

DIVINITY

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

FALL 2008

UNLOCKING THE CODE

HOW RICHARD HEITZENRATER'S
DISCOVERY SHAPED THE COURSE
OF WESLEY STUDIES

ALSO INSIDE:

SIGNS OF PEACE: JEAN VANIER AND L'ARCHE
ENCUENTRO MEXICO

FROM THE ARCHIVES

DIVINITY CHOIR PRACTICE YORK CHAPEL, 1988

IN 1988, then Director of Music David A. Arcus led 40-minute rehearsals each Tuesday and Wednesday for the Divinity School Choir in York Chapel. According to Arcus, who now serves as chapel organist and associate university organist, he was followed as choir director by Grigg Fountain, Rodney Wynkoop (prior to his appointment at Duke Chapel), and Sue Klausmeyer.

Allan Friedman currently serves as assistant conductor and administrative coordinator of chapel music, which since completion of the Divinity School addition in 2005 has been housed in Goodson Chapel. Friedman (far right) directs the choir during the dedication for Opus 16, the new Goodson Chapel pipe organ. (For more photos, see pages 4-5). ■



DAVID A. ARCUS



DIVINITY

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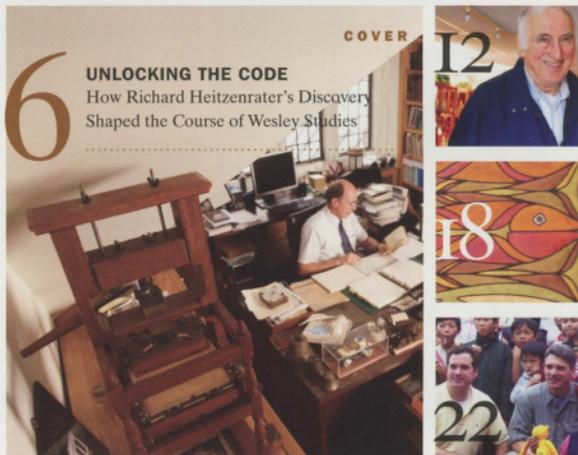
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SENDING FORTH

AMONG DUKE DIVINITY SCHOOL'S 143 graduates in May 2008, 122 received the master of divinity (M.Div.), seven the master of theology (Th.M.), and 14 the master of theological studies (M.T.S.).

The average grade point average (GPA) for graduating seniors was 3.476 (on a scale of 4.0). More than a third of the senior class earned Latin honors: 21 students graduated summa cum laude (GPA of 3.85 or above) and 32 graduated magna cum laude (GPA of 3.65 or higher).

The class of 2008 brought the total of Divinity School graduates to approximately 6,000. According to registry records, 4,231 degrees have been awarded since 1970. Although the records weren't available for the school's first four decades, estimates are that around 1,800 degrees were awarded between the 1930s and the end of the 1960s.

Why Duke?

ACCORDING TO the 197 members of the incoming class, their top five reasons for choosing to attend seminary at Duke were academic reputation, theological reputation, spiritual formation, strength of faculty, and the campus visit.

Among the class, minority enrollment rose to 25 percent (up from 21 percent a year ago). The median student age continues to be low—25 for the entire class and just 24 for the master of divinity (M.Div.). Median entering grade point average (out of a possible 4.0) was 3.6 for the entire class.

Of 139 students seeking the three-year M.Div. degree, 54 percent are male and 46 percent female. Fifty-five percent are United Methodist; 14 percent are Baptist, 6 percent are Anglican or Episcopal; 6 percent are Presbyterian, and 4 percent are Roman Catholic. Twenty-two other denominations round out the M.Div. class.

Among the other three degree programs, 20 students entered the two-year master of theological studies (M.T.S.); 17 new students are working toward a master of theology (Th.M.); and 11 began Duke Divinity's newest degree program, the doctor of theology (Th.D.), now in its third year. Ten non-degree students complete the class.

Stewards All

AMONG 50 young people who served as stewards (ushers) during the Anglican Communion's decennial Lambeth



ANGELICAN COMMUNION NEWS SERVICE

Kerr dressed for a garden party at Buckingham Palace

Conference in July, Sarah Kerr D'08 was among four selected to address a plenary of more than 1,000 bishops and their spouses.

After hearing Kerr describe the Lambeth Conference participants as all "gathered here to become better equipped for their ministry as stewards and shepherds of their dioceses and churches," Archbishop of Canterbury Rowan

Williams donned one of the stewards' neon orange vests for a photograph with the group.

Kerr, who graduated last May, currently serves as the assistant rector of Christian formation and youth at St. Thomas Episcopal Church in St. Petersburg, Fla. Divinity students Sam Keyes and Ross Kane, both M.Div.'09, also attended Lambeth as stewards.

To read Kerr's account of the Lambeth Conference, see *Anglican Episcopal House of Studies Perspectives 2008-09* online at www.divinity.duke.edu/programs/aehs.

The Turner Legacy

THE SUMMER 2008 issue of *Gatherings*, the annual newsletter of the Office of Black Church Studies, celebrates the legacy of William C. Turner, associate professor of the practice of homiletics, who arrived at Duke University as a freshman more than 40 years ago.

"Turner is a pastor, prophet, visionary leader, scholar and mentor. Most of all, he is a faithful disciple of Jesus Christ who walks humbly with God," said Shane Benjamin D'97, one of many students, alumni, and faculty who pay tribute to Turner. "He has taught me a lot ... about the church and its ministry, the struggle for justice, fatherhood, and life. I am honored to call him friend and counselor."

To read more about Turner, who earned his undergraduate, divinity, and doctoral degrees at Duke, see *Gatherings* online at www.divinity.duke.edu/programs/bcs.

Other features include the essay "The Black Church and Presidential Politics" by J. Kameron Carter, associate professor of theology and black church studies, and a tribute by Esther Acolatse, assistant professor of pastoral theology and world Christianity, to the late Kwame Bediako, a world renowned African theological scholar.

DUKE PHOTOGRAPHY



To the Editor:

Thank you for the article by David Steinmetz entitled "The Media and Me." While a student of his in the '70s, I found on one of my papers: "Allred, you use the English language very well. It's too bad you have nothing to say."

He is obviously a perceptive reader as well as an outstanding communicator. I'm sure his comments to the media have been pithy.

Donald H. Allred D'78
Asheboro, N.C.

SHARE YOUR FEEDBACK

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

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

PROJECT BRI(DDD)GE* 2008, a week-long immersion in urban ministry and the Durham community, attracted its largest participation ever. Forty incoming students and 10 current student leaders convened the week prior to fall semester and donned bright green T-shirts for what Director of Student Life Chris Brady described as "theological reflection, service in Durham, and community revitalization."

**Building Relationships in Durham through Duke Divinity Graduate Education*



SHERRY WILLIAMSON

Opus 16 Dedicated

IN AN AUG. 26 service of dedication following the Divinity School's 82nd Opening Convocation, Duke President Richard H. Brodhead officially accepted Opus 16, the new Goodson Chapel organ, from builders Richards, Fowkes & Co. of Ooltewah, Tenn.

David Arcus, Goodson Chapel organist and associate university organist, performed a dedicatory recital at 4 p.m. The public recital was preceded by a panel discussion about the building of Opus 16. Panelists included Arcus, builder Bruce Fowkes, Divinity School Chaplain Sally Bates, Allan Friedman, who serves as administrative coordinator of chapel music, and John Santoianni, E.S. Carrabina curator of organs and harpsichords at Duke.

With more than 1,800 pipes, Opus 16 rises 30 feet to the apex of Goodson Chapel's choir loft. Inspired by historic 18th- and 19th-century European organs designed for congregational singing, the Goodson Chapel Organ adds a new voice to music ministry at Duke University.

As part of Duke's Parents and Family Weekend David Arcus will perform an inaugural recital Oct. 24 at 8 p.m.

The new organ was made possible by a gift from Duke alumni Katie and Aubrey McClendon.

Top, l to r: Bruce Fowkes and Ralph Richards of Richards, Fowkes & Co., Chaplain Sally Bates, President Brodhead, and Dean L. Gregory Jones; details of Great Principal 16—carved oak pipe shade and gilded pipe mouth.

Center, l to r: Detail of the Great Trumpet and wooden Doppelflote; the first performance by Chapel Organist David Arcus.

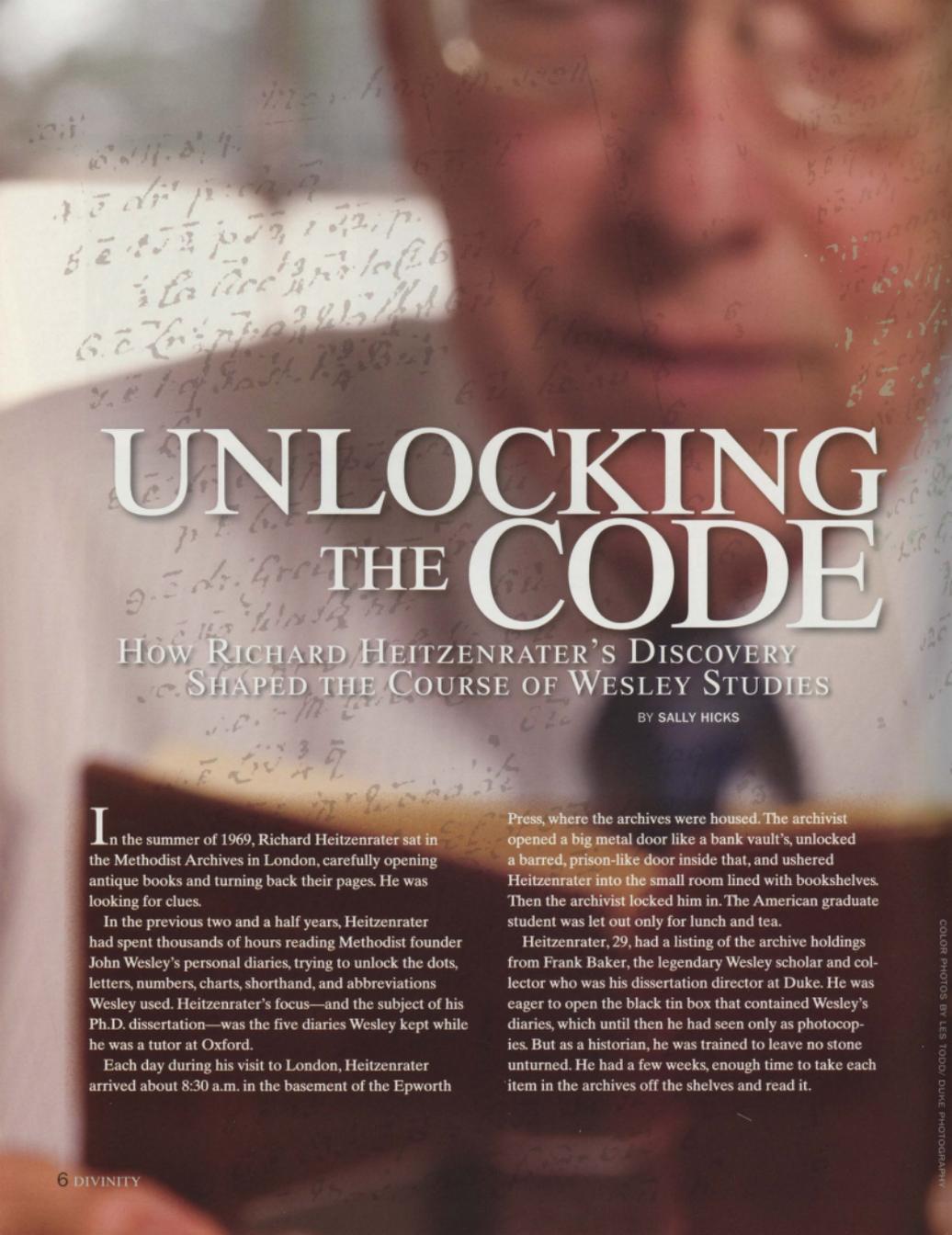
Bottom, l to r: Opus 16 in context; detail of pedalboard and expression pedal.



NEWSMAKERS

PHOTOS BY DUKE PHOTOGRAPHY





UNLOCKING THE CODE

HOW RICHARD HEITZENRATER'S DISCOVERY
SHAPED THE COURSE OF WESLEY STUDIES

BY SALLY HICKS

In the summer of 1969, Richard Heitzenrater sat in the Methodist Archives in London, carefully opening antique books and turning back their pages. He was looking for clues.

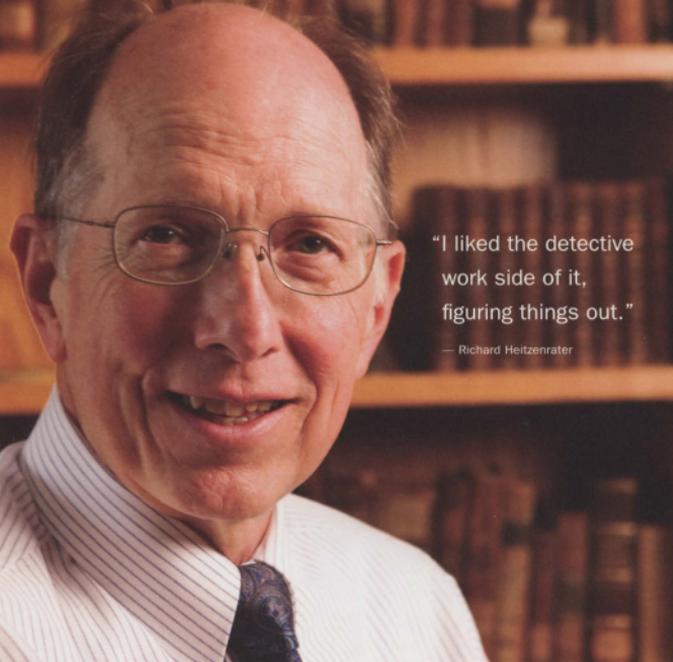
In the previous two and a half years, Heitzenrater had spent thousands of hours reading Methodist founder John Wesley's personal diaries, trying to unlock the dots, letters, numbers, charts, shorthand, and abbreviations Wesley used. Heitzenrater's focus—and the subject of his Ph.D. dissertation—was the five diaries Wesley kept while he was a tutor at Oxford.

Each day during his visit to London, Heitzenrater arrived about 8:30 a.m. in the basement of the Epworth

Press, where the archives were housed. The archivist opened a big metal door like a bank vault's, unlocked a barred, prison-like door inside that, and ushered Heitzenrater into the small room lined with bookshelves. Then the archivist locked him in. The American graduate student was let out only for lunch and tea.

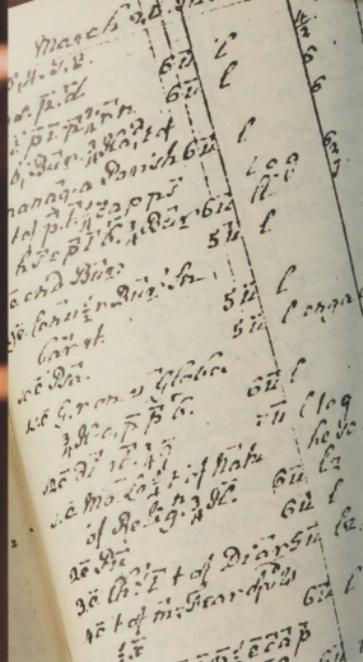
Heitzenrater, 29, had a listing of the archive holdings from Frank Baker, the legendary Wesley scholar and collector who was his dissertation director at Duke. He was eager to open the black tin box that contained Wesley's diaries, which until then he had seen only as photocopies. But as a historian, he was trained to leave no stone unturned. He had a few weeks, enough time to take each item in the archives off the shelves and read it.





“I liked the detective work side of it, figuring things out.”

— Richard Heitzenrater



About a week and a half into his visit, Heitzenrater pulled out a book listed by Baker as a diary “in abbreviated script.” When he opened the book, he instantly recognized the abbreviated script. It was the same as Wesley’s, with one important addition: it had a key.

This diary was written by Benjamin Ingham, a friend of John and Charles Wesley at Oxford. Ingham noted that he’d learned the cipher from Charles, who had learned it from John. Following this were three pages of abbreviations and their meanings.

“You just wanted to grab somebody walking by and say, ‘Look at this!’ I rattled the bars and yelled out for the archivist to come over,” Heitzenrater recalls. “My memory is that I was kind of incoherent.”

Finally Heitzenrater had unlocked the code that Wesley used to record—often hourly—his activities, thoughts, and attitudes. Heitzenrater had guessed

at some notations: *br* for breakfast; *r* for read; *wr* for write. But others eluded him: What did *gr* mean, for example? Or *iti*? What was the difference between *p* and *P*? The Ingham diary explained that *p* was private prayer and *P* was public prayer; *gr* meant “mostly religious talk”; *iti* meant “vicious talk.”

