

DIVINITY

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

SPRING 2009



HOPE

FINDING REDEMPTION IN RECESSION

LIVING INTO THE FUTURE
AS A PEOPLE OF HOPE

ALSO INSIDE:

AFTER BURUNDI'S CIVIL WAR, **AMAZING GRACE**
JEREMY BEGBIE ON THEOLOGY AND THE ARTS

FROM THE ARCHIVES

WEST CAMPUS RISING

SUMMER 1931



DUKE UNIVERSITY ARCHIVES

"THE WEST CAMPUS was first occupied in 1930.... Our new Gothic building adjoining the main library was palatial, especially for the small school [of religion]. In the original plans the entire structure between the library and the chapel was intended for the School of Religion, but the depression of 1929–33 curtailed the immediate execution of the plans. The one building under the same roof became two — Religion and Gray, the latter to serve the university as a general classroom and office building....

"The original West Campus was a small and neatly compact compound in 1931. To visualize that campus, shining with promise and excited with plans though it was, you must omit Allen Building and Few Quadrangle opposite, and the first library addition with tower and Rare Book Room, the present Oak Room and Old Trinity dining room.... The whole of the original West Campus was erected at a cost of about \$20 million in 1928–30, and completed after the 1929 financial 'crash.' Flowers Building then housed Administration, Gray was thronged with the college classes, the Language Building was the original Law School and opposite were botany and biology. Such was the simple compact house in which lived and worked 5,000 students and 200 faculty members."

Excerpted from "Four Decades of the Divinity School," by Kenneth Willis Clark, which originally appeared in the Spring 1967 issue of *The Duke Divinity School Review*, Vol. 32, No. 2.

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(2008-2009 Council was elected 10/08 to serve through 10/09)

DIVINITY



Alumni pastors across the country report that the economic downturn is having a profound and, in some cases, a positive effect.



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Back to Broadway

THE THIRD ANNUAL "Broadway Revue" featured tunes from popular Broadway hits including *Wicked* and *Hairspray*. The April 17 performance, which was held for the first time in downtown Durham's historic Carolina Theatre, attracted a record audience of 747 and donations of more than \$3,800 for the Alliance of AIDS Services in the Carolinas. The annual event is a spin-off of the popular monthly "Lampstand" performances that showcase the talents of students, faculty, and staff. ■



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Rowe Awarded Templeton

C. KAVIN ROWE, assistant professor of New Testament, is one of 12 scholars worldwide to receive a 2009 Templeton Award for Theological Promise.

Awards are made for doctoral dissertations or first books related to God and spirituality. Each recipient receives \$10,000 plus a stipend of up to \$10,000 to support giving public lectures at academic institutions.

Rowe's award was for *Early Narrative Christology: The Lord in the Gospel of Luke* (de Gruyter). His book on the cultural contour of the theological vision of the Acts of the Apostles — *World Upside Down: Reading Acts in a Graeco-Roman Age* — is forthcoming from Oxford University Press. ■

Stress in the Round

A CROSS SECTION of North

Carolina's United Methodist pastors say their health is at risk from more than calorie-laden church suppers and non-stop schedules.

Other stressors include high expectations from church members, who may not understand the full extent of a pastor's role, and denominational issues involving transitions from one church appointment to another, compensation, and professional advancement. These and other focus group findings are included in the article "A Theoretical Model of the Holistic Health of United Methodist Clergy" in the current issue of *Journal of Religion and Health*.

The findings are from 11 focus groups conducted by the Clergy Health Initiative, a seven-year program to research and improve the health of the state's United Methodist pastors. The initiative is a partnership among The Duke Endowment, which donated \$12 million in funding, the North Carolina and Western North Carolina annual conferences of the United Methodist Church, and Leadership Education at Duke Divinity.

Virtually all of the state's actively serving United Methodist pastors participated in the next phase of the project: a baseline health survey. A total of 1,724 pastors — 95 percent of those surveyed — completed the detailed questionnaire. The data from that survey, together with the focus group findings, have been used to develop a pilot program for individual wellness support, which will launch in late June.

The pilot program will take place in two districts, one from each annual conference. Pastors will be recruited



from the Goldsboro District (N.C.) and the Northeast District (Western N.C.); participation is voluntary. The program combines physical examinations and laboratory studies with support from certified health coaches who have experience working with clergy. Participants can also apply for small grants to fund those activities or services that they and their coaches agree would support their health.

The Clergy Health Initiative's vision is to develop resilient, informed United Methodist pastors as skilled in the care of themselves and their families as they are in the care of their congregations. ■

For more information about the focus group findings, visit *Faith & Leadership*, the online magazine of Leadership Education at Duke Divinity, at www.faithandleadership.com

"Tradition & Memory"

RICHARD P. HEITZENRATER, William Kellon Quick professor of church history and Wesley studies, whose 1969 discovery of the code for John Wesley's Oxford diaries is credited with shaping the future course of Wesley studies, presented a retirement lecture, "Tradition and Memory," March 4. He will retire effective July 1. After earning his B.A., M.Div., and Ph.D. degrees at Duke, Heitzenrater returned here as a faculty member in 1993. ■



c. 1993

For more about his career, see the Fall 2008 *Divinity* magazine at www.divinity.duke.edu/divinityonline. To listen to the lecture on iTunes U, go to www.divinity.duke.edu/news/noteworthy/20090311traditionandmemory

"Taking the Long View"

AN EXPERT on the history of Christianity and a Fellow of the American Academy of Arts and Sciences, Kearns Professor of the History of



c. 1975 Christianity David Steinmetz presented a retirement lecture, "Taking the Long View," April 2.

Effective July 1, Steinmetz will become the Amos Ragan Kearns distinguished professor emeritus of the history of Christianity. Since 2003, he has taken particular interest in the intersection of religion and the media and published numerous op-ed articles in national newspapers. ■

For more on Steinmetz and the media, see "The Media and Me" (*Divinity* Spring 2008) at www.divinity.duke.edu/divinityonline. To listen to the lecture on iTunes U, go to www.divinity.duke.edu/news/noteworthy/20090406steinmetz

NEWSMAKERS

"Lamb and Its Lion"

TOP HONORS FOR "Reconciling All Things," the Divinity School's first juried art show, went to Celia Wolff, a student in the doctor of theology degree program, for her painting "Lamb and Its Lion."

Second- and third-place awards went to Eric Prenshaw D'11 and Skyler McGee, respectively, for the color photograph "Spiraled Navajo Sandstone Cathedral" and the acrylic and beeswax painting "Milk or Honey." Prenshaw is a master of divinity student, and McGee is married to Timothy McGee, who earned his M.T.S. degree in May.

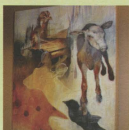
Pedro Lasch, assistant professor of the practice of visual arts and faculty for Duke's Center for Latin American and Caribbean Studies, said the 30 entries by 15 artists represented a wide range of engagement with the theme of reconciliation.

Wolff's "Lamb and Its Lion" is reminiscent of the *ex-voto* tradition from his native Mexico, said Lasch. These devotional paintings are typically small, modest works that connect simply and deeply with the viewer. He described Prenshaw's work as a "superb photograph that suggests the reconciliation of mankind and nature" and introduces the intersection of American history with the Navajo. "Milk or Honey" suggests a deeper engagement with the question of reconciliation with the introduction of animals, Lasch said.

The exhibit's theme was inspired by the award-winning book *Reconciling All Things: A Christian Vision for Justice, Peace and Healing* by Chris Rice and Emmanuel Katongole, co-directors of the Duke Center for Reconciliation. ■



SHERRY WILLIAMSON



"Lamb and Its Lion,"
by Celia Wolff;
"Spiraled Navajo
Sandstone Cathedral,"
by Eric Prenshaw; and
"Milk or Honey,"
by Skyler McGee.

CASE Award

DIVINITY MAGAZINE received a second consecutive Award of Excellence for Alumni Magazines from the Council for Advancement and Support of Education (CASE) District III at the 2009 conference in Atlanta, Ga., Feb. 10.

The annual award, which recognizes all-around excellence in magazine content, writing, editing, design, photography, and printing, was based on the Winter, Spring, and Fall 2008 editions of *Divinity*. The Alumni Magazine I category is for colleges and universities with enrollments of fewer than 5,000. ■

Top 10 Book Award

RECONCILING ALL THINGS, the lead title in the Duke Center for Reconciliation book series, was named one of the year's 10 best books by *Christianity Today*.

The judges said the book, which won in the category of Christian living, "retrieves the term reconciliation from the buzzword bin, and offers hope and direction at the same time."

Authors Chris Rice D'04 and Emmanuel Katongole, associate research professor of theology and world Christianity, are co-directors of the Center for Reconciliation. ■

For more information about the center and its book series, visit www.divinity.duke.edu/reconciliation.

Luce Fellowship

PROFESSOR OF Christian History Grant Wacker has been awarded a Luce Fellowship for 2009-10 to complete work on his cultural biography of Billy Graham, now under contract with Harvard University Press. He will be on leave during the 2009-10 academic year.

Wacker, who serves as director of graduate studies in religion, has also received Duke University's annual Dean's Award for Excellence in Mentoring from the Graduate School. ■



Sudan Roundtable at Lambeth Palace

LAMBETH PALACE, the London residence of Archbishop of Canterbury Rowan Williams, was the setting for a Feb. 22–24 roundtable of scholars, clergy, and other professionals in support of efforts by the Episcopal Church of Sudan (ECS) to advance theological education, community health, and agriculture in the war-ravaged country.

Archbishop Daniel Deng Bul of the Episcopal Church of Sudan asked the roundtable participants to lend their time, talents, and resources to rebuilding Sudan and strengthening the church, which provides key social services as well as spiritual leadership. The Sudan government's recent expulsion of non-governmental

organizations from the country has added urgency to the need for assistance, he said.

Participants from Sudan, Britain, and the United States included six bishops and seminary deans from Yale, Duke, and Virginia Theological Seminary. Dean L. Gregory Jones led the Duke Divinity School contingent.

Deng, who became archbishop in April 2008, is a former student of Professor of Bible and Practical Theology Ellen Davis, who has served with other Duke Divinity School professors and graduate students as visiting faculty at Renk Bible College. The Renk Visiting Teachers Program is a Duke partnership with Virginia Theological Seminary. ■

New Distinguished Chair

ELLEN DAVIS, professor of Bible and practical theology and associate dean for faculty development, has been named the



Amos Ragan Kearns distinguished professor of Bible and practical theology effective July 1.

She succeeds David Steinmetz, who is retiring at the end of this year as the Amos Ragan Kearns distinguished professor emeritus of the history of Christianity.

Professor Davis is interested in theological interpretation of the Old Testament, with particular concern for exegesis as it is useful for Christian preaching and for developing a biblically based response to the current ecological crisis.

Her most recent book, *Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible*, is reviewed on p. 28. ■



Past Made Present

IN PARTNERSHIP with the University of North Carolina at Chapel Hill Libraries, the Divinity School Library has digitized each volume of the *Duke Divinity School Bulletin/Review* from 1936–1980. The volumes are now available for searching, viewing, and downloading. ■



For more information, go to library.duke.edu/divinity/spotlight/reviewtc.html

In Search of "Thin Moments"

CATHLEEN FALSANI, a Christian whose religion column is read by a predominately secular audience, said her writing is best done "wearing a crash helmet and forging full speed ahead."

Falsani made the comment during her March 31 talk "Thin Moments: Telling Faith Stories in the Mainstream Media" as the Divinity School's spring media fellow.

Falsani's four-week fellowship was in conjunction with Duke University's DeWitt Wallace Center for Media and Democracy.

Named 2005 Religion Writer of the Year by the Religion Newswriters Association, Falsani writes for the *Chicago Sun-Times*. Her newspaper blog, "The Dude Abides," focuses on the intersection of spirituality and pop culture. ■

To hear audio from her March 31, 2009, talk at Duke on iTunes U, go to www.divinity.duke.edu/news/noteworthy/20090401falsaniaudio

The fear of losing a job or home or worse has become so pervasive that there is a growing reluctance to speak openly.

Scott Chrostek D'06
United Methodist Church,
Brighton, Mich.

"I continually find myself trying to connect [my preaching] with the economic hardships the people are feeling."

Brad Thie D'98
Friendship United Methodist
Church, Newton, N.C.

As unemployment skyrockets and donations drop, disasters now are both "natural and unnatural."

Jim Huskins D'85
MERCI Disaster Response Center,
Goldsboro, N.C., N.C. Conference,
United Methodist Church

"I came at it from a leadership angle. These are leaders who are getting hit, and their Number One job is to lead people out of this."

Steve Eason D'79
Myers Park Presbyterian Church,
Charlotte, N.C.

"There is an opportunity, brought on by the economy, to break down walls, to be more Kingdom-minded."

Lisa Moss Degrenia D'00
Allendale United Methodist Church,
St. Petersburg, Fla.

Although the economic crisis is being felt throughout the country in slightly different ways, pastors say everyone is being touched in a profound way.

FINDING REDEMPTION IN RECESSION

MANY PASTORS ARE FACING THE CHALLENGE OF THEIR CAREERS:
WHAT THEY SEE WHEN THEY LOOK OUT AT THE PEWS, AND WHAT THEY SAY FROM THE PULPIT

BY DAVID GIBSON

From one angle, the national recession can bear an unsettling resemblance to original sin: a steep and sweeping fall from economic grace that touches every soul, regardless of status or profession, age or creed, and with little respect to human standards of innocence or guilt.

Of course some are suffering more than others, and in different ways. And the greater sins of a few outrage the rest. But in interviews with pastors and preachers working around the country, often in widely divergent situations, there is also the sense that everyone is touched in some profound way, even if this common bond requires a response pitched to the specific context.

The question, they say, then turns to whether the crisis may offer an opportunity for not only economic, but also spiritual and ecclesial, transformation. This opening has both individual and

communal dimensions, the pastors say, that for once traverse and connect the worlds of work and worship.

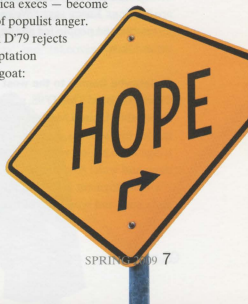
But the greatest and most immediate challenge is gauging how to address anxious congregants where they are. Two examples can illustrate the differences and commonalities.

