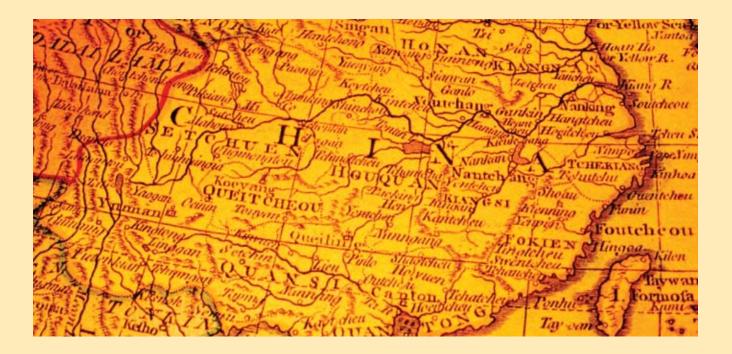


HELEN CLARK D'31 ON SOOCHOW UNIVERSITY



Helen Clark D'31, who served as dean of women at Soochow University in China's Jiangsu Province, filed a report (excerpted here) for the February 1937 edition of The Duke School of Religion Bulletin. Soochow (now spelled Suzhou) was founded in 1900 by Methodist missionaries from the United States and began admitting female students in 1928. Following the Communist takeover in 1949, Soochow University closed. Alumni in Taiwan reestablished the school two years later in Taipei, where it is still located. For more info, visit www.scu.edu.tw/eng

OUR CHARMING old city of Soochow, the Venice of Asia, has for centuries been famous for learning; and today the boys and girls ... are fitting successors to the ancient tradition of scholarship in Soochow.

The courses which they have studied—and they *really* study—are very different, however, from the rigid memorization of the Confucian Classics which was the main preparation for the old imperial examinations.

... In some subjects you may find that the Chinese college student has a poorer background than the American one—personally I believe that this is true in Western history (but what American college student knows anything about the history of the Far East?) and in geography; but in other subjects, ... I'll be surprised if you don't find our students far ahead of American college students. You may even find them ahead in English!

But where does the missionary work come in? ... I can't pretend that our students are rushing to get into the church; the process of Christian nurture among sophisticated university students who are definitely committed to a philosophy of atheistic humanism or materialism is as slow and as disheartening in China as in America. But in individuals of deep consecration and in small groups who are earnestly seeking to make real the Kingdom of God in their own lives and in the life of their nation one finds an abiding satisfaction, and in the desperate quest for something that will save China among all of the students of that troubled nation there is a challenge that cannot but be heeded.

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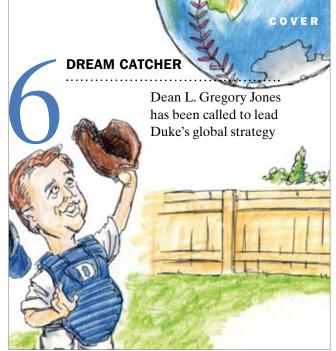
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NEWSMAKERS

A Matter of Degrees

STUDENTS WILL BEGIN study for three new degree programs in the fall of 2011, pending approval this summer by accrediting agencies.

The degrees are part of the school's updated strategic plan in response to the global economic crisis and the church's need for a greater variety of educa-

tional offerings from seminaries.



"The financial crisis accelerated our plans," says Dean L. Gregory Jones, "but we would have faced many of the same issues without a recession. We were determined to respond missionally to the needs of the church."

Beginning in fall 2011, the school hopes to offer a master of arts in Christian studies (M.A.C.S.), a master of arts in Christian practice (M.A.C.P.), and a doctor of ministry (D.Min.).

Two of the degrees—the M.A.C.S. and D. Min.—will combine courses taken at the Divinity School with web-based learning platforms, a first for the school.

"None of these degrees would

diminish the school's commitment to existing degree programs, especially our core master of divinity (M.Div.) program for local church ministers, or to residential learning," says Jones. "Rather, they are meant to fulfill needs of churches and individuals that we are unable to address with our current offerings."

Study, Worship, Renew at Duke

STUDY LEAVE for Ministry

Professionals is for Christian institutional leaders and pastors of all traditions who want to spend a week immersed in learning and renewal through self-directed study, worship, and prayer on the Duke University campus.

While on campus, participants have full access to university libraries, community worship, and lectures. Special arrangements can be made to audit courses or meet privately with Divinity School faculty.

Unlike traditional continuing education, Study Leave allows each participant to propose a topic for the five-day program. Past topics have included church history, Scripture, worship, ethics, and preaching.

Twenty hours of study are expected during the week, for a minimum award of 2.0 CEU.

For available dates during the 2010-2011 academic year and registration information, visit http://bit.ly/9Wq00K

Divinity Sign Makes Prime-Time

DIRECTOR OF Financial Aid Sheila Williams made the final stitch on an impromptu "Duke Divinity School 'loves' CBS" banner just in time to hand it off to middler Laura Steed for her afternoon flight to Indianapolis, Ind., for the 2010 NCAA Basketball Championship game.

Earlier in the day, the Admissions Office had e-mailed students challenging any who were attending the game to "hold up a Duke Divinity School sign that can be seen on TV!" When Steed, who works as a student assistant in admissions, offered to take a sign with

her to the game, her colleagues rallied. In less than two hours, a recruitment table runner had a new message intended for prime-time: "Duke Divinity School 'loves' CBS."

The banner and a more hastily drawn sign (held by middler Megan Burt) showed up twice during halftime.

"My husband said I was more excited about the sign than I was about Duke winning the game," says Williams, who had cut out the heart and CBS letters and stitched them in place.

"I was excited about both!"



Duke Divinity School was in the house (behind Duke Blue Devil Nolan Smith's mother, Monica Malone) during halftime at the NCAA Championship in Indianapolis, Ind., April 5, 2010. Students Laura Steed and Megan Burt are holding the signs.

An Angel Named Kaos BY JUDITH M. HEYHOE

WRITING A NOVEL at 18 was "as much about having fun as exploring the forces



of good and evil," says author Brad Acton, whose first book, *Kaos*, was released in 2007.

The novel tells a version of the

Miltonic story of Satan's rebellion and fall from grace, but from the point of view of an angel named Kaos. "I wanted to present spiritual warfare and angels, but I wasn't too concerned about orthodox views," explains Acton. "Kaos is in many ways like Jesus; he is an angel, but Christlike."

In addition to Milton, the book's literary influences include Tolkien, whose ability to tell a story Acton admires, and Steinbeck, whose fiction provides a model for characters who are palpably real and earthy. The strong visual nature of the prose makes this Christian fantasy indebted to the graphics often found in contemporary computer games.

While Acton never intended for the novel to be a "vessel of orthodoxy," he says he hopes that it manages to convey some truth about God. And he readily acknowledges that the forces of good and evil are much grayer than he depicted them in *Kaos*.

Acton was born and raised in a Baptist family in Birmingham, Ala., where his interest in writing began, and was encouraged by teachers at the Presbyterian school he attended. When he received a laptop computer as a gift, he began writing the rough draft of what later became his novel.

"I didn't really know how to write," says Acton, "but I figured that, at the

very least, I could staple the pages and give them to my brothers to read."

He took his first classes in creative writing as a liberal arts major at Auburn University. Between those classes and his studies in philosophy, history, and English, he continued revising his manuscript. After completing a second draft, he self-published a few copies of the novel and gave them to his family and



friends. Eventually, he sent the polished manuscript to a Christian publishing house and, in his senior year at Auburn, Tate Publishing released *Kaos*.

His undergraduate experiences "pulled me out of my bubble a little bit," says Acton. "There was a healthy Christian subculture, but Auburn is a secular institution, so I saw people different from me."

By his senior year of college, he knew he wanted to study theology, and that Duke's M.Div. program was his first choice. When he arrived on campus, he kept his published novel quiet, but word eventually got out, and last February, Cokesbury Bookstore invited him for a book signing.

He originally considered an academic career, but Acton has since decided that his gifts and talents lie elsewhere. He and his wife, Emily, look forward to being confirmed at All Saints Anglican Church in Durham, N.C., and ordination now seems an attractive possibility. And, of course, he'll continue writing. He's currently at work on a second novel.

JUDITH M. HEYHOE is editor to the faculty at Duke Divinity School.

STUDENT RELEASES

NO PART OF YOU



Sarah S. Howell D'12 wrote both music and lyrics for the four tunes on this debut recording.

Howell, a master of divinity student, performs "World on Fire," "In the Wings," "Stick Around," and "No Part of You" with Gary Mitchell.

www.sarahhowellmusic.com

SEEING GOD IN EVERYTHING

Godzchild Publications, 2009



A first book from Shaun V. Saunders D'10, who received his M.Div. degree in May. www.godzchildproductions.net

FREE FOR ALL: REDISCOVERING THE BIBLE IN COMMUNITY

Baker Books, 2009



In this book, Tim Conder and Daniel Rhodes Th.D.'12, pastors of Emmaus Way, an emerging church in Durham, N.C., present a theology of

Scripture for emergent Christianity.

www.emersionbooks.com

FOR THE BEAUTY OF THE CHURCH: CASTING A VISION FOR THE ARTS

Baker Books, 2010



W. David O. Taylor, who edited this book, served as the arts pastor of Hope Chapel, Austin, Texas, before coming to Duke

for the doctor of theology program.

www.bakerbooks.com

NEWSMAKERS

State's UMC Clergy Suffer More Chronic Disease

NEW RESEARCH from the Clergy Health Initiative indicates that the health of United Methodist pastors in North Carolina is worse than that of the state's overall population.

These findings—to be published in a forthcoming issue of the research journal *Obesity*—stem from a 2008 Clergy Health Initiative survey, through which 95 percent of the state's United Methodist pastors reported their health histories.

Researchers compared the health of clergy from the state's two UMC conferences against a comparable subset of the overall N.C. popula-

tion—those 35-64, white, employed, and with health insurance.

They found that nearly 40 percent of United Methodist pastors aged 35-64 are obese, a rate fully 10 percent higher than that of North

Carolinians in the comparable subset.

The clergy also reported significantly higher rates of diagnoses of diabetes, arthritis, high blood pressure, angina, and asthma.

To learn more about why pastors are more likely to be diagnosed with



chronic disease, the Clergy Health Initiative is preparing to repeat its survey of the state's United Methodist pastors in August.

These findings, together with ongoing research, are shaping the Clergy

Health Initiative's efforts to develop programs designed to help pastors enhance their health, and to sustain them in their vocation.

Learn more at www.divinity.duke.edu/programs/health

Broadway Redux

THE FOURTH ANNUAL Broadway Revue attracted an audience of nearly 500 to the Carolina Theatre in downtown Durham, N.C., and raised almost \$2,000 for the Alliance for AIDS Services Carolina-Durham and ZOE Ministry.

The April 21 performance featured tunes from Broadway hits including *Spamalot*; You're a Good Man, Charlie Brown; and The Sound of Music.

View a slide show at www.divinity.duke.edu/news/spotlight/broadway2010





From left, Mykou Thao performs "We Go Together" from *Grease*; Maria Swearingen sings "Maybe This Time" from *Cabaret*.

'Our Sufficiency Is of God'

GARDNER C. TAYLOR, recognized as the "dean of preachers in America today," received a Festschrift titled *Our Sufficiency Is of God: Essays on Preaching in Honor of Gardner C. Taylor* Feb. 15 at Duke Divinity School.

"Gardner Taylor captures the whole American experience in one lifetime," said Richard Lischer, James T. and Alice Mead Cleland professor of preaching at Duke, who contributed to the volume. "He has not only seen enormous change; he was at the forefront of it."

Taylor, 91, served for more than 42 years as pastor of Concord Baptist Church of Christ in Brooklyn, N.Y. He received the Presidential Medal of Freedom from President Bill Clinton in 2000.

Hear or download audio of the presentation at www.divinity.duke.edu/news/noteworthy/20100322taylor

'Speak, Lord'

"After Auschwitz, Hiroshima, Vietnam, Cambodia, Rwanda, all the words sound hollow. What does one *say* after a televised beheading?"

- RICHARD LISCHER,

THE END OF WORDS, 2005

"SPEAK, LORD," a photograph by first-year M.Div. student Laura Lysen D'13, took first-place honors at The End of Words, the Second Annual Juried Art Exhibit, April 21–May 2, at the Divinity School.

The exhibit, inspired by Professor Richard Lischer's 2005 book, *The End of Words*, was directed and curated by Laura Levens, a doctor of theol-

ogy student who challenged artists to consider both senses of end—as limit and goal.

"In continual pursuit of richer, more nuanced, and more faithful forms of ministry it is imperative to recognize the limits of words," said Levens. "As every church service discloses, each word is spoken into a situation, and every text lives within a larger embodied context.

"Another sense in which words have an end concerns their end goal, the telos of words. What good are the words of a sermon if they do not carry us beyond all words to the reality of the risen Jesus Christ?"

Second- and third-place awards respectively went to Julie Laub D'10.

for her graphite and acrylic drawing "Psalm 151," and to Bonnie Scott D'12, for her textiles appliqué "Tongues, as of Fire."

An honorable mention was awarded to Fred Wise, spouse of Divinity School employee Jami Wise, for his pen and ink drawing "Appalachian Alchemy." A new juror's award for technical skill and originality went to

Tom Chappell Lewis D'13 for "The Incarnation," a Post-It Note mosaic.

Juror Courtney Reid-Eaton, exhibitions director at the Center for Documentary Studies at Duke, said the prizewinners "generated an emotional response that was beyond articulation. They were visually strong and technically well executed."

She said that Lysen's photograph spoke to her immediately, and is "a deeply quiet, profound image.

"Laub's drawing was like a slap in the face, a 'bloodstained' handprint on a cross; and Scott's art-quilt expressed the experience of Pentecost in a surprising and tactile way.

"I saw the work of being in relationship in Wise's drawing, and while dialogue was implied, there was also a great deal of emotional energy drawn around the figures."

She said that adding a juror's prize made it possible to acknowledge the creative work of Lewis, who "used Post-It Notes and colored paper to create an arresting triptych that included the text 'In the beginning was the Word.' in Greek."

The exhibit was in association with the school's New Creation Arts Group.







Prizes went to Bonnie Scott's quilt "Tongues, as of Fire," Julie Laub's drawing "Psalm 151," and Laura Lysen's photograph "Speak, Lord."

SHARE YOUR FEEDRACK

Write: Editor, *Divinity* magazine, Duke Divinity School

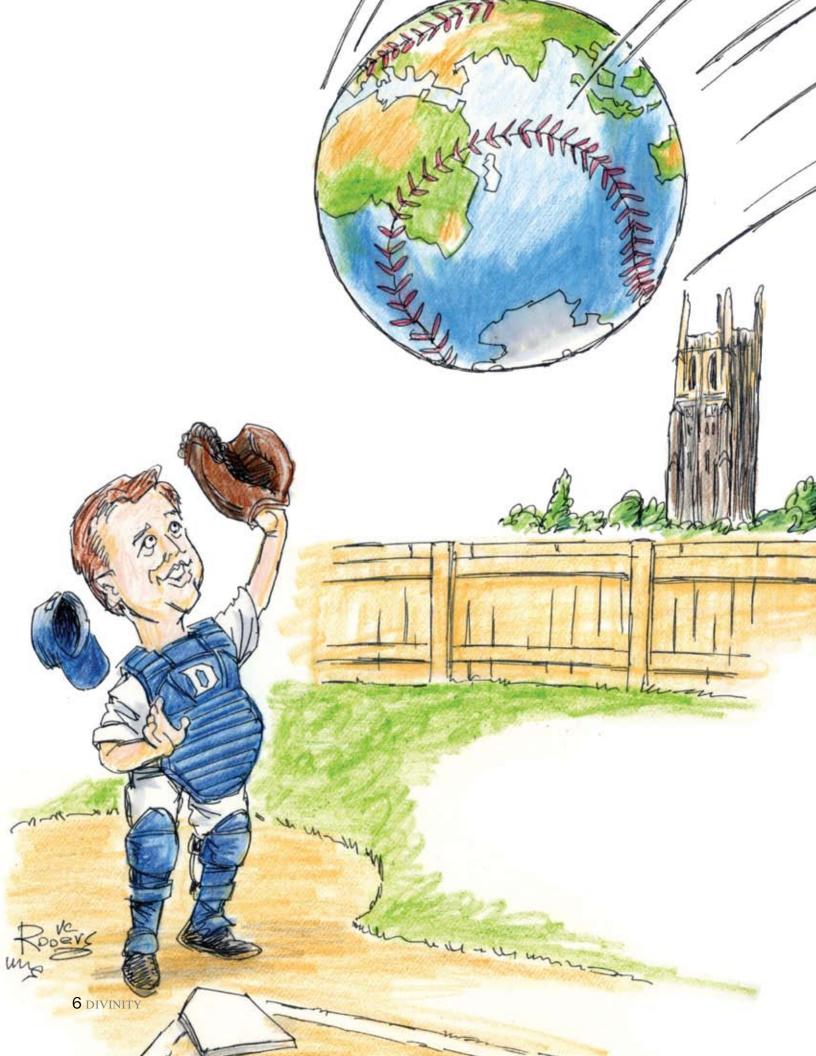
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dream CAICHER

GREG JONES JOINS DUKE'S GLOBAL TEAM

With a strong record of innovative leadership as dean of the Divinity School,

L. Gregory Jones has been called to position Duke University's global strategy

BY JONATHAN GOLDSTEIN AND ELISABETH STAGG | ILLUSTRATIONS BY V.C. ROGERS

hen Greg Jones reaches back, way back, one of his earliest memories is of ivy-walled Wrigley Field and the Chicago Cubs.

