

# DIVINITY



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

**Pointing to the Kingdom**  
Bishop Kenneth Carder

**Mississippi Learning**  
Summer in the Delta

**A New Creation**  
**Celebrating Divinity's Addition**

SPRING 2005

photo courtesy of Arthur M. Carlton D'44



## From the Archives The Summer of '42

In the summer of 1942, Duke Divinity School placed 45 young men in rural Methodist churches across North Carolina with support from The Duke Endowment.

These summer apprenticeships were the brainchild of Duke President William Preston Few, who in 1926 recognized a win-win for rural Methodist churches and Duke's graduate ministerial students.

The Duke Endowment-supported program, which began in the summer of 1927 with five students, provided rural churches with an infusion of youthful energy. The students, whose summer room and board were provided by the parish, returned to seminary with practical experience and a stipend (\$400 in '42) to see them through the next academic year.

Front row, l to r: Norman Preston, Douglas McGuire, W.T. Medline, George Culbreth, Edwin Carter, Carl Judy, Marvin Baggs, Robert Mooney, William Albright.

Second row: Leon Stubbs, W.D. Caviness, Clyde Hendricks, Charles Shannon, Ben Mussar, Robert Bame.

Third row: A.C. Kennedy, Ernest Phifer, Byron Cravens, Roland Rainwater, William Rock, J.J. Powell.

Fourth row: Linwood Stevenson, Jim Major, George Cole, Wayne McLain, Jack Cooke, James Allen Knight.

Fifth row (semi-circle): Gilbert Crutchfield, Mahlon Elliott, Arthur Carlton, George Needham, Unknown, Harris Kesler, Glimmer Wagoner, William Edwards, Charles Mercer, Archer Turner, Maness Mitchell, Delbert Byrum, Ralph John, Gene Purcell, Howard Pitts, and Dr. J.M. Ormond, director of rural life and the summer program.

Standing: Burrell Pannill, Howard Carroll, Clark Benson.

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Front Cover: A view from above of Duke Divinity School's 78th Closing Convocation—the first worship service in the new Goodson Chapel—seen from the hallway of the Westbrook Building. Photo by Chris Hildreth

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*Dean & Professor of Theology*

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

## Miracle on San Fernando Street

When Alain Quellaien came to us at La Esperanza we were told that he had no close family, only two half-brothers who lived outside Chile.

But while doing an online search, one of Alain's nieces who lives in Luxembourg came across the *Divinity* article "La Esperanza: Ordinary Moments Made Worshipful," (Fall 2004) and phoned her mother, who is Alain's sister Rosemarie. After looking at the photos in your online edition, she confirmed that indeed Alain is her long lost brother!

Using contact information from the magazine, Rosemarie then e-mailed me to explain that Alain not



Shana Harrison with Alain Quellaien

only has a family, but has a rather large one who loves him very much. For his recent birthday, she called him from her house in Sweden! It was phenomenal to watch him respond to her voice, to laugh a laugh like none of us had

heard from him. I think in that moment I discovered what *joyous laughter* means.

We are now looking forward to possible visits from Alain's family within the next year.

Thank you for helping reunite Alain and his family in what we are calling "The Miracle of San Fernando Street."

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

## More on Small Churches

With all its good facts and figures, and general assessment of the great value of rural churches, the very fine article from the Winter 2005 issue, "Small Churches: A Force to be Reckoned With" does not include other important information concerning the serious decline in membership in rural churches across the nation.

Here are some realities I have learned while serving rural churches for 17 years:

Both rural population and one-family farms have been declining for decades.



Rural high school graduates seek education and employment in city and suburban areas.

A serious, high percentage of rural church members are seniors.

Rural churches are hard pressed to pay apportionments and assessments.

A high percentage of rural churches are closing each year.

When appointments are made at Annual Conference time, most districts have churches and charges listed as "to be supplied."

Every district has rural churches receiving minimum salary support from the Conference.

Every district has rural churches being served by "retired supplies" and certified lay speakers or students.

Seminary-trained ministers, while starting out serving rural churches, are more inclined to work toward the higher paying churches in the suburbs and cities (except the older, declining inner-city churches).

While serving suburban and inner-city churches I learned that young people coming out of rural areas and churches, and who are interested in church attendance and participation, usually "church shop" before joining a new church. Their main concern is to find a church that meets their spiritual, sermon and fellowship needs, whether United Methodist or not.

**Rev. A. J. Schrader D'50**  
**Minister of Visitation**  
**River Road United Methodist Church**  
**Richmond, Va.**

As the pastor of a small urban church, and a product of a small rural church, I read "Small Churches: A Force to be Reckoned With" by Bob Wells with special interest. I know the challenges of a small church first-hand, but I also know the joys.

I agree with Rev. Chrostek that small churches are faithful and strong. I also believe, however, that these small churches are often overlooked as more and more emphasis is placed on growing larger churches. I believe

that small churches are as important to God as large churches, a belief affirmed by Bishop Kenneth Carder.

I have given a copy of this article to my Administrative Council as a way to encourage them, as an affirmation of their worth as a small church, and as a challenge to the future as we look beyond ourselves into the community. It is a real privilege to serve as the pastor of a small church.

**Peggy D. Bridgers D'94, Pastor  
Commonwealth UMC, Charlotte, N.C.**

The article on "Small Churches" in the Winter '05 issue raised two issues that are worth follow-up. Some large membership churches are more like religious clubs than Christian churches, while some small membership churches are large in heart, vision, and community care. "Small" is a posture which a church assumes in living out its mission.

For nearly 100 years the "Town and Country" movement among Protestant denominations tried to do what Bishop Carder is calling for. The movement dwindled, and no seminary faculty now espouses its conviction that small churches should bond in larger parishes, with each local church a "small group ministry" within the larger connectional faith community.

The concept is still tenaciously practiced by British Methodism with its "circuit stewards" and "circuit superintendent pastors" who rotate preaching assignments each Sunday! Alas, Methodism is declining more rapidly in Britain than in the U.S. The bishop is not basing his recommendations on empirical data, but on his commitment to connectional polity. This deserves in-depth study based on accurate research, not ecclesiology.

Data shows that congregational polity churches have grown, in spite of a very narrow, rigid and obscurantist theology. This has happened in communities where Methodists were once the strongest and most influential church. Sadly, the bishop's observation about connectionalism does not square with history—connectional linkage is no longer the asset it once was. The asset is on-site parish ministry that has long tenure.

United Methodism has seen the rural and small membership church as an apprentice appointment for the person "on one's way up." Laity in small membership churches have long known that they are used as an

interim means of income until a pastor can be granted a promotion by the connectional system.

The article touches a great need. With 73 percent of United Methodist churches having less than 100 in worship, the denomination's future lies with its ability to revision, re-mission, and revitalize these faith communities.

**Donald W. Haynes, Ph.D. D'58  
Director of United Methodist Studies  
Hood Theological Seminary  
Salisbury, N.C.**

#### **Bishop Carder responds:**

*Although the "cooperative parish" and British circuits Donald Haynes mentions are similar to the plan I envision, there are also radical differences. A more appropriate comparison would be the early class meetings, Societies, and the parish church under Wesley's leadership. Rather than looking to England or to the U.S. experiment with cooperative parishes, I am learning from United Methodists in Africa, where class meetings, lay leadership, and strong connections are flourishing in villages and towns. Rather than return to an earlier strategy for small churches, I am pleading for creative re-appropriating of our Wesleyan heritage of connectionalism rooted in a missional ecclesiology, a stronger role for laity as pastoral leaders in partnership with the ordained, and the inextricable renewal of churches and communities.*

#### **Share Your Feedback**

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

Bishop Kenneth W. Carder

# Pointing to the Kingdom

By Bob Wells

On a sunny afternoon in the early summer of 1946, a red-headed 5-year-old played with his brothers and sister in the yard of a big white farm house, high on a hill in the mountains of east Tennessee. While their mother worked inside, cleaning and ironing for the farm owner's wife, the children were Gene Autry and Roy Rogers, American GI's storming the beach at Normandy, and sometimes even both at once.

But that day the farm owner—who provided a two-room house and a share of the crops in exchange for their family's labor—staggered around the corner of the house, drunk again.

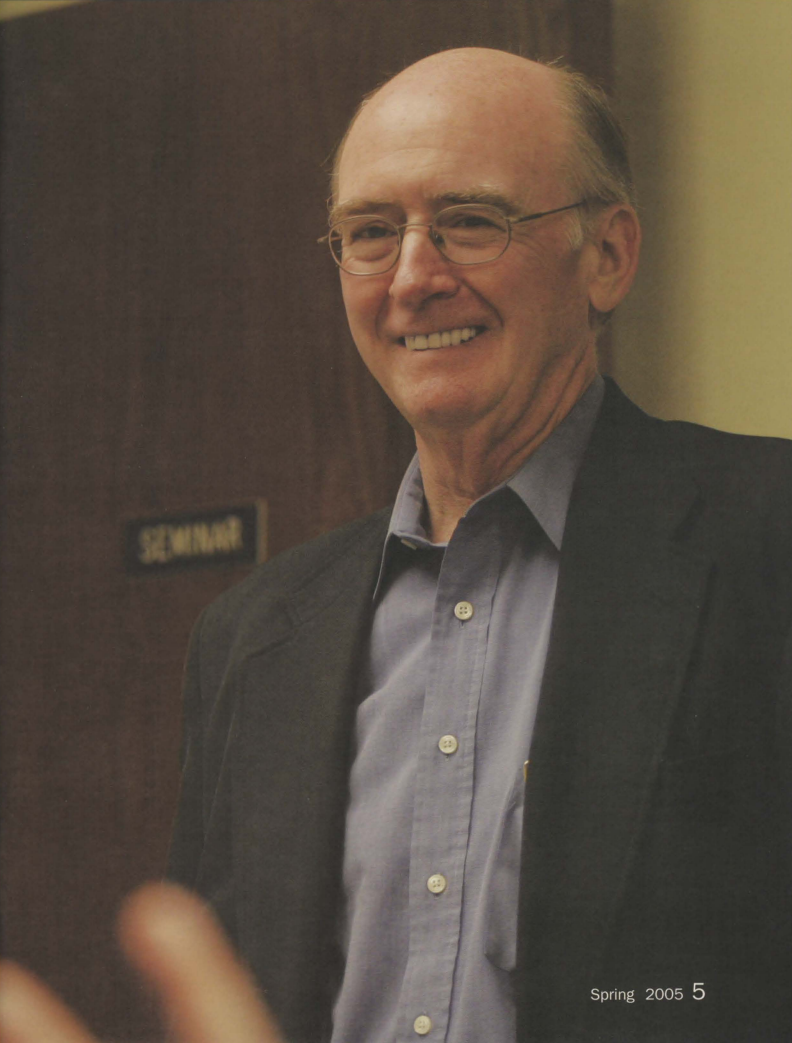
The 5-year-old froze, face flushing scarlet as he remembered being caught that morning on the roof of a farm shed. "Get down from there, you little red-headed brat!" the man had yelled.

Now, lurching into the yard, the man stopped, his eyes zeroing in on the boy and widening in recognition.

"You're the one who was on top of my building," he sputtered. "I'll teach you to respect me and my property." The man grabbed and carried him to the corner of the house, where a rain barrel stood, near overflowing.

"I'm going to drown you!" he said. Hearing the children's cries, their mama and the man's wife raced outside into the yard and saw the boy suspended by his ankles in mid-air. Terrified, mouth open, he was unable to make a sound.

Sixty years later, the red is gone as is most of the hair, but Kenneth L. Carder remembers that moment as if it just happened. Like Augustine's tale of the stolen pears, it's a story from his youth, the first of two stories, actually, that were pivotal



SEMINAR

in his spiritual journey. As the one from Hippo could have told you, bishops can grow from the rockiest of soil.

"I tell that story because the only other place I felt that same sense of terror was in church," says Carder, whose earliest years were spent attending a fundamentalist, "hell fire and damnation," independent Baptist church. "That's what we were told every week—that the end of the world would happen any second, and that God held you suspended over the abyss, like I was held over that rain barrel, and would destroy you at any moment."

Although the drunken farm owner, after a brief standoff with his wife, released the boy unharmed, it was another five years before Carder escaped his fundamentalist church. After his family moved into a small house in a nearby community, Carder, then 10, persuaded his parents to let him go to the nearby Methodist church. That first Sunday, he walked alone to the church and was directed to the big room where children's Sunday School met.

He knew the teacher, Mrs. Mahoney, by reputation. She had a disabled child, a daughter with mental retardation who lived at home and was rarely seen. He walked slowly to the door, not knowing what to expect.

"Well, we got us a visitor today," Mrs. Mahoney said. "Come on in." And then she hugged him. It was something he had never experienced before in church.

Her lesson that day was the parable of the good shepherd who goes out in search of the one lost sheep. As she taught, she occasionally pointed on the wall to a faded lithograph of the good shepherd with a lamb draped around his shoulders. "Now he's picked that lamb up, and he's going to carry it back and put it in the fold with the rest of the sheep," Mrs. Mahoney explained.

"My parents and grandparents loved me greatly," Carder says. "But until then I had never made the connection that God was like family. To me, God was like that landlord who held me over the barrel. For the first time, I saw that God is the one who loves, welcomes and seeks to protect, rather than the one who is out to destroy and punish. That morning, I was the lost lamb and Mrs. Mahoney became the Good Shepherd. I didn't miss a Sunday after that."

Ever since, Carder has worked for the God he met that first Sunday with Mrs. Mahoney, and against the other.

Now, after recuperating from a heart attack that prompted him to step down from the active episcopacy, Carder has come to Duke to continue his work, this time as professor of the practice of pastoral formation and director of "Pulpit & Pew: The Duke Center for Excellence in Ministry." (See related article, p.8)

"We want to help get the gifts of scholarship back into the life of the church and the pastoral gifts of the church into the seminary," says Carder. "I hope we can strengthen this partnership for the mutual benefit of God's mission in the world."

