

DIVINITY



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

SPRING 2007

Embracing our Neighbors

The Mission Field
is Here

Bridging the Divide

Evangelists & Scholars Unite

'What Does This Mean for My Mother?'

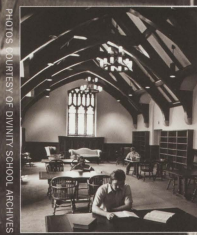
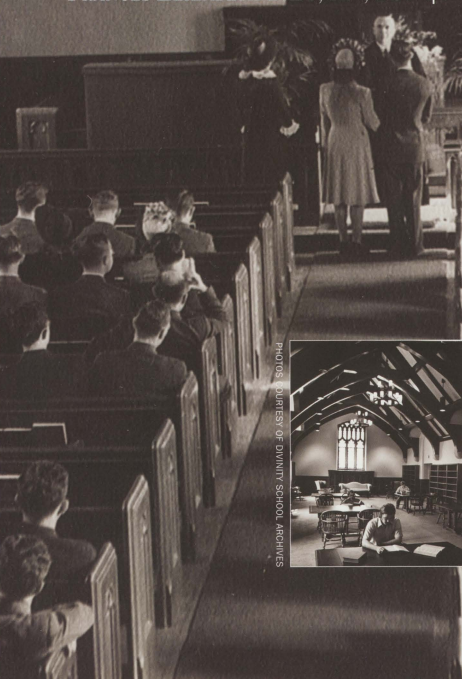
Emmanuel Katongole's
Constant Journey

FROM THE ARCHIVES

YORK CHAPEL WEDDING

MARCH 23, 1944

JOSEPH RUSSELL ANDREWS D'44 AND
FRANCES ELIZABETH BABB, RN, BSN'41



PHOTOS, COURTESY OF DIVINITY SCHOOL ARCHIVES

OUR FAMILIES could not attend our wedding due to wartime restrictions. Dean Garber and his wife held a rehearsal reception at their home Sunday evening.

The service was Monday at 10 a.m. Divinity classes were suspended for the hour of our wedding, and some of the students came. Mary Inez "Brookie" Brooke RN, BSN'41 served as maid of honor and Clark W. Benson D'43 as best man.

Dr. James Cannon III, dean from 1950-58, handed out rice after the ceremony for our send-off.

It was a beautiful day in March, 65 years ago, and a treasured memory. Thank you for causing me to relive the memories.

— Letter from Frances B. Andrews, whose husband died in January at the age of 88. (See Deaths, p. 42)

The York Room, formerly known as York Chapel, has been furnished for use as a library reading room, meeting room, lecture room, and reception hall. Although it served as a reading room during the early 1970s, it was primarily used for worship after Gray Building opened as the School of Religion in 1930. In fact, York was used for university worship until Duke Chapel opened in 1932.

Completion of the Divinity addition in 2005 provided a new and larger worship space in Goodson Chapel and freed York for new uses.

During library hours, the York Room will serve as a library reading room unless otherwise reserved. The York Room has wireless internet access and electrical power to serve readers sitting at tables, as well as comfortable seating.

DIVINITY

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DUKE DIVINITY SCHOOL

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COVER: Karla Ostrosko D'05 shares a hug with Syndy Lopez at Reconciliation UMC, Durham, N.C. Now the associate pastor of Carrollton First UMC, Carrollton, Ga., Ostrosko taught Sunday school at Reconciliation while at Duke. LES TODD/DUKE PHOTOGRAPHY

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Sharing the Sorrow

DUKE DIVINITY SCHOOL STUDENTS, faculty and staff joined others from throughout the university for a 2 p.m. interfaith vigil April 17 in response to the Virginia Tech shootings the day before. Craig Kocher D'04, assistant dean of the Chapel and director of religious life, planned the service to coincide with Virginia Tech's Convocation as a show of solidarity.

Sam Wells, dean of the chapel and research professor of Christian ethics, led the service, which included reading and singing from sacred Christian, Buddhist, Hindu, Muslim and Jewish texts, as well as prayer. After a moment of silence, J. Samuel Hammond T'68, D'96, tolled the bell once for each casualty.

Alan Combs, a third-year divinity student from Virginia, said his brother-



DUKE PHOTOGRAPHY

in-law, a freshman at Virginia Tech, was not injured but lost at least one friend.

"[The massacre] reminds everyone of the contingency of our lives," Combs told Duke's student newspaper, *The Chronicle*. "I tried to avoid watching the television because instead of acknowledging the tragedy, they spend time specifying motives and who's to blame."

Hall, Carder Tapped as Graduation Preachers

BISHOP KENNETH CARDER

was selected by the graduating class to preach at the 81st Baccalaureate Service May 12.



Carder

Carder is among 22 Duke University faculty members recently awarded distinguished professorships. Effective July 1, he will be the Williams chair of the practice of Christian ministry.



Hall

Amy Laura Hall, director of the doctor of theology program and assistant professor of theological ethics, was selected as the preacher for Closing Convocation, which was held April 19.



DUKE PHOTOGRAPHY

Storey Awarded Honorary Duke Degree

DUKE UNIVERSITY awarded an honorary degree to South African church leader Peter Storey during its May 13 commencement ceremony.

Honorary degrees recognize extraordinary achievement and give graduating students inspiring examples of what others have done with their educations, said Duke President Richard Brodhead. "Each of those we honor was once upon a time starting out his or her own career, full of hope and promise. Having these accomplished individuals with us at commencement gives our students wonderful images of how they might put their own learning to use in the future."

Storey, who served as Williams professor of the practice of Christian ministry at Duke Divinity School from 1999 until his retirement last summer, is former president of the Methodist Church of Southern Africa, a former Methodist bishop for the Johannesburg/Soweto area and past president of the South African Council of Churches. He returned from South Africa in March for the 1st Annual Peter Storey Conversation, "Lessons of Caution and Promise from South Africa and Greensboro for Durham." For video, or to hear or read his March 21 sermon in Goodson Chapel, go to:

www.divinity.duke.edu/news/noteworthy/070323storeylecture.



MEGAN MORRIS/DUKE PHOTOGRAPHY

Students in Anthea Portier-Young's Old Testament class used futuristic technology to study one of its most ancient biblical structures—all within a few hundred yards of Duke Divinity School.

Diving into Temple Life

STUDENTS IN Professor Thea Portier-Young's spring semester course "Introduction to Old Testament Literature" dove into a 3-D tour of the reconstructed wilderness tabernacle and Solomon's Temple in the DIVE Tank at the Fitzpatrick Center for Interdisciplinary Engineering Medicine and Applied Sciences (CIEMAS).

Wearing 3-D glasses, students entered a 12'x12'x12' room where they could explore chambers and climb stairs and ramps for an aerial view as though physically present in the temple complex.

Following the 30-minute tour, students met to discuss how the experience helped them to appreciate the otherness of the biblical world, the significance of sacred space and symbolization, and how the detailed descriptions of temple (and tabernacle) spaces might themselves serve as a virtual temple for Diaspora Jews.

Those discussions were energetic, and students gave the experience rave reviews, said Portier-Young.

"Now that I've experienced the Temple, I can go back and study the Old Testament with a renewed sense of relevance and enthusiasm," said first-year student Leslie Nambo D'09.

The experience was made possible by Portier-Young's \$3,300 Jump Start grant from Duke University's Center for Instructional Technology. DIVE is an acronym for Duke Immersive Virtual Environment. For more information see www.divinity.duke.edu/news/spotlight/solomon.

ABC News Primetime Producer is Media Fellow

CAROLINE BORGE, a producer for ABC News *Primetime* and the Spring



2007 Divinity Media Fellow, discussed the intersection of poverty, society, media and the church April 10. Borge showed excerpts from

"Waiting on the World to Change," a Diane Sawyer special she co-produced for ABC's *20/20*. The network spent more than a year following three children growing up amid poverty and violence in Camden, N.J., and plans follow-up programming in the coming year. To learn more, go to:

www.divinity.duke.edu/news/noteworthy.

NEWSMAKERS

Sexual & Domestic Violence, A Human Issue

IN 2003, when Meredith Jones D'00, developed the pastoral care training seminar "Offering Sanctuary," she wanted both the church and its ministers to understand sexual/domestic violence as a human issue, not a women's issue.

The workshop's subtitle, "Understanding the Church as a Safe and Healing Place for Survivors of Sexual/Domestic Violence," suggests Jones's hope that women affected by such crimes would find help and healing through the church—not further disaffection, disbelief and silencing.

Although Jones has left the area, her efforts in Durham continued last semester thanks to Dina Helderman, a former colleague at the Durham Crisis Response Center who currently works in Duke Divinity School's Office of Continuing Education.

In January, Helderman presented a free public seminar, *Offering Sanctuary: Providing Pastoral Care for Victims of Sexual Assault and/or Domestic Violence*, at Duke Divinity School. Organized by graduating seniors Tracey Adams, Chanequa Walker-Barnes and

Kathryn Broyles, the free, full-day seminar evolved from the students' course in *Gender, Ministry, and the Church* with Professor of Theology & Women's Studies Mary McClintock Fulkerson.

"Knowing that women make up more than half of most congregations, and that one in three women experiences some kind of sexual assault in her lifetime, we hope that many additional women will now receive more understanding and compassionate care," says Broyles D'07.

"Offering Sanctuary" was sponsored by the Black Seminarians Union, in cooperation with the Divinity Student Council, the Divinity Women's Center, and the Graduate and Professional Student Council.

Read about Meredith Jones and "Offering Sanctuary" in the Spring 2003 *Divinity* magazine at www.divinity.duke.edu/divinityonline. For more information about resources for survivors of sexual and/or domestic violence, go to: www.faithtrustinstitute.org.



REED GRISWELL D'87

More than 90 students and community members attended Dina Helderman's workshop *Offering Sanctuary: Providing Pastoral Care for Victims of Sexual Assault and/or Domestic Violence*.

SHARE YOUR FEEDBACK

Write: Editor, *Divinity* Magazine, Duke Divinity School, Box 90970, Durham, NC 27708-0970

Call: (919) 660-3412

E-mail: magazine@div.duke.edu

New Online Option: You may now post online comments to any *Divinity* feature. Follow directions at the end of the article at www.divinity.duke.edu/divinityonline.

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

Lenten Donations

STUDENTS, FACULTY and staff contributed funds and time to provide more than 26,000 meals for hungry school children around the world through Operation Sharehouse during Lent. According to Associate Dean of Student Services Greg Duncan, the 60 volunteers packaged the meals "in record time." The Office of Student Services plans to make the project an annual part of a school-wide Lenten discipline.



REED CRISWELL D'84

Elias Chacour Visits Duke

THREE-TIME Nobel Peace Prize nominee Elias Chacour, archbishop of the Melkite Greek Catholic Church, president of Mar Elias Educational Institutions in Galilee, Israel, and author of *Blood Brothers*, visited Duke for interfaith dialogue during March.

Student Michelle Shrader D'07 was the catalyst for Chacour's visit, which was sponsored by The Center for Reconciliation and Duke Chapel. Shrader met Chacour during winter break 2005 while researching an article about hope in the Holy Land for the newsletter for Friends of Duke Chapel, where she served as a missions intern.

After their meeting, she told the *Durham Herald-Sun*, Chacour asked Shrader what she would do with all she had learned. She returned feeling charged with a responsibility to share her experiences and began working to arrange Chacour's visit to Durham.

"I think Archbishop Chacour embodies the type of discipleship we're called to as Christians," says Shrader, who graduated in May and will serve as The Center for Reconciliation's first Alumni Fellow.

To hear Chacour's March 7 comments, go to: www.divinity.duke.edu/news/noteworthy/070308chacour.

Exhibit on the Musical Wesleys

THE EXHIBIT "Sacred Harmony: The Musical Wesley Family," opens June 18 in the Baker Reading Room of the Divinity School Library and will

be on display during library hours through Aug. 1.

Curated by Carlton R. Young, professor emeritus of church music at Emory University and editor of *The United Methodist Hymnal*, the exhibit features correspondence, hymn and tune collections, books and scores illustrating the formation and development of 18th century British Wesleyan-style worship song, and the musical gifts of several generations of the Wesley family.

The exhibition premiered Feb. 1, 2007, at Perkins School of Theology's Bridwell Library to commemorate the tercentenary of Charles Wesley's birth. It pays special attention to John, Charles, Charles Jr., Samuel and Samuel Sebastian Wesley and includes numerous items from Duke's Rare Book, Manuscript and Special Collections Library.

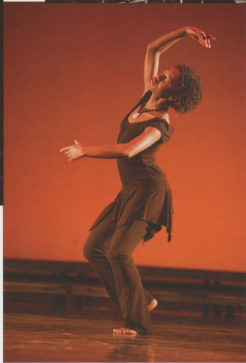
For more information about the exhibit, which is open to the public, go to: www.smu.edu/bridwell/exhibits/musicalwesleys.

'Lampstand Goes to Broadway'

THE DIVINITY SCHOOL'S first Broadway review, inspired by lunchtime performances each month by students, faculty and staff, filled Reynolds Auditorium and raised nearly \$5,000 for the Alliance of AIDS Services. To see an online slideshow of the March 23 show, go to: www.divinity.duke.edu/news/spotlight/broadway.



clockwise from top right: Stephanie Lind (violinist), Glenn Meyerbach (pianist), and Matt Rawle (musical director/conductor); Ronya-Lee Anderson dances to "The Grasslands Chant" from *The Lion King*; Maureen Knudsen Langdoc and Sarah Yeates sing "Marry the Man" from *Guys and Dolls*.



PHOTOS BY FRANKLIN GOLDEN D'07



EMBRACING our *neighbors*

THE MISSION FIELD IS HERE

BY BOB WELLS

Given the dramatic growth in this nation's Hispanic/Latino population, how will the church respond?



On Holy Saturday, the day before Easter, about 25 people gathered at a tiny United Methodist church on Highway 97, in the Stanhope community, west of Rocky Mount, N.C. Inside stood a plain and spindly cross, made two weeks earlier by a dozen kids from a pressure-treated 2x2 they sawed in half, lashed together with twine, and then wrapped in chicken wire.

Wobbly and fragile, the cross wasn't quite square, defying both plumb and level. The pieces met just a few degrees shy of 90, which, coupled with the warp of the upright, made the cross appear to be staggering slightly backward and to the side.

But in a worship service that began at 5 p.m., the homely cross burst into life and beauty as the children, their parents, and others covered it in flowers. Red and white azalea blooms. Baby's breath. Dogwood. Long-stemmed roses, white, red and yellow.

A decade earlier, after years of declining membership, the N.C. Annual Conference closed Stanhope United Methodist Church, and for several years it sat shuttered and vacant. But in 2004, with support from The Duke Endowment, the church reopened as a ministry for the area's growing Hispanic and Latino population: La Estrella Resplandeciente Iglesia Metodista Unida, The Shining Star United Methodist Church.

"This is a historical moment in this area and in the lives of these people," says the Rev. Luis "Lucho" Reinoso, 72, a "retired" United Methodist minister who pastors a three-point charge on Sundays and La Estrella on Saturdays. "They are here, with great needs, isolated from family and everything that is familiar to them. With La Estrella, we are telling them that 'This is your place. This is your church.' We are saying 'You are my brother. You are my sister.'"

It is also, insists Reinoso, a histori-

cal moment for the United Methodist Church—indeed for all denominations in the United States. In a time of extraordinary demographic change and upheaval, amid often bitter political debate, how will the church respond?

Located in a region of the country that, until recently, had few Hispanic residents, Duke Divinity School is not known for expertise in Hispanic ministry. But that could soon change. Building on strengths in racial reconciliation, international programs, and other areas, the school is launching or participating in initiatives that will help the church minister to the nation's growing Hispanic and Latino community. A sampling:

- This summer, Duke Divinity School will host the Hispanic Summer Program, a two-week ecumenical graduate program in theology and religion, taught by noted Hispanic and Latino scholars. Founded in 1988 with a grant from the Pew Charitable Trusts, the program rotates each summer among the more than 30 sponsoring institutions and will be held at Duke for the first time.
- The school's Office of Field Education has established four placements in Hispanic ministry settings, including La Estrella

The Rev. Luis "Lucho" Reinoso leads worship on Holy Saturday at La Estrella Resplandeciente Iglesia Metodista Unida, The Shining Star United Methodist Church.

Resplandiente, Cristo Vive UMC and Reconciliation UMC, both in Durham, and the North Carolina Conference's Office of Hispanic/Latino Ministry.

- To help students better understand the overall immigrant experience, the school's Thriving Rural Communities program, with support from The Duke Endowment, has launched a cultural and language immersion experience in which selected students spend 10 weeks in Guatemala and El Salvador, living with local families, learning Spanish, and working in area churches.
- This fall, the school will start a Hispanic Studies Program that will serve as a focal point for scholarship and research in Hispanic/Latino religion and theology. In addition to providing classes for students in Duke Divinity School, the program will also take theological training and education into the community for Hispanic pastors, who often lack formal seminary training.

Dean L. Gregory Jones says the initiatives collectively represent a new and overdue commitment to respond to the growing Hispanic/Latino presence in the United States.

"We've wanted to contribute more in this area for several years, and many people throughout the school have invested much time and thought into determining the best way we can do that," says Jones. "All these people and programs have converged in a way that gives us a key opportunity to provide significant new ministry in a changing world."

