

# DIVINITY

D U K E U N I V E R S I T Y  
FALL 2010

## PILGRIMS AMONG THE *DINÉ*

'BEING THE CHURCH'  
ON THE NAVAJO NATION



**ALSO INSIDE:**

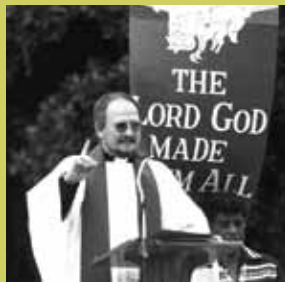
DUKE INSTALLS RICHARD HAYS AS DIVINITY'S 12TH DEAN  
STANLEY HAUERWAS ON WRITING *HANNAH'S CHILD*  
ANATHOTH: THE GARDEN OF RECONCILIATION

FROM THE ARCHIVES

# ALL CREATURES, GREAT AND SMALL



**BEGINNING IN 1989**, the Blessing of Animals has been an annual service at Duke Chapel. These services (b&w photos) included liturgical dancers and guest speaker Andrew Linzey, author of *Christianity and the Rights of Animals*. Over the years, the popular ceremony has attracted pet lovers with snakes, iguanas, guinea pigs, cats, dogs, and other critters furry, feathered, or finned. ■



**In living color:**

McKennon Shea D'08 blesses Willa, service dog of Claire Wimbush D'09, at the 2008 Blessing of Animals. Shea, who was then youth director for the Congregation at Duke Chapel, is currently the school's director of admissions.

# 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

Richard B. Hays  
Dean & G.W. Ivey Professor  
of New Testament

Copyright © 2010 Duke Divinity School.  
All rights reserved.  
Design: Regina Barnhill-Bordo  
www.bdesign-studio.com

Divinity magazine is published three  
times during the academic year—  
fall, winter, and spring—for alumni  
and friends of Duke Divinity School.

## DUKE DIVINITY SCHOOL ALUMNI ASSOCIATION NATIONAL COUNCIL 2009–2010

Burt Palmer D'90, Houston, Texas  
President

Jim Bailes D'74, Knoxville, Tenn.  
President-Elect

Paul Phillips D'63, Mebane, N.C.  
Secretary

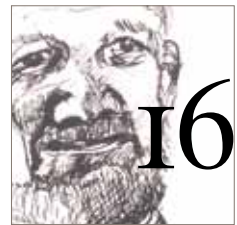
Shane Benjamin D'84, Creedmoor, N.C.  
Harriet Bryan D'95, Clarksville, Tenn.  
Bob Bushong D'81, Winter Park, Fla.  
Lisa Fischbeck T'77, D'91, Carrboro, N.C.  
David Hockett D'94, D'99, Salisbury, N.C.  
Ross Kane D'09, Alexandria, Va.  
Courtney Krueger D'92, Pendleton, S.C.  
Molly D. Morgan D'90, Reidsville, N.C.  
Steve Morton D'83, Downingtown, Pa.  
David Ruth D'03, Kingstree, S.C.  
Won Un D'89, Richmond, Va.  
Kristin Adkins Whitesides D'05, Winchester, Va.

Wesley F. Brown D'76, Durham, N.C.  
ex officio

Wyman Fraser Davis T'87, D'95, Atlanta, Ga.  
ex officio

Debbie McLeod D'85, Jacksonville, Fla.  
ex officio

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



## FEATURES

8

**DUKE INSTALLS RICHARD HAYS**  
as Divinity's 12th Dean

16

**WRITING HANNAH'S CHILD**  
Lauren Winner interviews  
Stanley Hauerwas about his memoir

20

**ABUNDANCE AT ANATHOTH:**  
In the small farming town of Cedar Grove,  
N.C., an unsolved murder helped whites and  
blacks imagine a better future

Cover: At Four Corners Native American  
Ministry in Shiprock, N.M., Rodney Aist D'92  
and Heather Bishop D'09 serve in partnership  
with their Navajo neighbors. Behind them rises  
Shiprock, which the Navajo call *Tsé Bit'a'í*, or  
"Winged Rock." Photo by Roger Hawkins.

## DEPARTMENTS

2 NewsMakers

6 Eruditio et Religio

26 Arts

27 Books

30 Faculty Adviser

32 Gifts

34 Faculty & Staff Notes

38 Class Notes

41 Deaths

42 Ministry at Large

44 Financial Planner

45 End Quotes

# NEWSMAKERS

## New Degrees Help Meet Changing Church's Need

**DURING THE COMING YEAR** the Divinity School will launch three new degree programs, two of which allow ministry professionals to continue working while they study at Duke.

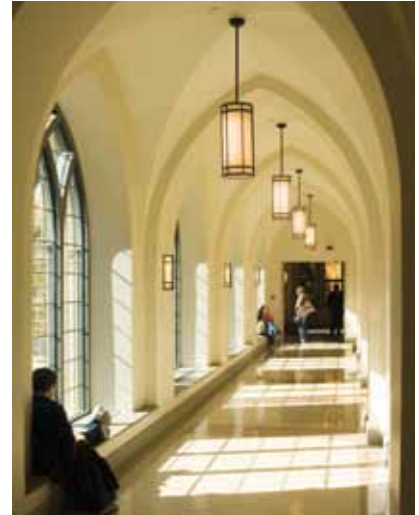
All three degrees—the doctor of ministry (D.Min.), the master of arts in Christian practice (M.A.C.P.), and the master of arts in Christian studies (M.A.C.S.)—were developed in response to the church's need for a greater variety of educational offerings from seminaries in the 21st century.

"Using innovative teaching technologies, the Divinity School's faculty can reach a wider circle of students and provide the same sort of rich, tradition-grounded theological education for which Duke Divinity School is internationally known," says Dean Richard Hays.

"Our new degrees will continue to offer academically rigorous reflection on the heart of the Christian tradition: Scripture, Christian theology, and the ministry of the church. At the same time, we expect these programs to prepare students to respond imaginatively and wisely to the new challenges faced by the church today."

Associate Dean for Academic Formation and Programs Lacey Warner will lead the M.A.C.S. degree program. The other new programs will be led by Craig Hill, who joined the Divinity School in July as research professor of theological pedagogy and executive director of the D.Min. and M.A.C.P.

Prior to coming to Duke, Hill was a professor and executive director of academic outreach at Wesley Theological Seminary. He holds a B.A. from Illinois Wesleyan University, an M.Div. from Garrett-Evangelical Theological Seminary, and a D.Phil. from the University of Oxford. An ordained elder in the United Methodist Church, he has served as an associate pastor and chaplain in a variety of church settings.



---

### DOCTOR OF MINISTRY

A mainstay of theological education that is new to Duke, the D.Min. is a professional doctorate for those who have a master of divinity degree, are ordained, and are currently serving as associate or senior pastors—or as executives of Christian institutions.

"The D.Min. combines elements of both residential and distance learning, allowing Christian professionals to pursue advanced study without leaving their full-time work," says Lacey Warner, associate dean for academic formation and programs.

Students will participate in seminars on Duke's campus, usually for a week at a time, and take part in ongoing group interaction through online tools. They will be asked to integrate course material with the ecclesial practices

that are part of their daily work, adds Warner, and to do so in collaboration with their peers in the degree program.

There will be opportunities for students to explore the relationships of theological inquiry with other fields through collaboration with the schools of law, business, the environment, public policy, nursing, and medicine at Duke University.

Students will ordinarily complete their coursework in 19 months followed by a period devoted to the D.Min. project, Warner says. The first class will matriculate in August 2011.

### MASTER OF ARTS IN CHRISTIAN PRACTICE

Designed primarily for those seeking to deepen lay vocations while in full-time ministry or other professional

positions, the M.A.C.P. will introduce students to disciplined theological reflection as a means for enriching their Christian service.

Cohorts in both the M.A.C.P. and D.Min. will be created in response to the needs and interests of particular constituencies, says Warner.

"Given both the current strengths of the faculty and growing collaborations with other schools at Duke, possible themes for cohorts in the first few years of the program are youth ministry; the ministry of reconciliation in a divided world; leadership in the Christian tradition; biblical hermeneutics; and Christian ministry and the healing arts," Warner says.

Two academic years, which includes a period of supervised ministry, will be required to complete the M.A.C.P. pro-

gram. The first class is expected to matriculate in June 2011.

## MASTER OF ARTS IN CHRISTIAN STUDIES

This one-year residential program offers students the opportunity to explore theological study in a general way, or to combine it with specific vocational interests.

“We see the development of a one-year master’s degree as an essential aspect of what the Divinity School needs to do to open itself up to inquiring undergraduates seeking their next step, and to professional students in other schools seeking to supplement their formation in other professions with theological education,” says Warner, who will lead the M.A.C.S. degree program.

Christian undergraduates who wish to explore opportunities for faith-based service and leadership—and graduate students in other, non-theological programs at Duke, particularly the School of Medicine—have expressed interest in the M.A.C.S.

The degree encompasses eight courses to be completed in two semesters and is not intended to serve as direct preparation for ordained ministry or doctoral study. The first class is expected to matriculate in August 2011. ■

To learn more about all of the Divinity School’s degrees, visit [www.divinity.duke.edu/academics](http://www.divinity.duke.edu/academics)

## Choosing a Darker Shade of Blue?

**TEN GRADUATES** of the University of North Carolina at Chapel Hill are among the 210 students who began classes August 30 at the Divinity School.

While the UNC students adjust to a darker shade of blue, their six classmates from Duke are no doubt offering support, including two who participated in Duke Chapel’s Pathways, a national Lilly Endowment-funded program that encourages gifted undergraduates to consider entering ministry.

Other schools represented by three or more new students included Appalachian State, Baylor, Belmont, Clemson, Florida Southern, Florida State, Mt. Olive, the University of Virginia, Wake Forest, and Wheaton College.

The median age for all new students remained the same as in 2009—23 for the master of divinity degree and 24 for all incoming students—as did the top reason for choosing Duke: academic reputation. ■



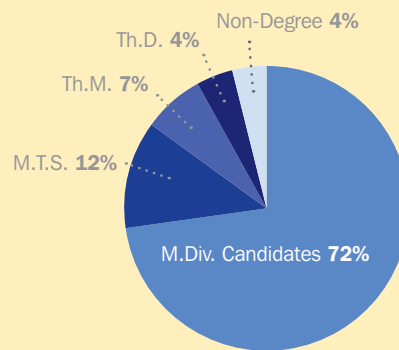
JIM WALLACE

Above right: Rodney “Drew” Weseman D’13, a first-year student, and Project BRI(DDD)GE\* leader Adrienne Hamm D’12 volunteer at the NEEM (Natural Environmental Ecological Management) Group greenhouse. Weseman was among 20 new divinity students who arrived in Durham before the start of classes to participate in the weeklong community-based program of fellowship and service.

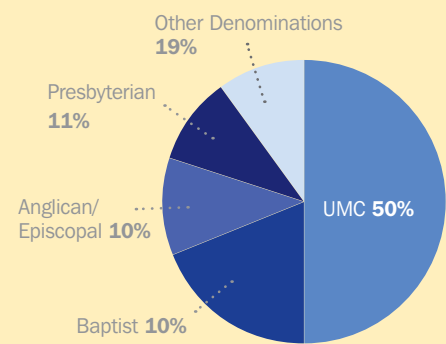
\*Building Relationships in Durham through Duke Divinity Graduate Education

## NEW STUDENTS BY THE NUMBERS

### DEGREE DISTRIBUTION



### DENOMINATIONS WITHIN M.DIV.



### TOP 5 REASONS FOR CHOOSING DUKE DIVINITY SCHOOL

- ACADEMIC REPUTATION
- THEOLOGICAL REPUTATION
- STRENGTH OF FACULTY
- LOCATION
- DENOMINATIONAL AFFILIATION

### MEDIAN AGE 2010

M.DIV. STUDENTS: 23  
TOTAL INCOMING: 24

### MEDIAN AGE 2009

M.DIV. STUDENTS: 23  
TOTAL INCOMING: 24

# NEWSMAKERS

## Spirited Life: Addressing the Health of UMC Clergy in N.C.

**IF YOU'RE CONCERNED** about clergy health, you're not alone. The topic has been in the news often during the past few months, in part because Duke Divinity School's Clergy Health Initiative has confirmed that United Methodist pastors in North Carolina are more likely to suffer from obesity and chronic disease than other comparable state residents.

Now there's a way to help pastors become healthier.

The Clergy Health Initiative has developed Spirited Life, a multi-year holistic health and wellness program and behavioral health study. Enrollment is open through Oct. 31, 2010, for all clergy serving under appointment to a local church or on conference staff in the North Carolina and Western North Carolina Conferences of the United Methodist Church, with the exception of clergy who received the services of the Clergy Health Initiative pilot program. The program is funded by The Duke Endowment and endorsed by the two participating conferences. There is no cost to participate.

Spirited Life recasts health in the context of ministry, recognizing that unless pastors are well in mind, body, and spirit, it is difficult for them to care effectively for their congregations. Working within a holistic framework of Wesleyan theology and spirituality, Spirited Life focuses on two distinct but inseparable drivers of health—the ability to deal with stressful situations and the ability to eat well and take care of the body—while also folding in accountability and support measures.

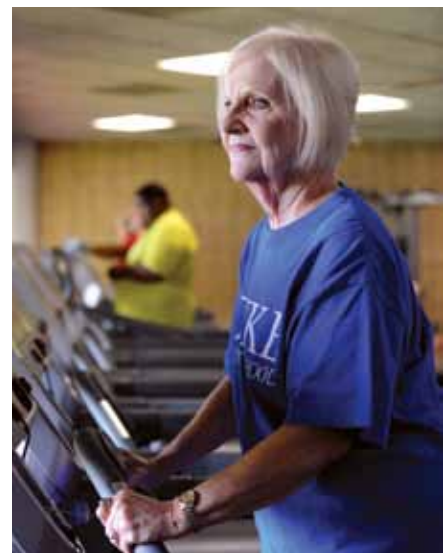
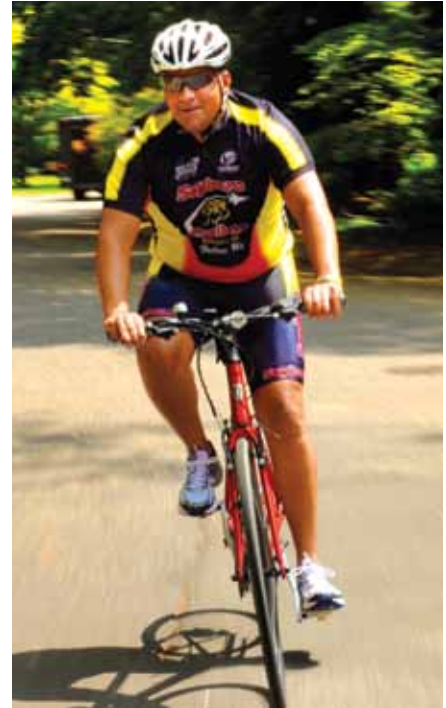
“We learned through our pilot program that building in support

mechanisms was crucial—pastors really seemed to value the opportunity to share their successes and challenges with others,” says Robin Swift, the Clergy Health Initiative's director of health programs. “Spirited Life participants will receive support from specially trained health coaches, as well as from their peers. The program will also engage congregations and conference leadership in support of pastors' health, because change happens only if a problem is addressed on many fronts.”

Because the program is a research study as well as a service program, pastors wanting to participate must enroll by Oct. 31. They then will be randomly assigned to one of three groups. Each group will receive wellness services for two years of the program, with the first group beginning in January 2011. The remainder of the time, they will serve as a comparison group to the other two groups.

This is the first combined weight loss and stress reduction program in the nation to receive rigorous study, and one of only a handful in which programming lasts more than 12 months. By studying the effects on pastors' health—measured through periodic surveys and instant-read blood screenings—the Clergy Health Initiative hopes to be able to offer a proven program that can be adopted by other United Methodist conferences and faith communities. ■

To learn more about Spirited Life or to register for the program, visit [www.spiritedlife.org](http://www.spiritedlife.org)



.....  
Jim Harry D'94 and Joann Turner D'04, pastors at St. Paul United Methodist Church in Goldsboro, N.C., participated in the Clergy Health Initiative pilot program, the forerunner of Spirited Life. Enrollment in Spirited Life ends Oct. 31, 2010.

## Grant Helps Document the Local Church

**A \$30,000 PLANNING** grant from the State Library of North Carolina will fund the Duke Divinity School Library's effort to archive publications from the state's churches and other religious bodies.

The Religion in North Carolina Digital Collection, a joint project with the libraries at the University of North Carolina at Chapel Hill and Wake Forest University, will use the grant funds to develop a list of titles to be digitized and made freely available.

These materials are critical primary sources in research, said Andy Keck, associate director of the Divinity School Library and project manager.

"While some nationally produced materials are widely held, the works published by local or regional religious bodies can be quite rare among libraries," he said.

"The local church history, for example, is often self-published for members of the congregation, yet indispensable for describing the development of a community, documenting involvement with other religious institutions and communities, illustrating struggles with broader societal events or issues, and illuminating particular religious disputes."

The grant will make it possible to identify titles located in the Divinity



School Library and other libraries across the state, said Keck, and to seek permission to digitize copyrighted works. The collection will include the histories of local religious bodies and publications of larger North Carolina denominations or cooperative networks. The libraries plan eventually to provide digital access and tools for searching across these significant works. ■

The EZ LSTA (Library Services and Technology Act) Planning Grant is administered through the State Library of North Carolina, a division of the Department of Cultural Resources. To learn more, contact Keck, 919.660.3549 or [andy.keck@duke.edu](mailto:andy.keck@duke.edu).

## 'Living Witness' Draws Record Registration

**REGISTRATIONS FOR** the 2010 Convocation & Pastors' School—"The Living Witness: Tradition, Innovation, and the Church"—had exceeded 800 at press time, the largest response ever for the annual event sponsored by Duke Divinity School.

"We're very much excited about the national interest—and particularly the interest of Duke Divinity students—in this year's program," said Laura Webb of Leadership Education at Duke Divinity.

Speakers N.T. Wright, Andy Crouch, Rob Bell, and Bishop Vashti McKenzie will be featured at the Oct. 11-12 event, which coincides with Duke's fall break. "We've had more student registrations than ever before," said Webb. ■

For more information about the event, visit [www.divinity.duke.edu/livingwitness](http://www.divinity.duke.edu/livingwitness)

### CORRECTIONS

Bookmark (p. 32, Spring'10 *Divinity*) mistakenly attributed reviewer Michael Gorman's comment, "Not only is Rowe's reading a ... corrective to misreadings of Acts, ...") to David Burrell.

