

DIVINITY

DUKE UNIVERSITY | SPRING 2014



MAINTAINING GOOD ROADS:

*The Relationship between
Duke Divinity School and Methodism*

BY EDGARDO COLÓN-EMERIC

A Wesleyan Witness to Transform the World

BY L. GREGORY JONES

Leading with Humility

BY HOPE MORGAN WARD



MY FIELD ED EXPERIENCE CHANGED THE COURSE OF MY LIFE.

– D’Najah Pendergrass D’15

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In the summer of 2013, D’Najah Pendergrass had a field education placement at United Metropolitan Missionary Baptist Church in Winston-Salem, N.C. “The highlight of my summer was teaching! Planning to teach Vacation Bible School or adult Sunday school was amazing. After my summer at UMMBC, I believed with confidence that I could actually be an ordained preacher of the gospel.”

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ON THE COVER

From Franklin to Oneida
© 2013 by Jo Reimer
acrylic and collage on paper, 22" x 17"
For more information on this image
and the artist, see page 9.

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Grounded in the Story: Duke Divinity School's Methodist Identity

BY RICHARD B. HAYS

“WHY DOES DUKE Divinity School maintain its affiliation with the United Methodist Church?” Not infrequently, someone asks me this question. When the question is asked, it is usually not just a simple request for information; it is more often a challenge.

Some argue that a university divinity school should maintain a stance of non-confessional neutrality, or radical pluralism. They sometimes regard Duke's specific Methodist ties as meddlesome interference with the academic business of the university. Others contend that Protestant denominations belong to the past, not the future, of the church. The United Methodist Church looks like an unwieldy bureaucracy that hinders the school's mission more than it helps.

And others have theological or political quarrels with the Wesleyan/Methodist tradition: the Methodist Church is too liberal or too conservative on social issues, too vague on eschatology, too optimistic on sanctification, and so on. Why not cut the ties?

The underlying assumption behind the question seems to be that ecclesial particularity is problematic and that the school would be stronger if it had a generic identity purified from any particular denominational coloring.

To explain why I think this assumption is wrong, I want to tell you a story.

Back in the 1970s, my wife and I joined several other strongly committed young Christians in forming a house church, which we called Metanoia Fellowship. We rejected all ties with established churches because we wanted to start fresh and recreate the pure New Testament church that we read about in the Acts of the Apostles (Acts 2:41–47; 4:32–35). We prayed together daily; we had free-form worship services with guitar music; we sought to share our goods with those who had needs; and we created our own decision-making structures from the ground up. It was a spiritually profound and formative experience for all of us.

But within three years, the community began to fracture. I think there were three important reasons for our disintegration: (1) We were not accountable to anyone beyond ourselves, and so we lacked the wisdom of critical perspective

from beyond our own communal life; (2) we lacked a longer historical view, and without realizing it we began to recapitulate in microcosm the church's long experience of heresies and schisms; (3) we became internally focused and insufficiently engaged in mission to the wider world.

To make a long story short, I eventually went on to pursue the academic study of Scripture and to reground myself in the specific disciplines of my own Methodist tradition. I came to believe that it is wiser for Christians to be rooted in a particular tradition than to imagine we can conjure a truer and more faithful church or school out of thin air. Everyone

lives and thinks out of some tradition, some story. We do well to claim the story that gave us birth and shaped us. We may work to renew or reform the community that gave us the gift of that story. But apart from grounding in the particular story, we are like Lennon and McCartney's “Nowhere Man, living in a nowhere land, making all his nowhere plans for nobody.”

The actual history of Duke Divinity School is deeply shaped by its grounding in Wesleyan and Methodist traditions. Of course, those traditions bear their own characteristic flaws and blind spots. But they also offer us a firm scriptural foundation, a deep confidence in God's powerful grace, a passionate hope for transformation of broken people and institutions, and a generous ecumenical spirit that welcomes communion with other Christians of all stripes. Our particular history gives us both a legacy to celebrate and a charge to carry forward the gospel in our own time and place.

The more discerning question, then, is not “Why does Duke Divinity School maintain its affiliation with the United Methodist Church?” The wiser questions are, “What is the *meaning* of Duke Divinity School's United Methodist identity, and how does that particular identity shape its mission in the university and the world today?” That is the question addressed by this issue of *DIVINITY* magazine. ■

Our particular history gives us both a legacy to celebrate and a charge to carry forward the gospel in our own time and place.

RICHARD HAYS is the Dean and George Washington Ivey Professor of New Testament at Duke Divinity School.



Maintaining GOOD ROADS

THE RELATIONSHIP BETWEEN DUKE DIVINITY SCHOOL AND METHODISM

The connection between poverty and theology will provide the vitality needed to maintain this historic road

BY EDGARDO COLÓN-EMERIC | ART BY JO REIMER

Theologian David Kelsey describes all theological schools as located at the intersection of several major highways. First, you have roads like Azusa Street or Via Vaticana or Aldersgate and the ecclesial traditions that these each represent. Second, you have the roads from Athens and the classical tradition of education as character formation, or *paideia*. Third, you have the autobahn from Berlin and the modern university with its focus on research and its goal of scientific knowledge, or *wissenschaft*. A theological school is the hamlet growing around the crisscrossing of these roads; its ethos is defined by its roadmap, the state of maintenance of these roads, and the plans for future construction. A road map of Duke Divinity School would show many streets. There is

Chapel Drive, AAR/SBL Court, The Duke Endowment Turnpike, Cameron Boulevard, and the United Methodist Parkway. It's worth exploring our location at this crossroads. From where we are located, are all of these roads still valuable?

TROUBLED CROSSROADS

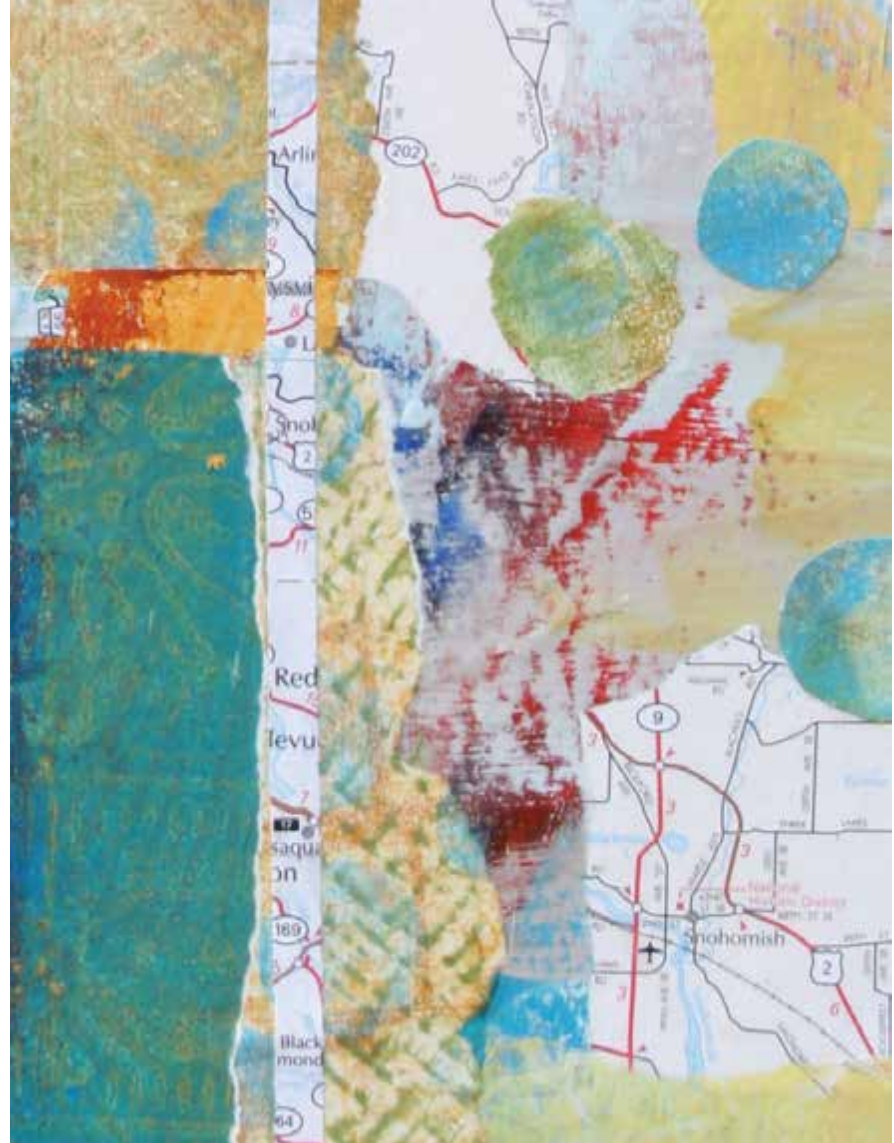
The United Methodist Church in the United States is in decline. The statistical tale is one of woe upon woe. The last year of net membership growth was 1965. To make things worse, given the median age of United Methodists, some are warning of an impending death tsunami within this generation that will decimate the denomination. Duke Divinity School, in contrast, is at the top of its game. It is regarded as an excellent theological school, one of the best in the United States, if not the

world. In the last decade, the school has grown in most measures: faculty, staff, students, programs, and facilities. Given the contrasting position of the UMC and Duke Divinity School, it seems fair to ask, Is the United Methodist Parkway worth maintaining?

From the Divinity School side, grumbles can be heard of how the mainline should be pushed to the sideline and that the future of Duke Divinity lies along another road. Moreover, it is not clear that the road connecting Duke to Methodism moves much intellectual freight. What is Wesley next to Barth? What has Durham to do with Aldersgate? A tradition that grew out of the evangelical revivals of the mid-18th century and grew old during the cultural upheavals of the late 20th century may not have much to offer the 21st.

From the United Methodist side, finger-pointing can be seen from those who blame seminaries for the decline of the church. At the last General Conference of the United Methodist Church in 2012, various petitions sought to sever relations with seminaries that appear to do a better job graduating staff for NGOs than forming pastors for the church. Given the number of Duke alumni serving churches, the Divinity School was not the target of these petitions, and yet they point to deteriorating road conditions that affect all of us.

The relationship between university divinity schools and the church has always been conflicted. The institution that we call the “university” arose in the cities of medieval Europe where teachers of theology, law, and medicine organized themselves into guilds. These academic guilds would receive students from all over Europe and confer degrees universally recognized throughout Christendom. Though it was licensed by the church, the university theological school (unlike cathedral schools or monasteries) was not simply an extension of the church. From the beginning, church hierarchs struggled with maintaining these tricky relations, at times setting up roadblocks around the university and at times allowing unimpeded freedom. When I hear about Methodist legislation proposing that bishops sit on search committees of divinity schools, or that the seminary curriculum needs to add a certain course, or that the power of the purse should be used to sway schools this way or that, this is not news. We have been here before, and perhaps



this is not a bad place to be. You only hear honking on busy roads.

A VITAL HIGHWAY

The truth is that the United Methodist Church and its predecessors have provided a vital artery circulating faculty, students, and resources to Duke Divinity School. Though we do not have the Cross and Flame displayed at the entrances and exits, the United Methodist Highway winds its way through the ethos of Duke Divinity School in profound ways. What is Methodist about Duke Divinity School? As I see it, three things: the centrality of Scripture, an ecumenical vision, and a holistic understanding of the theological vocation. These three commitments are not uniquely Methodist; they are

found in other ecclesial traditions and their theological institutions. But they are also not simply generic commitments. They are the boundary stones that mark the road connecting Duke Divinity to Methodism.

The Centrality of Scripture

John Wesley described himself as a *homo unius libri*, “a man of one book.” By this he did not mean that he read only the Bible, but rather that his thinking, beliefs, and values always began and ended with the Bible. Duke Divinity’s promotion of “scriptural imagination” and “traditioned innovation” are characteristically Methodist ways of approaching the theological task. Historically, Methodism has been resistant (though not immune) to fundamentalism, rationalism, and tradi-

tionalism, and this resistance has been passed on to Duke Divinity. Honoring Scripture and tradition demands critical inquiry, not demolition.

It also demands witness. At Duke, the pulpit is not far from the lectern, and I am amazed at the facility with which our students and faculty move from one to the other. A lecture on the Gospel of Luke might conclude with a series of homiletical suggestions for proclamation. A colleague might lecture on the sources of Frederick Douglass' thought one hour and preach on the passion of Christ the next. In this way, Duke continues the tradition of the medieval university that Wesley inherited from Oxford, in which reading Scripture, disputing

that the school includes faculty and students from many denominations testifies to the catholic spirit that represents the Wesleyan heritage at its best. Methodists have never claimed to be *the* church. Indeed, for a long time it did not even claim to be *a* church but rather understood itself as a reform movement in service of the church, playing a role in the Church of England analogous to that played by the Jesuits within the Roman Catholic Church. Methodism was an early promoter of the ecumenical movement, and Duke Divinity has a legacy of some of the finest ecumenical theologians. Robert Cushman, who was dean of the Divinity School and professor of theology, was an official

observer at the Second Vatican Council.

Geoffrey Wainwright, now Robert Cushman Professor Emeritus of Christian Theology, chaired the Methodist-Catholic Dialogue for decades and played a significant role in drafting the document that marks the high point of multilateral ecumenical dialogues: Baptism, Eucharist,

and Ministry (BEM).

Duke Divinity's commitment to serve the church catholic grows from theological roots sunk deep in a Methodist identity, but it is a commitment in constant need of attention. On the one hand, in a time of main-line institutional decline it is tempting to see other ecclesial traditions as

competitors for a dwindling market share. On the other hand, it is easy to mistake the diversity of denominations represented at the Divinity School for eclecticism or pluralism and thereby lose sight of the goal of ecumenism: "that they may all be one" (John 17:21).

Holistic Understanding of the Theological Vocation

In a landmark essay titled "Theology and Sanctity," Swiss theologian Hans Urs von Balthasar makes a remarkable observation. Since the Middle Ages and the rise of the university theology school, very few saints have been theologians and very few theologians have been saints. For all intents and purposes, theology and spirituality have been divorced. When John Wesley paused to consider the state of the Methodist societies, he asked, "Why is it that the people under our care are no better?" The answer that he gave is telling: "Other reasons may concur; but the chief is, because we are not more knowing and more holy." It is easy to forget that, from the beginning, Methodists wrestled with the question of how to form leaders for the movement, and the chief deficiencies they identified in their preachers were a lack of knowledge and of holiness.

Duke Divinity School is not a church. Yes, many professing Christians are in this institution. We use words that would not be heard in other schools in this university, such as *covenant*, *obedience*, *worship*, and *truth*. But the Divinity School is not a church. For one thing, it does not baptize. Nevertheless, the fact that spiritual formation is part of the curriculum of the Divinity

CHARLES WESLEY'S PLEA TO "UNITE THE PAIR SO LONG DISJOINED, KNOWLEDGE AND VITAL PIETY" NAMES A NEED AND DEEP-FELT DESIRE WHICH THE METHODIST MOVEMENT BEQUEATHED TO DUKE UNIVERSITY AND THE DIVINITY SCHOOL.

theology, and preaching were integral to the theological teaching vocation.

Ecumenical Vision

The seal of the Divinity School engraved outside the Kilgo entrance points to the ecumenical movement from which Duke Divinity benefits and to which it contributes. The fact

School says something important about the kind of academic excellence pursued in this place. The intellectual virtues and the moral virtues are meant to grow together. I think it is not too off the mark to say that the hope for our graduates is that they will be, in the words of von Balthasar, “kneeling theologians.” We want to train holistic intellectuals whose practice of science (*wissenschaft*) is purified and perfected by the gift of the spirit of wisdom.

Duke University’s motto, *Eruditio et Religio*, was adopted at a time when the roads connecting Berlin to Aldersgate and Athens were heavily travelled. Times have changed, and Charles Wesley’s plea to “unite the pair so long disjointed, knowledge and vital piety” names a need and a deep-felt desire that the Methodist movement bequeathed to Duke University and the Divinity School.

THE ROAD LESS TRAVELLED

I began these reflections by locating Duke on the map of theological education with the assistance of David Kelsey’s cartographical categories. I have described the markers defining the road that connects Duke Divinity to the Methodist Church with the hope of making a case for the importance of maintaining and improving these roads. Fred Herzog, professor of theology at Duke, pointed out that there was a big omission on the map sketched by Kelsey. Kelsey had asked what is “theological” about theological education, but Herzog proposed that in order to answer the question, the map that traced clear routes to Berlin and Athens had to be expanded to

include cities like Lima, Perú. There was one thing lacking from the North American theological school and from Duke Divinity—poverty.

Poverty and truth often have a profound connection. In Plato’s account of Socrates’ trial before the people of Athens, Socrates declares his conviction that he is a gift of God, a gadfly sent to arouse the city of Athens from its philosophical slumber. As one might expect, the Athenians asked him for proof. What evidence did he have to substantiate such a bold, even boastful, claim? To which Socrates replied, “I have a sufficient witness that I speak the truth, namely, my poverty.” Socrates did not profit by his teaching. On the contrary, his love for the truth had led him to neglect his familial and

civic responsibilities. Socrates had rich friends who wanted to use their wealth and influence in his defense. But to their consternation, Socrates waived all such offers, because he recognized that such powerful allies actually weakened his case. Socrates understood something that the Wesleys underscored. Voluntarily embracing poverty and understanding the truth are related. Studying at Christ Church in Oxford, befriending the poor, and visiting the imprisoned belong together.