As the youngest child in a busy Chicago family, Jones spent hours in front of the television, absorbing every word of iconic sportscaster Jack Brickhouse's staccato color commentary.

"My mom loved WGN with Jack Brickhouse because it was three hours of free babysitting," recalls Jones D'85, G'88. "And I loved it."

Before he was four years old, Jones had begun memoriz-

ing the players' stats and taken to calling them out during televised games. "That's probably where I got my sense of the underdog—rooting for the Cubs," he says.

Star shortstop Ernie Banks was among Jones' favorite players, but the position that intrigued him as a youth, and still does, is catcher. He appreciates that the catcher knows all the players' strengths and weaknesses, calls the pitches, and serves as captain on the field.

"Some of the best managers are former catchers," Jones says. "The catcher is the only person who sees the entire field of play from his position. I've always been drawn to the big picture."



- N Greg Jones earns∞ a B.A. (1980) and
- a master of pub-
- co lic administration
- degree (1982) at the University of Denver before coming to Duke to prepare for what he calls "the family business."



- N Duke University President TerrySanford, left, and Jameson
- Jones, who served as the Divinity School's ninth dean from 1981
- o until his death following a heart
 d attack. "No one deserves more than Jameson Jones to be described as 'irreplaceable,'"
 Sanford told mourners at the

July 21, 1982, memorial service.



- Greg Jones M.Div.'85,
- Ph.D.'88 lines up with classmates for the May 1985 baccalaureate service.





- An assistant professor
- of theology at Loyola
- College, Baltimore, Md., Jones publishes his first book, *Transformed Judgment* (University of Notre Dame Press). *Embodying Forgiveness* (Eerdmans) follows to acclaim in 1995.

During 13 years as dean of Duke Divinity School—a tenure that ends July 1 when he becomes Duke University's vice president and vice provost for global strategy and programs—Jones focused on the big picture as few others have. Colleagues and friends from across the university and the church describe him as a deep-thinking strategist, a gifted leader who honors tradition even as he embraces innovation. They uniformly say that Jones, who became dean in 1997 at age 36, has pushed the Divinity School to the forefront of theological education.

"He's always pulling the world in through his mind," says Duke University President Richard Brodhead, who approached Jones about the global strategy position late last year. "He also, while being in perfect accord with all of the traditional aims of the Divinity School, is a great entrepreneur. He's thought of things that the Divinity School could do to extend its mission that someone else would never have thought of."

New initiatives Jones led as dean include the Institute on Care at the End of Life, Center for Reconciliation, Clergy Health Initiative, Youth Academy, and Leadership Education at Duke Divinity.



He's strengthened ties between the Divinity School and the rest of Duke University, especially the Fuqua School of Business, Duke Corporate Education, and the university's Global Health Institute. Outside of Durham, Jones has championed partnerships and collaboration with schools, churches, and other Christian institutions around the world.

Among them is the Renk Visiting Teachers Program, jointly sponsored by Duke Divinity School and Virginia Theological Seminary, at Renk Theological College in Southern Sudan. Ellen Davis, Amos Ragan Kearns professor of Bible and practical "I feel significant continuity between ... my work as dean and this new invitation....

There is a great deal at stake in developing education globally in ways that nurture life rather than replicate or intensify brokenness."

— GREG JONES from "Learning curve," in the May 18, 2010, edition of The Christian Century. Read more at http://bit.ly/ce05DW

theology, first traveled there to teach Hebrew in the summer of 2004. When she returned, she approached Jones about a partnership to send teachers of Greek and Hebrew, the top priority identified by the Sudanese educators.

"I was presenting Greg with a whole new thing," says Davis. "I can't think of any other university seminary leader who would have said, 'This is great.'"

For Jones, the opportunity to partner with a seminary in Southern Sudan was full of potential to advance the role of the university in international society. He has since told Davis that he learned



Duke University
President Nannerl
Keohane installs
L. Gregory Jones
as the Divinity
School's 11th dean.



Jones and Martha
Goodson, widow of the
late Bishop W. Kenneth
Goodson, break ground
for Goodson Chapel
and the Westbrook
Building following a
celebration of the
Divinity School's

75th anniversary.





or Greg and Susan Jones
and other administrators check the progress
of the Divinity addition.
As director of special
projects for the Divinity
School, Susan served as
project manager for the
\$22 million addition.



in time for the 2005 Closing Convocation; Susan Jones celebrates Eucharist in Goodson Chapel.





Duke University
announces a new
Office of Global
Strategy and Programs
to be led by Jones,
who travels to China
in late April for
meetings about
Duke's Kunshan

campus (above).

much of what he knows about education in international settings through conversations about Sudan.

"Greg leads with a strong vision, but he's also able to catch someone else's vision," says Davis. "I don't think many people are so nimble at both leading and knowing the moment to step aside and let someone else look ahead to a larger vision."

Increased financial support for new programs, as well as growth in the school's endowments for financial aid and professorships, reflects Jones' gifts for sustaining relationships with individuals, the United Methodist Church, and major foundations, including Lilly Endowment Inc. and The Duke Endowment.

Craig Dykstra, Lilly Endowment's senior vice president for religion, describes Jones as "a public theologian and religious leader of enormous influence and consequence.

"He brings profound theological, spiritual, and practical wisdom to bear in his many efforts to strengthen local congregations, support excellence in pastoral ministry, and to imagine new and better ways by which denominations, theological schools, and other agencies can work together to do so as well."

During the seven-year Campaign for Duke, which ended in 2003, the Divinity School blew past its initial goal of \$35 million, then exceeded an adjusted goal of \$85 million, and eventually raised \$102 million for faculty positions, student financial aid, new programs, and a host of other needs. The campaign also included fundraising for a major building addition. The \$22 million project included the Westbrook Building and Goodson Chapel, which opened in 2005, adding about 50,000 square feet of space for learning and worship.

At the same time, Jones continued the work of his predecessors, building a faculty that is widely considered one of the world's best.

"Duke is now the standard for theological education in the world," says Stanley Hauerwas, Gilbert T. Rowe professor of theological ethics, citing an informal 2009 ranking in *First Things*' popular blog. Hauerwas, a mentor to Jones who also directed his dissertation, himself was named America's best theologian by *Time* in 2001. "Greg positioned the Divinity School at Duke to represent the kind of generous orthodoxy that now seems to be the future," says Hauerwas.

With two older siblings, Jones began honing his intellectual gifts at an early age. Before he turned 3, Jones was reading aloud the names of cities on airport signs—initially those with Major League Baseball teams—during family trips. By age 6, he had taught himself to play bridge with the rest of the family.

"I evidently was pretty decent," says Jones, who remembers that fellow passengers on a cross-country train trip were astonished to see him holding his own in games with his parents and siblings, who were 11 and 13 at the time.

Jones' entrepreneurial bent surfaced shortly thereafter. During the summer, he developed a two-page typed newsletter about baseball and sold it to neighbors and family friends. A straight-A student throughout elementary school, he spent his free time organizing neighborhood games with friends. The game changed seasonally, rotating among baseball, football, and basketball. Any game was fine, as long as it involved a ball.

Today, with the help of the latest communications technology, Jones thrives on what many would consider sensory overload. He has been known to simultaneously watch television, work on a manuscript, play a board game with one of his children, talk on his cell phone, and check e-mail, never missing a beat.

"I used to say that Greg has the ability to keep lots of balls in the air," says Richard Lischer, Cleland professor of preaching and a member of the search team that recommended Jones. "But it's more than that. He has a vision of the intellectual and spiritual architecture of things that he is able to translate into institutional realities."

Jones is a self-described morning person who rises early, eager to begin meetings with his key staff, often before 8 a.m. Despite the hour, Jones' resonant laugh greets his colleagues before they enter the room.

Laceye Warner, who has worked with the dean both as associate dean for academic formation and programs and as associate professor of the practice of evangelism and Methodist studies, says Jones' laughter "lifts us all. We eagerly follow him, recognizing the difference his leadership is making for the church, the academy, and the world."

As a scholar, professor, and administrator, Jones has the capacity for simultaneously viewing things through both wide-angle and telephoto lenses. While he prefers the wider angle, his powers of memory, evident since early childhood, help him to track details others might miss.

David Odom, executive vice president and chief operating officer of Leadership Education at Duke Divinity, describes Jones as a leader with "boundless energy" who has strengthened both the Divinity School and the church. "Greg reads, imagines, integrates, and executes on more ideas in a week than I can count," he says.

Soon after Jones became dean, Constance Fraser Gray, then chair of the Rural Church Committee of The Duke Endowment, met him at an endowment dinner. Right away, she says, she noted "his signature exuberance about his faith, the Divinity School, and his vision of what's possible in God's world.

RICHARD HAYS TO BECOME DIVINITY'S 12TH DEAN



RICHARD HAYS, one of the longestserving and best-known scholars at Duke Divinity School, will become the school's dean effective July 1.

Hays, 62, is the George Washington lively professor of New Testament and has agreed to lead the school for two years, the remainder of Jones' term, while a national search is conducted for a successor.

Duke University President Richard Brodhead said that he and other university leaders quickly concluded that Hays would be an ideal candidate to keep the Divinity School on course.

"Richard is a person of great accomplishments and splendid qualities," says Brodhead. "I'm confident that he will be a great leader."

Hays met with faculty and staff shortly after the announcement and said that his priority would be maintaining the school's direction, much of which is spelled out "He realizes that nothing exists apart from God," says Gray, who is the current chair of the endowment's governance committee. "He's a catalyst for making things happen."

But focusing his exuberance was not always easy. In Denver, Colo., where the family moved when Jameson Jones became president of Iliff School of Theology, Greg could barely sit through class.

Teachers struggled to hold the attention of this boisterous child who mastered their lessons—he had read Tolstoy's *War and Peace* by fifth grade—with so little effort. His mother, Bonnie, a musician who directed the church choir and led frequent international mission trips, recognized early,

Jones says, "that I am at my worst when I get bored."

The United Methodist Youth Fellowship, where he formed close friendships and began participating in mission trips, helped develop his instincts as a fundraiser. When his youth group planned a car wash to raise funds for a mission trip, it was his idea to ask for a donation. "People were very generous," says Jones. "We ended up getting much more than if we'd set a price."

But sitting quietly through worship at University UMC, a neighborhood church he attended with friends, often felt like torture. Some Sundays he'd sneak out of the balcony to a nearby bowling alley until it was time to go home, hoping his parents, who attended a different church, wouldn't ask about the sermon. He did get caught once, resulting in a weeklong grounding. Even his junior high school grades began to slip.

His parents moved him twice to different schools, hoping he'd find a better fit. By ninth grade, when Jones entered a Christian Brothers high school, he found the school's speech and debate team a perfect match for his restless intellect.

He also discovered the writings of Flannery O'Connor, an author Jones credits with shaping his Christian imagination. His high school teachers and coaches set high standards, pushing him to think creatively, and to ask

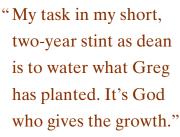
in a recently revised strategic plan. That plan, approved last fall, includes proposals for three new degree programs—two master's degrees and a doctor of ministry degree. (See related article on p. 2.)

"My task in my short, two-year stint as dean is to water what Greg has planted," Hays says. "It's God who gives the growth. It's finally the Lord's work that we are doing here."

Hays came to Duke in 1991 from the faculty of Yale Divinity School. His book *The Moral Vision of the New Testament: Community, Cross, New Creation* was selected by *Christianity Today* as one of the 100

most important religious books of the 20th century. His most recent books include *The Art of Reading Scripture* (2003, coedited with Ellen Davis), *The Conversion of the Imagination* (2005), and Seeking the *Identity of Jesus: A Pilgrimage* (2008, coedited with Beverly Roberts Gaventa).

Hays earned his M.Div. from Yale Divinity School and his Ph.D. at Emory University. He is an ordained United Methodist minister who has preached in settings ranging from rural Oklahoma churches to London's Westminster Abbev.



RICHARD HAYS

A longtime friend and mentor to Jones, Hays says that the school owes the dean an enormous debt of gratitude for his leadership over the past 13 years. "It is a remarkable place because of the vision Greg and Susan [Pendleton Jones] have brought here. Nearly every other [semi-

nary] in the country looks to us to provide an example of what theological education done right can look like."

Like Jones, Hays is an enthusiastic sports fan. His particular favorites include Duke basketball, the Atlanta Braves, and the

Boston Red Sox. He and his wife, Judy, also enjoy hiking, and Hays spends much of his spare time playing his Martin D-28 guitar. He and fellow professors Joel Marcus and Thea Portier-Young pack the house at the Divinity School's monthly lunchtime talent shows during their occasional performances as "Peter, Paul, and Mary."

The Hayses have two grown children: Chris, who teaches Old Testament and ancient Near Eastern studies at Fuller Theological Seminary in Pasadena, Calif., and Sarah, a singer-songwriter and personal trainer in Nashville. Tenn.

—Jonathan Goldstein

SPRING 2010 **11**

big questions.

"These were teachers who really stirred my imagination," he says. "I wanted to be like them. And I wanted to know how to create more people like them."

Jones' love of sports has remained a constant, although he's more often a spectator than a participant. When his schedule permits, he's at Wallace Wade or Cameron Indoor Stadium, for Duke's home games, cheering on the Blue Devils.

During the many years he played baseball, Jones' coaches rotated him among three positions—pitcher, short-stop, and catcher. Each of these positions fit him well until his early teens, when a rapid growth spurt led to a series of knee injuries. He was diagnosed with dislocating kneecaps, and had the first of what became many surgeries. He gave up baseball and basketball for tennis and track, but by his junior year of high school, the long postoperative recoveries had forced him out of competitive athletics.

Predictably, Jones didn't waste the time. He filled the periods of recuperation by reading books of all kinds, forming a habit that continues to serve him well. "I became more reflective and serious," says Jones. "And I became much more aware of my own faith."

Jones continued on the academic fast track. At 17, he graduated from high school, where his classmates voted him "most intelligent" and "most likely to succeed." Two and a half years later, during his final semester as an undergraduate at the University of Denver, where he was a member of Phi Beta Kappa and soon-to-be *summa cum laude* graduate, he enrolled in the M.B.A. program. In the first-year

statistics course, he encountered a midterm exam question that changed everything: "How many tires in a shipment would have to have defects before the entire shipment should be sent back to the supplier?"

"I really didn't care about tires," says Jones, whose quote for his high school yearbook was "When I die, I would rather people say, 'He lived for the betterment of others' than, 'He was rich."

His future, he realized, was not in tires.

Instead, he earned a master of public administration degree from the University of Denver, imagining that a career seeking "the betterment of others" lay in public service. But he was also struggling with a call to ministry.

His mother's father was a United Methodist pastor, as was his father. Jameson Jones was widely known as a Methodist youth leader and editor of two national youth periodicals. Before becoming president of Iliff, he had worked on the staff of the UMC's General Board of Education, and edited *Motive* magazine. His mother had always been a leader in the church as a diaconal minister, choir director, and organizer of work teams, and his older brother, Scott, was a student at Perkins School of Theology at Southern Methodist University.

"I was interested," he says, "but I thought I wanted to avoid the family business."

He applied to several divinity schools, including Duke, where his father had been named dean early in 1981. Jameson Jones had quickly become a popular preacher in Duke Chapel, remembers Rick Lischer, who had joined the Duke Divinity faculty in 1979. "He was blessed with an amazing memory and the gift of engaging his listeners with timely insights."

In the spring of 1982, Greg chose divinity school over public administration. He accepted the Divinity School's offer of a merit scholarship and began a summer pre-enrollment internship at Bethesda United Methodist Church in Welcome, N.C. In this small community south of Winston-Salem, he preached, helped with youth ministry and Vacation Bible School, and visited church members in the hospital. The demanding schedule gave him a new appreciation for the realities of a pastor's life.

On a Sunday afternoon midway through the summer, Jones got a call from Paula Gilbert, the Divinity School's director of admissions. Jameson Jones had suffered a heart attack, and Gilbert urged him to get to Duke Hospital as soon as possible. His father had rarely been sick, and had no previous indication of heart disease. When Greg arrived at the hospital, Gilbert was waiting outside. "I got out of my car and she said, 'He didn't make it."

The loss of Dean Jameson Jones, 53, stunned the Duke community, but it was devastating for his family, particularly for 21-year-old Greg.

The next few months both tested and tempered his faith. The two memorial services—one at Duke Chapel and another in Denver—were excruciating. "At the service in Denver I was struggling with whether there was a God," Jones says. "If there was, this didn't seem like a good God."

Kevin Armstrong, Jones' seminary roommate and now senior pastor at North United Methodist Church in Indianapolis, recalls the aftermath of Jameson Jones' death.

