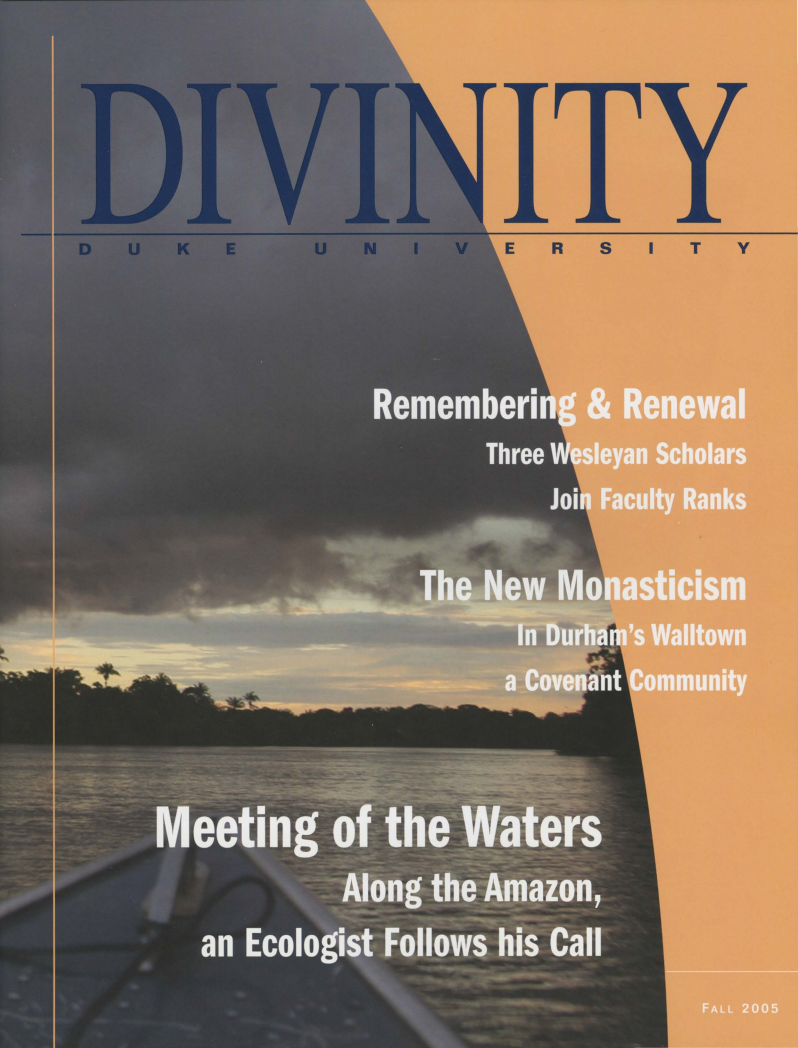
DIVINITY

DUKE UNIVERSITY



Remembering & Renewal

Three Wesleyan Scholars Join Faculty Ranks

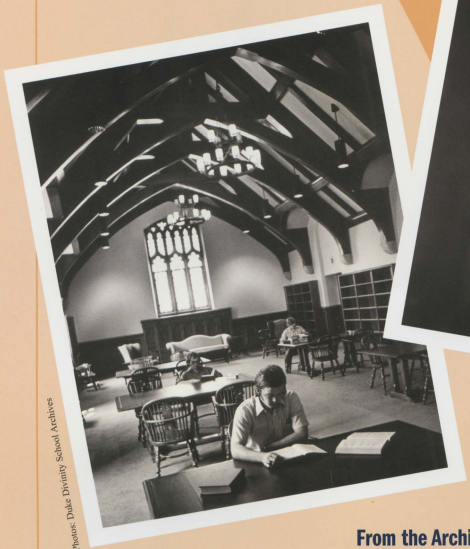
The New Monasticism

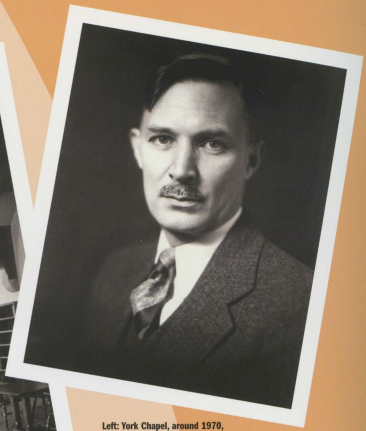
In Durham's Walltown a Covenant Community

Meeting of the Waters

Along the Amazon, an Ecologist Follows his Call

FALL 2005





Photos: Duke Divinity School Archives

Left: York Chapel, around 1970, served as a reading room for the Divinity Library. Above: Professor of New Testament Harvie Branscomb in an early faculty portrait.

From the Archives
1936

"Let me remind you that no matter how rapidly you may be advancing in church or state, the faculty still regard you as students. We have the belief—I hope I should not use the word 'delusion'—that you are still pursuing the same studies that you did while here, only with more success. To this end, do not forget that the books of the Library are still yours to use except, of course, those on reserve or in the Treasure room. You can always . . . [come] back and get the books directly from the shelves."

Harvie Branscomb
Professor of New Testament

Excerpted from "What's Been Happening in the Library?" in the inaugural issue of the alumni publication The Duke School of Religion Bulletin, *Volume I, Number 1, February 1936. Dr. Branscomb encouraged alumni to join the new Duke University Friends of the Library.*

To learn "What's New" at the Divinity Library now, be sure to check out "Spotlight," an electronic newsletter available online at **http://www.lib.duke.edu/divinity/spotlight/news05.html**

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Front Cover: Heading downriver on a tributary of the Amazon River north of Manaus, Brazil. There, Duke doctoral student Kyle Van Houtan is urging Christian leaders to help protect God's creation in the planet's cradle of biodiversity, the Amazon basin. Photo by Alex Fattal T'01.

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LETTERS

Update from La Esperanza

Thanks to the write-up about La Esperanza that was printed in the *Divinity* magazine and published on the Internet, Alain Quellaien's family found him and proved all of our previous information to be incorrect!

Shana Harrison with Alain Quellaien

After being in contact via Internet for several months, Alain's niece Priscilla, who found him while doing Internet heritage research, came to visit. The encounter was storybook fantasy come true. Alain and Priscilla had previously only known each other through photos, but that was not evident as Alain set his eyes on his niece for the first time ever. Grace and pure joy abound as Alain *ran* to embrace Priscilla. Celebration filled the day as Alain came to know Priscilla, her son Liam, and fiancé Nelson.

This joyous encounter was followed by yet another one week later as more of Alain's family came to see him, including one of his half-sisters! Alain's face radiated as he re-encountered his sister and got to know his niece Paula and his great niece (age four months). He expressed his love and pride in his gentle way, holding the baby and admiring her, and his profound happiness in his playful way of constant hugging and clowning around with his nieces and sister.

The entire community of La Esperanza has celebrated with Alain the discovery of his family, and we rejoice in gratitude to God for this beautiful experience and opportunity to incorporate Alain's family into the family of La Esperanza.

Shana Harrison D'97
Director, Sheltered Workshop La Esperanza
Santiago, Chile

Remembering Donn Michael Farris

In the Spring issue of *Divinity* magazine, I was sorry to read of the death of Donn Michael Farris who served for over four decades as the divinity school's librarian. The Duke Divinity family is truly diminished by his passing.

Back in 1957 and before the era of computers, my 375 page dissertation—"The Christian Ethical Theory of Bishop Francis J. McConnell" had to be typed in quadruplicate. Donn Michael served as my copy editor and personally accompanied me as we drove to Greensboro to the company that would bind the copies.

Donn Michael Farris

"Walter," Donn Michael said forcefully, "last year one of my charges had an accident on the way to Greensboro. His car caught on fire and all copies of his dissertation were burned up. I won't risk letting that happen to you." My remonstrance that I was a good and careful driver was in vain.

With the original copy guarded preciously on his lap, Donn Michael rode "shotgun" with me to Greensboro. The other three copies were strategically located in the trunk and back seat! I have never forgotten this act of kindness and his gracious manner.

Walter W. Benjamin G'75
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Share Your Feedback

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CALL: **(919) 660-3412**
E-MAIL: **magazine@div.duke.edu**

Please include a daytime phone number and/or e-mail address. Letters may be edited for clarity or length.

New Organ for Goodson Chapel

Goodson Chapel is among university priorities benefiting from a $6 million gift by Duke alumni Aubrey and Katie McClendon.

The McClendons' gift includes $800,000 for a pipe organ in the Goodson Chapel of Duke Divinity School's new Westbrook Building, which will be dedicated on Oct. 11. Previously, the couple's giving helped restore the Aeolian organ in Duke Chapel. Katie McClendon was a member of the Chapel Choir during her freshman year, and Aubrey was a volunteer Chapel attendant for several years.

"This gift assures that magnificent music will grace the new Goodson Chapel," said Duke University President Richard Brodhead. Three-quarters of the McClendon's gift, or $4.5 million, will support Duke's new student plaza connecting the main student center (the Joseph M. and Kathleen Price Bryan University Center), as well as surrounding student buildings, with other elements of West Campus. The balance of their gift will provide operating support for the Duke Annual Fund.

The divinity school's new organ, being built by Richards Fowkes & Co. of Ooltewah, Tenn., will stand 26 feet tall and contain about 1,900 pipes. The company, with a staff of up to nine craftsmen, makes just one organ per year.

"It will be wonderful to have a great organ in the Goodson Chapel, so close to the magnificent organs of Duke Chapel," said Dean L. Gregory Jones. "We will be able to model beautiful music for our students in worship, helping to prepare them for leadership in the churches they will serve after graduation."

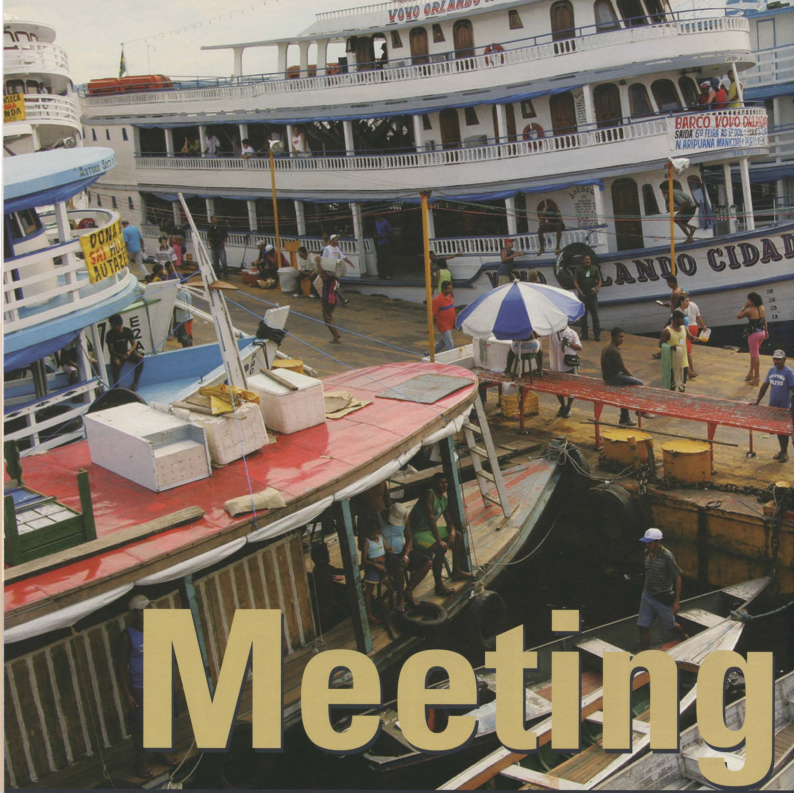
Art as Evangelism

Art as Evangelism, a series of 14 sermons inspired by art commissioned for the divinity school's addition, began with the 79th Opening Convocation worship service on Aug. 30 in Duke Chapel.

Dean L. Gregory Jones' sermon "Practice Resurrection," was inspired by "Reconciliation," a bronze sculpture by Margaret Adams Parker, which serves as a visual interpretation of the Parable of the Prodigal Son from Luke 15.

A luncheon reception for Parker and brief service of dedication for the sculpture, recently installed on the Bovender Terrace, was held for the divinity school community on August 30.

Each sermon in the series is inspired by a piece of art connected with the divinity school's 2005 building addition. *Art as Evangelism*, which also is open to the public, continues with sermons at 10 a.m. in Goodson Chapel throughout the fall semester. For information about the full schedule, please call Chaplain Sally Bates, 919-660-3459, or visit the Web site at **www.divinity.duke.edu/noteworthy/**.