The connection between poverty and theology is one that has become clearer to me as I have travelled to Central America to work with the Methodist Course of Study in El Salvador. While in that country, I have had the opportunity to visit the small





house that serves as a martyr's shrine to Archbishop Óscar Romero. One of the items displayed there is his episcopal miter with the motto *Sentir con la Iglesia*. This phrase, which has its origins in the spiritual exercises of Ignatius of Loyola, is hard to translate. It can mean "to think with the church" or "to feel with the church" or "to perceive with the church." The experience of teaching theology in the land of confessors and martyrs has led me to ask, What has Durham to do with San Salvador? In a time of civil war, Romero thought that the seminary was the hope of the church in El Salvador. What would it mean to make the Ignatian phrase *Sentir con la Iglesia* the goal of the Pauline exhortation, "Be transformed by the renewing of

your mind," which we have engraved in the walls of Duke Divinity?

The implications of Romero's motto for theological education were spelled out by one of his priests, the Jesuit scholar Ignacio Ellacuría. First, *Sentir con la Iglesia* calls for thinking with the poor. In the words of Ellacuría, "The university should become incarnate among the poor, it should become science for those who have no science, the clear voice of those who have no voice." Building a road that connects Duke to El Salvador or even to East Durham requires a reassessment of our research agendas. Perhaps the most important questions for disputation are not coming from Berlin, Athens, or even from Aldersgate. Perhaps the most important questions are coming from Central Prison in Raleigh or Roca Eterna (Eternal Rock Evangelical Methodist Church) in Ahuachapán.

Second, *Sentir con la Iglesia* calls for suffering with the poor. Ellacuría continues, "If our university had suffered nothing during these years of passion and death for the Salvadoran people, it would mean it had not fulfilled its mission as a university, never mind displaying its Christian inspiration." What would it mean to say that Duke Divinity School remained unaffected by the struggles facing the United Methodist Church? What witness would be offered by a theology school that is flourishing while its hometown languishes under economic inequities? If chief among Duke University's goals is the pursuit and application of "knowledge in service to society," and if at the heart of the mission of Duke Divinity School is

"service and witness to the Triune God in the midst of the church, the academy, and the world," then an expectation of suffering should be concomitant with a commitment to service.

If Romero is right about the seminary being the hope of the church, then perhaps Duke Divinity can be a sign of hope for the United Methodist Church precisely by reminding it of its origins in a university-bred movement that combined poverty with truth. No doubt someone will dismiss this possibility as a dead end. The way looks too utopian—but this is to be expected for an institution trying to stay in touch with the teachings of a poor, itinerant rabbi "in whom are hidden all the treasures of wisdom and knowledge" (Colossians 2:3). Perhaps the dirt roads of El Salvador are the shortcuts connecting Durham with Jerusalem, where all roads lead to the cross— from whence comes the true hope of the world. ■

ABOUT THE ARTIST

Jo Reimer is an artist in Portland, Oregon. Her series of map collages was inspired by her collection of road maps and the places and themes that they evoke from her travels. The piece on this page, *ByPass*, evolved from thoughts about how freeways have affected the economy of small towns. Other series have been inspired by themes ranging from the book of Romans to the sense of touch to nature. To see additional examples of her work or to contact her, visit her blog: <http://joreimer.com>.



SUSTAINING HEALTH

for

BOTH

BODY *and* SOUL

John Wesley's booklet *Primitive Physick* emphasized the importance of care for physical health as part of holistic ministry

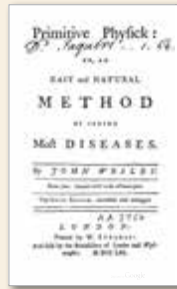
BY RANDY L. MADDOX

Recently a church-related college asked me to address its students about the value of their Methodist heritage. Hearing of the assignment, a colleague playfully asked, “What can a white-haired guy say about an 18th-century white-haired guy that would be of interest to college students today?” While acknowledging the challenges, I responded that this assignment resonated with my vocation as a scholar of Wesleyan traditions. As I waded into stacks of Wesley letters, pore over 18th-century newspapers, or try to ferret out John Wesley’s (frequently uncited!) sources in his publications, I certainly want to understand these materials in their historical location. But I also bring to this study a sense of our present setting. This sense often helps to discern the roots of challenges that still confront us; just as importantly, it can cast light on overlooked or undervalued resources in our heritage.

A good example is a booklet published in 1747 by John Wesley titled *Primitive Physick*, which lists over 300 illnesses, wounds, and other health issues and offers suggested treatments for each. The treatments are generally native herbs and naturally occurring elements, with scattered recommendations of cold-water bathing and mild electrical shock. When I began to focus on Wesley studies in the 1980s, this booklet was rarely mentioned—and if it was, it was cited as an example of Wesley’s credulity in depending upon folk remedies or the folly of meddling in a field where he did not belong. At this same time, calls were increasing in our culture for more holistic health care, and specifically for more attention to preventive care and promoting wellness. As I took up *Primitive Physick* in this setting, I was struck that Wesley’s preface to his collection of remedies culminated with a set of “plain, easy rules” for retaining health. This led me to explore Wesley’s interest in health and wellness more deeply in its context. The result was a growing conviction that Wesley’s publication of *Primitive Physick* was neither an idiosyncrasy nor merely a personal avocation. Rather, it reflected the heart of his understanding of salvation, was an abiding concern in his ministry, and was central to the mission of early Methodism.

INTEGRAL TO SALVATION

To begin with the first point, most Methodists recognize that John Wesley refused to limit salvation to forgiveness of sins and a guarantee of eternal blessing. He insisted that it also included through the work of the Spirit, “a present deliverance from sin, a restoration of the soul to its primitive health ... the renewal of our souls after the image of God in righteousness and



Wesley instructed his assistants (traveling lay preachers) to be sure that every society was supplied not only with devotional writings but also with the *Primitive Physick*, “which ought to be in every house.”

—“Large Minutes,” Q. 42

true holiness” (*Farther Appeal*, Pt. I, §3). They also know that Wesley had to defend this emphasis on present spiritual healing frequently, even to fellow revivalists like George Whitefield.

But fewer of his Methodist descendants are aware that John Wesley was just as insistent that the Great Physician’s unquestionable design is to “heal soul and body together,” to nurture “both inward and outward health” in this life (letter to Alexander Knox, Oct. 26, 1778). Wesley emphasized this point because so many in his day questioned it. Puritan theology had permeated English Christianity for over a century, fostering an understanding of providence that viewed calamity and disease as divinely intended, usually to teach a spiritual lesson. On these terms, one should not assume that God’s present design was physical healing; rather, God’s purpose in inflicting ailment was often specifically to remind us not to become too attached to earthly things like health. This broadly shared view can be found even in the hymns of John Wesley’s brother Charles; one framed as a prayer for parents whose child has smallpox, for example, affirms in the second stanza that “Love inflicts the plague severe” in order to “tear our hearts from earth away” (*Family Hymns* 1767, 76–78). This makes it all the more striking that at least a quarter of John’s private letters in his later

years include not only assurances to his correspondents that God desired their physical health, but also suggested treatments and frequent exhortations to practices of diet and exercise that can improve and sustain health.

ABIDING CONCERN OF WESLEY’S MINISTRY

None of these letters contain a hint that Wesley viewed his health advice as less important than his spiritual advice. This was in keeping with his training. Priests were often the only university-educated persons in 18th-century English villages. The newly dominant “Anglican” model of ministry elevated concern for the physical health of parishioners to a central aspect of pastoral care. While priests were not expected to dispense medicines or perform medical procedures, they were strongly encouraged to offer “physic”—general instruction in the nature of health and suggestions for sustaining or restoring it. To prepare priests for this role, basic medicine was part of their university studies.

From the diary that he began at Oxford, we know that Wesley read extensively in works about health. When he became a missionary priest in Georgia, he purchased a text on medicinal herbs native to the region. His desire to stay current was lifelong and included consultation of *Philosophical Transactions of the Royal Society* and

Medical Transactions of the Royal College of Physicians.

After his return from Georgia, Wesley went to neither his old life as a fellow at Oxford nor a parish in the Church of England. Drawn into the emerging revival, he embraced the “more vile” ministry of open-air evangelism and caring for the growing cadres of followers. As he settled into this new role, Wesley noticed the numerous people (particularly the poor) in his audiences and society meetings who had health needs but little access to the parish priest or private physicians. Wesley’s pastoral concern drove him to offer them physic as well, belying any suggestion that he thought meeting their spiritual needs alone was sufficient. Initially he not only offered advice but also set up free clinics in Bristol and London where they could obtain medicines. As the Methodist movement spread across England, this form of ministry to the whole person proved unworkable. Wesley was rarely available to offer the benefit of his training in physic because of his itinerant leadership, and few of his lay preachers had appropriate training. So Wesley distilled his advice in *Primitive Physick*, which was reprinted frequently and sold at a minimal cost, as a companion to his spiritual guidance offered in collections of sermons. And he peppered his letters with advice on both spiritual and physical health.

IMBEDDED IN THE MISSION OF EARLY METHODISM

In keeping with his personal commitment, Wesley imbedded care for the whole person into the mission of early Methodism. He instructed his assistants (traveling lay preachers) to make sure that every society was supplied

not only with devotional writings but also with the *Primitive Physick*, “which ought to be in every house” (“Large Minutes,” Q. 42). And when it became necessary to shut down the clinics, he created the position of “visitor of the sick” in each society, with these responsibilities: “To see every sick person within his [or her] district thrice a week; To inquire into the state of their souls, and to advise them, as occasion may require; To inquire into their disorders, and procure advice for them; To relieve them, if they are in want” (*Plain Account of the People Called Methodists*, §XI.4).

HOLISTIC APPROACH TO HEALTH AND HEALING

Wesley bequeathed to his ecclesial descendants a strong precedent of caring for soul and body, both as a personal ideal and as a standard of ministry to others. He also modeled for them a holistic approach to physical health itself.

First, while he consistently affirmed the possibility of miraculous healing, Wesley avoided advocating prayer for healing without seeking medical care. This reflects his general convictions about divine-human agency, where faithful participation in the means God has provided is the ordinary way of “working out” what God is “working in” us.

Similarly, Wesley rejected accounts of health and healing that attended solely to either the physical or the spiritual dimension of human nature. In “Thoughts on Nervous Disorders,” for example, he chides physicians who assume that all troubled emotional states are natural disorders, thereby dismissing the possibility that some instances of remorse might be “the hand of God upon the soul” requiring

the healing effect of repentance and faith. But Wesley quickly adds that many emotional disorders are owing to inappropriate diet or insufficient exercise. His sermon “Heaviness through Manifold Temptations” develops this point pastorally, explaining to his followers that some of their spiritual heaviness is caused by bodily disorder, acute diseases, calamities, poverty, and so on, and should be dealt with accordingly.

Returning to my point of initial surprise with *Primitive Physick*, Wesley consistently prioritized natural preventive care. At the top of his list was the importance of regular exercise. As he put it in a letter to Peard Dickinson (June 15, 1789), “exercise is the best medicine” for recovering and sustaining health of both body and soul. In the preface to *Primitive Physick* (and scattered through his letters), Wesley also offered advice on diet, appropriate sleep, and cleanliness as central to preventive care.

When preventive care failed, the remedies that Wesley recommended for treating ailments were not the compound medicines favored by many physicians and apothecaries. He prioritized instead treatments that were widely and cheaply available, because he was concerned that basic care be available to the whole community—especially those who could not afford the emerging professionalized care of the modern age.

LIVING WELL AND DYING WELL

For all of his encouragement to cultivate the health of body and soul that God desired for them to enjoy, Wesley considered it a distinctive mark of his Methodist people that they die well. They knew that this life, while deeply valuable, was a penultimate state. We

are meant to reside ultimately in God's loving presence. Therefore, they did not fear death or struggle desperately to cling to life as it faded. Rather, they gloried in all that God had done, and

affirmed with Wesley that, in death, "the best of all is, God is with us."

This balance, like Wesley's holistic understanding of salvation and holistic approach to health and healing, is

surely part of our heritage worth celebrating—and appropriately emulating in our own discipleship and ministry. ■



SOME OF THE REMEDIES FROM JOHN WESLEY'S *Primitive Physick*

ON DIET

All pickled, or smoked, or salted food, and all high-seasoned, is unwholesome.

For studious persons, about eight ounces of animal food, and twelve of vegetable, in twenty-four hours, is sufficient. Water is the wholesomest of all drinks; quickens the appetite, and strengthens the digestion most.

Malt liquors (except clear small beer, or small ale of due age) are exceeding hurtful to tender persons.

Tender persons should eat very light suppers, and that two or three hours before going to bed.

ON EXERCISE

A due degree of exercise is indispensably necessary to health and long life. Walking is the best exercise for those who are able to bear it; riding for those who are not. The open air, when the weather is fair, contributes much to the benefit of exercise.

Those who read or write much should learn to do it standing; otherwise it will impair their health.

The fewer clothes any one uses, by day or night, the hardier he will be.

REMEDIES FOR SPECIFIC AILMENTS

THE ASTHMA

Cut an ounce of stick Liquorice into slices. Steep this in a quart of water, four and twenty hours, and use it, when you are worse than usual, as common drink. I have known this to give much ease.

A COUGH

Every cough is a dry cough at first. As long as it continues so, it may be cured by chewing immediately after you cough, the quantity of pepper-corn of Peruvian bark. Swallow your spittle as long as it is bitter, and then spit out the wood. If you cough again, do this again. It very seldom fails to cure any dry cough. Or, make a hole through a lemon and fill it with honey. Roast it, and catch the juice. Take a tea-spoonful of this frequently.

EXTREME FAT

Use a total vegetable diet. I know one who was entirely cured of this, by living a year thus: she breakfasted and supped on milk and water (with bread) and dined on turnips, carrots, or other roots, drinking water.

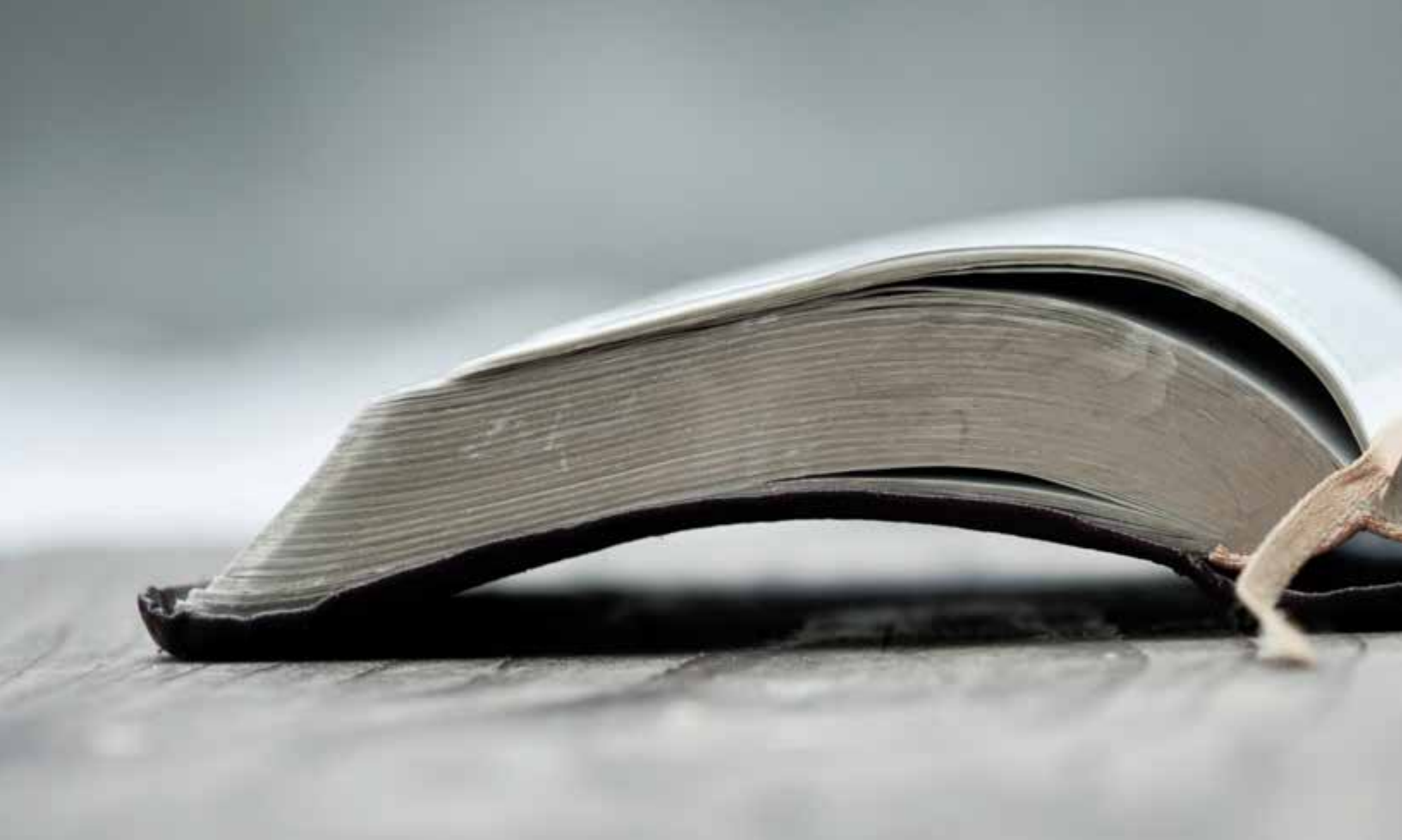
THE HEAD-ACHE

Rub the head for a quarter of an hour. Or, apply to each temple the thin yellow rind of a lemon, newly pared off.