According to those who have worked with him, it is a task ideally suited for Carder. After more than 30 years experience as a pastor in churches small and large, and 12 years as a bishop, he brings a wealth of gifts. He is particularly adept at bridging the gap between theory and practice, says David Lowes Watson G'78 of Nashville, Tenn.

"He takes deep theological principles and makes them concrete," says Watson.

The director of the Office of Pastoral Formation for the Nashville Area of the UMC, Watson says Carder is a master at holding in creative theological tension the harsh reality of the world as it is and the world as God intended for it to be, the church as it is and the Kingdom of God that Jesus came to announce.

"Bishop Carder is always pointing us to the horizon, to the world as it one day will be," says Watson. "The best way to summarize his theology is to quote the Lord's Prayer: 'Thy Kingdom come, thy will be done, on earth as it is in heaven.'"

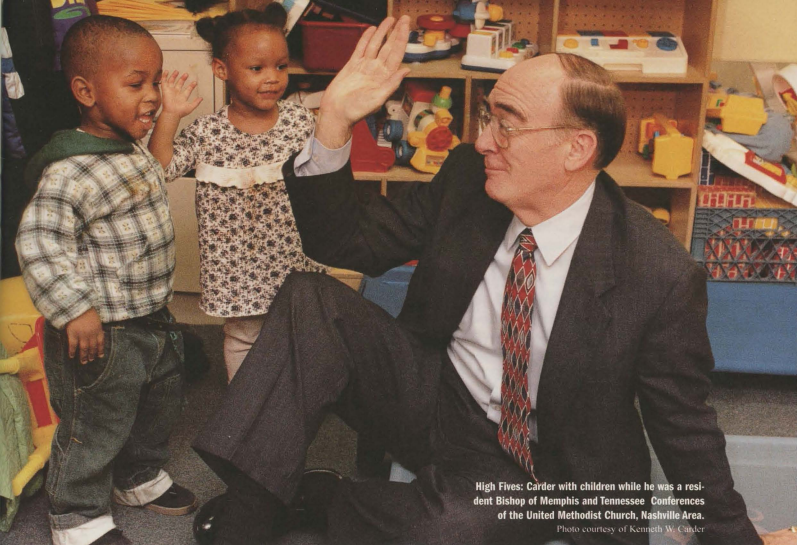
Throughout his essays and sermons and even in conversation, Carder describes the church as "a *sign*, a *fore-taste*, and an *instrument* of God's new creation." It's a succinct phrase that packs a lot of theological weight, at once describing the church as something that is here *now*, yet always pointing to the Kingdom.

"Time and again he is reminding us of this in ways that seem to reveal the extent to which we have or have not been faithful," says Watson.

Methodists in Tennessee and Mississippi know what Watson is talking about. For them—indeed for many Methodists anywhere in the U.S.—Carder is a bishop like few they have ever seen. Described by the *Nashville Tennessean* as "a compass for congregations to steer by" and "true spiritual leader," he challenged churchgoers to reach out beyond their congregations, to step out in mission to the poor and marginalized, to those in prisons, nursing homes, and housing projects. Rather than pressing pastors for numbers on membership and giving during annual reviews, Carder asked them to describe the signs of God's presence in their ministry.

In both states, Carder spoke out against capital punishment, prompting a flood of threats and opposition from within and outside the church. Inspired by the reconcilia-





**High Fives:** Carder with children while he was a resident Bishop of Memphis and Tennessee Conferences of the United Methodist Church, Nashville Area.

Photo courtesy of Kenneth W. Carder

tion effort in South Africa, he organized a "Journey of Remembrance and Reconciliation" and held cabinet meetings at the sites of civil rights battlegrounds in Mississippi in the 1960s.

Both Mississippi and her people were made better by Carder's tenure as bishop, says the Rev. Vicki Sizemore-Tandy D'78.

"I know it sounds hokey, but it's true," she says. "He made us better. Many people changed just by his example."

Carder appointed Sizemore-Tandy as the state's first African-American woman district superintendent and assigned her to the Senatobia District, in the heart of the Delta.

The reaction in the churches, she says, was "*Are you kidding?*"

"But Bishop Carder approaches things in such a wonderful way, people trusted him not to do anything destructive to the church. Race is hard to overcome in the Delta, but by putting me in this area, he made great strides."

Soft spoken and gentle, solicitous to a fault, Carder is occasionally underestimated as a pushover, but don't be

fooled, warns the Rev. Karl Netting D'71, a former associate pastor under Carder at Concord United Methodist Church in Knoxville, Tenn.

"He's one of the best street fighters I've ever met," says Netting, now a hospice chaplain in Richmond, Va. "To serve churches today, you have to have a clear vision of where you want to go and a lot of spine to back it up. Ken has both."

In December 2001, for example, only a few months after he took office in Mississippi, Carder joined Catholic and Episcopal colleagues in Jackson in calling for the adoption of a new state flag, one without the Confederate battle flag. As a Southerner, Carder knew how controversial changing the flag would be. As a new arrival to the state, he could have easily taken a pass on the issue.

But he didn't.

"I wouldn't have chosen to deal with it as one of my first actions as bishop, but we don't always choose the time of issues," he says. "I felt it was an important issue at a critical time in Mississippi history, a teaching moment, whether it won or lost."

While some dismissed Carder as a “liberal social activist,” intent upon enacting his own political agenda, nothing could have been further from the truth, he says. It was about God, and about God’s Kingdom.

“Opposition to the death penalty and ministry to the poor are often seen as political agendas, but I never set out with a political agenda,” says Carder.

In his years as a student at Wesley Seminary in Washington, D.C., Carder learned that there isn’t a personal Gospel and a social Gospel. There is just a Gospel, with personal and social dimensions.

Ironically, much of Carder’s theological vision—certainly its clarity—comes from those fundamentalist preachers who so terrified him when he was young. Even in those years, he says, preventive grace was at work, leaving him with two abiding gifts: a deep respect for the Bible and an appreciation for the power of the atonement.

“If the Bible says it, you better take it seriously,” says Carder. “That doesn’t mean you take it literally, but the Bible is the word of God.”

Secondly, with all their limitations, those preachers from his childhood were convinced that Christ had died for him and all humanity.

“Their theological understanding of the atonement is very different from mine,” says Carder. “But for a youngster who was struggling with feelings of exclusion, inferiority, and powerlessness, to feel in the depths of my being that the God of the Universe would die for me, was enormously powerful.”

For Carder, justice and ministry to the poor are not abstractions. His father, Allen Carder, worked every morning in the fields, then left to work the 4 p.m. to midnight shift in a textile mill. Although his father preached the value of hard work as the key to success, little seemed to improve for the family.

The younger Carder, whose only escape from the world of poverty was in school, developed an inchoate understanding that hard work alone wasn’t always enough, that systemic injustices stunted human lives. Admitted to a special high school established by the faculty at East Tennessee State University in Johnson City, he became the first in his family to graduate from high school. He was awarded a scholarship to the university. But all through high school, he never revealed to his classmates where he lived.

It wasn’t until his mid-30s, when he was pastor of Concord UMC, a booming successful suburban church

## A Life-Giving Ministry: Advancing Pastoral Excellence

Although Kenneth L. Carder stepped down last summer as an active bishop in the United Methodist Church, he’s still a bishop. And he’s still active. In fact, in some ways, he’s busier than ever.

After 12 years as a bishop—including eight years in Tennessee and four in Mississippi—Carder arrived last year at Duke. He’s teaching classes. He’s learning from both young seminarians and faculty colleagues. He’s sharing insights gained from more than 40 years in ordained ministry. And he’s directing a new program that promises to make a real impact in the church he so deeply loves.

“After my heart attack three years ago, I became increasingly sensitive to what is life-giving and what is life-depleting,” Carder says. “I’m finding that my work here with students, faculty, and church leaders, focusing

on leadership formation, is more life-giving than the heavy administrative responsibilities of an active bishop.”

As director of Pulpit & Pew: The Duke Center for Excellence in Ministry, Carder will focus much of his work on overseeing a \$6.7 million grant, “Advancing Pastoral Excellence.” The divinity school received the grant in January from Lilly Endowment Inc. to promote innovative pastoral leadership and excellence in ministry.

This work builds upon the initial, research phase of Pulpit & Pew, which was also funded by Lilly. Over the past four years, the Pulpit & Pew project has conducted research on topics such as clergy compensation, pastoral health issues, and images of clergy in the media.

The new grant identifies seven critical areas, each of which will be addressed by a working group of pastors, church leaders, scholars and others who will design and test strategies for change. The areas, many of which were identified and explored by the first phase of Pulpit & Pew, include:

in Knoxville, that Carder made peace with his childhood. He wasn't even aware of the scars it had inflicted until church leaders asked him why he was so angry, especially when he preached on the dangers of wealth. Through support from friends and his congregation, Carder realized that, as pastor of a large and growing church, he had achieved a certain level of "success," and was at once enjoying that success and resenting it.

"I came to realize that my experience in poverty and struggles with inferiority were not something to run from, but gifts," says Carder. "I began to experience the grace that I had been preaching about: that I was a child of God and that my identity had nothing to do with wealth or poverty, and that I didn't have to do anything to earn that identity other than to accept it."

He continued to preach about the dangers of wealth and affluence, but his tone changed. "I wouldn't choose [poverty] for others, but I experienced things for which I am profoundly grateful."

One of the challenges of the Center for Excellence in Ministry is the culture's understanding of excellence. A church that defines excellence based on growth and numbers is idolatrous, he says. "Success, upward mobility, wealth and power, are the very things Jesus refused to

be part of in his temptation in the wilderness. Excellence in ministry is rooted in God's excellence, which the world often sees as 'weakness' and 'foolishness.'"

It's talk like that that prompts the Rev. Peter Storey, who has known Carder since hosting him on a 1995 visit to South Africa, to call him "the most prophetic bishop in the United Methodist Church."

A bishop in the Methodist Church of Southern Africa and prominent critic of apartheid, Storey often played host to American dignitaries studying "the South African problem." It was a duty he did not always relish, as many of his visitors didn't "get it."

Carder, though, was a bishop who "got it."

"Ken had an authentic sensitivity to the issues we were struggling with," says Storey. For some pastors, "being prophetic" means sounding off on every issue for the sheer nuisance value.

"But Ken is a prophet in the deepest Biblical sense," he says. "He has a pastoral love of people and a faithfulness to Christ and Christ's teachings that require him to speak the truth, even when it is uncomfortable."

Long ago, the red-headed boy found his voice. ■

- The economics of pastoral leadership, including clergy compensation;
- Nurturing healthy pastoral lives;
- Assessment and evaluation of pastors;
- Pastoral placement and fit;
- Calling a new generation of pastors;
- Getting started well in pastoral ministry, and
- Pastoral work and the shaping of communities.

The center will also use funds from the Advancing Pastoral Excellence grant to sponsor several initiatives that will bring together a variety of people with the ability to effect change in those seven critical areas. These include:

- Pastors and faith-based institutions undertaking pilot programs to test ideas identified by the working groups;
- Two national summits with a broad range of church leaders;
- A leadership development program designed to enhance key institutional leaders' abilities to lead change, and

- An ambitious communications program to encourage national dialogue and help pastors cultivate new patterns of writing in public forums beyond the church.

"Our emphasis and focus will be on developing strategies that promote change throughout the church and among those involved in calling forth, educating and deploying ministers," says Carder. "The overall goal is to further understanding and practice of excellent ministry and how that excellence is formed and sustained."

Many pastors today are dispirited, confused, isolated and struggling in systems that sometimes diminish them and sap them of their passion, says Carder.

"We will be working with new models, but models rooted in the Gospel," he says. "In four years, we would like to see a church that has a clearer vision of what quality, excellent ministry means and how to implement and sustain that ministry."

**Bob Wells**

with god in mind

# Building Along the pilgrim way



Photo by Mark Doley  
Durham Herald-Sun

The numbers are one way to tell the story. The dream of a new chapel deferred for 40 years. An architect's sketch tucking 53,000 square feet into a 36-degree slope at the heart of the university. Five years, 1,010 tons of Duke stone and 48 truckloads of Indiana limestone; 400,000 hours of labor over 520 days of construction. The new chapel rising from an imported Italian sandstone floor to a 55-foot ceiling. Gifts and pledges from nearly 500 alumni, faculty, staff, friends and foundations totaling \$22 million.

Those numbers are accurate, the chronology factual. But Richard Lischer, Cleland professor of preaching, told the story best in his sermon for the school's 75th anniversary on Nov. 10, 2001, just prior to groundbreaking on a sun-

dappled afternoon raining brilliant autumn leaves:

"We build buildings in the audacious hope that there will be a people to come after us who will perfect us in the work of ministry. The completion we seek is that which we have, in some measure, already experienced in the company of Jesus Christ. Call it the communion of Saints, a sacred partnership we re-forged with our past and our future."

The story of the divinity school addition continues with photography and text, including a timeline tracing the initial dream for new worship space to the first worship service in the new Goodson Chapel on April 20, 2005.

*Elisabeth Stagg*



▲ The Closing Convocation procession from York Chapel continued through Gray Building into the new Westbrook Building and downstairs to Goodson Chapel.

Photo by Les Todd



# 1966

▶ **1966:** Dean Robert E. Cushman commissions a design study for a \$2.1 million addition that is "contemporary in architectural character," and includes a 7,275 sq. ft. chapel to replace York Chapel.

# 1970

▶ **1972:** Although a funding shortfall put plans for the new chapel on indefinite hold, New Divinity opens, more than doubling the school's size.



