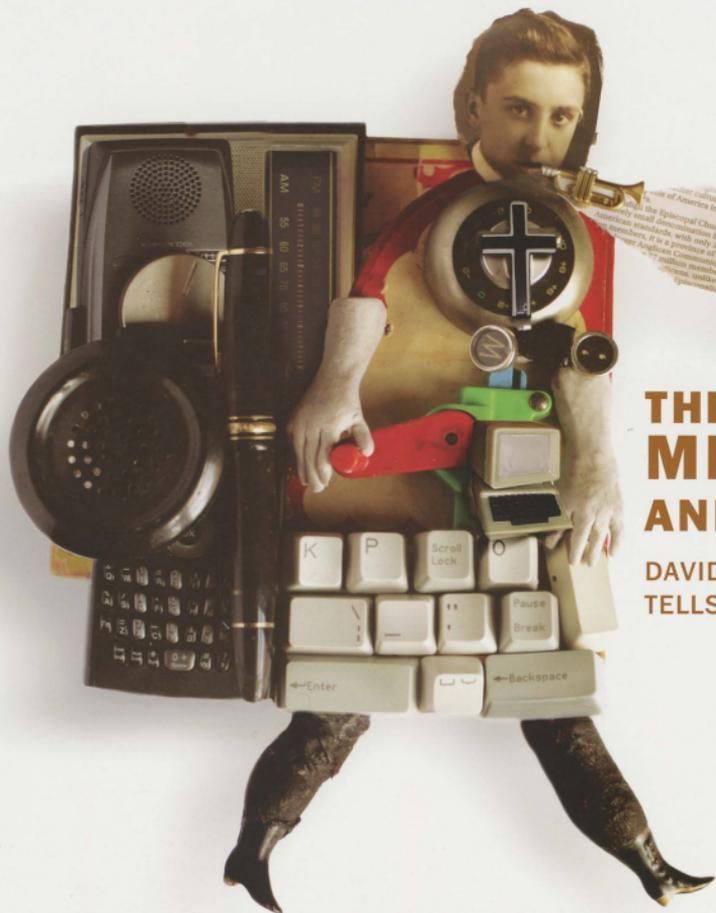


DIVINITY

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

SPRING 2008



THE MEDIA AND ME

DAVID STEINMETZ
TELLS ALL

ALSO INSIDE:

VESTA IS 'EVERYONE'S STORY'

PREPARING LEADERS FOR A CHANGING CHURCH

FROM THE ARCHIVES

THE KRESS SIT-INS

FEBRUARY 1960



IN EARLY February 1960, Bill Sharpe was one of 11 divinity students at Durham's White Rock Baptist Church to hear the Rev. Martin Luther King Jr., who had been invited in response to the Greensboro sit-ins.

"Most of us on the second row that night were struggling internally to unite our youthful idealism with the reality of what was happening in our society," writes Sharpe in his essay, "The Kress Sit-ins."

A third-year student and chair of the social action committee, Sharpe continues, "Until recently, we had been a part of the unfair treatment that our black brothers and sisters had known all of their lives. We knew, almost to a man, that our home congregations would not have understood what brought us there."

After hearing King, five of the 11 divinity students at the White Rock service decided to go the next morning to S.H. Kress & Co., a retail store in downtown Durham. They took seats at the lunch counter, and then gave them up to what Sharpe describes as "the bravest persons I have ever known, mostly students from N.C. Central University (then named N.C. College).

"The hatred that we felt from the white customers gave us some idea [of what those students must have been feeling] because with our behavior we had crossed the line of acceptable behavior.... The arrests that were made that day brought more repercussions than any of us might have imagined. Confused students were not sure exactly what had to be done to change what we perceived as unfair attitudes and hardened hearts, but we knew something had to happen." ■

MORE INFO

For more information about Martin Luther King Jr.'s public appearances in Durham, visit the Durham County Public Library Civil Rights Heritage Project at www.durhamcountylibrary.org/dchrp/mlk.htm

Don't Buy At These "Stores"

**WOOLWORTH'S
KRESS
WALGREENS**

WHY??

Negroes can't sit down to eat at lunch counters here but they may spend their money at all other counters.

Students are met by violence and embarrassment when they peacefully request service.

Nineteen innocent students have been arrested.

Students are picketing to end Segregation in "DEMOCRATIC AMERICA."

WHAT CAN YOU DO??

Refuse to buy in the above stores; walk a little farther for service. We will walk a lot farther for you.

Do not talk to the people on the Picket Lines.

Write letters to local managers and sign Petitions requesting an end to Segregation.

**SUPPORT PROTESTING STUDENTS IN
WHATEVER WAY YOU CAN.**

JOIN THE STUDENT PICKET LINES.

• The Picket Lines are Manned by Students of North Carolina College, Durham Business College, Ball City Barber College, DeShazer's Beauty College, Hillside High School and NAACP Youth Chapters.

Flier circa 1960 from boycott of downtown Durham businesses in the call to end segregation.

The Rev. Martin Luther King Jr. speaking at White Rock Baptist Church, Feb. 16, 1960, before a crowd estimated at 1,200. King had scheduled a return visit to Durham on April 4, 1968, but changed plans to support striking sanitation workers in Memphis. He was assassinated that evening on the balcony of the Lorraine Motel, now part of the National Civil Rights Museum.

PHOTO BY HAROLD MOORE
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COVER: Illustration for *Divinity* magazine by Polly Becker



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

GREETINGS FROM KAMPALA, UGANDA

THE AFRICAN Great Lakes Reconciliation Leadership Initiative, a program of Duke Divinity School's Center for Reconciliation, convened 70 African church leaders Jan. 23-26, 2008, around the themes of lament, hope and journey.

The four-day event brought together a diverse group of leaders from nine African countries for worship, discussion, celebration and reflection on the future of reconciliation throughout the Great Lakes Region of Uganda, Southern Sudan, Rwanda, eastern Congo and Burundi.

At the heart of the initiative is an effort to build community for Christian leaders, to explore resources for training leaders, and to enhance catalytic leadership in the church's work of reconciliation.

Sessions included contextualizing reconciliation, the theology of suffering, and the biblical witness to reconciliation. Leaders, many of whom had never met, shared compelling stories of reconciliation across denominations, regions and ages.

The gathering was co-convened by the Mennonite Central Committee, World Vision International, and African Leadership and Reconciliation Ministries (ALARM).

Peter Gomes Shares the 'Art of Preaching'

BY WILLIAM E. PIKE

FROM THE PULPIT of Goodson Chapel on the morning of April 3, Peter Gomes scanned the crowd for the faces of his students—the eight seminarians he spent the spring semester teaching something he firmly believes is especially challenging to teach.

"Preaching is an art, and it is difficult to teach an art," says Gomes, who spent spring semester as the Nannerl O. Keohane distinguished visiting professor, a joint appointment at Duke and the University of North Carolina at Chapel Hill. On leave from Harvard University, where he is the Plummer professor of Christian morals and Pusey minister in The Memorial Church, Gomes taught a small graduate seminar, "Introduction to Public Preaching," at Duke, and a course on the history of biblical interpretation for undergraduates at nearby UNC. "We can't make great preachers," says Gomes. "The goal is to make bad preachers better."

And better preachers, insists Gomes, preach extemporaneously, which he quickly adds "does not imply without preparation."

For the men and women in his seminar, this translated into weeks of preparation followed by preaching before Gomes and classmates in Goodson Chapel. Once the student took the pulpit, the only text permitted was the assigned Scripture.

For Alexis Carter, a first-year divinity student, this daunting prospect was outweighed by the opportunity to learn from a master preacher. Her goal, she says, was to "sharpen my homiletical skills and to become better at articulating and communicating the Word of God."

Gomes stressed the importance of diligently studying Scripture, she adds, and "inviting [the congregation] to travel with you through the gospel message."

The essence of preaching is "the process of moving the text toward proclamation," says Gomes. "Too many preachers go into their sermons with their own particular agenda." He urges them instead to "let Scripture lead the way."

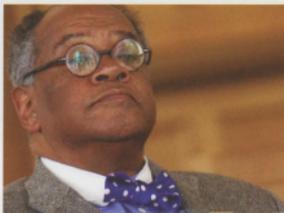
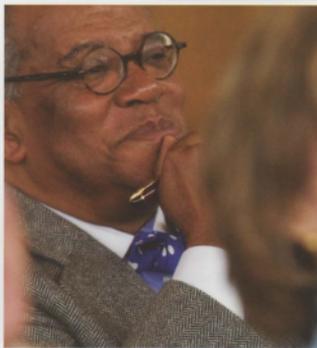
Many preachers write sermons for the eye, not for the ear, neglecting the power of preaching as an aural art. "Well-prepared extemporaneous sermons," he says, "are usually more effective than those written out and read from notes." Once a pastor has adequately prepared and settled on an approach, says Gomes, preaching extemporaneously should come as easily as having a conversation: "If you know what you want to do, you'll be able to do it."

Acclaimed as one of America's greatest preachers, Gomes is also the author of such best-selling works as *The Good Book: Reading the Bible with Mind and Heart* (1996) and *The Good Life: Truths That Last in Times of Need* (2002). He has long been a friend of Bishop William H. Willimon, former dean of Duke University Chapel, where Gomes preaches each year through the Sterly and Pelham Wilder Distinguished Guest Preachership. "I've read almost everything Willimon's written," quips Gomes. "Of course, no one can read everything he's written."

To avoid "being intimidated or intimidating," as Gomes advises, preachers must strike a balance of comfort with the congregation and the text. That was a particular challenge for students learning from one of the country's best preachers. As first-year student Leif Bergerud put it, "They broke the mold when they made him. There is only one Peter Gomes."

WILLIAM E. PIKE D'03 works in the development office of DePauw University in Greencastle, Ind. He heard Peter Gomes preach many times at Harvard University, where he received his undergraduate degree in 1995.

Peter Gomes responds as one of his students delivers a sermon in Goodson Chapel.



MICHAEL MOHR / DUKE PHOTOGRAPHY

Despite Differences, Students Share Vision for Baptist Unity

BY PATRICK O'NEILL

DIVINITY STUDENTS with vastly different Baptist backgrounds shared a common vision for their denomination when they traveled together to Atlanta, Ga., this past winter to embrace a "New Baptist Covenant."

The gathering, which brought together the nation's four traditional black Baptist denominations with mostly moderate-to-liberal white Baptists, was the first-ever interracial meeting of the denomination on such a large scale. The groups who met in Atlanta represented approximately 20 million Baptists nationwide.

Twenty-two students carpooled to Atlanta with Curtis Freeman, research professor of theology and Baptist studies and director of Duke's Baptist House of Studies, and Tammy Williams, assistant professor of theology and black church studies.

The gathering was less about the theology and more about "healing the wounds of racial divisions" that have a 200-year history in Baptist life, says Freeman.

The process of racial healing won't be easy, says LeAnne Spruill, 27. "We need to really get into the messiness of why we're still separate. What is it honestly? We need to pull that out and talk about it."

Spruill wants to see Baptists develop a vision that breaks through racial and gender divides. A second-year divinity student, she's still uncertain where her career will take her in a denomination that has historically denied women access to the pulpit.

"A Baptist minister said that if I actually went into ministry my salvation was at stake," says Spruill. "But I think if we make [those Baptists] the enemy, then we're not fighting the right battle."

Instead Spruill embraces the New Baptist Covenant theme, "Unity in Christ," which comes out of Luke 4:18-19 and Christ's vision of liberation, healing and good news.

Spruill says other Baptist women at Duke have faced similar challenges, but that's not where their story ends. "We don't want to make the rest of our ministry about proving someone wrong. We want to be servants of the gospel."

Wallis C. Baxter III, also a second-year divinity student, was raised in the African-American Baptist tradition in Atlanta. Within that tradition, faith and community activism are seamless. As a pastor, Baxter wants to continue to promote a faith-in-action agenda in his ministry.

A key component of racial healing must include a willingness to listen to each other, says Baxter, 24. "A lot of the issues that separate us are because we love to tell our story, but we don't necessarily like listening to

other people's stories. I think that is key, especially for the racial issues. If both sides listen, I can see interracial dialogue emerge."

After graduation in May, Tampa, Fla., native Graham Ashcraft will become a youth minister at Pritchard Memorial Baptist Church in Charlotte, N.C. Ashcraft, 25, wants to be part of a church that celebrates a common faith rooted in Jesus Christ rather than focusing on what divides Christians.

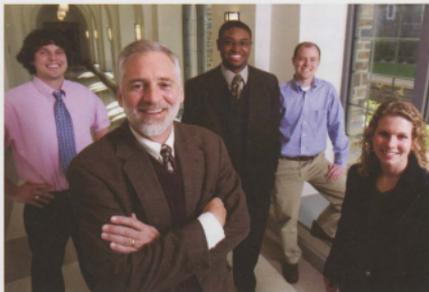
After he gets to know his new youth flock, Ashcraft hopes to find a local church interested in forming a partnership. "If I can meet those ministers and get in conversations, find somebody who's willing to partner in youth ministry, then we can begin."

May divinity graduate Chris Schelin of Baton Rouge, La., hopes the New Baptist Covenant will become a sincere grassroots exploration of what unity might look like for Baptists, who, he points out, are diverse both socially and theologically.

"We need to figure out what will be foundational to our cooperation, to our identity and to our mission, because any work that we do together is going to be based on certain theological assumptions," Schelin says.

"Unity is not going to mean agreement 100 percent of the time. Unity means covenanting to struggle with one another rather than split."

PATRICK O'NEILL is a freelance writer who lives in Garner, N.C.



left to right: Graham Ashcraft, Curtis Freeman, Wallis C. Baxter III, Chris Schelin and LeAnne Spruill.

JARED LAZANUS / DUKE PHOTOGRAPHY



Back to Broadway

THE SECOND ANNUAL "Broadway Revue," inspired by popular monthly "Lampstand" performances by students, faculty and staff, featured show tunes from *Godspell*, *The Sound of Music*, *Grease* and *Dreamgirls*. The April 4 Friday evening turnout filled Page Auditorium and raised \$3,750 for the Durham AIDS Alliance and South Africa's Hillcrest AIDS Center. An additional \$2,500 was pledged to Little Travellers, a fundraiser for Hillcrest AIDS Center.

left to right: Stephanie Wilhoit, Ross Kane, Amey Adkins, Bethel Lee, Audrey Warren, and swing dancers Meredith Kobleby and Andrew Rowell.

Summer Reading

WHEN THEY arrive for orientation in August, members of the 2008 incoming class will have already completed their first reading assignment: *Power and Passion: Six Characters in Search of Resurrection* by Sam Wells, dean of Duke University Chapel and research professor of Christian ethics. The book was selected as the summer reading assignment for new students, and is highly recommended by the selection committee. For more on *Power and Passion* (Zondervan, 2007), see Shelf Life in the Winter 2007 *Divinity* magazine at www.divinity.duke.edu/divinityonline.

Divinity Award

DIVINITY MAGAZINE received a 2007 Award of Excellence from the Council for Advancement and Support of Education (CASE) District III at the annual conference in Atlanta, Ga., Feb. 19, 2008.

The annual award recognizes all-around excellence in magazine content, writing, editing, design, photography and printing. The award was based on the Spring and Fall 2007 editions of *Divinity*.