THE ILIAC [ILEAC] PASSION

[i.e., obstructed bowel]
Apply warm flannels soaked in spirits of wine. Or, hold a live puppy constantly on the belly.

Read more about John Wesley's *Primitive Physick* in an interview with Randy Maddox at *Faith & Leadership*: www.faithandleadership.com/qa/randy-maddox-john-wesley-says-take-care-yourself



THE GIFTS *of* METHODISM FOR BIBLICAL STUDIES

THREE NEW TESTAMENT SCHOLARS AT DUKE DIVINITY SCHOOL DISCUSS THE INFLUENCE
OF THE METHODIST TRADITION ON THEIR UNDERSTANDING OF SCRIPTURE

MODERATED BY **JASON BYASSEE**

For many decades, scholars have debated whether the academic study of the Bible should require faith commitments to be checked at the door of the classroom. Some have contended that personal religious practice and belief should be kept at arm's length from the work of scholarship.

In contrast, Duke Divinity School provides examples of top biblical scholars who seek to integrate their personal commitments to the church with their scholarly work. Richard Hays, Ross Wagner, and Brittany Wilson sat down for a conversation about Wesleyan approaches to the Bible, how their respective generations of scholars see things differently, and what's distinctive about Duke Divinity School's approach to the Bible.



Biblical scholars are professionally committed to understanding and teaching what the text says. How could being Wesleyan enter into that?

BRITTANY WILSON: I can't help but read the text as a Wesleyan. It's the tradition in which I was formed. I find that I notice things about the text that those not formed in a Wesleyan tradition will not see. For example, when I read Acts, I see how God acts and humans respond. God or the *kurios* [Lord] or the Spirit initiates, and then humans respond. You won't always see that emphasis in the scholarly literature.

ROSS WAGNER: Being formed in a Methodist church, a community shaped by Wesley, also helped prepare me to read the text. Wesley beats the drum of prevenient grace: all we're called to do and be is a response to God's prior action. Wesley has encouraged me to continue to look for the Spirit's justifying work, which is inte-

grally connected with sanctification. To read well is to become a community that takes on the mind of Christ and walks the way Christ walked. Being a Wesleyan makes one attentive to those things.

What distinctive emphases in your work derive from the Wesleyan tradition that formed you?

RICHARD HAYS: When I started out as a New Testament scholar, I had no intention of saying, "I will pursue a Wesleyan approach." I became aware of my deep Methodist formation after I published *Echoes of Scripture in the Letters of Paul*. Christian Beker [of Princeton Theological Seminary] characterized it as an example of "Methodist pietism," referring to my emphasis on the real possibility of the transformation of a community through the power of the Spirit.

Salvation for Paul is not simply a matter of forensic declaration that



RICHARD B. HAYS

Dean and George Washington Ivey
Professor of New Testament

says our sins are forgiven. It's transformation into a new life. One of the texts that most clearly articulates this is this passage in Romans 8: "There is therefore now no condemnation for those who are in Christ Jesus," it begins. Often the Reformation traditions focus only on this phrase. But the text goes on: "For the law of the Spirit of life in Jesus Christ has set you free from the law of sin and death. ... [God] condemned sin in the flesh." Here's why: "*hina* [so

that] the just requirement of the law might be fulfilled in us who walk not according to the flesh but according to the Spirit.” I thought I was just reading Paul, but my formation in the Methodist tradition helped me to see that in the text.

WAGNER: An important theme to me is how much the missionary context shapes the way that Paul articulates his theology. He understands God to be calling into being communities of Jews and Gentiles. Everything Paul does is oriented toward participating in the work of the kingdom embodied in these communities. For Paul, the emphasis is not just individual conversion but conversion of a community that will display Christ. This really resonates with Wesley’s link between personal and social holiness; his passion to save souls included a belief in the gospel’s power to compel the church outward from its own walls.

WILSON: This isn’t exclusive to Wesley, but he understood Scripture as a living document, a living word. That governs the questions I have when I approach the text. Yes, I read it attentively and in context—but I try to have in view what this word has to preach to us today.

Are there particular texts you’re more drawn to than others, and if so, can that be traced to Wesley?

WAGNER: Wesley loves 1 John and its theme that to be Christian is to walk the way Jesus walked. And he also refers to Philippians 2, to have the “mind of Christ.” Paul uses this hymn about Christ to explain how the community should behave toward each

other. That’s the heart of Wesley. What God does *for* us in Christ, God also does *in* us. Justification is linked to sanctification, and the pattern of Christ’s life becomes replicated in the lives of believers in the community. Philippians also sounds the note of joy. Wesley comes back over and over to the phrase “happy and holy” as the goal of the Christian life. Joy is linked to fellowship with God, which requires sanctification.

HAYS: *Wesley’s Explanatory Notes* on the New Testament borrows a great deal from Johann Bengel, but things he changed were about the passages in Paul that talk about the law. Wesley insists that the law does give expression to the righteousness of God that Paul is talking about. The Sermon on the Mount is also central to Wesley. And Wesley doesn’t read the Sermon on the Mount as Reinhold Niebuhr did—as an impossible ideal. It’s an actual call to a righteousness that exceeds that of the scribes and Pharisees.

Why should a church beset with so many other worries invest in biblical studies?

WAGNER: The only reason the Methodist church exists at all is because we’ve been given a story about God’s action for us in Christ and his continuing action in and through us as God redeems the world. We need to keep coming back to that foundational story about God to gain our bearings. We have no idea what problems we have or how to address them until we can understand the world from God’s perspective.

WILSON: To read texts in their own context, from a confessional point of view, takes humility and grace. These

texts often subvert the cultural norms of their time, and that subversion relates to the message of the gospel itself, the audacity that God came down in human form, breaking open human categories.

HAYS: When I began to feel called into teaching, I wrestled with whether to apply in systematic theology or in New Testament, even while I was filling out applications. I decided I would go into biblical studies because that seemed to be where the deepest roots of the church’s problems were. Much of the approach of a certain kind of modernist biblical criticism was corrosive of the church’s faith and mission. I wanted to deal with what I thought was the taproot of the problem. What’s wrong with the church is not that we don’t have a contemporary message or technologically sophisticated delivery. It’s that we need to recover why we exist in the first place.

How would you characterize Duke Divinity School’s approach to Scripture?

WAGNER: The notion of forming a scriptural imagination is a unifying project among our faculty. Scripture tells us the truth about ourselves, our



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ROSS WAGNER
associate professor of New Testament

world, and our God. Teaching Scripture is a process of learning how to inhabit that story and live in light of it in a concrete time and place. This goes far beyond the Bible department. Duke students are formed to be thoughtful readers, committed to allowing God to use Scripture to form their thoughts and affections. Wesley uses the word *happy*—we might choose the word *joy*—but he has an awful lot to say about our heart.

HAYS: Both fundamentalism and liberalism flatten the scriptural witness. We're trying to inhabit the scriptural story in way that is more rounded and deeper. We're not the only place in the world concerned about that, but it is characteristic of our approach.

You three belong to different generations in biblical studies. What changes do you see across those years?

WAGNER: When Richard entered graduate studies, something was deeply wrong. Coming in 20 years later, I found the field changed, with space to talk about Scripture as a narrative that shapes the life of community. Richard's work helped that to happen, along with Tom Wright, Don Juel, Chris Beker, Luke Johnson, Ben Witherington, and Joel Green, among others. They asked big questions about God and the shape of community life, which are now very much on the table for New Testament scholarship.

HAYS: High boundaries separated the disciplines of biblical studies and theology. In the 1970s theologian Hans Frei described it as "obliviousness to narrative as narrative." A recovery of biblical narrative has developed in

such a way that now Brittany's scholarship can read Luke as narrative without having to justify it.

What particularly Methodist pitfalls exist in New Testament studies?

HAYS: One is overconfidence about human capacity that can shade into Pelagianism, which Wesley also wouldn't want. Some Methodist circles exhibit a kind of do-goodism, in which passion for justice gets disconnected from God. Another pitfall is experientialism. Methodist candidates for ministry aren't required to study biblical languages. In my 33 years of supervising doctoral studies at Yale and Duke, I've had exactly one United Methodist doctoral student, and that's Ross Wagner! Methodists can be prone to assume that we have experienced the grace of God and we'll go out and make the world right—without attending to the kind of scholarly grounding you get from studying languages.

WILSON: Many Methodists don't know what to do with the Bible. They may not read it—or they don't know how to read it or how to be distinctively Wesleyan. What makes us different from some other flavor of Christianity? The danger is that we lose our distinctively Wesleyan heritage to bland homogenization.

WAGNER: Another potential pitfall is more pietistic: to narrow Scripture's vision to "Jesus and me" and ignore the part of the gospel calling that was the passion of the Wesleys—to go beyond the walls and challenge the social structures of day. This is part of the larger context of Duke: we have the Center for Reconciliation, the Office of



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BRITTANY WILSON
assistant professor of New Testament

Black Church Studies, Thriving Rural Communities—there's a wideness to the vision of what human flourishing looks like. That's important for how we teach Scripture here.

When you look back over your life, what will allow you to say, "That was Methodist biblical scholarship"?

HAYS: In my "State of the School" address, I spoke of the way scholarship forms character. I would hope that a life formed by Wesleyan biblical interpretation would embody fruit of the Spirit—love, peace, patience, joy, and generosity—even toward enemies. You would hope that a Wesleyan biblical scholar would not be an arrogant, preening self-promoter.

WAGNER: Scholarship is a particular discourse with real value, but our calling is much wider. I hope to see fruit beyond the academy in the lives of students taught and communities affected.

WILSON: Writing for the academic guild is something we're called to do. But my goal is to write beyond the guild, for those in the pews and for pastors. Such scholarship spills over into the local church. ■

Methodism and the *Missionary Imagination*

THE RISE AND FALL OF THE INFLUENCE OF METHODIST EVANGELISM
ON THE AMERICAN RELIGIOUS LANDSCAPE—AND A PROPOSAL FOR HOW TO MOVE FORWARD

BY W. STEPHEN GUNTER

American religious history has been shaped significantly by the missionary imagination of Methodism. From the early decades of the 18th century until the middle of the 20th century, Methodist theology and practice played a key role in religious expression, social reform, and cultural identity. At the beginning of the 21st century, however, the influence of Methodism seems to have waned in American religious and cultural life. With regard to the gospel's relevance, it is not that our times are so radically different from the 1740s or the 1850s or the 1920s. But the missionary imagination of Methodism has been neglected, and today modern Methodism has adopted a different message that fails to transform the church or the world.

THE GREAT AWAKENINGS AND MISSIONARY IMAGINATION

During the First Great Awakening in the 1730s and 1740s, Jonathan Edwards

was preaching about “Sinners in the Hands of an Angry God” at the same time that John Wesley’s Methodism of the “warm heart” began to emerge. The preaching of Edwards and George Whitefield had a significant influence on Wesley’s understanding of the emotions and conversion. By the time of the Great Awakenings of the 19th century, Methodism had come to America’s shores, and Francis Asbury was leading Methodism to, in the words of John Wesley, “transform the nation ... and the Church; to spread scriptural holiness over the land.”

By 1850 Methodism emerged as the single largest denomination in America; not until later waves of Irish immigrants arrived would the number of Roman Catholic adherents surpass Methodists. The Second Great Awakening was firing America’s religious imagination, and an era of revivals was ushered in with the preaching of Charles Finney and the prayer meetings of Henry Ward Beecher. Once again the Methodist

message could be seen in the influence of Phoebe Palmer and her “Tuesday Meetings for the Promotion of Holiness.”

Well into the 20th century, camp meetings and revivals were staples of American religious life, and they continued to emphasize sanctification and the transforming power of the Holy Spirit. To be a Christian in America meant to confess Jesus Christ as Savior, and Billy Sunday and Billy Graham proclaimed this evangelistic message. But while we might think of revivals simply as producing individual conversions, Johns Hopkins University historian Timothy Smith shows that revivalism produced some of America’s most far-reaching social reform movements. The missionary imagination of Methodism inspired abolitionists, supporters of women’s rights, prison reformers, and advocates for neglected children.

What was this missionary imagination that captivated millions of





Americans for two centuries? It was the optimistic message that people's lives could be changed by the power of the gospel; indeed, through the pervasive sanctifying influence of the Holy Spirit, not only individual lives but the nation itself could be transformed.

THE METHODIST MESSAGE CHANGES

John Wesley once said: "I am not afraid that the people called Methodist should ever cease to exist either in Europe or America. But I am afraid, lest they should only exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case, unless they hold fast the doctrine, spirit, and discipline with which they first set out." Modern Methodists are wringing their hands over Methodism's loss of members and seemingly inexorable slide into social, political, and economic oblivion. This worry over numbers, however, has neglected to examine how the Methodist message has changed in the past 50 years. Seeing how that message has changed might reveal why Methodism appears to be in serious decline.

The missionary imagination that once characterized Methodism emphasized holiness and transformation through the work of the Holy Spirit. An example of the Methodist message of today can be found in the book *Three Simple Rules: A Wesleyan Way of Living*, by Bishop Rueben Job. The book is a bestseller, and it captures the essence of what most modern Methodists teach in precept and practice: (1) Do no harm. (2) Do good. (3) Stay in love with God. The booklet's

THE MISSIONARY IMAGINATION THAT CAPTIVATED AMERICANS FOR TWO CENTURIES WAS THE OPTIMISTIC MESSAGE THAT PEOPLE'S LIVES COULD BE CHANGED BY THE POWER OF THE GOSPEL.

introduction states: "There are three simple rules that have the power to change the world. While they are ancient, they have seldom been put to the test. But when and where practiced, the world of things as they were was shaken until a new formation, a new world was formed. The Wesleyan movement is a prime example of this new creation that is formed when these three simple rules are adopted as a way of living."

That this book has become the exemplar of the Methodist/Wesleyan way gives me pause. Passages from the Gospels and the words of John Wesley himself contradict the assertion that living by these three simple rules constitutes the Methodist message and the Wesleyan way, or even that these observances by themselves have the capacity to change the world.

In the vestry of the Nicholson Square Church in Edinburgh, Scotland, a visitor will find a framed statement of these words attributed to John Wesley: "Preach our doctrine, inculcate experience, urge practice, enforce discipline. If you preach doctrine only, the people will become antinomians; if your preach experience only, they will become enthusiasts; if you preach practice only, they will become Pharisees; and if you preach all these and do not enforce discipline, Methodism will be

like a highly cultivated garden without a fence, exposed to the ravages of the wild boar of the forest."

According to Wesley, just keeping the rules is not adequate: preach practice only and they will become Pharisees! The Pharisees in the New Testament era were conscientiously religious and careful to keep the rules, believing that this was the way they could please God. Indeed, they thought that exacting obedience to the rules would keep them in love with God.

Jesus' conversation with the Pharisee Nicodemus in John 3 reveals a different perspective on our relationship to rules and to God. The kingdom of God does not dawn in the world by people being respectably religious. Knowing and keeping the rules does not initiate one into the reign of God. Observing religious practices can all be done "from below," but the work of God in the world is initiated "from above."

If Nicodemus had visited Duke Divinity School, he would have discovered that he did not yet have what we call a scripturally formed imagination. Nicodemus resembles many modern Methodists: earnestly believing that adherence to three simple rules could transform the world and keep you in love with God.

John Wesley felt that many of his Anglican contemporaries were like



Nicodemus, confusing moralism with the gospel. He preached a sermon at St. Mary's (Oxford) on July 25, 1741, to address these concerns: "The Almost Christian." His text was Acts 26:28, "Almost thou persuadest me to be a Christian," and he explored the difference between the "almost Christian" and the "altogether Christian." The almost Christian believes sincerely that the essence of Christian identity is wrapped up in religious practices: do good and do no harm. Actually, Wesley has quite an inventory of such things in his sermon, both positive and negative: do not oppress the poor, cheat, take the name of God in vain; do feed the hungry, care for widows and orphans, visit the prisoners, etc. Wesley says that just obeying these commands, however, makes one no more than almost Christian; he labels this "heathen honesty." Moralism does not constitute the essence of genuine Christianity.

Implicit and explicit warnings against confusing moralism with the gospel were at the heart of the Methodist message for 200 years. The clear reference to which Wesley and Methodists have continually returned is Romans 8:16: "The Spirit Himself bears witness with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ." To be sure, Methodists have consistently taught that being in love with and staying in love with God is central, and we hear phrases like "being perfected in love." This, however, has nothing to do with what we do. It has only to do with what God has done for us in Christ and what God the Holy Spirit continues to work in us.

There can be no confusion whether this comes "from above" or "from below." To receive the witness of the Spirit, one must be born from above. The gospel is about what God is doing, not about what we are doing. This is foundational to the church's missionary imagination, but it has nothing to do with our human-centered moralism.

Here I hasten to the defense of Bishop Job, who was the product of a much earlier generation who still remembered and cherished the Methodist legacy of religious awakenings. We are now more than a generation removed from a Methodist membership who have made conscious decisions to become Christians. In over two decades of teaching Methodist seminarians, I would generously estimate that 5 percent of my students were asked in their Methodist churches to make that explicit decision. We have been catechized to believe that we evolve into being Christian by simply joining the church. The notion of professing Christ as Savior sounds, well, Baptist. So for most of us, Bishop Job's three simple rules as the essence of the Methodist message makes perfect sense.

Two of my good friends in the Duke community are religion department professor Shalom Goldman and Imam Abdullah Antepli. I am certain that both Shalom and Abdullah would agree that "doing good" and "doing no harm" can reflect an honest desire to stay in love with God. They might even say that it is in harmony with both Jewish and Islamic precept. And I think they would both dispute the notion that this is distinctively Christian. When

the church's message ceases to be distinctively Christian, the missionary imagination is lost. The three simple rules are far removed from "spreading scriptural holiness across the land."

