

# DIVINITY



D U K E

U N I V E R S I T Y

WINTER 2010

## FROM RISK TO RENEWAL

HOW WILL DIVINITY  
NAVIGATE THE FUTURE?

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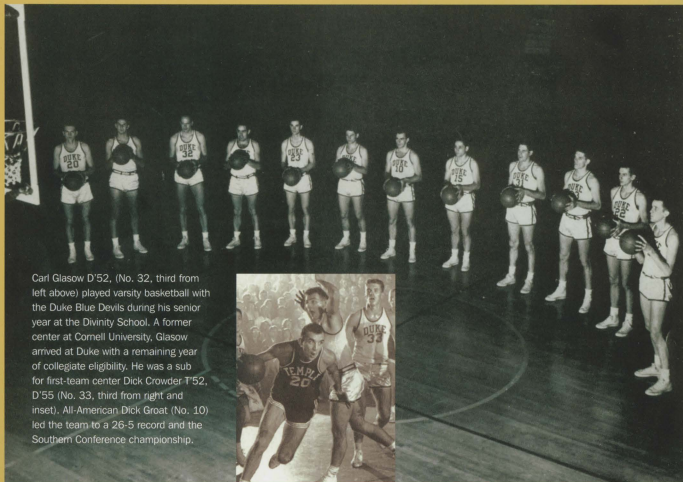
A UGANDAN MOTHER'S  
SACRIFICE OF FORGIVENESS

SWIMMING FOR ANGOLA

WOMEN RISING ABOVE  
THE ECCLESIAL TIDE

FROM THE ARCHIVES

## HOOP DREAMS, C.1952



Carl Glasow D'52, (No. 32, third from left above) played varsity basketball with the Duke Blue Devils during his senior year at the Divinity School. A former center at Cornell University, Glasow arrived at Duke with a remaining year of collegiate eligibility. He was a sub for first-team center Dick Crowder T'52, D'55 (No. 33, third from right and inset). All-American Dick Groat (No. 10) led the team to a 26-5 record and the Southern Conference championship.

1952 CHAMBERLAIN, DUKE UNIVERSITY ARCHIVES

**"ALL WORK AND NO PLAY** makes a divine a dull boy." Basing an athletic program on this, or a similar proposition, the Divinity School student body fields intramural teams in five different sports. ...As cold weather set in the boys shifted ... to the basketball court. After a slow start, the team under the direction of coach [Bob] Barefield won its division championship ... the third in a row for Divinity School teams.

One of our seniors, Carl Glasow, distinguished himself and the school by playing on the university varsity team, gaining widespread press recognition.

— *The Duke Circuit Rider* 1952

# DIVINITY

## EDITOR

Elisabeth Stagg  
Associate Director of Communications

## CONSULTING EDITORS

Wesley F. Brown D'76  
Associate Dean for External Relations  
Jonathan Goldstein  
Associate Dean for Communications

## STAFF

Kate Rugani  
Communications Manager,  
Thriving Communities Initiatives  
Sherry Williamson  
Public Relations Specialist

## ONLINE DESIGN

Michelle Rudolph  
Web Technology Coordinator

## PUBLISHER

L. Gregory Jones D'85, G'88  
Dean & Professor of Theology

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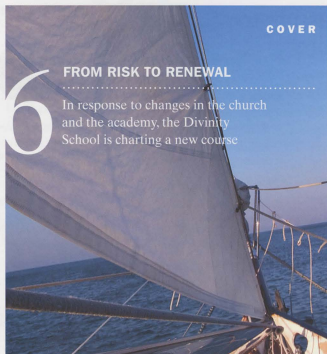
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*(2009-2010 Council was elected 10/09 to serve through 10/10)*

Cover: istockphoto.com



## FROM RISK TO RENEWAL

In response to changes in the church and the academy, the Divinity School is charting a new course



## FEATURES

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Changes in the church and the academy, accelerated by fiscal realities, call for a new paradigm for renewal

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When her daughter was abducted by Ugandan rebels, Angelina Atyam risked forgiving those who 'sinned' against her

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Young and female, these pastors are leading a hopeful trend

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Raising the stakes beyond individual failure, a pastor set out to swim the English Channel as a fundraiser for a new school in Angola

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## Top 10 Reasons to Visit the Library

**EACH OCTOBER** Theological Libraries Month is celebrated with a contest that invites students, faculty, and staff to answer one question: "What's your favorite reason to visit the Divinity School Library?"

The annual competition is especially fierce among new students, who are introduced to the Top 10 at orientation in August and challenged to begin crafting a winning entry for the coveted Reason No. 4. (As it turns out, the library staff came up with the other nine. Only No. 4 changes, providing the winning entrant a fleeting year of fame.)

The 2009 winner, whose entry will be read to incoming students at orientation 2010, was Maria Doerfler, a Ph.D. candidate in religion. Doerfler's reason—"By year three of your Duke career, you might actually be able to find your way from folios to front desk without a trail of breadcrumbs"—will replace Ismael Ruiz-Millan's Reason No. 4.

Doerfler's win was announced at a luncheon in the York Room following a talk by professor emeritus D. Moody Smith D'57, a member of the "Student Library Workers Hall of Fame."

Smith called his part-time library job "one of the high points of my theological career. [Librarian] Donn Michael Farris was the first person to hire me, and there was no negotiation over pay. I started at the bottom."

This honor, said Smith, should be added to his resume. "Seriously, you couldn't be in a better Hall of Fame."

For more information go to <http://library.duke.edu/divinity> ■

# 10

The stellar collection: 380,000 books, 700 periodicals, 100 electronic databases—and still growing!!



# 9

Excellent reference service is available in person, by phone, by e-mail, or by instant message.

# 8

Printing from our computers is not 10 cents a page, not 5 cents a page, but free for your first 3,600 copies.



# 7

It's the greatest place on campus to work—Ask for an application form at the Circulation Desk.

# 6

We're open for the best 85 hours a week. See the website for our hours.



We have 12 public computers with access to the library catalog, databases, and the network. If you bring your own laptop, we have wireless available throughout the library and in the Duke Gardens.



# 5



# 4

As Top Ten contest-winner from last year Ismael Ruiz-Millan said, "In addition to Goodson Chapel, it is the place where I can be in one spirit with my other fellow students—in the first, in the spirit of worship, and in the second, in the spirit of learning."

You get to see the world while studying the Book of Discipline—check out the view from the Baker Methodist Research Center!

# 3

# 2

We're better than Google—we're warm-blooded! Theological research done using the internet alone is really dumb. Remember: If it's not there, you can't find it!



# 1

THE STAFF!



## Trilogy of Plays



LES TODD, DUKE PHOTOGRAPHY

**TWO NEW DRAMAS** by playwright Bryan Harnetiaux—"Dusk" and "Holding On, Letting Go,"—provide opportunities for families, healthcare professionals, and faith communities to confront the complexities of the end of life.

The new works complete the trilogy that Harnetiaux began with "Vesta," which the Duke Institute on Care at the

End of Life has made available since 2006 for education and outreach.

Through an exclusive licensing agreement with the playwright, ICEOL offers all three plays to community and educational groups at minimal cost. To learn more about the plays and how you can stage them in your community, contact Whitney Yadav at 919.660.3553.

Web resources: [www.iceol.duke.edu/features/20091204dramatic.html](http://www.iceol.duke.edu/features/20091204dramatic.html) and "Vesta is Everyone's Story," Spring 2008 DIVINITY at [www.divinity.duke.edu/publications/2008.05/features/feature2/index.htm](http://www.divinity.duke.edu/publications/2008.05/features/feature2/index.htm) ■

## Women's Center turns 35

**STUDENTS, ALUMNI, AND FRIENDS** helped the Divinity School's Women's Center, created in 1974, celebrate 35 years of dialogue, community, and exploration of issues surrounding gender and ministry.

The celebration, held Nov. 12-13, 2009, honored Jill Raitt, the school's first female faculty member, Missouri University Emerita Professor of Religious Studies, who currently holds The Sisters of St. Joseph of Carondelet Endowed Chair in Catholic Thought.

Keynote speaker was Teresa Berger, professor of liturgical studies, Yale Divinity School, and former Duke Divinity School professor of theology, who presented the lecture "Women's Ways of Worship to Gender History: Re-Writing Liturgical Tradition."

Learn more at

[www.divinity.duke.edu/studentlife/womenscenter](http://www.divinity.duke.edu/studentlife/womenscenter) ■



## Alumni Award Honors Ritchie

**B. MAURICE RITCHIE D'63, '64**, who served for more than 20 years as the leader of the Divinity School's Office of Field Education and Student Life, received the 2009 Distinguished Alumni Award at the annual Convocation & Pastors' School.

"From his obvious devotion to Christ and the church, to caring for 'the least' and his love of neighbor, Maurice exemplifies the qualities of what this award is all about," said Sheila Cumbest, chair of the selection committee and former president of the Divinity School's Alumni Association. "In Matthew's Gospel we hear, 'When you've done it to the least of these, you've done it unto me.' Maurice lives into this."

After studying economics at Davidson College, Ritchie entered Duke Divinity School in 1958. He spent two years on international scholarship in the Kirchliche Hochschule in Berlin, and then enrolled in the Heidelberg University theological department for one semester of study. He completed the B.D. in 1963 and the Th.M. the following year and was ordained an elder in the Western North Carolina Conference of the United Methodist Church.

Since his retirement in 2002, he has continued his work in ministry by joining Partners in Caring, a division of Pastoral Services of the Duke Medical Center. He has worked with programs to educate communities and clergy in several areas, including AIDS/HIV awareness, Resistance against Pressure for Teens, parish based CPE for Lumbee Indians and African American pastors, and a spiritual care training program for Native American pastors and lay leaders in Robeson County.

In his own neighborhood, Ritchie reaches out through the "Seniors Staying Put" ministry, which he helped found. ■



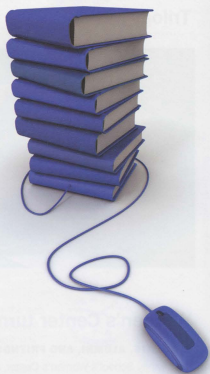
Ritchie

## New Alumni Resources from Duke Libraries

**FOUR NEW RESOURCES** are available to alumni through the Divinity School Library:

- ATLA Religion Database with full-text articles since 1924 and more than 1.6 million citations for articles, essays, and book reviews covering all aspects of religion and theology;
- EBSCO Academic Search Alumni Edition, which provides full text for more than 3,190 journals;
- JSTOR with full-text and page images of more than 1,000 leading scholarly journals in the humanities, sciences, and social sciences; and
- ProQuest ABI/Inform Complete with 3,100 full-text titles covering business and economic conditions, corporate strategies, management techniques, as well as competitive and product information.

For access, use your Duke Alumni Directory login or register at the Duke Alumni Association website [www.dukealumni.com](http://www.dukealumni.com). Once you have logged in, click on "Library Databases" (near the top of the page.) Off-campus access is limited to personal, non-commercial use. ■



## BSU Celebrates 40th Anniversary

**CYNTHIA HALE D'79**, founding pastor of the 5,100-member Ray of Hope Christian Church in Decatur, Ga., and Gregory Palmer D'79, resident bishop of the Illinois Episcopal Area (Illinois Great Rivers Annual Conference) of the United Methodist Church will help lead the Feb. 8-10 celebration of the 40th anniversary of the founding of the Divinity School's Black Seminarians Union (BSU). Palmer also is president of the worldwide Council of Bishops of the United Methodist Church.



Hale



Palmer

Online registration for the two-day event, which includes worship services, afternoon programs, a Tuesday evening reception, and a luncheon on Wednesday, is available at [www.divinity.duke.edu/studentlife/bsu/triumph/register](http://www.divinity.duke.edu/studentlife/bsu/triumph/register) ■

## Catch 'The Next Generation'

**SELECTED AUDIO RECORDINGS** and video interviews with speakers from "The Next Generation: Engaging the Christian Faith in a Global Context"—Duke Divinity School's 2009 Convocation & Pastors' School—are available online at [www.divinity.duke.edu/cps/nextgeneration/audio.html](http://www.divinity.duke.edu/cps/nextgeneration/audio.html)

Interviews with Kenda Creasy Dean, Tyrone Gordon, Os Guinness, and Tafadzwa Mudambanuki are available at *Faith & Leadership*, the online magazine of Leadership Education at Duke Divinity at [www.faithandleadership.com](http://www.faithandleadership.com) ■

## New Members of the Board of Visitors

**THE BOARD OF VISITORS** includes 36 graduates and friends of the Divinity School from across the nation who meet twice annually to provide counsel and support for programs and initiatives. The chair for 2009-10 is **Robert Scott**, a retired attorney and United Methodist layman from San Antonio, Texas. **Terri Dean**, a recently retired senior vice president with Verizon and a Baptist laywoman from Philadelphia, Penn., is vice chair. These eight new members were appointed in July by President Richard Brodhead:

**Paul S. Amos II T'98** of Columbus, Ga., is president and chief operating officer of Aflac. He serves on boards of directors for Aflac, the Winship Cancer Institute at Emory, the Georgia Research Alliance, the Turner School of Business at Columbus State, and the Make-A-Wish Foundation. He and his wife, **Courtney Goodwin Amos T'99**, are involved with CrossPointe Church in Fortson, and they are the parents of three young sons.

**Becky N. Briggs** of Bethlehem, Penn., is a mother and a musician. She and her husband, Mac, chairman of Andesa Strategies Inc., are members of First Presbyterian Church. They work nationally with the Young Life program, and with an Anglican mission project in Swaziland. They are the parents of five children, one of whom is a Duke graduate, and they have four grandchildren.

**Kenneth H. Carter Jr. D'83** of Charlotte, N.C., is the senior pastor at Providence United Methodist Church. Carter is currently vice president of the United Methodist General Board of Higher Education and Ministry and a member of the Committee on Faith & Order. He is also a director with the Methodist University of Liberia. He and his wife, **Pamela Barrow Carter D'83**, are the parents of one daughter.

**Charles A. "Chuck" Grice** of Nashville, Tenn., practices law as a partner at the law firm of Sities & Harbison PLLC. He is a deacon, chair of the Adult Education Committee, and a Sunday School teacher at First Presbyterian Church of Nashville. His wife, Noel,

a senior executive with HCA, is the mother of two grown children.

**Daniel C. Hankey T'75** of Marietta, Ga., is the senior systems integration analyst for Lockheed Martin Corporation. A long-time Presbyterian, he is a frequent volunteer at Must Ministries in service to the homeless. He has received numerous awards for outstanding management. He is married to Jordan "Pat" Hankey. He has a stepson and a new granddaughter.

**S. Thomas Kincaid III D'09** of Dallas, Texas, is a deacon in the Episcopalian Diocese of Dallas serving at the Church of the Incarnation. He is a contributor to the Covenant Communion website and serves on the national young alumni board at Southern Methodist University where he was a trustee and student body president. He is one of the three recent graduate members of the board.

**Laura B. Nichol** of Houston, Texas, is a leadership advisor with Rio Advisors LP where she works with CEOs and their teams on building high performance cultures. Prior to founding the company, she served as senior vice president of human resources at American General Corporation and Chase Bank of Texas. She and her husband, Roy, a managing director with Greycourt, a national investment advisory firm, are active with St. Luke United Methodist Church.

**Lisa Yebuah D'04** of Raleigh, N.C., is associate pastor of Edenton Street United Methodist Church. A past delegate to the General Conference and a member of the National Youth Ministries Organization, she serves as a board member with the Methodist Home for Children Inc. and is a friend of Hearts with Haiti and Family Health Ministries. ■

### SHARE YOUR FEEDBACK

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

**Call:** 919.660.3412

**E-mail:** [magazine@div.duke.edu](mailto:magazine@div.duke.edu)

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

**Online Option:** You may post online comments to any *Divinity* feature. Follow the directions at the end of the article at [www.divinity.duke.edu/divinityonline](http://www.divinity.duke.edu/divinityonline).

# from Risk to Renewal



## AS THE NEW YEAR BEGINS, risk

seems firmly situated in the lexicon of the "Great Recession." Who hears or uses the word without remembering the reckless excesses of Wall Street with its Bernie Madoffs and their Ponzi schemes, or the helter-skelter race to profits that drove the sub-prime lending scandal?

And that's a shame. Because risk—with its potential for failure or success—is also a prerequisite for creativity, innovation, reconciliation, and renewal.

This issue of *Divinity* explores the implications—for individuals and for the Divinity School—of faith-based risks taken in service to the church and the world.

"It may be that the economic meltdown of the last year was a gift to us," says Dean L. Gregory Jones, "because it presented challenges that compelled us to take risks that will help us get ahead of the curve."

For the Divinity School, staying ahead of the curve involves strategic expansion at a time when many institutions are scaling back. Planning for the new fiscal reali-

ties at Duke has involved a cross-section of faculty and staff volunteers who began meeting last spring. Their charge? To brainstorm creative solutions to filling a projected \$1.6 million budget hole, solutions that would be consistent with the school's historic service to the church, the academy, and the world. In the interview that follows, Dean Jones discusses why a new model of theological education is important, not just for the next three years, but further into the future.

In the following stories, you'll meet Angelina Atyam, a Ugandan midwife and mother who became an international advocate for human rights after rebels with the Lord's Resistance Army abducted her 14-year-old daughter; pastor Mike Solberg D'86, who used a sabbatical to swim the English Channel and help build a school in Angola; and three pastors, each young and female, whose ministries defy ecclesial limitations. The journey to renewal, they suggest, begins with a firm step toward risk. — ELISABETH STAGG, EDITOR





# STATE *of the school*

CHANGES IN THE CHURCH  
AND THE ACADEMY,  
ACCELERATED BY FISCAL  
REALITIES, CALL FOR A NEW  
PARADIGM FOR RENEWAL

**Q** Your 2009 state of the school report noted that even as the economy has shown signs of recovery, income from the school's endowment has declined and likely won't return to previous levels for some time. Regarding the church, you pointed out that some denominations are considering dropping the M.Div. as a requirement for ordination. Given these realities, what are the most significant challenges this divinity school is facing?