Edgardo Colón-Emeric, who will begin July 1 as director of the Hispanic Studies Program and assistant research professor of theology and Hispanic studies, says the school is ideally situated to do important work in the field of Hispanic ministry.

Though Duke might be perceived as playing "catch up," as recently as 1990 only about 76,000, or little more than 1 percent of the state's then 6.6 million residents were of Hispanic

origin. Current U.S. Census Bureau figures show that number has jumped to more than 533,000, or 6.3 percent of the state's now 8.4 million residents. Indeed, between 1990 and 2000, North Carolina experienced the highest rate of increase in Hispanic population of any state in the nation, at 394 percent.

Those increases, obviously, are part of a much broader demographic change taking place across the country. Today, Hispanics are the nation's largest minority group, at 44.3 million, or 14.8 percent of the nation's total population. They are also, the Census Bureau reports, the nation's fastest growing ethnic group and are projected to account for one-fourth of the U.S. population by the year 2040.

Amid this huge demographic shift, Methodists and other Mainline Protestants have had a difficult time figuring out how to minister to this new population, says Colón-Emeric. While in some areas of the country, particularly the border regions of Texas and the Southwest, Methodists

Worshippers process to flower the cross at the Holy Saturday service. **opposite page:** Prior to the service, children gathered spring flowers—dogwood, azaleas, roses—for the ceremony.



have been in ministry to Hispanics for more than 100 years, in other regions, including North Carolina, such ministry is a new and different endeavor.

What role for Protestants?

Although the Hispanic population in the United States is heavily Catholic, United Methodists and other Mainline denominations have a role to play, says Colón-Emeric. Overall, about 70

they knew more about it. In Mexico and many parts of Central and South America, the Methodist Church is virtually unknown. Nationwide, the UMC officially had only 45,417 Hispanic/Latino members in 2002, up 40 percent from 1996, but that number is believed to be significantly undercounted because it does not include Hispanic members in shared facilities, multi-cultural congregations, non-Hispanic/

God and our neighbor as ourselves, then it doesn't leave much room for questioning who our neighbor is."

Like Santiago, Colón-Emeric says the question Methodists must ask is not "Should we be in Hispanic ministry?" but "Who is our neighbor?"

Increasingly, for many Methodist congregations throughout the United States, that neighbor is Hispanic, says Colón-Emeric. For more and more United Methodist churches, Hispanic ministry is parish ministry.

The Rev. Rosanna Panizo D'98, pastor of Cristo Vive UMC, a Hispanic ministry in Durham that meets in borrowed space at St. Paul UMC, knows what Colón-Emeric is talking about. The neighborhood around St. Paul—the Bragtown area north of I-85—has undergone great change over the past decade and is now about 30 percent Hispanic/Latino, she says.

"That's God himself knocking at the door," says Panizo. "The mission field is here. The world is my parish, and the world is here."

Joey Shelton, co-director of field education, says the divinity school's new efforts in Hispanic ministry are aimed at helping students prepare for ministry in that changing world right outside the door.

"It only makes sense that we give our students the tools to engage all people," he says. "We've long helped all our students understand and appreciate the importance of varied church traditions and of worship with diverse people. Now, we need to give them more tools to engage the growing Hispanic population."

The four field education placements and the overseas language immersion may not necessarily produce pastors who go directly into Hispanic minis-

Wesleyan notions of grace speak with particular power to an immigrant population, struggling to find its way in a strange and often graceless land.



percent of Hispanics in the United States are Catholic, 23 percent are Protestant, and 6 percent have no religious preference. Of the Protestants, most—about 64 percent—are members of Pentecostal or Charismatic denominations, according to a 2003 study on Hispanic Churches in American Public Life. Over time, those percentages shift, and by the third generation, almost a third of Hispanics are Protestant, the study found.

"To put these findings in national perspective, there are now more Latino Protestants in the United States than Jews or Muslims or Episcopalians and Presbyterians combined," the study reported.

Cookie Santiago, director of Hispanic/Latino Ministries for the North Carolina Conference, believes the United Methodist Church could have great appeal to Hispanics if

Latino congregations and new faith communities that are not yet chartered congregations.

The daughter of Puerto Rican immigrants, Santiago says she was drawn to Methodism as an adult because she found it an intelligent and appealing form of Christianity, a thoughtful middle way between Catholicism and Pentecostalism. Wesleyan notions of grace, she says, speak with particular power to an immigrant population, struggling to find its way in a strange and often graceless land.

Ultimately, however, the issue for United Methodists is not about numbers or evangelism or "marketing" to a fast-growing segment of the population, she says. Instead, it's simply about what the church is called to do and to be.

"I might be a little idealistic," says Santiago, "but ever since I was a little girl, I've believed that if we are to love

try—though that would be wonderful, says Shelton. But in whatever context these students eventually serve, they will be equipped to help congregations work toward being in ministry with others.

“Wherever God is leading us,” says Shelton, “these students will be leaven for the long term.”

Whatever the context, Hispanic ministry is difficult ministry, with many challenges rooted in issues of poverty. As a 2003 report on Hispanic ministry from Duke Divinity School’s Pulpit & Pew Project noted, “Overall, the Hispanic community remains disproportionately affected by poverty, low education levels, poor health and discrimination.”

At Cristo Vive, for example, the congregation is mostly first generation immigrants from Central and South America, working poor who are employed in area hotels, restaurants and construction trades. The church has 26 members and about 35 attend its weekly worship service on Sunday afternoon, but it serves about 129 families through various ministries including tutoring, English as a second

language classes, adult literacy classes, preschool readiness, and children and youth programs.

Those served by the ministry live difficult and unstable lives, says Panizo. Many are undocumented workers, living “on the margins,” fearing deportation, and frequently moving in search of better jobs.

In some ways, the challenges of Hispanic ministry are the same as in any ministry, differing only in degree, says Colón-Emeric. Financial issues, pastoral formation, lay leadership and other challenges exist in all congregations, but are much more intense in Hispanic ministry. Few Hispanic ministries have their own building or the means to build one. Once started, such ministries are difficult to sustain.

The usual United Methodist expectations regarding a congregation’s ability to support a pastor and become self-sustaining don’t work in an impoverished community. While 100 members might support a typical Methodist congregation, that’s too few for most Hispanic ministries.

“You can’t expect 100 people who



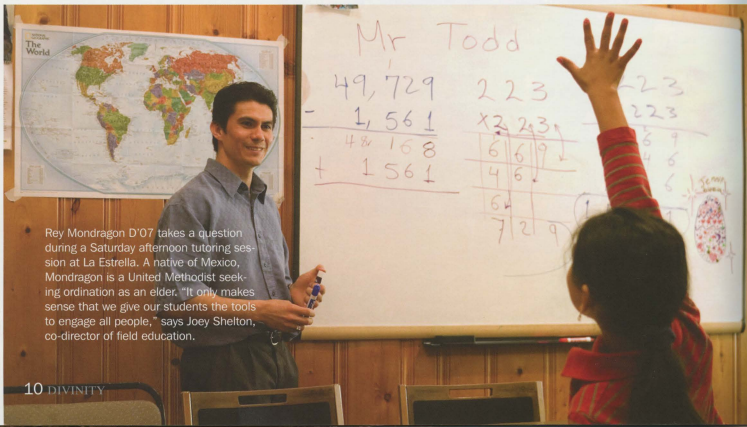
FRANKLIN GOLDEN D'07

The Rev. Rosanna Panizo D'98 pastors Cristo Vive UMC in borrowed space at St. Paul UMC in Durham’s Bragtown area north of I-85.

make \$1,000 a month working 12-hour shifts, six days a week, to be able to support a pastor,” says Panizo.

An Urgent Need

But probably the most urgent need in Hispanic ministry—and the area where Duke Divinity School can most contribute—is formal theological education. Both the 2003 Pulpit & Pew report and a 2005 report for the Association of Theological Schools noted that the vast majority of pastors serving the Hispanic community have



Rey Mondragon D'07 takes a question during a Saturday afternoon tutoring session at La Estrella. A native of Mexico, Mondragon is a United Methodist seeking ordination as an elder. “It only makes sense that we give our students the tools to engage all people,” says Joey Shelton, co-director of field education.

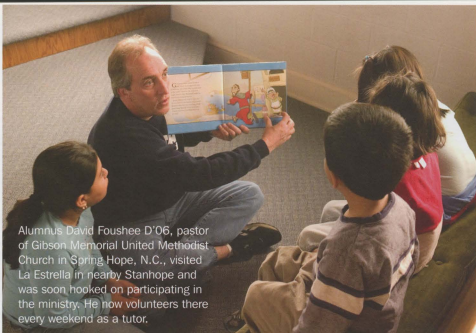
little or no theological education. In a poor community, few people have the education and financial resources necessary to enter seminary. In a nation that is now 14 percent Hispanic, only 3.9 percent of students in accredited ATS schools are Hispanic. Likewise, very few Hispanics are UMC pastors. According to the UMC's National Plan for Hispanic/Latino Ministry, 88.4 percent of UMC pastors are Caucasian and 11.6 percent are "racial/ethnic." Only 1.2 percent are Hispanic/Latino.

As ordained, seminary-educated Hispanic United Methodist pastors, Panizo and Reinoso are rare. Throughout the North Carolina and other conferences in the Methodist Church, most Hispanic ministry is conducted by lay missionaries—lay people, often volunteers, who have undergone basic education in Bible study and church ministry and who are mentored by ordained pastors.

Prior to her appointment as the conference's director of Hispanic/Latino ministry, Santiago served as a lay missionary at a United Methodist church in Jacksonville, N.C., and will start working toward ordination this summer through Duke's Course of Study program. She says the church needs to invest in Hispanic leadership and encourage lay missionaries to explore ordained ministry.

One of the primary goals of the new Hispanic Studies Program will be to take basic theological education into the community, says Colón-Emeric. Plans are still tentative, but the program intends to explore new ways to provide educational support to lay missionaries and other Hispanic pastors, perhaps through weekend retreats or other venues.

At the same time, the program will be the center of scholarship and research in Hispanic theology and religion for students in the divinity school. Plans include basic and specialty



Alumnus David Foushee D'06, pastor of Gibson Memorial United Methodist Church in Spring Hope, N.C., visited La Estrella in nearby Stanhope and was soon hooked on participating in the ministry. He now volunteers there every weekend as a tutor.

ALUMNUS D'06: JEFFREY H. PHOTOGRAPHY

FOR MORE ON HISPANIC MINISTRY

Watch a video about Duke Divinity School's cultural and language immersion program in Guatemala and El Salvador
www.divinity.duke.edu/programs/trc

Strengthening Hispanic Ministries across Denominations:
 A Call to Action; Pulpit & Pew Research Reports, 2005
www.pulpitandpew.duke.edu/latinoministry

The National Plan for Hispanic/Latino Ministry of the
 United Methodist Church
new.gbgm-umc.org/plan/hispanic

Partners in the Mighty Works of God:
 A Manual for Non-Hispanic Churches in Ministry with Hispanics
www.upperroom.org/bookstore/description.asp?item_id=154991&category=1095&sub_category=1180

Pentecost Journey: A Planning Guide for Hispanic Ministries
www.amazon.com/Pentecost-Journey-Planning-Hispanic-Ministries/dp/0881772682

classes, lecture series featuring noted Hispanic theologians, and theological and cultural exchanges with theological schools in Latin America.

Whether in the academy or in the local church, this ability to be flexible and adapt is an essential aspect of Hispanic ministry. For United Methodists, it can mean challenging the most basic preconceptions about church and what it should look like.

Multiple Challenges

The three field education sites in Hispanic ministry are each very different. Like many, Cristo Vive in Durham operates out of borrowed space provided by another United Methodist congregation. It is now in its third such location since its founding in 1997.

Reconciliation UMC in Durham was formed in 1997 as an intentionally multicultural and multi-ethnic ministry

aimed initially at attracting white and African-American members. Three years ago, after a lengthy discernment process, the church began reaching out to the Hispanic community. The congregation of about 130 members is now a mix of white, African American, Hispanic and people of other ethnicities.

"The poor are no longer 'out there,' but sitting in the pews with everyone else," says the Rev. Kevin Baker D'98. Worship is a lively, even chaotic, affair, with sermons in English, simultaneously translated into Spanish through closed-circuit headsets. Hymns are in Spanish or English or both.

"We teach our folks that in worship our main criteria is not that you be comfortable," says Baker. "God challenges our comfort level, and every Sunday, uniformly, something will happen you're familiar with and something that you are not."

More traditional Hispanic ministries can also challenge conventional United Methodist preconceptions about church. Meeting on Saturdays for tutoring and youth ministry and only on special occasions for worship,

La Estrella, for example, does not look or act like a traditional UMC congregation, says Reinoso. La Estrella's goal, however, is not necessarily to build up a traditional congregation, but to provide a ministry that is meeting needs identified by area Hispanics.

Such flexibility can require an openness to change, says Reinoso, but for many that is a frightening prospect.

"When you say I don't want to change, that has deep theological meaning," he says. "Jesus was always asking for change, for radical change. He wanted to open peoples' eyes. These people are now saying in a loud voice, 'Open your eyes and see us and understand.' But a lot of people are scared and don't want to change."

Despite the difficulties, Hispanic ministry offers extraordinary benefits, many of which stem from the same conditions as the challenges—the poverty and need of the Hispanic/Latino community.

"It's easy to romanticize the poor," Panizo says, "but the fact is, the United Methodist Church needs to serve the Latino community because the poor

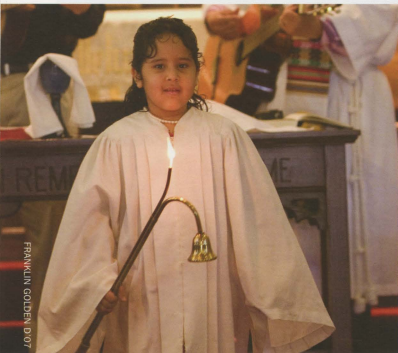
are there, and because, in the poor, the presence of Christ is hidden."

Panizo says she is sometimes frustrated trying to explain the importance of Hispanic ministry to the rest of the connection. The benefits for the United Methodist Church could be enormous, she says.

"We are doing ministry to the Hispanic community on behalf of our entire denomination," she says. "But this ministry needs to feed the faith in return. This experience should not be an appendage to the rest of Methodism. What is going on should form our denomination in turn. Our experience, our theologizing, needs to inform the United Methodist Church as a whole."

United Methodists, says Panizo, need to open their eyes and ears, see and listen more carefully, and renew their calling to ministry. In ministry to the Hispanic community, she says, United Methodists may find new salvation.

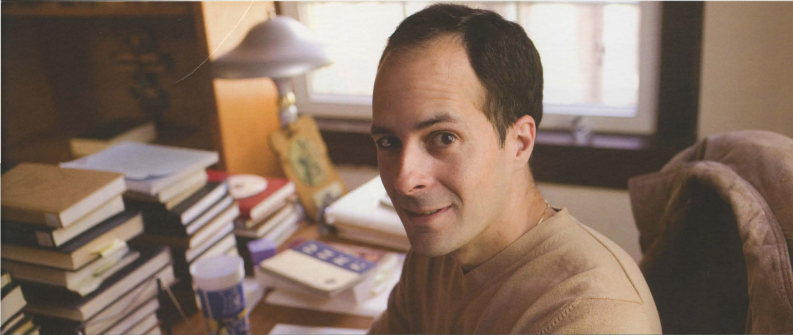
"We *all* are safe, or we *all* are condemned," she says. "Our future as a denomination depends on this." ■



"Jesus was always asking for change, for radical change. He wanted to open peoples' eyes. These people are now saying in a loud voice, 'Open your eyes and see us and understand.' But a lot of people are scared and don't want to change."

— Rev. Luis Reinoso

Worship at Cristo Vive UMC, which borrows worship space at St. Paul UMC in Durham. "The mission field is here," says the Rev. Rosanna Panizo D'98. "The world is my parish, and the world is here."



A WORLD OF DIFFERENCE

For Colón-Emeric, reading *Obras de Wesley* was a turning point

WHEN EDGARDO COLÓN-EMERIC first met John Wesley at Duke Divinity School, the two didn't hit it off.

A native of Puerto Rico who first came to the U.S. mainland in 1986, Colón-Emeric found the father of Methodism off-putting, an 18th-century Englishman who didn't translate well beyond his time and place.

"He just wasn't somebody I could connect with," says Colón-Emeric. "Not in the same way I could connect with, say, Don Quixote."

But a few years later, while pastoring Cristo Vive UMC, a Hispanic ministry in Durham, N.C., Colón-Emeric worked part time as an indexer for *Obras de Wesley*, a major project by the Wesley Heritage Foundation to translate Wesley's entire works into Spanish. Suddenly, he got it.

"Now I wasn't reading Wesley in 18th century English, but 20th century Spanish," he says. "I could connect in a way I never could before. It was a real turning point, and I began to consider myself Wesleyan."

So Wesleyan, in fact, that Colón-Emeric has spent the past five years immersed in Wesley's writings, working toward a Ph.D. from Duke in systematic theology. His dissertation, to be completed this summer, compares Wesley's and Aquinas's views on the doctrine of perfection.

"I was looking for commonalities, trying to bring the two traditions together," says Colón-Emeric.

