

DIVINITY

D U K E U N I V E R S I T Y
WINTER 2011

NEW DEGREES REFLECT A CHANGING CHURCH



ALSO INSIDE:

THE MIRACULOUS JOURNEY OF
ABDULLAH ANTEPLI

LESSONS IN CIVIL DISOBEDIENCE

FROM THE ARCHIVES

ALUMNI, TAKE NOTICE!

FEBRUARY 1936



The Divinity School's first alumni publication—The Duke School of Religion Bulletin—debuted 75 years ago in response to a request from the Class of 1929 that “steps be taken in order to have a closer contact between the faculty of the School of Religion and its alumni.” All alumni were asked to contribute a membership fee of \$1.00 “in order that the work may be carried on.” In 1941, the school's name was changed to The Divinity School, and the alumni publication became The Duke Divinity School Bulletin.

GREETINGS TO THE ALUMNI



This first issue of *The School of Religion Bulletin* is occasion for mutual felicitations on the part of faculty, students and alumni The alumni especially are to be congratulated on this attainment of a means of communication with the School for which

the Alumni Association has worked so faithfully. We expect that it will enable us to maintain in fuller measure than heretofore the relationship of personal knowledge and sympathetic understanding which existed so happily for us during the period of your residence in the School. It will also help the members of the faculty to keep more fully informed of your work and successes, of which we have ever increasing reason to be proud. On behalf of the faculty, students and the editorial committee, I send you greetings and good wishes.

— Elbert Russell
Dean of the Duke School of Religion (1928–1941)

Class of 1931–32—Advocates for the school's first alumni publication included Wilson Weldon D'34 (second row, third from left), Dean Elbert Russell (first row, eighth from left), and Duke University President William Few (first row, center, wearing hat). Professor Gilbert T. Rowe's is at Few's right.

DIVINITY

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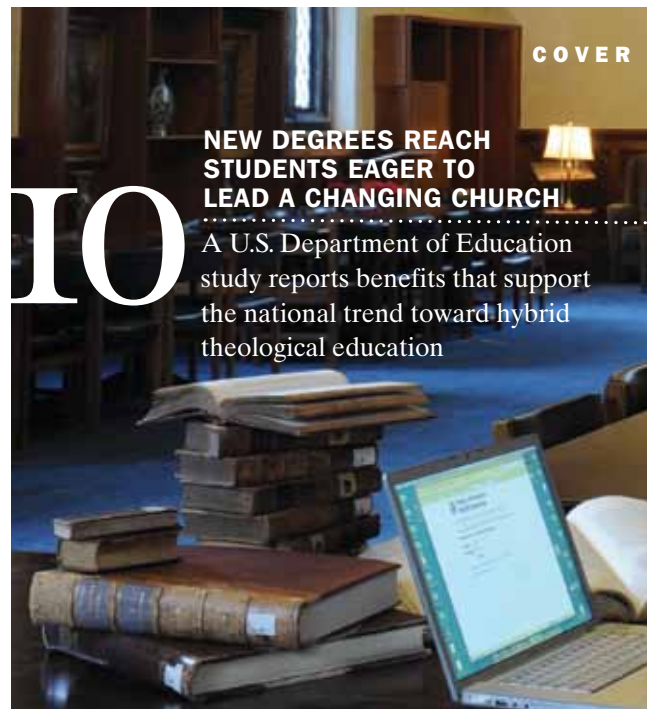
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COVER NEW DEGREES REACH STUDENTS EAGER TO LEAD A CHANGING CHURCH

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Cover: From left, Dean Richard B. Hays, G.W. Ivey Professor of New Testament, with Lacey Warner, associate dean for academic formation and programs and associate professor of the practice of evangelism and Methodist studies, and Craig Hill, executive director of the new D.Min. and M.A.C.P. degree programs and research professor of theological pedagogy. Photo by Donn Young.

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Fr. Joseph Taban Lasuba Aids Peacekeeping Efforts for Historic Vote in Sudan

LESS THAN A YEAR after Fr. Joseph Taban Lasuba D'10 returned to his native Southern Sudan, Archbishop of the Episcopal Church of Sudan Daniel Deng Bul Yak asked him to serve as secretary for the peacemaking efforts between the government and Lt. Gen. George Athor, a dissident with the Sudan People's Liberation Army who took up arms against the government last year.

The resulting cease-fire between Athor and the Government of Southern Sudan came just days before a seven-day referendum began Jan. 9, 2011, and was crucial to its peaceful process. The referendum was part of a peace deal that ended the civil war between Sudan's north and south that left about two million dead and

forced about one million to flee the country. The result of the referendum, announced in February, will determine whether Africa's largest country is split in two, creating the independent nation of Southern Sudan.

In an interview before he received his master of theology degree last May, Lasuba said that coming to the United States, combined with his experiences being displaced in northern Sudan for 20 years of the country's second civil war (1983–2005), had given him “courage and confidence” to return home.