"Opening Convocation was especially difficult for Greg—to have

GREG AND SUSAN PENDLETON JONES: PARTNERS IN MINISTRY

AT THE YORK CHAPEL memorial service for Jameson Jones, the student who would become Susan Pendleton Jones recognized that the Joneses' son Greg, a first-year student, was sitting nearby.

"I found it very moving that he was so open about his grief," recalls Susan. "It was impressive that he didn't seem to care that the other students saw that."

The two met in a course that fall, and Greg invited her to a performance at Duke Chapel of divinity professor Stuart Henry's chancel opera, which Henry dedicated to Jameson Jones. They became engaged in the spring, and their wedding the following October was scheduled during semester break.

"We had a very romantic honeymoon of two nights in the Greensboro Hilton," quips Greg, who had to get back for classes the next day. The couple was later ordained together at Lake Junaluska, N.C., beginning a lifelong partnership in ministry.

Their complementary styles—he thinks "big picture," while she attends to details—"helps me dream, while I try to keep his feet on the ground," says Susan. They have found numerous ways to share in each other's vocation, adds Greg, including serving in congregations and leading workshops and retreats. "We enjoy any opportunity to work together and share in each other's gifts."

Greg credits her with helping to cast the vision for the Divinity School, particularly for the Westbrook Building and Goodson Chapel. After serving as United Methodist chaplain to Duke's Wesley Fellowship, Susan became director of special programs

at the Divinity School, where she led the building project from 2001 to 2005, and is now director of field education.

"I consistently have been inspired by Susan's ministry both in local congregations and here at the Divinity School," Greg says. "Her wisdom and insight are catalysts for all that I do."

Everything that she learned at Duke, says Susan, who came to seminary eager to move beyond the fundamentalist faith she'd known growing up in Virginia Beach, Va., left her wanting to give back.

"I hope that the creation of the Westbrook Building as a place that 'speaks' of Scripture—through the limestone arches and the commissioned art—will be a reminder to all those who work and study here that a scriptural imagination is what should shape our lives and ministries."

The Joneses have three children: Nate, 23, Ben, 20, and Sarah, 15. Nate is a 2009 graduate of Duke University and a rising middler at the Divinity School. He co-founded *Religio*, a Duke undergraduate journal of Christian thought, and plans to combine his love of music—he is a baritone soloist—with ministry.

Ben is a rising junior studying economics and Chinese at Duke, where he is head student manager for the football team. An accomplished marathon runner, he is currently studying abroad in Beijing.

Sarah, a rising sophomore at East Chapel Hill High School, shares the family's interest in music. She sings soprano roles in genres ranging from show tunes to opera.

—Elisabeth Stagg







ALL IN THE FAMILY The Joneses' wedding at Epworth United Methodist Church, Durham, N.C.; the new dean and Susan with Nathan, 10, Sarah, 2, and Ben, 7, following his installation Oct. 3, 1997; a March 2010 family portrait.

anticipated his father, as dean, welcoming us and that not being the case," says Armstrong, who remains one of Jones' closest friends and is a member of the Divinity School's Board of Visitors. "In the context of such deep grief, it was a difficult time for Greg to

study ministry."

At the Divinity School, Jones was surrounded by those, like Armstrong, who stepped in to support him through his grief and anger. Among them was Susan (Pendleton Jones), a fellow student in the master of divinity program

who would become his wife and partner in ministry. The two quickly became a team, says Armstrong. "Susan helped Greg to see some of the beauty and hope of life that most of us, in the midst of grief, assume will never return."

Jones, who earned his M.Div. summa

cum laude in 1985 and won the preaching award named for his father, was eager to continue his study of theology. He completed his Ph.D. in just three years, working with esteemed faculty members including Hauerwas, Geoffrey Wainwright, and Thomas Langford, who also had served as dean and later became Duke University's provost.

His dissertation, *Transformed Judgment: Toward a Trinitarian Account of the Moral Life* (University of Notre Dame Press, 1990), grew out of Jones' lifelong interest in understanding the formation of those mentors he had so admired in high school, people who model high moral character and judgment.

The doctoral work also moved Jones into a deep inquiry of the nature of forgiveness, which became the subject of his second book. Embodying Forgiveness: A Theological Analysis (Eerdmans, 1995), published while Jones was an associate professor of theology at Loyola College (now Loyola University Maryland), won outstanding book awards from both Christianity Today and the Academy of Parish Clergy. The book includes insights from film and fiction, including the Flannery O'Connor short story "Revelation," Fyodor Dostoyevsky's The Brothers Karamazov, and Toni Morrison's Beloved.

Late in 1996, Jones received an unexpected call. Professor Richard Heitzenrater, a member of the search team for the Divinity School's 11th dean, explained that Jones was a finalist.

Despite his love for Duke, Jones still associated the leadership of the school with his father's death. Susan had begun a new position that she loved as senior pastor of the 1,000-member Arbutus United Methodist Church.

The Joneses and their three young children were settled and thriving in Baltimore.

Yet it was hard to turn down an opportunity from Duke, which had played such a large role in both Susan's and Greg's formation.

As dean, he would be living into the questions that had long interested him, and which guided his teaching, writing, and leadership: How do organizations move forward in constructive and lifegiving ways? What practices support the formation of people capable of leading others in what 1 Timothy calls "the life that really is life"?

When the job offer came, the Joneses knew they should accept. From the beginning, the new dean began laying the groundwork for programs to support Christian leaders, including Courage to Serve, about pastors of rural churches, and Pulpit & Pew, a research project that focused on pastoral leadership.

He also crossed disciplinary and denominational lines. The Divinity School eventually added an Anglican Episcopal House of Studies, a Hispanic House of Studies, and a chair in Catholic theology to complement the Baptist House of Studies and Office of Black Church Studies that had been developed years earlier.

All the while, Jones both practiced and preached risk taking. When he decided to pursue an addition to the Divinity School as part of the Campaign for Duke, some worried that the bricks and mortar would come at the expense of student financial aid, another critical need.

"That was a real gut check," says
Jones, who had said support for students was a top priority. "But we were
out of space." Ultimately, the school
raised enough money for the building
and exceeded its goals for supporting
scholarships. In retrospect, says Jones,
the addition "is a crucial sign of what
it means for the Divinity School to
have a continued vibrant presence in
the university."

Now Jones takes on a new challenge. As Duke University's chief global

INITIATIVES & CENTERS

FROM HIS FIRST DAYS at

Duke Divinity School, Dean Jones collaborated with other faculty and staff to create initiatives, centers, and programs to help the school extend its mission in areas ranging from congregational and Christian institutional leadership to racial and tribal reconciliation and clergy health.

Among the programs he has championed in the last 13 years:







The Duke Youth Academy

The Duke Institute on Care at the End of Life

Pulpit & Pew

Courage to Serve

Sustaining Pastoral Excellence

The Episcopal Leadership Forum for United Methodist Bishops

The Duke Center for Reconciliation

The Anglican Episcopal House of Studies

Thriving Rural Communities

The Clergy Health Initiative

Duke Initiatives in Theology and the Arts

The Hispanic House of Studies

Leadership Education at Duke Divinity

The Summer Institute

strategist, his job is to advance and coordinate the university's international engagement. That means, in part, finding common ground among faculty members, students, and administrators in dozens of schools and departments with often disparate engagements with other countries.

President Brodhead says Jones, who remains a divinity professor and a leader at Leadership Education at Duke Divinity, possesses the right mix of experience and understanding to help Duke achieve more coherence.

"Greg has an almost unique ability to compute and articulate the values of the university," Brodhead says. "He understands the interests of the different parts of Duke and how they can come together in high-level agreement."

Just three days after presiding over the Divinity School's 2010 Closing Convocation in April, Jones flew to Kunshan, China, to meet with municipal and educational leaders. Duke University's China initiative includes a 200-acre campus in Kunshan, the first phase of which will be completed in December 2011, and collaborative programs with Shanghai Jiao Tong University in Shanghai.

Duke's Fuqua School of Business will lead the first phase of the project, including an executive MBA and a master of management studies program. Fuqua Dean Blair Sheppard says that Jones brings a rare combination of gifts to the university's global strategy. "He is driven, but wise; smart, but humble; a colleague, but a leader; trusted, but able to make the difficult decision," says Sheppard, "and he loves Duke."

Jones says his work with the Duke-Kunshan campus has important similarities to what he's been doing for the last 13 years.

"As with work we've done in Africa,

OTHER VOICES

"Dr. Greg Jones has provided exceptional, imaginative leadership not only to Duke Divinity School, but also to the whole church. He's asked new questions, offered creativity, and brought hope...."

 BISHOP JANICE RIGGLE HUIE, TEXAS ANNUAL CONFERENCE OF THE UNITED METHODIST CHURCH

"The Divinity School is very clear about its support of the church, and Greg has helped to hone that vision. The theological posture of the school, the formation of faculty and staff, and the stance toward the church are remarkable."

 JUSTIN COLEMAN D'05, LEAD PASTOR, GETHSEMANE CAMPUS OF ST. LUKE'S UNITED METHODIST CHURCH. HOUSTON, TEXAS

"Thank God for giving Dean Jones the vision for the Th.D. program."

 ROBERT EWUSIE MOSES D'07 AND CURRENT TH.D. STUDENT AT THE DIVINITY SCHOOL

ON THE WEB

Read more comments at www.divinity.duke.edu/othervoices

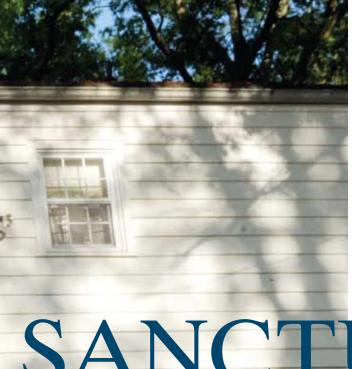
we're still thinking about building institutions and developing new ways of teaching, learning, and research to address specific challenges and opportunities in other cultural contexts," he says.

He is excited by the ways this work connects with his early scholarship. In fact, he's pursuing the same end, or *telos*, as Jones often puts it, that captured his imagination in high school and later fueled his dissertation: pushing people to reflect deeply on their

work, develop wise judgment, and hold themselves to the highest moral, ethical, and intellectual standards.

"My theological work—whether about formation and transformation, or habits of interpretation and virtue, or forgiveness, or leadership—has been about issues of education and how we form people of character and wisdom to exercise significant leadership," he says. "I'm still thinking about the larger horizons and purposes of education and formation."







In house churches, an ancient model meets contemporary sensibilities

SANCTUARY

BY SUSAN WUNDERINK

IT'S 4:30 ON A SUNDAY AFTERNOON—time for church. Two by two, 10 congregants come in through the back door of a Durham, N.C., home, several carrying a young child in one arm and a booster seat in the other. Once the children are settled to play in the kitchen with two adults keeping watch, the others pull out their Bibles and find chairs in the living room.

First there's a presentation about the importance of keeping refrigerator coils dust-free. A young woman donates a cleaning brush for the group to share, explaining that regular use reduces both electric bills and a household's carbon footprint. The discussion that follows includes planning for the community garden, how to commit next month's offering, and where to meet for their Easter service.

The Rev. Todd Maberry, a 29-year-old Duke Divinity School alumnus, then leads worship, guiding members of the Refuge through readings from the Gospels and a discussion about practicing confession as a spiritual discipline.

ONN YOUN

The Refuge is a house church, part of a movement with an ancient model and contemporary sensibilities. House churches, despite their independence, have much in common. Topping off at about 35 people, they represent a Christian variant of the current belt-tightening, ultra-local, relationship-driven zeitgeist. This model's appeal is in its simplicity, efficiency, and sense of community.

"This is where the church began—in houses," says Charles Campbell, professor of homiletics at Duke Divinity School. While their particulars are typically quite different, house churches are part of a movement that calls Christians to "do church" without buildings or full-time pastors, points out Campbell.

Maberry and fellow alumnus R.G. Lyons, both from the class of 2006, are currently leading house churches committed to building relationships across racial and denominational lines, but the similarities of their work stop there: Lyons is a United Methodist elder who was assigned by the North Alabama Conference to plant a church in a predominantly African-American neighborhood in inner-city Birmingham, Ala. Maberry, ordained in the Church of the Nazarene, works weekdays as Duke Divinity School's registrar and is the part-time pastor of the Refuge, whose growing membership includes divinity students and mostly white, middle-class couples with young children who live in Durham.

Whether the current wave of interest in house churches will have a significant effect on the church in America is unclear. Despite examples like the Refuge and Lyons' Community Church without Walls, some observers are not sure that house churches constitute a movement, let alone an influential one.

Nonetheless, a 2009 survey by the

Whether the current wave of house churches will have a significant effect on the church in America is unclear.

Barna Group found that between 3 percent and 6 percent of Americans polled described themselves as "part of a group of believers that meets regularly in a home or place other than a church building. These groups are not part of a typical church; they meet independently, are self-governed, and consider themselves to be a complete church on their own." These results roughly match up with a 2009 survey by the Pew Forum on Religion and Public Life.

Refuge

As host Dana Iglesias prepares rice and beans for the Sunday evening meal, she explains that before moving to the area, she belonged to another house church. She is a family physician studying for a graduate degree in public health, and she has chosen to live in one of Durham's older, low-income neighborhoods. Here she's part of a small intentional Christian community with a huge communal kitchen and long dining room table.

Sally Whitaker and several other members joined the Refuge after leaving another church.

"There were a lot of other couples like us that had lost faith—not in God," says Whitaker, "but in our ability to do church right. So Todd [Maberry] and a few others said, 'Well, let's just do church together."

For Whitaker, the Refuge provides "community like no other" among members who are intensely serious about their faith.

Monica Trogdon and her husband had tried many Triangle churches without finding one where they felt comfortable, and she was skeptical about the idea of a house church at first.

When friends told her about the Refuge, she remembers thinking, "Clearly, these people are so strange they can't be in a mainstream church."

But after meeting the members and having dinner with Maberry and his wife, Trogdon was reassured that this house church was what she'd been seeking, and she began to attend regularly. Now, she's leading the church's efforts to start a community garden.

Like many house churches, the Refuge is connected to a denomination, but loosely. They are registered under the 501(c)(3) license of Maberry's supervisors in the Nazarene church.

Maberry, who donates his time to the Refuge, appreciates that house churches reverse the CEO model of church leadership. While the Refuge's consensusdriven decision making may slow things down, he and the members prefer leadership that is less top-down and "more of a web."

He also praises the model's low cost, which frees resources for mission. House churches aren't strapped by building or maintenance expenses, relying instead on members' hospitality.

Each month, the Refuge chooses how to share its offering, which they call "jubilee giving." They consider both global and local concerns, alternating between the needs that seem most urgent. One month they helped a couple with the wife's expenses for breast cancer treatment. Another month they

The Rev. Todd Maberry D'06 leads worship, which concludes with Eucharist and is followed by a communal meal. Lower left, Megan Pardue.





gave to a ministry in India that helps women who have been caught in the sex trade.

"It's not millions of dollars," acknowledges Trogdon, "but the effects on individuals' lives are significant."

Through the Religious Coalition for a Nonviolent Durham (RCND), the group formed a relationship with a young woman who had been through the juvenile court system. They tutored her for a year, threw a baby shower for her, and still stay in touch. They also paid for several members of a Durham halfway house to attend an Alcoholics Anonymous conference.

"We have people in our group who would not consider themselves Christians, and people who have a mystical understanding of faith," says Maberry. Seeing the consistent practices of those who have been following Jesus, he says, makes a difference for newcomers. "For us, discipleship is not some class that we run for two hours once a week. Discipleship is modeled when those at different stages in their faith interact."

In January, the Refuge went through the first of rites familiar to any church: they buried a member and held a memorial service in Duke Gardens. In June, their first couple will be married. Maberry isn't worried about not having a building for these events. "We'll just be creative," he says.

Church without Walls

In downtown Birmingham, Ala.'s West End, unemployment hovers close to 33 percent. Three United Methodist churches there have closed in the past two decades, unable to pay their rent.

The Community Church without Walls in the West End neighborhood of downtown Birmingham, Ala., has grown to a network of five house churches led by the Rev. R.G. Lyons D'06.

Despite the bleak outlook, membership in the Community Church without Walls, a network of five house churches led by R.G. Lyons, has grown several times over.

Maintaining church buildings in a place like West End, where there is so much need, can be "a very unfaithful practice," says Lyons. The Community Church without Walls has close ties to Urban Ministry, a United Methodist Church 501(c)(3) charity that operates in the inner city and houses Lyons' office.

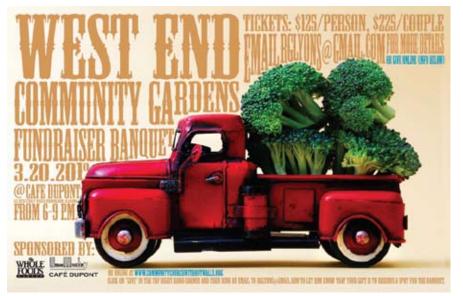
The Community Church without Walls evolved from a youth Bible study in Lyons' West End home to a house church meeting there each Thursday evening. When the original group of six outgrew his living room, members began to offer their homes for worship.

