

# DIVINITY

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

## Revival Services First Methodist Church

HAMLET, N. C.

Sunday Night Through Thursday Night

MARCH 24, 25, 26, 27, 28th  
EVENING SERVICE ..... 7:30 P.M. YOUTH SERVICE ..... 7:30 A.M.

Guest Ministers — The Tyson Brothers



Vernon



George

## Ministry of Reconciliation

Vernon Tyson D'57



Earl



Bobby

## Witness for Peace

Chris Rice D'04

## La Esperanza

Ordinary Moments  
Made Worshipful

## Caring for Body and Soul

Health Ministries and the Practice  
of Faithful Caring



## From the Archives 1938

*For many years students and faculty members have been wanting... a room specifically reserved for use by School of Religion students. At last this wish has come true and the Social Room is meeting a real need in the lives of those of us who are now in school.*

*Duke School of Religion Bulletin  
February 1938*



Although its look and location have changed over the years—from a basement corner of the Gray Building (with chess board set for play) to the far reaches of New Divinity (with leather upholstery and shag carpet) in the 1970s and then back to the basement of Old Divinity where it eventually became the new Weldon Student Lounge—the “Social Room” and its successors have always been a vital part of divinity school life.

With the construction of the school’s new addition, the student lounge is once again on the move, taking up temporary residence in the Alumni Memorial Common Room for the coming year.

In addition to a complete renovation of Weldon Lounge, the divinity school’s current 53,000-sq.-ft. project includes:

- A new suite of student life offices, including **Admissions**, **Field Education**, **Financial Aid**, and the **Chaplain’s Office**;
- A refectory with outlets for computers, wireless internet access, and plenty of space for communal dining; and
- A terrace off the refectory that, weather permitting, will allow outdoor eating, studying and socializing.

And you thought that chessboard was impressive.

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Front cover: The Tyson Brothers – Vernon, George, Earl and Bobby – were featured at a Methodist revival in Hamlet, N.C., in 1965. The sons of M.E. "Jack" Tyson and his wife, Irene, and other descendants have included 10 pastors in the United Methodist Church and many Duke University graduates. Photo courtesy of Timothy Tyson. Illustration by Paul Figuerado.

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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.*

## Christian Hospitality

I was saddened to hear of Mrs. Maxie Oakley's death. I also received a portion of her love and care for those of us in ministry. When returning to Durham in March 1988 to begin work at DUMC, I lived on the second floor of Mrs. Oakley's home. March Madness was upon her house as she kept a constant vigil at the television, rooting for, of course, Duke.

Occasionally, she would come to the stair and call my name. I knew when this happened that I was in for a special treat. Ice cream and strawberry shortcake were often offered along with conversation about the Duke basketball team. The likes of Mrs. Oakley will not soon be experienced.

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I cried when I read the letter about Maxie Oakley in the Spring 2004 *Divinity*. I was fortunate enough to enjoy the hospitality of her good friend Mrs. Annie Wheeler from 1989 through 1992. Maxie was in and out of our house visiting Mrs. Wheeler, and Mrs. Wheeler would go over to Maxie's home. Maxie was the Duke fan, while Mrs. Wheeler at least pretended to be a Carolina fan to tease both Maxie and her own son. Annabell, as some of her friends called her, would put on her Carolina sweatshirt to watch the game with Maxie and come back with tales of how they teased each other throughout the game.

From time to time, Annie Wheeler treated us with her corn bread, crock-pot beans, and other goodies. She taught me to wash collards in the washing machine before cooking them. She got me interested in basketball again because she would call us from our studies to see at least the last few minutes of the Duke game on TV. Of



course, '91 and '92 were very exciting years, as well as '90, when they almost made it!

To the best of my knowledge Mrs. Wheeler still lives in a retirement home in Durham. She, too, was blessed with the gift of hospitality. There are not enough words to fully convey what she meant to me and others with whom she shared her home. Neither of these ladies got rich off what they charged us to live with them. It truly was a ministry that should be celebrated. I know I was blessed to have benefited from their generosity, for it was Maxie who convinced Mrs. Wheeler to open her home to those of us who were so warmly welcomed.

With Memories of Christian Love,  
**Sally S. Plowman D'93**

*Do you have memories of someone who provided Christian hospitality during your student days at Duke Divinity School? Send us your reflections by e-mail or post to the addresses below.*

## Divinity Magazine's Online!

Look for the online edition of *Divinity* where you'll find all the content of the printed magazine, as well as Web exclusives. Just click on the magazine cover on the homepage at [www.divinity.duke.edu](http://www.divinity.duke.edu) or go to [www.divinity.duke.edu/publications/](http://www.divinity.duke.edu/publications/). The online edition premiered with the Winter 2004 issue; previous issues of the magazine are archived in PDF format.

## Share Your Feedback

WRITE TO: Editor, *Divinity* Magazine  
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### Correction

The profile of Professor of Biblical Interpretation James M. "Mickey" Efrid in the Spring 2004 issue of *Divinity* should have stated: "Efrid has taught many who have gone on to be United Methodist bishops and district superintendents." We regret the error.

## Willimon Elected Bishop

William H. Willimon was elected bishop during the July 2004 United Methodist Jurisdictional Conference at Lake Junaluska, N.C.

Willimon, who joined the Duke Divinity School faculty in 1976, was named minister to the university in 1984, and dean of Duke Chapel and professor of Christian ministry five years later. His appointment to the Birmingham, Ala., Area began September 1.

Craig Kocher D'01, assistant dean of the Chapel, will serve as acting dean until the search for Willimon's successor is complete. Charles Michael Smith T'62, D'65, a member of the university's board of trustees, is chairing the search committee.

Three Duke Divinity School graduates were elected to serve as bishops in the United Methodist Church. Hope Morgan Ward T'73, D'78, who is currently on the divinity school board of visitors, Tom Bickerton D'83, a board member emeritus, and Charles Crutchfield D'68 are serving Mississippi, the Pittsburgh area, and Arkansas, respectively. In other changes, Bishop Lawrence McCleskey D'66 now serves as the new bishop of Western N.C. Conference.

Newly elected bishops Al Gwinn and Mary Virginia Taylor will be serving the N.C. and S.C. conferences, respectively. Bishops Gwinn and McCleskey join the board of visitors as a new and returning member ex officio.

Scott Jones, older brother of Dean Greg Jones, was elected a bishop and will oversee Kansas.

## Youth Academy Makes PBS Series

Duke Divinity School's Youth Academy found itself on a national stage in September as the subject of a Public Broadcasting Service feature on the series "Religion and Ethics Newsweekly."

A crew filmed for more than six hours on three different days to capture the mission and vision of the Youth Academy, a two-week summer program for Christian formation begun at the school four years ago. More than 50 students participated in the academy this summer.

"This is an indication that our innovative approach to youth ministry is drawing national attention," said Fred Edie, faculty director of the Youth Academy. "Hopefully



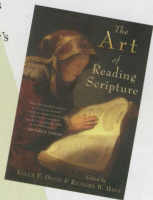
this will help us strengthen our program and ultimately strengthen congregations and the faith formation of youth."

For details about "Religion and Ethics Newsweekly," visit <http://www.pbs.org/wnet/religionandethics/>. For details about the Youth Academy, visit [www.duyouth.duke.edu](http://www.duyouth.duke.edu).

## The Art of Reading Scripture Makes Top 10

*The Art of Reading Scripture*, edited by Ellen F. Davis and Richard B. Hays, has been named one of the Top Ten Books for 2004 by the Academy of Parish Clergy. The book is the result of the Princeton Center of Theological Inquiry's Scripture Project, a four-year research initiative involving 15 scholars representing Old Testament, New Testament, systematic theology and historical theology, as well as parish pastors.

In addition to professors Davis and Hays, the group included Dean L. Gregory Jones and Professor of Church History David Steinmetz, each of whom is represented by essays in the book. Davis is professor of Bible and practical theology at Duke. Hays is the George Washington Ivey professor of New Testament.



## Lischer Preaches for Brodhead Inauguration

Richard Lischer, the James T. and Alice Mead Cleland professor of preaching at the divinity school, preached the 11 a.m. worship service on Sunday, Sept. 19, in Duke Chapel culminating a week-long celebration of the inauguration of Richard H. Brodhead as Duke University's ninth president.

Brodhead, 57, assumed Duke's presidency on July 1, succeeding Nannerl O. Keohane, who stepped down after 11 years to return to teaching and research. A scholar of 19th-century American literature, Brodhead previously was the dean of Yale College and the A. Bartlett Giamatti Professor of English at Yale University.



Photo by Briana Brough

## Vernon Tyson's Ministry of Reconciliation

By Patrick O'Neill

As a young pastor, Vernon Tyson D'57 was invited to the home of the late Bishop Ralph Spaulding Cushman, whose son, Robert Cushman, had been Tyson's professor of systematic theology at Duke.

The elder Cushman said that he had never aspired to be a great preacher, or even a great person.

"I wanted to be God's man," he told Tyson. "From the top of my head to the soles of my feet, I want to be God's man. . . . That's what I've tried to be."

"I thought that was on the mark," says Tyson. "That was bull's-eye stuff. It marked my life."

Tyson's determination to be "God's man" led him to the front lines of the civil rights movement as he served

Methodist churches across North Carolina. "I didn't know how to escape the issue of race and be a Christian minister," says Tyson. "Race was put on my plate." His ministry of racial reconciliation is at the heart of *Blood Done Sign My Name*, a memoir by his son, Timothy B. Tyson, a professor of Afro-American Studies at the University of Wisconsin-Madison. (See "Miss Amy's Witness," p. 6).

Vernon Cephas Tyson was born to Irene and M.E. "Jack" Tyson on Nov. 29, just days after the stock market hit bottom in the Crash of '29 that prefaced the Great Depression. A tenant farmer turned Free Will Baptist pastor, Jack Tyson transferred to the Methodist Church in 1943, bringing his six sons and a daughter with him. Although none of the sons was a pastor then, all became Methodist ministers.

▲ Vernon Tyson D'57, whose ministry of racial reconciliation figures prominently in his son Timothy Tyson's memoir, *Blood Done Sign My Name*, at home in Raleigh, N.C. Tyson was called out of retirement by his bishop last year to serve as interim pastor in Clayton, N.C.



Courtesy of Tim Tyson

**Vernon Tyson, five of whose brothers were also Methodist pastors\*, in 1972 while serving in Wilmington, N.C.**

At the age of 14, Vernon Tyson had a conversion experience. "I thought I was through with sin forever," he says, chuckling. "I had given my heart to Jesus. For three days I didn't cuss, and on the fourth day when I did cuss I was so disappointed in myself, I went out by the barn and I just cried and cried.

"Only in divinity school did I learn that Wesley said, 'In the heart of the believer Christ reigns but sin remains.'"

Active in the Methodist Youth Fellowship, Tyson's call to ministry "began to really come strong" when he was a rising senior at Biscoe (N.C.) High School. During a Methodist youth gathering at Lake Junaluska that summer, filled with disappointment that he had not experienced God's call, he walked alone up a mountain the last evening of his stay.

\* Vernon and three brothers—Dewey D'54, Tommy T'51, D'53 and George T'50, D'55—all graduated from Duke Divinity School. Their brothers Bobby and Earl also became Methodist pastors. Tommy's granddaughter Molly Anne Tyson D'04, whose father, (Tommy Jr.) attended Duke Divinity School, will become the most recent Tyson graduate of the divinity school in December 2004.

"I didn't hear any bell or see any lights or see an angel, but up there on the mountain path about 20 minutes it was like I'd been swimming across a great river that had a strong current and I was afraid I was going to drown in it, and I'd been struggling with it. And lo and behold I just came up and gave in to it, and rather than drowning I was buoyed. I floated. It was wonderful.

"I came down from the mountain knowing that ... I was going to be a Methodist minister," says Tyson. "I've had some doubts about the church, some doubts about some other things, but that has been secure ever since."

## Against the Current

Tyson earned his undergraduate degree in religion and history from Guilford College in Greensboro, N.C., where he "learned to swim against the current with the Quakers. I saw them as a very small group, but with great influence because they went against the current of their times and places."

At Guilford he met World War II conscientious objectors and heard lectures by renowned pacifists A.J. Muste and Bayard Rustin. Tyson's growing interest in pacifism also was influenced by his father, who had resigned a part-time pastorate when the congregation insisted on buying war bonds.

"My daddy said, 'A church ought not to be taking money off of its altar and buying bombs to kill people for whom Jesus died,'" says Tyson, whose three older brothers served in the military during World War II. Their father was not a pacifist, adds Tyson, but "he took a principled stand and it cost him."

Once, when the World War II-era song "Praise the Lord and Pass the Ammunition" was playing on the car radio, Jack Tyson explained his nuanced objection to his sons: "I can understand about praising the Lord, and I can understand even passing the ammunition, but I don't understand how we can put 'em together. You can't praise the Lord and pass the ammunition at the same time."

With World War II over, and the Korean War looming, Tyson decided to register as a conscientious objector. When he called to let his father know, the elder Tyson advised him to rethink his decision.

"I said, 'Daddy, I hadn't called to discuss it. I called to announce to you what I'm going to do,' and we hung up. I went to my room and cried because I had never before broken with my father over a single issue that I knew about. Here I was a 20-year-old, and I had taken a stand that was not his stand, that was even stronger than his stand."

The mother of one of Vernon's high school buddies was the military draft registrar in his hometown, "and to this day she's not spoken to me," Tyson says. "It was icy cold because her son was in the Navy."

## 'Brainwashed' at Seminary

After graduation from Duke Divinity School in 1957, civil rights, rather than pacifism, became the dominant theme of Tyson's ministry. "... I didn't know how to escape the issue of race and be a Christian minister on the front line," he says. "So it was my issue; inescapable. Race was put on my plate."

In 1958, Tyson was appointed as associate pastor of Raleigh's Edenton Street Methodist Church, serving under the late Rev. Howard P. Powell. Baptist firebrand the Rev. W.W. Finlator was calling on downtown Raleigh merchants to integrate their restaurants and Tyson wanted to add his name to the newspaper ad. When Powell advised him not to because it would "mark" him, Tyson replied that "it's calling on the merchants to do something I believe they ought to do, and I want to sign it."