The following interview was adapted from an Oct. 29, 2009, conversation between **DEAN L. GREGORY JONES** and **DAVID CRABTREE**, a broadcast journalist with WRAL television in Raleigh, N.C., and a special student at the Divinity School.

What the economic meltdown of the last year did is to accelerate issues that we would have had to face anyway. It really hasn't been a process of just responding to economic challenges, though those are very real.

The deeper issues are the ways in which the needs of the church and the academy are changing. The Divinity School has long had a commitment to serving the church and preparing people for leadership in the church, in the academy, and in the world. The challenge is to understand as deeply as we can how those needs are presenting now and how we can build on our strength and address our weaknesses.

If it was a question of tightening our belts to deal with the budget challenges, we probably wouldn't be able to do it very effectively. We wouldn't only be cutting fat; we'd be cutting muscle, and probably starting a spiral downward.

**Q** As you face these challenges, you're not looking at tomorrow, or a month from now. How far ahead are you looking?

The question I've put to our faculty and staff is: What should we be doing over the next three years to prepare for the next 25 years? We need to be thinking about both degree-based education and non-degree education for a variety

of people including those right out of college. Some will be preparing for ordained pulpit ministry, but others will want to fulfill their call to Christian vocation in a variety of professions. We need to be equipping people for that kind of Christian imagination. Whether they're ordained as clergy, or whether they serve as lay people, we want them to have a deep and rich Christian imagination.

**Q** The mission of this school is "to engage in spiritually disciplined and academically rigorous education and service and witness to the Triune God in the midst of the church, the academy and the world."

You've been talking about what you have to do to maintain this during these next three years as you look ahead a quarter of a century. That's a lot to balance.

The strength and vitality comes in being sure we try to maintain that balance. One of the things that has marked the Divinity School as a really strong institution with very high aspirations is recognizing that we want to be both academically and spiritually focused. Sometimes I've talked about the link between the love of learning and the desire for God, and we want both sides of that to be really rich and important. But that means that you don't compromise on either.

In the same way, we talk about the church, the academy, and the world. We are three overlapping communities: a community of worship, a community of learning, and a community of transformative service. When any one of those is weak, it causes the other two to suffer. Whatever we do with whatever constituency, we want it to be of very high quality.

**Q** One of the key concepts that you have talked about through Leadership Education at Duke Divinity is "traditioned innovation." Define that concept for us. How does the idea come to play at this point in the school's life?

**SINCE 1851**, when Normal College President Braxton Craven offered to educate Methodist pastors free of charge, theological education has faced recurring financial challenges.

**1851**

A decade after Brown's Schoolhouse, a private subscription school since 1838 in rural Randolph County, N.C., is chartered as Union Institute Academy, it is re-chartered as Normal College. The first degrees are offered in 1853. In exchange for his school's affiliation with the North Carolina Conference of the Methodist Episcopal Church, South, President Craven offers to educate Methodist ministers free of charge.

**1892**

Durham businessmen Washington Duke, Benjamin N. Duke, and Julian Carr offer Trinity College \$85,000 and 67.5 acres of land to move to Durham. From this point on, Duke and his family become the chief benefactors of the university.

**1859**

In recognition of that partnership, the school's name is changed to Trinity College and the college's motto becomes *Eruditio et Religio*. Enrollments increase, but plans for a new facility are put on hold by the Civil War. During Reconstruction, Trinity finds the resources to complete an addition to its campus.



*Trinity College, N.C.  
request your presence at the  
Commencement  
Thursday, June thirteenth 1859*

Sources: *The Launching of Duke University, 1924-1949*, by Robert F. Durden (Duke University Press, 1993); *Divinity News & Notes: "75 Years of Transforming Ministry"*; and Divinity School Archives.

In the church, as in business, we often put things in opposition. So there are the conservatives who want to preserve the past, and there are the liberals who want to think about change and new opportunities, and often they end up butting heads. Innovation is being stressed these days because of the need, whether it's for revenue or for new life, but it's often confused with making things up as you go along. If you just keep making up new things, you often end up with chaos, not creativity. Innovation without attention to practice and tradition sounds more like a middle school band concert than improvisation.

Traditioned innovation, much like a great jazz combo, draws on the richness

of the past to discover genuine creativity. Jaroslav Pelikan has a wonderful distinction: he says, "Traditionalism is the dead faith of the living. Tradition is the living faith of the dead." I think holding both of those words together, traditioned innovation, enables the greatest sense of new life, whether it's for the Divinity School, for congregations, or whatever the institution.

**Q** With a climate full of changes and challenges, how do you prepare students for the leadership that the future will demand?

We are blessed to have a lot of students who are fresh out of college. The median age of our entering class each year tends

to be somewhere between 22 and 24. We also have a wonderful mix of second vocation people in their 30s, 40s, and older. The challenge is to go both "deep and wide," to use the old hymn. We need young people steeped in Scripture and history so that the vibrancy of tradition informs their creative leadership.

If we try to prepare them to lead the church of 20 years ago, they're going to vote with their feet and leave. We have to show them the connection between deep learning and appreciation of Scripture, and the cultivation of a scriptural imagination. The best organizations I know of have a habit of investing in young people, and that's what education is about.

## 1924

James B. Duke's \$24 million indenture for the non-denominational Duke University provides the resources that Trinity College President William Few, who took office in 1911, had long sought for a School of Religion. While Trinity College included a law school, religion becomes the new university's first graduate and professional school.



## 1928

Construction of Duke's original West Campus begins and continues through the 1929 "Crash" at a cost of approximately \$20 million.

## 1926

The School of Religion, recognized as one of the official Methodist theological seminaries, opens in September with seven professors and 18 full-time students. Tuition is free, in keeping with Trinity College's practice of providing full tuition for pre-ministerial students, but the new university lacks the resources to compete with seminaries that offer free rooms and scholarships to cover living expenses, as well as help finding part-time jobs in area churches.

Aware that J.B. Duke had earmarked 4 percent of the annual income from his indenture establishing The Duke

Endowment—which is separate from the endowment for the new university—to maintain and operate rural Methodist churches in the Carolinas, Few "soon came up with the idea of summer apprenticeships for the students in rural Methodist churches, work that would be a valuable learning experience for the student and that The Duke Endowment could pay ... [helping] cover the students' basic living expenses for the academic year (Durden 312). Single students received a \$400 stipend per year; later a \$600 annual stipend is added for married students.

## 1930

The School of Religion moves into Gray Building on West Campus. York Chapel is used for University worship until Duke Chapel is completed in 1935.



**Q** As you look to transition as society and the world are transitioning, how do you deal with the risk?

The Divinity School is a healthy enough institution, and a strong enough institution, that it wouldn't be difficult for us to say "What's worked for us is going to keep working for us." It may be that the economic meltdown of the last year was a gift to us—because it presented challenges that compelled us to take risks that will help us get ahead of the curve.

For example, we've put strong emphasis on residential education and the formation that occurs inside and outside the classroom. I think it's important that students engage one

another over lunch about classes, or about the sermon they've just heard in chapel, and that they share their different sensibilities and reactions. The broader culture desperately needs people who know how to engage in what I call meaningful disagreements. That happens through residential formative education.

Some of the new initiatives we're looking at involve "place and space" education, which combines face-to-face learning supplemented with web-based learning. [This allows] people who work during the day—and who are in positions of practice and engagement in the world—to access theological education here.

That's a risk because our faculty is not used to teaching that way. It means engaging adult learners in a new kind of education. I've been really heartened to see the openness and the engagement of our faculty. They're willing to take such risks, but it means that 10 years from now the school will be different in significant ways.

**Q** What will it look like five or 10 years from now?

I hope it will be an even more vibrant place, with more students in more degree programs. Lay people like you would be able to participate in degree programs focused on sustaining voca-

### 1931

The number of summer interns in Duke Endowment apprenticeships increases to 67 (from five in the summer of 1927). Local churches provide students with room, board, and transportation. The Duke Endowment advances each student \$200 per semester to cover room, board, books, and fees during the academic year.

### 1944

Dean Harvie Branscomb notes that the Divinity School has both "the opportunity and commitment to provide leadership" in the field of religious education in the South, then considered the nation's Protestant stronghold. With 28 percent of the nation's population, the South was home to 41 percent of Protestant church members. Out of every \$1,000 of income, Southerners committed \$16.02 for religious purposes, compared with \$10.50 for the nation as a whole (Durden, 339-40).



### 1933-34

The Depression's "grim consequences hit Duke, belatedly but seriously.... (Durden, 322). Kenneth W. Clark, who began a temporary appointment in 1931, narrowly averts losing his faculty position as the school adjusts to the financial crash.

### 1939

Many students work as part-time or assistant pastors in Durham-area churches; others compete for jobs in the School of Religion Library or elsewhere on campus. Student fees are \$43.50 per semester.

Alumni serving rural four-point charges report annual incomes ranging from a high of \$1,800 in Louisiana to a low of \$400 in an isolated area of Kentucky.

The Methodist Episcopal Church South and Methodist Episcopal Church merge.

### 1956

The *Duke Circuit Rider* reports that as of summer 1955, 1,821 divinity students have received Duke Endowment grants-in-aid totaling \$736,580 for summer internships at rural Methodist churches in the Carolinas.





tion in a distinctively Christian way. Some students would be on campus for shorter periods of time, while others would move here to pursue traditional degree programs like the three-year master of divinity.

My hope is that we'll have far more varied ways to access the extraordinary strengths of the Divinity School faculty—through classes, through videos, through engagements—and that our faculty will help provide resources for the church, provide leadership to the academy, and help a world yearning for spiritual depth and meaning and truth discover the riches of the Christian gospel.

**Q** Part of your challenge is to keep the school true to its past as you move forward. You touched on that a little bit before but I would like to hear a more about that.

Duke Divinity School's great tradition is primarily, though never exclusively, focused on preparing pastors, preparing people for ordained ministry. We don't want in any way to diminish the significance of that. We want also to enrich education for laity through new master's degree programs, and through ways of engaging Christians in their vocations in the world.

We hope to prepare both laity and clergy for new ways to be part of the body of Christ in and through congregations and vocations in the world.

That kind of ongoing learning may be initiated through a degree program at Duke Divinity School, but we hope it will be sustained through lifelong education and formation.

**Q** When you are reading Scripture, do certain passages jump off the page that didn't yesterday, or a year ago?

A verse that has become very important is from the Letter of James, the first chapter, verse 19. It says "Brothers and sisters, let us be quick to listen, slow to speak, slow to anger." We probably ought to inscribe that over the door into the dean's office, into the fac-



### 1965

In response to rising costs, the Divinity School begins charging tuition.

### '80s

Master of Theological Studies degree is added; efforts begin to build the school's endowment, which is significantly lower than peer institutions.



### 1997

L. Gregory Jones is installed as Divinity's 11th dean.

### 1998

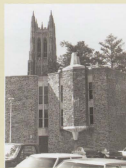
The university-wide Campaign for Duke is launched. The Divinity School's goal of \$35 million includes \$13 million earmarked for endowment.

### 1968

The United Methodist Church forms the Ministerial Education Fund (MEF) to provide financial support for its 13 seminaries.

### '70s

A funding shortfall put plans for a new chapel on indefinite hold, but New Divinity opens in 1972, more than doubling the school's size.



### 2000

New programs, including the Duke Institute on Care at the End of Life, Spiritual Formation, and Pulpit & Pew, create urgent space needs. York Chapel, the school's worship space since 1930, serves alternately as a chapel and classroom. Divinity's fund-raising goal is raised to \$85 million.



ulty conference room, into the meeting rooms in churches.

We tend to be quick to speak, slow to listen, and quick to anger.

As we've dealt with the challenges of the last year, I've been drawn to two books. The first is the Book of Acts. My colleague Kavin Rowe recently published a book called *World Upside Down*. It's a study of the Book of Acts that is fascinating because you are looking at a vibrant new community empowered by the Holy Spirit, but it is traditioned innovation. The Holy Spirit is making all things new in continuity with the people of Israel, except that there has been this interruption called Jesus, and the resurrection of Jesus from the dead is posing all sorts of new questions.

I've been surprised by how important the Book of Numbers has become for me. Part of the problem is the name; nobody gets too excited about reading a book called Numbers. In the Jewish tradition, it is often called "In the Wilderness." If that's the title, what better description is there for where American culture has been for the last year? In many ways, the foundations were shattered, and we have been trying to figure out what to do.

But the story of the Book of Numbers is about the people of God in the wilderness trying to discern where God is calling them, and how to meet the challenges that are presented. Moses sends out the 12 spies to the promised land.

Ten of them say, "We better go back

to Egypt. There are obstacles up ahead. They look so large." Only two of the 12, Joshua and Caleb, call for the people to trust God to lead them to the promised land.

Egypt was suffering ... was slavery ... was oppression. But Egypt was familiar. My father said every church he'd ever been a part of had a "back to Egypt" committee. Every person I know, myself included, has a back to Egypt part of our soul. So, as I looked at the challenges that we faced, I started to think about obstacles and that those obstacles look like giants. But it's the calling of Joshua and Caleb that we had better trust that God will lead us faithfully to the future.



### 2001

On Nov. 10, the school celebrates its 75th anniversary and breaks ground for the addition beside Duke Chapel.



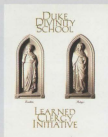
### 2005

The official dedication of Goodson Chapel and the Westbrook Building—and the naming of the 1972 addition as the Langford Building—takes place Oct. 11, 2005, in conjunction with Convocation & Pastors' School.

# 2000

### 2003

The school surpasses its goal with gifts and pledges of \$102.2 million. Included are endowments for scholarship and professorships; the Learned Clergy Initiative, with 60 new full scholarships for students planning ordained ministry, and sustained learning programs for clergy, laity, faculty, and students; major renovations of the Divinity Library; Pulpit & Pew; the Duke Youth Academy; and a strong start toward \$22 million for the new building.



Q One of the great challenges we face in our vocation and in our spiritual life is about renewal. There are many times when we want to go back to Egypt. How do Christian leaders continue to bring their faith to the work of leadership?

At the heart, it is about being people of prayer—of not forgetting the end, namely, of bearing witness to the reign of God. Even pastors and seminary deans can get stuck just thinking about

the daily, responding to whatever is the latest crisis.

Second, the people I admire most as leaders are those who read widely and ask big questions. I've developed a habit of asking really inspiring people, "What are you reading?" That led me to *The Opposable Mind*, a book by the dean of the business school at the University of Toronto that has rich implications for how we ought to be thinking as Christians.

It led me to the novel *Cutting for Stone*, which is set in a mission hospital in Ethiopia, and written by Abraham Verghese, a physician at Stanford. The vocation of healing runs as a central theme through there.

When you read things like the Book of Numbers, *Cutting for Stone*, and *The Opposable Mind*, the imagination is renewed—I hope always in ways that will keep us freshly thinking about the end. ■

#### ON THE WEB

Dean L. Gregory Jones discusses how Christian institutions can meet the changing needs of the church by drawing upon tradition even as they encourage innovation. Watch the dean's video interview with *Faith & Leadership*, the online magazine of Leadership Education at Duke Divinity (LEADD) at [www.faithandleadership.com](http://www.faithandleadership.com). For more information about Duke University's response to current economic challenges, visit [www.duke.edu/economy/duke\\_financials/index.php](http://www.duke.edu/economy/duke_financials/index.php)



#### 2007

Major grants launch Leadership Education at Duke Divinity and the Clergy Health Initiative, a partnership with the two North Carolina conferences of the United Methodist Church and The Duke Endowment.

#### 2008

In response to the global financial crisis and a 19 percent drop in the market value of the university endowment between July 1 and early December, President Richard H. Brodhead asks deans and administrators to begin preparing scenarios for future savings. (Duke's policy of spending a fixed percentage of the value of the endowment, averaged over several years, helps minimize dramatic changes in available funds.)

#### 2009

Duke announces plans to trim \$125 million from its budget over three years. New construction projects are put on hold for two years and university-wide salary freezes are announced. When FY-09 ends on June 30, Duke's endowment is down 24.3 percent—a loss of more than a billion and a half dollars in value.

Despite ending FY'09 in the black, and with a balanced budget for FY'10, the Divinity School's deficits—reflecting shrinking endowment and rising

costs—are projected to reach \$1.6 million by FY'13.

Dean Jones calls for a "new financial model." In March, faculty and staff are invited to join one of five task forces, each charged with exploring how the school can meet financial challenges in keeping with the school's mission.

The task force recommendations, which range from new degree options to better use of teaching technologies, become the basis for an update of the school's 2006 strategic plan, which is

approved Sept. 21 by the faculty.

In his "State of the School," Dean Jones announces the changes "will help make the Divinity School a financially stronger institution that is better able to fulfill its role of service and witness to the Triune God in the midst of the church, the academy, and the world."

With hoped for approval by the university and the Association of Theological Schools, new degree programs could enroll students beginning in fall semester 2011.