# 1980

# 1990



# 2000

▶ **2000:** New programs under Dean L. Gregory Jones, including the Duke Institute on Care at the End of Life, Spiritual Formation, and Pulpit & Pew, create urgent space needs. York Chapel, which has served as worship space since 1930, serves alternately as a chapel and classroom. Students use lap boards for taking notes.



▲ Dean L. Gregory Jones preached the first sermon in Goodson Chapel: "It was profoundly moving to see this dream become reality and to remember Bishop Goodson, who was both a mentor and a friend, as well as a



Photo by Chris Hildreth

remarkable leader. It was also special for Susan to celebrate communion in this chapel that she had given so much time to help design and bring to fruition."

## 2001

**2001:** Groundbreaking for an addition is held Nov. 10 during Duke Divinity School's 75th anniversary celebration. A \$2 million gift from The Duke Endowment names the proposed chapel in honor of the late Bishop W. Kenneth Goodson.



2001

## 2002



2003

## 2003



Langford

Westbrook



2003

## 2004

**2004:** Duke University's board of Trustees approves naming the addition in honor of the Rev. Hugh A. Westbrook D70, who with his wife, Carole Shields Westbrook, helped found the Duke Institute on Care at the End of Life and provided nearly \$20 million to support a variety of projects at the school. The buildings known as New Divinity and Old Divinity are named in honor of the late Thomas A. Langford, former divinity school dean and university provost.

## 2005

**2005:** A March 23 luncheon in the new refectory celebrates the \$22 million project and honors Hartman-Cox Architects, SKANSKA, which served as general contractor, and a multitude of sub-contractors, including Rugo Stone. The 78th Closing Convocation on April 20 processes from a service of leavetaking in York Chapel through the Westbrook Building's Cloister Walk to Goodson Chapel. The official dedication is set for Oct. 11 during 2005 Convocation & Pastors' School (Oct. 10-12).



Photo by Les Todd

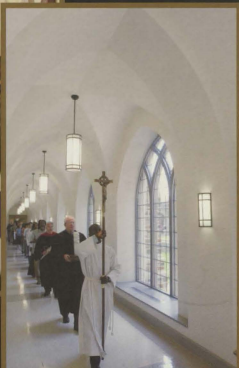


Photo by Chris Hillbreth

The 78th Closing Convocation began with a service of leavetaking and blessing in York Chapel (far left), the center of corporate worship at the divinity school since 1930. A procession of worship leaders, faculty, students, staff and visitors moved the elements from York through the Cloister Walk (left) and into the entrance (lower left) to Goodson Chapel. Chaplain Sally Bates and Celebrant Susan Pendleton Jones (below) prepared the elements for Eucharist. Worshippers approached serving stations (right) as a faculty and staff vocal ensemble performed Mozart's "Ave Verum Corpus." Martha Goodson, the wife of the late Bishop W. Kenneth Goodson, with family (lower right).



Photo by Les Todd



Photo by Les Todd

“This is one of the most pleasant and fruitful jobs we’ve ever done.”

— Warren Cox, Hartman-Cox Architects

Photos by Chris Hillbreth





The divinity school choir performs from above (top). David Arcus, associate university and chapel organist, (above) was commissioned to write the communion setting for the Closing Convocation. His "Sanctus," "Memorial," "Amen" and "Lamb of God" was first offered April 20 in Goodson Chapel. Arcus was among the volunteers who disassembled and moved the 1952 Möller Artiste organ from York Chapel to Goodson. "As a servant of God, I want to focus on writing for the glory of God and on the way in which people join in singing to give glory," says Arcus.

**Divinity Web Exclusive**  
Read an interview by Lisa Schubert D'05 with David Arcus and see a slide show of the organ's move to Goodson Chapel at [www.divinity.duke.edu/publications/](http://www.divinity.duke.edu/publications/).



**"This addition is a symbol of the divinity school's vital place at the heart of Duke University."**

— Wes Brown, Associate Dean for External Relations



Photo by Les Todd

## A Divine Blueprint

*Drawing on the Past,  
Building for the Future*

By Elisabeth Stagg

In April of 1970, the same year that Duke Divinity School put off building a new chapel for lack of funds, Susan Pendleton Jones' mother took her to a bookstore for her 12th birthday.

Her gift was to pick out a book—any book—of Susan's choice. She had outgrown many former favorites: Marguerite Henry's horse books, the Beverly Cleary series, and Nancy Drew. On her bookshelf at home she had organized a library with her own Dewey Decimal system and check-out cards in pockets taped onto the back of each book.

After half an hour, she arrived at the register with a selection that surprised both her mother and the clerk at the register: a book of house plans.

At home, she spent hours poring over the plans. Mentally she made tours of each design, walking into every room, climbing up and down staircases to explore

each level, lost in interiors that leapt from the pages of her book to become three dimensional spaces. She day-dreamed about becoming a builder.

These were ordinary homes, not houses of worship. But the latter ultimately captured this alumna's fascination with the convergence of faith and space. At the 78th Closing Convocation on the morning of April 20, 2005, the Rev. Susan Pendleton Jones D'83 became the first celebrant in the divinity school's Goodson Chapel, a new worship space that Duke had discussed, but put on hold when she was 12.

"I just love space and how rooms fit together—and the creative ways you can organize spaces and call them 'home,'" says Jones. "I think I began this interest both out of wanting to find a sense of place and belonging as most teenagers do, and wanting some day to create similar places of belonging."

Duke Divinity School's expansion project came back to the fore in the late '90s as a number of new programs—including the Duke Institute on Care at the End of Life, Health & Nursing Ministries, and the Duke Youth Academy for Christian Formation—stretched facilities to the limit. Office space for faculty and administrators became priorities along with a larger chapel, a refectory

for communal dining, and classrooms equipped with state-of-the-art technology.

From planning and design to construction and final punch-lists, Jones, who is director of special programs for the divinity school, oversaw myriad details for the school's new \$22 million addition, nestled into the shadow of Duke Chapel on what is arguably the most sensitive site on Duke's campus.

Whether watching as Duke stone was shaped for the addition's neo-Gothic façade, visiting the Indiana site where limestone tracery and 12 decorative finials were hand carved, or making one of countless hardhat tours during three years of construction, Jones focused on a dizzying succession of details.

The divinity project benefited from her experiences at Linden Heights United Methodist Church in Baltimore, Md., where she served as senior pastor during a major construction project. At Duke, she envisioned the new space much as she had the blueprints from her birthday many years before. The design for two limestone arches inscribed with Scripture—"Be Transformed by the Renewing of Your

Mind" and "If Anyone is in Christ, There is a New Creation"—occurred to her one night as she "walked through" the blueprint for the entrance off the Memorial Garden before falling asleep.

Kostas Drakakis, project manager for the divinity addition, said he and his colleagues at Hartman-Cox Architects in Washington, D.C., are "always appreciative and open to ideas."

But the prospect of adding two arches, each of which required an additional two tons of limestone, was not met with enthusiasm. Eventually, however, Jones' vision prevailed.

"At the time, those arches seemed un-do-able," says Steven Hess, project manager with SKANSKA, which served as the

general contractor. "But those arches really enrich the space. I commend Susan for being persistent."

Adds architect Drakakis, "She pushed us to do certain things that made a big difference."

Visualizing the three-level addition was akin to writing a sermon, says Jones. The "text" became the university's motto of *Eruditio et Religio*. The library at the east end of the divinity building was the "the bookend for *Eruditio*," says Jones. "Goodson Chapel became the opposite pole: *Religio*, which was appropriate given its placement beside Duke Chapel."

The 53,000-square-foot addition/renovation created particular challenges for Building Coordinator Terry Hall, who oversaw a total of 78 office moves in just over a year for faculty and staff. The Alumni Memorial Common Room furnishings had to be moved so that space could serve as the Student Lounge during the past academic year.

"Each move has a domino effect on the next," says Hall, who came to the divinity school with 21 years experience as a moving coordinator. Changing offices and furniture—particularly with the noise and inconvenience of major construction—can be stressful for all involved, adds Hall.

Creating space that enhanced hospitality and community was primary—whether in planning for a new office suite for admissions and student life, a new bookstore adjacent to the refectory and terrace, the placement of restrooms, or designing hallways wide enough to allow for faculty-student conversation without impeding traffic.

A building committee, which included students, worked from a needs assessment conducted at the outset of the project. "We really kept students in mind in creating the new space," says Jones.

The foundation of Jones' vision was her own theological formation at Duke. Raised in a fundamentalist Southern Baptist church, she chose to attend seminary at Duke in 1980 to "get away from hearing the Bible taught and preached in distorted ways.

"Duke Divinity School was the first place where I felt I had a 'theological home'—a place where people spoke a language that I wanted to learn," she says. "Using that language—the language of Scripture—to help shape the new building is especially meaningful for me.

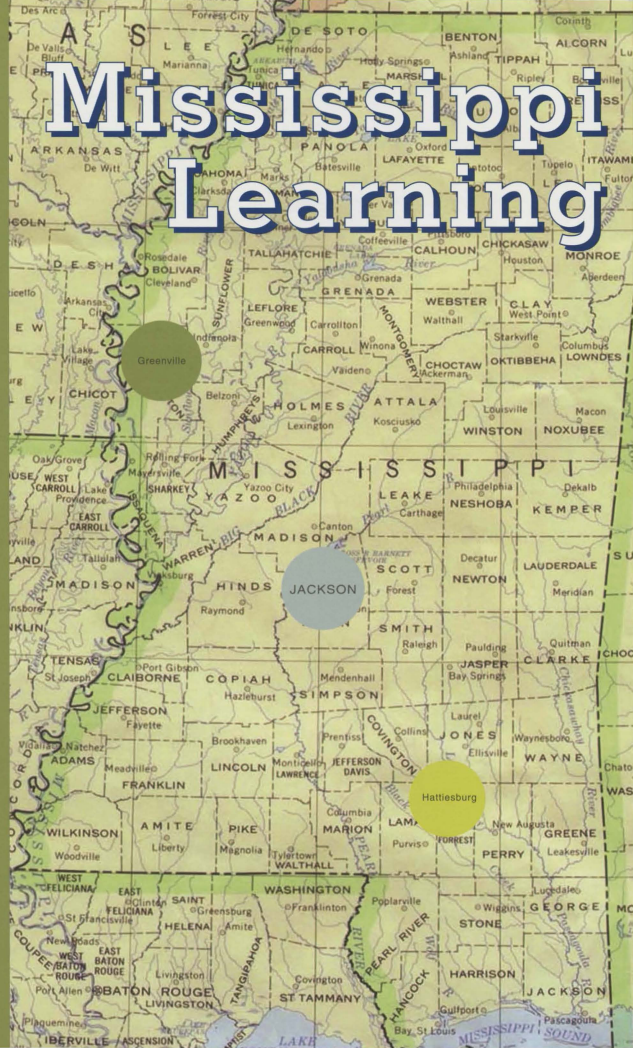
"I believe that 'people shape spaces,' but 'spaces also shape people' in the way they are configured and lived in," says Jones. "As one of the architects said many times, 'This isn't a project, it's a privilege.'" ■



Terry Hall, building coordinator, who has arranged for 78 office moves during construction of the divinity addition, with Susan Pendleton Jones, director of special programs.

BUILDING ELEVATIONS  
1/8" = 1'-0"  
STRUCTURAL INCHES  
JAMES MADISON CURTIS  
202.442.1222

# Mississippi Learning



## Students and where they will serve.

**Emily Sanford**, working with Revels UMC and Trantham of Trinity UMC to create a third church for those on the fringe of society.

**Kent Dunington and Lettye Smith**, working with Galloway UMC and "Light on a Hill," a cooperative ministry of Galloway and Voice of Calvary operating in a blighted, inner-city Jackson.

**Uiyeon Kim**, working with Epworth UMC and Aldersgate UMC to provide ministries to another blighted area of Jackson.

**Janet Deranian**, working with the Conference Office headquarters compiling narratives of the pain and triumphs of the Civil Rights era and continued efforts toward reconciliation.

**Ronya-Lee Anderson**, working with the Bethlehem Center and the UM Shalom Center (both serve children with various needs), and several churches.

**Maureen Knudsen Langdoc and Bryan Langdoc**, working at Alta Woods UMC to aid a homeless community and the intentional reconciliation ministries of Alta Woods.

**Joey Sherrad**, working with Court St. UMC, a church in which people of various races, economic strata, and backgrounds have come together as an intentional community.

# Journey for Reconciliation

By Claire Cusick

In the summer of 1963, Medgar Evers, director of the Mississippi NAACP, was shot and killed in the driveway of his home in Jackson. It was not until 30 years later that Byron de la Beckwith, a member of the White Citizens Council, was convicted of Evers' murder.

In the summer of 1964, three civil rights workers were murdered near Philadelphia, Miss. Their bodies were found 44 days later, but it was 40 years before the state of Mississippi brought charges against anyone in the killings, which were dramatized in the movie *Mississippi Burning*.

The site of some of the nation's most deeply entrenched racial segregation, despair and violence, Mississippi today is home to a different legacy of the civil rights era: racial reconciliation.

This summer, nine Duke Divinity School students will journey there for a 10-week field education experience. Male and female, married and single, black, white and Asian, some from Mississippi and some who've never set foot there, they will serve with churches and communities committed to the ministry of racial reconciliation.

"Because of the violence associated with Mississippi's civil rights struggle, the spotlight shines brightly there," says Connie Shelton D'97, who with her husband Joey Shelton D'97 co-directs the office field education and church relations at Duke Divinity School.

"This reality has birthed intentionality among Mississippians to confront the sin of racism," says Connie Shelton, a native of Picayune, Miss., and former executive director and preacher of The United Methodist Hour in Hattiesburg. "Congregations long for transformation. All over the state people are telling their stories of the despair of the '50s and '60s.