He asked why Powell wasn't signing the ad and found integrity in the response. "Because I have never served an interracial meal in my fellowship hall here at this church," said Powell. "How can I go ask a secular merchant to do something that my church hasn't done?"

"I said, 'Dr. Powell, you've been here 12 years. I just got here. That's your problem, it's not my problem. If I'm an embarrassment to you I'll not sign it, but that's the only reason I will not sign it.'"

Powell told Tyson "don't stand back on that account." Although many parishioners congratulated him after the ad appeared in *The (Raleigh) News & Observer*, a prominent church woman sent for him.

"I saw your name in the paper, and it greatly disturbed me," she said. "I know your professors have brainwashed you. You're a good boy, and you come from good stock. I know your family, and you're a God-loving man. I'm so concerned about you."

In response, Tyson said, "'Thank you for loving me enough to want to speak to me. Will you pray for me?' I got on my knees beside her chair, and I took her hand and laid it up on my head and she prayed for me and I hugged her and kissed her on the cheek and I left."

## The Oxford Years

That early encounter steeled Tyson for conflicts to come. A decade later, he accepted the pastorate of Oxford United Methodist Church, just a few miles up I-85 north of Durham. At the time, there was no indication that Oxford would become the scene of one of the state's most violent civil rights struggles.

## Miss Amy's Witness

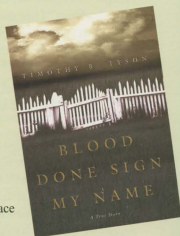
Vernon Tyson likes to speak of events that have marked him—those quintessential moments that are life-changing and, at best, life-affirming. In *Blood Done Sign My Name*, (Crown Publishers, NY 2004), a memoir written by his son Timothy B. Tyson, it is clear that Vernon made a mark on many during the struggle for racial reconciliation.

"Daddy had observed the escalating violence of the black freedom movement of the 1960s with growing uneasiness," writes Timothy Tyson G'94, who teaches Afro-American history at the University of Wisconsin-Madison.

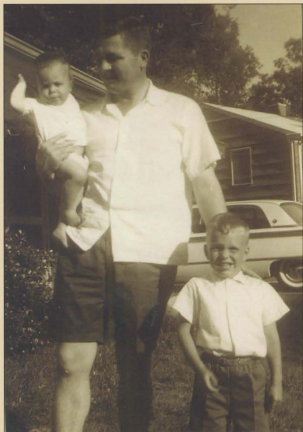
"Yet, he knew that remaining silent about race would betray his calling. ... In our family, at least, if you didn't take a stand at all, you weren't much of a man or much of a preacher; the 'race question' was the acid test of integrity."

In 1964, Vernon Tyson invited Samuel Proctor, the renowned African-American educator and president of North Carolina A&T College, to preach Feb. 2—"Race Relations Sunday"—at Jonesboro Methodist Church in Sanford, N.C.

When news of the invitation spread, Tyson received telephoned death threats. One caller threatened to blow up the house where he and his wife and three children lived. Parishioners insisted he withdraw the invitation. The church's administrative board called an emergency meeting on the eve of Proctor's visit.







Courtesy of Tim Tyson

Vernon Tyson with sons Tim, in his arms, and Vern in 1960 in Sanford. In 1962, Vernon and his wife, Martha Bule, had a daughter, Marthe Bule, known as "Boo." Their youngest child, Julie, was born in 1964.

During that tension-filled meeting, Miss Amy Womble, an elementary school teacher who had taught most of the men and women there, gave her pastor a vote of confidence. She shared a newspaper account of a black airman from Pope Air Force Base who stopped at the scene of a Chapel Hill, N.C., wreck and resuscitated a white teenaged boy.

"I want all of you fathers to tell me something," Womble is quoted as saying. "Now, which one of you fathers would have said to that airman, 'Now, don't you run your black fingers down my white boy's throat?' Which of y'all would have told that airman, 'Don't you dare put your black lips on my boy's mouth?'"

The church board voted, 25-14, to stand with Tyson, and Proctor's visit came off without a hitch.

The Rev. Joe Mann, director of the rural church division of The Duke Endowment, was a youth representative on the Jonesboro Church board. "When Miss Amy made her really remarkable speech, it carried the day," says Mann. His parents later invited Proctor for a meal in their home, a courageous act for the times.

"All of that was, in many ways, in response to Vernon Tyson as a man of God we trusted and believed, because he seemed to exemplify what Christ would have us do," Mann says. People said "yes to some things that we probably hadn't said yes to before, but knew we should have, about racial justice and inclusiveness."

The title of *Blood Done Sign My Name*, which is being released in paperback, comes from the chorus of a slave spiritual that became part of the blues and gospel canon: "Ain't you glad, ain't you glad, that the blood done sign your name?"

After Martin Luther King Jr. was assassinated on April 4, 1968, Tyson volunteered his church for an ecumenical interracial memorial service. He and the other pastors agreed to announce the afternoon service, which they knew would be controversial, from their respective pulpits that Sunday morning.

But word of the plan leaked, and Tyson found his office that morning "full of 20 angry white men" determined to stop it. "This is our church," they told him. "This church was here before you got here, and it will be here after you leave. Our fathers and mothers built this church. You didn't build it."

Tyson's response was, "I thought this was God's church, and you think it is too."

Opening the *Book of Discipline*, Tyson said, "We are Methodists, and we have a method and the discipline says I can determine the number and nature of the services in the sanctuary. If the bishop wants to stop me, he can. Here's his telephone number. You call him, and if he tells me not to, I won't. But other than that, I will."

At that point, a lay leader in the church stepped forward. "First of all I want to say that I think Martin Luther



Tim Tyson, a fifth-grader in a segregated school, was 10 when the racially-motivated murder of Henry Marrow pushed Oxford, N.C., to the forefront of the civil rights struggle.

King is the worst enemy America's had in my lifetime. I know the preacher doesn't agree with that, but that's how I feel and that's how you all feel." Tyson said the others in the room nodded in agreement.

"But I want to say one other thing. Preacher, if anybody around here knocks you down, I'm going to pick you up." The man's comments ended the discussion. "That's grace," Tyson says.

## Henry Marrow's Murder

On May 11, 1970, Henry Marrow, a 23-year-old black Vietnam veteran, walked toward a white-owned store at an Oxford crossroads. Something Marrow said was interpreted as a slight to a young white woman. He was chased from the store by owner Robert Teel and his two sons, who beat and then fatally shot him.

The next day, 10-year-old Tim Tyson was told by his playmate Gerald Teel, "Daddy and Roger and 'em shot 'em a nigger."

This brutal event altered forever Tim Tyson's life and work and became the centerpiece of *Blood Done Sign My Name*.

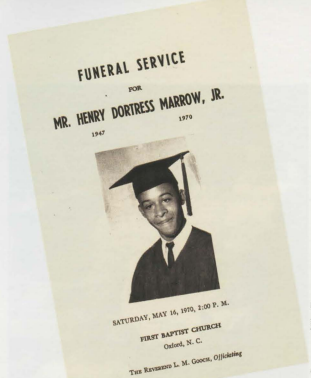
Marrow's murder led to riots and fire bombings of white businesses and tobacco warehouses in Oxford. At a meeting held at a segregated black school, Vernon Tyson heard an eyewitness account of the murder. "It was awful," he says. "It would leave you speechless."

Eager to help reconcile the community, Tyson again found himself virtually alone. "I felt like somebody in this tense time needed to be a person who could go into the black community and into the white community and have some relationships and keep the doors of communication open."

In that spirit, Tyson attended Marrow's funeral "trying to be visible, trying to be in the position of making the peace and keeping the peace."

He and his friend the poet Thad Stem Jr. were the only whites to attend Marrow's funeral. "I just felt the need of being there," says Tyson.

The two men accompanied a large group of mourners as they left the church and walked to the graveyard to bury Marrow. But, when the crowd left the graveside to march to the town's Confederate memorial, Tyson and Stem dropped out of the march.



Courtesy of Tim Tyson

**Henry Marrow was a 23-year-old Vietnam veteran beaten and then shot to death after reportedly insulting a white woman. Robert Teel and his son Larry were acquitted of the murder.**

"That was more than I had planned to do," he says. "I was not an agitator. I concluded that you can't play every role. If you're an agitator, you can't be a peacemaker.

"It didn't seem to be my function as a priest and a prophet pastor. A New Testament pastor is both a priest and prophet. He is a priestly person who is a keeper of the altar and the church house. And he is a prophet in that he seeks to speak for God. Those two things were uppermost in my mind."

Approximately six weeks later, Tyson was transferred from Oxford to Wilmington, a move many in the community saw as retribution for his support. Tyson sees it differently: "I did think that I had probably played my role there," he says. "I was ready to leave. I was scheduled to leave."

## Father and Son

Although they offer high praise for each other, Vernon Tyson and his son disagree on some things. The elder Tyson notes the gains of the civil rights movement, while Tim says the movement was a failure in many ways.

Despite passage of the Civil Rights Act and the Voting Rights Act, which Tim Tyson calls "important achievements," he says many of the movement's goals never were realized.



Tim and Vernon Tyson at a wedding celebration, 1991.

Photo by Jan Leckus

"Most of what Dr. King was marching about didn't happen. The generation of liberals that my father identifies with lost. They were crushed. They are dinosaurs; gone, defeated."

While Vernon Tyson says he understands his son's conclusions, he says there's more to the story. "Tim didn't go through where we had come from before he was born," says Vernon. "We were making progress. He says the weak tea of moderation wouldn't cut it. Well, the truth is, about the only thing that was possible was the weak tea of moderation. ... Black power only came after the weak tea of moderation couldn't go any farther than it went."

Vernon Tyson does not describe his ministry as heroic, but says he was used by some power beyond himself. "It was just an issue that was put on my plate," he says. "I didn't go looking for it."

Watching his father deal with conflict made a mark on Tim Tyson. "When you get right down to it, my dad put all his chips on the line. He risked his life and his livelihood and he kept his sense of humor. And most of the time he kept his job and he went on.

"I think one of the great things that can be learned from my father is that he was always a happy warrior. He measured his success in strong happy children and good times with his family and enjoying the Lord's creation, and in his love for my mother. He measured his life in happiness. In that sense he's an enormous success, and nothing that his adversaries could do to him ever dampened that. I can't imagine anyone more successful."

In the years since desegregation, father and son—Tyson and Tyson—have worked together. In the epilogue of *Blood Done Sign My Name*, Tim recounts a spontaneous prayer his father led for 40 students who joined the Tysons on a 2001 bus trip through the civil rights battlefields of the South. The prayer came after a visit to New Orleans' Destrehan Plantation, where 150 slaves were killed following an 1811 revolt.

*... We, too, have been tempted to love things and use people, when you have called us to love people and use things. We ask your forgiveness for our complicity in these evils, and in the evils of our own time, and pray your healing for our hearts. Thank you for the love that binds us one to another, and to our homes and families, and to you. ■*

*Patrick O'Neill is a freelance writer based in Garner, N.C. His most recent article for Divinity was a profile of the Rev. Seth Lartay D'90 in the Winter 2004 issue.*



Courtesy of Tim Tyson

Bishop Don Bush of Body of Christ Deliverance Ministry in Birmingham, Ala., and Vernon Tyson, who accompanied Tim and a group of his college students on a 2001 trip through the civil rights battlefields of the Deep South. From Birmingham, the group went to Destrehan Plantation where 150 slaves were killed after an 1811 revolt.



## A Difference at Duke Younger Students Hearing, Heeding God's Call

By Elisabeth Stagg

The future of ministry is passing into younger hands—at least at Duke.

Nationwide, virtually all denominations have seen a “graying” of the clergy as fewer students enter seminary directly from college. According to a national survey of clergy in 2001 by Pulpit & Pew, a research project based at Duke Divinity School, only 6 percent of pastors who entered ministry within the past decade were ordained at age 25 or younger. Nearly 80 percent were over 30 when they entered ministry.

Because older clergy have fewer years to serve, this trend threatens to worsen projected clergy shortages that are becoming a problem for congregations of all sizes and denominations.

Although students range in age from 21 to 68 and include many talented second-career men and women, Duke Divinity School's student body has long been among the youngest in the nation. But both this fall and last, incoming students have been even younger, pushing the median age for all students from 26 to 25.

With a median student age of 22.5, these first-year students are a decade younger than most ministerial students at Association of Theological School (ATS)-

accredited schools in the U.S. and Canada. The percentage of M.Div. candidates under 30 at ATS seminaries has remained stable at 28 percent since 1993.

In addition to youth, the divinity school's entering class brings an impressive combination of academic achievement, proven leadership in missions and other service,



**Stefanie Pickett, 22, M.T.S.**

**Home State:** Alabama

**Denomination:** Baptist

**Education:** Samford University, 2004, A.B., English

**Honors/Activities:** Co-captain & all-time leader in block assists, Div. I Volleyball Team; Creative Writing Award 2003; president, Sigma Tau

Delta English honor Society; Fellowship of Christian Athletes; organized sports camp, Dominican Republic Mission Trip, 2002.

*“I looked at graduate religion programs all over the country. Duke stood out, at first, just for the quality of their faculty and programs. I liked the divinity school's focus on being inclusive enough to consider and discuss many viewpoints, while still maintaining its orthodox Christian tradition. Between the excellence of the program and the personal care of the admissions department, I felt very connected to Duke from the beginning.”*



**Kent J. Dunnington, 27, M.Div.**

**Home State:** Kansas

**Denomination:** Church of the Nazarene

**Education:** Southern Nazarene University, 1999, B.S., philosophy; Texas A&M University, 2002, M.A., philosophy

**Honors/Activities:** *Magna cum*

*laude*; 1998 exchange student, Oxford University; mission volunteer, summer 1997, Moscow, Russia; traveled through Brazil, Argentina, Uruguay; publications: Review of *With the Grain of the Universe* by Stanley Hauerwas, *Direction* 32, 241-43, 2003.

*"During graduate school at Texas A&M University, I re-committed my life to service in and for the church. This meant reconsidering what it would be for me as a Christian to study and teach philosophy. Stanley Hauerwas's Gifford Lectures were important to me in this respect essentially by counteracting the 'false modesty' and fear that contemporary theology and the church so often betray in the face of modern philosophical commitments."*

and commitment to local church ministry—all evidence of the school's strategic plan to raise the bar for a new generation of pastors.