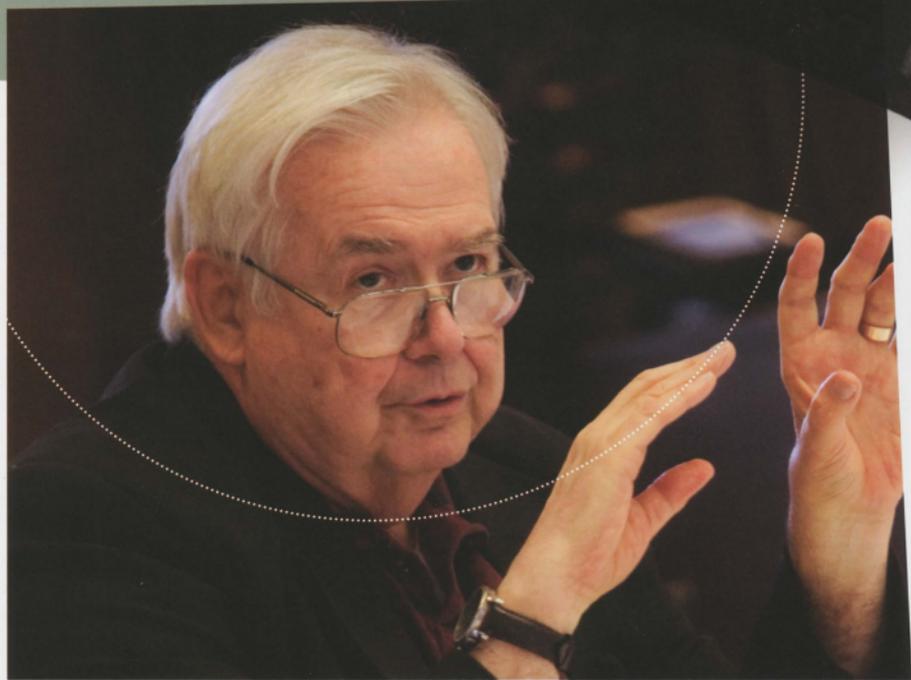
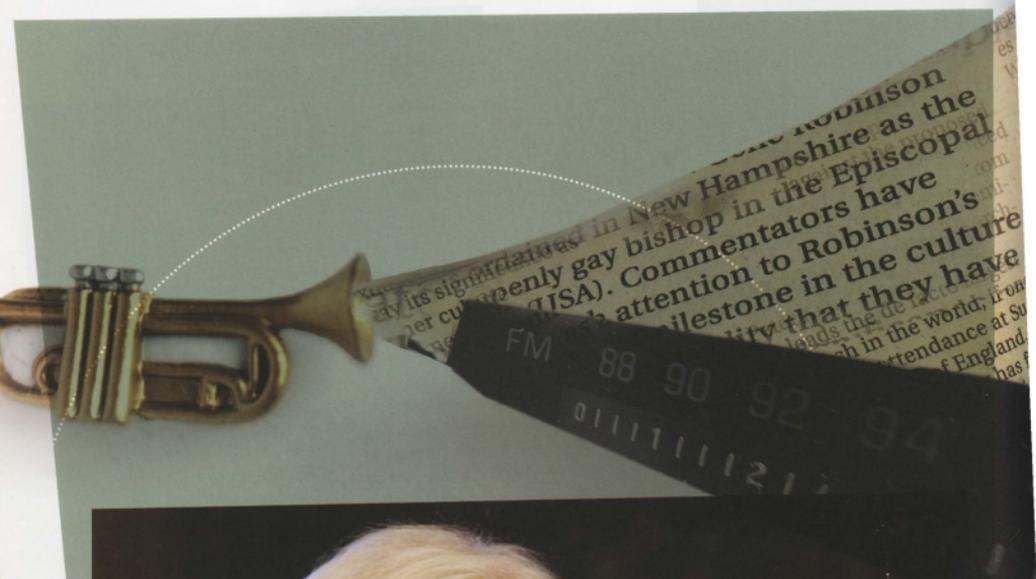
Other award winners in the category (which includes colleges and universities with enrollments less than 5,000) were Berry College, Brenau University, Furman University and the University of Miami College of Arts and Sciences. Furman received the top prize for general excellence, the Grand Award.

CASE District III includes nine Southeastern states and received more than 1,000 entries for awards in 46 categories this year.

University Awards

PROFESSOR OF THEOLOGY and Women's Studies Mary McClintock Fulkerson was one of three Duke University faculty members honored as "Outstanding Faculty" by the Duke Center for Lesbian, Gay, Bisexual, and Transgender Life. The 2008 awards were presented at the end-of-year Lavender Graduation Ceremony.

The Divinity School's **BLACK SEMINARIANS UNION** was named the Curt Blackman Graduate Organization of the Year April 12, 2008, at the annual Julian Abele Awards Banquet. This annual event recognizes outstanding leaders and groups within Duke's black graduate, professional and undergraduate communities.





The media and me

BY DAVID C. STEINMETZ

For most of my life, my relationship to the media could only be described as extraordinarily thin. My first interview took place in 1953 when a radio station in my hometown interviewed me about the statewide scholarship test for high school seniors I had just taken. My second interview followed 50 years later for National Public Radio on the crisis in the Episcopal Church over gay ordination. Between 1953 and 2003 not much happened.

In my view, I had my hands full doing my day job at Duke and being a dutiful father, son, brother, husband, citizen and taxpayer (though not necessarily in that order). I was much too busy to worry about talking to the media.

I was awakened from my dogmatic slumbers in 2003 by an early morning telephone call from someone in the Duke News Service who wanted to know what issues, if any, had led to permanent splits in Christian churches.

"Let me count the ways," I replied. "There have been arguments over race, hospitality to the poor, the role of

women as leaders in churches, the dating of Easter, whether infant baptism is valid, the place of indulgences, the infallibility of the pope, and the relation of the two natures of Christ. My own personal favorite is the schism in Holland over whether the snake spoke to Eve as reported in Genesis."

A few days later (and probably as a

result of the news tip issued by Duke News Service) I was asked by *Newsday*, the Long Island newspaper owned by *The Chicago Tribune*, to write an op-ed on the fight that had broken out in the Episcopal Church between the traditionalists, who opposed gay ordination, and the liberals, who thought it was a long-overdue issue of justice. I thanked

the editor who asked me to write, but declined her invitation, confessing I did not think I knew how to write an op-ed on any subject, much less on a hot-button issue like the election of an openly gay bishop.

Shortly thereafter I was called by Mark Pinsky, religion newswriter for the *Orlando Sentinel* and a Duke alum, who was looking for what he called “a kicker quote,” a reasonably strong statement with which he could end his story on the Anglican troubles. In the course of the interview I mentioned the invitation from *Newsday* and my unwillingness to accept it.

Mark thought I had made a mistake and told me so. In his view I was neglecting my civic duties in refusing to share my knowledge with my neighbors. Information about religion can be as useful to nonbelievers as to believers. Everyone needs to understand the religious currents in society in order to deal intelligently and charitably with one’s fellow citizens. If people like me were not carrying our part of the burden of educating the general public about matters religious, we were leaving the platform free for the religious crazies (whose number, alas, is legion).

I found it hard to argue with such a reasonable objection, so I caved in, wrote an op-ed for the *Sentinel* and another for *The (Raleigh, N.C.) News & Observer*. I followed these pieces with op-eds for *The Boston Globe* and *The Wall Street Journal*. Before I knew

it, I had written more than 60 op-eds, appearing in papers from the *Detroit Free Press* and *The Charlotte Observer* to *The Contra Costa Times* and the *Dallas Morning News*. In this rather haphazard and unplanned way I started my amateur career as an explainer of things religious (especially things Christian) to a mass audience.

It seemed to me at the time that the care of the world implicit in the commandment to love one’s neighbor meant not only care for the natural environment but also care for the social world of human relationships. In this social world, the endangered species are not the snail darter and the spotted owl, but empathy, knowledge, compassion, patience, justice and courtesy. When these species are endangered (as they currently are in America), silence, even pious silence, is never golden.

There are, of course, limits. Op-eds, however persuasive, can never save the world from its deadliest faults. But to the extent that journalism is a form of truth-telling that contributes to God’s providential care of the world, it is worth doing and well worth doing well.

Michael Murphy, the op-ed editor from the *Orlando Sentinel*, saw to it that any pieces sent to him were circulated over the wire service. The upside of wider circulation was that old friends wrote to say that they had read my latest piece in the local evening paper or cited on a blog. I heard, for example, from three members of the first class I

ever taught at Lancaster Theological Seminary, friends I had not seen in almost 40 years.

But the unfortunate downside of wider circulation is the increased generation of hate mail. This comes in many forms, from merely patronizing notes to outbursts of almost incoherent vituperation. Hate mail, however painful, can be used as an indicator of success. No one attacks columns or columnists that miss their mark completely. The howl of rage is often a glowing tribute to accurate marksmanship.

My op-eds generated some invitations to be interviewed. Church historians generally live a quiet life, since few reporters are interested in the latest news on Didymus the Blind or the signing of the Mayflower Compact. I found myself, quite uncharacteristically, talking to AP, Reuters, the *International Herald Tribune*, *The New York Times*, NPR, and even Christian radio. The interviews in turn stimulated fresh op-eds, in part because the interviewees were often willing to chat with me, even to give me some useful tips and much-needed encouragement (I was, after all, a greenhorn, and I knew it).

What I discovered was that the bulk of religious newswriting was in the hands of a dedicated and knowledgeable press corps that wanted above all else to get the story right. The conditions under which these reporters work are seldom ideal. But the quality of their best writing is comparable with the best writing in any field, some of it even setting a gold standard for accuracy and fairness.

I wondered what Duke could do to help the enterprise along without compromising the fierce independence of religion journalists. The Divinity

“To the extent that journalism is a form of truth-telling that contributes to God’s providential care of the world, it is worth doing and well worth doing well.”

— David C. Steinmetz

Making Connections



1
DAVID STEINMETZ
A.R. Kearns Professor of the
History of Christianity

2
JO BAILEY WELLS
Associate Professor of the Practice
of Christian Ministry and Bible,
Director of the Anglican
Episcopal House of Studies

3
BARBARA BRADLEY HAGERTY
National Public Radio

4
MARK CHAVES
Professor of Society,
Religion and Divinity

5
MARK PINSKY
Orlando Sentinel

6,7
TED OLSEN (l)
Christianity Today

GRANT WACKER (r)
Professor of Christian History

8
LAUREN WINNER
Assistant Professor of
Christian Spirituality

"RELIGION IN THE PUBLIC SQUARE," held March 27-28, 2008, brought together Duke Divinity School faculty with a cross section of journalists who cover religion in North Carolina and across the nation. They participated in four panels: "America's God: Trends in American Religion," "The Ups and Downs of the Mainline," "Evangelicals after Billy Graham," and "Religion in the Public Square: Where Should the Lines Be Drawn?" Professor of Christian History Grant Wacker presented a public lecture, "Billy Graham's America," from research for his forthcoming cultural biography on Graham.

MEGAN MORR / DUKE PHOTOGRAPHY

School was already giving prizes for the best religion news stories published each year in North Carolina. Moreover, Duke University sponsored a long-standing fellowship program for journalists, giving them an opportunity to pause and hit the reset button. Fellows could spend a month at the university, reading, attending seminars and classes, and talking with faculty, students and fellow journalists. Yonat Shimron, religion newswriter for *The News & Observer*, had already participated in this program. But there was as yet no slot funded by the Divinity School and reserved for religion newswriters.

In collaboration with Laurie Bley, the director of the Duke journalism program, the Divinity School developed just such a slot. To date we have welcomed as fellows Alan Cooperman of *The Washington Post*, Mark Pinsky of the *Orlando Sentinel*, Caroline Borge of ABC News, and Rachel Zoll of AP.

Cooperman was interested in learning more about the so-called Great Awakening and the Catholic theologian Hans Urs von Balthasar. But Pope John Paul II died before Alan could get very far with his studies, and he was whisked onto a plane to Rome with a suitcase full of dirty laundry and a credit card that did not work.

Mark Pinsky was luckier. He was left alone while he focused his interests on evangelicals in the South, a topic on which he had just written a book. Mark later lectured to a Duke audience on how his mind had changed about who evangelicals were and where they were heading.

Caroline Borge read widely on a variety of subjects, and she talked to our faculty and students about her

ABC Special Report on poverty in Camden, N.J. She posed the moral problem ABC pondered: could journalists be satisfied to report what they saw among the desperately poor and homeless, and then simply walk away, or does conscience require even professional observers to become actors and intervene on behalf of the dispossessed. In the end, ABC intervened.

Rachel Zoll was incredibly productive in her brief time at Duke. Like Caroline, Rachel worked on a variety of issues, from the nature of evangelicalism in America to variations in Protestant Eucharistic theology (a subject on which all alumni of Church History 14 have notes). Her public lecture explored the present state of religious newswriting in America.

In addition to the journalism fellowships, which seem to be working well, the Divinity School established its first short-term conference on March 27-28, 2008, to enable religion newswriters and religion specialists to meet at Duke and discuss matters of common concern. The theme of this first, largely experimental, conference was "Religion in the Public Square."

The journalists who came to Duke were an interesting cross section of the profession: Barbara Bradley Hagerty of NPR, Cathy Grossman of *USA Today*, Michael Paulson of *The Boston Globe*, Alan Cooperman of *The Washington Post*, Tim Funk of *The Charlotte Observer*, Yonat Shimron of *The (Raleigh, N.C.) News & Observer*, Mark Pinsky of the *Orlando Sentinel*, Ted Olsen of *Christianity Today*, and Jason Byassee of *The Christian Century*.

They participated in four panels—"America's God: Trends in American

Religion," "The Ups and Downs of the Mainline," "Evangelicals after Billy Graham," and "Religion in the Public Square: Where Should the Lines Be Drawn?"

The guests from the media were joined on panels by Duke faculty Lauren Winner, Mark Chaves, Jay Carter, Stephen Chapman, Jo Bailey Wells, Grant Wacker, Greg Jones, Paul Griffiths, Randy Maddox, Jeff Powell and me. Wacker also gave a rousing public lecture on "Billy Graham's America." The discussions were lively and engaged, so much so that it was difficult to end panels on time. The strong impression I gathered from the intensity of the discussions was that Duke had managed to do something that was really useful both to journalists and to faculty.

Which brings us to the end, thus far, of two stories: my own improbable life with the media, and the more important story of Duke Divinity School's relationship to religion newswriting in America.

There is no way for the Divinity School to ensure success in its media initiatives, though there are reasons to be optimistic about what has been done so far. Encouraging religion newswriters without encroaching on their independence is never easy. But there are ways to do it right. If we fail, the religion newswriters themselves will be the first to let us know. You can count on it. ■

DAVID C. STEINMETZ has taught at Duke since 1971 and is currently the Amos Ragan Kearns professor of the history of Christianity.

the golden rolodex

BY MARK PINSKY

IMAGINE A TIME before the Internet and the explosion of cable television news and opinion shows. In those days, journalists looking for academic authorities for their stories relied on something called the “Golden Rolodex.” This was an informal list of easily reachable and articulate professors, experts and authors whom we could call. Only death or disgrace could dislodge those on it to make room for others.

Thus, for years, no story about the presidency was complete without a quote from Princeton’s Fred Greenstein; no story about television and popular culture without the wisdom of Robert Thompson of Syracuse University. In religion, the sagacity came from Martin Marty of the University of Chicago (Protestants) and Jesuit Father Tom Reese (Catholics). Journalism lore had it that these sources were so ubiquitous that certain newsrooms had quotas limiting the number of times they could be cited in a given year.

On a local level, religion reporters developed their own versions of the Golden Rolodex, usually pastors of the largest churches in the major denominations and faiths; professors at area colleges or seminaries; and clergy they knew to be articulate and reachable on short notice. Once I was asked to lunch by the Rev. Charles Horton, then pastor of College Park Baptist Church, allied with the moderate faction of the Southern Baptist Convention. During the meal, he leaned over and said, “Mark, you know there is more than one Baptist church in town.” After that, I was cautious not to rely so much on First Baptist of Orlando, Central Florida’s largest megachurch, and its pastor, the Rev. Jim Henry, a former president of the Southern Baptist Convention.

Today, things are different, sort of. Universities still love it when their faculty members are quoted, especially in national media, since visibility tends to translate into financial support and high-value applicants. Congregations like to see their clergy in the local paper, since this kind of exposure may attract new members. But the Golden Rolodex is now much more amorphous because of Google, blogs and other Internet-based services like ProfNet that help connect reporters with sources. For this reason, those being consulted for the first time—locally or

nationally—might find it helpful to understand the way the news process works, at least on the print side.

Some journalists approach a complex subject eager to learn from the experts they consult, and to invest the time required to do so. Others are lazy and unimaginative, and in a hurry. The former are searching for a couple of paragraphs; the latter for one or two sentences. Everything else is wasted breath.

The difficult part of these exchanges, for the academic or minister who wants to survive the editing process, is to figure out what quote the reporter is fishing for, and whether that is something you can in good conscience provide. Sometimes reporters will bait the hook, either in the way the question is asked, or in how many times the same query is rephrased. They’re often looking for something very specific, but at the same time it is something they may be reluctant to admit.

Stories dealing with controversies—and most of them do—are organized in two ways. One deals with dueling academics who articulate the two sides of an issue. The other lets the area partisans, clergy and activists dispute, and calls on the academic to provide a centrist, long-view or summary pronouncement. Geographically, the typical expert mix for regional publications like mine is one local authority on a subject—more a matter of pride than of scholarship—and one national authority, with Harvard Divinity School being the default.

Certain things help. Pastors can try to establish relationships



with religion writers at the local paper by asking to have lunch or inviting them to speak at the church in a non-worship setting. Let them know you are willing and able to help them, on the record or off, and not simply in order to raise your congregation's profile—which may nonetheless be an incidental benefit.

Another enticement is being the author of a book (but not one that is self-published) with a title that instantly establishes your authority to speak on the topic at hand. These are sometimes called "credentializers." Examples include *Beyond Megachurch Myths: What We Can Learn from America's Largest Churches* by Scott Thumma and Dave Travis; *Building a Healthy Multi-Ethnic Church* by Mark DeYmaz; *Global Pentecostalism* by Donald Miller; and *Christianity for the Rest of Us: How the Neighborhood Church Is Transforming the Faith* by Diana Butler Bass. On the other hand, titles that are arcane, abstract or ethereal are useless as signifiers, although the title is usually the publisher's call.

A book by a local pastor that gains some traction beyond a

paper's circulation area is usually an easy sell for a feature, one that puts the author at the center of the story, rather than simply being quoted. These feature stories, while at the bottom of the media food chain, can be picked up around the country, as well as by broadcast outlets. Any religion book that becomes a crossover best seller, like *The Purpose-Driven Life*, is also an easy sell for journalists.

Breaking onto today's version of the Golden Rolodex is often an odd combination of serendipity, chemistry and personal relationships.