“Once, a little boy I knew from my former home parish came up to me after I had returned from seminary in Beirut and said, ‘All the ones who left [Southern] Sudan have never come back,’” said Lasuba, who was recently appointed principal at New Bishop Gwynne College in Juba. “This boy had



seen many leave. His words struck me like an arrow. I told him, ‘Even if no one else will come, I will come back for you.’ God spoke to me sacramentally through this small child.”

Read the entire interview by **HEATHER BIXLER D'11**, published in the 2010–2011 issue of *Perspectives*, the Anglican Episcopal House of Studies' newsletter, at www.divinity.duke.edu/news-media/news/2010-10-20-joseph-lasuba ■

Updates from Duke Youth Academy for Christian Formation



Duke Youth Academy for Christian Formation alumni and former staff are invited to help celebrate the program's 10th anniversary June 24–26 at the Divinity School. Above, 2009 DYA participants at Camp Chestnut Ridge.

STUDENT APPLICATIONS are due March 15 for this year's Duke Youth Academy for Christian Formation, June 19–July 2, 2011, at the Divinity School. Now in its 11th year, the academy brings rising high school juniors and seniors from across the nation and from diverse denominations to the Duke campus to participate in intentional Christian community. The academy includes classes with Divinity School faculty, service in the Durham community, worship in the Christian tradition, and exploration of the arts and ancient prayer practices. Student scholarships are available. For information or to apply, see “Applications” at duyouth.duke.edu

Good Work: DYA 10th Anniversary Celebration

In honor of DYA's 10th anniversary, all former students and staff are invited to campus June 24–26 to enjoy a celebratory dinner; hear comments from Divinity School faculty Fred Edie, J. Kameron Carter, Amy Laura Hall, and Stanley Hauerwas; re-engage with worship and other academy practices; and learn more about the Divinity School's new youth ministry initiatives. For details, visit duyouth.duke.edu ■

Registration Open for 'Arts and the Life of the Church'

THE ARTS can provide a source of inspiration as we seek new and vibrant ways of interpreting the Word.

Join professor and musician Jeremy Begbie, author Marilynne Robinson, professor and musician Anthony Kelley and the BLAK Ensemble, and the Rev. Dr. Lillian Daniel for "Drawn into Scripture: Arts and the Life of the Church" Oct. 10–11, 2011, at the Divinity School's 2011 Convocation & Pastors' School.

The event also will feature a worship service with illuminations from the *Saint John's Bible*, a masterpiece of calligraphy, color, and design.

Register now: <http://divinity.duke.edu/initiatives-centers/lifelong-learning/cps-2011> ■

Did You Know?

THE SESSIONS from the 2010 Convocation & Pastors' School are among the most widely downloaded audio recordings from across all of Duke University.

As one alumnus reflected in a post-event evaluation: "The speakers really addressed a very wide spectrum of listeners. I am non-denominational/semi-evangelical and felt totally welcomed." If you'd like to enjoy last year's sessions—featuring lectures by Bishop N.T. Wright (below left), pastor Rob Bell, author Andy Crouch, and Bishop Vashti McKenzie—download or listen to them online via iTunes U: divinity.duke.edu/initiatives-centers/leadership-education/convocation-pastors-school ■



Fulbright Takes Arneson to Heidelberg

HANS ARNESON D'04, one of 14 Duke University students awarded a U.S. Fulbright scholarship for the 2010-11 academic year, is studying theology and religion at Heidelberg University in Germany.



"The New Testament faculty in Heidelberg is very strong," said Arneson, who earned a master of theological studies degree at the Divinity School in 2004, and is currently a doctoral student in New Testament at Duke.

His engagement with the Heidelberg scholars, he said, will help sharpen his own research as he works on his doctoral thesis. Richard B. Hays, dean of the Divinity School and George Washington Ivey Professor of New Testament, is his doctoral supervisor.

Arneson has been a visiting scholar at Notre Dame University and Durham University (U.K.). He holds a bachelor of arts degree from Augustana College in South Dakota, where he majored in philosophy, physics, and religion.

Two current Divinity School faculty

members were named Fulbright scholars while studying religion at Duke: C. Kavin Rowe, assistant professor of New Testament, and David M. Moffitt, visiting assistant professor of New Testament.

Other Fulbright awardees from Duke's Department of Religion include T.J. Lang, 2009–10; Leroy Huizenga, 2004–05; Erin Yerby, 2003–04; and Peter Dula, 2001–02.

The list of 2010–11 Fulbright scholars from Duke is available at <http://news.duke.edu/2010/10/fulbright.html> ■

NEWSMAKERS

God in America Features Faculty

PROFESSORS RICK LISCHER, Grant Wacker, and Lauren Winner were among the scholars interviewed for



Lischer



Wacker



Winner

God in America, a PBS documentary that explores the 400-year history of the intersection of religion and American public life. PBS aired the series, also available on DVD, during three consecutive nights last October.