At Myers Park Presbyterian Church in Charlotte, N.C., Steve Eason's congregation successfully completed a \$30 million capital campaign. But Charlotte is also the "Wall Street of the South," the second-largest banking

center after New York (no other city is close) and a ground zero of sorts for the financial collapse.

Myers Park Presbyterian has taken a hit as well, in economic terms — its \$5.2 million budget for 2009 would be the envy of most churches, but that figure is down from a projected \$6.2 million a few months ago. Congregants are losing jobs, or moving away to find employment elsewhere, and many who remain have seen their incomes drop dramatically even as some of them — like Bank of America execs — become targets of populist anger.

Eason D'79 rejects any temptation to scapegoat:



"Everyone loves to take a poke at the rich. But you've also got to step back and realize that a lot of rich people are doing a lot of good in the world."

And as he says, such comments won't hit home with his congregants, nor will simply saying that genuine contentment in life is not based on material things. That's true enough, but if you push that too hard, says Eason, "It gets Pollyanna-ish."

Instead, Myers Park Presbyterian takes a twofold approach. First, the church created practical ministries like job networks and counseling programs for those out of work or struggling with the jobs they have. Next they recognized that there are a lot of successful people in the church — "These are not people who need their hand held," as he puts it — and that they need to be challenged.

"I came at it from a leadership angle," he says. "These are leaders who are getting hit, and their number one job is to lead people out of this."

The church launched a four-part preaching series in January and February on the leadership models of Moses and Jesus, for example, calling on those who can lead "to have a servant's heart" to help others.

"Now is not the time to get cocky and brassy. We need to serve people who are hurting," Eason says. "We're still a very blessed people for all the hits we've taken."

In Catawba County to the west of Charlotte, Brad Thie D'98, pastor of Friendship United Methodist Church in Newton, sees his job as more like triage for a region where hardship is deep and wide. And prolonged.

Unemployment is above 15 percent and rising, and symptoms of the afflic-



Charlotte, N.C.

tion can be seen in the huge spike in demand for medical and social services, as well as a rise in emergency calls.

Thie — who earned an M.B.A. before attending the Divinity School — does not avoid the recession in his sermons, but preaches on passages such as Jesus' counsel in the Sermon on the Mount ("Is not life more than food, and the body more than clothing?") or the laments to God of the prophet Habakkuk, who nonetheless takes solace in faith: "Though the flocks disappear from the fold and there be no herd in the stalls, Yet will I rejoice in the Lord and exult in my saving God."

"I continually find myself trying to connect [my preaching] with the economic hardships the people are feeling," Thie says. But he adds that even the best homily must be complemented by practical ministry — counseling and spending time in prayer with people.

As the number of out-of-work parishioners has increased, so has attendance at daytime Bible study group, Thie says. "It's been a pleasant surprise to see these unemployed people throwing themselves into Bible study."

Thie does what he can to help with gas or transportation, because many can't afford to drive to church more than once a week, and others have had to sell one of their cars. The church also has a fund to disburse money — anonymously — to help cover costs of medication, or help with rent or utility payments.

"We are living through the greatest opportunity in our lifetime to minister and witness," Thie says. His bottom-line message: "Not only will God take care of you, but we want to help."

Jim Huskins also tries to present that message to the people he ministers to around Goldsboro, N.C. Huskins, a 1985

At Myers Park Presbyterian Church in Charlotte, N.C. — the “Wall Street of the South” and a ground zero of sorts for the financial collapse — the \$6.2 million annual 2009 budget faces a **\$1 MILLION** shortfall.

graduate of the Divinity School, retired as a United Methodist pastor in 2007. Since last fall he has worked as program director at the Marion Edwards Recovery Center Initiatives (MERCi), a United Methodist disaster relief program in Goldsboro.

Disasters now, he notes, are both “natural and unnatural,” as unemployment skyrockets and donations drop — to the point that the MERCi program may be closed, even as its services are needed more than ever.

But Huskins also believes that rather than just reacting to grinding economic woes, churches and pastors need to be much better prepared to anticipate the pathologies that emerge from a recession so that ministry can head off problems.

When the anger and depression show up at the door in the person of an abused spouse or a backsliding alcoholic, Huskins says, “You’re way behind the power curve.”

The problem, he says, is that churches have not deployed their resources or advertised their services on economic issues and preparedness. “It’s a matter of this being seen as a ministry that can be done through the church.” It is, he says, akin to marriage preparation programs rather than just divorce counseling.

The fearsomeness of the recession, however, is also being viewed as something of an opportunity to cre-

ate new connections among believers and churches, especially in places that are neither wholly affluent nor completely poor — places like Brighton, a Michigan suburb that lies between Detroit and Ann Arbor.

Scott Chrostek, who serves as associate pastor at the United Methodist Church there, notes that the congregation has members who would be considered upper-middle class, among them a number of auto industry executives. Yet recent months have shown that no one is safe, especially not in a state like Michigan, which is in the sixth year of a “single-state” recession that, if it were reproduced nationally, would qualify as a full-blown depression.

“We were always afraid,” says Chrostek D’06. “But now it’s ingrained in everybody.” In the metropolitan Detroit area one in eight is unemployed, and as Chrostek notes, “that becomes very real in a church of 800 people.” It also becomes very real as the automotive industry, already struggling and now the target of populist ire in other parts of the country, faces the prospect of bankruptcy.

Just talking about the economy isn’t enough, or can even be too much, if done every Sunday, says Chrostek, because people grow discouraged. On the other hand, the fear of losing a job or home or worse has become so pervasive that there is a growing reluctance to speak openly.

Before Christmas last year, the preachers at all three worship services asked everyone connected in any way with the auto industry to stand. Somewhat haltingly at first, people got up until nearly 80 percent of the worshipers were standing.

“We just said, ‘We want to be in prayer for all of you,’” Chrostek says. “That has done so much for our congregation. We feel connected.”

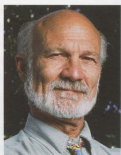
“I think this issue is so terrifying to people that a few sermons are not enough,” agrees Lisa Moss Degrenia D’00, pastor of Allendale United Methodist Church, a congregation that averages 190 in worship each Sunday in St. Petersburg, Fla.

But Degrenia also sees opportunities for forging bonds that can help not only individual members, but also the church’s witness as a whole. In fact, before the recession really took hold, some United Methodist churches in her district — there are eight within a three-mile radius of Degrenia’s church — launched a “collaborative multi-site laboratory” in which congregations of all sizes and varying degrees of sustainability come together to share resources and ministries.

The laboratory was an effort to address inevitable transformations before they became crises, and to do it without the language and process of “mergers” and “takeovers” that smack



of the power dynamic of the corporate world, which is itself discredited. Degrenia says the recession has only hastened their experiment in collaboration — and that's a good thing.



Stanley Hauerwas

In a similar vein, Steve Eason of Myers Park Presbyterian notes that since the economy cratered he and other pastors have been doing a lot more networking, sharing ideas and best practices in a new Internet community with some two dozen other Presbyterian churches across the country. "We weren't talking before, but now we are," Eason says.

Myers Park Presbyterian in Charlotte has delayed brick-and-mortar upgrades to focus on maintaining ministry and outreach programs. That doesn't make everyone happy, but, in the end, the church chose to emphasize mission over maintenance.

In Brighton, Scott Chrostek says the recession of 2009 has made people in the suburbs identify more concretely with the inner cities, because "people in the suburbs realize how close they are to that line" of true poverty.

Interestingly, he says, as times have grown tougher, the congregation has continued to push its stewardship campaign and emphasize the need to help others who are facing even greater hardships. It has paid off, as the church has raised more money in the past two years than ever before. Not only that, but at nearby Waterford Central United Methodist Church, where Chrostek's wife, Wendy D'06, is an associate, they've also had increased giving of late — even though

"Churches need to help people frame their lives in the context of what Jesus taught," says Stanley Hauerwas.

"We haven't been very good about that, in terms of our ability to **SEE OUR GREED** through the light of the Gospel."

Waterford's congregation is much more working class than Brighton's.

Another question many pastors are asking themselves is how — or whether — the recession will transform American attitudes about money and possessions and even the dog-eat-dog ethos of today's society.

Steve Eason identifies several camps within his own congregation, including those who want — and are waiting for — life to return to "normal," those who believe that this is "the new normal," and those who are driving their cars longer and finding that a relief. "Not everyone is devastated, not everyone is depressed," he says.

Stanley Hauerwas, Gilbert T. Rowe professor of theological ethics, says preaching about the economy is always a challenge because congregations are so different and each congregation usually has many people in different situations and with differing attitudes about money.

"I often say that one reason the church seems to concentrate so much on sex and lust as a sin is because we think we know what it looks like when we get it wrong. We seldom talk about greed, because how would you know if you are [greedy]?"

Since greed is so hard to recognize (even though it is a much greater concern in the New Testament than lust),

Hauerwas says many people didn't even know that they were suffering its effects until the recession hit.

Even now, he says, most people seem to be praying for things to return to the affluence of the recent past, rather than trying to address fundamental issues like the growing gap between the very poor and the very rich.

For example, he says the extravagant bonuses paid to financial executives aren't new; they're just in the news, and suddenly people are focusing on that aspect of the income gap.

"It always beats the hell out of me why people don't get upset about it," Hauerwas says. "It's just obscene. The only reason I can think of is because people think, 'Oh, I've got a chance to get rich, too!'"

And that desire, Hauerwas says, is another form of lust. "Churches need to help people frame their lives in the context of what Jesus taught. We haven't been very good about that, in terms of our ability to see our greed through the light of the Gospel.

"This is not an issue of how we've been living beyond our means and aren't we terrible people. We have been living beyond our means, and it has implications for those who had to suffer from our living beyond our means. We should feel appropriately repentant for that.

"What needs to be said is, 'Look, you are possessed by your possessions. And Christianity is ongoing training in dispossession, to where you'll be free,'" he says.

As to whether this crisis, and even the best preaching, will truly transform Christians — much less the nation — Hauerwas is skeptical. Others, including Lisa Degrenia of St. Petersburg, Fla., are hopeful that churches will seize the crisis as a time for transformation.

"There is an opportunity, brought on by the economy, to break down walls, to

be more Kingdom-minded," she says.

The danger before the recession was that congregations were able to stave off change by going into "survival mode," as she puts it, in which the congregation's energies are directed toward raising money to maintain the status quo.

That is often no longer possible, and today's transformation, Degrenia says, "to me is very much of God. We're seeing God take the situation and turn it for good."

Congregations are like individuals, she says: "They have to reach a certain

level of dissatisfaction in order to have the motivation for change. [The economy] is helping some congregations realize that they aren't satisfied.

"Sometimes it starts from self-interest. But God can take a little crack like that and open it into something wider." ■

DAVID GIBSON is a freelance writer and author who writes about religion. He lives in Brooklyn.

WHO WILL HELP THE HELPERS?

WHEN HE BEGAN ministering to stunned survivors as they walked past Park Avenue United Methodist Church on Sept. 11, 2001, William S. "Bill" Shillady D'81 realized that none of his courses at seminary had prepared him for what he was doing.

"I just did what I thought was important," he says.

Today, as executive director of the United Methodist City Society in New York, Shillady is a pastor to other pastors in a city reeling from the Wall Street crash. But he's preaching the message of community, and stressing the importance of service to others. He reminds pastors that "We're not in this alone. Maybe we're called to serve others more deeply in this time."

He's also drawing lessons from the Sept. 11 attacks, and hearing from those pastors that they felt unprepared for dealing with the financial crisis, "but we are prepared for helping people through the crises of life." In that sense, pastors are approaching the economic downfall like a death of sorts. "Grief is a universal feeling," says Shillady.

Jim Huskins D'85 of MERCI in Goldsboro, N.C., echoes that analogy. "People need to be prepared [for job loss], psychologically and emotionally, like a death."

He says men in particular can experience a profound loss of identity and self-worth with the loss of employment, and are

often the last to ask for help, if they ever do.

Another emotional reality that concerns Huskins is the impact of the crisis on pastors. This recession is unlike an individual tragedy, or even most natural disasters, in that it affects so many people over such a long period of time — and that can take a toll. As Huskins put it, "Who will help the helpers?"

And some pastors are just as vulnerable economically as their congregants. Lisa Degrenia D'00 of St. Petersburg, Fla., for example, is struggling financially along with her husband and two teenage children. When her husband returned from deployment with the Air Force Reserves in late 2007, he was out of work for seven months. He was hired by the police department, then laid off due to cutbacks. He hopes to return to the force after attending the police academy, but the training will be at his own expense.

Pastor Brad Thie D'98 of Newton, N.C., says that at times he succumbs to a feeling of helplessness in the face of such great needs.

"I have those moments when I want to have a really big checkbook," he says. "But my helplessness helps me to identify with their helplessness." ■ — David Gibson





PARADOX BOUND

THE ECONOMIC DOWNTURN CALLS THE FAITHFUL
TO LIVE INTO THE FUTURE AS A PEOPLE OF HOPE.

BY L. GREGORY JONES, DEAN AND PROFESSOR OF THEOLOGY

"You must never confuse faith that you will prevail in the end — which you can never afford to lose — with the discipline to confront the most brutal facts of your current reality, whatever they might be."

The Stockdale Paradox was introduced into the leadership lexicon by Jim Collins in *Good to Great*. Named for Admiral James Stockdale, who used this strategy to survive his POW days in Vietnam, the paradox points to a central tenet of effective and faithful leadership — especially during times such as these in the United States. Indeed, it is a phrase rooted in theological wisdom.

We have to face the brutal economic facts before us. Millions have lost jobs in recent months, with hundreds of thousands more people forecast to become unemployed this year. The Dow Jones index has declined by half, from over 14,000 in April 2008 to as low as 6,550 in March 2009. The net worth of many individuals and foundations has declined precipitously as well. And many endowments, including Duke University's, have suffered significant losses in market value.

The news has been so unrelentingly negative on personal, communal, institutional, national, and global levels that few of us are likely to avoid the brutal facts — at least in the short run. Yet I worry that we will only focus on the brutal economic facts, and not face some larger "facts" as well.

Among the most important is that many of our institutions have relied on inadequate, outdated economic models because the country's economic growth allowed us to do so. As a result, we have too often lost our vision. Many churches and church-related institutions are facing significant challenges both because of the economic downturn and because we have not been attending to economic models as we should have been and need to be.