In August of 2003, for example, I had just returned from covering the triennial general convention of the Episcopal Church, USA, in Minneapolis. There, clergy and lay delegates had just ratified the decision of the Diocese of New Hampshire to name an openly gay man, the Rev. V. Gene Robinson, as their bishop. It was late in the afternoon and I was at my desk at the *Orlando Sentinel*, working on a wrap-up analysis. Just as I came to the

when journalists call ...



For pastors and others engaged in ministry, occasional conversations with journalists can be a great way to share important information and tell your stories to large audiences—at no cost. Here are a few tips from Associate Dean for Communications Jonathan Goldstein, a former newspaper reporter, on making the most of opportunities to speak with reporters.

KNOW WHO IS INTERVIEWING YOU AND WHY. Identify the reporter along with his or her news organization, and ask what the story is about.

BE CLEAR AND DIRECT. Most journalists are pressed for time and value relatively short statements from the people they interview. They will make the best use of straightforward, concise comments.

MAKE YOUR POINTS. Interviews tend to move quickly. Know the two or three points you most want to make, and be sure to convey them.

AVOID JARGON, ACRONYMS AND FLIP STATEMENTS. These can be a barrier to making important points.

DON'T GET FLUSTERED. If an interview request comes as a surprise or at a bad time, ask the reporter for a few minutes to gather your thoughts. Then follow up quickly.

SAY ONLY THINGS YOU WANT TO SHARE PUBLICLY. Assume that nothing you say, even before or after the formal interview, is "off the record."

FOLLOW UP. If you think a story was well done, let the reporter know. If there is a significant mistake, ask for a correction.

“Quote no more than one source—and that briefly. Editors are interested in your opinion, not your citations.”

— Mark Pinsky, *Orlando Sentinel*

place in my story where I needed one of those long-view quotes about what had happened, an e-mail popped onto my computer screen from the Divinity School offering just such an observation from David Steinmetz. I needed the perspective the quote offered, and I'm happy to call on Duke. So I did. The conversation went well, and I got my summary observation, which I used at the very bottom of the story, what we call the “kicker.”

This is what it said:

The role of gays and lesbians in church life is just the latest in a long line of issues that churches have fought over and, sometimes, even divided over, said David Steinmetz, a church historian at Duke University's Divinity School in Durham, N.C.

In many ways, schism has been one of the most powerful forces shaping Christianity throughout history.

Churches have split over all manner of issues, from seemingly trivial squabbles to profound doctrinal disagreements, Steinmetz said.

In one case, a reformed church in the Netherlands divided over the question of whether the snake in the Garden of Eden actually talked to Eve as reported in Genesis.

Twenty years from now the debate over homosexuality may still be raging. “I don't think it will have gone away,” Steinmetz said.

“It may result in a reconfiguration in mainline Protestantism.... The gravitational pull not to go that far is strong. People have split for all manner of reasons.”

Just what the journalist ordered, and professors like to see—more than just a phrase or a sentence excised from any meaningful context.

For some reason, in our short conversation, David and I hit it off beyond the typical businesslike, source-reporter exchange. I knew that my Episcopal coverage was getting picked up around the country, and I told David that others might see it and call him for similar comment. I also raised the possibility that he might be asked to write an op-ed column on the subject. He was intrigued, and asked what that might entail. I am asked this question frequently by academics and authors. Rarely, however, do people actually pay attention to what I tell them.

With the Amos Ragan Kearns chair, numerous academic titles, and a field of expertise (church history) broad enough to allow him to comment on a spectrum of religious and denominational subjects, David was perfectly positioned to become a “utility infielder” of opinion. It also helped that he seemed to be ideologically and doctrinally centrist.

I told David that he would need to be able to make his point in 650-750 words. Quote no more than one source—and that briefly. Editors are interested in your opinion, not your citations. (As painful as it may be for

pastors, avoid quoting Scripture at all costs; reporters are loath to quote someone quoting someone else.) Write as if you are addressing incoming freshman, and not the brightest of them.

David was an apt pupil. He listened and grasped the voice in which he needed to speak, and it turned out he had a gift for this sort of thing. I put him together with our op-ed editor, Mike Murphy, and they hit it off as well. I explained to David that the *Sentinel* could only pay him a pittance for his columns, but the real value was that Mike would post them on several news services we contributed to. That has had an amplifier effect, and brought him to the attention of larger media outlets.

Not all interactions play out this well. Some religion professors have little patience with our journalistic and intellectual shortcomings. Christian Smith, formerly of the University of North Carolina and now of the University of Notre Dame, went out of his way to insult all religion writers as shallow and inept in the conservative evangelical journal *Books and Culture*. Some of his criticisms were justified; others gratuitous. In any event, it is highly unlikely many of us will trouble him in the future.

David was not satisfied with individual success. He understood the value of media exposure and contacts for the Divinity School, and pushed for the school to be included in the Duke Media Fellows program. This is a well-proven way to reach out to religion journalists by bringing them to the school for a month to become acquainted with the faculty. One of the reasons I was anxious to come to the Divinity School as Media Fellow in 2006 was to convince Grant Wacker, a world authority on Pentecostalism, that he could trust me enough to take my calls. The program also gives students, faculty and staff a chance to hear about journalists' take on the church.

One more thing about these calls, which applies to local pastors as well as to professors and authors. After a positive encounter with a religion journalist, offering your home and cell phone numbers and your personal e-mail is an act of trust that is likely to redound to your benefit manifold, particularly when a news story breaks after hours.

MARK I. PINSKY T'70 is religion writer for the *Orlando Sentinel* and author of *A Jew Among the Evangelicals: A Guide for the Perplexed* (Westminster John Knox, 2006), among other titles. A former media fellow at the Divinity School, he was a Templeton-Cambridge Journalism Fellow in Science & Religion during spring 2008.

The image shows the front cover of a book. The cover is a deep red color with a subtle, embossed floral pattern of roses and leaves. A dark red ribbon is tied around the book, with a loop visible on the right side. The book is resting on a textured, olive-green fabric surface.

VESTA

IS EVERYONE'S STORY

BY SHERRY WILLIAMSON

When people thumb through the playbill while waiting to see *Vesta*, they think they have come to see a play examining one family's struggle with end-of-life issues.

They need to think again.

They will come to know Vesta, a fiercely independent 75-year-old matriarch confronting a debilitating stroke and then terminal cancer; her middle-age daughter Carol, who is her mother's primary caregiver; and Carol's husband and teenage daughter Kelly, each struggling with the family's upheaval.

But it's who the audience doesn't expect to see in this tender and often humorous portrait of an ordinary family that surprises them most: themselves.

"*Vesta* is everyone's story," explains Jeanne Twohig, deputy director of the Duke Institute on Care at the End of Life (ICEOL).

"When you see the characters step on stage and get engrossed in their story, you can't help but take those same issues and apply them to your own life."

Last January, Twohig traveled to Seattle, Wash., for the first professional production of *Vesta*. Following the performances, she led talk-back sessions attended by more than 100 people, including hospice nurses and social workers.

"Emotions ranged from sadness to joy to anger to regret," Twohig recalls. "Like so many pieces of art, the play is a call to action about what we as a society can do differently about these issues."



LES TODD / DUKE PHOTOGRAPHY

At the Duke Institute on Care at the End of Life performance at Duke's Reynolds Theater April 22, Carol (l), played by the Rev. Diane Amidon, and her mother, Vesta (r), played by Florence Nash.

Life's End Institute in Missoula, Mont., a national organization devoted to exploring concepts of death and dying, first acquired the rights to license *Vesta* in clinical settings from playwright Bryan Harnetiaux of Spokane, Wash., in 2002. It assigned these licensing rights in 2005 to ICEOL, which was founded in 2000. The mission of the Duke institute is to create and promote knowledge—and its use—in caring for the whole person at life's end.

The play's main character is aptly named Vesta after the Greek goddess

of home and hearth, which is what the play exudes—the sense of coming home to the end of life. "We love this play because it's a gentle and non-threatening way to introduce deeply personal, and sometimes sensitive and frightening, issues," says Twohig.

For actress Megan Cole, who headed the critically acclaimed Seattle cast, the play resonated with her previous role in the Pulitzer Prize-winning *WIT*, whose main character also faces the end of life. *Vesta* is different, she adds, in examining aspects of end of life such



"With the critical distance the play provides, you can see yourself, your values, questions and struggles in sharper relief. In that sense, theater is a ministry."

— Playwright Bryan Harnetiaux

as advanced directives, Medicare and pain management.

"The practical parts are just as important as the emotional parts because they are the daily things that people have to trudge through on their way to finding the peace that can happen at the end of life," says Cole, who is also active in the national end-of-life movement.

Many hospice and end-of-life organizations have embraced the 90-minute play, which ICEOL makes available as a teaching tool for a modest licensing fee to community groups, health-care institutions, medical and nursing schools, hospice and end-of-life organizations, churches and others.

Harnetiaux was commissioned to write a short play that would ultimately become *Vesta* for a 1991 health

conference on aging, primarily sponsored by Washington State University. During the process, the play helped him resolve issues from his father's death in 1987. "I lagged behind the rest of my family in accepting my father's dying and took issue with his wishes to forgo nutrition and hydration in the final days of his life," he says, "so I brought to the play my own experiences and shortcomings. There was an element of therapy in writing *Vesta* that greatly helped my own grieving process."

To research the topic, he went with a medical social worker on home visits to patients in various stages of dying. "It was such a sacred experience," says Harnetiaux, who is also an attorney. "So many of them helped me try to



Actress Megan Cole played the lead in the first professional production of *Vesta* in Seattle, Wash.

capture the emotional and interior landscape of the dying process."

Theater gives people permission to discuss death and dying, which is taboo in the American culture, Harnetiaux says. "With the critical distance the play provides, you can see yourself, your values, questions and struggles in sharper relief. In that sense, theater is a ministry."

Twohig agrees. "People are better able to think about their own issues by observing the lives of others, whether watching a movie, seeing a play, or reading a book. *Vesta* is another resource to raise consciousness about end-of-life issues."

The play's embodiment of the intersection of spirituality and health at the end of life supports the mission of ICEOL, which is among a handful of such institutions at the nation's elite academic centers and the only one housed in a divinity school rather than a medical school.

"This allows us to go deeply into the spiritual side of things," says Dr. Richard Payne, professor of medicine and divinity and director of the institute. "At the heart of end-of-life care, there is the belief that we are whole



DUKE PHOTOGRAPHY

The talk-back session at Duke following the play gave audience members an opportunity to discuss end-of-life issues with the Rev. Diane Amidon, who played *Vesta*'s daughter Carol; Ron Thompson, who played *Vesta*'s son-in-law Jack and is director of Duke Hospice; Dr. Richard Payne, professor of medicine and divinity and director, Duke Institute on Care at the End of Life; Myra Christopher, president/CEO, Center for Practical Bioethics, Kansas City, Mo.; and Leif Bergerud, a first-year divinity student, who directed the play.

THE POWER OF THEATER IN DEALING WITH END-OF-LIFE ISSUES

THOUGH HE HAD SPENT more than half his career in parish ministry, the Rev. Donald J. Welch D'55 realized he was not prepared to deal with the multiple challenges of end of life.

"No matter whether your parish is made up of young or old, retired people or a mixture, many times each year you will have to try to help members of the congregation talk about these issues," says Welch, resident minister at the Chapel in the Pines, an ecumenical congregation in Seven Lakes, N.C., and an assistant dean at Duke Divinity School in the late 1960s.

"My concern is finding ways to help spouses, grown children and siblings talk about these issues in advance so that they are better able to deal with death and dying," says Welch, who recently contacted the Duke Institute on Care at the End of Life (ICEOL) for help with a church-sponsored series on end of life.

Welch says ICEOL offers valuable and badly needed resources such as *Vesta*, while serving as a comprehensive source to find information on end-of-life issues. Until now, he says, people have had to search a variety of places such as hospitals, the Internet and legal offices for specific informa-

tion depending on the need.

"*Vesta* examines the realities of family life and decision making that we all face as our parents age and become progressively frail and in need of the care and support of their adult children," says Dr. Richard Payne, director of ICEOL and a Duke professor of medicine and divinity. "The play has been performed in all parts of the country and brings the community together to learn about end-of-life needs and resources that the ICEOL and others can provide."

ICEOL strives to make the play accessible to the community by requiring only a modest licensing fee so that *Vesta* remains affordable. The institute also provides a complete production package, including notes from the playwright, sample press releases and marketing materials, templates for graphics and formats for the post-performance talk-back sessions.

"The beauty of the play is that it's incredibly easy to perform, especially if performed as a staged reading," says Jeanne Twohig, deputy directory of ICEOL. "You don't need props or to memorize lines: the power of the play is the words and the characters." — Sherry Williamson

people with biological, spiritual, emotional and psychological parts. What happens in our medicalized society is that the biological aspect takes on more importance. We become the diseased kidney or the failing heart. True end-of-life care gives attention to the whole person."

Congregations are rich places for end-of-life discussions because both pastors and parishioners seek support at the end of life and want relief, not only from biological but from spiritual suffering, he adds.

Despite progress made during the past decade due to work in the end-of-life field and increased visibility as

baby boomers start to age, much work remains to be done to raise awareness, says Payne.

That's where *Vesta* comes in. A dramatic reading of the play proved to be the most effective teaching tool Gaston Hospice in Gastonia, N.C., has used, says Lee Bucci, executive director and a registered nurse.

"*Vesta* covers all the dynamics that families face when dealing with the experiences of aging, relationships, chronic illness and dying. We cannot begin to describe the impact this play has had on everyone who has the pleasure to listen to the words of *Vesta*," she says.

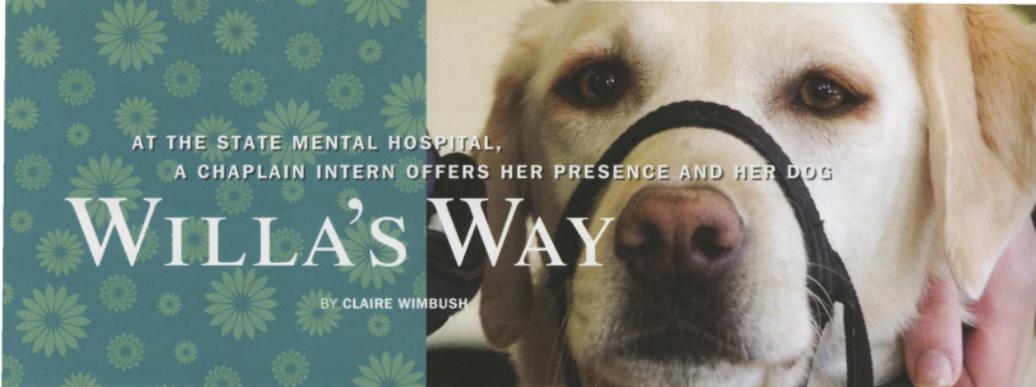
Leif Bergerud, a first-year divinity student with a theater background, directed two local performances of the play spring semester—one for a regional health ministries conference held in Chapel Hill, N.C., and another on Duke's campus.

"It's very exciting to be a part of this," says Bergerud. "I believe art has a healing power that can change us and affect society. Theology has that same power.

"We're all going to have to die, so the question is, 'How are we going to deal with it?' *Vesta* is an ideal way to start that conversation." ■

MORE INFO

For more information about producing the play, visit www.iceol.duke.edu/news/vesta.html or call 919.660.3553. For more information about ICEOL, visit www.iceol.duke.edu.



AT THE STATE MENTAL HOSPITAL,
A CHAPLAIN INTERN OFFERS HER PRESENCE AND HER DOG

WILLA'S WAY

BY CLAIRE WIMBUSH

IT'S THREE O'CLOCK on a damp Wednesday afternoon when I unlock the last wooden door into Ward 531—twelve cinder-block bedrooms and a common room tucked away in the back of John Umstead Hospital, in Butner, N.C. Precisely two and a half seconds later, a gleefully shrieking blur—blond hair, translucent skin, eyes bright as birthday candles—swarms onto my lap and clamps his sticky fingers around my neck. “Hi,” he says. “I’m new. I’m 5.”

“Really?” I ask. “I would never have guessed.”

We consider each other for a moment. Then his eyes slide down to the left of my wheelchair, and he squeals. “Doggie!” He looks at me again, suddenly unsure. He’s only been in the hospital a few days, but his memories of life outside are already fragmenting. His world is no longer steady. “It’s a doggie?”

“Yes,” I tell my newest patient firmly. “It’s a nice doggie.”

Nice Doggie, who prefers to be addressed as Willa the Astonishingly Wonderful Service Dog, hears her cue. She steps languidly to the front of my wheelchair and nudges her slim head under his arm. He scrambles up at me: *I’ve got this one. You take care of the rest.*

So I take a breath, make sure my chaplain badge and keys are secure, and turn my attention to the other children who live on Ward 531. Like the adult patients at John Umstead, these

kids have been diagnosed with severe psychiatric disorders. They come here because they are considered “dangerous to themselves or others.” They are mentally ill. Many of them have been abused. They are also all under the age of 11. As their chaplain, I have three jobs: Listen to their stories. Stay steady, calm and friendly. And, of course, let them play with my dog.