Assistant Professor of Christian Spirituality Lauren Winner provided context for the battles in Colonial Virginia between the official church, which

was Anglican, and the Baptists, who were drawing converts away from Anglican parishes. Winner's most recent book is *A Cheerful and Comfortable*



Faith: Anglican Religious Practice in the Elite Households of Eighteenth-Century Virginia.

Professor of Christian History Grant Wacker, author of the forthcoming biography *Billy Graham's America*, was interviewed about the Charlotte-born evangelist who became the face of America's Cold War religious revival.

Cleland Professor of Preaching Richard Lischer provided background for the episode on the civil rights movement and the leadership of Martin Luther King Jr. Lischer is the author of *The Preacher King: Martin Luther King Jr. and the Word That Moved America*. Learn more at www.pbs.org/godinamerica ■

The PBS documentary *God in America* explores the 400-year history of the intersection of religion and American public life.

Especially for Clergy and Church Musicians ... 'The Sound of Hope'

WHETHER AN ancient chant, a familiar hymn, or a truly "new song" that opens the heart, music is integral to the full expression of a loving communion and community of faith. Jeremy Begbie, Thomas A. Langford Research Professor of Theology and director of Duke Initiatives in Theology and the Arts, will lead this March 10 program especially designed for clergy and church musicians, and sponsored by the Anglican Episcopal House of Studies. For more information or to register visit <http://divinity.duke.edu/aehs-study-day> ■



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<http://divinity.duke.edu/aehs-study-day> ■



PARO, a robotic seal pup, was among the innovations explored at the Institute on Care at the End of Life's Roundtable "The Implications of Technology," Oct. 25-27, at Duke Divinity School. The therapeutic device was developed by a Japanese firm as a low-maintenance companion for those unable to have a live pet. From left, Kirsten Corazzini, assistant professor of gerontology at the School of Nursing; Dr. Ray Barfield, associate professor of pediatrics and Christian philosophy; Annette Orlowski, assistant vice president of clinical services, home health, and hospice, HCR ManorCare; and Dr. Richard Payne, professor of medicine and divinity and director of the institute.



PARO: LES TODD, DUKE PHOTOGRAPHY

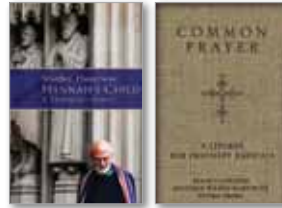
Hauerwas, Two Alumni Authors Honored

PUBLISHERS WEEKLY named *Hannah's Child: A Theologian's Memoir* (Eerdmans) by professor Stanley Hauerwas one of the past year's 10 best books in religion. The magazine praised Hauerwas for casting "a characteristically thoughtful look back in an uncharacteristically self-revelatory way in a memoir that fulfills his mother's powerfully formative intention for her child to do service to God."

Hauerwas, the Gilbert T. Rowe Professor of Theological Ethics at the Divinity School, was named to a one-year term as president of The Society of Christian Ethics at the group's annual meeting Jan. 6–9, in New Orleans, La.

The Christian Century included Hauerwas' *Hannah's Child* and a book from two alumni, *Common Prayer: A Liturgy for Ordinary Radicals* (Zondervan), among its top 10 titles in theology and spirituality for 2010.

The magazine described *Common Prayer* authors Jonathan Wilson-Hartgrove D'06, Enuma Okoro D'03, and Shane Claiborne as believers that "liturgy has the power to transcend cultural, national, ethnic, and denominational divides and to transform lives and communities."



Wilson-Hartgrove is an associate minister at St. John's Baptist Church and lives nearby with his family at Rutba House, a new monastic community in Durham, N.C. Okoro is the author of the memoir *Reluctant Pilgrim* and works as a writer, speaker, and workshop/retreat leader based in Raleigh, N.C. Claiborne is a founder of The Simple Way, a new monastic community in inner-city Philadelphia.

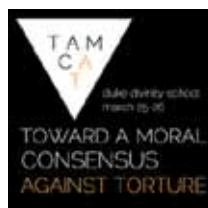
The Christian Century described Hauerwas's account of his first wife's mental illness and his own efforts to provide a healthy atmosphere for their son as "one of the ... more poignant features" of *Hannah's Child*. ■

Seeking 'Consensus Against Torture'

THE DIVINITY SCHOOL will host the conference "Toward a Moral Consensus Against Torture: A Gathering of Students, Clergy, People of Conscience, and People of Faith," on March 25–26.

The conference is part of a national effort by organizers to develop a moral consensus that "Torture is never justified; it dehumanizes both victim and perpetrator; and it ultimately renders the nation that practices it morally damaged, less secure, and less human than before," says Amy Laura Hall, conference coordinator and associate professor of Christian ethics at the Divinity School.

Among the speakers are Richard Cizik, president, New Evangelical Partnership for the Common Good; Christina Cowger, coordinator, North



"... the greatest protection against the U.S. government's use of torture is a shared understanding that torture is always wrong."