There is another brutal fact we need to confront: many of the challenges we face are the result of failures of character, and in particular the sin of greed. It is a judgment on Christians that we have not been more willing to preach and teach about the centrality of character, to confront the greed in our own

hearts as well as others, and to talk directly about the role of money in our lives as both a resource for faithful witness and a temptation to sin. Brutal facts, indeed. Yet we cannot and should not lose hope. Hope is a central Christian virtue. Optimism is grounded in what

human beings are; hope is rooted in who God is. As Christians, we should be confident in the hope to which we have been called (Ephesians 1).

This does not mean that we can ignore the facts, nor that we can simply remain passive and naively trust that "God will provide." Our hope does not mean that any specific organization — whether a local congregation, college, judicatory, seminary, social benefit, or other faith-based organization — is definitely going to survive. Some have already closed in the wake of the downturn; others are likely to follow.

What, then, does it mean not to lose hope? If we hope in God, then we can have confidence that the institutional purposes for which our organizations have been founded — for worship and catechesis, for education and training, for healing and wholeness, for feeding and clothing — will continue to need to be fulfilled. God will continue to work in and through institutions to bless human life and to form us as disciples of Jesus Christ. But what form they take may be quite different from those to which we have grown accustomed, and that might be just what the Spirit is pushing us toward.

What does this mean for Duke Divinity School? We are grateful that we are currently relatively stable and healthy, thanks to the faithfulness of students, alumni, faculty, staff, and effective leadership for more than 80 years. We are fortunate to be part of a great university, and to be connected to the United Methodist Church.

Yet we do have our own brutal facts to face. It is costly to do full-time, residential education as part of a large university. We face significant losses in our endowment income, perhaps as much as \$1.5 million less in fiscal year 2012-2013 than we had this year on a core operating budget of about \$24 million. Many of the external sources of funding on which we depend are likely to decrease in the coming years.

Clearly, we need to face these economic challenges, and also review our basic economic model. But hope will be our watchword, our orientation, and our commitment. Duke Divinity School has strong momentum on which to build, and we have a remarkable heritage on which to draw. We have strong financial support from alumni and friends, support that we are confident can grow if we are truly focused on God's mission.

We will be seeking innovative ways to live into the future as people of hope, bearing witness to the life-giving and creative work of the Holy Spirit. We will do so grounded in the traditions that give us strength. God is not through with Duke Divinity School, even as we remain open to discerning the transformation to which we may now be called.

The Stockdale Paradox is relevant to all of us in our various positions of leadership and responsibility, whether as those

"Optimism is grounded in what human beings are; hope is rooted in who God is. As Christians, we should be confident in the hope to which we have been called (Ephesians 1)."

appointed to chief responsibility, or as trustees, board members, or people personally and financially committed to strengthening Christian witness in and through institutions.

These are difficult times, but this is not the first or last time we will be challenged to face the brutal facts and also be a people of hope. May we all be faithful, courageous, and imaginative as we live in the dynamic tension of the paradox. ■

MORE INFO

Read more about Duke Divinity School's efforts to meet economic challenges as well as the needs of the church in the 21st century: www.divinity.duke.edu/news/spotlight/economics

ECONOMIC CRISIS CALLS FOR LEADERS' BEST

CONNIE MCNEILL, coordinator of administration for the Cooperative Baptist Fellowship, talks about the impact of the downturn with Faith & Leadership, the online magazine of Leadership Education at Duke Divinity, at www.faithandleadership.com.

Q: WILL THE FINANCIAL CRISIS MAKE BETTER LEADERS?

A: The thing that I've seen change most in any kind of significant challenge, or crisis even, is how the people who lead are changed. I don't think you ever go back and undo that. The ability to lead is enhanced and enriched for the rest of the time you serve in leadership because of that crisis or challenge that you've led through.

I think you discover within yourself those things that you knew not of, prior to it. Things like courage, steadiness, and wisdom that you either discover or receive in maneuvering the waters of the challenge or the crisis. A strength that you become aware of that you may not have known before. And all of those things enhance your ability to lead going forward. ■

Excerpted from *Faith & Leadership*. Read the full interview and watch a video at www.faithandleadership.com/multimedia/connie-mcneill-strategy-not-tactics. To find other articles about the economy's impact, search the *Faith & Leadership* site under "Principles and Practice: Money."



clockwise: Lunchtime at the Haiti Outreach Ministries School; Lee Warren, Virginia director for Stop Hunger Now, with boxes of meals for Haiti packaged by students at East Carolina University during the August 2008 Million Meal Event; Roger Loyd, director, Divinity School Library, packages meals for Operation Sharehouse with fellow volunteers; Lee Warren reading to children after lunch at Haiti Outreach Ministries School.

Meeting the World's Hunger with *'Deep Gladness'*

"GO NOT TO THOSE WHO NEED YOU, BUT TO THOSE WHO NEED YOU THE MOST." — JOHN WESLEY

BY DEBBIE SELINSKY

For Lee Warren D'04, the search for the intersection of what theologian Frederick Buechner calls each person's "deep gladness and the world's deep hunger" often seemed circuitous.

Yet if the path leading to her current work as Virginia director for Stop Hunger Now took a few unexpected turns, she says it was worth it. Warren is just where she wants to be — helping satisfy hunger both physical and spiritual.

"We're all starving for something," says the former high school French teacher who was an empty-nester when she began to commute from her home in South Hill, Va., to Duke to pursue her master of divinity degree. "A lot of us are starving to give; sometimes people just need to be shown where and how they can do it."

Warren, who believes that caring for "the least of these" is a moral imperative that transforms the lives of both recipient and giver, brings a lifelong interest in other countries and cultures to Stop Hunger Now's commitment to ending global hunger.



Stop Hunger Now does that by bringing together givers from colleges, churches, and civic organizations. But donor involvement doesn't end there. In addition to writing a check, donors are encouraged to take an active role by helping package meals and supplies that are stocked in a network of Operation Sharehouses in Virginia and North Carolina.

"I had been focusing on spiritual transformation, and I found that if I listened very carefully to who I am and what I am created to do and be, God calls me to what theologian Frederick Buechner describes as 'the place where our deep gladness and the world's deep hunger meet,'" Warren says. "That's the way I work with God. I seek the 'deep gladness' that uses all my strengths, makes my cylinders run, and feeds my soul. When we're really fed, we do our best work."

Warren recalls asking God: "What am I meant to do to help serve the world's hunger?"

She was leading spiritual retreats and thinking about further ministry. "But I couldn't become an ordained minister in the United Methodist Church because you have to be able to move wherever you're appointed," Warren says. "My husband (Charles H. Warren, a general district judge for Mecklenburg and Lunenburg counties in Virginia) has to live within the county, so that wasn't an option."

Warren longed to pursue her love for theological study and decided to earn a degree at Duke Divinity School. With her husband's enthusiastic support, she spent four years commuting to Durham, where she spent much of the week before returning home on weekends. Sometimes she shared a hotel room with fellow women commuters; other times she rented a room in the home of a UMC clergy's widow. She



"To provide food and lifesaving aid to the world's most destitute and hungry in the most efficient, effective and sustainable manner."

STOP HUNGER NOW MISSION STATEMENT

served three of those years as a student pastor, juggling her studies with pastoral duties.

Those were "four of the happiest years of my life," says Warren, a magna cum laude graduate who is as fit as she is energetic. She teaches yoga and Pilates, and is eagerly anticipating the arrival of her first grandchild in August.

At Duke, she especially enjoyed her Old Testament classes and was influenced by the life and teachings of Peter Storey, Williams professor emeritus of the practice of Christian ministry, and a former bishop of the Methodist Church of Southern Africa.

When she introduced Storey at the Virginia Annual Conference's banquet for the Methodist Federation for Social Justice, Warren remembered his response to a personal question she had asked him about tithing.

"Lee, it's not about how much you give," said Storey, who served as chaplain to Nelson Mandela during his imprisonment at Robben Island. "It's about how much you keep."

Those words continue to "challenge and haunt" her, she says.

When Warren accepted the position of Virginia director for Stop Hunger Now in 2006, she felt she'd arrived where she had been called. She has known founder and president Ray Buchanan since he visited her church 25 years ago in support of the Society of St. Andrew, a domestic hunger program he co-founded in Virginia.

"Lee was always interested in leading her congregations to a deeper understanding of hunger," Buchanan says. When she joined Stop Hunger Now, she "grabbed hold of the challenge and in less than three years has re-established and re-energized our efforts in Virginia in a phenomenal way."

Now celebrating its 10th anniversary, Stop Hunger Now gives people a hands-on experience in global ministry. Warren and other organizers set up an assembly line with huge bags of ingredients, including a chicken-flavored rice-soy mixture fortified with 21 essential vitamins and minerals. Wearing baseball caps or hairnets and plastic gloves, volunteers typically package 10,000 of the high-protein meals, each of which costs Stop Hunger Now just 25 cents.

In August 2008, 4,000 college students packaged 1 million meals in one day on the campuses of UNC-Chapel Hill, N.C. State, and East Carolina with help from nine other colleges and universities across the state.

"We called it the University Million Meals Event," says Warren, and we'll be doing it again next August."

Since June 2006, when donors provided Warren's office, a warehouse, and a panel truck, she has traveled throughout her home state to get the word out about Stop Hunger Now. In early May, a new Richmond Sharehouse replaced the smaller South Hill location, joining sites in Lynchburg and Norfolk.

The success of the program shows that giving is “not all about writing a check,” she says. During a Sunday in March, more than 250 northern Virginians gathered between worship services and packaged 50,000 meals at church.

These meals are shipped primarily to schools in developing countries.

“This is the United Nations’ best strategy for alleviating poverty,” Warren says. “We’ve learned that when we set up school feeding programs, enrollment doubles and GPAs increase. It makes sense, because obviously, children can’t learn, nor do they attend school, when they’re hungry.”

Stop Hunger Now was on the ground for the 2007 earthquake in Peru, she adds, and on the ground one week ahead of the two most recent major hurricanes in Haiti. It also sends

meals to Africa and Central America, and in 2009 will open Sharehouses in Mississippi, Arizona, and South Africa. The organization has received a \$100,000 grant for its work with rural churches from The Duke Endowment.

When people ask about serving the hungry in the United States, Warren replies that no organization can successfully be all things to all people.

“We’re focused on those overseas who need help most urgently,” Warren says. The rice-based meals Stop Hunger Now offers are welcomed in Haiti, where she has been several times in the past year, and other developing countries, but might not be in this country.

She believes that the global economic crisis is making Americans “even more alert and aware” of the reality of global starvation.

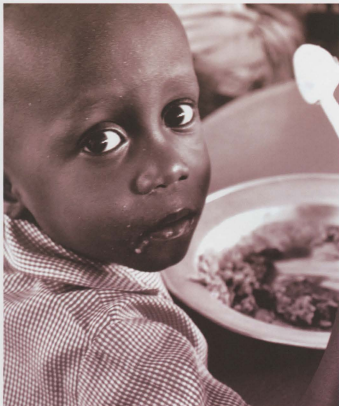
“People want to give — they’re inherently starving to give, especially in churches, and especially among small rural congregations where there are limited opportunities to participate in hands-on mission,” Warren says.

“People of all denominations are seeing what a transformative experience this work is.”

DEBBIE SELINSKY is a freelance writer based in Durham.

MORE INFO

For more about Stop Hunger Now, visit www.stophungernow.org



JOHN GORDON/UNHCR

“What a valuable and life giving work you are doing in helping with feeding so many children in the world, especially in Haiti. One high school student who was very sick three months ago started to receive a portion of food from us (three bags of rice and a bottle of oil) twice a week. The first week he gained one pound; now he weighs 14 pounds more. This progress is due to the rice that contains vitamins that Stop Hunger shipped to Haiti. His dad died some years ago and his mom is raising seven children by herself. Truly the rice has saved his life.”

— Excerpted message to Lee Warren from
JACKY DORLEANS, Director, Haiti Outreach Ministries

Shaped by an eclectic playlist that includes Bernstein, Brahms, and the Beatles, British theologian Jeremy Begbie is director of Duke Initiatives in Theology and the Arts.

WITH CAMBRIDGE CONNECTION BEGBIE BRINGS TOGETHER THEOLOGY AND THE ARTS

PROFESSOR BEGBIE ANSWERED THESE QUESTIONS FOR DIVINITY MAGAZINE.

A PROFESSIONALLY TRAINED musician who has performed extensively as a pianist, oboist, and conductor, Jeremy Begbie considers himself first a scholar and professor of theology.

"I'm basically a theologian who frequently works in the arts, not an artist who dabbles in theology," says Begbie, who joined the Divinity School in January as the inaugural Thomas A. Langford research professor of theology.

A native of Great Britain, Begbie will maintain his ties with Cambridge University, where he is a senior member of Wolfson College and an affiliated lecturer in the faculty of divinity and the faculty of music. Among his priorities as director of Duke Initiatives in Theology and the Arts is developing collaborative programs between the two institutions.

Begbie is the author of *Voicing Creation's Praise: Towards a Theology of the Arts* (T & T Clark); *Theology, Music and Time* (CUP), and most recently, *Resounding Truth: Christian Wisdom in the World of Music* (Baker/SPCK), which won the *Christianity Today* 2008 Book Award in the theology/ethics category.

As your career shifted toward the study and teaching of theology, how did that affect your artistic practice?

From the start, I have tried to keep my faith and art together. That has worked out in three main ways.

The first is through music in worship. I have done what I can to promote good-quality music in churches in the United Kingdom — through writing, workshops, and by playing for my own church choir week by week. I am committed to a variety of styles in worship, and have been privileged to work with many fine musicians, from Matt Redman to Stephen Cleobury.

The second way is by asking, "What can theology give to the arts?" Christians have been given incredible resources to renew every dimension of life — including the arts. Why apologize for theology? During spring semester I explored the doctrine of the Spirit with a class, and at every turn we were dazzled by the implications that spill out for drama, painting, music, and so on.

The third way I have been trying to integrate theology and the arts comes by asking: "What can the arts do for theology?" The arts can help us not just *express* what we *already* know, but *discover* what we don't know, or don't know well enough.

To take an example: For some time I have been convinced that many of the problems the church has had with

the doctrine of the Trinity have arisen because we have been far too captive to visual models of thinking.

It's very hard to see oneness and threeness together. But when you approach the Trinity by thinking of the overlapping resonances of a three-note chord, everything looks — or rather sounds — different.

This is not a case of the church abandoning Scripture and getting new doctrinal standards from music; but it is a matter of allowing music to access in its *own distinctive ways* the wonderful realities of which the Bible speaks.