Wesley started keeping his diary at Oxford during Lent of 1725. It was a

common practice of the day, intended to promote personal piety by measuring and inspiring self-improvement. Wesley’s cipher kept his writing secret and allowed him to write more quickly. Although there are gaps, he continued writing until the week before his death in 1791. In all, there are about 25 years of surviving diary entries.

Heitzenrater became the first scholar in the world to read them accurately.

“Some historians go a lifetime and never have that kind of experience,” he says of discovering the Ingham diary. “It was mind-boggling.”

A Lifetime Project

Finding this Rosetta Stone of the Wesley diaries allowed Heitzenrater to complete his dissertation, which examined the incubation period for Wesley’s thought and the organizational beginnings of Methodism.

But it was just the beginning of a

lifetime project for Heitzenrater, now the William Kellon Quick professor of church history and Wesley studies at the Divinity School. He will retire at the end of the academic year.

Heitzenrater has published more than a dozen books, including *Wesley and the People Called Methodists*. An ordained pastor, he has been deeply involved in the academy and the church.

Heitzenrater has been teaching at Duke since 1993, after serving on the faculties of Southern Methodist University's Perkins School of Theology and Centre College of Kentucky. In 1986, he succeeded Baker as the general editor of the Wesley Works Editorial Project, an effort to produce a critical edition of more than 30 volumes of the works of John Wesley. In January, he was honored by the American Society of Church History for his lifetime of academic achievement.

Fellow faculty member Randy Maddox, who has collaborated with Heitzenrater for years on the Wesley Works Project, says his colleague is widely recognized as one of the world's leading Wesley scholars. "He's at the top of the list," Maddox says.

Sarah Johnson, also a historian of American religion, worked for Heitzenrater when she was a graduate student at Duke.

"You are sitting with this man who has done this incredible work, who is a stickler for details and has forgotten more about John Wesley than I'll ever know," says Johnson. "But in working with him, you don't feel like he's trying to catch you doing something wrong."

Johnson, now an assistant professor at Gustavus Adolphus College in St. Peter, Minn., says it takes a special person to look at the "squiggles and dots and see the promise in it."

Part of that promise is not just the sport of finding out what Wesley ate for breakfast, but also the gift bringing the past to bear on the present.

"He feels that learning about Wesleyan history isn't just an interesting and antique past, but is helpful to us as we navigate current situations as the church goes on into the future," Johnson says.

Maddox notes, for example, that the origin of fossils was still being debated in Wesley's day, and that he lived at a time when people thought the world was only 5,000 years old.

"What does that mean to our notion of God as Creator?" Maddox says. "What would be a Wesleyan response to questions Wesley never talked about?"

As a center of Wesleyan scholarship, Duke Divinity has a long tradition of pre-eminence in considering such questions. Heitzenrater assumed the mantle from Baker, Albert Outler, and Robert Cushman; today Duke's Wesleyan experts include Maddox, Kenneth Carder, Warren Smith, Geoffrey Wainwright, Lacey Warner, and others.

Divinity School Dean L. Gregory Jones says the school's goal is to continue to add strength in the Wesleyan tradition, not only by hiring scholars of John and Charles Wesley, but also by seeking out people whose scholarship draws on the "living tradition."

"How does the Wesleyan tradition maintain its life and vitality in the early 21st century?" asks Jones. He says he's grateful for Heitzenrater's contributions as a teacher, scholar, and participant in the life of the school.

"You don't replace that kind of wisdom and experience and love for the institution—you simply try to build on this legacy and stand on his shoulders going forward," Jones says.



Legendary Wesley scholar and collector Frank Baker, who served as Heitzenrater's dissertation director at Duke, encouraged him to choose a topic that would be "center stage and groundbreaking, like working with Wesley's diaries."

'Still Puzzling Over It'

Even after the "aha" moment in the Methodist Archives, the diaries continued to absorb Heitzenrater. He would sometimes ponder an entry for years, comparing it to previous writings, letters, and other events of the time. Gradually he pieced together Wesley's system, which was not only idiosyncratic, but changed over time.

"I liked the detective work side of it, figuring things out," he says. It is painstaking work: Heitzenrater filled file cabinets with 4-by-6-inch notecards detailing which books Wesley read, how much he paid for them, all the people he met, what is known about them, what happened to them.

Once Heitzenrater was sitting in a service at St. Paul's Cathedral in London when he had an insight into a recurring string of letters that he had wondered about for years: *ecappshscptb*. He suddenly realized that each letter corresponded to part of the morning and evening prayer: *e* stood for "scriptural ejaculations," or sentences

from Scripture. Then followed confession, absolution, Lord's Prayer, psalm, scripture, hymn, scripture, creed, Lord's Prayer again, thanksgiving, blessing.

Even today, he spreads his photocopied diaries across his desk, poring over the spidery handwriting. The information is in the process of being digitized.

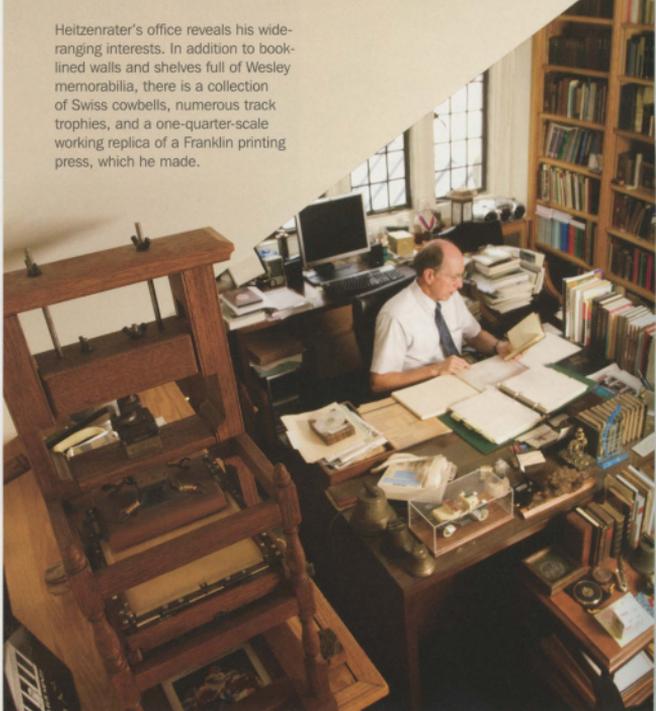
Heitzenrater, who will turn 69 in November, has the trim build of an athlete and still has a quiet excitement about his work. He speaks softly, methodically turning pages back and forth to show cross-references, and pulling out various sources to help wrest meaning from the words. Within easy reach of his desk are floor-to-ceiling shelves with hundreds of books, many from Baker's collection.

Crowded on the shelves and tables are evidence of Heitzenrater's wide-ranging interests. Busts and statues of John and Charles Wesley are squeezed among the volumes. His collection of Swiss cowbells sits on shelves, tables, and his desk, along with track trophies—he was the 1,500 meter gold medalist in the 1993 State Games of North Carolina for runners age 50 and older. High on one shelf sits a one-quarter-scale working replica of a Franklin printing press, which he made.

Sitting at his desk, Heitzenrater points to a notation at the bottom of a diary page: "P, V, L. U, P, C." Underneath there are two words in Greek, then "Unl" and "Mark. Cold."

"I don't know what this means yet," Heitzenrater says. *P, V, L.* and *U* appear to mean "proud, vain or unclean thoughts," based on a reference on the same page. But what about *Unl*? Unless? Unlimited? *Mark* could be the Gospel of Mark, or a mark like a notation. *Cold* could refer to physical temperature or to spiritual "tempera-

ture," which Wesley often described as cold or indifferent.



ture," which Wesley often described as cold or indifferent.

And once he has figured out what Wesley wrote, Heitzenrater has to figure out what he meant.

"It's now 2008, and I'm still puzzling over it," Heitzenrater says. "If you get discouraged, you shouldn't be a historian."

Renaissance Man

As much as he has loved spending his career among old volumes, Heitzenrater's interests spread beyond his scholarly work. His field may be the 18th century, but he's a Renaissance man.

He has worked on a farm and owned a printing company; he ran track and cross-country as a Duke undergraduate for the famous coach Al Buehler

and has been a track official; he sings bass in the Duke Chapel choir and plays the saxophone; he is a master wood craftsman.

He created the black locust wood cross in the Jones Prayer Room, for example, and the three-sided bulletin board in the entrance to the Westbrook Building. Heitzenrater has moved two tobacco barns to his property in Sylva, N.C., and is in the process of moving and rebuilding a third old barn. He designs websites and uses PowerPoint with video for class lectures. He's also a photographer.

Heitzenrater designed the Divinity School logo of a cross and a boat when he was working on his master's degree. He earned all three of his degrees at Duke, and sent all three of his children here.

Heitzenrater's "Redemption" cross, which hangs in the Jones Prayer Room, was among the works of art commissioned by the Divinity School for its 2005 addition. Both "Redemption" and Heitzenrater's sermon, "The Best of All Is, God Is with Us," are featured in the forthcoming book *With God in Mind: Sermons on the Art and Architecture of Duke Divinity School*.

"The breadth of his curiosity and competency is quite extraordinary," Jones says.

Even Maddox—a leading Wesley scholar himself, and head of the Center for Studies in the Wesleyan Tradition—says working with Heitzenrater "can be a bit intimidating. He's always got six or seven irons in the fire."

'Have I Done Everything for the Glory of God?'

Heitzenrater grew up in rural, upstate New York. His father, uncle, and grandfather were Methodist ministers and his sister was a nurse, so he arrived at Duke in 1957 thinking he'd become a medical missionary. But he changed his mind after a course on Christian history.

"I thought, 'How could I go to church every Sunday ... for 18 years and not hear anything substantive about Augustine or Thomas Aquinas or Martin Luther?'" he says.

After earning an undergraduate degree with honors in history, he decided to become a seminary history teacher. When it came time to choose his Ph.D. dissertation topic, he shared his ideas with Baker, who told him to aim higher than the "footnote-type topics" Heitzenrater had proposed.

"Why don't you do something center stage and groundbreaking, like working with Wesley's diaries?" Heitzenrater recalls.

He remembered that Wesley had had a failed love affair with a woman named Sophy Hopkey, and had entered it all in code in his diary. "Immediately when he said it, I thought, 'Sophy Hopkey. We could find out more about that.'"

Heitzenrater did learn more about Wesley's ill-fated relationship with Sophy Hopkey, whom Wesley met when he traveled to Georgia between 1736 and 1737. After Sophy left him to marry

another man, Wesley refused her communion, a scandalous move.

"That's always been misinterpreted in a sense because it sounds like it was simply a whim. But he did find a rubric in the prayer book to back him up," Heitzenrater says. Wesley justified his action because she was not penitent—but Heitzenrater says Wesley also was naïve and didn't understand Sophy.

"He just was not tuned in with reality, practical reality, and how to deal with people," he says. "He didn't know how to respond to a woman who was trying to move him along toward marriage."

But the diaries revealed more than just the details of the affair. The early diaries in particular examined a period of Wesley's life that had been ignored by Methodists more interested in Wesley's evangelism than his high-church Anglicanism.

Wesley's preoccupation is typified by the question he asks himself over and over, "Have I done everything for the glory of God?"

"He's probably more aware of living in the presence of God than anyone else I've ever known, for better or for worse," Heitzenrater says. "He's almost obsessive about it. After you've lived with the man at this level, and you've seen his ups and downs, what you come to realize is, here's a guy who's trying very hard to do the best he can in everything."



'I Have Fun ... and They Pay Me.'

Although he would no doubt be embarrassed by the comparison, the same might be said for Heitzenrater.

As he contemplates retirement, he says he'll be happy to have more time without teaching and committee work. (He'll leave his faculty duties in December and spend the spring semester on leave.) He and his wife, Karen, will continue to live in Durham where they can sing in the Duke Chapel Choir and have access to the library. But they will spend more time at their cabin. The third barn needs finishing.

So does the Wesley Works Editorial Project, which Heitzenrater will continue to direct as general editor after he retires. Sixteen volumes are completed, and the project is about half done. Maddox will take over as the on-site editor and will push ahead with plans to finish publishing editions both in print and online.

One piece that remains: the transcription and publication of the Oxford diaries, which Heitzenrater began nearly four decades ago. After that, he will revise his dissertation, which Baker advised him to let "sit on a shelf for a while."

As he enters retirement, Heitzenrater still sees promise in those squiggles and dots.

"The life of scholarship is not an easy road. But it has been exciting and I wouldn't change it for the world. I have fun, day in and day out, and they pay me. What better arrangement can you come up with?"

"It's really pretty exciting. I just wish I had about 50 more years." ■

SALLY HICKS is editor of *Faith & Leadership*, an online publication of Leadership Education at Duke Divinity, going live in 2009.



SIGNS OF PEACE: JEAN VANIER AND L'ARCHE

BY BOB WELLS



ACADEMIC THEOLOGY, DONE WELL, IS NO EASY FEAT. NO MATTER HOW VIGOROUS AND ROBUST THE THINKING, HOW WELL CHOSEN THE WORDS, HOW CAREFULLY CRAFTED THE SENTENCES WITH WHICH THEY ARE EXPRESSED, THEOLOGICAL NOTIONS ARE DIFFICULT TO CONVEY.

WHAT DOES "PEACE" OR "COMMUNITY" OR "RECONCILIATION" LOOK LIKE? YOU NEED SIGNS. CONCRETE EXAMPLES.

TO STANLEY HAUERWAS, THE GILBERT T. ROWE PROFESSOR OF THEOLOGICAL ETHICS, THEY LOOK A LOT LIKE L'ARCHE, THE INTERNATIONAL FEDERATION OF COMMUNITIES FOR PEOPLE WITH DEVELOPMENTAL DISABILITIES AND OTHERS.

YEARS AGO, WHEN HE WAS FIRST STARTING OUT AS A THEOLOGIAN, HAUERWAS HAD A ROUGH IDEA, A CERTAIN INCHOATE SENSE, WHAT CHRISTIAN ETHICS CONCERNED AND WHAT IT WOULD LOOK LIKE. BUT PUTTING IT INTO WORDS WAS EXCRUCIATING.

"THEN I DISCOVERED THE WORK OF JEAN VANIER AND L'ARCHE," HAUERWAS RECALLS. "AND I SAID, 'OH, THAT'S IT. IT LOOKS SORT OF LIKE THIS.'"

Located in 36 countries, the L'Arche communities—135 in all—are "family-like" homes where people with and without disabilities live together. Founded by Vanier in 1964, they are places that "give witness to the reality that persons with disabilities possess inherent qualities of welcome, wonderment, spirituality, and friendship," according to L'Arche USA.

The L'Arche communities are not "church," nor are they the ultimate embodiment of peace on earth. They are, after all, modeled after families. Yet in L'Arche, Hauerwas saw signs of what he was trying to describe. In a world of violence, they are places of gentleness and peace, however fragile.

As Hauerwas points out in *Living Gently in a Violent World*, a new book co-authored with Vanier and scheduled for publication this fall by the Center for Reconciliation at the Divinity School, L'Arche does not pretend to be a solution. It is instead "a sign of hope."

"I believe one of the singular gifts L'Arche has made for Christian and non-Christian alike is to help us see what peace looks like," Hauerwas writes.

Published in partnership with



Jean Vanier

COURTESY OF L'ARCHE INTERNATIONAL

InterVarsity Press, the book is based on talks delivered by Hauerwas and Vanier at a 2006 conference—"A Day with Jean Vanier and Stanley Hauerwas"—at the Centre for the Study of Spirituality, Health and Disability at the University of Aberdeen, Scotland.

Like L'Arche, Vanier is also a sign of peace, according to Chris Rice, co-director of the Center for Reconciliation. This November, the center will celebrate the witness of Vanier and L'Arche at its 2008 "Teaching Communities Week: Living Gently in a Violent World."

Launched in the fall of 2007, Teaching Communities Week is a series of events—workshops, lectures, conversation, and worship—that explore the nature of Christian leadership for reconciliation. The basic idea, says Rice, is to bring together a living witness whose life exemplifies the Christian vision of peace and a theologian who can help provide insight and understanding into that life in a way that has meaning for the church. (Last year, for the inaugural event, Teaching Communities featured Mississippi pastor-activist John Perkins and Charles Marsh, professor of religion at the University of Virginia.)