That ability to be in conversation with and to find common ground across different traditions is one of many gifts Colón-Emeric will bring to his new position as director of the Hispanic Studies Program and assistant research professor of theology and Hispanic studies. Scholar, pastor, former Catholic-turned Methodist, Colón-Emeric has studied, experienced and lived Hispanic ministry from a variety of perspectives.

After receiving his M.Div. from Duke in 1997, Colón-Emeric served as the first pastor of Durham's Cristo Vive UMC. For a young, newly minted pastor, it was a trial by fire, a constant but rewarding struggle. Like any church planter, Colón-Emeric worked long hours trying to get a few people to attend services. He scrounged up hymnals and books, translating the works into Spanish when necessary.

"Basically, I had to learn a lot very quickly," he says. "It's a struggle to be in Hispanic ministry in the United Methodist Church and yet people remain because of tradition and hope."

Since returning to Duke in 2002 to begin work on his Ph.D., Colón-Emeric has kept a hand in the local church, serving as an unpaid pastor of Hispanic ministry and outreach at Reconciliation UMC, a multi-cultural congregation in Durham. There, he drives the church van, presides at Eucharist, leads Bible study, and provides simultaneous translation during Sunday worship.

If his interest in Aquinas and Wesley is any indication, it's all but certain that Colón-Emeric will do well in his new position. They believe perfection is possible with God's grace, and after years of research, so does Colón-Emeric.

He traces his interest in the subject of Christian perfection back to questions asked of all United Methodist elders during ordination: "Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you earnestly striving after it?"

"I answered 'Yes,' but I wondered, 'What did I just say yes to?'" says Colón-Emeric. "Both Aquinas and Wesley speak to the significance of holiness and sanctity. With God's grace, it is something we are all called to. Sanctity is not the exception we admire at a distance. Mediocrity is not the norm. Sanctity is." ■

— Bob Wells

Bridging the Divide

EVANGELISTS AND SCHOLARS UNITE TO MAKE DISCIPLES

The split between evangelists and religious scholars grew for generations. But times have changed, and there is now a newfound sense of collaboration.

BY JONATHAN GOLDSTEIN

For decades, scholars and evangelists pursued church in vastly different ways—often criticizing one another, even lobbing the occasional grenade, but infrequently sharing their gifts.

Academics often looked on evangelists as weak in their understanding of Christian tradition and practices, says Lacey Warner, Duke Divinity School's associate dean for academic formation and associate professor of the practice of evangelism and Methodist studies. A wave of scandals among evangelists in the 1980s and '90s, especially those involving high-profile preachers such as Jim Bakker, served only to reinforce divisions.

As for the evangelists, many viewed scholars as out of touch with the church, more in love with their books than their God.

Certainly there was some dialogue and crossover among academics in

mainline Protestant seminaries on one side and the evangelist preachers on the other. In general, though, the chasm separating them was formidable.

"Volatility between agendas increased the distance between parties," Warner says. "A visible split began to emerge in the early 20th century, and it grew for generations."

Until recently, that is. Times have changed, and so has the conversation, say preachers and professors. Scholars and evangelists are now working closely with one another in the church and the academy in ways that had long been forgotten. The evidence is ample:

- Since 2000, the United Methodist Church has required potential pastors to take a class in evangelism before they become ordained.
- Seminary courses linked to practices historically tied to evangelism—such as mission, formation and renewal—have become common where once

they were rare.

- The ranks of those committed to the study and practice of evangelism are growing steadily among student bodies and faculties at mainline seminaries.

The impetus for this convergence was not a single event, say Warner and others interested in evangelism, but rather a slowly building recognition among both groups that they could cooperate for the betterment of the church. Conversation led to action and eventually some of the differences began to seem less important. Further, voices that long had called for cooperation began to gain traction in recent years.

Matthew 28 provides a strong underpinning for a joining of forces rather than continued antagonism: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded



Dean L. Gregory Jones (top left) co-taught “Evangelism, Church and Mission” with Associate Dean for Academic Formation Lacey Warner D’95.; the Rev. Jeffrey Conklin-Miller, a candidate for Duke’s new doctor of theology (Th.D.), is exploring what it means “to be the church in the world now. What is the nature of the mission God has sent the church on?”

you. And remember, I am with you always, to the end of the age.”

That passage is straightforward, says Duke Divinity School’s Dean L. Gregory Jones: Make disciples and teach them. It’s not a question of one or the other. “Teaching is integral to making disciples,” Jones says. “The aim of wise teaching is faithful living in the world. Overall, it’s about shaping wise Christian character.”

Jack Ewing, executive director of the North Carolina-based Foundation for Evangelism, said his organization has worked for more than 50 years to bring together the academy and the evangelists. The vision statement of the foundation—which began its work in 1949—neatly articulates this goal:

“Our vision is to raise up generations of leaders who have an evangelistic passion by partnering with boards,

seminaries, local churches, campus ministries and emerging populations to make disciples of Jesus Christ.”

Among other efforts, the foundation now funds a dozen professorships in evangelism at seminaries around the United States (including Warner’s position at Duke), and three abroad.

Ewing says some tension may always persist between scholars and practitioners. Still, all should be able to work toward the goal of making disciples.

A key to success in the last few years has come through what Ewing calls a reclaiming of the words “evangelism” and “evangelical.”

For too long, both words have been burdened with heavy political subtexts, often conjuring images of arrogant, elaborately coiffed televangelists who operated in the realm of far-right politics more than the church. Now, Ewing

says, many preachers across denominations, as well as the political spectrum, are faithfully claiming the label.

“What’s happening now is that there’s this awareness and openness by people who are not on the fringes to use the word,” he says. “There’s more of a willingness to say evangelism is at the core of the mission and work of the church.”

In a sermon this spring, Sam Wells, dean of Duke Chapel and a research professor of Christian ethics at the divinity school, spoke at length about the discomfort many in the academy have felt when talking about evangelism, “the 10-letter word” he called it, and how that might change.

“The good news is evangelism doesn’t have to be a dirty word,” he concluded. “There’s nothing oppressive or arrogant or manipulative or

imperialistic about striving to shape a community of worship, learning and humble service and drawing attention to such a community and its source of life when others become curious. The real news is without evangelism there's no church and there's no discipleship."

Warner sees great advantages if scholars and evangelists move beyond polemics and share the church. Scholars are able to reclaim traditions of making disciples, growing churches and proclaiming the Gospel in ways they had lost in large measure. Evangelists are able to claim a stronger theological framework.

"The academy helps evangelism by offering theological depth and complexity," Warner says. "And practices of evangelism bring purpose to lives of faith. Theological texture and evangelistic practice need each other."

As in many other schools, evangelism is gaining prominence as a subject and discipline at Duke. Warner's faculty position itself would have been unheard of at the divinity school just a few decades ago. Paul Chilcote, a visiting professor of the practice of evangelism, has spent the last two years at Duke, and Stephen Gunter joins the faculty July 1 as research professor of evangelism and Wesleyan studies with a joint administrative position as associate dean for Methodist Studies.

The school also has added more than half a dozen courses recently that focus on issues central to evangelism. And of the eight students to matriculate in the divinity school's doctor of theology program in 2006, half are studying topics related to evangelism.

Among those students is Jeffrey Conklin-Miller, an ordained pastor in the United Methodist Church who entered the Th.D. program to explore

questions related to initiation, conversion and discipleship in the local church.

Conklin-Miller says he first began thinking about evangelism seriously when he became senior pastor at Palisades United Methodist Church in Capistrano Beach, Calif., in the late 1990s.

At that time, some evangelistic churches in southern California were growing to unheard of sizes, whereas many of the more traditional mainline Protestant churches, such as Palisades, were barely holding onto their modest numbers.

In 1999, Palisades was lucky to bring in 200 parishioners on a Sunday, Conklin-Miller says. Nearby Saddleback Church, founded by Pastor Rick Warren, author of *The Purpose-Driven Church* and *The Purpose-Driven Life*, was drawing 20,000.

"We saw our churches and conference getting smaller over time, even as southern California in general, and some churches like Saddleback, were growing tremendously," says Conklin-Miller. "A lot of people in the conference were asking questions about evangelism and specific practices of growth. We wanted to know how we could get more people to notice we exist and care that we exist."

So he and numerous fellow pastors in the conference began looking into practices of evangelism to understand why some churches had become so popular while others had shrunk or stagnated. Many were drawn to the strategies, momentum and successes of churches such as Saddleback, and they hoped to replicate those successes in their own congregations.

Over time, though, Conklin-Miller realized he wasn't asking the right questions. Evangelism shouldn't be viewed

simply as a movement with successful marketing, he says. The word may have been misappropriated by some preachers, he says, but it still is an integral part of the church and its heritage.

"The questions that I wanted to ask are much more foundational than what we need to do to get people in the door," he says. "I wanted to explore what it means to be the church in the world now. What is the nature of the mission God has sent His church on?"

He also came to understand that evangelism was nothing new for Methodists.

"We're the inheritors of an amazing tradition of evangelistic outreach," he says. "From the very beginning, Methodism was structured in a way to move and grow."

Now, as a Th.D. student, he continues asking questions that should give scholars, evangelists and those with a foot in each world plenty to mull. "If God sent Jesus, and Jesus called the church together, what should we be doing now?" he asks. "What does life look like for someone who is both a scholar and a practitioner? How do you balance theology and practice and formation? How do you do it all?"

For Warner, Conklin-Miller's questions, and others emerging from Duke's Th.D. program, are a sign that evangelism and the academy continue to draw closer and spark opportunities for growth and understanding.

"We hope to discern with the church a faithful way forward," she says. "Together, we're asking some distinctive questions, and the conversation is enriching both study and practice. It is an exciting time for the church and for theological education." ■

ON THE WEB

Read Sam Wells' entire sermon at www.chapel.duke.edu/documents/sermons/sermon_252.pdf

THE STATE OF EVANGELISM: A COMPLICATED LANDSCAPE

BY LACEYE WARNER

Associate Professor of the Practice of Evangelism and Methodist Studies
Royce & Jane Reynolds Teaching Fellow

Editor's note: The following is an excerpt of Professor Warner's November 2, 2005, address to the United Methodist Council of Bishops.

RATHER THAN MAP a rather complicated landscape, with which you are all very familiar, to explain "where we are," I would like to begin with a story of sorts.

A person was walking across a bridge one day. To the person's surprise another person was standing on the edge about to jump off. So the first person runs over to the jumper and says,

"Stop! Don't do it!"

"Why shouldn't I?" asks the jumper.

"There is so much to live for."

"Like what?"

"Well, are you religious?"

"Yes," said the jumper standing on the edge of the bridge.

"Me, too! Are you Christian or Buddhist?"

"Christian."

"Me, too! Are you Catholic or Protestant?"

"Protestant"

"Me, too! Are you Episcopal or Baptist?"

"Baptist"

"Wow, me too! Are you Baptist Church of God or Baptist Church of the Lord?"

"Baptist Church of God."

"Me, too! Are you original Baptist Church of God or Reform Baptist Church of God?"

"Reformed Baptist Church of God."

"Me, too! Are you Reformed Baptist Church of God, reformation of 1879 or Reformed Baptist Church of God, reformation of 1915?"

The jumper standing on the edge of the bridge answered, "Reform Baptist Church of God, reformation of 1915," to which the first person replied, "Die Heretic!" and pushed the jumper off the bridge.

This story illustrates, if exaggerates, the difficulty and volatility that may linger with our topic.

To sum up this narrative as briefly as possible, a polemic developed in the late 19th century resulting in a weakened link between (in Wesleyan terms) personal piety and works of mercy. A bifurcation occurred between those passionate about individuals' relationships with Jesus Christ (love of God) and those with compassion for meeting the material needs of others (love of neighbor).

For a few American Protestant denominations in the early 20th century this bifurcation resulted in physical splits—a terrible result. The good news for United Methodists is that our denomination did not proceed down this same tragic path. While the terrain may often seem rocky, we have been able to navigate a way toward biblical and Wesleyan wholeness that has held on to both loving God and neighbor.

There is another, even earlier, problem that I believe also contributes to our difficulties. When the biblical texts were initially translated into English (with the Tyndale and Wycliffe versions of the Bible), the Greek root for evangelism was translated simply as "preaching." This was an attempt to employ language that could be widely understood.

While preaching is an important aspect of evangelism, this more narrow translation, while well intended, has contributed to truncated understandings of evangelism. This truncation may also have contributed to the exclusion of various voices from shaping understandings and practices of evangelism simply because these voices were not allowed to preach. One example, among many, of this exclusion, is women. My research project entitled *Saving Women* seeks to recognize and integrate selected women's voices from American Protestantism within the current discourse surrounding evangelism. ■

ON THE WEB

To read "Resurrecting the Word: Reclaiming a Lived Language of Evangelism" by Lacey Warner, Duke Divinity School's associate dean for academic formation and associate professor of the practice of evangelism and Methodist studies, go to www.divinity.duke.edu/evangelism.



ALL IN THE FAMILY

*Civil Rights Legend Ann Atwater
Welcomes Student Support Team*

BY DEBBIE SELINSKY



opposite page: Ann Atwater greets guests April 23 at a reception and dinner at Mt. Calvary United Church of Christ. Atwater held the event to thank her Project Compassion support team, which includes 25 divinity students and five community volunteers.

Throughout her life, Durham civil rights activist Ann Atwater's work with the poor, the sick and the disenfranchised has embodied the Gospel message that it is better to give than receive.

Now, her own health and financial resources in decline at age 71, Atwater is opening her arms to receive as graciously as she has given.

The result is a unique family, one that defies traditional definitions. "These students—black and white—are all my family. I don't know if I could love them more if I had birthed them all myself," says Atwater, who lives with her two grandchildren. "And they look after me—men and women, alike."

Atwater's capacity for loving friendship has been chronicled in both the 1996 book *Best of Enemies* and the documentary film *An Unlikely Friendship*. Both describe a dramatic reversal of the relationship between Atwater and C.P. Ellis, who once served as grand Cyclops of Durham's Ku Klux Klan. On opposite sides of the effort to integrate Durham's public schools in 1970, Ellis and Atwater eventually found common ground and forged a bond that endured until his death from Alzheimer's disease in 2005.

Although Atwater has never stopped helping others, she recently found herself without the means to get to church and doctors appointments, or to make badly-needed repairs for

her modest Birchwood Heights home. Florency Soltsy, project director of *An Unlikely Friendship* and associate professor of social work at UNC-Chapel Hill, suggested Atwater could benefit from a Project Compassion support team. Project Compassion, an area non-profit organization that provides support for people living with illness, brought together 25 divinity students through Project Bri(ddd)ge (Building Relationships In Durham through Duke Divinity Graduate Education) and five community volunteers to help.

This team has now evolved into the civil rights activist's unique family.

Students regularly deliver meals to Atwater, who, as a diabetic, is on

a restricted diet. They make sure she has transportation to medical appointments, speaking engagements and to church on Sunday. They've also held workdays during which they cleaned out her kitchen cupboards and laid carpet in a room that had been hazardous (she walks with a cane) because of its array of small throw rugs. And when Atwater needed a new sofa and her dryer gave out, Greg Duncan, dean of student services, sent out an appeal to the greater divinity community and got both of those essential items donated.

But from the students' perspective, "Mama Ann" still does the lion's share of the giving.

"Ann has taught me a lot about courageously standing up for those who cannot stand for themselves, as she continually lobbies on behalf of others, despite her own challenging condition," says Caroline Lawson D'09, a Warrenton, Va., student and co-leader for Project Bri(ddd)ge. "She is a living example that faith must be a cornerstone of any effort to help one another. She has helped me ... to believe that I can do anything I set my mind to as long as I depend on God for everything."

Atwater's life story is a source of inspiration, says Paige Martin D'08, an Albany, Ga., native on track to be ordained as a United Methodist elder after graduation. "I knew that Ms. Atwater was a well-known civil rights activist, and I thought that it would be such a privilege to do something for her, knowing that she had done so much for humanity and for Durham."

Project Bri(ddd)ge, adds Martin,

Atwater and Jonathan Wilson-Hartgrove D'06 teach Bible study at a Durham homeless shelter. "Jonathan is the son God sent to me, and he takes care of me like a son," she says.



and they love her. They all get so much out of it, and we all take care of each other," she says.

offers important lessons for incoming students. "It reminds us that we aren't just contained in a little bubble at Duke. We live in the city of Durham, and we cannot claim to be passionate about ministry while ignoring our surroundings."

On Wednesdays, Atwater and her "son" Jonathan Wilson-Hartgrove D'06 teach Bible study at a local homeless shelter. "Jonathan is the son God sent to me, and he takes care of me like a son. He calls every month to be sure I can make the utilities, and he lets me know when he'll be out of town in case I need him," says Atwater, who is a long-time member of Mt. Calvary United Church of Christ and was the church's first woman deacon.

For Rebecca Rigel D'08, learning about the history of race relations in Durham has enriched her experiences at Duke.

"I have learned that family and love transcend color boundaries. It is definitely possible for people of varied races, ages and socioeconomic standing to form surrogate families, but it takes patience, humility, willingness to learn, faith, hope and love. In fact, with Ann it has become a reality," says Rigel, a native of Gainesville, Ga.