What attracted you to Duke?

I was attracted to Duke for many reasons, but most of all because of the quality of the faculty, the very high reputation of the Divinity School worldwide, and the eagerness of the school to develop a theology and arts program. What's more, the combination of "seminary" and "academy" was very appealing — all my adult life I have been trying to find ways of holding these two worlds together.

What are your impressions of the state of the arts at Duke in general, and of divinity students here in particular?

I have found a remarkable artistic energy here which bodes very well for the future. Many of the faculty and students are already highly commit-



Begbie and students discuss sacred art at Duke's Nasher Museum of Art with adjunct assistant professor Anne L. Schroder, curator of Academic Programs (center).



MEGAN MORRIS/PHOTOGRAPHY

ted to the arts; they see clearly that the church needs to engage the arts as never before.

Many of the students are painters, poets, songwriters, and so on — and many are producing professional quality material. Recently the student body mounted a superb arts exhibit — all their own work.

The students I have taught are very highly motivated, energetic, thoroughly committed to the church. They are also extremely bright — among the brightest I have ever taught.

The establishment of Duke Initiatives in Theology and the Arts (DITA) coincided with your appointment here as Thomas A. Langford research professor of theology. What is DITA and what are its goals?

DITA's basic aim is quite simple: to promote a vibrant engagement of theology and the arts in Duke Divinity School, one that will serve the aims of the school within Duke University.

It has three streams: research, teaching, and artistic practice. We want to combine cutting-edge academic research with first-rate teaching, and interweave these with exhibits, concerts, performances, workshops, and more. I can think of nowhere in the United States better suited to bringing these things together.

What courses did you teach during the spring semester?

The seminar course "Topics in Theology and the Arts" was a journey through the major writing on theology and the arts over the last 30 years. We explored the great swell of recent interest in this field, and I tried to help students see that they now need to carry the momentum forward.

In "Spirit, Worship and Mission," we explored the doctrine of the Holy Spirit in conversation with the arts. It's been astonishing to see how renewal in the Spirit often goes hand in hand with a renewal of painting, literature, and music. (Just think of the Wesleys.)

Third, in a course on Dostoevsky's novels, a group of frighteningly able third-year students and I wrestled with the profoundest issues of life and death — Dostoevsky has that effect! In the future I expect to be teaching very similar material, but to add more options to the curriculum. In addition, we are developing an arts concentration within the new doctor of theology (Th.D.) degree program.

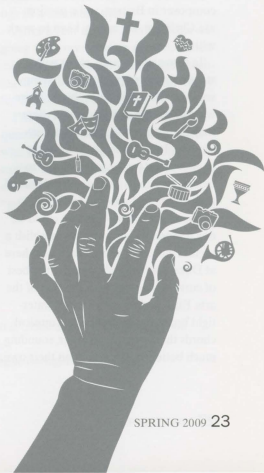
Any plans for special events in the near future?

A major book of essays entitled *Resonant Witness* will be published by Eerdmans in 2010.

We are also planning a cluster of major events at Duke in 2011, involv-

"The arts should always matter to the church because the arts are part of being human: no society has yet been discovered that has done without the arts in some form. The arts also shape the way we live."

— JEREMY BEGBIE





JARED LUCAS/DUKE PHOTOGRAPHY

Jeremy Begbie
at the piano in
Goodson Chapel.

ing collaborations between theologians and artists. There will be a pilot project in 2010 at King's College, Cambridge, culminating in a performance of James MacMillan's new *St. John Passion* in King's College Chapel. MacMillan is probably the best known classical composer in Britain, and a passionate Christian. He is very keen to work with us.

In terms of research, along with a steady stream of publishing that pursues the critical issues in this field, we want to see the arts integrated more thoroughly into the theological curriculum. I think we can do far more to encourage (and equip) faculty to incorporate the arts as a natural part of their teaching. I am glad to say this is happening already — but we could do much more. We also want to establish a regular cluster of events each year here at Duke that will pull together the best of current theology with the best of the arts. Faith and the arts are not watertight boxes but more like two musical chords that enrich each other, sounding much better together than on their own.

What is your highest priority?

Scholarships for students, especially at the doctoral level. I would like Duke to be known worldwide as a place where students can be inspired and equipped as leaders in this field. At present we can only support a small number of students financially. This needs to change.

You will be resident at Duke one semester each year (currently spring) and the other semester at Cambridge. What collaborative opportunities will this provide for the two institutions?

For many years I've been working as a theologian amidst the arts in the United Kingdom. I've been fortunate enough to make many contacts and build a number of networks, not least in Cambridge. It seems foolish to give these up. So I shall be spending a fair amount of time building links between Duke and Cambridge. The theologians at each place have a lot in common. Also, Duke has a rich artistic history and, well, let's just say Cambridge is not exactly short of artistic excellence either. Next Easter (2010) some of us

will be meeting together to explore opportunities for collaboration in the future.

Given the many challenges before the church today, why and how are the arts important?

The arts should always matter to the church because the arts are part of being human: no society has yet been discovered that has done without the arts in some form. The arts also shape the way we live. Music affects the lives of thousands of young persons — forming the “soundtrack” of their lives; novels have changed the way countless people perceive the world; our architectural environment has a major impact on the way we relate to each other — think of the design of a church building. Of course, quite *how* the arts shape us is a complex business; but *that* they shape us, and often in profound ways, is undeniable.

But more is at stake than this. Today, it's often through the arts that people are exploring “the big questions” of life and death. And this can happen

"Faith and the arts are ... like two musical chords that enrich each other, sounding much better together than on their own."

— JEREMY BEGBIE

far beyond the church. In my own field, music, there are countless examples — the songs of U2, the music of Nick Cave, Moby, John Adams, Harrison Birtwistle, Alanis Morissette.

The Princeton sociologist Robert Wuthnow recently undertook some research which suggests that in North American society there is a very close link between a growing interest in religious questions at large, and an increasing participation in the arts. He found that the arts have played a key role in the spiritual journeys of thousands. Clearly, the church needs to be alert to these currents of questioning and questing — however confused and misdirected they sometimes are.

What do you see as the future of sacred music?

I would like to think the future will be one where we are asking theological, gospel-based questions about the music we sing, rather than simply questions of taste ("Do you like this or that style?"). The so-called "worship wars" are consuming far too much of our energy at present. It's time to re-orient our musicians around the questions that really matter, such as: What is worship? What does music do in worship? Does our music reflect the enormous emotional range of the gospel? As I see it, the whole debate needs to be re-directed. Duke Divinity School could have a key part to play here.

What is your first musical memory?

I remember hearing my mother play the piano — I must have been about 4. The sounds seemed to open up a sort of magical world of wonder and delight.

Describe your earliest musical influences.

My main influences were my teachers, above all a piano teacher I was lucky to have in my teens. He was a major concert pianist, a theorist, a major academic, and a brilliant instructor. Somehow he managed to combine all the things that are important for a musician: sheer hard work, intellectual curiosity, and emotional involvement. He was also a deeply committed Roman Catholic — but I only found that out later.

I was also bowled over by watching Leonard Bernstein on TV — he embodied a mixture of practice, theory, and educational flair that has served as a model all my life.

As far as the music itself is concerned, I found I could listen to virtually anything: Brahms, Copland, the Beatles, Oscar Peterson; my tastes were (and are) fairly eclectic.

You have not always been a Christian. What brought you to faith, and what led you to ordained ministry?

I was about 19, already beginning a career in music (no other career was ever on the radar screen), when I started having conversations with my friend Alan Torrance (now a distinguished theologian). He suggested

to me that Christianity was basically good news, that it centered on a person and not on impossible ideals, and that behind it all was a hospitable God who actually wanted our company.

All this came as a bit of a surprise to me, lazy agnostic that I was. He introduced me to his theologian father, James, an extraordinary man, and I went to hear him lecture. I didn't understand a word he said, but I knew he had something I didn't have, and I wanted what he had.

After a few weeks, I found myself a Christian, grasped by the grace of God. Life instantly got much harder, but I've never looked back. I soon sensed a call to ordination, and after a degree in theology, served as a pastor in a Church of England parish in West London. And then, unexpectedly, I had a call from Cambridge to teach theology in a seminary there.

After a year or two I realized this was going to be my vocation as an ordained minister. I've been at Cambridge, teaching at Ridley Hall and in the University for 23 years, and loved it.

I'm basically a theologian who frequently works in the arts, not an artist who dabbles in theology. Nothing excites me more than helping people discover that the good news is a lot "gooder" than they thought. ■

MORE INFO

To watch a video of Jeremy Begbie, visit *Faith & Leadership*, the online magazine of Leadership Education at Duke Divinity, at www.faithandleadership.com/multimedia/jeremy-begbie-theology-through-the-arts

Umoja ‘hugs the ground’ to help AIDS orphans

PRAXIS IN THE GLOBAL PARISH

When three divinity students arrive in western Kenya this summer, their internships with the Umoja Project will represent an expanding network of global partnerships for learning and service.

Since 2003, the number of Duke Divinity students serving international internships has increased sevenfold — from three in South Africa six years ago to a new high of 21 spread between Africa and Central and South America during the coming summer.

This commitment to international learning and service shows no sign of becoming a passing trend. More than ever, prospective applicants are ranking the opportunity for contextual learning in other cultures a top priority.

Students in this summer's group, many of whom have been inspired by returning students' stories of transformation, will intern in Guatemala, El Salvador, Peru, Brazil, South Africa, Uganda, and, for the first time, Kenya.

The international field education program began in the summer of 2003 when three students traveled to South Africa, where Peter Storey, a former bishop and national leader of the Methodist Church of Southern African and now Williams professor emeritus of the practice of Christian ministry, had arranged for them to serve and learn.

Those students returned to Duke overwhelmed by the hospitality they encountered in an environment where so many were suffering, says Paige Martin D'08, assistant director of field

education. "They came back saying, 'We thought we had so much to give, but instead we gained so much.'"

Martin believes that exposure to poverty and suffering transforms students. "They have expectations of what church should look like," she says. "But students see that even when worship takes place in old, abandoned warehouses, God is there. In the midst of great need, they find out that what matters most is faith and reliance on God."

Field education, also called contextual learning, is a core requirement for the three-year master of divinity degree (M.Div.). It is a student's chance to test his or her call to ministry, to explore ministerial roles and identity, and to work closely with an experienced mentor. The goal, says Martin, is to match students with settings where all involved benefit. The broader benefit is thriving ministries.

The students assigned to intern in Kenya will first travel to Indianapolis, Ind., for a two-week orientation with

alumnus Kevin Armstrong D'85 at North United Methodist Church, which has hosted numerous Duke interns. Armstrong is a leader in the joint Indianapolis and Kenya Umoja Project, which supports AIDS orphans in the African nation.

"Usually, the seminary says 'If only the church could be better,' and the church says, 'If only the seminary could be better,'" says Martin. "The relationship between Duke and North UMC exemplifies the hopes of both. Their work with Umoja enables our students to cross cultural barriers, being present in the midst of suffering and discovering God is already there."

This summer, the church is sending its minister of mission and outreach, Brian Williams D'08, to Kenya with nine youth for two weeks. Their visit will coincide with the eight-week internships of the divinity students.

The Swahili word for "unity," Umoja seeks sustainable solutions to hunger relief, safe housing, and education for





With students and staff at a school supported by the Umoja Project are (seated, l to r) Ellen Daniels-Howell; the Rev. Tom Sidede, African Inland Church; and Canon Charles Ong'injo, Anglican Church of Kenya.

children, many orphaned or otherwise neglected, in Chulaimbo, a rural area with Kenya's highest rate of HIV/AIDS infection.

Umoja is a project of the Global Interfaith Partnership, founded in 2006 to consolidate the efforts of 10 churches and synagogues in Indianapolis that had been working independently for nearly 20 years to provide AIDS relief in western Kenya.

Those partners — United Methodist, Presbyterian, Mennonite, Catholic, and Jewish — first learned about the impact of HIV/AIDS in Kenya through medical students who trained there at an Indiana University-sponsored clinic founded by Dr. Joseph Mamlin, a member of North UMC. Alarmed by the growing crisis, he and his wife, Sara Ellen, retired to Kenya in 2000 and founded AMPATH (Academic Model Providing Access To Healthcare), a comprehensive AIDS control program that today treats 55,000 patients at 19 sites throughout the country.

Twenty-six faith groups in the Chulaimbo region have joined the Global Interfaith Partnership, including Legio Maria, an analogue to the Roman Catholic Church.

Bringing such diverse communities together has been a lesson in radical hospitality, says Ellen Daniels-Howell, director of the partnership. "We learn a lot about ourselves and each other by having members of Indiana congregations working alongside members of Kenyan congregations," she says.

Forging these new friendships in Kenya is transforming everyone involved, says Kevin Armstrong.

"Many of our members who head to Kenya are startled by the juxtaposition of this immensely beautiful land and people living in the midst of such a horrible pandemic. It's tempting to get in and get out, a little like tourists who know they don't have to stay too long in any one place.

"But there is another pull," says Armstrong. "In the presence of hospitable Kenyans, we remember the importance

of being friends. We remind one another that Jesus called his disciples friends, and we begin to discover that relationship must be at the heart of service."

These relationships do more than change how Christians on different continents see one another, Armstrong says. "This is re-shaping how we relate to one another in our respective homes. We're drawing closer to our immediate neighbors as well."

The short-term goal of the Umoja Project is to raise awareness of how the larger church can cooperate in supporting orphans, vulnerable children, and their guardians. "In the long-term, I think we're discovering how God is raising up a new generation of leaders," Armstrong says.

For the divinity interns, the summer will be an opportunity to experience ministry in new and unorthodox ways.

"We don't build orphanages and shelters and schools," says Daniels-Howell. "We don't own anything. We work in local homes and from our cars. We hug the ground." ■

MORE INFO

For more information on the Global Interfaith Partnership's Umoja project, please visit www.globalinterfaithpartnership.org. To follow the summer experiences of student interns both abroad and in the United States, visit www.divinity.duke.edu/academics/fielded

Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible

BY ELLEN F. DAVIS, Professor of Bible and Practical Theology
Cambridge University Press, 2009, Paper, 238 pages, \$23.99

REVIEWED BY CAROL M. BECHTEL

This is one of the most important books I have read in a long time. And while I don't use the word



“prophetic” lightly, it seems appropriate, especially if one acknowledges the prophets as “seers.” This book helps us to see the world in the light of God,

and having seen the world in that light, nothing will ever look quite the same.