Willa and I are part of a group of five intern chaplains participating in Clinical Pastoral Education (CPE) at John Umstead. I am a postulant for holy orders in the Episcopal Church, which is a fancy way of saying that I hope to be ordained as an Episcopal priest. I also have spastic cerebral palsy, a neuromuscular disorder that means that my muscles don’t speak the same dialect as my brain. I am doing my required CPE at the state mental hospital because working and praying with people who have physical and mental disabilities has always been part of my calling.

For me, it’s simple. At the Eucharist, Jesus gives us his whole self; we are

gathered into his living, broken body. This means that my body somehow becomes part of his. God’s humility transforms my haywire muscles into a means of grace. So I go—wheelchair, service dog and all—and sit quietly with people whose brains are haywire. This is the best way I know to say thank you. I listen to stories. Sometimes I tell a story in return. When words mean nothing, I offer my presence, and my dog.

Willa loves our job. She is a 5-year-old, 50-pound Labrador retriever with a blond coat and coffee-black eyes. She was trained by Canine Partners for Life, a nonprofit organization in central Pennsylvania that places service dogs and seizure alert dogs with disabled partners. Service dogs devote themselves to helping their uncoordinated people move through the world. Willa can do an amazing number of useful things: pick up anything and everything I drop, carry a prayer book (or groceries), press elevator buttons with her nose, tug open the fridge.

She is also something of a prima donna. When she paws the door-opening buttons at Duke Divinity School and then struts around waving her tail, it’s as if she’s waiting for me to recite Psalm 118: *Open for me the gates of Righteousness; I will enter them.* Her message is clear: wherever I go, it’s with her help.

◀ Willa, a 5-year-old Labrador retriever, is the only service dog ever to work at John Umstead Hospital.

This includes John Umstead Hospital, where, the authorities assert, no service dog has gone before. It's a strange place. Nothing here is homelike. Patients usually arrive at the hospital in the back seat of a police car. Schizophrenia, bipolar disorder, major depression, drug abuse, alcoholism, or some combination of these disorders makes them so ill that their worlds shatter. They no longer live in the reality we consider normal. They can't manage the everyday world. So they find themselves here, emptying their pockets for the admissions nurses.

This is the end of the line, the place of last resort. Many patients come to the hospital for a few days and then return to their lives, but some stay on the wards for years. They are too sick to survive anywhere else, or they have nowhere else left to go. They learn the hospital's sounds: the screech of the heavy lunch carts, the thud and clang of doors locking, the doctors' clipped footsteps. They adapt, more or less.

Willa loves these veteran patients. When she meets an old friend, she butts her head into his belly and rubs her face on his jeans, sneezing adoringly. Nearly everyone finds this routine irresistible. *Hey, chaplain, your dog's flirting with me again. Crazy dog. People don't like me so much.*

One man comes up to us every morning. He always wears the same clothes—baggy blue sweatshirt, knit-

ted cap, lone cigarette behind his right ear—and his greeting never varies. He bends over, touches Willa's nose with one stiff finger, chuckles, grips my shoulder hard, and shuffles away again. He never says a word. That one finger offered with courtly precision is his whole conversation, his way of telling us that he's still here. Willa receives his homage graciously. I wait. Someday, I hope, he'll speak.

Willa's most important role at the hospital is also the one she likes best: official conversation starter and soaker-up-of-affection. Before we begin our weekly spirituality group for acutely ill adults, she prances from patient to patient. She nudges hands, snuffles pockets, whacks knees with her tail. Occasionally, she decides that more drastic measures are required. Then she shoves her entire head into someone's lap and sighs theatrically until her patient cracks a smile.

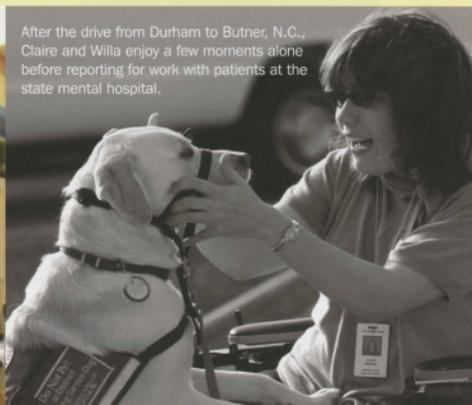
This is my version of pastoral care. I follow her around the circle and gather up the crumbs of stories she shakes loose. People talk haltingly, wistfully. *I had a dog like that, when I was a kid. Lost him when I got sick. Or: My dog's waiting for me, at home. I trained him special. Or sometimes: When I go home, I'm gonna get a dog like her. When I go home, I'll raise a puppy. When I go home ... when I go home ...*

Willa reminds people of home. That's

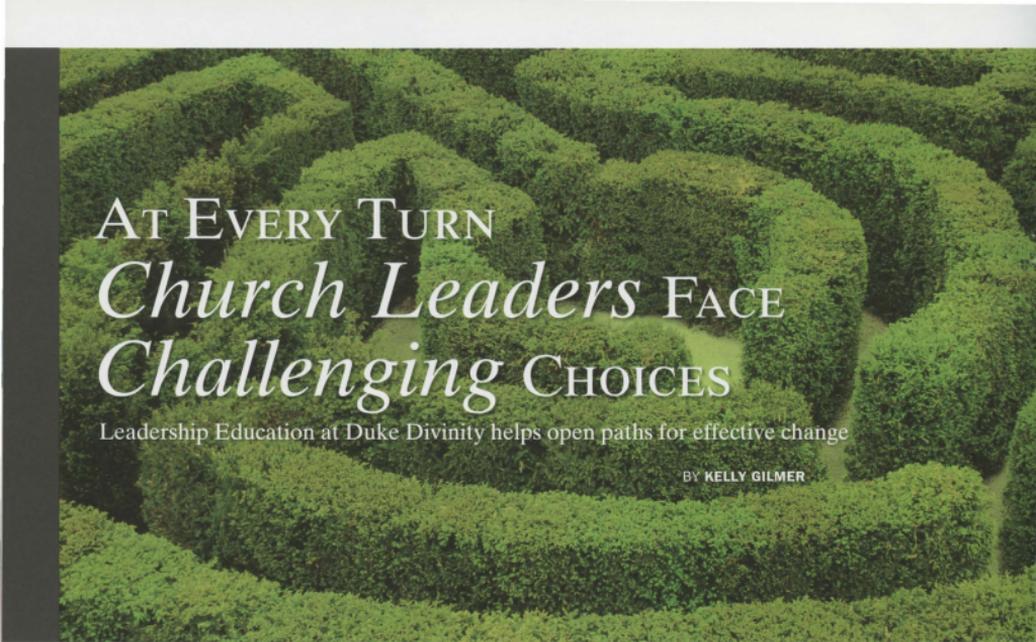
the simplest way to explain what she does at John Umstead. My job, as a chaplain, is to stay with my patients wherever they are; I try to keep them company within their shattered realities. Willa's job, as a chaplain's dog, is simply to be real. She is a living, nudging, shedding, thoroughly insistent reminder that life outside the hospital exists. Beyond John Umstead's maze of locked doors, beyond the maze of mental illness, there's a wide, clear world. With dogs in it. Trees. Squirrels. People. Homes. Even cats, if you like them (Willa doesn't).

Because if the world—neatly personified as a Labrador rubbing her face on your jeans—is still there, perhaps there's room to keep hoping. In the end, that's what chaplains come here to say. I can't fix anything. I can't make my patients well (though I want to). But I can stay with them, and hope with them. And, by God's mischievous grace, I can bring my dog along. ■

CLAIRE WIMBUSH is a senior divinity student; Willa is her second service dog. The first was a golden retriever named The Patience of Job by the rescue organization that found him and nursed him back to health following treatment for injuries that required amputation of his tail. Affectionately known as Jobbie, he retired from service at the age of 9, just as Claire left home to attend the College of William & Mary.



After the drive from Durham to Butler, N.C., Claire and Willa enjoy a few moments alone before reporting for work with patients at the state mental hospital.



AT EVERY TURN *Church Leaders* FACE *Challenging* CHOICES

Leadership Education at Duke Divinity helps open paths for effective change

BY KELLY GILMER

Before he was elected a United Methodist bishop in the summer of 2004, Will Willimon had decades of experience as minister to Duke University and professor of Christian ministry. He had written dozens of books, served on boards for several colleges and organizations, and lectured around the world.

Yet Willimon felt overwhelmed by the prospect of overseeing 800 pastors, 157,000 United Methodists, and a \$12-million budget for the North Alabama Conference.

"I'm not qualified for this job," Willimon recalls telling L. Gregory Jones, dean of Duke Divinity School. "I don't have training for managing a large, far-flung organization."

Neither Willimon's worries, nor the challenges faced by Christian institutions, surprised Jones. With colleagues at the Divinity School and at Lilly Endowment Inc., which supports programs nationally in the field of

religion, Jones had shared concerns that Christian leaders and institutions were struggling. Their focus, by necessity, tended to be on survival, which diverted them from living out their mission and helping pastors and congregations flourish. At the same time, Jones says, few Christian leaders assume their positions with adequate leadership training.

"It's hard to be an effective leader today," Jones says. "It's not that people are content to be mediocre. They've been beaten down. If they don't hope for much, they won't be disappointed."

Now, with a \$14-million grant from Lilly Endowment and funding from

other donors, Duke Divinity School has launched a bold response to a changing and challenged church. Founded in January, Leadership Education at Duke Divinity (LEADD) will provide an array of programs to help Christian leaders combine theological insight with wise management practices.

Offering a continuum of new and existing programs to meet people at different stages—from high school students to experienced institutional leaders like Willimon—Duke envisions multiple benefits from a focus on strengthening leaders, who in turn will influence pastors and congregational life.

"Too often matters of organizational life consume all of the leader's attention, with little time left for discerning God's call or interpreting the current world situation in light of the tradition," says the Rev. Janice Virtue, one of the initiative's executive directors and the former associate dean for continuing education at Duke Divinity

School. "It's time to change that. Through Leadership Education, we will offer an education that helps simplify organizational leadership so that more energy can be spent on theological leadership."

Duke Divinity School has long been working to address some leadership challenges. In 1999, the Divinity School developed a model with the Greensboro, N.C.-based Center for Creative Leadership to support pastoral leaders. Since then, United Methodist clergy from the Carolinas and Virginia have participated in the Royce & Jane Reynolds Program in Church Leadership. Participants, who meet over a year for group study, peer feedback, and personalized leadership assessments, have seen multiple benefits, from greater professional satisfaction to improvements in their church's membership, fund raising and worship attendance.

Guided by that success, Dean Jones asked Willimon and other United Methodist bishops if they'd like to gather for two four-day retreats to explore effective leadership. The group, which came to be called the Episcopal Leadership Forum, has met six times and wants to continue its work together.

The evidence is everywhere that such leadership training is needed, Jones says. It's in the numbers—declining congregations, dwindling budgets, struggling seminaries. The evidence is also in the stories people tell about isolation and lack of preparation for the challenges they face as managers.

James Wind, president of the Alban Institute, which has been a resource to American congregations since 1974, says today's Christian leaders are particularly challenged because congregations are changing at the same time people are increasingly questioning traditional church leadership models.

"There is a growing portion of the American population who are in motion, from one kind of religious

identity to another," Wind says. "If you're a leader of a religious institution, instead of having a solid place to plant your foot, you feel like you're standing on sand that is shifting and moving very rapidly.

"A second kind of challenge we face is that most of our religious communities bear traditions of leadership that are heavily influenced by hierarchical and more authoritarian models of leadership," Wind adds. "I don't think there's a religious community in this country where there isn't an ongoing struggle to find the right shared answer to, 'How is leadership going to be practiced here?'"

The Rev. Nathan Kirkpatrick, one of the new initiative's managing directors, was assigned to two United Methodist churches in western North Carolina when he graduated from Duke Divinity School in 2003. He said he had a particular view of what parish ministry would look like, and it didn't include serving a church with its own tractor. (Kirkpatrick was handed the keys to the parish tractor at one of his churches.) Neither he nor fellow pastors received guidance in setting priorities and managing their time, and he saw a number of his peers "burning out, rusting out and dropping out."

"It was the dullness of ministry that took its toll," he says.

Janice Virtue and David Odum, executive directors of Leadership Education at Duke Divinity, at American Tobacco Campus in downtown Durham. The Divinity School staff for LEADD and the Clergy Health Initiative moved in March to the historic Noel Building, which was built in 1906.



Bill Lamar, an AME pastor who graduated from the Divinity School in 1999, faced overwhelming challenges in his third placement, where his predecessor had embezzled funds. Lamar had to spend several months doing forensic accounting before focusing on his congregation's needs.

"I wish my leadership had pulled me aside and told me, 'You're going to difficult places, and you don't have all the resources you need. But focus on the resources you do have. Start by finding out the strengths and passions of the church,'" says Lamar, a managing director for Leadership Education. "Leaders can inspire. When you work with them, you can have an exponential effect."

Hope Morgan Ward, United Methodist bishop of Mississippi and a 1978 Divinity School graduate, agrees. She is part of the Episcopal Leadership Forum, where she says she found support and guidance from her peers in the wake of Hurricane Katrina, and for her role as the first female leader of a denomination in Mississippi.

"This initiative will address the challenge the church faces wherever there is leadership that is passive, lethargic, depressed, sluggish," Ward says. "Effective leaders are contagious. As more leaders are helped and strengthened, the vitality will overflow and the



LEAD TOOD / DUKE PHOTOGRAPHY



synergy will increase.”

The format of the bishops’ Episcopal Leadership Forum—part skills training, part theological reflection, part support group—is informing the development of several new programs. Foundations of Christian Leadership and Management, for example, will be a year-long, four-session program for newly appointed Christian institutional leaders, such as bishops, and those who show promise for such positions. There will also be a Senior Christian Management Series for more seasoned leaders.

A number of the Divinity School’s established lifelong learning programs will become part of Leadership Education, including the Reynolds Program, Courage to Serve, Institute of Preaching, Course of Study, Duke Youth Academy and Sustaining Pastoral Excellence.

Leadership Education also will develop customized programs and convene groups within and across denominations around issues facing the church, such as clergy health and well-being, pastor assessment, and debt management. An online newsmagazine for pastors and institutional leaders, expected to go live in late 2008, will share stories, research, best practices and other resources. Preliminary research has shown that pastors and other leaders want information about managing their staffs, growing as leaders, and taking better care of themselves and their congregations.

In developing their plans, Leadership Education at Duke Divinity directors are seeking partners in unexpected places—including Duke’s Fuqua School of Business and Duke Corporate Education. In recent years, Jones and Virtue say, businesses have more systematically studied and invested in leadership training than churches.

Jones knows that some people in the church are skeptical about any connection between the congregational world

“We have a unique opportunity to link theological inquiry and education and some of the tools from the outside world. But I don’t think we can accept those uncritically.”

— Bishop Ken Carder

and the corporate one. The initiative’s leaders are wrestling with the questions their approach raises: What does a theologically grounded leader look like? How can churches learn from business while staying true to their mission? What will success look like?

David Odum, who co-directs the initiative with Virtue, is the founder and former president of the Center for Congregational Health, an agency that helps faith communities through training and consulting. Since starting the center in 1992, he has thought extensively about the qualities of an effective Christian leader.

“The short-term measures of success are extremely difficult to discern,” says Odum, who has also served as a local church pastor and a leader of the Cooperative Baptist Fellowship. “Long-term, some of the clues I would look for are: What are people talking about in their meetings? If the conversation is about the survival of the institution and the loss of money, that’s not very healthy.”

For his part, Jones hopes that Leadership Education at Duke Divinity inspires cultural change in institutions—environments that nurture and invest in excellence, systems that encourage collaboration and creative problem solving, ambitious goals for living out the gospel.

“What would success look like?” Jones asks. “There would be much deeper and richer pipelines of people ready to assume positions of leadership. There would be a whole constellation of resources to support leaders in their work. There would be networks of relationships among leaders.”

Retired United Methodist Bishop Ken Carder, now Ruth W. and A. Morris Williams professor of the practice of

Christian ministry, hopes LEADD influences the curriculum and creates an ongoing conversation about leadership.

“We have a unique opportunity to link theological inquiry and education and some of the tools from the outside world,” Carder says. “But I don’t think we can accept those uncritically.”

Virtue agrees. She admires that John Wesley, the founder of the Methodist movement, trained preachers to study not just Scripture, but science, medicine and a variety of other fields.

“He trusted that these preachers could connect their life of faith to these other sources of wisdom,” Virtue says. “I don’t think the church is a business, but I do think it is an organization with particular habits and practices we can examine and improve.”

Like Virtue, Willimon names Wesley in explaining his interest in learning business principles to enhance his ministry. He also cites Kentucky Fried Chicken.

Four United Methodist churches have closed recently in West Birmingham—the same area where a gleaming new KFC is thriving. Willimon says that KFC is “the only functioning social institution serving that community.” In that fast-food restaurant, Willimon sees lessons in how best to welcome and serve people.

“I think it’s pitiful when you can sell soggy chicken to people,” he says, “but we can’t proclaim the gospel. Half of the churches in my conference are 100 years old. They’re doing much the same things they did 100 years ago. We need a new set of skills.” ■

KELLY GILMER joined Duke Divinity School in February as director of communications for Leadership Education at Duke University.

Professor Winner Recommends...