2010

from Risk  
to Renewal



WHEN HER DAUGHTER AND MORE THAN 100 OTHER SCHOOL GIRLS WERE ABDUCTED BY UGANDAN REBELS, ANGELINA ATYAM EXTENDED FORGIVENESS EVEN TO THOSE WHO HAD SINNED AGAINST HER

# AS WE FORGIVE...

BY SHERRY WILLIAMSON

*Our Father in heaven,  
hallowed be your name,  
your kingdom come,*

*your will be done,  
on earth as in heaven.*


*Give us this day our daily bread,  
and forgive our sins,  
as we forgive...*

*those who sin against us.*

*Save us from the time of trial  
and deliver us from evil.*

*For the kingdom, the power,  
and the glory are yours  
now and for ever. Amen.*





Charlotte wonders why God brought her back home safely when so many others—an estimated 12,000 Ugandans—died in the civil conflict.

**S**even years: the biblical time of restoration, freedom, and jubilee. Seven times 70: the number of times Jesus told Peter to forgive his brother. Seven years, seven months: the time that Angelina Atyam's daughter Charlotte was held captive after the Lord's Resistance Army (LRA) abducted her and 138 other girls from a Catholic boarding school in 1996.

Sevens surface as a motif throughout the transformation of "Mama Angelina" from a soft-spoken nurse-midwife and mother of six to an international activist seeking the release of all Uganda's abducted children.

Atyam's daughter was among an estimated 35,000 youth, some as young as 6, that the Ugandan government believes were abducted by the LRA during nearly 20 years of fighting. From 1987 until a ceasefire was signed in 2006, the LRA used children as human shields in battles with government troops. Boys were forced to become soldiers; girls were enslaved as "wives" to rebel leaders.

The path Atyam pursued to negotiate the children's release—and to further peace and reconciliation within her country—was inconceivable for many other parents, but she was resolute. Guided by the Lord's prayer, she and other parents of abducted children began to pray for forgiveness of the rebel soldiers.

Atyam, a winner of the 1998 United Nations prize for human rights, and Bishop Paride Taban, founder of a community in Sudan that welcomes those of different ethnicities and faiths as an alternative to violence, shared their stories last November at the Duke Center for Reconciliation's annual Teaching Communities Week: "An Oasis of Peace: Forgiveness, Advocacy, and Community."

"The lives and work of Angelina Atyam and Bishop Paride Taban are examples of what oases of hope look like in a broken world," says Emmanuel Katongole, co-director of the Center for Reconciliation and associate research professor of theology and world Christianity at the Divinity School.

"In listening to the stories they have come to share, the question for us is: 'How do you create and sustain life-giving possibility in the midst of war, violence, poverty, and hatred?'"

#### The Abduction

In October of 1996, "Mama Angelina," as she was affectionately known, was working as a private nurse-midwife helping usher new life into the world. Her husband had a good job, and the couple's six children were all in school. The family home in Lira hummed with daily routines.

But the family was awakened at 6 a.m. one morning by a neighbor pounding on their door. During the night, LRA rebels had stormed St. Mary's Catholic

boarding school, where their 14-year-old daughter, Charlotte, was a student, and abducted the girls.

"I screamed and fell down," recalls Atyam, bringing a slender hand to her chest and apologizing for momentarily being at a loss for words. "I saw the fear in my husband's eyes. He was talking, but I couldn't hear a word he said. Our other children were afraid for their sister and their own lives."

When a friend arrived and began to pray with the family, Atyam remembers that a sense of strength and calm came over her. The feeling continued to sustain her as she and her husband rode with other parents to St. Mary's, 10 miles away in Aboke parish. They found the children's books, shoes, and clothing scattered on the ground, says Atyam.

"Parents were wailing. 'The children are all gone.'" The dormitory windows were broken, smashed by the rebels to reach the girls huddled inside.

The parents learned that Sister Rachel, the petite but formidable nun who was the school's deputy headmistress, and a male teacher had followed the rebels into the jungle. When the pair caught up with them and pleaded for the girls' release, the rebel commander wrote "109" with the tip of his rifle's bayonet in the dust. That was the number of girls he would release.

When the headmistress continued to argue for the release of the entire group, he threatened to kill them all. She left with 109 girls, the words of those left behind echoing in her ears: "Sister, please, I'm sick" ... "Sister, I'm



Atyam was a co-founder and president of the Ugandan Concerned Parents Association (CPA), which advocated for the release of all children abducted by the Lord's Resistance Army.

the only child of my parents." ... "Sister, I have asthma." ... "Sister, they will rape us," followed by the girls' screams as the rebels kicked and beat them.

The next day, the headmistress arrived at the Atyams' home. With tears running down her cheeks, she told them that Charlotte had not been among the girls released.

"I think that Sister died inside that day," says Atyam. "Only half her soul was left, and she never recovered. Every time we later met, the tears would start to flow. I would try to get her to eat with me because I knew she couldn't eat and cry at the same time."

News later came that the rebels had marched most of the remaining school girls into neighboring southern Sudan, where Charlotte would be held captive and brutalized for the next seven years.

#### The Lord's Prayer

Atyam and the parents of the other 29 girls started meeting weekly at a local church to fast and pray for their children's release. No amount of praying seemed to lift the parents' bur-

**“WHEN THE BIBLE TELLS US WE SHOULD FORGIVE SEVEN TIMES 70, I JUST THINK ABOUT SEVEN TIMES 70 THE NUMBER OF PEOPLE YOU ASSOCIATE WITH AND THE NUMBER OF DAYS IN YOUR LIFE; IT IS ENDLESS.”**

— ANGELINA ATYAM

dens. They had agreed not to conduct their own searches at the urging of the boarding school’s deputy headmistress, who feared that might upset negotiations she had begun after getting little assistance from either the local police or the Ugandan government.

“I was confused, bitter, and very deep in my heart I was thinking, ‘How do I avenge this?’” says Atyam. “Yet we continued to pray and call upon the LRA to release our children, protect them, bring them home, and make peace again.” That is until a priest was leading the parents one day in the Lord’s prayer. When they got to “Forgive us our sins,” the parents suddenly stopped. They could not say “as we forgive those who sin against us.” Realizing that they were asking for forgiveness of their sins, yet could not forgive the rebels for stealing their children, they filed silently out of the church.

“We went back home to examine ourselves and our communities,” says Atyam. “What was it that was burning—the anger, the bitterness, the corrosion of our souls? We had put a curse on [the rebels], but we actually had put one on ourselves.”

Atyam remembered the lesson of Matthew 5:23-24. Before you offer a sacrifice to God, put things right, or the sacrifice is useless. “We needed God, so we decided to put things right,” says Atyam. “That prayer was a revival

in our lives ... praying for those who wronged us became our sacrifice.”

When the parents met to pray the next week, a transformation had begun. As they prayed to forgive the rebels, their sorrows began to lift. They decided to share their gift of forgiveness, first with other people in their community—and then in neighboring districts where other children had been kidnapped—by organizing meetings to tell their story.

**‘Bullets have no eyes’**

Many who heard the message were incredulous.

“Angelina, what planet are you from?” cried out a blind woman from a nearby district whose only son had been abducted. The rebels had forced the clinging 8-year-old from her arms with fire, and then slashed her with a machete and left her to die. “Don’t you know what the rebels did to me?” she demanded. “Must I forgive?”

Atyam’s answer was a resounding “yes.” Unless the parents practiced forgiveness and sought a peaceful solution to the conflict, they would destroy what they most wanted back—the children. “Bullets have no eyes,” she explained to the woman. “In the field, bullets would not know if a child was abducted or volunteered for the rebel army. War would destroy all these children.”

She continued to spread the message of forgiveness. When she learned

that the well-known rebel commander Rasca Lukwiya was holding Charlotte as his “wife,” Atyam went a step further. She traveled to the neighboring village where Lukwiya’s mother lived, determined to convince the woman that she was ready to forgive him, his family, their clan, and their tribe, which she held responsible for beginning the civil conflict.

During that visit Atyam began by telling Lukwiya’s mother, “I know you have nothing to do with the war and want your son back.”

“She didn’t find it very easy at first, but then we embraced and wept. We were reconciled,” says Atyam, who felt as if a heavy burden was lifted from her heart and soul. “I could go back, pray, and call upon God for what I wanted from him.”

Energized by their witness of forgiveness, the parents launched the Concerned Parents Association (CPA) to advocate for the release of all the abducted children in Uganda, the peaceful resolution of the armed conflict and forgiveness of the LRA, and increased awareness of the plight of children in war everywhere.

As co-founder and president, Atyam would become a midwife to a vision of a new future of reconciliation and peace for her country. She started by taking CPA’s mission to radio and other media, and to rebel and government leaders, including the Ugandan president. Eventually, she traveled to Europe and the United States, where she petitioned the United Nations to intervene, and in 2002 addressed the United Nations Security Council.

While the publicity raised sympathy for the children’s plight, it also drew the rebels’ ire. In a matter of months, rebel leader Joseph Kony made Atyam

an offer: In exchange for ceasing her advocacy work, the LRA would release Charlotte. Atyam agreed to consider the offer if the LRA released all 30 girls from St. Mary's. The commander refused. And so did Atyam.

"It was as if God had knit the parents together to become one big family," explains Atyam, who agonized about her decision. She hoped that Charlotte, whom she later learned had sometimes been beaten in response to CPA's advocacy, would forgive her. Atyam's own family was appalled, but for her there was no other choice.

"Somehow all those other children had become one in Charlotte. We could not pull the one away and leave the rest," says Atyam. That would have betrayed CPA, a group with hope and vision that they could not afford to lose for the sake of thousands of missing children, she explains. "All those children had become my children."

#### The Escape

As years passed, Atyam continued to lead CPA's efforts and to wrestle with God over her daughter's captivity.

"You are mighty, you are ever present, you can do anything," she cried out one night in 2004 as she sat on her bedroom floor. "It is written in the Bible that the seventh year is the year of freedom ... the year of all good things. Lord, we know you don't change, but have you changed today—because seven years have elapsed, and my daughter and the other children are still missing."

Three days later, Atyam received a telephone call that Charlotte, then 22, had escaped with her toddler and was safe at a Ugandan army camp. When they met, mother and daughter ran into each other's arms.

"We couldn't talk," says Atyam. "We just held each other and cried for a long, long time. She is the Lord's answer to my prayers."

Atyam eventually found Charlotte's

Charlotte and her mother spoke Oct. 22, 2009 at the United Nations hearing on human trafficking sponsored by the high commissioner for human rights.

5-year-old son at one of the camps established for the one million Ugandans displaced during the civil conflict. The boy had fled the rebel camp during an air raid, convinced that his mother and baby brother had been killed.

#### 'Give me the heart to forgive'

Today Charlotte is studying hospital management at the University of Health Sciences in Kampala. She says she prays for God's grace "to give me the heart to forgive. Every time I see these people walking freely on the streets, I feel like I need to kill somebody. And then I say, 'God will not forgive me unless I forgive them.'"

Just a week before her mother's visit, Charlotte visited Duke Divinity School as the guest of Katongole after speaking Oct. 22, 2009, at a United Nations event on human trafficking sponsored by its high commissioner for human rights.

Charlotte says she is proud of her mother's work to free her and the other abducted girls. "I thought she made the right decision," she says of her mother's refusal to stop her advocacy work in exchange for only Charlotte's release.

And she wonders why God brought her back home safely when so many others died. "I just ask him to help me

be a servant at his feet and serve my people. And it won't be about me any more. I know God needs me to do something, but I don't know what."

Now Charlotte is free to find out.

As for her mother, Atyam continues to advocate for abducted children with the Concerned Children and Youth Association (CCYA), an offshoot of CPA started by the siblings of abducted children. The next step toward a peaceful future for Uganda, Atyam says, is to help children and youth transform a culture of war and violence to one of peace and reconciliation. The community-based CCYA works to promote peace, unity, and social and economic empowerment with more than 500 children and youth abducted during the conflict.

"It is not easy to forgive," Atyam says. "We have struggled to find peace in Uganda since 1996. We prefer to cling to bitterness, but bitterness is corrosive. Like a container filled with salt, it will destroy everything because the Lord cannot forgive us if we cannot forgive others. Life is wonderful if we let God heal us." ■

#### MORE INFO

Visit the Concerned Children and Youth Association—Uganda at [www.ccyauganda.blogspot.com](http://www.ccyauganda.blogspot.com)





**DURING THREE DAYS** of preaching, teaching, and lectures, Bishop Paride Taban of Sudan and human rights activist Angelina Atyam of Uganda shared stories of their lives and work at "Creating an Oasis of Peace: Forgiveness, Advocacy, and Community."

The Nov. 14-16, 2009, event was the third Teaching Communities Week sponsored by the Center for Reconciliation at Duke Divinity School. The annual gathering brings leading practitioners and theologians, each dedicated to Christian reconciliation in a divided world, to teach together at the Divinity School and in the community.

"An oasis is a desert where you find healing," says Emmanuel Katongole, co-director of the Center for Reconciliation at Duke Divinity and associate research professor of theology and world Christianity. "The question for us is: How do we create and sustain life-giving possibilities in the midst of war, violence, poverty, and hatred?"

Katongole is a Ugandan priest who grew up in the midst of the brutal dictatorship of Idi Amin, the genocide in neighboring Rwanda, and the dynamic and rich traditions of the African church. After meeting Atyam and Taban during a visit to Uganda, he invited them as keynote practitioners at the 2009 event at Duke.

Atyam is a mother of six, a nurse midwife, and an activist from northern Uganda. She received the United Nations Human Rights Prize in 1998 for her efforts to free thousands of children abducted and enslaved by Ugandan rebels known as the Lord's Resistance Army. Atyam and her daughter, who was abducted in 1996 as a 14-year-old, were reunited seven years later.

For more than 20 years, Taban provided leadership as the bishop of Torit in the midst of Sudan's civil war. When he retired, he moved to a remote area in the Sudan and founded the Holy Trinity Peace Village as a refuge for those of different ethnicities and faiths. He calls the village a "small oasis of peace" in a country torn by ethnic and religious violence. ■

#### MORE INFO

View a video interview with Bishop Taban at *Faith & Leadership*, the online magazine of Leadership Education at Duke Divinity, at [www.faihandleadership.com](http://www.faihandleadership.com)

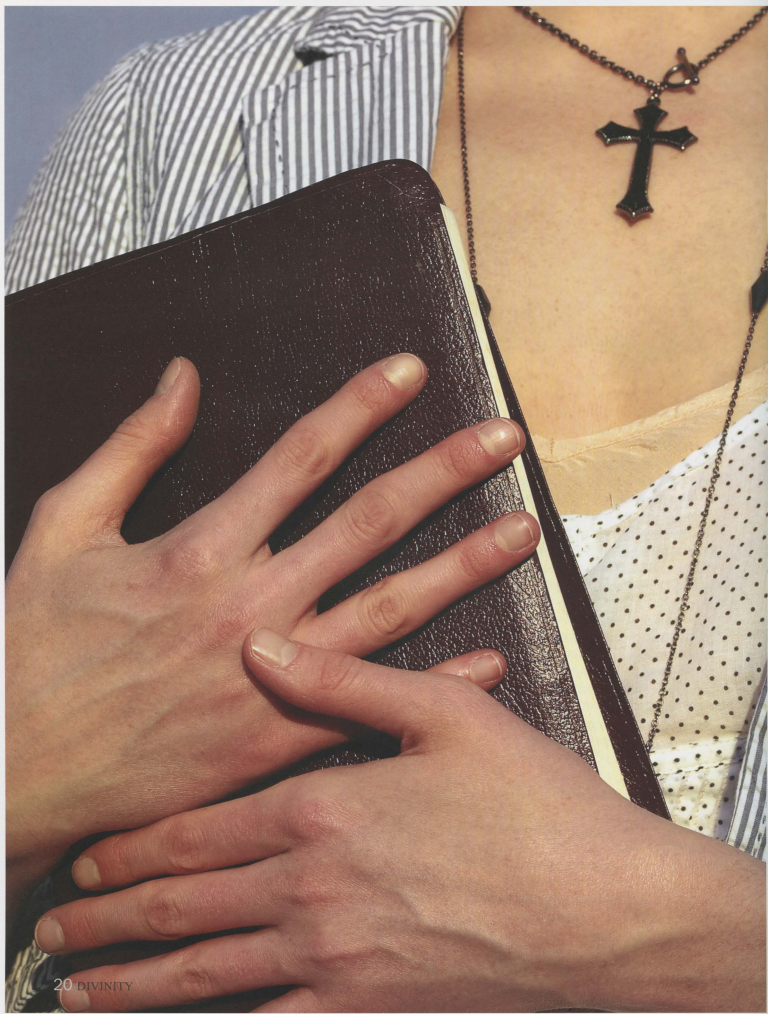
View the website of Holy Trinity Peace Village at [www.kuronvillage.net](http://www.kuronvillage.net)

## 'An Oasis of HOPE'

Ugandan activist Angelina Atyam and Bishop Paride Taban of Sudan share signs of life and hope



Catholic Bishop Paride Taban at Duke Chapel.





# the right reverends

BY MARIA MALLORY WHITE

YOUNG AND FEMALE,  
THESE PASTORS  
ARE LEADING  
A HOPEFUL TREND

After a recent worship service at Branches United Methodist Church in Florida City, Fla., pastor Audrey B. Warren returned to the sanctuary to turn off the lights. There, draped in Warren's stole and with the microphone in hand, was 4-year-old Cassandra.

"I didn't catch what she was saying, but I have to believe that she was 'playing pastor,'" Warren recalls. "If that is not progress ... I don't know what is. How amazing for young girls to dream of being pastors."

At 26, Warren herself belongs to a distinct minority: young women who are lead pastors.

She is among recent female graduates who, with newly minted Duke Divinity master of divinity degrees in hand, have moved quickly from seminary student to local church pastorates. In addition to Warren D'08, there's 29-year-old Elizabeth Evans Hagan D'06, who serves as senior pastor of Washington Plaza Baptist Church in Reston, Va., and 25-year-old Meghan Good D'09. Just two months after graduating last May, Good began leading Albany Mennonite Church in Albany, Ore.