"We in theological education across the country have too often 'settled,'" says Dean L. Gregory Jones.

"Relatively passive patterns of recruitment weakened the prospect of attracting the most promising and gifted students, who have chosen other professional fields such as law, business or medicine, rather than ordained ministry."

Identifying and equipping gifted young men and women to lead and sustain excellent congregational ministry—the centerpiece of the divinity school's \$10 million Lilly-funded Learned Clergy Initiative—is crucial, adds Jones.

"At Duke, we are committed to recruiting the most gifted people we can find," Jones says. "We want to educate and form them in ways that nurture their passion for the Gospel and for pastoral leadership."

This year's entering class was selected from the most competitive applicant pool in the school's history: a record number of nearly 4,000 inquiries resulted in 613 applications for fewer than 200 spaces in four degree

programs. As a result, the divinity school's acceptance rate over the past two years has dropped to 50 percent. Previous years had been consistent with or higher than the ATS average of 80 percent.

The increasing number of applications led Director of Admissions Donna Claycomb D'00 to recommend an end to rolling admissions. Applications for fall admission now will be compared and contrasted with offers of admission made following three deadlines – November 1, February 15 and April 1 – for the M.Div., M.C.M., and Th.M. degree programs. January admission, typically a small class of around 20 students, has been discontinued. The February 1 deadline for August admission to the master of theological studies degree (M.T.S.) remains.

The goal, says Claycomb, who works with an admissions committee of faculty and students, is to "mold an exceptional class of individuals from a wide variety of backgrounds, denominations, life experiences, geographical locations, theological perspectives and learning environments—all of whom are ready to be transformed."

While the divinity school's presence at the center of a top-ranked research university with one of the country's best college basketball teams makes Claycomb the envy of other seminary recruiters, she takes nothing for granted. Claycomb is familiar with the statistics: Of more than 6,000 students who entered ATS member-schools in fall



**Terence Edwin Hagans II, 22, M.Div.**

**Home State:** California

**Denomination:** UMC

**Education:** Stanford University, 2004, A.B., sociology

**Honors/Activities:** InterVarsity Christian Fellowship; Deans Award for Academic Excellence; Gates

Millennium Scholar; Chaplain, Stanford University Gospel Choir; Cadet, U.S. Army Reserve; public speaking instructor, Technical Communications Program, Stanford.

*Terence Hagans says at Duke he found a school squarely in the theological center, a school that welcomed a deep and rich dialogue from across all viewpoints: "I could clearly sense that from the student body and from the professors, and I appreciated that," he says. "I want to engage with all my brothers and sisters in Christ on a number of levels, all on the basis of love and scholarship."*

2002, just 22.4 percent had considered theological education before college. Compared with law students, who typically decide on legal careers by age 20, people considering ministry are usually age 25 or older.

Once she became admissions director in 2001, Claycomb sensed that the divinity school needed to expand upon its well-known reputation for rigorous scholarship. "Everyone knew Duke was a great place for academics," she says. "I wanted them to know that this was also an intentional community dedicated to transforming ministry through the formation of disciples for Christ."

By the summer of 2002, she had developed new recruitment materials to tell that story. The colorful coordinated materials showed prospective students what to expect at Duke, from daily worship and weekly spiritual formation groups to classes and conversation with top-ranked faculty.

Claycomb expanded the recruiting schedule to add colleges and universities that had not been visited before while also tapping into schools with Lilly Endowment Inc.-funded Programs for the Theological Exploration of Vocation ([www.ptev.org](http://www.ptev.org)). Since the fall of 2000, this



**Rebecca "Becca" Hylander, 23, M.Div.**

**Home State:** North Carolina  
**Denomination:** Presbyterian  
**Education:** Princeton University, 2003, A.B., religion  
**Honors/Activities:** *Summa cum laude*, Phi Beta Kappa, National Merit Scholarship, Dorot Foundation Travel Scholarship

to Israel, Lilly Foundation Grant for Independent Research, Pew Younger Scholars Seminar/Scholarship, varsity track, cross-country, fellow of Religious Life Council, Princeton University; year-long Presbyterian Mission, Ramses College for Girls, Cairo, Egypt

*"So many of the authors I was reading in my undergraduate religion classes were from Duke—Stanley Hauerwas, Richard Hays and Amy Laura Hall, just to name a few," says Rebecca Hylander, one of two incoming students named Ministry Fellows by the Fund for Theological Education.*

*"When I visited campus, I was immediately struck by the enthusiasm of all the students, professors, and administrators I met. I wanted to attend a seminary where students are encouraged to integrate the rigor of the mind with the depth of the heart."*



**Susan E. Moore, 22, M.Div./M.S.W.**

**Home State:** Georgia  
**Denomination:** UMC  
**Education:** Reinhardt College, 2004, B.S., sociology  
**Honors/Activities:** Valedictorian, Lithia Springs, Ga., High School; Assistant Program Director, Camp

Glisson, a UMC camp for the North GA Conference; Student Ministry Team; Student Government Association; College Mission to Warsaw, Poland; Presidential Scholar

*During college Susan Moore, whose father is a UM pastor and Candler alumnus, felt led to social work rather than ministry. But when Director of Admissions Donna Claycomb told her about Duke Divinity School's dual masters degrees (M.Div./M.S.W.) with the UNC School of Social Work in Chapel Hill, she said, "That's exactly what I'm looking for," says Moore.*

*"God opened doors for me and I was accepted for both programs. I'm excited about the unique combination of academic and spiritual preparation that these degrees offer."*

program, administered through the Fund for Theological Education, has awarded more than \$176 million in grants to 88 colleges and universities across the nation. Each has designed a unique program to encourage student exploration of vocation and call to ministry.

The impact of another program for youth, also funded by Lilly Endowment, has yet to be measured. The Duke Youth Academy for Christian Formation welcomes 50 high school students to campus each summer for a two-week residential experience based on the baptismal covenant.

Claycomb has served on the staff of the youth academy for two summers, recognizing that "some youth will experience a call to ministry through this transformative experience. It's never too early to begin developing relationship with young people, whether they are in college or in high school."

She also asks faculty to keep recruitment in mind, particularly when visiting universities where they meet prospective students. And while the national Alumni Network for Student Recruitment (ANSR) team gathers annually in Durham to discuss strategies for attracting



**Marc Rickabaugh, 33, M.Div.**  
**Home State:** Virginia  
**Denomination:** UMC  
**Education:** University of Virginia, 1993, B.S., commerce  
**Resume:** CPA and former assistant vice president of Gray Co LLC, a Richmond, Va., accounting firm. Currently a student pastor, Saxapahaw UMC, Saxapahaw, N.C., where he lives with his wife, Nancy, a teacher, and their three children.

*A lifelong Methodist, Marc Rickabaugh sang in the church choir and had served as a youth leader at Welborne UMC in Richmond, Va. But a March 2000 Walk to Emmaus was transformative: "It was as if someone had put a defibrillator on my heart and brought it back to life," he says. After a lengthy process of discernment, he resigned from his job, sold his home, and moved to North Carolina to attend seminary at Duke. He is seeking to become an ordained elder.*

*"I happened to visit campus the day of the first revivalist service in York Chapel. After learning about Duke's strong basis in tradition, it was a blessing to participate in such a contemporary, Spirit-filled worship service. I was looking for a seminary environment that held fast to its Christian roots while embracing with open arms more contemporary styles of worship."*

the most gifted students, Claycomb recognizes that all alumni are recruiters—whether in the pulpit, the classroom, or some other form of ministry.

Landing top recruits often comes down to the bottom line: financial aid. The Divinity Fellowships have helped. Awarded annually to 12 incoming students with outstanding promise for parish ministry, these three-year, full-tuition scholarships are funded for five years of entering classes (2000-05). Each Divinity Fellow also serves a summer internship at one of 15 Teaching Congregations across the nation selected for outstanding pastoral leadership and innovative congregational ministries.

"The impact of these fellowships on the future of ministry is virtually incalculable," says Claycomb. Duke is currently working to identify resources that will help endow and so continue the fellowships, which end next year.

Also among Duke's draws are opportunities for interdisciplinary study. There are options in theology and medicine (including parish nursing), a joint M.T.S. and J.D. with Duke Law School, and the new dual M.Div./M.S.W. with the School of Social Work at the University of North Carolina at Chapel Hill.

Claycomb's recruiting is grounded in her own experiences at Duke, and in her sense of the position as a ministry. "When (Associate Dean) Greg Duncan approached me about the job, he said, 'Don't come unless you can see this as a ministry,'" says Claycomb, who did not feel ready to leave her appointment at First United Methodist Church in Hendersonville, N.C.

"Now I realize what an amazing ministry this is," she says. "I often say that the church has enough mediocre pastors leading enough mediocre congregations. We want people who are eager to be prepared for exceptional ministry that truly makes a difference. It's a privilege to recruit students who are ready for such a critically important endeavor." ■



**Stan W. Fornea, 46, Th.M.**  
**Home State:** Texas  
**Denomination:** Episcopal  
**Education:** Southeastern Louisiana University, 1979, B.A., history; New Orleans Baptist Theological Seminary, 1982, M.Div., homiletics; Vanderbilt University, 1983, D.Min., homiletics/worship

**Resume:** Lt. Cmdr., U.S. Navy Chaplain most recently assigned to U.S.S. LaSalle, a command-and-control ship and flagship, U.S. 6th Fleet, deployed on the west coast of Italy. Served Baptist churches in Mississippi and Texas. He and his wife, Belinda, have two children.

*"I was drawn to Duke's stellar reputation, its outstanding academics, and its high profile personalities. I'm interested in Professor Hauerwas' pacifistic approach. Being in the military, I just found that extremely interesting—especially related to the ethics of military chaplaincy."*



Courtesy of Chris Rice

## *Witness for Peace*

# Alumnus Chris Rice Promotes Reconciliation Around the World

By Jonathan Goldstein

The same deadly scene plays around the globe in a brutal cycle: Conflict erupts between groups coalesced along racial, tribal or other lines. Violence goes unchecked, and body counts multiply in the face of skirmishes, battles or full-scale wars.

Chris Rice D'04 cites examples both old and new: the Korean War and subsequent division of the peninsula; sectarian violence in Northern Ireland; the ongoing killings among Israelis and Palestinians; genocide in Rwanda. Often these conflicts pit Christians against Christians, Rice says, with some churches and clergy taking part in the violence rather than working toward peace.

▲ In Rwanda, where the pain of genocide is very recent and real, Chris Rice D'04 and other members of the Reconciliation Project met with members of the National Unity and Reconciliation Commission. Rice's group toured memorials to those killed during tribal fighting between the Tutsi and Hutu in the mid-1990s. Above, remains of the 1994 Niyata Church slaughter, where 11,000 people died. Skull fractures reflect the force of machete blows.



“Once you start describing the Rwandas of the world, you can see that the church has been deeply implicated in these conflicts and has contributed to the fragmentation and brokenness of our world,” says Rice, who worked for 17 years to improve race relations in Jackson, Miss., before coming to Duke. “I think that at the center of Christian mission is reconciliation between divided people and peacemaking.”

In late July, Rice met in Rwanda for a week with 15 other leaders of an issue group charged with “Pursuing God’s Reconciling Mission in a World of Destructive Conflict: Particularly Racial, Tribal, Ethnic and Caste.” Rice was invited to convene a 60-member international group in 2001 to explore the topic by the Lausanne Committee for World Evangelization, a 30-year-old organization that promotes faithful evangelism by the church.

This trip was the last of three leadership meetings before Rice and his issue group, which includes ministers, theologians and a variety of practitioners, present their report to the Lausanne Committee in Thailand this fall. Some 2,000 participants are expected to attend the event to discuss more than 30 issues related to evangelization.

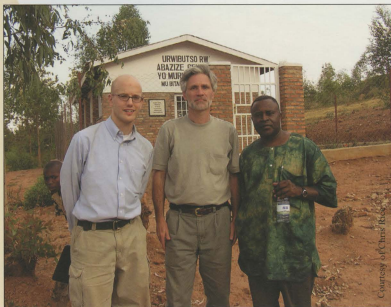
Rice, 44, says his group chose to meet in Rwanda because of the great need for reconciliation there. Group members visited mass graves and memorials and spoke with survivors of the genocide, including women and children who became widows and orphans. As many as one million people, including many Christians, were killed in civil war involving the Hutu and Tutsi tribes in the mid-1990s.

One member of Rice’s leadership group, Rwandan Celestin Musekura, whose mother was reported among the dead in a massacre at a village church but managed to flee to safety, lost several other relatives to the violence.

“This is part of the horror that Christians have to grapple with,” Rice says. “People ran to churches thinking they were safe, but the killers were willing to kill in churches. Many of the killers were Christians.”

Divinity student and project assistant Abby Kocher D’06, who participated in the Rwanda meeting, said the location was central to the group’s understanding and mission.

“[Meeting in a place] where the pain is very recent and real, and the reconciliation efforts are still current and ongoing, will help ground the writing and the thinking of our group,” she says. “We met with government



Memorials to the dead, estimated at one million, have been established throughout Rwanda. At this site, where 3,000 victims are buried, student Jay Carney D’06 (left), who served a summer field education placement in Uganda, is with Chris Rice ’04 and Duke Professor of Theology and World Christianity Emmanuel Katongole, who also teaches at Uganda Martyrs University.

leaders and church leaders and people who are engaged with their lives in this. We’ve learned from our brothers and sisters there, recognizing that we’re all part of the universal body of Christ.”

Twice during the past year, members of Rice’s group, which includes Duke Divinity Associate Professor of Theology and World Christianity Emmanuel Katongole, met at the divinity school to interact with students and share its findings through public panel discussions.

Dean L. Gregory Jones has served as an advisor on both theological and logistical issues and hopes the divinity school’s partnership leads to even greater involvement with racial reconciliation.

“We’re working with Chris to take what is learned from the Lausanne Conference and looking at ways to build that into an institutional initiative,” he says. “We would like to expand the scope of and deepen our involvement in issues of reconciliation, both in the United States and internationally.”