"Many of our students were born in the early '80s, hundreds of miles from talk of the civil rights struggle and issues of race," she said. "Going to Mississippi will afford them an up-close-and-personal experience, which will hopefully lead to conversations about justice, hope and healing."

For Uiyeon Kim M.Div.'06, a native of Seoul, South Korea, Mississippi is on his path toward a ministry for reconciliation among divided peoples.

"I am very much aware of the tragic history of North and South Korea since 1950," he says. "I would like to serve in some way the reconciliation between them."

Kim's family immigrated to Lubbock, Texas, when he was 10. There he encountered racism against minority populations, even among the minorities themselves.

"So I understood the depth of division in America from a very early age," he says. "I'd like to learn more about ways that God's people can bring about a peaceful kingdom."

Kim and the other students are headed to churches and communities in Greenville, Hattiesburg and Jackson, the state capital.

"Each setting is a place or pocket where churches or faithful folks have begun work in racial reconciliation," Connie Shelton says.

Married students Maureen Knudsen Langdoc MTS '06 and Bryan Langdoc MCM '06 grew up in the Midwest, where their understanding of diversity came from school textbooks. Maureen hails from Minnesota; Bryan is from Illinois.

"It wasn't until college that we began traveling and spending considerable amounts of time living in cultures unlike our own," says Maureen. With interests in both international and social justice issues, the



Mississippi-bound students with Tim Tyson, author of *Blood Done Sign My Name*. L to r, sitting: Emily Sanford, Tyson, Ulyeon Kim, Kent Dunnington; standing: Janet Deranian, Joey Sherrard, Maureen Knudsen Langdoc, Bryan Langdoc, Lettye Smith and Ronya-Lee Anderson.

Langdocs anticipate involvement in "a ministry of reconciliation that will challenge us to confront our own ignorant involvement in the perpetuation of such sins."

## New Ministries for Racial Reconciliation

Multiple ties bind efforts by Mississippi and Duke Divinity School to create a promising collaboration for ministries of racial reconciliation.

The program's roots date from 2003, when Bishop Kenneth Carder—now director of the Duke Center for Excellence in Ministry—convened an Urban Task Group for the Mississippi Annual Conference.

At the time, the Rev. Joey Shelton D'97 was pastor of Court Street UMC, a century-old Hattiesburg church that he had helped transform into a racially, socio-economically and theologically diverse congregation. "Bishop Carder asked me to chair the group because of his familiarity with the diversity and intentional efforts of Court Street," says Shelton.

A year later, in the summer of 2004, Carder was succeeded as bishop of the Mississippi episcopacy by Hope

Morgan Ward, a 1978 divinity school alumna. She and Dean L. Gregory Jones quickly recognized an opportunity for further collaboration between the school and the Mississippi Conference.

"Convergences took place as Bishop Ward and the dean and other divinity leaders connected all of the dots," says Shelton. He and his wife, Connie, also D'97, moved from Mississippi to Durham at the beginning of 2005 to become co-directors of field education and church relations at Duke. The Sheltons, both natives of Mississippi, arranged the summer placements for the students.

Organizers say the effort will benefit the Mississippi Conference and the divinity school, as well as the individual students, who will be known as Warren Pittman Scholars.

Lettye Smith M.Div.'06 will work with Galloway United Methodist Church in Jackson. Lettye is from South Carolina, but her mother, Elvenia, is originally from Sidon, a small town near Biloxi. Elvenia, now 68, and her family moved from Mississippi to Chicago when she was 11. She has never returned, but will drive with her daughter this summer and may stay to help. "She can help shed light on how things were," says Lettye.

Emily Sanford M.Div.'07 will be returning home. "As a native Mississippian, I share with many others a sense of pride for the ways that we are overcoming racial and economic disparities and the firm conviction that as the church we should more fully represent the Body of Christ."

Sanford wants to serve in her home state after graduation. "This summer is an opportunity to embark on what I hope will be a lifetime of ministry."

Serving as a resource for the Mississippi-bound group is Chris Rice D'04, who spent 17 years in a ministry of reconciliation before coming to seminary at Duke. Rice is the author of two books based on his experiences in the Deep South: *More Than Equals: Racial Healing for the Sake of the Gospel* (1993) and *Grace Matters: A Memoir of Faith, Friendship, and Hope in the Heart of the South*

(2002). With Duke Divinity Associate Professor of Theology and World Christianity Emmanuel Katongole, Rice is working to establish a center focused on reconciliation at the divinity school.

He describes theological reconciliation as a challenging process.

"It is a long journey, a difficult journey full of pain and full of hope," says Rice. "It is about common spaces across racial lines where we learn how to pray together, where we read Scripture together, where we tell our stories, where we join in common mission together, and where we've had enough time together that we've become companions."

This theological vision of reconciliation still is being realized, Rice adds. "This journey into common life bears witness to the reconciling message of God in Jesus and the Holy Spirit."

Rice says he hopes the students, who will get a sense of the pain of history and the pain of brokenness, "leave energized by signs of hope." ■

*Claire Cusick is a freelance writer who lives in Durham, N.C.*

Two Pittman Scholars, Lettye Smith and Kent Dunnington, will serve this summer at Galloway United Methodist Church in Jackson with the Rev. Ross Olivier. The former General Secretary of The Methodist Church of Southern Africa and a prominent leader in the struggle against apartheid, Olivier was appointed to Galloway last June by Bishop Carder.

The students will work with the "Light on a Hill," Galloway's cooperative project in a blighted area of inner-city Jackson with Voice of Calvary Ministry. (Two other connections: Olivier worked with divinity professor Peter Storey in South Africa; Voice of Calvary is where Chris Rice D'04 spent 17 years working for racial reconciliation.)

Mississippi, says Carder, is a microcosm of the world in terms of racial polarization and economic disparity.

"The divinity school can help the church in Mississippi understand and live the Gospel more deeply, and Mississippi can help form students and faculty with experiences of racial reconciliation."

Bishop Ward looks forward to the divinity students' gifts of calling, openness, energy and creativity. In Mississippi, she says, they will find people seeking "to walk in the light of Christ."

"We will gather to hear the stories of those who have been hurt by injustice and those who have offered prophetic leadership, those who are encouraged and those who are discouraged," says Bishop Ward. "We will create ministries that challenge the darkness of racism and offer the light of reconciliation."

**Claire Cusick**

## Cross-Shattered Christ: Meditations on the Seven Last Words

Stanley Hauerwas, Gilbert T. Rowe Professor of Theological Ethics  
Brazos Press: 2005  
Hardcover, 112 pages, \$14.99

## Disrupting Time: Sermons, Prayers and Sundries

Stanley Hauerwas  
Cascade Books: 2005  
Paper, 252 pages, \$20.80

Reviewed by Carole Stoneking

Stanley Hauerwas is (and always has been) a writer on his own terms, and a very good one. In *Cross-Shattered Christ* and *Disrupting Time* Hauerwas departs from the style of some of his other work and writes to show the connections in his own life; these two books are the most personal collections Hauerwas has yet published.

In the introduction to *Cross-Shattered Christ*, Hauerwas confesses that he found the writing of this small volume of meditations “hard and difficult,” and that he hoped those

reading them would find them “hard and difficult.”

Indeed, these are not reflections to be read in a single sitting. Hauerwas’ meditations on the seven last words of Christ are unadorned and unsparing examinations of sayings that we are at once drawn to, yet fear. An earnest grappling replaces the usual fare of the often witty verbal combat that characterizes so much of Hauerwas’ work. But veteran Hauerwas readers will recognize the insistence upon beginning any theological conversation with the God of Christ, not with human experience or human need. Hauerwas doggedly refuses to try to say or to imagine more than the text allows. So, for example, the fourth word, the cry of dereliction, “My God, my God, why have you forsaken me?” is not an announcement that God feels our pain, nor is it “the solution to the problem of death. Rather this is the death of the Son of God.” The cross-shattered Christ is a particular event that draws us into the life of the Trinity and determinatively reveals the God we worship as Christians.

It is that same event that disrupts time. *Disrupting Time* is not about Sept. 11, 2001; rather it is about the “disruption of time by a time named Jesus.” Thus Hauerwas contends that Christians do not believe that 9/11 changed the world because the world was changed in 33 A.D. “We, that is, Christians believe we can only know what happened on Sept. 11, 2001, because God acted decisively on behalf of the world in 33 A.D.”

In this collection of sermons, prayers and “sundries” (interviews, remembrances, confessions and reflections), Hauerwas’ tone is anything but muted. Each piece, occasioned by his friends’ requests that he teach, preach and pray in specific circumstances, is carefully arranged to make the connections in Hauerwas’ own life, and to make the point that it is crucial for all Christians to make these connections in order to live well.

If one has any doubts that Hauerwas pays attention to the specific words of the Scripture, just read the prayers in this volume. Hauerwas emerges as a psalmist, at times angry, fighting with God, at times bewildered, at times thankful, but always consciously in the presence of God. Indeed the very language of the prayers in this volume speaks of a God who is both real and frightening, the God who shatters his Son on a cross and so disrupts our understanding of time to make it holy.

A consciousness of this same God carries over into every topic, into every sermon. The section entitled, “Hauerwas on Hauerwas,” makes that consciousness explicit, so that after reading this section, a reader could go back and read again the Aldersgate sermons and better understand the connections. The sermons occasioned by Christian marriage and ordination likewise embody a consciousness of the God of Christ, and again Hauerwas pays careful attention to the words and movements of Scripture; thus marriage reflects God’s faithfulness to Israel, and ordination is an extraordinary act of hope and sacrifice, “that in a world at war, in a world of such great injustice, in a world dominated by the fear of death, ... the church of Jesus Christ designate(s) one to do nothing else than attend to the acts that make the church the church.”

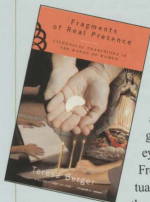
These books display once again Hauerwas’ keen understanding of our deepest temptations; but for the first time perhaps, we also get a glimpse of Hauerwas the “lover,” lover of his friends and family, the church, and God. It is a rare and wonderful treat that he has allowed us to listen in as this passionate man speaks passionately about the connections he has made. ■

Carole Bailey Stoneking D’85, G’95 is professor of religion at High Point University and a former student of Hauerwas.



## Fragments of Real Presence: Liturgical Traditions in the Hands of Women

By Teresa Berger  
 Professor of Ecumenical Theology  
 Herder & Herder: 2005  
 Paper, \$24.95

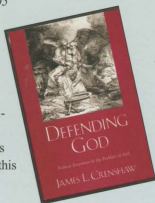


Professor Berger's latest book offers a rich landscape of insights throughout the liturgical calendar. Each fragment is a different kind of meditation—a hymn, a theological reflection, a historical discussion, a poem—giving us new ways to see with the eyes of women past and present. From their experience, our own spiritual experience of the traditions and the possibilities for the future will be enhanced and deepened.

## Defending God: Biblical Responses to the Problem of Evil

James L. Crenshaw  
 Robert L. Flowers Professor of Old Testament  
 Oxford University Press: 2005  
 Hardcover, \$35.00

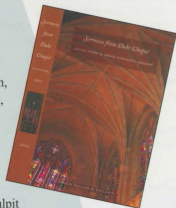
Flowers Professor of Old Testament James Crenshaw has been writing about and pondering the issue of theodicy—human effort to justify the puzzling ways of the gods or God—for many years. In this volume he examines early



responses to the problem of theodicy in Mesopotamia, Egypt, and Syria-Palestine as a way of assessing modern approaches to existential and religious crises. Through close readings of many texts in the Hebrew Bible and comparison with treatments in extrabiblical literature, Crenshaw explores the richly diverse legacy of those who have influenced the West in so many ways.

## Sermons from Duke Chapel: Voices from a Great Towering Church

Duke University Press: 2005  
 William H. Willimon, Ed.  
 Hardcover, \$34.95



Many of America's greatest Protestant preachers—Paul Tillich, William Sloane Coffin, Barbara Brown Taylor, Fleming Rutledge, Peter Gomes, Billy Graham, and others—have spoken powerfully from the pulpit of the "great towering church" that is the spiritual and architectural center of Duke University. This collection of 57 of the most notable sermons proclaimed from that pulpit commemorates the 75th anniversary of the groundbreaking for Duke Chapel.

Opening with the sermon preached in June 1935 at the dedication of the Chapel and closing with one by Willimon delivered at the beginning of the 2003-04 school year, this volume presents Protestant Christianity at its most eloquent and prophetic.