**ELIZABETH EVANS HAGAN**

Pastor, Washington Plaza Baptist Church, Reston, Va.

“I think I developed a relationship with God, or a sense of spirituality, that I knew was going to be completely different from that of my parents, and even the church I grew up in.”

**A Hopeful Trend**

Reflecting a hopeful trend, these clergywomen—navigating denominational bias, interpreting the biblical role of women, and resisting age- and gender-based stereotypes—are leading churches.

In the process, they are swimming against the ecclesial tide. Female clergy lead only about 8 percent of U.S. churches, reports Mark Chaves, profes-

sor of sociology, religion, and divinity at Duke University, and director of the National Congregations Study. Since women serving as head clergy are more likely working at congregations with smaller memberships, only about 5 percent of American churchgoers worship at churches led by female pastors, according to Chaves.

To be sure, the numbers have risen in some denominations. In 2006,

Chaves notes that 22.8 percent of United Methodist, 22.5 percent of Evangelical Lutheran Church in America, and 20.6 percent of Presbyterian Church (U.S.A.) congregations were led by women. That compares in 1998 with 16.5 percent UMC, 12.6 percent ELCA, and 15.4 percent PCUSA.

DON REES

Still, Chaves discloses, despite the rapid influx of women into M.Div. programs in the past decades, as a group female M.Div. enrollment peaked in 2002 and since has begun to decline.

The church that Elizabeth Evans Hagan serves is radically different from her Southern Baptist upbringing. Yet her journey to Washington Plaza Baptist Church actually began in those formative years. “I think I developed a relationship with God, or a sense of spirituality, that I knew was going to be completely different from that of my parents, and even the church I grew up in.”

Her congregation at Washington Plaza, where she was installed as senior pastor March 1, 2009, includes a large African-American, Chinese, and growing Hispanic representation. It is welcoming and affirming of all people, and a church where seekers feel at home.

“I have people who enjoy the fellowship of the community and sing in the choir, but who are still figuring out their faith,” says Hagan. “The beautiful thing is that we’re building a commu-



Elizabeth Hagan prepares to baptize parishioner Steve Robinson last March.



### MEGHAN GOOD

Pastor, Albany Mennonite Church, Albany, Ore.

**"I never actually met a female pastor until college, and never met one in the Mennonite church until seminary. Even as a kid, going into the ministry kind of went through my head. I would have my siblings play church with me, and I was always the preacher."**

nity that's learning how to be church. My calling is to bring Jesus to them; to ground them in the Christian tradition and in this community."

The daughter of a Southern Baptist pastor, the Chattanooga, Tenn., native might be seen as a prophet without honor in her childhood home. Her father does not endorse women in ministry, and his church is not an anomaly. According to Chaves, half of American congregations are either in denominations that do not permit female clergy, or independent churches that do not allow female head clergy. While 37 percent of congregations that identify themselves as "theologically more on the liberal side" are women-led, only 9 percent of American churches claim to be liberal.

#### **If you were a man ...**

When Hagan was growing up, she often spoke or led activities with her youth group. "People would come up to me afterwards and say, 'If you were a man, you'd make a really good preacher,'" she says. "I felt a calling

toward ministry the summer before I entered high school." But at 14, Hagan felt no one seemed to understand her, or "really knew what to do with me."

In fact, it wasn't until she was a student at Samford University in Birmingham, Ala., that Hagan heard a woman preach. Then, during her time at Duke, she clearly grasped her vocational path. "It was an overwhelming sense that God was saying, 'You are here to learn how to be a pastor,'" she says. "That's what I knew I was looking for when I graduated."

Hagan started the search-and-call process for a pastoral post nine months before graduation. "I still didn't have a position by the end of the next summer, and not because I wasn't in conversation with churches, but just because it was slow," she says.

But Hagan remained determined and focused.

"I had to be very clear about my calling. It takes a lot of gumption and willingness to speak to others, plus persistence," she says. "The way that I got to where I am as quickly as I did,

of course, is God's providence and timing." Recalling one naysayer who argued that she would be forced to start her own church, Hagan muses, "Ironically, I became the pastor of the church he served as interim pastor."

Meghan Good had barely shed her cap and gown in Durham last May when she sat down to talk about pastoring Albany Mennonite Church, in the Oregon town of the same name. "They wanted me to interview the day of graduation, but I pushed it back two days," says Good, who then spent eight days in Albany and landed the job.

The daughter of a Mennonite pastor, Good now lives some 50 miles from her father's first church. The family moved several times as her father changed pastorates. Still, Good saw no female role models in Mennonite ministry.

"I never actually met a female pastor until college, and never met one in the Mennonite church until seminary," she explains. Yet, "even as a kid, going into the ministry kind of went through my head. I would have my siblings play church with me, and I was always the





### AUDREY WARREN

Pastor, Branches United Methodist Church, Florida City, Fla., with 4-year-old Cassandra

“A lot of the churches are not thriving because they don’t know how to deal with [this diversity],” she says. “I have a heart for urban ministry and see those churches as being in places where they really can do a lot and bring people into relationship with Jesus Christ.”

preacher.” Arriving at Duke Divinity, Good says she felt “a really strong calling to preach,” but she thought about doing it in a non-pastoral context. With a 4.0 GPA at Duke, she seemed headed for Ph.D. studies and an academic career.

As an undergraduate at Gordon College, Good had explored evangelicals’ positions on women in ministry. “I knew the arguments on both sides,” she says, “but I didn’t know what could tip you one way or the other.” At home on vacation during her first year of Duke, Good cried out to God, “If I’m going to do this, I’m going to have to know you want me to do this.”

Then she met the Syrophoenician woman in Mark 7. Seeing how Jesus

overturned the social order for this woman opened up the answer.

“It doesn’t matter what the order was supposed to be,” says Good. “This is the Jesus who hears the voice of the people who want to encounter him. I felt a sudden release. ‘Yes! This is who I follow, and this is what he does.’”

In Africa, where Good later served a Duke Divinity summer internship, “seeing the raw human need, and the hunger for God,” helped her answer for herself, “Where does God need his people?” Did God need her most in an office, or on the ground introducing people to this radical Christ?

Her conclusion: “I’ve never seen theology convince anyone. The only thing I’ve ever seen change people’s

mind is how theology is lived.”

Today, Good is bringing a fresh perspective to Albany Mennonite Church. The denomination of her youth, the Mennonite tradition, is “really where my heart is, my theology is,” she says, even as she’s trying to stretch her congregation a bit.

She introduced instruments to the traditional a *cappella* worship. And, she’s bringing Information Age multimedia into Bible study and worship services. On a Sunday last November, she showed a clip from YouTube. “I’m just beginning to stretch the imagination of what worship is and what church is,” she says.

Still, Good is one of just two women leading Mennonite churches in Oregon, and the other is more than twice her age. The dynamics of being young and female are with her every day, she says. “When I walk into the room, I’m the unknown factor,” she says. “I’m representing a possibility that isn’t being tried often. How it works out is going to impact others who are considering taking this risk.”



### Ministry at the Bottom of the World'

Into the multi-racial, multi-lingual, multi-cultural urban mix that is Florida City, pastor Audrey Warren is shocking people, too. "You don't have a boyfriend?" one youth asked.

Romance isn't at the top of Warren's to-do list these days. As the only paid clergy person on staff at Branches UMC, she takes just one day off each week.

"With that one day, when rest is more on my mind, do I really want to go to the beach?" she asks. And yet, not making time to mingle—because dating someone in the church is out of the question—may make meeting someone all the less likely.

That's a risk, Warren admits. "I think even single males will agree, the risk of loneliness is a [high] risk" for young pastors, she says.

At least for now, Warren wouldn't have it any other way. The Naples, Fla., native requested a pastoral assignment in the Miami region. Fluent in Spanish, Warren actually wanted to serve where HIV/AIDS, poverty, crime, unemployment, and teen pregnancy are high, while church growth and influence are low.

"A lot of the churches are not thriving because they don't know how to deal with [this diversity]," she says. "I have a heart for urban ministry and see those churches as being in places where

they really can do a lot and bring people into relationship with Jesus Christ." Warren took a church in a community she says is often described as "the city at the bottom of the world, the last city before you get to the Keys."

That's a long way—culturally and socially—from the Leesburg, Fla., United Methodist Camp that Warren attended growing up, first as a camper, then a counselor.

"My family and I joined the Methodist church when I was in fifth grade," she says. "In sixth grade my life was changed by the church ... [through] the family I found in the youth group."

Indeed, the combination of youth group and camp would play a significant role in Warren's faith journey. She recalls telling her youth leader, "I want to do what you do, lead people to Jesus Christ."

Her youth leader's response was, "Great, but I think you'd be a good pastor." It wasn't that Warren didn't think she could become a pastor, but she had no model. At 18, she preached her first sermon under the camp's auspices, and she went on to major in religion at Florida Southern College before attending Duke Divinity School.

Today, Warren is the role model. Living conditions are harsh in Florida City, a community that is largely a Haitian and Hispanic mix. The tradi-

tional and customary roles for women, many of whom become single mothers as teens, involve work on farms or in the hospitality industry.

"More and more this area has become like an urban city in a suburban setting," says Warren, who is herself proof that young women today can choose alternative paths.

"Seeing a young, single, professional female has made them think, 'Wow, there are other options than having babies and depending on my husband, who may be selling drugs most of the time, to take care of my babies while I'm at work,'" she says.

And while 4-year-old Cassandra is playing pastor, older girls at Branches are determined to graduate from high school and perhaps eventually from college.

"I would like to call it incarnational ministry," says Warren. "We teach and preach and all of those things, but I think the biggest transformation comes when we are in relationship with the people we live around and decide to be with them no matter what—just like Jesus is with us." ■

**MARIA MALLORY WHITE** is a freelance writer who has worked for *Business Week* and *U.S. News & World Report*. A graduate of Candler School of Theology, she is an African Methodist Episcopal minister.

### MORE INFO

For more information about findings on women in ministry from the National Congregations Study, see Mark Chaves's articles at: <http://faithandleadership.com/blog/07-13-2009/mark-chaves-why-are-there-still-so-few-women-clergy-and> <http://faithandleadership.com/blog/07-23-2009/mark-chaves-gender-lay-leadership-and-fancy-rhetorical-footwork>

from Risk  
to Renewal



# A RISK WORTH TAKING

RAISING THE STAKES BEYOND INDIVIDUAL FAILURE,  
A PASTOR SET OUT TO SWIM THE ENGLISH CHANNEL  
AS A FUNDRAISER FOR A NEW SCHOOL IN ANGOLA

BY NED BARNETT



Solberg during the first hour of his English Channel crossing.

# M

## IKE SOLBERG WAS ABOUT TO DO SOMETHING CRAZY.

Standing on shore, the minister from Rockford, Ill., faced a goal he first set at 15, a goal whose achievement lay somewhere beyond the wide, watery horizon and a place deep within himself. He would swim the English Channel.

Barely a thousand people have succeeded since Englishman Matthew Webb first did in 1875. Twice as many people have climbed Mt. Everest.

After months of preparation, Solberg, D'89, had arrived in Dover, England, Sept. 8 with his son, Henry. They waited days for their boat pilot to tell them the

tides and weather conditions were favorable. Finally, on the morning of Sept. 19, it was time to go.

Solberg was 45, no longer a young man, nor at 6-feet, 230-pounds, likely to be mistaken for a competitive swimmer. Though he had been training for a year, he lacked experience in open water, and he was queasy about swimming through the night, when it would be impossible to see the stinging jelly fish that frequent channel waters. The currents coursing through the channel's narrowest point, the route he hoped to follow, were new to him.

Against these long odds, Solberg had raised the stakes beyond his own possible failure. He had committed to raising \$50,000 to build a school for children in

the West African nation of Angola, and shared that goal with the entire world through his website, [swimmikeswim.com](http://swimmikeswim.com). His family and congregation back in Illinois would be tracking his progress. His teenage son was in the escort boat, part of the crew that would periodically lower a tethered bottle of energy drink.

He remembers feeling as if the months of preparation were coiled tightly inside him. All he had to do was let it slowly unwind over the next 13 hours.

Just before noon, Greenwich Mean Time, he plunged into the chilly waters and started swimming toward France. Landfall was at least 21 miles away. If the winds and tides pushed him off course, the distance might morph into 30 miles, or more.



**Their pastor's big plans** had caught some of his congregation by surprise.

"When Mike initially shared the idea of swimming the English Channel, I thought he was nuts," says Kathi Ferrero. "But as he paired the swim with his dream of a school in Waku Kungu, I knew he could be successful."

Dick Nielsen, the moderator of the church's governing council, says Solberg's proposal left the congregation "a little bit in awe and surprised." But their surprise didn't last very long.

Swimming the channel was a goal Solberg had first set for himself at age 15. Over the next three decades, he had neither the time nor the resources to pursue it. But after seven years as senior pastor at Second Congregational, Solberg had the opportunity for a three-month sabbatical. Suddenly, all the pieces seemed to come together.

He approached his congregation with a plan to connect his time away, his swimming goal, and the church's ongoing commitment to the West African country of Angola, a nation torn by a long civil war that ended in 2002.

He would use the channel swim to raise \$50,000 to help the city of Waku Kungu. The money would be donated to the Evangelical Congregational Church of Angola for a school that will serve children during the day and adult vocational students at night.

In his doctoral thesis at Pittsburgh Theological Seminary, Solberg argued that observation of the sabbath should be about more than worship and rest: it should also be about play and service. As an extension of the sabbath, he believed, a sabbatical should include physical activity and service to others.

The connection impressed Sally Hoff, a longtime member of Second Congregational. "Everybody is so proud that this endeavor was not just to fulfill a lifetime goal of his own," she



Senior Pastor Mike Solberg D'89 at Second Congregational United Church of Christ in Rockford, Ill.

says, "but to make it count for so many other people."

In the fall of 2008, Solberg and an enthusiastic church committee learned that Lilly Endowment had approved their application for a \$44,760 National Clergy Renewal grant.

In addition to supporting a three-month leave and expenses associated with his English Channel attempt, the grant would allow Solberg to travel to Angola to present a check for the school.

**On the Saturday** of his swim, many of Solberg's parishioners from Second Congregational United Church of Christ were at the church's annual golf tournament. Someone had brought a laptop computer so they could track Solberg's progress through a navigational device attached to his escort boat. Family and friends across the United States, in Angola, and around the globe followed, too.

What they couldn't see in the dot on the computer screen was that Solberg was losing to the elements. Back home, he had completed eight marathons, two

Ironman Triathlons and a 50-mile run. But swimming from England to France felt like a goal too far.

Six hours in, the sun had faded. The sea grew black but for the few yards ahead illuminated by a spotlight held on the boat by his son Henry, 18. The chill of the 63-degree water began to seep deeper inside him. His body ached. He was only half way.

At one point, Solberg caught a view of the back of the boat, where the ladder was stowed. That ladder, he knew, was the first step toward a hot shower and sleep. He felt sick of swimming. It was no longer fun.

But fatigue seemed a lame reason to quit. Of course he was tiring! "You're swimming the English Channel, mate!" he told himself.

There was also what he later described in his blog as "a bit of good old fear of shame. I didn't want to have raised all that money for the school in Angola, and then not make it. I didn't want to appear (to be) someone who would set off on a cool sounding challenge, but then not accomplish it for no good reason."



He remembered a line from long distance runner Dean Karnazes's book *Ultramarathon Man*, something like *There are good times and there are bad times .... This is not one of the good times.*

"I just kept telling myself that this was not one of the good times," Solberg says, "but that it would pass."

It did, in great part thanks to reports from Henry that e-mails offering support were coming in from thousands of miles away.

"It was a nice bright spot in that tough time," Solberg recalls.

He stopped thinking of the miles of black water ahead. He concentrated on the "feedings," when the boat would extend a bottle full of energy drink every 20 minutes or so.

"You learn, don't look up. Swim feed to feed," he says. "Go 400 to 500 strokes and stop. When you break it down into small parts like that, it makes it a lot easier."

Solberg had estimated the timing right. It took him 13 hours and 31 minutes to "slog" to France. He landed in the town of Wissant just after midnight. He climbed over shore boulders and searched for a souvenir stone, a piece of France, something solid and the opposite of water. He found one, made his way to the escort boat, and took a far more pleasant trip back to England.

#### **A celebrated return**

On Sunday morning in Rockford, just hours after Solberg reached the shore of France, the church was abuzz.

"You could just feel the excitement when everybody walked into church the next morning," says Sally Hoff. "The tension had mounted. Those last hours were hard on all of us watching, but he made it."

On Solberg's return home in early November, he was honored by the Rockford city council, which declared Nov. 9 officially "J. Michael Solberg Day." There were also television inter-

views and many well wishers.

Solberg, who had to postpone his trip to Angola due to logistical problems there, has committed to adding \$20,000 to his original goal. The \$70,000 will provide a larger school than initially planned, and he hopes to visit the school site in early 2010. Meanwhile, he finds himself returned triumphant, but somewhat off balance.

Two weeks after he returned to his office, he reported "I still feel like I have two left feet."

He has given sermons, but hasn't yet spoken of his epic swim.

"I'm still debating a sermon on the channel," he says. "I kind of just don't have enough clarity in my mind yet about how to summarize it. I need to let it percolate a little longer."

But to many in his church, Solberg has already preached in the sense of the words attributed to St. Francis of Assisi: "Preach the gospel always, and when necessary use words."