Meeting of the

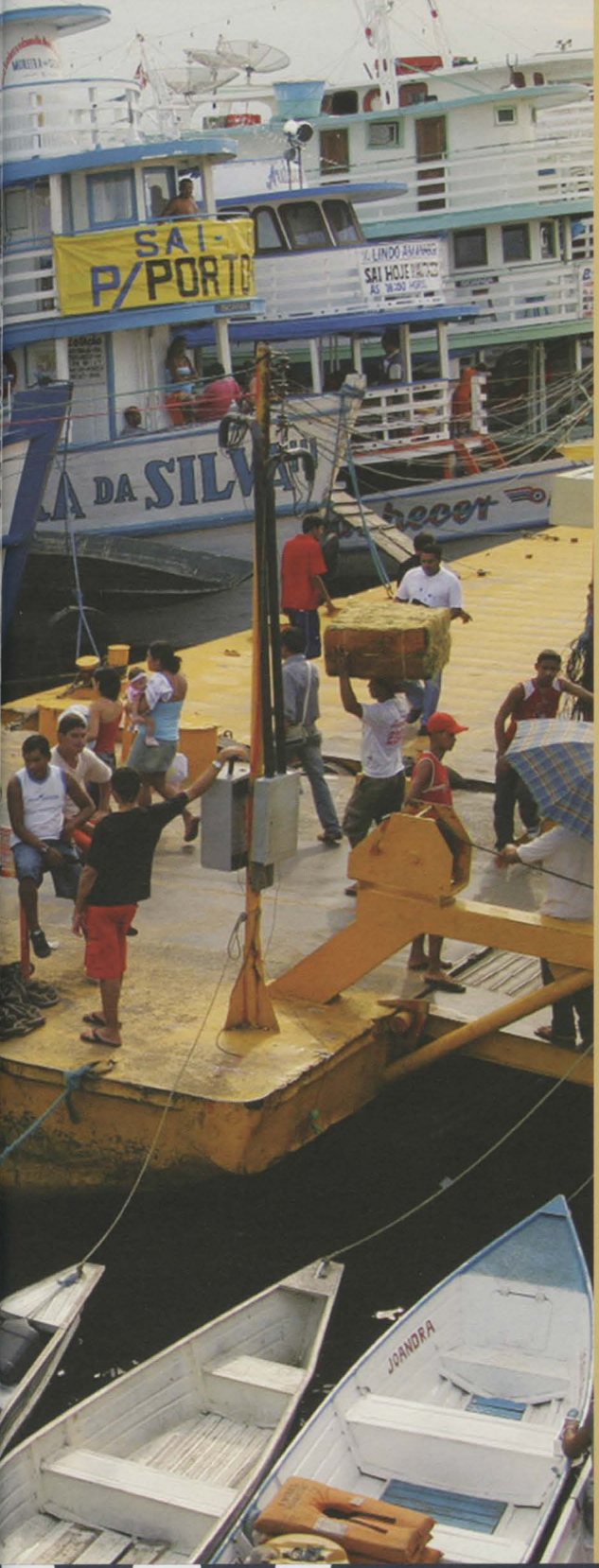


Photo by Alex Fattal T'01

Waters

By Patrick Adams

Six miles south of Manaus, Brazil, in the heart of the Amazon rainforest, the Rio Negro and the Rio Solimões come together to form the Rio Amazonas. From there, the Amazon begins its seaward journey, more than 4,000 miles long, reaching widths of up to 18 miles and depths of more than 200 feet.

It's at this first "meeting of the waters" that one of the river's most magical displays can be observed. Despite having merged, the two rivers remain, for a stretch of several miles, almost perfectly distinct, their colors—the opaque white of the Solimões and the dark, amber hue of the Negro—flowing side by side, touching but not blending.

In Manaus, near where the waters meet, Kyle Van Houtan is bringing together two typically divergent currents of contemporary scholarship. Science and faith, argues Van Houtan, who will graduate next spring with an interdisciplinary doctorate in ecology and theology, are not mutually incompatible. In fact, in his view and that of a growing number of scientists, environmental crises, including the loss of species, are fundamentally ethical issues.

Van Houtan's doctoral dissertation—"Narrating Species Extinction in the Ecological and Biblical Traditions"—represents an unusual interdisciplinary inquiry at Duke's Nicholas School of the Environment & Earth Sciences, and it has led him into uncharted terrain. Along the way he has worked with several Duke Divinity School faculty, including Stanley Hauerwas, Willie Jennings and Ellen Davis.

His trip to Brazil last summer provided an opportunity to wrap up details for his dissertation. But at the same time, he was there advocating environmental stewardship. He met with local pastors, missionaries, and fellow Christian researchers in Brazil, urging them to think of environmental stewardship as "a Christian cause with political implications, not the reverse."

And yet, he says, there are many people who don't see the environment "as something that involves them; something intimate. They don't see themselves as creatures. But we are biodiversity." For Christians in particular, he says, that's significant irony. "The Creation Story ends with humans being *made*—in a *garden.* The Bible actually talks about this. The language is not in the terms many conservationists would use. But it's there."

Take the first chapter of Colossians, he says: "'God created all things, both in heaven and earth, and he holds them all together.' That's all of this

forest. He caused it to be, called it good, and asks us to steward it. As ordained by Christ, the church has a prophetic voice to transform people's character. One aspect of that transformation is through stewarding creation."

A student of Stuart Pimm, Doris Duke chair of conservation ecology in the Nicholas School, Van Houtan first came to Manaus several years ago to study birds.

His research focuses on species endemic to small fragments of the Amazon severely threatened by deforestation. Using mist nets to capture birds and then tracking their movement via satellite images, he identifies what characteristics and behaviors predispose certain birds to disappear more quickly than others. For the past four years he's contributed his findings to the Biological Dynamics of Forest Fragments Project, a joint venture of the Smithsonian Institution and the Brazilian federal government's National Institute for Amazonian Research (INPA). The project serves to monitor changes caused by disturbances in the rainforest and to make recommendations on how best to preserve it.

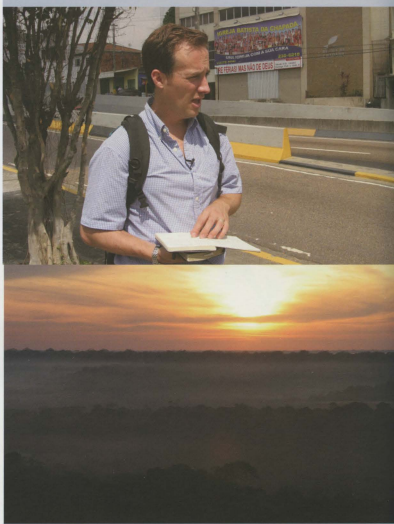
During his first visit, Van Houtan considered his role as strictly that of a scientist. His work consisted, almost entirely, of long days in the field. He wore knee-high boots to shield his legs from snakebites and spent the hot, humid nights in a hammock draped by a mosquito net to ward off malaria. The conditions were nothing new. At Stanford University, where Van Houtan earned a master's degree in biological sciences, he studied macaws and parrots—curious to biologists for eating clay—on a river in southeastern Peru. There, he endured four months in a place locals referred to as "El Inferno" (Hell).

"We were playing soccer one day and, laughing, they made me goalie," he recalls. "Guarding the goal, I didn't get to run around. By the time the game was over, I counted 246 insect bites ... below my knees." Far worse, Van Houtan ended his stint in Peru prematurely after noticing a persistent leg wound. Back in California, this was diagnosed as Leishmaniasis, a parasitic and potentially fatal disease spread by the bite of a sand fly. A month of chemotherapy later, he was back on his feet.

Van Houtan had always taken an interest in the natural world, in plants and animals and particularly in birds, which he could identify by the sound of their calls or their movement on a branch. ("Plumage should be the last thing you go by," he says). And it was as a young boy exploring his grandfather's farm in northwest Missouri that he learned "to appreciate creation as created by God." He recalls how his grandfather would take him around on the tractor to fix fences or check on the herd, and how he'd point things out, like the way an alfalfa field smells just after it's mowed or how the walnuts by the river always grow the biggest.

"He had this appreciation, this deep respect for the land and the animals." And like any farmer, Van Houtan says, "he was very attuned to his dependence on God. If it doesn't rain, you know, you may not eat or you may not buy your children new clothes."

No less an influence on Van Houtan was his family's history of church leadership: his grandfather, the farmer, was also director of a missionary organization; his great-grandfather was a Methodist preacher. "We were mostly Episcopal, but my pop was a Marine, so we moved around a lot, and that meant we didn't always stick to the same denomination. My parents' rule was 'we go where they worship in spirit'."



Photos by Alex Fattal T'01

It wasn't until his junior year in college at the University of Virginia, however, that, as Van Houtan puts it, "something clicked."

"A close friend was date-raped, and to help her in the healing process, another friend of hers and I joined a sexual assault education group. I very soon noticed that I was unique there: Christian, politically conservative, white, male. And I thought, it's not OK that I'm the only one like myself here. Doesn't everyone have a mother or a sister or a female friend? And it was this sort of epiphany moment. I began to see this social disconnect in my research, too. I thought, 'Why am I, as a Christian, rare in my field?'

"I came to believe more and more that the fundamental obstacle to stopping this crisis, to preventing the loss of biodiversity, isn't necessarily a lack of science. It's a lack of will. It's an ethical issue."

That doesn't mean, he adds, that he is any less a scientist. "I love the science. I'm hard-wired to think like a scientist. I read books about birds before I go to bed. But the subjects aren't mutually exclusive," he says. "So why as professions should they be?"

"The fish are getting smaller," said one Christian missionary. Overfishing of the Amazon is a serious threat to its more than 3,000 freshwater species, an important source of food for indigenous peoples.

Kyle Van Houtan walks the busy streets of Manaus, Brazil, to meet the pastor of a local Baptist church.

Bird's eye view of the Amazon rainforest outside of Manaus, Brazil. Home to the greatest biological diversity on the planet, the Amazon contains more than a third of the world's animal species, 2,500 tree species, and almost a third of Latin America's 100,000 plant species. Since 1978, more than 530,000 square kilometers have been deforested, thousands of indigenous people displaced, and countless animals killed. "It's not a lack of science," says Kyle Van Houtan. "It's a lack of will. It's an ethical issue."

After meeting with the director of New Tribes Missions, a non-denominational missionary group based in Manaus, Van Houtan came away inspired. His plan is to produce manuals on natural history and ecology for missionaries to use as they teach indigenous tribes.

"It's a means of offering tribal people something they value. They see themselves as part of nature—which we all are, of course. They just 'get it' better than we do," he says. "So this would help them understand what they see around them every day—why a sloth is green or why parrots will eat dirt, for example."

The medieval church spoke of the "two great books of God," Van Houtan adds. "The Bible and the creation. So this would be teaching them God's 'second great book.' "

Van Houtan's priority, however, is the Christian leaders themselves. This coming summer, he hopes to hold a "boot camp" of sorts for Christian pastors and missionaries in Manaus. He also wants to include evangelical leaders from the United States who, he says, 'don't get' biblical environmental stewardship."

"They may not agree with the environmental movement's talking points, but for the most part, these are smart, reasonable people who are open to conversation." He'd like to have them spend a few days at one of INPA's research sites in the tropical forest north of Manaus. "We'd spend about five days there, discussing natural history, biblical stewardship, and conservation science. I anticipate wonderful and interesting conversations," he says. "When everyone is eating the same rice and fish, being bitten by the same bugs, and all sleeping in hammocks, the pretense evaporates. People tend to be honest."

Where this will all end, Van Houtan can only guess. But one thing is certain: a dialogue will have been opened, and what have long been two opposing systems of belief will find a bit of common ground, rich in biodiversity, in the Amazon rainforest. In Van Houtan's view, if that biodiversity is to be saved, it's up to the Christian creatures among us. And if that's to happen, it seems, it's going to take more people like Van Houtan, more for whom the doctrinaire divisions are no obstacle—a blending of science and faith on a scale as mighty as the Amazon itself. ■

Patrick Adams is a freelance writer living in Bogotá, Colombia.

Methodism's Renewal Requires Remembering

By Jonathan Goldstein

Photo by Jon Gardiner

If too many churches have relinquished their focus on forming Christian disciples—forgetting a tenet of Methodism championed by 18th century founders John and Charles Wesley—Duke Divinity School is assembling a formidable force for 21st century renewal.

"The United Methodist Church has lost its memory," says Bishop Kenneth Carder, who spent 45 years in church ministry and was an active bishop before coming to Duke last year as a professor and director of the Center of Excellence in Ministry. "We're a community with amnesia."

The need, he says, is for a church that forms Christians who know and live the core doctrines of the faith and engage in disciplines and practices that enable them to love God and neighbor. Yet many churches, argues Carder, have become consumer-oriented, once-per-week destinations that offer entertainment and verbal comfort food without requiring commitment or real Christian community.

In spite of that—or, arguably, because of it—average weekly attendance at United Methodist churches is down in the United States, slipping from about 3.6 million in 1980 to below 3.5 million in 2002, according to the United Methodist information service. The answer, Carder believes, is for the church to return to its Wesleyan roots of transformation, discipleship and mission.

The recent addition of three leading Wesleyan scholars to the divinity school faculty, long known for its preeminence in the field, positions Duke at the forefront of Methodism's call for a return to its Wesleyan roots.

Newcomers Randy Maddox, L. Edward Phillips, and Paul Chilcote will work side-by-side with fellow Wesleyan experts Richard Heitzenrater, Teresa Berger, Kenneth Carder, Warren Smith, Geoffrey Wainwright, Laceye Warner, and others with expertise in Methodism. They'll also have easy access to the Divinity School Library, home of the largest collection of Wesleyana in the United States, including the extensive collection gathered by the late Frank Baker.

"These are new stars coming into an already rich constellation of Wesleyan scholars," says Dean L. Gregory Jones. In addition to continuing the tradition of forming gifted new pastors at Duke, where enrollment is typically 55-60 percent United Methodist, "We look forward to new synergies and intellectual energy that will serve the church, the academy and the world," Jones says.

The new faculty members acknowledge their eagerness to join the current faculty in carrying on the work of such celebrated scholars as Baker, Albert Outler and Robert Cushman. In addition to bringing to Duke expertise in teaching and research, the three professors also are ordained elders in the United Methodist Church.

"They have strong relationships with the ongoing work of the church," says Richard Heitzenrater, who is credited with deciphering the coded personal diaries of John Wesley and is himself among the world's premier Wesley scholars. "They're committed to the church and to providing pro-active assistance. It's not about telling the church what to do, but about communicating…and being involved with…people in the church."

William Willimon, bishop of the North Alabama Conference and a former dean of Duke Chapel, is eager to see that work begin. Willimon, also a former Duke Divinity School professor, taught Chilcote at Duke some 25 years ago.

"United Methodism is at a time where we're rethinking our identity," says Willimon, who also has worked with Carder on meeting various challenges the church faces. "We've got to do a better job of articulating, of drawing from and of being energized by our uniquely Wesleyan heritage. Duke is marvelously positioned to lead in that effort."

The church could benefit from a fuller appropriation of the unique Wesleyan gifts of grace and discipline, says Bishop Hope Morgan Ward of Mississippi, a 1978 divinity school alumna. "The presence of Randy Maddox, Ed Phillips and Paul Chilcote enriches Duke for its expanding mission."