Duke Divinity School faculty represented include Dean L. Gregory Jones, Richard Lischer, Ellen Davis and Peter Storey. ■



# A Summer Sampler: Fresh Off the Shelf

*A list of faculty favorites for summer reading.*

## ***Truly Our Sister: A Theology of Mary in the Communion of Saints***

by Elizabeth A. Johnson  
Continuum: 2003

*Elizabeth Johnson's new book is a companion volume to her much-acclaimed Friends of God and Prophets: A Feminist Theological Reading of the Communion of Saints (New York: Continuum, 1998). Truly Our Sister is much more than just another volume restating the doctrine of Mary. (There are enough of those out there!) Johnson's vision of Mary within the great company of friends of God and prophets (cf. Wisdom 7:27) opens up a wealth of extraordinary and intriguing insights that I myself found truly inspiring.*

**Teresa Berger**  
Professor of Ecumenical Theology

## ***Gilead: A Novel***

by Marilynne Robinson  
Farrar, Straus and Giroux: 2004

*This is a beautiful, elegiac and wise book, cast as the memoirs of a retired pastor writing to his young son. It is funny, moving and redemptive.*

## ***The Letters of J. R. R. Tolkien***

Humphrey Carter, Ed.  
Houghton Mifflin: 2000

*Tolkien's ruminations, on topics ranging from Elvish syntax to the second world war, are full of insights about matters of the faith.*

## ***The Habit of Being: Letters of Flannery O'Connor***

Sally Fitzgerald, Ed.  
Random House: 1979

*Flannery O'Connor's letters are often laugh-out-loud funny and rich in reflections on the intersection between literature and theology.*

**Susan Eastman**  
Assistant Professor of the Practice of Bible and Christian Formation

## ***Fragments of Real Presence: Liturgical Traditions in the Hands of Women***

by Teresa Berger (see ShelfLife, p. 23)  
Crossroad Publishing, 2005

*I am obviously biased, since Teresa and I have been colleagues and friends at Duke Divinity School for over 20*

*years. But if feminist theologian Elizabeth Johnson is to be trusted, this new book is not only "luminous writing," but also "studded with simple yet profound examples." It engages the liturgical tradition and renders it life-giving for contemporary women—which makes it a gift to men, too.*

## ***Between Sundays: Black Women and Everyday Struggles of Faith***

by Marla F. Frederick  
University of California Press: 2003

*This book follows a group of African-American women in a poor rural area of eastern North Carolina. Although Frederick focuses on the lives of only a few women, she offers categories for recognizing everyday activism in a wonderfully fresh way.*

**Mary McClintock Fulkerson**  
Associate Professor of Theology & Women's Studies

## ***Cold Sassy Tree***

by Olive Ann Burns  
Doubleday: 1993

*This wonderful work of Southern fiction depicts small-town religious and social dynamics in the early 20th century. The story is told through the eyes of a boy who watches the sparks fly when his iconoclastic grandfather marries a 30-year-old outsider—a Yankee, no less—just a month after burying his beloved wife.*

**J. Warren Smith**  
Assistant Professor of Historical Theology

## ***The Final Solution: A Story of Detection***

by Michael Chabon  
Fourth Estate: 2004

*Short and a pleasure to read, so it should satisfy the summer reading requirement, this book rewards close attention like a good poem. There are layers and layers of meaning here—about our love of mystery stories, about the limits of human knowledge, about the depths of human failure, and the interplay of mystery and hope, in the fullest sense of those terms. To top it all off, Chabon is a brilliant prose stylist—beautiful sentences pop out of every page.*

**John Utz**  
Adjunct Assistant Professor of Literature & Theology



New permanent **scholarship endowment** resources for the divinity school include:

**Anonymous Friends** of the Divinity School have given almost \$400,000 to establish *The Robert E. Cushman Memorial Scholarship Fund* to honor the memory of the late professor of theology and dean whose leadership inspired academic excellence and faithful ministry.

A gift of \$100,000 from **Martha D'59** and **Rodney D'60, D'64 Brown** of Winston-Salem, N.C., has established the *Brown and Riggins Family Scholarship Fund* for students with prior business experience who seek to connect business and ministry through strong parish leadership, workplace chaplaincy, or other careers in order to bring theological and ethical perspectives to workplace relationships, and conversely bring a realistic business perspective to theological reflection.

Gift commitments of \$100,000 from **Mount Vernon Mills** of Mauldin, S.C., and \$25,000 from **Moon Kwan Ja** and **George Irion** of Greensboro, N.C., have initiated *The Kimberly St. George Irion Memorial Scholarship Fund*. The fund celebrates the life of the Irions' daughter and gives priority to students with exceptional promise for ordained ministry demonstrating "high levels of understanding, skill in

counseling, and compassion for ministry with persons with mental disorders and their families."

**Louise D'83** and **Paul Hall** of Durham, N.C., have given \$50,000 to endow the *Vanessa Louise Hall Memorial Scholarship Fund* in loving memory of their daughter, with appreciation for the ministry of Duke Divinity graduates and others with their family, and to encourage excellence in Christian ministry.

"Scholarship endowment resources are of vital importance for the divinity school," said Dean L. Gregory Jones. "It is especially heartening to have a scholarship to honor the late Dean Robert E. Cushman who cared for the last building expansion and taught generations of pastors and professors."

Commitments of \$35,000 each from **Marion and Wensel Grabarek** of Durham, N.C., and **Janice and Earle Moore** of Chase City, Va., will name the Resurrection window and the Palm Sunday window, respectively, in the chancel area of the Goodson Chapel. The stained glass windows are being designed and constructed in Statesville, N.C., by artist Les Wicker.

"We are profoundly grateful to all these graduates and friends for their support of the divinity school," said Jones. ■



The Student Life Ministry  
of Duke Divinity School commissioned James Avery  
Craftsman to produce a cross pendant unique to the school to  
commemorate our journey together and our fellowship with  
those who have come before and  
will come after. Created as an alternative to the  
"class ring," the pendant has in its center Duke Divinity  
School's cross and boat symbol.

To order a cross pendant, which may be worn on a chain or ribbon (not included), send a check for \$55 made payable to Student Life Ministry, Tim Reimer, c/o

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The cross is available exclusively for Duke Divinity School and Course of Study alumni, faculty and staff. Proceeds are shared by these divinity student groups: Basin and Towel, Unity in Action and Student Life Ministry. Crafted of sterling silver, each pendant measures 1 3/4" tall by 1 3/8" wide.

Questions? Send an e-mail to [dukecrosses@yahoo.com](mailto:dukecrosses@yahoo.com).



Photo by Les Todd

## A Tribute to

Join these contributors to Duke Divinity School's Second Mile Campaign with a gift of \$1,000 for a Gothic congregational chair in Goodson Chapel—or a gift of \$500 designated for a large square paving stone on the outdoor terrace across from the refectory.

Contributions may be made in honor or memory of loved ones or mentors.

A permanent donor plaque will be placed in Goodson Chapel, and near the terrace, in time for the dedication of the new addition on October 11, making this a limited opportunity.

Please send your gift or pledge (payable over up to three years) of either \$1,000 for a chair or \$500 for a paving stone to:

**Divinity School Development Office**

Box 90966

Duke University

Durham, NC 27708-0966

For more information, please call Gaston Warner at (919) 660-3455. Or, you may e-mail him at [gwarner@div.duke.edu](mailto:gwarner@div.duke.edu).

For online giving, visit "How to Give" at [www.divinity.duke.edu](http://www.divinity.duke.edu) or go directly to the university's secure site at <https://secure.giftrecords.duke.edu/oit/gift.nsf/MakeGift>

Please designate that your gift is for a **Divinity School chapel chair** or **Divinity School terrace stone**. We appreciate an e-mail notification of your online gift.

# Cherish

## Congregational Chair

Julie L. Anderson  
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## Terrace Paving Stone

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Harriet J. Bryan  
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The lists include all who have pledged or paid for one or more chairs or terrace stones through April 2005. Every effort has been made to assure accuracy.

Questions or corrections should be directed to the Divinity School Development Office immediately. Donors with undesignated Second Mile gifts for the building may designate chairs or terrace stones by contacting Laura Ling at (919) 660-3456.



## Faculty & Staff

**Teresa Berger** published *Fragments of Real Presence: Liturgical Traditions in the Hands of Women* with Crossroad Publishing, and is co-editing the second Web dossier of *Worlds + Knowledges Otherwise*, entitled "The Poetics of the Sacred and the Politics of Scholarship" with Mary McClintock Fulkerson, (<http://www.jhfc.duke.edu/wko/forthcoming.php>). Earlier this year, Berger was the keynote speaker at the Annual Dinner of Durham Congregations in Action.

**Kenneth Carder** was elected a member of the United Methodist University Senate and chairperson of the Commission on Theological Education. He preached and led a seminar at Davidson United Methodist Church, one of the divinity school's teaching congregations, Jan. 23.

Carder led a retreat Jan. 31-Feb. 2, for three North Carolina Conference districts. He preached and led a seminar at the Bishops' Residency Conference for Probationers in Nashville, March 2-4 and made presentations on pastoral formation at a March 6-8 gathering of representatives from 11 United Methodist Conferences in New Orleans.

He delivered a sermon at the April 19 installation of Dr. Pamela Couture as dean of St. Paul School of Theology. He preached April 21 in Greensboro College Chapel and led a seminar for Greensboro area clergy. On April 27 he presented a lecture at the conference "This Holy Mystery" sponsored by the General Board on Discipleship. He lectured and led discussion concerning interim ministry at a May 10 national gathering in Nashville, Tenn.

**Stephen Chapman** published "Imaginative Readings of Scripture and Theological Interpretation" in *Out of Egypt: Biblical Theology and Biblical Interpretation*, edited by Craig Bartholomew and others. On March 10 he preached the sermon "A Shepherd King (1 Sam 16:1-13)" in York Chapel. He also presented the Lyceum Lecture "Israel's Scriptures and the Christian Bible" on March 16, followed the next day by the sermon "Calling in Crisis (Exod 2:11-15)" in university worship at Wingate University. On March 30 he gave the talk "Violence, Militarism and Hosea" at Watts Street Baptist Church for Duke's Baptist Student Union.

**James L. Crenshaw's** book *Defending God: Biblical Responses to the Problem of Evil* has been released by Oxford University.

**Mary McClintock Fulkerson's** essay "Narrative of a Nice Southern White Girl" appears in a Web dossier entitled



"The Poetics of the Sacred and the Politics of Scholarship: Six Geographies of Encounter" in the online journal *Worlds and Knowledges Otherwise* published by Duke's Walter Mignolo.

She participated in a Jan. 21-23 seminar on pedagogy and race sponsored by the Wabash Center for Teaching. McClintock Fulkerson read the paper "Homemaking Practices: Making Church Work" at a Theology and Culture conference at Colgate University on Feb. 26. She hosted a second Third Reconstruction Institute at Duke on April 14-15 with Rom Coles of Duke's political science

department. The institute addressed issues of work and new forms of unionizing for organizers and activist ministers.

She participated in a panel April 22-24 on Theology and Globalization at the annual meeting of the Constructive Theology Workgroup at Vanderbilt University. She was also a contributing writer to the chapter on ecclesiology in the book, *Constructive Theology: A Contemporary Approach to Classical Themes*, edited by Serene Jones and Paul Lakeland.

**Amy Laura Hall** presented two Advent lectures on "The Gift of Christ and Christian Bioethics," sponsored by the Episcopal Seminary of the Southwest and St. David's Episcopal Church in Austin, Texas, as part of her 2004-2005 Luce Fellowship. In January, she presented her work on progressive Protestantism and eugenics for the Martin Luther King Jr. Lecture at Judea Reform in Durham.

As a part of the Iredell House Lenten series in February, Hall discussed "Hospitality, Death, and the Interruption of Life." For five weeks in Lent, Hall lectured on "The Seven Deadly Sins and You" at Christ Episcopal Church, Raleigh. She spoke to an interdisciplinary group at the Institute for Genome Science and Policy at Duke in March on "The 'Atomic Age' and the 'Genomic Revolution': Rhetoric of Hope."

Later in March, Hall gave the McManis Lecture at Wheaton College—"You Better Find Somebody to Love: Kierkegaard and Biotechnologic," which opened the Society for Continental Philosophy and Theology conference on "The Wisdom of Love."

Hall was also the Women's History Month speaker at UNC Asheville where she presented "Good Love?"

Romance and Prudent Breeding in America." She and her family traveled to Wales for a fellowship at William Gladstone's library in April.

During May, she presented seminars at the universities of Cambridge, Oxford and Edinburgh. She also lectured on "The 'Atomic Age' and the 'Genomic Revolution': The Marketing of Hope in American Science" for the Centre for the Study of Religion and Politics at St. Andrews, Scotland, and participated in a consortium on "Genes, Eugenics, and the Future of Persons" at the University of Aberdeen.

**Stanley Hauerwas** published *Cross-Shattered Christ: Meditations on the Seven Last Words with Brazos Press*. (See p. 22 for a review.)

In *Pro Ecclesia*, he and Charlie Collier co-wrote a review of *Lying: An Augustinian Theology of Duplicity* by Paul Griffiths. *Reflections* ran "The Last Word: What Does Madeleine Albright's Address Say about the Character of Contemporary Christianity?" His essay "Punishing Christians" appeared in *Public Theology for the 21st Century*, edited by William Storrar and Andrew Morton.

Hauerwas published "On Being a Christian and an American: A Christian Meditation" in *Cultural Encounters: A Journal for the Theology of Culture*. *Homiletics* interviewed Hauerwas for an article entitled "Bonhoeffer: The Truthful Witness."

He presented the paper "The Case for the Abolition of War in the Twenty-first Century" with Fr. Enda McDonagh and Linda Hogan on Jan. 9 at the annual meeting of the Society of Christian Ethics in Miami, Fla.

During February he was the Hammond Lecturer at Virginia Polytechnic Institute and State University, Blacksburg, Va., and presented the lecture "The End of Religious Pluralism," at Villanova University in Pennsylvania.

He was the Gates Lecturer at Grinnell College, Grinnell, Iowa, March 2-3; spoke to the Wesley Theological Society at Seattle Pacific University on March 5. As theologian-in-residence at Huron University College, he delivered the R.T. Orr Lecture in London, Ontario, April 7-9. He presented the paper "New Religions, Pluralism, and Democracy" April 21-22 at Georgetown University.

**Richard B. Hays'** 1996 book *The Moral Vision of the New Testament: Community, Cross, New Creation* has been released in a Russian translation. He wrote, "Is Paul's Gospel Narratable?" for the 2004 edition of *Journal for the Study of New Testament*.

He gave the Geneva Lecture Series at the University of Iowa, the Earle Lectures at Nazarene Theological Seminary in Kansas City, Mo., the plenary address at the Mid-Atlantic Regional Society of Biblical Literature in New Brunswick, N.J., and the Det teologiske Menighetsfakultet in Oslo, Norway.