"The thing about Mike is he really does strive in everything he does to be a true disciple of Christ," says Hoff. "I'm sure there are times for Mike when it is very hard in this very secular world to do that, but it's like swimming the channel, or running a marathon; he does it."

#### **Endurance of pastor and church**

As the fundraising nears its goal, the needy in Angola are not the only beneficiaries. Solberg's example of discipline taught his church. So did his absence.

Dick Nielsen, who took over leadership of the governing council on the eve of the pastor's departure last July, says he didn't want the extra responsibility at first.

"I asked, 'Why am I the leader when Mike's leaving for four months?'"

Nielsen recalls. But the next months were a revelation for the 68-year-old retiree and others in the church. "The congregation and staff they just pulled

together. We got stronger and closer by realizing what we could do."

Second Congregational Church is a symbol of perseverance in downtown Rockford, a city of 150,000 with one of Illinois's highest poverty rates. Situated 90 miles west of Chicago on the Rock River, Rockford was hard hit by the Rust Belt's industrial decline. Once the city's largest church with 3,000 members, today Second Congregational has 600. Many of Rockford's poorest residents live nearby the downtown area where the church stands.

When a fire destroyed the sanctuary 30 years ago, the church members had to choose whether to move or stay. They chose to stay.

"They stayed even though Rockford was dying," says Sally Hoff. "Those people who stayed are the ones who have that true commitment to downtown."

As part of that commitment, the church recently opened a new gym and community center used by local chapters of the national Boys and Girls Clubs.

"The young adult population in our church has really been thriving," says Sally Hoff's daughter, Maggie, now an engineering student at Duke. "I know that [Mike] had a lot to do with that. We all appreciate the way he walks the talk. He took on this lifetime goal and made it helpful to people in need."

The pastor has accomplished his goal, but he says the willingness to risk failure is more important.

"Maybe the church doesn't pay enough attention to risks that are worth taking," Solberg says. "You have to be very careful, prepare, and plan. You just don't launch out and swim the English Channel without proper preparation. But sometimes that risk can really be full of renewal." ■

**NED BARNETT** is a freelance writer based in Raleigh, N.C. He is a former editor and writer at *The (Raleigh) News & Observer*.

## Intellectual Appetite: A Theological Grammar

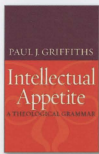
BY PAUL J. GRIFFITHS, William K. Warren Foundation Professor of Catholic Theology  
Catholic University of America Press, 2009, 248 pages, Paperback, \$24.95

REVIEWED BY DAVID BURRELL

Paul Griffiths, who was named to the Warren chair of Catholic theology at Duke Divinity School in 2008, is an accomplished philosopher, theologian, author, and editor. Yet he has been liberated enough from all that to offer these reflections as a father, a spouse, and a fellow seeker of the contours of a human life lived in gratitude to the One who creates us. Framed, to be sure, by an astute intelligence, the structure of these reflections is effectively internalized, so as not to distract the reader. So what results?

Try the image of a series of finger exercises to improve our skills of improvising our way through life's obstacle course, or of a scalpel deftly used to lay bare the sinews we exercise in our daily activity. The first image focuses on practice, to which a plethora of examples constantly recalls us; the second alerts us to the fine-grained analysis we will often encounter as well. Both images make it sound grammatical, as the title announces. We seldom welcome grammatical corrections until we have come to be grateful for the way they have saved us from gaffes we can observe others make. Appeals to grammar are meant to be liberating rather than dominating, however, and this guidebook into ways of knowing and loving uses careful analysis to liberate us from sentimentality to realize a healthy relationship to what is good and true in God's creation.

Offering a "properly Christian account of what it is to want to know" (52), it depicts "the way in which you



This guidebook into ways of knowing and loving uses careful analysis to liberate us from sentimentality to realize a healthy relationship to what is good and true in God's creation.

— DAVID BURRELL

ought to see the world if you are a Christian" (30). His skillful analysis proceeds by way of examples to alert us to healthy or to *damaging* ways we attempt to engage our world, focusing on creation as an unmerited *gift* in which creatures are called to *participate* through an *appetite for wonder*, yet always ready to be subverted by our tendency to *kidnap* beautiful things which face us so as to *own* them and turn them into titillating *spectacles* to feed our need for *novelty*, stoking our *loquacity* rather than nourishing our *gratitude*. (Italics signal the table of contents.)

Griffiths explores these promising topics by calling on refined discussions that have shaped the Christian tradition over the centuries—beginning each chapter with a pithy quote from Augustine. Yet his treatment of these pregnant issues is also shaped by current debate in philosophical or theological circles, though readers are spared the usual footnotes. While that strategy is explicitly defended in the final chapter, readers by that time will have come to realize that it displays the principal point of this illuminating journey: contrasting curiosity with

studiousness, or better, *mthesis* with a mode of inquiry that attends to creatures as creatures.

"Advocates of *mthesis* seek, and often take themselves to have found, the perfect method for complete knowledge of an ensemble of spatialized, discrete objects;" (149) the "magical key is method" (148) and the goal mastery if not ownership, like the skilled seducer who views victims as replaceable objects for his insatiable appetite. Yet "the studious Christian, seeking participatory intimacy driven by wonder and riven by lament, cannot coherently seek ownership" (154), since what is brought into being and sustained by God can only be shared. Lament affects these seekers not because they cannot attain what they are after, but because their own propensity to grasp and to possess brings their original desire to naught.

So we are presented with a searing critique, not just of the "entertainment industry" diverting our natural zest for wonder into a feeding frenzy for novelty, but of any form of schooling that hones our skills for knowing in order to satisfy a yearning for power. We are constantly faced with "if the shoe fits,

wear it" by an unabashed "Christian advocate of gift, participation, and wonder" (151) toward a universe freely created by a loving God. We are presented with a guidebook inviting mature and searching human beings into attitudes corresponding with a universe said to be good by its gracious author. Yet our possessive propensi-

ties ever seek to own and exploit it for our own ends, leaving us to face what we have come to call "the ecological crisis," yet now painfully aware of its source. ■

**DAVID BURRELL, C.S.C.**, is Hesburgh professor emeritus of philosophy and theology at the University of Notre Dame. A

scholar of comparative issues in philosophical theology in Judaism, Christianity, and Islam, he is the author of many books, including *Freedom and Creation in Three Traditions*, (Notre Dame, 1993). He currently serves as professor of ethics and development studies at Uganda Martyrs University, Nkozi, Uganda.

## SHELF LIFE

### NEW RELEASES

## The Cambridge Companion to John Wesley

EDITED BY **RANDY MADDOX**,

W.K. Quick Professor of Theology and Methodist Studies, and **JASON E. VICKERS**  
Cambridge University Press, 2009  
350 pages, Hardcover, \$85.00;  
Paperback, \$29.99

**PART OF THE** Cambridge Companions to Religion series, this volume offers a general, comprehensive introduction to Wesley's life and work, and to his theological and ecclesiastical legacy.

Written from various disciplinary perspectives, including history, literature, theology, and religious studies, this volume will be an invaluable aid to scholars and students, including those encountering the work and thought of Wesley for the first time.



## The Deliverance of God: An Apocalyptic Rereading of Justification in Paul

BY **DOUGLAS CAMPBELL**, Associate Professor of New Testament  
Eerdmans, 2009, 1248 pages, Hardcover, \$60.00

**PROFESSOR CAMPBELL** pushes beyond both "Lutheran" and "New" perspectives on Paul to a noncontractual, "apocalyptic" reading of many of the apostle's most famous—and most troublesome—texts. The intrusion of a theologically unhealthy theoretical construct into the interpretation of Paul shares more with modern political traditions than with either orthodox theology or Paul's 1st-century world. When freed of this intrusive paradigm, argues Campbell, new and surprising interpretations unfold.



## The Gift of Creation: Images from Scripture and Earth

EDITED BY **NORMAN WIRZBA**,  
Research Professor of Theology, Ecology, and Rural Life  
Acclaim Press, 2009, 176 pages, Hardcover, \$39.95

**COUPLED WITH** beautiful images by photographer Thomas Barnes are biblically based essays by notable academics and scholars from around the globe. The authors explore what Scripture says about caring for God's creation, as well as a scientific assessment of the state of the planet.

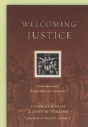


## Welcoming Justice: God's Movement Toward Beloved Community

By **CHARLES MARSH** and **JOHN PERKINS**

InterVarsity Press, 2009

140 pages, Paperback, \$15.00



**IN WELCOMING JUSTICE**, historian and theologian Charles Marsh partners with veteran activist John Perkins to show how the civil rights movement was one important episode in God's larger movement throughout human history of pursuing justice and beloved community. This is the most recent release in the Resources for Reconciliation series, which pairs leading theologians with on-the-ground practitioners. The series is edited by Emmanuel Katongole and Chris Rice, co-directors of the Duke Center for Reconciliation ([www.divinity.duke.edu/reconciliation](http://www.divinity.duke.edu/reconciliation)).

### The Judaizing Calvin: Sixteenth-Century Debates over the Messianic Psalms

By **SUJIN PAK**, Assistant Professor of the History of Christianity  
Oxford University Press, 2009  
240 pages, Hardcover, \$65.00

**BY EXPLORING** how Martin Luther, Martin Bucer, and John Calvin interpreted a set of eight messianic psalms, Professor Pak elucidates key debates about Christological exegesis during the era of the Protestant Reformation.

Her examination of the exegeses of Luther, Bucer, and Calvin portrays the beginnings of those distinctive trends that separated Lutheran and Reformed exegetical principles.



### Words of Life: New Theological Turns in French Phenomenology

EDITED BY **BRUCE ELLIS BENSON** and **NORMAN WIRZBA**  
Perspectives in Continental Philosophy,  
Fordham University Press, 2009  
272 pages, Hardcover, \$65.00;  
Paperback, \$24.00

**ALTHOUGH EACH** of these essays is concerned with what counts as "proper" phenomenology and even the very structure of phenomenology, none of them is limited to such questions.

Themes such as faith, hope, love, grace, the gift, the sacraments, the words of Christ, suffering, joy, life, the call, touch, listening, wounding, and humility are woven throughout. The contributors use striking examples to illuminate the structure and limits of phenomenology, and, in turn, phenomenology serves to clarify those very examples. The editors previously collaborated on *The Phenomenology of Prayer*, also from Fordham.



### Living Well and Dying Faithfully: Christian Practices for End-of-Life Care

EDITED BY **JOHN SWINTON** and **RICHARD PAYNE**, Professor of Medicine and Divinity and Colliflower Director, Duke Institute on Care at the End of Life  
Eerdmans, 2009  
272 pages, Paperback, \$25.00

**THIS BOOK EXPLORES** ways in which Christian practices such as love, prayer, lament, and compassion can contribute to the process of dying well. Working on the premise that one dies the way one lives, the book is unique in its constructive dialogue between theology and medicine as two complementary modes of healing. Foreword by Stanley Hauerwas. ■



## PROFESSOR LISCHER RECOMMENDS...

**WHEN CLELAND PROFESSOR OF PREACHING** Richard Lischer reads for pleasure,



he chooses among fiction, autobiography, memoir, and poetry.

Sometimes these books inspire courses, such as "The Life of Faith," in which he and his students read and discuss Christian autobiographies and memoirs.

"When it comes to fiction and poetry," says Lischer, "I find myself returning to old books and reading them far more slowly than before, sometimes line by line, in the hope that this time the fine writing, and not just the ideas, will sink in."

**TIMELY****Being Consumed:****Economics and Christian Desire**

by William Cavanaugh

*I am preparing to give lectures on preaching in a time of loss, economic and otherwise, and Cavanaugh's book, like all his work, offers a helpful alternative to the culture of consumption.*

**RECENTLY RECOMMENDED****The New Measures: A Theological History of Democratic Practice**

by Ted A. Smith

*What a smart essay on the inextricable relation of democracy and popular religion in America. At the center of the book is the master evangelist Charles G. Finney and his "new measures," by which he changed the culture of preaching forever.*

**FOR LENT AND EASTER**

*For Lent I recommend **The Poems of George Herbert** and especially "The Sacrifice," a long liturgical recitation of Christ's trial and death. Herbert is the finest religious poet of the 17th century and perhaps of any century.*

*I always discover illuminating insights in Rowan Williams's series of devotional essays, **Resurrection**. It is not so much a defense of the resurrection of Jesus as a meditative appropriation of it.*

**MOST INFLUENTIAL****Nickel and Dime**

by Barbara Ehrenreich

*A surprising choice for a theologian, but this book, along with her four essays on poverty that recently appeared in the New York Times, opened my eyes to the trials of the working poor like no other. These are the folks we see in our congregations every Sunday. I was especially taken by her phrase "the pornography of poverty," by which she means the inspirational little lessons that the unpoor derive from the losses of others. Preachers beware!*

**BEDSIDE TABLE****The Comedians**

by Graham Greene

*Greene is my favorite fiction writer. I love not only his "Catholic" novels like *The Heart of the Matter* and *The Power and the Glory*, but what he called his "entertainments" as well: *Brighton Rock*, *The Third Man*, *The Human Factor*. For my money, no one explores the agonies of losing faith or having faith—or being possessed by the claim of Jesus—than the "bad Catholic" Greene.*

**CAN'T WAIT TO READ**

*The next book by Wallace Stegner, *Flannery O'Connor*, *John Updike*, or *Graham Greene*—too bad they're all dead! I'll settle for Updike's last: **My Father's Tears: And Other Stories**. ■*





## DIVINITY BLOGS

### NEW WEB VOICES, RESOURCES

#### The Covered Dish

<http://trc.divinity.duke.edu>

Thriving Rural Communities

"A covered dish supper is a meal where everyone brings their own unique creation," explains Jeremy Troxler about his blog *The Covered Dish*. "Most of it is good—some of it ain't—but the end result is a feast."

... At one point in *L'Arche* founder Jean Vanier's book *Community and Growth* he [quotes] from a letter written by Little Sister Madeleine: "Don't put yourself on the fringe of human society... Like Jesus, become part of that humanity... [live] a life so mixed in with everyone else's that you may be one with them, wanting only to be in their midst like yeast that loses itself in the dough in order to make it rise."

— JEREMY TROXLER D'02, Director, Thriving Rural Communities, excerpt from "The Yeast is in the Dough" on Dec. 23, 2009.

*[When she stood] in front of that magnificent North Carolina Christmas tree with ornaments that came from all 50 states, I realized that Mrs. Obama was performing something breathtakingly new, but also strangely familiar. She was giving witness (testimony really) to the collective reality of the American people. With every object ... she drew attention to and explained, she spoke for the many. Such speaking had always been done from that space by a white woman, but here she and Oprah Winfrey carried on a conversation with us and for us.*

— WILLIE JAMES JENNINGS, Associate Professor of Theology and Black Church Studies, excerpt from "Michelle Obama and the Black Madonna" on Dec. 28, 2009

#### Stony Roads

<http://bcsatdds.blogspot.com>

Office of Black Church Studies

*Stony Roads*, the blog of the Office of Black Church Studies, offers reflections by faculty, staff, and alumni on issues of theology, Scripture, congregational life, Christian identity, racial and gender identity, faith, and life together as God's people.

#### The Connection

<http://chi.divinity.duke.edu>

Clergy Health Initiative

At *The Connection*, Clergy Health Initiative staff members blog about topics ranging from getting a good night's sleep to environmental health, exercise, diet, loneliness, stress, and spiritual renewal. ■

*As we close out the decade and look forward to the next 10 years with a renewed resolve to really change our lives for the better, let's spend a few moments thinking about that oft-uttered four-letter word. The one that shows up with great regularity toward the end of the Christmas season: DIET.*

*Fad diets don't really work. Does the person who e-mailed you their last crazy, magical diet look appreciably better a year or two later? Probably not.*

— ROBIN Y. SWIFT MPH, Health Programs Director, Clergy Health Initiative, excerpt from "Losing It: Finding an Eating Plan that Works for You" on Dec. 29, 2009

## Every Donor Makes a Difference

**T**he Lilly Endowment of Indianapolis, Ind., has made a grant of \$975,000 to the **Duke Youth**

**Academy.** This two-week summer program brings rising high school juniors and seniors together in intentional Christian community as they study theology with Divinity School faculty. The registration deadline for the 2010 session, to be held June 20-July 3, is April 16. For information, visit [www.duyouth.duke.edu](http://www.duyouth.duke.edu).

A \$200,000 grant from the Arthur Vining Davis Foundations Inc. of Jacksonville, Fla., will match, with \$10,000 each, up to 20 commitments of \$20,000 or more (at a 1:2 ratio) for **scholarship endowment.** The match provides donors an opportunity to increase core scholarship resources.

Additional gifts for programs and scholarships include \$60,526 for the **Duke Institute on Care at the End of Life**

from the U.S. Cancer Pain Relief Committee of Middleton, Wis.; \$45,000 for the **Umoja Project/Field Education in Kenya** from the Ruth Lilly Philanthropic Foundation of Indianapolis, Ind.; \$25,000 from George Hauptfuhrer Jr. of Roaring Gap, N.C., in memory of his wife, Barbara, for the **Barbara Barnes Hauptfuhrer Memorial Fund for Music and Christian Faith**; \$24,725 for **Divinity Continuing Education** from the James A. Gray Trust Fund of Winston-Salem, N.C.; \$20,000 for the **Herndon Memorial Scholarship** from the Clair M. and Mary D. Herndon Foundation of Durham, N.C.; and \$11,000 from the W.C. English Foundation of Lynchburg, Va., for the **Baptist House of Studies Scholarship Fund.**

Other major support has come from foundations paying grant commitments, including the Cooperative Baptist

Fellowship, The Duke Endowment, the Foundation for End of Life Care, the Foundation for Evangelism, the Royce and Jane Reynolds Fund with the United Methodist Foundation of Western North Carolina, and the United Methodist Church.