ASSISTANT PROFESSOR of Christian Spirituality Lauren Winner, currently on leave as a fellow at the Center for the Study of Religion at Princeton University, agreed to share favorite titles from her personal library.

Winner writes and lectures widely on Christian practice, the history of Christianity in America, and Jewish-Christian relations. She is the author of three books, *Girl Meets God*, *Mudhouse Sabbath*, and *Real Sex: The Naked Truth about Chastity*, and is completing a study, forthcoming from Yale University Press, on material culture, religious practice and household piety in early Virginia. She has written for *The New York Times Book Review*, *The Washington Post Book World*, *Publishers Weekly*, *Books and Culture*, and *Christianity Today*, and her essays have been included in several volumes of *The Best Christian Writing*.

MEMOIR**Miriam's Kitchen**

by Elizabeth Ehrlich

Ehrlich, a nonobservant Jew who decides in midlife to keep a kosher kitchen, brilliantly conveys the ways religious practice (as opposed to "belief") is constitutive of religious identity. This is the one book I always recommend to Christians who wish to learn more about Judaism.

FICTION**In This House of Brede**

by Rumer Godden

This novel about a middle-aged English woman who abandons her high-flying career to become a Benedictine slowed me down. Brede, simply put, is a place of prayer, and to read the novel is to be transported there. The women of Brede are deeply worried that the protagonist, formed in the ways of the world, won't be able to make it as a Benedictine. Both in their worries and in the ways those worldly experiences are used for the good of the community there's real insight about formation and selfhood.

CAN'T WAIT TO READ**Worshipping Walt:****The Whitman Disciples**

by Michael Robertson

I've just come from hearing Michael Robertson, professor of English at the College of New Jersey, give a talk about the religious dimensions of Walt Whitman's work. The talk was amazing, and first thing tomorrow I am going out to buy his book.

NONFICTION**Claiming the Pen:****Women and Intellectual Life in the Early American South**

by Catherine Kerrison

Kerrison traces the gradual increase in white Southern women's reading and writing over the course of the 18th century. This is one of the most riveting historical monographs I've read in a long time. I literally stayed up all night reading it. How often can one say that about the published version of someone's dissertation?

The Secret History of Domesticity: Public, Private, and the Division of Knowledge

by Michael McKeon

I'm still working my way through this massive and sophisticated account of how the public sphere and the private sphere became separated. So far, I've found most helpful McKeon's account of the changing ways the state and the family analogized each other in the early modern period.

A Complex Delight: The Secularization of the Breast, 1350-1750

by Margaret R. Miles

*The delights of this fascinating study of the breast in Western art go far beyond the title. Miles argues that midway through the 14th century the breast was preeminently a religious symbol (symbolizing, for example, the church's nourishing us). By the middle of the 18th century, the breast had been absorbed into both medical and pornographic discourses and no longer carried religious meaning. This title should be on your bookshelf right next to Leo Steinberg's *The Sexuality of Christ in Renaissance Art and in Modern Oblivion*. ■*



Conceiving Parenthood: American Protestantism and the Spirit of Reproduction

By **AMY LAURA HALL**, Associate Professor of Theological Ethics
 Erdmans, 2008, Hardcover, 452 pages, \$32.00

REVIEWED BY **BRIAN R. BROCK**

This is one of those books (like Barth's *Church Dogmatics*) best read back to front. That the acknowledgments constitute their own chapter, placed at the end of the book, tips us off that an exercise in thorough theological genre-bending is in store. The conclusion concisely states the theological presupposition that holds the book together: grace remains at work in every age to subvert our most sophisticated inhumanities.

To begin from this ending fortifies the reader to weather the outpouring of darkness clothed in the garments of light to which the bulk of the book is devoted. This will at least be true for those with any attachments to specific "abnormal" human beings, who will cringe to see in such great detail how inhospitable modern American Christianity has been to them.

The most influential works in the history of Christian theology have always been those that have taken up the best thought of the day and wholly reoriented it by turning it toward the light of Christ. This book is groundbreaking in fully inhabiting the scholarly mantle of cultural history, but using it to direct readers' attention to theologically chosen targets. Hall does not give us the bare theological arguments best suited for debates between experts. Instead, she displays the implications of a few theological insights

in rich cultural detail. In so doing she reveals to us our own society, our own choices. This is not theology as ideas, but theology that reminds us that faith takes form in, for instance, our aspirations for a new kitchenette.

To sum up that theology in one of Hall's many pithy phrases, her target is "justification by responsible procreation."

The main project is to expose how, from the highest to the lowest reaches of contemporary American society, children are inextricably caught in a mass of adult conceptions of their value that have deep connections to assessments of their future productivity. Hall sees this instrumentalizing of children as linking the transformations of the American family in the 19th into the 21st centuries through its hopes to be more hygienic, educated, secure, genetically pedigreed, consumption oriented and energy consuming. The book is dynamite because it shows in fine-grained cultural detail how even our highest, best and most "Christian" aspirations for our families have been—and more worryingly, are being—turned to evil ends.

Hall puts the aspiration of the project in these terms: "The eugenicists of yesterday played on the fears of relatively privileged middle-class parents, encouraging them to identify upward and to eschew solidarity with those who were falling behind. The challenge before mainline Protestants today is to see the children in their

homes, neighborhoods and churches as unqualified gifts rather than projects, to identify 'downward' rather than to climb, and to allow their strategically protected and planned lives to become entangled in the needs of families and children judged to be at risk and behind the curve. To face this challenge, Protestants will need to confront their role in the past."

Hall has a personal stake in catalyzing this "confrontation with the past." She understands her own church, United Methodism, to have hallowed and thus perpetuated the division between "good" and "bad" births with chillingly eugenic, racist and economically discriminatory results. It is almost certainly this personal stake in the matter that makes this such a devastating critique of self-satisfied American Christianity. On this count alone it is



COURTESY OF ERDMANS

According to Seven-Up, the 11-month-old in this advertisement from the September 1955 *Ladies Home Journal* is not "our youngest customer by any means." Hall notes that "in the early twentieth century ... the shift to one part soda/one part milk [in infant bottles] reflected ... a fast-food culture" (191).

the bravest book to appear in Christian ethics for some decades.

This is not bleakness for the sake of it. It is not pessimism. It is a sustained attempt to reveal that just calling oneself a Christian does not make it so. It is appropriate that Hall has not devoted more energy to describing how the life of faith might be "otherwise" because, as she amply demonstrates, an overrealized eschatology

that seeks to iron out all the wrinkles in the future has been one of the most potent sources of self-delusion in American Protestantism. We cannot purify the race to reach the kingdom of God. That kingdom is formed from lives being changed by extending hospitality and openness to the "nonstandard" human beings who are written out of theologically justified dreams of perfect futures. ■

BRIAN R. BROCK teaches at the School of Divinity, History and Philosophy at King's College, University of Aberdeen, Scotland. He is the author of *Singing the Ethos of God: On the Place of Christian Ethics in Scripture* (Eerdmans, 2007) and co-editor with John Swinton of *Theology, Disability and the New Genetics: Why Science Needs the Church* (T&T Clark, 2007).

MORE INFO

To read an interview with Professor Hall about this book, go to www.eerdmans.com.

SHELF LIFE

NEW RELEASES

Race: A Theological Account

BY **J. KAMERON CARTER**

Associate Professor in Theology and Black Church Studies

Oxford University Press USA, June 2008
Hardcover, 480 pages, \$35.00

PROFESSOR CARTER argues that black

RACE

A THEOLOGICAL ACCOUNT

J. KAMERON CARTER

theology's intellectual impoverishment in the church and the academy is the result of its theologically shaky presuppositions, which are based largely on liberal Protestant convictions. He critiques the work of such noted scholars as Albert Raboteau, Charles Long and James Cone, and argues that black theology must rebuild itself on completely new theological foundations. He lays these foundations by means of a synthesis between African-American religious history and Christian orthodoxy. Drawing on the writings of Irenaeus of Lyons, Gregory of Nyssa

and Maximus the Confessor, he urges black theologians to bring patristic Christology into conversation with the modern construction of race and being.

The Study of Evangelism: Exploring a Missional Practice of the Church

EDITED BY **LACEYE WARNER**

Associate Professor of the Practice of Evangelism and Methodist Studies

AND **PAUL CHILCOTE**

Visiting Professor of the Practice of Evangelism
Eerdmans, February 2008

Paperback, 488 pages, \$35.00

THIRTY GROUNDBREAKING essays lay a scholarly foundation for the current dialogue as Christians and communities of faith rediscover evangelism as essential to the church's mission.



Preaching That Makes the Word Plain: Doing Theology in the Crucible of Life

BY **WILLIAM CLAIR TURNER JR.**

Associate Professor of the Practice of Homiletics
Cascade Books, April 2008
Paperback, 130 pages, \$17.00

PROFESSOR TURNER reflects on the

centrality of preaching and the teaching of homiletics to the life of the church. Turner, who is also pastor of Mt. Level Missionary Baptist Church in Durham, N.C., writes from the keen awareness that preachers vie to be heard in a public sphere filled with talk-show hosts, radio commentators, screenwriters and entertainers with various agendas. This work, which includes a series of sermons on Romans 10, was born of the bias that all preaching can be improved with study, reflection and critical assistance. ■



Funding the Future of Ministry

The Financial Aid Initiative continues across Duke University as we seek to raise \$300 million in new funds for scholarship endowment. The Divinity School's goal of \$10 million is ambitious and greatly needed as a minimum for new permanent resources to be committed by the Dec. 31, 2008, deadline.

The **David E. and Terry B. Lupo Scholarship Endowment** has been established with a gift and pledge commitment of \$250,000 from David Lupo T'76, D'83 and his wife, Terry B. Lupo, of Mount Pleasant, S.C. The endowment is "in appreciation for Duke education and friendships and to encourage and enable the preparation of ministerial leadership of the highest quality for the church and for the state of South Carolina."

A charitable gift annuity of \$100,000 will fund an endowment thanks to the generosity of Rod Randolph D'61 of Morganton, N.C. The **Randolph Fund** name and purpose have yet to be determined.

An additional gift of \$75,000 from Norman Bisanar of Concord, N.C., has been received for the **Elizabeth Snyder Bisanar Scholarship**, which was established in 1995 in memory of his wife.

Other gifts to fully endowed scholarships include \$25,000 from Kathleen Carson of Sparta, N.J., for the **William L. Carson Scholarship**; \$15,000 from Bill and Jane Pettibone of Bloomfield Village, Mich., for the **William L. Ritter Scholarship**; \$10,000 from the C.M. Herndon Foundation of Durham, N.C., for the **Clair M. and Mary D. Herndon Memorial Scholarship**; \$10,000 from Kristin Herzog of Durham, N.C., for the

DIVINITY Annual Fund

SENIOR CLASS GIFT TOPS GOAL

WITH A PARTICIPATION RATE OF 72 PERCENT, one of the highest for a graduating class, the Divinity School's senior class met the Alumni Council's "\$2,008 in 2008" challenge to support student financial aid.

Director of Development Jami Moss Wise congratulated both the senior class and the Alumni Council for "encouraging new alumni gifts and preparing the way for greater alumni participation in the future."

The Annual Fund goal for the fiscal year, which ends June 30, is an overall alumni participation rate of 35 percent.

Frederick Herzog Memorial Endowment; and \$10,000 from Elwood Shaulis of Whispering Pines, N.C., for the **Freida Bennett Shaulis Scholarship**.

Additional new endowment gifts include \$500,000 from the Westbrook Family Foundation and \$500,000 from the Dade Community Foundation, both in Miami, Fla., for the **Esther T. Colliflower Directorship** for the Duke Institute on Care at the End of Life. An additional \$2.5 million has been pledged through these entities for support of the institute over the next four years by Hugh Westbrook D'70 and his wife, Carole Shields Westbrook.

A commitment of \$500,000 for the **Duke Youth Academy for Christian Formation** from Leonard and Rose Herring of North Wilkesboro, N.C., will provide scholarship endowment and program support for this vital program now in its seventh year.

Royce and Jane Reynolds of Greensboro, N.C., have given \$100,000 in support of the education of excep-

tional ministerial leadership through a new **Reynolds Fellows Program**. A \$50,000 commitment from David and Virginia Steinmetz of Durham, N.C., will inaugurate the **Steinmetz Endowment Fund**, which will provide unrestricted support anticipated to underwrite annual lectures in historical theology.

"The extraordinary support we enjoy from generous graduates and friends of the Divinity School allows students to give full attention to their work with less anxiety about debt," said Dean L. Gregory Jones. "These gifts enable and encourage excellent learning and leadership for the sake of the gospel, strengthening the church of Jesus Christ. We are profoundly grateful." ■

For information on opportunities and needs and how to support the Divinity School through outright and planned gifts, please call Wes Brown, Jami Moss Wise, or Robin Fowler at 919.660.3456.

Consider what it means to



PROVIDE

From the Latin *providere*, provide means literally “to see ahead” (from *pro*—forward and *videre*—to see).

When we provide gifts for financial aid, we are looking ahead to help prepare men and women for Christian service.

We invite you to **provide** for today’s students, more than 90 percent of whom receive some form of financial assistance. Remember that **100 percent of your contribution goes to financial aid**, helping ease the burden of divinity student debt.

Your support is particularly important this year as we strive for a **35 percent alumni participation rate**. Participation rates help foundations and corporations determine grant amounts. Your **gift, in any amount**, can help secure much-needed grant support.

The current year’s Annual Fund Campaign ends **June 30**. Please help a student now by making a gift today. We are grateful for your partnership and for all the ways you provide.

DIVINITY
Annual Fund

To make a secure gift online, go to
www.divinity.duke.edu/giving

Beware the Hard Sell

BY JAMES G. MENTZER D'99

Early retirement sounded wonderful to Janet Eisenberg. After saving religiously through the pension plans offered by Eastman Kodak



Co., where she had worked as an administrative assistant for 33 years, she looked forward to retiring at 52.

She and fellow Kodak employees had confidence in the company-referred financial adviser's assurances that their income would be higher in retirement than while they worked.

But, earlier this year, Eisenberg and three other former Kodak employees filed a claim in New York State court against their Morgan Stanley adviser, a former Wall Street stockbroker, for what they alleged were false promises.

This case is a sad example of a growing trend. Across our country, financial advisers encourage groups of employees to cash out of employer-sponsored retirement plans prematurely to reinvest the lump sum amounts with the adviser. Some use the power of workplace peer referrals to attract employees to seminars that offer a tempting combination of free food and free advice.

These presentations have become so prevalent that in 2006 the National Association of Securities Dealers issued an investor alert titled "Look Before You Leave: Don't Be Misled By Early Retirement Investment Pitches That Promise Too Much."

The hard sell is not limited to employees of Fortune-500 firms. Daily,

pastors across America are subject to similar sales pitches. In eastern North Carolina, for example, there are financial advisers encouraging pastors nearing retirement to roll over funds from denominational pension plans into high sales commission options like equity-indexed annuities. The pitch does *not* mention the loss of special income tax sheltering for the funds being repositioned.

Section 107 of the federal Internal Revenue Code allows ministers of the gospel to exclude a "housing allowance" from taxable pension plan distributions received at retirement.

The loss of this benefit through the purchase of a personal retirement plan could *cost* money, rather than save you. In an actual case, a pastor was able to exclude \$18,000 from 2007 taxable income. Transferring pension funds to a personal retirement plan would have caused this pastor to lose a valuable tax exclusion and significantly raised her tax bill.

It has become clear to me that the portion of soul and personality that equips us to be skilled pastors and preachers does not at the same time make us skilled managers of our personal finances. In fact, when I work with clergy, often it is the spouse who attends to family finances.

Thus, seeking competent financial advice is a must for many ministers. However, finding a good financial consultant is like finding a good spouse: not every person is suited for the position. One needs to take time to interview prospective financial plan-

ners. Choose someone with at least five years of experience in the financial services industry. Don't offer to become part of someone's "learning curve," even if that person is the only child of your church's lay leader.

When you interview a potential consultant, note how much time he or she takes to learn about your financial needs and your risk tolerance. Information about a "marvelous" investment at the very first meeting should serve as a red flag. Slick sales tactics and requests for fast decisions are rarely signs of competent financial advisers. You are seeking a person who will take the time to get to know your financial situation thoroughly and only then make recommendations for changes or new investments.

In the end, some basic questions upfront can prevent a world of financial heartaches. The right time to start this process is *now*. Whether you are 25 or 65, sound financial advice will help make retirement planning a task to anticipate—not dread! ■

The **REV. JAMES G. MENTZER, CLU, ChFC**, has been a financial planner since 1985. He earned his master of divinity at Duke in 1999 and is the current director of planned giving for the United Methodist Foundation in Raleigh, N.C.

This article represents the personal views of the author and should not be considered either professional tax or legal advice. If you have questions concerning your own situation, please consult a personal adviser.

FACULTY & STAFF NOTES

DANIEL ARICHEA continued working as an honorary translation consultant with the Philippine Bible Society. He is featured as the "Bible Doctor" in a daily radio program on Veritas, a radio station operated by the Roman Catholic Church. A segment of the radio program, "One Question One Answer," deals with questions submitted by listeners about the Bible and Christian faith.