Currently an average of 50 to 70 West End residents, about half of them teens, worship at one of the house churches each week. A facilitator leads the service, where a Bible study replaces the usual sermon, and everyone shares a potluck meal.

A primary influence has been the Church of the Saviour in Washington, D.C., which, as Lyons notes, "has been around since 1948. They were 'emergent' before anyone was using that terminology."

Juliette Thomas is a lifelong United Methodist, and this is her first experience in a house church. She hosts a group that meets on Friday evenings after youth group. "My house is called Agape House," she says. "When [congregants] come in, they're at church, and they're welcome. It's their church; it's no longer mine, because God has blessed me with this house."

Before the 1960s, West End was one of Birmingham's most affluent neighborhoods, and its many churches were full on Sundays. During the civil rights struggle, Public Safety Commissioner Bull Connor, who became notorious for turning fire hoses and police dogs





From left, the poster for a West End Community Garden fundraiser; volunteers at work in the garden.

on peaceful demonstrators, taught Sunday school in one of these churches. Although many residents abandoned the neighborhood during that era, for the most part, the stately old churches are still standing. Today, worshippers from the suburbs or middle-class areas beyond West End drive in on Sundays, then return to their own neighborhoods.

There's a perception, says Thomas, that attending those big-steeple churches requires an expensive set of Sunday clothes. At the Community Church without Walls, worshippers are encouraged to come as they are, and the casual atmosphere draws them in.

"I think house churches are the future. I really do," says Thomas.
"Because more people want to know Jesus. We've got all these people out here walking the streets that don't know that. Once we tell them, they come in."

In response to the high incidence of heart disease and diabetes in the area, the Community Church members have started a community garden.

"We're not going to feed the entire neighborhood," says Lyons. "But I hope the garden will be an example of what people can do, even in a small space."

At Easter, the entire membership worshipped in the garden. They are also

holding cooking classes with an emphasis on healthy alternatives, and their fall collard green cook-off has become a popular neighborhood event.

The teamwork and sense of unity fostered by the house church model makes it "much easier to encourage and challenge each other," Lyons says. The only downside he has found is that there are fewer voices for singing. "You do miss out on the power of corporate worship."

Moving forward

House churches can be ephemeral, like any church plant. Despite minimal start-up costs, sustaining a house church requires resources that are in short supply in neighborhoods like Birmingham's West End.

The Community Church without Walls, now four years old, will soon face its first drop in funding from the United Methodist Church, which begins reducing annual support of new church starts by 25 percent during the church's fifth year.

"A goal of mine should be to work myself out of a job," says Lyons, "so that a salaried pastor is unnecessary. I hope we'll raise up indigenous leadership in the church, and also in the neighborhood." The challenges are different for the Refuge, but the group will soon face a defining choice: Should it follow the example of the Community Church without Walls and form a network of house churches—or seek a regular location with space to grow?

No one wants to lose what the Refuge has found, least of all Maberry. "There is always the danger," he acknowledges, "that a house church could degenerate into a book club."

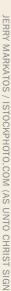
It is nearly 6 p.m. when the group in Dana Iglesias' living room celebrates Eucharist, and then passes the peace. Everyone heads into the kitchen, where Maberry says grace, and the church members sit down together at the long dining table.

The evening gathering is a mix of informality and ceremony, ancient and contemporary, always rooted in personal connections and care for each other. "Church doesn't have to be a show," says Sally Whitaker. "It doesn't have to impress people. It's just how you love each other."

MORE INFO

www.communitychurchwithoutwalls.org











JOURNEY PROUD: FROM THE STREETS TO A PLACE OF ONE'S OWN

GREENSBORO, **N.C.**—Twenty-five years of ministry on the streets confirmed for Frank Dew that there are myriad reasons why someone might fall on hard times.

But he is certain about one thing: A place to call home can make all the difference in helping a person turn his or her life around.

"We used to make housing an outcome," says Dew D'76, a chaplain at Greensboro Urban Ministry and founding pastor of New Creation Community Presbyterian Church. "If you keep a job, if you stay clean and sober, then you can get a place to stay.

"What we've realized is that if you have a place to stay, you're more likely to get a job, keep a job, stay clean and sober, stay on your meds, keep your family together, and so on. We're really working to move toward this idea of housing first."

A family's journey from this city's streets might begin at Weaver House, the emergency shelter operated by Urban Ministry, followed by a two-year lease at Partnership Village, a community that offers well-maintained apartments for single adults and families for between \$200 and \$300 a month.

From left, Jessie Mack and Frank Dew D'76, following Sunday evening worship, above, at New Creation Community Church.



MALL
community

DEEP
discipleship

WIDE diversity











"What we've realized is that if you have a place to stay, you're more likely to get a job, keep a job, stay clean and sober, stay on your meds, keep your family together, and so on.

We're really working to move toward this idea of housing first."

— FRANK DEW

"This project is part of our continuum of care," says Dew during a tour of the like-new apartment complex, which opened in 1999 and features 32 studio units for singles, and 12 two-bedroom and 24 three-bedroom family apartments. In addition to housing, Partnership Village offers substance abuse counseling, parenting classes, credit counseling, Sunday school, and worship services.

"It gives us a chance to be with people for up to two years," says Dew, 58. "Things don't get the way they are overnight, and they don't change overnight either."

But getting people off the streets and into a place of their own, Dew says, increases the long-term odds of overcoming poverty. In a best-case scenario, a family might move from Partnership Village into a Habitat for Humanity home.

Following Jesus

When he began preparing for ministry, Dew imagined leading a large congregation of affluent Christians. But while at Duke, where he earned a master of

Frank Dew founded New Creation in 1985 based on what he calls "a Matthew 25 vision of community."

divinity degree, a question kept coming up: "If we are following Jesus, why do we have so many friends among the affluent?

"I was pretty sure that God had a wood-paneled office and country club membership for me," Dew wrote in a draft for his book *Improving Our Acoustics*. "Little did I know what God's true plans were for my life."

Dew works from a cramped office in space New Creation rents downtown at Greensboro's First Presbyterian Church. Rather than invitations to the country club for golf outings, he gets calls from the local jail, sometimes from members of his own congregation. Most days, he hangs out with the homeless. He makes sure they know about Weaver House, where there is emergency shelter and other resources.

He invites them to New Creation, the church he founded in 1985. From its beginnings, Dew envisioned a congregation that stretched itself beyond the bounds of traditionalism—a faith community that offered its members a new way to be church.

Using Washington, D.C.'s Church of the Saviour as a model, Dew had what he calls a "Matthew 25 vision of community," one that would go beyond the usual congregational disciplines of tithing and charity. Relationships needed to be developed. Prejudices had to be named. White privilege had to be acknowledged, and vulnerability and community had to be embraced as gifts.

A quarter century later, Dew's leap into uncharted waters with New Creation remains a work in progress. He situates the church in the reform tradition, citing Francis of Assisi, Martin Luther King Jr., Dorothy Day, and Clarence Jordan as reformers whose vision inspires his own. "I hope that we are part of that tradition," he says. "The spirit of reformation is ongoing."

Among Presbyterians, he admits, New Creation is an anomaly. "Some people look at us as a laboratory for a different way of doing church life, and others see us as irrelevant because we are so different."

Despite New Creation's modest membership, the church pays annual rent of \$8,000 to First Presbyterian, and last year contributed \$10,000 to its presbytery, one of five in North Carolina.

'When things go bad'

Arriving early for the 5 p.m. service on a Sunday in late March, Dew pulls chairs off stacks and arranges them into two tight ovals around a modest wooden altar table draped in a Lenten purple cloth. Soon New Creation members Alan Wilson and Rick Tatum, both of whom have lived on the streets from time to time, join Dew, working side-by-side with a smooth familiar rhythm. Wilson, whose bushy beard makes him look lionlike, places a Bible in each chair. Tatum rolls large round folding tables into place for the simple meal that New Creation shares after the service. Soon, others arrive. Two Wake

Forest University divinity students, who travel from Winston-Salem each Sunday, come in and chat with friends. Amy Robinson, a 42-year-old woman who joined New Creation in 1992, greets Wilson.

"Alan, I have a coat for you, and I meant to bring it tonight," she says. "It's sitting on my bed, and I forgot. Will 2X be too big?"

"It might be," Wilson replies. "I'd

like to try it on if you don't mind. Thank you for thinking about me."

Robinson says she joined New Creation because the folks there "walk the walk. They say, 'You know we are Christians by our love,' and I can see that in our congregation in the things that we do."

Three years ago, Robinson found herself in the intensive care unit at Baptist Hospital. A life-threatening

BEING THERE

DIVINITY STUDENTS who intern with Frank Dew, chaplain of Greensboro (N.C.) Urban Ministry, often describe a new appreciation of the gospel message that "the last shall be first."

"The respect that Frank Dew extends to each person, no matter what situation he or she is in, is so affirming that it can embolden others," says Ellis Carson D'11. "It especially emboldens those who find that they need the services of Urban Ministry, and those who are feeling their way into the practice of ministry like I am."

For Dew, who acknowledges that a field education assignment with him is "a rather unique offering" at Duke, the first order of business is to acquaint students with the Urban Ministry philosophy.

"I say to them right off the bat, 'You'll see a very vital and real day-to-day and hour-to-hour faith in the people that we serve, and you will be taught a lot by them. We are trying not so much to help [the homeless] to believe in God, but to believe in themselves—to see themselves in the light of God and to claim their worthiness and their value.'"

Shanitria Cuthbertson D'11, who is

pursuing a dual master of social work at the University of North Carolina at Chapel Hill and divinity at Duke, says Dew helped her step outside her comfort zone to engage those often ignored by the wider community.

"Frank gently pushes us students to expand our concept of ministry by sitting with and listening to hurting people without judgment or superficial compassion, but with love—hearing an individual's cry," says Cuthbertson.

During her summer placement with Dew, United Methodist Sarah Locke D'10 found herself leading worship, serving in the soup kitchen, and offering pastoral care to parents and children at the family shelter two afternoons a week.

"One day a client came wanting help to get admitted to a substance abuse clinic, and Frank gave me the opportunity to come along," says Locke. "It was a privilege to hear him ask about this man's family ... and to see him show loving care to someone who really felt like the world was caving in on him.

"I remember thinking, 'I hope that I can find the words to care for someone

in that way.' Later, Frank reminded me that it is not always about the words one says, but more about the way one listens and shows care. That will always be with me in my ministry."

Dew cautions students against attempting to become the be-all and end-all in people's lives.

"If I thought I was there to solve everyone's problem or to fix every situation, I would have quit after two weeks, because there's no way I can do that," Dew says.

"But I can help people claim a new identity for themselves, which helps empower them to solve their own problems, and in the process to believe that there is a power greater that can help them deal with the difficulties they're facing every day."

While most of his Duke interns serve in parish settings following graduation, Dew says they take their experiences at Urban Ministry with them, and that they will be better equipped for ministry.

"It helps them to feel more comfortable in relating to the poor, and in welcoming the poor into their congregations."

- Patrick O'Neill





infection caused by flesh-eating bacteria required 12 major surgeries in 21 days. She had to learn to walk and talk all over again.

"I don't remember a whole lot about the surgery, but what I do remember is waking up, and every time I opened my eyes there was somebody from New Creation there, as well as my family," she says.

New Creation flourishes, she says, under Dew's leadership. "He always shows us a sermon, and then preaches it to us. He's believable because of what he does with his life."

Rick Tatum, 56, who has a grown son, a stepson, and six grandchildren, agrees.

"I know that at three o'clock in the morning I can get an answer whenever I got a problem. I got Frank [Dew] on speed dial. I got people I know I can call. Sometimes that's all I need. When things go bad, I just need somebody to talk to, and they will always listen."

Anne McKee, 82, and her late husband, Charles, spent years living as missionaries in Africa, where church was nontraditional, something they liked. At New Creation, she says, "We have no edifice complex. We're not putting money in building. We're not putting money in stuff. We're putting money in people."

McKee is proud of the fact that New Creation foots the bill for two black Presbyterian students from South Africa to attend the University of North Carolina at Greensboro. "We just have a lot of hands-on stuff," she says.

Seeing with New Eyes

These stories of New Creation members are balm for Dew. In the early years, he says, "We weren't connecting with the people at Weaver House."

"The respect that Frank Dew extends to each person, no matter what situation he or she is in, is so affirming that it can embolden others."

- ELLIS CARSON D'11, who served a field ed placement at New Creation

Hoping to remedy that, they began holding worship at Weaver House on Sunday mornings. The ties formed during these services have been a bridge, says Dew. "When someone needs God hourly, daily, to deal with substance abuse, to deal with unemployment, to deal with health circumstances," he says, "they are teaching us about dependence on God."

In return, New Creation tries to help those at Urban Ministry "see themselves as God sees them," says Dew. "In the process of that exchange, we come together, building bridges back and forth between the church and the poor."

He acknowledges that the view from those bridges isn't always flattering. When members of New Creation's sister church in Managua, Nicaragua, came to visit, the contrast in lifestyles was stark.

"We had experienced going to live in their homes, but it was kind of weird when they came to where we live," he says. "It helped us to see ourselves through their eyes. We realized more and more the disparity between their standard of living and ours. We were feeding them meals on disposable plates. They were asking us, 'Why are you throwing those things away?'"

Gayle Wulk, 66, a retired professional and the mother of two adopted Guatemalan children, ages 11 and 17, has worshipped at New Creation for 20 years.

"You don't do community without participation," she says. "Unlike the churches of the past that I've gone to, where they were perfectly happy to have you on the rolls as long as you sent a check in periodically, this church demands presence, and that does stretch you."

New Creation is trying to extend the circle to involve more people in the life of the church, but at the same time to deepen relationships, says Dew, making them more peerlike.

"Trying to be in relationship with people who don't know where their next meal is coming from is not easy," he says. "But I really believe we have deepened those relationships. I know we have, but there's a whole lot more that I hope can happen."

It helps, he adds, to recognize the reality of the neediness of all people, however that need is expressed. "When we recognize that we are in need of God, that brings us together on an equal relationship: as lots of my friends like to say, 'The ground is level at the foot of the cross."

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

ISTOCKPHOTO.COM (MAP/HANDS

MIRACLES beyond MIRACLES

As Haiti struggles to recover from January's devastating earthquake, the boys at Trinity House look forward to a future measured in fragrant loaves of bread

BY **DEBBIE SELINSKY**

ally Bates was elated.
Word had just come
from Haiti that the
commercial baking
equipment intended
for Trinity House
boys' home in Jacmel
had arrived and cleared customs at
Port-au-Prince.

Bates D'95 is a longtime supporter of the St. Joseph Family, which includes Trinity House and two homes in Portau-Prince—the St. Joseph Home for Boys and Wings of Hope. She was eager to see 10 years of planning for a commercial bakery, the first outside the capital city, reach fruition. The donated equipment from Boston, Mass., was the next step to creating a bakery that would raise money for the orphanage, produce a livelihood for the boys, and create a steady supply of fresh bread in a region haunted by hunger.

"In January, I decided I was ready

to push that boulder up the hill," says Bates, who is the Divinity School's chaplain and serves on the board of Raleigh (N.C.)—based Hearts with Haiti. The next challenge was figuring out how to get the container of equipment from the port to the southern coastal town of Jacmel.

Just a day later, as word spread of Haiti's devastating earthquake, progress toward the bakery was completely forgotten. "We were frantic to find out if everyone was all right," recalls Bates.

"Everyone" included all the children living in St. Joseph's three homes, and Bill Nathan and Walnes Cangas, director and co-director of the Home for Boys in Port-au-Prince, who had participated in the 2008 Duke Youth Academy for Christian Formation in Durham, N.C..

Within three days, Bates learned that everyone had survived, even though two of St. Joseph's three homes had been destroyed, and Nathan had been seriously injured.



It was three weeks before she inquired about the fate of the container of bakery equipment, says Bates, who has been visiting Haiti since 2002. "It seemed so insignificant in terms of the devastation that had taken place. For all we knew, that container was at the bottom of the harbor."

Again, good news came: the equipment was safe. "Our next question was, when would it be possible to have the road opened up enough to transport the container to Trinity House in Jacmel?" Bates says. After all, the 20-foot metal container would have to



"I want to lay hands on a loaf of bread baked in *Nouvo Vi* (Kreyol for new life) and celebrate the Lord's Supper. It will give me great joy."

- SALLY BATES D'95

be transported through the mountains, where aftershocks continued to cause landslides that blocked passage.

After learning more than she'd ever thought possible about shipping, customs, and special fees for Haitian officials, Bates was still worried. Once the container arrived in Jacmel, she realized, "I had no idea how to get a



60-quart Hobart
mixer off the back of
a shipping container.
But guess what?
They did it."
Confirmation

came via e-mail from St. Joseph's founder Michael Geilenfeld, a Catholic missionary who once worked with Mother Teresa. "It said, 'Bakery equipment arrived today—all accounted for and checked off, nothing broken. ... Rejoice that dough will soon be rising."