Rice says the group will compile a list of places where Christians most need to make witness and shed light on division—such as Israel and Palestinian territory—and also list situations in which they believe the church failed to act appropriately to stop violence. In addition, it will develop case studies of progress and hope, including the



Courtesy of Chris Rice

**Stacked coffins of victims at the Kigali genocide memorial. During 1994, 250,000 were killed in the Rwandan capital.**

Truth and Reconciliation Commission in South Africa.

Practices and situations that contribute to division, such as the homogeneous nature of many congregations, will come under scrutiny as well, says Rice. Churches whose members are generally the same in race, political belief or ethnicity are not as likely as more diverse churches to work toward tearing down walls that keep groups apart.

“Scripture calls on us to form churches with a stranger,” Rice explains. “We must build communities that work beyond boundaries.”

Lobbying those in positions to effect change and making the case for peace are among the group’s strategies: “We must speak prophetically to powerful people and governing authorities about injustice,” Rice says.

Lessons learned from conflicts and divisions around the world can apply anywhere, he adds. Churches in the United States, many of which have congregations that are nearly all white or all black, could learn about racial outreach and harmony.

“Christians live into these historic divisions and separations,” says Rice. “It’s not that we’re hypocrites—it’s more that we don’t see it. Our division has become normal.

“The story of the New Testament is a story of the Holy Spirit seeking to build a community of Jew and gentile, privileged and poor, male and female under the lordship of Christ. This is our story as Christians. We’re supposed to be different.”

Despite the horrors that his group has studied, Rice, author of the book *Grace Matters: A True Story of Race, Friendship, and Faith in the Heart of the South*, is optimistic.

“Even in the worst conflicts, signs of the quest for reconciliation can be detected in the church,” he says. “This offers hope of our transformation, over time, in the mind and ways of Christ.” ■

## Faithful Evangelism

As many as 2,000 people are expected to attend the Lausanne Committee for World Evangelization’s mass forum in Thailand from Sept. 29-Oct. 5.

In addition to reconciliation, approximately 30 other subjects addressed at the meeting will include globalization, the persecuted church, non-traditional families, prayer in evangelism, reaching children and youth, and funding for evangelism and mission.

Groups leading each topic are expected to contribute papers addressing how the church is called to be faithful in thought, life and practice and overcome barriers to evangelization in those specific areas.

For more details about the Lausanne Committee, named for the location in Switzerland where the group was founded in 1974 by an international congress led by the Rev. Billy Graham, visit <http://www.gospelcom.net/lcwe/>.



Photo by Carlos Lira

## La Esperanza

### Ordinary Moments Made Worshipful

By Reed Criswell

Shana Harrison's journey to the Sheltered Workshop La Esperanza led her from an Arkansas catfish farm across three continents to Santiago, an unfamiliar city of nearly six million people whose language she didn't speak.

What began in 1997 as a nine-month tour in Chile with Volunteer in Missions has become a long-term commitment to La Esperanza (Spanish for "hope"), the workshop for mentally handicapped adults that Harrison helped found. As workshop director and a field executive of the General Board of Global Ministries for the United Methodist Church, she works with local governments in Chile, international mission organizations, and mission groups from across the United States to meet the needs of a special group of people who regularly help her see "ordinary moments turned into worshipful ones."

▲ Shana Harrison D'97, director of the Sheltered Workshop La Esperanza in Santiago, Chile, with (l to r) Alain Quellaien, Edith Sanchez, Jesus Cruz, Soledad Hoecker and Cristina Morales on a sunny August day, winter in the southern hemisphere.

These moments still catch Harrison by surprise. During a walk back to La Esperanza after a recent field trip at a nearby park, Harrison's group began making animal noises. When she tried to establish order by asking, "Are we animals or humans?", she was promptly reminded by one of the group, "The animals are of God too."

## The Journey Begins

The first leg of her transcontinental journey took Harrison across the Atlantic to the British Isles. At the suggestion of Brett Webb-Mitchell, her Christian education professor at the divinity school, she took a leave of absence during 1995-96 to live in L'Arche, a community for adults with handicapping conditions, in Inverness.

"It was there in Scotland that the pieces of my life began to come together," says Harrison. "At L'Arche, I began to practice gifts of hospitality, learned to enjoy simple things, and was humbled on a regular basis by persons with disabilities."

When she returned to Duke in the fall of 1996 to complete her M.Div., Harrison's plan was to continue the familiar rhythms of academic life. She applied and was accepted for the master of theology degree program. But during spring break, she accompanied a family friend on a mission trip to Chile. The experience "excited my imagination enough," says Harrison "that I decided to delay the Th.M. and return to Chile for a nine-month tour with Volunteer in Mission." That nine months has stretched to seven years and counting.

Harrison's first few months were not particularly promising. As a volunteer assistant pastor in a Methodist church in Quillota, a village outside Santiago, she visited the sick and shut-in, taught Sunday school, and led prayer meetings. Although she had studied Spanish in high school and college, the Chilean dialect was difficult to speak and understand, and few of the residents in her village spoke English. A private tutor helped, but mastering the language was a slow process. With no Internet access, Harrison had trouble staying in contact with friends and family back in the States. Headaches became a daily occurrence.

But through her work in Quillota, Harrison gradually made connections in the Methodist Church of Chile, a small organization in that predominately Roman Catholic country. In the spring of 1998, a friend introduced her to the John Wesley School in Santiago. "Once I visited, I felt I was exactly where God was calling me to be," says Harrison.



Harrison and Alain Quellaen

## Arkansas Roots

Santiago is a far cry from Carlisle, Ark., where Harrison grew up. Her father is a catfish farmer and caterer, her mother a high school teacher and local pastor in a small United Methodist parish. The only girl between two brothers, Harrison decided as a child to become an elementary school teacher. Her mother likes to describe Shana, a preschooler, patiently teaching her infant brother his vowel sounds. Following high school, she earned an undergraduate degree in elementary education from Lyon College, a small Presbyterian school in Arkansas.

Harrison's passion for teaching has proven invaluable at La Esperanza. "My education training has helped me to see each moment as teachable," she says.

When she began working with the school, it served all ages. Recognizing the need for a more stimulating and appropriate environment for the adults, Harrison and Raquel Pavez, the director, set to work. Soon they had developed new spaces where the adults could work without interruption from younger students.

In 2000, the Chilean Ministry of Education designated John Wesley School a public-private institution eligible for student subsidies. The government funding, while welcome, was limited to students up to age 24. That left a dozen of the school's older students in a bind. In order to maximize the school's funding and physical space, the older students would have to go to another facility.

## A New Ministry

The John Wesley staff, which then included Harrison as chaplain, turned this dilemma into an opportunity to create a new ministry. In 2001, the Sheltered Workshop La Esperanza, with 12 students and Harrison as director,

opened in a small, rented house near the Wesley school. Within a year, the General Assembly of the Methodist Church in Chile approved La Esperanza as a conference mission, recognizing it as another means of outreach to persons with handicapping conditions and their families.

Currently the mission serves 18 people ranging in age from 21 to 69. Day-to-day activities at the workshop give them the opportunity to explore, identify and use their many God-given talents in a non-threatening environment while simultaneously learning how to better care for themselves. Arts and crafts made by the partici-

Photo by Carlisle Lina



**Making music at La Esperanza (l to r) are Paul Roquet, Rafael Caceres, Angelica De La Maza, Jesus Cruz, Soledad Hoecker, Ines Munoz and Harrison.**

pants provide them with a sense of accomplishment and productivity, as well as monthly wages.

Although many of the adults at La Esperanza live at home with their families, others are in elderly care facilities ill-equipped to meet their needs. With Dora Canales, the workshop's chaplain, Harrison has established meetings and a series of retreats to help families begin to make arrangements for future care of their sons and daughters.

Long-term plans to offer residential care at La Esperanza became an urgent priority last fall when conditions at an elderly care facility endangered two people. From November through February, Harrison shared her own apartment with them, providing a safe and comfortable space.

With the blessing of La Esperanza's board of directors, a house to serve as an emergency shelter was rented in January 2004. Soon afterward, mission groups from Conway, Ark., and Centreville, Va., helped clean

and furnish it for the first two full-time residents and a volunteer family, who moved in later in February.

Harrison's ability to meet such daunting challenges doesn't surprise Bruce Stanley, who served as her field education supervisor at Duke and later, as the N.C. Conference director of missions, her advocate to the United Methodist General Board of Global Ministries. "Shana is probably the most powerful person I have known," says Stanley. "She has both an academic interest in missions, and the willingness to undo her life for the vocation."

An ordained elder in the United Methodist Church, Harrison made a rare return from Chile in the summer of 2001 to officiate at the wedding of friends Tracy Anne Allred D'97 and Mark Chancey G'99. Allred, who has visited La Esperanza, describes Harrison as "a person who lives her life finding Jesus in the struggle for justice with those she serves."

Community worship at La Esperanza is a dynamic experience, says Harrison. The traditional sense of reverence and order in the liturgy may be enhanced by the unexpected scream of a disabled child expressing joy or a believer who interrupts the liturgy to touch a cross behind the altar and show Christ's immediate presence.

Her goal, says Harrison, is to "provide a place where all are loved and accepted. A place where, in return, these adults can thrive and show others the face of Christ." ■

*Harrison publishes an electronic newsletter, Spilling the Chile Beans, for friends and supporters of the workshop in the United States. To read recent issues of the newsletter, click on the Divinity magazine Web site at [www.divinity.duke.edu/publications/](http://www.divinity.duke.edu/publications/). To request a subscription, or for more information about La Esperanza, contact Harrison at [sdhchile2003@yahoo.com](mailto:sdhchile2003@yahoo.com)*



**Harrison and her canine companion, Patan.**

Photo by Debbye Harrison



Photo by William E. Pike

# Caring for Body and Soul

*Communities of faith, medicine combine forces for healing and health*

By William E. Pike

SILER CITY, N.C.— Under a clear blue North Carolina sky, Martín V. proudly points to rows of ripening peppers, melons, herbs and tomatoes that he lovingly tends in a formerly empty lot near Chatham Hospital.

Martin fled his homeland of Guatemala 14 years ago after his farm was destroyed by guerilla soldiers. Unable to speak English and without family or friends in this country, he settled in Chatham County, where farm jobs have attracted thousands of Hispanic immigrants seeking work. Now 58 and an AIDS patient, Martin spends much of his time at the hospital. But he receives much more than traditional healthcare.

“Working in the garden makes me feel very healthy,” Martin says in Spanish interpreted by his nurse, Linda

Soto. An employee of the Chatham Hospital-based Immigrant Health Initiative (IHI), Soto is just one of many people Martin now calls his “family.”

This extended group includes parishioners from area Catholic, Baptist and United Methodist churches who have joined with Chatham Hospital to form a health ministry, providing much-needed care for the rural county’s burgeoning immigrant population. Together they have provided Martin with a bed, sheets, food, transportation, help with his medication, and most importantly, friendship—with neighbors and with God.

Health ministries are designed to care for the whole person—physically, emotionally and spiritually. This model is one that Dr. Keith Meador D’86, director of Theology and Medicine Program at Duke Divinity School, has promoted through the school’s Caring Communities Program since its inception in 2002.

▲ A native of Guatemala, 58-year-old Martin V. in the vegetable garden tended by volunteers as part of Chatham Hospital’s Immigrant Health Initiative in Siler City. In tribute to the many hours he works there, it’s known as Martin’s Garden.

"Caring Communities assists congregations in understanding their role as healing communities through worship and service," says Meador, who is professor of the practice of pastoral theology and medicine and holds joint appointments at Duke University School of Medicine and Duke Divinity school. "We also help to give health care institutions a broader vision for their role in nurturing the health of a community in collaboration with faith communities."

With support from The Duke Endowment, Caring Communities serves as a clearinghouse of information and resources, a facilitator of transforming relationships, and a champion of health ministries in North and South Carolina. Caring Communities also administers more than \$900,000 in annual grants from The Duke Endowment to a dozen innovative health ministries throughout the Carolinas.

## Reaching Out

More than \$230,000 went this year to three South Carolina-based ministries, including one called Heart, Soul, Mind and Strength. This joint project of the S.C. UMC Annual Conference, Midlands Health Ministry

Council and the University of South Carolina's Arnold School of Public Health received \$97,950 for statewide outreach to the elderly. In Greenville, S.C., The Watchman Program received \$34,866 to train volunteers from area churches to work with the dying in rural and underserved areas.

Grantees in North Carolina span the state and include both urban and rural areas. In populous Mecklenburg County, which includes Charlotte, 23 churches have partnered with Carolinas HealthCare System as Interfaith Care Links to assist the chronically ill and their caregivers through a network of trained care teams.

Clifton United Methodist Church in rural Ashe County, N.C., where more than a fifth of children live in poverty and one out of nine adults is unemployed, received a \$100,000 grant to support its work with Ashe County Outreach Ministry. This ecumenical coalition of volunteers is feeding the malnourished, staffing a teen suicide prevention hotline, aiding the elderly during emergencies, and supporting the isolated and destitute.

A former deli in the tiny town of Clifton helps the ministry's food pantry, which provides free staples for the needy and prepares mobile meals for 37 homebound people, including a 100-year-old woman. In an innovative bid to make the food pantry self-supporting, volunteers are renovating the deli into a restaurant that will offer home-style meals.

The ministry's impact on the community is clear, says director Theresa Russell: "I've seen a woman who is

**Michaila Russell, 8, helps stock the food pantry at Ashe County Outreach Ministry in Clifton, N.C. Volunteers are renovating the former deli into a restaurant they hope will help fund the ministry, which provides mobile meals for the homebound.**



Photo by William E. Pike



**Martin and Linda Soto, his translator and nurse with the Chatham Hospital-based Immigrant Health Initiative. In appreciation for her care, he has promised to learn to write. "Working in the garden makes me feel very healthy," he says.**

no longer losing her hair because she has good food to eat now. I've seen children who have enough to eat only because of our pantry. I've seen love from people of various churches shown to the entire community."

What sets the program apart, she adds, is that "We're a ministry. We're doing what God wants us to be doing."

## The Art of Listening

At Chatham Hospital, the Rev. Sue Flippin makes regular rounds as a volunteer chaplain through Caring for Our Neighbors: *Cuidando a Nuestros Vecinos*. This spin-off of the Immigrant Health Initiative received a \$90,000 grant to help expand services to the elderly and those who are chronically ill.