Carder hopes that Methodism will shift its gaze toward unifying questions, such as how to best focus on forming Christians for the transformation of the world. He also hopes that Duke will play a significant part in making that shift. "We can play a strategic role in helping the church define what it means to be 21st century disciples of Jesus Christ." ■

Read about these professors on pages 10-12.

Left to right: L. Edward Phillips, Randy Maddox and Paul Chilcote in The Baker Methodist Research Center, Duke Divinity School Library.

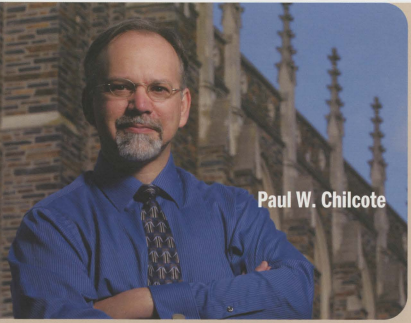


Photo by Jon Gardiner

For Paul Chilcote, the appointment as visiting professor of the practice of evangelism at Duke is a homecoming. He earned a Ph.D. in church history and historical theology at Duke in 1984. (He was Frank Baker's last doctoral student in Wesleyan studies). He also earned his master of divinity degree at the school, and he was a research scholar at Duke in 2001.

"It's such a rich experience for me to come back," said Chilcote, previously professor of historical theology and Wesleyan studies, and associate dean of the school of theology at Asbury Theological Seminary in Florida.

"Not only do I have good friends on the faculty from before I arrived here, but I'm also close with Ed Phillips and Randy Maddox." Chilcote has worked with Maddox on two volumes of the Wesley Works Editorial Project.

Chilcote's roots in ministry and the United Methodist Church run deep. His father was a United Methodist pastor in Illinois, and his mother was a home missionary with the church, playing piano and organ and teaching music to the children of miners in small Pennsylvania towns. Chilcote jokes about the fact that he was born during the Rock River (now Northern Illinois) Annual Conference in 1954.

"I'll always be a pastor at heart," he says, noting that he already has arranged to lead a study series at Orange United Methodist Church in Chapel Hill, N.C., on recapturing Wesley's vision of vital Christianity.

"My primary passion is applied Wesleyan studies," he says. "It's about how our heritage applies directly to the lives of individual believers and communities of faith, how it forms, shapes and engages the lives of ordinary Christians."

That means placing an emphasis on the early church, small-group meetings within congregations, involvement in ministry with the poor and other disenfranchised people, and attention to the sacraments.

Chilcote has long focused on evangelism in his published work, his teaching and his life in the church. His work in Africa, where he became a founding faculty member at Africa University in Zimbabwe, was an important formative step in his understanding of the church and its mission.

"After that experience, it is absolutely impossible for me to have a parochial view of the church," he says. "My vision of Christianity is a global vision, and that's something I hope to carry with me everywhere."

Chilcote's emphasis on missionary work (he taught at African colleges from 1987-90 and from 1992-94) will be instructive to current and future ministers, especially in the United Methodist Church, says William Willimon, bishop of the North Alabama Conference and a former dean of Duke Chapel. "Wesleyanism at its best is about reaching out." ■

Born: June 24, 1954.

Selected publications:

- *Recapturing the Wesleys' Vision: An Introduction to the Faith of John and Charles Wesley*, InterVarsity Press, 2004.
- *The Wesleyan Tradition: A Paradigm of Renewal,* Abingdon Press, 2002.
- *Praying in the Wesleyan Spirit*, Upper Room Books, 2001.
- *She Offered Them Christ: The Legacy of Women Preachers in Early Methodism*, Abingdon Press, 1995.

Education:

- Ph.D., church history/historical theology, Duke University, 1984.
- M.Div., Duke Divinity School, 1979.
- B.A., history and theology, Valparaiso University, 1976.

Family: Married to Janet Chilcote. Five daughters.

The arrival of Randy Maddox as professor of theology and Wesleyan studies brings together the lead editors of the Wesley Works Editorial Project, a key effort to produce a critical edition of approximately 35 volumes (discussion on the total number persists) of the works of John Wesley.

Maddox, who was Paul T. Walls professor of Wesleyan Theology at Seattle Pacific University, is associate general editor of the project, which began at Duke in 1959. The general editor is Richard Heitzenrater, William Kellon Quick professor of church history and Wesley studies at the divinity school. The project is nearly half done now, and the two hope an additional volume will be published each year.

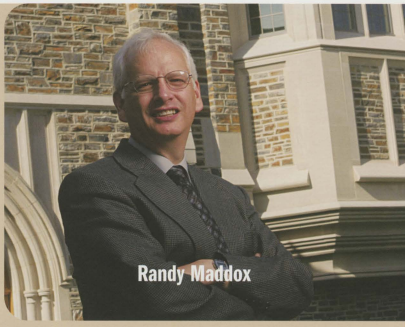


Photo by Jon Gardiner

In much of his scholarship, Maddox seeks to apply Wesleyan thought and wisdom to modern disciplines and concerns, such as neuroscience, bioethics, medical issues, psychology, and animal rights. He notes that John Wesley himself was interested in all of these subjects, or at least their precursors in his day. So it isn't such a stretch to draw on Wesley's preaching and teaching nearly three centuries ago for insights into addressing many of today's debates.

"Careful study of tradition and concern for contemporary issues are often mutually enlightening," says Maddox.

One example of creative interchange concerns research in neuroscience which is revealing how human emotions, self-awareness and the like are integrally related to brain functions that cease at death—findings that challenge popular Christian belief in the immorality of the soul and a purely spiritual afterlife.

Maddox notes that John Wesley, drawing insight from the early church, came to stress the resurrection of both body and soul, rejecting the dualistic dismissal of the body common in his day.

"Wesley had an increasing emphasis on soul-body holism," Maddox says. "His precedent could encourage us to reclaim the more biblical model in our dialogue with the neurosciences, appreciating anew what the Bible says about resurrection." ■

Born: Sept. 3, 1953

Selected publications:

- *Responsible Grace: John Wesley's Practical Theology*, Kingswood Books, 1994.
- *Toward an Ecumenical Fundamental Theology,* Scholar's Press, 1984.
- *Wesley and the Quadrilateral: Renewing the Conversation* (co-author), Abingdon, 1997.
- *Rethinking Wesley's Theology for Contemporary Methodism* (editor and contributor), Kingswood Books, 1998.
- *Aldersgate Reconsidered* (editor and contributor), Kingswood Books, 1990.

Education:

- Ph.D., theological studies, Emory University, 1982.
- M.Div., Nazarene Theological Seminary, 1978.
- B.A., philosophy and religion, Northwest Nazarene College, 1975.

Family: Married to Aileen Maddox. One son and one daughter.

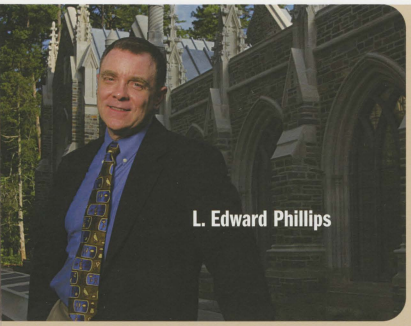


Photo by Jon Gardiner

An expert in the history of practical and pastoral aspects of the church, L. Edward Phillips joins the divinity school from Garrett Evangelical Theological Seminary, where he was associate professor of historical theology.

His work has centered on such topics as how the church over time conducted worship, initiated Christians and organized ministries.

He chaired a major study of Holy Communion for the United Methodist Church, which led to an official teaching document of the church in 2004. That study, the first of its kind for the church, led him across the United States and through other countries including England, Germany, Zimbabwe and the Democratic Republic of Congo as he researched United Methodist practices and beliefs regarding the Lord's Supper.

As associate professor of the practice of Christian worship at the divinity school, Phillips hopes to build on that work and underscore the important role of Eucharist in the Wesleyan tradition.

"Charles and John believed strongly that there is a real presence of Christ in the Eucharist," he says. "They didn't try to define it; yet they taught that Christ's presence is real."

As a teacher, Phillips is committed to helping form students who thoroughly understand the fundamental skills of Christian worship, from gestures to liturgy to the rhythms of a service. For the new pastor, he says, it's important to learn the basics of worship before attempting improvisation.

"I hope we'll do an even better job of helping pastors be good liturgical leaders," he says. "There's nothing that's more important for pastors to be able to do."

Duke Divinity School's efforts to form students and others as disciples, combined with a deep commitment to the intellectual life of the church, are rare, says Phillips. "You don't find all of that in many schools." ■

Born: September 24, 1954

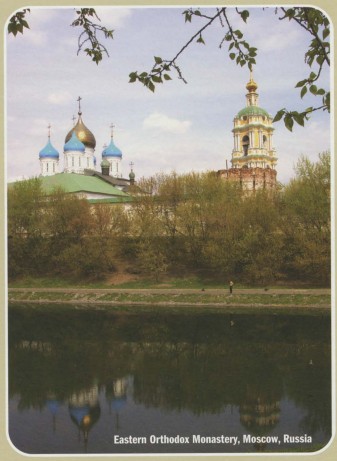
Selected publications

- *Studia Liturgica Diversa: Studies in Honor of Paul Bradshaw,* (editor) with Maxwell Johnson, Oregon Pastoral Press, 2004.
- *The Apostolic Tradition: A Commentary. Hermeneia,* with Paul F. Bradshaw and Maxwell Johnson. Minneapolis: Minneapolis: Fortress Press, 2002.
- *In Spirit and Truth: United Methodist Worship for the Emerging Church,* with Sara Webb Phillips, Discipleship Resources, 2000.
- *The Ritual Kiss in Early Christian Worship,* Grove Books Limited, 1996.
- *Your Ministry of Leading Prayer,* with Sara Webb Phillips, Discipleship Resources, 1992.

Education:

- Ph.D., liturgical studies, University of Notre Dame, 1992.
- M.Div., Candler School of Theology, 1979.
- B.S., psychology, University of Tennessee, 1976.

Family: Married to Sara Webb Phillips. Three daughters.



Eastern Orthodox Monastery, Moscow, Russia

Photo by Richard P. Heitzenrater

Wesley's Global Parish

By Reed Criswell

Thirty years into the Wesleyan renaissance, Eastern and Northern Europe are catching the spirit. Richard P. Heitzenrater, William Kellon Quick professor of church history and Wesley studies, helped establish that renaissance in the West and is now leading the way for the east-bloc countries.

Heitzenrater is credited with "breaking the code" of John Wesley's cryptic diaries, beginning in the late 1960s, which contributed to a groundswell of interest in everything connected to the founding family of Methodism.

During the 2003 tercentennial of John Wesley's birth, Heitzenrater received so many requests to speak and teach that he could not accept them all, even though he was on sabbatical for much of the year. After that whirlwind of activity, he came up with a plan to reach many of the places that he previously had to forgo.

With Dean L. Gregory Jones' blessing, Heitzenrater traveled during the spring 2005 semester to Russia, Bulgaria, Austria and Sweden. The world became his classroom… a classroom in which he was both instructor and student. Among the things he learned was how closely tied religion is to the surrounding culture, and how flexible Wesleyan theology can be.

Photo by Richard P. Heitzenrater

Sanctuary ceiling, Methodist Church, Gothenburg, Sweden

In Russia, for instance, he noted that a Methodist church's practice of burning prayer candles during worship reflected that region's dominant Eastern Orthodox tradition. But Heitzenrater believes this practice is well within the Wesleyan theology of conformity (in essential theological categories such as the Trinity) and flexibility (in more peripheral matters within the life of a worshiping congregation).

Translation of the *United Methodist Book of Discipline* into a variety of languages is one place where various cultures have exercised the fluidity of Wesleyan polity, as well as theology. The Social Principles, for instance, reflect nuanced concerns in each Central Conference.

In many of these countries, Heitzenrater learned that becoming a Methodist minister has costs far beyond the price of tuition and books. His foreign students have to commit considerable perseverance in the face of uncertainties as they pursue the call to ministry.

Among the obstacles is the financial viability of seminaries. During prayer time at chapel services at a Russian seminary, the rector announced that there might not be enough funds to hold classes during the 2005-06 school year. He encouraged students to think about possible alternative arrangements for theological study.

The Methodists in Bulgaria, one of the poorest countries in Europe, spend much of their resources on basic necessities. The congregation Heitzenrater visited at Varna uses its limited funds to feed hundreds of townspeople each week. As a

result, the church can afford to heat only the rooms that are in use during the winter. The remainder of the building is left unheated.

All of the European conferences are determined to learn more about their Wesleyan heritage, despite the challenges ahead. When Professor Heizenrater himself can't be there, they rely on his book *Wesley and the People Called Methodists.* This text has been translated—or is in the process of translation—into languages of four overseas continents.

Photo by Les Todd

Richard Heitzenrater, William Kellon Quick Professor of Church History and Wesley Studies

And while some of these cultures have shown more than a little hostility to John Wesley's spiritual descendants in the past, native pastors trained in the Wesleyan tradition are taking up pulpits in increasing numbers.

In some respects, this renaissance brings the Wesleyan tradition back to its beginnings. Twenty-first century Methodists in countries dominated by Eastern Orthodoxy often encounter cultural resistance to their message, not unlike the resistance the Wesleys themselves experienced in 18th Century Anglican England.

However, armed with sound instruction from their own teachers and the expertise of Western scholars such as Heitzenrater, these ministers are spreading God's word as Wesley intended. ■

Photo by Richard P. Heitzenrater

Seminary students at Russia United Methodist Theological School, Moscow

Seeking the Kingdom

A Covenant Community Takes Root in the New Monasticism

▲ Rutba House residents (front row, from left): John Keiss, Leah Wilson-Hartgrove, Roy Poteat, Sarah Jobe, and (back row, from left) Jesse Stone, Jonathan Wilson-Hartgrove, Eric Getty and Tim Otto.