This year Hays is serving as a research associate for the department of New Testament studies in Pretoria, South Africa, the associate editor of *Interpretation: Resources for the Study of Scripture in the Church* from Westminster/John Knox Press, and is on the editorial committee of *Ex Auditu: An International Journal of Theological Interpretation of Scripture*.

**Richard Heitzenrater's** book, *Wesley and the People Called Methodists* was published in Russian this year. In January, he sat on a panel discussing David Hempton's new book, *Methodism: Empire of the Spirit*, at the annual meeting of the American Society of Church History in Seattle.



In Varna, Bulgaria, Heitzenrater gave a series of five lectures in February for the United Methodist Church at a ministerial training program. The transcripts will be translated into Bulgarian for publication. He taught a short course in Methodism at Martin Luther College and Diaconal Institute in Waiern, Austria, to students training for Methodist ministry from Austria, Albania, Serbia and Bulgaria.

He presented a paper on "George Whitefield and Georgia" at the spring meeting of the American Society of Church History in Savannah, Ga. He taught a three-week course in Wesley studies at the Russia United Methodist Seminary in Moscow during April and May.

In May Heitzenrater gave seven lectures, including "*Homo unius libri*: Wesley and the Bible," for the Källstad Lectures at Overas, the United Methodist Seminary in Gothenburg, Sweden.

**Reinhard Hüter** presented the paper "St. Augustine and St. Thomas on Grace and Freedom in the *initium fidei*" at the international conference "Aquinas the Augustinian" held from Feb. 3-5 at Ave Maria University in Naples, Fla. He published the article "The Ten Commandments as Mirror of Sin(s): Anglican Decline—Lutheran Eclipse" in *Pro Ecclesia*.

In April, T&T Clark International released *Reason and the Reasons of Faith*, edited by Hüter and Paul J. Griffiths. This volume is the result of a three-year research group sponsored by the Center of Theological Inquiry, Princeton, on "Faith and Reason." He attended the June 11 board meeting of the Center for Catholic and Evangelical Theology at St. Olaf College, Northfield, Minn.

**L. Gregory Jones** co-edited with Reinhard Hütter and C. Rosalee Velloso Ewell the book *God, Truth and Witness: Engaging Stanley Hauerwas*. His recent work for *The Christian Century* includes these essays: "The Soulless University," Jan. 11; "Teaching Moments: Signs of Grace," Feb. 22; and "There's Always Room," March 8.

He has also published the foreword in *To Teach, to Delight, and to Move: Theological Education in a Post-Christian World*, edited by David S. Cunningham, and "We Do See Jesus," in *Sermons from Duke Chapel* edited by William H. Willimon.

Jones was co-convenor of a retreat for members of the U. S. Congress and their spouses, at Mepkin Abbey, Moncks Corner, S.C., Jan. 7-9. He and Susan Pendleton Jones led a Jan. 30 workshop on leadership at First United Methodist Church in Winter Park, Fla.

Dean Jones continues to preach and lecture in local churches and preached the first service of worship in the new Goodson Chapel at Closing Convocation on April 20.

He presented for the March 18-20 Trinity Forum Academy in Royal Oak,

Md., and was commencement speaker May 12 at St. Mary's Seminary in Baltimore.

Jones participated in the Valparaiso Project's "Seminar on Practical Theology" in February, and he delivered lectures for the "Transitions into Ministry" program in May.

**Emmanuel Katongole** published *A Future for Africa: Critical Essays in Christian Social Imagination* with Scranton Press. He traveled to



Johannesburg, South Africa, for the Jan. 20-23 meeting of the International Academic Advisory Board at St. Augustine's College of South Africa. On Feb.

2, he gave the lecture "Reflections on World Peace" to Spirits and Wisdom, a diocesan association of Catholic Young Adults in Durham.

He spoke on "Theological and Spiritual Perspectives on HIV/AIDS" at the divinity school's Feb. 21 workshop "The Least of These." Katongole

delivered the sermon "On Speaking with an Accent in a World of Theological Blogging" at the International Worship Service March 3 in York Chapel.

Katongole and Chris Rice led a "Journey of Pain and Hope" to Jackson, Miss., March 5-8 for Duke's Center for Reconciliation. In Coventry, U.K., Katongole helped launch the Global Reconciliation Network April 6-10. He read the paper "Christianity and the Social Imagination of Africa: On Daring to Re-Invent the Future" April 21 to the department of political science at De Paul University in Chicago. At the University of St. Thomas in Houston, Texas, he lectured May 26 on "Re-Membering Africa" for the Center for Faith and Culture.

**Susan A. Keefe** published "Creed Commentary Collections in Carolingian Manuscripts" in *Ritual, Text and Law: Studies in Medieval Canon Law and Liturgy Presented to Roger E. Reynolds*, edited by C. G. Cushing and R. F. Gyug for Ashgate Publishing Limited.

## COMINGS & GOINGS

**Tonya Armstrong** has been named a lecturing fellow for the Duke Institute on Care at the End of Life. Effective July 1, **Randy Maddox** of Seattle Pacific University will join the divinity school faculty as professor of theology and Wesleyan studies and **L. Edward Phillips** will move from Garrett Evangelical Theological Seminary as associate professor of the practice of Christian worship. **Paul Chilcote** will serve as visiting professor of the Practice of Evangelism.

Staff Assistant **Cheri Benjamin** has joined student services and **Diane Decker** has been named staff assistant for faculty services/academic programs. **Marissa Lane** is the school's new human resources department manager. **Sarah Sherfey** joined the registry as staff assistant and **Lissa Smith** is a staff assistant working with the offices of the

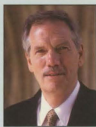
chaplain, admissions and student services. Two new employees have joined the Theology & Medicine Citizen Soldier Project: **Mindy Strouse** as staff assistant and **Michael Worsham** as education and training coordinator.

**David Toole** is administrative coordinator for academic programs and **Chris Rice** is special assistant to the dean for the Center for Reconciliation.

**Pam Jacobs** left the general administrative and finance office to pursue further education and **Christine Perry** resigned from the financial aid office to continue her degree studies at N.C. Central University.



**Richard Lischer** published "The Called Life: An Essay on the Pastoral Vocation" in the journal *Interpretation*. Two of his essays, "Imagining a Sermon" and "Martin Luther King



Jr.'s Preaching as a Resource for Preachers," have been included in a British anthology on preaching, *A Reader on Preaching*. His sermon, "I Have Seen the

Future," appears in *Sermons from Duke Chapel* recently published by Duke University Press.

Lischer preached in Duke Chapel on Palm Sunday, Maundy Thursday, Good Friday, and Easter. He recently served as guest preacher at St. Mark's Lutheran Church, Charlottesville, Va., and Holy Family Episcopal Church in Chapel Hill.

At St. James UMC in Raleigh, Lischer gave a reading and a presentation based on his book *Open Secrets*. He has been invited to make two presentations/readings at the 2006 Festival of Faith and Writing at Calvin College in Grand Rapids, Mich.

**Roger Loyd** was one of three leaders of the "Colloquium on the Role of the Theological Librarian in Teaching, Learning and Research" held November 3-8 at the Wabash

Center, Crawfordsville, Ind. The event, funded by Lilly Endowment, brought together three veteran library directors and 15 newcomers for five days of discussions on libraries and teaching, learning, and research.

**Moody Smith** delivered the sermon at the March 9 memorial service in York Chapel for Donn Michael Farris.

Farris was the librarian of the divinity school for 42 years and hired Smith as a student library helper, his first job at Duke University, in 1954. His sermon "A Necessary Tension," preached in Duke Chapel in 1972, was published in *Sermons from Duke Chapel*, edited by William H. Willimon.

Smith conducted a continuing education event Feb. 25-27 for the Greensboro and Statesville districts of the Western North Carolina Conference at Myrtle Beach, S.C., on the theme "Looking for Jesus: Mel Gibson, *The Da Vinci Code*, and the Gospel of John." He delivered lectures on the same and similar topics March 22-23 at Hampden-Sydney College as part of a program for the enhancement of Bible teaching, sponsored by the Association of Presbyterian Colleges and Universities.

**Peter Storey** preached the Martin Luther King remembrance sermon, "Dreaming God's Dream Today," at Watts Street Baptist Church, Durham. He was invited to play the role of 'Secretary of State' in a Washington, D.C., 'peace-game' run by military, diplomatic and intelligence leaders seeking ethical/theological alternatives to U.S. foreign policy.

In February, he led the Western North Carolina Annual Conference's Mission to Ministers on *Prophetic Witness in the Wesleyan Tradition* and was keynote preacher at the state student conference in Winston-Salem. He gave the Heritage Day address at Tennessee Wesleyan College in Athens, Tenn., and led teaching/preaching weekends at Bethlehem UMC, Franklin, Tenn., and First UMC Oak Ridge, Tenn. In March, he participated in the Congressional Civil Rights Pilgrimage visiting Birmingham, Montgomery and

Selma, Ala., joining the 40th Anniversary re-enactment of the Selma March.

In April, he preached at an inter-faith service of reconciliation in Greensboro, N.C., addressed the Durham district on "Leading with Vision and Hope," and led preaching/teaching weekends in Greenville, S.C., and Cleveland, Ohio.

His book *And Are We Yet Alive? Revisiting our Wesleyan Heritage for a New Southern Africa* was published by the Methodist Publishing House, Cape Town, in December.

**Geoffrey Wainwright** spoke at several events in Ireland during the annual Week of Prayer for Christian Unity in January. He gave an address on "The Lord's Prayer as an Act of Trinitarian Worship" at a conference of the Yale Institute of Sacred Music in February. In March, he gave a keynote address on Methodist-Catholic dialogue at a Southern Methodist University conference on International Roman Catholic/Methodist relations. He continues to chair the Joint Commission for Dialogue between the World Methodist Council and the Roman Catholic Church. ■



## 50s

**Donal M. Squires D'51** of Fairmont, W. Va., was the commencement speaker for the graduating class of 2004 at Fairmont State University.

## 60s

**S T Kimbrough Jr. D'62** of Princeton, N.J., is associate general secretary for mission evangelism with the General Board of Global Ministries of the United Methodist Church. An international scholar, teacher, and musician, he has recently recorded *The Art of the American Song: Songs of the Wild West* (VMS Records) and *Sacred Songs of J. S. Bach* (VMS Records).

**James T. Clemons D'63** of Rockville, Md., has been named humanitarian of the year by his undergraduate alma mater, Hendrix College. He works with interfaith services as president of an organization for those who have attempted suicide and survivors.

**S. Wyndham Anderson D'65**, retired from Pfizer Corporation in New York, now lives in Richmond, Va., where he volunteers as a patient visitor in the palliative care unit at the Medical College of Virginia Hospital and as a docent at the Richmond History Center.

**David Gaffron D'66** of Bloomington, Ill., is retiring after 38 years of full-time ministry in the United Methodist Church.

## 70s

**James T. Trollinger D'70** has been named director of connectional ministries for the Western North Carolina Conference of the United Methodist Church. He moves to that position following service as the district superintendent for Waynesville, N.C.

**C. M. Worthy D'70** will be the new

superintendent of the Lexington District in the Western North Carolina Conference of the United Methodist Church. He has most recently served as pastor of Jamestown UMC in Jamestown, N.C.

**Harmon L. Wray D'71** of Nashville, Tenn., has received a Soros Justice Senior Fellowship from the Open Society Institute and will use it to establish a program in faith and criminal justice in conjunction with Vanderbilt Divinity School.

**William T. "Bill" Medlin III D'72** of Gastonia, N.C., presided over the June 19, 2004, marriage ceremony in the Sarah P. Duke Gardens of his daughter, **Karen Elizabeth Medlin T'98**, and **Neal Thomas Morgan T'00** who now reside in Chapel Hill, N.C. Grandparents June and **W. T. Medlin Jr. D'43** of Lake Junaluska, N.C., were present as well.

**Arthur L. McClanahan D'75** is the new director of communications for the Iowa Conference of the United Methodist Church. He served for many years as a United Methodist pastor in Fairfield, Conn. The bishop of the Iowa Conference is **Gregory Palmer D'79**.

**G. Corwin Stoppel D'76**, rector of All Saints' Episcopal Church in Saugatuck, Mich., and an adjunct professor at Davenport University, has published *Living Words: The Ten Commandments in the Twenty-first Century* (Cowley Press, 2005).

**Charles M. Herring D'77**, a United Methodist chaplain major with the U.S. Army, was awarded the Purple Heart and a second Bronze Star for service in Operation Iraqi Freedom in Fallujah. It was his third tour of duty



in the Middle East. He is currently a plans and operations training chaplain in Heidelberg, Germany.

**Carol Murphy Hubbard D'77**, priest-in-charge at Christ Church (Episcopal) in Sparkill, N.Y., is moving with her family to historic Kanuga Episcopal Conference Center located on 1,400 acres in the mountains near Hendersonville, N. C., where her husband, Stanley, has been named the new president.

**J. Alexander Ward D'77** will be the new superintendent of the Waynesville District in the Western North Carolina Conference of the United Methodist Church. He has most recently served as pastor of Grace UMC in Kernersville, N.C.

**Bonnie Parr Philipson D'78** has been appointed District Superintendent of the Metropolitan District (Portland) of the Oregon-Idaho Annual Conference of the United Methodist Church. Her husband, Jim Parr Philipson, continues to serve as senior pastor at Tigard United Methodist Church.

## 80s

**Sandra K. McNutt D'83** has been named vice president for seminary relations at Princeton Theological Seminary effective in July. An elder in the Presbyterian Church (USA) for 17 years, she most recently was vice president of seminary and church relations at San Francisco Theological Seminary.