In ShelfLife (p. 32) the listing for *Reading the Bible Intertextually* should have read, "Essays by some of the world's foremost interpreters of the New Testament examine the varied and distinctive ways that the canonical texts engage in conversation with other parts of the Bible."

*Divinity* magazine regrets these errors.

### SHARE YOUR FEEDBACK

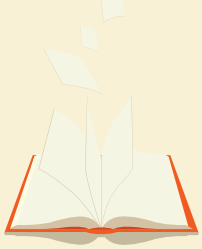
*Divinity* magazine welcomes comments and suggestions from readers. If you have an idea for a feature story or first-person column, or know an alumnus who would be ideal for a profile, let us know:

**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)

*Letters to the Editor may be edited for clarity or length.*

#### Help Update Your Record

Please complete and mail the inserted card, including your denominational affiliation and judicatory, or update this information at [www.divinity.duke.edu/update](http://www.divinity.duke.edu/update)



## Listening Together: Christians and Muslims Reading Scriptures

**INSTRUCTORS:** **ABDULLAH ANTEPLI**, MUSLIM CHAPLAIN, DUKE UNIVERSITY/ADJUNCT FACULTY OF ISLAMIC STUDIES AND **ELLEN DAVIS**, AMOS RAGAN KEARNS PROFESSOR OF BIBLE AND PRACTICAL THEOLOGY

**IN THIS NEW COURSE**, Abdullah Antepli and Ellen Davis will help students begin to map out their own journey through the still largely uncharted territory of Muslim-Christian conversation about scriptural interpretation. Readings will provide a broad exposure to the core Islamic scriptures, Qur'an and Hadith, and introduce basic principles of Islamic hermeneutics. There will be weekly cross-text study between Islamic and Christian scriptures (OT and NT). Students will be provided with intellectual, spiritual, theological, exegetical, and hermeneutical tools to engage in ministry in settings such as hospitals, prisons, campuses, and larger communities. Two class sessions will be held (Feb. 14 & March 28) at the Islamic Association of Raleigh for scripture study and theological conversation.

**CLASS INFORMATION:**

Spring 2011  
Wednesdays, 8:30-11 a.m.  
Limit: 25

**PREREQUISITES:**

OT 11 and 12, NT 18  
Christian students are asked to read either *The Heart of Islam* by Seyyed Hossein Nasr, (HarperOne) or *God Is One: The Way of Islam* by R. Marston Speight, (Friendship Press). Muslim students are asked to read *The Spirit of Early Christian Thought* by Robert Wilken.

**REQUIREMENTS:**

In addition to submitting two essays and a final exam, students will be required to attend and prepare for each session and to submit entries from an informal notebook in response to the weekly readings.

**REQUIRED TEXTS:**

*The Qur'an, a New Translation* (M.A.S. Abdel, Haleem, Oxford, 2005), or *The Qur'an* (Ali Ünal, Tughra Books, 2008)

*Claiming Abraham: Reading the Bible and the Qur'an Side by Side* by Michael Lodahl (Baker Books)

*Hagar, Sarah, and Their Children: Jewish, Christian, and Muslim Perspectives*, edited by Phyllis Trible and Letty Russell (Westminster John Knox, 2006)

Students are expected to have access to several translations of the Bible for comparison as they read the Christian scriptures in both Testaments.

**HIGHLY RECOMMENDED**

*Ishmael Instructs Isaac: An Introduction to the Quran for Bible Readers* by John Kaltner (Liturgical Press, 1999)



**FACULTY BIOS**

**ELLEN DAVIS'** research interests focus on how biblical interpretation bears on the life of faith communities and their response to urgent public issues, particularly the environmental crisis and interfaith relations. Among her current projects is collaboration with the Episcopal Church of Sudan to develop theological education, community health, and sustainable agriculture. She received the 2010 University Scholar-Teacher of the Year Award at Founder's Day Convocation on Sept. 30.

**ABDULLAH ANTEPLI** became Duke's first Muslim chaplain, and among the first at any American university, in 2008. He is a faculty member in the Divinity School and at the Duke Islamic Studies Center, and also serves on the Duke Chapel Faith Council and Religious Life staff. He provides pastoral care, teaches about Islam, and participates in interfaith discussions. He is one of the few Muslims to have delivered an opening prayer for the U.S. House of Representatives. He completed his basic training and education in his native Turkey. Watch "A conversation between Iman Abdullah Antepli and Samuel Wells, Dean of Duke Chapel" at [www.ustream.tv/recorded/9474638](http://www.ustream.tv/recorded/9474638) ■



## 'It All Begins with Baptism'

BY BISHOP (RET.) KENNETH CARDER, RUTH W. AND A. MORRIS WILLIAMS PROFESSOR OF THE PRACTICE OF CHRISTIAN MINISTRY

*Excerpted from "Temptations and Triumphs of Ministry," preached June 13, 2010, at the Service of Commissioning and Ordination, Holston Annual Conference of the United Methodist Church, Lake Junaluska, N.C.*

**LUKE BEGINS** Jesus' public ministry with his baptism (Luke 3:21–22). ... John the Baptist invites the people to enter the waters of the Jordan, that crossover river between bondage and wilderness wanderings and God's promised land. Joining the crowd entering those cleansing waters of freedom and promise was Jesus. Luke simply says, "When all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'"

... Luke knew that the divine message at Jesus' baptism combined the words from the coronation Psalm 2:7, "You are my son; today I have begotten you," and the image of God's servant in Isaiah 42:1, "Here is my servant, whom I uphold, my chosen, in whom my soul delights."

Baptism is the outward and visible sign of God's action in claiming us as beloved sons and daughters, those who bear the divine image and are incorporated into Christ's body, his death and resurrection, and called to share in God's mission of the redemption of the whole creation. Baptism defines who we are, who our family is, and what our ministry entails. This identity is accompanied and affirmed by the Holy Spirit, which persistently woos us, guides us, and reminds us that we have been claimed as beloved children

of God, redeemed in Jesus Christ, and called to participate in God's present and coming reign in Jesus Christ.

Our primary calling, then, is to accept and live our baptismal identity! That is a ministry we share as laity and clergy. Ordination does not supersede baptism. Rather, it derives from baptism. And the bedrock calling of the ordained and commissioned is to support the baptized in living their identity in the world. There is no higher calling. ... Baptism has to do with our being as beloved daughters and sons of God: it is who we are.

... Baptism is God's affirmation, "Do not fear, for I have redeemed you; I have called you by name, you are mine" (Isaiah 43:1). Therefore, our worth lies in the One to whom we belong, and nothing can take that from us, not even death itself! And the glorious good news is that it is all a gift. We call it grace.

... In the words of the Epistle of First John: "Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is" (3:1–2).

That is the source of our morale, not the size of our churches or our titles or ecclesial positions. Martin Luther reports that when he became discouraged and depressed by conflicts within and without, he would say, "But I have been baptized." The Tempter would say, "Luther, you're a hopeless, stubborn, prideful, ignorant, arrogant, no-good sinner," to which Luther would reply, "True enough, devil, but I have been baptized."

Being sons and daughters of God and living our baptismal identity as God's servants, however, leads us into all kinds of



Bertel Thorvaldsen's marble relief "St. John Baptizing Christ," c. 1809, Baptismal Apse, Goodson Chapel

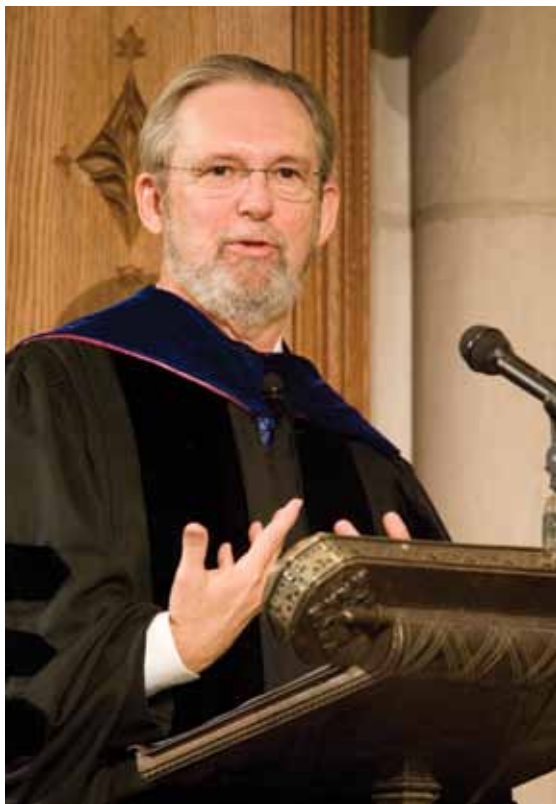
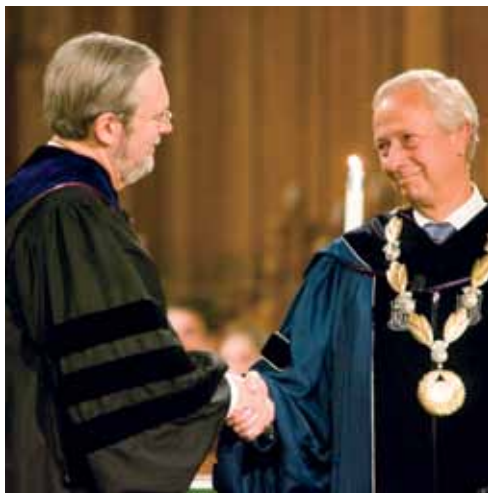
subtle temptations. ... Every exalted position—and being the child of the King is an exalted position—has its shadows or temptations. ... Henri Nouwen reminds us that "one of the greatest ironies of the history of Christianity is that its leaders constantly give in to the temptation of power—political power, military power, economic power, or moral and spiritual power."

... Christian ministry means living now in the light of the ultimate triumph of Christ's reign. Christ has already taken on all the seductions and principalities and powers that threaten God's mission. And the good news is this: God in Christ won the battle!

... You who are being commissioned and ordained: Remember your baptism. ... Before you looms the wilderness and a world filled with powerful and seductive temptations. Move toward the future with courage and hope. The One who claims and calls you has triumphed through the wilderness and has overcome the world. Hear his promise: "Lo, I am with you always, to the close of the age (Matthew 28:20)!" ■



THE *84<sup>th</sup>* OPENING  
CONVOCATION & INSTALLATION OF  
*Richard B. Hays*  
AS DEAN



“The Divinity School is ... the symbol of the long and abiding relationship between church and academy. Today we affirm anew that relationship, symbolized in our motto, *Eruditio et Religio*, as we install a dean of the Divinity School.”

— RICHARD H. BRODHEAD,  
PRESIDENT, DUKE UNIVERSITY



#### DUKE DIVINITY SCHOOL'S 12TH DEAN INSTALLED

Richard B. Hays was installed as dean of Duke Divinity School at the 84th Opening Convocation on Aug. 31, 2010. Dean Hays, who is the George Washington Ivey Professor of New Testament, is internationally recognized for his work on the letters of Paul and on New Testament ethics. His scholarship bridges the disciplines of biblical criticism and literary studies, exploring the innovative ways in which early Christian writers interpreted Israel's Scripture.

Hays succeeds L. Gregory Jones, who stepped down after 13 years as dean to become vice president and vice provost for global strategy and programs for the university. Hays came to Duke in 1991 from the faculty of Yale Divinity School, where he earlier received the M.Div. degree. He earned a Ph.D. at Emory University.

As the Divinity School's first worship service of the academic year, Opening Convocation includes the procession of faculty and staff in academic regalia and a formal welcome and ritual of blessing for new members of the faculty and staff. ■

#### ON THE WEB

Download the text and audio of Dean Richard B. Hays' homily "I Have Set Before You Life and Death" and watch his installation at the 84th Opening Convocation at [www.divinity.duke.edu/news-media/news/2010-09-02-hays-installed-dean](http://www.divinity.duke.edu/news-media/news/2010-09-02-hays-installed-dean)



# PILGRIMS AMONG *the DINÉ*

ON THE NAVAJO NATION, FOUR CORNERS NATIVE AMERICAN  
MINISTRY MAPS A NEW COURSE

BY KATE NELSON | PHOTOGRAPHY BY ROGER HAWKINS



**S**HIPROCK, N.M. — PAWN SHOPS AND TRADING POSTS BOASTING THE BEST IN NATIVE AMERICAN ARTISTRY HUG THE EDGE OF *Diné Bikéyah*, OR THE NAVAJO NATION, A 17-MILLION-ACRE EXPANSE THAT WEAVES TOGETHER THE BEAUTY OF THE HIGH DESERT, AN ANCIENT CULTURE, AND, DESPITE DAUNTING POVERTY, DREAMS FOR THE FUTURE.

FROM HIS OFFICE AT THE FOUR CORNERS NATIVE AMERICAN MINISTRY, RODNEY AIST D'92 CAN SEE BEYOND CONVENIENCE STORES AND GAS STATIONS TO THE CRAGGY NECK OF AN ANCIENT VOLCANO. THE NAVAJOS CALL IT *Tsé Bit'a'í*, OR “WINGED ROCK,” A DAILY EVOCATION OF THE GREAT BIRD THAT DELIVERED THE TRIBE’S PEOPLE TO THEIR ANCESTRAL HOMELAND. SINCE THE 1870S, U.S. MAPMAKERS HAVE CALLED IT SHIPROCK.

For Aist, who arrived as director of this United Methodist ministry in 2008, such landmarks hold special significance. During 1996-97, he spent a year visiting holy sites and Christian ministries in 20 countries. Later, during breaks from graduate study at the University of Wales, where he earned an M.A. in Celtic Christianity (2002) and a Ph.D. in theology (2008), Aist walked 800 miles of Spain's Camino de Santiago. His doctoral research on Christian pilgrimage to Jerusalem before the Crusades included a research fellowship at the W.F. Albright Institute for Archeological Research in East Jerusalem, and in addition to Israel and Wales, he has lived in Denmark, Germany, and Scotland.

After years of pilgrimage to holy sites across many cultures, Aist, 44, fully appreciates the significance of *Tsé Bit'a'i*, or Shiprock, which generations of the *Diné* have looked to as sacred, resisting efforts to open it to hikers and rock-climbers. For them, the land of their ancestors, of their traditions and of their culture, defines their place in the cosmos. For Aist, the Navajo's struggle to honor and preserve their homeland resonates with parallel struggles among indigenous peoples around the world.

"Before leaving Jerusalem for the Navajo reservation, I had more than one person point out to me the interesting parallels between the two contexts," Aist says. "Both Zionism and Manifest Destiny have used the reading of a sacred text by a dominant political culture to justify the acquisition of land and the subjugation of human rights." Some in Jerusalem, says Aist, believe that the United States is reluctant to respond to the Palestinian question because of similarities that can be raised with the treatment of American Indians.

That treatment includes five centuries of an often brutal history, from the



Four Corners Native American Ministry includes seven UMC charter churches and 17 additional congregations throughout the Navajo Nation, which covers 17 million acres.

Spanish conquest to Manifest Destiny to unemployment and crystal meth. Among the 165,000 *Diné* who live on the reservation, half are unemployed. Most jobs are with government agencies, and most of the income is spent beyond tribal borders. (The closest town is Farmington, N.M., an oil-and-gas rich area where the largest employers are BP America and Conoco. Among Farmington's 48,000 residents, nearly 75 percent are Anglo.) Navajos are more likely than the average American to die of diabetes, suicide, homicide, pneumonia, or influenza. The alcoholism death rate eclipses that of other Americans eight to one.

Bound by these realities, Aist and Heather Bishop D'09, a US-2 missionary with the young adult programs of the United Methodist Church's General Board of Global Ministries, seek to walk faithfully with their brothers and sisters through this grinding litany of needs. The questions, Aist acknowledges, far outnumber the answers.

"What should the role of Christianity be today?" he asks. "What should a mainline denomination look like here? You've got a broken society—kids engaged in drugs, genera-

tions of alcoholism, diabetes, sexual abuse. If we believe in Christianity's power to transform lives, then this is where we are called to be. But how are we called to be here?"

One thing that is clear to Aist is the imperative of reaching beyond the pulpit with a boots-on-the-ground ministry that addresses issues of social justice and basic human needs. "Anglo-Europeans have destroyed a lot of native cultures in the name of 'civilization' and Christianity," says Aist.

### 'Becoming more'

Beyond the deck of Aist's house, a gentle rain—what Navajos call a "mother rain"—is falling across a neighborhood filled with satellite dishes, feral cats, and roaming dogs. Inside, Bishop and Aist talk over coffee about what drew them to the reservation.

"The opportunity to practice the Methodist traditions of hospitality and social justice here was intriguing," Aist says. He was appointed to Four Corners by Bishop D. Max Whitfield, who had once served as Aist's district superintendent and knew his background in, and commitment to, cross-cultural ministry. Throughout his spiritual journey,



he says, “I’ve been interested in hospitality as a counterpoint to pilgrimage.”

“It’s been wonderful for me to be able to enter into this Native American world,” Aist says. He relishes the time spent worshipping in Navajo churches, the *Diné* sense of humor, the ubiquity of southwestern cuisine.

Bishop, 26, with tattoos for the Hebrew words *shalom* (peace) and *menuha* (rest) on her arms, received her calling while doing mission work in Jamaica, where she served in a hospital. Her witness of “love moving in the presence of fear” changed her life, she says. Her call was clarified by the realization of “my holy discontentment. You have to find what you ‘can’t not do.’ Now, I can do nothing but this.”

Since arriving in Shiprock a year ago, she has worked closely with the ministry’s day care center while supporting fair trade, new opportunities for youth, and improved child and family nutrition and health.

Bishop applied for and received grant funding for Faithful Feasting, a food and nutrition program at the day care center. “Shiprock is kind of a food ghetto,” she says. “On every side, you’re pummeled with Burger King or KFC.” The new program includes once-a-month food education with hands-on cooking lessons that emphasize choosing fresh, healthy ingredients to help combat obesity and diabetes.

“Being in right relationship with each other involves everything from how we eat to how we spend money,” says Bishop, who found courses at seminary that stressed the gifts of food, creation, and community. Encouraging people to purchase food locally rather than driving off the reservation to shop in Farmington, she adds, supports the Navajo economy and decreases the area’s carbon footprint.

In addition to her time in the garden, which provides produce for the day-care center, Bishop works closely with Navajo youth, and has taken high school students to visit colleges.

“The wonderfulness of it is the ‘becoming,’” she says. “I’m never going to be Navajo, but I’m a little bit more Navajo than I was. I will always have mutton-and-green-chile memories, fry-bread memories, hearing myself called an ‘albino cousin.’ I can only be more Navajo than I was because they allow me to be.”