"As I've grown up in the South, my imagination has been shaped by the racial tensions and divisions that exist in our society. Unfortunately, because of my immersion in the culture, I don't even realize the degree

to which my way of thinking has been shaped by the negative influences of society," she says.

"I am beginning to see the world more like Ann sees the world—to see every person as a child of God apart from skin color or socioeconomic status. It is possible to transform the imagination so that the boundaries that separate the races and classes can be torn down and a new world can be created here and now."

Sonia Norris D'06, support team initiative director for Project Compassion, says the 25-student support team for Atwater is a prime example of how Project Compassion works.

"Ann's team is a perfect example of tapping into a person's network and our community networks to help. It takes all of us, and that cumulative effect makes a huge difference for people in need."

Norris, who had also met Atwater while a student at Duke Divinity School, contacted Dean Duncan in an effort to tap into a group of students who might help with Atwater's care.

"He suggested Project Bri(ddd)ge, and it turned out to be a perfect fit, because that group's all about community outreach. She loves the students

health issues (she's also had two strokes and a heart attack) slow her down a little, they don't stop her from doing what she's always done best.

"I believe that my gift from God—He gives us all a gift—was my ability to reach out and touch people. You can call me any time of night—my phone rings 24/7. I can be feeling bad, in pain, and I can get on the phone with someone who needs \$200 'cause they're about to be evicted. That's my shot in the arm. First I ask the Lord what door to knock on, then I start calling. By the time I do that, I have raised rent money."

Those connections are Atwater's "window to the world," now that she's forced to be home much of the time, Norris says. "Her house is Grand Central Station. I looked over the other day at her phone, and she had 61 new calls—that's nothing for her.

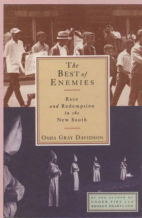
"That's the way she communicates and stays connected. One of our goals, when we start support teams, is to help people maintain what works for them, and pick up on the parts that are most challenging for them."

Duncan, who proudly calls himself one of Atwater's "children," says that



Greg Duncan, Duke Divinity School's associate dean for student services, has made a visit from Atwater and discussion of the documentary *An Unlikely Friendship* a tradition during Project Bri(ddd)ge. A week-long immersion for students in urban ministry and the Durham community, the program is offered on a first-come, first-served basis each August prior to orientation.

BEST OF ENEMIES



A special edition of *The Best of Enemies* is the summer reading selection for Duke University's incoming freshmen. The book, which had been out of print, chronicles Atwater's relationship with the late C.P. Ellis, a one-time leader of the Ku Klux Klan.

ANOTHER HOMAGE to Atwater's influence on Duke and its students is the fact that the 14 members of the Duke Summer Reading program selection committee unanimously chose *The Best of Enemies: Race and Redemption in the New South* by Osha Gray Davidson for the Class of 2011 to read in August. The book chronicles the evolution of the relationship between Atwater and former white supremacist C.P. Ellis, when the two served on city committees related to school desegregation.

Student Bronwyn Lewis, a member of the selection committee, describes the choice as "the quintessential Duke summer reading book."

"Duke sends a very strong message, particularly to incoming students, by the book it chooses. *Best of Enemies* will provide a much-needed exposure to the early history of Durham and Duke's unique position as the only top-10 research university in the American South," Marie Lynn Miranda, Gabel associate professor of the practice in environmental ethics and sustainable environmental management, told *The Chronicle*.

The selection of the previously out-of-print book was made possible by the University of North Carolina Press, which arranged a custom reprinting, complete with an inset letter from Duke President Richard Brodhead. (UNC Press had already planned a reprint for next year, which means that all students will be able to buy the book when the next edition is issued.) ■

Duke Divinity's ongoing relationship with her has benefited many students.

"For the past several years, we have had the privilege of having Ms. Atwater speak to our incoming student Project Bri(ddd)ge groups each August. We share lunch with her, watch the documentary *An Unlikely Friendship*, and then have a fascinating Q&A time with her," he says.

Also, she meets with the Ubuntu group—20 black and white students who gather weekly to discuss issues of race and racism in their lives, the life of the divinity school, and the life of the church.

At any time, says Duncan, there are at least 120 students with first-hand experience with Atwater and who are inspired by her faithful example of Christian discipleship.

There are also many members of the faculty and staff who know her,

know of her, or have read about her efforts in Durham during the 1960s and '70s. "So when the calls for assistance go out to the community, there is a ready and enthusiastic response," Duncan adds.

"Our students are receiving far more than they are giving," he says. "Often, when someone of privilege helps someone in need, there is an accompanying patronizing attitude. Ms. Atwater has taught each of us that, though a person may be in need in one area of her life, that person still has much to give and offer in return.

"It becomes a partnership—mutual giving and receiving. We are learning that service is not as much about giving as it is about being in communion with another who is also fully God's child."

This type of work is a reminder that studies and research must be grounded in incarnated discipleship. "All the

theory means nothing if it is not applicable to the hopes and sufferings of God's people," says Duncan.

"I believe I can work with everybody," says Atwater, who admittedly had grave doubts when she was asked to collaborate with C.P. Ellis to help integrate Durham's schools. "When I start working with them, they might not love me to start with, but we can keep working together to learn to love each other," she says.

Which reminds Dean Duncan of another biblical admonition that the relationships with Atwater reinforce every day: "We are all, regardless of skin color, children of God—brothers and sisters together in one family. No one is more important or less important than another, and when one rejoices, we all rejoice; when one hurts, we all hurt." ■

MARY MCCLINTOCK FULKERSON

Honoring the *Imago Dei* for All

BY ENUMA OKORO

Mary McClintock Fulkerson laughs at the memory of herself and a friend at Salem College who were comically known as “The Godsquad.”

“We were so naive back then,” she says. “We used to hitchhike from Salem College to UNC just to go to Campus Crusade meetings! And we just assumed that God would take care of us!”

The image of this esteemed scholar thumbing her way along I-85 for Christ does not come easily. But the faithful passion that informed her sojourns from Winston-Salem to Chapel Hill, while re-directed, is in no way diminished.

McClintock Fulkerson, professor of theology and women’s studies and director of the new Gender, Theology and Ministry Certificate Program at Duke Divinity School, is recognized today as one of the nation’s leading scholars of feminist theology.

She speaks with passion about the importance of recognizing the ways that Christian tradition has denied or diminished the full *imago dei* of

women, and by implication, of men as well. Telling those truths, she maintains, includes often neglected aspects of what it means to live fully into the *imago dei*, the beautiful and multifaceted image of God.

Raised in the “staid, white southern Presbyterian Church” of Little Rock, Ark., and enrolled at the all-female Salem College, McClintock Fulkerson soon found herself intoxicated by UNC’s chapter of Campus Crusade for Christ (CCC). This approach to Christianity, in fact, led to her transfer to UNC, where she completed her degree in music performance. Gradually, though, she realized that she was growing out of her campus ministry boots.

“The longer I stayed in CCC, the more difficult it was to square my feeling to a call to ministry with my being a woman,” she says. “Campus Crusade began to feel narrower and narrower a

fit for me.” Members went from dorm to dorm sharing the four spiritual laws, and one Friday night, as she watched a girl getting ready to go out on a date, she thought to herself, “Jeez, I’d rather be doing that!”

Before graduating from UNC in 1972, she had moved away from CCC, but not from her commitment to ministry. She planned to attend Presbyterian School of Christian Education in Richmond, Va., but realized Union Seminary right across the street was a better option. At the very last minute, she entered Union with plans to become a Christian educator in the local church, the only ministerial role she had seen women perform. But that would soon change.

“At Union Seminary, there were women who wanted to be ordained ministers, and even though there were only three of us in my entering class, I thought, ‘Wait a minute, maybe this is a possibility.’”

Halfway through her Union education, McClintock Fulkerson’s husband, Bill Fulkerson, was accepted at UNC



LESLIE TODD/DUKE PHOTOGRAPHY

Medical school. She transferred from Union to Duke Divinity School and earned her M.Div. in 1977. She was ordained the following year in the Presbyterian Church U.S.A., just as she and Bill, by then a graduate of UNC Medical School, moved to Nashville, where he began his medical internship and she entered the Ph.D. program in theology at Vanderbilt University.

Her experiences at Vanderbilt dramatically influenced both her scholarship and her teaching, and she emerged with a new understanding of what it meant to lead students to more faithful discipleship as Christ bearers in a diverse and unjust world.

But giving up the familiar is never easy. McClintock Fulkerson pauses, recalling professors who seemed determined to salvage the treasure from the trash of her early formation. "I remember crying in my theology professor's office because I felt he was destroying the biblical and doctrinal authorities for me. But later I realized that my education at Vanderbilt really was one of the best things that ever

happened to me."

Ultimately, she was able to take the historical contextual human character of the Christian tradition with complete seriousness, and also the liberation trajectories of the Christian faith. "I became Christian in a new way," says McClintock Fulkerson.

She no longer felt threatened by every new experience, by every new kind of knowledge, threats that originated in the fearful, protective attitude towards Christianity found in so many versions of conservative Christianity. Her education at Vanderbilt was "an enormous liberating, freeing exposure to the Christian faith, its fallibility and its promise."

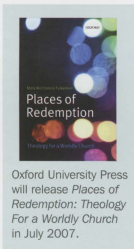
Ever since, she has considered the classroom her parish, a place where she lives out the ministerial call she'd felt since young adulthood. She has made a vocation out of sharing those transformative lessons and the deepened theological insights they nurtured. Among them is the recognition that both women and men must think about the issues involved when

women serve as leaders.

"This is not simply about access or inclusion," says McClintock Fulkerson, who joined the faculty at Duke in 1983. She advocates using gender, race and class as lenses to reveal where the symbol system of Christianity has denied both men and women a fuller imagining of God.

"The more you can humanize authoritative texts the better," she adds. "It's easier to imagine God acting in the world today if we don't have rarified notions of the communities that produced Scripture."

The theological critiques she embraced in graduate school weren't denials of her faith, says McClintock Fulkerson, but a way to open up the self-critical character of the Christian



Oxford University Press will release *Places of Redemption: Theology For a Worldly Church* in July 2007.

tradition, a posture that is essential to radical dependence on God's grace.

"We are not justified through some specific version of the tradition that we protect at all cost," she says. "There are, of course, certain central traditions around redemptive existence and ecclesial community that define us. We believe in God's presence through Jesus Christ and understand the community to be characterized by mutual accountability, honoring the *imago dei*, confession, forgiveness and eschatological hope. But we need that

constant self-critical impulse about the ways in which we've substituted some version of Christianity for the kind of radical openness to the stranger embodied in Jesus."

Vital to the tradition, she says, is asking, "Is privilege or power substituting for recognition of God's call to be radically open to something new? Critiques of sexism, of racism, of homophobia are generated then not by some secular external discourse, but by commitment to refuse idolatry, and the way that idolatry is always connected

to injustice to the neighbor."

Along with responsibilities for teaching, speaking and research, as well as completion of her new book (*Places of Redemption: Theology for a Worldly Church*, Oxford University Press, July 2007), McClintock Fulkerson has directed the new certificate program, served as an advisor to the divinity school Women's Center and Sacred Worth, and organized a lecture series, "Framing the Family: Theological Visions for the 21st Century."

Duke's new certificate program for Gender, Theology and Ministry began when three students approached Old Testament Professor Thea Portier-Young during Duke Divinity School's 2005 Women's Week.

Convinced that a significant number of seminarians, both male and female, were eager to explore the intersection of race and gender with issues of ministry, theology and leadership, Portier-Young garrisoned an initial steering committee.

This group included professors Teresa Berger and McClintock Fulkerson and Roberta Schaafsma, then associate director of the Divinity School Library. Each member took on a specific task: McClintock-Fulkerson set to work defining the theologi-

cal and theoretical rationale for such a program; Berger focused on creating a rubric for student research in the field; and Portier-Young began collating and narrating student interests.

way that liberates and empowers them," wrote Walker-Barnes. "How do we empower women in a way that is consistent with Christian discipleship and community?"

Broyles acknowledged the excellence of Duke University's Women's Studies Certificate, but articulated a need for a Christian theological perspective on global issues.

"While called to redress power imbalances in the world, I can conceive of political and psychological reasons for abuse of power, but cannot conceive of underlying spiritual causes," she wrote. The Women's Studies Certificate offers ways of using language to expose, to disavow, and to empower, "but it cannot offer an understanding of the Word incarnate as the source of ultimate healing and redress," said Broyles

Jenny Graves envisioned the certificate as especially benefiting those called to women's ministries in prisons, crisis centers or individual and marriage/family counseling. "I think of theology related to gender as opening a different door to theological thinking/study which is life-giving in itself," she wrote.

"Being in church history and theology has made painfully clear (and sometimes even in reading scripture in our Hebrew class) that women's ways of worship and thinking about God have often gone without voice," said Sarah Jobe D'06. "It strikes me that we need to understand the historical workings and thinkings of women ... to adequately understand how the women in our congregations or ministry settings are shaped and formed and be able to pastor them well."

After approval by the divinity school's curriculum committee, Dean L. Gregory Jones and Duke University Provost Peter Lange helped secure initial funding to launch the Gender, Theology & Ministry Certificate in fall 2005. Twenty existing

MOVING TOWARD THE CENTER

NEW CERTIFICATE ON GENDER, THEOLOGY AND MINISTRY

cal and theoretical rationale for such a program; Berger focused on creating a rubric for student research in the field; and Portier-Young began collating and narrating student interests. She also researched gender certificate programs at peer institutions and reviewed The Divinity School's ATS self-study to highlight places where gender studies would add to the existing strengths of Duke Divinity School. Schaafsma began the time-consuming process of creating a resource library of essential books for such a program.

Meanwhile the three students—Chanequa Walker-Barnes D'07, Kathryn Broyles D'07, and Jenny Graves D'08—rallied student interest and documented rationale and goals for the program.

"I am interested in learning how to minister to women in a

The spring 2007 semester series invited the divinity community to reflect on what a faithful family should look like in the context of changing family structure in the United States, as well as in the context of biblical and ancient models. Guest speakers included scholars Carol Meyers and Elizabeth Clark of the Duke Religion Department, Joel Marcus of Duke Divinity School, Bonnie Miller-McLemore of Vanderbilt Divinity School, Eugene Rogers of UNC Greensboro, Esther Reed of St. Andrews University, U.K., and

Katie Cannon of Union Presbyterian Theological Seminary.

As a woman of faith concerned with the future of the church and the faithful formation of students, McClintock Fulkerson hopes for the continued growth of the certificate program in Gender, Theology and Ministry. "The men who have been involved have been great," she says, "but I hope more men will get the message that this is about them too."

Her "wish list" for the program's growth includes grant funding for course

development, lectures and student opportunities, but also the continued and increased support of faculty in helping male and female students alike understand how issues of gender affect them.

Her journey may have brought McClintock Fulkerson a long way from the 1970s Campus Crusade for Christ, but her faithful passion abides. ■

ENUMA OKORO D'03 is the former director of Duke Divinity School's Center for Theological Writing. She currently works as a freelance writer and retreat leader.

courses apply toward the certificate, and four more have been added to the curriculum:

- "Gender, Ethnicity and Violence in the Old Testament," taught by Portier-Young;
- "Gender & Race in Paul," taught by Douglas Campbell, assistant professor of New Testament;
- "Discipleship of Women in Methodism" taught by Paul Chilcote, visiting professor of the practice of evangelism; and
- "Virtue and Virility: Christian and Non-Christian Conceptions of Masculinity," taught by Warren Smith, assistant professor of historical theology.

Twenty-two students are currently pursuing the certificate program, which requires a service learning or research project and participating in a monthly colloquy during senior year. One of the 13 faculty members affiliated with the certificate program directs each project. One of the first projects was *Continuous Blessings: A Resource Manual on Gender and Theology*, a school-wide resource manual compiled and edited by Jessica Terrell and Theresa S. Thames.

A survey by Kathryn Broyles led to the daylong workshop, "Offering Sanctuary" (see Newsmakers, p. 3) by Dina Helderman, coordinator for the Center for Continuing Education, who previously worked with victims of sexual and domestic abuse.

"This program has allowed students to continue to hammer out a working theology while engaging these critical issues," says Portier-Young. "It has created a space where questions about gender and race can be posed in theological terms, taken seriously and not simply relegated to the margins."

Under the direction of McClintock Fulkerson, the certificate

program promises ongoing benefits to the academic and the local community. She brings not only her theological education and passion for ministry, but also a diverse range of experience including work with Durham-CAN (Congregations, Associations, and Neighborhoods), a grass-roots organization that advocates community change.

"I think that my leadership of the certificate program reflects my passion for the feminist, womanist, Latina and other theologies that explore the conditions for women of different social locations," says McClintock Fulkerson.

"But as important to our program is that students learn to 'read' different faith communities and honor their particularities. That's where my theological work helps."