He also published a feature article, "Life in All Its Fullness," in the January-February 2008 edition of *Evangelicals Today*, a bimonthly publication of the Philippine Council of Evangelical Churches.

The Philippine Bible Society and the Board of Christian Education of the United Methodist Church (UMC) celebrated the 50th anniversary of Arichea's ordination as an elder with a surprise party. Representatives from the Catholic Bishops' Conference of the Philippines, the Philippine Council of Evangelical Churches, the National Council of Churches in the Philippines, the UMC, Philippine Christian University, the Philippine Bible Society and other institutions attended.

"A Man Called Daniel," a festschrift featuring 19 articles from Philippine church leaders and former colleagues in the United Bible Societies, and a collection of Arichea's Bible studies from *Filipino Methodist* magazine, were published for the occasion.

KENNETH L. CARDER preached the annual memorial service for inmates who died during 2007 at the federal prison in Butner, N.C. He preached Jan. 20 at St. John's United Methodist Church in Memphis, Tenn., and led a session with area clergy on urban ministries. Carder also led a workshop,

"Preaching on Difficult Issues," moderated a panel discussion, and preached for the closing Eucharist service at the Jan. 31-Feb. 2 Peace Conference at Lake Junaluska, N.C.

In February, Carder delivered the keynote address, preached and led a workshop for the Holston Conference Ministers' Convocation on Christian stewardship. He presented his inaugural lecture, "The Practice of Christian Ministry in a Consumerist Culture," at Duke Divinity School as the Ruth W. and A. Morris Williams professor of the practice of Christian ministry.

Carder led the adult forum "The Church's Continuing Struggle with Homosexuality" March 2 at Duke University; preached March 10 at Pleasant View United Methodist Church in Abingdon, Va.; and participated in the April 9 forum on the "Journeys of Faith" at University United Methodist Church in Chapel Hill, N.C.

STEPHEN CHAPMAN contributed entries on Heinrich Ewald and Henri de Lubac in the new *Dictionary of Major Biblical Interpreters* published by InterVarsity. He delivered two keynote addresses, "Canonical Semantics" and "Working with a 'Core Canon,'" at the March 14 Eastern Regional Meeting of the Evangelical Theological Society. Chapman also served on Duke Chapel's student preacher selection committee.

PAUL W. CHILCOTE presented "A Theology of Grace/A Mission of Love" at the Jan. 25-27 Clearwater Salvation Army Bible Conference in Clearwater, Fla. He also lectured on "Foundations

for a Life Mission" and "Wesleyan and Emergent Christians in Conversation" at the Feb. 17 Edgar McKown Lectures at the University of Evansville (Indiana). During five days in March and April, Chilcote videotaped a five-part educational series, "The Wesleyan Way," produced for St. Luke's United Methodist Church in Houston, Texas.

Chilcote delivered the plenary address, "Eucharist Among the Means of Grace," at the April 2 Wesley Historical Society/World Methodist Historical Society joint meeting at Sarum College in Salisbury, England. He preached the 50th anniversary sermon April 13 at St. Andrew United Methodist Church in Homewood, Ill., where his father started the church in 1958.

Also during April, Chilcote presented "Back to the Future Missional Church" at the Wesley Forum at White Plains United Methodist Church in Cary, N.C., and "Introduction to Christian Theology" to Volunteers of America at the Divinity School. He led the March 2 confirmation class on Wesleyan heritage at Cokesbury UMC in Duncan, N.C., and preached there April 27.

Chilcote published *A Life-Shaping Prayer: 52 Meditations in the Wesleyan Spirit* (Upper Room Books) and "Biblical Equality and the Spirituality of Early Methodist Women" in the Spring 2008 issue of *Priscilla Papers*. With Lacey Warner, he co-edited *The Study of Evangelism: Exploring a Missional Practice of the Church*, published by Eerdmans.

FRED EDIE taught two courses, "Doing Theology with Youth" and "Eucharist Is Social Justice," Jan. 7-10 at the Perkins School of Youth Ministry, Perkins School of Theology, in Dallas,



FACULTY & STAFF NOTES

Texas. During the Jan. 24-26 Calvin Symposium on Worship at Calvin College in Grand Rapids, Mich., he was a panelist for a workshop on intergenerational worship and taught two classes, "Finding Themselves at the Table: Youth Practice Eucharistic Living in the World" and "Baptism and the Transformation of Youth's Vocational Imaginations."

In February, Edie attended the two-day Duke Youth Academy Reunion at Camp Cedar Ridge in Effland, N.C. He and Katherine Smith, assistant director of the academy, consulted with directors of the theological programs for high school youth on the topics of adolescents, gender and vocation at St. John's University in Collegeville, Minn.

Edie led training for adults working with youth in the Burlington District of the United Methodist Church March 29 at the United Methodist Church in Graham, N.C. In April, he joined Professor Ed Phillips to consult with Orange United Methodist Church in Chapel Hill, N.C., about the baptismal font for its new sanctuary. Edie also preached and taught about baptism while there.

MARY MCCLINTOCK FULKERSON participated in a consultation on public theology March 7-9 at Colgate University in Hamilton, N.Y. She made a March 16 presentation on her book *Places of Redemption: Theology for a Worldly Church*, for the Race and Reconciliation Commission of the Church of Reconciliation, Presbyterian Church (USA), in Chapel Hill, N.C.

McClintock Fulkerson published "Ethnography as Critical Theological

Resource" in the Teaching Critical Thinking and Praxis in Theological Education section of the March issue of the American Academy of Religion's *Religious Studies News*. She presented "Places of Redemption" March 26 at Candler School of Theology, Emory University, in Atlanta, Ga.

In April, she co-hosted "Domestic Violence and Sexual Assault: Providing Competent Medical and Spiritual Care," a conference at Durham Regional Hospital, with Elizabeth Stern, M.P.H., domestic violence program coordinator at Duke University Health System. The one-day conference targeted clergy, divinity students, chaplains and health-care providers.

McClintock Fulkerson gave a paper, "Saved by Sex Alone? A Theological Reflection," while on a panel, "What Do Liberals Have to Do With Evangelicals?" at the April 19 Vanderbilt Constructive Theology Workgroup.

RICHARD B. HAYS co-authored "Biblical Studies" with C. Kevin Rowe in *The Oxford Handbook of Systematic Theology*, edited by J. Webster, K. Tanner and I. Torrance, and published by Oxford University Press.

He gave four lectures on "1 Corinthians: The Gospel Transforming Culture" Jan. 27-28 at South Main Baptist Church in Houston, Texas. Hays also presented the lecture "Biblical and Theological Foundations for Peacemaking" at the Feb. 1 Junaluska Peace Conference at Lake Junaluska, N.C.; four lectures on "Israel's Scripture through the Eyes of the Gospel Writers" at the Feb. 15-18 Britt Lectures at the Hawaii District of the California-Pacific Conference of the UMC; and two lectures on "Reading the Old

Testament with Matthew and John" at the March 26-27 Berger Lectures at Dubuque Theological Seminary in Dubuque, Iowa.

Hays preached on "Do Not Be Afraid" Feb. 17 at the First United Methodist Church in Honolulu, Hawaii. In addition, he was named to the editorial board of *Zeitschrift für Neues Testament*.

RICHARD P. HEITZENRATER responded to four presentations at the Jan. 6 session "A Critical Appreciation of the Scholarship of Richard P. Heitzenrater" during the annual meeting of the American Society of Church History in Washington, D.C. He delivered the opening address, "Albert Outler as Folk Theologian," Jan. 28 during Ministers Week at Southern Methodist University in Dallas, Texas.

While in Sydney and Melbourne, Australia, March 10-15, Heitzenrater presented several lectures: "A Tale of Two Brothers" for the opening of the remodeled Camden Theological Library in Sydney; "Ministerial Formation in the Wesleyan Tradition" for the Centre for Ministry in Sydney; "The Younger Wesley Brother" at St. Peter's Centre for Spirituality in Melbourne; "The Wesleys as Poets and Musicians" at the Uniting Church Historical Society; "Research Methodology and Covered Writing" for the fellows of the History Department at the University of Melbourne; and "Avoiding 'Splendid Ignorance': Education in the Wesleyan Spirit" as the commencement lecture for the United Theological Faculty. He also preached at the Trinity College Chapel.

He published "Wesleyan Ecclesiology: Methodism as a Means of Grace" in *Orthodox and Wesleyan*



Ecclesiology from St. Vladimir's Press; "Purge the Preachers: The Wesleys and Quality Control" in *Charles Wesley: Life, Literature, and Legacy*, edited by Ted A. Campbell and Kenneth Newport for Epworth Press; "The Witness of Our Own Spirit" in *Wesley's 44 Sermons*, edited by Angela Shier-Jones for Epworth Press; and "Charting the Early Methodist Pilgrimage: The Journal Letters of Charles Wesley" in a special issue of the *Journal of the John Rylands University Library of Manchester*.

L. GREGORY JONES helped lead Duke Divinity School's "Forum on Faith" Jan. 6-9 at Sea Island, Ga., and was a keynote speaker for the Jan. 21-23 Presbyterian Large Church Conference in Orlando, Fla.

He and the Rev. Susan Pendleton Jones co-led the Southeastern Jurisdiction District Superintendents meeting Jan. 9-10 at Epworth By The Sea, a Christian conference and retreat center on St. Simons Island, Ga., and, as part of the Sustained Learning Initiative, co-led seminars Jan. 25-26 and April 18-19 in Nashville, Tenn.

Dean Jones delivered the Edmunds Lecture Series March 16-17 at Second Presbyterian Church in Roanoke, Va. He preached Feb. 3 at Moody UMC in Galveston, Texas; Feb. 17 at First UMC in Lakeland, Fla.; and April 6 at Lillington Star Reformed Free Will Baptist Church in Lillington, N.C.

Jones' essays "Spiritual soccer" and "Of two minds" appeared in the Jan. 29 and March 25 issues, respectively, of *Christian Century*. His article "Christian Excellence" appeared in the February 2008 issue of *Catalyst*.

EMMANUEL KATONGOLE co-led Kampala II, a gathering for Christian leaders from Africa's Great Lakes Region held Jan. 21-26 in Kampala, Uganda. The Duke Center for Reconciliation, World Vision International, the Mennonite Central Committee, and African Leadership and Reconciliation Ministries sponsored the gathering as part of the Great Lakes Initiative.

He lectured on "Mission and Calling: Reflections on a Personal Journey of a Restless Pilgrim" Feb. 21 at the Wesley Foundation Catalyst program at the University of Arkansas, Fayetteville, Ark., and on "Reconciliation and Social Transformation" Feb. 28 at the Catholic Community of St. Francis of Assisi in Raleigh, N.C.

In the Archdiocese of Kuching, Malaysia, Katongole presented the "Kuching Lenten Reflections," a five-part series, March 9-16. He lectured on "An Unleashing of Imagination and Possibilities: Redemption/Reconciliation and the Creative Act of Reclaiming Africa" at the April 1-3 Awaken Conference in Pasadena, Calif.

Katongole participated in the Conference on the Future of Catholic Peacebuilding April 13-15 at the Kroc Institute at the University of Notre Dame, and at the Word Made Flesh board meeting April 24-26 in Omaha, Neb.

RICK LISCHER gave an interview at Ebenezer Baptist Church in Atlanta, Ga., for a BBC TV documentary, "The Search for Martin Luther King," which aired on the anniversary of King's death.



In January, he preached and led an adult forum at Christ Church in New York City. Lischer gave the convocation speech, "1968: Showdown for Nonviolence," for the Martin Luther King Jr. holiday observance at The Hill School in Pottstown, Penn., where he addressed 500 high school students. He also led a faculty seminar, "King: The Last Sermons," while at the school.

During February, Lischer preached and gave the McPherson Lecture at First Presbyterian Church in Durham, N.C., and presented "Open Secrets: The Beauty of Rural Ministry" for the Rural Ministry Colloquium at Duke Divinity School.

RANDY L. MADDOX presented a plenary address, "John Wesley's Precedent for Theological Engagement with the Natural Sciences," at the joint meeting of the Society for Pentecostal Studies and the Wesleyan Theological Society, which he also helped organize and host at Duke Divinity School. More than 600 scholars and students attended the March 13-15 meeting, which had the theme "Sighs, Signs and Significance: Pentecostal and Wesleyan Explorations of Science and Creation."

Maddox met with the Scholarship Council and the Religion and Philosophy Colloquium at Indiana Wesleyan University April 3 on the topic of Wesleyan Models for Interdisciplinary Scholarship.

RICHARD PAYNE presented "Basics of Pain Assessment & Management" at the Jan. 14 and Feb. 4 Duke Family Medicine Noontime Lecture at Duke University Medical Center. He also lectured on "Pain vs. Suffering" Jan. 22 for Duke medical students.

FACULTY & STAFF NOTES

Payne taped an interview Jan. 18 with PBS in New York City for a program on cancer research, treatment and survivorship. He attended the Foundation for Hospices in Sub-Saharan Africa Congressional Briefing Jan. 29 in Washington, D.C., and presented "Palliative Care and Treatment Choices at End of Life for African Americans" at the Supportive Care Coalition's "Recovering Our Traditions" event Feb. 11-12 in San Antonio, Texas.

His presentations in March included "Culturally Appropriate Communication" for trainers at St. John Health System, Detroit, Mich.; "Asserting Knowledge and Weighing Evidence: How Do We Reconcile Different Ways of 'Knowing'?" at the Society for the Study of Psychology and Wesleyan Theology, Duke Divinity School; "Pain Assessment and Management in the Next Decade: From Science to Good Samaritan" at the Emerging Issues in the Art and Science of Pain and Symptom Management event, Beth Israel Hospital, New York City; and "How Culture Shapes Our End of Life Choices" at the New Jersey End-of-Life Nursing Education consortium in Atlantic City, N.J., sponsored by Rutgers College of Nursing.

At a St. John Health System pastor training event April 16-17, Payne presented a lecture, "Our People Are Suffering." He made two presentations at "A Progressive Palliative Care Educational Curriculum for the Care of African Americans at Life's End" April 17-19 in Pittsburgh, Pa., sponsored by the Duke Institute on Care at the End of Life. Also in April, he presented "Living at Life's End with Chronic Illness: African American Perspectives" at the African American

Alzheimer's Conference at Shaw University, Raleigh, N.C.

D. MOODY SMITH presented "The Place of the Letters of John in the New Testament" March 3-4 at the Sikes-Melugin Lectures at McMurry University in Abilene, Texas.

He published "John: A Source for Jesus Research?" in *John, Jesus, and History, Vol. 1: Critical Appraisals of Critical Views*, edited by Paul N. Anderson, Felix Just, S.J., and Tom Thatcher and published by the Society of Biblical Literature; and "The Problem of History in John" in the book *What We Have Heard from the Beginning: The Past, Present and Future of Johannine Studies*, edited by Tom Thatcher and published by Baylor University Press.

LACEY C. WARNER co-edited with Paul Chilcote the book *The Study of Evangelism* for Eerdmans, and published "Rethinking Evangelism and the Old Testament: Jonah and the Imitation of God" in the *Journal of Theological Interpretation* with co-author Stephen B. Chapman.

She was appointed to a United Methodist Church Council of Bishops Task Force for Theological Education. In February, Warner preached at The Village of Bald Head Island, N.C., and at Moody Memorial UMC in Galveston, Texas.

JO BAILEY WELLS lectured weekly in January on "Glimpsing God in Isaiah" at St. Michael's Episcopal Church in Raleigh, N.C. She led the Feb. 9 Women's Retreat Day "Come to the



Potter" at Edenton St. UMC in Raleigh.

During February and March, Wells led the weekly Lenten Program at Holy Family Episcopal Church in Chapel Hill, N.C. She gave the keynote address at the annual conference of Episcopal Church Women in the diocese of Florida April 3-5 and in the diocese of Oklahoma May 1-3.

SAM WELLS spoke at the Society for Christian Ethics conference in Atlanta, Ga., and preached at a Martin Luther King Jr. celebration at Holy Cross Catholic Church in Durham, N.C. He delivered a paper, "The Gospel According to Reynolds Price," and participated in a January panel discussion with Stanley Fish at the Reynolds Price Jubilee at Duke University.

In February, Wells delivered the keynote address at the Duke Youth Academy Reunion and delivered the inaugural Payne Lecture at the Episcopal Theological Seminary of the Southwest in Austin, Texas. He gave the anniversary sermon in March at St. Andrew's Presbyterian Church in Toronto, Canada, and delivered papers and a lecture at neighboring Knox College. In April, he spoke at Temple Baptist Church in Durham, N.C., and delivered the Vagt Lecture in Lynchburg, Va.

SHEILA WILLIAMS led a seminar, "Professional Judgment for Graduate and Professional Students," Feb. 18 for the Southern Association of Student Financial Aid Administrators Conference. She has been selected to serve on the Planning Committee for the 2008-09 Access Group Graduate and Professional Financial Aid Conference, which will be Nov. 19-22, 2008, in Chandler, Ariz. ■

Professor of Pediatrics and Christian Philosophy **RAY BARFIELD** has joined the divinity faculty, including the Duke Institute on Care at the End of Life, based at the Divinity School, and the Duke University Health System, where he will help develop a pediatric palliative care service. Dr. Barfield arrives at Duke July 1 from St. Jude Children's Research Hospital in Memphis, Tenn., where he was a bone marrow transplant physician.