This hospitality is a measure of grace. The scars are still evident from the Long Walk of 1863-64, when the tribe was forcibly marched to the Bosque Redondo in eastern New Mexico—*Hwééldi*, or the ‘place of suffering’—and held captive until 1868. Within a generation of their return to their land, the federal Civilization Fund helped establish boarding schools throughout Native American lands. In many cases,

From left: worship at Shiprock UMC; feeding the flock; Navajo girls, Ft. Sumner, N.M., Bosque Redondo era; crosses outside Shiprock UMC.

children were taken from their families and forbidden to speak their native language. (See sidebar, “A Bitter Legacy.”)

Frank Hanagarne Sr., 78, senior pastor of the cinder-block, 20-pew Shiprock UMC, was born in Shiprock and attended the Methodist Mission School from 1937 to 1949. He was baptized there in 1941.

“One of the things they developed in me was punctuality,” says Hanagarne. After stints in college and the U.S. Army, he worked in the mining industry before returning to Shiprock in 1995. He became active in the church and is a firm believer in its power to change lives. “We’re here to save souls, be a lifesaver,” he says.

#### Change Agent

Thirteen years ago, Terry Matthews D’78, G’90 joined a mission group traveling to the Navajo reservation. The landscape he saw during the drive from the airport in Albuquerque, N.M., across the high desert to Gallup touched a spiritual chord that resonated within the senior pastor of Maple Springs United Methodist Church in Winston-Salem, N.C., and he has returned to Four Corners at least once a year ever since.



## A BITTER LEGACY

**IT BEGAN** with one man's misguided notion of a utopia for Native Americans. It ended with one of the most shameful chapters in the history of the American West. More than a century later, the legacy of the Long Walk haunts the memories of the Navajos as surely as the Trail of Tears haunts the Cherokees.

In 1862, Gen. James H. Carleton, military commander of the New Mexico Territory, envisioned an agricultural reservation at Fort Sumner in eastern New Mexico, where tribes would be held a safe distance from Anglo and Hispanic settlers. His intent, fed by the momentum of Manifest Destiny, was to force the tribes "to give way to the insatiable progress of our race."

To carry out this plan, Carleton turned to Christopher Houston "Kit" Carson, ordering: "All Indian men of that tribe (the Mescalero Apaches in southern New Mexico) are to be killed whenever and wherever you can find them. The women and children will not be harmed, but you will take them prisoners."

Carson could not bring himself to abide in full. Instead, he took Apache men prisoners, eventually persuading the tribe to surrender and move to the Bosque Redondo. In 1863, more than 400 arrived at an incomplete military fort and were put to work.

Carleton then issued a similar order for the Navajos. In the siege of Canyon de Chelly, the spiritual heartland of the Navajo people, Carson burned the tribe's crops and peach orchards, shot livestock, and destroyed wells. Eventually, the Navajos surrendered and 10,000 of them began the 350-mile walk to Bosque Redondo. They were poorly clothed and barely fed. One in five died, their corpses abandoned, unburied, along the route. A woman in labor was shot to death because she could not keep up.

The reservation exposed the futility of Carleton's utopia. The two tribes had long-standing rivalries and different languages. There was little firewood, no shelter, and only one water source, the salty Pecos River. Comanche raids were common. Smallpox infected them. An estimated 1,500 perished in the winter of 1863-64 alone.

In 1865, the Mescalero Apaches escaped. The Navajos remained until 1868, when Gen. William T. Sherman crafted a treaty granting both tribes permanent rights to a portion of their ancestral lands. As June 18, 1868, dawned, a 10-mile-long column of Navajo people began yet another long walk, this time home.

Within a decade after the *Diné* had returned to their ancestral lands, missionaries of various denominations arrived with plans for a brighter Navajo future. Children were taken from their families and enrolled in boarding schools, where they were forbidden to speak their native language. Stories of physical, emotional, and sexual abuse at many of these schools abound.

Methodists started missions in the area in 1891, and the Methodist Mission School in Farmington operated between 1912 and the mid-80s. The Mission School is lauded by some alumni, including Frank Hanagarne Sr., pastor of Shiprock United Methodist Church, for the structure it brought to their lives; others grieve the damage done by such schools to their native culture.

In 2000, then-Bureau of Indian Affairs Assistant Secretary Kevin Gover issued an apology, saying in part: "The trauma of shame, fear, and anger has passed from one generation to the next, and manifests itself in the rampant alcoholism, drug abuse, and domestic violence that plague Indian country. Many of our people live lives of unrelenting tragedy." ■

— Kate Nelson

"I realized early on that just going there for a week may assuage a little white liberal guilt, but you had to maintain a consistent approach," says Matthews, who earned both M.Div. and Ph.D. degrees at Duke. "You had to show you cared over time. They had seen enough missionaries come for a week. The more time I spend there, the more I understand the people and their issues."

Last summer, Matthews led the first training sessions for pastoral leaders. "I have to translate Wesleyan theology into the culture of the Navajo, and that's not an easy thing to do," he says. "The Navajo language is difficult. It's a complex culture. The task for Rodney is bringing a sense of coherence to the ministry. He's a change agent to make that happen."

Aist, who credits Duke with instilling in him a deep understanding of Christian orthodoxy over the past 2,000 years, believes that effective cross-cultural collaboration, especially between historically dominant cultures and indigenous groups, requires a new paradigm.

The shift from paternalism to a model that supports self-determination and empowerment—from ministry *to* others to ministry *with* others, in deference to the indigenous culture—"can still ignore the critique, evaluation, and discussion necessary for a strong and honest partnership. We've got a long

ways to go, but I'm open to the idea that something new could take place."

What won't take place, Hanagarne insists, is a synthesis with native practices.

"In my opinion, you can't have Jesus Christ sharing the beliefs of a medicine man," he says. "In the church, we do not allow medicine men to preach. We will allow them to conduct funerals, but with no pipes, drums, or smoke."

### A Tribal Divide

That stance is at the heart of reconciling traditional spiritual beliefs and Christianity. Each day, Lorena Lynch, director of the ministry's thrift shop, tries to help her fellow Navajos navigate this tribal divide. For her, it's personal.

"That's why I'm without a husband today," she says. "When I accepted Christ, that was what I wanted for myself and my kids. But my husband was not ready for that. Finally, he went his way."

A native of Sanders, Ariz., Lynch attended a government boarding school and found her way to Methodism as a 15-year-old at a small mission church. She left the church as a young adult but returned to her faith in 1976, when her oldest daughter began having problems and the Navajo Mission School in Farmington offered a solution.

While she rejected tribal religion, her Navajo identity is expressed through her artistry as a weaver, a tradition she learned as a child helping herd sheep.

"We prepared our own wool, carded it, and that's what I did when I was with my sheep," she says. "My mom, she made a living off of it, raised a lot of sheep, sold the lambs, sold the wool. In those days, it was a must that a girl learned to weave. Now when I weave, it's a relaxing thing to do. You sit there, you pray, you talk to your God."

At the thrift shop, dubbed by customers the "Navajo Wal-Mart," Lynch turns prayer into action.

"I know the Lord has put me here to work with my people, to listen to the people's problems," Lynch says. "They come, they want you to pray for them, to listen to them. I've had a lot of time praying with people in that fitting room over there."

Lately, Lynch—whom Aist calls "the matriarch of our ministry"—has been counseling a young woman who yearns to learn more about Christianity, but fears the reaction of her family, which follows tribal religion.

"It's a very tough situation," she said. "But I tell her 'There's nothing wrong with reading the Bible. Just read it. Everyone should read the Bible. It opens your eye.'"

While Hanagarne builds a bulwark against native traditions, Lynch draws a more delicate line.

"Some Navajo people have been told, 'You can't claim anything that has to do with the traditional way of life; you can't even go to the Shiprock Navajo Fair.' But I go."

Lynch has attended powwows and the *yeibichei* ceremony, a nine-day healing ritual. But she makes clear that she is an observer. "We don't participate," she says. "We come back and go to church the next day."

For Aist and Bishop, that delicate line holds promise. Episcopal denominations on the reservation have blended traditional religion into their services, but for now, the congregations of the Four Corners ministry aren't. "It's important to me that people have freedom of choice regarding Christ and culture," Aist says.

### 'The power to change the world'

Creating a viable economy on the reservation will require many changes, says Aist, among them more jobs and job training, and the growth of fair trade. Best business practices for supporting these changes are not typically part of a theological education.



The formation that Bishop received at Duke, he adds, is more geared to these issues than his was in the early 1990s. For Bishop, the grounding she received in courses that included issues of social justice such as access to health and nutrition supported her grant application for Faithful Feasting.

"We're not business people," says Aist, who looks toward mission groups whose members could bring that expertise to the reservation. "The Christian community can really benefit by having dedicated lay people [who have the training and experience] to support things like fair trade."

For all its difficulties, life on the Navajo reservation does hold promise. Navajo jewelers and weavers enjoy global renown for the caliber of their work. In the 1970s, the reintroduction of the *Churro* sheep—a desert-hardy species nearly decimated by government cross-breeding programs—proved a boon for the weavers, who prize the animals' lustrous fleece. Although many of the Navajo Code Talkers have passed away, these WWII heroes are revered for developing an unbreakable military code used in the Pacific theatre from 1942 to 1945.

Against these strengths, Aist battles a daily tidal wave of needs: the Shiprock church, built in 1957, desperately needs a new heating and cooling system at a cost of \$15,000; attracting young people to lead the church's future is complicated by language, distance, and lingering distrust; and the persistence of drug and alcohol abuse





seems to subvert the gospel message of redemption.

As Aist prepares to preach on a Sunday in August, clouds cluster on the horizon, looking like mounds of shorn *Churro* fleece—a mix of gray and white with traces of sandy brown. A mission team from Foundry United Methodist Church in Houston, Texas, brings the congregation to more than 70, almost filling the sanctuary.

Hanagarne asks the congregation to call out their blessings and prayers. A new granddaughter is on the way. “It’s my birthday, and I invite everyone to share my cake,” says a parishioner. A neighbor has cancer. Farmington foster homes are caring for Navajo children whose parents can no longer afford them. “Pray for my grandson,” a woman says. “We buried his father.”

Aist takes the pulpit, then moves to stand directly in front of parishioners. His sermon begins with the story of Sadako Sasaki, a survivor of the Aug. 6, 1945, bombing of Hiroshima. It was Sasaki’s subsequent death from leukemia that led to a 1958 peace statue in Hiroshima Park. The anniversary of the bomb blast, Aist notes, was the

date many Christians celebrate the Feast of the Transfiguration.

“Since 1945,” Aist says, “the Feast of the Transfiguration has been different. For those who’ve celebrated that Christian feast, the image of Christ in glory on the mountaintop has to be compared with the image of the mushroom cloud.

“But maybe it tells us something that it was dropped on the anniversary of the great feast of hope. All of us have the tendency to destroy and disfigure. God has given us the power to change the world through love or through hate.”

Parishioners accept pieces of bread from Aist and dip them into a chalice held by Hanagarne. As the service ends, Aist and Hanagarne file out, and Hanagarne’s strong voice calls out: “Let’s go be the church!”

Outside, the *Churro* clouds prepare to unleash a torrential “father rain,” the term the Navajos use for storms so fierce that they often wash out bridges and flood fields of corn. Commerce is picking up at a nearby open-air flea market. On the road to Farmington, vendors are offering roasted lamb,

From left: Lorena Lynch, director of the thrift shop; Rodney Aist leads worship; Heather Bishop and a helper in Faithful Feasting garden; Hanagarne and Aist serve Eucharist.

*calabacitas* (squash), ceremonial corn pollen, and \$5 hay bales.

The worshippers spill out of the crowded fellowship hall into the dirt parking lot, sharing birthday cake, admiring the view of Shiprock, and mapping out the week’s construction work. In this place of contradictions, where spectacular beauty meets unrelenting needs, they are threads of hope, joining together, one by one, to weave something new. ■

**KATE NELSON**, a former newspaper writer and editor, has written about New Mexico for more than 20 years. She lives in Placitas, N.M.

**MORE INFO**

*Diné: A History of the Navajos* by Peter Iverson, (University of New Mexico Press, 2002)

*Four Corners, Where the Holy Spirit Touches Navajo Hearts* by Stan Sager (Providence House, 2007). Order by calling the Four Corners Office 505.368.4402.

Navajo Nation Government: [www.navajo.org](http://www.navajo.org)

**HOW TO HELP**

**VOLUNTEERS NEEDED** with specific skills include a certified public accountant to prepare documents, veterinarians to treat reservation pets, computer technicians, and electricians and plumbers to oversee repairs. Other needs are included in the monthly e-newsletter; to subscribe, e-mail [director@fcmam.org](mailto:director@fcmam.org). The Four Corners Native American Ministry belongs to the General Advance Special Program of the Global Ministries of the United Methodist Church. Donations are accepted at [www.gbgm-umc.org/fcmam/Financial\\$20Donations.html](http://www.gbgm-umc.org/fcmam/Financial$20Donations.html)

# Hannah's Child

STANLEY HAUERWAS ON 'BECOMING CHRISTIAN'



**LAUREN WINNER**, assistant professor of Christian spirituality and the author of the memoir *Girl Meets God*, interviewed Gilbert T. Rowe Professor of Theological Ethics Stanley Hauerwas Aug. 18, 2010, about his most recent book, *Hannah's Child: A Theologian's*

*Memoir*, for *Divinity* magazine. Hauerwas, 70, was named "America's best theologian" by *Time* magazine in 2001, the same year he delivered the prestigious Gifford Lectures at the University of St. Andrews, Scotland. His book *A Community of Character: Toward a Constructive Christian Social Ethic* was selected as one of the 100 most important books on religion of the 20th century.

**Q** *Hannah's Child* represents your foray, as a writer, into memoir. Why did you decide to write a memoir now?

**HAUERWAS:** Well, people had asked me to do something like this. Usually, younger students kind of wanted to know where I'd come from, and I had resisted that because, of course, it's such an invitation of narcissism. But it turned out I'm just narcissistic enough to do it.

**Q** What did you learn from writing it?

**HAUERWAS:** I think what I learned most from writing it is that I'm a writer. My writing has always been my way of becoming Christian, and I think this book is a further exercise in that.

**Q** You're a writer and you're also a reader. In *Hannah's Child*, you write about reading fiction, and

one of the writers you mention, one who compels you particularly, is John Updike.

**HAUERWAS:** I think Updike helps us see the agony of the American middle class and the quiet desperation that lives so constituted often live out. He does that with such beautiful writing that it seems counter to the lies. I love the Rabbit books, and how he exposes emptiness that cannot be sustained. I take it that one of the problems of his reception is the high-culture folk in America just will not forgive him for making the middle class interesting. But he certainly did that, and I just admire it. People love the beauty of his prose, but they don't like, necessarily, the subject.

**Q** I was very compelled by your description, in the preface to *Hannah's Child*, of God as there for your wife, Paula, and there for your priest, Timothy Kimbrough, and there for

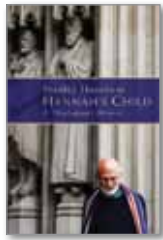
your friend Sam Wells in a way that God is not *there* for you. That is a sentiment that resonates very deeply with me, but I imagine for some people it is discomfiting or startling or confusing. I was thinking about when that book by Mother Teresa was published a few years ago; people were very unsettled by her revealing that she hadn't felt any closeness to God for decades and decades.

**HAUERWAS:** I think some people are naturally open to the reception of God's presence in the way that others are not, and I don't think that's necessarily a good thing. I think that it can be [good], but to be naturally anything can [cause one to forgo] the training necessary to make that which is immediate a habit. I think Paula, Timothy, and Sam have all undergone the kind of training that makes it habit, but I think that one of God's gifts to some of us is ... that we have to undergo the kind of discipline necessary to have what others seem to have effortlessly.

If you think of someone who's very good, just naturally good, at a sport—that can be a great disadvantage just to the extent that they don't ever have to submit themselves to the disciplines necessary to making the sport sustainable for a lifetime.

**Q** | How do Paula's and Timothy's immediate relationships with God function in your life? Are their relationships with God icons for you?

**HAUERWAS:** Once I was talking with Timothy, and he was describing how



“My writing has always been my way of becoming Christian, and I think this book is a further exercise in that.”

— STANLEY HAUERWAS

he “fell in love with God by being a seminarian.” I thought how lovely it is that he can use the language of falling in love with God without embarrassment. I need that. I need people to say that they fell in love with God. I think Paula is in love with God. It's never something that's come easy for me to be in love with God. That very way of putting it makes it sound like, “Oh, then you ought to try to be in love with God.” How do you try to be in love with anything? It comes, oftentimes, slow and unnoticed, and that's all right.

**Q** | Your father's bricklaying tools, are they there in your office?

**HAUERWAS:** They are.

**Q** | What's it like to walk into that academic tower every day and see the contrast between those tools and your own tools, all those books? And did your mother have tools? Do you have her tools, too, there in your office?

**HAUERWAS:** Nope. My mom wrote a poem about when my father died, and I have that framed with his tools. But I don't have my mother's tools, which

would be her gardening tools—insofar as they were tools. My mother really didn't have tools. She had her voice and she talked constantly, and I suppose that's still there. As for my father's tools, I have quite a number of them at home, but I just thought it would be good to put the level and the trowel and the brick hammers in my office to remind me of the extraordinary hard work that constituted his life, and of how fortunate I was to have that kind of exemplar, always reminding me that I'm a very fortunate guy to be able to spend my life in books and in interaction with students. At the end of the day when I go home, I've still got something left. When you lay brick, you oftentimes don't have anything left.

**Q** | You write a lot about Anne, your first wife, in this book. When I teach memoir writing, the question comes up immediately, how do you write about other people? Writing students always say, kind of jokingly, “Well, I'll just wait until my family is dead to publish it.” But I find the burden of writing about the dead to be much heavier; at least the liv-

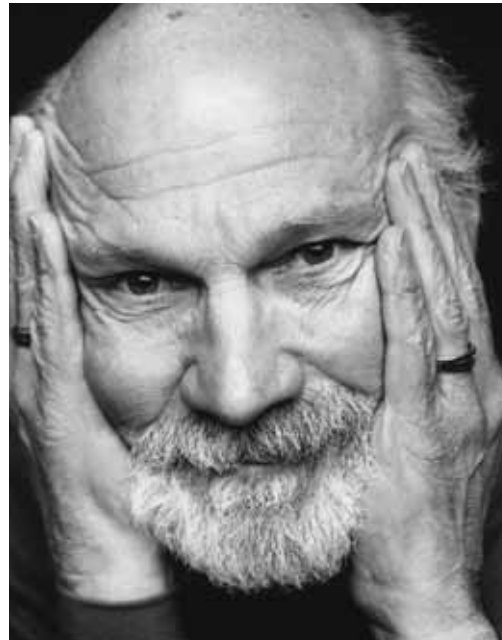
ing can say, “You didn’t get it right.” Anne can’t talk back.