Carolina Stop Torture Now; Amy Fetting, staff attorney with the ACLU National Prison Project; Phil Griffin, leader of the civil constitutional litigation team at North Carolina Prisoner Legal Services; David Gushee, distinguished professor, Mercer University, and board chair, New Evangelical Partnership for the Common Good; Linda Gustitus, president, National Religious Campaign Against Torture; Scott Horton, contributing editor of *Harper's Magazine*; and George Hunsinger, McCord

Professor of Systematic Theology, Princeton Theological Seminary and founder, National Religious Campaign Against Torture.

Conference sponsors are the Duke Human Rights Center, the N.C. Council of Churches, and the National Religious Campaign Against Torture. For information or to register, visit divinity.duke.edu/moral-consensus-against-torture.

The deadline to register is March 18. ■

NEWSMAKERS

Hastings Cunniff-Dixon Physician Awards

DUKE GERIATRICIAN Anthony “Tony”



Galanos is among the recipients of the 2011 Hastings Cunniff-Dixon Physician Awards

honoring extraordinary commitment to caring for patients with serious and life-limiting illnesses.

The national awards, which include cash prizes totaling \$95,000, are administered by the Duke Institute on Care at the End of Life (ICEOL), whose director, Richard Payne M.D., chaired the selection process.

“As we debate health care policy in the United States, with all its controversy about ‘death panels’ and such, we commend these physicians who provide care on a physical, psychological, and spiritual level—not just for

the patients themselves, but for their families and loved ones as well,” Payne said. “These five award winners are the people that we wish could provide care for all of us.”

Galanos is medical director of the Duke University Hospital Palliative Care Service in Durham, N.C. His nominator wrote: “I have been most impressed not by his mastery of the science of palliative care... but by his display of the ‘art of medicine.’ He is truly a healer who addresses the suffering of the whole person.” As the mid-career recipient, he will receive a \$25,000 cash prize.

Learn more at <http://divinity.duke.edu/news-media/news/2011-01-14-cunniff-dixon-awards> ■

Leaders of the Future

FIRST-YEAR students Andrew Barnhill, 23, and John Dormois, 65, made headlines early in the new year.

The *Huffington Post* published Barnhill’s sermon “There Is No Rest” Jan. 11, 2011, in “Preachers of the Future.” Barnhill was among 130 participants at the second National Festival of Young Preachers, an ecumenical event sponsored by the Academy of Preachers Jan. 8–9 in Louisville, Ky. He is pursuing dual degrees with Duke’s schools of Divinity and Law and is a fellow of the Fund for Theological Education. Read his sermon at www.huffingtonpost.com/2011/01/12/finding-their-voice-for-g_n_806758.html



Barnhill

The Story with Dick Gordon, pro-



Dormois

duced by N.C. Public Radio for NPR, follows cardiologist John Dormois’ change of plans after serving as a hospital chaplain.

“[Dormois] was heading toward an easy, comfortable retirement in Florida where he’d been practicing for 35 years. But last summer when he closed his practice, he didn’t head for the links. John is now a full-time student at Duke’s Divinity School.”

Download or listen to the interview at http://thestory.org/archive/The_Story_010411_Full_story.mp3/view

Dormois blogs at <http://divinitymd.blogspot.com> ■

Seth Mokitimi Seminary Dedicated



Professor Peter Storey (right) with Leon Witbooi, the original architect for Seth Mokitimi Methodist Seminary, at dedication ceremonies Sept. 4, 2010, in Pietermaritzburg, South Africa. Storey, who led efforts to establish the new seminary, reports: “Already we see deep transformations among our seminarians, with the promise of a more effective ministry in the years to come.” Storey is the former president of the Methodist Church of Southern Africa and the Divinity School’s Williams Professor Emeritus of the Practice of Christian Ministry.



L. Gregory Jones D’85, G’88, vice president and vice provost for Duke University’s global strategy and programs, speaking at the dedication. Jones initiated the Divinity School’s partnership with the Methodist Church of Southern Africa during his tenure as dean (1997–2010).

Six Newcomers Join Board of Visitors

DUKE UNIVERSITY President Richard Brodhead has appointed six new members to the Divinity School's Board of Visitors. The 36-member group provides counsel and support for the school's leadership, mission, and programs. **Robert Scott**, a retired attorney and United Methodist layman from San Antonio, Texas, chairs the board.

Nancy B. Anthony of Oklahoma



City, Okla., is the executive director of the Oklahoma City Community Foundation. Her experience includes work as a consultant in statistics and demography, and she has taught at Vanderbilt and Oklahoma City University. Active at Crown Heights United Methodist Church, she and her husband, Bob, who serves on the Oklahoma Corporation Commission, have four daughters, including Katherine, a Duke Divinity student.