As pastor of Siler City Presbyterian Church, Flippin visits patients and their families of all faiths—or no faith. There are two simple rules for congregations entering health ministries, she says: "First, we have to care for each other. Second, remember to care for the whole community. We're all God's people, and He put us here to do that."

Though Chatham County is largely rural and has limited resources, Caring for Our Neighbors is succeeding. Several area churches encompassing diverse ethnicities and denominations worked together to raise funds for a young girl's kidney transplant. "Our size is small," says Flippin, "but our love is gigantic."

Caring, adds Flippin, "begins with listening to people; only then do we begin to know them."

## Caring Communities At a Glance

Theology and Medicine at Duke Divinity School includes a number of programs and initiatives, including the Caring Communities Program and the Health and Nursing Ministries Program.

Services include:

- The Health Ministries Resource Center at 3600 University Drive in Durham, filled with books, videos, and other materials regarding health ministries;
- A Web site at [www.caringcommunities.divinity.duke.edu](http://www.caringcommunities.divinity.duke.edu), providing tutorials, resources, links, and news on Caring Communities activities;
- Consultation services by Health Ministries Educator Anne A. Packett, BSN, MA;
- Educational opportunities for clergy, laity and health professionals, such as the Pastoral Care in Community training series;
- Health and Nursing Ministries, a joint program with the Duke University School of Nursing, coordinated by Alyson J. Breisch, RN, MSN, which prepares individuals both clinically and theologically for careers in health ministries;
- Coordination of a grants initiative for health ministries in the Carolinas, supported by The Duke Endowment;
- Theological education for religion and health research fellows, along with medical, nursing and social work students;
- Interdisciplinary courses on theology and health for divinity school students along with the varied health disciplines; and
- Systematic assessment and evaluation of health ministries.



## Supporting Pastoral Care

But listening isn't an instinctive response, even for many pastors. With support from The Duke Endowment, Caring Communities is helping train rural ministers in the art of pastoral care.

The Pastoral Care in Community (PCC) series is a 16-session training course for up to 12 clergy. Hosted by a local church, the course focuses on the importance of listening, storytelling and theological reflection. Pastors learn how to better care for those dealing with grief, illness, substance abuse, or family problems. At the conclusion of the four-month course, they are better equipped to care both for others, and for each other.

Al Joyner D'87 took part in a PCC pilot program in Wadesboro, N.C.

"Many times I had worked 12 to 15 hours a day, six days a week, traveling to hospitals and counseling," says Joyner. "I needed to hear that I did not have to solve all the problems of the world or be everything for everybody." Unless ministers are supported in making healthy choices, he adds, pastoral burnout is likely.

"I discovered caring for myself was the best thing I could do for my congregations," says Joyner, who will host a PCC group in the coming year at First United

Methodist Church in Elkin, N.C. "I am more fit physically, emotionally, spiritually and mentally than before."

## Martin's Garden

Linda Soto watches with pride as Martin inspects the lush garden near Siler City's Chatham Hospital. "We call it 'Martin's Garden,'" she says, a tribute to the hours he spends caring for it, which sets him apart from other volunteers.

"Sometimes he starts to cry," she says, "and I ask, 'Why are you crying?'" He says to me, 'You help me so much, and there is nothing I can do to help you.'"

But in health ministries, it's not a question of who helps whom. Martin and Linda see each other as family.

"This work," says Soto, "comes from the heart." ■

*William E. Pike, D'03, is staff associate for the Caring Communities program at Duke Divinity School. He and his wife Brooke, a staff specialist at the J.M. Ormond Center, live in Durham with their son, Jacob, and attend McMannen United Methodist Church.*

For more details about Caring Communities, visit <http://www.caringcommunities.divinity.duke.edu/>.

For information about outreach services available to local congregations, please browse the Caring Communities Web site at <http://www.caringcommunities.divinity.duke.edu>, or make a visit to the Durham resource center.

For additional information, contact:  
Rose Hodge, Staff Assistant  
Theology and Medicine  
Duke Divinity School, Box 90968,  
Durham, NC 27708  
(919) 660-3507, [rhodge@div.duke.edu](mailto:rhodge@div.duke.edu)

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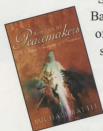
**"We hope to help form the conversation regarding theology and health within the church and medicine through our work at the divinity school. We are very excited about the current synergies at Duke in this area and look forward to continued collaboration with our colleagues in the Duke Institute on Care at the End of Life, as well as with the medical center."**

Keith Meador, M.D., Th.M., M.P.H.  
Director, Theology and Medicine Program  
Professor of the Practice of Pastoral Theology and Medicine

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## Blessed are the Peacemakers: A Christian Spirituality of Nonviolence

Michael Battle  
Mercer University Press, 2004  
Paper, \$30.00

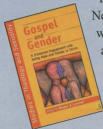


Spiritual practices of peacemaking, Michael Battle says, are essential to the mystical process of losing and finding identity in God who constantly invites us toward relationship and community. Genuine Christian “spirituality,” Battle insists, involves no contradiction between individual and communal fulfillment, but involves instead our participation in the divine bending toward potentiality rather than destruction.

Battle is assistant professor of spirituality and black church studies at Duke and rector at St. Ambrose Episcopal Church, Raleigh.

## Gospel and Gender: A Trinitarian Engagement with Being Male and Female in Christ (Studies in Theology and Sexuality)

Douglas A. Campbell, Ed.  
T. & T. Clark Publishers Ltd.  
Paper, \$55.00



Douglas Campbell, assistant professor of New Testament at Duke Divinity School, wrote the introduction, edited the collection, and contributed the essay “The Logic of Eschatology: The Implications of Paul’s Gospel for Gender as Suggested by Gal 3.28a in Context” for this issue of the series *Studies in Theology and Sexuality*.

## Bound to Be Free: Evangelical Catholic Explorations

Reinhard Hütter  
Eerdmans Publishing Company, 2004  
Paper, \$28.00



Reinhard Hütter explores the biblical concepts of church (*ekklesia*), freedom (*eleutheria*) and truthful speech (*parrhësia*), showing not only that the proper meanings of these three concepts interpenetrate one another, but also that rending them asunder lies at the root of Christian division today.

Christian division, he argues, issues from the all-too-familiar individualistic accounts of church, freedom, and speech that have haunted modernity and clouded the Gospel. In this hopeful account, he urges contemporary Christians to reconsider the interrelationship of these concepts in the God of the Gospel.

Hütter is associate professor of Christian theology at Duke.

## Reading the Bible in the Strange World of Medicine

Allen D. Verhey  
William B. Eerdmans Publishing  
Company, 2003  
Paper, \$35.00



In his latest book, Allen D. Verhey brings the biblical tradition to bear on contemporary bioethical concerns. Verhey, who joined the faculty at Duke Divinity School as professor of Christian ethics in July, explores how the Bible can illuminate and guide medical ethics. He argues that churches are called to think and speak clearly about bioethical concerns, and he lays out the scriptural tools needed to do so. After firmly grounding Christian ethical discourse in Scripture, Verhey shows how the Bible can be applied to such pressing questions as suffering, genetic intervention, abortion, reproductive technologies, end-of-life care, physician-assisted suicide, and more.

## Performing the Faith: Bonhoeffer and the Practice of Nonviolence

Stanley Hauerwas  
Brazos Press, 2004  
Paper, \$19.99

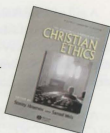


Stanley Hauerwas revisits the crucial theological terrain of political nonviolence via the evocative writings of Dietrich Bonhoeffer. This book is a commentary on Bonhoeffer's dramatic claim that if our common life rests on lies and injustice, we cannot be a community of peace. His follows the analysis of Bonhoeffer with an exploration of faith as "performance," drawing rich analogies between musical and theatrical performance and the living of the Christian life. Next, he turns to Aquinas, Preller, Wittgenstein and poet Gerard Manley Hopkins to investigate the language of faith and "the contingent character that makes up our world."

Hauerwas is the Gilbert T. Rowe professor of theological ethics at Duke.

## The Blackwell Companion to Christian Ethics

Stanley Hauerwas and Sam Wells, Eds.  
Blackwell Publishing  
Hardcover, \$124.00



*The Blackwell Companion to Christian Ethics* presents a comprehensive and systematic exposition of Christian ethics seen through the lens of Christian worship. Contributors represent the Roman Catholic, Anglican, Methodist, Presbyterian, Mennonite and Pentecostal traditions. It includes Hauerwas' article, "Studying Ethics through Worship."

Co-editor Sam Wells is priest-in-charge of St. Mark's, Newham, Cambridge and a writer in theological ethics. ■

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## Religion on the Web: Resources for Ministry

Got a favorite Web site? A special cyber place that could be a valuable resource for ministry? E-mail us with the Web address at [magazine@div.duke.edu](mailto:magazine@div.duke.edu) and we'll share it with our readers in this new occasional feature in *Divinity*.

**Congregational Resource Guide** <http://www.congregationalresources.org/>

The *Congregational Resource Guide* was created by the Alban Institute and the Indianapolis Center for Congregations to help church leaders connect with resources to address common problems and encourage transformation in their communities of faith. The Web site features an extensive, searchable database of suggested books, articles, Web sites, audio/videotapes, organizations and other resources.

**Pulpit & Pew** <http://www.pulpitandpew.duke.edu/index.html>

Pulpit & Pew is a multifaceted study of pastoral leadership that has been underway at Duke Divinity School with funding from Lilly Endowment Inc. The project Web site features free, downloadable copies of research reports on clergy salaries, clergy supply and other subjects, along with selected survey findings and various articles. Register on the Web site for free e-mail updates.

**Vital Theology**, <http://www.vitaltheology.com>

An independent, ecumenical newsletter, *Vital Theology* examines current events from a theological perspective. Using a traditional journalism approach, the newsletter draws on interviews with theologians, ethicists, biblical scholars and others to get their take on the news of the day. Available online and in print, *Vital Theology* is published 20 times a year for an annual subscription of \$39. Sample issue available to nonsubscribers at the newsletter Web site. *Vital Theology* is published by David Reid, a United Methodist layman and former communications director at Duke Divinity School. ■



A gift of \$100,000 from Ruth WC'62 and Morris T'62, G'63 Williams of Gladwyne, Pa., has established the Peter and Elizabeth Storey Endowment in celebration of their extraordinary leadership and to enable divinity students to experience field education in South Africa.

A contribution of \$50,000 from Bob and Pearl Seymour of Chapel Hill, N.C., is providing the Robert E. and Pearl F. Seymour Scholarship Endowment to encourage African-American and Baptist students at Duke Divinity School who are committed to a ministry of racial reconciliation.

The Kwanlyun and Soonja Kim Ecumenical Fund, an unrestricted resource, has been set up with a gift of \$25,000 from Kwanlyun Kim D'68 of Seoul, South Korea, in appreciation for his Duke education and to encourage international students in the divinity school.

## The Second Mile

Recent gifts and pledges for the building addition include \$100,000 from friends and family of the late Dean Jameson Jones to name the prayer room and \$100,000 from the North Carolina Conference of the United Methodist Church to help to fund the "Methodism in the Carolinas" worship and preaching lab.

A commitment of \$20,000 from faculty member and spouse James and Nita Crenshaw will be added to a like

commitment from biblical division colleague Ellen Davis and her spouse Dwayne Huebner for artistic renderings of Psalms 42 & 43 etched in glass panels at the entrance to the Goodson Chapel.

A \$10,000 building contribution from Jack and Barbara Nicklaus of North Palm Beach, Fla., honors William E. Smith, retired director of continuing education and a long-time friend in Ohio. Numerous gifts from graduates and friends, including \$3,000 from students in the summer 2004 Ministerial Course of Study at Duke, are being received for the James M. "Mickey" Efrid Classroom.

"These are investments in the life and work of the divinity school which will serve us well for many generations to come," said Dean L. Gregory Jones. "We are profoundly grateful."

## Annual Fund Tops \$500,000

Duke Divinity School's Annual Fund set an all-time record during the 2003-2004 fiscal year which ended on June 30 with \$506,954 received from 2,135 graduates and friends.

The Associates for Transforming Ministry program engaged many new and generous donors. Special thanks to class agents for their outstanding volunteer leadership with the Annual Fund campaign. ■

## Construction Progress

The divinity school addition, on schedule for completion in March 2005, involved shaping 290 tons of Duke stone to blend the new with the old. Right, looking southeast along the Memorial Wall, the new section is difficult to distinguish from the west side of Old Divinity.

To view the progress of the addition, go to:  
<http://www.divinity.duke.edu/About/Facilities/NewBuildingFlash/Root/DivFlash.html>





## Faculty & Staff

**Michael Battle** was spiritual director for the CREDO Conference for Episcopal Clergy in Del Ray Beach, Fla., and retreat leader for the clergy of the Episcopal Diocese of Michigan in Detroit in May. He was retreat leader in June for the clergy of the Episcopal Diocese of Eastern Michigan at Saginaw. He gave the lecture, "Spiritual Wellness" at Millsaps College in Jackson, Miss., and was retreat leader for "Ubuntu: I am because we are" at the Episcopal Diocese of Southern Virginia in July.

**Teresa Berger** completed the manuscript for her new book, *Fragments of Real Presence*. The book will be published by Crossroad, New York, in the spring of 2005. She also co-edited and wrote an essay for the fall dossier of the new electronic journal *Worlds and Knowledges Otherwise*, and contributed a couple of "Living by the Word" meditations for *The Christian Century*.

During the summer, Berger taught in the Duke Youth Academy, led a forum in her local parish on "Faithful Dissent," and spoke to the young adults of the Raleigh Diocese about *The DaVinci Code*. She will be teaching two new courses during fall semester, one with Emmanuel Katongole on the "Catholic Church in Global Context," and one on gender analysis and liturgical tradition.

**Douglas Campbell** spoke at a conference in Aberdeen, Scotland, Aug. 18-21, discussing the divine and human agency in the apostle Paul.

**Jackson Carroll** presented two workshops on "Pastoral Leadership: Findings from Pulpit & Pew and their Implications for Theological Education" at the biennial meeting of the Association of Theological Schools in Orange, Calif., in June.