Now there is a sense in which everyone living on the earth should take this book personally, but I do so because I grew up on a farm. So when Davis documents the dispossession of millions of small farmers by multinational agribusiness — I see not statistics, but faces. These are people and places I know — and I wept for them while I read.

Speaking as both a farm girl and an Old Testament scholar, I was struck by the courage it took to write this book. I'm not talking about the risk Davis runs of getting on the bad side of some very powerful corporations — though that might be worth bearing in mind. I'm talking about the courage it takes to venture outside of one's own field. The book sets out to “explore the agrarian mindset of the biblical writers by bringing Israel's Scriptures into sustained conversation with the works of contemporary agrarian writers.” Davis knows that she will — at least 50 percent of the time — be “consciously working as an amateur, going outside [her] area of professional expertise.” She does it, as she says, “out of love” for both the land and the text, and that makes the risk worthwhile.

“Love” would not have been enough to make this book the resounding success that it is, however. There is an astonishing amount of research behind every paragraph. Further, it is one thing to assemble facts, but to interpret them with wit and wisdom is quite another. She has clearly not only gathered information, but digested it as well. And the fact that Wendell Berry has written the foreword bears witness to the way her work elicits the respect of her agrarian colleagues.

Speaking, now, as a biblical scholar — I was astonished by the way the agrarian perspective shed new light on familiar texts. This was particularly true in the chapter on Leviticus, which suddenly made sense to me in a way that it hadn't before. Litanies of seemingly obscure laws were so much more coherent when seen as part of the “web of relationships uniting . . . earth, animals, and humans.” And the chapter entitled “Running on Poetry: The Agrarian Prophets” has quite frankly “cracked the code” of Amos and Hosea for me.

Davis succeeds, then, in exploring the “agrarian mindset of the biblical writers.” But she then goes on to successfully “bring Israel's Scriptures into sustained conversation with the works of contemporary agrarian writers.” Since this cross-cultural, multi-millennial conversation is her stated goal, one can hardly complain if she occasionally opts out of certain opportunities to engage the theologians in an in-house conversation. One that I particularly wanted to have involves popular Christianity's penchant for putting asunder what God

has joined together — namely — body and soul.

For all our talk about the “resurrection of the body,” most Christians are deeply suspicious of bodies and, in fact, all of physical creation. Never mind that God declared it good six times! We prefer our more dualistic take on reality, and our assumptions have had disastrous consequences for our treatment of the land. Dualism, I would suggest, is behind the pernicious interpretations of Genesis 1-2 that Davis so deftly attempts to undo in the early chapters of this book. Unless we out these assumptions directly, I fear that even the deftest interpretations may not gain enough traction to turn our attitudes. Sometimes we need to unlearn old ideas before we can learn new ones.

But after reading this book, and overhearing the conversation it engenders, I find myself willing to work and hope as never before for the healing of God's good creation. I am intensely grateful to Ellen Davis for facilitating this crucial conversation between the agrarian writers in Scripture and the “faithful foreigners” we know as the contemporary agrarian writers. It is a conversation that could make a lot of difference. ■

CAROL BECHTEL is professor of Old Testament at Western Theological Seminary in Holland, Mich., and president of the General Synod of the Reformed Church in America. This review was adapted from her Nov. 23, 2008, response to *Scripture, Culture, and Agriculture* for the annual meeting of the Society of Biblical Literature, Boston, Mass.

NEW RELEASES

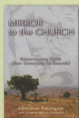
Mirror to the Church: Resurrecting Faith after Genocide in Rwanda

BY **EMMANUEL M. KATONGOLE**,

Associate Research Professor of Theology and World Christianity
and **JONATHAN WILSON-HARTGROVE D'06**

Zondervan, February 2009

Paperback, 176 pages, \$15.99



THE CHILD of a Hutu mother and a Tutsi father, Emmanuel Katongole points out how the tragedy in Rwanda reflects the brokenness of the church in the West, and how the church offers transformation and hope in the possibility of reconciliation. Together, the authors propose a new kind of Christian

identity for the global body of Christ — a people on pilgrimage together, a mixed group, bearing witness to a new identity made possible by the gospel.

Wilson-Hartgrove D'06 is an author and a founding member of Rutba House, an intentional Christian community in Durham, N.C., that is part of the New Monasticism movement.

The Will of God: Answering the Hard Questions

BY **JAMES C. HOWELL**,

Adjunct Professor of Preaching
Westminster John Knox, January 2009
Paperback, 106 pages, \$14.95

A VETERAN PASTOR and theologian, Howell considers issues relating to God's will: how it is known, how it is enacted, and how we respond when bad things happen and we feel God has turned away from us. He provides a strong theological approach for understanding why misfortune occurs, and shows how we might recognize the true things to which we can hold in the midst of hard times.



Ten Questions Every Pastor Fears

BY **F. BELTON JOYNER JR.**,

Visiting Lecturer
Abingdon Press, February 2009
Paperback, 95 pages, \$12.00

EVEN WHEN THINGS are going swimmingly for a pastor, there are a number of questions that can arise at a moment's notice and prove awkward to answer. These questions might come from a tear-stained child, a gruff church member, or from a desperate Sunday School teacher. The pastor must respond, representing 2,000 years of Christian thought on the topic, and this disarming book seeks to help smooth the exchange.

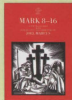


Mark 8-16

BY **JOEL MARCUS**,

Professor of New Testament
and Christian Origins
Yale University Press, May 2009
Hardcover, 672 pages, \$55.00

PART OF THE Anchor Yale Bible Commentaries, this new translation of Mark 8-16 by professor Joel Marcus situates the narrative within the



context of first-century Palestine and the larger Greco-Roman world; within the political context of the Jewish revolt against the Romans (66-73 C.E.); and within the religious context of the early church's sometimes rancorous engagement with Judaism, pagan religion, and its own internal problems. Marcus is also the author of *Mark 1-8* in the same series. ■

BOOKINGS

PROFESSOR PAK RECOMMENDS ...

ASSISTANT PROFESSOR Sujin Pak's recommendations reflect her love of history, including historical novels. She specializes in the history of Christianity in late medieval and early modern Europe and is an active 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.



FICTION

Bel Canto

by Ann Patchett

This is one of my favorite novels. It speaks of the power of community and the possibilities of reconciliation between so-called enemies. It is a heartbreaking story of hope, the beauty of music that can transcend human barriers, and the fragile gifts of community and love.

NON-FICTION

Reading the Bible with the Dead: What You Can Learn from the History of Exegesis That You Can't Learn from Exegesis Alone

by John L. Thompson

This book makes the case for the importance of history and the history of biblical interpretation for the Christian church. Specifically, Thompson takes up many of the difficult passages of Scripture often avoided and even excised from the lectionary (e.g., the story of Jephthah's daughter, stories of rape in the Bible, imprecatory psalms) and shows how pre-modern Christian exegetes can give insight and wisdom into how to read these passages faithfully.

Women and the Reformation

by Kirsí Stjerna

This is a very readable description of the historical context in which women lived during the Protestant Reformation. More importantly, it provides concise accounts of the lives and contributions of ten significant women in the sixteenth century. There are very rich bibliographies at the back of the book for those interested in further reading.

RECENTLY READ

People of the Book

by Geraldine Brooks

This award-winning author brings us yet another exquisite historical novel (see also her novels March and Year of Wonders — both also highly recommended). This one is an imaginative history based on the real events surrounding the rediscovery of a Jewish haggadah in Sarajevo. It walks the reader through pockets of the history of Christian-Jewish-Muslim relations, as well as offering glimpses of the racial and ethnic tensions of Bosnia.

NEXT IN LINE TO READ

The Known World

by Edward P. Jones

I try to keep a practice of reading a bit of a novel every day to keep the creative juices flowing. That has been harder to do in recent years, so this has been sitting on my shelf for too long! This is a historical novel of the American South that depicts the many shades of slavery and its devastating effects in vividly haunting tones.

The Blind Assassin

by Margaret Atwood

This is another historical novel that I have been waiting to peruse when I have time for a more focused read, as it is a rather complex novel with a story within a story within a story, all of which eventually illuminate each other. The main story line is set in Canada around WWII. ■

MORE INFO

To read more about professor Pak, who earned both her M.T.S. and Ph.D. degrees at Duke, see the profile "Debates over Christian History" from Duke Today's series "Meet the New Faculty" at news.duke.edu/2008/10/pak.html.



Funding the Future of Ministry

DURING DOWNTURN, APPEAL OF
PLANNED GIVING RISES

As the values of retirement investments have dropped in response to the global recession, many alumni are considering gifts to their alma mater that offer both immediate tax benefits and guaranteed income for life.

A charitable gift annuity made to the Divinity School provides an immediate tax deduction and guaranteed income of 5 percent or more for the donor's lifetime (which also may include one's spouse). At the end of the donor's lifetime, those funds continue to support the Divinity School in perpetuity.

To learn more about options for planned giving, contact Jami Moss Wise or Robin Fowler at the Divinity School by calling 919.660.3456.

SUPPORTING THE FUTURE
OF MINISTRY

Recent contributions in support of the Divinity School's programs and to fulfill commitments for the Financial Aid Initiative include: \$200,000 for the **Reynolds Program in Christian Leadership** directed through the United Methodist Foundation of Western North Carolina by Royce and Jane Reynolds of Greensboro, N.C.; \$200,000 for a **Scholarship Endowment Challenge Fund** from the Arthur Vining Davis Foundations of Jacksonville, Fla.; and \$180,000 for the **Center for Reconciliation**, a commitment to be paid over three years from the Ruth Lilly Philanthropic Foundation, directed by Bill and Renie McCutchen of Westport, Conn.

Additional gifts include \$27,400 for **Divinity Continuing Education** from the James A. Gray Trust Fund of Winston-Salem, N.C.; \$12,500 for the **Baptist House of Studies** program from Coolidge

and Brenda Porterfield of Greensboro, N.C.; \$10,500 for the **Center for Reconciliation** from Simon and Nancy Rich of Edenton, N.C.; \$10,000 for the **Endowment for Mission Outreach Initiatives** in memory of Susan Lutz Allred, Divinity Class of 1983, from Ann Lutz Harry of Shelby, N.C.; \$10,000 for the **Frederick Herzog Memorial Endowment** from Kristin Herzog of Durham, N.C.; \$10,000 for the **William Kellon Quick Scholarship** from Edna S. Newnan of Birmingham, Mich.; and \$10,000 for the **Freida Bennett Shaulis Scholarship** from Elwood Shaulis of Whispering Pines, N.C.

ANNUAL FUND DEADLINE NEARS

As the June 30 deadline for the 2009 Annual Fund nears, every dollar counts. Gifts in any amount may be made online at www.divinity.duke.edu/giving. Your gift helps make theological education at Duke possible for leaders of the future. ■

More than 90 percent of Duke Divinity students rely on some form of financial aid. With a shortfall in endowment income, Annual Fund gifts are urgently



needed to provide a full measure of support. A gift of any amount — from \$5 to \$5,000 — will help our students

prepare for ministry in the 21st century. All Annual Fund gifts support student financial aid. This year's campaign ends June 30.

Give today at www.divinity.duke.edu/giving



A full
measure

*"Indeed, you will receive
a full measure,
a generous helping,
poured into your hands,
all that you can hold."*

LUKE 6:38

DIVINITY
Annual Fund

FACULTY & STAFF NOTES

ESTHER ACOLATSE presented the paper "Ministry as Cruciform" at the conference "Fear Not: Seeking Pastoral Formation in a Fragmented Eco-System" for Presbyterian clergy, faculty and middle governing bodies, Feb. 15–17 at Duke. She preached the sermon "Sealed" for International Day Celebrations Feb. 22 at Mt. Level Baptist Church in Durham. During the Divinity School's March 8–14 spring break, she taught lessons on Matthew's Gospel to lay pastors and other church leaders of the Methodist Church in Lima, Peru.

TONYA ARMSTRONG served as moderator for the panel "Faith at Work While Caring for People with Mental Illness and Their Families," a community-wide event held Feb. 22 at Binkley Baptist Church in Chapel Hill. She presented "Theology of Pastoral Care at the End of Life" April 25 for Duke Divinity School's annual Laity Weekend.

She spoke on "Boundaries for Professionals & for Faith Leaders: Ethical Dilemmas and Decision Making" during a panel at the May 7 regional meeting of the North American Association for Christians in Social Work at the UNC-Chapel Hill School of Social Work.

JASON BYASSEE published "God Does Not Entertain Us" in *God Is Not . . .*, edited by Brent Laytham (Brazos); five footnote commentaries for the Wesley Study Bible, edited by Joel Green (Abingdon); and a guest editorial, "Paying Attention," in *Theology Today* (April 2009). His article "Perilous presence: Christians

in Uganda" and a twin feature on the theme "Emerging in Seattle" ("Education at Mars Hill" and "Ray Bakke and a school without walls") appeared in the *Christian Century* (Feb. 10 and 24). He wrote a two-part review of books critical of the criminal justice system and advocating for restorative justice in *Books & Culture*. At *Faith & Leadership* (www.faithandleadership.com), he posted the reflection pieces "Holy Money," "Washing Hands and Prayer," "Jean Vanier: Gentleness and Power," and "The Humility of Dust."

Byassee spoke at the conference "Faith, Doubt & the Media" at Elon University March 9; preached the Easter sunrise service at Reconciliation UMC in Durham, N.C.; and co-led the workshop "The Writing & Pastoral Life" for Lilly Endowment's Transition-into-Ministry program in Indianapolis, Ind., May 4–7.

CHARLES CAMPBELL lectured, preached, and led a workshop at the Mennonite Church Eastern Canada School for Ministers in Waterloo, Ontario, Feb. 17–19. He attended the meeting of the editorial board for *Feasting on the Word: Preaching the Revised Common Lectionary* May 4–5.

DOUGLAS A. CAMPBELL, assistant professor of New Testament, has been awarded tenure and promoted to the rank of associate professor, effective July 1, 2009.

BISHOP KENNETH L. CARDER delivered the address "Castle Prison and Aldersgate Street: Converging Paths on the Methodist Way" Feb. 5 at a gathering of United Methodist leaders in Nashville sponsored by Vanderbilt

Divinity School. He led a one-day seminar sponsored by the Vanderbilt Turner Center for Church Leadership on the theme "Prophetic Ministry: Nurturing Communities of Justice" Feb. 6.