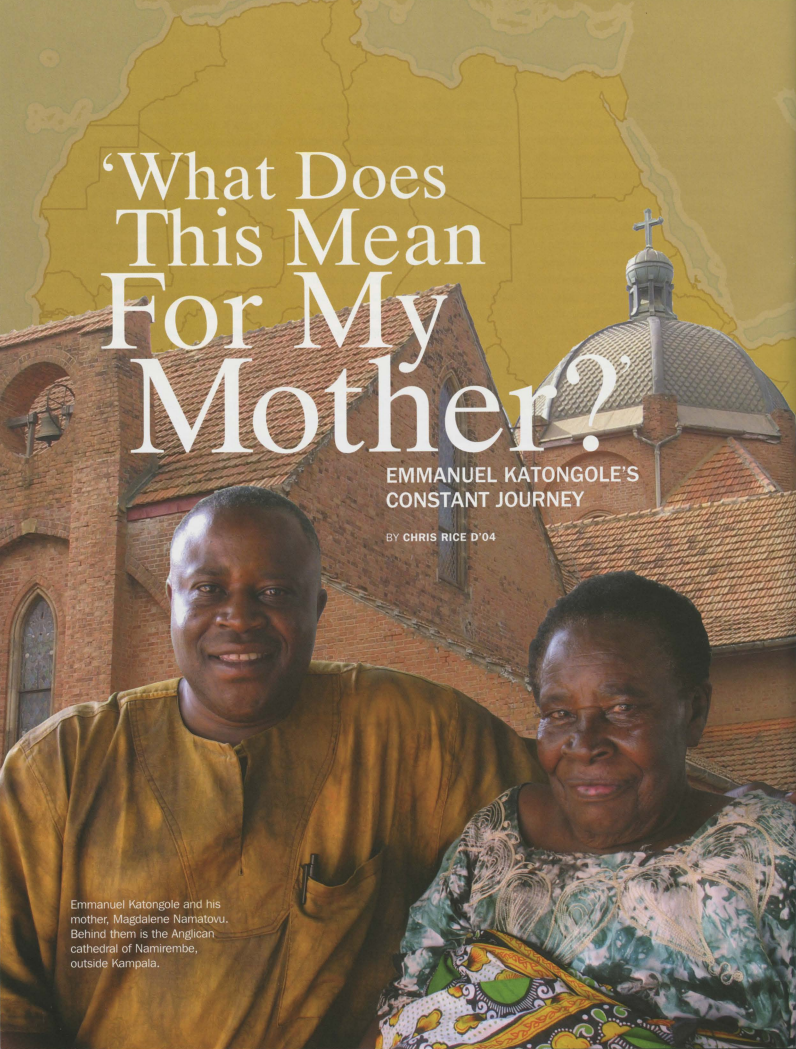
Her research includes ethnographic studies of a variety of women from Pentecostals in Appalachia to middle-class white Presbyterians, and her new book focuses on an interracial church that includes people with disabilities.

"Getting the church to address the 'scary' issues of sexuality, gender, race and such is crucial," she says, "but must be done with respect and wisdom." ■

— Enuma Okoro



McClintock Fulkerson and student Phillip Shoe D'07 following his April 27 presentation for the Certificate in Gender, Theology & Ministry: "Recovering Wholeness through Eucharist: An Approach to Spiritual Healing for Those Oppressed by Sexual and Gender Norms."



‘What Does This Mean For My Mother?’

EMMANUEL KATONGOLE'S
CONSTANT JOURNEY

BY CHRIS RICE D'04

Emmanuel Katongole and his mother, Magdalene Namatovu. Behind them is the Anglican cathedral of Namirembe, outside Kampala.

Watching Emmanuel Katongole in his native land of Uganda last November, the first description that came to mind about the Catholic priest and Duke theologian and professor was not “resident alien of global Christianity.” But as fellow co-director of the Duke Center for Reconciliation, I knew that for Emmanuel it was exactly that strange sense of identity that offered unique gifts to the conversation we convened with Christian leaders who had gathered from the surrounding conflict-torn region.

On the plane back to the United States a few days later, a conversation with a flight attendant, an American like me, spoke to the need on the other side of the Atlantic.

He asked where I had just been.

“Uganda,” I said.

He looked puzzled. “Were you there doing mission work?”

“Ah ... no,” I said. After all we had experienced, it definitely didn’t feel like the right word, too much about me changing them.

“Did you have bodyguards?”

“Oh, no,” I said with a chuckle.

“The land of Idi Amin, huh?” The movie *The Last King of Scotland* had just been released, portraying the infamous Ugandan dictator-president who ruled the country in the 1970s.

“Actually,” I said, “Uganda is a place of incredible beauty and hospitality. You definitely should go sometime.”

One brief conversation, three prevailing stories of Africa: a continent for Americans to save; a continent not of gifts but only to fear; a continent of impoverished leadership.

The need to disrupt standard visions of Africa seems all the more important given the enormous attention the continent draws these days. From Bono’s humanitarian pleas to boom-

ing Christian mission on the continent, from celebrity adoptions and Oscar-nominated movies like *Blood Diamond*, *Babel* and *The Last King of Scotland* to the shift of Christianity’s vitality from North to South, all roads seem to lead to Africa.

If Emmanuel was right about the dangers of a “sentimental humanitarianism” in all this, the journey with him from Duke to Uganda and back offered a profound contrast of story-telling and conversations. Here was a Catholic within a Methodist setting, an African living in the United States, a village-born-and-bred son of Uganda teaching in a wealthy research university, going “home” and back again and again in the name of a “fresh conversation about Africa” and “interrupting dialogue.” Something embodied in his own “strange situation” or “pilgrim identity” as he called it, was what was required for the church to shape a more hopeful future on the African continent.

I wasn’t prepared for the unfamiliar kind of theologian I first met in Emmanuel in 2001. As associate professor of theology and world Christianity, he had all the academic credentials, from national seminaries in Uganda, to Rome, and finally Belgium, where he earned a Ph.D. in philosophy



CHRIS HILBRETH/DUKE PHOTOGRAPHY

A Catholic priest teaching theology in the Methodist setting of a wealthy research university and a village-born-and-bred son of Uganda, Emmanuel Katongole describes his “pilgrim identity” as crucial for shaping a more hopeful future for the African continent.

from the American College at Louvain. His academic interests and course content were broad and provocative: poverty in Africa, African culture, the Rwanda genocide, AIDS in Africa, politics, violence, and the challenge all these things posed to the church.

Yet, after nearly 20 years of urban transformation work in the inner-city of Jackson, Miss., a big question had come with me when I entered Duke for mid-career graduate studies: Can this place with a towering Gothic church at its center, this place of power and knowledge, truly serve places of deep brokenness and, just as important, be transformed in the exchange?

Not long into the first course I took with him, “Dr. Katongole” posed a question that made the difference. At the end of a long classroom discussion, he said: “But what does this theology mean for my mother, in her village in Africa?”

The question itself was interruptive. In it, I sensed a deep restlessness, a fire within Emmanuel’s bones, pressing

Christianity to the concreteness of life, America to Africa, the seminary to the streets. Throughout the semester, he posed the question over and over.

My first trip to Africa in 2004 revealed a deeper source for that question and the fresh conversations and disruptive dialogues which so transformed students in Emmanuel's classes. By then Emmanuel and I had become colleagues on an international reconciliation project. After a week in Rwanda meeting with Christian leaders from divided countries, we traveled together to Uganda and met my wife, Donna, who had traveled from the United States.

Our first day, Emmanuel took the wheel and quickly shifted from Duke theology professor to Kampala driving mode—dodging cows, pedestrians, clouds of bus exhaust, and swerving motorcycle taxis in the city of 1.2 million with, as far as I could tell, only two working stoplights.

Wherever we stopped, it wasn't long before Emmanuel met an old friend or parishioner from one of his Uganda congregations. Animated conversations began with a few sentences of local Luganda interrupted by sudden English expressions ("You've got to be kidding!") punctuated by peals of laughter. Throughout the city Emmanuel was accosted by ordinary people greeting him, grabbing his hand, giving him an update on an ailing family member, soliciting his prayers. Another layer was added to that strange, pilgrim identity: In the hallways at Duke he was "Dr. Katongole"—professor, scholar, teacher. But in Uganda he was "Reverend Father" or, even more affectionately, "Father Emma"—first and foremost priest, pastor, intercessor.

The journey to Emmanuel's home



Katongole and the author, co-director Chris Rice, co-teaching a course on the journey of reconciliation during spring semester 2006.

village of Malube added yet another rich layer. The two-hour drive north from Kampala took us through breathtaking scenery bustling with people walking by the road: vast tea fields, rich forests, and lush hills. The "pearl of Africa" Winston Churchill had dubbed this land.

We navigated the final two miles over dirt roads with potholes so enormous even Emmanuel kept saying, "Oh my!" His anecdotes about villagers we passed were interspersed with laments about deforestation and the need for a strong priest with practical skills to make his home among the people.

We stopped to push the pump of a new well built by a North Carolina-based non-profit, Share the Blessings, which Emmanuel started with a number of parishioners from St. Michael's Catholic Church in Cary after their visits to Uganda. Out flowed clean, life-giving water, some of the first in the area. Children gathered with jugs to fill and carry home. "A well here, a well there, it seems so little, perhaps," said Emmanuel. "Yet you think about baptism, how a little water brings new life, making us children of God. Then we see how with even a little God can do so much."


Finally, down a slope, through an opening in a hedge, we arrived at his childhood home, greeted by his 81-year-old mother. She embraced us like

long-lost relatives and his family members lavished us with local bananas and roasted sweet potatoes, washed down with the universal Coca-Cola.

Emmanuel took us behind the house to the small abode which was his childhood home. Inside was the small room he shared with his brother Joseph, also a priest.

"We read by candlelight," he said with a laugh, recalling wake-up calls at 5 a.m., chores in the garden, then running the two miles to school. Walking to his father's grave, he spoke of his father coming from a poor family in Rwanda to Uganda, of raising seven children with his mother, of never being schooled himself yet becoming "head parent" and mobilizing children in the village to get an education. His father died when Emmanuel was 12; a brother of AIDS in 1993. Back in the house with his mother, we learned of civil war breaking out in 1980, her fleeing the house as the military demolished "every living thing," walking to Kampala, and not returning until six years later.

Soon we were back in the car headed to the dedication of a new school built with the support of Share the Blessings under Emmanuel's leadership. Stepping from the car, we heard singing. Lining the road ahead of us were scores of school children in their uniforms, celebrating our ar-



rival. We passed through the gauntlet of smiling faces to the tiny, thatch-roofed church where Emmanuel was baptized. "That's where I first learned about Jesus," he said.

The dedication ceremony was filled with dancing, drums, a celebration of Eucharist, and endless speeches. (Emmanuel joked later about some experiences being "too much of a good thing!") Seated up front, Emmanuel was the subject of endless praise. Finally it was his turn to speak. He leapt up from his seat.

"The speeches have praised many people," he said in a commanding voice. "But one group has not been addressed, and they are the most important ones among us today." Then he ordered that all the children be brought forward. After they gathered, the Duke professor from their own little Malube stood before them and exhorted them to live out the lessons his father had taught him, challenging them to pursue those same three things: hard work, education, and faith in God.

"What does this theology mean for my mother?" It was theology never being disconnected from the challenges of real, local places, from digging wells, organizing education, planting trees, and priests making their homes among the people. It was about Emmanuel both being at Duke and at the same time never leaving Africa, nor Africa leaving him. And if Africa remained his home and the focal point of his research, scholarship and work, much was at stake in the journey and exchange between worlds.

"Constantly crossing borders and boundaries between countries, disciplines and spheres of influence," and the kind of "pilgrim existence" this

creates, says Emmanuel, points to the transformation that happens not simply from textbook learning, but through journeys. "Belonging to more than one 'home' but never fully assuming any as the real 'home' offers new possibilities for the creation of new forms of knowledge about Africa, the world, and the church as the sign and sacrament of God's new future in the world."

Over the course of Emmanuel's six years in Durham, many more "Dukies" have engaged such a journey of transformation. Six Divinity School students have spent their summers working with Emmanuel's brother Joseph in field education placements. A group of 30 (including Dean L. Gregory Jones and his and my families) were guided by Emmanuel on a two-week Rwanda/Uganda "Pilgrimage of Pain and Hope" in 2005. One of his former students, Brooke Burris, is teaching at Uganda Christian University in Mukono. And the constant exchange of gifts both ways is crucial. This summer, Ugandan Catholic Cardinal Emmanuel Wamala visits Durham and Duke, and in the fall, Ugandan Father Peter Claver, a former student of Emmanuel's, begins a two-year master of theological studies course at Duke.

In his zest for journeys from sites of pain and hope in Rwanda to the inner cities of Baltimore, Jackson, and Chicago, Emmanuel sees a bigger journey at stake, "a quest toward 'new creation' ... not the church of current denominations, not the church caught up in violence, but the church as it can be, the bride of Christ, drawn from nations, tongues, tribes, and denominations."

The bottom line for Emmanuel, as he has written, "is the quest and fostering of [this journey toward new creation] that energizes and drives

my work and keeps me going in the strange place called Duke and in a strange country called America. It is because I have been set on a journey toward that new creation, and have come to realize that being set on that journey involves living and working at different locations, using whatever gifts are at hand; constantly on a journey, grounded in the present, but ever straining to see and live into a new future, a different world right here."

When we visited with Cardinal Wamala during the 2005 Pilgrimage of Pain and Hope, he spoke as Emmanuel's spiritual mentor. After joking with Dean Jones that Duke should be canonized for putting up with Emmanuel for these years, he offered striking words: "No, you have not made him more Catholic. You have made him more Christian."

I doubt Emmanuel—scholar, teacher, priest, and pilgrim, African in America, Catholic at Duke, constantly bridging diverse worlds—could envision a more desirable outcome of his vocation and hope for the church: that somehow, in faithful exchange between strangers, signs of "new creation" erupt. ■

CHRIS RICE D'04 is co-director of the Center for Reconciliation at Duke Divinity School and the author of *More Than Equals: Racial Healing for the Sake of the Gospel and Grace Matters*.

BOOKMARK

Matthew

BY **STANLEY HAUERWAS**, Gilbert T. Rowe Professor of Theological Ethics

Brazos Theological Commentary on the Bible, Brazos Press, 2006, Hardcover, 288 pages, \$29.99

REVIEWED BY **STEPHEN FOWL**

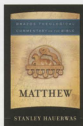
One of the hardest things about writing a commentary is trying to figure out what you should do: What should be covered? How should it be covered? How do you deal with the secondary literature? After reflecting on this conundrum Hauerwas writes, "... finally I realized I simply had to write what I thought should be said in and for our time. Accordingly I have tried not to write about Matthew. I have tried to write with Matthew, assuming the gospel was written for us" (18).

Those who read commentaries regularly as part of their sermon preparation should be warned: Though

there are countless expository gems in this volume, it does not move verse by verse through the text of Matthew. It may well be difficult to use this commentary to pad out one's homily. Indeed, Hauerwas hopes that readers will treat his commentary more like a novel. Although clearly not a novel, the best way to read this work is to begin at the beginning and read sequentially, allowing Hauerwas' telling of the story that Matthew tells to unfold much the way the plot of a novel unfolds. Of course, this does not and should not hold in every instance. For example, Hauerwas quite rightly brings the end of the story, the resurrection, to bear

on his treatment of Jesus' temptation in Matthew 4. "The resurrection is not, therefore, an event that renders Jesus' faithfulness unnecessary; rather it is a confirmation of his obedience to the Father's love manifest in his refusal to accept the devil's offer of power" (54).

Those familiar with Hauerwas' work will find him engaging some familiar conversation partners: Augustine, Aquinas, Barth, Bonhoeffer and Yoder. Further, as one might expect when Hauerwas meets St. Matthew, peace-



SHELF LIFE

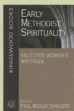
NEW RELEASES

Early Methodist Spirituality: Selected Women's Writings

BY **PAUL WESLEY CHILCOTE**

Visiting Professor of the Practice of Evangelism
Kingswood Books: March 2007
Paperback, 380 pages, \$39.00

THIS ANTHOLOGY of writings of late-18th and early-19th century Methodist women illustrates the richness of women's contributions to the life of the church and legacy of Wesleyan spirituality. Bringing together for the first time these religious accounts, diaries, journals, prayers, hymns and sacred poems, and narrative practical divinity, Chilcote's selection reveals a way of living out faith that conjoins personal piety and social action, conversion and growth in grace.



United Methodist Beliefs: A Brief Introduction

BY **WILLIAM H. WILLIMON**

Adjunct Professor of Christianity
Westminster/John Knox: May 2007
Paperback, 96 pages, \$12.95

BISHOP WILLIMON opens his overview of Methodist beliefs with the counterintuitive claim that Jesus actually wasn't principally concerned about beliefs. He wanted people to follow him, not necessarily assent to a set of "cool intellectual propositions" about him. Still, Methodists do have doctrines, which Willimon feels are worthy God-given guideposts to following Jesus. And although many Americans desire to go the spiritual life alone, Methodism teaches that people become most fully conformed to Christ when they are part of the larger ecclesial body. Written with his characteristic dry wit, this book is dedicated to Duke colleague Richard Heitzenrater, Quick professor of church history and Wesley studies.



ableness, the importance of the Church as a community of character and witness and the significance of discipleship are all themes that come to the fore. Always at the heart of these concerns is Jesus, God with us. Indeed, just as Matthew does, Hauerwas will not let us forget that all of Jesus' teaching in Matthew is inextricably bound up with and depends upon his identity as the Christ, as Emmanuel.