"Through his extraordinary life journey and his witness as founder of L'Arche, Jean Vanier is the ideal person for us to bring to campus for this fall's Teaching Communities program," says Rice. "He helps us to see how we can connect with places of hope that are living amidst the brokenness. Together, he and Stanley will help us to view L'Arche as a powerful lens for seeing what it means to be church."

As Rice suggests, Vanier's life—at least the 80 years so far—has indeed been extraordinary.

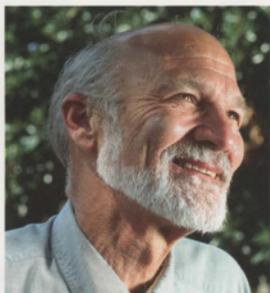
A French Canadian, born to a world of privilege and power, Vanier as a young man walked away from promising careers in the military, the church, and the academy to commit his life to people with intellectual disabilities. His father, Major General Georges Vanier, was a distinguished soldier and diplomat, leading troops in combat—and losing a leg—in World War I. He later served as Canada's minister to France, delegate to the Paris Peace Conference, ambassador to France, and representative to the United Nations. From

1959 until his death in 1967, Vanier was Governor General of Canada, the British Crown's official representative to Canada.

Growing up in a series of European countries where his father was serving as a diplomat, Vanier as a child fled Paris with his family in 1940 when the Nazis invaded France. At age 13, after receiving his father's permission, Vanier returned from Quebec to enter the Royal Naval College in Greenwich, England, and serve in the Royal Navy. After finishing his education in Great Britain after the war, he joined the Canadian Navy and served as an officer on an aircraft carrier.

But increasingly, Vanier felt called elsewhere. In 1950, he left the navy and began a spiritual and philosophical search, spending a year with a Catholic lay community in France, where he was mentored by Father Thomas Philippe, a Dominican priest. For several years he studied for the priesthood, but just

short of ordination decided against that path. Along the way, he had begun work on a Ph.D. at the Institut Catholique de Paris. He completed the degree in 1962 and taught philosophy



DUKE PHOTOGRAPHY

Stanley Hauerwas

at St. Michael's College in Toronto. His Ph.D. studies were to prove formative for his work at L'Arche. His dissertation was on Aristotle on friendship

and happiness, which Vanier defined as "loving and being loved"—four words that could easily be L'Arche's mission statement today.

But it was during a visit to France to see his old mentor, Father Thomas, that Vanier found his life's calling. Father Thomas was living in Trosly-Breuil, a small village north of Paris, as the chaplain of a home and workshop for men with intellectual disabilities. During that visit, Vanier toured a nearby institution for the mentally disabled and was horrified by the conditions.

Determined to "do something," Vanier bought a small house in Trosly-Breuil—which he called "L'Arche," French for "Noah's Ark"—and arranged for three men from the institution's 80 residents to live with him.

The project got off to a shaky start. After a life in institutions, one of the three men—Dany—was overwhelmed and lost in his new surroundings and soon returned to the institution and

TEACHING COMMUNITIES 2008

CHRIS RICE, co-director of the Duke Center for Reconciliation, doesn't like the word "conference," at least when it's used to describe "Teaching Communities 2008: Living Gently in a Violent World."

More than a conference, "Living Gently" is a rare chance to see, hear, and get a small taste of what Christian reconciliation looks like through the life of an extraordinary witness, Jean Vanier.

Featuring Vanier and Duke theologian Stanley Hauerwas, the three-day event, scheduled Nov. 8-10, is designed to be a gift for Duke University, Durham, and the surrounding region, says Rice.

All events are open to the public. Registration and a fee are required for the workshop only.

SATURDAY, NOV. 8

9 A.M.-3 P.M., "BECOMING EVERYDAY PEACEMAKERS"
Duke Divinity School, Goodson Chapel

Led by Vanier and members of the L'Arche communities, the workshop will focus on engaging a Christian vision of peace and life through the lens of L'Arche. Includes teaching from Vanier, worship led by L'Arche community members, participation from Duke Professor Amy Laura Hall, and reflection in small groups. Lunch provided.

Registration: \$20 for students, \$30 for others.

MORE INFO

For more information, contact Dayna Olson-Getty at 919.660.3578.

Or visit the Center website and register at

www.divinity.duke.edu/reconciliation/pages/programs/teachingcommunitiesweek08.html

the comfort and familiarity of its rules and routines. The other two—Raphael and Philippe—stayed, and gradually, in fits and starts, the three men got to know each other.

Though Vanier had started out wanting to do something, he soon found himself becoming friends with the two men. As Vanier later wrote in *Our Journey Home*, “Raphael and Philippe were not so much men with mental handicaps as friends.”

As those first friendships blossomed and grew, so too did L’Arche, drawing in others and gradually expanding into a network of communities around the world, including 16 in the United States. In all the communities—which typically include homes, workshops, and day programs—people with disabilities called “core members” live together with L’Arche assistants who provide help with the tasks of daily living. In recent years, several divinity students, sponsored by the Center for

Reconciliation, have served summer internships as assistants at L’Arche Daybreak in Toronto.

Usually, L’Arche assistants go through the same transformation that Vanier experienced back in the original L’Arche house. Though they may arrive wanting to *do something*, they soon find themselves *being friends* with people with disabilities.

It’s easy to romanticize L’Arche and life with the disabled, Vanier says. In reality, community life with the disabled—or with anyone—is difficult. As he explained in a 2002 article in the *National Catholic Reporter*, “Real community is painful.”

Even so, visitors to L’Arche often comment about the peace they sense in the community. Knowing the reality, however, “everybody sort of smiles” when they hear such comments, Vanier writes in *Living Gently*.

“Somewhere it is true that there is peace, but it is so fragile,” Vanier writes.

“It is all a gift. Not all of it comes from our efforts. In time we learn to see and receive the gift of our life together and the peace that is there. And somehow in the process we are transformed.”

Ultimately, it always comes down to belonging, says Vanier. At L’Arche, people build community by eating together, praying together, and celebrating together, laughing, and giving thanks together for life.

Such work—and play—takes time: “We need time to listen to and understand people with communication problems. It takes time to become a friend of people with disabilities.”

That, says Hauerwas, is one of L’Arche’s messages to the church today. “Slow down,” Hauerwas writes. “Just slow down. L’Arche embodies the patience that is absolutely crucial if we are to learn to be faithful people in the world.”

At the heart of L’Arche, is patience, says Hauerwas. And patience, he insists,

SUNDAY, NOV. 9
11 A.M., WORSHIP SERVICE
Duke Chapel

Jean Vanier, Preaching

6:30-9 P.M., LESSONS FROM L’ARCHE:
WISDOM FOR PEACEMAKING
AND HOSPITALITY IN LOCAL CONGREGATIONS
Blacknall Memorial Presbyterian Church, Durham

Informal presentation and conversation with Vanier and Hauerwas for members of local church congregations.

Reception: 6:30-7:30 p.m.

Presentation: 7:30-9 p.m.

MONDAY, NOV. 10
11 A.M.-NOON, BROWN BAG LUNCH
WITH L’ARCHE LEADERS
Duke Divinity School, Alumni Memorial Common Room

12:15-2:15 P.M., KEYNOTE LECTURE:
LIVING GENTLY IN A VIOLENT WORLD
Duke Divinity School, Goodson Chapel
Jean Vanier and Stanley Hauerwas

2:15-3:30 P.M., BOOK LAUNCH RECEPTION
Duke Divinity School, Alumni Memorial Common Room
Reception celebrating the launch of *Living Gently in a Violent World* by Stanley Hauerwas and Jean Vanier. The book is the second volume in the new Resources for Reconciliation series, published by InterVarsity Press in partnership with the Center for Reconciliation. Signed copies of the book will be available for purchase at the reception.

is another word for peace.

Joining L'Arche at any level requires slowing down. In a L'Arche home, it's not just "okay" that it takes two hours or more to share a meal—or even longer to bathe a body that cerebral palsy has left twisted and uncontrollable—it is essential.

"L'Arche requires that those who do this important work learn that time is not a zero-sum game," Hauerwas writes. "We have all the time we need to do what needs to be done."

It's not that people with disabilities have a special path to the ways of peace. But life in community with those who are disabled can lead to genuine transformation, Vanier writes. In welcoming the stranger, people are forced to discover the stranger within themselves. Being present to and caring for those whose brokenness is so obvious and undeniable, they are forced to confront their own brokenness, he says.

"We cannot really enter into relationship with people who are broken unless somehow we deal with our own brokenness," writes Vanier.

It is not through force but through such transformation that the walls that

separate the disabled from the rest of the world—indeed, the walls that divide all humanity—are torn down, Vanier says.

For all of us, these walls are built upon fear, writes Vanier, a "fear of being pushed down or being seen as valueless or nonexistent." To defend against fear, to protect ourselves from being pushed down, we become "obsessed with having a name where we can be glorified, or achieving a position where we can be seen as worthy."

"We are afraid of showing weakness," writes Vanier. "We are afraid of not succeeding. Deep inside, we are afraid of not being recognized. So we pretend we are the best. We hide behind power. We hide behind all sorts of things."

L'Arche seeks to break down those walls the same way Jesus did, Vanier writes, by loving people as they are, in all their weakness and brokenness, by saying to each one, "You are important. You are precious."

"There can be no peacemaking or social work or anything else to improve our world unless we are convinced that the other is important,"

Vanier continues. "You are precious. You—not just people, but you."

In meeting and living with people with disabilities, in reflecting back to them that they are precious and valued, they are changed, Vanier writes. "But we too are changed," he says. "We are led to God."

"The heart of L'Arche is to say to people, I am glad you exist," writes Vanier.

Although Hauerwas has been writing about L'Arche and Vanier for many years, the two had met only briefly until the conference in Aberdeen in 2006.

"Jean was just what I expected," Hauerwas says. "He is a very gentle, nonassuming, insightful human being. At the Aberdeen conference, I mostly tried to sit and listen."

Hauerwas agrees there is no small irony in having the Teaching Communities event at a major university, a place not totally unfamiliar with the quest for name and position. "Universities, I always say, are factories for envy."

But just as L'Arche speaks an important word to the church, so too does it have much to say to the academy.

"L'Arche says to those of us in the university, 'Whatever your work is about, don't forget this work,'" Hauerwas says. "Because whatever your work is about will turn to sand if you forget what L'Arche is about." ■

BOB WELLS writes for *Faith & Leadership*, an online publication of Leadership Education at Duke Divinity, going live in 2009.

"L'Arche lays down a marker in the fabric of time, a marker reminding us that in Jesus, time has been redeemed for the practices of peace. Its presence reminds us that Christianity is not a theory but a practice. To believe in Christianity we need not only to know about God; we need to see God, to feel God and to love God in all things and at all times. That is our peace, our shalom. Peace follows the shape of the gospel; it needs to be seen to be believed. L'Arche helps us to begin to see what peace looks like."

— John Swinton, from the conclusion of *Living Gently in a Violent World: The Prophetic Witness of Weakness*.

STUDENT INTERNS EXPAND FRIENDSHIPS WITH L'ARCHE

WHEN STUART HARRELL D'09 told people he was going to spend last summer as an assistant at the L'Arche Daybreak community in Toronto, they often assumed he was going with the mindset of a "servant." But in his time at L'Arche, the categories "servant" and "served" began to blur. Instead of doing things for the community's core members, he found himself doing things *with* them.

"In our community life the core members have particular limitations that all do not share," Harrell wrote in an essay about his experience. "But what I have discovered is that we do all share in the limitedness of being human. In the limitations of others, I have discovered my own limitations."

Harrell is the most recent in a series of divinity students who have served as assistants at Daybreak under a Teaching Communities internship program jointly sponsored by the Center for Reconciliation and the Office of Field Education.

In reflections written about their internships, students report the kind of life-changing experiences that are a hallmark of being in a L'Arche community.

For Amey Adkins D'09, who served at Daybreak in the summer of 2007, L'Arche was a place that created "intimate and authentic community with those whom the world easily ignores." Living with the core members, she learned to trust more deeply in the "leading of the Spirit."

"L'Arche reminds me of my own dependency upon God to be my daily sustenance; it is the only way I can live and love abundantly," she wrote in her reflection.

Bethel Lee D'08, who also spent the summer of 2007 at Daybreak, initially worried if she would have the patience to deal with Peter, a core member who asked the same few questions again and again, 40 or more times a day, questions for which he already knew the answers.

But after only a week, Lee realized that Peter's persistent questions were simply the way he communicated. They were a

source of comfort for him and, soon, for her as well. Before long, she realized that he was basically asking the same question that Jesus asked three times of another Peter in John 21: "Do you love me?"

"I get to give Peter the exact thing he wants—the very answer he's looking for—and that's a source of great fulfillment for both of us," she wrote.

The field education experiences, like November's Teaching Communities events featuring L'Arche founder Jean Vanier and Duke theologian Stanley Hauerwas, are part of a growing web of relationships between the L'Arche communities and Duke Divinity School, according to Chris Rice, co-director of the Duke Center for Reconciliation.

"This whole thing has just snowballed," Rice says. "Over the past six years, the Divinity School has developed a whole set of friendships with L'Arche."

In addition to the internships at Daybreak, the Divinity School has enrolled several students in recent years who had worked previously as assistants at L'Arche communities, including Christi Dye D'08; Jillian Van Essen D'10; and Heather Bixler D'11. Amy Laura Hall, associate professor of theological ethics, spent two weeks in 2007 visiting the Daybreak community, where she presented the talk "The Surprising Gift of Fragility in Community."

L'Arche officials, in turn, were among 70 Christian leaders who attended the U.S. Leaders Gathering held last May by the Center for Reconciliation.

— Bob Wells



COURTESY OF STUART HARRELL



Stuart Harrell D'09 spent the past summer at the Green House at L'Arche Daybreak. Above, Harrell (far right) with friends David, Peter, and Karina Garcia en route to visiting 1000 Isles on the St. Lawrence Seaway.

MORE INFO

To read the student reflections and learn more about the Teaching Communities program, visit the center website at www.divinity.duke.edu/reconciliation/pages/programs/teachingcommunities.html.



ENCUENTRO MEXICO

NEITHER A MISSION TRIP NOR A VACATION, THIS 10-DAY VISIT WITH FELLOW METHODISTS IN MEXICO IS CHANGING MINISTRY IN RURAL NORTH CAROLINA.

BY JONATHAN GOLDSTEIN

AS THE SMALL TOUR BUS traveled hour after hour through the dusty mountains of southwestern Mexico, Edgardo Colon-Emeric and his companions began to wonder whether anything good would come from this leg of their 10-day journey.

The group was in the middle of a project dubbed *Encuentro* (which can be translated “encounter” and “I find”)—an effort last May to learn more about the land, culture, and faith of the people of Mexico. The visitors, most from Duke Divinity School and all deeply interested in Hispanic ministry, sought inspiration through the witness of Mexican Methodists and a broader understanding of the church as the international body of Christ.

But perhaps this visit to the remote hamlet of Huitzapala and a nearby mission—serving Methodists and the

unchurched from the surrounding countryside—was simply too much.

Colon-Emeric, assistant research professor of theology and Hispanic studies, recalls that anxiety built even further as the group noticed cross after cross along side the deserted bumpy road—memorials to people killed in traffic accidents—and, most ominous of all, the deserted wreckage of a bus at the base of a steep cliff.

By the time the 10 road-weary travelers reached their destination, they could think of little more than gratitude for their safe arrival and a chance to stretch their legs. A warm welcome from the local pastor and a crowd of women and children, a hot meal, and some time for prayer and fellowship helped revive the group.

But that welcome only hinted at what the travelers would find farther up in the mountains, Colon-Emeric says.

SCENES FROM MEXICO: **Above:** Detail from the Basilica of the Virgin of Guadalupe. **Next page, top:** Basilica's Prayer Chapel; sign outside La Santissima Trinidad (The Holy Trinity) Methodist Church in Tulyehualco; **Center:** following worship at Monte Sinai Methodist Mission, Zopilotepec; **Bottom:** worshippers at Monte Horeb Methodist Mission at El Mesón, near Huitzapala; the Huitzapala Methodist Congregation's storm-damaged sanctuary, which they had completed just four weeks before flooding washed away the foundation; worshippers at El Mesón mission, which has a dirt floor and no seats; 1930 marker at Gante Methodist Church, originally a Franciscan monastery dating from the 1500s.



IGLESIA METODISTA
DE MEXICO 1980

ENCUENTRO MEXICO

The tiny mission was empty when the group arrived the next morning. As the visitors from North Carolina began singing hymns, word quickly spread in the village that guests had come. Soon the mud-walled building was packed with men, women, and children.

Jeremy Troxler, director of the Divinity School's Thriving Rural Communities initiative, began to preach. Colon-Emeric translated Troxler's English into Spanish. A woman from the village translated his Spanish into the regional language of Tlapaneco.