Carder delivered the keynote address at the North Carolina Methodist Federation for Social Action Conference Feb. 21. He preached and led a seminar on the place of lament in Christian living at Union United Methodist Church, Irmo, S.C., March 6–8; preached and gave the keynote address at the Holston Conference Senior Adult Conference March 29–31; preached at First United Methodist Church, Waynesville, N.C., April 19; and preached for the Heritage Sunday Celebration at Elizabeth Chapel UMC, Bluff City, Tenn., May 24.

MARK CHAVES presented "Continuity and Change in American Religion" at Hampden-Sydney College March 19 and "Trends in American Religion" at the International Symposium of Practical Theology in Seoul, South Korea, May 26. In April, he led two all-day workshops for Indiana clergy and congregational leaders, sponsored by the Indianapolis-based Center for Congregations, on the theme "Religion and Congregational Trends."

ELLEN F. DAVIS preached Evensong at Westminster Abbey and facilitated the Roundtable for the Episcopal Church of Sudan (ECS), held at Lambeth Palace, the London residence of the Archbishop of Canterbury, Feb. 22–24. The aim of the roundtable was to advance the work of ECS in the areas of theological education, community health and nutrition, and agriculture. The 28 participants included Rowan Williams, archbishop of Canterbury, Archbishop Daniel Deng

Bul of Sudan, Dean L. Gregory Jones and Jo Bailey Wells of Duke, along with an international group of clergy and others with long experience of work in the three action areas.

Davis preached and lectured at Nassau Presbyterian Church in Princeton, N.J., March 8–9 on the topic “Remembering the Land: Reading the Bible through Agrarian Eyes.”

SUSAN EASTMAN gave the paper “Gift and Transformation: Agency and Grace in Pauline Theology” at the Society of Biblical Literature annual meeting in November 2008 and published “Imitating Christ Imitating Us: Paul’s Educational Project in Philippians” in *The Word Leaps the Gap*, a Festschrift in honor of Richard Hays, edited by J. Ross Wagner, C. Kevin Rowe, and A. Katherine Grieb (Eerdmans). She preached at Episcopal Church of the Holy Family, Chapel Hill, N.C., Jan. 18; spoke on the conversion of St. Paul for a conference sponsored by the Roman Catholic Archdiocese of Raleigh at Duke Divinity School Jan. 25; and preached the sermon “The Economics of Grace” at Duke Chapel March 15.

CURTIS W. FREEMAN preached in chapel and delivered the Vivian B. Harrison Memorial Lecture “And Your Daughters Shall Prophecy: Women’s Voices in the Church” March 10 at Mt. Olive College. He led the workshop “Baptist Confessions of Faith in Historical Perspective” at the March 20 general assembly of the Cooperative Baptist Fellowship of N.C.

He gave the James M. Sapp Lectures May 2–3 at Highland Park Baptist Church in Austin, Texas, on the theme “Priests to Each Other: Carlyle Marney on Community.”

Freeman convened a workshop for Baylor University doctoral students on “Fostering Baptist Identity in Teaching and Scholarship” May 24–25. His article “Baptists and Catholics Together? Making Up is Hard to Do,” appeared in *Commonweal* (January 16, 2009).

MARY MCCLINTOCK FULKERSON published “The Challenge of Globalized Feminism for Protestant Hermeneutics” in *Reshaping Protestantism in a Global Context*, edited by Volker Kuster — volume 1 of the ContactZone: Explorations in Intercultural Theology series (Lit Verlag). She gave the Winter Refresher Lectures at St. Andrews College, Saskatoon, Saskatchewan, on the theme “The Many Faces of Feminist Theology.”

At the “Theological Education for Life Abundant: Conversations in Christian Practical Theology” conference (sponsored by the Valparaíso Project on the Education & Formation of People in Faith) Feb. 26–28 at Vanderbilt University Divinity School, she led the workshop “Reading Communities: Theology and Ethnography.” She participated in the consultation “Theology and Ethnography” March 4–6 at Emory University, and presented “Transforming Church” at the Claremont School of Theology conference “Rekindling Theological Reflection: Transformative Thought for Progressive Action” March 12–14.

McClintock Fulkerson responded to a panel discussion of her book *Places of Redemption: Theology for a Worldly Church* at the Southeast Regional American Academy of Religion meeting, Greensboro, N.C., March 15.

MICHAEL J. GORMAN, visiting professor of New Testament, published *Inhabiting the Cruciform God: Kenosis, Justification, and*



Theosis in Paul’s Narrative Soteriology (Eerdmans). He was the speaker for the Feb. 6 conference “Paul: Teacher and Pastor, Then and Now,” co-sponsored by the Samford University Center for Pastoral Excellence and the Roman Catholic Diocese of Birmingham, Ala. In March, Gorman gave the annual Biblical Studies Department lecture at Princeton Seminary, “Paul, the Resurrection, and the End of Violence,” and led a seminar on the topic “Theosis in Paul? Initial Explorations.”

PAUL J. GRIFFITHS published “Self-Annihilation or Damnation? A Disputable Question in Christian Eschatology” in *Liberal Faith: Essays in Honor of Philip Quinn*, edited by Paul J. Weithman (University of Notre Dame Press); “The Quietism of Political Interest” in *Common Knowledge* (Winter 2009); “The Liturgical Drowse” in *Commonweal* (Feb. 27, 2009); and a review of Matthew Bagger’s *The Uses of Paradox in the Journal of the American Academy of Religion* (December 2008).

RICHARD B. HAYS presented papers at the Center of Theological Inquiry, Princeton, N.J., April 1, and the Duodecim Theological Society, Princeton, N.J., May 1. He preached the sermon “Limping and Praising” at the March 8 ordination of his son, Christopher Hays, in the Presbytery of San Fernando, at

FACULTY & STAFF NOTES

La Crescenta Presbyterian Church, La Crescenta, Calif.

Hays has been elected a Life Member of Clare Hall, Cambridge, England, and named Senior Member in Residence at the Center of Theological Inquiry, Princeton, N.J.

RICHARD P. HEITZENRATER

published "Wesley and the People Called Methodists: The Potential of a Tradition" in *Methodism's Present Potential*, edited by Angela Shier-Jones (Epworth); "The Founding Brothers" in *The Oxford Handbook of Methodism*, edited by James Kirby and William Abraham (Oxford University Press); nine short articles ("Wesley Core Terms") in *The Wesley Study Bible*, edited by Joel Green and William Willimon (Abingdon); "Note introduttiva ai sermoni" (introductory notes to 24 sermons), translated by Febe Rossi, in John Wesley, *Le perfezione dell' amore* (Claudiana); and reviews of Ludmila Garbunova's version of Charles Wesley's "And Can It Be," on *Worship Review* (<http://worship-review.com/?p=10>), and Gareth Lloyd's *Charles Wesley and the Struggle for Methodist Identity*, in *Proceedings of The Charles Wesley Society* (2006–7 [pub. 2008]). He participated in the "Great Awakening" seminar, sponsored by the Liberty Fund, May 7–9, in Orange Beach, Ala.

Heitzenrater has been chosen president-elect of the American Society of Church History. In May, he was awarded a Doctor of Humane Letters honorary degree from the University of Indianapolis.

WILLIE J. JENNINGS, assistant research professor of theology and Black Church Studies, has been awarded tenure and

promoted to the rank of associate professor, effective July 1, 2009.

L. GREGORY JONES lectured on the theme "Excellence in Christian Ministry" Feb. 3 at the Holston Annual Conference Ministers' Convocation. He delivered the Huegli Lecture, "Christian Vocation Then and Now," Feb. 12 at Valparaiso University. Also in February, he co-led, with Kevin Armstrong, the 2009 Sabbatical Grant for Pastoral Leaders Consultation at the Louisville Institute, and traveled to London for the Lambeth Palace Roundtable for the Episcopal Church of Sudan.

Dean Jones, with the Rev. **SUSAN PENDLETON JONES**, co-led the Sustained Learning Seminar in Nashville, Tenn., April 17–18. He engaged in conversation with President Richard Brodhead on "The Duke Idea" in Nashville, Tenn., April 28. In May, he participated in the Texas Methodist Foundation's gathering "Edge Organizations, Entrepreneurial People and God's Dreams" in Austin, Texas.

Jones's essays "Binge reader" and "Investing in Sudan" appeared in the Feb. 21 and April 21 issues, respectively, of the *Christian Century*. He also published "The End," "Traditioned Innovation," "Leadership as Loving Enemies," "Why Institutions Matter," and "Vibrant Institutions" for the Divinity School's new *Faith & Leadership* website.

RICHARD LISCHER made four presentations on Martin Luther King Jr. in January and February to Triangle-area churches and civic organizations. He preached the Maundy Thursday worship in Duke Chapel. In May, he delivered the commencement address

at Lutheran Southern Theological Seminary in Columbia, S.C.

RANDY L. MADDOX published



"Reclaiming the Eccentric Parent: Methodist Reception of John Wesley's Interest in Medicine" in

"Inward and Outward Health": John Wesley's Holistic Concept of Medical Science, the Environment, and Holy Living, edited by Deborah Madden (Epworth). He led a workshop on "Wesleyan Theological Emphases" Jan. 13–15 for the Kansas Area UMC Seminar on Professional Ministry, Wichita, Kan.; spoke on "Wesleyan Emphases in Higher Education" Feb. 13 at Point Loma Nazarene University, San Diego, Calif.; and presented the lecture series "Wesleyan Perspectives on Contemporary Theological Debates" March 12–13 at Asbury Theological Seminary, Wilmore, Ky. Maddox has been appointed to the newly created Commission on Faith and Order of the United Methodist Church for the 2009–12 quadrennium.

G. SUJIN PAK taught a Lenten Sunday school class at Reconciliation UMC on the theme "Spiritual Disciplines in Historical Perspective." The class explored the practices of prayer, meditation, Scripture reading, fasting, penance, and participation in the sacraments within the history of the church.

ANATHEA PORTIER-YOUNG

attended the SECSOR (Southeastern Conference for the Study of Religion) meeting in Greensboro March 14–15, where she presented the paper "The Transition to Seleucid Rule in Judea"

as part of a panel on "Empire" and chaired two sessions for the Hebrew Bible/Old Testament section. Her essay "Apocalyptic Preaching" appeared in April as a "Craft of Preaching" piece on the website *WorkingPreacher.org*.

WILLIAM A. RITTER led a men's retreat in January for Kirk in the Hills Presbyterian Church, Bloomfield Hills, Mich., on the theme "The Economic Crisis as a Spiritual Problem and an Ecclesiastical Opportunity." In March, he keynoted the regional conference of Compassionate Friends in Frankfort, Ky., on the theme "Coping When Goodbye Is Forever."

GRANT WACKER presented the keynote lecture "Billy Graham's Legacy: For America and for Christian Living" at the Divinity School's annual Laity Weekend April 24–25. He delivered the 2009 Nyvall Lectures — "Billy Graham's America" and "Billy Graham's Legacy for Christian Living" — at Isaacson Memorial Chapel April 29 at North Park Theological Seminary, Chicago.

LACEYE C. WARNER co-edited, with Sarah Lancaster, the theological sidebars in the new *Wesley Study Bible* (Abingdon). She delivered the banquet keynote for the Lead United Methodist Women Pastors Project event April 26–28, and the keynote for the Louisiana Annual Conference Discerners' Weekend March 13–15. Warner led a workshop at the Chief Academic Officers Society Meeting March 21, and was one of approximately 12 invited participants in the *Five Practices of Fruitful Congregations* training event with Bishop Robert Schnase March 23–25.

JO BAILEY WELLS took part (with Greg Jones and Ellen Davis) in the Feb. 22–24 Lambeth Roundtable for the Episcopal Church of Sudan — a gathering



of Sudanese, U.K., and U.S. stakeholders willing to commit to the church's development of health, agriculture, and theological education across Sudan over the next 8–10 years. While in London, she participated in a two-day gathering at Canterbury Cathedral of women in theological education across the Anglican Communion.

For four Sundays in Lent, she was the scholar-in-residence at Christ Church, Raleigh, addressing "Water, Fire, Bread, Wine: Biblical Themes for Baptism and Eucharist." She also served as the Lenten speaker at St. Stephen's Episcopal Church, Durham, N.C., on the topic "Hanging on through Thick and Thin: Job's Story of God."

Wells was the convocation speaker at Queen's College, University of Newfoundland, May 5, and the speaker for the May 15–17 conference "The Church: A Gift in Christ" at St. Paul's Anglican Church, Kanata, Ontario, addressing the topic "Standing on Secure Shoulders: The Church's Foundation in Scripture."

SAM WELLS presented the talk "Rethinking Our Just War Legacy" Nov. 9 at First United Methodist Church in Cary, N.C. He was interviewed for the online book club DukeReads Feb. 18 by NPR's Frank Stasio, on the Rose Macaulay novel *The Towers of Trebizond*. Wells spoke on the topic "The Power of Ministry" at the Anglican Episcopal House of

Studies Clergy Study Day March 12 at the Divinity School.

NORMAN WIRZBA's essay "Agrarianism After Modernity: An Opening for Grace" appeared in *After Modernity? Secularity, Globalization, and the Re-Enchantment of the World*, edited by James K.A. Smith (Baylor University Press). His essay "Sunshine Economy: A 50-Year Land Use Bill" was published in a March issue of the *Christian Century*.

He delivered the Winter Lectures at Canadian Mennonite University, Winnipeg, Manitoba, Jan. 25–27, on the theme "Placing Our Faith in a Placeless World." In February, he led the workshop "Food, International Development, and Faith Traditions" and gave the lecture "The Grace of Good Food" in the religion department at the University of Florida. He presented "Sabbath Environmentalism," as well as co-led (with Grace Hackney) a workshop on church-supported gardens, at Lake Junaluska's "Caring for Creation" conference March 7. Wirzba represented the Christian tradition at the "Saving This Earth" colloquium, an interfaith panel hosted by Duke Chapel, March 30. In April, he lectured at Davidson and Middlebury colleges on food and ecology.

LUBA V. ZAKHAROV's article "International Collaboration and Storytelling" (previously published in the *ATLA Newsletter*) was reprinted in the March 2009 edition of the *ABTAPL (Association of British Theological and Philosophical Libraries) Newsletter*. ■

CLASS NOTES

60s

ANN CAMERON PEARCE D'69 has been named director of the Chaplains' Cooperative Ministry at North Carolina State University in Raleigh.