**HAUERWAS:** People say it must have been very emotional to write about Anne, and I say “No.” I was determined to try to write in a manner that did not turn her into a foil. I wanted to write honestly in a way that helped the reader understand the pain she was in, as well as the pain that we were all in. I didn’t find the writing of it emotionally difficult. Oftentimes, if I’m presenting and I read some of it, I get emotional and that’s perfectly, I suppose, intelligible that it would work that way. Just this Sunday, some of the people at Holy Family had read *Hannah’s Child*, and they wanted me to do a session on it. I was reading the part about when Anne had left me and gone back to Indiana and tried to commit suicide. I refused to go there, and then the next day when I went in with John Westerhoff and said, “She’s absolutely alone,” John said, “No, God’s with her”—and I teared up at that. I don’t know whether I felt emotional or not, but I certainly teared up. Part of the craft of writing kept a certain kind of emotion at bay, but that can come back in the reading of it.

**Q** | Were there any memoirs or autobiographies that were models for you as you were writing?

I know you’re a fan of Carlos Eire’s memoir *Waiting for Snow in Havana*.

**HAUERWAS:** Eire’s book is unique in that it’s magical realism, and it’s just beautifully done. That was the appropri-



“What I find compelling and yet at the same time frightening is that our life is at stake. I find frightening the recognition that this is what Christianity is about: it is a matter of life and death, because it’s about truth.”

— STANLEY HAUERWAS

ate genre for a Cuban, but that wasn’t the appropriate genre for ...

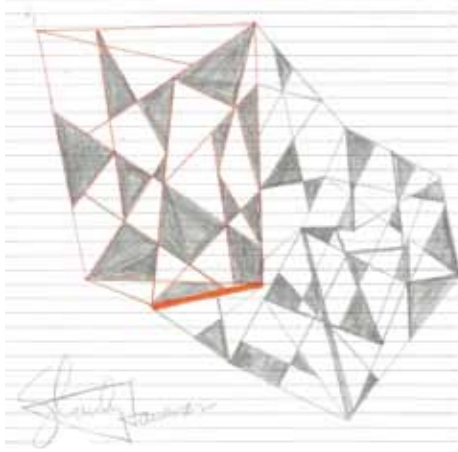
**Q** | A Texan?

**HAUERWAS:** A Texan. Exactly. [Laughter]. So how to write straightforwardly and simply about the complexity of our lives was part of the challenge. Looking back, I’d read quite a number of memoirs and autobiography. How to make the distinction between autobiography and memoir is not easily done.

**Q** | I wanted to ask you about that. I draw a distinction that your book has confounded. When I teach memoir writing, I say autobiographies are the first-person narrative nonfiction

account by a famous person where the narrator and the subject and the plot are all the same; whereas in a memoir, to borrow Vivian Gornick’s formulation, the writer is the narrator but not the plot. A memoir uses first-person nonfiction narration to say something about something else. *Hannah’s Child* has confounded my tidy little distinction. I think many people are reading it as they read autobiography. That is, many people are reading it because they want to know about “Stanley Hauerwas,” but I think it’s more than that.

**HAUERWAS:** I hope it is. The subtitle was originally “A Theological Memoir” because I think there is really serious theology being done in the book, and that’s not necessarily when I’m talking about how I think.



Hauerwas is known for both his propensity to draw elaborate doodles and his artful signature.

**Q** | There is certainly theology in the book. You write that you yourself are frightened by the Christianity you have articulated over the course of your career. What is it that you find frightening about the Christianity you have sketched?

**HAUERWAS:** What I find compelling and yet at the same time frightening is that our life is at stake. I find frightening the recognition that this is what Christianity is about: it is a matter of life and death, because it's about truth. I also find that the commitment to non-violence involves, as I often say, the possibility that you will have to watch the innocent suffer for your convictions. It's very frightening to think that you may have to do that.

**Q** | To be honest, Stanley, I don't think the book is about theology. Arguably, it's about friendship—how, among other things, friendship sustains people. What is friendship? How do you know who your friends are?

**HAUERWAS:** You can always go back to Aristotle's distinction between friendships of use, friendships of pleasure, and friendships of character. Most friendships are friendships of use and friendships of pleasure, and when use and pleasure are over, you're no longer friends. So one of the questions is how to maintain contact with one another across time, even when you're not in the presence of one another. I think that has so much to do with simply sharing common acts of significance, such as

knowing that your life is constituted by the worship of God and, therefore, you are able, even when you've been apart for some time, to pick up the conversation in a way that it just comes completely naturally. One of the problems about friendship in our world is it's so fragile. We think the only way to sustain it is to make sure it's always the same and we are always the same, and that won't work, because even if you try to stay the same, everything around you is changing, so the same will be different. So if friendship is to be a story you're able to tell across time about your relationship between yourself and others, you need a larger narrative in which those stories take place.

**Q** | Speaking of friends, in *First Things*, your friend the ethicist Gil Meilaender published an interesting response to *Hannah's Child*. Meilaender's point was that you need to take things more seriously—acknowledge how seriously you take love, and also, he wrote, take the bond between citizens more seriously.

**HAUERWAS:** I got a call from *Time* magazine yesterday about the building of the mosque [at Ground Zero], and I said, "What I don't get is this claim about the World Trade Center geography being sacred. I don't want to be unfeeling, because I understand a murder occurred there, and there's an appropriate pathos about it, but God is holy—not people dying under murderous conditions." I just don't get it, and

I don't get that religious people don't have a sense of distancing from that language of sacredness. You know?

**Q** | Well, if you think the victims were martyrs ...

**HAUERWAS:** And, of course, that's just sheer projection. They were victims.

**Q** | I wondered if you had any response to Meilaender's argument that your own life narrative, your love of Paula, contradicts and indeed overshadows much of what you've written elsewhere about love, what you've taught about love.

**HAUERWAS:** I thought he was wrong about that—about my narrative suggesting that love is more central for me than I've made explicit. I don't think that's right. I think indeed that I say some very good things about love, and about how the love that moves the sun and the stars makes it possible for us to be in love with God and one another. ■

**LAUREN WINNER**, assistant professor of Christian spirituality at Duke, is a visiting fellow at Yale's Institute of Sacred Music for the 2010–11 academic year.

# Abundance

at ANATHOTH

IN THE SMALL FARMING TOWN OF CEDAR GROVE, N.C.,  
AN UNSOLVED MURDER HELPED WHITES AND BLACKS IMAGINE A BETTER FUTURE

BY JESSICA JONES\* | PHOTOGRAPHY BY DONN YOUNG



*\*Adapted from "Race and Reconciliation in Cedar Grove," which aired July 7, 2010, on North Carolina Public Radio WUNC 91.5 FM*

**THE FARMING TOWN** OF CEDAR GROVE, N. C., HAS BEEN HOME TO BOTH AFRICAN-AMERICANS AND WHITES FOR GENERATIONS. BUT UNTIL RECENTLY, MANY PEOPLE IN THE COMMUNITY PREFERRED TO KEEP THEIR SOCIAL AND RELIGIOUS LIVES SEPARATE. THIS IS THE STORY OF HOW A TRAGEDY CHANGED THAT.

PASTOR GRACE HACKNEY IS A TALL WOMAN WITH A GENTLE SMILE WHO LOVES BEING A MINISTER. HACKNEY DIDN'T FOLLOW HER CALLING UNTIL LATER IN LIFE, AFTER WORKING AS A TEACHER AND RAISING TWO CHILDREN. WHEN SHE GRADUATED FROM DUKE DIVINITY SCHOOL IN 2003, HER FIRST ASSIGNMENT WAS TO THE HISTORIC CONGREGATION OF CEDAR GROVE UNITED METHODIST CHURCH.



“After living in northern Chatham County and going to school at Duke, I thought I had a good sense of what life in North Carolina was like, but I didn’t,” says Hackney. “It was like coming to a different country. This is a very different part of North Carolina.”

Northern Orange County is a place of both great wealth and great poverty. Many families there have owned vast parcels of land for generations. At the same time, there are desperately poor people who live in trailers or barns without running water and working toilets. When Hackney arrived in Cedar Grove, it was also very segregated. Even though blacks and whites were neighbors, they rarely socialized with each other. And they certainly didn’t go to church together.

During her first week as pastor, an African-American man showed up outside the church. Hackney noticed no one had invited him in. She went out to speak with him, and learned he was looking for work.



“I hired him on the spot to weed the flower bed in front of the parsonage,” says Hackney. He befriended the congregation, and began coming to church. When she later learned that he had landed in jail, she went to visit him.

“The lieutenant at the jail questioned me about my credentials,” Hackney says. “He said, ‘I know that church in Cedar Grove. They wouldn’t have a woman pastor, and they certainly wouldn’t have a black person in their church.’”

That didn’t stop Hackney from trying to get to know everyone in the community. One day she was outside Cedar Grove’s tiny post office, which

is right next to her church. When she saw an African-American man standing there looking at the church building, she went to him and introduced herself as the pastor.

“I did that often at the post office,” Hackney says. “That’s how I met people.” Although she learned his name was Valee Taylor, Hackney didn’t know anything else about him.

Taylor, who is a retired probation officer, remembers that he’d been working in his garden that day and was wearing dirty work clothes. He was driving his old pickup truck to deliver extra vegetables to people who needed them. He was shocked when Hackney spoke to him.

“She said, ‘My name is Grace Hackney. I’m the new pastor at Cedar Grove United Methodist Church, and I would love you to come, I welcome you to come, and worship with us.’ Surprisingly, I’ve never had a Caucasian pastor to approach me and invite me to their church.”

Hackney remembers saying, “Valee, as a white Christian and as a United Methodist, I feel like I owe you an apology, because we have not always done rightly by African-Americans.”

.....  
Opposite: community gardeners gather Anathoth’s midsummer harvest; far right, Grace Hackney D’03; center, heirloom tomatoes.



In 1800, African-Americans made up nearly one-fifth of the Methodist Episcopal Church. But they were denied full equality from the very beginning. When white Methodists began backing away from criticizing slavery, black parishioners formed separate African Methodist churches. The majority, white Methodist churches that remained were segregated until 1968, when the United Methodist Church was formed. Grace Hackney carried the weight of all that history on her shoulders as she talked to Valee Taylor. But that's not what Taylor remembers.

"She made the mention of souls, and asked me, 'What do you think the kingdom of heaven looks like?' She said,

'It's all souls; it's no color.' It's stuck with me to this day."

One of the first things Valee Taylor did after that conversation was to call his mother to tell her what had happened. For generations, his family has lived in Orange County, where his grandfather was the largest landowner, with a thousand acres to his name. Taylor's father is a retired army officer who served two tours in Vietnam. His cousins include prominent doctors, lawyers, and businessmen. But no one in the family could remember a white minister in Orange County ever inviting them anywhere.

The Taylor family owns a hundred-acre tract about a mile down the road from Cedar Grove United Methodist Church. To get to Valee Taylor's house, you pass a little convenience store that sells everything from canned vegetables to minnows and fishing worms. For years, crack dealers had loitered there to sell drugs, sometimes getting high in broad daylight. But a new storekeeper named Bill King, a white man married to an African-American woman, had rented the building and set up shop.

"He was a fair man, but he was a very stern man," says Taylor. "When he told [drug dealers] to leave, he meant it. He was like a one-man army. It wasn't a crusade; he'd just say, 'Take it on



After introducing herself to Valee Taylor, Pastor Grace told him, "I feel like I owe you an apology, because we have not always done rightly by African-Americans."



down the road,' and that was it."

Residents of Cedar Grove started shopping at the store more often. Parents let children ride bikes there to buy sodas and ice cream. And Taylor noticed that Bill King let people who were short on cash buy food on credit.

"He was a man of meager means," Taylor says, "but he would share what he had with people who weren't fortunate enough to buy what they needed to survive. And he would allow people credit, even though he had signs all over the store saying, 'No credit. Don't even ask.' If you needed it, he would be there for you."

Taylor says people in the community admired King's work ethic, particularly after learning that he suffered from Crohn's disease.

"He was very sick, but he always wanted to have a convenience store. That was his lifelong dream. And he never missed a day of being at work. When he had to go to the doctor, somebody else would work for him."

Taylor began dropping by the store on his way home just to chat with King. One afternoon, Taylor was resting at home when the phone rang. A friend in



.....  
Left, Scenobia Taylor, who donated the land for Anathoth, and Pastor Grace Hackney. Top, l to r: Cedar Grove UMC; Valee Taylor; the post office where he and Hackney first met.





.....  
The unsolved murder of Bill King, who was shot June 10, 2004, as he closed his Cedar Grove store, brought the community together for a candlelight vigil organized by Pastor Grace Hackney. From left, Taylor, his mother, Scenobia Taylor, and Hackney.

Durham told him that King had been killed at the store.

“I said, ‘What you talking about man? I was just down there earlier. I saw him.’ He told me what channel to turn on the TV, and I saw Bill’s younger daughter talking about how her father had died.”

On the afternoon of June 10, 2004, Bill King was shot in the back of the head as he was closing up shop. Police found the drawer from the cash register outside the store, but they couldn’t find the murder weapon. They couldn’t find any suspects either.

“I personally felt helpless, and I think the community felt helpless,” says Taylor. “You depend on law enforcement to find the killer, but you know they can’t do but so much. They questioned everybody. They did a neighborhood sweep. They traced

every car they knew that was at that store, and it just came up a big zero.”

The following week, Taylor remembered the conversation he’d had with Pastor Grace Hackney a few months earlier. Since the murdered shopkeeper was white, Taylor thought it would be a good idea to get a white church involved.

When he showed up at the parish house, Taylor hadn’t seen Hackney since their first meeting. He asked if she remembering telling him to knock on her door if he ever needed anything. She assured him that she did, and invited him inside.

“Valee wanted our church to help raise money for a reward to find the person who killed Bill King,” Hackney says. “He said, ‘You know, a poor shop owner in a rural community, they’re not going to get the same attention that a rich shop owner is going to get if they’re

shot in the head. That’s just the facts.”

Hackney and Taylor spoke for a few hours about how scared people in the community were. After all, the killer was still out there. They decided that offering a reward wasn’t the right response, but they knew the community needed something. So Hackney visited Bill King’s wife, Emma. She didn’t have enough money for a funeral, and she’d already had her husband cremated. They decided to hold a vigil in the store’s parking lot, on the two-week anniversary of the murder.

“I invited her to bring photos,” Hackney says. “She brought his ashes, and we set up a little table with the cross and candles. Then we just waited to see who would come.”

More than a hundred people showed up—black, white, Latino, rich, poor, church, unchurched. Taylor, who

had brought his 76-year-old mother, Scenobia, with him, says, “Tears came to my eyes to see the whole community come together. We had black preachers that spoke, we had white preachers that spoke, and you could feel the presence of a higher power.”

For both Taylor and Hackney, it was a sign that Cedar Grove’s segregated history could actually come to an end. The town was finally in a place where race and class didn’t matter. Hackney told the Taylors that she felt strongly that this was a picture of the kingdom of heaven on earth.

Scenobia Taylor and her children still remember the nights when the Ku Klux Klan burned crosses in their yard, and when segregationists fired gunshots at Valee and his siblings as they began attending previously white schools.

“She’s seen all that, and at that vigil I think she was able to see a new world being born, a new community, a very new community of different colors and shapes and sizes,” Valee says.

### Food and Faith

At the time of Bill King’s death, Scenobia Taylor was feeling troubled. She had recently purchased more than a hundred acres from her brother before he died. She was bothered by the fact that no one in her family’s generation used their land for anything but themselves.

“My father, he gave land for a school,” she says. “My grandfather, he gave land for the church, and for people

to be buried. Papa, at one time, he had a thousand acres. We have all this land here, and what do we do with it? We not doin’ nothin.”

She wanted to do something like her grandfather and father had done. She began to pray, “Lord, please show me, give me a sign or somethin.”

Not long after the vigil for Bill King, she got the sign she was waiting for. She dreamed that God told her to give some of her land away to feed the hungry.

At the time, Hackney’s church was studying the story of Jeremiah in the Old Testament. While planting a field wasn’t customary during wartime, God told Jeremiah to buy land in a place called Anathoth and plant crops to feed his community.

Hackney began thinking about the hunger in Cedar Grove. She and her congregation sponsored community discussions about how food and faith are linked. Valee Taylor was already talking to local ministers, both black and white, about how his mother wanted to give land to the community. After much prayer and discussion, Scenobia Taylor decided to donate five acres of prime land to what was historically the whitest, richest church in the community — Cedar Grove United Methodist.

The Taylors wanted to build a garden to honor Bill King’s memory, and to name it Anathoth after Jeremiah’s field in the Old Testament. There, anyone, black or white, rich or poor, could come to a community garden and get food to eat.

But such a generous donation to a white church didn’t go over well with some in the black community.

“People said, ‘What have they done for us? Ain’t never did nothing for us,’” Scenobia says. “We told them, ‘We’re not looking to the past. We’re looking toward the future. We’re trying to build Anathoth Garden here in our community, starting a community of giving here.’”

Scenobia Taylor’s pastor approved of the idea. But some members of her extended family argued that their grandfather had worked hard to amass a thousand acres despite the Depression and terrible racism. They weren’t about to see five acres of it go to a white church.

“They attacked my mother real hard, tried to make false accusations, and it all came because she was giving five acres to that church,” Valee says.

“With my family, you know it’s not only white that’s prejudiced; it’s black too that’s prejudiced,” his mother says. “They don’t see things like they should.”

Two extended family members filed a lawsuit, claiming that Scenobia Taylor had acquired the land dishonestly. In the meantime, the church’s discussions about food, faith, and farming had become controversial. The idea of starting a community garden to help feed the poor didn’t sit well with everyone. Among some, there was a perception that poverty is the result of chronic laziness.

Hackney was making waves in other ways. Her efforts to organize joint wor-



.....  
From left: volunteers gather regularly for communal meals at the garden; summer intern Heather Bixler D’11 helps gather the harvest; Anathoth blueberries and sweet peppers.



“My district superintendent said to me, ‘Just keep your face pointed toward Jerusalem, where God’s calling you to go, and everything else will be taken care of.’”

— GRACE HACKNEY



ship between African-Americans and whites raised objections at Cedar Grove that “their music is not like ours” and “we worship differently.”

“I knew some of her struggles, as far as what you hear on the street, plus the little things my mother would tell me,” Valee Taylor says. “I knew that it was not going to be easy on either side.” But he assured her that members of the black community stood behind her.

Hackney remembers hearing Scenobia describe the controversy as “the devil on my back.”

“She said she didn’t realize it was going to be this hard,” Hackney says. “I shared that I was having difficulty as well, and we prayed together.” But at this point, she and the Taylors weren’t sure if the plan could succeed.