Amanda J. Dean D'10 of Durham,



N.C., is the campus minister and executive director of the Wesley Campus Ministry at the University of North Carolina-Chapel Hill. She has extensive mission experience both domestically and internationally, including missions to the Bahamas, Mexico, Guatemala, El Salvador, the Dominican Republic, Cuba, and Nicaragua. She is one of three "Recent Graduate" appointees serving on the board.

William L. "Bill" Lee D'78 of



Roanoke, Va., is senior pastor at Loudon Avenue Christian Church, where he has led innovative ministries during the past 33 years. He is a founder of New Horizon Healthcare, past chair of the United Way of Roanoke, a resolution specialist with the Veterans Administration, and vice president of the Child Health Investment Partnership of Roanoke Valley. He served for two years as the Moderator of the Christian Church (Disciples of

Christ) denomination in the United States and Canada. He and his wife, Dana, licensing specialist for the Virginia Department of Social Services, are the parents of a son and a daughter.

Thaddeus L. "Thad" McDonald III



D'77 of Raleigh, N.C., is a professor in the University of North Carolina School of Medicine, Department of Obstetrics and Gynecology, and the director of the WakeMed Faculty Physicians Department of Ob/Gyn. Nationally recognized for outstanding clinical teaching, he has also chaired medical executive staffs and foundations with WakeMed. He and his wife, Margueritte Gilkey McDonald, a physician specializing in obstetrics/gynecology, are active members of Highland United Methodist Church and the parents of two daughters. Thad's late father, **Thaddeus L. McDonald Jr. D'44** was a United Methodist pastor.

Michael L. Robinson of Winston-



Salem, N.C., is co-managing partner with the law firm Robinson & Lawing. He is a member of the N.C. State Bar Council and the Dispute Resolution Commission. He has chaired the boards for Arbor Acres Retirement Community of the United Methodist Church, the Hospice and Palliative Care Center Inc., the Committee on the Episcopacy for the Western N.C. Conference of the United Methodist Church, and the Parish Ministry Fund at Duke Divinity School. He is a long-time parishioner and leader at Centenary United Methodist

Church. He and his wife, Wynn Tanner, are the parents of four grown children.

Sue S. Williams of Atlanta, Ga., is



a retired singer and music educator who has taught at both Emory and Mercer.

Her leadership experience spans the arts and higher education. She has served with the Atlanta Symphony Orchestra, Warren Wilson College, and Columbia Theological Seminary. An elder at Trinity Presbyterian Church, she has been clerk of session, chair of fine arts, chair of worship and music, and chair of the 50th anniversary jubilee. She and her husband, **Neil Williams T'58, L'61**, former chair of the Duke University board of trustees, are the parents of a son (who is a Duke graduate) and a daughter. ■

CORRECTION

Karl Grant, pastor of Cedar Grove (N.C.) United Methodist Church, earned his M.Div. in 2006, not in 2009, as was reported in the Fall 2010 edition of *Divinity*. He is currently in his ninth year in parish ministry. Cedar Grove UMC is among three partner churches from the N.C. Annual Conference in the Divinity School's Thriving Rural Communities program.

NEWSMAKERS

Supporting Hispanic/Latino Ministry

IN AN INTERVIEW with The Duke Endowment, Edgardo Colón-Emeric, assistant research professor of theology and Hispanic studies and director of the Hispanic House of Studies, discusses the steps the Divinity School is taking to support and advance Hispanic/Latino ministry in North Carolina.



Colón-Emeric describes his vision as “a more integrated sense of Hispanic ministry in the life of churches, where existing congregations start asking,

‘Who is my neighbor?’ and try to reach out to whoever their neighbors are— Anglo, African American, Latino, whatever. ...That vision is very much grounded in scripture, but it is difficult because it requires reconciliation. It requires people who do not know each other at first to learn each other’s ways. It’s difficult because many of us prefer being surrounded by people who are just like us. It’s easier to start a Hispanic ministry in Spanish that’s focused only on Hispanics, but I don’t think that is ultimately faithful or sustainable.”

For church leaders, the Hispanic

House of Studies serves as a resource center. For students, it offers opportunities that can enrich the Divinity School experience. A fellowship program includes a 10-week summer field education placement in Hispanic/Latino ministry and a chance to experience the Methodist Church in Latin America. Fellows commit to serving at least five years in a Hispanic/Latino ministry setting.

Learn more at <http://divinity.duke.edu/initiatives-centers/hispanic-house> ■

Divinity Earns CASE Awards

THE DIVINITY SCHOOL has received awards for magazine feature writing, website redesign, and the Clergy Health Initiative’s Spirited Life program from the Council for Advancement and Support of Education (CASE), Southeast District III.

An Award of Excellence for Feature Writing went to Sherry Williamson’s entry “As We Forgive” (*Divinity* Winter 2010), about Ugandan human rights activist Angelina Atyam, whose 14-year-old daughter was abducted by the Lord’s Resistance Army in 1996. During the seven years before she and her daughter were reunited, Atyam co-founded the Ugandan Concerned Parents Association, a group that advocated for the release of all children abducted during the conflict. She was awarded the United Nations Human Rights Prize in 1998.