Appropriately, Jesus' identity as the Christ receives its clearest specification in the crucifixion and resurrection. At the cross we see "the sheer unimaginable *differentness* — of God... God's power is to be found exemplified in this

captive under the sentence of death" (240). Concerning the resurrection and its connection to all Jesus' identity and teaching, Hauerwas writes, "The resurrection, of course, is not a 'knockdown sign' that establishes that Jesus is the Son of God... The truth that is Jesus is a truth that requires discipleship, for it is only by being transformed by what he has taught and by what he has done that we can come to know the way the world is" (247).

The greatest surprise for those familiar with Hauerwas' work is how deeply and patiently he has engaged Matthew's gospel. Yes, there are verses that do not receive attention. Nevertheless, for 250

pages the reader cannot get away from Matthew. As promised, this is Matthew in and for our time. The great danger in any type of commentary is that the author's voice, or the voices of accumulated scholars, drowns out the voice of the text in question. This does not happen here. In fact, rather than getting Hauerwas' Matthew, this volume gives us Matthew's Hauerwas. In offering this to us, Hauerwas provides an extensive and compelling example of how the voice of the gospel can shape, and even become, our own voice. ■

STEPHEN FOWL is professor of theology at Loyola College in Maryland.

The Voice of Matthew The Gospel According to Matthew

RETOLD BY **LAUREN WINNER**

Visiting Assistant Professor of Spirituality and Writing
Nelson Books: 2007

Paperback, 181 ages, \$16.99

A FAVORITE of the emerging church, the gospel of Matthew was written for Jews by a Jew who sought to prove that Jesus was the royal Messiah, the Son of David, the one established by God to rule over the Kingdom. Winner, with assistance from scholars David Capes and Peter H. Davids, retells this story through the lens of her Orthodox Jewish upbringing. This is the third book in *The Voice*, a scripture project to rediscover the story of the Bible. Winner, the author of *Girl Meets God* and *Real Sex*, joins the faculty of Duke Divinity School July 1 as assistant professor of Christian spirituality. ■



SUMMER READING

The Dawning of the Day by Chaim Sabato

"Moving and inspirational." — Thea Portier-Young, assistant professor of Old Testament

Eat This Book by Eugene Peterson

"Read along with Duke Divinity School's incoming class for Fall 2007. Heartily recommended by a number of faculty and staff members." — Director of Admissions Cheryl Brown and Chaplain Sally Bates

Lincoln's Sword: The Presidency and the Power of Words

by Douglas L Wilson

"A great read for anyone interested in Lincoln or the craft of writing." — Andrew J. Keck, assistant director, Duke Divinity Library

The World to Come by Dora Horn

"This novel is a delight, full of wonder, including the wonder of a Chagall painting, the wonder of some Yiddish tales (like "The World to Come"), and the wonder of forgiveness." — Allen Verhey, professor of theological ethics

GIFTS

Funding the Future through FAI Scholarships

A gift of \$500,000—\$100,000 outright plus a \$400,000 charitable gift annuity—has established **The James L. Matheson Scholarship Fund** thanks to Jim Matheson T'51, D'54 of Wardsensville, W.Va. This gift is to celebrate lifelong learning and friendships initiated at Duke and to support the education of ministerial leaders for generations to come.

The Charles L. Fonville Family Scholarship Fund has been initiated by gifts and pledges of \$300,000 from Charles Fonville of Charlotte, N.C., to be matched with \$300,000 from the Financial Aid Initiative (FAI). The fund is to enable and encourage the highest quality of leadership for the church, and it gives first priority to graduates of Davidson College or to individuals who anticipate ministerial service in the Southeast.

An additional \$300,000 to be matched with \$300,000 from the FAI has been committed by Vann and Ann York of High Point, N.C., for **The York Family Scholarship Fund** originally established in 2003 to encourage pastoral excellence and to commemorate the many connections between the Yorks, Duke University and the United Methodist Church.

Generous friends from Michigan have contributed \$180,000 to date to establish **The William A. Ritter Scholarship Fund**. With the FAI match and additional gifts, their goal is an endowment that will give first consideration to United Methodists where Ritter served. In retirement he is an adjunct professor at Duke Divinity School.

The Jones-Pickens Family Scholarship Fund is being made pos-

sible by a \$150,000 commitment from L. Merritt Jones T'52 and his wife, Susan Pickens Jones WC'52 of Raleigh, N.C., which will be matched by \$150,000 from the FAI. The scholarship is given in loving memory of the donors' fathers, Leonidas Merritt Jones (Trinity College Class of 1912) and Wiley Miller Pickens (Trinity College Class of 1916), to express gratitude for a century of vital relationships between their families, Duke University, and the United Methodist Church, and to encourage and enable the preparation of strong ministerial leadership.

A gift of \$100,000 from James T. and Sandra A. Rowell of Brandon, Miss., is providing **The William Lee Proctor Memorial Scholarship Fund** to honor the faithful ministerial service of Mrs. Rowell's grandfather in Methodist parishes in Mississippi and Louisiana. The Proctor Memorial Scholarship will be matched with \$100,000 from the FAI.

An additional \$100,000 contribution, along with the FAI \$100,000 match, has been provided for **The Jimmy and Helen Garland Scholarship Fund**. Established in 2001, the Garland Scholarship gives priority to Baptist students from the state of Virginia.

The Patricia Parker Willimon and William H. Willimon Scholarship Fund is being inaugurated by a \$50,000 commitment, to be matched with \$50,000 from the Stange Divinity Financial Aid Initiative Fund. This new scholarship resource is given by Will and Patsy Willimon of Birmingham, Ala., as an expression of heartfelt appreciation for 25 years with the divinity school and Duke community, and as a continuing resource for the preparation of outstanding ministerial leadership for the

church of Jesus Christ.

A gift of \$50,000 from Raymond M. and Vickie Anderson Hakim of Nashville, Tenn., to be matched by \$50,000 from the Stange Divinity FAI Fund, will establish **The Anderson-Hakim Scholarship Fund** in loving memory of their families.

As part of the \$300 million university-wide fundraising effort through 2008, Divinity School gifts and pledges for new endowed scholarships now exceed \$8.4 million toward our goal of \$10 million. These generous provisions for new and enhanced permanent scholarship resources are deeply appreciated. ■

For information about how to support the Financial Aid Initiative (including the limited opportunity for contributing IRA funds), please call Wes Brown or Ginny-Len Hazel at (919) 660-3456, or see the Divinity School Web site at www.divinity.duke.edu.



Affording Opportunity
DUKE'S FINANCIAL AID INITIATIVE

CORRECTION

We regret that David & Barbara Gaffron D'66 were not listed in the 2005-06 Annual Report, which was included in the Winter 2007 issue of *Divinity*. The Gaffrons should have been listed as members of the 1926 Club, which is for donors of \$250-\$499.

Invest in the Future of Ministry



"It's a great feeling to know that my gift, when combined with others, helps provide someone else with the same quality education and the wonderful experience I had at Duke Divinity School."

— Scott Rimer D'93, West End UMC, Portsmouth, Va.

Devoted entirely to student financial aid, every Annual Fund gift is an investment in the future of ministry here and around the globe.

A Gift Of...

- \$100
- \$500
- \$1,000
- \$5,000
- \$10,000
- \$15,000

Could Provide A Student With Support For...

books for one course
a mission trip
books for one year
one basic tuition grant
one field education stipend
one full tuition scholarship

Don't delay.

All gifts toward this fiscal year must be received before June 30, 2007. Help make Duke Divinity School more affordable for gifted women and men seeking to answer God's call.

Secure Online Giving: Please visit

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DIVINITY Annual Fund



"The combination of scholarships, work-study, and field education work allowed me to focus on my studies and excel academically. By the grace of Jesus Christ, I am graduating debt-free from Duke Divinity School!"

— Teresa Cook D'07 (r), a United Methodist from Creedmoor, N.C. and Theresa Holliman, 12, of Court Street UMC, Hattiesburg, Miss.

Duke Divinity School would like to express gratitude to these alumni who volunteered their time as leaders of the Annual Fund:

Gene Purcell D'46

Bill Wells D'48

Bob Regan D'52

Joe Mitchell D'53

Bill Sherman D'56

Bill Quick D'58

David Jarvis D'62

Lou Piel D'64

Dan Earnhardt D'65

Bob Boggan D'66

Jimmy Adams D'69

Jim Bailes D'74

Dave Bucey D'76

James Howell D'79

Bill Shillady D'81

Debbie McLeod D'85

Robin Townsley-Arcus D'91

Misty Edwards Roberts D'92

Scott Rimer D'93

Keith Anderson D'94

Todd Ream D'96

Bronnie McNabb Jr. D'97

Chris Ingram D'99

Ann Haywood-Baxter D'01

Beware 'Miraculous' Equity-Indexed Annuities

BY JAMES G. MENTZER D'99

Editor's note: "Financial Planner" is a new occasional column by the Rev. James G. Mentzer CLU, ChFC, a financial planner since 1985 and current director of planned giving for the United Methodist Foundation, Raleigh, N.C.

Retirement—we all look forward to partaking some day. And, we all pray that we will have the financial security then that will allow us to enjoy, rather than simply endure, those years. Yet most of us are less than clear about the best path for reaching this Promised Land.

One of the latest concepts seems nothing short of miraculous: an investment that allows one to enjoy the potential gains of being fully invested in the stock market without running the risk of losing principal. It's called an "equity-indexed annuity" and if you haven't received information about one, you probably will soon! In 2006 alone, consumers invested a record \$27.3 billion into these annuities, according to Advantage Compendium, a research firm based in St. Louis that tracks the industry.

What makes the equity-indexed annuity unique is that its returns are tied in part to one of the stock market indexes, such as the Standard & Poor's 500. When Wall Street performs poorly, the contract typically includes a guaranteed minimum return—often a 3 percent annual interest rate. On the other hand, when the equity market performs well, contract holders appear poised to reap the same benefits as those who are fully invested in the stock market.

This investment concept came into prominence after the post-9/11 col-

lapse of Wall Street, when three years of significant losses in most of the major markets left folks saving for retirement shell-shocked. Thus, the promise of safety and security made by equity-indexed annuities sounded wonderful.

Unfortunately, the promises may prove too good to be true! Equity-indexed annuities are complex investments with confusing features and significant fees. To make matters worse, insurance agents often use aggressive sales tactics to promote these products. But to date, investors who expected these annuities to match stock market returns in strong markets have been greatly disappointed.

The returns for equity-indexed annuities are based on a contractual formula that determines what percentage of gain in the stock market in a given time period will actually be credited to the annuity contract.

For example, if the participation rate is 85 percent and the market index increases by 9 percent, the actual interest rate credited to your annuity will be 7.65 percent. However, many of these contracts exclude the value of dividends from the gains factored into the participation formula. And most impose a monthly or annual cap on your return, no matter how well the market does during that time period. What's more, one typically pays an asset-management fee, which may range from 2 percent to 2.5 percent on top of the generous commissions paid to insurance agents. Thus, one's effective annual return may end up appearing paltry.

To compound matters, equity-indexed annuities are long-term contracts with

stiff penalties for early withdrawals. While most allow up to 10 percent of your original investment to be withdrawn on an annual basis without penalty, the surrender charges on amounts above that may be as high as 10 percent. And, when you finally can take distributions without incurring surrender charges, any investment gains are taxed at regular income rates, rather than the more favorable rates available for capital gains.

What might be a more viable alternative for pastors seeking to supplement denominational retirement plans? Most financial advisors would suggest that a simple portfolio of Treasury securities and a well-diversified stock mutual fund will allow you to enjoy comparable or better returns than an equity-indexed annuity without the complexities or the high expenses.

Both the Securities and Exchange Commission and the National Association of Securities Dealers caution investors to research fully any equity-indexed annuity contract before investing funds. If financial experts find these products so complicated, then the average clergy person would be well advised to explore other ways to invest for retirement. ■

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This article represents the personal views of the author and should not be considered either professional tax or legal advice. If you have questions concerning your own situation, you are encouraged to consult your personal advisors. Got a general question dealing with financial planning? E-mail Mentzer at magazine@div.duke.edu

FACULTY & STAFF NOTES

ESTHER ACOLATSE received Duke's Global Health Initiative Grant for a presentation on Theological Institutions and HIV/AIDS for the Pan African Conference and to start conversations on collaboration between The Divinity School, the Global Health Initiative, and the Circle of Concerned African Women Theologians, of which she is a Diaspora member.

She lectured on "Cross Cultural Issues in End of Life Care" for the March 12-14 conference *In Life and in Death We Belong to God* co-sponsored by the Presbyterian Church (USA) and Duke Institute on Care at the End of Life. She preached the sermon "The Parable of the Two Sons" during Lent at St. Johns Presbyterian Church, Durham, N.C., as well as a sermon in Goodson Chapel on "The Largesse of God" based on John 3:17.

DANIEL ARICHEA has been appointed honorary translation consultant with the Philippine Bible Society. In addition to serving as bishop-in-residence at Duke, he teaches indigenous missions and the interpretation of ancient texts courses in the doctoral program of Philippine Christian University.



TONYA D. ARMSTRONG presented "Grieving in Our Midst: How Stephen Ministry Can Support Bereaved Children, Youth, and Families" March 6 for the Stephen Ministry in the Triad area at Wesley Memorial UMC in High Point, N.C. She presented "Children, Adolescents, and Grief: Providing Support for the 'Least of These'" March 12-14 at *In Life and*

in Death We Belong to God: The Congregational Continuum of Care in the Presbyterian Church in Durham.

Armstrong participated in a May 15 strategic planning meeting on faith-based community support for African-American families who experience a fetal, infant or child death sponsored by the National AIDS and Infant Death Program Support Center and Georgetown University's National Cultural Competence Center in Baltimore, Md.

ALYSON BREISCH led the Spring 2007 Health Ministries and Congregational Nursing Continuing Education retreat course at Aqueduct Conference Center March 22-27. She presented two workshops—"Re-Membering: Renewed Sense of God's Presence" and "How to Live as Those Going Forth to Die"—at the March 12-14 conference *In Life and in Death We Belong to God* in Durham.

KENNETH L. CARDER gave the keynote Feb. 25 for the New Bern, N.C., District Laity Rally and the Albright-Deering Lectures entitled "Friendship with the Poor: A Wesleyan Means of Grace" April 26 at Pittsburgh Theological Seminary. He wrote a chapter in the book *Connected in Spirit: Friends and Spiritual Journeys* edited by Andrew J. Weaver and Donald E. Messer for Pilgrim Press. The chapter describes his friendship with a man in a Tennessee prison for 30 years, including 20 on death row, and the influence of the friendship on Carder's own spiritual formation and ministry.

STEPHEN CHAPMAN presented "First Samuel as Christian Scripture" at the March 5 Faculty Forum. He led

a discussion March 16 at Belmont University on "The Art of Faithful Biblical Interpretation" for the Southeastern Regional Meeting of the National Association of Baptist Professors of Religion. He preached "You Are Not Alone" for the April 7 Easter Vigil at Duke Chapel. He attended the Consultation for the Future of Theological Inquiry at the Center of Theological Inquiry April 19-21 in Princeton, N.J., and participated in a panel discussion on "Inter-religious Theology: An Approach Through Scripture."

JANET K. CHILCOTE presented a workshop entitled "Miscarriage, Stillbirth, and Infant Death: Caring for Parents and Siblings" at *In Life and in Death We Belong to God: The Congregational Continuum of Care in the Presbyterian Church*, March 12-14, a national conference at Duke University sponsored by the Duke Institute on Care at the End of Life and the Presbyterian Church (USA).

PAUL CHILCOTE taught a four-part course in February on "A Faith that Sings: Celebrating Charles Wesley at 300" for Duke's Lay Academy at Epworth UMC, Durham.

He gave the keynote address, "Easter Vision/Missional Church: Recapturing the Vision/Mission with the Wesleys' Help," for the North Coast District Leadership Academy, West Ohio Conference, UMC, and on Feb. 3 presented the workshops "A Holistic Spirituality for Mission" and "Charles Wesley's 'Songs for the Poor': Inspiration for Mission."

He delivered "Channels of Grace: Exploring Methodist Spirituality for Mission" Feb. 9-11 for the Asheville,

FACULTY & STAFF NOTES

Gastonia, Waynesville District Retreat at Myrtle Beach, S.C., and spoke March 9-11 at Scarritt-Bennett Center in Nashville, Tenn., on "Transatlantic Treasures: The Testimony of Early Methodist Foremothers" for the Women's History Conference.

Chilcote spoke on "Praying through the Arts" for the Florida Five Day Academy for Spiritual Formation, March 25-31, in Leesburg, Fla.

He lectured April 18 on "The Legacy of Charles Wesley in Methodism" at the Annual Wesley Forum, White Plains UMC, Cary, N.C.

He presented "From Water to Table: Sacramental Theology for Today," to the Spiritual Leadership Institute, Volunteers of America, Duke Divinity School, April 23-27, and "Charles Wesley as Spiritual Mentor," April 28 to the West Ohio Conference Lay Academy, Columbus, Ohio.

At Hine Street Methodist Church in London, England, Chilcote spoke May 8 on "'The Gift Unspeakable' in Song: Charles Wesley and the Language of Faith," for the Hugh Price Hughes Lecture and May 9 at St. John College & The Methodist Studies Centre, Durham University, Durham, England.