The previous day's fatigue and anxiety were quickly forgotten as prayers ascended in three languages, overcoming differences in culture, dialect, and nationality. As he translated English to Spanish, Colon-Emeric says he realized that this kind of shared experience was exactly what he and Troxler had hoped to cultivate during *Encuentro*.

"It didn't take five minutes of being there to know this was a place we needed to visit," says Colon-Emeric, who, along with Troxler planned and led the event. "This village is remote and isolated, but it's also very connected to us. People are coming from these kinds of towns to the United States and especially to North Carolina."

Throughout the trip, the group worshipped and shared stories and meals with Mexican hosts. They played games and told Bible stories to children. Everywhere they went, they heard how many Mexicans continue to look to the United States for better opportunities.

The group included five Duke Divinity School students who are rural ministry fellows in the school's Thriving Rural Communities program and have committed to serving the church in

rural North Carolina after graduation.

Even before *Encuentro*, they knew that they would serve numerous parishioners from Spanish-speaking countries, especially Mexico, as immigration continues to shape the state.

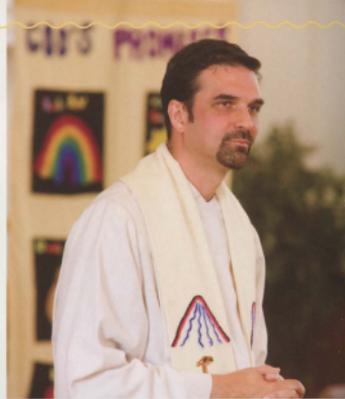
North Carolina is currently home to some 640,000 Hispanics, approximately 46,000 of whom arrived in the last year, according to state figures. Those numbers reflect a national trend. The U.S. Census Bureau reports that Hispanics now constitute about 15 percent of the U.S. population, making them the country's largest minority group.

"How we relate to and understand this issue of immigration is of paramount importance to the church as we move forward," Colon-Emeric says. "To truly know how to be in ministry when we have this population, we need to understand who they are. We can't know who they are unless we have some sense of their home."

Kevin Baker D'94 says that's certainly true in his church. Baker, pastor at Reconciliation United Methodist Church in Durham and a participant in *Encuentro*, says about a third of his congregation is Hispanic, and most of that group came to the United States from Mexico.

"The connection we were able to make during this *Encuentro* is definitely good for my church," he says. "It's helped me to better understand a lot of my parishioners."

Encuentro included stops throughout the country, ranging from the sprawl of greater Mexico City, with an estimated population of 23 million, to tiny villages such as Huitzapula with no running water. The group focused especially on places of worship, including a visit to the imposing Basilica of the Virgin of Guadalupe, but also vis-



ited cultural sites such as the ancient pyramids at Teotihuacan.

The hospitality of their Mexican hosts—and the commitment to their fellow Methodists—was a constant, Troxler says. "Wherever we went, we found ourselves welcomed and called 'Brother' or 'Sister.'"

Across what might have been insurmountable barriers of race, culture, and experience, it was a time of communion, says Troxler. "The oneness in Christ was palpable."

The reach of that hospitality became clear on the first night of the trip. When the group stopped in Ozumba, just outside Mexico City, their guide invited them to a special service led by the women of the Methodist church where her husband was pastor.

Although they expected to hear only a brief word of welcome, the visitors were led to the altar, where members of the church laid hands on them and prayed over them.

"Everywhere we went we were offered hospitality," said Leah Skaggs D'09. "But more than the hospitality one would expect to find while traveling on a pilgrimage or mission, we also found community through the connection to our Wesleyan heritage."

Methodists, a tiny minority among a Mexican population that is 95 percent Catholic, share a powerful bond, says Colon-Emeric.



DUKE PHOTOGRAPHY

Far left: Pastor Kevin Baker D'94 leading worship at Reconciliation United Methodist Church, where nearly one-third of the congregation is Hispanic. **Left:** Edgardo Colon-Emeric D'97, G'07, visiting with worshippers following the service. He provides simultaneous Spanish translation during worship at Reconciliation.

Carolina Conference of the United Methodist Church task force on Hispanic ministries, notes that many North Carolina Protestants view Hispanic Methodist churches here as missions with weak connections to Methodist tradition and practice.

During *Encuentro*, he saw successful Methodist churches that emphasize doctrine, he says. "I felt like I was at a Methodist revival. It tells me we can successfully reach out to Latinos here."

Already Baker has begun to act on what he learned in Mexico.

For starters, he has established a quarterly meeting of his own congregation to share stories about its members and their backgrounds and diversity. At the first such gathering, which he also called *Encuentro*, speakers included a woman from rural Mexico and an African-American woman.

"I saw this as a way of helping them encounter each other and build friendships," Baker says. "Our church really needs this space for sharing stories and getting beyond inhibitions."

Colon-Emeric expects the spiritual invigoration of the first *Encuentro* to have lasting benefits.

"To see the desperate poverty and need—but also the richness and joy—challenged and moved us," he says. "It left in many of us a conviction that we need one another to walk more faithfully. When I'm among my brothers and sisters in the Methodist Mexican Church, I am re-energized in being Methodist." ■

"It's something we [Methodists in the United States] sometimes take for granted," he says. "We move in many different societies and groups: school, church, sports leagues, and other groups."

In a population of more than 100 million Mexicans, the country's Methodists number fewer than 100,000. For them, says Colon-Emeric, "Methodism is the primary social identity."

An important aspect of the trip was the group's effort simply to learn and experience fellowship, Troxler says. They did not come to Mexico to teach or build houses, or to dispense medicine or clothes.

"So often on trips to other countries, we're there as the givers and the people we're visiting are the receivers," he says. "I think people realized that we were there to listen. That was our posture: 'We really would like to learn from you.' Not 'We're here to save you, build a church, give you money.'"

That was especially clear in Huitzapala, where the leader of the mission instructed the group from

North Carolina not to give away material things.

"Pastor Manuel called us to come and share the gospel with his people," Skaggs says. "He did not ask us to bring things or money. 'First bring the gospel,' he said. 'Then, the resources will be through the sharing of that good news.'"

Colon-Emeric hopes the success of *Encuentro* will lead to other trips and closer relationships between the Divinity School and Mexico's Methodist Church.

In addition to their exposure to Spanish, other languages, and Mexican culture, visitors from Duke can learn and draw inspiration from the great diversity within Mexico's Methodist Church.

"It's more charismatic in the north and more traditional in the south, but it's strong in both places," says Colon-Emeric. "I thought that diversity was important for us to see. People here sometimes think Hispanic Methodism can only thrive if it's Pentecostal. But it's diverse there."

Baker, a member of the North

CONDUITS OF GRACE

BY JACK MEWBORNE

Thirty years after his father died in the 1975 crash of a cargo plane airlifting Vietnamese orphans from war-torn Saigon, a son takes up his father's work.

THIS STORY BEGINS AT THE END OF THE VIETNAM WAR.

As the fall of Saigon quickly approached in the spring of 1975, efforts began to rescue orphans, many of whom were the offspring of American GIs and Vietnamese women, from crowded orphanages that offered them little hope for survival.

President Gerald Ford authorized U.S. military planes to airlift the orphans to Clark Air Base in the Philippines, and then to the United States. On April 4, 1975, a C-5A Galaxy cargo plane departed from Saigon's Tan Son Nhat airport overloaded with military personnel and more than 300 orphans, many of whom were infants.

Shortly after climbing to cruising altitude, the rear door blew off, the rudder was damaged, and the cabin lost pressure. The pilot turned the plane around in an attempt to return for an emergency landing. Before they could reach the airfield, the plane crashed in a nearby rice paddy. Among the 154 lives lost that day was Army Master Sgt. Denning C. Johnson, the father of my friend Jerry, who was then 8 years old. His father's death, and the date of the crash, became profoundly defining moments for Jerry and the source of deep and guarded retrospection.

I MET JERRY JOHNSON in the spring of 2002 when we both volunteered for a summer mission trip to Bosnia with First United Methodist Church in Cary, N.C. As members of the Bosnia team, Jerry and I became friends, and in time he told me about his father's death. He spoke of his father and the plane crash with no emotion. He later acknowledged that he doesn't talk about what happened in Vietnam with his mother or siblings. His family has learned to live with the "elephant in the room."

But it became clear to me that his father's life and death continue to shape him. His dad's Masonic Bible is displayed in Jerry's home office, and

a carved wooden model of the C-5A Galaxy sits in his living room, tangible reminders of his father's sacrifice and the family's loss.

Over the course of many trips to Bosnia, Jerry gradually began to reveal more about the depth of his struggle to reconcile what had happened in Vietnam. He admitted that when his wife wanted to invite a Vietnamese friend to their wedding, he refused, surprising them both with the intensity of his animosity. He had never consciously blamed the Vietnamese for his father's death, but the pain of the past was clearly still shaping his present. God's healing must have seemed far from the

harsh reality of an 8-year-old's loss.

Still, God's grace was at work, this time in another country ravaged by war. During Jerry's trips to Bosnia he developed a close friendship with Elvir Drino, one of our translators. One night while several of us were walking through town, Elvir pointed to a nearby window and told us matter-of-factly that it was the place where a sniper had shot and killed his father.

Like Jerry, Elvir was 8 when his father was killed. The dates and the circumstances were different, but the experiences were enough alike to create a strong bond between them. To see the devastation in Bosnia and to hear the stories of the survivors, especially from Elvir's perspective, provided Jerry a global and historical context for his own story of loss.

Through this sense of shared suffering, Jerry developed a strong desire to help the children and families that he had come to know in Bosnia. In offering healing to others, he opened himself up to healing as well.

IN 2005, Jerry asked if I would go to Vietnam with him for a 30th-anniversary service of remembrance for those who died in the Operation Babylift crash. As a friend and a pastor, I was honored to join him, and I also wanted to explore mission opportunities in Vietnam.

With children from the Da Nang Street Children's House, (kneeling left to right) Jack Mewborne, Jerry Johnson, Ms. Nhung, who serves as house mother, and volunteer Dat Le.



After many long hours and several connecting flights, we were finally making our approach into Saigon at the very airport where his father had taken off 30 years before. For just a moment, I felt that Jerry's expression registered the emotion one feels at the end of a long personal journey.

As we toured the city and the countryside, Jerry kept repeating, "I can't believe we're here." But when the time for the memorial service arrived, he opted not to go.

He preferred, he said, to visit the crash site alone. So on another day we hired a driver who took us beyond the city, down a long, dusty road, to a trail where we set out on foot. After about 300 yards we saw part of the C5-A's landing gear deeply embedded in the ground.

A makeshift altar had been erected over the landing gear. Our driver placed incense on the altar, lit it, and stepped away. At Jerry's request I offered a prayer. He thanked me and then we walked back to the car in silence.

Our itinerary in Vietnam included time with the Children of Vietnam, a nonprofit organization serving the children of Da Nang. We visited an orthopedic hospital specializing in the treatment of amputees, handed out rice to the poor, and attended the dedication of a new home for a needy family. We

"After about 300 yards we saw part of the C5-A's landing gear deeply embedded in the ground ... Our driver placed incense on the altar, lit it, and stepped away. At Jerry's request I offered a prayer."

— Jack Mewborne

also toured a squatter's village where Children of Vietnam planned to build additional homes, a women's nutrition program, several orphanages, and a street children's home.

Spending time with the children of Da Nang reminded Jerry of our work in Bosnia. Soon he was asking one of the translators where we could buy the children ice cream, something he does in Bosnia every summer. Later that day, after touring an orphanage and hearing the house mother speak lovingly about the children, Jerry asked if he could make a donation to help with the cost of their food and supplies. After handing her all his cash, Jerry spontaneously reached out and hugged her.

Since that first visit, Jerry and I have made two additional trips to Da Nang where we continue to partner with Children of Vietnam. Those long flights

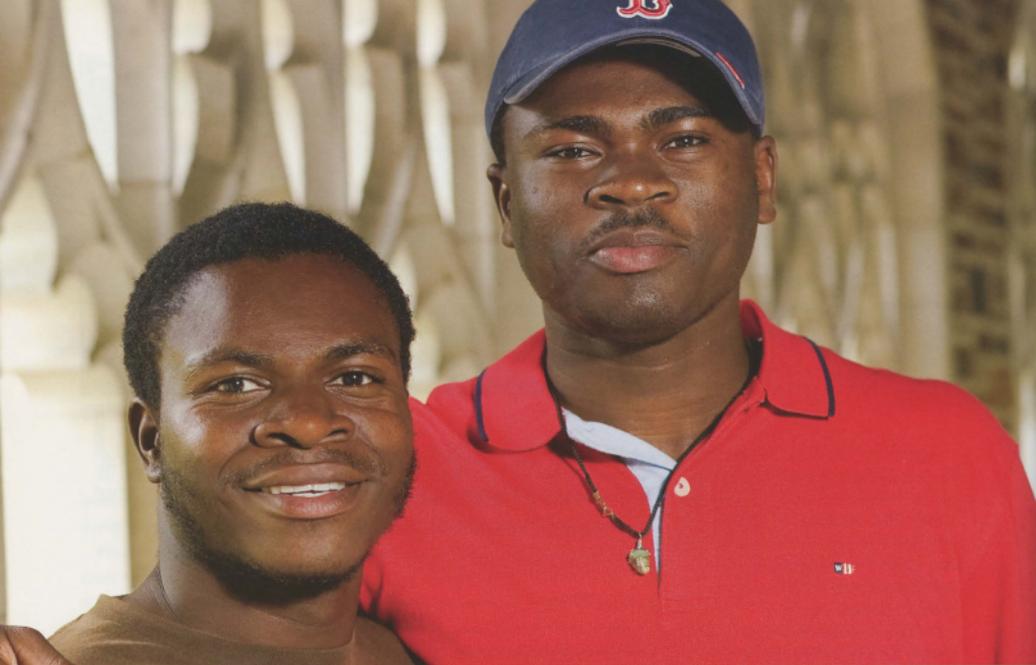
lend themselves to thoughtful reflection and conversations about life and the world in general.

As we returned from our most recent visit, Jerry shared that he could see God's hand in all of this, as if he now is carrying on his father's work by caring for the Vietnamese children. His wife and others note that he seems to have found an inner peace. Having found a way to care for the people of Vietnam, he also found a way to let go of feelings he had harbored for more than 30 years. As he opened himself up to care for others, the grace he offered them was returned. ■

JACK MEWBORNE received his M.Div. from Duke Divinity School in 1999. Since that time he has been actively involved in missions in the United States and abroad.

MORE INFO

For more information about Children of Vietnam, go to www.childrenofvietnam.org.



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B

eacons of hope’ from Port-au-Prince

HAITIANS ARE FIRST
INTERNATIONAL MEMBERS
OF DUKE YOUTH ACADEMY

BY DEBBIE SELINSKY

There are striking parallels—and similar rhythms—between what goes on at the Duke Youth Academy for Christian Formation each summer and what happens daily at St. Joseph’s Home for Boys in Port-au-Prince, Haiti.

In both places, participants start the day early with prayer and praise, share meals as a family, and worship God in many ways, incorporating music, art, study, and community service.

That’s why, when Duke Divinity Chaplain Sally Bates talked to Bill Nathan, 24, and Walnes Cangas, 22, about coming from St. Joseph’s to the summer 2008 Duke Youth Academy (DYA), they were a bit puzzled. Both young men had enjoyed various youth events in the States in recent years, says Bates, who became unofficial god-

mother to the 20 or so young boys at St. Joseph’s after leading teams of Divinity School student and faculty volunteers to work at the home during the past six spring breaks.

“They were, of course, excited and had lots of questions, but they didn’t seem to quite grasp the significance of the experience they would have here,

since basically, this is the way they live all the time,” Bates says. “But I thought it was a perfect experience for their ages and situations.”

Bates, who describes Nathan and Cangas as “beacons of hope,” says she’d observed over the years the ways in which they serve their “family” of orphans and other homeless boys

Top left: Bill Nathan and Walnes Cangas, who lead the St. Joseph Home for Boys in Port-au-Prince, Haiti. **Bottom left:** Nathan, a gifted drummer, performing last summer at the Duke Youth Academy for Christian Formation. He and Cangas were the first international participants.



Divinity Chaplain Sally Bates, who has become the unofficial godmother for the children at the St. Joseph Home for Boys in Port-au-Prince, calls Director Bill Nathan and Assistant Director Walnes Cangas “beacons of hope.”

from their native Haiti, the Western Hemisphere’s poorest country.