Atyam traveled from Uganda to Duke in the fall of 2009 for “Creating an Oasis of Peace,” a workshop on forgiveness, advocacy, and community

sponsored by the school’s Center for Reconciliation. The feature article, which has advanced to competition for a Grand Award in Feature Writing, was edited by Elisabeth Stagg, designed by Regina Barnhill-Bordo, and photographed by Donn Young Photography.

The entry by Michelle Rudolph and Jonathan Goldstein for the Divinity School’s new Website, which launched in July 2010, received a Special Merit Award. Rudolph, who is the school’s web technology coordinator, and Goldstein, associate dean for communications (2003–10), collaborated with Duke Web Services to create the new site. The redesign involved input from all areas of the Divinity School over the course of more than a year. Goldstein is currently executive director of communications for the university’s Office of Alumni Affairs.

A Special Merit Award went to Kate Rugani’s marketing and recruitment materials for Spirited Life, a multi-year holistic health program offered



by the Duke Clergy Health Initiative and funded by The Duke Endowment for United Methodist clergy in North Carolina. Approximately two-thirds of the 1,800 eligible clergy are now enrolled in the program, which offers each participant wellness services over two years. Photography for the campaign was by Donn Young; Laura Hughes was the designer.

There were more than 950 entries in 16 categories in this year’s competition. Award winners will be recognized and the Grand Award winners in each category will be announced at the CASE Southeast District III conference, Feb. 20–23, in New Orleans, La. ■

Divinity Library Celebrates Volume 400,000

THE ACQUISITION of the *Encyclopedia of Religion in America*, the Divinity School Library's 400,000th volume, likely made the Divinity Library 10th in



size among theological libraries in North America, Roger Loyd told faculty, staff, and student guests at an October recep-

tion during the last week of Theological Libraries Month. In terms of quality, he added, the library's collections rank even higher.

"My predecessor, Donn Michael Farris, described us as 'one of the top seven such collections,'" said Loyd, who in 1992 followed Farris as director of the Divinity School Library. While Loyd said he would agree with that ranking, he added, "With electronic collections being such an important part of our work, it is more difficult to compare."

In 1950, when Farris became librarian, the Divinity School Library had approximately 30,000 volumes. By June 1995, the collections had grown tenfold.

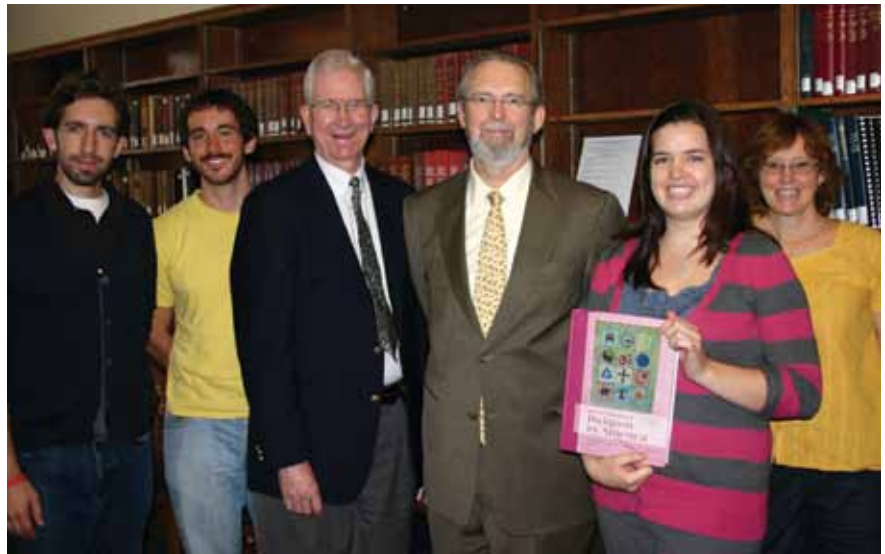
"Today we celebrate the addition of 100,000 more titles in just 15 years to reach 400,000," said Loyd, adding "Onward to 500,000!"

Assistant Professor of American Christianity Kate Bowler's essay "Positive Thinking" is included in the *Encyclopedia of Religion in America*, a comprehensive reference source on the historical development of faiths in North America and religion's intersection with political, social, and economic life. Professor of Christian History Grant Wacker served as an editorial adviser for the reference

set, which the library also offers as an electronic resource.

The reception included the announcement of the winner of the "Top 10 Reasons to Visit the Divinity School Library," an annual competition among first-year students. Kathy Randall won with the entry, "At night, when it is quiet, you can feel the other readers who have gone before you in the stacks." ■

.....
Students Aaron Harrison, Adam Darragh (left) and Barbie Izlar (far right) join Library Director Roger Loyd, Dean Richard Hays, and Assistant Professor of American Christianity Kate Bowler, whose essay is included in the library's 400,000th volume.