THE WAY FORWARD

The answer for the contemporary Methodist church cannot be found simply by looking to the past. This challenge of rediscovering the missionary imagination of Methodism confronts us daily basis at Duke Divinity School since we are called to prepare people for ministry and service. From the first week after they arrive, Divinity students encounter Methodism's original "social holiness" in covenant discipleship groups that connect acts of piety and deeds of mercy. Each semester we offer multiple classes on Wesleyan theology and forming disciples in a Wesleyan way, as well as classes that specifically address evangelism and the missional church. These classes are fully subscribed every semester, our students actively imagining new trajectories for the local church.

Lessons from Methodism's evangelical history are foundational to our ability to envision a missional future shaped by scriptural imagination. Duke Divinity students will understand the church culture bequeathed to them, but they enter that context with a sense of vocation fired by the gospel imagination. We pray that this new generation of divinity graduates will no longer confuse moralism with the missionary message that has the capacity to transform society and the church. ■

Why are you weeping?

How can we use vast human and material resources toward a new future God is giving?

Do you believe because you have seen?

Would you teach us?

How can we create new synergies in our patterns of connection and conferencing?

How were your eyes opened?

How can we be born again when we are old?

leading *with* humility

A bishop in the United Methodist Church describes the importance of learning to embrace questions as part of faithful leadership

BY HOPE MORGAN WARD

I want to know what pastors know,” I remember thinking when I applied to Duke Divinity School. Decades later, as a bishop of the United Methodist Church, my desire has changed. Instead of knowledge, I now seek inquiry. I want to ask what pastors ask.

My path into Duke University and later Duke Divinity School was neither linear nor focused. As a child of the middle of the last century, I meandered in the stereotypical fashion of so many of us in that generation. I was curious, with no long-term plan. As an undergraduate, I explored the wide range of liberal arts, hoping at various times to become a political scientist, a historian, an archaeologist, an English teacher, or a lay person who knows what pastors know.

My calling in ministry unfolded, and I continued to learn in the community of Duke Divinity School. I was first a student, and then a small-group facilitator, field education supervising

pastor, reflection group leader, occasional lecturer, less occasional preacher, encourager of applicants, financial supporter, member of the Board of Visitors and Alumni Council, and also trustee. Duke has been a hub in my personal and professional life for four decades.

Seasoned now, with years of learning and experience behind me, I know what I do not know. Paradoxically, this posture feels like maturing confidence, which arises from deep awareness of the power and providence of God and my own humble capacities in comparison. I have learned that being willing to ask questions—which reveals our lack of knowledge—is to embody the good hope of God’s wonderful reversals: the humble are exalted, the last are first, the least are greatest, and the weak are strong.

My learning through years of connection with Duke Divinity School continues to prompt me to the biblical

practice of inquiry as I seek to lead as a bishop. I am in local, conference, regional, and global settings where I have the opportunity to hear the kinds of questions that people ask of the Bible, of God, of themselves, of one another, and of the world. Those of us who seek to lead the church do well to embody humility in this changing universe we inhabit.

I have discovered that pastors in our time are asking important questions: How might we create ancient/new expressions of Christian community and mission? How can we engage a more diverse and expansive host of people? How might we align resources toward the mission? How can we use vast human and material resources toward a new future God is giving? How might we recreate systems for church governance and leadership development and church planting? How can we build a culture of peer learning and partnership? How can we

create new synergies in our patterns of connection and conferencing?

I find these sorts of questions to be faithful and encouraging. Long lists of questions have biblical precedent. For example, the texts that move us through Lent toward Easter are filled with a myriad of questions. How can we be born again when we are old? How can we understand? Why do you ask me? Where do I get this living water? How were your eyes opened? What do you say about this? Would you teach us? Do you believe? Why are you weeping? Whom do you seek? Do you believe because you have seen? Do you have any fish? Do you love me? Is it I? What is that to you?

Responses to these questions are found within the story of Jesus, a story that shapes our imagination with wonderful images: wind, water, light, life, bread, and fish. We mine this inexhaustible imagery all our days, even as it illuminates our way. These images arise from Jesus even as they lead us to Jesus.

Recently I have engaged with the leadership team of the North Carolina Conference in a learning covenant. We agreed to focus anew on our Wesleyan heritage and to invite faculty from Duke Divinity School to help us explore the newly articulated role of the district superintendent, the theological grounding of our polity, and the fascination and focus of John Wesley on ministries both of health and wellness and of engagement with the poor. We have discovered that we have many questions: What does it mean for district superintendents to be “chief mission strategists”? How can we teach and embody the polity of our church with scriptural grounding, authenticity, and effectiveness? What practices in leadership will turn our churches faithfully toward reaching young people? How can we follow Bishop Francis Asbury’s exhortation

to take the resources to the edge, engaging people who are poor or excluded? How can we embrace the gift of holistic salvation—body, mind, spirit, and relationship?

Scholar Ronald Heifeitz teaches that effective leaders will be courageous enough to lead with questions. Forward movement in community

We who live and learn in the extended community of Duke Divinity School recognize the grace that washes over our lives and sustains our work together. In profound gratitude to God, we will continue to learn together, drawing from the rich resources of our life in Christ, our life in learning community, and our life in mission to the world.

emerges from the lives of leaders who are spiritually attuned, awake, humble, and curious. We are called to be a community with others who ask questions, who wonder, and who hope. The conference’s leadership team has discovered within the faculty of Duke Divinity School crucial resources for framing our questions well as we seek faithful and inventive ways forward.

The art of Christian ministry requires the embodiment of Christ’s life in individuals and in community. In this time, when we face an array of challenges, the church needs more examples of leaders who model the humble courage and courageous humility of Jesus. Congregational passivity is often the fruit of pastoral timidity that parades as certainty. Laity have learned to ask pastors questions, and pastors feel the burden of providing an authoritative answer. Rather than expecting pastors to have the answers, we will be better served to allow them to join the community of those who seek wisdom from the resources of Scripture, the work of the Spirit, and rich tradition.

We know that our journey together through questions and queries will

lead us through thickets of complexity. We also know that on the other side of these tangles and thickets lies simplicity. We discover powerful insights as we move through this complexity, devoting studious and prayerful energy to engage with texts, contexts, and circumstances. “What then shall we do?” The biblical

question, posed in the church by a grounded and trusted pastor as spiritual leader, can evoke wisdom. In the pastoral context, wisdom is given by God as people are convened, chairs are set in a circle, and questions are asked by a prepared and brave leader.

Schools of theological education would be wise to lead with questions such as these: What do leaders need to experience in theological education in order to lead the church in this new age? How can we inform the will along with the intellect? What are the connections between academic success and pastoral effectiveness? How can we form spiritual leaders who will listen, learn, and lead effectively? How can we engage technology to serve the church and the world? How can students gain expansive experience as global citizens who anticipate the reign of Jesus Christ over all people and all creation?

Duke Divinity School is embedded in the literal, historical, and figurative heart of Duke University, and it is a place that is asking many good questions. The university is enriched by this particular community of faithful scholarship and inquiry. At the heart

of all scholarship, research, teaching, and learning is the sense that there is more to be grasped and known and explored. At the heart of the Divinity School is the particular vocation of humility and awe and reverence that should follow from any serious study of theology—the study of God. This spiritual vocation is the context for rigorous academic engagement, attention to personal and corporate spiritual life, and prophetic engagement for justice, reconciliation, and peace.

As the first graduate school founded within Duke University, Duke Divinity School has a particular vocation: the bearing of humble confidence that the truth of the gospel lies at the heart of the university's continuing search

for knowledge and truth. *Erudito et Religio* is inscribed in the university ethos. By definition, religious life is filled with awareness of the expansive reality of One beyond full definition or description or understanding. The life of spirituality is essentially the life of awe and humility, lived in wonder and appreciative of mystery. By definition, academic life is the search for wisdom, using artistry of language to express what is learned through the process of the search.

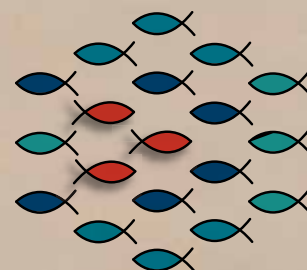
As Duke Divinity School and the church continue to partner in the mission of training leaders, we need to be brave to ask the right questions. One of the best gifts we can offer new pastors is space to think creatively and

to explore spaces that are murky and unclear. We need to discern wise ways to engage this world while we remain faithful to the One who is ever new. As we ask good questions, we do so in the light of Jesus Christ, who was asked many questions and who remains our example of humility and courage for leadership. We who live and learn in the extended community of Duke Divinity School recognize the grace that washes over our lives and sustains our work together. In profound gratitude to God, we will continue to learn together, drawing from the rich resources of our life in Christ, our life in learning community, and our life in mission to the world. ■

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Christendom
**Resident
Aliens**
25 Years
Later



Twenty-five years ago, Stanley Hauerwas and Will Willimon challenged the Christian church to live as a vital embodiment of the gospel, operating within today's society but apart from its eroding values. The vision laid out in their book, *Resident Aliens*, still resonates with Christians today as we seek to be a faithful witness to the world.

Join Hauerwas and Willimon as they engage with sociologist James Davison Hunter, Bishop Hope Morgan Ward, and pastors throughout the country to examine the impact of this book on clergy, congregations, and seminaries.

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A Wesleyan Witness to Transform the World

BY L. GREGORY JONES

I believe a vibrant Wesleyan Christian witness is the best hope for the renewal of American society and for navigating the complexities of our world. I also believe that the United Methodist Church is distinctively well-positioned to carry forth such a vibrant Wesleyan witness in the future.

I am aware that these are bold assertions, and there are plenty of reasons to cast doubt on both of these claims. After all, to most 21st-century Americans the Wesleyan understanding and practice of Christian witness is largely invisible. The problems seen in American society, from economic challenges and disintegrating institutions on the one hand to polarized politics and obsession with entertainment on the other, look so overwhelming and pervasive that any notion of renewal seems somewhat far-fetched.

The current state of American society is daunting enough, prior to describing the dysfunctions of the United Methodist Church. We are poorly organized, still reflecting a mid-20th-century, top-down, bureaucratic

mentality with too many people invested in, and benefitting from, the status quo. We typically now reflect the polarization of American politics rather than providing an example of a third way forward rooted in a deep and rich understanding of what John Wesley called “scriptural holiness.” And we have settled for what John Wimmer D’82, the program director in the religion division at the Lilly Endowment, has called a contentment with “mediocrity masquerading as faithfulness.”

More than once I have cringed when hearing descriptions of United Methodism that strike too close to home. Jon Stewart described United Methodism as “the University of Phoenix of religions.” Garrison Keillor’s song “Methodist Blues” includes this stanza: “The organist’s mad, the pastor’s unhappy / The hours are long and the pay is crappy / Troubles? O we got a whole long list / Because we are Methodists.” And I have repeatedly been frustrated to discover, upon meeting someone whose faith and discipleship is exceptionally vital, that they had “been raised” United Methodist —



but had felt a need to leave when they began to take their faith more seriously.

Even so, I remain excited by the possibilities of a vibrant Wesleyan witness, and I remain committed to the United Methodist Church. I do so because, at our best, we offer an expression of Christian faith and life that helps people discover “the life that really is life” (1 Timothy 6:19). How?

First, Wesleyan Christianity fosters what Roger Martin, the former dean of the Rotman School of Management, calls “opposable” thinking. We have too much oppositional thinking in American culture; ideas, people, or parties are depicted as sharp dichotomies with no ability or incentive to



and more. In a time when the West is afflicted by what Niall Ferguson calls “the Great Degeneration,” in which institutions are “decaying” and economies “dying,” recovering the understanding and practices that enliven institutions is a countercultural, transformational witness.

And, fourth, Wesleyans have wonderful experience with the transformational power of small groups. As my wife, Susan, and I reflected on Wesleyan bands and class meetings, we have seen how “holy friendships” are crucial to Christian life in particular and human flourishing more generally. We describe these powerful relationships this way: “Holy friends help us challenge the sins we have come to love, affirm the gifts we are afraid to claim, and dream dreams we otherwise wouldn’t have dreamed.” In a time of loneliness, fragmentation, and isolation, we yearn for holy friends.

I continue to believe that the United Methodist Church, even with all of its dysfunctions and self-inflicted pathologies, is distinctively well-positioned to carry forth the vibrant witness of Wesleyan Christianity. We still have enormous influence because of our engagement with networks and institutions such as Duke and other colleges; we have patterns of thought and life on which we can draw; and we have deep within our sensibilities the commitment to the practices of opposable thinking and holy friendships.

And I believe that Duke Divinity School—through its faculty and staff, students/alumni and friends, programs and initiatives—is distinctively well-positioned to offer leadership in renewing both the United Methodist Church and a broader witness to Wesleyan Christianity. ■

find common ground. Martin proposes instead opposable thinking for business leadership—namely, to hold positions together in tension instead of opposition. Wesleyans at our best do this: justification and sanctification, evangelism and social justice, small groups and sacraments, evangelical commitment and catholic spirit, and the list could go on. In a time of polarization both within the church and in broader culture, we have a powerful and distinctive witness to offer.

Second, we have a particular knack for opposable thinking around what I call “traditioned innovation.” This has been a hallmark of our practice and self-understanding at our best, seeing ourselves as a reform movement within

the church catholic. We have cultivated this mindset through both a focus on the renewing power of the Spirit and a connection to the best resources of our past. In a time when the tectonic plates of cultures are shifting, an approach that models a way to be open to a new vision while still valuing the blessings of our tradition offers great wisdom for Christians as well as fellow citizens.

Third, Wesleyan Christianity is committed to the importance of institutions. From our founding in England and through our development in the United States and in countries around the world, we have invested in core institutions that enable human beings to flourish: education, health care, food security, hospices, prison ministries,



Center for Studies in the Wesleyan Tradition

Founded in 1979, the Center for Studies in the Wesleyan Tradition has come to stand at the heart of the mission of Duke Divinity School. It has four intertwined purposes:

- Staffing, supervising, and enriching our curricular and extracurricular offerings in Methodist and Wesleyan Studies
- Developing and supporting significant educational outreach programs designed for our United Methodist constituencies and beyond
- Developing and providing access to outstanding research resources for students and scholars of the broad Wesleyan tradition around the globe
- Supporting the production of critical editions of the texts of John and Charles Wesley in print and online formats.

For more information and links to resources for Wesleyan studies, see <http://divinity.duke.edu/initiatives-centers/csw>

Studying Methodism

Each spring, Duke Divinity School offers a class on Methodism taught by Lacey Warner, Greg Jones, and Susan Jones. Lacey Warner (executive vice dean, associate professor of the practice of evangelism and Methodist studies, and Royce and Jane Reynolds Teaching Fellow) is the United Methodist historian; Greg Jones (professor of theology and former dean of the Divinity School) is the United Methodist theologian; and Susan Jones (associate dean for United Methodist initiatives and ministerial formation) is the United Methodist practitioner. In addition to other courses offered in Methodist studies, this class combines the resources and expertise of three ordained United Methodist elders with a wealth of academic and ecclesial experience.

Hosting United Methodist Representatives

Each year the Office of Ministerial Formation hosts United Methodist representatives from various annual conferences around the country. In this academic year, more than 30 representatives from 18 annual conferences visited the Divinity School. This included eight United Methodist bishops, many of whom preached in Goodson Chapel. Other

representatives include district superintendents and members from boards of ordained ministry. These visits provide a valuable connection with students from the various annual conferences and also provide an opportunity for Methodist students who are unaffiliated with a conference to make connections with denominational leaders.



The Wesley Works Editorial Project

Duke Divinity School was one of the original sponsor schools for the Wesley Works Editorial Project and has been a central contributor for over 50 years. Dean Robert E. Cushman of Duke took the lead in administering and promoting the project through its first decade (1960–70). Frank Baker was recruited to the Divinity School in 1960 to serve as textual editor for the project from its beginning. In 1969 Baker was named editor-in-chief of the project. He served in this role for



another two decades, with Richard P. Heitzenrater named as general editor in 1986. In 2003 Randy L. Maddox was appointed to assist Heitzenrater as the associate general editor for the project.

The project includes a treasure trove of resources from John and Charles Wesley, including both manuscript and published forms of hymns and verse. The collection is organized online to provide access to scholars and students interested in the Wesleys' writings.

To access the Wesley Works Editorial Project, visit <http://divinity.duke.edu/initiatives-centers/cswt/wesley-texts/wesley-works-editorial-project>

Course of Study for Ordained Ministry

The Course of Study for Ordained Ministry has been established by the Board of Higher Education and Ministry of the United Methodist Church as an alternate educational route for persons seeking to serve as pastors in United Methodist congregations. Duke Divinity School cooperates with the General Board to offer the Course of Study program each summer and on a part-time basis on weekends throughout the academic year in an effort to train faithful and effective leaders for pastoral ministry. Course instructors include faculty and staff of the Divinity School and other universities and institutions, and experienced pastoral leaders. University course credit is not granted through this program.

- Full-time local pastors are required by the Board of Higher Education and Ministry to attend summer session courses. They may attend weekend courses as an exception only with the permission of their annual conference local pastor registrar and the Course of Study director.
- Part-time local pastors may attend weekend or summer sessions.
- Advanced courses, for pastors who have completed the basic course of study and are seeking ordination in full connection or who simply want to continue their learning, are offered in both the summer and the weekend sessions.