## PLANNED GIVING

During uncertain economic times, charitable gift annuities provide an immediate tax deduction and guaranteed income of 5 percent or more for a lifetime (which also may include one's spouse), with the ultimate funding of a permanent scholarship or program support in the Divinity School that will continue after the donor is deceased. There is no charge or obligation for exploring gift planning at Duke. Please contact **Wes Brown** or **Jami Moss Wise** at 919.660.3456. ■



All gifts to the Divinity School's Annual Fund support financial aid for

students following God's call to *hope and a future* in Christian ministry.

Please join alumni, faculty, staff, and friends of Duke Divinity School who are supporting this year's Annual Fund. Your gift of any size is a faithful sign of *hope and a future* for the church.

Give online at [www.divinity.duke.edu/giving](http://www.divinity.duke.edu/giving)

*The 2009-2010 Annual Fund ends June 30, 2010.*

HOPE &  
a FUTURE



*"I know the plans I have for you, declares the Lord, ... plans to give you hope and a future."*

JEREMIAH 29:11

DIVINITY  
Annual Fund

# DUKE DIVINITY SCHOOL

**ANNUAL REPORT 2008-2009**

FISCAL YEAR ENDING JUNE 30, 2009



**THIS SUMMARY** of fiscal year 2008-09 reflects generous gifts and partnerships with alumni, churches, friends, and foundations that sustain the Divinity School and its students. Thank you for helping us meet our budgetary goal during these challenging times. As stewards of this support, we have moved the Honor Roll of Donors online—a significant savings of printing and postage costs and 1,338 lbs. of recycled paper, or approximately 13 trees. Please visit [www.divinity.duke.edu/donors2009](http://www.divinity.duke.edu/donors2009)

## REVENUES

*Student Tuition & Fees* **\$8,333,021**

*Endowment & Investment Income* **\$5,939,920**

*Gifts* **\$9,329,410**

*Grants* **\$7,326,221**

*Other Revenue* **\$1,135,112**

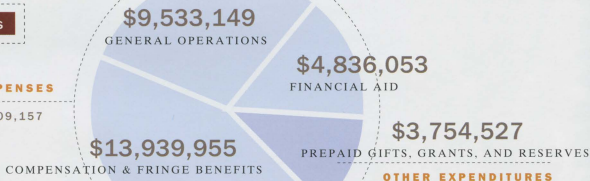
*Total Operating Revenue* **\$32,063,684**



## EXPENSES

### OPERATING EXPENSES

SUBTOTAL: \$28,309,157



**\$32,063,684**

TOTAL OPERATING EXPENSE

DEVELOPMENT SUMMARY

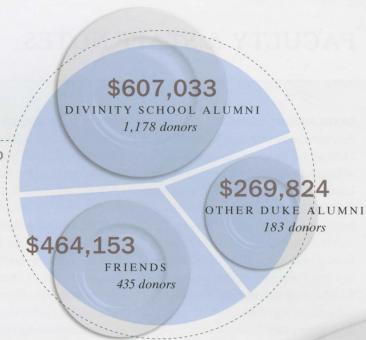
INDIVIDUALS

SUBTOTAL: \$1,341,010

**\$15,414,225**

GRAND TOTAL

*1,984 donors*



**\$1,636,893<sup>†</sup>**

CHURCH  
78 donors

*†The Ministerial Education Fund of  
the UMC contributed \$1,421,153*

**\$11,102,623\***

FOUNDATION

*\*The Duke Endowment contributed \$8,132,746*

**\$559,785**

OTHER GROUPS  
12 donors

**\$773,914**

CORPORATE  
41 donors



## FACULTY & STAFF NOTES

**DAVID ARCUS** presented organ programs at Front Street United Methodist Church in Burlington, N.C., in September, and West Market Street United Methodist Church, Greensboro, N.C., in October. In January, he performed his annual Duke Chapel recital, featuring music by Girolamo Frescobaldi on the Brombaugh organ and compositions for Christmas and Epiphany on the Aeolian organ.

He contributed essays and captions for a photo essay on the organs of Duke University, including the new Richards, Fowkes & Co. organ in the Divinity School's Goodson Chapel, in the holiday issue of *Our State*. His composition "The Head That Once Was Crowned" was included in a recording by the choir of the Cathedral Church of St. John, Albuquerque, N.M., released in 2009.

**TONYA ARMSTRONG** published



"African Traditions in America" in *Religion, Death, and Dying: Religions, Bereavement, and Death Rituals*,

edited by Lucy Bregman (Praeger); and "Practicing Compassion for Dying Children" in *Living Well and Dying Faithfully: Christian Practices for End-of-Life Care*, edited by John Swinton and Richard Payne (Eerdmans). In October, she presented two modules from the APPEAL (A Progressive Palliative Care Educational Curriculum for the Care of African Americans at Life's End) curriculum, "Spirituality and End-of-Life Care" and "Grief and Bereavement," for the Community Home Care and Hospice Fall Management Conference, Southern Pines, N.C.

**CAROLE L. BAKER**, associate in research, published a book review essay, "What Should We Say about Mary?" in the "Women and the Church" issue of *Christian Reflection*.

**JEREMY BEGBIE** published a book review article, "On the Strange Place of Contemporary Art," in the December issue of *Image*. Begbie gave lectures across the United States in November—the McDowell Lectures in Music at Emory University, Atlanta, Ga.; the Woolsey Lectures in Theology and Culture at Houghton College, Houghton, N.Y.; and the plenary address, "Subversive Hope: Embodying and Re-Imagining God's New World through the Arts," at an arts and faith conference organized by Asbury College and Seminary, Wilmore, Ky. In December, he led "Time Transforming," one of a series of intensive study sessions organized by the Anglican Diocese of London exploring dimensions of the Eucharist. He was special guest on a live Christmas webinar call, "The Implications of the Incarnation," at [www.worshiptraining.com](http://www.worshiptraining.com). In two plenary lectures at the Calvin College Worship Symposium in January, he spoke about the dynamics of worship as understood through musical rhythm, and about the arts in worship as harbingers of the new creation.

**JASON BYASSEE** contributed theological perspectives for Psalms 22, 26, and 104 to *Feasting on the Word: Preaching the Revised Common Lectionary*, edited by David Bartlett and Barbara Brown Taylor, Year B, Vol. 4 (Westminster John Knox). His review of Jason Bivins's *Religion of Fear: The Politics of Horror in Conservative Evangelicalism* appeared in *Theology Today* (66.3, October 2009).

Byassee co-published, with L. Gregory Jones, "Methodists and Microcredit," an article comparing the work of Muhammad Yunus and John Wesley, in the November issue of *First Things*.

Byassee was a presenter at the Lilly Websites Consultation "Building Conversation and Community," hosted by Duke University, Oct. 5. He taught the seminar "The Ministerial and the Writing Life" at the Divinity School's Convocation & Pastors' School Oct. 6, and addressed Ph.D. students at the University of Virginia's Department of Religion on themes from his book *Praise Seeking Understanding* Oct. 19–20.

**DOUGLAS A. CAMPBELL**'s new book, *The Deliverance of God*, was reviewed by the Pauline Soteriology Group at the Society of Biblical Literature's annual conference in New Orleans. The panelists were Ann Jervis (Wycliffe College, Toronto), Michael Gorman (St. Mary's Seminary), Douglas Moo (Wheaton), and Alan Torrance (St. Andrews, U.K.).

**STEPHEN CHAPMAN** has been appointed to the editorial board of the new Eisenbrauns book series Siphrut: Literature and Theology of the Hebrew Scriptures. His article "What Are We Reading? Canonicity and the Old Testament" appeared in the Fall issue of *Word & World*. He preached "You Alone (Ps 51)" in Goodson Chapel Aug. 26.

**KENNETH L. CARDER**'s book *Living Our Beliefs: The United Methodist Way*, revised edition, with a foreword by Randy L. Maddox, was released in October by Discipleship Resources. The first edition of the book was published in 1996 and has been one of

Discipleship Resources' most widely distributed titles.

**ELLEN F. DAVIS** presented "The Poetry of Care and Loss," her inaugural lecture as the Amos Ragan Kearns Distinguished Professor of Bible and Practical Theology, Oct. 27. Berkeley Divinity School at Yale conferred on Davis an honorary degree, Doctor of Humane Letters, Oct. 14.

**CURTIS W. FREEMAN** published "Practicing the Faith in the Baptist Tradition" in *Perspectives in Religious Studies* (36.2, Summer 2009); "Alterity and Its Cure" in *CrossCurrents* (December 2009); "Baptism at Year Four Hundred" in *Baptists Today* (December 2009); and "Visionary Baptist Women in the Seventeenth Century" in *The Baptist Quarterly* (44.1, January 2010).

He presented "Toward a Generous Orthodoxy" at Beeson Divinity School, Birmingham, Ala., Sept. 30, to be published as a chapter in *The Will to Believe and the Need for Creed* (Baker). He lectured and spoke in chapel at Georgetown College, Georgetown, Ky., Oct. 12-13, and spoke in chapel at Wingate University, Wingate, N.C., Nov. 5. In December, he delivered a paper on Baptist ecclesiology at the fourth round of conversations between the Baptist World Alliance and the Pontifical Council for the Propagation of Christian Unity in Rome, Italy.

**MARY MCCLINTOCK FULKERSON** gave the paper "Bodies as Visual Media: When Religious Memory Is Incorporative" at the "Sensations: Religious Mediations and the Formation of Identities" conference, the fourth of a Global Seminars in Media,

Religion, and Culture project in Accra, Ghana, in August. This fall, she co-directed a reading group for the Duke Pauli Murray Project at Asbury Temple United Methodist Church, Durham, N.C. In November, she presented "Food for Thought: Feminism and Spirituality" at the Duke Women's Center; delivered the paper "Assessing Beyond the 'Stranger': Christian Theological & Ethical Responses to Migration" at the Religion and Migration Consultation at the American Academy of Religion meeting, Montreal, Canada; and served on the panel "What Does It Mean to Be an Educated Woman of Faith" at the Duke Divinity School Women's Center 35th Anniversary.

**PAUL J. GRIFFITHS** published *Intellectual Appetite: A Theological Grammar* (Catholic University of America Press). See review pp. 31-32.

**STANLEY HAUERWAS** published "Theological Ethics," with Steve Long, in *The Oxford Handbook of Methodist Studies*, edited by William J. Abraham and James E. Kirby (Oxford University Press); and a review of George Hunsinger's *The Eucharist and Ecumenism: Let Us Keep the Feast*, in the Oct. 20 issue of *The Christian Century*. He presented a reading from his forthcoming book, *Hannah's Child: A Theological Memoir*, at St. Philip's Episcopal Church, Durham, N.C., Oct. 7; delivered the Staley Lecture, "War and the American Difference," at Houghton College, Houghton, N.Y., Oct. 12; spoke at the Priest Convocation for the Diocese of Richmond, Va., Oct. 21; delivered the Malcolm R. Robertson Lectureship at Azusa Pacific University, Azusa, Calif., Nov. 2-3; participated in a panel discussion on Monsignor

Giussani's *Charity: Is It Possible to Live This Way?* at the Communion and Liberation National Gathering, New York, N.Y., Jan. 17; and was a keynote speaker at the "Church and Mission in a Multireligious Third Millennium" conference at the University of Aarhus, Denmark, Jan. 27-29.

**RICHARD B. HAYS** published



"Ratzinger's Johannine Jesus: A Challenge to Enlightenment Historiography" in *The Pope and*

*Jesus of Nazareth: Christ, Scripture and the Church*, edited by A. Pabst and A. Paddison (SCM). He gave four public lectures at Loma Linda University, Loma Linda, Calif., Oct. 15-16: "Four (or Five) Ways Not to Read the Bible," "The Bible and the Story of God's Faithfulness," "The Bible and Nonviolent Reconciliation," and "The Bible and Future Hope." At the Society of Biblical Literature annual meeting, New Orleans, La., he presented "Spirit, Church, Eschatology: The Third Article of the Creed as Hermeneutical Lens for Reading Romans." Hays preached at Duke Chapel Nov. 15.

**RICHARD P. HEITZENRATER** published two articles in collected volumes—"Wesleyan Ecclesiology: Methodism as a Means of Grace" in *Kirchliches Leben in methodistischer Tradition: Perspektiven aus drei Kontinenten*, edited by Michael Nausner (Edition Ruprecht); and "Finding Wesley" in *Methodism and History*, edited by Peter Forsaith (WHS), a Festschrift for John Vickers. Heitzenrater prepared the lecture "Charles Wesley and James Oglethorpe in Georgia" for the Charles

## FACULTY & STAFF NOTES

Wesley Society meeting at Epworth By the Sea, St. Simons Island, Ga., Oct. 3. He led a Western Pennsylvania Annual Conference retreat, "Wesleyan Sayings for the 21st Century," at Olmsted Manor, Ludlow, Pa., Oct. 20–23. At the American Academy of Religion annual meeting in Montreal, Canada, he was a member of a panel discussing "One Hundred Years of *Church History*," and helped lead a session talking about John Wigger's new book, *American Saint: Francis Asbury and the Methodists*. For the annual meeting of the American Society of Church History, San Diego, Calif., Jan. 7–10, he served as program chair, presented the paper "Asking the Why Question" in a "Teaching the Introductory Course in Church History" session, and chaired the Presidential Address session.

**L. GREGORY JONES** published "Boldly humble" and "Pastors by degree" in the Oct. 20 and Dec. 15 issues, respectively, of *The Christian Century*. He co-wrote, with Jason Byassee, "Methodists & Microcredit" for the November issue of *First Things*. His article "The Remarkable Success of a Misnamed Journal: Reflections on Twenty-Five Years of *Modern Theology*" appeared in the 25th Anniversary issue of *Modern Theology* (January 2010).

In October, he delivered the keynote address at the annual meeting of the Massachusetts Conference of the United Church of Christ; led a retreat for the Bishop and Program Cabinet of the Iowa Annual Conference; and addressed Leadership Education at Duke Divinity (LEADD) gatherings for young ministers and religious publishers. In November, he made presentations at the School of Religion and Philosophy Fall Colloquium, Indiana

### FESTSCHRIFT MARKS HEITZENRATER'S RETIREMENT

## THE CAMBRIDGE COMPANION TO JOHN WESLEY

**THIS FESTSCHRIFT** in honor of Richard P. Heitzenrater on the occasion of his 70th birthday and retirement from full-time teaching was presented in November at the American Academy of Religion annual meeting in Montreal. Editors Randy L. Maddox and Jason E. Vickers offer a multidisciplinary introduction to Wesley's context, his life and work, and his theological and ecclesiastical legacy. Contributors in addition to Maddox and Vickers are William J. Abraham, Ted A. Campbell, Kenneth J. Collins, Kenneth Cracknell, Dennis C. Dickerson, Jeremy Gregory, David N. Hempton, Sarah H. Lancaster, Deborah Madden, Rebekah L. Miles, Isabel Rivers, Randall J. Stephens, Karen B. Westerfield Tucker, Robert W. Wall, and Charles I. Wallace Jr.



Wesleyan University, Marion, Ind., and the InterVarsity Field Leadership Meeting in Madison, Wis.; preached at First United Methodist Church, Winter Park, Fla.; and co-led, with **SUSAN PENDLETON JONES**, the Sustained Learning Seminar in Nashville, Tenn. He preached Dec. 6 at Duke Chapel.

In January, Dean Jones was the keynote speaker for the 2010 Leadership Training Day Bi-District event in Alexandria, Va., and then spoke, with Susan Pendleton Jones, at the Clergy and Spouse Mid-Winter Retreat for the Philadelphia Area of the United Methodist Church in Ocean City, Md.

**EMMANUEL KATONGOLE** presented "Justice, Forgiveness, and Reconciliation in the Wake of Genocide? The End of Words" Oct. 17 at the 2009 Film, Faith & Justice forum in Seattle, Wash. He



delivered the annual Justice Lectures—"Sacrificing Justice: Violence, Radical Forgiveness, and the Future of Nation-State Politics in Africa"—at Eastern Mennonite University, Harrisonburg, Va., Nov. 10; and presented "Christian Faith and Life as Pilgrimage" at the City Seminary of New York Dec. 3. As director of the Great Lakes Initiative (GLI) of the Divinity School's Center for Reconciliation, he hosted a gathering of key African leaders in Bujumbura, Burundi, Jan. 8–11, followed by the GLI's general gathering, Jan. 12–16.

**RICHARD LISCHER** was interviewed in Washington, D.C., for the six-part PBS documentary *God in America*, scheduled to air in 2010. He taught in the Florida Institute of Preaching, held at Duke, in September. He gave two lectures on the theme "Preaching and the Poor" for the Fall Preaching Conference at Calvin Theological

Seminary, Grand Rapids, Mich., where he was also the conference preacher. On All Saints Day, he preached at Duke University Chapel.

**RANDY L. MADDOX** served as co-editor of *The Cambridge Companion to John Wesley* (Cambridge University Press). See p. 31. The contributors to this volume pooled their resources in honor of the career of Richard P. Heitzenrater, to mark both his 70th birthday and his retirement from full-time teaching at Duke Divinity School.

**ED MOORE**, director of educational programs for the Clergy Health Initiative, served as interim senior pastor and head of staff at First Presbyterian Church, Burlington, N.C., from June through September, and taught at the Course of Study for Local Pastors at Wesley Theological Seminary, Washington, D.C., in July.

**DAYNA OLSON-GETTY**, program coordinator at the Duke Center for Reconciliation, published the essay "Life Expectancy: On Not Praying for a Miracle" in the Sept. 22 issue of *The Christian Century*.