His article "Grace Upon Grace: Charles Wesley as Spiritual Mentor" appeared in the September/October issue of *Circuit Rider* and he gave the opening sermon, "Mit Freude und Lauterem Herzen," and the opening lecture, "Spiritualität in Wesleyanischer Tradition," Oct. 1-2 at Reutlingen Methodist Seminary, Reutlingen, Germany.

JAMES L. CRENSHAW published "From the Mundane to the Sublime (Reflections on Qoheleth 11:1-8)" in *From Babel to Babylon: Essays on*

Biblical History and Literature in Honour of Brian Peckham with T. &



T. Clark. At the Pontifical Biblical Institute in Rome he delivered the eighteenth annual public lecture by McCarthy

Visiting Professors: "Qoheleth in Historical Context." He also gave 12 lectures on Qoheleth to the students at the Pontifical Biblical Institute during the spring semester.

FRED EDIE taught "Doing Theology through Book, Bath, Table and Time" at the Perkins School of Youth Ministry in Dallas, Jan. 8-11, and two sessions on baptismal theology: "Water Born Imaginings" and "Swimming in Baptismal Waters" at United Church of Chapel Hill, Jan. 7, 14. He also preached Jan. 7 "On Bathing in Public" to the congregation at the celebration of the Baptism of Our Lord.

February 9-11, he attended the Duke Youth Academy reunion, and March 2-3 he preached and taught for "Day of Formation," a DYA-sponsored event for youth and adult workers with youth hosted by St. Peters Anglican Church in Tallahassee, Fla. Edie preached "Covenant and Conflict" to the congregation at St. Peters on the second Sunday in Lent.

CURTIS FREEMAN's presidential address, "Roger Williams, American Democracy, and The Baptists," presented Nov. 18 for the National Association of Baptist Professors of Religion, will be published in *Perspectives in Religious Studies*. He took part in the North American phase of theological conversations between the Baptist World Alliance and the

Vatican Council for the Propagation of Christian Unity, Dec. 10-14 in Birmingham, Ala. He presented a review of *The Trial of the Witnesses* by Paul DeHart on a March 17 panel at the Southeastern Commission for the Study of Religion.

Freeman's "Can the Secular Be Sanctified?" was published in *The Future of Baptist Higher Education*, Baylor Press. He also published "A Theology for Brethren, Radical Believers, and Other Baptists," in the Winter/Spring issue of *Brethren Life and Thought*, and reviewed *Early English Baptists, 1603-1649*, by Stephen Wright for the March issue of *The Expository Times*. He published "God in Three Persons: Baptist Unitarianism and the Trinity" in the fall issue of *Perspectives in Religious Studies*.

MARY MCCLINTOCK FULKERSON delivered "Being Nice in Church: Rituals of Propriety and the Sin of Oblivion" at the International Ecclesiology Conference at St. Denio's in Northern Wales, Jan. 11-14, and published "Theology and the Lure of the Practical: An Overview," in the February issue of *Religion Compass Journal*. At the University of Dayton, she led discussions Feb. 23-24 on her forthcoming book *Places of Redemption: Theology for a Worldly Church*.

McClintock Fulkerson gave the Beacon of Life lectures March 19-20 at Muskingum College in New Concord, Ohio, and led a Bible study on sexuality/homosexuality at Asbury Temple UMC, Durham.

AMY LAURA HALL gave the plenary address "Who's it For? The Publics of Theological Research" at the 2007 Lilly Conference on Theological Research

in Pittsburgh. In March she read the paper "A Case Against Eugenics" at "Re-Engineering Human Biology" for a conference sponsored by the Harvard Law School in Cambridge, Mass., and was the guest speaker at the men's breakfast of Providence UMC in Charlotte, N.C., on "The Gift of Christ and Procreation."

Hall spoke on "Human Mistakes and Mishaps National Identity, Progress and Children with Disability" for "Disabilities and Bioethics," sponsored April 9 by the Institution for Social and Policy Studies at Yale. During the 2006-2007 academic year, Hall taught a Sustained Learning Seminar on "Radical Hospitality."

RICHARD B. HAYS published "The Canonical Matrix of the Gospels" in *The Cambridge Companion to the Gospels*, edited by Stephen C. Barton. His essay "Mapping the Field: Approaches to New Testament Ethics" appeared in *Identity, Ethics, and Ethos in the New Testament*, edited by J.G. van der Watt, and he published "Made New by One Man's Obedience: Romans 5:12-19," in *Proclaiming the Scandal of the Cross: Contemporary Images of Atonement*, edited by Mark D. Baker. With C. Kavin Rowe, Hays published "What Is a Theological Commentary?" in *Pro Ecclesia 16*.

He presented "Jesus Decoded" Jan. 12 at the Forest at Duke, Durham, and "Paul as Interpreter of Israel's Scripture," for a doctoral colloquium Feb. 9 at Southeastern Baptist Theological Seminary in Wake Forest, N.C.

STANLEY HAUERWAS published *Christianity and American Politics: A Critique of Christian America and Le Royaume de Paix*, a French transla-

tion of *The Peaceable Kingdom*. At Nazarene Theological Seminary he participated in "Is the Reformation Over? A Conversation with George Lindbeck, David Burrell, and Stanley Hauerwas" in Kansas City, Mo., Jan. 18-19. Hauerwas spoke on "Sacrificing the Sacrifices of War" for the Religion in America Symposium at Rocky Mountain College in Billings, Mont., Feb. 12-14, and "Why No One Wants to Die in America" at Eckerd College, Tampa, Fla., Feb. 21-22. March 16 he was at the Institut Catholique de Paris for "The Politics of Gentleness," a celebration of the French translation of *The Peaceable Kingdom as Le Royaume de Paix*, and March 17-19 he delivered a lecture for a Templeton Foundation Symposium, "Learning from the Disabled," in La Ferme, France.

RICHARD P. HEITZENRATER toured Spain Dec. 28-Jan. 8 with the Duke University Chapel Choir. He also photographed, edited and produced an hour-long DVD of the tour.

In February, he gave two Ministers Week presentations at Southern Methodist University: "Wesley and Money" and a presentation/performance of "Wesley's Flute Repertoire at Oxford."

He participated in a Feb. 8-10 consultation in Savannah, Ga., on "American Exceptionalism" sponsored by the Liberty Foundation, and he led a May 14-16 retreat at Olmsted Manor in the Western Pennsylvania Annual Conference on "Charles Wesley at 300." His book *Wesley and the People Called Methodists* has been published in German and Korean translations.

JOHN JAMES was elected to the office of deacon at Hudson Memorial Presbyterian Church in Raleigh.

L. GREGORY JONES spoke on "How Then Shall We Live? Remembering Jesus in Anxious Times" at the Jan. 7-10 Forum on Faith in Sea Island, Ga. He and Bishop Scott Jones, of the Kansas Episcopal Area, led a conference Jan. 20-22 on "Great Minds of Methodism" at First UMC in Houston, Texas. Jones preached Feb. 4 at the United Methodist Church of the Palm Beaches in West Palm Beach, Fla., and delivered a March 4 lecture at Barton College as part of the Purcell Lectures. At an April 27 retreat, Jones spoke about "Resurrecting Excellence" to the New Bern and Elizabeth City Districts in Atlantic Beach, N.C. He also participated in the Center for Theological Inquiry's board meetings May 6-7 at Princeton, N.J.

Jones' "Faith Matters" columns for *Christian Century* included "Softened hearts," Feb. 20, and "Punch Lines," April 17.

EMMANUEL KATONGOLE published "An Age of Miraculous Medicines" in *AIDS in Africa*, edited by Benezet Bujo and Michael Czerny for Paulines Publications and "Catholicism in Africa" in *The Blackwell Companion to Catholicism*, edited by James J. Buckley, Frederick C. Bauerschmidt and Trent Pomplum.

Katongole spoke Feb. 2 at the Graduate Student Inter-Varsity Fellowship at Duke University Chapel, and at the Veritas Forum at Columbia University in New York City on Feb. 6 on "Exploring True Life: Examining the Implications of Our Beliefs."

Katongole spoke Feb. 10 at the Duke



FACULTY & STAFF NOTES

Youth Academy Reunion in Durham and moderated a panel Feb. 28 on "Making It Matter: Contextualizing the Greensboro Truth and Reconciliation Commission" for Duke's John Hope Franklin Humanities Institute. He delivered the lecture "Post Colonial Violence and Christianity in Africa: On Dealing Lightly with the Wounds of My People" April 18 at Garrett Theological Seminary, and, in Chicago, spoke April 19 on "Martyrdom and Reconciliation in the World Church" for DePaul University's Catholic Studies Program.

ANDREW J. KECK helped lead a workshop on "Ministerial Recruitment" for *Celebrating Diakonia: Leading, Equipping, Serving* in Orlando, Fla., April 19-22 and was named to the editorial board for *Theological Librarianship*, an online journal of the American Theological Library Association.

RICHARD LISCHER was interviewed about Gardner Taylor on the PBS *Religion and Ethics NewsWeekly* television program. For the full text of the interview, go to (www.pbs.org/wnet/religionandethics/week951). He delivered the lecture "Lord Teach Us to Pray": the Seminary as a School for Prayer" at the installation of the new president of Lutheran Theological Southern Seminary in Columbia, S.C. During the Martin Luther King holiday, he was interviewed for the syndicated radio program, *Michael Eric Dyson Show*, and CBC Radio in Toronto. He appeared with Duke President Richard Brodhead in Atlanta for "A Duke Conversation: Making a Difference," and spoke to 450 Duke alumni on "Can Reconciliation Be Taught?" He served as a planning consultant to the

Cathedral College of the Washington National Cathedral and spoke to local clergy on his book *The End of Words*.

RANDY L. MADDOX lectured on "Charles Wesley as Theologian" April 12 at the Evangelical School of Theology in Myerstown, Pa., and on "Wesley's Theology of Holistic Salvation" Feb. 19-20 for the John Wesley Institute, Chicago, Ill.

RICHARD PAYNE participated in the Balanced Pain Policy Consortium Meeting, the Center for Practical Bioethics, Kansas City, Mo., Jan. 17, and presented "Ideas for Improving End-of-Life Care in African American Churches" at the Feb. 2-9 annual meeting of the Samuel DeWitt Proctor Conference. He spoke Feb. 26-28 at "Through the Valley of the Shadow: Pastoral Ministry and End-of-Life Care," a divinity continuing education event at Myrtle Beach, S.C.

Payne presented "The Importance of Palliative Care at Life's End; Medical Terminology" and "Concepts at the End-of-Life" for *In Life and Death We Belong to God: The Congregational Continuum of Care in the Presbyterian Church*, March 12-14 in Durham, and was a guest March 15 for WUNC radio's "The State of Things." He delivered the keynote address "Living and Dying in Black and White" at the University of Pennsylvania, March 20-21, and "Giving Voice and Improving End of Life Care for the Underserved" at "Improving End-of-Life Care for the Underserved: Choices, Power, Action," a conference April 25 in Winston Salem, N.C.

THEA PORTIER-YOUNG taught two deacon formation classes for the Permanent Diaconate program of the

diocese of Raleigh at St. Raphael's Catholic Church in Raleigh. She taught a course on the Pentateuch in February and on "Historical Books of the Old Testament" in April. She preached "Getting God's Attention" on Joel 2:1-2; 12-17 in Goodson Chapel on Ash Wednesday.

Portier-Young received a Jump Start Grant from Duke's Center for Instructional Technology to develop and implement a virtual reality experience for 130 students in the Introduction to Old Testament Literature course.

ALLEN VERHEY published "Scripture as Script and as Scripted: the Beatitudes,"



in *Character Ethics and the New Testament: Moral Dimensions of Scripture* from Westminster/John

Knox Press, and "Science at the End of Life: Contributions and Limitations: 2006 Witherspoon Lecture," in *Reflections*, produced by the Center of Theological Inquiry Journal. He delivered the J.B. Maston Lectures April 2-3 at Logsdon Seminary in Abilene, Texas, on "Reading the Bible and Caring at the End of Life" and "Praying and Caring at the End of Life."

GEOFFREY WAINWRIGHT delivered a Catholic Studies lecture at John Carroll University in Cleveland, Ohio, and led a seminar at the National Workshop on Christian Unity in Arlington, Va. He spoke on "Ecumenism: the Shifting Scene" at the Boston University School of Theology, and published articles in *The Jurist*, *Ecclesia Orans*, and *Nova et Vetera*.

LACEYE WARNER published "Situating the Word: The Significance of Christian Space for Evangelism," in the April *Asbury Theological Journal*. She gave the Gladys Crane Lecture, "Saving Women: A Constructive Evangelistic Theology," March 14 at Garrett-Evangelical Theological Seminary in Evanston, Ill., and spoke on "'Toward the Light': Lucy Rider Meyer and the Chicago Training School" for the Women in Methodist History Conference March 10 at Scarritt-Bennett Center in Nashville, Tenn.

Warner spoke on "Saving Women: Retrieving Evangelistic Theology and Practice" at the Louisville Institute Grant Recipient's Gathering Jan. 18-20 in Louisville, Ky., and "From Going to Gathering: Reflections on a Study of Ecclesial Evangelism" for the Consultation on World Evangelism Jan. 8-9 at Candler School of Theology,

Emory University, Atlanta, Ga. She lectured Feb. 11 on "Resurrecting the Word" at Centenary United Methodist Church, Winston Salem, N.C.

JO BAILEY WELLS led the Annual Congregation Retreat for Duke Chapel Jan. 20 on "Potter and Clay: Exploring the Holy Mutability of God." She lectured in Melbourne, Australia, keynoting at two clergy conferences, and speaking in the region from April 26 - May 10.

SAM WELLS delivered lectures on "The Drama of Liturgy and the Liturgy of Drama" at the First International Conference on Religion and Drama in Tehran, Iran, and "Towards a Christological Reading of American Church History" at the Hope College Veritas Forum in Michigan in January. He addressed the Western N.C. UMC

Campus Ministers conference in Charlotte and was Theologian-in-Residence at Grosse Ile Presbyterian Church in Michigan in February.

Wells gave the James Ross McCain Faith and Learning Lecture, "Speaking the Truth in a Culture Committed to Diversity," at Agnes Scott College, Decatur, Ga., and spoke on "The Three Chapter Story and the Politics of Church" at the March conference for "Setting an Agenda for Political Theology" at the Stead Institute for Ethics and Values, Garrett-Evangelical Theological Seminary, Evanston, Ill. He published "For Such a Time as This: Esther and the Practices of Improvisation" in *Liturgy, Time and the Politics of Redemption* edited by Chad Pecknold and Randi Rashkover for Eerdmans Press, and "A Friend like Peter: The Logic of Forgiveness" in *The Christian Century*. ■

COMINGS & GOINGS

Faculty

MARK CHAVES has accepted a joint appointment as professor of sociology, religion and divinity effective July 1. His Duke Divinity School faculty title will be professor of religion and society.

STEPHEN GUNTER joined the divinity school May 1 as an associate dean of Methodist Studies and begins a joint faculty appointment July 1 as research professor of evangelism and Wesleyan studies.

LAUREN WINNER, formerly visiting assistant professor of spirituality and writing, has joined the divinity faculty as assistant professor of Christian spirituality. She will be on leave during the next academic year through a fellowship from the Center for the Study

of Religion at Princeton University. She begins her new appointment July 1, 2008.

Staff

ROBERTA SCHAAFSMA accepted an invitation to become the J.S. Bridwell Endowed Librarian at Perkins School of Theology, Southern Methodist University, where she also serves as director of the Bridwell Library. She began her new position April 1. **ANDY KECK** has been named associate director of the Divinity Library. He has served as Electronic Services Librarian here since 1999.

Following the 2007 Duke Youth Academy, Assistant Director **ELIZABETH INGRAM SCHINDLER D'06**

will move to Seattle, Wash., where her husband, a May graduate of Duke Law, has accepted a position. Her replacement, **KATHERINE HANDE D'08**, will work with Schindler during the July 15-28 DYA.

Other staff changes include the arrivals of **ANNA K. MACDONALD DOBBS**, a staff specialist in the Office of Admissions and **LAURA WEBB**, who joined the Center for Excellence in Ministry as staff specialist; and the departures of staff assistants **KATE GOODALL** and **MARGARET MATHES**. Mathes is now working in medical journal publishing; Goodall moved with her husband, who joined the faculty at the University of South Carolina. ■

CLASS NOTES

40^s

JOHN JAMES POWELL D'42, 89, is serving in retirement as pastor of Alexander United Methodist Church in Forest City, N.C. His first appointment was as a student in 1938 in Salisbury.

JOEL A. COOPER D'43 of Conway, Ark., has published *Christian Horizons 2007*, a booklet of pictures and comments from the 12 remaining members of the Divinity Class of 1943. He was editor of the Divinity student publication *Horizons* in 1943 and observes that over the intervening 64 years he and his classmates—now in their late 80s or early 90s—“have looked both to the eastern horizon for the dawning day and emerging opportunities, and toward the western horizon and beyond into the Spirit World.”

50^s

JACOB C. “JAKE” MARTINSON D'57 has been a United Methodist college and university president since 1972, and during the past year he was interim president of Garrett-Evangelical Theological Seminary in Evanston, Ill. He served High Point University, High Point, N.C., from 1985 to 2005. Upon retirement he was named honorary chancellor.