Geilenfeld, Bates, and the others in the St. Joseph Family consider this nothing short of a miracle.

"There was impediment upon impediment and frustration upon frustration," Bates says. "But it was all for bread, the staff of life. The bakery will be called *Nouvo Vi*—Kreyol for New Life."

The plan is for boys at Trinity House to apprentice as bakers, and for the older, disabled boys at Wings of Hope to handle some clear-cut tasks such as bagging bread, putting on twist-ties, and boxing bread to be sold.

"The market for bread in Jacmel is huge, since there is no bakery there," says Bates. "All the restaurants and supermarkets there have to get bread shipped across the mountains from



Port-au-Prince. So there's a huge market niche on the south coast."

Geilenfeld, who was in the United States in March for a previously planned tour by the homes' Resurrection Dance Theater of Haiti, concurs. *Nouvo Vi*, he says, will provide jobs for children, often hidden in shame, who might never get tradi-



tional work, and mainstream those children with others in the community.

The bakery also will be a means of

support for St. Joseph's. "One of the things we're most pleased about is that 20 percent of what it costs to run our homes is self-generated," he says. "We want to earn money; we teach the children that we don't want to get along simply by asking for donations. We want to work. This will help us increase the amount we earn to support ourselves."

Now Geilenfeld is searching for bakers to teach the boys their craft. "We

Left, Sally Bates D'95, with Haitian-made tiger mask; members of the St. Joseph Family. Opposite page, from left, Walnes Cangas and quake survivor Bill Nathan; damage at St. Joseph's Home for Boys.

have a good relationship with a French bakery in Port-au-Prince, and the head baker has offered to help us. And we just got an offer from a French bakery in Boston, with whom we hope to partner," he says. "They are willing to have their top guy come and apprentice our boys, and also to have them at the bakery in Boston."

At the beginning, New Life Bakery will start with basics—fresh, nutritious bread to eat and to sell. "We'll do the best work we can with what we have,"



Geilenfeld adds. "We want to be the best bakery we can be."

Bates first visited Haiti with Jacob Golden T'74, D'78, a

chaplain at Trinity School in Charlotte, N.C., who introduced her to the St. Joseph Family's three homes for displaced children.

She was immediately intrigued. "Haiti is a country of great contrast; there are scenes of incredible beauty in the rural and mountain sections, but in the cities, there's grueling poverty."

As she experienced those contrasts during her first visit, Bates came home each evening "to an incredibly warm and inviting guesthouse." Her hosts fed her delicious food and introduced her to local art, music, and dance.

"The St. Joseph Family believes in the role of the arts in helping us

MORE INFO

www.heartswithhaiti.org





embrace the beauty of life and God's goodness in each of us," she says. "And no one is more hospitable and welcoming. That's especially impressive, given the extreme circumstances under which they live their lives—usually on less than \$2 a day, and with 80 percent unemployment."

When Bates takes Duke Divinity students to visit the St. Joseph Family, she says, "We go to explore Mother Teresa's notion that Christ is present to us in the faces of the poor and suffering. Rather than build schools and repair roofs, we build relationships. We play with and tutor children with handicaps, and visit patients dying of TB and AIDS at hospices and hospitals. The 'treatment' we offer is the comfort of our presence and our prayers."

After years of visiting Haiti—"Haiti chose me," she insists—Bates taught herself Kreyol, which is similar to French and widely spoken in Haiti. Though she was unable to take her usual group of students to Haiti over spring break, she hopes to travel there to reconnect with her friends this summer, and will plan a student trip for spring break 2011.

"I want to lay hands on a loaf of bread baked in *Nouvo Vi* and celebrate the Lord's Supper," she says. "It will give me great joy."

DEBBIE SELINSKY is a freelance writer who lives in Durham. She previously wrote about the St. Joseph Home for Boys in the Fall 2008 edition of *Divinity*.

'RISING FROM THE RUBBLE'

ON THE AFTERNOON of January 12, Bill Nathan, director of the St. Joseph Home for Boys in Port-au-Prince, went up to the home's roof to watch the sunset before calling the children to prayers.

When he arrived, he found five boys playing. "Run downstairs lickety-split—you have chores to do before the bell rings," he told them. A former child slave who had found refuge at St. Joseph's, Nathan stayed behind, aware that the children might be tempted to come back and resume their game. He had no idea then that by sending them down, he'd save their lives.

Suddenly, he felt the building shaking. "It was going back and forth, like the waves on the ocean. I heard people screaming and saw them running, and I asked God, 'God, what's happening? Please help me—my life is in your hands."

As the building collapsed, Nathan was thrown from the 7th floor to a neighbor's roof. When he came to, he couldn't move. "My whole body hurt," he recalls. "I was lying on broken bottles, rubble, and concrete."

He managed to roll himself off the roof to the ground, where he again lost consciousness. He awakened covered in blood and in excruciating pain, but found that his cell phone was working. He reached a friend, who got word to St. Joseph's that he was still alive.

Several men, including the home's co-director Walnes Cangas, found Nathan and carried him to an empty lot. There was no room for him at the hospital, but at a crowded Baptist mission he was given a pain shot and left lying in the hallway.

Word of Nathan's injuries spread quickly. Miles Wright of Raleigh, a longtime volunteer with Hearts with Haiti, managed the next-to-impossible, arriving aboard a twin-engine plane to bring his injured friend back to North Carolina for medical treatment. Helping Wright were a nurse and journalist E. Benjamin Skinner, who wrote about Nathan's life in his 2009 book, *A Crime so Monstrous: Face-to-Face with Modern-Day Slavery*. Together they got Nathan to the airport, where, after a long wait, the group boarded the plane for the United States.

Despite injuries including several broken ribs, a bruised liver, a torn knee ligament, and cracked vertebrae, Nathan made quick progress after a month of recuperation and physical therapy. An avid drummer, he was cleared to join a month-long U.S. tour of the Resurrection Dance Theater of Haiti that was planned before the earthquake hit. (The drumming/dance group will return in the fall and perform September 19 at Duke's Reynolds Theater.)

In a phone interview from Georgia, Nathan expressed gratitude to be alive. "My Lord has kept me alive for a reason," he says. "I'm going to go back home and work hard to raise money to rebuild St. Joseph's and Wings of Hope. I want to share my story with others. By God's providence, I have risen from the rubble, and I can go on."

-Debbie Selinsky

MORE INFO

BOOKMARK

World Upside Down: Reading Acts in the Graeco-Roman Age

BY **C. KAVIN ROWE**, Assistant Professor of New Testament Oxford University Press, 2009, 300 pages, Hardcover, \$65.00

REVIEWED BY MICHAEL J. GORMAN

ew books are truly paradigmshifting or landscape-altering.
Yet this new book from Kavin
Rowe has the potential to
be such a book—to, in effect, turn the
world of scholarship on Acts upside
down. (Or, better, rightside up.) More
importantly, it is a book that can reinvigorate the contemporary church
as we corporately continue the worldchanging narrative begun at Pentecost,
recounted in Luke's second volume, and
deftly interpreted by Rowe.

Rowe's objective, then, is twofold. First, he seeks to overturn, through careful exegesis, what he takes to be a fundamental misinterpretation of Acts that has reigned for nearly 300 years. This misreading claims that Acts is an apology "that articulates Christianity's harmlessness vis-à-vis Rome"(4), and thus a rationale for the harmonious coexistence of church and empire. Second, Rowe wishes simultaneously to read Acts as "lively political theology" (7) and a "culture-forming narrative" (4) that can provide both a theological framework and various theological resources for issues we face in the 21st century.

That may sound like a typical, rather facile political reading of a New Testament book: "critique of empire." But it is not. Rather, Rowe offers a carefully nuanced, dialectical, and theologically rich analysis of the narrative texture of Acts, and its vision of the church, that he summarizes in the phrase "new culture, yes—coup, no" (5, 91, 150). That is, the apocalypse of God in the life, death, and especially



Not only is Rowe's reading a convincing corrective to misreadings of Acts, its basic argument has implications for church, politics, culture, and the *missio Dei* that every pastor or theologian needs to engage.

— DAVID BURRELL

resurrection of Jesus offers humanity the culture of God—a whole new, integrated, theocentric way of believing and living—that destabilizes the existing culture, even as it is not in the least seditious or interested in political power.

World Upside Down takes its title from a phrase in the NRSV text of Acts 17:6, part of the narrative about Paul in Thessalonica in which his mission is accused of cultural destabilization (rightly, says Rowe) and sedition (wrongly, says Rowe). The book consists of five chapters. After a brief introductory chapter, the second chapter, "Collision: Explicating Divine Identity," examines several passages from Acts in which the destabilizing effects of the gospel on Roman religion, philosophy, economics, and politics are narrated, along with the frequently dangerous consequences for those who preach and believe that gospel. Chapter three, "Dikaios: Rejecting Statecraft," looks at the encounters with Roman officials in Acts to argue that Luke does in fact portray the church as innocent of sedition.

So which is it? Dangerous or not? In chapter four, "World Upside Down:

Practicing Theological Knowledge," Rowe shows how the two perspectives in chapters two and three must be kept dialectically together and interpreted as the necessary consequence of three early Christian practices: (1) confessing the resurrected Jesus as Lord of all, which leads to (2) a universal mission, which in turn leads to (3) the formation of Christian assemblies of light, forgiveness, peace, and cruciformity. "New culture, yes—coup, no." Resurrection, yes—insurrection, no.

In each of these chapters Rowe engages in careful and illuminating exegesis. Furthermore, he constantly stresses the inseparability of religion and politics, on the one hand, and of belief/knowledge and practice, on the other. In a final chapter, "The Apocalypse of Acts and the Life of Truth," he retains those same emphases and offers some significant hermeneutical reflections about his argument within the context of postmodernity's suspicion of metanarratives. Despite its universal claims, Acts is not a dangerous totalizing metanarrative, because its message and its Christlike way of life are inseparable.

I spent a few weeks reading this

book before, during, and after leading a study tour to the cities of Thessalonica, Corinth, and Ephesus that figure so centrally in Acts. The book (assigned as recommended reading), the trip, Acts, and our group's theological discussions about many issues reinforced one another. Not only is Rowe's reading of Acts a convincing corrective to misreadings of Acts, its basic argument has implications for church, politics, culture, and the *missio Dei* that every pastor or theologian needs to engage.

My chief criticism of this carefully argued, elegantly written, and intellectually challenging book is its subtitle. It should be Reading Acts in the GraecoRoman Age and Our Own. Which is precisely what Rowe does so well, and invites us to do with him.

MICHAEL J. GORMAN is professor of sacred scripture and dean of the Ecumenical Institute of Theology at St. Mary's Seminary & University in Baltimore, Md.

SHELF LIFE

NEW RELEASES

Dust and Ashes: Poems

BY JAMES L. CRENSHAW, Robert L. Flowers Professor Emeritus of Old Testament Cascade Books, 2010 70 pages, Paperback, \$10.00

IN THE WAKE of excessive evil and innocent suffering-the Holocaust, genocide



in Africa, tsunamis, terrorism, earthquakes, and floods-must one surrender belief in a good God? The poems in this volume arose from the struggle to answer

that question with an emphatic "No." They exhibit the tension that also exists in the Bible where the expression "dust and ashes" occurs. These poems chronicle the agony and ecstasy of one who refuses to abandon belief in God despite much evidence that brings it into question.

Friendship at the Margins: Discovering Mutuality in Service and Mission

BY CHRISTOPHER L. HEUERTZ & CHRISTINE D. POHL

Resources for Reconciliation, IVP Books, 2010 160 pages, Paperback, \$15.00

AUTHORS Chris Heuertz, international executive director of World



Made Flesh, and theologian Christine Pohl, professor of social ethics at Asbury Theological Seminary in Wilmore, Ky., describe how, in our often anonymous and dehumanized world, the simple practice of friendship is radically countercultural. This series is a collaboration between the

Divinity School's Center for Reconciliation and InterVarsity Press.

Hannah's Child: A Theologian's Memoir

BY STANLEY HAUERWAS

Gilbert T. Rowe Professor of Theological Ethics Eerdmans, 2010, 288 pages, Hardcover, \$24.99

A LOVING, hard-working, godly couple has long been denied a family of their own. Finally, the wife makes a deal with God: if he blesses her with a child, she will dedicate that child to God's service. Surprisingly, this is not the biblical story of Samuel

theologians in the church and the academy.

but the account of Stanley Hauerwas, one of today's leading



SHELF LIFE

NEW RELEASES (CONTINUED)

Introducing Christian Ethics

BY **SAMUEL WELLS**, Research Professor of Christian Ethics and Dean of Duke Chapel, and **BEN QUASH**Wiley-Blackwell, 2010
400 pages, Hardcover, \$89.95;
Paperback, \$44.95

THIS COMPREHENSIVE introduction



to the study of Christian ethics explores major ethical approaches from three perspectives: universal (ethics for anyone);

subversive (ethics for the excluded); and ecclesial (ethics for the church). In doing so, it highlights the sharp distinctions between ethical approaches that are sometimes perceived as antagonistic, while providing a balance between description, analysis, and critique. It also shows how ecclesial ethics is respectful of—and indeed, often profoundly indebted to—other approaches to ethics.

Reading the Bible Intertextually

EDITED BY **RICHARD B. HAYS**, G.W. Ivey Professor of New Testament, **STEFAN ALKIER**, and **LEROY A. HUIZENGA** Baylor University Press, 2009 310 pages, Hardcover, \$49.95

READING THE BIBLE INTERTEXTUALLY



explores the revisionary hermeneutical practices of the writers of the four Gospels and the distinctive ways each tells the

story of Jesus through their different readings of the Old Testament. Stefan Alkier is professor of New Testament and the history of the early church, Johann Wolfgang Goethe-Universität, Frankfurt am Main. Leroy A. Huizenga is assistant professor of New Testament, Wheaton College.

The Christian Imagination: Theology and the Origins of Race

BY WILLIE JAMES JENNINGS.

Associate Professor of Theology and Black Church Studies Yale University Press, 2010 384 pages, Hardcover, \$35.00

PROFESSOR JENNINGS delves deep



into the late medieval soil in which the modern Christian imagination grew to reveal how Christianity's highly refined process of socializa-

tion has inadvertently created and maintained segregated societies. A probing study of the cultural fragmentation—social, spatial, and racial—that took root in the Western mind, this book shows how Christianity has consistently forged Christian nations rather than encouraging genuine communion between disparate groups and individuals.

Using a bold and creative critique to imagine citizenship that transcends geopolitical, nationalist, ethnic, and racial boundaries, Jennings suggests new ways of imagining ourselves, our communities, and the landscapes we inhabit.

The Gifts of the Small Church

BY **JASON BYASSEE**, Director of the Center for Theology, Writing & Media Abingdon Press, 2010 128 pages, Paperback, \$14.00

IN THIS APPRAISAL, Byassee contends



that the "church around the corner" occupies a particular place in the divine economy, that it is especially capable of forming us in the virtues,

perspectives, and habits that make up the Christian life. As a former pastor of a small church, Byassee knows both the vices and the temptations to which small churches are subject and the particular graces they've been given, graces like the "prayer ladies," those pillars of the congregation who, "when one told you she was praying for you it meant something. When one hugged you, you remembered all week. When one cooked for you the casserole tasted like love. And when you were around them you were in the presence of Jesus."

Wesley, Aquinas, and Christian Perfection: An Ecumenical Dialogue

BY EDGARDO COLÓN-EMERIC,

Assistant Research Professor of Theology and Hispanic Studies Baylor University Press, 2009 330 pages, Hardcover, \$49.99

THIS FRESH READING of Thomas



Aquinas and John Wesley asserts that there is a "spiritual kinship" between Catholicism and Methodism. At a time when

many Methodists struggle to understand Catholicism and many Catholics know little of Wesley and Methodism, this stimulating work demonstrates how the theologies of perfection of Aquinas and Wesley have significant messages for both groups.

PROFESSOR SMITH RECOMMENDS...



AS A CHURCH HISTORIAN, Associate Professor of Historical Theology J. Warren Smith reads about the past for pleasure, as well as professionally, not to escape the present (or, not always), but to gain a new perspective by comparing cultures present and past, ancient and near-modern.

NONFICTION CLASSICS

Five classic works as readable for amateurs as they are provocative for professional historians.

Africa and the Victorians

by Ronald Robinson and John Gallagher An account of how Britain ended up with African colonies that London never really wanted.

Battle Cry of Freedom

by James McPherson

The best single volume on the Civil War.

The Great War and Modern Memory

by Paul Fussell

World War I in the poetry and prose of its literary participants, including Siegfried Sassoon, Robert Graves, and others.

Broken Lights and Mended Lives: Theology and Common Life in the Early Church

by Rowan Greer
This is the book that got me
into patristics.

Christians As the Romans Saw Them

by Robert Wilken

How Roman intellectuals heard
the gospel.

HISTORICAL FICTION

Nothing compares to the literary license of fiction to give contemporary readers insight into the past.

Imperium

by Robert Harris
The politics of republican Rome
as seen through the eyes of
Cicero's secretary.

Gates of Fire

by Steven Pressfield

A slave captured by Xerxes at

Thermopylae gives a penetrating
account of life in Sparta, Athens'
military rival and cultural foil.