“It’s amazing to watch Bill work: he supervises the business, and is in charge of discipline and education for the boys. He’s an artist—a very talented drummer. Plus, he goes to school and leads worship services and helps his neighbors,” she says. “Even though he’s only 24, he really is a competent administrator. And he is actually a parent to the boys there, who have the normal complicated adolescent problems.”

When DYA Director Fred Edie heard about the young leaders at St. Joseph’s, which was established in 1985 by Michael Geilenfeld, a Catholic missionary who once worked with Mother Teresa, he could see how they would benefit.

“We thought that the Youth Academy’s similarly patterned community might provide Bill and Walnes with opportunities for extended reflection upon their ministry with children in Haiti,” he says. “Of course, we also knew that their stories and witness would challenge and inspire our students and that their gifts for music and dance would enliven our communal life.”

Bill is now the director of St. Joseph’s, where he was given refuge as a 10-year-old after an American nun learned of his plight. He and his older sister had been separated after their mother’s death and each taken in by neighbors. The story of Bill’s three years of confinement as a *restavék*, a Kreyol euphemism for child slave that translates as “stays with,” is included in Ben Skinner’s book on international child

abuse, *A Crime So Monstrous: Face-to-Face with Modern-Day Slavery* (Free Press, 2008).

Neither Nathan nor Cangas, his assistant and co-director of the St. Joseph Community Arts Center and the Resurrection Dance Theatre of Haiti, knew what to expect when they arrived to live with peers from across the United States in the Youth Academy’s intentional Christian community.

But within a few days they were immersed in the community’s monastic structure, praising the other participants, the Duke faculty who led the daily plenary sessions, the beauty of the campus, and even the quality of the food. They were already speaking of aspects of DYA that they would implement back home.

Because of his leadership experience, Nathan was named a DYA Fellow, and Cangas, a talented dancer who is academically gifted, was invited as a student participant. While at Duke, they performed their music and drumming for their peers and even volunteered, along with other DYA participants, at a fund-raising carnival to benefit a Durham center for disadvantaged children. On the final Sunday of DYA, Nathan served communion at Duke Chapel, where he was amazed by the large number of people in attendance.

Undaunted by the intense pace of the DYA schedule (or the policy banning electronic devices), Nathan and Cangas admitted that the small-group and plenary sessions exposed them to the most challenging and rigorous theological discussions of their lives.

Nathan enjoyed his involvement with the other five Fellows in his small group. “It’s amazing—there are people from many different religious backgrounds. ... One of my group is a youth director at a church; he tells us how he works with kids and how he tries to motivate them. I’m really learning from him and the others about how to work with our boys at home. I want to instill in our boys the kind of pride and hope I see here.”

Another favorite time for Nathan was the morning Bible study. “I understand more about the Bible, and how the Old and New Testaments are connected. I really loved it.”

Cangas, whom Bates calls a “contagiously joyful person,” says he learned “a lot about Jesus and how he wants us to live our lives and be better Christians” in the daily plenary sessions. He was also intrigued by the fact that during open discussions, “everyone”—even the youngest student at DYA—had something to say and wasn’t shy about jumping in to say it.

In the end, despite the differences in setting, the most important similarity between DYA and St. Joseph’s, the young men agreed, is that both “are places of God.” And now, they have family both in Haiti and across the United States.

“This was the perfect place for me,” Cangas says with a grin. ■

DEBBIE SELINSKY is a freelance writer who lives in Durham. A former deputy director for Duke News Service, she covered the Divinity School for 12 years.



WITH GOD IN MIND

Sermons on the Art and Architecture of Duke Divinity School

As Duke Divinity School planned a new building next to Duke Chapel, the guiding vision was to craft an environment where, for generations to come, people's imaginations would be shaped by both Scripture and aesthetics. The sermons, art, and architecture beautifully rendered in this full-color, 150-page collection invite readers to join the Divinity School community in continuing the ancient conversation between the image and the Word.



Duke University, 2008. ISBN 0-9709847-6-6 Hardcover, **\$34.95**

Available from Cokesbury, Duke Divinity School ➔ The Gothic Bookshop, Duke University
and online at www.divinity.duke.edu.

BOOKINGS

Professor Jennings Recommends ...

BACK FROM sabbatical leave, Assistant Research Professor of Theology and Black Church Studies Willie J. Jennings shares the following favorite titles from his bookshelves.



An ordained Baptist minister, Jennings teaches in the areas of systematic theology and black church and cultural studies. During the fall semester he is teaching two courses, "The Doctrine of Creation and Theological Anthropology"—an exploration of the Christian doctrine of creation—and "Slavery and Obedience: Theological Explorations," a new course that examines the theological architecture of Christian obedience.

THEOLOGY

Imagining Redemption

by David Kelsey

An insightful treatment of redemption and suffering

Christ and Horrors:

The Coherence of Christology

by Marilyn McCord Adams

A short course in Christology and the question of human evil

Communion and Otherness

by John D. Zizioulas

An interesting effort to deal with questions of difference from an Eastern Orthodox perspective, this volume includes some of the author's most important essays.

RECENTLY RECOMMENDED

The World Republic of Letters

by Pascale Casanova

A brilliant and powerful account of the formation of world literary space and the politics of world literature

Rereading the Black Legend:

The Discourses of Religious and Racial Difference in the Renaissance Empires

edited by Margaret R. Greer, Walter D. Mignolo, and Maureen Quilligan

This important set of essays explores the relation of race and Christianity in the early colonialist period.

Measuring America

by Andro Linklater

This fine little book is a wonderful account of the creation of the grid system that defined the nature of land and space in America.

MOST FORMATIVE

The Way of the Human Being

by Calvin Luther Martin

Wisdom Sits in Places

by Keith Basso

The Old Way:

A Story of the First People

by Elizabeth Marshall Thomas

Martin's and Basso's books explore Native American sensibilities regarding space and identity in very powerful ways. Thomas's book is a similar work, but looks at space and identity from the perspective of the so-called Bushmen of the Kalahari. I read these books in conjunction with rereading Vine Deloria's epic text God Is Red.

CAN'T WAIT TO READ

Ralph Ellison: A Biography

by Arnold Rampersad

A World Apart: Women, Prison, and Life Behind Bars

by Cristina Rathbone

The Stillborn God: Religion, Politics, and the Modern West

by Mark Lilla ■

NEW RELEASES

Constitutional Conscience: The Moral Dimension of Judicial Decision

BY **H. JEFFERSON POWELL**,

Professor of Law and Divinity

University of Chicago Press, June 2008

Hardcover, 144 pages, \$22.50

PROFESSOR POWELL, who holds a joint appointment with Duke's law and divinity schools, advocates a judicial approach in which individual conscience is central to constitutional decision making.

The language and ideals of the Constitution require judges to decide in good faith, exercising what Powell calls the constitutional virtues: candor, intellectual honesty, humility about the

limits of constitutional adjudication, and willingness to admit that they do not have all the answers.

Constitutional Conscience concludes that the need for these qualities in judges—as well as lawyers and citizens—is implicit in our constitutional practices, and that without them judicial review would forfeit both its own integrity and the credibility of the courts.



Resources for Reconciliation

THE DUKE CENTER FOR RECONCILIATION and InterVarsity Press have partnered to produce a new book series, Resources for Reconciliation, which will release its first two titles in November.

In keeping with the center's mission to combine the study of theology with grass-roots issues, each book in the series will reflect two voices: one from the field and the other from the academy. Each title will address solutions for reconciliation in areas of deep division on local and global levels.

Forthcoming titles will pair Chris Heuertz, director of Word Made Flesh, with Christine Pohl of Asbury Seminary on the power of countercultural friendship, and veteran activist John Perkins with historian Charles Marsh offering a vision for reconciliation in the post civil rights era.

For more about the series, go to www.ivpress.com/video/3450.php.

Reconciling All Things: A Christian Vision for Justice, Peace and Healing

BY **EMMANUEL KATONGOLE**,

Associate Research Professor of Theology and World Christianity and Co-Director, Duke Center for Reconciliation

and **CHRIS RICE**, Co-Director, Duke Center for Reconciliation
InterVarsity Press, November 2008
Paper, 132 pages, \$15.00

EMMANUEL KATONGOLE and **CHRIS RICE** cast a comprehensive vision for



reconciliation that is biblical, transformative, holistic, and global. Drawing on their experiences in Uganda and Mississippi, they bring theological reflection to bear on the work of reconciling individuals, groups, and societies. They recover distinctively Christian practices that will help the church be both a sign and an agent of God's reconciling love in the fragmented world of the 21st century.

Living Gently in a Violent World: The Prophetic Witness of Weakness

BY **STANLEY HAUERWAS**,

G.T. Rowe Professor of Theological Ethics

and **JEAN VANIER**, founder, L'Arche
InterVarsity Press, November 2008
Paper, 117 pages, \$15.00

IN THE SECOND volume in the new series, Duke's Stanley Hauerwas col-



laborates with Jean Vanier, founder of the worldwide L'Arche communities. Together, they explore the contours of a countercultural community that embodies a different way of being and witnesses to a new order—one marked by radical forms of gentleness, peacemaking, and faithfulness. The toughness of Hauerwas and the gentleness of Vanier offer a synergy of ideas that point the church to a fresh practicing of peace, love, and friendship. ■

Funding the Future of Ministry

ANOTHER MILLION NEEDED

As the late Dean Jameson Jones observed, "Our students—most of them just out of college—come to us 'broke' at best, and they don't have the same financial prospects to borrow against as their colleagues in law and business and medicine." That observation from 25 years ago remains true today.

Duke is committed to making excellent education possible for gifted students regardless of their economic situation. To support that commitment, the Divinity School will be seeking an additional million dollars in permanent scholarship funds—for both newly named and current endowments—during the final months of 2008.

"We encourage alumni and friends to be in conversation with us and others about giving and getting the resources that are essential to forming strong, transformative leadership for the church of Jesus Christ," says Wes Brown D'76, associate dean for external relations.

Gifts from graduates and friends of the Divinity School for the Financial Aid Initiative, which continues through December, include the following permanent scholarship endowments.

The Aubrey C. Martin Memorial Scholarship Fund has been established through a generous bequest of more than \$320,000 from the estate of Mr. Martin of Durham, N.C., who "wished to support ministerial education." This gift will also help complete several endowed scholarship funds in the Divinity School.

A commitment of \$250,000 for **The Rose and Leonard Herring Scholarship**

DIVINITY Annual Fund

ANNUAL FUND EXCEEDS \$596,000

BY JUNE 30, graduates and friends had contributed \$596,887 for the Divinity School's 2007-08 Annual Fund—an increase of nearly \$25,000 over the previous year's record total. Of concern, however, was a drop in the percentage rate of alumni participation.

Thanks to the Class of 2008 for the enthusiastic response to the National Alumni Council's "\$2,008 in 2008" challenge. The senior class exceeded the targeted 60 percent participation rate, reaching a record 73 percent to secure an additional \$2,008 for student financial aid. Congratulations to both the class of 2008 and the National Alumni Council for the Senior Class Gift of more than \$7,000.

Special thanks to the class agents who helped raise the alumni Annual Fund gift total to more than \$217,450, and to the phonathon volunteers who worked tirelessly for three nights last fall.

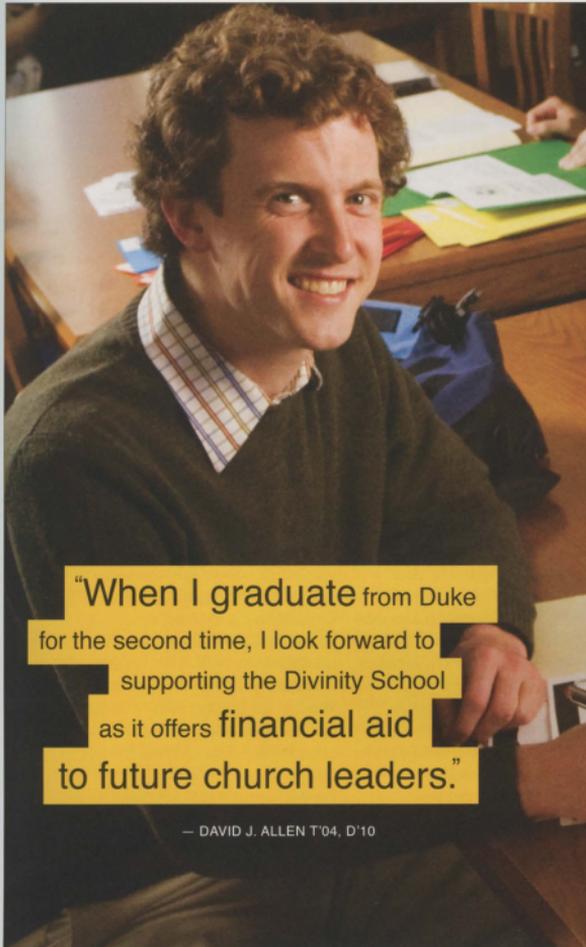
We are also grateful for support from the faculty, Board of Visitors, and National Alumni Council, who achieved a combined participation rate of 91.5 percent (still going on to perfection), as well as our gift club members, particularly those in our Dean's Club, whose annual contributions provide a solid base each year for the Annual Fund.

The Annual Fund goal for fiscal year 2009, which began July 1 and runs through June 30, 2009, is \$630,000, with a minimum of 30 percent overall alumni participation rate. Every gift of any size is vital for success. Thank you to all those whose Annual Fund generosity supports student financial aid and the future of ministry. ■

Fund has been made by Mr. and Mrs. Herring of North Wilkesboro, N.C., to recognize the "inestimable value of excellent leadership for young people in their Christian identity and service." Preference will be given to alumni of the Duke Youth Academy for Christian Formation, to those who are currently assisting with DYA or related programs, or to those who demonstrate promise in the field of youth ministry. An additional gift of \$250,000 in program funds for DYA was announced previously.

The A. Purnell Bailey Memorial Scholarship Fund was established by his family and friends to remember Dr. Bailey, a member of the Divinity School Class of 1948, and his distinguished career as a chaplain, pastor, and writer of daily devotional meditations. The \$100,000 scholarship is unrestricted. ■

For information about scholarship endowments and gift planning for the Divinity School, please call Wes Brown or Jami Moss Wise at 919.660.3456.



“When I graduate from Duke for the second time, I look forward to supporting the Divinity School as it offers financial aid to future church leaders.”

— DAVID J. ALLEN T'04, D'10



Affording Opportunity
DUKE'S FINANCIAL AID INITIATIVE

David J. Allen T'04, D'10

As a Duke undergraduate, Dave Allen met Divinity School students through his involvement with Duke Chapel and the Duke Wesley Fellowship.

“Though I did not appreciate it at the time,” says Allen, “the intelligence, faith, and integrity of those individuals would frame my impressions of theological education in general and Duke Divinity School in particular as I moved forward with my discernment process.”

A scholarship offer from Duke “made it possible for me to follow my heart back to my alma mater, and to get the best theological education available. What a blessing to be able to return here for seminary.”

During the three years he worked as a fund-raising professional at a major Christian nonprofit organization in Washington, D.C., Allen experienced “the astounding generosity of ordinary people.

“I know that there is something sacred about being able to give out of the bounty you have received. When I graduate from Duke the second time, I look forward to supporting the Divinity School as it continues offering financial aid to future church leaders.”

V I S I T : D E V E L O P M E N T . D U K E . E D U / F A I

FACULTY & STAFF NOTES

ESTHER ACOLATSE presented “The Significance of Pastoral Care in Ministerial Formation: Converting Reactions to Emergency Issues into Abiding Pastoral Practices” at the May 5-7 conference “Calling for the Order of the Day: Pedagogies of African American Presbyterians—Implications for Theological Education,” at Union Theological Seminary & Presbyterian School of Christian Education, Richmond, Va.

She gave the seminar “Personhood and the Holy Spirit: Turning Gifts into Service” May 16 at Monument of Faith Church of God of Prophecy, Durham, N.C. In July, she delivered the lecture “Life in the Spirit: Heeding the Promptings of the Holy Spirit” at the Duke Youth Academy, Durham, N.C.

DAVID ARCUS, chapel organist and associate university organist, coordinated the 2008 Twin Cities National Competition in Organ Improvisation in June. In July, he taught and presented a public workshop on hymn playing at the AGO Region IV Pipe Organ Encounter for high school students, held in the Charlotte-Gastonia area. He has been commissioned to write a composition for solo organ by St. Stephen’s Episcopal Church, Durham, N.C., in celebration of its 50th anniversary. He continues to write reviews for *Classical Voice of North Carolina*.

Arcus has helped coordinate two organ projects at Duke. The new organ for the Divinity School, Opus 16 by Richards, Fowkes & Co., was dedicated August 26 during the school’s opening convocation. Duke Chapel’s Aeolian organ restoration project will conclude in October, with rededication ceremonies slated for spring semester.