By Patrick O'Neill

"The Kingdom of God is at hand. Repent, and believe in the Gospel." —Mark 1:15.

For Jonathan Wilson-Hartgrove D'06, these verses from Mark, the first words from Jesus as he begins his ministry, raise profound questions:

If the Kingdom of God is at hand, what does it look like? How do we live in it? Does it overcome the kingdoms of the world?

Wilson-Hartgrove hopes to find at least some of the answers in a small white frame house in Durham, N.C., where he and his wife, Leah, live with a group of fellow pilgrims.

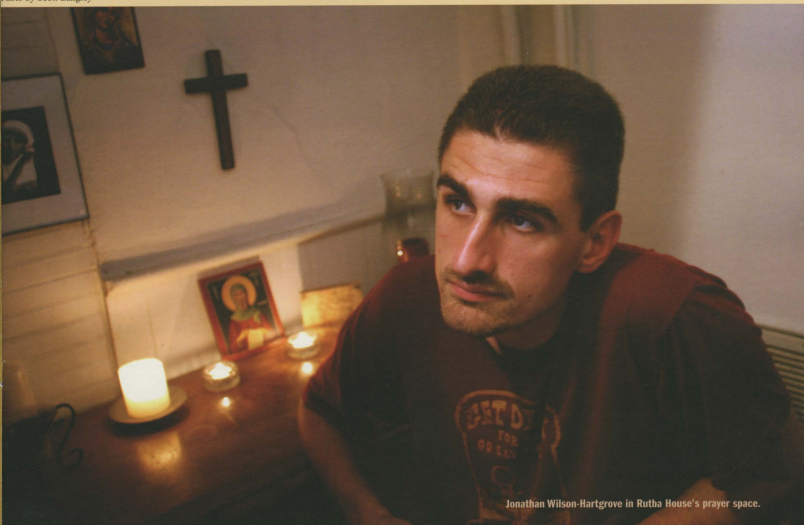
Located in Walltown, a poor, historically African American neighborhood north of Duke's East Campus, Rutba House is an intentional Christian community established in August 2003 by the Wilson-Hartgroves and fellow divinity student Isaac Villegas D'06.

The community is named in tribute to the desert city of Rutba, where an Iraqi doctor provided medical care for a friend of the Wilson-Hartgroves, an American who had been seriously injured in a car wreck. Although the U.S. had bombed the hospital only three days earlier, the physician willingly treated their friend and asked for no payment. His only request: "Tell the world what happened in Rutba."

Shortly before the United States began bombing Iraq, Jonathan and Leah had traveled there as members of a Christian Peacemaker Team (CPT) determined to tell Iraqis that Americans did not all support the war. Their experiences became the subject of *To Baghdad and Beyond* (Cascade Books: 2005), which describes the couple's conversion to the "new monasticism." Officially launched at a June 2004 conference Wilson-Hartgrove organized in Durham, the movement was featured on the September 2005 cover of *Christianity Today*. A second book, *School(s) for Conversion: 12 Marks of A New Monasticism*, a collection of essays edited by The Rutba House, was recently published, also by Cascade Books.

The movement draws upon the work of Leah's father, Jonathan Wilson, a professor of theology and ethics at Acadia Divinity College in Nova Scotia. In his book, *Living Faithfully in a Fragmented World*, Wilson, who

Photo by Scott Langley



Jonathan Wilson-Hartgrove in Rutba House's prayer space.

has a Ph.D. from Duke in theology and ethics, describes "the new monasticism."

U.S. culture, Wilson says, is experiencing a "crisis of fragmentation." He proposes a return to disciplined monastic communities to guide the culture and a silent church out of the abyss of complicity and sinfulness.

Following their 2003 return from Iraq, the Wilson-Hartgroves graduated from Eastern College and moved to Durham, where Jonathan had accepted a full scholarship to seminary at Duke. But even as he pursued full-time study, he and Leah were determined to build a lay Christian community.

They realized, however, that their commitment involved more than moving into a poor neighborhood. They developed specific disciplines, all practiced by Jesus and followed by the monastics of the Early Church, to be shared by all who join their community. Hospitality, prayer, fasting, simplicity, peacemaking, celebration and song are embraced and lived out at the Rutba House as a means of serving God through love of neighbor.

While a small group of divinity students form the core of the Rutba community, their ranks also include others, both from elsewhere within Duke and the surrounding neighborhood. Roy Poteat, for example, a 40-year-old who is recovering from addictions to drugs and alcohol, has committed to living at Rutba House. Although Villegas, the community's co-founder, has since moved on, he remains a close friend and supporter. Another divinity student, Sarah Jobe, joined last May. Three other divinity students also live in the community for short-term stays.

As their ranks grew, the Rutba House rented a second house nearby. The home includes a garden, where volunteers recently prepared beds for a fall crop. Three Duke graduate students live in the second house, and a room has been set aside for hospitality.

Walltown neighbors are invited to communal suppers several times a week, and each Wednesday, after supper, the community fasts for 24 hours, gathering again for Thursday's evening meal. Morning and night prayer are also communal.

"The door's always open," Jonathan says. "People stop by daily for meals, to get a ride, or just to talk."

The Wilson-Hartgroves' worship and work lives are also tied to Walltown. From the outset, they have worshipped across the street at St. John's Missionary Baptist Church, an African-American congregation. Jonathan now works there as community minister, preaching, teaching a Bible study, and working with various community projects. Leah works at Walltown Neighborhood Ministries, a local resource center.

But Rutba House's ministry extends far beyond Walltown and Durham. In late July, for example, members and some of their Walltown neighbors joined a Christian Peacemaker Team in Arizona. They were trained to offer water and medical assistance to anyone trying to cross the desert from Mexico into the U.S.

"It was an effort to make a connection between the life of the kingdom in Walltown and God's movement for justice and peace in other parts of the world," says Wilson-Hartgrove.

The Rutba House is also working with the Christian Peacemaker Teams to reduce violence in Durham. The new project grew out of the Rutba community's relationships with young neighborhood residents who have been gang members and families who have lost sons to gang violence.

John Kiess (l), Leah Wilson-Hartgove(c), and Sarah Jobe (r) greet neighbor Jeremiah Green at one of two Rutba Community Houses in Walltown.

Stanley Hauerwas, Gilbert T. Rowe professor of theological ethics, says the 24-year-old Wilson is "wise beyond his years" and speaks with theological authority.

"Rutba House is beginning to live what some of us have been imagining through our work as theologians," says Hauerwas. "Jonathan isn't accidental; that his father-in-law is Jonathan Wilson, it makes a lot of difference. That Protestants are doing this kind of thing is really quite extraordinary."

Wilson says he is "humbled" by what his daughter and son-in-law are undertaking in Durham. North American

culture, he says, is too closely identified with "the American nation state."

"Few well-placed critical voices are in the public arena speaking a prophetic word out of the Christian tradition," he says. "But the new monasticism is beginning to change that."

While Wilson-Hartgrove has clearly been influenced by his father-in-law, his own roots shaped him even more powerfully. Born and reared in a Southern Baptist home in King, N.C., in the foothills of the Blue Ridge Mountains, he grew up in a world that was "just saturated with Jesus." The church near his home, where his father was a deacon and his mother the choir director, was the focus of family life.

Early on, Wilson-Hartgrove developed a deep appreciation for Scripture, and dreamed of being a preacher.

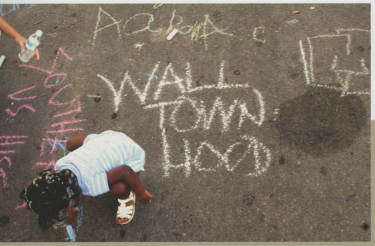


Photo by Scott Langley

A young girl of the Walltown neighborhood chalks up the street during a community block party last August. The party was organized by several Durham groups, including the Watts Street Baptist Church and Rutba House.

But he often had trouble squaring his Bible lessons with the lived Christian life. He was being challenged by another voice, one that kept calling him to a deeper level of faithfulness. As an early teen, he became frustrated with his Bible teachers, who seemed to be saying don't take "this Jesus stuff" too seriously.

But Jonathan always took it seriously.

"I just really was fascinated with everything I could get my hands on to read about Scripture and about God," he said. "I felt kind of called early on to serve God, and I was really captivated in the church by the way the missionaries came to our church and told stories about their service. They seemed to really take it seriously."

When he was considering seminaries, Wilson-Hartgrove found that same seriousness about Christian faith at Duke. As an undergraduate he had read both Hauerwas and Richard Hays, G.W. Ivey professor of New Testament. His father-in-law also encouraged him to choose Duke for divinity school.

"At Duke, people seemed to be talking about things that mattered," Jonathan said.

When he and Leah first visited Duke, they learned about Walltown Neighborhood Ministries and the history of Walltown's relationship with Duke.

In many ways, there seemed to be a master/servant component, Jonathan says. Indeed, many Walltown residents still call Duke "the plantation."

"We sensed a call to reconciliation work and saw both a need and a movement of the Spirit in Walltown," he says.

Since creating the Rutba House, the couple have immersed themselves in Walltown life. Both worked with the Urban Hope summer camp for teens. Leah leads a neighborhood after-school program.

Once Jonathan receives his M.Div. next spring, he and Leah will stay in Walltown. Indeed, they hope to have children and raise them at the Rutba House, both confident that the new monasticism will continue, grow and flourish.

Their vision is rooted in the "economics of providence," with community members trusting that God will provide the means for them to do what they are called to do. Members work a variety of jobs to pay the bills, but support also comes from a wide network of people, especially divinity students and faculty. Last summer, Professor of Bible & Practical Theology Ellen Davis donated shares of produce from Infinity Farm, a nearby CSA (Community Sponsored Agriculture) participant, to St. John's. Jonathan organized weekly distribution of the fresh food to Walltown residents. He also took a group of youth from the church to a community workday at the farm.

The Wilson-Hartgroves are in it "for the long haul," says Jonathan. Long enough to see what real Christian community looks like. Long enough to see what success looks like in the unfolding mystery of God's Kingdom.

And what would that look like?

"It would be dying here and having this community carry us over to St. John's and remember us as one of them." ■

Patrick O'Neill is a freelance writer living in Garner, N.C.

Time Traveler

By Bob Wells

Photo courtesy of 49th N.C. Regiment

▲ Chaplain Jason Constantine "hurls" the ball to the "striker," Pvt. Charlie Bush, during a historical reenactment at Appomattox Court House, April 8-10, 2005.

It is dusk on a summer evening in 1864, and the 26th North Carolina Regiment is bivouacked across a huge field in southern Virginia. Clusters of tired men gather in front of heavy canvas tents, standing or sitting around dozens of small campfires that pierce the darkening land.

As the evening's ration of hardtack rumbles in their stomachs, the men complain of sore legs and backs, still aching from the long day's hike. A few break out pipes and small bags of tobacco and light up a restful smoke. Around one of the fires, a fiddler plays a song about home, mournful notes wafting across the field.

From steamboats to vintage baseball and the Civil War, Jason Constantine D'06 brings the past alive

Off to the side, the Rev. Jason Constantine, a young Methodist chaplain making rounds from campfire to campfire, stops for a moment and takes it all in. Born in 1838 in Wilmington, N.C., he's the son of a harbor pilot and German immigrant woman. Before his call to ministry, he, like his father, piloted a steamboat. Not long before the war broke out, he was a circuit rider in the mountains of western North Carolina.

It's an extraordinary sight, an army at rest, he thinks to himself.

But then, high overhead, a Boeing 737 roars through the sky, heading south out of Richmond to Atlanta. The spell is broken. The illusion shattered.

For a brief while, it was pretty close to the real thing, at least as close as you can get this side of a time machine.

As the jet streaks above, Jason Constantine, the Civil War chaplain, is once again Jason Constantine, the Duke Divinity School student, who remembers that he's got a paper due next week. Fortunately, as the plane passes, so too do thoughts of divinity school, and he is once again back in 1864.

A self-described "history nerd" (he still talks wistfully about his 12th birthday party, held at a local history museum in Grand Rapids, Mich.), Constantine is an avid "historical re-enactor," or "living history enthusiast." For him, such moments of verisimilitude are treasures. They are the quarry he hunts, brief episodes that help flesh out the tales told in books.

Civil War re-enacting isn't a bunch of overgrown boys playing army, says Constantine. It's not maudlin celebrations of "The Lost Cause" by unreconstructed Confederates. (Actually from Michigan, Constantine's sympathies tend to be with the other side, and when Union re-enactors are short-staffed, he and his unit sometimes "cross dress" as the 24th Michigan).

"It's all about the history," he says. "It's living history, a history museum without walls. We're not reliving the war, but bringing it to life."

The Civil War gig is only the most recent in a long line of "living history" experiences for Constantine. It's an avocation—"hobby" seems too frivolous a word—he picked up during college and graduate school at Central Michigan University. There, he earned bachelor and master degrees in history and was heading for a career in museum administration before being called to ministry. While at Central Michigan, Constantine spent his summers working at museums and participating in their living history programs, initially at Greenfield Village—a sort of "18th- and early-19th century Williamsburg," established by Henry Ford—and later at the Midland County Historical Society in Midland, Mich.

At Greenfield Village, Constantine piloted the Suwanee, a replica of a coal-burning steamboat once chartered by Thomas Edison for his vacations in Fort Meyers, Fla. Besides being a pastor, or at least an aspiring pastor, that's the only part of Constantine's Civil War persona that's real—he *really* does know how to pilot a steamboat. In his off-hours, he also played two seasons on the Greenfield Lah De Dahs, a vintage baseball team that plays by the 1861 Knickerbocker rules.

Later, while serving as the collections assistant at the Midland Historical Society, Constantine started a vintage baseball team, the Mighty River Hogs of Midland County. Named for the workers who floated logs downriver to sawmills, the River Hogs are now one of 16 vintage baseball teams in Michigan and play teams from throughout the upper Midwest.

In addition to vintage baseball, Constantine also plays yet another predecessor of modern baseball: cricket. He learned while in college from a group of Pakistani students and now plays with the Duke cricket club.