**G. SUJIN PAK**'s book *The Judaizing Calvin: Sixteenth-Century Debates over the Messianic Psalms* (Oxford University Press) came out in November. Pak spoke on the topic "Calvin and the Jews" at the Reformed Institute of Metropolitan Washington (D.C.) Nov. 7.

**RICHARD PAYNE** published *Chronic Pain: An Atlas of Investigation and Management*, with co-authors Dawn A. Marcus, Doris K. Cope, and Atul Deodhar (Clinical Publishing); and

*Living Well and Dying Faithfully: Christian Practices for End-of-Life Care*, with co-editor John Swinton (Eerdmans). Payne presented "Pain Medicine in the 21st Century: From Good Science to Good Samaritanism," the 9th annual Bruno Urban Lecture at Duke University Hospital, Oct. 28. He received the Josefina Magno Excellence in Education and Leadership Award from Capital Hospice Nov. 2 at the 11th Annual Josefina Magno Conference in Springfield, Va.

**TIMOTHY B. TYSON**, visiting professor of American Christianity and Southern culture, preached "For Just Such a Time as This: A Sermon on the Book of Esther" at Duke Chapel Sept. 27. He delivered the keynote address, "'Plenty Good Room': Building the NAACP from the Branches Up," at the North Carolina State Conference of NAACP Branches annual convention, in Hickory, N.C., Oct. 10; and the Frederick Neumann Memorial Lecture, "Blues, Gospel, Jazz Impulses in the Age of Obama," at Princeton Theological Seminary, Princeton, N.J., Nov. 2. He taught a weekly community-based race relations course in Wilmington, N.C., entitled "Wilmington in Black and White." The feature film "Blood Done Sign My Name," based on Tyson's book by the same title, premiered at Hayti Heritage Center, Durham, N.C., Oct. 23.

**LACEYE WARNER** served as plenary instructor for "Spreading Scriptural Holiness" at the Clergy Excellence School, Kentucky Annual Conference, UMC, Louisville, Ky., Oct. 12. She presented "Witnessing Communities," the Wallace Chappell Lecture, at United Theological Seminary, Dayton, Ohio,

Nov. 18. Warner has been elected to the board of A Foundation for Theological Education, which sponsors the John Wesley Fellowship for United Methodist doctoral candidates.

**NORMAN WIRZBA** published two edited volumes, *The Gift of Creation: Images from Scripture and Earth* (Acclaim) and *Words of Life: New Theological Turns*



*in French Phenomenology* (Fordham University Press). The former combines essays by biblical scholars (including Ellen F. Davis) with the photography of Thomas Barnes; the latter examines the work of philosophers Levinas, Henry, Marion, Chretien, and Lacoste. Wirzba's review of *Creatively Theology: On God, Humans and Other Animals* appeared in the journal *Reviews in Science and Religion*. In October, he delivered the keynote lecture at the "Faith and the Environment" conference hosted by Pilgrim United Church of Christ, Durham, N.C. In November, he traveled to Loyola Marymount University, Los Angeles, Calif., to lead a seminar on environmental philosophy and deliver a lecture on faith and food; and in January, he served as a faculty participant and group leader in Duke University's first annual Winter Forum, "Making the Green Economy Work." ■



## 40s

**FRANKLIN W. GREENE D'45** works in ministry daily in Sun City, Ariz., where he has lived for the past 30 years. Greene recalls "with great joy" his years in the Divinity School and on the Duke music faculty as the associate director of the chapel choir, 1943-45.

## 50s

**THEODORE "TED" R. MORTON JR. D'56**, who is chair of the board of directors for the South Carolina Methodist Foundation Inc., also serves as 2010-2011 president of the S.C. Society of the Sons of the American Revolution.

## 60s

**ST KIMBROUGH JR. D'62** delivered the keynote address "Lessons of Early Russian Methodism and Their Importance for the Present and Future of the Church in Russia" for the international academic conference "Breaks and Links: Past, Present, and Future of Russian Methodism," Oct. 1-3, 2009, at the United Methodist Seminary in Moscow. He presented the paper "Charles Wesley and Slavery" to the 20th annual meeting of the Charles Wesley Society at Epworth By the Sea, St. Simons Island, Ga.

**JOHN A. MASON D'63** and his wife, Maycle, of Hurricane, W.V., celebrated their golden wedding anniversary May 15, 2009.

**B. MAURICE RITCHIE D'63, D'64** received the 2009 Duke Divinity School Distinguished Alumni Award.

Ritchie, who for many years was associate dean for field education and student life, has continued his leadership and advocacy with numerous Durham church and community projects, including Seniors Staying Put.

**CLYDE D. BURBERRY II D'66** of Lexington, Ky., represented Duke University and the Divinity School at the Nov. 9, 2009, installation of the new president of Asbury Seminary in Wilmore, Ky.

**M. DOUGLAS MEEKS D'66** is the editor of *Our Calling to Fulfill: Wesleyan Views of the Church in Mission* (Abingdon, 2009). He is the Cal Turner professor of theology at Vanderbilt Divinity School in Nashville, Tenn.

## 70s

**GREGORY R. DELL D'70** was honored as an advocate for racial and LGBT justice with the Gilbert H. Caldwell Justice Ministry Award from the Church Within a Church Movement at the September 2009 conference "Living

in the Now: The Journey to Justice." He and his wife, **JADE LUERSSSEN DELL D'69**, live in Chicago, Ill.

**LOUIS B. WEEKS III G'70** of Williamsburg, Va., has written *All for God's Glory: Redeeming Church Scutwork* (Alban, 2009).

**MICHAEL B. BROWN D'74**, senior pastor at Marble Collegiate Church in New York, N.Y., has published *Bottom Line Beliefs* (Smyth & Helwys, 2009).

**MICHAEL T. CASH D'75** recently retired as executive director of the Fairfax County, Va., Human Rights Commission, where he worked for 30 years after nine years as a United Methodist pastor in North Carolina. An avid fisherman and musician, he has released his second CD, *Con & Cash*.

**THOMAS A. "ANDY" LANGFORD III D'78** and **W. MARK RALLS D'91**, United Methodist pastors in Concord, N.C., and Pittsford, N.Y., respectively, have co-authored *Is This All There Is? And Other Big Questions about God and Life* (Abingdon, 2009).



STEPHANIE DRUM

Planning for the third annual Lake Junaluska Peace Conference—"Children at the Table of Peace" with keynote Marian Wright Edelman—are (from left) conference vice chair Garland Young D'60, chair Wannie Hardin D'67, and Wright Spears D'36, whose vision led to the first conference in 2008. The 2010 conference will be held Sept. 19-21. Spears says he hopes the success of the Lake Junaluska conference will inspire other grass roots groups to advocate for peace. Learn more at [www.lakejunaluska.com/peace.aspx](http://www.lakejunaluska.com/peace.aspx)



**PAUL WESLEY CHILCOTE D'79, G'84**, professor of historical theology and Wesleyan studies at Ashland Theological Seminary, Ashland, Ohio, has published *The Song Forever New: Lent and Easter with Charles Wesley* (Morehouse, 2009).

**JAMES C. HOWELL D'79, G'84**, senior minister at Myers Park United Methodist Church in Charlotte, N.C., has published *The Will of God: Answering the Hard Questions* (Westminster John Knox, 2009).

**TIMOTHY E. KIMBROUGH T'79, D'83** was installed Nov. 22, 2009, as dean and rector at Christ Church Cathedral (Episcopal) in Nashville, Tenn. Previously he served the Church of the Holy Family in Chapel Hill, N.C.

## 80s

**ROBERT B. "BOB" BUSHONG D'81**, senior minister at First United Methodist Church in Winter Park, Fla., has been elected to the National Council of the Divinity School Alumni Association.

**DAVID MCENTIRE D'81**, senior pastor of First United Methodist Church in Lakeland, Fla., was re-elected chair of the Florida Conference board of trustees and a trustee of Florida Southern College.

**KENNETH H. CARTER JR. D'83** has written *Prayers and Liturgies of Confession and Assurance* (Abingdon, 2009). He is the senior minister at Providence United Methodist Church in Charlotte, N.C., and married to

**PAMELA BARROW CARTER D'83**.

**MICHAEL PASQUARELLO III D'83**, Fisher professor of preaching at Asbury Theological Seminary, Wilmore, Ky., published *We Speak Because We Have First Been Spoken: A Grammar of the Preaching Life* (Eerdmans, 2009).

**KELLI WALKER-JONES D'83** and Richard L. Hester have written *Know Your Story and Lead with It: The Power of Narrative in Clergy Leadership* (Alban, 2009). She lives in Raleigh, N.C., with her husband, **LOGAN C. JONES D'82**.

**SAM HAMILTON-POORE D'84** is the author of *Earth Gospel: A Guide to Prayer for God's Creation* (Upper Room, 2009). He lives in San Anselmo, Calif., with his wife, **TERRY JO HAMILTON-POORE D'86**.

**AMY-JILL LEVINE G'84**, Carpenter professor of New Testament interpretation at Vanderbilt Divinity School, Nashville, Tenn., has published *The Jewish Context of the New Testament* (Abingdon, 2009).

**SAMUEL F. "SKIP" PARVIN D'84** and Mark J. Pinsky wrote *The Gospel According to The Simpsons: Bigger and Possibly Even Better! Edition—Leader's Guide for Group Study*. Skip lives in Casselberry, Fla.

**J. CLINTON MCCANN JR. G'85** teaches biblical interpretation at Eden Theological Seminary in Webster Groves, Mo., and has published *Great Psalms of the Bible* (Westminster John Knox, 2009).

**TODD OUTCALT D'85** published *School's Out* (Abingdon, 2009)

and the *\$5 Youth Ministry* (Group Press, 2009). He is senior pastor at Calvary United Methodist Church in Brownsburg, Ind.

**DAVID MATZKO MCCARTHY D'87, G'92** is the editor of *The Heart of Catholic Social Teaching: Its Origins and Contemporary Significance* (Brazos, 2009). He is on the faculty at Mount St. Mary's College in Emmitsburg, Md.

## 90s

**J. BURTON "BURT" PALMER JR. D'90**, pastor at Bear Creek United Methodist Church in Houston, Texas, was elected president of the Duke Divinity School Alumni Association and National Alumni Council.

**JOERG RIEGER D'90, G'94** is the author of *No Rising Tide: Theology, Economics, and the Future* (Fortress, 2009). He is the Wendland-Cook endowed professor of constructive theology at Perkins School of Theology, Southern Methodist University, in Dallas, Texas.

**DIANA BUTLER BASS G'91** of Alexandria, Va., is the author of *A People's History of Christianity: The Other Side of the Story* (HarperOne, 2009).

**LISA G. FISCHBECK T'77, D'91**, vicar at the Episcopal Church of the Advocate in Carrboro, N.C., has been elected to the Divinity School's National Alumni Council.

**DAVID A. MARKAY D'91** and his wife, **KRISTIN CHILES MARKAY D'91**, are in their sixth year as pastors of a multi-

## CLASS NOTES

cultural Methodist congregation in Milano, Italy. Their previous service was in Lithuania.

**RODNEY L. AIST D'92** is director of the Four Corners Native American Ministry, a Navajo cooperative parish of the New Mexico Annual Conference. Based in Shiprock, the ministry includes 25 congregations, a day care, and a thrift shop.

**H. LEE CHEEK D'94** is the new associate vice president for academic affairs at Athens State University in Athens, Ala. He previously was vice president for advancement at Brewton-Parker College in Mount Vernon, Ga.

**HARRIET J. BRYAN D'95**, pastor of Salem United Methodist Church in Clarksville, Tenn., has been elected to serve on the National Council of the Divinity School Alumni Association.

**JILL JACKSON-SEARS D'96**, her husband, Clayton, and daughters Charlotte and Victoria announce the April 22, 2009, birth of Rhett Duane. They also celebrated the consecration of the sanctuary of The Woods United Methodist Church in Grand Prairie, Texas, where Jill serves as senior pastor.

**CHAD HALL D'98** has joined Western Seminary in Portland, Ore., as the director of coaching. He co-authored *Faith Coaching: A Conversational Approach to Helping Others Move Forward in Faith* with Bill Copper and **KATHRYN MCELVEEN D'99**.

**T.J. WESLEY D'96, D'98** was honored as Faculty Chapel Leader of the Year at Lane College, Jackson, Tenn., a historically black college founded in

1882 and affiliated with the Christian Methodist Episcopal Church. He has served as associate professor of religion there since 2007, and also serves as the pastor of St. Andrew United Methodist Church. He and his wife, Cindy, have two young children.

**D. BRENT LAYTHAM G'99**, professor of theology and ethics at North Park Seminary in Chicago, Ill., is the editor of *God Does Not ... Entertain, Play "Matchmaker," Hurry, Demand Blood, Cure Every Illness* (Brazos, 2009).

### 00s

**CHARLES F. "RICK" STONE III D'01** of Boston, Mass., represented Duke University and the Divinity School at the Oct. 23, 2009, installation of the new president and dean of Episcopal Divinity School in Cambridge. He serves as chairman of the board of directors of the North Carolina School of Science and Mathematics Foundation in Durham, N.C.

**GINGER A. THOMAS D'01** and her husband, **L. ROGER OWENS D'01, G'06** and their two young sons announce the Oct. 25, 2009, birth of Mary Clare. Ginger and Roger are co-pastors of Duke Memorial United Methodist Church in Durham, N.C.

**M. BLAKE KENDRICK D'06** and his wife, Anna, announce the Sept. 19, 2009, birth of their first child, Winston Miles. The Kendricks reside in Greenwood, S.C., where Blake is a Baptist pastor.

**MARY FRANCES MCLURE D'07**, associate pastor at Salem United Methodist Church in Eastover, N.C.,

and the wife of U.S. Army Sgt. Mark Merryman, published on ministry with the military in the November 2009 *North Carolina Conference Christian Advocate*. She urges churches to prepare for opportunities for mission and discipleship as 40,000 military and civilian personnel and their families move to Ft. Bragg and Pope Air Force Base by the end of 2011.

**KEVIN K. WRIGHT D'08** continues as minister of missions at Myers Park United Methodist Church in Charlotte, N.C., where he is leading outreach programs with Haiti and Kenya. He recently spent a couple of weeks in Kenya and taught a young friend, who knows about Duke basketball, to say "Let's go, Duke" in English and Swahili.

**HEATHER BISHOP D'09** is serving a two-year appointment to Four Corners Native American Ministry in Shiprock, N.M., as a missionary with US-2, a UMC Global Ministries leadership program for young adults. She will focus on issues of fair trade and economic justice, community gardening, and creation care—including a pet camp promoting responsible animal care on the reservation.

**E. ROSS KANE D'09**, assistant to the rector at St. Paul's Episcopal Church in Alexandria, Va., has been elected to serve on the National Alumni Council of the Divinity School Alumni Association. ■

**GOT NEWS?** Stay in touch with your classmates! Use the postcard inserted in this issue to share your news or e-mail [magazine@div.duke.edu](mailto:magazine@div.duke.edu). Update info or submit Class Notes online at [www.divinity.duke.edu/update](http://www.divinity.duke.edu/update).



## DEATHS

**THOMAS D. EVERETT JR. D'41** died April 22, 2009, in Pembroke, Ky. He was a 93-year-old United Methodist pastor who led churches across the Louisville Conference during almost 40 years of service. A graduate, trustee, and longtime supporter of Lindsey Wilson College, Columbia, Ky., he was honored with a doctor of divinity degree and the naming of a building there. His wife, Rowena Fritz Everett, survives him.

**CLYDE G. MCCARVER D'45** died Sept. 29, 2009, in Hartsville, S.C. He served United Methodist parishes and districts across the North Carolina Conference during 40 years of ministry. A former board member at Methodist University, he was a Mason who served as chaplain of the Grand Lodge of North Carolina for many years, a Rotarian, and a Shriner. His wife of 65 years, Frances Tillman McCarver, two daughters, five grandchildren, and seven great-grandchildren survive him.

**EDWARD B. STEFFNER D'47** died Sept. 30, 2009, in Bristol, Tenn. He was a United Methodist pastor who served in Knoxville and taught at Hiwassee College for 10 years before completing medical school at the University of Tennessee. Dr. Steffner practiced medicine in Johnson City until he was 85 years old. Four children, eight grandchildren, and a great-grandchild survive him.

**JOHN C. BRINSON D'48** died Aug. 30, 2009, in Louisville, Ky. He served more than 42 years as a pastor in the Kentucky Conference of the United Methodist Church prior to his retirement in 1987. He is survived by his wife of 63 years, Eleanor Sleamaker Brinson, two daughters, and their families.

**BARNEY L. DAVIDSON D'51** died July 20, 2009, in Durham, N.C. He was a veteran of World War II engaged as a company commander in the Philippines, on Okinawa, and in occupied Japan. After the war he served as a lieutenant

colonel in the Army Reserves until his retirement. He spent more than 30 years as a United Methodist minister and superintendent in the North Carolina Conference. He is survived by his wife of 64 years, Donna Howell Davidson, two children, and five grandsons.

**G. HOWARD ALLRED D'52** died Oct. 12, 2009, in Greensboro, N.C. A veteran of World War II, he was a photographic reconnaissance pilot who, as a first lieutenant, was awarded the Air Medal five times and the Distinguished Flying Cross. His leadership as a pastor and administrator in the Western North Carolina Conference of the United Methodist Church spanned 43 years. He founded the television ministry of First United Methodist Church in High Point, and while serving in Concord he was a track chaplain for the Charlotte Motor Speedway. He was married to the late Florence Oakley Allred for 59 years. They were the parents of three children, with six grandchildren, and three great-grandchildren. He is also survived by his wife, Ann Mayo Morris Allred, and her family.