To see more information, including applications, visit <http://divinity.duke.edu/initiatives-centers/lifelong-learning/course-study>

Continuing the Legacy of Field Education

In 1915 James B. Duke made a reference to a “summer preacher’s program” that he was funding for Trinity College—before it became Duke University and more than a decade before the founding of the School of Religion, the predecessor of Duke Divinity School. That summer preacher’s program was the precursor to the field education program begun in the late 1920s, often considered the oldest continuously running program at Duke.

All Master of Divinity students are required to participate in the field education program, and many find it an invaluable part of their formation for ministry and a necessary complement to what they have learned in the classroom. Since its inception, field education has been generously supported with funding from The Duke Endowment, allowing it to flourish as one of the most dynamic field education programs in the country.

For additional resources on the history and development of field education at Duke Divinity School, visit <http://library.duke.edu/rubenstein/findingaids/uafielddedpr>

Lifelong Learning

Ministry is the vocation of every believer, whether as ordained clergy or as laypeople across all professions. Duke Divinity School offers a variety of seminars, programs, gatherings, lectures, and other offerings to help strengthen faith and build knowledge about the church and its practices.

Resources for clergy include annual lectures at Duke Divinity School, Convocation & Pastors' School, Convocation on the Rural Church, Course of Study for Ordained Ministry, Institute of Preaching, Study

Leave for Ministry Professionals, United Methodist Full Connection Seminar, and the Western North Carolina Conference Elders Retreat. Additional programs for institutional leaders include Developing Strategy in the Midst of Change; Foundations of Christian Leadership; and Denominational Leadership: Serving God and the Church as an Executive Leader.

For more information about these programs, visit <http://divinity.duke.edu/initiatives-centers/lifelong-learning>



Hispanic House of Studies

The mission of the Hispanic House of Studies is to assist the North Carolina and Western North Carolina Conferences and Duke Divinity School in supporting and strengthening ministries to and with Hispanics and Latinos, the fastest-growing population in North Carolina. The church needs trained, able people to minister in Hispanic/Latino programs. The House helps to facilitate several opportunities to prepare for and engage in Hispanic/Latino ministry.

CAMINANTES

Caminantes means “walkers.” Through a *Caminantes* program for students and one for pastors, fellow sojourners encounter Christ while practicing and honing skills for ministry among Latinos.

The Pastores Caminantes is a group of up to 12 pastors with heart and passion who minister for and with the Hispanic/Latino community. They meet periodically for spiritual formation from a Hispanic/Latino Methodist perspective. In these meetings, participants have the opportunity to practice and hone skills for ministry among Latinos.



Together the group reads the Bible in Spanish, discusses texts emerging from the Latino community, and engages in conversation with leaders already serving the Hispanic/Latino community in North Carolina.

Estudiantes Caminantes is a group of Duke Divinity students who meet every week for spiritual formation from a Hispanic Methodist perspective. In these meetings, participants practice and hone skills for ministry among Latinos. Together the group reads the Bible in Spanish, discusses texts emerging from the Latino community, and learns how to praise and pray in the language of the barrio. In addition to these meetings,

the participants have the opportunity to attend a spiritual retreat in the fall semester in preparation for an encounter with the Methodist church in Latin America during the spring semester.

ENCUENTRO

Encuentro is a summer program available to Methodist students, faculty, staff, and pastors. It seeks to broaden relationships between Duke Divinity School and the Methodist Church of Mexico. The program includes stops along the U.S.-Mexico border, from Tijuana, Mexico, to Nogales, Ariz. Participants have conversations with experts on immigration and visit ministries on both sides of the border that work with immigrants. Participants worship and share stories and meals with Mexican hosts. Encuentro is sponsored by the Hispanic House of Studies and the Thriving Rural Communities Initiative.

To learn more about the Hispanic House of Studies, see <http://divinity.duke.edu/initiatives-centers/hispanic-house>



Thriving Rural Communities

The Thriving Rural Communities initiative works to foster thriving rural North Carolina communities by cultivating faithful rural Christian leadership and fruitful rural United Methodist congregations. It is a partnership of Duke Divinity School, The Duke Endowment, the North Carolina Conference and the Western North Carolina Conference of the United Methodist Church. It also is a part of Leadership Education at Duke Divinity.

Thriving Rural Communities has formed partnerships with eight rural United Methodist churches across North Carolina. These churches provide inspiring examples of how

to live the mission of Christ in a rural context. Each partner church receives educational opportunities and grant funding from Duke Divinity School and The Duke Endowment as it seeks further ways to serve its surrounding community. The congregations also serve as special learning centers for Rural Ministry Fellows, who serve their 10-week summer field education placement in one of these congregations, as well as for other clergy and laity throughout North Carolina.

To learn more, visit <http://divinity.duke.edu/initiatives-centers/thriving-rural-communities>

Wesley Covenant Service

On Jan. 9, 2014, Duke Divinity School held a Wesley Covenant worship service with Susan Pendleton Jones, associate dean for United Methodist initiatives and ministerial formation, preaching. Sally Bates, school chaplain, was the celebrant. The Wesley Covenant service, often held at the start of a new year, invites worshippers to recommit themselves to God.

To see a video describing more about the Wesley Covenant service and to view the liturgy for the service, visit <http://divinity.duke.edu/covenant-service>



Duke Divinity Accreditation Review

Duke Divinity School is in the process of working with the Association of Theological Schools (ATS) to review the qualifications for accreditation.



The Association of Theological Schools
The Commission on Accrediting

As part of that process, an evaluation committee invites comment in writing concerning the qualifications for accreditation. If you would like to submit a comment regarding the Divinity School's accreditation, you may visit <http://divinity.duke.edu/ats-feedback>

*You can also write to
Randy Maddox, Associate Dean for Faculty Development
ATTN: ATS Accreditation Comments
Duke Divinity School
Box 90968
Durham, NC 27708*

Course of Study in El Salvador

The Course of Study in El Salvador is intended to establish a more regular theological education for the Methodist church in Central America.

The three-year, Spanish-language program is designed to prepare men and women who wish to study Wesleyan theology but are unable to attend a seminary. The course offers students the opportunity to explore theological study in a general way or through theological reflection on a specific theme for the purpose of enriching their Christian service as lay ministers and pastors in their own Methodist churches in Guatemala, Honduras, Nicaragua, and El Salvador.

The program is also suitable for anyone seeking advanced training in Christian education or ordination into the Christian ministry. This is an intensive program and certain classes are required. Twice each year a group of teachers travels to El Salvador for one

week in the winter and the spring. Teachers and students have enriched testimonies from this unique experience.

This program is possible thanks to the coordinated work of the Hispanic House of Studies, the Methodist Church in El Salvador, the United Methodist Church's General Board of Global Ministries and the General Board of Higher Education and Ministry.



Clergy Health Initiative

The Duke Clergy Health Initiative is a \$12 million, seven-year program intended to improve the health and well-being of United Methodist clergy in North Carolina. It is made possible by the generous support of The Duke Endowment. The program continues the Wesleyan tradition of concern for holistic health that can be traced back to John Wesley's booklet *Primitive Physick*, and the research of the Clergy Health Initiative is the first to examine how to tailor health interventions to clergy. The research shows that programs to improve clergy health will succeed only if they address the multiple conditions that contribute to health, especially

conditions created by congregations and denominational polities.

The initiative has published research about the health of clergy and facilitates Spirited Life, a program to help United Methodist clergy in North Carolina identify and achieve better health goals. Since the congregational context is also important to clergy health, the initiative has also developed a curriculum to help Staff-Parish Relations Committees provide effective support to both pastors and churches.

To learn more about the Clergy Health Initiative, see <http://divinity.duke.edu/initiatives-centers/clergy-health-initiative>

Helping Students Prepare for Ordination

Susan Pendleton Jones, associate dean for United Methodist initiatives and ministerial formation, helps to facilitate connections between Duke Divinity School and the United Methodist Church in a number of ways, but one of her most important responsibilities might be the least visible. In addition to her work with well-known programs such as field education and Mentoring for Ministry, she also works with United Methodist students on the process of ordination, meeting regularly with them throughout the stages of discernment. Managing both the requirements of divinity school and the process of preparing for local church ministry can be complex, and Jones helps guide students as they discover the specific contours of God's call and their preparation.

She also meets with pastors, district superintendents, and bishops on behalf of students. Her focus on student placement helps to match United Methodist students with jobs in ministry after graduation. Jones' own pastoral background includes work in a cooperative parish and roles as an associate pastor, a senior pastor, and a United Methodist campus minister.

FOR MORE INFORMATION on the many United Methodist resources, programs, and initiatives at Duke Divinity School, please visit our website: divinity.duke.edu



**DUKE
DIVINITY
SCHOOL**

A SPIRITUAL CALLING. A THEOLOGICAL TASK.

Duke Divinity School recognizes the pastoral, academic, and ecclesial passions that drive many creative, bright individuals to seek educational opportunities rooted in their ministry experience. Our Doctor of Ministry and Master of Arts in Christian Practice programs are designed to meet the needs of these individuals. Our programs provide pastors, church leaders, and lay ministry professionals with an opportunity to explore the boundaries between traditional academic disciplines and matters of faith and practice in Christian communities.

Doctor of Ministry (D.Min.)

The D.Min. offers church leaders and other Christian professionals a way to pursue intensive advanced study while remaining employed full time in their vocational settings. The D.Min. at Duke Divinity School does not require full-time residency and is structured around short-term (generally one-week) intensive residential seminars in conjunction with ongoing group interaction facilitated by online tools.

Master of Arts in Christian Practice (M.A.C.P.)

The M.A.C.P. degree introduces students to disciplined theological reflection as a means for enriching their Christian service in both the church and the world. The degree is primarily for those seeking to enhance lay vocations while remaining in a full-time ministry context or other professional position, and like the D.Min., is based on short, residential intensive seminars with web-based distance learning.

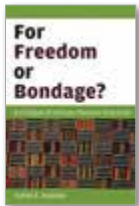
To learn more about the D.Min. or M.A.C.P. programs or to apply, visit the Admissions section of divinity.duke.edu. Contact us at 919.660.3436 or admissions@div.duke.edu.

For Freedom or Bondage? A Critique of African Pastoral Practices

By Esther Acolatse, assistant professor of the practice of pastoral theology and world Christianity

Eerdmans, 2014

233 pages, Paperback, \$35.00



IN GHANA TODAY, many people who suffer from a variety of human ills wander from one pastor to another in search of a spiritual cure. Because of the way cultural beliefs about the spiritual world have interwoven with their Christian faith, many Ghanaian Christians live in bondage to their fears of evil spiritual powers, seeing Jesus as a superior power to use against these malevolent spiritual forces. In *For Freedom or Bondage?* Esther Acolatse argues that Christian pastoral practices in many African churches include too much influence from African traditional religions. She examines independent charismatic churches in Ghana as a case study, offering theological and psychological analysis of current pastoral care practices through the lenses of Barth and Jung. Facilitating a three-strand conversation between African traditional religion, Barthian theology, and Jungian analytical psychology, Acolatse interrogates problematic cultural narratives and offers a more nuanced approach to pastoral care.

Qoheleth: The Ironic Wink

By James Crenshaw, Robert L. Flowers
Professor Emeritus of Old Testament
The University of South Carolina
Press, 2013

176 pages, Hardcover, \$44.95

THE AUTHOR OF the book of



Ecclesiastes, who called himself Qoheleth, stared death in the face and judged all human endeavors to be futile. He determines that observation is the only avenue to understanding; an arbitrarily wrathful and benevolent deity created and rules over the world; and death is unpredictable, absolute, and final. His message is simple: seize the moment, for death awaits. James Crenshaw examines the essential mysteries of the book of Ecclesiastes: the speaker's identity, his emphasis on hidden or contradictory truths, and his argument of the insubstantiality of most things

and the ultimate futility of all efforts. The book of Ecclesiastes is steeped in irony, but the challenge is that often irony is in the eye of the beholder. He argues that Qoheleth's irony is complex: what is said is and is not meant. Moving from the ancient to the contemporary, Crenshaw analyzes Qoheleth's observations about the human condition, testing if they can stand up against rational inquiry today, and engages modern readers in a conversation about this controversial biblical book. He also draws on related literature from the ancient Near East and traces the impact of Qoheleth in both Christian and Jewish traditions. This book summarizes a lifetime of scholarship on the book of Ecclesiastes, including teaching in both seminary and church contexts. It engages scholars and modern interpreters in genuine debate over the lasting relevance of Qoheleth's teachings and the place of Ecclesiastes in the biblical canon.

Approaching the End: Eschatological Reflections on Church, Politics, and Life

By Stanley Hauerwas, Gilbert T. Rowe
Professor Emeritus of Divinity and Law
Eerdmans, 2013

269 pages, Paperback, \$24.00

IN THIS BOOK Stanley Hauerwas



explores the significance of eschatological reflection for helping the church negotiate the contemporary world. In part one, "Theological Matters," Hauerwas elucidates his understanding of the eschatological character of the Christian faith. In part two, "Church and Politics," he deals with the political reality of the church in light of the end, addressing such issues as the divided character of the church, the imperative of Christian unity, and the necessary practice of sacrifice. *End*, for Hauerwas, has a double meaning—chronological end

and end in the sense of aim or goal. In part three, “Life and Death,” Hauerwas moves from theology and the church as a whole to focusing on how individual Christians should live in light of the end. What does an eschatological approach to life tell us about how to understand suffering, how to form habits of virtue, and how to die? “If we are to be human, we are in the business of learning to die,” Hauerwas states. “That, in short, is what this book is about. That is what Christianity is about.”

**Without Apology:
Sermons for Christ’s Church**

By Stanley Hauerwas, Gilbert T. Rowe
Professor Emeritus of Divinity and Law
Seabury Books, 2013
208 pages, Paperback, \$18.00

STANLEY HAUERWAS, one of the country’s best-known theologians, declares in the introduction to this book: “I am convinced nothing is more important for the recovery of preaching as a central act of the church than that those who preach trust that God is going to show up when the Word is rightly proclaimed. Too often those who preach fear those to whom they preach when in fact we ought to fear God. If God is rightly expected to show up, if God is rightly feared, then those who preach and those who hear will understand no explanation is required.” This volume collects 18 of his sermons and includes an additional presentation on the theme of leadership and the essay, “An Open Letter to Christians Beginning College.” In describing the sermons, Hauerwas writes that he was attempting to articulate the challenges



Christians face negotiating the world, a world that ambiguously represents a Christian past and an unknown future—which can tempt people to miss the Christian difference.

Reading the Sealed Book: Old Greek Isaiah and the Problem of Septuagint Hermeneutics

By Ross Wagner, associate professor of New Testament
Mohr Siebeck/Baylor University Press, 2014
308 pages, Paperback, \$44.95

A TRANSLATED TEXT is laced with interpretive assumptions. By focusing on the Septuagint, Ross Wagner highlights the creative theology hidden in translation. His model couples patient investigation of the act of translation with careful attention to the translated texts’ rhetorical features. Wagner focuses on Isaiah’s opening vision, clarifying its language, elucidating its character, and contextualizing its message. *Reading the Sealed Book* demonstrates how such translations serve as distinctive contributions to theology and reveal the contours of Jewish identity in the Hellenistic diaspora. Wagner’s exploration of the Greek translation of the book of Isaiah includes a discussion of the problem of Septuagint hermeneutics, the challenges of interpreting a translated text, and a characterization of Old Greek Isaiah 1. As one reviewer noted, “Wagner’s is a work of careful and yet lucid scholarship that clarifies in a balanced manner the methods and the goals of this translator.”



Toward a Womanist Ethic of Incarnation: Black Bodies, the Black Church, and the Council of Chalcedon

By Eboni Marshall Turman,
assistant research professor of black church studies and director of the Office of Black Church Studies
Palgrave Macmillan, 2013
228 pages, Hardcover, \$95.00

THE BLACK CHURCH is an institution that emerged in rebellion against injustice perpetrated upon black bodies. How is it, then, that black women’s oppression persists in black churches that espouse theological and ethical commitments to justice? Marshall Turman uses the Chalcedonian Definition as the starting point for exploring the body as a moral dilemma. It reveals how the body of Christ has historically posed a problem for the church and has produced a Christian trajectory of violence that has resulted in the breaking of the body of Christ. A survey of the black body as an American problem provides the lens for understanding how the theological problem of body has functioned as a social dilemma for black people. An exploration of the black social gospel as the primary theological trajectory that has approached the problem of embodied difference reveals how body injustice, namely sexism, functions behind the veil of race in black churches. “Jesus matters for black church people,” says Marshall Turman, adding that “the violent and violating problem of body that haunts the black church, or sexism, is rooted in distorted understandings of the person of Christ.” ■



ESTHER ACOLATSE published *For*



Freedom or Bondage? A Critique of African Pastoral Practices

(Eerdmans) as well as

several articles: “God as Good-Enough Mother: The Development of Hope in Job,” in *Journal of Pastoral Theology* (23.2, 2014); “The Production of Knowledge in and of Africa: A Review Essay,” in the *International Bulletin of Missionary Research* (37.4, 2013); and “Pastoral Counseling: Third World Perspectives,” in *Encyclopedia of Psychology and Religion*, edited by David A. Leeming, Kathryn Madden, and Stanton Marlan (Springer). She presented “God, Where Are You? Pastoral Theological Responses to HIV/AIDS in Africa” at a March 24–25 conference on AIDS at Duquesne University. At the American Academy of Religion Annual Meeting in November, she presented “Hospitality Praxis: The Black Church and Migrant Communities” and delivered a response to Veli-Matti Kärkkäinen’s book *Christ and Reconciliation*. Earlier in 2013, she spoke on “Performing the Kingdom in a Countercultural World” at Shaw Divinity School’s Alexander/Pegues Ministers’ Conference and gave a plenary address, “Culture of Violence, War, and Sexual Assault in the Military: An Ethic of Compromise?” at a Society for Pastoral Theology study conference on violence.