TONYA D. ARMSTRONG was funded by The Duke Endowment as a co-principal investigator on the “Circles of Care” project, which seeks to recruit and train care teams for African Americans suffering with advanced cancer.

She presented “Maintaining Boundaries in Pastoral Care” August 23 at the Reid Temple AME Church Restoration Center, Green Dale, Md., and led the workshop “The Grieving Leader” September 20 at North East Baptist Church, Durham, N.C.

KENNETH L. CARDER delivered the keynote address for the celebration of rural ministry at the United Methodist General Conference April 26 in Fort Worth, Texas. He delivered the sermon “God of the Unexpected” June 15 as the Bishop Kenneth Goodson Preacher at Duke University Chapel.

Carder shared with faculty colleagues Randy Maddox, Lacey Warner, Stephen Gunter, and Edgardo Colon-Emeric in teaching sessions of “The United Methodist Way” at the Southeastern Jurisdictional Conference, July 16-19, at Lake Junaluska, N.C. During the conference, he delivered the tribute to Bishop H. Ellis Finger Jr., at whose memorial service he also presided, in June, in Asheville, N.C.

In August, he preached and lectured on the themes “Does the Church Have a Future?” and “To Serve the Present Age” as part of the Festival of Faith series at First-Centenary United Methodist Church, Chattanooga, Tenn. In September, he presented the keynote address “Holiness and Health: A Wesleyan Perspective” at a United

Methodist conference on congregational health at Lake Junaluska, N.C., and preached and taught on the theme of Wesleyan stewardship at Munsey Memorial United Methodist Church, Johnson City, Tenn.

J. KAMERON CARTER published the book *Race: A Theological Account* (Oxford University Press).

STEPHEN CHAPMAN published “Interpreting the Old Testament in Baptist Life” in *The Scholarly Vocation and the Baptist Academy*, edited by Roger Ward and David P. Gushee (Mercer University Press).

In May, he delivered the lecture “Ecclesiocentric Interpretation of the Old Testament in Early America” at Durham University, Durham, England, and presented “An Evangelistic Reading of Jonah” at the University of St. Andrews. Also in May, he preached the sermon “The Work of the Spirit (1 Sam 3)” at the ordination of Adam Grosch, held at St. Giles Presbyterian Church, Raleigh, N.C. In July, he traveled to Prague for the Baptist World Alliance and the Baptist International Conference on Theological Education (BICTE), where he spoke on “Theological Education in North America.”

Chapman completed his seventh and final year as a faculty-in-residence at Duke in 2007-08. He has been elected to chair the biblical division of the Divinity School faculty.

MARK CHAVES co-published, with four doctoral students in sociology at the University of Arizona, “Dearly Departed: How Often Do Congregations Close?” in the *Journal for the Scientific Study of Religion*.



JAMES L. CRENSHAW reviewed *Job: Ses précurseurs et ses épigones ou comment faire du nouveau avec de l'ancien*, by Maria Gorea, for *Review of Biblical Literature*. Three of Crenshaw's books were reprinted by the Society of Biblical Literature: *Prophetic Conflict*, *Hymnic Affirmation of Divine Justice*, and *A Whirlpool of Torment*.

ELLEN F. DAVIS attended the Archbishop of Canterbury's Building Bridges Seminar, an annual forum for Christian and Muslim dialogue, convened in Rome in May. In June, she presented the paper "Just Food: A Biblical Perspective on Culture and Agriculture" to the Writers Workshop of the Faraday Institute at the University of Cambridge (U.K.). She taught Hebrew at Renk Theological College in Southern Sudan during the first two weeks of July. In late July, she gave a series of lectures on Jerusalem to the Interfaith Institute, sponsored by the Greater Carolinas Association of Rabbis.

SUSAN EASTMAN presented the paper "Israel and Divine Mercy in Galatians



and Romans" for "Römer 9-11 im Spannungsfeld zwischen 'New Perspective on Paul' und christlich-jüdischem Gespräch," a conference held in Göttingen, Germany, May 1-4. She introduced the topic "Reading Scripture in the Light of Christ" for the Archbishop of Canterbury's Building Bridges Seminar, May 6-8, in Rome.

FRED EDIE presented research on the content and pedagogical processes in graduate-level introductory courses in Christian education at UMC-affili-

ated theological schools to the General Board of Higher Education Ministries and the United Methodist Association for Scholars in Christian Education in Nashville, Tenn., May 18-20. Also in May, he participated in a consultation between scholars and congregational leaders on establishing a "Learning Exchange for Best Practices in Faith Formation," in Chicago, Ill. In June, he traveled to Princeton, N.J., for a consultation on leadership training for youth ministry, sponsored by the Center for Youth Ministry Training.

MARY MCCLINTOCK FULKERSON attended a Durham-Duke Colloquium at Durham University, Durham, England, which brought together faculty from the two universities in May. She presented a paper to the theology group of the exchange entitled "Feminist Theology: The Challenges of Identity Politics." In September, she delivered the 2008-09 Loring Sabin Ensign Lecture, "Damned If You Do and Damned If You Don't: Are Theologies of Difference Redeemable?" at Yale Divinity School.

PAUL GRIFFITHS published "Purgatory" in *The Oxford Handbook of Eschatology*, edited by Jerry Walls, and "What to Say About Hell" in *Christian Century*. He reviewed *Defending Probabilism*, by Julia Fleming, for the *Journal of Religion*; *His Illegal Self*, by Peter Carey, for *First Things*; and *The Really Hard Problem*, by Owen Flanagan, for *Commonweal*.

Griffiths delivered several lectures in May and June: "Why Theology Should Find the Public Academy Inhospital," at the conference "Catholic Theology and the Public Academy," in Durham, England, to

celebrate the founding of the Centre for Catholic Studies at Durham University; "The Staurocentric Fulcrum of Politics: Expropriating Agamben on Paul," at the Duke-Durham exchange conference in Durham, England; "Quickening the Pagans: Mary as Visitor to the World," at the first annual meeting of the Academy of Catholic Theology, in Washington, D.C.; and "The Staurocentric Fulcrum of Politics: Expropriating Agamben on Paul," at "Paul's Journeys into Philosophy," a conference sponsored by the Consortium of Christian Colleges and Universities, in Vancouver, Canada.

STEPHEN GUNTER participated with colleagues Ken Carder, Randy Maddox, Lacey Warner, and Edgardo Colon-Emeric in a teaching event at the Southeastern Jurisdictional Conference of the United Methodist Church at Lake Junaluska, N.C., July 16-19. The three teaching sessions focused on "The United Methodist Way," with special reference to the Wesleyan distinctives of the tradition.

STANLEY HAUERWAS was a panelist at the May 17 meeting of the Association of University Anesthesiologists, Duke University Medical Center, Durham, N.C. He presented the lecture "Jesus the Justice of God" at the 2008 Conference on Bible and Justice, May 29-31, University of Sheffield, Sheffield, England.

RICARD HAYS delivered the Sprunt Lectures at Union Theological Seminary & Presbyterian School of Christian Education, Richmond, Va., May 5-7. Hays began a six-month term as visiting fellow at Clare Hall, Cambridge University, in July. He

FACULTY & STAFF NOTES

attended the annual meeting of SNTS (Studiorum Novi Testamenti Societas), July 29-Aug. 1, in Lund, Sweden.

RICHARD P. HEITZNER co-directed the Summer Wesley Seminar during June, providing an opportunity for 15 junior and senior scholars to use the academic resources at Duke for their writing projects. In July, he taught United Methodist doctrine during the summer session at Fuller Seminary in Pasadena, Calif. In August, he co-led a workshop for teachers of United Methodist history at a consultation, hosted by Candler School of Theology, Emory University, on United Methodism at 40.

L. GREGORY JONES participated in a panel discussion on the religious leadership of religious institutions during the Christian Faith and Life/Religious Institutions Consultation at the Louisville Institute, Louisville, Ky., May 29-30. He and **SUSAN PENDLETON JONES** served as chaplains, preaching at six morning services, at the Chautauqua Institution, Chautauqua, N.Y., June 20-27.

He preached and Susan Pendleton Jones presided at the opening worship service for Duke Divinity School's Youth Academy, July 13. He also preached at Roaring Gap Church, Roaring Gap, N.C., July 27. Dean Jones attended the Southeastern Jurisdictional Conference of the United Methodist Church, July 15-19.

He co-led, with Warren Smith and Susan Pendleton Jones, the Aug. 3-16 Cities of the Early Church travel seminar, touring important sites in and around Rome, Assisi, Ephesus, and Patmos. He traveled with Bishop Scott Jones Aug. 26-Sept. 8 to countries in

Africa, visiting leaders and discussing issues of theological education and global health.

Jones' essays "More power to you" and "My Facebook friends" appeared in *The Christian Century* May 20 and July 15, respectively. He and Susan Pendleton Jones co-wrote an essay, "Leadership, Pastoral Identity, and Friendship: Navigating the Transition from Seminary to the Parish," in *From Midterms to Ministry: Practical Theologians on Pastoral Beginnings*, edited by Allan Cole (Eerdmans).

ANDREW KECK was a panelist in the session "Using the Hive Mind to Access the Reference Shelf" and co-presented "Dude! Where's My Book? Converting a Collection from Dewey to LC Classification" at the ATLA Annual Conference in Ottawa, Ontario. He contributed a technology column, "Digital Repositories and Theological Libraries," for the inaugural issue of the online journal *Theological Librarianship*, <http://theolib.org>.

RICHARD A. LISCHER served as coordinator and lecturer for a conference commemorating the 40th anniversary of Martin Luther King Jr.'s last Sunday sermon, preached at the Washington National Cathedral in 1968. The conference, "Martin Luther King, Jr. and the Word of Truth," was held at the Cathedral College and brought together white and African-American pastors for learning and dialogue. Lischer preached in the Cathedral in an April 4 service marking the 40th anniversary of King's assassination. On the same day, a portion of the sermon appeared as an op-ed in *The (Raleigh, N.C.) News & Observer* under the title "Above All a Christian Witness."

Lischer also conducted a teleconference seminar for West Virginia high school teachers, sponsored by West Virginia Wesleyan College, on the religious sources of Martin Luther King's vision.

Lischer published an essay on small-church ministry, "Ministering Angels," in the April 25 edition of *The Wall Street Journal*. He reviewed *The New Measures*, by Ted Smith, in the June 3 edition of *The Christian Century*. This summer, his book *Theories of Preaching* appeared in Korean translation under the auspices of the Presbyterian Church of Korea.

ROGER L. LOYD co-led an all-day workshop, "Teaching and Learning: Faculty/Librarian Collaboration," at the American Theological Library Association meeting in Ottawa, Ontario, in June. Loyd also participated on a panel, "Social Networking by Facebook: Case Studies for Libraries," and chaired the association's Endowment Committee. During the association's memorial service, he read a memorial for Harriet Leonard, long-time reference librarian for the Duke Divinity Library (1960-1992), who died in November 2007.

RANDY L. MADDOX presented the lecture "Living the United Methodist Way" May 29 at the opening plenary of the Florida Annual Conference of the United Methodist Church. In July, he delivered the keynote lecture in a series on "The United Methodist Way" at the Southeastern Jurisdictional Conference. In August, he contributed to the 2008 Convocation on the Rural Church, held at Myrtle Beach, S.C., speaking on



"The Methodist Way of Life: Claiming the Promise of Holistic Salvation." Also in August, he led a seminar on United Methodist doctrine for United Methodist studies instructors at the "United Methodist Church at 40" consultation at Candler School of Theology, Emory University.

Maddox became director of the Divinity School's Th.D. program July 1.

RICHARD PAYNE presented a case study and dialogue at the conference "Partners in Caring: Strengthening Clergy and Clinician Collaboration at the End of Life," sponsored by Hyde Park United Methodist Church, Tampa, Fla., May 8. He lectured at the Pain Global Therapeutic Expert Forum in Philadelphia, Pa., June 20-22, and spoke at the Rainbow Push Coalition's annual conference, "A More Perfect Union—From Freedom to Equality: *Equanomics*," in Chicago, Ill., July 1-2. He presented "What Is Compassionate Pain Care in the 21st Century?" at the July 26 Contemporary Issues Forum of the Chautauqua Institution, Chautauqua, N.Y.

Payne offered the sessions "Death & Dying in African American Communities: An Overview" and "Pain Treatment and Racial Disparities" at the APPEAL (A Progressive Palliative Care Educational Curriculum for the Care of African Americans at Life's End) training event in Dallas, Texas, July 11-12. He spoke about APPEAL at the National Medical Association Annual Conference, July 28-29, in Atlanta, Ga. In September, he co-led sessions for the American Academy of Pain Management preconference course "The Role of Culture, Spirituality, and Healing in Managing Pain."

ANATHEA PORTIER-YOUNG taught a course on Wisdom literature Jan. 5-6 for the Permanent Deacon Formation Program, Catholic Diocese of Raleigh, N.C. She preached the sermon "My Mouth Like a Sword" Jan. 24 in Goodson Chapel. In April, she taught the class "Creative Word and Womb: Eve, Deborah, Hannah, and the Mother of Seven Sons" for the Divinity School's Laity Weekend.

She presented the paper "Languages of Identity and Obligation: Daniel as Bilingual Book" at the Colloquium on Religious Identity, Durham University, Durham, England, in May, and at the annual meeting of the Catholic Biblical Association, Fordham, N.Y., in August. Portier-Young published four lectionary essays on the website WorkingPreacher (www.workingpreacher.org/preaching.aspx): Sept. 7, Ezek. 33:7-11; Sept. 14, Gen. 50:15-21; Sept. 21, Jonah 3:10-4:11; Sept. 28, Ezek. 18:1-4, 25-32.

WILLIAM KELLON QUICK led the Lithuania and Latvia Partner Church Initiative at St. Andrews UMC in Plano, Texas, during the General Board of Global Ministries-sponsored Mission Summit prior to the 2008 General Conference in Fort Worth. In June, he addressed the Downtown Detroit Rotary Club on the theme "Detroit's Dime Store Millionaire Philanthropist: Stanley S. Kresge."

Quick taught two classes in the Duke Summer Course of Study in July and preached at the Mount Tabor and Ellis Chapel United Methodist Churches on the Bahama Circuit. He preached at the Asbury UMC in North Augusta, Ga., and baptized a namesake, Sarah Kellon Nelson, daughter of Matthew D'05 and Anne Nelson. In August, he was a participant in the

consultation "The United Methodist Church at 40" at Candler School of Theology, Emory University.

JEANNE TWOHIG presented "Isn't It Time We Talked: An Overview of Dying in America," the opening event of a four-part series for the community on end-of-life issues, May 7, in Seven Lakes, N.C. She gave the plenary lecture "Integrating Spirituality in Caring" June 20 at the National Geriatrics & Palliative Care Conference, San Francisco, Calif.

ALLEN VERHEY delivered the 2008 Jellema Lectures, "Nature and Altering It," at Calvin College, April 2-3. His two lectures were entitled "Every Ethos Implies a Mythos: Myths about Nature and Altering It" and "An Alternative Mythos: Revisiting the Christian Story." Among his recent publications was "Manager and Therapist as Tragic Heroes: Some Observations of a Theologian at a Psychiatric Hospital" in the journal *Studies in Christian Ethics*.



GEOFFREY WAINWRIGHT, who continues to chair the World Methodist Council's dialogue with the Roman Catholic Church, participated in the council's spring meeting on international bilateral dialogues, in Breklum, Germany. In May, he travelled to Malta for a symposium "On the Wavelength of St. Paul" (Acts 28:1-10), at which he delivered the address "Spiritual Renewal: A Wesleyan Example and a Pattern for Today." His book *For Our Salvation* appeared in Russian translation from St. Andrew's Biblical and Theological Institute, Moscow. His arti-

FACULTY & STAFF NOTES

cle "Christian Doctrine" was published in *Encyclopaedia Britannica Online*.

LACEYE WARNER's book *Saving Women* (Baylor University Press) was rated



an "Outstanding" title for 2008 by the University Press Books Committee. Her article "Spreading

Scriptural Holiness: Theology and Practices of Early Methodism for the Contemporary Church" was published in *The Asbury Journal*.

Warner presented the lecture "From Going to Gathering: Reflections on a Study of Ecclesial Evangelism" March 27 at the conference "Progressive and Evangelical in a Post-Christian World," at Garrett-Evangelical Theological Seminary, Naperville, Ill. At the Alabama-West Florida Annual Conference, June 2-4, in Montgomery, Ala., she led the morning Bible study sessions, "The Biblical and Wesleyan Foundations for Evangelism." With colleagues Kenneth Carder, Randy Maddox, Stephen Gunter, and Edgardo Colon-Emeric, she was a panelist for "The Wesleyan Way" sessions at the Southeastern Jurisdictional Conference, Lake Junaluska, N.C., July 16-17. In August, she co-led the session "Evangelism in Relation to UM History, Doctrine, and Polity" at the "United Methodist Church at 40" consultation at Candler School of Theology, Emory University, Atlanta, Ga.