**KENNETH W. BEDENBAUGH SR. D'52** died Aug. 15, 2009, in Easley, S.C. He was 91 years of age, the son of a minister, and had served as a United Methodist minister in parishes across the South Carolina Conference for more than 40 years. Prior to Divinity School, he was a U.S. Army chaplain in Germany during World War II. He was honored for his military service and retired at the rank of colonel. He was preceded in death by his wife of 61 years, Susie Frances Burns Bedenbaugh. He is survived by three daughters, one son, 10 grandchildren, 26 great-grandchildren, and two great-great-grandchildren.

**ROBERT G. CLARKE D'52** died Aug. 9, 2009, in Marietta, Ohio. He was a United Methodist pastor in the West Ohio Conference who served parishes as well as chaplaincy and teaching leadership at Miami University,

Otterbein College, and the University of Akron. His wife Argyle King Clarke, three children and seven grandchildren survive him.

**C. ROGER ELGERT D'52** died Sept. 14, 2009, in Baltimore, Md. He was a United Methodist pastor who served for 42 years across the Baltimore-Washington Conference. His wife of 57 years, Laura Elgert, two daughters, and two grandsons survive him.

**BILLY V. DENNIS D'53** died Sept. 6, 2009, in Pensacola, Fla. He was a United Methodist pastor in the Arkansas Conference for 20 years prior to 1966, when he joined the Navy and served as a chaplain. He was deployed to Vietnam and at naval bases in Charleston, S.C.; Okinawa; and Kings Bay, Ga. He is survived by his wife of 59 years, Esther H. Dennis, three sons, and five grandchildren, most of whom are engaged in military service, and three great-grandchildren.

**ROBERT T. YOUNG D'60** died Aug. 31, 2009, in Charlotte, N.C. A United Methodist pastor, he served churches in the Western North Carolina Conference, as assistant dean for admissions and student affairs at Duke Divinity School (1970-73), minister to Duke University (1973-1983), director of the athletic foundation at UNC-Charlotte, and associate minister at River Hills Community Church at Lake Wylie, S.C. He was an enthusiastic sports fan at both UNC-Chapel Hill and Duke. Bob was honored as a recipient of the Order of the Long Leaf Pine. He is survived by his wife, Virginia Young, four children, two stepchildren, and 10 grandchildren.

**KENNETH L. BOHANNON D'65** died Oct. 3, 2009, in Northport, Ala. A pastor in the North Alabama Conference of the United Methodist Church, he served for many years as chaplain for the University of Alabama in Birmingham Hospitals. He retired as a colonel in the United States Army Reserve after a mili-



## DEATHS

tary chaplaincy career spanning 32 years. He is survived by his wife, Pattie Murphy Fleming Bohannon, two children, two stepchildren, and 10 grandchildren.

**ROGER E. THOMPSON D'67** died Sept. 25, 2009, in Laurel Hill, N.C. A veteran of the U.S. Air Force and U.S. Army Reserves with service as a captain-chaplain, he was a member of the North Carolina Conference of the United Methodist Church, where he provided pastoral leadership for several churches. Following retirement, he worked for 12 years as a chaplain with the N.C. Department of Corrections. His wife of 51 years, Roberta Altman Thompson, two daughters, and five grandchildren survive him.

**ARTHUR M. LUCAS D'73** died Jan. 10, 2009, in St. Louis, Mo. He was a United Methodist minister and hospital chaplain serving as director of spiritual care, ethics, and palliative care services at Barnes-Jewish Hospital, Washington University Medical Center in St. Louis. He had previously established chaplaincy leadership programs at Heartland Health System, St. Joseph, Mo., and in Latvia and Kenya. He was the author of *The Discipline for Pastoral Care Giving*, and a consultant and trainer for U.S. Navy and Marine chaplains. He is survived by his wife, Lou Matthews Lucas, a son, and a daughter, **KATHERINE LUCAS T'02**.

**CLINTON W. KERSEY D'74** died Sept. 19, 2009, in Gaithersburg, Md. He was senior pastor of Grace Lutheran Evangelical Church in northwest Washington, D.C. In addition to his ministerial career, he had worked in international business with The Argosy Group Inc., and he was a member emeritus of the Divinity School's Board of Visitors. He is survived by his wife, Kathryn Schock Kersey, a daughter, and two granddaughters.

**ARCHIE D. LOGAN JR. D'75, D'76** died Nov. 13, 2009, in Wilson, N.C. He was pastor of Johnson Chapel Baptist Church in Elm City and executive director of Institutional Management Resources, a faith-based consulting firm in Raleigh. He served the General Baptist State Convention of North Carolina Inc. for more than 25 years in several capacities including executive secretary-treasurer, and he was executive vice president and dean of distance education at the Apex School of Theology in Durham. Three children survive him.

**BENJAMIN R. "BENNY" MELVIN D'82** died Nov. 15, 2009, in Fayetteville, N.C. After his first career in electronics businesses, he served eight United Methodist churches in the North Carolina Conference during 27 years of ministry. He is survived by his wife of 58 years, Grace Beard Melvin, two sons, and a grandson.

**PATRICK J. LOONEY D'96** died Nov. 17, 2009, in Greensboro, N.C. He was a pastoral counselor and president of Life Institute, a wellness consulting practice. His wife, Karen Looney, and three daughters survive him.

**DAVID C. KNAUERT G'09** died Nov. 14, 2009, in Decatur, Ga. Recently commissioned as a Presbyterian missionary, he and his family were awaiting visas to go to Brazil, where he had accepted a teaching position in Hebrew Bible at the Universidade Metodista de São Paulo. He is survived by his wife, Leigh, and their four children.

### Others in the Divinity School Family

**THOMAS E. TYSON** died Oct. 26, 2009, in Nashville, Tenn. He was a musician and executive director of Aqueduct Conference Center in Chapel Hill for many years. He attended the Divinity School in the early 1970s, but did not

complete his studies. His late father, **TOMMY TYSON T'51, D'53**, one of his three daughters, **MOLLY ANNE TYSON TEMPLETON D'04**, uncle **VERNON TYSON D'57**, late uncles **GEORGE H. TYSON T'50, D'55** and **M. DEWEY TYSON D'54**, and cousins **JOHN H. TYSON D'84, BETH HACKNEY HOOD D'92**, and **BOBBY TYSON D'92** are Duke Divinity graduates.

**ALTA STONE RUSSELL T'23** died Nov. 6, 2009, at age 106, in Greensboro, N.C. She was the widow of the late **LEON RUSSELL D'30**, longtime minister, leader, and pastoral mentor in the North Carolina Conference of the United Methodist Church. Three of the Russells' children were Duke graduates, including **BARBARA RUSSELL HARDIN WC'54**, wife of **PAUL HARDIN II T'52, L'54, G'94** hon., a Duke trustee emeritus. The Hardins' four children, two sons-in-law, and a granddaughter are also Duke University graduates.

**HELEN NOBLES TURLINGTON** died Oct. 12, 2009, in Raleigh, N.C. She and her late husband, Henry E. Turlington, became missionaries to China in 1947. They moved to Chapel Hill in 1961 when he became minister of University Baptist Church. Mrs. Turlington taught at Meredith College in Raleigh, and later returned to the mission field with her husband, serving in Iran, India, Japan, and the Philippines. In 2003, family and friends established the Henry and Helen Turlington Scholarship Endowment Fund to encourage Baptist students to pursue education and missions and to honor the Turlington family. She is survived by a sister, four children, six grandchildren, and five great-grandchildren. ■



## 'THE TAX MAN COMETH'

BY JAMES G. MENTZER D'99

The Christmas decorations have been put away, the thank-you notes are written, and the credit card bills are just now coming due. Wondering how to while away the hours until the next Duke-Carolina basketball game? How about reviewing ways to reduce your federal income taxes?

Yes, I realize that dealing with income taxes ranks right down there with watching paint dry. Still, since the day Ben Franklin observed that death and taxes were two great certainties in this life, we have searched for ways to limit Uncle Sam's reach. And there is some good news: for tax years 2009 and 2010, there are several new tax credits and deductions. Are you interested?

Many Americans are taking advantage of the tax credits available for energy-efficient home improvements made in 2009 and 2010. It's possible to recover 30 percent, up to \$1,500, of the cost for upgrades that meet federal guidelines. Included are exterior doors and windows, skylights, roofs, insulation, heating and cooling systems, and water heaters. (These deductions do not apply to new-home construction.) For more information, go to [www.energystar.gov](http://www.energystar.gov) and click on the box for "tax credits for energy efficiency."

The first-time home buyers credit of up to \$8,000 has made headlines, but did you know that sales tax paid on new vehicles is also deductible? If you purchased a new car, motor home, light truck, or motorcycle between Feb. 16, 2009, and Jan. 1, 2010, you can simply add the vehicle sales tax on the first \$49,500 of cost to your federal



income tax standard deduction calculations. (If you itemize and choose to deduct state sales taxes, there's no benefit: this tax will already be included in your calculations.) And if you purchased this vehicle using the "Cash for Clunkers" benefit program, the value of the federal support payment is not treated as taxable income.

Standard deductions have also changed. For the 2009 tax year, married couples filing jointly can claim up to \$11,400, an increase of \$500. For single filers, the maximum is \$5,700, up \$250 from 2008. Plus, non-itemizers who paid real estate taxes last year can claim a larger standard deduction: joint filers can claim up to \$1,000 of property taxes paid; single filers up to \$500.

If you paid college tuition, either for yourself or your family, you'll be pleased to know that in 2009 and 2010 the Hope educational credit has been replaced by a new credit. Students may

claim up to \$2,500 per year for four years of college, and the cost of textbooks can now be added to tuition charges. As with many of the credits and deductions, this benefit phases out at higher income levels.

If you volunteer for a charitable organization, don't forget to itemize deductible expenses. Did you work at the local food bank and purchase supplies or needed equipment for this charity? Perhaps you volunteered in a hospital where a uniform was required. The cost of all donated supplies, the uniforms, even the cost to clean such apparel, can qualify as a charitable deduction. And personal mileage driven in support of such ministries can also often be deducted at a rate of 14 cents per mile.

Confused yet? You're not alone. One could argue that the government's stimulus program is also a guaranteed employment opportunity for accountants and CPAs. To determine if any of these new deductions apply to your tax situation, be sure to seek the advice of a qualified federal income tax preparer. While the savings may not prove enormous, every little bit does help. After all, wasn't it Ben Franklin who also said, "A penny saved is a penny earned?" ■

**JAMES G. MENTZER, CLU, ChFC,** has



been a financial planner since 1986. He is currently director of planned giving for the United Methodist Foundation of Raleigh, N.C.



## When Itinerant Ministry Means Staying Put

BY SCOTT N. FIELD D'79

In 1980, the year after I completed my master of theology at Duke, I was appointed to a rural congregation with worship attendance of less than 50 and a Sunday school of 18.



A member of that pastor-parish relations committee told me recently, "We figured when the district superintendent came to that meeting and introduced you as our new pastor, either we had to take you, or we'd be closed."

Since then I have been reapointed to Wheatland Salem United Methodist Church 30 times. During those years our church has become the second-largest in terms of worship attendance and apportionments within the Northern Illinois Conference. We've bought, built, expanded, relocated, and expanded again. We've launched 10 persons into full-time ministry, sent six full-time missionaries into cross-cultural work, and currently support five seminarians from within this congregation.

At a 30th-anniversary celebration last fall, the congregation surprised me with a book filled with more than 200 letters of appreciation, presented by Eileen Schroeder, 91, who was among the members I met at that first meeting. "Thirty years is a good start," I said, "but we're still growing. We're not done."

Here's what I've learned during the 30 years of my first appointment:

*• If you don't take care of yourself, nobody else will. You are worthless*

*to lead ministry unless you are well enough to do and be what God calls you to do and be.*

- There is not a job opening in the Trinity. Don't even attempt an internship. You are a servant of Christ, not the other way around.*
- Congregations can have a number of different pastors. Neither your spouse nor your children have another you. Set boundaries that let your personal relationships thrive.*
- The Pareto principle applies to ministry as well as mathematics: four out of five days you'll be dealing with matters you consider unimportant; one out of five days you'll have genuine missional opportunities. Make the most of the 20 percent, which will provide 80 percent of your results.*
- Think, dream, pray, and plan about what "doing church" will be like in 50 years. Prepare your congregation to help today's baptized babies do church in 2060 by the kind of Christian education, confirmation, worship, and spiritual formation provided now.*
- Give your best efforts to confident, gracious, informed preaching of the Word of God for your particular congregation on that particular occasion. Burn, shred, or delete your old sermons. Leftovers won't sustain a community of believers.*

- Spend enough time with God and with God's Word that your people will recognize the voice of the Good Shepherd in the words of their local shepherd.*
- Don't believe more than a quarter of the wonderful things people say about you; don't believe more than half of what they say against you.*
- Be cross-cultural: if you are not a digital native, make sure you have one to show you the way in the world of communication technology. There are no other options here.*
- When your initiative for positive change is met with "no," take your time and provide additional opportunities to say "yes."*
- Don't hide behind your collar or your stole. Share your life and faith in appropriate ways with those you lead.*
- Your people need you to be a pastor, a priest, and a prophet, but rarely require you to be all three at the same time. Figure out which role is most needed at what time and show up appropriately.*
- The missional community of the church is often a zero-sum equation. If you press the missional side to move forward, the community fabric will stretch and fray. If you tend to the stretched and frayed fabric of the congregational community, the missional momentum will dissipate. Be aware of which side of the equation requires resources at any given time.*
- That part of the Bible about "avoiding every appearance of evil"? Follow it carefully.*
- Renewal is a work of the Holy Spirit, not getting the right program. You are*

*responsible to gather and arrange the kindling; the Holy Spirit brings the fire.*

- *At least once each year propose something sure to fail unless God makes a way.*
- *Never agree to kiss a pig, shave your head, or yodel from the steeple if a fundraising goal is reached. You trivialize yourself, your calling, and the congregation's need for regular, proportionate financial stewardship.*
- *The most important question before you and your congregation is always: "What year is it?" This is 2010. A critical part of your role is engaging your people in contemporary reality.*
- *Tithe.*
- *To accelerate spiritual formation, get your parishioners out of the United States on a cross-cultural, short-term, hands-on mission trip.*
- *There are two myths about church growth: first is that churches can grow without change; second is that churches can change without conflict. Don't fall for either myth.*
- *If you spend more time looking in the rearview mirror than keeping your eye on the road ahead, it is time to move, retire, or find a different line of work. ■*

**SCOTT N. FIELD** is the senior pastor at Wheatland Salem United Methodist Church in Naperville, Ill., where he has served since 1980. Learn more about the church, which is involved in missions in Tanzania, Haiti, and India, at [www.wheatlandsalem.org](http://www.wheatlandsalem.org)

## Transforming Pentecostalism

**"He brought Pentecostalism out of the backwoods and made it respectable. One cannot imagine modern-day Pentecostalism without him. He transformed its image but also its practice."**

**GRANT WACKER**, professor of Christian history, quoted Dec. 15, 2009, by *The Washington Post* in a story on the legacy of evangelist Oral Roberts

## Intolerable Conversation

**"Our culture just doesn't tolerate talking about death and dying. And the minute you even start talking about having conversations with a doctor, it's immediately pejoratively labeled as 'You're trying to kill me.'"**

**RICHARD PAYNE**, professor of medicine and divinity and director of the Duke Institute on Care at the End of Life, quoted Nov. 11, 2009, by *The Associated Press* in a story about underutilization of hospice care

## An Ambiguous War

**"Afghanistan has the possibility of being limited in a way that might make it a bit more justifiable, but it's still not clear what we're fighting for. It's so deeply ambiguous that it's hard to fit into just war criteria."**

**STANLEY HAUERWAS**, Gilbert T. Rowe professor of theological ethics, quoted Nov. 4, 2009, by *Religion News Service* about the war in Afghanistan

## Spiritual Gardening

**"Gardening is never simply about gardens. It is work that reveals the meaning and character of humanity, and is an exercise and demonstration of who we take ourselves and creation to be."**

**NORMAN WIRZBA**, research professor of theology, ecology, and rural life, commenting on spiritual gardening in the Oct. 2, 2009, issue of *Religion & Ethics Newsweekly*

## No Common Cup

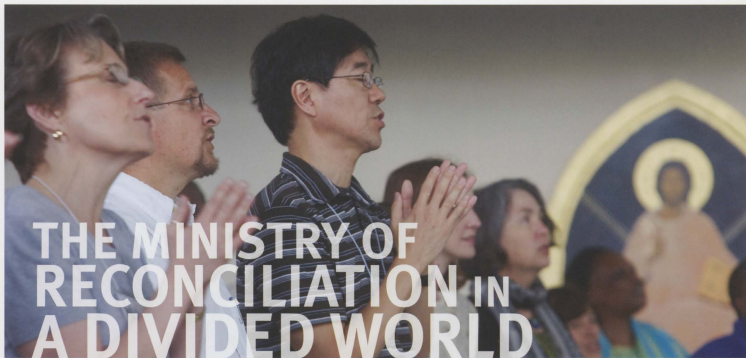
**"In many Roman Catholic churches across the country, lay people no longer receive wine at Communion, and some Catholic clergy have advised congregants not to shake hands or hug at the moment of the liturgy known as 'the passing of the peace,' when parishioners typically greet someone in, and offer embodied signs of, the peace of Christ."**

**LAUREN WINNER**, assistant professor of Christian spirituality, commenting in the Oct. 9, 2009, issue of *The Wall Street Journal* on church reactions to fears about the H1N1 virus



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