70s

J. BARNEY HAWKINS IV D'74, G'81 has been appointed vice president of institutional advancement at Virginia Theological Seminary. He will continue to serve as the honorary associate at Immanuel Church on the Hill in Alexandria, Va., and as associate dean for the Center for Anglican Communion Studies and professor of pastoral theology at Virginia Seminary. Before joining the seminary faculty in 2000, Hawkins served as rector of the Church of the Redeemer in Baltimore, Md., and prior to that as rector of the Church of the Ascension in Hickory, N.C., a position he held for almost 14 years. His wife, **LINDA WOFFORD HAWKINS WC'72, D'76, D'79**, is rector of St. Barnabas Church in Annandale, and they are the parents of two children.

G.C. STOPPEL D'76 has published *Stories of Silver Tea* (BookSurge, 2008). Set in the mythical town of Borgen's Lake, a lost town far away in the hinterland of Canada, the stories are based on tales told at the Advent Tea of Stoppel's parish, All Saint's Episcopal Church, in Saugatuck, Mich.

RICHARD W. MCBRIDE D'78 presented the 2009 commencement address at Elon University, Elon, N.C.,

where he is retiring after 25 years of service as chaplain.

80s

TODD OUTCALT D'85, a United Methodist pastor in Indianapolis, Ind., who has been active in youth ministry for more than 17 years, has published two new books: *Ready-To-Go School's Out!: Youth Ministry Ideas for School Breaks and Summer Vacations* (Abingdon, 2009) and, in response to couples going into debt to pay for their weddings, *Your Beautiful Wedding on Any Budget* (Sourcebooks, May 2009).

JONATHAN E. STROTHER D'86 will be named superintendent of the Raleigh District of the North Carolina Conference of the United Methodist Church effective July 1. He is currently a parish minister in Raleigh.

TRACY RADOSEVIC D'87 performed a dramatic reading of the Gospel according to Mark in a special two-part service March 31 in Goodson Chapel. An acclaimed biblical storyteller and educator who has been touring since 1991, Radosevic has served United Methodist parishes as a director of Christian education and as an artist-in-residence. She is a member of the National Storytelling Network and the Network of Biblical Storytellers, as well as the dean of the Academy for Biblical Storytellers.

WILLIAM J. BARBER II D'89 was sworn in as a member of the national NAACP board of directors Feb. 21, 2009, at its 100th annual board meeting in New York City. Barber is president of the North Carolina NAACP state conference and pastor of Greenleaf

Christian Church Disciples of Christ in Goldsboro. To read more about Barber, see pp. 17-19 of the spring 2003 *Divinity* at www.divinity.duke.edu/about/divinityonline

PAUL DOUGLAS LESLIE D'89 is pursuing a doctorate in the religious sciences department of the University of Quebec at Montreal after 33 years of active parish ministry. His most recent ministry was at the Église Évangélique Baptiste de Québec. He and his wife, Annette, remain involved in church ministry in Montreal at the Church of the Open Door.

90s

JOERG M. RIEGER D'90, G'94 has been named the first Wendland-Cook professor of constructive theology at Perkins School of Theology, Southern Methodist University, Dallas, Texas. His books include *Christ and Empire: From Paul to Postcolonial Times* (Fortress, 2007) and *God and the Excluded: Visions and Blindspots in Contemporary Theology* (Fortress, 2001).

DIANA BUTLER BASS G'91 has published *A People's History of Christianity: The Other Side of the Story* (HarperOne, March 2009). In this book, she brings to life the grassroots movements, personalities, and spiritual disciplines that have informed and ignited Christian worship and social activism. Butler Bass is the author of seven books on American Protestantism, including *Christianity for the Rest of Us*, *Strength for the Journey*, and *The Practicing Congregation*. She has taught at the



University of California at Santa Barbara, Rhodes College, and Virginia Theological Seminary. She lives in Alexandria, Va., and speaks at retreats and workshops across the country.

JOHN P. CLEVELAND D'94 has published the article "What Socrates Would Say to Undergraduate Tutors" in the *Chronicle of Higher Education*. Cleveland is director of the Tutoring Center at Pace University, New York City.

ROBERT COX D'94 has taken a family leave of absence and moved from

South Carolina to Florida to assist family. He is currently working as the minister of children and youth at Beymer Memorial United Methodist Church in Winter Haven. He can be reached at rlcox@umcsc.org or 700 Avenue 1 NW, Winter Haven, FL 33881.

GARY CARR D'96 has retired as a chaplain from the U.S. Navy after more than 30 years of service. He now serves as the vice president for translations for the International Bible Society and Send the Light in Colorado Springs, Colo. Chaplain Carr is also serving as the deputy chief of chaplains for the Colorado State Patrol.

PAUL D. TOLBERT D'98, pastor of White Oak Baptist Church in Archer Lodge, near Clayton, N.C., is serving as a U.S. Army Reserve chaplain in Kuwait. A member of the Army Reserve since 2002, he is attached to the 595th Transportation Division and will minister to troops in Kuwait and at satellite bases throughout the Middle East. He and his wife, April, have three sons: Stephen, 5, Caleb, 3, and Noah, 10 months.

ALICIA L. BEAM-INGRAM D'95



is dean of chapel at The Piney Woods School, branch manager of the Harrisville Public Library,

and practicing as a certified financial counselor. Her husband, **JAMES C. BEAM-INGRAM D'98**, works at the The Center for Ministry as the director of the Course of Study (a program for local pastors) at Millsaps College and as pastor of Wesleyanna United Methodist Church in Star, Miss. Their son, Boz, recently celebrated his first birthday.

MELLINDA G. HANSEN-HOLLOWAY D'95, D'96 of Graham, N.C., earned a doctorate in education from North Carolina State University in December 2008.

ALBERT MOSLEY D'98 has been named The Johns Hopkins University's new chaplain following a two-year national search. Effective July 1, he will assume full-time duties at the Bunting-Meyerhoff Interfaith and Community Service Center. Mosley previously served in the

SWIMMING ENGLISH CHANNEL A CLASS ACT

IF ALL GOES AS PLANNED, when Mike Solberg D'89 climbs from the cold, choppy waters of the English Channel onto the French shore in September, he will be one step — and \$50,000 — closer to building a new school for an Angolan town still recovering from civil war.



Solberg visited Angola as part of a church partnership after the country's civil war ended in 2002. Inspired by the Evangelical Congregational Church of Angola (IECA), Solberg began planning in 2005 to raise at least \$50,000 to help rebuild a school in Waku Kungo, where 89 children were killed by a bomb blast during the conflict. The plan? To complete his longtime goal of swimming the 21-mile channel as a fundraiser for the school.

Solberg's effort has been made possible by a National Clergy Renewal Grant from Lilly Endowment Inc. The \$45,000 grant is funding the cost of Solberg's swim — including the boat that must follow him during his attempt — and other expenses during his three-month sabbatical from Second Congregational United Church of Christ in Rockford, Ill., where he is senior pastor.

An experienced triathlete and marathon runner, Solberg has been preparing for the English Channel swim for more than a year. His training will continue this summer in open water in San Francisco Bay, and then on location in Dover, England. According to the English Channel Swimming and Piloting Federation, fewer people have succeeded at making the Dover to Calais swim than have climbed Mt. Everest.

For more information, visit www.SwimMikeSwim.com, or e-mail him at mike@swimmikeswim.com.

Eastern Pennsylvania Conference of the United Methodist Church in Philadelphia, where he also served as assistant director of the Center for Civic Engagement and as an adjunct professor in the Pennoni Honors College at Drexel University, teaching courses in subjects ranging from comparative ethics to public life and leadership.

00s

FRED BAHNSON D'00, director of Anathoth Community Garden, a ministry of Cedar Grove (N.C.) United Methodist Church, is among eight people selected nationwide as 2009–10 Food & Society Policy Fellows. The program was jointly launched in 2001 by the Jefferson Institute and the Institute for Agriculture and Trade Policy (IATP), with support from the W.K. Kellogg Foundation. The fellowship provides partial support for two years to allow recipients to spend time on media outreach and to participate in policy and communication training.

Bahnsen has written extensively on expanding the involvement of faith-based communities in food and agriculture. Through multidisciplinary approaches including a congregation supported agriculture program, Bahnsen plans on using his fellowship to inspire dialogue among church communities in support of agricultural activism.

MELANIE DOBSON HUGHES D'01, D'02 and **JOHN C. HUGHES D'02** announce the birth of a son, Elijah Reid, Nov. 30, 2008. Melanie is currently a student in Duke Divinity School's Th.D. program.

JAY CARNEY D'05 is a part-time campus minister at his undergraduate alma mater, St. Thomas Aquinas University Parish, in Fayetteville, Ark., and a Ph.D. candidate at The Catholic University

INDIANA PASTORS TAPPED FOR WABASH LEADERSHIP PROGRAM

SHALIMAR HOLDERLY D'04, LISA SCHUBERT D'05, AND DANIEL WALKER D'00 have been selected for the two-year Wabash Pastoral Leadership Program.

Funded by Lilly Endowment Inc., the competitive two-year program is open to Indiana pastors with graduate seminary degrees and between five and 10 years of experience.

Pastors involved in the program gather on the Wabash College campus 10 times during a two-year period to meet with civic, government, business, and religious leaders to discuss issues that affect local Indiana communities.

Topics include public education, economic initiatives, government responses to property tax, the impact of immigration on local communities, and the impact of advances in medical research on health care.

The pastors will also participate in two study tours. The first will be in North America, and the second will be abroad and will focus on transnational issues.

Holderly is the pastor at Nine Mile United Methodist Church in Fort Wayne and both Schubert and Walker serve churches in Indianapolis. Schubert is the associate pastor



Holderly

Schubert

Walker

of discipleship and formation at the North United Methodist Church; Walker is the associate minister at Meridian Street United Methodist Church.

of America, Washington, D.C. Carney's dissertation explores the genocide in Rwanda in the context of the church. He and his wife, Becky, lived and taught in Rwanda following his graduation from seminary.

JOHN E. ANDERSON D'06 of Waco, Texas, presented two papers at the 2008 Society of Biblical Literature annual meeting in Boston, Mass.: "Jesus and the Patriarchs: The Imminent Fulfillment of the Ancestral Promise in Matt 8:5-13" and "The Ancestral Covenant in Psalms 105 and 106: Their Function as the Conclusion to Book Four of the Psalter." His article "Jacob, Laban, and a Divine Trickster? The Covenantal Framework of God's Deception in the Theology of the Jacob Cycle" appears in the Spring 2009 issue of *Perspectives in Religious Studies*.

SONIA K. NORRIS D'06, executive director of Alzheimer's Services of

Marshall County, Ala., is a contributing author of *The Unbroken Circle: A Toolkit for Congregations around Illness, End of Life and Grief*, released this spring by the Duke Institute on Care at the End of Life. Norris previously served as director of support teams with Project Compassion in Chapel Hill, N.C.

TIMOTHY D. CATLETT D'08 and his wife, Erin, announce the Feb. 2, 2009, birth of Campbell Raelynn. Tim is a United Methodist pastor in Raleigh, N.C. ■

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

MILTON CHICK WILKERSON D'37

died Dec. 10, 2008, in Roanoke, Va. A United Methodist minister, he served churches in the Virginia Conference and also served as an officer in the U.S. Army during World War II. Beginning in 1966 he was administrator of the Lydia-Roper Retirement Home in Norfolk and the Eastern Shore Retirement Home, and from 1968 until his retirement in 1982 he was an administrator at the Roanoke Methodist Retirement Home. His late wife, **MARGARET UNDERWOOD WILKERSON**, was a Duke alumna WC'40. They are survived by a daughter.

MORGAN S. SMART D'48

died Sept. 15, 2008, in Mechanicsville, Va. He was a United Methodist pastor, with the life-long avocation of church organist, who served parishes across the Virginia Conference. He is survived by his wife, Nancy Perkins Smart, two daughters, Katherine Smart and **ANN SMART MARTIN T'82**, and a granddaughter.

SAVAS C. AGOURIDES G'50

died in February 2009 in Athens, Greece. He came to the United States as a Crusade Scholar of the Methodist Church. Agourides was a professor at the University of Athens, where his scholarship focused on internal debates in Orthodox theology. A *Festschrift* — Sacred Text and Interpretation: Perspectives in Orthodox Biblical Studies — was published in his honor in 2004 by Holy Cross Press. His dissertation on Marist interpretations of Jesus was directed by Frank Young, Amos Ragan Kearns Professor Emeritus of New Testament and Patristic Studies.

WILBUR E. THOMAS D'54

died Jan. 28, 2009, in Quinton, Va. He was a United Methodist pastor who served churches across the Virginia Conference. His wife, Fern K. Thomas, two children, and four grandchildren survive him.

C. MCGEE CREECH D'60

died Jan. 12, 2009, in LaGrange, N.C. A United Methodist pastor, he served parishes in the North Carolina Conference over several years and as the assistant administrator at Cherry Hospital in Goldsboro for 28 years prior to his retirement. His wife, Leatrice Smith Creech, a daughter, three grandchildren, and three great-grandchildren survive him.

WILLIAM ANDERSON LANE D'61

died Nov. 30, 2008, in Macon, Ga. A veteran of World War II who served in the U.S. Army Intelligence Corps, he taught at Princeton, Hartford, UNC-Greensboro, and Mercer prior to his retirement. He was a leader and supporter of the arts in Macon, recognized by the Governor's Award in the Arts in 1990, and former chairman of the board of the Martha's Vineyard Camp Meeting Association in Massachusetts. He is survived by his wife, Eleanor Anne Lane, two children, and a granddaughter.

OLE EDVARD BORDEN D'63

died March 24, 2009, in Lillestrøm, Norway. He was the first non-American president of the Council of Bishops of the United Methodist Church. He was a student pastor while at Duke and later a member of the Western North Carolina Conference. He served pastoral appointments in the United States and in Sweden and as secretary and leader of the World Methodist Council's office in Geneva, Switzerland, before his election as bishop of the Northern Europe Central Conference. Borden was named the 1985 recipient of the Distinguished Alumni Award of Duke Divinity School. He served as scholar-in-residence at Asbury Theological Seminary, Wilmore, Ky., 1989–1992, returning to Sweden in 1993. Predeceased by his wife, Martha, in 2003, he is survived by two children.