SAM WELLS published *Praying for England: Priestly Presence in Contemporary Society*, co-edited with Sarah Coakley (Continuum). He spoke at numerous events, including the Duke Chapel Congregation weekend

retreat and the ordination service for Worcester Diocese in England.

LAUREN F. WINNER spent the 2007-08 academic year on leave as a visiting fellow at the Center for the Study of Religion at Princeton University.

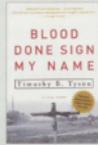
In June, she led a writing workshop with Nora Gallagher and Barbara Brown Taylor at the National Cathedral in Washington, D.C. In August, she gave an address on what cookbooks can tell us about religious practice at a conference on the history of cookery books at the University of Warwick (U.K.). In September, she led the workshop "Spirituality in the 21st Century" at Fourth Presbyterian Church, Chicago, Ill.

Winner wrote the foreword to the book *Sex and the Soul*, by Donna Freitas (Oxford University Press). She was recently appointed to the board of the Christy Awards (a Christian fiction award).

LUBA V. ZAKHAROV presented two workshops, "OPAC: On the Cusp of a New System Architecture" and "Managing Change in a Changing Technological Profession," at the conference "Library Support for Educational Programs in Theological Schools," April 30-May 3, in Moscow, Russia. Her participation was funded by a grant from the American Theological Library Association and by the Donn Michael Farris Endowment Fund at the Duke Divinity School Library. Zakharov's article "Theological Librarians Meet in Moscow" was published in the July edition of the Russian newspaper *The Protestant*. For a blog of her travels, see <http://lubasmoscow.blogspot.com/>. ■

TYSON'S BLOOD DONE SIGN MY NAME ADAPTED FOR FILM

Filming for a Hollywood adaptation of *Blood Done Sign My Name*, the award-winning book by Timothy Tyson, visiting professor of American Christianity and Southern culture, began in and around Charlotte, N.C., during the summer.



Published in 2004, the book examines a racially-motivated murder in Oxford, N.C., and the following social upheaval in the early 1970s. At the center of Tyson's story is the ministry of his father, Vernon Tyson D'57, who was then pastor of Oxford United Methodist Church. See "Vernon Tyson's Ministry of Reconciliation," Fall 2004 *Divinity*, at www.divinity.duke.edu/divinityonline.

The book has won numerous honors, including the Louisville Grawemeyer Award in Religion, the Southern Book Critics Circle Award, the 2004 Christopher Award and the North Carolinian Award.

The film, which is still in production and scheduled for release in 2009, will include a guest appearance by one of Tyson's heroes, John Hope Franklin, James B. Duke professor emeritus of history at Duke University and recipient of the Presidential Medal of Freedom. ■

MORE INFO

A video of Tyson talking about the film is online at www.divinity.duke.edu/news/noteworthy/20080627tyson.

60s

JAMES L. "JERRY" BRYAN D'65, a parish minister in Graham, N.C., has been elected for a fourth quadrennium to serve as secretary of the North Carolina Conference of the United Methodist Church.

DON FORTENBERRY D'65 of Jackson, Miss., has retired from Millsaps College after 32 years as chaplain and two years as the part-time coordinator of the McNair Fund for Christian Missions. He looks forward to involvement with Hospice Ministry, the Mississippi Religious Leadership Conference, Galloway Memorial United Methodist Church, and the Millsaps College Center for Ministry.

R. PAGE SHELTON D'66 was interviewed about his book *The Church Called to Be God's Salt & Light: Called from Comfort with Cultural Religion to Discomfort with the Sermon on the Mount* (Tate Publishing 2007) by Mary Staff for the July 26, 2008, edition of *The Brunswick News*. Shelton is an ordained minister of the Presbyterian Church (USA), and a resident of St. Simons Island, Ga.

HUTCHINSON STAYS COURSE

Following an April 28, 2008, change in the mandatory retirement age for United Methodist bishops, William H. Hutchinson D'66 decided to serve four more years as bishop of the Louisiana Conference.

For more about Hutchinson's decision, which was announced after the Spring 2008 edition of *Divinity* magazine was published, see his episcopal address to the Louisiana Annual Conference in Shreveport, La., online at <http://la-umc.org/ac2008/episcopal.php>. ■

70s

ARCHIE B. AITCHESON D'74 continues to teach American literature and expository writing to juniors at Vista Murrieta High School in Murrieta, Calif. He was named Teacher of the Year by his colleagues and Most Inspirational Teacher by his students. Arch and Liz live in Temecula, Calif.

GREGORY B. IVERSON D'75 has retired after 35 years of ministerial service in the Minnesota Annual Conference of the United Methodist Church.

PAUL L. LEELAND D'75, D'76 was elected and consecrated as a bishop of the United Methodist Church at the Southeastern Jurisdictional Conference in July. He will be the episcopal leader for the Alabama-West Florida Conference for the next four years. A member of the Divinity School's Board of Visitors, he previously served parishes and as administrative assistant to the bishop in the North Carolina Annual Conference.

E. BRUCE FITZGERALD D'76 has been appointed senior pastor at the Gulfview United Methodist Church in Panama City Beach, Fla. He and

his wife, Nancy, recently celebrated their son Matt's wedding and their daughter Devon's completion of a doctoral degree.

MARK V. OGREN D'76 represented Duke at the May 7, 2008, inauguration of the new president at Union Theological Seminary & Presbyterian School of Christian Education in Richmond. Mark is superintendent of the Ashland District, Virginia Conference, of the United Methodist Church.

CAROL WOODS GOEHRING D'78 is the new executive director of congregational ministries for the North Carolina Conference of the United Methodist Church in Raleigh, N.C.

STEPHEN C. COMPTON D'79 has been appointed as superintendent of the Sanford District in the North Carolina Conference of the United Methodist Church. He previously served as director of congregational development at the conference headquarters in Raleigh, N.C.

80s

WILLIAM A. SCHWEIKER D'80 has been named the Edward L. Ryerson Distinguished Service Professor of Theological Ethics at the University of Chicago. He has also been appointed director of the Martin Marty Center for the Advanced Study of Religion at the University of Chicago Divinity School. His most recent book is *Religion and the Human Future* (Blackwell, 2008) with David E. Klemm.



CLASS NOTES

G. MILES SMITH T'78, D'81 is the new rector at St. Luke's Episcopal Church in Lincolnton, N.C.

RANDAL M. "RANDY" WOODHAM D'82 was recently appointed superintendent of the Marianna/Panama City District in the Alabama-West Florida Conference of the United Methodist Church. He previously served a parish in Prattville, Ala.

A. GENE COBB D'83 was awarded the D. Min. degree at Hood Theological Seminary, Salisbury, N.C., in May. His project was in homiletics. Gene is a United Methodist minister in Durham, N.C.

BETH G. LYON D'83, D'94, pastor since 2000 of Glenside United Church of Christ near Philadelphia, Pa., spent her recent sabbatical working with refugee children in the Andes Mountains at the Students of the Light Home, which has been a mission project of her church for several years. It is located near Medellin, Colombia.

JOSEPH L. RATLIFF D'83, a Baptist pastor in Henderson, N.C., was selected for the Pastoral Excellence Program by the Lott Carey Foreign Mission Convention to participate in three 15-day mission trips to Guyana, Jamaica, and Zimbabwe.

R. CARL FRAZIER JR. D'84 is the new superintendent of the Elizabeth City District in the North Carolina Conference of the United Methodist Church. He previously served a parish in Sanford, N.C. A daughter of Carl and Mary Ellen, **ELIZABETH FRAZIER D'08**, is director of youth ministry at Myers

Park United Methodist Church in Charlotte, N.C.

AMY-JILL LEVINE G'84 received an honorary doctor of humane let-



ters degree from the Episcopal Seminary of the Southwest in May. Levine, who is professor of New Testament studies at Vanderbilt Divinity School and Graduate Department of Religion, was cited for bringing "together the faith traditions of Judaism and Christianity in the classroom, places of worship and our greater society." Levine's most recent book is *The Misunderstood Jew: The Church and the Scandal of the Jewish Jesus*.

E. POWELL OSTEEN JR. T'82, D'85 is the new superintendent of the Wilmington District in the North Carolina Conference of the United Methodist Church. He previously served a parish in New Bern, N.C.

BRUCE D. TUTTLE D'85 has been named superintendent of the Danville District in the Virginia Conference of the United Methodist Church. He previously served a parish in Roanoke, Va.

SAMUEL D. "MACK" MCMILLAN III D'87 has been named superintendent of the Rocky Mount District in the North Carolina Conference of the United Methodist Church. He previously served a parish in Laurinburg, N.C.

JENNIFER E. COPELAND T'85, D'88, director of the Wesley Fellowship campus ministry at Duke University since 1999, was awarded the Allan Burry

Award "for promoting campus ministry servant leadership" by the United Methodist Campus Ministry Association at the July 2007 biennial gathering in Fort Worth, Texas.

BRAD SCOTT D'89 has been appointed to First United Methodist Church, Pearisburg, Va.

90's

CARTER ASKREN D'93 continues as pastor of Grace Evangelical Lutheran Church in Washington, N.C., and as a result of the full-communion agreement between the Evangelical Lutheran Church in America and the Episcopal Church, supplies once a month at Iglesia Episcopal de San Mateo in Yeatesville, N.C., an Episcopal Hispanic mission church. He also serves as chaplain on the board of Eagle's Wings: Christian Love in Action, an ecumenical food pantry.

JOSEPH D. CARSON D'91 has been appointed superintendent of the Rappahannock District in the Virginia Conference of the United Methodist Church. His previous service was with a parish in Seaford, Va.

JOSEPH L. "JOEY" HESTER JR. T'87, D'91 is the new pastor at First Presbyterian Church, Smithfield, N.C.

SAMUEL H. MOORE JR. D'91 is the new superintendent of the Northeast District in the Western North Carolina Conference of the United Methodist Church. He served a parish in Greensboro, N.C., prior to this appointment.

R. COURTNEY KRUEGER D'92 won the annual preaching contest and preached the sermon "Until Moss Grows on My Eyebrows," on religious liberty, at the Baptist History and Heritage Society's meeting in May 2008 in Atlanta, Ga. He is a Baptist pastor in Pendleton, S.C., and serves on the National Alumni Council for the Divinity School.

L. TIM MANARIN D'92 was awarded the Ph.D. in African history in May 2008 at Indiana University, Bloomington, Ind. His dissertation focused on the role of Bible translation work in preserving the Luganda language and its influence on literacy, literature, and national language policy in Uganda.

KELLY N. SPRINKLE D'94, the Protestant chaplain at Syracuse University, has been named interim dean of Hendricks Chapel there.

ALICIA L. BEAM-INGRAM D'95 and **JAMES C. BEAM-INGRAM D'98**



announce the adoption of a son, Boz, in May. Alicia and Jim are United Methodist pastors in Star, Miss.

MARY K. BRIGGS D'95 is the new chaplain at Emory and Henry College in Emory, Va., which was her undergraduate alma mater. She previously served a United Methodist parish in Marion, Va.

DAVID J. ABBOT D'96 was awarded the D.Min. degree from Wesley Theological Seminary in May. His project was on restoring the self-

esteem of small-membership churches. Dave is a United Methodist pastor in Belfast, Maine.

DANIELLE H. JENKINS D'96 and her husband, Jack, announce the Dec. 19, 2007, birth of their first child, Virginia Elizabeth. The Jenkinss live in Pearisburg, Va.

KAREN E. KOONS D'96 and David Hayden were married May 17, 2008, in Albuquerque, N.M. Karen is a United Methodist pastor in Mississippi.

JAMES L. FRIDAY D'97 is the new superintendent of the Florence District in the South Carolina Conference of the United Methodist Church. He previously served a parish in Easley, S.C.

SARAH MOUNT D'97 is finishing course work and exams for the Th.D. at Boston University School of Theology, chairing the Commission on the Status and Role of Women for the New England United Methodist Conference, and serving part time in a multiethnic parish in Medford, Mass.

THOMAS A. HARVEY G'98 is the new associate academic dean of the Oxford Centre for Mission Studies, Oxford, U.K. The Centre hosts post graduate research and study of theology, mission, relief, and development in Asia, Africa, Latin America, and Eastern Europe.

CHRISTIAN S. WHITE JR. D'98 and his wife, Kasey, welcomed their second daughter, Sadie Christine, Jan. 25, 2008. The Whites live in Alexandria, Va. He teaches at Our Lady Queen of Peace School in Washington, D.C.

JENNY WILLIAMS D'98 and **SCOTT WILLIAMS D'98, G'03**, and their children, Emma and Thomas, have moved to Kingswood, W.Va., where she is the new pastor at Wesley United Methodist Church. Scott continues to teach at Waynesburg University.

OO^s

DONNA CLAYCOMB D'00 and Craig Sokol were married June 28 at Duke Chapel. Donna is the pastor of Mount Vernon Place United Methodist Church in Washington, D.C., and Craig works as a program analyst at the United States Patent and Trademark Office. The couple resides in Alexandria, Va.

JOSE LUIS VILLASENOR D'00, who was ordained in May at Watts Street Baptist Church in Durham, N.C., is leading a new Latino ministry—Reino Hoy (Kingdom Now)—in collaboration with Durham-area churches.

JULIA ALLIGER D'03, a nurse clinician with Duke HomeCare and Hospice, was featured as one of the Duke Stars 2008 as part of Duke Appreciation, an annual tribute to faculty and staff celebrating career milestones of 10 years or more.



"For me, nursing and ministry were a natural overlap because both are about providing care," said Alliger, who began working toward her M.Div. in 1999. "I could not have done it without tuition assistance from Duke and flexible work hours."

Alliger has served as pastor of Eno United Methodist Church in Hillsborough since 2004.

CLASS NOTES

"Nursing is very much about healing, and it has always had a spiritual aspect for me. I've always been interested in healing more than people's bodies, but also their souls."

To read more, go to www.hr.duke.edu/da2008/alliger.html.

HEATHER WEST GALVAN D'01 and her husband, Jorge, announce the May 24, 2008, birth of Isabella Marie. Heather is the administrative assistant to the board of trustees at the University of North Carolina at Chapel Hill.

CHARLES H. "HANK" PERRY D'02 and his wife, Amy, announce the Feb. 4, 2008, birth of a son, Mills. Hank is a United Methodist minister in Richmond Hill, Ga.

LEAH D. ROSSO D'02 and her husband, Todd, are the parents of Lily Clare, who was born Feb. 13, 2008. Leah is minister of young adults and hospitality at Hennepin Avenue United Methodist Church in Minneapolis, Minn.

LISA WIENS THOMPSON D'02, a United Methodist pastor in Belle Plaine, Kan., added three titles to her name in May: Rev., Dr., and Mrs. She was ordained in the Oklahoma Conference, received her D.Min. degree from Perkins School of Theology at Southern Methodist University, and married Zach Thompson, an Air National Guard pilot, in Colorado Springs, Colo.

MICHAEL BARHAM D'03 was ordained a deacon in the Episcopal Church on June 13, 2008, in the Diocese of California. He has been called to the Parish of St. Clement, Honolulu, Hawaii, where he serves as assistant to the rector. Following ordination to priesthood, he will serve as associate rector.

A TRADITION OF FIRSTS

TERESA COOK D'07, who serves as associate pastor at Pine Valley United Methodist Church in Wilmington, N.C., was presented with the ordination stole of the late Bishop Marjorie Matthews on Mother's Day Sunday, May 10, 2008. The stole was a gift from Matthews' niece, Barbara Isham, who read about Cook in a *Wilmington Star News* article, "Profile in Courage."

Isham made the stole for her aunt's ordination as the first female bishop of the United Methodist Church. Isham decided to give it to Cook, 26, after reading about her leadership as the first African-American to serve Pine Valley's all-white congregation. ■

MADALINE S. KEROS D'03, a mediation and conflict resolution case manager in Cambridge, Mass., is enrolled in Middlebury College's master's program in French and so will spend the year in Paris.

GRACE MURRAY D'03 was ordained in the United Church of Christ in July 2007 and appointed the following October to First Congregational Church in Leverett, Mass.

MATTHEW T. PHILLIPS D'03, following two years practicing estate planning and tax law, is returning to Wake Forest University, Winston-Salem, N.C., to serve as assistant dean of business. He will be working with both the Calloway School of Business and Accountancy and the Babcock Graduate School of Management.