SHARE YOUR FEEDBACK

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

Write: Editor, *Divinity* magazine, Duke Divinity School
Box 90970, Durham, NC 27708-0970
Call: 919.660.3412
E-mail: magazine@div.duke.edu

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

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

New Degrees Reflect a Changing Church

A STUDY BY THE U.S. DEPARTMENT OF EDUCATION REPORTS BENEFITS THAT SUPPORT THE NATIONAL TREND TOWARD HYBRID THEOLOGICAL EDUCATION.

BY ROB MOLL | PHOTOGRAPHY BY DONN YOUNG



Not long ago, Craig Hill met a promising young woman interested in a career in youth ministry. She was bright and eager to use her academic gifts in service to the church. Because of family commitments, however, there was no way she could pursue a traditional residential theological degree. It was an “impossible choice,” says Hill, research professor of theological pedagogy.

The Divinity School now provides an option for her and similar students, the new master of arts in Christian practice (M.A.C.P.) degree, which will prepare them for youth ministry or a role in their church’s diaconate.

“This degree program will meet the needs of such students without requiring that they quit jobs and move their families to Durham,” says Hill.

He was hired last July as executive director of two new degree programs —

the M.A.C.P. and the doctor of ministry (D.Min.)—that make specialized forms of graduate theological education at Duke more accessible to students who live and work at a distance from the Durham, N.C., campus.

Duke asked Hill to lead the two hybrid programs in part because of his long experience in applying new technologies to the task of education.

“I’ve always had a technological bent,” he says. “I bought my first computer in 1982, and I taught myself to write educational software.” That software was used at Oxford (U.K.), where Hill was a doctoral student, and Yale, where he later served as a Henry R. Luce Fellow.

Hill has long been interested in how technology can facilitate learning. “There is a need in the church for more substantive, high-quality theological education,” he says. “And there are not enough vehicles to meet that need.”

By incorporating online learning into the M.A.C.P., the school hopes to deepen professional and lay church members’ theological preparation for service to the church. At the same time, the D.Min. degree will provide pastors and ministry leaders with robust and formative academic training that will expand the Divinity School’s ability to prepare leaders for the church and other Christian institutions.

“These new degrees will expand the way in which the Divinity School’s resources are accessible to those currently working in the church and the wider public,” says Richard Hays, dean of the Divinity School and George Washington Ivey Professor of New Testament.

New educational model

While online and other forms of distance education have been part of graduate education for years, they’re



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— **CRAIG HILL**, Research Professor of Theological Pedagogy, Executive Director of D.Min. and M.A.C.P. Programs

new to the Divinity School as well as to most major research schools.

These programs fit the needs of today’s theological students. More students today are either older than 50 or younger than 30, according to Daniel Aleshire, executive director of the Association of Theological Schools.

“Younger students are more likely to have attained academic honors as undergraduates,” Aleshire says, “but to have had less background in the church and less initial interest in congregational forms of ministry.”

On the other hand, older students have a church background, but are looking to enter congregational ministry for the first time.

In addition, today’s students reflect the broader culture in that they have less theological grounding in the faith than previous generations. Aleshire recognizes that while many applicants have more background with service and mission engagement, “there is often less vocational clarity.”

Even those already serving in churches often lack theological education. Studies have shown that 70 percent of those in full-time youth ministry have no theological education. While they have a passion for the gospel and for kids, they are missing deeper reflection on their faith. “That was a trigger for these programs,” says

Hays. “There’s a real need here.”

Degree programs that blend Web-based and residential learning reflect broad trends affecting both students and the church. “Students are being asked to bear more of the cost of theological education,” Aleshire says. “Distance programs reduce costs for them because they do not have to leave jobs and move.” At the same time, innovative technologies and broad Internet access allow for the delivery of a range of new multimedia education options.

After more than a decade of experience, schools have learned what works. “All of these factors contribute to the increase of these programs and the ability of an accrediting agency to evaluate and approve them,” says Aleshire. “There are still questions, big questions for many: Can online models provide the personal and spiritual formation that we have assumed residential models have provided? Can online models provide the kind of professional socialization that residential models have provided in the past?”

A study conducted by the U.S. Department of Education found that strictly online classes were actually more effective in getting students to learn their material than were traditional face-to-face classes. The study also found that the most effective learning environment—

more so than either online or residential programs—was one that combined real and virtual classrooms. This is the approach taken by Duke's new D.Min. and M.A.C.P. programs.

For Ellen Davis, Amos Ragan Kearns Distinguished Professor of Bible and Practical Theology, this hybrid approach shows promise, though she wants to see it in action. "Through the years of my teaching, I have greatly enjoyed settings where I could work intensively with a class for a week," she says.