They struggled through 2004 and 2005 to gain consensus for the project. In Hackney’s church, a quiet majority of parishioners and supervisors ended up supporting her.

“My district superintendent said to me, ‘Just keep your face pointed toward Jerusalem, where God’s calling you to go, and everything else will be taken care of.’ I had a lot of folks who stood behind me in this congregation, and people would leave church with tears in their eyes, saying, ‘Thank you for having the courage to say that.’”

By 2005, the council of Cedar Grove United Methodist Church decided to accept the Taylors’ land and to start a community garden, providing the church didn’t have to pay for upkeep. The lawsuit filed by the Taylors’ extended family members was eventually dropped. A groundbreaking ceremony for Anathoth Garden was held in November of that year.

Today, Anathoth is a small organic farm, thanks to grants from The Duke Endowment, and lots of community effort. There’s a greenhouse, a children’s play area, a meditation garden with native plants, and two acres of crops.

During an early summer tour of the garden, Hackney points out rows of garlic and asparagus, squash and carrots, turnips, cilantro, a variety of lettuces, onions, strawberries, and sweet potatoes.

Nearly every morning volunteers arrive to work under the watchful eyes of a garden director and interns. Anyone can join. A contribution of \$5 a year and two hours of work per week earns people the right to take home as many vegetables as they need. Hackney says it’s nice to be in a place where everyone is welcome.

“There’s no judgment, and there’s no proselytizing,” Hackney says. “It’s a living witness of how we embody and receive this life that God has made possible for us on this planet.”

Hackney and Taylor sit on a big deck near a pavilion where garden members hold community potlucks every week. But they both know that Hackney’s time in Cedar Grove is coming to an end. At first, he explains, he hated the thought of her leaving.

“But then the more I’ve prayed over it, ... I came to reckoning that she’s carrying the word on. I don’t think her work is done.”

Hackney knows she will miss Cedar



Karl Grant D’09 with youth at Cedar Grove UMC, where he was assigned in July.

Grove, but says it’s time for her to move on. “I really do feel like I’ve done what God has called me to do here, and I have to trust that God is calling me to go somewhere else.”

She looks forward to finding out what is in store for her at Mt. Bethel United Methodist Church in Bahama, N.C., in northern Durham County. Meanwhile, the work of Anathoth Garden will continue. On any morning you’ll find people of every color and background planting, weeding, and cultivating hundreds of pounds of vegetables that will be distributed back into the community they’re grown in. ■

Postscript: Grace Hackney D’03 is getting to know her new community at Mt. Bethel UMC in Bahama, N.C. Karl Grant D’09 is the current pastor at Cedar Grove UMC, where Anathoth Garden is flourishing.

**ED.’S NOTE:** This article was adapted with permission from “Race and Reconciliation in Cedar Grove,” by Jessica Jones, which aired July 7, 2010, on North Carolina Public Radio, WUNC.

**AUDIO EXTRA**

Listen to the original North Carolina Public Radio broadcast at WUNC 91.5 FM at [http://wunc.org/programs/news/archive/anathoth\\_mp3.mp3/view](http://wunc.org/programs/news/archive/anathoth_mp3.mp3/view)



## CELEBRATING A NEW DEAN AND DONNE'S 'HOLY SONNETS'

**A PERFORMANCE** of Benjamin Britten's "The Holy Sonnets of John Donne" culminated celebrations of the Aug. 31 installation of Richard B. Hays as the Divinity School's 12th dean.

Soprano Elizabeth Byrum Linnartz, a lecturing fellow in Duke's Department of Music, accompanied by pianist Jeremy Begbie, Thomas A. Langford Research Professor of Theology, opened the 2010-11 season for Duke Initiatives in Theology and the Arts, which Begbie directs.

Britten composed the song cycle just months after he and Yehudi Menuhin performed for prisoners of Bergen-Belsen concentration camp, which had been liberated by English troops in April 1945. Britten chose nine of the 19 poems in Donne's "Holy Sonnets," and rearranged their order, ending with "Death be not proud."

In introductory remarks titled "Not a Breach, but an Expansion," Hays began by quoting lines from Donne's love poem

"A Valediction Forbidding Mourning": "Our two soules therefore, which are one, / though I must goe, endure not yet / A breach, but an expansion, / like gold to avery thinnesse beate."

"[Donne's] progression from earthly passion to the passion for God was 'not a breach, but an expansion,' a beating and stretching that led to an elegant refinement," said Hays.

In "Death Be Not Proud," Hays said that Donne depended on "Paul's similar trash talking towards Death in 1 Corinthians 15: 'Death has been swallowed up in victory. / Where, O death, is your victory / Where, O death, is your sting?'"

"The final line of the sonnet—'And death shall be no more; Death thou shalt die,' is an exact echo of Revelation 21:4, which declares that God will wipe away every tear from our eyes, for 'Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.'



Dean Richard B. Hays introduced guests to Benjamin Britten's *The Holy Sonnets of John Donne*. Videos of the introductory lectures and performance are at <http://bit.ly/holysonnets>.

"That is the hope to which Donne's poems repeatedly and confidently point," said Hays. He urged the audience in Goodson Chapel to listen "in the midst of the sufferings of the present age, for the scriptural hope of resurrection echoed and sung in John Donne's passionate voice." ■

## Mirror to the Church: Resurrecting Faith after Genocide in Rwanda

BY **EMMANUEL M. KATONGOLE**, Associate Professor of Theology and World Christianity, with **JONATHAN WILSON-HARTGROVE D'06**  
Zondervan, 2009, 176 pages, paperback, \$15.99

REVIEWED BY **MARK R. GORNIK**

In 1994, in the nation of Rwanda, some 800,000 people were killed. Under the labels of Hutu and Tutsi, “Hutu neighbors were told to kill their Tutsi neighbors.” Almost all were given over to death by machete. What makes this story of genocide even more troubling, if that were possible, is that confessed Christians were killing fellow Christians. Indeed, “in a number of instances throughout Rwanda, churches became slaughterhouses.”

The failure of Christianity in Rwanda shines a mirror on all of Christianity. How are we to live in this world as Christ’s ambassadors? How can Christian identity recover its unique identity? How do we face the contradictions present in our practice of faith?

These challenges are critically engaged with prayer, tears, and hope in Emmanuel Katongole’s *Mirror to the Church: Resurrecting Faith after Genocide in Rwanda*, written with the assistance of Jonathan Wilson-Hartgrove. Katongole speaks from a unique intersection: He is a Ugandan whose parents were from Rwanda, a Catholic priest, a professor at Duke Divinity School, and a pilgrim in life and faith.

One of the key problems in Rwanda, as Katongole identifies it, is the conflation of Christian commitment with other forms of identity. As a mirror, Rwanda can press us to ask, How deeply are *our* national stories inscribed unknowingly into everyday life and faith? How can the story of Rwanda help us see our captivity to the powers of the age? What story

should form us? Such questions are of course deeply connected to our remembering our histories rightly.

“A book about the Rwandan genocide must be a book about bodies,” Katongole offers at the outset. Bodies were physically broken in Rwanda, and the body politic represents a real factor in how events unfolded. It is not enough therefore, Katongole notes, to ask how Christians can make a “difference.” The challenge becomes, how do we “reposition our bodies?” That is, how do we worship God and embrace new possibilities for discipleship where we are in the world?

Following this emphasis on the body, Katongole speaks of “interruptions”—persons who in bodily form understand that keeping the gospel can also mean refusing to accept the assumptions so many take as given. An example he provides is the saint and martyr Sister Félicité Niyitegeka, who sheltered others with her body, and prayed for her killer in the moments before her death. Sister Félicité’s life and body offered a prophetic interruption, the claiming of her identity in Christ before other identities, at the cost of her life.

Discipleship, indeed mission and what Katongole calls the “prophetic posture,” will be discovered only by immersion in the “deep brokenness of our world.” At the point of crying,



“The failure of Christianity in Rwanda shines a mirror on all of Christianity.”

— **MARK R. GORNIK**, DIRECTOR,  
CITY SEMINARY OF NEW YORK

“How long, O God?,” the church can be resurrected into a living hope.

With his commitment to the gospel of reconciliation, category-changing ways of describing discipleship, and passion for new creation sprouting from the ground up, Emmanuel Katongole is a theologian for our time. *Mirror to the Church* confirms the power of his voice, life, and insight as a singular one for the church today.

After reading *Mirror to the Church*, I had a vision of a particular use for this book. It is not just for college or seminary courses, although it is very much that. Nor is it just for all persons interested in reconciliation and the work of the church in Africa, although it uniquely fulfills that role. It is a book we should be giving to new Christians and believers in formation, those to whom we want to introduce and deepen what it means to have an identity shaped by the gospel. Read this book with tears of lament, but also as a call to be witnesses to the gospel. ■

**MARK R. GORNIK** is the director of City Seminary of New York and the author of *To Live in Peace: Biblical Faith and the Changing Inner City* (Eerdmans, 2002).

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

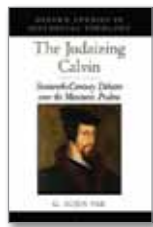
BY **SUJIN PAK**, Assistant Professor of the History of Christianity  
Oxford University Press, 2009, 240 pages, hardcover, \$65.00

REVIEWED BY **CRAIG S. FARMER**

In the past 30 years we have witnessed a flowering of scholarship on biblical interpretation in the era of the Reformation. This flowering is due, in no small part, to the work of A.R. Kearns Distinguished Professor Emeritus of the History of Christianity David C. Steinmetz and the students he trained in a nearly 40-year teaching career at Duke. One of the most significant recent contributions is Sujin Pak's *The Judaizing Calvin*, a work that reflects the hallmark of the "Steinmetz school": careful reading of the exegesis of Reformation theologians evaluated in the context of medieval and ancient biblical interpretation.

Pak takes her title from a 1593 treatise, *Calvinus Iudaizans*, authored by the Lutheran theologian Aegidius Hunnius, who attacked John Calvin's exegesis (nearly three decades after Calvin's death) for undermining the biblical basis for the doctrines of the Trinity and the divinity of Christ. At issue here was Calvin's identification of the literal sense of certain psalms with the life of David, even though these psalms were traditionally understood (even by Gospel writers and apostles) as literal prophecies of Christ.

Although Calvin had his defenders, most notably in the Reformed theologian David Pareus, Pak's work suggests that Hunnius was not completely off the mark in his critique of Calvin. By analyzing Calvin's exegesis of eight



"messianic psalms," so-called because they are quoted in the New Testament as prophecies of Christ, and by comparing Calvin's exegesis to medieval interpretations and the interpretations of his older contemporaries Martin Luther and Martin Bucer, Pak shows that Calvin was, in fact, doing something different in his reading of these psalms. Most notably, Calvin wanted to circumscribe the literal meaning of these texts by the intention of the human author. Thus, for Calvin these psalms refer *primarily* to circumstances in the life of David. This does not mean, of course, that Calvin was trying to de-Christianize the Old Testament, for Calvin continued to read these psalms as lessons in Christian piety and devotion. However, as part of his larger program to de-allegorize Christian exegesis with interpretation that is closely tied to the grammatical and historical sense of the text, Calvin clearly wanted to rein in (not eliminate) christological readings of the Old Testament.

Are we to conclude, then, that Calvin's emphases on authorial intention, history, and context validate the claim that he has made a clean break with the medieval exegetical tradition, and has laid the foundation for the development of the historical-critical method? Pak is unwilling (thankfully, in my mind) to make such a sweep-

ing claim. She recognizes that Calvin shares too many convictions with pre-modern readers of Scripture to be credited (or blamed) for fathering the modern approach to biblical studies. Like his pre-modern predecessors, Calvin believes that God has inspired Scripture and that good exegesis should edify faith, promote charity, and inspire hope in believers. However, Pak rightly notes that modern exegesis will share many of the emphases developed in Calvin's exegetical program, even though it may be driven by fundamentally different purposes than those shared by Calvin and pre-modern interpreters.

One of the most important contributions of Pak's book is her analysis of the nasty anti-Judaism that often accompanies Christian readings of the Old Testament. The pre-modern tradition, in its reading of the messianic psalms, and indeed of the Old Testament prophecies in general, often made the Jews the enemies of Christ, and therefore of the church. This reading strategy continued even in the Reformation-era exegesis of Luther and Bucer.

Is there a way, then, for Christians to read the Hebrew Bible "Christianly" without embracing the anti-Jewish attitudes that have accompanied Christian interpretation of the Bible? Here, Pak offers Calvin's reading of the Psalms as a possible model. Because of his refusal to read the messianic psalms

first and foremost as literal prophecies of the saving events of Christ's life, Calvin has no need to target the Jews as enemies of the church. Indeed, in his reading David becomes a model Jew who edifies the church and teaches Christian truths. And while Calvin may have abandoned the traditional christological readings, he has not, in fact, abandoned the centrality of Christ in his interpretations of the

psalms. As the supreme expression of God's providential care for the world, Christ remains the focus of these psalms even when they are interpreted in relation to David's life.

Pak's brilliant study of the history of exegesis demonstrates how historically oriented scholarship can be in service of the church and its theology. She shows how an engagement with our exegetical forebears can help us learn

ways to become more faithful and charitable readers of Scripture. ■

**CRAIG S. FARMER** is the Joel O. and Mabel Stephens Chair of Bible and Professor of History and Humanities at Milligan College, Milligan, Tenn. He is the author of *The Gospel of John in the Sixteenth Century: The Johannine Exegesis of Wolfgang Musculus* (Oxford University Press, 1997).

## SHELF LIFE

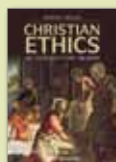
### NEW RELEASES

## Christian Ethics: An Introductory Reader

EDITED BY **SAM WELLS**

Dean of Duke Chapel and Research Professor of Christian Ethics  
John Wiley & Sons, 2010,  
360 pages, paper, \$44.95

**THIS VOLUME** seeks to encompass the entire canon of Christian ethics, including works by Augustine, Aquinas, and Luther; contemporary theorists including Jürgen Moltmann, Stanley Hauerwas, and Wendell Berry; and other key figures including Gandhi and Martin Luther King Jr.



## A Cheerful and Comfortable Faith: Anglican Religious Practice in the Elite Households of Eighteenth-Century Virginia

BY **LAUREN WINNER**, Assistant Professor of Christian Spirituality  
Yale University Press, 2010, 288 pages, hardcover, \$45.00

**IN THIS** enlightening examination of the physical objects found in elite Virginia households of the 18th century, Lauren Winner discovers what they can tell us about their owners' lives and religious practices. Her survey includes punch bowls, needlework, mourning jewelry, baptismal gowns, biscuit molds, cookbooks, and many other items, illuminating the ways Anglicanism influenced daily activities and attitudes in colonial Virginia, particularly in the households of the gentry.



## Unsettling Arguments: A Festschrift on the Occasion of Stanley Hauerwas's 70th Birthday

EDITED BY **CHARLES R. PINCHES, KELLY S. JOHNSON, CHARLES M. COLLIER**  
Cascade Books, 2010, 374 pages, paper, \$41.00

**THIS** "particularly feisty festschrift" includes both admiration and thanks, but also critique. "Those concerned that Hauerwas's talk of tradition, community, and virtue encourages slavish emulation of authorities ... will find little evidence of that here. Rather, what we find is appreciation mixed with complaint, confidence leavened with doubt, and loyalty expressed in conversation." — John Bowlin, Princeton Theological Seminary



# FACULTY ADVISER

## PROFESSOR BARFIELD RECOMMENDS...



**ASSOCIATE PROFESSOR** of Pediatrics and Christian Philosophy  
Ray Barfield is a pediatric oncologist whose research and scholarship are at the intersection of medicine, philosophy, and theology.

As director of pediatric palliative care for Duke Hospital, Dr. Barfield works closely with the Duke Institute on Care at the End of Life to advance interdisciplinary research, teaching, and service. In the Divinity School, he collaborates with fellow faculty and students on bridging the disciplines of medicine, philosophy, and theology.

His book *The Ancient Quarrel between Philosophy and Poetry* is forthcoming from Cambridge University Press, and he writes both fiction and poetry. He and his wife, Karen Clay Barfield, an Episcopal priest, have two children.

### POETRY

#### **A Book of Luminous Things**

by Czeslaw Milosz

*One of my favorite anthologies, this book reflects the astonishing variety of human experience that is illuminated by poetry.*

#### **Book of My Nights**

by Li-Young Lee

*A beautiful collection of meditative poems that frame and respond to questions of hope, fear, and gratitude.*

#### **Landing Light**

by Don Paterson

*Introduced to me by poet Malcolm Guite, Don Paterson has become a new favorite. His exquisitely crafted poems always offer a challenging perspective on life, love, and death.*

#### **The Spirit Level**

by Seamus Heaney

*Heaney's poems are intensely local, yet evoke thoughts and feelings about universal themes. They are my favorite to read out loud, though sometimes the language is so rich it feels like talking with peanut butter in my mouth.*

#### **Odes to Common Things**

by Pablo Neruda

*This bilingual collection of poems by*

*one of the greatest poets of the 20th century opens our eyes to the beauty of simple things encountered every day.*

#### **The Art of Writing**

by Lu Chi (translated by Sam Hamill)  
*In the top 10 "books I wish I had written."*

### FICTION

#### **Grendel**

by John Gardner

*Gardner was a master of the art of the unbroken fictional dream, and one of the best writing teachers we have ever had. This wonderful little novel tells the story of Beowulf from the perspective of the monster.*

#### **Love in the Ruins**

by Walker Percy

*The fact that Percy was a physician and a novelist keeps many of us closet scribblers in the hospital going. This brilliant novel set in a time of decay is worth reading for many reasons, one of which is the invention of a stethoscope for the human spirit.*

#### **The Collected Stories of Elizabeth Bowen**

*One of the greatest short story writers ever, Elizabeth Bowen gets at surprise and mystery in the human soul in a*

*shorter space than almost anyone I know. I place her alongside Flannery O'Connor and Anton Chekhov.*

#### **Extremely Loud and Incredibly Close**

by Jonathan Safran Foer

*In this novel about a boy whose father died in the World Trade Center on 9/11, there are no words on the last 15 pages. Those 15 pages are some of the most powerful I have encountered in a novel.*

### NONFICTION

#### **Leisure: The Basis of Culture**

by Josef Pieper

*I believe Pieper's argument in this short book is a powerful rejoinder to many of the most dangerous tendencies in the modern world. I sneak this book into class reading lists anytime I can.*

#### **The Nature of Suffering and the Goals of Medicine**

by Eric Cassell

*Anyone who wants to understand what should be at the heart of our debate about health care reform—some of which has not even been mentioned in the debate—needs to read this book. If you don't have the time for the book, read Cassell's three-page article in the New England Journal of Medicine.*

#### **Thinking in Pictures:**

#### **My Life with Autism**

by Temple Grandin

*I have cared for kids with autism and for their families, and I can hardly wait to read this book. What a gift to have an account from inside that world. This is part of why we need to keep listening to each other's stories, and keep telling our own. ■*



## PROFESSOR BOWLER RECOMMENDS...



**KATE BOWLER**, who joined the Divinity School faculty July 1 as assistant professor of American Christianity, loves popular culture. Whether Bowler is weighing in on the *Twilight Saga*'s Team Edward or the role of the documentarian as anthropologist, she can often be found in a local movie theater.