CHARLES W. "CHIP" EDMONDS D'06 and his wife, Erin, welcomed their second son, Luke Charles, on July 28, 2008. The Edmondses reside in Hamden, Conn.



Left: Bishop Marjorie Matthews
Below: Cook with Bishop Matthews' ordination stole.



PHOTOS COURTESY OF TERESA COOK

FRANKLIN GOLDEN D'08 and his wife, Martha, announce the July 25, 2008,



birth of a son, Davis Patrick. Davis weighed 7 pounds, 4 ounces and was 21 inches long—the same birth measurements as those of his older sister, Lily, 18 months.

REBECCA L. RIGEL D'08 and **CHRISTOPHER R. DONALD D'08** were married June 7, 2008, in Duke University Chapel, Durham, N.C. They live in Richmond, Va., where Chris serves as an associate minister at Reveille United Methodist Church. ■

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

CARL W. HALEY D'36 died Aug. 30, 2008, in Roanoke, Va. A United Methodist pastor, superintendent, and administrator, he served with distinction across the state of Virginia. He was a champion of higher education and the recipient of two honorary doctoral degrees. In 1971 he delivered a sermon at the White House at the invitation of one of his housemates during his School of Religion years at Duke—a law student named Richard Nixon. Carl Haley loved Duke and cherished relationships formed there as he and a dozen classmates from the mid-1930s who called themselves “The Chain Gang” sustained regular correspondence (and often their families vacationed together) over a period of almost 70 years. He is survived by his wife of 45 years, Margaret Young Gifford Haley, a son, a daughter, and five grandchildren. His first wife and a son pre-deceased him.

B. ROY BROWN D'43 died March 8, 2008, in Phoenix, Ariz. He was a United Methodist minister who served parishes over many decades in the Iowa and Nebraska Conferences. B. Roy had a lifelong interest in music, politics, current events, theology, Nebraska football, Duke basketball, and, most of all, people. He was preceded in death by his wife of 62 years, Mary Margaret Brown. He is survived by a daughter, a son, and a granddaughter.

ROBERT W. EVANS D'44 died Feb. 10, 2008, in Batesville, Ark. He spent his professional life at Quinnipiac University in Hamden, Conn., teaching philosophy and psychology, and serving as dean of continuing education and dean of students. He retired in 1985. He is survived by his wife, June Jackman Evans, a son, a daughter, and two grandsons.

JAMES A. AUMAN D'48 died June 28, 2008, in McLeansville, N.C. He was a United Methodist pastor and administrator who served churches and institutions across the North Carolina Conference of the United Methodist Church over several decades. He was the first executive director of the Association of Methodist

Colleges, 1965-69, and in retirement he was a minister of visitation for 14 years. Survivors include his wife, Josephine Anderson Boone Auman, a son, three daughters, six grandchildren, and 12 great-grandchildren.

ESTHER PIERCE BROWN D'49 died Feb. 13, 2008, in Hardwick, Conn. Her early career was in Christian education with the Episcopal Church office and parishes in New York City and as editor of the Seabury Series Sunday School Curriculum. Esther was ordained a priest of the Episcopal Church in 1984 and subsequently served as vicar and then rector of St. John the Baptist Church in Hardwick and vicar of St. John the Evangelist Church in Needles, Calif. She is survived by her husband, Averell Brown, a son, a daughter and grandchildren. Three brothers are also ministers.

GRADY L. KINLEY D'50 died June 30, 2008, in Goldsboro, N.C. He served parishes across the North Carolina Conference of the United Methodist Church as a pastor for 36 years. He is survived by a daughter and a grandson.

KENNETH R. MOORE D'51 died May 23, 2008, in Greensboro, N.C. A decorated Army veteran of World War II, following Divinity School he served United Methodist parishes across the Western North Carolina Conference. He was a life member of the National Federation of Music Clubs, and former chaplain, who also enjoyed gardening and mountain biking. He was preceded in death by his son, **KENNETH R. “ROBBIE” MOORE D'75**. Survivors include his wife of 62 years, Sara Helen Copley Moore, a daughter, a son, and three grandchildren.

ROBERT F. MOORE D'51 died April 15, 2008, in Lumberton, N.C. He was a veteran of World War II, a chaplain, and a United Methodist pastor who served churches across the North Carolina Conference for 37 years and as a hospice volunteer for 17 years. He is survived by his wife, Bumell Kessel Moore, a son, two daughters, two grandchildren, and a great-grandchild.

DONAL M. SQUIRES D'51 died April 6, 2008, in Lost Creek, W. Va.

STERLING D. TURNER D'53 died April 26, 2008, in Maryville, Tenn. A Navy veteran of World War II, he served United Methodist parishes in East Tennessee and Virginia in the Holston Conference. He is survived by his wife, **BETTY SWOFFORD TURNER D'50**, a son, two daughters, and a granddaughter.

WALTON N. BASS SR. D'54 died June 7, 2008, in Durham, N.C. He was a veteran of World War II, a United Methodist pastor for 19 years, and a schoolteacher for 17 years prior to his retirement in 1986. His wife of 60 years, Emma Simmons Bass, a son, a daughter, two grandchildren, and one great-grandchild survive him.

JOHN R. BLUE D'55 died June 8, 2008, in Gainesville, Fla. He was a United Methodist minister and, for most of his career, a Veterans Administration Medical Center chaplain who served appointments in West Virginia and Kansas. His wife, Linda L. Blue, a daughter, three sons, and nine grandchildren survive him.

HENRY F. FLOWERS D'58 died Feb. 22, 2008, in Winston-Salem, N.C. A decorated Marine Corps veteran of the Korean War, he was for many years a United Methodist pastor who served churches in both the Western North Carolina Conference and the South Carolina Conference. He was a past grand chaplain for the Grand Lodge of North Carolina Free Masons and was superintendent of the Oxford Orphanage 1973-74. He is survived by his wife, Helen Thomason Flowers, a son, a daughter, and a grandson.

JERRY D. HOSKINS D'69 died Feb. 23, 2008, in Smyrna, Ga.

An Unlikely Match

BY BRYAN BAKER D'07

When I was sent to the coalfields of southern West Virginia, I figured I'd be overwhelmed with issues of poverty and unemployment. But my images of ministering to an impoverished community were challenged the first Sunday I arrived at Claypool United Methodist Church.



Bryan Baker

After the service, the couple who had invited me out to lunch, a retired mining supervisor and retired school teacher, drove me to the restaurant in their Jaguar. The reality, I learned, is that the coal industry is doing well in this part of the state and the mines are always looking for qualified miners. Mining is very dangerous work, but it pays pretty well.

My stereotypical view of Man, W.Va., wasn't completely wrong. The local high school mascot is the "Hillbilly," and, nine times out of 10, if you visit someone's home for dinner, pinto beans and cornbread are on the menu. I also learned that in addition to coal, the area's biggest attraction is four-wheeling. Tourists travel from all across the country to ride four-wheelers on the Hatfield and McCoy Trail System in the surrounding mountains. Even though I grew up in the hills of West Virginia, this place is more "country" than any place I had ever been.

Lay leader Bill Cline and the Rev. Bryan C. Baker with ushers Steven, James, and Anthony Meade.

Folks here quickly let me know that my predecessor—who had arrived as a seasoned local pastor and stayed for 13 years—had been "part of the family, and spent a lot of time on visitation." (I later found out "Visitation" was the name of his four-wheeler). He also had a traditional pastor's wife who baked the bread for every communion Sunday.

I am young, seminary-educated, and single. I don't bake, don't know anything about coal mining, can't keep a garden, and don't own a four-wheeler. In the eyes of people here, Morgantown, where I was raised and home of West Virginia University, is more like New England than West

Virginia. Numerous congregants asked me if I felt like I could be comfortable in Man. They weren't sure I was cut out for life so far from the city.

When I visited in the summer of 2007, the Pastor Parish Relations Committee asked a lot of questions about my "experience in the Holy Spirit." Eventually I guessed what they wanted to know: "Are you comfortable with the manifestation of the spiritual gifts, especially, the gift of tongues?"

When I assured them that I was comfortable with the appropriate use of spiritual gifts in a worship setting, the tension faded and they told me about all the joys of "Methocostal" worship at Claypool.

This is a United Methodist church with Baptist theological undertones and Pentecostal worship practices. In addition to its distinctive worship style, Claypool is set apart by its magnificent music ministry. This congregation has birthed numerous professional musi-



ETHEL MORGAN

cians who excel at Southern gospel music. Every fifth Sunday people from all around the community come to hear and participate in our "sing service."

But I can't describe Claypool without introducing our lay leader. When I came into town, about every other person I met asked me, "Have you met Bill yet?" "What do you think about of Bill?" "Man, you better watch out for Wild Bill ... he's a character! They used to call him 'Wild Bill from Saw Mill' and 'The Coal Runnin' Daddy.'"

As a boss in the mines, Bill Cline ran more coal than anyone around, and he was widely known as one of the area's "wildest and craziest characters." Even his wife says he was "mean as a snake, wild as a boar, and could drink like a fish, but when he put down the bottle and 'got right,' he became a good God fearin' United Methodist."

Though he did "get right," Bill is still a wild card. No other man I know can call a woman "Big Dawg" and have it taken as a compliment. He has dedicated his life to Christ and is a committed servant to the gospel and the people of Claypool. Bill will preach, teach, mow the grass, or do about anything else asked of him except paint. He visits the sick, and often beats me to the hospital when an emergency arises. He always has an encouraging word to share with the congregation during our devotional times. It is amaz-

ing what the Holy Spirit can do.

Like many of the coal miners in our church, Bill does not have a formal college education, yet he has amazed me with his knowledge of the scriptures and the time he spends studying the Bible each day. We have several self-taught biblical scholars in the congregation, including Orval Lee, a retired mining electrician. When I first arrived in Man, Orval Lee took me in his truck to the state capital to pick up some furniture, and during the hour-and-a-half drive to Charleston, he outlined about five sermons.

Our congregation has extremely strong lay leadership representing a cross section of society. We are blessed to have four lay speakers, and one seminary graduate in the candidacy process. Our members include nurses, doctors, lawyers, professors, engineers, miners, mining supervisors, teachers, and administrators, and most families are trying to protect their children from the dangers of the coal industry by encouraging them to pursue professional careers.

People in town call me "preacher," and the congregation has nicknamed me their "little preacher" because at 30 years of age I am the youngest preacher they've ever had. They also call me the "Teachin' Preacher" because of my emphasis on biblical exegesis. When I complete the ordina-

tion process in June of 2010, I will be the first fully ordained pastor to serve at Claypool.

My congregation includes the most giving and loving people I have ever known. They passionately worship God each time we gather, and they yearn for souls to be saved in the surrounding community.

Depending on the flow of the Holy Spirit, a worship service can turn on a dime into a healing service. In my short time here, miraculous healings have occurred after prayer and anointing with oil: a blind man's cataracts were cured and his sight restored; cancerous masses have disappeared and doctors' diagnoses have been reversed.

Our church community reminds me of the 1st-century church, where the Holy Spirit was made manifest through prophecy, tongues, wonders, and signs. At Claypool all these practices have occurred in accordance with Paul's instruction for proper orderly worship. During a spiritual retreat, a guest speaker prophesied to the women of Claypool that God would anoint their new pastor. That same week, I received word telling me that I was assigned to Claypool. When I listened to that message on my cell phone, I felt a sensation like oil being poured on top of my head and the Holy Spirit burned within me.

We are an odd couple, but I count it a blessing that God has seen fit to join us on this journey in faith. I can't wait to see where God will lead us in our remaining years together. ■

The **REV. BRYAN C. BAKER** graduated with an M.Div. degree in 2007. He spent 10 years in youth ministry and is passionate about international mission work, particularly with orphans and child soldiers in Africa. Claypool is his first pastoral placement.

"Depending on the flow of the Holy Spirit, a worship service can turn on a dime into a healing service. In my short time here, miraculous healings have occurred after prayer and anointing with oil: a blind man's cataracts were cured and his sight restored; cancerous masses have disappeared and doctors' diagnoses have been reversed."

COMING EVENTS

DATE	EVENT	LOCATION / CONTACT
2008		
OCTOBER 13-15	For Such a Time as This: Christian Leadership in a Changing World 2008 Convocation & Pastors' School With RON HEIFETZ, founding director, Center for Public Leadership, Kennedy School of Government, Harvard University; and the Rev. ADAM HAMILTON, founding pastor, United Methodist Church of the Resurrection, Leawood, Kan.	www.divinity.duke.edu/cps/leadership  Ron Heifetz  Rev. Adam Hamilton
OCTOBER 27-31	Study Leave for Ministry Professionals Duke Divinity School invites ministry professionals of all traditions to spend a week in self-directed study, worship, and prayer on the beautiful Duke University campus. Other Study Leave dates include Nov. 10-14, Nov. 17-21, Feb. 9-13, March 2-6, March 23-27, and April 13-17.	www.divinity.duke.edu/studyleave
2009		
JANUARY 7, 14, 21, 28	The Apocrypha Lay Academy of Religion MICKEY EFIRD	Epworth UMC, Durham, N.C. www.divinity.duke.edu/layacademy
JANUARY 8, 15, 22, 25	The Deuteronomic History Lay Academy of Religion MICKEY EFIRD	Amity UMC, Chapel Hill, N.C. www.divinity.duke.edu/layacademy
JANUARY 16-18	Pilgrimage of Pain & Hope, Durham, N.C.	For more information, contact Tiffney Marley at 919.660.3444 www.divinity.duke.edu/programs/initiatives/pilgrimage
FEBRUARY 5, 12, 19	Resurrecting the Word: "Reclaiming a Lived Language of Evangelism" Lay Academy of Religion LACEYE WARNER	Amity UMC, Chapel Hill, N.C. www.divinity.duke.edu/layacademy
SAVE THE DATE		
APRIL 24-25	Laitly Weekend	Duke Divinity School www.divinity.duke.edu/learningforlife/programs/laitly

VISIT WWW.DIVINITY.DUKE.EDU/LEARNINGFORLIFE FOR ADDITIONAL STUDY OPPORTUNITIES.

Facebook Friends

“But Facebook friends and social networking are not adequate substitutes for authentic friendship. We long for relationships with people who know us so well that their lives impact and influence ours. Young people love the high-tech world of multi-tasking and interactive media, but like the rest of us, they long for personal intimacy.”

L. GREGORY JONES, dean and professor of theology, in the “Faith Matters” column, published in the July 15, 2008, edition of *The Christian Century*

Right Worship and Ecology

“In the Bible there is an essential relationship between social justice and right worship and ecology. The Bible has an intense interest in ecology. The land bearing the cost of global warming is new, but the connection between what humankind does and what societies they form and the health of the land and agriculture is as old as the Bible itself.”

STEPHEN CHAPMAN, associate professor of Old Testament, quoted by ABC News, June 12, 2008, following a series of floods in the Midwest

Operatic Lambeth

“Lambeth 2008 feels almost operatic. And as in many great operas, much of the drama happened prior to the curtain’s going up.”

LAUREN WINNER, assistant professor of Christian spirituality, posting on Beliefnet, July 16, 2008

Church Survival

“If you do the minimal thing—run a worship service once a week and lock up for the rest of the week—they’re not that expensive to run. Some of them have very valuable property and big endowments and they can go on for decades with shockingly few people in the pews.”

MARK CHAVES, professor of sociology, religion, and divinity, quoted in the June 15, 2008, issue of *The Boston Globe* on why few churches close down each year

Presence of Holiness

“It fills you with devotion and a sense that you’re in the presence of something very holy.”

PAUL GRIFFITHS, Warren professor of Catholic theology, quoted in the April 17, 2008, issue of *The (Raleigh, N.C.) News & Observer* on the reaction of Catholics who saw Pope Benedict XVI during his U.S. visit

Unhelpful Perceptions

“Though Pentecostals are diverse and rapidly mainstreaming themselves, the public still perceives them as sectarian and uncompromising, and those traits will not help Palin’s image.”

GRANT WACKER, professor of Christian history, commenting Sept. 4, 2008, to The Associated Press on Pentecostalism and presidential politics



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The screenshot shows the 'EXCLUSIVE ONLINE NETWORK & DIRECTORY' interface. The user profile for Elizabeth Ingram Schindler is displayed, including her photo, birthdate (Jun 13), marital status (Married), ethnicity (White, Caucasian), religion (Methodist), and teams (Duke Blue Devils, SBC Meetings, Seattle Mariners, Atlanta Braves). It also lists her career as 'Director of Spiritual Formation at First United Methodist Church' and provides contact information for her home, cell, and office.

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