Civil War reenactments entered his repertoire only a couple of years ago, when, after entering divinity school in the fall of 2003, he missed taking part in living history programs. After promising his wife, Cathy, that he wouldn't start another vintage baseball team, Constantine researched the Web and soon found and joined the 26th N.C. regiment. With more than 400 members, it's one of the largest Civil War reenacting groups in the country and prides itself on historical accuracy.

Gathering monthly at historic battlegrounds throughout the Southeast or for living history sessions at schools or parks, the 26th has given Constantine opportunities not only for history, but also for ministry. He serves as the regimental chaplain, meeting and talking with his fellow re-enactors and preaching on Sunday mornings.

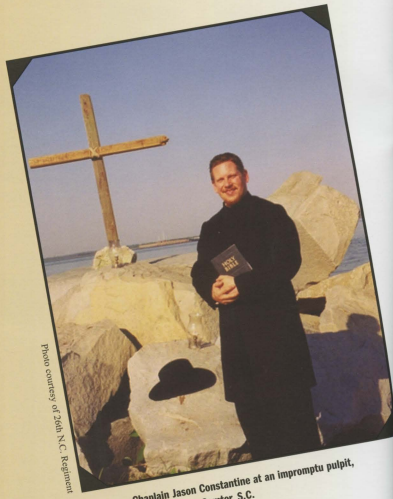


Photo courtesy of 26th N.C. Regiment

Chaplain Jason Constantine at an impromptu pulpit, across from Ft. Sumter, S.C.

As an aspiring U.S. Navy chaplain, most likely in the Navy Reserve, Constantine has found the experience invaluable. While the encampments are "only" reenactments, his Civil War chaplaincy is much like a military ministry, he says.

"Most of it isn't in worship, but in the fields, around the campfire, or on a march," says Constantine. "Like any chaplaincy, it's a ministry of service, caring and presence."

Several of the regiment's members tell Constantine they consider him their pastor, and his Sunday services, their church.

"Though it's only one weekend a month, I'm finding that I can still develop meaningful relationships," says Constantine. "These are people who have the same problems anybody has: problems at home or at work, fears, worries, and issues of identity—questions about who you are and who you're called to be."

Photo courtesy of 26th N.C.

Manly men: Members of the N.C.26th Regiment's baseball team strike a formal pose.

Since joining the 26th, Constantine has managed to contribute one more element of historical accuracy to their gatherings. While he has kept his promise to his wife not to start another team, he has introduced vintage baseball to the 26th, and now the soldiers routinely play the game while in camp. Like everything else in the regiment—from clothes to firearms to military drills—the game is a historically accurate addition. After the end of the war, baseball actually helped bind the nation's wounds. In the week following the surrender at Appomattox, as the Confederates awaited their paroles, they played baseball with the Union troops.

For Constantine, history isn't a game he and others do for fun on a weekend, or a book to be read, or a stuffy play to be acted out. History is all around us, he says. As Faulkner put it, "The past isn't dead. It's not even past." History is inescapable, always shaping us.

Whether baseball, steamboats, the Civil War, or theology, history is about our story, says Constantine.

"If we don't know our story, how do we know who we are?" he asks. ■

For more reading on the Web:

The 26th North Carolina Regiment
http://www.26nc.org/

Henry Ford Museum & Greenfield Village
http://www.hfmgv.org/

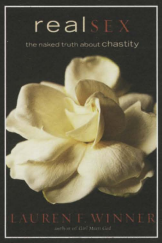
The Greenfield Village La De Dahs
http://www.hfmgv.org/calendar/baseball/default.asp

The Mighty River Hogs of Midland County
http://www.midlandbaseball.org/

The Vintage Base Ball Association
http://www.vbba.org

Photo courtesy of 26th N.C.

Chaplain Constantine preaches to the troops at worship services in Bentonville, N.C.



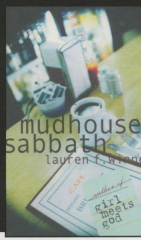


Photo by Jen Fariello

Writing as Spiritual Practice

By Lauren Winner

For my whole adult life, I have paid my rent by putting words on paper and selling them: magazine articles, Web content (odious phrase), books, book reviews. But it is only in the last year that, when asked *what do you do*—say, at a cocktail party or on an airplane—I have begun to answer, sometimes, haltingly, *I'm a writer*.

Possibly my hesitation to claim that moniker comes from living in Manhattan for so many years, where everyone is a writer, or an actress, or a painter, though really most of those artistes are waiting tables. In my heart of hearts, I have always wanted to Be A Writer, but it's an intimidating label, and sometimes I wonder who the heck I think I am, ascribing it to little ol' me.

My hesitation to proclaim myself a writer comes in part from a sneaking suspicion that if I were really a writer, writing would be easy. I once heard a sermon in which the pastor said you knew you were called to something—lifelong singleness, say, or a career in the culinary arts—if the thing in question, living unmarried or whipping up soufflés, came easy to you.

At first blush that makes sense: surely God does not call us to seemingly impossible, joyless tasks. And yet, upon reflection, *ease* seems a funny way to discern call. Writing comes easily to me—very occasionally. Equally occasionally I hit that place psychologist Mihaly Csikszentmihalyi called "flow," and that is downright delicious. Most of the time, however, writing does not flow in any sense of the term, and sometimes it is downright hellish—though even at its most grueling, it is a lot easier to sit at a computer all day than wait those aforementioned tables for eight straight hours. (And while we're on the subject, what would the equation of calling and ease mean for marriage and parenthood, not to mention pastoring a church? Surely we know that many people are called to those holy tasks, and yet few would pick "easy" as the first adjective to describe any of them.)

The more I write, the more I understand that writers are not necessarily people for whom writing comes easily. Nor is a writer necessarily someone who publishes, nor necessarily someone who gets paid to write, nor someone with a burning urge to put pen to paper every single day. In my book, a writer is someone who comes to understand the truth of a thing better, more clearly, more wholly, by writing their way toward the truth. If you don't know what you think or feel about something until you've written, and re-written, your way inside it, you might just *Be A Writer*.

In this way, writing can be understood as one of a panoply of spiritual disciplines that helps us become new creatures. Writing is not merely a tool for catharsis or self-expression, or a place for unleashing wild creativity. It can, properly and wonderfully, play a part in our spiritual lives.

Christians have long recognized that writing can serve spirituality. In the 4th century, archbishop of Constantinople John Chrysostom told his parishioners to write down lists of their sins, for "if you write them down, God blots them out….If you omit writing them, God both inscribes them and exacts their penalty." Athanasius tells us that Antony

instructed his monks to "note and write down" the "stirrings of [their] souls" in diaries. More recently, memoirist Kathleen Norris explained her vocation, to Christianity and to writing, thus: "I used to think that writing had substituted for religion in my life, but I've come to see that it has acted as a spiritual discipline, giving me the tools I needed to rediscover my religious heritage. It is my Christian inheritance that largely defines me, but for years I didn't know that." It is sometimes writing that helps us know these most basic, defining things about ourselves.

"Writer" is not the only label that writers contend with. If you're a Christian, you must always be prepared to accept, or reject, the label "Christian writers." Many writers, who are Christians, and who write about palpably Christian things, reject the label because they don't want to be ghettoized (after all, most of us think of Tim LaHaye, not Walker Percy, as a "Christian writer").

Sometimes I squirm when I'm described as a Christian writer, because it too seems to be a scary big title. But I will claim those nouns and adjectives, Christian, and writer, and Christian writer (or perhaps writing Christian), not so much as descriptions of what I successfully am, but as statements of aspiration. They describe what I am trying to become. ■

Lauren Winner is the author of three books: *Girl Meets God, Mudhouse Sabbath* and *Real Sex*. Her essays have been included in *The Best Christian Writing 2000* and *The Best Christian Writing 2002*. Winner has degrees from Columbia and Cambridge universities and recently completed her doctorate in the history of American religion at the University of Virginia. She is both a first-year student and a visiting assistant professor at the divinity school, where she is teaching "Writing as a Spiritual Discipline" during the fall semester. She answered the following questions via e-mail just as she was moving to Durham.

Q *How did you choose to study at Duke Divinity School in preparation for ordination in the Episcopal Church?*

A For starters, I really like the strong sense of community. And not just lets-all-be-friends-and-have-occasional-cookouts community, but a commitment to community as a theological imperative. Second, I was attracted by the all-around top-notch faculty. As an Episcopalian, I'm excited to be a part of the developing Anglican Studies Program.

Q *What are your plans after completing your master of divinity?*

A I have given up making specific predictions about what I'm going to be doing in 5 (10, 15) years. I've adopted the scavenger hunt as a metaphor for vocational discernment—I know where to go next, and I trust that when I get there, there will be a bit of information about where to go next, and so on. That said, I hope I can land somewhere that allows me to teach, and serve the local church, and write. I really look forward to church field education, which I think will make more clear where my strengths (and weaknesses) fit in local church work.

Q *Your Web site includes a blog. Can blogging intersect with spirituality?*

A The answer to that is yes—but I'm still trying to figure out the details! I've only been in the blogospehre for a few months. So far, though, I am really appreciating the discipline of it. I don't blog every day—more like a couple of times a week—but the regularity is proving a good discipline, indeed.

God, Truth, and Witness: Essays in Conversation with Stanley Hauerwas

L. Gregory Jones, Reinhard Hütter, and C. Rosalee Velloso Ewell, eds.

Brazos Press: 2005

Hardcover, $39.99

This festschrift in honor of Stanley Hauerwas' 65th birthday documents Duke's Gilbert T. Rowe professor of Christian ethics' contributions to 20th century theological discourse, including narrative theology, virtue and medical ethics, Christian pacifism, and ecclesiology in a post-Christendom era.

International contributors include Robert Bellah on the church and civil religion, George Lindbeck on ecumenism and postliberalism, and Peter Ochs on Jewish-Christian relations. The editors are L. Gregory Jones, dean and professor of theology at Duke Divinity School; Reinhard Hütter, associate professor of Christian theology at Duke; and C. Rosalee Velloso Ewell, professor at South American Theological School in Brazil.

The End of Words: The Language of Reconciliation in a Culture of Violence

By Richard Lischer

Cleland Professor of Preaching

Eerdmans: 2005

Hardcover, $18.00

In this reflection on the place of preaching in the 21st century, Richard Lischer recognizes that our mass-communication culture is exhausted by words. *The End of Words* shows how faithful reading of Scripture rather than flashy performance paves the way for effective preaching; Lischer challenges conventional storytelling with a deeper and more biblical view of narrative preaching. The ultimate purpose of preaching, he argues, is to speak God's peace, the message of reconciliation.

Improvisation: The Drama of Christian Ethics

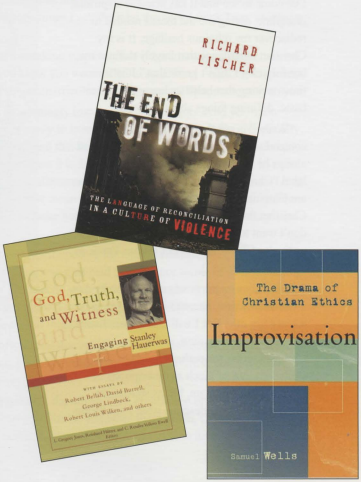
by Samuel Wells

Research Professor of Christian Ethics

Brazos: 2004

Paper, $19.99

Samuel Wells, the new dean of Duke Chapel and divinity school professor, employs theatrical improvisation as a new lens through which to view Christian ethics. He defines improvisation as a "practice through which actors seek to develop trust in themselves and one another in order that they may conduct unscripted dramas without fear." Using this model, Christian ethics becomes a matter of "faithfully improvising on the Christian tradition." Improvisation can help turn the church into a community of trust so that it may faithfully encounter the unknown future without fear. Specific ethical issues, including the perils and promises of genetically-modified food, are addressed.



GIFTS

The Foundation for End of Life Care and the **Dade Community Foundation**, both located in Miami, Fla., have committed $500,000 each under the terms of the Nicholas Faculty Leadership Initiative (which will add an additional $500,000) in order to fund *The Donald J. Gaetz Professorship in Theology and Medicine*. The scholar selected will give primary service through the Duke Institute on Care at the End of Life, based in the divinity school.

Donald Gaetz was a founder in the early 1970s, along with Hugh Westbrook D'70 and Esther Colliflower, of Vitas Healthcare Corporation, which became one of the largest and most successful private health care companies in America. Gaetz is a distinguished public school superintendent in the Florida panhandle (Okaloosa County) and a candidate for the Florida state senate. He is a past president and chairman of the board of the National Hospice Organization.

A commitment of $800,000 from **Kathleen B. McClendon T'80** and **Aubrey K. McClendon T'81** of Oklahoma City, Okla., will name the new organ currently being designed and built by Richards, Fowkes and Company to be installed in Goodson Chapel in late 2006. The McClendons are generous supporters of projects and programs across Duke University.

New permanent scholarship endowment resources for the Divinity School include:

A gift commitment of $500,000 from **Ruth W. Williams WC'63** and **A. Morris Williams Jr. T'62, G'63** of Gladwyne, Penn., to inaugurate the *A. Morris and Annabel Williams Scholarship Fund* in memory of his parents. A. Morris Williams Sr. was a member of the divinity school Class of 1932 and a pastor for many years in the North Carolina Conference of the United Methodist Church. Morris Jr. has served as chairman of the divinity school's Board of Visitors and as a Duke University trustee.

Friends of the divinity school who prefer to remain anonymous have contributed $400,000 to establish *The Charis Scholarship Fund*. The Greek word *charis* means grace, kindness, gift, thankfulness and blessing—especially through the divine influence felt in the heart and manifested in daily life. The scholarship is given "to the glory of God in celebration and thanksgiving for the life of a loved one and to support excellence in education for ministry."