**Merette H. "Doc" Wilson D'83** is now pastor of New Life Seventh-Day Adventist Church in Hickory, N.C.

**Michelle "Mike" Dickerson Burcher D'84** and her husband, Anthony, direct Makemie Woods, a Presbyrian Church USA camp near Richmond, Va. They recently published *Making*

*Fun Out of Nothing at All* (Abingdon Press, 2004), a recreation leadership guide for churches, youth groups and camps.

**Fred J. Gomendo D'84** retired in 1992 as president of the United Church of Christ in Zimbabwe and served for the next decade on the General Committee of the All African Consulate of Churches. Now 80 years of age, he is the interim pastor of Fern Valley UCC in Mutare.

**Leonard E. Fairley D'85** will be the new superintendent of the Rockingham District in the North Carolina Conference of the United Methodist Church. He has most recently served as pastor of Soapstone UMC in Raleigh, N.C.

**Dana McKim D'85** leads the critical incident stress management team of the North Carolina Special Operations Response Team, a resource of FEMA and the Department of Homeland Security. The team was deployed to Melbourne, Fla., during Hurricane Frances. He also serves as coordinator of the Archdale, N.C., Police Department chaplain's program.

**Kenneth P. "Kent" Thompson D'85** of Perry, Fla., is on the adjunct theology faculty of Barry University and continues to work with the Florida Department of Juvenile Justice. He and Alise were married in 2001, and they share three sons.

**Barry White D'85**, a chaplain in the U.S. Army, was promoted to the rank of lieutenant colonel on Jan. 1, 2005.

**Mike Stanton-Rich D'86** has published his first work of fiction, *At Home: On Carpenter's Knob* (2005, Lulu Press, Inc.). This collection of short stories is set in the fictional town of Carpenter's Knob, N.C. A United Methodist pastor, Stanton-Rich has served churches in Western North Carolina, Mississippi and Alabama. He is the pastor of Kobe Union Church, an international and interdenominational church in Kobe, Japan.

**M. Claire Clyburn D'87** and Henry S. McKeown were married on April 17, 2005, in Snow Hill, N.C., where she is a United Methodist pastor.

**Holly Jones D'87** married Bob Falls on Dec. 13, 2003 in Asheville, N.C.

**Mark D. Evans D'89** graduated from Appalachian State University in May 2004 with a doctorate in educational leadership. He is a United Methodist pastor in Mocksville, N.C.

## 90s

**Thomas C. Broom Sr. D'90** is on the executive board for Casa de la HOPE, an ecumenical mission providing food and clothing for the needy in Tucuman, N.M., and assistance to transient people along historic Route 66.

**J. Burton Palmer Jr. D'90** is serving at the Westchase Campus of First United Methodist Church in Houston, Texas.

**Tobias Winright D'91** and his wife, Elizabeth, are delighted to announce the Feb. 13, 2005, birth of their first daughter, Clare Niamh. Currently at Walsh University in Canton, Ohio, Toby and family will move this summer to Saint Louis University where he will teach Christian ethics in the department of theological studies.

**Bobby P. Tyson Jr. D'92** and his wife, Christie, announce with joy the Dec. 10, 2004, birth of Abigail Grace. He is a United Methodist pastor in Greenville, N.C.

**Mark Kurowski D'96** was approved as a candidate for Holy Orders in the Roman Catholic Church in December 2004. Beginning in July, he will work as a pastoral associate at Saint Thomas More Church in Munster, Ind., while attending Saint Mary of the Lake Seminary in Mundelein, Ill.

**Wendy Sue Earle Kissa D'97** and her husband, Karl Kissa T'82, share the good news of the Jan. 14, 2005, birth of Emily Elisabeth. The Kissa family lives in Simsbury, Conn., where Wendy serves as pastor of East Granby Congregational Church.

**Jason Byassee D'99** and his wife, Jaylynn Warren Byassee D'01 welcomed Samuel Davidson born on Aug. 31, 2004. Their home is in Skokie, Ill. Jason is the assistant editor of *The Christian Century*.

**Prince R. Rivers D'99** and his wife, Monica, celebrate the April 8, 2005, birth of Prince Corbett. The Rivers live in Tidewater Virginia where Prince is pastor of Wesley Grove United Church of Christ.

## 00s

**Mary Allen Dye D'01** and her husband, **Mark D. Conforti D'03**, are the proud parents of Connor Allen who was born on Feb. 8, 2005. They reside in Davidson, N. C., where Mark is associate minister at Davidson United Methodist Church.

**Kristen Richardson-Frick D'01** and her husband, John, announce with joy the Jan. 4, 2005, birth of John Edward. They live in Wagener, S.C.

**Ginger A. Thomas D'01** and her husband, **L. Roger Owens D'01**, along with their son, Simeon, are delighted to announce the birth of Silas Zacharias who was born April 12, 2005, in Durham, N.C.

**Mary Elizabeth "Liz" Berry D'02** was ordained with the Alliance of Baptists in December 2004 and now serves as staff chaplain at St. Louis Children's Hospital in St. Louis, Mo.

**Tyson Ferguson D'02**, his wife, Erin, and their daughter Haylee welcomed Logan Tyler who was born on Dec. 9, 2004. The Fergusons live in State College, Penn., where Tyson directs campus ministry with the Wesley Foundation at Penn State.

**Jamalyn Peigh Williamson** and **David Williamson**, both D'03, have completed a two-year tour as Family Health Ministries missionaries in Fondwa, Haiti. Jamalyn and David will be commissioned for ministry as probationary members of the South Indiana Conference of the United Methodist Church during Annual Conference in June. ■

# Faith & Politics:

## The Congressional Civil Rights Pilgrimage

By Peter Storey

*Editor's note: The Rev. Peter Storey, Williams professor of the practice of Christian ministry and a national leader in the struggle against apartheid in South Africa, participated in the March 4-6, 2005, Congressional Civil Rights Pilgrimage led by Rev. Doug Tanner D'72.*

Forty years after the 1965 Freedom March from Selma to Montgomery, U.S. Senators and Representatives, Democrat and Republican, held hands and bowed heads as civil rights veteran the Rev. Fred Shuttlesworth led us in a soulful prayer.

We were gathered around a circular marble memorial in Montgomery to 40 slain civil rights activists. Cleansing water flowed across the surface inscribed with the martyrs' names. Some in the group reached out to touch the water and trace a name with their fingers.

This was the second day of the 2005 Congressional Civil Rights Pilgrimage. There were 170 pilgrims on this three-day trip, including 33 members of Congress, many spouses and staffers, and a small group of South African freedom struggle veterans.

The day before had been spent in Birmingham, where four children were killed in the 1963 bombing of 16th Street Baptist Church. Now, after paying our respects at the Rosa Parks Museum and sharing in worship at Dr. Martin Luther King's Dexter Avenue Baptist Church, we were here to pray.

Each year, **Rev. Doug Tanner D'72**, director of the Faith and Politics Institute in Washington D.C., offers members of Congress an invitation to a three-day pilgrimage to these sacred sites. Tanner's ministry on the Hill is deeply respected, and he manages this group of powerful people with quiet authority.

Many of this nation's leaders cannot remember when ordinary African-Americans sat or marched, or bled—or died—for the right to be treated with dignity. Tanner believes that an important part of their formation as leaders is to engage with this story at the places where it happened.



Photo courtesy of Peter Storey

A civil rights monument at Kelly Ingram Park, Birmingham, Ala. The park is named in memory of the father of an alumnus and long-time faculty member, now emeritus, O. Kelly Ingram Jr.

Most members of Congress, familiar with more sanitized and secularised versions of the civil rights struggle, are surprised that so much time is spent in churches listening to preachers. They are forcefully reminded that the movement found its life and breath in the indomitable faith of black American Christians. Many are taken aback by the unequivocal commitment to non-violence among the old veterans of that struggle.

In Selma, on the final day of the pilgrimage, we worshipped in the packed historic Brown Chapel AME, and then joined thousands outside and marched toward Selma's notorious Edmund Pettus Bridge. When the march leaders paused at the center of the bridge to pray, a hush fell across the crowd.

In 1965, those same leaders and their followers were met and beaten by Alabama State Troopers. This time, an honor guard of State Troopers stood respectfully as we passed through to the other side. It was a moment of awe and gratitude for the witness of those brave marchers, and for the power of God to overcome entrenched wrong.

Enroute back to Washington, D.C., there was much quiet conversation. People of faith, from Capitol Hill and far away Africa, spoke together of the role of God in people's lives, and pondered how, while faith in God motivated amazing acts of courage, non-violence and self-sacrifice, the name of God was also exploited by those who sent the troopers with their dogs and clubs to attack the marchers. Journalist Bill Press, sitting next to me, said, "I guess the real question is 'Whose god is really God?'" ■

# A Global Memorial for Pope John Paul II

By S T Kimbrough Jr. D'62

The night before John Paul II's memorial service in St. Peter's Square, I walked through masses of people preparing to "camp out" for the night. People had brought sleeping bags, blankets, cardboard boxes, bed rolls, almost anything they could find which would keep them warm through the night on cobblestone streets or cement pavement near the square.

I walked by one group of youth huddled around a guitar player singing "laudate omnes gentes" (sing praises, all peoples). Just a few yards away three priests had set up a makeshift altar and gathered 20 or 30 communicants who were celebrating the Eucharist.

It was extremely difficult to make my way through the crowd without stepping on someone. Yet there was not an angry anxiousness one often finds in such crowds. At times there were outbursts of song, the sound of which seemed to envelope one as the narrow streets leading into St. Peter's Square acted as a funnel for the sound. At other times, a haunting quietness came over the hordes of people.

I asked one teenager from a central Asian republic, "Why are you here?" She replied, "This man was so great, I just had to be here. You don't ask 'why?' You just show up. You have no choice. There are some things God expects of us."

I had come to Rome during the week of April 3-8 to be a part of a musical presentation at a Vatican symposium in honor of Pope Pius XII. Excerpts from the sacred opera, *I Am the Way*, by Jerome Hines were to be presented at the symposium. After our arrival, however, we were informed that in honor of the late Pope John Paul II all public events had been cancelled until further notice.

Then a most unusual thing occurred. Sister Margherita Marchione, MPF, of the Religious Teachers Filippini and one of the primary sponsors of the symposium, was invited for an interview with the Telesalute TV network in Rome. After discussions with the director of the network, it was decided that the excerpts of *I Am the Way* would be filmed and broadcast on the Telesalute network at 9:30 a.m. on April 8, immediately prior to the 10 a.m. memorial mass at the Vatican. The program would be dedicated to the loving memory of Pope John Paul II. It was my privilege to sing "The Twenty-Third Psalm."

When I heard the responsorial Twenty-Third Psalm during the memorial mass, I was overwhelmed by the honor and privilege of singing this powerful Psalm of strength and consolation as part of a program in honor of John Paul II.

The incredible outpouring of support for this man of God in St. Peter's Square on April 8, 2005, underscores that one can make a difference for good, peace and unity in a world of violence, hatred and strife. There were not only representatives of the Roman Catholic Church from throughout the world, there were leading Muslim Imams, Jewish rabbis, Metropolitan and bishops of the Orthodox churches, officials and bishops of Protestant churches, and leaders of state from every inhabited continent.

Those present from innumerable countries and walks of life, and the overwhelming number of young people, made it clear that John Paul II's appeal knew no boundaries of class, race or age. He was indeed a pope of all the people. It is not surprising that in the thousands gathered for the memorial of this great advocate of peace and unity that there were numerous signs declaring, "Santo subito!" (Saint now!). ■

*S T Kimbrough Jr. D'62 of Princeton, N. J., is associate general secretary for mission evangelism with the General Board of Global Ministries of the United Methodist Church. An international scholar, teacher, and musician, he has recorded Sacred Songs of J. S. Bach (VMS Records) and The Art of the American Song: Songs of the Wild West (VMS Records). His most recent books are We Offer them Christ (GBGM Books) and Orthodox and Wesleyan Spirituality (St. Vladimir's Seminary Press).*

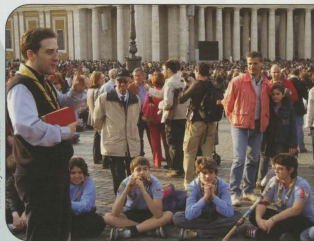


Photo by Shutterstock

Youth gathered in St. Peter's Square



## DEATHS

**William B. A. Culp Sr. D'42** died Feb. 22, 2005, in Charlotte, N.C. He served the Western North Carolina Conference as a United Methodist pastor for 40 years and recalled playing on the intramural basketball team with football players who played in the Rose Bowl. Three children and four grandchildren survive him.

**John M. Cline T'43, D'46** died March 18, 2005, in Raleigh, N.C. A United Methodist pastor, he served with distinction in the North Carolina Conference. He is survived by his wife, Alice Stewart Cline; two children, **Linda C. Steadman T'77** and **John M. Cline Jr. T'79**; and three grandsons.

**Ray F. Swink D'47** died Feb. 15, 2005, in Charlotte, N.C. He served as a pastor and administrator in the Western North Carolina Conference of the United Methodist Church for 42 years prior to his retirement in 1989 and he provided particular leadership in the work of retirement communities. He is survived by his wife, Mary Andrews Swink, a daughter and two grandchildren.

**John H. Christy Jr. T'51, D'54** died Jan. 13, 2005, in Waynesville, N.C. He was a distinguished minister in the Western North Carolina Conference of the United Methodist Church and a mentor and friend to pastors. He is survived by his wife, Joan Crowder Christy; daughter Karen C. Kurtz and her husband **Michael D. Kurtz D'84**; three sons and daughters-in-law, **J. Paul Christy D'89** and his wife, **Jamye Cartner Christy D'89**, **Mark H. Christy D'90** and LuAnn, and **David H. Christy D'91** and Pamela; and six grandchildren. His brother-in-law, **Richard J. Crowder T'52, D'55** and niece **Ashley Crowder Stanley T'77, D'80** are also pastors.