WILLIAM K. QUICK D'57 preached Feb. 24, 2007, for the opening celebration for the 175 anniversary of Trinity UMC in Durham. He preached May 6 at the centennial celebration of the Zebulon UMC. Other assignments included Lenten services at Tabernacle UMC in Ghio, N.C., preaching for a cluster of seven UM churches in

Scotland County, N.C., and Marlboro County, S.C., and at a Palm Sunday gathering for nine UM churches in Warren County.

Quick preached in Goodson Chapel for the weekend Course of Study, and Post-Easter services in Faison and St. Paul UMC in Goldsboro. He led “A Day Apart” in February for pastors in the Farmville District of the Virginia Annual Conference. He continues to coordinate the Partner Church ministries in the Baltic countries of Latvia and Lithuania for the General Board of Global Ministries. He returned to preach May 20 at Metropolitan UMC in Detroit where he served from 1974 to 1998. In addition to teaching in the spring semester, Quick teaches in both the weekend and summer Course of Study at the divinity school.

70^s

N. FRED JORDAN JR. D'70 will be the superintendent of the North Wilkesboro District in the Western North Carolina Conference of the United Methodist Church. He has served most recently in Brevard, N.C.

J. KEITH KENNEDY T'70, D'74 has returned to Baker, Donelson, Bearman, Caldwell, & Berkowitz as the managing director of the Washington, D.C. office. He returns after service as staff director of the Senate Appropriations Committee and two years as Deputy Sergeant at Arms of the U. S. Senate.

JAMES T. TROLLINGER D'70 has been named assistant to the bishop of the Western North Carolina of the United Methodist Church in Charlotte, N.C.

WILLIAM T. “BILL” MEDLIN III D'72 will serve as superintendent of the

Northeast District of the United Methodist Church in Western North Carolina. His most recent parish was in Winston-Salem.

BETTY WOLFE D'75, who has worked as a biofeedback practitioner since 1985, was certified as a Feldenkrais practitioner in 2006. She serves as a lay reader and lay Eucharistic minister at St. Matthews Episcopal Church in Hillsborough, N.C., and is the grandmother of eight.

80^s

ASHLEY CROWDER STANLEY T'77, D'80 is the new superintendent for the Asheville District in the Western North Carolina Conference of the United Methodist Church following 10 years as pastor at Biltmore United Methodist Church.

WILLIAM S. SHILLADY D'81, senior minister at Park Avenue United Methodist Church in New York, N.Y., represented Duke at the Feb. 23, 2007, installation of the new president at New York Theological Seminary.

90^s

LEHOMA GOODE D'90 has retired from Home Moravian Church in Winston-Salem, N.C., following 14 years as an associate pastor there. She is teaching part-time at the Creative Learning Center for Very Young Children, and doing supply preaching.

ARNETTA E. BEVERLY D'92 is the new director of connectional ministries for the Western North Carolina Conference of the United Methodist Church in Charlotte, N.C.

ELIZABETH "BETH" HACKNEY HOOD D'92 has been named superintendent of the Greenville District in the North Carolina Conference of the United Methodist Church. She has served most recently as senior pastor at Page Memorial Church in Aberdeen.

JOEL J. SHUMAN D'93, G'98, a professor of theology at King's College, Wilkes-Barre, Penn., presented a lecture at Duke Medical Center on May 3, 2007, titled, "Landscapes of Flesh: Thoughts Toward Alternative Metaphors for the Body and Its Goods." The seminar was co-sponsored by Theology and Medicine (Divinity) and the Center for Spirituality, Theology, and Health (DUMC).

JOHN E. UPHAM JR. D'93, D'96 received the Doctor of Theology degree in liturgics from St. Andrew's Theological College and Seminary, a member educational institution of the *Confederazione Nazionale della Universita Popolari Italiane*, on Jan. 14, 2007. He is rector of St. George's

Anglican Church in Raleigh, N.C., a parish of the Anglican Province of Christ the King.

CHRISTOPHER WADDLE D'94 and his wife, Sarah, celebrate the birth of Benjamin Graham Waddle (Graham) on Jan. 17, 2007. Chris is the chaplain and director of church relations at Simpson College in Indianola, Iowa.

RENEE LLOYD OWEN D'95 is the chaplain at Children's Hospital of Orange County, Calif., and her husband, Tommy, is executive producer for "Rick Dees in the Morning." The Owens reside in Burbank.

ROY M. TERRY IV D'96 published "Becoming God's Church" in *Alban Weekly* No. 144, April 24, 2007, from an article he originally wrote for *Congregations*. He is pastor of Cornerstone United Methodist Church in Naples, Fla., and one of the leaders of "Church for the 21st Century," a program in mid-May at the National Cathedral in Washington, D.C.

SARAH MOUNT D'97 of Medford, Mass., will be attending the Oxford Institute in England this summer and looking forward to seeing many Duke friends.

BETTY ANN BUCKLEY D'98 operates Alpha Christian Tours in Raleigh, N.C. She is offering "Ladies, Lovers & Women of the Bible," led by Tracy Radosevic D'98, Jan 2-12, 2008, to Israel. For more information, go to www.alphatours.com.

TRACY RADOSEVIC D'98 is a freelance storyteller, mostly of biblical narratives, who relies on her Duke MRE and experience as she teaches, leads retreats and workshops, and performs. She partners with Betty Ann Buckley to sponsor tours to the Holy Land that focus on women's narratives, including stories of Rahab, Ruth and Naomi, and Mary Magdalene.

(CONTINUED ON PAGE 42)

WOMEN'S WEEK 2007

Alumnæ and other women involved in ministry outside the parish led a panel discussion April 12, 2007, during Women's Week, which is sponsored annually by Duke Divinity School's Women's Center. Sharing their faith journeys and workplace experiences were (l to r): Tracy Radosevic D'98, Amelia Stinson-Wesley D'93, Jennifer Copeland D'99; Betty Wolfe D'75, Olive Joyner D'05, Jeanette Stokes D'77, Marion Thullbery, Melinda Wiggins D'94 and Rebecca Reyes.

The week concluded with a "Celebration Luncheon" featuring storytelling by Tracy Radosevic and the presentation of awards of gratitude to faculty members Thea Portier-Young, Amy Laura Hall and Lacey Warner for their support of the Women's Center.

Graduating senior Amy Beth Houglund D'07 presented to the school a copy of the painting "These Stones Will Shout!" (Luke 19:36-40), which she commissioned to recognize women's contributions to Methodism. Depicted in the painting are Leontine Kelly, first black female bishop; Susanna Wesley; and Minerva Carcana, first Latina female bishop. Other faces in the painting, said Houglund, "represent the unknown women to whom the church has said, 'Teachers order your disciples to stop.' Sometimes [women] have been pushed outside the walls of the temple, the wall of our church. Be reminded today, sisters, that these stones will still shout!"



FRANKLIN GOLDEN D'07

CRYSTAL D. SALYERS D'04 and Trevor D. Smith were married Jan. 6, 2007. Crystal is associate pastor at Colonial Heights United Methodist Church in Kingsport, Tenn.

OLIVE L. JOYNER D'05 serves as executive director of Durham Interfaith Hospitality Network, a network of 30 local churches whose mission is to address the needs of homeless families. ■

GOT NEWS? Stay in touch with your classmates! Use the postcard inserted in this issue to share your news, e-mail magazine@div.duke.edu, or write: Alumni News, *Divinity* magazine, Box 90970, Duke University, Durham, NC 27708-0970. Update info or submit Class Notes online at: www.divinity.duke.edu/update



DEATHS

CLAUDE R. COLLINS D'39 died April 20, 2007, in Roanoke, Va. He served for more than 40 years as a pastor and district superintendent in the West Virginia Annual Conference of the United Methodist Church, and he was also a chaplain with the U. S. Naval Reserve during World War II. He is survived by his wife, Elizabeth Stevenson Collins; two daughters; and two grandchildren.

J. RUSSELL ANDREWS D'42 died Jan. 22, 2007, at Lake Junaluska, N.C. He was an ordained United Methodist minister and a decorated chaplain with the United States Army who served for 34 years including World War II, Korea, and Vietnam. He received the Bronze Star, Legion of Merit Award, and was the first chaplain to receive the Four Chaplains Medal. His tours included assignments as post chaplain in Europe and he served as chaplain for the military district of Washington, D.C., supervising all funerals at Arlington National Cemetery. He retired as the last chaplain on active duty who had served in World War II. He is survived by his wife of 65 years, **FRANCES ELIZABETH "BETSY" BABB ANDREWS N'41**; three daughters; six grandchildren; and three great-granddaughters.

RAY MAXWELL ALLEN SR. D'47 G'53 died Feb. 27, 2007. While at Duke, Allen and his wife were directors of the Methodist Student Fellowship. After completing his Ph.D., he taught at Wofford College, Lambuth University and Rhodes College, where he served as dean of admission, financial aid and government relations. Upon retirement, he served for five years in local United Methodist churches as minister of evangelism. He is survived by his wife, Julia W. Allen; three children; and eight grandchildren.

MARION L. FISHER JR. D'50 died Feb. 19, 2007, in Rocky Mount, N.C. He was an ordained United Methodist pastor with several years of parish service, but his professional concentration, including several academic degrees, was in education. He served as a teacher, principal, director of Federal Programs for South Carolina, assistant superintendent, education consultant, and coordinator of the Ed. D. program for Nova University. He served on the City Council of Roanoke Rapids, N.C., for eight years. He is survived by his wife, Mary-Frances Allbrook Fisher; two children; two granddaughters; and a great-granddaughter.

CARL E. GLASOW D'52 died Jan. 31, 2007, in Maryville, Tenn. He was a U.S. Navy veteran and reserve chaplain, metallurgical engineer with Alcoa, and United Methodist min-

ister who served parishes across the Holston Conference for 40 years. He was also a varsity basketball player at Cornell and at Duke. He is survived by his wife of 53 years, Erma Lee Headrick Glasow; and a son.

MURRAY A. MARTIN D'56 died Dec. 1, 2006, in Victoria, British Columbia. He was a retired civil servant.

VASSAR W. JONES D'63 died Jan. 14, 2007, in Roxboro, N.C. An Army Air Corps veteran of World War II, he was a United Methodist pastor who served parishes across the North Carolina Conference. He is survived by his wife, Ruby Humphries Jones; one son; 11 grandchildren; and two great-grandchildren.

S. STEPHEN SMITH D'64 died April 11, 2007, in Murfreesboro, Tenn. He was a United Methodist pastor who served for 42 years in the Tennessee Conference. He is survived by his wife, Judy Smith; and two children.

THOMAS K. CARTWRIGHT D'86 died Dec. 16, 2006, in Hanover, Pa. He was a pastor in the Central Pennsylvania Conference of the United Methodist Church, mentor to students exploring ministerial vocations, and an avid Penn State football and Duke basketball fan. Tom is survived by his wife, Teryl "Terri" Cartwright; and two children. ■

In Sarajevo, Exploring the Ethics of Giving

BY JACK MEWBORNE D'99

It was just a normal warm and bright Sunday afternoon. The streets of Sarajevo were filled with people walking and talking. Several members of our mission team were sitting at a sidewalk table under a large Coca-Cola umbrella enjoying our overpriced but refreshing colas.

Suddenly, a small boy with tattered clothes, tousled hair, and dry dirt caked on his face wandered over and stood in front of me with a sad look that seemed rehearsed. I patted my pants leg and told him in English that I didn't have any money. After a few awkward moments he moved beside our co-leader Melinda's chair.

Melinda carefully selected a coin from her purse, placed it in his outstretched palm, and he departed as quickly as he had arrived. But this small Roma boy on the streets of Sarajevo left something behind. His sudden presence and absence became the impetus for dialogue concerning discriminate and indiscriminate giving in light of human decency and informed Christian ethics.

As we talked about whether it was right or wrong to give money to someone begging in the street, Melinda's comments struck a nerve. "It doesn't matter what the person does with the money that you give them, God is most concerned with the heart of the giver," she said. "What they choose to do with the money is between them and God."

I responded by asking, "But aren't we required to be good stewards of the limited resources we have?" Those few comments launched a conversation that lasted for much of the three-hour van ride back to Gornji Vakuf/Uskoplje,

where we were engaged in an UMCOR project with the post-war children of that ethnically-divided town.

In Bosnia we encountered numerous unkempt children groomed in the art of begging, as well as mothers, babes in arms, pleading their cases with desperate looks of hopelessness. Interestingly enough, we were never approached by men, which led me to wonder cynically if experience had proven women and children are most adept at gaining sympathy.

This begging was in stark contrast to our experience of Bosnian hospitality and pride. Our friends and hosts were all struggling to survive in an area where the unemployment rate is more than 50 percent, and those with jobs work long hours for very little money. But there is a prevailing attitude of

pride among Bosnians. Even though their homes have been structurally damaged by war, the insides are kept tidy and flowers are everywhere. Disdain for the practice of begging is clear.

In all honesty, I find being asked to give away my "hard-earned" money an affront to my capitalist sensibilities. It is easier for me to appreciate the entrepreneurial spirit of those who sell trinkets to

tourists, or those who attempted to earn money by washing our car windshield.

But I find it baffling that someone would make no effort at self-support and, without a trace of pride, beg as a means of survival. My typical response was to take refuge in the language barrier, hiding behind my inability to speak with those who wordlessly communicated their desire for money. It would have been easy to hand out a few coins and forget the people begging for them. Frankly, it was easy enough to justify denying them as well. But an ethical question remains that I have yet to fully reconcile within myself: What is my Christian duty to them?

Does a handful of loose change make me a proponent of their lifestyle, at best, and a sucker at worst? Or is the gift and the giving an expression of God's love, and therefore worthwhile? Am I required to exercise faithful stewardship of the things God has entrusted to me, or is that merely an excuse to protect my precious American sensibilities? Is it enough to appease a beggar with a coin or two, or does my Christian

Jack Mewborne D'99 with children in front of the Youth Center, Gornji-Vakuf, Bosnia, July 2003. "Whenever the children see us in town, they give us hugs and high-fives," says Mewborne.



COURTESY OF JACK MEWBORNE

responsibility extend beyond such a disembodied gesture to an incarnational theology that demands a fuller expression of God's grace and the abundant life it affords?

I realize how much easier it is for me to give when I see a need, and can help without being asked, than when someone unashamedly asks for my help, expecting me to trust his or her intentions. In the parable of the Prodigal son, the loving father gave the younger son his full inheritance. If we understand the father as God, we must therefore acknowledge that he knew that his son would squander the money. Yet it wasn't the money that concerned the father, it was having a relationship with his son. The money didn't matter. The relationship mattered. Maybe that is what should concern us most when we are approached by someone begging—not the money, but the relationship that we could have with them as ambassadors for Jesus Christ. ■

What do you think?

Post a response online at
www.divinity.duke.edu/divinityonline

JACK MEWBORNE D'99 is a youth minister at Benson Memorial United Methodist Church in Raleigh, N.C. His passion for missions has been fueled by experiences with hurricane relief work in eastern N.C. and Mississippi, the Hinton Rural Life Center in Hayesville, N.C., the Appalachian service project, and foreign missions in Jamaica, Bosnia, Macedonia, and Viet Nam. His latest adventure is training for a triathlon.

Risks of Individualism

"Americans are hyper-vulnerable to social influences because we emphasize individualism. Everyone is encouraged to be an individual, to deny the influence that communities have on us. But that causes us to look around even more for cues on how we should be acting. It sets us up for extreme conformity and the kind of group scene we saw at Abu Ghraib."

STANLEY HAUERWAS, G.T. Rowe professor of theological ethics, in response to the question "Do we all have an evil, dark side?" in the March 13, 2007, edition of *USA Today*.

At Greater Risk

"I think we need to be very attentive to attending to suffering in our patients and do everything we can to help minimize and ameliorate it. African Americans and other minorities are at greater risk of not dying well."

DR. RICHARD PAYNE, director of the Duke Institute on Care at the End of Life, quoted in the article "At the End of Life, a Racial Divide" in the March 12, 2007, edition of *The Washington Post*.

Clergy Fulfillment

"[Clergy] look at their occupation as a calling. A pastor does get called on to enter into some of the deepest moments of a person's life, celebrating a birth and sitting with people at times of illness or death. There's a lot of fulfillment."

JACKSON CARROLL, Williams professor emeritus of religion & society, in the article "Money really can't buy happiness, study finds: Clergy are the most satisfied with their jobs; lawyers, doctors down on the list" in the April 17 edition of the *Chicago Tribune*.

Global Sweepstakes

"Everybody is watching the Episcopal Church to see how this goes. If it comes apart, in a way, it's too bad because it's about Protestantism's only entry into this kind of global sweepstakes, a kind of international church that tries to regulate itself internationally."

DAVID STEINMETZ, Kearns professor of the history of Christianity, in the Feb. 12, 2007, *San Francisco Chronicle* article "Lodi church rejects Episcopal schism" on the issue of whether gays can join the clergy splitting the world Anglican Communion.



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Our Daily Bread: A Theology and Practice of Sustainable Living

Scripture tells us that Jesus taught his followers to pray, "Give us this day our daily bread." Dutifully we pray these words, but do we do so as a sentimental attachment to Jesus or out of a deep belief that this prayer has something important to teach us about our daily lives?

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Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and thine is the glory, for ever and ever. Amen.

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