The *Sally McWhorter Spears and Marshall Turner Spears Jr. Scholarship Fund* has been fully funded at the $100,000 level with gifts from their grandchildren: **Daniel M. Nunn T'01, Leslie C. Grignolo T'05, Maria H. Grignolo, David M. Nunn, and Michael M. Nunn**. Mrs. Spears WC'50 and her husband, the late Marshall Spears T'47, have been long-time residents of Durham and generous supporters of Duke and the United Methodist Church. The scholarship gives priority to men and women who are graduates of Duke University and who are from North Carolina or West Virginia.

A gift of $50,000 from **Mary R. Haggar** of Palm Harbor, Fla., has established the *Alexander and Mary Haggar Scholarship Fund* for general student financial aid. The late Al Haggar was a long-time member of the divinity school Board of Visitors on which Mary now serves.

An anonymous commitment of $50,000 is establishing *The Teaching Congregations Scholarship Fund*. This new resource marks the extraordinary role played by Christian congregations in the preparation of students for ministerial service.

Rebecca K. Johnson WC'69 of Winston-Salem, N.C., has pledged $50,000 for the *Owen Hawes Johnson Memorial Scholarship Fund* named for her great-great-grandfather, Owen Hawes Johnson (1814-1890), a Methodist church leader who served North Carolina churches in Bladen and Sampson counties. The fund celebrates the education of her family at Duke over three generations and deep roots of faith in the United Methodist connection for more than 200 years, and it encourages the tradition of strong leadership for the church.

We have also received generous support from the **Foundation for Evangelism** at Lake Junaluska, N.C., to support post-doctoral fellows and teaching in evangelism along with funds from **The Duke Endowment** for leadership development for rural church pastors.

"The Divinity School is blessed by these extraordinary gifts," said Dean L. Gregory Jones. "We work hard to merit the trust of donors and to sustain momentum. Now as we complete the building addition, a renewed focus must be placed upon our highest fund-raising priority: endowment for student scholarships.

Each of these commitments has a wonderful story behind it, added Jones, whether inspired by a beloved family member, a response to perceived need, a timely opportunity for generosity, or an expression of thanksgiving for faithful leadership and service.

"For all of these, and for the impact each contribution will have through the divinity school and the church over generations to come, we are deeply grateful," said Jones.

Faculty & Staff

Teresa Berger spent much of the summer in Europe, where she lectured at the University of Münster, Germany; led a reflection day for the Archdiocese of Vienna, Austria; and presented a paper at the International Congress of Societas Liturgica in Dresden, Germany.

Kenneth L. Carder served as preacher and Bible study leader on the theme "Prevenient Grace" for the Louisiana Annual Conference in Shreveport, La., June 6-8. He delivered three lectures on "A Wesleyan Perspective on Stewardship" at the Western Pennsylvania Annual Conference, June 16-19, in College Grove, Pa.

Carder preached, led a workshop, and spoke at the Peace with Justice Dinner for the East Ohio Annual Conference at Lakeside, Ohio, June 21-23, and spoke at Duke alumni dinners/luncheons during the Louisiana and East Ohio annual conferences. He lectured and led discussion of "A Wesleyan Vision for Theological Education and Leadership Formation" for the United Methodist Continuing Education Leaders at Scarritt-Bennett Center, Nashville, Tenn., August 15-16.

He led a forum August 27 on the Council of Bishops' document "In Search of Security" for the Holston Conference. He preached August 28 at Washington Pike United Methodist Church and for the Knoxville District United Mission Rally in Knoxville, Tenn. *Circuit Rider* published his essay "Ministry as Commodity" in the May/June issue.

Stephen Chapman presented "Canon and Philosophical Hermeneutics" for the Scripture and Hermeneutics Seminar at the Pontifical Biblical Institute in Rome, June 23-25. He also attended the Baptist World Congress in Birmingham, England, July 27-31, and delivered the paper "Interpreting the Old Testament in Baptist Life" for the Young Scholars in the Baptist Academy Conference at Regent's Park College, Oxford, England.

Paul W. Chilcote participated in the United Methodist Doctrine Workshop at Duke June 22-24 and in the Evangelical Lutheran Church in America/United Methodist Church Bilateral Dialogue August 25-28 at Hennepin Avenue UMC in Minneapolis. He published "Rethinking the Wesleyan Quadrilateral," in *Good News Magazine* and "Mutuality in Early Methodist Evangelistic Leadership," in *Mutuality: The Voice of Christians for Biblical Equality*. He co-drafted the statement on "Interim Eucharistic Sharing" approved by the ELCA Churchwide Assembly, held in Orlando, Fla., August 9-14 and approved earlier by the UM Council of Bishops.

James L. Crenshaw published *Defending God: Biblical Responses to the Problem of Evil* with Oxford University Press. His essay "Sirach, Introduction and Annotations" appears in the *Renovaré Spiritual Formation Bible.* Crenshaw edited Walter Brueggemann's latest book, *Solomon: Israel's Ironic Icon of Human Achievement*, which was published by the University of South Carolina Press in the series "*Personalities of the Old Testament*."

Ellen Davis delivered the lecture "Speaking to the Heart: Christianity and Ecological Responsibility" May 18 in Sarajevo at the fourth Building Bridges Seminar for a group of 25 Muslim and Christian scholars from Bosnia and Herzegovina. Convened and led by Dr. Rowan Williams, archbishop of Canterbury, the theme of the seminar was "Muslims, Christians, and the Common Good."

She taught a course entitled "Preaching Isaiah" June 13-17 at the Cathedral College of Preachers in Washington, D.C., with Canon Roger Symon of the Church of England.

In Santa Barbara, Calif., Davis led a three-day retreat August 19-21 for 50 women, sponsored by All Saints' Beverly Hills, entitled "Who Are You, My Daughter? Exploring Ruth through Scripture and Image."

Fred Edie published an essay titled "Considering the *Ordo* as Pedagogical Context for Religious Education with High School Youth" in *Religious Education*. He presented "The Duke Youth Academy for Christian Formation as a Context for Nurturing Educational Leadership" to the United Methodist Association of Scholars in Christian Education at Jekyll Island, Ga.

He led youth worker training events for southeastern Mennonites, Triangle Area United Methodists, and the Raleigh Diocese of the Episcopal Church and taught a year-long course for youth workers through the divinity school's Office of Continuing Education on a sacramental approach to youth ministry.

Edie taught the courses "Cultivating Baptismal Vocation in Youth" and "Thinking Theologically for Youth Ministry" at the Perkins School of Youth Ministry, Dallas, Texas. He lectured to the Duke Youth Academy Reunion on the subject

"Theological Anthropology Meets the 'Corporation Kid.'"

During the 2005 Duke Youth Academy, he taught "Baptismal Imaginings" and "Discerning Baptismal Vocation."

Amy Laura Hall traveled to St. Olaf, Minn., to speak on "Procreation, Anxiety, and the Recalibration of Time," sponsored by the Center for Catholic and Evangelical Theology in June. At the Vacation Bible School sponsored by Trinity, Asbury Temple, and Calvary UMC in Durham, she ran a Hebrew School in the "Marketplace."

In Austin, Texas, Hall lectured on bioethics for the adult education program at First United Methodist, her charge conference. She gave a keynote lecture in the Chicago area at an international conference on reproductive technologies sponsored by the Center for Bioethics and Human Dignity. She also lectured in July for the 2005 Duke Youth Academy. Her response essay on ADHD medications "Welcome to Ordinary?" appeared in the *American Journal of Bioethics. Christian Bioethics* published her essay "Ruth's Resolve" on end-of-life care.

With librarian Andy Keck and research assistant Sarah Sours, Hall began work on an American Theological Library Association grant to digitize images from Protestant family magazines. She has been named to the Bioethics Task Force of the General Board of Church and Society of the United Methodist Church, charged with writing on genetic testing, reproductive technologies, and selective abortion.

Stanley Hauerwas wrote a review of Mark I. Pinsky's *The Gospel According to Disney: Faith, Trust, and Pixie Dust* for the March/April issue of *Duke Magazine*, and wrote an essay, "John Paul II: Assessing His Legacy," for *Commonweal.*

"An Unpublished Foreword" for *What Is Ethics All About?* by Herbert McCabe appeared in the May issue of *New Blackfriars Review* and his review of *Violence, Hospitality, and the Cross: Reappropriating the Atonement Theory* by Hans Boersma was published in *Canadian Evangelical Review*.

Hauerwas took part in a conference on American Literature and Religion at Norton Woods, Mass., May 19-20, and spoke June 7 on "Sacrificing the Sacrifices of War" at a conference on "Preemptive Peacemaking" at Manchester College in North Manchester, Ind. He spoke July 15 to the Duke Youth Academy on the subject of The Passion.

Richard B. Hays published *The Conversion of the Imagination: Essays on Paul as Interpreter of Scripture* with Eerdmans Press and "Christ Died for the Ungodly: Narrative Soteriology in Paul?" in *Horizons in Biblical Theology*. With Judith C. Hays and Christopher B. Hays, he wrote "Ageism in the Bible" for *Encyclopedia of Ageism*, edited by E. B. Palmore, L. Branch, and D. K. Harris.

Hays won the 2004 Associated Church Press Award of Merit for Editorial & Opinion for "A Season of Repentance: An Open Letter to United Methodists," which was published in *The Christian Century's* August 24, 2004, edition.

He delivered the lecture "The Power of the Resurrection" at White Plains United Methodist Church April 6 in Cary, N.C., and led an adult forum titled "Scripture and Politics" April 24 for the Congregation at Duke Chapel. Hays gave the August 15 keynote address at the Congress on Ethics in the New Testament at the University of Pretoria, South Africa.

He preached "Death No Longer Has Dominion" for Easter Vigil March 26 at Duke Chapel, and the Baccalaureate sermon for Duke Divinity School May 14 titled ". . . And They Shall Prophesy."

Richard P. Heitzenrater directed the second annual Summer Wesley Seminar at the divinity school, June 6-July 1. The seminar was attended by eight professors and three graduate students from the United States and Europe.

In collaboration with the Division of Ordained Ministry of the General Board of Higher Education and Ministry, Heitzenrater organized and led a June 22-24 workshop at the divinity school on United Methodist doctrine for nearly three dozen seminary instructors of United Methodist studies.

Reinhard Hütter edited, with L. Gregory Jones and Rosalee Veloso-Ewell, *God, Truth, Witness: Engaging Stanley Hauerwas*, a festschrift for Stanley Hauerwas's 65th birthday on July 25.

He attended the June 8-11annual meeting of the Board of the Center for Catholic and Evangelical Theology at St. Olaf College, Northfield, Minn. Hütter spent July in Germany doing research and visiting with theologians from the universities of Oxford, Erlangen and Jena.

L. Gregory Jones presided at the May 1-3 meetings of the AUMTS in Alexandria, Va. He addressed the Florida United Methodist annual conference in June and taught Bible study June 4 in Lakeland, Fla.

He spoke on the novel *Gilead* to clergy gathered in Indianapolis, Ind., for a Lilly Endowment event held May 10-11. He preached and taught at St. Paul United Methodist Church in Lakeland, Tenn., May 21-23 and at Roaring Gap, N.C., June 19. Jones lectured June 29 at the Cooperative Baptist Fellowship's "Leadership Institute" in Grapevine, Texas.

His recent writings for the *Christian Century* include "Speech Lessons" in the May 3 issue, "Ordinary Beauty," which appeared in

the June 28 edition, and "Think Big" in the Aug. 23 edition. He wrote "Is the Call to Holy Living Passé?" for the July/August issue of *Circuit Rider*.

He and Susan Pendleton Jones gave a plenary lecture July 19 for the Duke Youth Academy on "Listening and Discerning with the Holy Spirit." They, their three children, and 22 divinity school faculty and students traveled to Uganda and Rwanda for the July 20-August 5 Pilgrimage of Pain and Hope.

Richard Lischer's new book *The End of Words: the Language of Reconciliation in a Culture of Violence* was published by Eerdmans. Portions of the book originated in his Lyman Beecher Lectures given at Yale Divinity School. An excerpt titled "Stick to the Story" appeared earlier this summer in *The Christian Century*.

Keith G. Meador's article "Spirituality and Health in a Therapeutic Culture: Theological Considerations and Concerns," regarding the role of faith in the patient-physician relationship, appeared in the May issue of the A.M.A.'s *Virtual Mentor*. He co-authored "Social Versus Individual Motivation: Implications for Normative Definitions of Religious Orientation" in *Personality and Social Psychology Review*. He delivered a lecture by the same title at the 2005 Spirituality and Health Conference at Loma Linda University.

Meador was the featured medical speaker at the annual gathering of the Medical Fellowship and 2005 United Methodist Volunteers in Mission rally at Lake Junaluska, N.C. He was selected in July as a member of East Carolina University's College of Human Ecology advisory board for the Families and Health Institute.

Richard Payne serves on The National Quality Forum, the National Framework and Preferred Practices for Palliative and Hospice Care, and the National Consensus Project Advisory Board.

Payne discussed the Terri Schiavo case on National Public Radio's "Speaking of Faith." In May, he chaired the Chronic Pain Network's Town Hall Series: "Dialogues in Pain Management" in Chicago, Ill. He gave a presentation on "Neuropathic Pain" at the fifth Annual Advances and Controversies in Pain Management: Pain Management for the Non-Pain Specialist.

He presented "What Does it Mean to Have a Good Death? Reflections on the Deaths of Terri Schiavo and Pope John Paul II" at the Phillipi Church of Christ, Greenville, N.C. He also presented "Disparities in Pain Management: Are Pain and Suffering Equal Opportunity Maladies?" and moderated a panel discussion on "Disparities in Pain Management" for the Massachusetts Pain Initiative in Partnership with the American Cancer Society in Marlborough, Mass.

Payne spoke for two National Initiative on Pain Control Dinner Dialogues on "Unraveling the Enigma of Chronic Pain: From Source to Solutions" in New York and Chicago. He also presented "Developing a Palliative Care Program" at Harris Hospital in Sylva, N.C.