**Daniel D. Rhodes G'51** died Jan. 31, 2005, in Davidson, N.C. He was professor emeritus and long-time professor of religion and philosophy at Davidson College where he also pioneered the interdisciplinary humanities program. An ordained Presbyterian minister, he served on major denominational boards and wrote devotional and curriculum resources. He was also an activist for affordable housing. He is survived by his wife, Ethel Truscott Rhodes, three daughters and three grandchildren.

**J. William Garrison D'52** died Feb. 18, 2005, in Brasilia, Brazil. He was a United Methodist missionary in Brazil since 1954, was named an honorary citizen of Brasilia and was beloved for his work and witness there. He is survived by his wife, Nancy Garrison, and five children.

**Michael R. Howard Sr. T'52, D'56** died Feb. 4, 2005, in Charlotte, N.C. He was a United Methodist minister who served in the Western North Carolina Conference, and he was a counselor from 1976 until his retirement in 1995 with the state employment security commission. His lifelong avocation was theatre. Two daughters, a son, a stepson, and five grandchildren survive him.

**Thomas W. Madren D'57** died Jan. 24, 2005, in Lexington, N.C. A pastor for 52 years in the United Church of Christ, he served parishes in Virginia and North Carolina. He is survived by his wife, Patsy Madren.

**William B. Day Jr. D'60** died Jan. 24, 2005, in Manassas, Va. He was a United Methodist minister in the Virginia Conference. He is survived by his wife, Margie Elliott Day, and a daughter.

**James A. Tingle D'73** died Oct. 29, 2004, in Hartsel, Colo. He was a realtor and businessman, active in community, library and water conservation leadership. He is survived by his wife, Evelyn Whately Tingle, two sons and two grandchildren.

**Raegan V. May D'92** died Jan. 20, 2005, in Chapel Hill, N.C. A United Methodist minister in the North Carolina Conference, he was the founding pastor of Christ Church in Southern Village where he was serving at the time of his death. His wife, Lee Yeager May, and three daughters survive him.

**Ebern E. Allen D'94** died March 10, 2005, in Durham, N.C. He was a United Methodist pastor in the North Carolina Conference serving at Phillips Chapel,

Haw River, for the past 14 years. He is survived by his wife, Kay Rogerson Allen, two daughters and five grandchildren.

*Others in the Divinity School Family:*

**Donn Michael Farris**, who served for more than four decades as Duke Divinity School's librarian, died on March 5. Also a member of the faculty, Farris served from 1950 through 1992. He estimated that he had bought about 250,000 books for the library during his career, building the core of the collection. A memorial service was held on March 9 in York Chapel. He is survived by his wife, Joyce Lockheart Farris, two children, and three grandchildren. ■



### Tree of Life

Yad Vashem Holocaust Memorial  
Jerusalem

Elizabeth Ingram

### Autumn

yellow leaves grow fat with  
sun  
light  
prickly beams of light  
transgress  
arthritic branches  
the earth is pregnant [and singing]

*Matthew S.C. Olver*

*From Volume 2, April 2005, of Logia, the independent creative arts magazine of the Divinity School at Duke University.*

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# COMING EVENTS

## Duke Divinity Center for Continuing Education



Duke Youth Academy

**July 3-29**

*Summer Course of Study*

**July 10-23**

*Duke Youth Academy for Christian Formation*

During two weeks on the campus of Duke University, high school students explore, practice and reflect using baptismal theology as the lens to understand their experience in the church. [www.duyouth.duke.edu](http://www.duyouth.duke.edu)

**August 15-17**  
**Myrtle Beach, SC**

*"Recovering the 'S' Word! A Sabbath Retreat"*

An Albemarle, Northeast and North Wilkesboro District Event

JANICE VIRTUE, Duke Divinity School

PAMELA C. HAWKINS, Duke Divinity School

**September 15-16**

*Probationer's Seminar*

A seminar to help United Methodist probationary members prepare for deacons' and elders' orders.

**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 week during the academic year.

**October 3-4**

*Gardner C. Taylor Lectures*

Dr. KWAMKE BEDIAKO, Director, Akrofi-Christaller Memorial Centre, Ghana

**October 3-7**

*Study Leave for Ministry Professionals*

**October 9-11**

*A New Creation: Building a Ministry of Reconciliation*

2005 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

EMMANUEL KATONGOLE, Duke Divinity School

CHRIS RICE, Duke Divinity School

SAMUEL WELLS, Dean of Duke Chapel

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

**October 24-28**

*Study Leave for Ministry Professionals*

**November 7-11**

*Study Leave for Ministry Professionals*

**February 15-16**

*Kenneth W. Clark Lectures in New Testament*

VICTOR PAUL FURNISH, professor emeritus, Perkins School of Theology



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## British Clergy Couple Joins Duke Community

The Rev. Canon Dr. Samuel Wells, priest-in-charge of St. Mark's Church in Cambridge, England, will become dean of Duke Chapel in August. He succeeds the Rev. William H. Willimon, who was elected last summer as a bishop and now leads the North Alabama Conference of the United Methodist Church.

A fourth-generation Church of England priest, Wells, 39, has served churches in Newcastle, Norwich and Cambridge. He has published numerous books and scholarly articles, including *The Blackwell Companion to Christian Ethics*, which he



Samuel Wells

edited with Stanley Hauerwas. His most recent book is *Improvisation: The Drama of Christian Ethics* (2004).

Wells' wife, the Rev. Dr. Jo Bailey Wells, holds a Ph.D. in Old Testament from the University of Durham, and was ordained in the first wave of female priests in England. The former dean of Clare College, Cambridge,



Jo Bailey Wells

she currently is a scholar and lecturer at Ridley Hall, a seminary in Cambridge. Her responsibilities at Duke Divinity School will include teaching and serving as director of Anglican Studies.

## First DYA Reunion: Gleaning Greens and Memories

Close encounters with colossal quantities of collards, chopping and stacking firewood, and worship in Duke Chapel awaited alumni Feb. 11-13 at the first reunion for the Duke Youth Academy for Christian Formation.

Sixty-six DYA alumni from across the U.S.—52 students and 14 staffers—spent the weekend on campus and at nearby Camp Chestnut Ridge in Efland, N.C., engaged in worship, plenary sessions, and service, which is where the collards—3,000 pounds gleaned for the N.C. Food Bank—came in.

After four summers of the two-week residential program on Duke's campus, DYA has approximately 220 alumni, many of whom are now in college. Next fall, James "Hutch" Stull DYA'01 of Maumee, Ohio, will become the first DYA alumnus to enter the master of divinity program at Duke.

While alumni stay connected through e-mail groups where they post prayer concerns, theological questions, and discuss Christian responses to current events, this was the first reunion. DYA sends alumni a quarterly newsletter, which features an "Editorial" written by Faculty Director Fred Edie.

"We hear from many alumni that they are seeking a college environment that will nurture their faith as DYA did," said Edie. "Others are accepting calls to ministries of teaching, missions and parish ministries."

The fifth Duke Youth Academy will be July 10-23 at Duke. The academy began in the summer of 2000 with funding from Lilly Endowment. Participants must be rising juniors or seniors in high school. For more information about DYA and dates for 2006, visit the Web site at [www.divinity.duke.edu/programs/youth/](http://www.divinity.duke.edu/programs/youth/).



Alumni at the first Duke Youth Academy Reunion: (l to r) Becca Boone '04, Jordan Gregson '04, Jennifer Ricks '02 and Lee Ballard '02.

Photo by Elizabeth Ingram

## No Easy Answers

By Grace Hackney

One phrase returned to me again and again at the “Holy and Beautiful: Greening Sacred Spaces” conference at Duke in February. In 24 hours, the phrase became mantra-like: “*It’s a no-brainer...it’s a no-brainer ...!*”

*Of course*, we should consider the environment when building churches; *of course*, we have a theological mandate to be good stewards of the earth’s resources; of course, the church should be leading the way in the area of environmental responsibility...*it’s a no-brainer*.

Yet, we know it isn’t that easy. Good theology also informs decisions such as the type of car we drive, how we raise our children, how we talk to our neighbors, what we eat and how we care for our bodies. These are all “no-brainers,” yet the church continues to pride itself on glutinous covered-dish suppers, our parking lots are full of gas-guzzling vehicles, and we continue to whisk the children out of worship for “children’s church” because they are a “distraction.”

*Of course*, our belief requires action. *Of course*, it matters what we do with our money, our bodies, and our little plot of earth. The question is not “how do we move from belief to action,” but rather, how are we formed in a belief in the triune God that compels us to action? When we begin to understand who God is and who we are as his creatures, then it matters what kind of car we drive, what we eat, what kind of church buildings we build . . . if, indeed, we need to build at all.

I am convinced that our greatest barrier is a deficit of imagination. For too long, the church’s imagination has been shaped not only by the popular culture, but by a poor understanding of who God is, and what God calls the church to be. Ellen Davis reminded us that as slaves in Egypt the Israelites built storehouses for the Pharaoh’s excessive wealth. For too long, Christians have been in the business of building storehouses for our souls—places to sit comfortably in padded pews waiting for Christ to return and whisk us off to heaven. Why build green? Jesus is coming soon.

When we see the church as a sign of God’s Kingdom on earth and ourselves as a resurrection people, we realize we were freed long ago from the slavish work of

building storehouses. Rather, we have been given the good work of building training grounds—holy and beautiful spaces that are not only a reflection of the triune God, but whose form also contributes to our formation as God’s beautiful people.

Ellen Davis reminded us that we are called to reflect the ecological virtues of wisdom and restraint: Wisdom to use science and technology as sacred vehicles; restraint to operate within an economy of sufficiency—resulting in simple, but beautiful, spaces for worship. Building green churches—and houses and barns—becomes a “no-brainer” because of who God is.

As I write this column, we are about to move into a new church building. One thing I have learned is this: *Building provides the opportunity to sharpen theology and to learn together what it means to be the church*. While our new building does not meet the stringent requirements for a “certified” green-space, we choose to use local construction materials and labor whenever possible. We bought a used commercial kitchen at the fraction of the cost of a new one. Dormers were added in the sanctuary to bring in additional natural light.

At a recent United Methodist Women gathering, someone commented that we needed to stop using Styrofoam at church dinners. During our Wednesday night Lenten suppers, individuals brought their own cup, bowl and spoon. Plans are underway for “Free Food Fridays” where we will distribute excess garden produce this summer in the church parking lot.

The mindset is beginning to change. Our imaginations are expanding. But there is still work to be done. Come Sunday morning, God’s people will gather to worship in the “beauty of holiness,” seeking to be built into a holy and beautiful people, a sign of God’s Kingdom in the here and now. ■

*Grace Hackney D’03 is the pastor of Cedar Grove United Methodist Church, near Hillsborough, N.C. She inherited plans to rebuild the historic church building, which was destroyed by fire during Advent 2000. The Service of Consecration and Thanksgiving for the new building will take place June 5, 2005.*

## Author Tim Tyson at Duke Divinity School

**Vernon Tyson D'57** found himself in a divinity school classroom again, but this time his son, author and professor **Timothy Tyson G'94**, was standing behind the podium. The younger Tyson's April 5 talk about his book *Blood Done Sign My Name*, inspired by his father's ministry of racial reconciliation (cover story, *Divinity* Fall 2004), was the first public event in the new Westbrook Building.



Photo by York Wilson

Tim Tyson, author of *Blood Done Sign My Name*

*My Name*, inspired by his father's ministry of racial reconciliation (cover story, *Divinity* Fall 2004), was the first public event in the new Westbrook Building.

*Blood Done Sign My Name* has been described as "part memoir, part history, part detective story" by Pulitzer Prize-winning journalist David Maraniss. The book focuses on the 1970 "late-model lynching" of a young black man and the racial conflagrations that followed in its wake in Oxford, N.C., where Vernon Tyson was pastor of Oxford United Methodist Church.

Timothy Tyson, who earned his Ph.D. at Duke in 1994, is professor of Afro-American Studies at the University of Wisconsin-Madison. During 2004-05, he was the John Hope Franklin Senior Fellow at the National Humanities Center in Research Triangle Park.

*Blood Done Sign My Name* is the 2005 Summer Reading Program selection at UNC-Chapel Hill and a finalist for the 2004 National Book Critics Circle Award. It was also among The New York Public Library's annual "Books to Remember"—the 25 most memorable books during 2004.



## END QUOTES

### POLITICAL INTRUSION

*The most disturbing feature about the Terri Schiavo case is the intrusion of political forces into the process of family decision-making at the most vulnerable of times in the life of a family and person.*

**Richard Payne**, director of the Duke Institute on Care at the End of Life, based at the divinity school, quoted in a story about the Schiavo case in the March 21, 2005, edition of *The Seattle Times*

### NEW POPE, SAME COURSE

*We're not going to have any changes to the left or the right. We'll have the theology of 'more of the same.'*

**Teresa Berger**, professor of ecumenical theology and a Roman Catholic from Germany, quoted in a story about the election of the new pope in the April 20, 2005, edition of *The (Raleigh) News & Observer*

### CHURCH ON THE MOVE

*Christianity has always grown by moving away from whatever its center was to whatever the new territories were. Of course, for a while, these traditions have been located in the West—in Europe and America—so Europe might get the feeling that it is the home of the Christian Catholic tradition. But it has constantly been on the move. Now the new center of the Christian faith is moving south, and it's a good thing, too. It prevents the West from getting into this kind of complacency, of thinking, 'We are the center of the world.'*

**Emmanuel Katongole**, associate research professor of theology and world Christianity, quoted in a story about the possibility of a non-European pope, in the April 10, 2005, edition of *The Baltimore Sun*



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