JEREMY BEGBIE published *Music, Modernity, and God: Essays in Listening* (Oxford University Press) and “Natural Theology and Music,” in *The Oxford Handbook of Natural Theology*, edited by Russell Re Manning (Oxford University Press). He delivered “Reshaping

Lament: Music and the Way to Joy” as a January Series lecture at Calvin College and gave the keynote address at the Calvin Symposium on Worship. He also presented the Staley Lectures at Cedarville University and a performance-lecture at George Fox University’s College of Christian Studies.

KATE BOWLER gave several invited lectures: “About My Father’s Business: The Problem of Succession in the American Prosperity Gospel,” at Southern Methodist University, Feb. 18–19; a seminar in American religion based on her book, *Blessed: A History of the American Prosperity Gospel*, at the Cushwa Center for the Study of American Catholicism at the University of Notre Dame, March 1; and “Latino Evangelical Politics,” at the Danforth Center on Religion and Politics at Washington University in St. Louis, March 27–29.

LUKE BRETHERTON gave a plenary paper at “Studying Religion Across the Disciplines,” held March 27–29 at Harvard’s Center for the Study of World Religions, and at “Between Faith and Reason: The Social Doctrine of the Church and Its Ecumenical Value,” organized by the Centre for the Social Doctrine of the Church at the Catholic University of the Sacred Heart in Milan, Italy, March 10–14. He delivered the plenary address at the annual Conference on the Common Good at the North Carolina Council of Churches on Feb. 17 and presented two papers at Yale—at the Religious Ethics Colloquium at Yale Divinity School and at the Religion and Politics Colloquium of the MacMillan Center Initiative on Religion, Politics and Society—on Feb. 10. He participated

in several book panel discussions: one at the Society for Christian Ethics Meeting in Seattle, Jan. 9–11, and two at the American Academy of Religion Annual Meeting, Nov. 22–25. He gave the inaugural William Rand Kenan Theological Lecture at the Kenan Center, Lockport, N.Y., Oct. 26, and on Nov. 14 spoke at a meeting organized by the Center for Responsible Lending in Washington, D.C., on the relationship between Christianity and usury.

STEPHEN CHAPMAN published two




articles: “Brevard Childs as a Historical Critic: Divine Concession and the Unity of the Canon,”

in *The Bible as Christian Scripture: The Work of Brevard S. Childs*, edited by Christopher R. Seitz and Kent Harold Richards (Society of Biblical Literature), and “Perpetual War: The Case of Amalek,” in *The Bible and Spirituality: Exploratory Essays in Reading Scripture Spiritually*, edited by Andrew T. Lincoln, J. Gordon McConville, and Lloyd K. Pieteresen (Cascade Books). Last fall he taught at Christ Church (Raleigh, N.C.) on love of God and love of neighbor in the Old Testament and led two sessions at Convocation & Pastors’ School on preaching the Old Testament texts for Advent from Year A of the Revised Common Lectionary.

MARK CHAVES published “Postface: les communautés religieuses américaines,” in *Croire ensemble: Analyse institutionnelle du paysage religieux en Suisse*, edited by Christophe Monnot (Seismo). In December he gave the talk “What Have We Learned from the Pew Survey of American Jews?” at Beth El Synagogue in Durham, N.C.

JEFF CONKLIN-MILLER presented “The Importance of Atonement for Evangelism and Christian Formation in Wesleyan Missional Community” at the Wesleyan Theological Society Annual Meeting held March 6–8 at Northwest Nazarene University. On Jan. 29 he led the session “Improvisation and Christian Leadership” for Duke Divinity’s Foundations of Christian Leadership program, and in October he taught a Convocation & Pastors’ School seminar, “The Intercessory Congregation: A Theology and Practice for Missional Renewal.”


JAMES CRENSHAW published  *Qoheleth: The Ironic Wink* (University of South Carolina Press) and “Qoheleth and Scriptural Authority,” in *Scriptural Authority in Early Judaism and Ancient Christianity*, edited by Géza G. Xeravits, Tobias Nicklas, and Isaac Kalimi (Walter de Gruyter). He also edited *Jeremiah and God’s Plan of Well-Being*, Barbara Green’s volume in the Studies on Personalities of the Old Testament series he leads for the University of South Carolina Press. He taught the course “Ancient Prophecy: Bridging Two Worlds” for the Osher Lifelong Learning Institute of Vanderbilt University and several Sunday school classes at Trinity Presbyterian Church and Westminster Presbyterian Church, both in Nashville, Tenn.

SUSAN EASTMAN published “Ashes on the Frontal Lobe: Cognitive Dissonance and Cruciform Cognition in 2 Corinthians,” in *The Unrelenting God: God’s Action in Scripture; Essays in Honor of Beverly Roberts Gaventa*, edited by David J. Downs and Matthew

L. Skinner (Eerdmans); “The Empire of Illusion: Sin, Evil, and Good News in Romans,” in *Comfortable Words: Essays in Honor of Paul F. M. Zahl*, edited by John D. Koch Jr. and Todd H. W. Brewer (Wipf & Stock); “Double Participation and the Responsible Self in Romans 5–8,” in *Apocalyptic Paul: Cosmos and Anthropos in Romans 5–8*, edited by Beverly Roberts Gaventa (Baylor University Press); and “The Shadow Side of Second-Person Engagement: Sin in Paul’s Letter to the Romans,” in the *European Journal for Philosophy of Religion* (5.4, 2013). She presented “One Church Apostolic and Apocalyptic?” at the American Academy of Religion Annual Meeting, Nov. 24; “Personal Participation and the Holy Spirit,” Princeton Theological Seminary, April 25–26; and “Forgiveness and Redemption,” Building Bridges Seminar for Muslim-Christian Dialogue, Berkley Center at Georgetown University, April 27–30. She also attended the Wabash Center’s Graduate Program Teaching Initiative Summative Conference held March 23–25 in Indianapolis. As director of the Th.D. program she hosted a gathering of Th.D. alumni funded by the Wabash Center Graduate Teaching Initiative, March 8–9, 2014, and attended both the Wabash Summative Conference for the Graduate Teaching Initiative, Indianapolis, March 23–25, 2014, and Doctoral Programs in Religious Practices/Practical Theology, Nashville, April 3–5, 2014.

FRED EDIE served as guest editor and wrote “Liturgy and Faith Formation: Reimagining a Partnership for the Sake of Youth” for the “Liturgy and Adolescents” special issue of *Liturgy* (29.1, 2014).

MATTHEW FLODING published, with Barbara Blodgett, “Theological Reflection and Field Education,” in *Reflective Practice: Formation and Supervision in Ministry* (vol. 34, 2014), which was selected “Best Practices” article by the Association for Theological Field Education’s Research and Publication Committee. On Oct. 29 he delivered the lecture “Reflecting as Whole Persons” at Vanderbilt University’s Peabody College to graduate students in the schools of divinity, nursing, and education.

MARY MCCLINTOCK FULKERSON  co-edited, with Ada Maria Isasi-Diaz and Rosemary R. Carbine, *Theological Interpretation for Life, Liberty, and the Pursuit of Happiness: Public Intellectuals for the Twenty-First Century* (Palgrave Macmillan), which includes her essay “Redeeming Equality: Life, Liberty, and Alternatives to Obliviousness.” She presented two papers: “Eucharistic Public Theology and the Problem of White Colorblindness,” at the Association of Practical Theology Biennial Conference in March, and “Receiving from the Other: Theology and Grass-Roots Organizing”—published in *Yours the Power: Faith-Based Organizing in the USA*, edited by Katie Day, Esther McIntosh, and William Storrar (Brill)—at last fall’s American Academy of Religion Annual Meeting. On March 21 she delivered the lecture “Reformation and Bodily Proprieties: Disrupting Rituals for Hospitality” at the inaugural Clarence N. and Betty B. Frierson Distinguished Scholars’ Conference at Austin Presbyterian Theological Seminary, and in January she spoke on “The Traditional Family and Its Values: Biblical and Theological

Lenses” at the national meeting of the PC(USA)’s Advocacy Committee for Women’s Concerns.

PAUL GRIFFITHS published



“Defending Life by Embracing Death,” in *Christian Reflection* (“Death” issue, 2013), and

several book reviews: *The Highest Poverty: Monastic Rules and Forms-of-Life*, by Giorgio Agamben, in *Commonweal* (Jan. 10); *Forgiveness and Love*, by Glen Pettigrove, in *Philosophy* (88.4, 2013); *Aquinas and Radical Orthodoxy*, by Paul J. DeHart, in *Reviews in Religion & Theology* (20.4, 2013); and *Once Out of Nature: Augustine on Time and the Body*, by Andrea Nightingale, in *Augustinian Studies* (44.1, 2013). In November he twice presented “Kierkegaard on Autonomy and Obedience,” at Franciscan University of Steubenville and as the keynote address for a Kierkegaard symposium sponsored by the Institute for Faith and Learning at Baylor University. Other recent lectures and presentation include “Revolution or Gratitude? Models of and for Catholic Intellectual Life in the Pagan University,” at the Institute on Advanced Catholic Studies in Dayton, Ohio; “Beatitude: What Heaven Is Like,” at the Center for Catholic and Evangelical Theology in Baltimore, Md.; and “Locating John Henry Newman as Epistemological Theologian,” at the Academy of Catholic Theology Annual Conference. He also was a respondent to a panel on conversion in the thought of Thomas Aquinas at the annual convention of the Catholic Theological Society of America.

JENNIE GRILLO published “The



Eastern King in the Hebrew Bible: Novelistic Motifs in Early Jewish Literature,” in *The*

Romance between Greece and the East, edited by Tim Whitmarsh and Stuart Thomson (Cambridge University Press). She won a 2014 Manfred Lautenschlaeger Award for Theological Promise for her book, *The Story of Israel in the Book of Qohelet: Ecclesiastes as Cultural Memory* (Oxford University Press), and was selected as the 2014–15 George A. Barton Fellow at the Albright Institute of Archaeological Research in Jerusalem.

RICHARD HAYS published the essay

“Lost in Translation: A Reflection on Romans in the Common English Bible,” in *The Unrelenting God: God’s Action in Scripture; Essays in Honor of Beverly Roberts Gaventa*, edited by David J. Downs and Matthew L. Skinner (Eerdmans, 2013). He is giving the Hulsean Lectures, a distinguished lecture series in Christian theology at the University of Cambridge, throughout the 2013–14 academic year. It consists of six lectures delivered in three installments in November, February, and April. The title is “Reading Backwards: Israel’s Scripture through the Eyes of the Evangelists.” He gave the Collins Lectures at Houston Baptist University April 3–4; delivered the lecture “Making All Things New: The New Testament Vision for Restorative Justice” at the Christian Study Center at the University of Florida on Jan. 30; presented the keynote address “Preaching Backwards: Israel’s Scripture through the Eyes of the Gospel Writers” at Stetson University’s Winter Pastor’s School in

DeLand, Fla., Jan. 28–30; and preached in chapel at John Brown University in Siloam Springs, Ark., Oct. 24, 2013.

L. GREGORY JONES published

“Something Old, Something New: Innovation in Theological Education,” in *The Christian Century* (Feb. 19). He delivered several lectures: “Discerning Hope: Charting New Relationships in a Time of Disruptive Innovation,” at the NetVUE Chaplaincy Conference in Indianapolis in March; “Learning Leadership: Daunting Challenges, Creative Opportunities,” the 100th-anniversary Mendenhall Lecture at DePauw University, in November; “Spinning Sorrow: The Uses and Abuses of Forgiveness in the Public Sphere,” at the Ethics and Public Policy Center’s Faith Angle Forum in November; and the plenary talk “The Digitally-Shaped One-Room Schoolhouse: Rediscovering Virtuous Teaching,” at a Kuyers Institute conference at Calvin College in October. In April he gave the Owen Lenten Lectures, sponsored by the Foundation at Lovers Lane UMC in Dallas, Texas, on the theme “What Wondrous Love Is This? The Transforming Power of Forgiveness.”

SUSAN PENDLETON JONES

co-authored “Mainline Protestants and Disruptive Innovation” with Bishop Ken Carter and L. Gregory Jones for *Faith & Leadership* (Jan. 28). In October she co-preached a series of four sermons with L. Gregory Jones on “Discovering God in Surprising Places,” at Covenant Village Retirement Community in Denver, Colo., and in December the two co-led a retreat in Boca Grande, Fla., for the Florida Conference Cabinet of the United Methodist Church.

WARREN KINGHORN presented



numerous papers and lectures: “Ethics as Therapy: From Respect for Autonomy to Cultivation of Agency in Ethics Consultation,” at the American Society for Bioethics and Humanities Annual Meeting in Atlanta in October; “‘Hope That Is Seen Is No Hope at All’: Theological Constructions of Hope in Psychotherapy,” at the Psychotherapy and Faith Conference of the Institute for Spirituality and Health in Houston, Texas, in November; “Presence of Mind: Thomistic Prudence and the Contemporary Neuroscience of Emotion,” at the Society of Christian Ethics Annual Meeting in Seattle in January; “Mental Illness, the Church, and the Christian Story,” at Myers Park UMC in Charlotte, N.C., in February; “The Political Science of Psychiatric Diagnosis: A Moral Defense of the DSM,” at the University of Virginia Medical Center in February; and “Remembering the Future: Empowering Persons with Mental Illness by Engaging the Resources of Faith Traditions,” at the Faith Connections on Mental Illness annual conference in Chapel Hill, N.C., in March. With Abraham Nussbaum D’05, he co-organized the conference “Walking Together: Christian Communities and Faithful Responses to Mental Illness,” held Feb. 6–8 in Houston, Texas.

RICHARD LISCHER wrote the foreword to David Keck’s *Healthy Churches, Faithful Pastors* (Alban Institute) and published two review essays in *The Christian Century*, “Legends of the Game” (July 17, 2013) and “Another Grief Observed” (Feb. 17, 2014). He lectured on religious autobiography and memoir at

the conference of Henry Luce III Fellows in Theology in Pittsburgh, Pa.; spoke on Martin Luther King Jr. at the Jewish Federation of Durham and Chapel Hill in January; and gave the Lenten lecture at St. Michael’s Episcopal Church in Raleigh, N.C. He preached at the Memorial Church of Harvard University in January and at United Metropolitan Missionary Baptist Church in Winston-Salem, N.C., on Ash Wednesday. He also led a daylong Lenten retreat at the United Church of Chapel Hill (N.C.).

RANDY L. MADDOX published “Joseph Benson’s Initial Letter to John Wesley Concerning Spirit Baptism and Christian Perfection,” in the *Wesleyan Theological Journal* (48.1, 2013), and an article on John Wesley’s interest in holistic health, in *A Living Tradition: Critical Recovery and Reconstruction of Wesleyan Heritage*, edited by Mary Elizabeth Mullino Moore (Kingswood Books). In September he received the award for best book in Methodist Studies for 2012 from the Historical Society of the United Methodist Church for volume 12 of the *Bicentennial Edition of the Works of John Wesley*. Volume 13 in the series, for which he is general editor, appeared the following month.

DAVID MARSHALL edited, with Lucinda Mosher, *Prayer: Christian and Muslim Perspectives* (Georgetown University Press) and published “Roman Catholic Approaches to the Qur’an since Vatican II,” in *Islam and Christian-Muslim Relations* (25.1, 2014). He delivered an address, “Building Bridges: Bringing Muslim and Christian Scholars Together for Theological Dialogue,” at the Institute of Islamic and Turkish Studies in

Cary, N.C., in January. He spoke on Islam and Christian-Muslim relations at Trinity-by-the Cove Episcopal Church, Naples, Fla., in November and presented a series on the same topic in January and February at Chapel of the Cross and Church of the Holy Family, both in Chapel Hill, N.C.

LUKE POWERY presented the



paper “In Our Own Native Tongue: Toward a Pentecostalization of Homiletical Theology” and responded to Michael Pasquarello’s “Dietrich Bonhoeffer: On Becoming a Homiletic Theologian” at the Dec. 7 Consultation on Homiletical Theology at the Academy of Homiletics Annual Meeting. He delivered several keynote addresses and lectures: William L. Self Preaching Lectures, McAfee School of Theology, March 10–11; “Dreamer King,” Durham City-County MLK Celebration Program for Employees, First Presbyterian Church, Durham, N.C., Jan. 15; “Finding Hope in the Valley of Heartache,” Beatrice Cobb Preaching Mission, First United Methodist Church, Morganton, N.C., Oct. 13–14; “Deep River: The Spiritual Melody of Preaching,” C. Eric Lincoln Lecture, Clark Atlanta University, Atlanta, Ga., Oct. 10; and “The Spiritual Mode of Preaching,” Steelman Lecture, Wake Forest Divinity School, Sept. 23. He participated in two public conversations: “The Fisk Jubilee Singers and the History of Afro-Atlantic Music,” Scholars and Publics panel, Duke University, Oct. 17, and “Our New Day Begun: The Faith of Duke’s First Black Voices,” commemorating the 50th anniversary of the first black undergraduates at Duke, Duke University Chapel, Oct. 4. He preached March 16

at the Memorial Church of Harvard University and Nov. 17 for Men's Day at Concord Church of Christ, Brooklyn, N.Y.