JEREMY BEGBIE will join the faculty in January 2009 as the inaugural Thomas A. Langford research professor of theology. Begbie is associate principal of Ridley Hall, Cambridge, and honorary professor at the University of St. Andrews in Scotland, where he directs "Theology through the Arts" at the Institute for Theology, Imagination and the Arts. A professionally trained musician, Begbie is the author of several books, including *Resounding Truth: Christian Wisdom in the World of Music*, which won a 2008 *Christianity Today* Book Award.

CHARLES CAMPBELL will join the faculty in January 2009 as professor of homiletics. His work focuses on the Christological and ecclesiological aspects of preaching, the role of preaching in relation to the "principalities and powers," and the implications of character ethics and contemporary Radical Reformation ethics for preaching. He currently serves as Peter Marshall professor of homiletics at Columbia Theological Seminary, and served as pastor of First Presbyterian Church, Stuttgart, Ark., from 1982-1988. He is the author of several books, including

The Word Before the Powers: An Ethic of Preaching (2002).

Assistant Professor of the History of Christianity **SUJIN PAK**, who specializes in the history of Christianity in late medieval and early modern Europe, arrives this summer. Currently on the faculty of Garrett-Evangelical Theological Seminary, Pak's teaching and research focus on the theology of the Protestant reformers and the history of biblical interpretation. She is active as a teacher and lay preacher in the United Methodist Church. Her book *The Judaizing Calvin: Sixteenth-Century Debates over the Messianic Psalms* is forthcoming from Oxford University Press.

Ecological theologian **NORMAN WIRZBA** will join the faculty July 1 as research professor of theology, ecology and rural life. Wirzba has served as professor and chair of the philosophy department at Georgetown College, Georgetown, Ky., and an adjunct professor of Christianity and culture at Baptist Seminary of Kentucky. He is the author of numerous scholarly articles on environmental philosophy and religion and several books, including *The Paradise of God: Renewing Religion in an Ecological Age*. Wirzba presented the James A. Gray Lectures last October for "Our Daily Bread: A Theology and Practice of Sustainable Living," the 2007 Convocation & Pastors' School. His book *The Grace of Good Food: Eating as a Spiritual Exercise* is forthcoming.

Professor of Theology and Wesleyan Studies **RANDY MADDOX** has agreed to serve as director of the Divinity School's doctor of theology program

effective July 1, 2008. His role as associate dean for faculty development will be filled by Professor of Bible and Practical Theology **ELLEN DAVIS**.

Tenure has been awarded to three faculty members who joined the Divinity School in 2001: **J. KAMERON CARTER**, associate professor in theology and black church studies; **STEPHEN B. CHAPMAN**, associate professor of Old Testament; and **J. WARREN SMITH**, associate professor of historical theology. The promotions are effective July 1.

JASON BYASSEE D'99, G'05, assistant editor of *The Christian Century*, has accepted a position as special assistant to the dean and director of the Center for Theology, Writing, and Media (formerly the Center for Theological Writing).

The Rev. **JOY MOORE, PH.D.**, joins Duke Divinity School as associate dean for lifelong learning effective July 1. Moore's most recent appointment was as pastor of First United Methodist Church, Greenville, Mich. Prior to that, she taught preaching at Asbury Theological Seminary, Wilmore, Ky.

CHRIS BRADY D'06 and **SUSAN PENDLETON JONES D'83** have accepted positions as directors of student life and field education, respectively. Both Brady and Jones, who had served as interim directors during spring semester, were offered the positions following a search led by committees of students, faculty members and administrators.

PAIGE MARTIN D'08 has been named assistant director of field education. ■

CLASS NOTES

30s

R. WRIGHT SPEARS D'36, retired United Methodist pastor and former longtime president of Columbia College (South Carolina), was one of the organizers of the first Lake Junaluska Peace Conference, Jan. 31-Feb. 2, 2008, with more than 400 people attending. The event considered why the church is too often silent in a world of violence. Speakers included professors Ken Carder, Richard Hays and Peter Storey.

40s

JOEL COOPER D'43, a Methodist minister for more than 75 years, has published the book *No Price I Bring*. He and his wife, Billie, have remained active during almost 25 years of retirement, serving at Hendrix College and helping to organize two new churches. They are the parents of four sons, including **CHRIS COOPER D'75**.

50s

GEORGE C. MEGILL D'52, and his wife, June, spent three weeks in Brazil in spring 2007 visiting their daughter and preaching in Portuguese at churches where he had served. They were amazed at the tremendous growth in church membership.

ROBERT "BOB" FOSTER D'53 published *Why All the Fuss about Theology* in December 2007. He lives in Winston-Salem, N.C., and he may be contacted at bobruthfoosterbooks@triad.rr.com.

W. RAY BAILEY D'54 was recognized as supervisor emeritus in the current history of the South Central Region

of the Association for Clinical Pastoral Education in March 2008 in Denver, Colo.

RAYMOND L. MOORE D'54 continues teaching Old Testament and New Testament at Virginia Interment College and Virginia Highlands Community College. He resides in Bristol, Tenn.

60s

WAYNE R. SMITH D'64 retired in 1999 as senior assistant to the president of Wake Technical Community College in Raleigh, N.C. He and his wife, Remember V. Smith, reside in Willow Spring, N.C.

H. SIDNEY HUGGINS III D'65 retired in 2007 from parish ministry in the N.C. Conference of the United Methodist Church. He is the author of *Morning Will Come* (Xulon Press, 2007), a celebration of Christian hope. He and his wife, **KAY HAIRE HUGGINS WC'64, G'67**, reside in Raleigh.

KWANLYUN KIM D'69, a Methodist pastor and longtime college administrator in Seoul, Korea, returned to Durham, N.C., to preach at the 40th anniversary of the North Carolina Korean Presbyterian Church, which he helped to establish as a student in 1968.

70s

CAROL A. MILLER D'74 is the pastor of First United Presbyterian Church, Pine Plains, N.Y., following seven years in Saudi Arabia.

THOMAS A. "ANDY" LANGFORD III D'78, senior pastor of Central United

Methodist Church in Concord, N.C., is a co-author of *Beginnings: Journey to Faith* (Abingdon, 2007), a new video-based intensive program series on the Christian faith, life and community.

80s

SANDY KOPP MCNUTT D'83 is the new senior associate director of major gifts for the College of Arts and Sciences at Columbia University in New York, N.Y. She was previously in a development leadership position at Princeton Theological Seminary.

WILLIAM O. "BUD" REEVES D'83, senior minister at First United Methodist Church in Hot Springs, Ark., has been named to the board of trustees at Hendrix College, his undergraduate alma mater, in Conway, Ark.

ROCKWELL F. "ROCK" JONES D'86 will become the 16th president of Ohio Wesleyan University in Delaware, Ohio, July 1, 2008. He has served in various capacities at Hendrix College, Conway, Ark., for the past 23 years and since 2001 as executive vice president and dean of advancement. Rock and his wife, Melissa, are the parents of three children. Ohio Wesleyan, recognized for strong liberal arts and character education, has approximately 1,850 students from 43 states and 45 countries.

BETTY ANN BUCKLEY D'87, who owns and operates Alpha Christian Tours in Raleigh, N.C., and professional



Betty Ann Buckley and Tracy Radosevic, both D'87, during a January tour of Israel and Palestine.

COURTESY OF TRACY RADOSEVIC D'87

biblical storyteller **TRACY RADOSEVIC D'87**, led an 11-day trip to Israel and Palestine in January. Among the 35 participants were **ROXANNE GWYNN D'07**, and her husband, Owen.

ANN RYAN COLLINS D'88 of Wellesley, Mass., has written *Teacher in Faith and Virtue: Lanfranc of Bec's Commentary on Saint Paul* (Brill, 2007).

90s

MARTHA A. CARSON D'90 has retired from military chaplaincy. She served as a Marine officer prior to divinity school and subsequently as a chaplain with the Navy and the Army.

THOMAS J. BELL D'91, associate professor of religion at Brevard College, Brevard, N.C., has written *Peter Abelard after Marriage: The Spiritual Direction of Heloise and Her Nuns through Liturgical Song* (Cistercian Publications, 2007).

W. MARK RALLS D'91, senior pastor of Asbury First United Methodist Church in Rochester, N.Y., is a co-author of *Beginnings: Journey to Faith* (Abingdon, 2007), a new video-based intensive program series on the Christian faith, life and community.

DANIELLE JENKINS D'93 and her husband, Jack, announce the birth of their first child, Virginia Elizabeth, on Dec. 19, 2007. The Jenkinsons live in Pearisburg, Va., where Danielle is a full-time mom.

DAVID YOUNGBLOOD D'93 is now teaching physics at the Classical Academy High School in Escondido, Calif.

JOHN P. CLEVELAND D'94, director of tutoring at the Center for Academic Excellence at Pace University in Manhattan, presented "Tutoring as Midwifery" at the Student Affairs Conference at New York University.

CECILIA BROOKS D'96, the United Methodist campus minister at Langston University in Coyle, Okla., has supervised fund raising of \$650,000 to build the first Wesley Foundation facility at Langston—the only historically black college in the state. She researches and writes about the history of little-known African-Americans in the Methodist tradition, and she is the author of *Justice through Espionage: The Melvin Jackson Chisum Story* and occasional articles in *Chronicles of Oklahoma*.

TERRY-MICHAEL NEWELL D'96 is the pastor for congregational care at Zebulon Baptist Church in Zebulon, N.C.

HOLT A. CLARKE D'99, a United Methodist minister in Durham, N.C., and his wife, Jackie, are the proud parents of Kiera Loren, who was born Nov. 28, 2007.

KRISTEN BARGERON GRANT D'99, her husband, Matthews, and their 2-year-old daughter, Elizabeth, welcomed another child, Cecilia Ann, born May 25, 2007. Kristen works from home as a full-time mother and part-time director of an adult catechetical program for the Archdiocese of St. Paul, Minn.

JACK MEWBORNE D'99 and Rebecca Cottingham were married April 19, 2008, at First United Methodist Church in Laurinburg, N.C.

COURTESY OF TRACY RADOSEVIC D'87



Ten Duke Divinity School graduates gathered in Durham for two days during July 2007 to commemorate their 20th anniversary of entering seminary, when they first met. On the staircase of the new Westbrook Building are: (back row, l to r) Randy Foster, Dave Markay, Jon Adams; (second row) Marja (Erickson) Houston, Katherine Owen, Danny Leonard; and (front row) Tracy Radosevic, Kristin (Chiles) Markay and Keith Bailey. Not pictured is Betty Ann Buckley.

00s

JAMES T. "TRIP" LOWERY III D'02 and his wife, Eileen, announced the Nov. 27, 2007, arrival of Katelynn Eileen, who joins big sister Savannah. Trip is pastor at Mighty Wind United Methodist Church, and the Lowerys are residents of Kill Devil Hills, N.C.

BEN WILLIAMS D'02 and his wife, Anna, celebrate the Dec. 19, 2007, birth of Margaret Sarah, who will be called "Maggie." The Williamses live in Raleigh, N.C., where Ben is a United Methodist pastor.

ROBIN BROWN FITZGERALD D'04 and her husband, James, welcomed a daughter, Molly Caroline, on Jan. 6, 2008. The Fitzgerald family lives in Winston-Salem, N.C.

PATRICK A. KING D'04 and his wife, Caroline, are the parents of Auguste Eliot, who was born Jan. 23, 2008. Patrick is an associate pastor for All Souls Church in downtown Knoxville, Tenn.

BISHOPS' BONDS BEGAN AT DUKE

BY KEN GARFIELD

A COUPLE OF old friends from the Class of '66 are retiring.

Retiring isn't exactly right. Bishops William W. Hutchinson, 66, of the Louisiana Conference, and J. Lawrence McCleskey, 67, of Western North Carolina, are giving up their offices Sept. 1 and moving into the next phase of doing God's work.

The two became friends at Duke Divinity School more than 40 years ago. With their wives, they shared meals and social outings between classes and long hours in the library. They each remember the other as a fine student and friendly presence. As he looks back, Hutchinson also recalls with fondness William Stinespring's Old Testament classes, and how the civil rights movement raging at the time sharpened the focus on social witness. Kay Hutchinson and Margaret Fowler McCleskey belonged to Divinity Dames—a group of student and faculty wives who met regularly and brought a little laughter to serious divinity school lives.

"Now," Margaret Fowler McCleskey notes, "divinity dames are going to seminary."

In the years since they graduated from Duke, Hutchinson and McCleskey have served together on the General Board of Higher Education and Ministry. They've watched each other deal with the complexity of overseeing a conference in the United Methodist Church, at a time when mainline denominations struggle against malaise and declining membership. Now, as each prepares to leave the bishop's office, they're proud to look back at what they've accomplished.

AFTER KATRINA, 'AN ENCOURAGER'

Katrina marked nearly every day of Hutchinson's ministry since the hurricane struck in 2005.

He cites as his proudest achievement the fact that no pastor went without a salary and a place to serve in the days,



months and even years after the initial devastation. "All congregations had spiritual leadership in the midst of it," he said.

Hutchinson described his role as "an encourager," helping clergy and the 125,000 church members feel God's presence even as they worked to repair and rebuild homes and sanctuaries. There were hard decisions to make: Hutchinson said 100 of the 530 conference churches were damaged or destroyed. Ten churches were permanently closed, and several others merged. In a column in the Winter 2008 issue of *Divinity*, Hutchinson wrote of the powerful role that the church played through it all.

"Where there has been injury," he wrote, "the church has brought healing. Where there has been destruction, the church has rebuilt. Where there has been hopelessness, the church has provided hope."

After eight years as bishop in Louisiana, Hutchinson will move from Baton Rouge to Las Cruces in his native New Mexico. He plans to work part-time with the Foundation for Evangelism based at Lake Junaluska, N.C. Financially and

JOHN E. ANDERSON D'06 and his wife, Taryn, welcomed their first son, Evan Joseph, Aug. 9, 2007. John presented two papers at the Southwestern Regional Meeting of the Society of Biblical Literature, one on the theology of divine deception in the Jacob narratives, and the other on the interpretation of Matthew 8:5-13. He is a doctoral student in the graduate school at Baylor University, in Waco, Texas.

CHARLES W. "CHIP" EDMONDS D'06 is in charge of fund raising for the pediatric and OB/GYN departments at the Yale University School of Medicine. He previously worked in development

at Lycoming College. Chip, his wife, Erin, and their son, Jacob, reside in Hamden, Conn.

MELANIE C. GORDON D'06 of Greenville, S.C., has joined the United Methodist General Board of Discipleship as director of younger children's ministries. She is responsible for resourcing United Methodist churches in ministries with children under age 6, including weekday ministries, daycare, preschool, and parents' day out programs. She will be the primary staff person for FOCUS, the quadrennial national event for workers with children.

ELIZABETH EVANS HAGAN D'06 and Kevin Hagan were married in October 2007 in Sylvania, Ga. She is the associate pastor of First Baptist Church of Gaithersburg, Md.

JONATHAN WILSON-HARTGROVE D'06

has published his third book, *Free to Be Bound: Church Beyond the Color Line* (NavPress, 2008), which recounts his experiences living and worshipping in an African-American community. Wilson-Hartgrove is an associate pastor at the historically black St. John Missionary Baptist Church. St. John is across the



in other ways, the foundation supports efforts by organizations to develop leaders within the United Methodist Church.

He leaves the bishop's office with a spirit that Katrina could not destroy.

"I just had a calmness about me that we would be able to come through it if we trusted and stayed the course."

'SOMETHING BIGGER THAN OURSELVES'

McCleskey met the challenges that came with overseeing the Charlotte-based conference of 1,100 congregations and 300,000 church members. At the end of his four years as



bishop in Western North Carolina, he points to his work raising morale among clergy, strengthening the financial footing of the conference, and spearheading a conference reorganization that is still taking shape.

Among the reorganization highlights: adding a district in the fast-growing Lake Norman area north of Charlotte, and creating small accountability groups—called covenant peer groups—for clergy and laity.

Throughout his ministry, he also stressed the importance of education—a conviction reflected in his plans for so-called retirement. McCleskey will work part-time raising money for Africa University, a United Methodist-related institution in Zimbabwe. He will also lend his name and wisdom to the McCleskey Scholars Program at Pfeiffer University. Intended

to encourage church-related vocations, the program will provide scholarships of up to \$4,000 per year to each of five students. It will also include internships, missions work and more. McCleskey says he looks forward to sharing his experience with students.

"I just believed for years," McCleskey says, "that education is the key in the life of the church and the life of the world."

McCleskey and his wife, Margaret, will settle permanently at Lake Junaluska, though their home is not among all the other retired United Methodist clergy who have settled on Assembly grounds.

"I have normal neighbors," she jokes. "Not all preachers."

As he winds down a career in ministry that spanned 45 years, McCleskey still emphasizes the theme he preached from one job and sermon to the next: The world that God created is bigger than one person, one church, one conference.