With Project Compassion, a Triangle non-profit, Payne and the Institute organized a pair of community panel discussions to help families and individuals better understand, communicate and document care preferences for those near death. The events were held May 3 at Union Baptist Church in Durham and May 9 at Chapel Hill Bible Church.

Dr. Payne was one of several featured experts June 7 at "Crossing over Jordan" at the Riverside Church in New York City. This ICEOL program celebrates tradition and critiques the challenges facing African Americans at life's end. Co-sponsors included Visiting Nurse Services of New York, Continuum Hospice, Calvary Hospital and Hospice of New York.

Anathea Portier-Young published "Our Place in Creation" in the spring issue of the *New Southern Catholic Radical*, a newspaper published by the Silk Hope Catholic Worker. She gave a plenary lecture July 13 for Duke Youth Academy on the theme of "Covenant." She attended the annual meeting August 6-9 of the Catholic Biblical Association at St. John's University in Collegeville, Minn.

William Kellon Quick published "The Sun Never Sets on Methodism" in *Interpreter* for the 2005 observance of Heritage Sunday. He led the General Board of Global Ministries national Lithuania Initiative-Friends of Latvia gathering at Trinity United Methodist Church in Huntsville, Ala.

He spoke June 15 to the downtown Detroit Rotary Club in recognition of the late philanthropist Stanley S. Kresge. He was honored July 10 by the Ellis Chapel United Methodist Church on the occasion of the 50th anniversary of his ministry at the Chapel. As pastor emeritus of Metropolitan Church in Detroit, he presented 44 Centennial scholarships, including those to Duke Divinity School students Tim Reimer and Rey Mondragon.

Quick led the Bible study in August for the North Central Jurisdiction Volunteers in Mission at the Catholic Retreat Center near Bloomington, Ill. He also taught two classes during Duke's July Course of Study: "Leadership in the Parish" and "United Methodist Polity."

D. Moody Smith's article "The Future of Johannine Studies" appeared in *Life in Abundance: Studies of John's Gospel in Tribute to Raymond E. Brown*, edited by John R. Donahue, S.J. The articles in the volume were presented at the International Conference on the

Gospel of John, held October 16-18 to honor Father Brown at St. Mary's Seminary and University, Baltimore, Md. Brown was the preeminent Catholic New Testament scholar of his generation, and played a major role in fostering Catholic-Protestant dialogue in Biblical Studies. His commentaries on the Gospel of John and the Epistles of John are still widely used and are considered standard works. Smith's article was the final address at the conference.

Peter Storey preached the sermon "Whose God is God?" in Duke Chapel on May 1, and he delivered the first Harry McClain Memorial Lecture in Columbia, S.C., titled "Race, Reconciliation and Religion" on May 17. In early June he delivered 12 lectures and sermons in Spokane, Seattle and Portland, including "Where in the World is the Media?," "From the Fringes of Empire: Church & State in the USA and South Africa," and "Resisting the Temptations of War: the Ongoing Struggle for Peace with Justice." He also opened the Oregon state senate proceedings and addressed the Oregon/Idaho Annual Conference. At the Iowa Annual Conference he addressed the Methodists for Social Action Banquet and preached at the ordination service.

Jeanne Twohig participated in the May 16-18 Promoting Palliative Care Excellence in Intensive Care Annual Meeting in Ashland, Mass. The goal is to develop innovative models of integrating palliative care into daily ICU practice. She also participated in the 2nd Social Work Summit on End-of-Life and Palliative Care, held June 1-3 in Washington, D.C. This summit brought together national leaders from more than 35 social work and other stakeholder organizations, as well as those from England, Canada and Singapore. Funding was provided by the Open Society Institute's Project on Death in America with assistance from the National Association of Social Workers and the National Hospice and Palliative Care Organization.

Laceye C. Warner published "'Toward the Light': Methodist Episcopal Deaconess Work with Immigrant Populations, 1885-1910," in the April issue of *Methodist History;* 'Willingness to Move?': Methodism and Itinerancy," in the May/June *Circuit Rider*; and "Riley B. Case, Evangelical and Methodist: A Popular History" in *Quarterly Review*, Spring 2005.

She took part in the Summer Wesley Seminar June 6-July 1 at Duke Divinity School and presented "Towards a Wesleyan Evangelism" for the June 2-3 Kansas East Annual Conference of the United Methodist Church. Warner spoke on "A Wesleyan Evangelism" for the adult education retreat May 13-15 at Hyde Park UMC in Tampa, Fla.

Lauren Winner keynoted the Episcopal/Lutheran campus chaplaincy conference in Chicago: "Mission Possible: A Gathering of Lutheran & Episcopal Campus Ministers," and also spoke at the national triennial Episcopal Youth Event. Her review of Anne Lamott's *Plan B* was published in the *New York Times Book Review* and the *Washington Post* published her review of *The Prison Angel*.

COMINGS & GOINGS

Dana Auton has joined the office of general administration and finance as staff specialist. **Cheryl Brown D'04** became the director of admissions in July, replacing **Donna Claycomb D'00**, who has returned to the parish.

Janet Chilcote joined the Duke Institute on Care at the End of Life as a research fellow. **Ashley Hammarth** will be interim project director for the APPEAL training program in the ICEOL. **Nathan Kirkpatrick D'03** became a program director for the Center for Continuing Education in July just as summer Course of Study, which is among his responsibilities, began.

New faculty include: Timothy Tyson, visiting professor of American Christianity & Southern culture; **William Ritter**, visiting professor of preaching and ministry; **Kavin Rowe**, visiting assistant professor of New Testament; **Jo Bailey Wells**, associate professor of the practice of Christian ministry and Bible and director of Anglican studies; Duke Chapel Dean **Sam Wells**, research professor of Christian ethics; **Tammy Williams**, assistant professor of theology and black church studies; and **Lauren Winner**, visiting assistant professor.

Brittany Wilson has joined the staff as a preceptor and writing tutor for the Center for Theological Writing. **Kristi Upson-Saia** is also a CTW writing tutor.

Julie Anderson D'98, formerly director of the annual fund, has left to explore her interests in early childhood education. She is working with the Montessori program at George Watts School in Durham. **Sarah Freedman**, who served for 10 years as faculty special assistant to Stanley Hauerwas, retired in July after 30 years with the divinity school.

CLASS NOTES

40s

Howard Chadwick D'42 of Charlotte, N.C., recalls playing Duke intramural basketball against Rose Bowl football players Tom Davis, Bob Barnette, Tommy Prothro, and others. Divinity lost, but he would love to hear news from his teammates.

50s

Henry A. Bizzell Jr. D'52, who is retired in Newton Grove, N.C., enjoyed a Duke Alumni Travel seminar in June in Poros, Greece.

George C. McGill D'52 preached last August at Cordeiro Methodist Church, Rio de Janeiro, Brazil, for the 25th anniversary service. He and his wife, June, founded the church. They are now retired in Raleigh, N.C.

E. William "Bill" Rogers D'55 has retired after 18 years of teaching at Shepherd Center in Columbia, S.C. He led more than 1,500 senior adults in a course on inter-religious relations and biblical archaeology.

Donald J. Welch D'55 is now resident minister at the Chapel in the Pines, an ecumenical congregation in Seven Lakes, N.C. He was an assistant dean in the divinity school in the late 1960s and served on the faculty of Wofford College and as president of Scarritt Graduate School in Nashville, Tenn.

C. Fred Harper D'56 of White House, Tenn., and his wife, "Divinity Dames" alumna Patty Sue, celebrated their 50th wedding anniversary with a vacation in Hawaii.

Walter W. Benjamin G'57 of Eden Prairie, Minn., delivered the Shackelford Memorial Lecture last November at the Park Nicollet Medical Center in Minneapolis. The lecture, "My Father's Black Bag: Medicine during the Great Depression," reflected upon his father's experiences.

Donald W. Haynes D'58 writes a bi-weekly column, "Wesleyan Wisdom," for the *United Methodist Reporter*. He resides in Asheboro, N. C.

60s

Barbara Brown Zikmund D'64, G'69 was honored by the 25th General Synod of the United Church of Christ, meeting in Atlanta, Ga., in July, as a recipient of the Antoinette Brown Award for outstanding clergy-women. She was also honored in 2004 with the ninth Distinguished Service Award of the Association of Theological Schools. Dr. Zikmund was the 1994 Distinguished Alumna of Duke Divinity School. She has served as president of Hartford Theological Seminary, president of the ATS, and a leading historian of the UCC.

David H. Aiken D'66 has introduced and edited two new books for the University of South Carolina Press, both by William Gilmore Simms, *The Golden Christmas* (1852) and *A City Laid Waste* (1865). David is a professor of English at the College of Charleston.

W. Donald Britt D'69 retired recently as senior pastor of Trenholm Road United Methodist Church in Columbia, S.C. The church has established The Don and Trisha Britt Scholarship at Columbia College in recognition of the couple's eight years of ministry. The four-year scholarship will be presented each year to a student from one of South Carolina's rural school districts listed in the documentary "Corridor of Shame." The documentary presents the story of the eight rural school districts that sued the state regarding what those districts charged was a lack of funding for adequate education. Trenholm Road has formed a "Corridor" task force to study ways to rally other faith communities behind support for the rural schools.

70s

Charles W. Brockwell Jr. G'71 taught local preachers this spring in Brodekwano and Ankaase, Ghana, for the Methodist Church of Ghana. He resides in Louisville, Ky.

James A. McClung D'72 is the new vice president of public relations for the Virginia United Methodist Homes, Inc. in Richmond.

80s

Jeannette G. Rodenbough D'80 and her husband, Charles, have retired from small town life to Greensboro, N.C., where she plans to write, chip-carve, and serve a Presbyterian church part-time.

Diane M. Christianson D'83 married John Tolson on May 15, 2005, in Pinetops, N.C., Diane serves the Edgecombe United Methodist parish.

Todd E. Outcalt D'85 of Brownsburg, Ind., has published *The Healing Touch and The Best Things in Life are Free*, 2nd edition (Health Communications, 2005); *Ready-to-Go Youth Meetings* (Abingdon, 2005); and *Before You Say "I Do"* 2nd edition (Perigee, 2005).

Lisa Brown Cole D'86 is the new director of pastoral services at Durham Regional Hospital, Durham, N.C.

Charles B. Jones D'88, an associate professor in the School of Theology and Religious Studies at The Catholic University of America, Washington, D.C., has written *The View from Mars*

Hill: Christianity in the Landscape of World Religions (Cowley Press, 2005). His specialization is in the study of East Asian Buddhism and inter-religious dialogue.

David Cappel Rice D'88 is dean of St. Paul's Cathedral in the Anglican Diocese of Dunedin, New Zealand, a position he has served for the past four years. Located at the historic heart of the city, St. Paul's is the southern-most cathedral in the world. Dunedin is the second-largest city of New Zealand's South Island.

90s

John Wilson, III D'92 and his wife, Carmella, joyfully announce the July 14, 2005, birth of Jadyn Camille.

John is the founder and pastor of the Sanctuary of Praise Fellowship in Allen, Texas.

Carter S. Askren D'93 was ordained and installed as a pastor in the N.C. Synod of the Evangelical Lutheran Church in America on April 1, 2005, at Grace Lutheran Church in Washington, N.C. Askren, who served as the divinity school's director of communications before entering seminary in 2000, and his wife, **Susan Howard Askren G'87, B'93**, have two young daughters.

Joseph D. "Jody" Flowers D'94 was the clergy recipient of the Harry Denman Evangelism Award at the 2005 session of the South Carolina United Methodist Conference meeting in Spartanburg. He is a pastor in Chapin, S.C.

George B. Walker Jr. D'94 was ordained this spring in the United Church of Christ. His work is focused on outreach within the gay, lesbian, bisexual and transgender community at the Human Rights Campaign located in Washington, D.C., where he is adjunct minister at Peoples Congregational UCC.

Eric S. Porterfield D'94, D'96 and his wife, **Alicia Davis Porterfield D'97** are pleased to announce the August 22, 2005, birth of Thomas Shadden. Alicia serves as a chaplain in a retirement community in Pinehurst, N.C. and Eric is a Baptist pastor in Sanford and current president of the Divinity School Alumni Association.

Sarah Freedman D'92 Retires After 30 Years

By Elisabeth Stagg

Since she arrived as a Kelly Girl in 1974, Sarah Freedman has worked with some of the divinity school's best-known scholars: first with the late W.D. Davies, a renowned New Testament scholar, and, for the past decade, with Stanley Hauerwas, whom *Time* magazine in 2001 named "America's Best Theologian."

She remembers Davies as an "adorable" Welshman, an archetypal "absent-minded professor." She refers to Stanley Hauerwas as the "phenomenon," making clear her dedication over the past 10 years to the "Hauerwas Project."

Sarah Freedman herself defies ready description. During 30 years at the divinity school, she has been known for the surprising range of her interests, the depth of her knowledge, and the irreverence of her wit.

Both alumna and employee, Freedman earned a master's in theological studies in 1992. Taking one course per semester, she completed the two-year full-time degree program over eight years. The final year was devoted to writing her thesis, "Some Views of Jews in the Fiction of Walker Percy."

As faculty, staff, family, friends and retirees gathered in the Alumni Memorial Common Room to celebrate her retirement on July 15, she was presented with a garland of fresh flowers, which she put on her head, quipping, "You can call me Diana."

Moody Smith, another New Testament scholar with whom she worked, remembered that when his festschrift was published there was no source mentioned for the cover illustration. "Who is that on the cover?" he asked. "It's God." Sarah responded. In fact, the illustration, Smith learned, was from Michelangelo's fresco on the ceiling of the Sistine Chapel. But how did she know, he asked. "I know God when I see him," said Freedman.

Equipped with 20 years' experience at the divinity school and a master's in theology, she found working with Stanley Hauerwas challenging. "I had to use everything I had learned, or knew," she says.