**Stephen Chapman** published the following articles: "The Old Testament Canon and its Authority for the Christian Church" in *Ex Auditu*; "A Canonical Approach to Old Testament Theology? Deut. 34:10-12 and Mal. 3:22-24 as Programmatic Conclusions" in *Horizons in Biblical Theology*; and "Haunting Voices: The Old Testament in Contemporary Consciousness" and "Reading the Bible as Witness: Divine Retribution in the Old Testament" in *Perspectives in Religious Studies*. He also gave two lectures on Old Testament ethics for the Texas Christian Life Commission in May. During July he taught a short course entitled "Genesis as Christian Scripture" at John Wesley College in Pretoria, South Africa. This fall he begins a new term as faculty-in-residence of Brown House on Duke's East Campus.

**Boyd Taylor Coolman** published *Knowing God by Experience: The Spiritual Senses and the Knowledge of God in the Theology of William of Auxerre* with Catholic University of America Press and "Pulchrum Esse: The Beauty of Scripture, the Beauty of the Soul, and the Art of Exegesis" in *Traditio*.

**James Crenshaw** presented four lectures—"The Predictable God: Proverbs," "The Unapologetic God: Job," "The Unfathomable Mystery: Ecclesiastes" and "The Communicative Revealer: Sirach and Wisdom of Solomon"—at the Archdiocese of Chicago Summer Scripture Institute at Mundelein in June and at Furman University Pastors' School in July. He presented the paper "Hakkol, heleq, 'ehad...: Qoheleth's Quantitative Language" for the Colloquium for Biblical Research at its August meeting in Bloomington, Ind. He preached May 1 at Norris Baptist Church, Norris, S.C., which was his first pastorate (1956-57).

**Mary McClintock Fulkerson** was awarded a Provost Common Fund Grant for 2004-2005 with Rom Coles of Duke's political science department in May. They will organize the "Third Reconstruction Institutes" to bring together faculty and grass-roots activists for conversation on justice issues and the unfinished business of the civil rights movement.

She was selected to participate in a two-year Wabash Center Project on "Teaching Effectively in Racially and Culturally Diverse Classrooms" and attended the first segment in July. She gave the lecture "The Challenge of Feminism for Protestant Hermeneutics" at the conference Reshaping Protestantism in a Global Context held in September to celebrate the 150th anniversary of Kampen Theological University, The Netherlands.

**Amy Laura Hall** traveled to New York City for the meeting of the 2004-2005 Luce Fellows and to Corpus Christi, Texas, for the Southwest Texas Annual Conference in May. Her articles on embryonic stem cell research appeared in *The Christian Century* and in the *United Methodist Reporter*.

In June, Hall traveled to Chicago-Kent College of Law to speak on reproductive technologies with the Institute on Biotechnology and the Human Future. She preached and presided on July 4 at Trinity United Methodist in Durham and, later that month, led a small tribe of Trinity children for their Marketplace VBS.

Hall spoke on "Creation and Procreativity" for the Duke Youth Academy and traveled again to Chicago to present "The Irreproducible Gift and the Incalculable Gift of Life: Towards a Non-Theological Theology of Procreation" to the Ekklēsia Project in July, then traveled to Oxford, England,

as a keynote speaker at the annual meeting of the Society for the Study of Christian Ethics. The theme for the conference was "Public Theology and Bioethics," and her talk was titled "The Gift of Grace and the Gratuitous of Life: Framing the Public Theology of Joanna Jepson."

She served as a summer area coordinator for a dozen students in field education and presented the honors lecture to the divinity school's incoming class.

**Stanley Hauerwas** published "Connections Created and Contingent: Aquinas, Preller, Wittgenstein, and Hopkins" in *Grammar and Grace: Reformulations of Aquinas and Wittgenstein*, edited by Jeffrey Stout and Robert MacSwain. He published "Forming God's Alternative People" in *Talk: the Mainstream Magazine* and "Introduction: Lingering with Yoder's Wild Work" in *A Mind Patient and Untamed: Assessing John Howard Yoder's Contribution to Theology, Ethics, and Peacemaking*, edited by Ben C. Ollenburger and Gayle Gerber Koontz. His article "Comments on John Evans' 'Playing God? Human Genetic Engineering and the Rationalization of Public Bioethical Debate'" was published in the *Journal of the Society of Christian Ethics*.

Hauerwas gave The John Henry Cardinal Newman Lecture, Institute for the Psychological Sciences, at the Cosmos Club, Washington D.C., in May. He participated in the Quaker House of Fayetteville Interfaith Peace Seminar at Guilford College, Greensboro, N.C., in June. Later that month he spoke on "Sacrificing the Sacrifices of War" at "Religions and the Politics of Peace and Conflict," an International Interdisciplinary Conference at the Irish School of Ecumenics, at Trinity College, Dublin, Ireland.

During July, he participated in a panel at a conference on "Mennonites and Christians of Other Traditions Today," sponsored by the Mennonite Interchurch Relations Consultation, Notre Dame, Ind.; attended the

Ekklesia Project Annual Gathering, DePaul University, Chicago; led a plenary session at the divinity school youth academy; and gave a paper on "The Church in the Twenty-first Century" at the Thirty-Year Anniversary Homecoming, Broadway Christian Church, South Bend, Ind. He made a site visit Aug. 9-10 to the Industrial Areas Foundation, Dallas, Texas.

In September, Hauerwas spoke in the faculty colloquium series at West Virginia Wesleyan College, Buckhannon, W.Va.; presented the 2004 Benedum Lecture, University of West Virginia, Morgantown, W.Va.; gave the 25th Annual Matthew Simpson Lecture in Religion, Simpson College, Indianola, Iowa; preached at St. Paul Episcopal Church, Richmond, Va; and was visiting speaker and preacher at Assumption College and First Baptist Church, respectively, in Worcester, Mass.

**Richard B. Hays** published "Paul on the Relation between Men and Women" in *Feminist Companion to Paul* edited by Amy-Jill Levine with Marianne Blickenstaff and "Beyond Criticism: Learning to Read the Bible Again" with Ellen F. Davis in the April 20 issue of *The Christian Century*.

He lectured on "Reading Scripture through the Eyes of the Evangelists" for the Thomas Burns Memorial Lectures at the University of Otago, Dunedin, New Zealand, and the Tyndale Graduate School of Theology at the Bible College of New Zealand in Auckland, New Zealand, in May. In August, Hays read the paper, "Torch Transfigured" at the meeting of the Studiorum Novi Testamenti Societas in Barcelona, Spain.

Hays was named to the editorial board of *Studies in Theological Interpretation* and received the Korean Christian Publishers Association award for best foreign theology book in translation for *The Moral Vision of the New Testament*.

**Richard P. Heitzenrater** led a probationer's seminar for the North Georgia Conference on the Wesleyan tradition at Simpsonwood United Methodist Center in Atlanta. In May he led the annual three-day Wesley Seminar at Olmsted Manor, a retreat center at Ludlow in western Pennsylvania, on "A Methodist Pilgrim's Guide to the Shrines and Icons of our Tradition."

He hosted the first summer Wesley Seminar—"History and Tradition in the Wesleyan Heritage"—at Duke Divinity School May 24-June 18. The seminar, which provided support for 11 full-time participants, attracted research-scholars from Finland, California, Texas, Georgia, Kansas, and North Carolina, with visiting participants from Germany and Korea.

Heitzenrater taught a session on "Wesleyan Doctrine and Doctrinal Standards" for the Probationer's Seminar at the divinity school in September.

**Reinhard Hüter** published the essay "In Some Inchoate Reflections on 'The Jewish People and Their Sacred Scriptures in the Christian Bible'" in *Pro Ecclesia*. At the annual meeting of the American Theological Society in April he and Robert W. Jensen engaged each other in a formal public disputation on the question "Does the Risen Christ have more than one body?"

He was a guest professor of systematic and ecumenical theology from April 14 through July 31 at the University of Jena, Germany. While there he participated in an international colloquy on the ongoing relevance of Karl Barth's theology. With a German colleague, he led all-day seminars May 22 and May 26 on Lutheran ethics in an ecumenical and international context at the University of Erlangen. In June, Hüter led a seminar at the Catholic theological faculty of the University of Erfurt on the state of ecumenism in the United States. Eerdmans Publishing Co. released his book *Bound to Be Free: Ecumenical Catholic Engagements in Ecclesiology, Ethics, and Ecumenism* in August.

**Susan Pendleton Jones** preached at Lake Junaluska's Sunday service before the Southeastern Jurisdictional Conference in July, led the Virginia Local Pastor's retreat on "Keeping the Covenants We Make" at Blackstone Sept. 19-21, and preached and co-led leadership events with L. Gregory Jones at Providence UMC in Charlotte and at Hyde Park UMC in Tampa, Fla.

**L. Gregory Jones** spoke on "Whom shall I send? And who will go for us?" from Isaiah 6 at The Village Chapel in Pinehurst in May. Later that month he traveled to Israel for The Tantor Conference in Tel Aviv, where he spoke on "The Gift of Holy Friendships: Repentance and the Practices of Forgiveness." Jones was the preacher for the N.C. Annual Conference in Fayetteville, and at the 2004 General Conference was elected to the University Senate of the United Methodist Church.

In July, he gave lectures at the Youth Academy and preached at Roaring Gap, N.C. He was a delegate to the Southeastern Jurisdictional

Conference at Lake Junaluska and spoke on "Holy Friendships" at the Texas Methodist Foundation's Clergy Leadership Initiative in August.

Jones' recent "Faith Matters" columns in *The Christian Century* include "Welcome Interruption" (June 1), "Hemmed In" (July 27), and "Tale of Two T-shirts" (Sept. 7).

**Richard Lischer's** book *A Theology of Preaching*, which includes "A Letter to Japanese Preachers," recently appeared in Japanese translation. His anthology *Theories of Preaching* has been translated into Korean. Lischer gave a lecture about Martin Luther King, Jr. titled "The Weapon of Love" to the North Carolina Annual Conference in Fayetteville.

He gave a presentation and a reading from *Open Secrets* at First United Methodist Church in Cary, N.C., for area clergy at White Memorial Presbyterian Church in Raleigh, and for the Student Pastor Association at Duke Divinity School. He wrote a piece about ministry, "Odd Job," for *The Christian Century*.

In September Lischer preached at

the inauguration of Richard Brodhead as president of Duke University. The sermon was titled "Redeem the Time" and was preached in Duke Chapel. He also gave *The Christian Century* workshops on preaching, "The Art and Craft of Preaching," in Chicago and preached at that occasion. Lischer gave a presentation on *Open Secrets* for a reading club at First United Methodist Church in Birmingham, Mich., and preached three services for that congregation.

**William K. Quick D'58** and 160 former parishioners met in June 2004 in Detroit, Mich., to celebrate his 50th anniversary as a Methodist pastor. He led the 2004 national initiative for the Partner Church Ministry for Lithuania and Latvia at the Davidson UMC. In his twelfth consecutive General Conference, Quick served on the staff in Pittsburgh and was a feature writer for the *Daily Christian Advocate*.

Quick preached at Trinity UMC in Durham, his former parish; Tabernacle UMC in Ghio, N.C., his home church; as well as Flint, Mich., and Eureka, N.C. He taught two classes in Duke's course of

## International Updates

Each summer the Methodist Church of Southern Africa hosts Duke Divinity School students for a 10-week assignment serving in rural and urban church settings from Capetown to Johannesburg to Pretoria. This summer the following students went to South Africa for the program: James Hebert D'05, Molly Tyson D'04, Carlton Rutherford D'05, Amy Grizzell D'05 and Lisa Schubert D'05.

In July, Stephen Chapman, assistant professor of Old Testament, taught a two-week seminar at John Wesley College in South Africa.

From July 30 to Aug. 13, Duke Divinity School alumni, students and friends journeyed to South Africa to visit historical, political and ecclesial sites in Cape Town, Robben Island, Johannesburg, Pretoria and Soweto.

The 2004 South Africa Pilgrims were Patrick Hamrick D'90, Laura Beaver, Kenny Walden D'02, Michelle Walden B'01, Elizabeth Storey, Peter Storey, Cathy Gilliard D'97, Donna Claycomb D'00, Diane Christianson D'83, Thomasina Stith D'05, Gloria Holloway D'06, Laurie Coffman D'93, Nancy Rich, Regina Groff D'96, Ann Haywood D'02, Thomas Riley D'98, Lewis Poag D'70, Gerald Sylvester D'97, Rick McKinley D'04, Irvin Plowden D'01, Richard Hayes D'06, Jeremy Troxler D'02, R.G. Lyons D'06, Mark Graves D'05 and Tiffany Marley D'96.

Jay Carney D'06 served a parish in Uganda and Ryan Gladwin D'06 served a parish in Brazil as a part of their summer field education experience.

For more information about these initiatives, contact Rev. Tiffany Marley at [tmalley@div.duke.edu](mailto:tmalley@div.duke.edu)

study for local pastors in July and led daily Bible study at Methodist's Ocean Grove Camp Meeting in Ocean Grove, N.J., Aug. 21-27.

**Roberta Schaafsma** was elected to the American Theological Library Association's board of directors for a three-year term and is serving as president of the Duke University Librarian's Assembly for 2004-05. She co-authored the entry "Reference Works" for the forthcoming second edition of *The Encyclopedia of Religion* with Marti Alt.

**J. Warren Smith** was scholar-in-residence at Christ Episcopal Church in Raleigh, where he taught a series on "Grace in the Anglican Tradition" focused on the writings of John Donne, George Herbert, the Wesleys, and T. S. Eliot. He preached the homecoming message at North Decatur UMC in Decatur, Ga., in May, and in July he gave the lecture on "Resurrection" for the Duke Youth Academy.

His dissertation, *Passion and Paradise: Human and Divinity Emotion in the Thought of Gregory of Nyssa*, published by Crossroad, will be released this fall.

**Peter Storey** led seminars for the pastors of the divinity school's Teaching Congregations and Field

Education Orientation programs on May 3. He was baccalaureate preacher for the class of 2004, preached at St. Paul's & St. Andrews United Methodist Church in Manhattan, and he delivered the graduation address at the Methodist Theological School in Delaware, Ohio.

He presented a paper on "Prayer and Social Action" at a conference sponsored by Boston University in Berlin, Germany, May 28. In South Africa, he helped supervise the five Duke Divinity School students there for summer field education and hosted 25 divinity school students, alumni and staff on the Pilgrimage of Pain & Hope during the first two weeks of August.