FICTION

Southerners pride themselves on being able to tell a good yarn. Here are two lesser-known, but masterful, Southern storytellers.

Cold Sassy Tree

by Olive Ann Burns

A small town reacts when a prominent businessman and churchman marries a younger woman one month after the death of his universally loved wife.

The Whisper of the River

by Ferrol Sams

A child prodigy's coming-of-age story set in a Southern Baptist college during the depression.

BOOKS ON TAPE

Since listening as a boy to my father read *The Wizard of Oz*, I have loved listening to a good story even more than reading one. Reading that brings a story to life is an art form in itself. Some of the best are:

C.S. Lewis' Screwtape Letters

John Cleese (of Monty Python fame) reading: Cleese is "your affectionate Uncle Screwtape."

Homer's Iliad

Derek Jacobi's dynamic reading of the superb translation by Robert Fagles.

Plato's Symposium

www.audible.com

Actors assume the parts of Plato's famous and infamous interlocutors, bringing the philosophical drinking party to life in all its ribaldry and profundity.

CLASSIC JUST DISCOVERED

Anthony Trollope's Phineas Finn explains how to maintain one's integrity in the world of political compromise.

PERFECT FOR CHURCH STUDY

Rowan Williams' Where God Happens is the most profound book in the amorphous category of "spirituality" that I've read recently. Using the wisdom of the desert fathers and mothers, Williams shows why there cannot be a purely private holiness.

PERENNIAL FAVORITES

These are the books to which I repeatedly return to raise the soul: Augustine's Confessions, Bonaventure's The Soul's Journey into God, Dostoyevsky's Brothers Karamazov, George Herbert's Poems, and John Milton's Paradise Lost.

Class of 2010 More Than Meets Its Match

he Class of 2010 more than met this year's challenge from the Divinity School's National Alumni Council. The challenge: If 65 percent of seniors made a gift to the Annual Fund, the council would respond with a gift of \$2,010.

In fact, 68 percent of the senior class gave to support financial aid for students who will enter Duke Divinity School in the fall. Combined with the Alumni Council's match, the Class of 2010 boosted the Annual Fund by \$2,854.

IT'S NOT TOO LATE

All Annual Fund gifts support the future leadership of the church by directly providing student financial aid. Gifts large and small received before June 30, when the 2009-2010 fiscal year ends, make a difference.

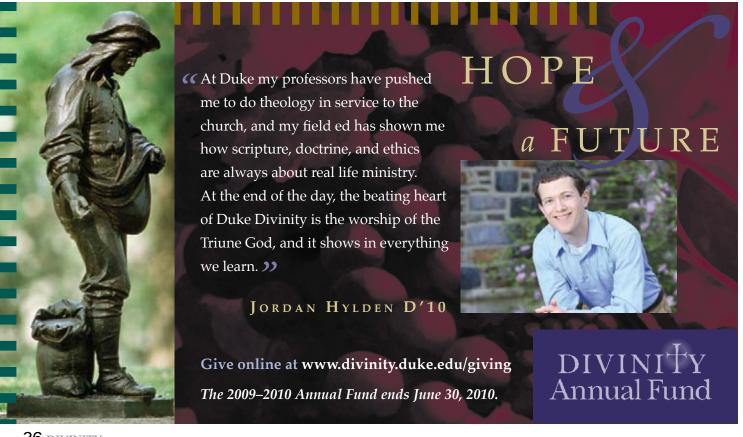
The stronger the Annual Fund's support from graduates and friends, the better equipped Duke Divinity School is to support financial aid for men and women called to transform-

ing ministry. And each alumni gift has an impact measured in more than dollars for financial aid: every alumni donation raises the school's percentage of alumni giving.

Foundations and others committed to the best in theological education look to the percentage of alumni giving as a measure of graduates' commitment and gratitude to their alma mater, which in turn encourages further support.



Online gifts in any amount may be made at 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.



COURTESY OF KEVIN WRIGHT

KEVIN WRIGHT D'08

BY BETSY POOLE

"Giving Back" recognizes Kevin Wright, who serves as a "Young Alumnus" on the Divinity School's Board of Visitors. "I could absolutely not have attended Duke without the generosity of others," he says. "Now life is about giving back."

"EVERYTHING I HAVE been given is a gift," says Kevin Wright D'08. "It's God's grace."

Born and orphaned in South Korea, Wright is the adopted son of a Chicago Wesleyan minister and a teacher. The youngest of four—two other children were also adopted—Wright says his parents made sure he learned the practicalities of "loving thy neighbor" in a diverse community.

As Wright put it in a recent interview with *Charlotte Magazine*, "If someone's sick, you take them a casserole. If someone needs a ride, you give it to them. How can you be around that practice and not have it rub off on you?"

Following graduation, Wright joined Myers Park United Methodist Church in Charlotte, N.C., as minister of missions, a position that involves both a local and a global focus. He's worked closely with the city's Urban Ministry, and led mission groups to Liberia, Romania, Costa Rica, and Haiti.

He and a team of 11 volunteers were in Haiti when the earthquake struck January 12. The group was safely evacuated from the village of Bayonnais, and just weeks later Wright returned to the devastated island. In the small village of Bayonnais, where Myers Park sponsors a school, he found 100,000 people struggling to survive. Myers Park UMC wired emergency funds to its Haitian ministry partners and, in April, shipped a school bus full of supplies.

"While I do feel overwhelmed at times, I do not feel underequipped," says Wright. "Among my teachers, fellow students, and other Duke alums, I have access to the resources that I need to engage in



Kevin Wright, minister of missions at Myers Park UMC in Charlotte, N.C., with students (from left) Eleson, Wilter, and Peterson in Bayonnais, Haiti.

the work. Duke gave me the theological foundation and framework, the contours in which I could discover myself and what it means to be myself in ministry."

Wright first sensed his call to ministry in high school, but it was a professor at Indiana Wesleyan University who insisted he consider attending Duke. "Todd Ream [D'96], a wonderfully tenacious teacher, literally forced the application into my hands," says Wright. Once here, he found an appealing mix of theological exploration and praxis.

"When I am working with our ministry partners in Liberia, I am remembering my class with Dr. Emmanuel Katongole," says Wright. "When I am faced with the question, 'What does it mean to love my neighbor in Haiti, Brazil, Africa, or Charlotte?' I think of Dr. Allen Verhey's course on the 'Love Commandment.'"

Wright is also quick to acknowledge the formative friendships he experienced at Duke. "Professors Amy Laura Hall and Grant Wacker were very important to me

personally. Dr. Wacker's kindness deeply affected my personal and professional development. I glance at the shelves in my office, and they are filled with books from my courses and from recommendations by friends and teachers who said, 'This book will change your life!' These books are constant reminders of what's been given to me and invested in me. You feel the weight of those gifts, all those people who have believed in you."

As this year's graduates begin practicing ministry, Wright advises them to focus on humility.

"You may be placed in positions of leadership and authority," he says. "But never forget your job is to serve and to learn. The minute you think to yourself, 'Yes, I think I've got this under control,' that's when you will have problems."

BETSY POOLE is associate director of annual giving and alumni relations.

FACULTY & STAFF NOTES

ABDULLAH T. ANTEPLI delivered the



opening prayer for the U.S. House of Representatives in Washington, D.C., March 3. Antepli served as guest chap-

lain at the invitation of Congressman David Price, D-N.C. Video of the event is available at http://news.duke.edu/2010/03/houseprayer.html.

TONYA D. ARMSTRONG published "Moving the Church to Social Action: Introduction to the Special Issue" and "Radical Hospitality: Welcoming the Stranger" (co-authored with Amelia Roberts-Lewis and Amanda Sackreiter, respectively) in Social Work and Christianity (37.2, Summer 2010). She presented "Embodying Effective Leadership of, for, and with Women" for the AME Supervisors Retreat, Cary, N.C., Jan. 14; delivered the keynote address, "Relationship with God across the Life Span," for Reid Temple AME's "Strengthening the Black Family" conference, Glenn Dale, Md., Jan. 14-16; and presented "Spiritually-Centered Holistic Hospice Care of the Elderly with Advanced Illness" for the Community Home Care and Hospice Medical Directors Conference, Myrtle Beach, S.C., March 12.

JASON BYASSEE published the book *Gifts of the Small Church* (see p. 34), and "Prisons and the Body of Christ: Justice and Grace," in *Books & Culture* (Jan./Feb. 2010). He presented "Leadership as Prophetic Listening" at the Mission to Ministers conference, sponsored by the Finch-Hunt Institute for Homiletical Studies, Charlotte, N.C., Feb. 2; and delivered the lecture "Augustine and the Virtues"

at The College of William and Mary, Williamsburg, Va., Feb. 10. He preached at Andrews Chapel UMC, Durham, N.C., Feb. 7; and at Aldersgate UMC, Durham, for a Lenten service Feb. 24. He preached and spoke at Mount Olive College March 8–9; and led a daylong retreat on the theme "Praying the Psalms with Jesus: How to Praise and Lament like God" for the deacons of Watts Street Baptist Church, Durham, N.C., Feb. 27.

KENNETH L. CARDER taught on the topic "Punishment and Grace" at Union UMC, Irmo, S.C., Feb. 28; and preached at a Lenten celebration for a cluster of United Methodist churches in the Columbia District of the South Carolina Conference that evening. He preached at Munsey Memorial UMC, Johnson City, Tenn., March 14; at Amity UMC, Chapel Hill, where he also led a seminar on the church and prison ministry, March 21; and for the "Festival of God's Creation" at Duke Memorial UMC, Durham, where he also shared in the discussion of the Bishops' Pastoral Letter on God's Renewed Creation, April 25. Carder spoke to the Southeastern Jurisdiction directors of United Methodist Foundations on the topic "Prophetic Stewardship: Investing in God's Justice" at Duke Divinity School March 18. He preached the sermon for the Divinity School's April 22 Closing Convocation.

JAMES L. CRENSHAW published *Dust* & *Ashes: Poems* (Cascade). The volume, edited by Katherine Lee, is from the series Art for Faith's Sake. Crenshaw, the Robert L. Flowers professor emeritus of Old Testament, is currently writing a commentary on the book of Job.

etlen F. Davis gave the keynote address at a University of Chicago conference, "The Prophetic Interpreter," Feb. 19. She led the Clergy Study Day for the Anglican Episcopal House of Studies March 11, on the topic "Prophets and Prophetic Ministry: Biblical and Contemporary Perspectives." She preached for the Evensong service at King's College, Cambridge, April 1 (Maundy Thursday); and at Duke Chapel April 11.

MARY MCCLINTOCK FULKERSON pub-



lished the chapter "Feminist Theology" in *Liberation* Theologies in the United States: An Introduction,

edited by Stacey M. Floyd-Thomas and Anthony B. Pinn (New York University Press). She participated on a panel celebrating the work of feminist theologian Mary Daly at the Mary Daly Fest, Duke University, Feb. 18. She presented "Redemptive Disruptions and the Potential Power of Domestic Difference" at the conference "The Household of God and Local Households: Revisiting the Domestic Church," organized by the **Ecclesiological Investigations Research** Network, at the Catholic University of Leuven, Belgium, March 10-13; and was a panel responder at the American Theological Society meeting on Christology, Princeton Theological Seminary, March 27. She continues to co-lead the Pauli Murray Project reading group at Asbury Temple UMC, Durham, with Leoneda Inge.

PAUL J. GRIFFITHS published "The Nature of Desire" in First Things (December 2009); "Pray without Ceasing" in Christian Reflection (2009); "How My Mind Has Changed" in The Christian Century (Nov. 3, 2009); a review of Carlos Eire's A Very Brief History of Eternity in First Things (January 2010); and a review of Gary Anderson's Sin: A History in Commonweal (Jan. 29, 2010). He was the keynote speaker at the Christian Scholarship Seminar "Teaching, Learning, and Christian Practices" at Calvin College, Grand Rapids, Mich., Oct. 29–31. He lectured on the subject of Augustine on the passions at the "Faith, Rationality, and the Passions" symposium, sponsored by the John Templeton Foundation, at Wolfson College, Cambridge, Jan. 11-13; participated in a seminar on the interpretation of the Song of Songs with Shalom Carmy of Yeshiva University at the editorial offices of First Things, New York City, Feb. 2; and spoke under the title "Desiring the Lord in a Secular Age: Discriminating the Senses of 'Natural' in 'Natural Desire'" at a conference on secularism and the natural desire to know God at the Dominican House of Studies, Washington, D.C., Feb. 20.

stanley Hauerwas published a memoir, Hannah's Child (see p.33), and "The Pathos of the University: The Case of Stanley Fish" in Debating Moral Education: Rethinking the Role of the Modern University, edited by Elizabeth Kiss and J. Peter Euben (Duke University Press). He delivered the 2010 Joseph M. Carr Lecture, "Carving Stone, or Learning to Speak Christian," at Mt. Union College, Alliance, Ohio, Feb. 3; "America's God" at the Church of the Incarnation,

Dallas, Texas, March 7; and the Bishop's Lecture, "Sacrificing the Sacrifices of War," at Birmingham-Southern College, Birmingham, Ala., April 13. He was a panelist at the 2010 conference of the National Association of College and University Chaplains, "Religious Pluralism: Engaging Other Religions While Valuing One's Own," in Durham, N.C., Feb. 21–23.

RICHARD B. HAYS published the book Reading the Bible Intertextually (see p. 34), and "The Thorny Task of Reconciliation" in Studies in Christian Ethics (23.1, 2010). He delivered the plenary address "The Future of Scripture" at the annual conference of the Wesleyan Theological Society, Azusa Pacific University, Azusa, Calif., March 5; "Not a Breach but an Expansion: The Holy Sonnets of John Donne" at a Duke Initiatives in Theology and the Arts event, Duke University, March 20; "The Drama of the Passion in the Fourth Gospel" at the Duke-Cambridge consultation "The Arts, Scripture, and the Future of Theology," Cambridge University, March 30; and "Knowing Jesus: Story, History, and Truth" at the 19th Annual Wheaton Theology Conference, "Jesus, Paul, and the People of God," Wheaton College, April 16. Hays preached the Ash Wednesday sermon, "As Dying, and See-We Live," at Goodson Chapel, Duke Divinity School, Feb. 17.

RICHARD P. HEITZENRATER published "Charting the Early Methodist Pilgrimage: The Journal Letters of Charles Wesley" in a special issue of the *Journal of the John Rylands University Library of Manchester*. He led the quadrennial pastors' school "Pastoral Formation and Spirituality in

the Wesleyan Tradition" for the three conferences of The Methodist Church in Singapore, in Johor Bahru, Malaysia, April 7–9.

L. GREGORY JONES published "You're Lonely, I'm Lonely" and "Learning Curves" in the Jan. 26 and May 18 issues, respectively, of The Christian Century. He gave the Westminster Canterbury's David F. Peters lecture, "Love Made Me an Inventor: A Christian Vision of Forgiveness, Leadership, and Hope," in Richmond, Va., Feb. 15; led the workshop "Traditioned Innovation: Thinking Strategically in the Power of the Spirit" for the United Methodist Holston Conference in Knoxville, Tenn., Feb. 23; and participated, with other Divinity School faculty, in the Duke-Cambridge Holy Week event in Cambridge, U.K., March 27–April 3. Jones will begin his new position as Duke University's vice president and vice provost for global strategy and programs effective July 1.

EMMANUEL KATONGOLE presented



"Following Jesus in Africa," the featured Lenten Theology Lecture of St. Thomas Aquinas University Parish

at the University of Arkansas, March 11. At the conference "Nurturing the Prophetic Imagination," Point Loma Nazarene University, San Diego, Calif., March 24–27, he presented the opening keynote address, "A Voice Is Heard: The Nature and Shape of the Prophetic Imagination"; delivered the student chapel message, "A Revolution of Love: Justice and Peace Have Embraced"; and participated in three panel discussions. Katongole has been promoted

FACULTY & STAFF NOTES

to associate professor of theology and world Christianity effective July 1.

ANDY KECK contributed "Andy Keck: The (introverted) church leader" to *Faith & Leadership*'s Call & Response blog and led a Holy Week footwashing service in the Divinity School's Goodson Chapel.

warren kinghorn, whose primary appointment is in the Department of Psychiatry in the Duke School of Medicine, will join the Divinity School faculty July 1 as assistant professor of pastoral and moral theology. Dr. Kinghorn holds an M.T.S. from the Divinity School and is currently completing his dissertation for the Th.D. degree.

RICHARD LISCHER contributed



"Anointed with Fire: The Structure of Prophecy in the Sermons of Martin Luther King, Jr." to the Festschrift

Our Sufficiency Is of God (Mercer University Press), a book of essays presented to Gardner C. Taylor at the Divinity School in February. Professor Lischer helped host the event in conjunction with Beeson Divinity School. In March, he gave the Edmunds Lectures at Second Presbyterian Church, Roanoke, Va., preached at Palm Sunday service, and made a Holy Week presentation to Roanokearea clergy. He also preached twice during Lent in Triangle-area Lutheran congregations. In April, he contributed "Five Books That Have Been Important to My Pastoral Ministry" to The Christian Century.