Most of Hauerwas' voluminous correspondence over the past decade was transcribed by her. She worked with his scholarly articles, lectures and books, helping prepare them for publication and with students attracted to Duke by the Hauerwas Project, which "for output, influence and audience is hardly surpassed in the English-speaking world."

And in what may be the highest tribute to any center for theological learning, Freedman added that her work at Duke required that she continue to learn. "We go on learning, don't we?" she says. "This is a place a person can do that."

Divinity Web Exclusive

Read a complete profile of Sarah Freedman D'92 "The Early Years" in Divinity *magazine online at www.divinity.duke.edu/publications/.*

Christal M. Jackson D'99, founder of Sisters with Wings in Missouri City, Texas, was named one of "Thirty Leaders of the Future" by *Ebony* magazine in 1999. She is the editor of *Women of Color Pray: Voices of Strength, Faith, Healing, Hope and Courage* (Quality Paperback Original, 2005).

00s

Edgar DeJesus D'00 and his wife, Judy, announce the Aug. 3, 2005, birth of their second daughter, Elaine Kairos. Edgar is a United Methodist pastor in Raleigh, N.C.

David C. Newton D'00 is the new director of academic operations for the Pastoral Counseling Department at Loyola College of Maryland. He and Joy reside in Arnold, Md.

T. Judson Dunlap D'01 and **Laura E. Autry D'05** were married on May 8, 2004, in Union City, Tenn. They are living in Norlina, N.C., where he is a United Methodist pastor.

Samuel W. Jones D'01 and his wife, Jennifer, are the proud parents of Jack Nolan, who was born on March 15, 2005. Sam is associate pastor at First United Methodist Church in Conroe, Texas.

Jay Blossom G'03 of Philadelphia, Pa., is the new editor of *In Trust* magazine, a quarterly publication for leaders in theological education.

Amanda Miller Garber D'03 and her husband, Jack, are delighted to announce the May 17, 2005, birth of Abigail Kate. The Garbers live in Newport News, Va., where Amanda is a United Methodist minister.

Jared A. Hanson D'04 and his wife, Jenny, are the proud parents of Andrew Parker who was born August 6, 2005. Jared is a United Methodist pastor in Elon, N.C., where the Hansons reside.

Ashleigh Joyner D'04 is the new associate minister at First United Methodist Church in Wichita Falls, Texas. ■

DEATHS

Robert N. "Cap" Wells D'46 died on Nov. 3, 2004, in Florence S.C. He served for 30 years as a United Methodist pastor in the South Carolina Conference of the United Methodist Church. He was predeceased by his wife, the former **Geraldine Fletcher WC'33**, and is survived by a son, **Robert N. Wells Jr. T'71**, and three grandchildren.

Lester P. Jackson, Jr. D'47 died July 23, 2005, in Nashville, N.C. He served the North Carolina Conference as a United Methodist pastor for 40 years. His wife, Henrietta R. Jackson, and a daughter survive him.

William P. Lowdermilk D'58 died July 18, 2005, in Fayetteville, N.C. A United Methodist pastor in the North Carolina Conference for almost 50 years, he provided distinguished leadership at Methodist College from 1963 when he was director of public relations until his retirement as vice president in1995 and beyond. He inspired and encouraged students, faculty, and staff—working to build the human assets of the college from its earliest years and keeping it close to the church. From 1995 to 2000 he served as chaplain at Quail Haven Village in Pinehurst, N.C., where the chapel is dedicated in his honor. He is survived by brothers and by countless men and women for whom he was a life-long mentor and friend.

Gary L. Ferrell D'82 died June 21, 2005, in Newton, N.C.

Others in the Divinity School family:

Adam Lischer, who grew up as a child of Duke and the divinity school, died July 17, 2005, after a brief struggle with cancer. He was 33. He was the son of Richard and Tracy Lischer, who with their children Sarah and Adam moved to Durham in 1979 when Dr. Lischer joined the divinity school faculty. As a high school student in Durham, Adam sang and acted in several dramatic productions and went on to major in drama and philosophy at the University of North Carolina at Chapel Hill from which he received his B.A. in 1995.

Adam Lischer received his J.D. from the American University School of Law in Washington, D.C., in 1998. After law school, he served as judicial clerk to the honorable Linda McGee on the North Carolina Court of Appeals. He was awarded the Clifton W. Everett Community Lawyer Fellowship and worked with Eastern Carolina Legal Services, mainly representing poor and indigent clients. He later served for four years as assistant district attorney for Nash, Edgecombe, and Wilson counties. In May 2004, Adam joined the Durham firm of Pulley, Watson, King, and Lischer, where he and his mother realized their long-held ambition to practice law together.

Adam Lischer leaves his wife of six years, Jennifer, and his daughter Elizabeth Adam, born 12 days after her father's death. A funeral Mass of the Resurrection was celebrated on July 20 at the Church of the Immaculate Conception in Durham. ■

COMING EVENTS

Duke Divinity Center for Continuing Education

Kwamke Bediako

September 26-30
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 four weeks during the fall semester:
October 3-7, October 24-28, November 7-11 or November 14-18.
Or one of six weeks during spring semester 2006:
January 23-27; February 13-17; March 6-10; March 27-31; or April 17-21.

October 4-5
Gardner C. Taylor Lectures
Office of Black Church Studies
KWAMKE BEDIAKO, Director, Akrofi-Christaller Memorial Centre, Ghana

October 6, 13, 20, 27
Resurrection UMC
Jeremiah & Ezekiel
Lay Academy of Religion
JAMES "MICKEY" EFIRD, Duke Divinity School

October 10-12
A New Creation: Building a Ministry of Reconciliation
Convocation & Pastors' School
Duke Divinity School's annual event featuring invited lecturers, continuing education seminars, and worship in Duke Chapel.
ELLEN DAVIS, Duke Divinity School
WILLIE J. JENNINGS, Duke Divinity School
L. GREGORY JONES, Duke Divinity School
SAM WELLS, Duke University
For more information visit www.divinity.duke.edu/newcreation

A New Creation

October 11
Dedication of the Westbrook Building and Goodson Chapel

November 15
A Day Apart for the Western North Carolina Order of Elders
TIMOTHY TYSON, Duke Divinity School

January 4, 11, 18, 25
Epworth UMC
Exodus, Leviticus and Numbers
Lay Academy of Religion
JAMES "MICKEY" EFIRD, Duke Divinity School

January 5, 12, 19, 26
Resurrection UMC
Passion Narratives
Lay Academy of Religion
JAMES "MICKEY" EFIRD, Duke Divinity School

Learning for Life

February 2, 9, 16, 23
Resurrection UMC
Women and the Word
Lay Academy of Religion
TERESA BERGER, Duke Divinity School

February 15-16
Kenneth W. Clark Lectures in New Testament
VICTOR PAUL FURNISH, emeritus, Perkins School of Theology

April 28–29
Duke Laity Weekend
RICHARD HAYS, keynote, Duke Divinity School

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A Moving Witness

By Amy Gearhart Sage D'93

Life was going well in my St. Louis-suburban parish ministry. Just eight months earlier, the congregation I served took a bold and faithful step to reach out to the more than 50,000 unchurched people in our growing area by launching a 'second site' contemporary worship service in a local elementary school. This new outreach worship service added to the already vibrant ministry life of an established congregation with two blended worship services. A three-year vision was beginning to bear fruit beyond my wildest imagination.

And then the phone call came. My husband answered the phone. It was 9 p.m. From the look on his face, it wasn't a family member. It was the district superintendent. "Amy," she said, "I'm calling about an appointment."

My family flashes before my eyes. I think of Doug, my husband, who has moved with me to four parishes in just 12 years since seminary. He's finally found a niche in the new band, and a move would require his leaving the corporate headquarters of the company where he works. Nine-year-old Hannah and six-year-old Chloe are making friends at church and school. Their cousins and grandparents, who live near our current church, have been such a source of comfort and constancy.

And what about the home we purchased 10 months ago, when the congregation decided to sell its parsonage (a decision we heartily agreed with) as a part of its long range vision?

Then the faces of those whom I've cared for, buried, married, baptized and loved surround me. I see Chloe Grace, the one-year-old I baptized who, every time she comes to church to see me, pats her head in the place where water poured from my palm.

I see Margaret, the double amputee, whose spirit died the day her husband did, but whose body didn't die until last spring. I see William, the tough and stoic church leader, who wept as his wife with lung cancer, his three daughters, and 10 grandchildren celebrated communion with small plastic medicine cups the night before her cancer surgery. I see Kim and Brian, who have poured their money, time and efforts into this new vision, always reminding me that it isn't about us, but about the God who dreams big.

My love for these people seems more real than it ever has. I know the grief has begun, because the virtues of those relationships are far more accessible than the struggles and shortcomings of our ministry together.

But along with the faces and names, come the words of a promise made long ago at ordination: "In covenant with other elders, will you be loyal to The United Methodist Church, accepting its order, liturgy, doctrine and discipline, defending it against all doctrines contrary to God's Holy Word, and accepting the authority of those who are appointed to supervise your ministry?" The words are rooted in an experience of a grace-filled covenant, initiated first by God. They require a covenant response to live under authority and to itinerate according to the church's discipline.

In her enlightening article "Willingness to Move" (*Circuit Rider,* May/June 2005), Laceye Warner explores how the early practice of itinerancy in the Methodist tradition was a very pragmatic plan for deploying clergy. Itinerancy was a necessary method for fulfilling Methodism's mission to spread scriptural holiness.

Both as an itinerating Elder in the United Methodist Church and as one who serves on our Conference's Board of Ordained Ministry, I have experienced, very personally, the implications and difficulties of this historic practice for our Church in the 21st century. In this most recent move, however, filled with discernment, prayer, grief, excitement and holy conversation, I have embraced the notion that the United Methodist Church needs to wrestle with this practice as a counter-cultural, theological witness for the 21st century.

Roman Catholic priest and civil rights leader Richard John Neuhaus, writing about ordained ministry said, "When we are afraid to act upon the difference to which we've been called, we inhibit others from acting upon the difference to which they are called." ("The Pursuit of Holiness," as excerpted from *Pastor: A Reader for Ordained Ministry*, William Willimon, Nashville: Abingdon Press, 2002)

The theological act of itinerancy is a real-life response of obedience and discipleship. Itineration witnesses to our biblical story of leaving and going in obedience to

the call of God. In this age of reality-TV, the practice of itinerancy invites a congregation to look on the lives of a pastor and her/his family and consider how the gospel calls us all to live changed lives.

As I spoke and prayed with members of the congregation I had been called to leave, I was struck by how my calling challenged them. Many asked themselves, "What am I called to let go of?" and "What does my life of obedience look like?"

Carol, the timid disciple who shared time-and-again how she *is* the Samaritan woman in John 4, shared that she felt called to leave her home and work and, after years of consideration, relocate to Hawaii to live with relatives who needed her help. Michael, an engineer and the church finance chair, shared that he felt led to consider putting off retirement for another year so that he could donate those earnings to the ministry vision of the church—all done in obedience to God's work in his life!

The practice of itinerancy also witnesses to a theology of covenant-keeping in response to God's covenant with us in Christ. In a culture that seems to encourage the casual making and breaking of commitments, the priestly role of guarding and keeping covenant with our very lives is both sacred and sacramental. We are drawn closer into the body of Christ.

I am encouraged by the spirited and creative dialogue within our denomination about the issues surrounding the practice of itinerancy in today's church. I trust that the church will be blessed and strengthened as the conversation balances both the practical and theological realities of this historic tradition.

When I look on my ministry in the context of those who serve Christ throughout the world, I realize there is very little that I do to make a counter-cultural witness to a life changed by the gospel of Jesus Christ. I enjoy a pension, health insurance, a guaranteed appointment, a generous salary, a home to live in, and the privilege of a community that surrounds me in shared ministry. Itinerancy becomes a gift that allows us to live out our faith in a sacramental and incarnational way.

As I move another household, help my kids transition to new schools, encourage my spouse in career and relationship changes, and ask to be graciously received into a new congregation's life and story, I feel blessed to be included in our amazing Covenant-story, and in obedience and hopefulness, I go. ■

Rev. Amy Gearhart Sage D'93 currently serves as the chair of the Missouri Conference Board of Ordained Ministry and senior pastor of historic Central UMC in Kansas City, Mo.

END QUOTES

In the Lutheran Tradition?

Lutherans have earned a reputation among non-Lutherans for being willing to drop all other entertainments in order to argue with each other over fine points of theology. It will therefore be regarded as a huge disappointment if Lutherans, of all people, fail to engage the issue of gay ordination with the intellectual rigor it deserves. After all, there is no scarcity of theological arguments, deeply rooted in the Lutheran tradition, to which both sides can appeal.

David Steinmetz, Amos Ragan Kearns professor of the history of Christianity, commenting on debate in the Lutheran church over issues related to homosexuality in an op-ed in the Aug. 7, 2005, issue of *The Orlando Sentinel*

Graham's Gifts

He's not just brought the crowds to the Gospel, he's helped assimilate those people to be a part of local church communities.

Laceye Warner, assistant professor of the practice of evangelism and Methodist studies, quoted in a story about the Rev. Billy Graham's ministry, in the June 23, 2005, issue of *The Star-Ledger* of Newark, N.J.

Theater as Church

The challenge for worship today is distinguishing it from entertainment or a spectator event. It is made more difficult when surrounded by the symbols and signs of the entertainment world.

Bishop Kenneth Carder, director of Duke's Center for Excellence in Ministry, quoted in a story about the use of movie theaters as churches, in the July 24, 2005, issue of *The Baltimore Sun*

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Led by Dr. Peter Storey, Williams Professor of the Practice of Christian Ministry and former Bishop of the Methodist Church of Southern Africa

July 28-August 10, 2006

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Double occupancy cost will be $3,500* including airfare, bus travel, hotel accommodation, main meals and entrance fees. Financial support is available for members of the Western North Carolina Annual Conference and those serving Duke Endowment churches.

**This is a preliminary estimate. Due to fluctuations in foreign exchange rates, the final cost will be published in February 2006*