**James L. Travis** lectured to the medical society at Sandhills Regional Medical Center in Hamlet, N.C., on "Stages of Grief: A Review and Critique" in May. He recently completed a 13-month interim pastorate at Glenn School Road Baptist Church in Durham.

**Geoffrey Wainwright** delivered the Christological Lectures at Spring Hill College, Mobile, Ala., in April. In May he addressed the annual meeting of Catholic diocesan eumenical officers in Omaha, Neb. He spoke at a University of Notre Dame

conference dealing with the Princeton Proposal on Christian Unity, "In One Body through the Cross," in June.

**Lacey Warner** presented for the Ekklesia Project Annual Gathering in response to Jonathan Wilson at DePaul University in July. She researched an essay, "Redemption and Race: The Evangelistic Ministry of Three Women in Southern Methodism," as a participant in the Summer Wesleyan Seminar at Duke Divinity School, which was convened by Richard Heitzenrater in May and June.

In May Warner was instructor at Calvary UMC in Durham for "Gospel Commissions as Paradigms for Discipleship." She was Bible study leader for the Annual Conference of the Mississippi UMC, "Living the Jesus Story" in June.

She published "Kingdom Witness and Helen Barrett Montgomery's Biblical Theology" in the summer issue of *Review and Expositor* and "Reclaiming Christian Practices of Traditioning: 1 Corinthians 15.1-11," a sermon, in *The Minister's Manual 2004*, edited by Carol Noren. ■

## COMINGS & GOINGS

**Holly Durham** has joined the divinity school as director of the office of general administration and finance. **Richard Payne** became the Esther Colliflower director of the Institute on Care at the End of Life, and is joined by **Jeanne Twohig** as deputy director. **Allen Verhey** joined the faculty as professor of Christian ethics and **Kenneth Carder**, who retired as bishop for the Mississippi annual conference, has been named director of the Center for Excellence in Ministry and professor of the practice of pastoral formation. **Deanna Johnson** joins continuing education as customer relations specialist and **Rose Hodge** is staff assistant for the program in theology and

medicine, replacing **Margaret Stephens**. **Laura Ling** is staff assistant in external relations and **Elizabeth Ingram D'04** has been named assistant director for the Duke Youth Academy, replacing Brian Felker Jones. Director of Field Education **Bruce Stanley** has been appointed by Bishop Marion Edwards as senior pastor at Millbrook United Methodist Church in Raleigh. Stanley's transition takes place after the academic-year field placements are made at the divinity school. **Bishop C. P. Minnick** will serve as interim director of field education. ■





# CLASS NOTES

## 30s

**W. Darwin Andrus D'37**, now in his 93rd year, is the oldest living member of the Texas United Methodist Annual Conference, where he served continuously for 66 years. He and his wife, Hilda, reside in Houston, Texas.

## 40s

**Fred P. Pfisterer D'46** took up golf after 61 years as a Methodist minister and now plays five days per week, weather permitting, in Bowling Green, Ky. He continues to preach occasionally and to serve through his local church.

## 50s

**O. C. Edwards D'52** celebrated the 50th anniversary of his ordination as an Episcopal priest in April 2004. He is retired in Weaverville, N.C., after serving for many years on the faculty of Seabury-Western Seminary in Evanston, Ill. O.C. serves on the executive committee of the National Council of Churches and anticipates the publication in November of his latest book, *A History of Preaching*, by Abingdon.

**David C. Groves D'54**, a retired minister in the Florida United Methodist Conference and a certified mediator of the Supreme Court of the State of Florida, has been assigned for a year as interim pastor at Port Tampa Church, Tampa, Fla.

**John J. P. Kincaid Sr. D'54** of Reidsville, N.C., is the author of *Nancy: A Biography of Love, Living & Cancer*—a celebration of the life of his late wife.

**Edward T. Wright D'58** is part-time pastor at Bethlehem United Methodist Church in Bena, Va. He retired from the Virginia Annual Conference in June 2002 after 46 years of service.

## 60s

**Billy M. Carden D'63** has been named pastor emeritus of Concord United Methodist Church in Roxboro, N.C. He and Peggy celebrated their 50th wedding anniversary in June 2004.

**James L. "Jerry" Bryan D'65** is beginning his third quadrennium as conference secretary for the N.C. Conference of the United Methodist Church. He is a pastor in Graham, N.C.

**James H. Charlesworth D'65 G'67** spoke on "Perspectives on Anti-Semitism Today" at a June 21 United Nations symposium, which also featured U.N. Secretary Kofi Annan and Nobel Peace Prize laureate Elie Wiesel. Charlesworth, who taught at Duke from 1969 to 1984, is the George L. Collord professor of New Testament language and literature at Princeton Theological Seminary. He also is the editor and director of the Princeton Theological Seminary Dead Sea Scrolls Project.

**R. Paul Walters D'67** of Two Harbors, Minn., is coming out of retirement to serve as an interim pastor at the St. Croix Valley United Methodist parish.

## 70s

**Joseph Johnson D'75** has retired as bishop of the South Atlantic Episcopal District of the African Methodist Episcopal Zion Church. He and his wife, Dorothy, reside in Matthews, N.C.



**Jeanette Stokes D'77** has published the book *God Speaks, Women Respond: UCC Women in Ministry Tell Their Stories* (United Church Press, 2004), which she edited with Nancy Peeler Keppel. Included are an essay and sermon by **Robin J. Townsley Arcus D'91** and an essay by **Sallye Hardy D'86**. Stokes is the founder and director of the Resource Center for Women and Ministry in the South in Durham, N.C.

**Philip L. Clinton D'79**, after serving five years as middle school principal at the Anglo-American School of Moscow, Russia, is now assistant headmaster at the Nishimachi International School in Tokyo, Japan.

## 80s

**Greg Jenks D'87** has founded Zimbabwe Orphans Endeavor, or ZOE, to provide food, clothing and schooling for needy children in that African nation. He hopes to raise funds and resources and to foster partnerships between the N.C. Conference and United Methodist churches in Zimbabwe. He was formerly the pastor of Christ Community United Methodist Church in Clayton, N.C. For more information, go to <http://www.zoeministry.org>.

**Edward F. "Ned" Hill II D'80** is the new superintendent of the Raleigh District in the North Carolina Conference of the United Methodist Church.

At a United Nations symposium June 21 are Kofi Annan, secretary general of the United Nations and Nobel Peace Prize laureate; Rabbi Joseph Potasnik, executive vice-president, New York Board of Rabbis; Nobel Peace Prize laureate and World War II concentration camp survivor Elie Wiesel; and James H. Charlesworth D'65, G'67, George L. Collord Professor of New Testament Language and Literature, Princeton Theological Seminary.

**Sanford L. "Sandy" Giles D'81** has been appointed superintendent of the Albemarle District in the Western North Carolina Conference of the United Methodist Church.

**Linda Karmiol Gabriel D'83** and **Bradley Gabriel D'84** are the first clergy couple to serve the same church, Colonial Park United Methodist Church, Memphis, Tenn., in the Memphis Conference.

**Paul Johnsen D'83** and **Sarah Johnsen D'83** have been appointed to lead First United Methodist Church in Green Bay, Wis., as co-pastors.

**Myrtle Frances Hatcher D'85** is the new superintendent of the Peninsula District in the Virginia Conference of the United Methodist Church.

**Joy Shelby Weathersbee D'85** is director of Hannah's Hope, a west Tennessee agency fostering advocacy for children. Her husband, **Dan Weathersbee D'85**, is pastor at First United Methodist Church in Trenton, Tenn.

**Patrick S. Hamrick T'89, D'92** married M. Laura Beaver on May 8, 2004, in Winston-Salem, N.C. Both are United Methodist pastors.

**Jonathan A. "Jay" Minnick D'89** and **Allana Harper Minnick N'83** are pleased to announce the birth of their fourth child and third daughter, Molly Hawkins, on March 9, 2004. Jay is a United Methodist pastor in Raleigh, N.C.

## 90s

**Craig Keener G'91**, professor of New Testament at Eastern Seminary in Wynnwood, Pa., won his third *Christianity Today* book award for his two-volume *Commentary on John* (Hendrickson Publishers, 2003). The book grew out of his work with D. Moody Smith, to whom it is dedicated.

**David A. Markay D'91** has written *Lithographs from Lithuania: Crossings and Crosses* (AuthorHouse, 2004), reflections on his experiences as a pastor in Lithuania. He and his wife, **Kristin Chiles Markay D'91**,

have served there as United Methodist missionaries.

**Edmond C. Gresick D'92**, a pastor in Stoneboro, Pa., served as a guest chaplain recently with the Pennsylvania State House of Representatives.

**L. Timothy Manarin D'92** and his wife, Trisha, joyfully announce the March 24, 2004, birth of Nathaniel Timothy who joins a brother, Peter Livingstone. The Manarins reside in Carmel, Ind.

**Marilyn M. Sauders D'94** is newly ordained as an Episcopal priest serving as interim rector for the Church of the Transfiguration in Sisters, Ore.

**Lee G. Webb D'94** is a founding member and psaltis of Holy Ascension Antiochian Orthodox Church in Norman, Okla., now celebrating more than two years as a congregation. He and his wife, Lisa Wood, are the parents of Abigail and Andrew.

**Thomas L. "Tom" Cullens D'95**, a United Methodist pastor in Marathon, Fla., received the D. Min. degree from Washington Theological Seminary on May 10. His project was titled: "Pioneers in Cyberspace: Wesleyan Conferencing on the Internet."

**Alicia Beam Ingram D'95**, who has operated the Cokesbury Bookstore in Jackson, Miss., since December 2000, has been named manager of the year by the United Methodist Publishing House. Her husband, **James C. Ingram D'98**, is a United Methodist pastor in Pelahatchie, Miss.

**Susan Felder-Osterberg D'95** and **Scott Osterberg D'96**, with daughter Allison Grace, were pleased to welcome Amanda Hope, born on Oct. 27, 2003. The Osterbergs reside in Yadkinville, N.C.

**David J. Abbot D'96**, a pastor in Belfast, Maine, has started and is chairing the new local church transformation committee for the New England Conference of the United Methodist Church.

**Monte Johnson D'96** was an unsuccessful candidate in the Democratic primary for U.S. Senate in Oklahoma. He has a law practice in Sallisaw and has served as associate pastor, Sunday School teacher and youth minister at Trinity United Methodist Church in Muldrow, Okla., where he lives.

**Cherie Hambleton D'97** and her husband, Paul Burden, joyfully announce the April 15, 2004, birth of Rachel Mae Hambleton Burden. Cherie and Paul are campus ministers at Southern Illinois University, Edwardsville, Ill.

**Shaun C. Henson D'97** has been ordained into the Church of England where he serves as curate for the parish of Bladon and Woodstock in Oxfordshire, near Blenheim Palace. The ceremony took place in Christ Church Cathedral, Oxford, where both John and Charles Wesley were ordained. Shaun and his wife, Adina, are the parents of Erica.

**Katsuya Kawano D'97** is now serving as a pastor at Jinba-Kogen Christian Church and teaching at Tokyo Biblical Seminary in Tokyo, Japan.

**Sarah Mount D'97**, a United Methodist pastor in Rockport, Mass., has been accepted in the Th.D. program at Boston University School of Theology. She will major in liturgy with **Karen Westerfield Tucker D'79**.

**Michael C. Nation D'97**, his wife, Cheryl, and daughters Anna Grace and Caroline announce the birth of Michael Christopher Jr., who was born on April 12, 2004. The Nations live in Vicksburg, Miss., where Michael is rector of the Church of the Holy Trinity and Cheryl is an elementary special education teacher.

**Nancy Dixon Walton D'97** and **Lindsley "Lin" Dixon Walton D'98** announce the adoption of Richard Jeremiah "Jeremy" who was born Jan. 5, 2003. Nancy is priest-in-charge of two Anglican Churches and chaplain for three schools in the vicinity of Apopka, Fla. Lin is assistant director of the Anglican Theological Institute.

**Margaret Crowell D'98**, Catholic chaplain at MaineGeneral Medical Center, Waterville, Maine, has received certification from the National Association of Catholic Chaplains (NACC).

**Mark E. Curtis D'98** and his wife, Jennifer Cobb, proudly announce the birth of James Auman Cobb-Curtis on May 15, 2004. He joins big sister Elizabeth. All live in Gastonia, N.C., where Mark is a United Methodist minister.

**Jennifer Berentsen Williams D'98** and **Scott Williams D'98** are the proud parents of Thomas Chandler, born May 19, 2004. Emma is his big sister. The Williams family lives in Lumberport, W.Va.

**Matthew Paul Ashley D'99** is associate pastor at North Scottsdale United Methodist Church in Scottsdale, Ariz.

**Michael Baker D'99** is a Navy chaplain stationed in the Arabian Ocean aboard the USS Leyte Gulf where he serves as minister to 400 crew members.

## 00s

**Pamela and Jason Dykehouse, both D'00**, and son Caleb welcomed Eliana Kay into the world on Aug. 13, 2003. All live in Waco, Texas.

**Donald E. Garrett D'00** has been called by the Unitarian Universalist Church of Indianapolis, Ind., as their settled minister.

**Dawn Echols Marta D'00** received the doctor of psychology degree in June 2004 from Argosy University, School of Professional Psychology, in Chicago, Ill.

**Sara Dillard Bodenstein D'01** and her husband, Tim, welcomed the birth of Johnathan Isaac on Jan. 29, 2004. She is pastor of First United Methodist Church in Apache, Okla.

**Jeffrey A. Hall D'01** continues as associate minister and director of adult education at Highland Park United Methodist Church in Dallas, Texas.

**K. Leigh Hamm D'01** married Scott Forell on May 29, 2004. They reside in Austin, Texas, where she is enrolled in a doctoral program in language and literacy at the University of Texas.

**Christine G. Brooking D'02** married Kevin Richardson on March 6, 2004. They live in McComb, Miss., where Chris is a United Methodist pastor.