FRED JANASI GOMENDO D'84

died June 1, 2008, in Mutare, Zimbabwe. He was a retired United Church of Christ minister and the past president of the UCC in Zimbabwe. He is survived by a daughter.

JAMES W. WHITE D'86

died Jan. 21, 2009, in Asheville, N.C. He served parishes as a United Methodist minister in the Western North Carolina Conference and as a missionary with OMS International in South America from 1978 until 1982 as the principal of International School in Guayaquil, Ecuador. He is survived by his wife, Linda Guthrie White, two daughters, and one granddaughter.

HELEN GREENE PHILLIPS D'92

died March 3, 2009, in Weyers Cave, Va. She was a United Methodist minister who served churches of the Holston Conference. She is survived by her husband of 48 years, Hubert "Billy" J. Phillips, a daughter, a son, and three grandchildren.

The Divinity School Community

CLARA BELLE SCOTT GODWIN

died Feb. 17, 2009, at her home in Durham, N.C. She retired as director of finance and general administration at the Divinity School in October 1994 after 24 years of service. A member of the Duke University Retirees Association, she served as secretary and was active in the Duke University Retirees Outreach Program. She served on the board of deacons and board of trustees at Pilgrim United Church of Christ. She was also a member of the Red Hat's Club, the Durham Women's Club, and Tobaccoland Civitan Club. The Clara S. Godwin Endowment Fund was established by the Divinity School and friends at her retirement. She is survived by two children, five grandchildren, and five great-grandchildren. ■

MINISTRY AT LARGE

Tools of the Trade

BY L. ROGER OWENS D'01, G'06

At a trustees' meeting during my first week as the co-pastor of a small congregation in rural eastern North Carolina, things suddenly took an ominous turn.

The trustees had discussed what I took to be the usual topics — raising money for new carpet in the sanctuary and fixing a leak in the nursery — when one of them turned to me and said, “Well, if you’re like most preachers I’ve known, you don’t know how to do anything to that lawn mower but sit on it.”

He was giving me too much credit. My father was 56 when I was born, so by the time I was old enough to learn how to mow the lawn, he’d been paying someone to do it for years. Once I had a yard, there always seemed to be someone with a mower roaming the neighborhood looking to earn a few dollars, which was fine by me.

When the farmers in the congregation asked me to pray for rain the next Sunday morning, I was secretly praying that it wouldn’t. The longer the dry spell, I reasoned, the longer I could wait before asking one of the trustees how to start the mower.

The rain came and the grass grew, but I got lucky. My father-in-law, who knows how to run all sorts of gas-powered machines, came for a visit from Tallahassee, where he has a small farm. Since he’d already given up hope that this city-reared, academic son-in-law would ever become a lawn equipment enthusiast, I wasn’t afraid to get his help. When he asked what kind of mower it was, my best answer was “green.” He patiently showed me step-by-step how

to use the riding mower, beginning with the lesson on how to get on.

The next time I wasn’t so lucky. The riding mower ran out of gas, so I pushed it back to the shed and finished with the push mower. What I didn’t do was turn the riding mower’s ignition switch to “off.” Two weeks later, when the grass was so long I could have lost my 2-year-old in it, the riding mower’s battery was dead and my father-in-law was 600 miles away.

Fortunately, one of the trustees was nearby. I knew Ralph would be able to help, so I began to walk across the field between the parsonage and the church, considering as I went how to say, “I’m stupid,” and save face.

When I told him my problem, Ralph was kind, as I now know he always is.

“Of course, you wouldn’t think to turn the ignition switch off after the mower ran out of gas. I’ll drive the truck over and give you a jump.” While he was at the house we chatted about batteries, weed eaters, and the date he and his wife were going on that night to a gospel concert.

Asking for help wasn’t so hard, I learned, and these guys loved to give it. So I asked him if he could show me how to start the weed eater in the parsonage shed. His quick inspection revealed the problem — no gas. “Now you know,” he said, “you have to mix a little oil in the gas on this one or it’ll blow up.” Seeing the look of horror on my face, he handed me his weed eater. “Just leave it here in the shed,” he said. “I’ll come and get it.”

I wanted to learn this language of blades and batteries, and to understand the life that goes with it. Not to impress my father-in-law or avoid humbling myself before the trustees again — they will always know more about Craftsman and John Deeres than I will. Nor did I want to learn these things to make up for what I hadn’t learned as a boy. Rather, I was beginning to suspect that if I wanted to learn how to preach to these men or counsel them I would need to be able to chat with them. And around here, if the chatting wasn’t about gardens, it was about mowing and the machines to do it with. If I didn’t want to stay a stranger, I’d have to learn this way of life.

Isn’t that why, as the beginning of the Gospel of John says, Jesus “pitched his tent among us” (John 1:14) — because in Jesus, God refuses to be a stranger? If I am called to “live a life that becomes gospel,” in the words of writer Robert Benson, how can I get by with anything less than pitching my own tent among the people I serve?

And at this church, pitching my tent meant getting used to carrying a knife in my pocket — “If you’re a man and have



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your pants on, there's a knife in your pocket," I heard many times — and it meant being willing to stand around chatting about the really important matters, like whether it's better to mow around the house first or last, always, as I was instructed, blowing the debris away from the house.

I decided to take the borrowed weed eater back to Ralph. I found him behind his house, tinkering under the hood of an old blue pickup. I shook his greasy hand and we talked for a few minutes. He told me about his relatives — where they lived, where they went to church, and why they quit coming to ours. He told me which ones were sick, which

ones had kids who needed to come to Sunday school, and which ones were rescued by the recent tobacco buyout. With every conversation like this one I felt that I was driving another tent stake, making my home among the people of this community.

The next time I needed to find Ralph it wasn't just to chat. His wife, Betty, had called earlier that day to tell me that their daughter's doctor had said her cancer was winning and she should begin thinking about hospice. When I went to see Ralph and Betty, no one answered at the front door. I walked around to the back of the farm house and found Betty pacing near the fishing

pond next to the tobacco field.

She walked over to me, and I put my arm around her. "We knew this was coming, but didn't want to admit it," she said. "Ralph is over there in the shed, if you want to say something to him."

There he was, his back turned to me. As I entered the shed, now a sanctuary for his grief, I found him opening and closing drawers in the workbench.

"Looking for something to fix?"

I asked.

"Just piddlin'," he answered.

We were surrounded by his machines and the tools to fix them. And while those machines didn't matter then, the fact that I had come to him earlier, embarrassed by my ignorance, gave me permission to be next to him now, standing silently with him in the face of this frightening new reality before which we both felt helpless. ■

L. ROGER OWENS earned a master of divinity degree at Duke in 2001 and a doctorate in theological ethics in 2006. Roger always expected to teach in an undergraduate religion department, but is delighted that God led him into the local church. He and his wife, Ginger Thomas D'O1, currently serve as co-pastors of Duke Memorial United Methodist Church in Durham. They have two sons, Simeon and Silas. Owens has two books forthcoming: *The Shape of Participation: A Theology of Church Practices* and *Wendell Berry and Religion: Heaven's Earthly Life*, co-edited with Joel J. Shuman.

Do you mean I Can't Retire?!

BY JAMES G. MENTZER D'99

The other day a pastor called asking if he should continue to invest in his retirement plan given the shaky nature of financial markets. It's an



interesting question. People everywhere are wondering if they will need to change their plans for retirement. The jokes about 401(k) plans now only being worth 201(k) are getting stale.

The collapse of investment banks Lehman Brothers and Bear Stearns last year and the recent struggles of insurance giant AIG have left many investors shocked, scared, and confused. Historically, Wall Street has been ruled by either greed or fear. Even though market indices like the Dow Jones industrial average started to show small gains in the spring, fears continued — particularly among those hoping to retire in the next decade. What's a person to do?

First of all, do not worry about waking up one morning and discovering that your brokerage firm has collapsed. Not only are these firms financially strong, but they operate in a very different manner from the flailing investment banks that have made headlines over the last year.

Do check, though, to make sure your investment firm is part of the Securities Investor Protection Corporation (SIPC) program. This way, even if your brokerage firm collapsed your investments would not disappear. The SIPC insures member-firms' investment accounts up to \$500,000 by replacing

missing securities when possible. So while the value of your 401(k) or IRA may fluctuate with market conditions, it cannot just disappear.

At the same time, continue making regular contributions to your 401(k), 403(b), or IRA retirement program. Dollar-cost averaging means that you are buying more shares of your investments when the price is low. People who have the courage to continue investing in the stock market are the ones who will make money in the long run.

If you have not already done so, ask your financial consultant to give you some detailed projections for your financial nest egg. Retirement can be a challenging journey if you have no idea where you stand. If you prefer to do this yourself, many financial services companies offer basic retirement calculators online: fidelity.com, for example, has an easy-to-use retirement calculator.

Such projections may give you needed reassurance that you can move ahead with your retirement plans despite the current chaos on Wall Street. Or, they may suggest that postponing retirement plans for a year or two might make sense. Many pastors who had originally planned to retire in 2009 are reconsidering that decision.

Either way, do not make quick, drastic changes to your retirement portfolio. To recoup steep losses, some investors try to time the market to make the money back quickly — a major mistake. Not only is it exceedingly difficult to time the market, but if you guess wrong you will end up making a bad situation worse.

While no one knows whether we have reached "bottom" in the financial markets, most analysts believe that better times lie ahead. Now may well be the worst time to get defensive with your retirement investments. Not only will you transform "paper" losses into reality, but you run the risk of missing the market's recovery. Do that and it could take longer than a decade to recoup your investment. If your portfolio is properly allocated, stay with what you have.

While a general rule of thumb for proper allocation is to have more aggressive investments when you are young and to be more defensive when you are older, proper allocation can vary widely for each individual. Sit down with your financial consultant to reassess your risk tolerance and return needs in the light of current market conditions.

Many who saw themselves as aggressive investors during the boom days of the '90s are now discovering their more timid side financially. Don't hesitate to contact your financial adviser if market turbulence is really causing you anxiety. Making some changes to your portfolio might be the wrong thing to do financially, but the right thing to do to calm your fears. Ultimately, peace of mind when it comes to your retirement plans can be worth its weight in gold. ■

JAMES G. MENTZER, CLU, ChFC, has been a financial planner since 1985. He is currently director of planned giving for the United Methodist Foundation of Raleigh, N.C.

COMING EVENTS

DATE	EVENT	LOCATION / CONTACT
MAY 31-JUNE 5	Duke Divinity School Summer Institute Shaping the Beloved Community in a Divided World Led by world-class scholars and practitioners, this five-day institute with Duke's Center for Reconciliation is designed to nourish, renew, and deepen the capacities of Christian leaders in their ministry of reconciliation, justice, and peace.	www.divinity.duke.edu/summerinstitute or call 919.660.3426 
AVAILABLE SUMMER 2009	The Unbroken Circle: A Toolkit for Congregations around Illness, End of Life and Grief A guide for clergy, faith community nurses, and congregational lay leaders interested in addressing end-of-life care issues in their congregations, <i>The Unbroken Circle</i> draws from a variety of faith traditions.	www.iceol.duke.edu/resources/toolkit.html
JULY 12-25	Duke Youth Academy for Christian Formation Part of Leadership Education at Duke Divinity, DYA is an intensive two-week residential encounter with Christian life for rising high school juniors and seniors.	www.duyouth.duke.edu 
SEPTEMBER 14-18	Study Leave for Ministry Professionals A week on the campus of Duke University for self-directed study, worship, and prayer open to ministry professionals of all traditions. Other dates during fall semester are Sept. 28-Oct. 2 , Oct. 19-23 , Nov. 9-13 , and Nov. 16-20 .	www.divinity.duke.edu/studyleave
OCTOBER 5-7	Convocation and Pastors' School The Next Generation: Engaging the Christian Faith in a Global Context PHILIP JENKINS, author and humanities professor; OS GUINNESS, author and co-founder of The Trinity Forum; KENDA CREASY DEAN, associate professor of youth, church and culture, director, Tennent School of Christian Education at Princeton Theological Seminary; and TYRONE GORDON, United Methodist pastor.	www.divinity.duke.edu/cps/nextgeneration

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

END QUOTES

Designer Babies

“Why is it that now, at a time when ‘hope’ is supposed to still be resilient over despair, there would be a thriving market for choosing to love a child who looks more like you, or perhaps more like someone more aesthetically normative than your spouse?”

AMY LAURA HALL, associate professor of Christian ethics, in an op-ed for the April 15, 2009, issue of *The United Methodist Reporter* on a fertility clinic's offer of “predictive genomics,” screening embryos for reasons not directly health related

Paul's Outreach

“The theological implications of his radical moves on pagan inclusion have equally radical implications for gender and sexual inclusion.”

DOUGLAS CAMPBELL, assistant professor of New Testament, quoted in the March 12, 2009, issue of *The News & Observer* (Raleigh, N.C.) on Paul's outreach to non-Jews during Roman times

Genuine Relationships

“The concern is that technology like e-mail and the internet can substitute for genuine human relationships.”

PAUL GRIFFITHS, Warren professor of Catholic theology, quoted in the March 9, 2009, issue of *The News & Observer* (Raleigh, N.C.) on church views of technology

Business and Theology

“When I started to serve a leadership role at Duke, I found there were sources in business that I could read and try to adapt to a divinity school or there were theological sources that could inspire me but really didn't help in terms of the actual work.... I wanted to see if we could get these together.”

L. GREGORY JONES, dean and professor of theology, commenting to *Duke Today* March 5, 2009, on the Divinity School's work in leadership education

Visual Appeal

“There is it seems to me a kind of translation activity going on here. We are more sophisticated as a culture in reading images often than we are in reading complicated literary texts. I think that's one part of the appeal....”

ELLEN DAVIS, professor of Bible and practical theology, commenting to Minnesota Public Radio on Feb. 10, 2009, on niche versions of the Bible with strong visual elements

Presidential Choices

“The choices he (Obama) has made cross the spectrum in the clergy and seem to represent the approach he wants to take to government. Reverend Lowery is an important choice in the civil rights community.”

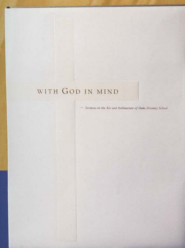
WILLIAM TURNER, associate professor of the practice of homiletics, quoted in the Jan. 15, 2009, issue of *The Sacramento Bee* on President Obama's selection of clergy to participate in his inauguration



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