CHRIS RICE published chapters in two books released last fall: "Communities of Resurrection and the Transformation of Bodies," in *Mobilizing for the Common Good: The Lived Theology of John Perkins*, edited by Peter Slade, Charles Marsh, and Peter Goodwin Heltzel (University Press of Mississippi), and "Cape Town 2010: Mission and Discipleship," in *Mission as Ministry of Reconciliation*, edited by Robert Schreiter and Knud Jorgensen (Regnum International). In April he facilitated the Christian Forum for Reconciliation in Northeast Asia, a five-day institute in South Korea involving 50 Christian scholars, practitioners, and church leaders from China, Hong Kong, Japan, South Korea, and the United States.

BETH SHEPPARD co-authored, with Portia Kapraun, "Interns and Volunteers: Finding and Deploying Free Labor," in *Time Organization for Librarians: Beating Budget and Staff Cuts*, edited by Lisa Fraser, Jason Kuhl, and Carol Smallwood (Scarecrow Press). She also published an invited op-ed, "Primary-Level Education and the Making of Biblical Interpreters," on The Bible and Interpretation website in January.

EBONI MARSHALL TURMAN published *Toward a Womanist Ethic of Incarnation: Black Bodies, the Black Church, and the Council of Chalcedon* (Palgrave Macmillan) and "Black and Blue: Uncovering the Ecclesial Cover-Up of Black Women's Bodies through a Womanist

Reimagining of the Doctrine of the Incarnation," in *Reimagining with Christian Doctrines: Responding to Global Gender Injustices*, edited by Grace Ji-Sun Kim and Jenny Daggers (Palgrave Macmillan). She delivered several conference papers: "Black and Blue" and "Teaching Anti-Sexism in the Black Church: Marshaling Womanist Resistance," at the American Academy of Religion Annual Meeting in November, and "Cultural Codings in Black Religious Thought," at the Society for the Study of Black Religion Annual Meeting in April. She delivered the Martin Luther King Sermon, "Know Justice. Know Peace," at High Point University on Jan. 19 and lectured Jan. 30 on "Womanist Theology and the Christian Church" for Duke University Women's Center.

ROSS WAGNER published *Reading the Sealed Book: Old Greek Isaiah and the Problem of Septuagint Hermeneutics* (Mohr



Siebeck; Baylor University Press) and "Is God the Father of Jews Only, or Also of Gentiles? The Peculiar Shape of Paul's 'Universalism,'" in *The Divine Father: Religious and Philosophical Concepts of Divine Parenthood in Antiquity*, edited by Felix Albrecht and Reinhard Feldmeier (Brill). He responded to reviews of his book at a Nov. 24 meeting of the International Organization of Septuagint and Cognate Studies in Baltimore, Md., and was a keynote speaker at "Paul and Judaism," the Houston Baptist University Theology Conference, held March 19–20.

LACEYE WARNER published "American Methodist Women: Roles and Contributions," in *The Cambridge*

Companion to American Methodism, edited by Jason E. Vickers (Cambridge University Press). She presented on "Spreading Scriptural Holiness: Theology and Practices of Early Methodism for the Contemporary Church" for the Virginia Society for Wesleyan Studies, in Richmond, Va., on Oct. 7; gave the lecture "Living Church: Gospel Inspired Renewal" at Convocation & Pastors' School on Oct. 15; and participated in "Witnessing Church: Methodism and Mission," a conversation with Bishop Hope Morgan Ward and extended cabinet, at the North Carolina Annual Conference on Oct. 24. In November she co-taught "Our Mission from God: Evangelism" for Weekend Course of Study.

NORMAN WIRZBA delivered three lectures on food, eating, and the life of faith at the Kalos Foundation in Tyler, Texas, in October. On March 20 he presented "The Grace of Good Food and the Spirituality of Eating" at Michigan State University, and on March 31 he spoke on food and faith at Virginia Theological Seminary. His essay "Food for Theologians" appeared in the October issue of *Interpretation*, and "Dramas of Love and Dirt: Soil and the Salvation of the World" appeared in the Lent issue of *The Cresset*. He was awarded a Luce Fellowship by the Association of Theological Schools and a Sabbatical Grant for Researchers by the Louisville Institute in Louisville, Ky. These grants will enable him to work on two book projects on "The Human Place in the Created World." ■



ALLEN VERHEY, Robert Earl Cushman Professor of Christian Theology, passed away Feb. 26, 2014, at the age of 68. He died peacefully at home. He is survived by his wife of 48 years, Phyllis DeKruyter Verhey, three children, and five grandchildren.

Verhey’s work focused on the application of Christian ethics, especially in the area of medical and health practice. He loved being a teacher and a scholar, continuing to teach until a few weeks before his death and still working on writing projects until the end. He was published widely and was the author, editor, or co-editor of 12 books, including, most recently, *The Christian Art of Dying*. Verhey was director of the Institute of Religion at the Texas Medical Center for two years and served as the Blekkink Professor of Religion at Hope College for 10 years before coming to Duke Divinity in 2004. He was known for his humility, generosity, and kindness; he was not only a gifted theologian but also a faithful Christian.

The first question and answer of the Heidelberg Catechism meant much to him throughout his life:

Q: “What is your only hope in life and in death?”

A: “That I am not my own, but belong—body and soul in life and in death—to my faithful Savior, Jesus Christ.”

The funeral service was held March 4 at Duke Chapel.



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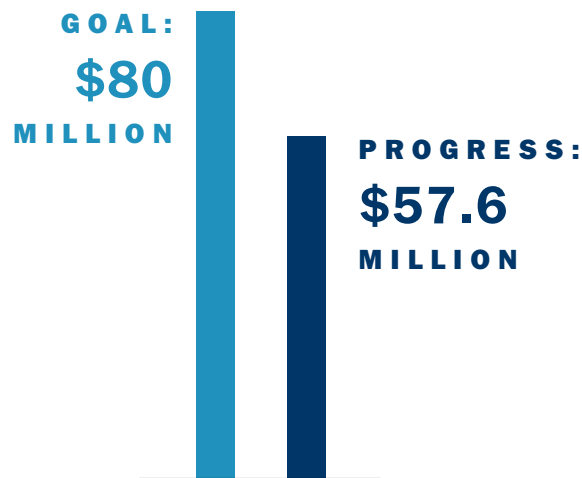


Generous Support for the Divinity School

THE DIVINITY SCHOOL and Duke University have recently passed the halfway point in Duke Forward, the comprehensive fundraising campaign that supports Duke's continuing leadership in innovative, collaborative education in service to the world. The overall goal is \$3.25 billion, and commitments are now at 58 percent. The goal for the Divinity School is \$80 million, much of that designated for student financial aid. We are pleased to be at 72 percent of our goal, and it is likely that the goal will be increased.

RECENT COMMITMENTS

A commitment of \$1 million from Paul Amos T'98 and his wife, Courtney Goodwin Amos T'99, of Columbus, Ga., given through the Daniel P. Amos Family Foundation, will provide new resources for the **Center for Reconciliation**; a major bequest commitment by Ed Ellis D'67 and his wife, Charlotte Ellis, of Columbia, S.C., will fund the **Edgar and Charlotte Ellis Family Scholarship Fund**; a \$604,000 charitable gift annuity from James L. Matheson T'51, D'54 of Wardensville, W.Va., will ultimately increase the principal of the **James L. Matheson Scholarship Fund**; \$150,000 from the Wesley Men's Fellowship Class at Providence UMC in Charlotte, N.C., will be matched and provide the **J. Everette Flora Scholarship Fund** honoring a long-time teacher; \$100,000—half from Ron and Kasey Beaton, both D'12, of Appleton City, Mo., and half from the Cal Turner Foundation of Nashville, Tenn., has established the **Kenneth L. Carder Scholarship Fund** in honor of the United Methodist bishop and former Divinity School faculty member; a charitable gift annuity of \$100,000 from Era Mae Rickman of Southern Pines, N.C., will fund the **Richardson-Rickman Scholarship Fund** (her brother is J. Earl Richardson D'51); a bequest intention of \$100,000 from Loy Harris D'95 and his wife, Colleen, of Belchertown, Mass., will fund the **Loy E. and Edith H. Harris**



[DIVINITY SCHOOL SUPPORT]

Scholarship Fund in memory of his parents; a bequest intention of \$50,000 has been made by Russell E. Martin D'70, D'71 of Painesville, Ohio; and a commitment of \$50,000 from Douglas M. Lawson G'63 and his wife, Barbara T. Lawson, of Dallas, Texas, will be matched to establish the **Douglas and Barbara Lawson Scholarship Fund**.

UNRESTRICTED SCHOLARSHIPS

Several Divinity-related friends are establishing new unrestricted scholarships with their commitments of \$75,000, which will be added to

matching funds of \$25,000 each from the **Williams Challenge**: Keith Glover T'51, D'54 and his wife, Frances Glover, of Raleigh, N.C., for the **R. Keith and Frances H. Glover Scholarship Fund**; Bill Shillady D'81 and his wife, Judith Shillady, of Tuckahoe, N.Y., for the **William S. and Judith A. Shillady Scholarship Fund**; Louise C. Hall D'83 and her husband, Paul Hall, of Durham, N.C., doubling the principal of the **Vanessa Louise Hall Memorial Scholarship Fund**; Rick and Kathy Kirkpatrick of Cary, N.C., and their son Nathan

Kirkpatrick D'03 of Durham, N.C., for the **Kirkpatrick Family Scholarship Fund** (which also includes substantial bequest commitments); and Hope Morgan Ward T'73, D'78 with her husband, Mike Ward, of Raleigh, N.C., along with her siblings and spouses (who include Tim Tyson G'94) and their mother, Doris Morgan, of Corapeake, N.C., for the **Samuel L. and Doris P. Morgan Scholarship Fund**. Other Williams Challenge match-eligible gifts (matching 1:3) will help to support the **Stanley Hauerwas Scholarship Fund**, including \$20,000 from the Soderquist Family Foundation and \$25,000 from Greg Jones D'85, G'88 and his wife, Susan Pendleton Jones D'84, of Chapel Hill, N.C. Another major gift commitment received to date for the **Stanley Hauerwas Scholarship Fund** is \$20,000 from Sam Wells and Jo Bailey Wells of London, England. Richard and Judy Hays of Durham, N.C., have provided a gift of \$25,000 for **Divinity Scholarship** support.

ADDITIONAL GIFTS

Additional gifts include \$38,000 from Eric and Candace Law of Berkley, Mich., along with an anonymous contribution of \$10,000 in memory of Jacqueline M. Zinn T'79, to support **Theology and the Arts**; \$22,500 from Michael R. Lyon of Clarksville, Va., in honor of his wife, Cordelia Jane Tucker Lyon D'08, and in memory of Cordelia Hayes Tucker for the **Baptist House of Studies**; \$15,000 from Cynthia Oualline of Houston, Texas, for the **Christian Witness in the City Program**; a \$10,000 charitable gift annuity from James C. P. Brown D'51 of Southern Pines, N.C., for **unrestricted support**; and \$10,000

To all friends and supporters of the work of the Divinity School: Your gifts are crucial in building our faculty, supporting our students who are preparing for service, and sustaining the excellence of theological education at Duke. We are grateful for your partnership in the gospel.

—Richard Hays, Dean of Duke Divinity School

from T. Harold Crowder M'55 and his wife, Thelma Barclift Crowder WC'56, of South Boston, Va., adding to the **Chancie and Thelma Barclift Scholarship Fund**.

FOUNDATION SUPPORT

Recent foundation support includes \$250,000 from Lilly Endowment, Inc. for a study addressing the **Economic Challenges of Student Debt**; \$150,000 from the Herring Family Foundation to encourage **Leadership Giving for the Divinity Annual Fund**; \$60,000 from the Windgate Charitable Foundation for **United Methodist student scholarships**; \$36,404 from the Cooperative Baptist Fellowship of North Carolina for the **Baptist House of Studies**; \$40,000 from the Cornerstone Trust and \$35,000 from the Issachar Fund Initiative for the **Center for Reconciliation**; \$24,800 from the Foundation for Evangelism to **support teaching evangelism**; \$19,700 from the James A. Gray Trust for **continuing ministerial education programs**; \$15,000 from the C. M. Herndon Foundation for the **Clair M. and Mary D. Herndon Memorial Scholarship Fund**; and \$12,000 from Keith and Brenda Brodie of Durham, N.C., through the Devonwood Foundation for a research project on the **Sermons of Karl Barth**. The Duke

Endowment and the United Methodist General Board of Higher Education and Ministry also continue to provide generous funding for the work of the Divinity School.

DIVINITY ANNUAL FUND

An essential resource each year for student financial aid, the Divinity Annual Fund is the primary way by which friends of the Divinity School give general support and graduates express their continuing loyalty and gratitude. The internal goal for fiscal year 2014, which will end June 30, is \$700,000. We celebrate our most generous Annual Fund donors which includes Bill McCutchen E'62 and his wife, Renie L. McCutchen WC'62, of Westport, Conn.; Morris Williams T'62, G'63 and his wife, Ruth Williams WC'63, of Gladwyne, Pa.; J. Charles Dunn D'63 of Mocksville, N.C.; Jack Bovender T'67, G'69 and his wife, Barbara Bovender, of Nashville, Tenn.; Mac and Becky Briggs of Bethlehem, Pa.; Roland Barnhardt T'69, D'72 and his wife, Emilie Barnhardt, of Winston-Salem, N.C.; and Vann and Ann York of High Point, N.C.

Every gift counts and all contributions, especially from recent graduates who are "giving forward rather than giving back," are cherished. ■

60s

EUGENE T. LONG D'60, distinguished professor of philosophy emeritus at the University of South Carolina, was recently honored by the establishment of the Eugene Thomas and Carolyn Macleod Long Endowment Fund at Randolph Macon College in Ashland, Va., which was his undergraduate college. The scholarship was given by the Associates for Philosophy of Religion in recognition of his contributions to the field and his longtime service as editor-in-chief of *The International Journal for Philosophy of Religion*. While he continues to be active in his field, he has returned in recent years to an early interest, playing euphonium in a concert band and trombone in two jazz orchestras. He and his wife divide their time between Chapin, S.C., and Cashiers, N.C.

S T KIMBROUGH JR. D'62 lectured on "Discovering Five Passions of the Wesleyan Heritage" at the Wesley Heritage Celebration, Methodist University, Fayetteville, N.C., in November 2013. He contributed seven articles to the new *Canterbury Dictionary of Hymnody (CDH)* launched online in October 2013 as a replacement for the exhaustive *The Dictionary of Hymnody*. The CDH involved a 10-year research process and is the most up-to-date and thorough resource on global hymnody for scholars today.

70s

DAN HENDRICKS D'73, G'77, who writes under the pen name Chloe Canterbury, has published *The Last Days of His Father's Kingdom: The*

End of Islam in Spain (Outskirts Press, 2014), a historical saga. He and his wife, **BARBARA BEAL HENDRICKS G'76**, live in Florence, Ala., where he is the vice president for university advancement and the executive director of the University of North Alabama Foundation.

ARTHUR L. ALLEN D'74 of Stuart, Iowa, has published *Zeal to Educate Women: The Stories of Three Sisters from Rural Illinois who Championed Change in China, 1888–1924* (Tingley Road Publishing, 2013), written by his late wife, **NANCY LEE SHEPHERD ALLEN D'74**, about her great-great aunts who were Methodist missionaries.

ARTHUR L. MCCLANAHAN D'75, director of communications for the Iowa United Methodist Conference, received the 2013 Communicator of the Year award from the United Methodist Association of Communicators. He and his wife, Diane, reside in Des Moines, Iowa.

J. DENNY WEAVER G'75, professor emeritus of religion at Bluffton University, Bluffton, Ohio, published *The Nonviolent God* (Eerdmans, 2013). His previous book is *The Nonviolent Atonement* (Eerdmans, 2nd revised and expanded edition, 2011). He also wrote "Jewish and Pacifist: Jesus and the Old Testament," which appeared in the Nov. 27, 2013, issue of *The Christian Century*.

80s

DOUGLAS J. MONROE D'81 is retired in Rio Vista, Calif., though he continues in ministry as a certified spiritual

director. His avocation is sea kayaking around the San Francisco Bay area.

R. CARL FRAZIER JR. D'84 has designed and published two volumes of *Table Talk: Bible Stories You Should Know* (Abingdon, 2013), an intergenerational, interactive resource. He is a United Methodist pastor in Cary, N.C., and the father of **ELIZABETH Q. FRAZIER D'08**.

DARRYL W. ROBINSON D'88 is serving as pastor at First Baptist Church, in Key West, Fla.

90s

PHILIP LEMASTERS G'90 has published a new book, *The Forgotten Faith: Ancient Insights for Contemporary Believers from Eastern Christianity* (Cascade Books, 2013). He is dean of the School of Social Sciences and Religion at McMurry University, Abilene, Texas, and a priest of the Antiochian Orthodox Christian Archdiocese of North America.

AMY L. GEARHART D'93, senior pastor of Missouri UMC in Columbia, Mo., was the featured preacher two Sundays in November 2013 on *Day 1* with host Peter Wallace, the nationally syndicated ecumenical radio program also accessible online at Day1.org. She has been involved in pastoral ministry in Illinois, North Carolina, and Missouri since 1985. *Day 1* has been broadcast every week for more than 68 years, formerly as *The Protestant Hour*. Featuring outstanding preachers from the mainline denominations, *Day 1* is currently distributed to more than 200 radio stations across America and overseas.

SHANE STANFORD D'94 has published *The Five Stones: Conquering Your Giants* (Abingdon, 2013) co-authored by Brad Martin, president of the University of Memphis. He is the senior pastor of the 6,000-member Christ UMC in Memphis, Tenn., and this is his 10th book.

HAROLD EUGENE VANN II D'96 is the senior pastor of New Name Baptist Church in Los Angeles, Calif.