**Paul H. Jimenez D'02** is the new director of national ministries at Johnson Ferry Baptist Church in Marietta, Ga.

**Steve Turnbull G'08** and his wife, Amy, are proud to announce the birth of Evangeline Rosa on July 27, 2004. They reside at White Bear Lake, Minn. ■

## Deaths

**M. Clyde Hendrix D'44** died July 8, 2004, in West Columbia, S.C. He was a United Methodist minister, beloved as one who was especially kind and gentle, who served churches across South Carolina for 42 years. He is survived by his wife of 58 years, Mildred K. Hendrix, a daughter, a son, and four grandchildren.

**Henry C. Duncan D'49** died May 14, 2004, in Pinehurst, N.C. A communications officer in the Marine Corps during World War II, he retired with the rank of first lieutenant and began his studies at Duke Divinity School. After graduation, he was ordained and appointed to serve Methodist churches in the Western North Carolina Conference. With the onset of the Korean War, he was commissioned in the U. S. Navy Chaplain Corps. He served in Korea and later in Vietnam at various bases and on ships. He was senior chaplain at the U. S. Naval Academy for two years. Following retirement at the rank of captain in 1973, Duncan moved to Pinehurst to become senior minister at the Village Chapel, an ecumenical parish, which he

served until 1987. He was active in many civic organizations throughout the Sandhills area, and he served for more than a decade on the Duke Divinity School Board of Visitors. He is survived by his wife of 58 years, Esta Lee Keele Duncan, a son, a daughter, and five grandchildren.

**Howard D. Hardeman D'52** died Oct. 30, 2003, in Patton, Mo.

**Bennie E. Pledger D'53** died June 18, 2004, in Erwin, N.C. During World War II he was in the 101st Airborne Division and took part in the Battle of the Bulge. As a Baptist pastor he served churches in eastern North Carolina. His wife of 56 years, Willie Eakes Pledger, and a daughter survive him.

**John W. Setzer Jr. D'65** died June 16, 2003, in Wilkesboro, N.C. He was an Episcopal priest at large, serving in Alabama and western North Carolina, who specialized in pastoral care. He is survived by his wife, Betty Setzer, a daughter, two step-children, and three grandchildren. ■

## Making do in Haiti

by David Williamson D'O3

To call Fondwa a village is misleading. It has no central point of organization or population density. It is defined by a road that snakes through a valley 40 miles southwest of Port au Prince. Scattered along the road are a Catholic church, a number of Protestant churches, a school and an international guesthouse that also contains the region's sole clinic. From that main road, a network of footpaths connect white wooden houses that dot the valley in every direction.

The houses are the size of a large living room in the States. Haitian families are not small—there are typically seven or eight children in each. When the children marry and have their own children, they may share the parents' house. Our house in Fondwa is almost as crowded. We share it with two Cuban men, a French woman, a community of nuns (two sisters and five novices) and four Haitian women.

Our biggest problem thus far has been our inability to talk with our neighbors. We'd been told we would be given an "immersion course" when we arrived in Fondwa, and it was exactly that—our teacher didn't speak a word of English. We used our time with him to practice pronunciation, and the rest of the time we huddled over our Creole textbook and made halting attempts at conversation during dinner.

At the end of the month, six of us were painting chairs for the preschool classes in preparation for the beginning of the school year. It was the best morning we'd had in Fondwa, mostly because we were involved in an activity that didn't require language skills. While we were working, a man in his 20s walked up and introduced himself as Wilkens. He asked if there was an extra paintbrush. It took a few seconds before I realized that he had asked in English.

English had been one of his favorite subjects, he explained. He had come to register his younger sisters for school, saw us working and thought he would help. "One must always work a little to help one's community," he said.

He asked if I could meet with him every week—I could practice Creole and he could practice English. I



A mountain road in Haiti.

Photo by Andrew Parker D'O3

jumped at the opportunity. And so our friendship began.

In many ways, Wilkens is not a typical Haitian. He has finished school in a country where only half of primary-age children attend classes. Most can be seen working in the fields, leading animals along the road or just sitting around because their parents cannot afford to buy books and a uniform. Of the children who do go to school, fewer than one in three will complete sixth grade. In Fondwa there are more than 80 first-grade students, but only 11 students in 11th grade. Many of the older students are more than 20.

In other crucial ways, though, Wilkens' situation is typical. Despite his high school education, he has few opportunities. A university has opened in Fondwa, but it is difficult for entering students to find a sponsor to help with tuition and living expenses, and jobs for college graduates are scarce. This year his father began having heart trouble, and Wilkens now shares responsibility for cultivating the family gardens (their primary source of food and income), as well as for arranging his younger siblings' education.

When Wilkens and I began meeting, we had only one book with translations in both Creole and English—the Bible. We began with Philipppians, because it is one of my favorite books. When I was a teenager, one of my favorite verses was Philipppians 4:13: "I can do all things through Christ who strengthens me."

I was surprised to read the Creole rendition of this verse. "In any situation that appears before me, I can

*degaje*, thanks to Christ who gives me strength.” I had been expecting to find *fè*, the Creole word for “do” or “accomplish.” *Degaje* has a different meaning. For instance, if you don’t have the right screws to mount a pencil sharpener to a desk, you can use nails or wire or even duct tape. You *degaje* it.

The Haitian understanding is not that with God’s help we can make any dream come true. In this culture, such an interpretation would amount to a lie. Rather, with God’s help, we can expect to *degaje*. We can get by; we can make life work.

In Fondwa we see endless varieties of resourcefulness. No family can till or harvest its own land. The job is too big, and precious time would be lost. So neighbors join together, going from field to field, banging their machetes, singing ancient songs of fertility and tilling the hard, sloped earth with picks and shovels.

Whenever a house is built, neighbors put in just as much work as the family who will eventually own the house. When the women wash clothes in the river, they share the work among all who gather—without respect to the size of the wash loads. What the Haitians lack in infrastructure—electricity, running water, roads, health care—they make up for with their closely knit social structure.

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## **Wilkins asked if there was an extra paintbrush. It took a few seconds before I realized that he had asked in English.**

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But there are also dangers in this art of survival. Farmers have stripped the tropical forests, sold the wood as charcoal and converted the rest of the land into farmland. Without the trees, the top soil seeps away during the spring rains, and productivity declines. Farmers are forced to surrender more trees in order to clear more land, and a vicious cycle continues. Only 5 percent of the land in Fondwa remains forested—a not-so-hidden part of *degaje* living.

Recently Wilkins and I were translating the sixth chapter of Matthew, which includes the injunction to “consider the lilies of the field.”

Wilkins asked, “Do you believe this?”

Do I believe that just as God cares for the birds of the air and the flowers of the field, he will care for humans?

“Well, Wilkins,” I stammered, “I don’t think it is as easy as this makes it sound. Clothing and food don’t just drop down from the sky—we still have to work for these things. I think the point is not to worry.”

Wilkins waved me off. I had missed the point. “I know we must work. I mean, do you believe God gives everyone what they need to live?”

I took a moment to look around at the surroundings. We could see almost the entire valley. Across from us, the hill was covered in patchwork fields and terraces, and where the peasants had recently tilled, the soil was a rich, dark amber. We could see the first traces of green pushing up in places, and knew these would become the beans and the corn that people would survive on in the coming year. Off to the left, though, there was nothing but erosion—huge slopes of red earth unrelieved by a single spot of green grass. The water run-off had marked the land with deep valleys and rivulets. I wondered which would prove more powerful in shaping the future of this valley—the carefully arranged terraces or the wild rivulets of erosion.

I could see people on footpaths snaking in between the fields and houses. Men were returning from their fields, their bare feet caked with dirt, their hoes or machetes slung over their tired shoulders. Women were climbing the slopes with backs held straight under huge baskets of freshly washed clothes. Children dressed only in oversized T-shirts were outside playing.

Wilkins was right. It is not a question of work or diligence. And yet his question hung in the hot air and in my heart and mind. Would these people receive all they needed to live? “I’m not sure, Wilkins. What do you believe?”

Wilkins moved his finger to the title the translators had given to the passage: “Place your trust in God.” Wilkins lightly tapped the sentence with his finger, and then raised his head to give me the full force of his gaze. “I believe in this part.” ■

*David Williamson and his wife, Jamalyn, both D’03, are missionaries with Family Health Ministries, a non-profit organization working in Haiti since 1993.*

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# COMING EVENTS

## Duke Divinity Center for Continuing Education

**Sept. 27 – Oct. 1**

### *Study Leave for Ministry Professionals*

Ministry professionals, lay or ordained, are invited to Duke Divinity School to spend a week with the community in self-directed study, worship and conversation with faculty. Choose to attend one of 10 weeks during 2004-2005.

**Oct. 5 – 6**

### *The Gardner Taylor Lectures*

CLEOPHUS LARUE, Princeton Theological Seminary

**Oct. 11 – 13**

### *The Art & Craft of Preaching*

Convocation & Pastors' School

An annual event featuring invited lecturers, continuing education seminars, and worship in Duke Chapel.

MARVA DAWN, author and theologian

THOMAS LONG, Candler School of Theology

PETER GOMES, Harvard Divinity School

STANLEY HAUERWAS, Duke Divinity School

FLEMING RUTLEDGE, author and preacher

WILLIAM WILLIMON, Bishop, United Methodist Church

**Oct. 14, 21, 28, Nov. 4**

### *Theophany: When God Appears*

Evening

Durham, N.C.

Lay Academy of Religion

RABBI STEVE SAGER, Visiting Lecturer

**Nov. 8 – 11**

### *Elder's Retreat*

Hendersonville, N.C.

A retreat for the order of elders of the Western North Carolina Annual

Conference of the United Methodist Church.

L. GREGORY JONES & KENNETH CARDER, Duke Divinity School

**Jan. 5, 12, 19, 26**

### *Genesis*

Morning

Durham, N.C.

Lay Academy of Religion

JAMES 'MICKEY' EFIRD, Duke Divinity School

**Jan. 6, 13, 20, 27**

### *The Prison Epistles*

Evening

Durham, N.C.

Lay Academy of Religion

JAMES 'MICKEY' EFIRD, Duke Divinity School

**Jan. 9 – 12**

### *The Good Life?*

Sea Island, Ga.

Forum on Faith

L. GREGORY JONES, Duke Divinity School

GRANT WACKER, Duke Divinity School

**Feb. 11 – 13**

### *Duke Youth Academy Reunion*

**Feb. 15 – 16**

### *Kenneth Willis Clark Lectures*

A distinguished lectureship delivered by leaders in New Testament studies

ULRICH LUZ, University of Bern, Switzerland

**Feb. 17, 24,**

### *Jesus in the American Popular Imagination*

**March 3, 10**

Lay Academy of Religion

Evening

Durham, N.C.

GRANT WACKER, Duke Divinity School

**Feb. 23 – 24**

### *Holy & Beautiful: Greening Sacred Spaces*

**\*\*RESCHEDULED\*\***

FROM 2004

A conference to explore the possibilities for building worship spaces that are ecologically intelligent in design.

ELLEN DAVIS, Duke Divinity School

NORMAN CHRISTENSEN, Nicholas School of the Environment and Earth Sciences,

Duke University

KEVIN BURKE, architect, McDonough & Partners



Marva Dawn



Thomas Long



Peter Gomes

Learning  
for Life

## Too Many Methodists?

*One of the curious facts of the current presidential race is that three of the four candidates are United Methodists. Methodists constitute 3 percent of the American population, 12 percent of the U.S. Congress, and 75 percent of the 2004 presidential ticket.*

**David C. Steinmetz**, Amos Ragan Kearns professor of the history of Christianity, in his op-ed "Too Many Methodists?" in the Aug. 5, 2004, edition of *The Orlando Sentinel*.

## Building Walls or Bridges?

*If we build walls, we build animosity, mistrust, despair and explosive rage. If we build bridges, we connect people and invite relationship. Are we committed to walls or bridges?*

**Dean L. Gregory Jones** in the "Faith Matters" column of the July 27, 2004, edition of *The Christian Century*. Jones had just returned from a trip to Jerusalem and the West Bank to visit Israelis and Palestinians.

## Politics & Religion

*There's a strong feeling in the populace that religion is more than private sentiment and that if religion is true religion, it will affect public positions and decision-making.*

**Stephen B. Chapman**, assistant professor of Old Testament, quoted in a story about religion in politics in the Aug. 6, 2004, edition of *The (Raleigh) News & Observer*.

## War, Not Sex, Is the Issue

*Christians in the United States should stop fighting one another about issues of sexuality so that we can focus on the deepest moral crisis of our time: our responsibility for the destruction our nation has inflicted upon the people of Iraq. ...Perhaps if we can acknowledge our own failings regarding matters of war and peace, we will find it possible to return to our conversation about sexuality later in a more generous spirit.*

**Richard B. Hays**, George Washington Ivey professor of New Testament, in his op-ed "War, Not Sex, Is the Issue," in the Sept. 6, 2004 issue of *The Charlotte Observer*.

# PILGRIMAGES OF PAIN & HOPE TO LATIN AMERICA OR AFRICA

- **Brazil Pilgrimage:** May 16-28, 2005, led by Dr. Rosalee and Rev. Samuel Ewell, Duke alumni and faculty at South American Theological Seminary
- **Uganda/Rwanda Pilgrimage:** July 28-Aug. 10, 2005, led by Dr. Emmanuel Katongole, associate research professor of theology and world Christianity, Duke Divinity School

**Visit** important historical, political and ecclesial sites in selected cities.  
**Hear** the story of the church's struggle against social injustice and the challenge to witness to Christ's peace and justice in the global society.  
**Meet** living parables of the Gospel who, amidst enormous poverty and pain, have found deep joy as agents of transformation.  
**Enter** a covenant committing to an inward journey of personal reflection, shared worship, Bible study, discussion and true engagement with those encountered.  
**See** the breath-taking beauty and wild game of South America or Africa.

*Double occupancy cost is \$3,250, including airfare, bus travel, hotel accommodation and main meals. This is an estimate; final cost will be published in February 2005. Continuing Education credits are available for both seminars.*



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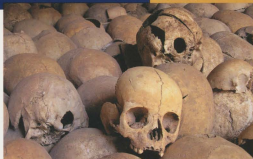


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### **Memorial to Victims of Rwandan Genocide**

Remains of some of the 11,000 people slaughtered at Nymata Church during tribal warfare in the 1990s. Chris Rice D'04 and an international group of clergy visited Rwanda in preparation for their report on reconciliation to the 2004 Lausanne Committee in Thailand. *See p.14.*