"Life," McCleskey says, "is much richer when we are clear that our commitment is to something bigger than ourselves. Knowing that there's something more important than us." ■

KEN GARFIELD, director of communications at Myers Park United Methodist Church in Charlotte, N.C., writes often about retirement for *Divinity* and other publications, including *The New York Times* and *Charlotte* magazine.

street from Rutba House, the intentional Christian community that he and his wife, Leah, founded in 2003 in Durham's Walltown neighborhood, just north of Duke's East Campus. Jonathan directs the School for Conversion (www.newmonasticism.org), an alternative seminary that offers courses at new monastic communities around the country and study circles on Christian practices in Durham, N.C.

TERESA COOK D'07 was a guest speaker at Bennett College's Feb. 21 Honors Convocation in Greensboro, N.C. She is associate pastor at Pine Valley United Methodist Church in Wilmington, N.C.

TREMAYNE JOHNSON D'07 and his wife, Tysha, welcomed a daughter, TaKayla McKenzie-Amaryann, born March 20, 2008.

JESSICA SHUMAN LARKINS D'07 and her husband, David, are pleased to announce the Feb. 12, 2008 adoption of Elijah James, who was born Feb. 2. Jessica is the associate minister at Mt. Sylvan United Methodist Church, and David is a supervisor with Habitat for Humanity in Durham, N.C.

MARTIN RHODES D'07 and his wife, Sylvia, announce the birth of a son,

Vincent James Witmer Rhodes, on April 13, 2008. The Rhodeses live in Dayton, Va. ■

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

EVERETT H. LOWMAN D'38 died Oct. 25, 2007, in Charlotte, N.C. He was a United Methodist minister who served for 37 years in the Western North Carolina Conference. He was preceded in death by his wife of 55 years, Eunice Drum Lowman. Surviving are two sons, a daughter, six grandchildren and seven great-grandchildren.

HOWARD C. WILKINSON D'42 died Dec. 26, 2007, in Durham, N.C. A member of the Western North Carolina Conference of the United Methodist Church, he served several parishes and later as chaplain to Duke University, minister in charge of the Duke University Chapel, and president of Greensboro College. He received the 2002 Distinguished Alumnus Award from Duke Divinity School. He is survived by his wife, Juanita Wilkinson, four children and a granddaughter.

CARL W. JUDY D'43 died Jan. 3, 2008, in Winston-Salem, N.C. A United Methodist minister in the Western North Carolina Conference, he served several parishes prior to serving as a missionary in Korea. There he helped to start and sustain more than 200 churches, a hospital, and a leper colony school and clinic. He is survived by his wife, Margaret Brannan Judy, four children, including **K. WESLEY JUDY D'70**, and six grandchildren.

MELTON E. HARBIN D'48 died Aug. 10, 2007, in Waynesville, N.C. He served United Methodist parishes and districts in the Western North Carolina Conference, and he retired in 1985 following eight years as director of the Lake Junaluska Methodist Assembly. His wife of 67 years, Hilda Hutcherson Harbin, and a daughter survive him.

DRIFTWOOD H. RUCKER D'49 died Dec. 10, 2007, in Pensacola, Fla. A veteran of the U.S. Army who served in Normandy, France, during World War II, he was a retired United Methodist pastor from the Alabama-West Florida Conference. Survivors include Bernice Jernigan Rucker, his wife of 62 years, two sons and a grandson.

KENNETH D. CROUSE D'50 died Jan. 18, 2008, in Asheboro, N.C. He was a United

Methodist pastor who served 41 years across the Western North Carolina Conference.

RALPH I. EPPS D'50 died Jan. 3, 2008, in Edenton, N.C. He was a United Methodist minister who served parishes across the North Carolina Conference. Duke Divinity School's 2005 Distinguished Alumnus, he was a veteran of World War II, a small-town pastor, and a tireless volunteer for humanitarian causes. He is survived by his wife, Pat Windley Epps, a son, two daughters and grandchildren.

DAVID W. CHARLTON JR. D'51 died Feb. 22, 2008, in The Villages, Fla. He was a United Methodist pastor who served in the Western North Carolina and Virginia Conferences. He is survived by his wife, Karin Charlton, a son, two daughters and three grandchildren.

CHARLES E. JOHNSON D'55 died Dec. 31, 2007, in Asheville, N.C. A front-line ambulance driver with the American Field Service in the European theater of World War II, he later became a home missions minister of the Presbyterian Church. He organized and built a church in Cary, N.C., served as chaplain to Presbyterian students at Duke University, as an assistant professor at St. Andrew's Presbyterian College, and as a chaplain with schools and hospitals in Asheville before and after formal retirement. He is survived by his wife, Jean Protheroe Johnson, three sons, a daughter and several grandchildren.

JOHN L. MCWHORTER T'48, D'55 died Dec. 25, 2007, in Charlotte, N.C. He was a United Methodist pastor and administrator who served across the Western North Carolina Conference. His wife, Sara Grubbs McWhorter, a son and a daughter survive him.

LARRY D. WILKINSON D'61 died Feb. 4, 2008, in Waynesville, N.C. A United Methodist minister in the Western North Carolina Conference, he served a variety of parishes and as a district superintendent. He is survived by his wife of 50 years, Ann Gillis Wilkinson, a son, two daughters and six grandchildren.

JOHN DURKOVICH D'63 died Nov. 26, 2007, in Newport News, Va. He served 52 years as a United Methodist pastor in the Virginia Conference and as chief of chaplains at the Veterans Hospital in Northport, N.Y. He is survived by his wife, Betty Lawrence Durkovich, a son, two daughters and five grandchildren.

FRED A. CARLISLE D'64 died Dec. 31, 2007, in Concord, N.C. A U.S. Army veteran, he was a United Methodist pastor who served in the Western North Carolina Conference and as a self-employed accountant and stockbroker. He is survived by his wife, Carolyn Carlisle, eight children, 13 grandchildren and six great-grandchildren.

JOSEPH W. BROOKSHIRE D'73 died Jan. 19, 2008, in Franklin Springs, Ga. He was a Pentecostal Holiness pastor and professor of Christian Ministries at Emmanuel College. He is survived by his wife, Ruth A. Brookshire, two sons, a daughter and grandchildren.

PAUL D. GRANGER D'77 died May 30, 2007, in Fayetteville, N.C. His wife, Myrna Granger, four children, and 10 grandchildren survive him.

CARLETON D. PETERSON D'85 died Dec. 6, 2007, in Eagan, Minn. He was a pastor with the Evangelical Covenant Church who served with parishes in Bellingham, Wash., and Eagan, Minn. He was a board member at North Park University. His wife, Judy Peterson, and six children survive him.

KERWYN THOMAS D'00 died Jan. 30, 2008, in his native Trinidad. Over several years he was a faithful parishioner at Union Baptist Church and a chemist working in the Research Triangle Park while earning a law degree at N.C. Central University. He is survived by his mother, grandmother, sisters and uncles.

CLARK M. RIVINOJA D'06 died March 13, 2008, in Hobbs, N.M. He worked in medical research at Duke University Medical Center, and was preparing to begin doctoral studies in cognitive psychology. He is survived by his parents and his fiancée. ■

COMING EVENTS

DATE	EVENT	LOCATION / CONTACT
THROUGH AUGUST 1	Then & Now: Eight South African Photographers Documentary photographs from the apartheid era and the period following South Africa's first democratic election; at the Divinity School Library and five other venues at Duke University. View the entire exhibit online at library.duke.edu/exhibits/thenandnow .	Divinity School Library
JUNE 30-JULY 25	Summer Course of Study for Ordained Ministry	www.divinity.duke.edu/learningforlife/programs/cos
JULY 13-26	Duke Youth Academy for Christian Formation	www.duyouth.duke.edu
AUGUST 21 - NOVEMBER 9	El Greco to Velázquez: Art during the Reign of Philip III This old-master exhibition organized in partnership with the Museum of Fine Arts, Boston, features two of the world's greatest painters within the context of the art of their time, the dawn of the Golden Age in Spain. Important works, some traveling for the first time, are from museums in Spain and five other countries, as well as small Spanish churches.	Nasher Museum of Art, Duke University www.nasher.duke.edu/exhibitions
		 <p>COURTESY OF THE NATIONAL GALLERY, LONDON</p> <p>Diego Velázquez, <i>Virgin of the Immaculate Conception</i></p>
SEPTEMBER 18-19	Probationers' Seminar	
SEPTEMBER 22-26	2008-09 Study Leave for Ministry Professionals A week for self-directed study, worship and prayer for ministry professionals of all traditions on the campus of Duke University. Other dates during fall semester are October 6-10 , October 27-31 , November 10-14 and November 17-21 . Spring semester 2009 dates: January 26-30 , February 9-13 , March 2-6 , March 23-27 and April 13-17 .	www.divinity.duke.edu/studyleave
OCTOBER 13-15	2008 Convocation & Pastors' School For Such a Time as This: Christian Leadership in a Changing World with BLAIR SHEPPARD, Fuqua School of Business, Duke University; author RONALD HEIFETZ, Harvard University; and the REV. ADAM HAMILTON, United Methodist clergy.	www.divinity.duke.edu/learningforlife/programs/cps

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

La lumière et les ombres The Light and the Shadows

BY J. DANA TRENT D'06

I prayed silently as I rushed down the long hospital corridor to the neurology unit—*Seigneur, donnez-moi les mots pour exprimer. Please God, give me the words.* A new resident chaplain at UNC hospitals, I had received a page that simply said, “French translator needed for patient.”



As I entered the room, physicians, social workers and nurses surrounding the patient turned and looked to me.

Though I held a degree in French, it had been more than three years since I'd had a lengthy conversation in that language. What if I was not able to help?

The white coats parted and I saw a young man staring at me with large brown eyes. His nurse lifted him to a sitting position against his pillows. The medical staff circled his bed, enclosing us in a cocoon of awkward smiles. I nodded toward them, and spoke directly to him: *Bonjour, je m'appelle Dana. J'espère que je pourrai vous aider. Hello. My name is Dana. I hope that I will be able to assist you.*

As soon as the first word left my mouth, he smiled the largest smile I had ever seen and answered, *Merci de votre aide! Thank you for your help.*

Leaning close, I concentrated carefully on his lips in an effort to understand the voice made faint by a tracheotomy. With each exchange, his face became more and more animated. He seemed unable to stop smiling.

That first conversation was brief, but

I soon learned his story. Pierre Léon* was a refugee and Baptist pastor from Haiti. He and his family had settled in Florida, where they began a new ministry. But their lives had changed suddenly when their van collided with another as they traveled south on I-95 after a family vacation in New York. His wife and children were treated at a county hospital for minor injuries and released, but Pierre, who had been driving, was airlifted to UNC Hospitals. He was diagnosed with a spinal cord injury that left him paralyzed below the neck.

Without family or friends in the Triangle, and with no financial resources, his wife and three young children reluctantly accepted a friend's offer to drive from Florida and take them home, leaving Pierre at UNC.

Weeks later, when he was finally able to speak, Pierre's doctors realized that English was not his native language. Despite readily available Spanish translators, there were few resources for him. He had no way to communicate until the September day when we spoke in French.

For the next nine months, I served as both his chaplain and his translator. These roles were often mixed, making

it difficult to see when one stopped and the other started. He told me whether he was in pain, or if he had questions for his nurses and doctors, and I translated for the staff. When we had no translation work, we spent time in prayer and with Scripture. When I read to him from my French Bible, Pierre closed his eyes and settled his head against his pillow. As he smiled, I wondered what he saw. Could he see glimpses of the sacred? Pierre's body was a broken remnant of what it once had been—the embodiment of the narrative of tragedy and survival—but his spirit and faith were whole and beautiful.

By Easter of my UNC residency, my hope in the resurrection was shaken. I had been present in the Medical Intensive Care Unit (MICU) for more than 200 deaths. My days were filled with death. I knew its rhythms, and could feel the sacred in the room when the final breath left the body. Death lingered on my skin and in my soul. End of life was a part of my being, and I carried in my heart the burden of each death, each name, each memory and each family.

When I read to Pierre during sunny afternoons in his room, the resurrection became clear again. I began to see the brilliant sun and know hope again. Each day when I walked through the glass corridor to Pierre's room, the bright light of the heavens came through the windows and scorched my eyes. The walk was a transition from

* Identifying information has been changed to protect the patient's privacy.

the dark edge of MICU to the light and hope in his room. It was the same corridor I had walked down when the medical team paged me and Pierre and I met for the first time. The glass corridor was the connection from death to life.

Pierre talked about his family, his ministry and his perpetual loneliness. He told me about his wife and children, their new lives in the United States, and his service in the name of Christ. As we talked of hope—the hope that he would return to the people he loved most in the world—I began to find my hope again.

Pierre's hope became tangible one bright day in the late spring. He was well enough to go home. His family was waiting for him, and he and I had to say goodbye. I was losing a dear friend. Pierre had cared for me in ways unknown to him. Through him, I was renewed and blessed. Though I was his translator, he translated for me what it was to minister, to serve, to be present. He helped me to remember that there is indeed light among the shadows.

Merci à Dieu. ■

J. DANA TRENT D'06 is an ordained Baptist minister. She currently works at Duke Divinity School.

Like Martin Luther King

“Like [Martin Luther King Jr.], Obama has an expansive and generous view of religion. God really is no respecter of skin color. The great themes of love, justice, and hope apply to all, not to a chosen few. Obama’s message is disarmingly simple and historically vexing: Our God-given unity as a people is greater than the prejudices and fears that divide us.”

RICHARD LISCHER, James T. and Alice Mead Cleland professor of preaching, in *Religion & Ethics Newsweekly*, published on March 19, 2008, in response to Sen. Barack Obama’s March 18 speech on race, religion and politics in America

Declining Denominational Identity

“Denominational labels decline daily in importance as they have become increasingly devoid of meaning. A century ago, a Presbyterian was a Protestant Christian who stressed predestination and the absolute sovereignty of God, while a Methodist rejected predestination and opted for the priority of human freedom. Today the situation is far more diverse. A conservative Methodist parish may have far more in common with a conservative Episcopalian parish around the corner than with a liberal Methodist parish downtown.”

DAVID STEINMETZ, Amos Ragan Kearns professor of the history of Christianity, in an op-ed in the *Orlando Sentinel*, published in the March 9, 2008, issue

America's Inner Architecture

“Race as a religious matter and race as a political matter are written into America’s inner architecture. But until now it has been written there under the terms of a more or less unstated pact: speak not about race in American politics, and certainly speak not about it explicitly.”

J. KAMERON CARTER, associate professor in theology and black church studies, in an op-ed on the Obama speech published in the March 21, 2008, issue of *The (Raleigh) News & Observer*

Positive Steps for Baptists

“If this meeting is about shaking a fist at evangelicals and the Southern Baptist Convention, it will have a very short shelf life. Then it becomes about anger and pride. It becomes the negative motivation of trying to say what we are not. What I like about this particular meeting is there are positive steps we as Baptists can take together.”

CURTIS FREEMAN, research professor of theology and director, Baptist House of Studies, quoted in the Jan. 27, 2008, issue of *The New York Times* on the New Baptist Covenant Celebration in Atlanta



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For Such a Time as This: Christian Leadership in a Changing World

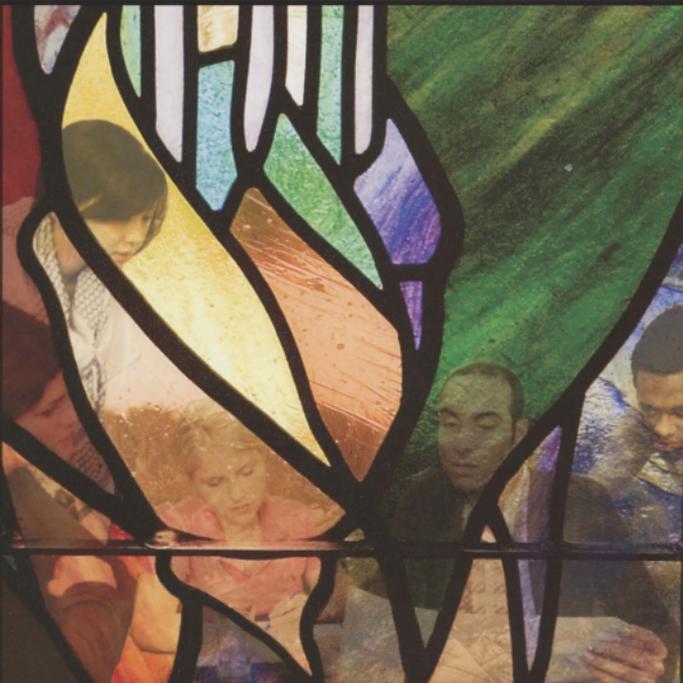
2008 Convocation & Pastors' School October 13-15, 2008 Duke Divinity School

The Book of Esther focuses on challenging times. Esther was called to exercise distinctive leadership on behalf of Israel "for such a time as this." So also the church finds itself today in the midst of turbulent, challenging times. Join us as we explore Christian leadership with **Blair Sheppard**, dean of Duke's Fuqua School of Business; **Ronald Heifetz**, author and Harvard University professor; **Adam Hamilton**, United Methodist pastor; and a distinguished panel of United Methodist bishops.

For speaker information, seminars, schedule and online registration visit the event website
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Learning
for Life



"And who knows but that you have come to royal position for such a time as this?" ~ Esther 4:14