"I love to be surprised," she says. "From the off-beat comedy of Wes Anderson to the unexpected feminist undertones of *The Descent*, I gravitate toward filmmakers who draw new connections. My favorites are a touch sweet and awkward."

### RECOMMENDED

**Tender Mercies** (1983), directed by Bruce Beresford and starring Robert Duvall, Tess Harper, Allan Hubbard, and Betty Buckley  
*Before there was Crazy Heart, there was Tender Mercies, a story about a washed-up country music singer who struggles to move forward in his failure-littered life. The fits and starts of Mac Sledge's recovery remind us that redemption is rarely a perfect melody, but rather a slow, uneven beat.*

### TIMELY

**Food, Inc. (2008)**, directed by Robert Kenner  
*This compelling documentary asks a simple question: Where does our food come from? The answer may make you lose your appetite. This peppy film offers a macro-level view of how current methods of food processing have troubling implications for consumer health, workers' safety, and animal rights. And while you're at it, read anything by Norman Wirzba. His theological reflections on food and creation will have you praying in new ways as you bow your head before a meal.*

### GUILTY PLEASURES

**The Scarlet Pimpernel** (1934), directed by Harold Young, starring Leslie Howard and Merle Oberon  
*No offense to the French, but the 1934 film adaptation of The Scarlet Pimpernel is still one of my favorites.*

*In the thick of the French Revolution, the dashing Sir Percy (Leslie Howard) evades bloodthirsty revolutionaries to save aristocrats from the guillotine. Though viewers might wonder why his terrible disguises dupe anyone, few will object to this Brit being everyone's hero.*

**Lars and the Real Girl** (2007), directed by Craig Gillespie and starring Ryan Gosling, Emily Mortimer, Paul Schneider, and Patricia Clarkson  
*This unusual film takes a potentially creepy story line (man introduces an inflatable doll into his family's life as his girlfriend) and tells a sweet story about the meaning of love and loss in community.*

**A Room with a View** (1985), directed by James Ivory and starring Helena Bonham Carter, Maggie Smith, Julian Sands, and Daniel Day-Lewis  
*Though gentlemen might roll their eyes, this lush adaptation of E.M. Forster's classic novel spins a timeless love story out of travel, propriety, and good manners. The clergyman Mr. Beebe's observation upon hearing the young Lucy Honeychurch play piano reveals the take-away dictum: "If she ever takes to living as she plays, it will be very exciting—both for us and for her." And if anyone doesn't laugh at fiancé Cecil (Daniel Day-Lewis) in his blithely awkward attempts to secure Lucy's love, they are dead inside.*

### RECENTLY RECOMMENDED

**Dark Days** (2000), directed by Marc Singer  
*This documentary gives an unvarnished portrait of Manhattan's homeless surviving in the abandoned Amtrak tunnels to escape the danger of the streets. This gritty movie rewards viewers with an unexpectedly touching ending and a reminder that we all, blinking, long to be in the light.*

### CAN'T WAIT TO SEE

**Away from Her** (2006), directed by Sarah Polley and starring Gordon Pinsent and Julie Christie  
*This has all the markings of greatness: subtlety, a literary backbone, and a Canadian pedigree. With stars like Julie Christie and Gordon Pinsent, chances are good that this end-of-life drama about Alzheimer's will be less embarrassing to love than The Notebook.*

### NOW PLAYING

**Get Low** (2009), directed by Aaron Schneider and starring Robert Duvall, Sissy Spacek, and Bill Murray.  
*The mysterious recluse Felix Bush (brilliantly played by Duvall) wants a beautiful funeral. And much to the consternation of Frank Quinn (Bill Murray) of Quinn Funeral Home, Felix wants to attend, alive and kicking. This bittersweet story follows a man trying to break free from shame and a life that he built as a prison for himself. Set in 1930 Tennessee, this charmer is a deeply Christian folk tale of a community prodding Felix to "get low," get down to the painful reckoning of confession and forgiveness. ■*

# GIFTS

## Dean Hays: Endowment Gifts Reflect 'A Circle of Grace'

*Endowed resources provide vital support over many generations. As Paul explains in 2 Corinthians 9, those who share the good gifts that God has given participate in a circle of grace: their generosity not only supports the work of ministry "but also overflows with thanksgiving to God." And so, these new endowed funds are signs of God's grace at work in our midst.*

*It is our aim at the Divinity School always to use these investments wisely. We are deeply grateful for the witness of those who are honored, as well as for the faithfulness of the donors.*

— DEAN RICHARD HAYS

**T**he **L. Gregory Jones Endowment for Global Church Leadership**, established with \$1 million in gifts and commitments from alumni and friends, celebrates the distinguished leadership of L. Gregory Jones D'85, G'88, dean of the Divinity School, 1997–2010. The Jones Endowment, which may at some future time be converted to a professorship, is to support global church leadership including innovative, entrepreneurial programs.

The **William S. and Judith A. Shillady Scholarship Fund**, a planned gift from William S. Shillady D'81 of Tuckahoe, N.Y., is in honor of his wife, Judith, with gratitude for theological education, friendships, and lifelong learning at Duke Divinity School.

A gift of \$100,000 from the members of the local chapter has established the **Sheltering Home Circle of the King's Daughters and Sons Scholarship Fund** to celebrate and continue 105 years of faithful service by the Sheltering Home Circle in the Durham community, to commemorate long and joyful ties to the Duke family and Duke University, and to foster excellence in ministerial education and leadership.

The **Annabel and A. Morris Williams Sr. Fund**, a \$50,000 endowment from Ruth W. Williams WC'63 and A. Morris Williams Jr. T'62, G'63 of Gladwyne, Pa., honors the memory of Annabel and A. Morris Williams Sr. D'32, and celebrates worship and ministry through Goodson Chapel in Duke Divinity School.

The Mary G. Stange Charitable Trust of Troy, Mich., has committed an additional \$100,000 to the **L. Gregory and Susan Pendleton Jones Endowment**, which provides unrestricted support for the Divinity School.

Additional contributions of \$20,000 or more to scholarship endowments already established and fully funded in previous years have secured 1:2 matching funds

through a grant from the Arthur Vining Davis Foundations. These include the **William L. Carson Scholarship**, the **Charis Scholarship**, the **Jones-Pickens Family Scholarship**, the **Clair M. and Mary Durham Herndon Memorial Scholarship**, and the **Freida Bennett Shaulis Scholarship**. More matching funds remain to be claimed. ■

### ANNUAL FUND SETS \$615,000 GOAL

As the cost of theological education rises, so does the goal for the Annual Fund.

"Making theological education more affordable is the ultimate goal of the Annual Fund," says Betsy Poole, associate director of annual giving and alumni relations. "We want to help our graduates enter ministry with as few financial constraints as possible, free to serve Christ and the church wherever their call leads them. And we are grateful for every gift that helps meet this goal.

"A master of divinity (M.Div.) degree at the Divinity School requires at least three years of study at a yearly cost of approximately \$37,000, including tuition and living expenses," says Poole. "Every dollar given to the Annual Fund goes directly toward student financial aid. We want our students to graduate with less and less debt. Also, competitive financial aid is crucial in our ability to recruit strong students and shape our student body."

A gift of \$500 supports a mission trip, while \$1,200 covers a student's books for a year. Funding a year's full-tuition scholarship requires a donation of \$17,750.

"Whether you give \$25, \$25,000, or any amount in between, your gift will make a difference in the lives of our students, and the future of ministry," Poole says. "We urge alumni and friends to give joyfully to support transforming ministry at Duke." ■

Online gifts in any amount may be made at [www.divinity.duke.edu/giving](http://www.divinity.duke.edu/giving). To learn more about the Annual Fund or about options for planned giving, contact Wes Brown, Jami Moss Wise, or Betsy Poole at the Divinity School by calling 919.660.3456.

## ANNUAL FUND GIVING AS ‘SPIRITUAL DISCIPLINE’

‘The act of giving trains our desires, shapes our reality, and transforms our identity.’

BY LAUREN TYLER WRIGHT D’03

**DURING OUR VACATION** last April, my husband, Brent, and I were perusing the shelves of a Catholic bookstore in the Santa Fe Square when his phone rang; it was his district superintendent. After three years at a small rural church in Jamestown, Ind., both of us were itching to move back to the city. (Not only had we confirmed our aversion to physical labor; we never figured out how to put a gun rack in our Prius.)

So when Brent pointed to the phone and mouthed “It’s the DS,” my heart was strangely warmed. He was being appointed to an urban congregation in Indianapolis.

While some United Methodist clergy spouses were probably dreaming about all the possibilities that lay ahead, I tend toward the practical. Immediately I made a to-do list for the next three months, including the laborious task of preparing to move.

One day as we were packing, I came across a picture taken during my first day at the Divinity School: I’m sitting on the floor of the student lounge, eating a pink-tinted hot dog, drinking out of a Dixie cup, and talking with three students assigned to my spiritual formation group. Finding this picture made me chuckle a bit, which caught Brent’s attention. He walked over and commented about the fashion sense of the guy in the picture sitting to my left—who happened to be him. “I’ve come a long way in 10 years,” he said. (Even though I can hardly remember it, we met that day.)

Soon I was going through other old photos. In one picture, Alex Shanks D’03 and I strike a pose by our laptops in the Baker Methodist Research Room, where



we roosted as long as possible before our coffee dependence forced us to move. In another, our friends are proudly celebrating in black robes and graduation hoods after baccalaureate.

In our wedding photos from 2004, the faces remain the same: Alex officiated and dozens of Divinity School friends supported our union by serving as bridesmaids, groomsmen, ushers, musicians, liturgists, and guests. As time passed, hair colors changed, waistlines grew, and babies were added. Memories filled me with thankfulness.

My gratitude for Duke Divinity School extends far beyond the number of multisyllabic theological words I can now use in a sentence, or the church councils I can reference in a sermon. At Duke, Brent and I met each other and a community of lifelong friends. I was transformed into a person who recognizes and cares for the “other,” and my entire being was formed to encounter the sacred. Of lesser importance perhaps, but worth noting, is my aptitude for tent assembly and a respectable repertoire of witty cheers and biting taunts useful at any number of sporting events.

With deep gratitude, Brent and I have given to the Annual Fund every year since. Over the years, this giving has become a spiritual discipline. When we write a check to Duke Divinity, we see the act as a sacred practice, part of our journey toward a generous lifestyle. Our regular participation in the act of giving trains our desires, shapes our reality, and transforms our identity. Acting generously then becomes something we do as children of God, not something we consider doing when the opportunity presents itself. (Yes, Professor Hauerwas, I was paying attention.)

Granted, we are in a recession. Most of us in ministry earn less than our peers in corporate jobs, and many of us have lingering educational debt. I often worry about the practicality of annual giving, or the meager size of my gift. But the truth of God’s abundance reminds me that my gift makes a difference, regardless of size, to me and to the Divinity School. This act of giving allows the Divinity School to educate and transform a new generation of students, and it allows God to shape me into who God created me to be. ■

**LAUREN TYLER WRIGHT** and **BRENT WRIGHT**, both D’03, live in Indianapolis, where Brent is an elder in the UMC and Lauren is a writer and artist. She donates royalties from her book *Giving—The Sacred Art: Creating a Lifestyle of Generosity* (SkyLight Paths Publishing, 2008)—named a “Best Spiritual Book of the Year” by Spirituality and Practice—to the United Nations World Food Programme.

## FACULTY & STAFF NOTES

**DAVID ARCUS**, chapel organist and associate university organist, was director of the 2010 National Competition in Organ Improvisation during the National Convention of the American Guild of Organists in Washington, D.C., in July. He was also moderator of a panel discussion on improvisation competitions during the convention.

In June, he performed an organ recital for the 275th anniversary celebration of St. John's (Hain's) United Church of Christ in Wernersville, Pa., where he and his wife, the **REV.**

**ROBIN TOWNSLEY ARCUS D'91**, were married. David oversaw the commissioning of a new hymn text by Brian Wren for the 75th anniversary of Duke Chapel. He was organist for the Duke Chapel Choir's performance of Maurice Duruflé's *Requiem* and other anthems in Duke Chapel in April, and in February he performed a solo organ recital at Westminster Presbyterian Church, Knoxville, Tenn.

**KATE BOWLER** published the entry "Positive Thinking" in *The Encyclopedia of Religion in America*, edited by Charles Lippy and Peter Williams (CQ). She presented "World Christianity in America" at the Texas Annual Conference Youth Academy, Southwestern University, Georgetown, Texas, July 15; and preached the sermon "Covenant" at the 2010 Duke Youth Academy for Christian Formation June 23.

**JASON BYASSEE** published a review of Brian Robinette's *Grammars of Resurrection: A Christian Theology of Presence and Absence* in the June 15 edition of *The Christian Century*. At *Faith & Leadership* ([www.faithandleadership.com](http://www.faithandleadership.com)), he

posted "What the Church Can Learn from Teach For America"; "My God and Your God," a version of his commencement address at Western Theological Seminary; "Goods and God," a profile of Tim Keller's theology of entrepreneurship and the Entrepreneurship Initiative Forum at Redeemer Presbyterian Church in New York; and "Entrepreneurship in Action," a look at 100cameras and Blessed Nest, two winners of the Entrepreneurship Initiative's business plan competition. He was plenary speaker and faculty member for the 2010 St. Olaf Conference on Worship, Theology & the Arts, "The News and the Good News," July 19–23.

**CHARLES CAMPBELL** attended and gave a panel presentation at the Christian Scholars' Conference in Nashville, Tenn., where he also



lectured at the Otter Creek Church of Christ. He gave three lectures and preached at the Zentrum für evangelische Predigtkultur in Wittenberg, Germany; taught a D.Min. class in Chicago for the Association of Chicago Theological Schools; preached at Duke Chapel and at First Presbyterian Church, Kenly, N.C.; and attended the biennial meeting of Societas Homiletica at Yale.

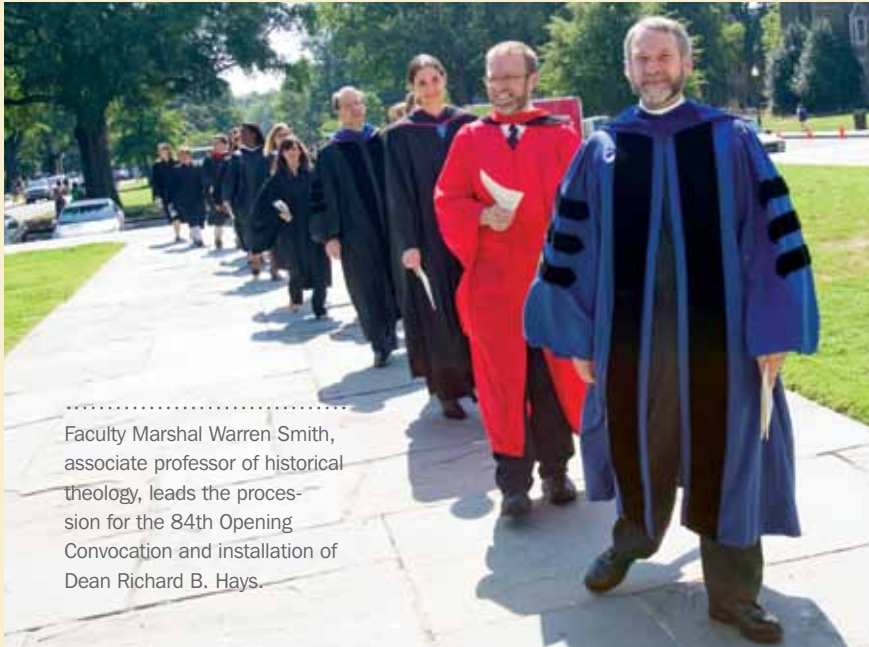
**KENNETH L. CARDER** presented a lecture entitled "The World's Children: Victims and Victors" at the opening session of the 2010 Peace Conference held at Lake Junaluska, N.C., Sept. 19–21. The theme of the conference was "Peace for the World's Children," and the keynote address was deliv-

ered by Marian Wright Edelman of the Children's Defense Fund. He appeared on N.C. Public Television's "North Carolina People" with William Friday Aug. 27 to discuss the origin, purpose, and content of the conference.

He delivered the keynote address for the "Abolishing Poverty in Appalachia" conference at First Broad Street United Methodist Church, Kingsport, Tenn., Sept. 10–11. He preached the sermon for the Service of Commissioning and Ordination at the Holston Annual Conference June 13, and led a session with Cal Turner on leadership at the conference session June 14.

**JACKSON CARROLL** taught a four-week course, "Christians Face Religious Diversity," at Duke Memorial United Methodist Church, Durham, N.C., in March. On May 27, he gave a lecture at Croasdaile Village in Durham on the history of religious diversity in America.

**MARK CHAVES** published several articles: "Thanks, but No Thanks: Congregations Say No to the Faith-Based Initiative" in *The Christian Century* (June 1, 2010); "Did the Faith-Based Initiative Change Congregations?" (with co-author Bob Wineburg) in *Nonprofit and Voluntary Sector Quarterly* (39.2, 2010); "Rain Dances in the Dry Season: Overcoming the Religious Congruence Fallacy," his presidential address to the Society for the Scientific Study of Religion, delivered in October 2009, in *Journal for the Scientific Study of Religion* (49.1, 2010); and "The Prevalence of Clergy Sexual Advances toward Adults in Their Congregations" (with co-author Diana Garland) in



.....  
 Faculty Marshal Warren Smith, associate professor of historical theology, leads the procession for the 84th Opening Convocation and installation of Dean Richard B. Hays.

*Journal for the Scientific Study of Religion* (48.4, 2009). He delivered the lectures “Did the Faith-Based Initiative Change Congregations?” at the Brookings Institution, Washington, D.C., in February; and “Continuity and Change in American Religion,” at the 10th anniversary celebration of the Observatoire des Religions en Suisse, Université de Lausanne, Switzerland, in December 2009.