RANDY MADDOX delivered the lecture "A Theology of Holistic Salvation: Wesleyan Resources for Ministry Today" at Boston University School of Theology in February; served on a panel discussing canonical theism at the Wesleyan Theological Society annual meeting in March; and offered the keynote address "The Challenge of Darwin: A Wesleyan Perspective" at Seattle Pacific University in April.

JOE MANN has been named an executive director with Leadership Education at Duke Divinity, where he will focus on United Methodist strategy and initiatives, direct Course of Study programs, and provide leadership for Convocation & Pastors' School. He retired recently as director of the Rural Church Division of The Duke Endowment.

DAYNA OLSON-GETTY published "On (Not) Praying for a Miracle" in *Conspire Magazine* (Winter 2010).

sujin Pak presented "Calvin, Luther, and the Huguenots" to the Huguenot Society of North Carolina at the Carolina Club, Chapel Hill, N.C., April 3. Pak is the faculty advisor of the Asian Theology Group at the Divinity School, which recently hosted her father, Dr. David UhnKyu Pak, to give a talk entitled "Searching for an Indigenous Christian Worship in Korea." Dr. David Pak is the former dean of the theology school and former professor of worship and homiletics at Mokwon University, Taejon, South Korea.

RICHARD PAYNE published "Paradox of Medical Advances and Inequalities in Health Care: The African-American Experience" in *Perspectives on Dying and Death*, vol. 1 of *Religion, Death*,

and Dying, edited by Lucy Bregman (Praeger); and "Racial and Ethnic Disparities in Pain: Causes and Consequences of Unequal Care" in Journal of Pain (10.12, December 2009). He delivered the lectures "Management of Advanced Illness: Creating Sacred Spaces of Caring" and "Are You Good Enough to Be Lucky? My Story" at the Bon Secours Health Center, Richmond, Va., Feb. 26; and "Emergency Medicine: Pain Management-Ethical and Professional Responsibility in the ED" at the NYSORA World Anesthesia Congress, Dubai, United Arab Emirates, March 11.

ELIZABETH "BETSY" POOLE has joined the Office of External Relations as associate director of Annual Giving and Alumni Relations. She served as director of the Trinity (Annual) Fund at the Trinity School in Durham before coming to Duke.

ANATHEA PORTIER-YOUNG published "Languages of Identity and Obligation: Daniel as Bilingual Book" in *Vetus Testamentum* (60.1, 2010). She gave the lecture "Apocalypse against the Empire: Theorizing Early Jewish Apocalypses as Resistance Literature" for the Trends of Ancient Jewish and Christian Mysticism seminar, University of Dayton (Ohio), Feb. 5; and presented "Joshua and Holy War" at Watts Street Baptist Church, Durham, N.C., April 18.

PETER STOREY was among a group of international leaders invited to join Karen Armstrong in Vevey, Switzerland, to draft the "Charter for Compassion" (http://charterforcompassion.org). In 2008, Armstrong's proposal for such a charter received the TED Prize of \$100,000. A former

Catholic nun, she is the author of many books on comparative religion, most recently, *The Case for God*.

TIMOTHY B. TYSON attended the premiere of Jeb Stuart's Blood Done Sign My Name, a motion picture based on Tyson's award-winning 2004 book of the same title, at the Pan African Film Festival in Los Angeles Feb. 10. Tyson's essay "Civil Rights Meets the Silver Screen" was published in the Feb. 18 edition of The Wall Street Journal. The New York Times published an article about the book and the movie, "North Carolina as It Was, Split and Seething," in the Feb. 14 edition. Mike Wiley's play Blood Done Sign My Name, originally sponsored by Duke Divinity School and based on Tyson's book, appeared at the Temple Theater, Sanford, N.C., Feb. 5–7; and at the ImaginOn Theater, Charlotte, N.C., Feb. 17. Tyson preached at the Chapel Hill, N.C., Martin Luther King Day service Jan. 18; and at Greenleaf Christian Church, Goldsboro, N.C., Feb. 14. He spoke at the North Carolina NAACP's "HK on J" rally Feb. 28; at the Raleigh Human Relations Commission annual awards banquet Feb. 11; and at NAACP branches across the state during the spring.

GEOFFREY WAINWRIGHT traveled in February to Rome to participate in a symposium organized by the Pontifical Council for Promoting Christian Unity with a view to "harvesting the fruits" of four decades of doctrinal dialogues between the Catholic Church and the Protestant churches. In March, Dr. Wainwright took part in several ecumenical events surrounding the ordination of the new Roman Catholic bishop of Saskatoon, Canada.

LACEYE WARNER addressed the 2010 International Forum on Christian Higher Education, sponsored by the Council for Christian Colleges, in Atlanta, Ga., in February; the keynote address, "Witnessing to Christ through Confessing Communities: Evangelism and the Other," at Hendrix College, Conway, Ark., March 2; "Witnessing Church: Evangelism in Ecclesial Communities" at the Church World Service meeting, Duke Divinity School, March 10; and "Spreading Scriptural Holiness: Retrieving Wesleyan Evangelism" at the Foundation for Evangelism board meeting, Dayton, Ohio, April 29. She delivered the sermon "Confession from God's Perspective" at Hendrix College chapel March 1; at Asbury College, Wilmore, Ky., March 21; and at Asbury Theological Seminary chapel, Wilmore, Ky., March 22.

JO BAILEY WELLS preached at the ordinations of two Anglican-Episcopal House of Studies alumnae, Claire Wimbush and Sarah Kerr, in Williamsburg, Va., and St. Petersburg, Fla., respectively, in January. In March, she led a Lenten retreat day in Hillsborough, N.C., for the Chapel of the Cross (Chapel Hill).

SAM WELLS published Introducing Christian Ethics with Ben Quash (see p. 34). He was the keynote speaker at the Transformative conference at King's College, London in January; and, in February, at the Beloved Community Symposium at Mercer University, Macon, Ga.; the annual conference of the National Association of College and University Chaplains, in Durham, N.C.; and the Holy Family (Chapel Hill) parish retreat at Oak Island, N.C.

LAUREN F. WINNER addressed the



International Forum on Christian Higher Education, sponsored by the Coalition for Christian Colleges and Universities, in

February. In March, she spoke on the politics of Sabbath-keeping at Andrews University and led a retreat and preached at Christ Church (Episcopal) in Ponte Vedra Beach, Fla. In April, she spoke at the National Episcopal Preaching Conference at Kanuga (Hendersonville, N.C.); led the Diocese of N.C. (Episcopal) School for Ministry spring retreat at Trinity Center (Salter Path, N.C.); and gave a lecture in New Bern on the history of the church in early North Carolina.

NORMAN WIRZBA published "Thanks for the Dirt: Gratitude as the Basis for Environmental Ethics" in Diversity and Dominion: Dialogues in Ecology, Ethics, and Theology, edited by Kyle S. Van Houtan and Michael S. Northcott (Wipf & Stock). He made presentations on food and sustainability for the Mere Christianity Forum, Furman University, Feb. 7–8; on the principles of creation care for a regional A Rocha meeting, Feb. 17; on Sabbath, at a retreat for pastors awarded sabbatical grants with the Louisville Institute, Feb. 22-24; and on Sabbath environmentalism at Mars Hill College, March 25. Wirzba organized the April 16-17 biannual meeting of the Society for Continental Philosophy and Theology, the theme of which was "The Politics of Peace."

LUBA ZAKHAROV published "Clyde Edgerton: Storytelling and story listening" in *Faith & Leadership*, http://faithandleadership.com

CLASS NOTES

50s

DANIEL SCHORES D'53 of Sherman, Texas, was honored recently for his leadership as president of the Texoma Senior Foundation.

60s

HERMAN E. THOMAS D'66, D'69,

who was associated with the A&T Four as a freshman in 1960, received an "Unsung Heroes Award" from N.C. A&T State University at a celebration of the 50th Sit-In Movement Anniversary in Greensboro, N.C. He taught 31 years at UNC-Charlotte, then was vice president for academic affairs at Shaw University, Raleigh, N.C., before retiring in 2009.

70s

CHARLES TERRELL D'75 was named director of pastoral care at Cape Fear Valley Health System in Fayetteville, N.C., in March.

BRIAN G. GENTLE G'76 serves as executive director of the Academy for Leadership Excellence for the North Carolina Conference of the United Methodist Church.

VERGEL LATTIMORE III D'77 was elected director-at-large to the board of the American Association of Pastoral Counselors. He is a professor of pastoral care and counseling at the Methodist Theological School in Ohio, located in Delaware, Ohio.

JEANETTE STOKES D'77 published *Hurricane Season: Living through a Broken Heart* (Words & Spirit, 2008), a book about the breakup of her mar-

riage. She is the founder and executive director of the Resource Center for Women and Ministry in the South, Durham, N.C.

CYNTHIA L. HALE D'79 published *I'm a Piece of Work! Sisters Shaped by God* (Judson Press). Hale is the founder and senior pastor of Ray of Hope Christian Church in Decatur, Ga.

80s

JASON A. BARR JR. D'83, senior pastor of Macedonia Church of Pittsburgh, Pa., is co-convener of the Black Church D.Min. cohort at Fuller Theological Seminary, Pasadena, Calif. He was recently inducted into the Martin Luther King Jr. College of Preachers at Morehouse College.

SAM HAMILTON-POORE D'84

published Earth Gospel: A Guide to Prayer for God's Creation (Upper Room, 2010). He and TERRY JO HAMILTON-POORE D'86 live in Mason City, Iowa, where she is the pastor of First Presbyterian Church.

TODD OUTCALT D'85, a United Methodist pastor in Brownsburg, Ind., has published *The Ultimate Christian Living* (Health Communications, 2010).

TOM STEPHENSON D'86 is currently pastor of First Christian Church in Wilmington, Ohio, after more than 17 years as pastor of Central Christian Church in Columbus, Ga.

SHELDON SORGE G'87 has been elected Pastor to Presbytery for the Pittsburgh Presbytery (PC-USA), where he provides spiritual and administrative leadership.

HERBERT S.L. ZIGBUO D'88, a missionary with the Methodist Church in Liberia, continues as the coordinator for the churches' vocational training unit there.

CARY MCMULLEN D'89, religion edi-



tor with *The Ledger* of Lakeland, Fla., was at the Divinity School during April as a media fellow. He

focused on theology and the arts, popular religion in parish life, and writing as a Christian practice.

908

SHANE STANFORD D'94 has published *A Positive Life: Living with HIV as a Pastor, Husband, and Father* (Zondervan, 2010) and *You Can't Do Everything ... So Do Something* (Abingdon, 2010). He is senior pastor of Gulf Breeze United Methodist Church, Gulf Breeze, Fla.

GREEL MYERS D'95 and his wife, Carrie, announce the March 2, 2010, birth of Emma Grace, who joined brothers Grant, 1, and Nolan, 6. The family lives in Abilene, Texas, where Greel serves as executive director of alumni development and major gifts at McMurry University.

KAREN ALBERS LANE D'95, D'96

and her husband, Joe, announce the June 2, 2009, birth of Makayla Marie. The Lanes live in Radford, Va., where Karen is a United Methodist pastor and Christian educator.

TIFFNEY L. MARLEY D'96 and her husband, Randy Jones, announce the Jan. 11, 2010, birth of twins, Randi

Elaina Marley-Jones and Jesse Elliott Marley-Jones. They reside in Hillsborough, N.C., and Tiffney is working part time with First Calvary Baptist Church in Durham.

00s

JOHN C. NUGENT D'01, professor of Old Testament at Great Lakes Christian College in Lansing, Mich., edited Radical Ecumenicity: Pursuing Unity and Continuity after John Howard Yoder (Abilene Christian University Press, 2010).

JEREMY I. TROXLER D'02 and his wife, Margaret, announce the Feb. 8, 2010, birth of Della Sharon. He is director of the Divinity School's Thriving Rural Communities program. The Troxlers reside in Mebane, N.C.

CHRISTY WATSON BROOKSHIRE

D'03 and her husband, Matt, announce the July 7, 2009, birth of their first child, Anna Ruth, in Asheville, N.C., where Christy is a chaplain at Mission Hospital.

WILL SCHANBACHER D'04 published The Politics of Food: The Global Conflict between Food Security and Food Sovereignty (Praeger, 2010), which was written as his doctoral dissertation at Claremont Graduate University, Claremont, Calif.

BERT BAETZ D'05, assistant rector at



St. Mark's Episcopal Church in Austin, Texas, who builds custom fly rods for his business, Trinity Rods,

was featured in the December 2009 edition of *Texas Episcopalian* and in

the YouTube video "In Search of Thin Places."

LISA M. BOWENS D'04, D'05, a



Ph.D. candidate in New Testament at Princeton Theological Seminary, won the 2009-2010 Word and

World Essay Prize, which includes a \$1,000 award and publication in the summer edition.

LAURA AUTRY DUNLAP D'05 and her husband, **T. JUDSON DUNLAP D'01**, both United Methodist pastors in Nashville, N.C., announce the Nov. 22, 2009, arrival of Grace Elizabeth.

JONATHAN WILSON-HARTGROVE



D'06 has published The Wisdom of Stability: Rooting Faith in a Mobile Culture (Paraclete, 2010).

DEBORAH KNOTT FORGER D'07

served as a Lilly Endowment resident-in-ministry at First Presbyterian Church of Ann Arbor, Mich., where she lives with her husband, Daniel. She is a Ph.D. student in Second Temple–period Judaism at the University of Michigan.

FRANKLIN C. GOLDEN JR. D'07 and



his wife, Martha, are the guardians of Thein Nei Mawi, 14, a refugee from Burma, who has joined

siblings Davis and Lily. Franklin is the pastor at St. John's Presbyterian Church in Durham, N.C.

BEVERLY MARKHAM D'07 was ordained on Palm Sunday, March 28, 2010, at Southminster Presbyterian Church (PC-USA), in Garland, Texas. She has served as pastor there since the end of January.

ARTHUR JONES D'09 published "Institution vs. Innovation: Can Edgy Churches Grow and Thrive within the UMC" in *Circuit Rider* magazine. He is interim director of church relations for ZOE Ministry.

EMILY DUEITT KINCAID D'09 is the associate minister at First United Methodist Church in Wetumpka, Ala., overseeing children's ministry and Christian education. She and Brian Kincaid were married Nov. 21, 2009.

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. Update info or submit Class Notes online at www.divinity.duke.edu/update

SHARE YOUR WITNESS

The Office of External Relations is developing a multimedia presentation for the Oct. 11 Alumni Homecoming Luncheon, which follows N.T. Wright's opening lecture at Convocation & Pastors' School. The office welcomes photos highlighting all aspects of ministry. Please e-mail photos (with brief captions) to external relations@div.duke. edu by **June 30**. Be sure to include your year of graduation.

REGISTERED FOR CONVOCATION & PASTORS' SCHOOL? Space is limited; don't delay. www.divinity.duke.edu/cps/livingwitness/registration.html

LENTEN CONFESSIONS

BY ENUMA OKORO

"LET THE ONE who is without sin cast the first stone."

These words from the Gospel of John, etched boldly across the mirrored rear wall inside Carole Baker's installation "The Confessional," confronted visitors to the artist's Lenten exhibit at Golden Belt Art Studios in downtown Durham, N.C.

Once inside the 10-by-12-foot room of mirrors, gallery visitors encountered not just the text but a pile of large, heavy stones placed in the middle of the room.

Baker says she hoped the installation, exhibited Feb. 16–March 25, would provide "a context where people could be confronted with the radical nature of forgiveness and the role that confession plays in that.

"I chose to create a room of mirrors because I envisioned a space big enough for people to catch their multiple reflections simultaneously," she says. "There is an interconnectedness of sin and confession. The act of confession is one that has to be practiced to be at peace with ourselves and with others."

What has always interested Baker most about the narrative of Jesus and the adulterous woman is the radical nature of his response.

"Jesus knows the law and that the leaders are testing him to see if he will contradict it," Baker says. "But he neither condemns nor condones the woman, or her accusers. His response opens up this space where all are given the opportunity to reflect and, hopefully, repent.

"I wanted to prompt the question, 'If I were to pick up a stone, at whom would I be throwing it?' Confession is choosing not to pick up a stone and throw it at the mirror."

Baker recognizes that the installation can be interpreted literally, as the cautionary maxim "People who live in glass houses shouldn't throw stones." But that's part of the point. She aimed for "a degree to which the work had to be accessible to the general public, while providing enough complexity to prompt people to think, reflect, and question themselves in new ways."

Baker holds a B.A. in religious studies from Trevecca Nazarene University and earned her M.T.S. at Duke in 2004. The pivotal point in her decision to become an artist came in an icon theology class with Geoffrey Wainwright, Cushman professor of Christian theology.

"It affirmed my intuition that theology can be, and has been, expressed through material means in the history of the church.



I enjoy the challenge of pushing thoughts to a concrete place where others can encounter, and join in, the conversation. If theology is a communal task, then art is another means of participation in that task."