LUBA V. ZAKHAROV D'96 is an associate professor at Azusa Pacific University, Azusa, Calif., where she serves as librarian and curator at the University Libraries.

JULIUS MCCARTER D'97 and Kendra Brewster were married Oct. 26, 2013. They make their home in Loudon, Tenn., where he serves as a writer and spiritual director.

JACK MEWBORNE D'99 and Rebecca Cottingham announce the birth of their second son, Conner Cottingham Mewborne, born Jan. 27, 2014. He joins older brother, Everett. The family resides in Raleigh, N.C., where he is a United Methodist pastor.

00s

MICHAEL LEE COOK D'00 has completed a Th.D. in pastoral theology, care and counseling at Columbia Theological Seminary. He is a licensed marriage and family therapist and pastoral counselor in private practice and the director of Micah Counseling Services in Atlanta, Ga.

KEN WALDEN D'02 is now a writer for the *United Methodist Reporter*. His column is titled "Walden's Words." He also provides senior leadership to the Chaplain Religious Enrichment Development Operation (CREDO) Wounded Warrior Program at the Washington, D.C., location.

MARCUS DE'ANGELO BRIDDELL D'03 and Melissa Garvin were married Aug. 23, 2013, in Freeport, N.Y. He is the pastor of Bethel AME Church in Westbury, N.Y. She is a nutritionist in the Hempstead School District and serves as the 1st vice president of the Women's Missionary Society of the New York Annual Conference, AME Church.

JUSTIN PHILLIPS D'03 completed his Ph.D. in Christian Ethics at Fuller Theological Seminary in 2013. He was married Sept. 3, 2011, to Erin Hale. They live in Jackson, Tenn., where he is on the faculty of Union University.

SEANN DUFFIN T'04, D'08 and **ELIZABETH MATTHEWS DUFFIN D'09** are the parents of James Douglas, born May 17, 2013. The Duffins are both pastors at Lakewood UMC in Houston, Texas.

JOHN ANDERSON D'06 and his wife, Taryn, welcomed twins, Emmett Jacob and Selah Ann, Aug. 22, 2013, in Mitchell, S.D. He is an adjunct professor of religion and philosophy at South Dakota Wesleyan University.

JASON M. CONSTANTINE D'06 has been honored with the Distinguished Service Award for 2014 by the Military Chaplains' Association recognizing ministry excellence of chaplains in mid-career. Awards are for Army, Navy, Air Force, Veterans' Affairs, and Civil

Air Patrol chaplains. Nominations are made by the five constituent Chief Chaplains and are presented annually during the MCA National Institute. He currently serves in the U.S. Navy as ship's chaplain for the *USS Harpers Ferry* (LSD-49).

MATT RAWLE D'07 spoke at the "Time, Space, and Faith" conference at the University of Manchester in Manchester, England, Nov. 2, 2013, during its celebration of the 50th anniversary of the BBC television program *Doctor Who*. He offered a theological reflection on using *Doctor Who* in preaching with his paper, "God, Time, and Identity: *Doctor Who* and the Great Physician's Table." He is lead pastor at The Well, a new United Methodist faith community in Pontchatoula, La.

ERIC R. OLSON-GETTY D'08 was the 2013 recipient of the Steve Schewel/Duke Sanford School of Public Policy Award celebrating his work with YO:Durham and the Made In Durham youth engagement projects that address self-esteem, motivation, careers, and meaning.

MICHAEL OSWALT D'08 has been appointed assistant professor at Northern Illinois University College of Law.

10s

RYAN P. PARKER D'10 and his wife, Keri, announce the birth of Hannah Maria on Jan. 13, 2014. He is a CPE supervisory resident in the VA Medical Center, in Durham, N.C.

CHRISTOPHER E. BRESLIN D'11 and his wife, Rachel, announce the

CLASS NOTES

arrival of Titus Eliot, born Sept. 9, 2013. Titus has a big sister, Noa June. The Breslins live in Durham, N.C., where he is associate pastor at The Gathering Church.

LAURA WYANT WITTMAN D'11 and **NATHAN A. WITTMAN D'09** announce the Aug. 15, 2013, birth of Allen Scott, a second son. Laura and Nathan are United Methodist pastors at Epworth UMC and Parkwood UMC, respectively, in Durham, N.C. The grandfathers are **RAYMOND K. WITTMAN D'80** and **DAVID A. WYANT D'86**.

JOSHUA "JOSH" LEE BLACKWELDER D'12 and Allison Brandt were married May 18, 2013, in Florence, S.C. He is

the associate pastor at Central United Methodist Church.

ADRIAN MACK D'12 has published *God Bless America: The Discourse between the American Dream & Christianity* (AuthorHouse, 2013). He is director of constituent relations for the Trinity School of Durham and Chapel Hill, N.C.

LUKE WETZEL D'12 and his wife, **NATALIE OWENS WETZEL G'10**, are parents of a baby girl, Frances Elizabeth, born Nov. 27, 2013. The Wetzels live in Durham, N.C.

JESSE JAMES DECONTO D'13

published "Worship on the Run: A New Kind of Church," which highlights the innovative ministry of **GEORGE LINNEY D'06**, in the Dec. 25, 2013 issue of *The Christian Century*. His new book, *This Littler Light: Some Thoughts on NOT Changing the World*, was published this year by Cascade Books. He is a writer and musician in Durham, N.C.

LOGAN MEHL-LAITURI D'13

published his second book, *For God and Country (in that order): Faith and Service for Ordinary Radicals* (Herald Press, 2013). He lives in Durham, N.C.

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DANIEL K. CHRISTENBERRY D'51 of Bay Minette, Ala., died Sept. 18, 2013. He served with the U.S. Civilian Public Service during World War II with park and forest services, and in 1945 he began several years of work with the United Nations Relief and Rehabilitation Administration replenishing livestock in Europe. Following divinity school he moved home to Alabama, where he served United Methodist parishes for over 52 years. After retirement he was a counselor, teacher, and chaplain. He is survived by his wife of 71 years, Mary Ellen Thaxton Christenberry, nine children, 14 grandchildren, and five great-grandchildren.

RICHARD L. CHRISTOPHER D'54 of Franklin, Ind., died June 22, 2013. He was an Army veteran, pastor, and district superintendent who served across the Indiana United Methodist Conference with a passion for global missions. His second wife, Alice Bishop Hopwood Christopher, three daughters, four stepchildren, 16 grandchildren, and 12 great-grandchildren survive him.

ELLIS J. BEDSWORTH D'56 of Greenville, N.C., died July 24, 2013. He was a businessman and Army veteran before divinity school, and his ministry in the North Carolina Conference of the United Methodist Church spanned five decades. He is survived by his wife, Betty Ann Shaw Bedsworth, two children, five grandchildren, and six great-grandchildren.

DANIEL D. SAIN D'57 of Daytona Beach, Fla., died Aug. 13, 2013. He served United Methodist churches in North Carolina, Georgia, and Florida. He was a member of the faculty of Bethune-Cookman College (1964-67), dean at Embry-Riddle University (1967-77), and professor and chairman of the department of religion and philosophy at Bethune-Cookman (1977-93). His wife, Lavada Wilson-Sain, two children, and six grandchildren survive him.

ORVILLE H. RIPLEY JR. D'60 of Ellijay, Ga., died Oct. 31, 2013. He was a U.S. Coast Guard veteran of World War II, a pilot, and a United Methodist pastor who served churches in the Florida Conference for more than 50 years. He is survived by Ruth, his wife of 72 years, five children, and many grandchildren and great-grandchildren.

W. JACK MARTIN D'61 of Saint Elmo, Ill., died June 12, 2013. He served as a Seabee with the Navy in World War II and as a United Methodist minister in the Southern Illinois Conference. He also served for three years as a missionary in Anchor Point, Alaska. He is survived by several nieces and nephews.

R. LYNN MCSPADEN D'62 died Jan. 5, 2014, in Calico Rock, Ark. He was a United Methodist pastor in parishes across Arkansas and Missouri. He crafted his first dulcimer while he was a Divinity student and subsequently established a renowned company that provided instruments for mountain dulcimer players all over the world who, along with their audiences, continue to find joy in the instruments he created. He is survived by his wife, Mary Catherine McSpadden, two stepchildren, and three step-grandchildren.

DWIGHT W. MOORE D'62 of Hampton, Va., died Jan. 11, 2013. As a pastor with the United Church of Christ, he served churches over the years in Chuckatuck, Newport News, and Halifax County, Va. Survivors include two children and five grandchildren.

MORRIS L. BARBER D'69 of Eagle Springs, N.C., died Aug. 3, 2013. He was in ministry for 40 years serving United Methodist and Friends churches in North Carolina. His wife, Leoma Williams Barber, four children, five grandchildren, and two great-grandchildren survive him.

ROBERT S. CRANDALL D'70 of Des Moines, Iowa, died Dec. 9, 2013. He was a third-generation pastor in United Methodist parishes across Iowa and served many years as executive director of Bidwell Riverside Center, ministering to those in need and advocating for civil rights, justice, and peace. He is survived by his wife, Carol, two children, and three grandchildren.

GAYLE CARLTON FELTON D'70, G'87 of Rougemont, N.C., died Jan. 25, 2014. She spent a career in service to higher education and the United Methodist Church (North Carolina Conference) as an ordained preacher, teacher, and theologian, including two years at Meredith College and more than a decade at Duke Divinity School. Her scholarship and publishing focused on Methodist history and the sacraments. She was a local and national leader with the Reconciling Ministries Network for full inclusion of LGBT persons in the United Methodist Church. She is survived by her son,

ALAN FELTON D'14, and two grandchildren, and she loved the life she shared with **DEBORAH MORGAN D'87** and Deborah's two children.

JAMES T. TROLLINGER D'70 of Charlotte, N.C., died July 20, 2013. He was a United Methodist minister in the Western North Carolina Conference who served in a variety of settings over many years as a pastor, district superintendent, director of connectional ministries, and director of Givens Estates Retirement Community. His wife, Sue Norman Trollinger, two sons, and five grandchildren survive him.

CHARLES L. "CHUCK" HERRIN D'76 of Cary, N.C., died Jan. 23, 2014. He served United Methodist parishes in the North Alabama and North Carolina Conferences over 35 years. His wife, Kitty Brown Herrin, two children, and three grandchildren survive him.

S. ANNETTE POMEROY D'78 of Newport News, Va., died Aug. 6, 2013. She was a diaconal minister and director of children's ministries with several United Methodist churches in the Tidewater area of Virginia. Survivors include a daughter and other family members.

FRANK BUTLER D'86 of Charlotte, N.C., died Jan. 11, 2014. He was a Progressive National Baptist pastor who served several parishes over 33 years in South Carolina. He retired from First Washington Baptist Church, Lancaster, S.C., in 2012 due to a struggle with ALS. He is survived by his wife, Brenda McKoy Butler, five children, six grandchildren, and two great-grandchildren.

LESLIE MARSHALL WEISIGER-WILLIAMS D'97 of Salisbury, N.C., died Aug. 6, 2013. She served as a teacher and physician's assistant in several North Carolina communities. Her husband, Milton Williams, two daughters, and two grandchildren survive her.

JOY E. BAUER-BULLA D'01 of Algonquin, Ill., died Aug. 17, 2013. She was ordained in the Northern Illinois Conference of the United Methodist Church and served churches in South Carolina, North Carolina, Alabama, and Illinois. She is survived by her husband, Wayne Bulla, four children, four grandchildren, and a great-grandchild. ■

A Shared Passion for the Gospel

Reflections from an Episcopal Priest Teaching in a United Methodist Seminary

BY SUSAN EASTMAN

I HAVE ALWAYS CHOSEN to study—and now, to teach—in institutions that extend beyond my own Episcopal tradition. I did my master’s-level work at Yale Divinity School and my doctorate at Duke, where I now teach and direct the Doctor of Theology program. For me there are great gains in being in a setting that has both strong ties to the United Methodist Church and a lively ecumenical fellowship and conversation. The strong denominational ties mean that the teaching and worship of the Divinity School keep their proper focus: the education and nurture of future pastors and leaders for the church. Most of these students will go on to serve congregations faithfully and well; some of them will become bishops; some will serve in different institutional capacities in the United States and around the world. Some will go on to do doctoral work and become thoughtful, rigorous, and faithful scholars. Rooted in the daily realities of ministry on the ground, our students learn to ask questions that lead to deep scholarship and to read and write in ways that feed back into the life of the church. My experience tells me that without the accountability and opportunity afforded by its strong connection with the Methodist church and tradition, it would be easier for Duke Divinity School to lose its moorings. Thankfully, that is not the case.

I love the fact that I have student pastors in my classes, and I treasure the insights and questions they bring to our discussions. And I love the fact that many of my students will in turn have such a positive impact on the church when they leave here. Of course, this does not describe only Methodist students, and I am glad to be in a divinity school that has so many different denominations represented in my classes and in our worship: Baptist, Episcopalian, Anglican, Roman Catholic, Pentecostal, and Presbyterian, to name a few.

And that brings me to the importance of the ecumenical fellowship and conversation I experience here among faculty colleagues and students alike. Conversation with fellow Christians who think differently is an invaluable experience.

It sharpens our thinking about why we believe and think the way we do and what makes us distinctive. But it also highlights the importance of the common faith that we share. Above all, in my view the most positive characteristic of faculty and students at Duke Divinity School—across all denominational lines—is a passion for the gospel. Students who are engaged in active ministry remind us why our scholarship matters.

I have experienced this shared passion for the gospel vividly in the international initiatives of the Divinity School. Two examples in particular come to mind. Twice I have been

The most positive characteristic of faculty and students at Duke Divinity School—across all denominational lines—is a passion for the gospel. Students who are engaged in active ministry remind us why our scholarship matters.

privileged to travel in Peru with students and other faculty, where we worked with clergy and lay people in the Methodist Church in Peru. Also I have been privileged to travel to South Sudan through the Visiting Teachers Initiative, in order to work with the Episcopal Church of Sudan. Both Methodist and Episcopal faculty at Duke Divinity School are involved in building ties

with churches in South Sudan, and in the past we have sent Baptist, Lutheran, Nazarene, Episcopalian, Presbyterian, and Methodist students to teach and serve in short-term ministries. God willing, we will do so again.

The motto of the Anglican-Episcopal House of Studies here at Duke Divinity School is “Roots Down—Walls Down.” That strikes me as an apt image for the best of Duke Divinity School, which is rooted in the Methodist tradition and yet generous in its welcome of the wonderful diversity of Christian fellowship. We have roots down in the riches of Christian Scripture; the communion of Christians across time and around the globe; the complex, glorious, and terrible history of the church; and the resources of Christian theology. And we practice “walls down” in the call to fellowship and learn with Christians of other traditions, coming together to witness and serve in local congregational and community ministries as well as in international field placements and Divinity School initiatives. ■



COMMIT YOURSELVES to Christ as his servants. Give yourselves to him, that you may belong to him. Christ has many services to be done. Some are more easy and honorable, others are more difficult and disgraceful. Some are suitable to our inclinations and interests, others are contrary to both. In some, we may please Christ and please ourselves. But then there are other works where we cannot please Christ except by denying ourselves. It is necessary, therefore, that we consider what it means to be a servant of Christ. Let us, therefore, go to Christ, and pray.

The "Invitation" from the liturgy of the Wesley Covenant Service. To learn more about this covenant service and to see a video excerpt, visit <http://divinity.duke.edu/covenant-service>. ■



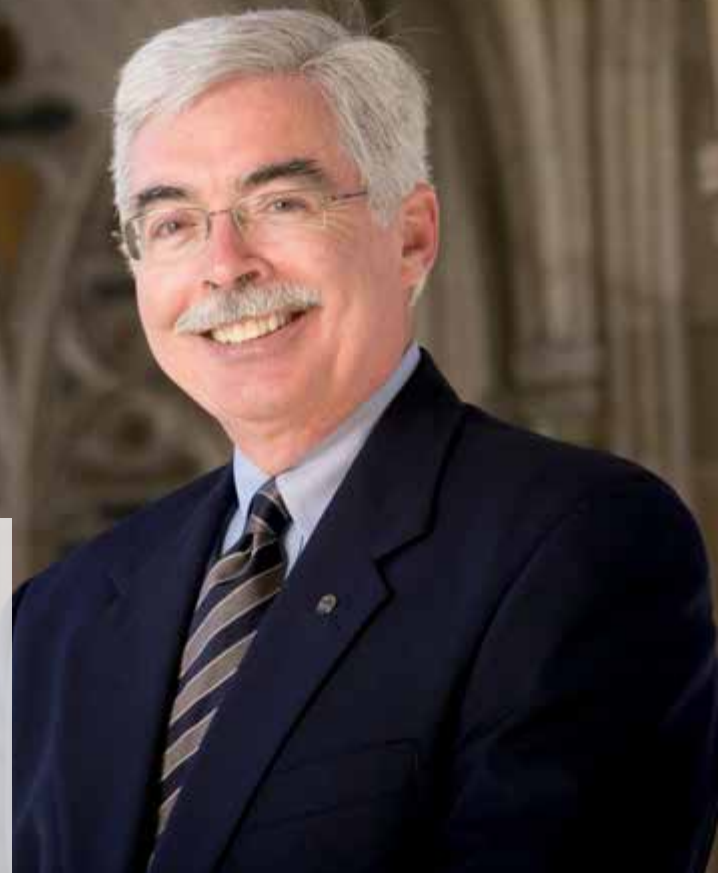
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Please contact me to learn more: **Wes Brown, M.Div. '76**, at **919.660.3479** or **wbrown@div.duke.edu**.