**ELLEN DAVIS** joined Wendell Berry on the public radio program *Speaking of Faith* in a discussion entitled “Land, Life, and the Poetry of Creatures,” which aired on stations nationwide in mid-June. Also in June she gave the opening address in Louisville, Ky., for a two-week Agrarian Road Trip sponsored by the Presbyterian Hunger Program and the PCUSA. In July, she attended the annual meeting of the Theological Education Commission of the Episcopal Church of Sudan and inaugurated a leadership seminar for some 25 theological educators,

bishops, and others from various parts of Sudan on the subject “The Bible and the Environment.” In August, she gave the Stern Lectures at St. Matthew’s Episcopal Church in Pacific Palisades, Calif., on the topic “Between Jerusalem and Jerusalem.”

**SUSAN EASTMAN** published “Israel and the Mercy of God: A Re-reading of Galatians 6.16 and Romans 9–11” in *New Testament Studies* (56.3, 2010); and “Galatians” in *The New Interpreter’s Bible One-Volume Commentary*, edited by Beverly Gaventa and David Petersen (Abingdon). Eastman and her husband, Ed, presented a workshop on theological education in the Episcopal Church of Sudan at the annual conference of the American Friends of the Episcopal Church of Sudan at St. Paul’s Episcopal Church, Alexandria, Va., June 4–6. They reported on their



work last January at Renk Theological College in Southern Sudan through the Renk Visiting Teacher program, supported by Duke Divinity School and Virginia Theological Seminary.

**MARY MCCLINTOCK FULKERSON** presented “Social Memory as Redemptive Ritual” on the panel “Quiet Violence: The Pauli Murray Project” at the John Hope Franklin Center National Symposium, “Reconciliation in America: Moving beyond Racial Violence,” in Tulsa, Okla., June 2–4. She was a plenary speaker at the international ecclesiology conference “Being Surprised by God: Embodied Ecclesiology in Local Contexts” in Utrecht, Netherlands, June 21–24. Her paper was entitled “Redemptive Disruptions and the Social Implications of Eucharistic Memory.” She was a participant preacher in the Second Service Commemorating the Life of Pauli Murray at St. Titus’ Episcopal Church, Durham, N.C., July 1; and a panel participant in the Black Theodicy Forum, sponsored by the UNC Institute of African American Research, in Chapel Hill, N.C., Aug. 6–7.

**PAUL GRIFFITHS** published “The Cross as the Fulcrum of Politics: Expropriating Agamben on Paul” in *Paul, Philosophy, and the Theopolitical Vision*, edited by Douglas Harink (Cascade). In March, he participated with Stanley Fish in a public discussion of the virtue-vice of curiosity at Marist College in Poughkeepsie, N.Y. In May, he lectured for the Lumen Christi Institute under the title “From Curiosity to Studiousness: Catechizing the Appetite for Knowledge” in Chicago, Ill.; spoke to the Raleigh

## FACULTY & STAFF NOTES

(N.C.) chapter of the Catholic Physicians Guild under the title “The Human Person and the Meaning of Health”; spoke on the topic of the priesthood at the Assembly for Priests of the Catholic Diocese of Raleigh; and was the concluding, keynote speaker at the annual meeting of the Academy for Catholic Theology in Washington, D.C., under the title “‘The Word of the Lord’: Notes toward a Theology of the Versions.” In June, he spoke on the topic of J.H. Newman’s *Grammar of Assent* at the summer institute at Portsmouth Abbey School in Portsmouth, R.I.

**AMY LAURA HALL** published “Charles Kingsley’s Christian Darwinism” in the volume *Theology after Darwin*, edited by Michael Northcott and R.J. Berry (Paternoster). She served as a bioethics consultant to the World Council of Churches meeting on embryonic stem cell research in Volos, Greece, in November 2009; and presented a paper on race and social Darwinism for a senior scholar panel at the American Academy for the Advancement of Science in San Diego, Calif., in February. She gave the Wiley Lectures at Point Loma Nazarene University, San Diego, in April; and the Phillip Wogaman Lecture at Foundry UMC in Washington, D.C., in May. Hall was part of a winning three-year project proposal on science, poverty, and virtue for the University of Chicago Arete Initiative.

**STANLEY HAUERWAS** published “Pragmatism and Democracy: Assessing Jeffrey Stout’s *Democracy and Tradition*” in the *Journal of the American Academy of Religion* (78.2, 2010); “Speaking Christian: A

Commencement Address for Eastern Mennonite Seminary” in *Mennonite Quarterly Review* (84.3, 2010); a review of *The Ten Commandments*, by Patrick Miller, in *Theology Today* (67.2, 2010); and “‘Long Live the Weeds and the Wilderness Yet’: Reflections on *A Secular Age*” (with Romand Coles) in *Modern Theology* (26.3, 2010). He spoke June 2 at the Virginia Mennonite Conference Assembly in Raleigh, N.C., and presented “Why Is War a Moral Necessity for America?” at Peace Among the Peoples, Elkhart, Ind., July 29. He presented “America’s God” Aug. 2 at St. James’ Episcopal Church, Marietta, Ga. The volume *Unsettling Arguments: A Festschrift on the Occasion of Stanley Hauerwas’s 70th Birthday*, edited by Charles R. Pinches, Kelly S. Johnson, and Charles M. Collier, was published by Cascade Books.

**RICHARD B. HAYS** published “Intertextuelle Pneumatologie: Die paulinische Rede vom Heiligen Geist” in *Zeitschrift für Neues Testament* (25, 2010). He delivered the sermons “The Word of Reconciliation,” at the Duke Center for Reconciliation’s Summer Institute, June 1; “Carrying the Death of Jesus,” at the opening session of the North Carolina Annual Conference in Greenville, N.C., June 10; “Reasoning on the Basis of Incarnation,” at the Duke Youth Academy, June 24; and “Consider How to Irritate One Another,” at the Divinity School’s Summer Course of Study, July 14. At the annual meeting of the SNTS in Berlin, Germany, he gave a response to Matthias Konradt, “Ethik im Neuen Testament.”

**ANDREW KECK** was elected to the board of directors of the American Theological Library Association. At the ATLA Annual Conference, he served on a panel presentation on writing and publishing and provided a report of his work in Côte d’Ivoire to the International Collaboration Committee Roundtable. He also worked with the libraries at Duke University, the University of North Carolina at Chapel Hill, and Wake Forest University to receive a planning grant from the State Library of North Carolina for a project entitled “The Religion in North Carolina Digital Collection.”

**WARREN KINGHORN** presented a paper, “Ordering ‘Mental Disorder’: Theology and the Disputed Boundaries of Psychiatric Diagnosis,” at the annual meeting of the Society for Spirituality, Theology, and Health in Durham, N.C., in June; and served as a respondent at the academic conference of the Society for Christian Psychology in Louisville, Ky., in September.



**RICHARD LISCHER** was the speaker at the triennial Clergy Conference of the Diocese of Chester in England. He delivered three lectures under the conference theme, “Preaching into Poverty,” and led a seminar titled “Prophecy and Poetry in Martin Luther King Jr.” Later in the summer, he taught for a week at the Collegeville Institute for Ecumenical and Cultural Research, Collegeville, Minn., on the theme “Writing and the Pastoral Life.” His anthology *The Company of Preachers: Wisdom on Preaching, Augustine to the Present* has recently been translated into Japanese.

**RANDY L. MADDOX** published “Theology of John and Charles Wesley” in the *T&T Clark Companion to Methodism*, edited by Charles Yrigoyen Jr. (T&T Clark).

**ANATHEA PORTIER-YOUNG** taught the D.Min. course “Old Testament Prophets” June 21–July 9 at Sewanee: The University of the South. She



taught sessions on the prophets Amos and Hosea at Duke Memorial United Methodist Church, Durham, N.C., July 11 and 18. Throughout August, she was scholar in residence at Millbrook Baptist Church, Raleigh, N.C., where she preached the sermon “I Do Not Delight in the Blood of Bulls” (Isaiah 1) Aug. 8 and taught the series “War and Peace in the Historical Books.” She attended the European Association of Biblical Studies/International Society of Biblical Literature meeting in Tartu, Estonia, July 26–29, where she delivered two papers, “Seleucid State Terror and the Reconquest of Jerusalem” and “The Edict of Antiochus: Persecution and the Unmaking of the Judean World,” and chaired two sessions on apocalyptic literature. She presented the paper “Greek Giants, Silent Stars, and Knowledges That Kill: Critical Inversion as Symbolic Resistance in the Book of the Watchers” Aug. 2 at the Catholic Biblical Association Annual Meeting at Loyola Marymount University, where she also met with the CBA Strategic Planning Committee, of which she is a part.

**CHRIS RICE**, co-director of the Duke Center for Reconciliation, gave a presentation at “Building an East Asian Peace Community and the Role of

International Society” in Seoul, South Korea, Aug. 24–26, sponsored by the International Peace Corps of Religions. He also participated in a consultation at the Boston University School of Theology, “Teaching Religion, Conflict Transformation, and Peacebuilding: A Consultation of Educators in Theology and Religion,” Aug. 9–11.

**LACEYE WARNER** published “Mega-Churches: A New Ecclesiology or An Ecclesial Evangelism?” in *Review and Expositor* (Winter 2010). In June, she co-presented, with John VerBerkmoes, “Outcomes Assessment” at the ATS Biennial Meeting in Montreal, Canada; and taught the Adult Vacation Bible School class “Resurrecting the Word: Practicing Evangelism” at Asbury UMC, Durham, N.C. She gave the plenary address “Heeding the Spirit’s Call: Methodism” at the Texas Annual Conference Youth Academy, Southwestern University, Georgetown, Texas, July 14; and presented “Resurrecting the Word: Evangelism for Today” at the annual retreat of Chinese UMC, New York, N.Y., Aug. 12–15. In September, she preached and presented “Wesleyan Evangelism” at First United Methodist Church in Salisbury, N.C.

**JO WELLS** served as the Old Testament contributor for the adult education DVD teaching series “Anglicanism: A Gift in Christ” (Anglican Communion Institute), which came out in July. She led the all-church retreat for Messiah Episcopal Church in St. Paul, Minn., June 11–13, presenting “Themes from Exodus: God leads the people out, for what?” She was a keynote speaker for the Warren Burns Learning Series at a weekend organized jointly by Galloway United Methodist Church

and St. Andrew’s Episcopal Cathedral in Jackson, Miss., Aug. 21–22.

**SAM WELLS** published *Christian Ethics:*



*An Introductory Reader* (Wiley-Blackwell); *Living Out Loud*, with co-author Stanley Hauerwas, edited by

Luke Bretherton et al. (Paternoster); *Liturgy Comes to Life*, a photo book about worship and its role in Christian formation; “The Nature and Destiny of Serious Theology” in *Reinhold Niebuhr and Contemporary Politics: God and Power*, edited by Richard Harries and Stephen Platten (Oxford University Press); and “Bell and the Voice of the Church in Time of War” in *Crucible* (April–June 2010). He delivered the baccalaureate address at Elon University in May and the commencement address at Ravenscroft School, Raleigh, N.C., in June. He led a retreat for the clergy of the Episcopal Diocese of Southwest Florida in September.

**LUBA ZAKHAROV** was elected by the Duke University Perkins Library staff to serve as secretary to the Duke University Librarians Assembly. She was a contributor to the “Theological Libraries Month: Success Stories” poster session at the American Theological Library Association conference in Louisville, Ky. She also participated in the planning for the conference session “Great Underappreciated and Much Needed Works of Theological Reference.” In July, she accepted the appointment of secretary to the ATLA Public Services Interest Group Steering Committee. ■

# CLASS NOTES

## 40s

**LEIGHTON E. HARRELL JR. D'46** has been elected pastor emeritus at Grace United Methodist Church in Roanoke, Va.

## 50s

**J. EARL RICHARDSON D'51**, 92, is the eldest elder of the North Carolina Conference of the United Methodist Church. The 1974 recipient of the Divinity School's Distinguished Alumni Award, he and his wife, Alice, reside in Durham, N.C., and attend Duke Chapel worship services faithfully.

**WILLIAM K. QUICK D'58** is serving as the pastor-in-charge of Gibson Chapel Mission, formerly Gibson United Methodist Church (Gibson, N.C.), an outreach ministry of the North Carolina Conference, the United Methodist Church, and the Rockingham District. After two decades in pastorates across North Carolina, Quick served as senior pastor of Metropolitan United Methodist Church, Detroit, Mich., from 1974 to 1998. Since 1999, he has served as a visiting professor at Duke Divinity School.

## 60s

**O. RICHARD BOWYER D'60, D'68** has been elected president of the West Virginia Board of Medicine. Bowyer, who has been appointed to the board by six different governors since 1981, is the first non-physician to hold that office.

**INGRAM C. PARMLEY D'64** was inducted into the Martin Methodist College (Pulaski, Tenn.) Hall of Distinction April 30 during Jubilee Weekend, which coincided with the school's 139th commencement. After earning his master of divinity degree at Duke, Parmley, an Episcopal priest, completed a doctorate at N.C. State University and became a professor of sociology. He resides in Asheville, N.C.

**JAMES H. CHARLESWORTH D'65, G'67**, the G. L. Collord Professor of New Testament Language and Literature at Princeton Theological Seminary, Princeton, N.J., has published *The Good and Evil Serpent: How a Universal Symbol Became Christianized* (Anchor Yale Bible Reference Library, 2010).

**DANIEL T. EARNHARDT D'65, D'66**, minister of pastoral care at Jarvis Memorial United Methodist Church in Greenville, N.C., represented Duke University at the inauguration of Mark D. La Branche as the new president of 220-year-old Louisburg College in Louisburg, N.C.

**STANLEY E. LATORRE D'68**, now retired from the U.S. Army chaplaincy and the South Carolina Conference of the United Methodist Church, resides on Edisto Island, S.C., where he was the founding minister of the Edisto Island Community Church.

## 70s

**DARRIS K. DOYAL D'70** of Sevierville, Tenn., has retired from First United Methodist Church, Morristown, Tenn., after 46 years under appointment with

particular emphases upon jail ministry, missions, ethnic ministries, and alcohol and drug rehabilitation programs. He was honored with Darris K. Doyal Day in Hamblen County and presented the key to the city.

**LOUIS B. WEEKS III G'70** is the author of *To Be a Presbyterian: Revised Edition* (Geneva, 2010). He and his wife, **CAROLYN MANG WEEKS G'70**, live in Williamsburg, Va.

**HOPE MORGAN WARD T'73, D'78**, the United Methodist bishop of Mississippi, has been elected to the Duke University Board of Trustees.

**PHILIP L. "PHIL" HATHCOCK D'74**, former superintendent of the Central District, has been appointed director of connectional ministries and assistant to the bishop for the Arkansas Conference of the United Methodist Church, Little Rock, Ark. He succeeds **ROY P. SMITH D'80**, who is the new pastor at First United Methodist Church, Russellville, Ark. The United Methodist bishop of Arkansas is **CHARLES N. CRUTCHFIELD D'68**.

**J. BARNEY HAWKINS IV D'74, G'81** is one of the editors of *Christ and Culture: Communion after Lambeth* (Morehouse, 2010), the first volume in Canterbury Studies in Anglicanism. He and his wife, **LINDA WOFFORD HAWKINS WC'72, D'76, D'79**, reside in Alexandria, Va. He is professor of pastoral theology, vice president for institutional advancement, and associate dean for the Center for Anglican Communion Studies at Virginia Theological Seminary. Linda is the rector of St. Barnabas' Church (Episcopal) in Annandale, Va.



**ERNEST T. "TOMMY" HERNDON D'77**, who served St. Thomas United Methodist Church in Manassas, Va., has been appointed superintendent of the Harrisonburg (Va.) District.

**GREGORY V. PALMER D'79**, resident bishop of the Illinois Great Rivers Area of the United Methodist Church, is co-author of the book *Becoming Jesus' Prayer: Transforming Your Life through the Lord's Prayer* (Pilgrim, 2010). Other co-authors are **CINDY M. MCCALMONT D'91**, minister of spiritual formation and pastoral care at Collegiate United Methodist Church/Wesley Foundation, in Ames, Iowa, and **BRIAN K. MILFORD D'86**, lead pastor of Lovely Lane United Methodist Church in Cedar Rapids, Iowa. Each chapter of the book features a story, theological reflection, discussion questions, guidelines for weekly prayer at home and corporate prayer, and hymn suggestions.

## 80s

**ADELE BYRUM NOVOTNEY D'81** of Maggie Valley, N.C., works in the mental health field with children and their families. Since 2006 she has been a social worker with child protective services.

**MICHAEL PASQUARELLO III D'83**, the Fisher Professor of Preaching at Asbury Theological Seminary, Wilmore, Ky., is the author of *John Wesley: A Preaching Life* (Abingdon, 2010).

**BRUCE W. SMITH D'84**, associate professor of psychology at the University of New Mexico, Albuquerque, teaches and does research examining the role of spirituality, mindfulness, and resil-

ience in coping with chronic illness and trauma.

**BARRY WHITE D'84** has retired to Land O' Lakes, Fla., following 22 years as a U.S. Army chaplain. He looks forward to continuing ministry as a pastor for Holland America Cruise Lines.

**MARTHA HOLLAND THORSON D'85** has earned the M.A. degree in psychology from the College of Educational Studies at Chapman University, Orange, Calif., focusing on marriage and family therapy. She is a Presbyterian pastor in Hemet, Calif.

**THOMAS K. STEPHENSON JR. D'86** is the new senior pastor at First Christian Church (Disciples of Christ) in Wilmington, Ohio.

**SCOTT C. WASHINGTON D'87**, author, historian, and veteran Kodak employee, recently shared a multimedia presentation, "Audacity of Hope: George Eastman and the Eastman Community School," at the 9th annual African American Cultural Celebration at the North Carolina Museum of History in Raleigh.

**SUSAN J. DUNLAP D'88** has published *Caring Cultures: How Congregations Respond to the Sick* (Baylor University Press, 2010).

## 90s

**TOBIAS WINRIGHT D'91** has co-authored *After the Smoke Clears: The Just War Tradition and Post War Justice* (Orbis, 2010). He is a tenured associate professor of theological ethics and director of the Ethics across the Curriculum program at Saint Louis University.

**ROBERT COX D'94** and his wife, Theresa, have returned to South Carolina from family leave in Florida. Robert has been appointed the pastor for St. Paul United Methodist Church in Saluda, S.C.

**DAVID J. ABBOTT D'96**, pastor for the past 14 years at Belfast United Methodist Church, Belfast, Maine, has been appointed superintendent of the New Hampshire District in the New England Conference of the United Methodist Church.

**WENDY SUE EARLE KISSA D'97** and her husband, **KARL KISSA T'82**, announce the adoption of Joy Bergen, who was born March 18, 2010. The Kissa family resides in West Simsbury, Conn. Wendy Sue is the pastor at East Granby Congregational Church and Karl is a senior optical engineer with JDS Uniphase.

**TOM PIETILA D'99** recently retired following 11 years as pastor of Central United Methodist Church in Florence, S.C., where he and his wife, Lindy, continue to live.