"The Confessional" was made possible by grants and donations from Duke Divinity's Center for Reconciliation, Duke Chapel, and individuals who contributed to the project. The labor for construction and some materials also were donated. Baker dreams about an eventual renewal of the tradition of patronage, in which faith communities acknowledge that artists and their gifts are a crucial part of helping the church live into, experience, and embody the kingdom of God. Until then she continues to juggle her impulse to create art and her full-time roles as a research associate at Duke Divinity School and the mother of two young children.

For her next project Baker plans to create a contemporary interpretation of a bestiary, a medieval catalogue of real and fictitious animals that served allegorical purposes. Her modern catalogue will include animals that are endangered, extinct, or artificially created in labs. She hopes to accompany the images with theological reflections about the relationship between God and humanity and humanity's relationship to the rest of God's creation.

ENUMA OKORO D'03 writes from Raleigh, N.C. Her forthcoming memoir, *Reluctant Pilgrim: A Moody, Somewhat Self-Indulgent, Borderline Introvert's Search for Spiritual Community*, is scheduled for release in October 2010 with UpperRoom Books. She blogs at http://reluctantpilgrim.wordpress.com

ON THE WEB

To learn more about Carole Baker's art, visit www.carolebakerartist.com



DEATHS

HOWARD CHADWICK D'42 died Nov. 11, 2009, in Charlotte, N.C. He served Moravian congregations during the first seven years of his ministerial career, then Presbyterian parishes in Charlotte, Kansas City, Mo., and Orlando, Fla., during the next 30 years. He was founder and executive director of the Outreach Foundation for international missions in the Presbyterian Church, U.S.A. He is survived by two sons, who are both pastors, a daughter, and six grandchildren.

THEODORE E. "TED" PERKINS D'46

died Jan. 14, 2010, in Greensboro, N.C. He was a minister of the gospel in the Religious Society of Friends who served as pastor with 10 different meetings, as a public school teacher, and as a librarian, including 21 years of service at Elon University. He was active in Quaker leadership throughout his life, and was especially known as an expert historian and genealogist. He had attended every North Carolina Yearly Meeting session, except one, since 1939. He enjoyed volunteer service and gardening in retirement. His wife of 64 years, Eugenia Mae Echerd Perkins, a daughter, two sons, seven grandchildren, and five great-grandchildren survive him.

- H. KYLE NAGEL D'52 died Nov.18, 2009, in Houston, Texas. He served United Methodist churches in the Southwest Texas Conference, and later as a Unitarian Universalist pastor in Massachusetts and ministerial superintendent of the UU Convention of North Carolina. He was a Mason, a Knight Templar, and a Shriner for more than 50 years. He is survived by his wife, Barbara Ann Dulany Nagel, a son, and four grandchildren.
- E. FAY BENNETT D'54 died Nov. 9, 2009, in Lamar, Ark. He started the Baylake Pines Methodist Church at Norfolk, Va., served as a missionary in Mexico 10 years, and four years in the Dominican Republic. A professor at Columbia Bible College in Columbia, S.C., he was formerly principal of Maria Christian School in Los

Angeles, Calif. He had traveled to all 50 states and to 48 countries. He is survived by his wife of 50 years, Jean Buckner Bennett.

MARGARET P. GANDY D'60 died April 8, 2010, in Tampa, Fla. She was a Christian educator in United Methodist parishes in North Carolina and Alabama, an executive director with the Girl Scouts in Florida, and, in retirement, a beloved high school guidance counselor. Her husband of 50 years, WILLIAM F. "BILL" GANDY D'59, two children, four grandchildren, and a great-granddaughter survive her.

HENRY W. BRAY D'63 died Feb.
23, 2010, in Burlington, N.C. He was a
Congregational Christian pastor who served
churches across North Carolina, and a member
of the steering committee that guided mergers
to form the United Church of Christ. He was an
active Civitan and an advisory board member at
Elon College. His wife, Jolene C. Bray, and two
children survive him.

H. LAWRENCE "LARRY" BOND D'61,
G'67 died Nov. 17, 2009, in Boone, N.C.
He was a professor of Renaissance history at
Appalachian State University for 37 years. He
was the pastor of the Linville Falls Community
Church for 26 years, and was ordained in the
Western North Carolina Conference of the United
Methodist Church. A proud member of the
American Cusanus Society and one of the world's
foremost translators of ancient Latin texts, he
spoke and wrote in 13 languages. He was a
friend to the homeless and downtrodden, and
an advocate for civil rights. Two daughters and
two grandchildren survive him.

WILLIAM R. KYLE JR. D'67 died Feb. 10, 2010, while vacationing in Sydney, Australia. He retired in Williamsburg, Va., following a long career as a United Methodist pastor serving parishes across Virginia. He was a past president of

the Duke Divinity School Alumni Association. He is survived by his wife, Shirley S. Kyle, two sons, and three grandchildren.

DAVID L. BLACKWELDER D'70 died

Jan. 13, 2010, in Millsboro, Del. He was a pastor
in the Evangelical Lutheran Church in America,
serving parishes over many years in Delaware
and Maryland. For 14 years he was a pastoral
counselor, clinical supervisor, and program
director at Tressler Lutheran Services in Newport.
He was active in synod leadership, particularly
with social service ministry, vocations, and
pastoral care. He is survived by his wife,
Theda D. Blackwelder, four children, and
five grandchildren.

JOHN C. MOTT D'70 died July 7, 2009, in Wrightsville Beach, N.C. He was an Episcopal priest, and he is survived by his wife, Myrtle A. Mott.

MIRIAM WALSH D'73 died Dec. 3, 2009, in Baltimore, Md. She was a member of the order of the Mission Helpers of the Sacred Heart in Towson, Md. Two brothers, two sisters, and the sisters of the MHSH community survive her.

H.W. "HOBIE" BURNSIDE D'77 died Jan. 11, 2010, in Smithfield, N.C. He served as a pastor of United Methodist churches in West Virginia and North Carolina, preaching for more than 50 years. He is survived by his wife, Mary Jane Burnside, four children, nine grandchildren, and a great-granddaughter.

VIRGINIA L. "GINNY" CARLISLE D'89 died Dec. 23, 2009, in Springfield, Ohio. Her first career was in nursing and career counseling. Following graduation from Duke Divinity School, she was an associate pastor with the Miami (Ohio) Presbytery and a campus minister at Clark State Community College. Three sons and eight grandchildren survive her.

MINISTRY AT LARGE

'Jesus Will Find Us...'

BY JAMALYN PEIGH WILLIAMSON D'03

EDITOR'S NOTE On Monday, Jan. 11, 2010, the day before Haiti's devastating earth-quake, Jamalyn Peigh Williamson and eight other United Methodist volunteers boarded a flight in Miami for what was to be a weeklong visit at the Fatima Orphanage in the village of Fondwa. Williamson and her husband, Dave D'01, served as missionaries there from 2003 to 2005 for Family Health Ministries, a faith-based nonprofit in Durham, N.C.

After spending most of our first day working in Fondwa at the St. Antoine School, our mission team returned to the guesthouse to clean up and prepare for dinner. Then, a little after 4 p.m., four of us decided to visit the children at the orphanage before dark.

The orphanage sits at the bottom of a narrow, steep, winding path. As you descend the path, the children can see you approaching, and, normally, they run to the gate to help you down the last part of the descent. This is where we were standing, just a few steps from the children, when the earthquake struck.

As the children raced to greet us, we were waving and calling, "Bonswa," Kreyol for "Good afternoon," when the ground began to shake. Not just a little, but to the point that everything blurred, and I was knocked off my feet. I looked down at the children—a stone's throw away—and saw expressions of fear and confusion in their

eyes. I imagine they saw the same in our eyes, too.

I heard screaming, and then saw the wall surrounding the orphanage collapse, sliding down the hillside away from the house. In a split second, the children had disappeared in the same direction. My initial thought was that they had fallen off the mountain cliff. The 35 seconds that the initial shaking lasted felt like hours. Finally, someone shouted, "It's an earthquake!"

After the shaking ceased, I managed to stand up and run down the last few steps toward the house. As I went, I sent the children—hysterical or staring in disbelief—to sit with my friends on the path. I was desperate to find the babies, who usually napped in the house at this time of day. Miraculously, the orphanage had not collapsed, and after a quick look inside, I found the youngest children safe in the backyard with the older girls.

These young women were wailing and waving their arms, shouting, "Jesu! Jesu!" The aftershocks had begun, and although the orphanage was still standing, I wasn't sure that it wouldn't collapse at any moment. Finally, I told the girls, "I don't know for sure if this is the second coming, but it may also be an earthquake. Why don't we go up to the main road where it is safe, and if

it is the second coming, then Jesus will find us there?"

As we climbed back to the road in the dwindling light, we saw destruction everywhere: one house after another lay crumbled. The guesthouse, which had been the centerpiece of the Fondwa community, along with its medical clinic, meeting rooms, Internet café, radio station, and co-op bank, had collapsed into rubble. By the grace of God, all of our team members had managed to get out safely. I found them on the road, unharmed physically, but emotionally in shock.

The masons working at the school, whom we had talked with earlier in the afternoon, were not as lucky. One had gone home before the earthquake hit, but two others were killed as the school crumbled. The fourth worker was pulled from the rubble with a broken clavicle, arm, and leg. Sister Oudel and 18-month-old Jude, one of the orphanage children in her care, died in the section of the guesthouse that collapsed first.

Soon it was completely dark. Around 40 of us gathered on the side of the road, which we hoped would be a safe place to spend the night. With us were families who had lost their homes and those who feared their houses would collapse during the aftershocks. We were refugees—no water, food, shelter, or blankets. Our group was blessed to have a mat where the 10 of us crowded together in an effort to stay warm and to get some sleep.

After a night of frightening after-

Dave and Jamalyn Williamson, holding their daughter Margaret, with friends at Fatima Orphanage in 2007; the damaged guesthouse following the earthquake; Jamalyn with children in Fondwa in 2004.

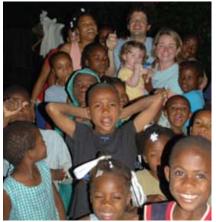
shocks, the sun rose and I saw everything for the first time. In just 35 seconds, the earthquake had changed everything. The school was completely crumbled—or "broken," as the Kreyol word for the damage translates literally.

One house after another—broken. And yet, I never felt that the spirit of the Haitians had been broken. Yes, they were shattered as they learned of the deaths of loved ones. Yes, they were in disbelief that all they had worked for was gone. But their spirit was not broken. Throughout the night, the families around us had called out in prayer, asking God to strengthen their faith and help them endure the days to come. What I never heard was "Why?" What I did hear was "Selman Bondye Konnen"—"Only God knows."

On Wednesday afternoon, as I witnessed the return from Port-au-Prince of Sisters Simone and Carmelle to find their beloved Oudel and Jude dead, I decided that I could not handle any more heartbreak. For six years I had worked with these leaders of the order and others in Fondwa—all people whom I considered close friends—as we tried to build a better future. Now, it all lay in rubble. The sisters' cries and moans represented what I felt, but was unable to express. Once I left Haiti this time, I told myself, I would not return.

Then Sister Carmelle turned to me and said, "Jamalyn, we have no priest here, so you will be our priest. Tomorrow you will do the funeral for Oudel and Jude."

I was nearing the end of my rope,







but God helped me go just a little bit further. And so, on Thursday morning, I led prayers of comfort for the community on behalf of the Lord. God's grace overwhelmed me in a way I had never felt. I physically felt the prayers of the thousands of people who were praying for us.

After that service, leaving Haiti for good was not an option; it was too late for that. I had given the people in Fondwa my heart, and they had given me theirs. On Friday, we rose before dawn to begin our hike out of the valley to the highway, where we would begin the next step of this journey. Our departure was at 5 a.m., but the children rose to sing to us and wish us

well. It was the most beautiful singing I have ever heard. It is not the children's cries of distress that haunt me, but their songs of blessing that stay with me, and call me back.

JAMALYN AND DAVE WILLIAMSON

serve at St. Luke's United Methodist Church in Indianapolis, Ind., where they live with their two children, Margaret, 4, and Nathan, 21 months. Jamalyn returned to Haiti May 3–7 to meet with engineers assessing damage at St. Antoine School and the Fatima Orphanage, which Family Health Ministries has committed to rebuild. For more information, visit www.familyhm.org

FINANCIAL PLANNER

'WHAT'S IN YOUR WALLET?'

BY JAMES G. MENTZER D'99

hat's in your wallet? Fifty years ago, the answer to this question would be cash or pictures of the grandchildren. Today, most people would answer, "Plastic." According to the Federal Reserve Bank of Boston, Americans carry on average four credit cards and currently owe more than \$900 billion to lending institutions.

In good financial times, these numbers would be sobering. In the harsh economic climate of the last 30 months, such debt levels can paralyze. And to make matters worse, credit card issuers have increasingly turned to revolving credit lines to enhance sagging corporate profits. New fees for consumer credit programs are announced daily, while the average interest rates for standard bank credit cards have topped 19 percent.

Key provisions of the national Credit Card Accountability, Responsibility, and Disclosure (CARD) Act, which went into effect in February, seek to improve consumer disclosures regarding credit card interest rates and billing schedules, while ending the more offensive industry practices involving credit cards. The act stops short, however, of capping interest rates and fees.

For example, credit card issuers may no longer arbitrarily raise interest rates on existing balances unless a promotional rate has expired, a variable indexed rate has increased, or a payment was received more than 60 days late. This means that the practice of "universal default"—raising one's

credit card rate based on payment records with other, unrelated credit issuers—will cease for existing credit card balances. And if a cardholder does trigger a higher default interest rate due to late payment, after August 22 of this year, the bank must restore the lower rate once the cardholder demonstrates six months of consecutive on-time payments.

However, lending institutions can still raise rates at any time for any reason on new balances with only 45 days advance notice. This means cardholders will still need to read correspondence from their creditors.

Another key provision deals with over-limit fees. Cardholders will no longer be charged such penalties unless they elect to allow transactions that exceed their credit limits to go through rather than be denied. And payments received by the due date—or the next business day if the bank doesn't accept mailed payments on the due date—will no longer trigger a late fee.

Unfair billing practices have also come under review. The new law bans double-cycle billing—the practice of basing finance charges on both the current and previous balances. Under this calculation method, banks could charge interest on debt already paid off the previous month.

Fairer payment allocations are also provided in this legislation. No longer can banks apply above-the-minimum payments to lower-interest-rate balances first. The Credit CARD Act requires that excess payments be applied first to the credit card balance

with the highest interest rate.

One of the biggest changes applies to credit card issuance to students. Consumers under age 21 who cannot prove an independent means of income or provide the signature of a co-signer older than 21 will no longer be approved for a credit card, making it less likely that banks will offer free pizza on campus as an enticement to sign up for one.

The most noticeable change, though, will be on your monthly statement. Banks are now required to disclose how long it will take to pay off current credit card balances if cardholders make only minimum payments each month. Further, issuers must provide information about how much cardholders will have to pay each month if they wish to pay off their balance in 36 months.

The Credit CARD Act brings needed changes to deceiving credit card marketing practices and outrageous fee structures. However, it does not do away with the need for common sense: consumers will still need to live within their means and pay what they owe. That part of the equation will never change. If credit card debt remains a problem in spite of this new legislation, then "plastic surgery," cutting up one's cards, may be the only solution.

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.

What Is Reconciliation?

"Reconciliation is not an event or achievement but a journey that forms the fruits of the Holy Spirit in us—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Grace insists that segregation in the intimate places of our lives is not normal, inevitable, or acceptable—and that reconciliation is *beautiful*."

CHRIS RICE, co-director of the Duke Center for Reconciliation, in a March 26, 2010, essay in *Christianity Today*

New Film. Old Politics

"We're a long way from finished with the politics of black and white. We need to turn to each other and lean on each other. I think this film will be useful to people so they can see how to organize our public life to create a richer, stronger, more vibrant democratic society."

TIMOTHY TYSON, visiting professor of American Christianity and Southern culture, quoted in the Feb. 24, 2010, issue of *The Fayetteville (N.C.) Observer* about the release of the film version of his memoir, *Blood Done Sign My Name*

Occasional Vegetarian

"There's no doubt about it—he followed a vegetarian diet from time to time. He never made that a requirement, and it wasn't his consistent practice."

RANDY MADDOX, William Kellon Quick professor of theology and Methodist studies, on John Wesley as an occasional vegetarian, quoted Jan. 21, 2010, by United Methodist News Service

Tribalism and Injustice

"I think one of the most important things Rwanda has to teach us is that the tribalism that made the genocide possible in that country is just as great a risk in the West as it is in Africa. Wherever the blood of tribalism is allowed to flow more deeply than the waters of baptism, terrible injustices will arise."

EMMANUEL KATONGOLE, associate research professor of theology and world Christianity, quoted on forgiveness and the Rwandan genocide in the January/February 2010 issue of *Prism* magazine

One Big Church

"The interesting question is, have we hit a plateau or are we going to continue to see that [concentration of worshippers into larger churches] increase? It can't go on forever—we can't all wind up in one big church."

MARK CHAVES, professor of sociology, religion, and divinity, quoted in the Jan. 2, 2010, issue of *The News & Observer* (Raleigh, N.C.) on the continuing growth of the country's largest churches



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