## 00s

**MICHAEL E. BYERLEY D'00** is the new assistant director of reunion giving at the Fuqua School of Business at Duke University. Mike and his wife, **JULIE STORY BYERLEY M'98**, a pediatrician, reside in Chapel Hill, N.C.

**BETH FELKER JONES D'00, G'04**, associate professor of theology at Wheaton College, is the author of *Touched by a Vampire: Discovering the Hidden Messages in the Twilight Saga* (Waterbrook, 2010). She

# CLASS NOTES

and her husband, **BRIAN FELKER JONES D'03**, pastor at Faith United Methodist Church in Lombard, reside in Wheaton, Ill.

**PAUL G. MURPHY D'00** was honored with a 2010 Piney Award from *PineStraw* magazine in Southern Pines, N.C., at a June 23 luncheon benefit for the Moore County Arts Council. Murphy, a musician who has played with Tony Bennett and Lou Rawls, is the vice principal and counselor at Sandhills Renaissance School, an arts-focused charter school in Vass, N.C.

**KENNY J. WALDEN D'02**, senior pastor at Lakewood First United Methodist Church, Lakewood, Calif., and a former Air Force chaplain, contributed "Training" in *Reveille for the Soul: Prayers for Military Life* (Liguori, 2010), edited by Marge Fenelon.

**RYAN BLACK D'03, D'05** and his wife, Mary, announce the birth of Nicholas Leland on Dec. 5, 2009, in Houston, Texas. Ryan teaches in Pasadena.



**CHRISTINA "CHRISTY" WATSON BROOKSHIRE D'03** and her husband, Matt Brookshire, announce the arrival of Anna Ruth, who was born July 7, 2009. The Brookshires live in Asheville, N.C., where Christy is a chaplain with Mission Health System and Matt works with Wachovia/Wells Fargo.

**ENUMA OKORO D'03** has published a memoir, *Reluctant Pilgrim: A Moody, Somewhat Self-Indulgent Introvert's Search for Spiritual*



*Community* (Fresh Air Books, October 2010). The book has been described as "part Augustine, part Jane Austen with a side of Anne Lamott ..." and "a deeply moving field guide for the curious, the confused, and the convicted."

**TONYA D. ARMSTRONG D'03, G'10**, formerly adjunct assistant professor in pastoral theology, Duke Institute on Care at the End of Life, has resigned to expand The Armstrong Center for Hope, where she provides psychological and spiritual services to children, adolescents, adults, couples, and families. She continues her 10-year role as minister of congregational care and counseling at Union Baptist Church, Durham, N.C. She may be contacted at [armstrongcenterforhope@yahoo.com](mailto:armstrongcenterforhope@yahoo.com).

**RONDA COLE D'05**, who joined Virginia Intermont College in Bristol, Va., as chaplain in 2007, has been promoted to dean of student development. Cole was ordained at the First Baptist Church of Cocoa, Fla., where she served as minister to students, and has worked as a ministerial intern and a youth minister at Baptist churches in North Carolina.

**JOHN ANDERSON D'06** presented two papers, "A Trickster Oracle in Gen 25:23: Reading Jacob and Esau Between Beten and Bethel," at the 2009 Society of Biblical Literature Annual Meeting in New Orleans, La., and "Replaying the Fool: Esau vs. Jacob and YHWH in Gen 32 and 33," at the southwest regional meeting of the Society of Biblical Literature

(March 2010) in Irving, Texas. He was awarded the Ph.D. in biblical studies (Hebrew Bible/Old Testament) at Baylor University, Waco, Texas, in May. His dissertation was titled "Jacob and the Divine Trickster: A Theology of Deception and YHWH's Fidelity to the Ancestral Promise in the Jacob Cycle."

**CHRISTINA PETERMAN D'07** and **JOSH HUBERT D'08** were married May 29 in Cincinnati, Ohio. The Huberts reside in Houston, Texas, where they have joined the ministry of Josh's home conference, the Texas Annual Conference.

**CHANEQUA WALKER-BARNES D'07** was among the keynote speakers on the theme "The Strong Black Woman—A Gentle Force for God" at the African-American Women's Leadership Conference in August at Lake Junaluska, N.C. A clinical psychologist, faculty member at Shaw Divinity School, and writer, she lives in Durham, N.C.

**REBECCA RIGEL DONALD D'08** was featured in the May 26, 2010, issue of *UVa Today* as she was completing the University of Virginia's Post-Baccalaureate/Pre-Medicine Program. She worked as a medical scribe in Department of Emergency Medicine at the University of Virginia and has begun medical school with plans to specialize in geriatrics and palliative care. Her husband, **CHRIS DONALD D'06**, is a United Methodist pastor who has recently been appointed in Charlottesville following service with Reveille Church in Richmond, Va.

**T. DANIEL IRVING D'08** and his wife, Jean, announce the birth of

Emma Grace and Hannah Claire. The twins were born July 6, 2010, in Houston, Texas.

**C. EDWARD "CJ" RHODES II D'09** is the new senior pastor of Mt. Helm Baptist Church, the oldest African-American congregation in Jackson, Miss. He is the youngest pastor in the church's 175-year history. He has been a Fund for Theological Education Ministry Fellow and worked for a year with Mission Mississippi.

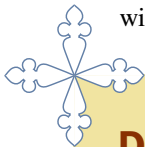
## 10s

**HEATHER THOMAS FOLLIARD D'10** and her husband, John, announce the June 4, 2010, birth of Mary Grace. The Foliards reside in Chapel Hill, N.C.

**JAYE NESBITT WHITE D'10** has been named mission developer for Base Realignment and Closure (BRAC-U.S. Department of Defense). She works with families and churches associated with military base

realignments in the North Carolina Conference of the United Methodist Church. An Army spouse, she is the daughter of an Air Force chaplain. ■

**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

**JARVIS P. BROWN D'49** died April 12, 2010, in Fullerton, Calif. He served parishes in the Western North Carolina Conference and the California-Arizona Conferences of the United Methodist Church. After voluntary location in 1967, he enjoyed a second 20-year career as an employee of Los Angeles County, Calif., retiring as the supervisor of Senior Centers. He is survived by his wife of 64 years, Mildred L. Brown.

**J. HERBERT WALDROP JR. D'52** died March 28, 2010, in Aiken, S.C. He served parishes in the North Carolina Conference of the United Methodist Church for 30 years. In 1982, he was ordained as deacon and priest in the Episcopal Diocese of Western North Carolina. He served Episcopal churches in Franklin and Murphy, N.C., before retiring in 1992. He is survived by his wife, the **REV. CHARLOTTE EGERTON WALDROP D'86**, vicar of All Saints Episcopal Church in Beech Island, a daughter and a son, two stepdaughters, and four grandchildren.

**ROBERT A. "BOB" FOSTER D'53** died May 18, 2010, in Winston-Salem, N.C. A United Methodist pastor, he served parishes and later in assignments with the U.S. Army Chaplaincy, retiring from the reserves in 1988 as a colonel.

For 18 years, he was the director of adult services and a clinical pastoral counselor for the Foothills Area Mental Health Program with a specialization in mental retardation and substance abuse programs. He was recognized by the Freedom Foundation, Valley Forge, Pa., and the North Carolina Order of the Long Leaf Pine for his distinguished leadership. His wife, Ruth Foster, four daughters, seven grandchildren, and three great-grandchildren survive him.

**HERMAN N. WARD JR. D'65** died May 28, 2010, in Hillsborough, N.C. He was a United Methodist pastor with 41 years of service in the North Carolina Conference, including 35 years at the Hillsborough United Methodist Church. Following retirement he continued to be active in ecumenical ministries of northern Orange County. He is survived by his wife, Ann Ward, a daughter, and two grandchildren.

**JAMES M. JARVIS D'71** died Sept. 29, 2009, in Farmington, Mo. His career was in clinical psychology and pastoral counseling in both Missouri and West Virginia. He is survived by two sons, including **ERIC C. JARVIS T'94**. His late father, **J. CLAIR JARVIS D'39**, and his niece, **CLARE J. SULGIT-HORN D'97**, were also Divinity School graduates.

**REAVES PHILLIPS GEIST T'77, D'80** died March 31, 2010, in Oak Ridge, Tenn. She was ordained as a United Methodist minister in 1991. Her husband, **AL GEIST II T'78**, a daughter, two sons, and other family members survive her.

**CAMILLE OGLE YORKEY D'85** died June 13, 2010, in Chapel Hill, N.C. An educator, author, and United Methodist minister in the North Carolina Conference, she was the founding pastor of three churches. She also served for a year as a counselor at Ground Zero in New York City following the 9/11 tragedy. She was a former president of the Divinity National Alumni Council and the recipient of the Divinity School's Distinguished Alumna Award in 2007. She is survived by two children.

### The Divinity School Family

**LAVETA "VETA" S. CAMPBELL** died April 19, 2010, in Upland, Calif. She was the wife of **JERRY D. CAMPBELL D'71**, president of the Claremont School of Theology, former CIO and librarian at the University of Southern California, and the former librarian of Duke University. She is survived by a daughter. ■

# Taking Jesus Literally?

BY R.G. LYONS D'06

In 1999 I left my small town in northeast Alabama and confidently entered college to study religion, certain that the Bible was the inerrant word of God and that anything other than its literal interpretation signified a lack of faith.

Despite my parents' more metaphorical reading of the Bible, I was influenced by youth pastors and friends whose theology was rooted in a literalist understanding of Scripture. I took them at their word until my second semester of college when, in a biblical studies class, I began to realize the difficulties of such an approach. I read about the two creation stories in Genesis, and the arguments between Paul and James.

But more than anything else, the undoing of my literalist faith came about when I realized that those who were so adamant about believing in an actual flood or seven-day creation rarely took Jesus' teachings literally. It seemed to me that the proponents of inerrancy never argued for a literal interpretation of Jesus' teaching when such behavior—loving our enemies or giving up all our possessions—profoundly challenged their lives.

In the years since, my faith has come to mirror that of my parents: Wesleyan with a deep appreciation for symbol and metaphor within Scripture. However, I have constantly struggled with the question, "What if Jesus really did mean what he said?"

What if he really meant that we are to love our enemies and turn the other cheek? What if he really meant that the prostitutes and sinners are entering God's kingdom before the religious elite (not a comforting thought for a professional minister)? What if he really did mean that we cannot be his followers unless we give all that we have to the poor?

Of all Jesus' teachings, I struggle most with those involving possessions. In the Gospels, it seems that those who followed Jesus left virtually all of their belongings (and often homes and families) behind. This struggle has become more profound for me since I graduated from seminary and started a church in the poorest neighborhood in

the state of Alabama. In Birmingham's West End, my starting salary (and housing allowance) was nearly three times more than my neighbors' median income. (Not to mention my health insurance and pension.)

Even when I decided to take a pay cut to live more in "solidarity" with my neighbors, I was, and still am, making nearly twice their median income. More challenging than these simple statistics are stories of the people in my community who have no trouble taking Jesus' teachings on possessions seriously.

People like Melvin, who is homeless and empties his coins every week in the offering plate. He leaves church with only the clothes on his back. People like Ms. Earnestine, who has taken three abused children and two homeless people into her home, and supports them on an income that is half of mine—which supports only me. People like Clarissa, a 17-year-old special-needs girl, who, for her birthday, gave all her presents to her friend, Gabriel, who had lost all her toys when her house burned down.

When I try to dismiss Jesus' teachings about possessions as unrealistic, Melvin, Earnestine, and Clarissa serve as stark reminder that these decisions are not impossible; they're just hard.

Maybe that is why Jesus, toward the end of the Gospel of Matthew, told us that if we want to find him, we must find him in the least of these. It's not only that serving the hungry, poor, and sick is a good thing to do, but that it's these people who can teach the more



privileged, like me, what it means to have enough faith to take Jesus' teachings seriously.

Being in community with Melvin, Earnestine, and Clarissa has helped me develop the faith to give up more of my possessions. I still have more than I need, but I have slowly made a little progress. Perhaps that is why Jesus always brought poor people with him whenever he was invited to dine with the rich and privileged. When we

are in the presence of those who have so little, we are forced to confront and struggle with the abundance of our own possessions.

When we live in community with people who force us to confront these difficult questions—asking ourselves how the Gospels apply to our lives—perhaps we are taking the first step toward taking Jesus' teachings seriously, maybe even literally. ■

R.G. Lyons at West End Community Gardens, where volunteers trade labor for fresh vegetables, and share the extras at a market for neighbors.

.....

**R.G. LYONS D'06** leads the Community Church without Walls, a network of five house churches in the West End neighborhood of Birmingham, Ala.

## ‘HOW MUCH IS ENOUGH?’

BY JAMES G. MENTZER D’99

Early in my former career as an insurance agent, I offered a detailed presentation to a young couple with a new home and an even newer baby. The wife listened to every word, nodding her head at all the right places, but her husband simply sat there with arms folded defiantly across his chest. When I asked for their responses, the husband said, “Life insurance will only make sense for us if I die.”

Most of us acknowledge that death is more than an “if” proposition. But while death is inevitable, life insurance is not. In truth, the need is greatest when there are young children in the family, there is only one breadwinner, or when resources are lacking to support the surviving family members for a significant length of time.

Life insurance is designed primarily to replace income lost at the death of a wage earner. That’s why financial planning textbooks today suggest the average person should own enough life insurance to replace eight to 10 times his or her annual take-home pay. Can’t you just feel the “sticker shock” setting in?

For most, it makes more sense to sit down with a trusted financial adviser and do a computer-based analysis of one’s life insurance needs. This starts with any immediate needs at death, such as funeral expenses, final medical bills, unpaid debts, or estate taxes. Next, how much will be needed to cover a readjustment period, perhaps to finance a move out of the church parsonage into a different residence,

or to provide time for family members to find a job?

The questions then move to ongoing financial needs: monthly bills, day care costs, mortgage payments, college savings, and income to assure that the surviving spouse can live comfortably. The final figure will represent the total dollars one’s survivor(s) will need.

Finally, the analysis will include current financial assets—savings accounts, retirement plans, mutual funds, real estate investments—that could offset projected needs. Comparing assets to projected costs reveals how much life insurance will be needed to make up any difference. Since needs vary over a lifetime, it’s important to update this analysis periodically. As one accumulates financial assets, the need for life insurance often decreases.

All life insurance policies agree to pay an amount of money if you die, but all policies are not the same. Term insurance is basic coverage for a set number of years, often with the ability to renew the policy at the end of the stated “term.” Since there is no investment or cash value component to term insurance, it is often the least expensive option, especially at younger ages. While premiums vary by company, they increase as one ages, often dramatically after age 50.

At the other end of the spectrum is whole life insurance, which guarantees lifelong protection as long as the policy remains in place. The premiums do not increase as you age, but remain level, and are always higher than term

insurance. For a healthy 30-year-old male, \$100,000 of term insurance might cost \$250 per year for 20 years. That amount of whole life insurance for the same person might average \$607 per year, but the rate would stay constant. By age 50, his cost for \$100,000 of term insurance might increase to \$825 per year.

In the early years of the whole life policy, the payments not used to purchase the death benefit or pay policy expense charges accumulate as interest in the “cash value” account. In later years, the policy’s cash value assists the premiums to meet the cost of the insurance. In between are a variety of life insurance contracts that combine features of both term and whole life coverage. (For basic information, visit the online LifeBook offered by the Kansas Insurance Department at [www.ksinsurance.org/consumers/docs/LifeBookOnline.pdf](http://www.ksinsurance.org/consumers/docs/LifeBookOnline.pdf).)

One caution here. The main purpose of life insurance is financial protection. Beware financial consultants who recommend life insurance products as investments or asset accumulation tools. You would be better served by considering other financial products to meet those goals. ■

**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.

# END QUOTES

## History's Lesson

“I fear that my Christian brothers and sisters in the Dove World Outreach Center, like James and John, ‘do not know what spirit they belong to’ (Luke 9:54-55). If they burn the Quran, they will be acting in the spirit of Goebbels. History has taught us where that leads.”

**RICHARD HAYS**, dean and George Washington Ivey Professor of New Testament, in an Aug. 13, 2010, essay in *The News & Observer* (Raleigh, N.C.) about a church's plans to burn copies of the Quran on Sept. 11. The church's pastor decided not to carry out the plan.

## Facebook Outreach

“The number of the so-called unchurched has remained steady in the past two decades. If churches want to reach this part of society, they have to find new ways to do it. That's where social networking comes in.”

**MARK CHAVES**, professor of sociology, religion, and divinity, quoted in the July 26, 2010, issue of *The Montgomery Advertiser* on churches using social media to attract new members

## Sabbath Peace

“There is this enormous hunger, but it is like a collective action problem. The barriers feel so high and people feel so overwhelmed. There isn't, in North American Protestantism, any sense of an imperative about this.”

**LAUREN WINNER**, assistant professor of Christian spirituality, quoted in the July 16, 2010, issue of *The New York Times* on the challenges of keeping the Sabbath

## Gardening with God

“If nothing else, we should be astonished by God's fondness for dirt. Soil is the life-bearing medium that God repeatedly uses to create plants, animals, and of course us. Life grows out of the soil together. We all depend on the soil.”

**NORMAN WIRZBA**, research professor of theology, ecology, and rural life, in a July 12, 2010, essay in *The Huffington Post*

## Working at Being Christian

“I'm not naturally religious. Being a Christian comes to me through extensive training.”

**STANLEY HAUERWAS**, Gilbert T. Rowe Professor of Theological Ethics, quoted in the June 24, 2010, issue of *The News & Observer* (Raleigh, N.C.) about his memoir, *Hannah's Child*



**DIVINITY MAGAZINE**  
 DUKE DIVINITY SCHOOL  
 BOX 90966  
 DURHAM, NORTH CAROLINA 27708-0966  
[www.divinity.duke.edu](http://www.divinity.duke.edu)

NON-PROFIT ORG  
 U.S. POSTAGE  
 PAID  
 DURHAM, NC  
 PERMIT No. 60



**HOPE** *&* **a FUTURE**

*"I give to the Annual Fund because I believe in our students and the ministries they will serve in the church and the world. Because the Divinity School designates all these funds for financial aid, I know that I am supporting these future leaders, and for that I am grateful!"*




*Director of Financial Aid*  
**SHEILA WILLIAMS,**  
*who has assisted more than 3,000 students during 20 years of service at the Divinity School*

**THANK YOU**  
 to the many alumni and friends whose gifts helped to raise our rate of donor participation for the 2009–10 fiscal year.

The 2010–2011 Annual Fund goal is \$615,000.

For more information, call 919.660.3456.  
 GIVE ONLINE: [www.divinity.duke.edu/about/how-give](http://www.divinity.duke.edu/about/how-give)

**DIVINITY**  
 Annual Fund