The response that she receives from those students confirms that intensive sessions have a long-lasting effect. The combination of intensive study at Duke with continued Web-based learning "seems to offer even more potential," Davis says.

A third new degree, the one-year master of arts in Christian studies (M.A.C.S.), requires two semesters of traditional classroom study at the Divinity School, which remains com-



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— **RICHARD HAYS**,
Dean of the Divinity School and
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mitted to the residential model for its M.Div., M.T.S., and Th.M. degrees.

Hays says Duke will maintain a strong focus on residential education for the M.Div., the basic credential for ordination in the United Methodist Church. "We don't plan to offer an online M.Div. It is crucial to be in residence here to receive the personal and spiritual formation necessary for ordained ministry."

However, the experience of Duke's Fuqua School of Business convinced him and his colleagues at the Divinity School that online education can be of high quality. "The outcomes in terms of student learning are at least as good as traditional programs," Hays says. "Some skeptics, myself included, have become convinced that this is a viable way to create communities of learning."

TUITION COVENANT HELPS SUPPORT YOUTH MINISTRY

Senior pastors seeking leaders for youth ministry "often cite a lack of theological depth among applicants and a high rate of employee turnover" as their greatest challenges, says Craig Hill, director of the M.A.C.P./Youth Ministry degree program.

"Youth ministers themselves mention the high cost of formal theological education and their relative job insecurity," adds Hill. "Duke's M.A.C.P. Tuition Covenant Agreement is meant to address each of these issues, creating a win-win for both churches and youth ministers."

Through the covenant, the church pays most or all of the expenses for its youth minister to pursue the M.A.C.P. degree at Duke Divinity School. In return, the youth minister serves for an agreed period of time—such as the two years of study, plus three years in full-time ministry.

At the end of each year of service, the church formally forgives the corresponding portion of the debt.

"The church gets a better educated and more dedicated employee, and a stronger and more consistent youth ministry," says Hill. "The youth minister gains expertise, professional identity, and a measure of job security."

Learn more at www.divinity.duke.edu/academics/degrees/master-arts-christian-practice

APPLICATION DEADLINES

M.A.C.P./Youth Ministry Cohort: A low-residency graduate-professional degree ordinarily of two academic years for those interested in youth ministry. *Apply by March 15 for summer 2011.*

D.Min.: This academically rigorous doctoral program involves two academic years of coursework (low-residency) followed by a period of research and writing, ordinarily of one to two additional years. *Apply by March 15 for fall 2011.*

M.A.C.S.: A general academic degree ordinarily of one academic year for those interested in exploring theological study. Rolling admissions. *Final deadline for Fall 2011 is April 1.*

For more information, visit
<http://divinity.duke.edu/admissions>

Extending Duke's Vision

Associate Dean for Academic Formation and Programs Lacey Warner, who is also associate professor of the practice of evangelism and Methodist studies, chaired the task force that led to the creation of the new degree programs. While there was unanimity among the faculty to pursue the new degree programs, the group also agreed on some non negotiables.

"We must maintain our commitment to scholarship, community, and to the Christian church," says Warner.



The D. Min. will provide pastors an opportunity to think through problems in practical and theological ways, and will offer tangible steps and a network of other students to provide assistance.

— LACEYE WARNER,
Associate Dean for Academic Formation and Programs

But there is room to explore how Duke could expand its impact in the church and the world.

The D.Min., a professional degree for career church leaders and a staple of theological education, has come under fire at some schools where boosting enrollment supplanted academic rigor. "Duke's degree will look different," says Dean Hays. "Our degree program will be more engaging, and involve serious and enhanced study."

According to Warner, the D.Min. will provide pastors an opportunity to think through problems in practical and theological ways and "will offer tangible steps and a network of other students to provide assistance."

For Ron Hall, who graduated from Duke's Trinity College in 1956 and from the Divinity School in 1959, having a doctor of ministry program at Duke is an exciting prospect. Hall said his own

D.Min. from Emory University was a life- and career-changing experience.

"I was on the staff at Peachtree Road UMC (Atlanta, Ga.) and later at Myers Park UMC in Charlotte (N.C.)," says Hall. "The doctoral program revitalized my ministry in both theory and in practice in those mid-career days. I will always be grateful for that opportunity, and I'm very happy that it will be offered at Duke for others."

Like the D.Min., the M.A.C.P. is a hybrid program that combines online coursework with intensive residency.

The first cohort is designed for those engaged or interested in professional or lay ministry with youth, but who do not plan to seek ordination. Future sections of the M.A.C.P. are expected to attract other professionals, such as lawyers or health care workers.

The master of arts in Christian studies is a one-year residential program for students who seek a general, interdisciplinary approach to theological education. Not intended for those seeking the Ph.D. or ordination, the M.A.C.S. is for professionals and other students interested in theological education, and also for graduate students who seek to bring theological reflection into their vocational lives.

"I have been a New Testament professor for the past 20 years and have taught well over a thousand students in that period," Craig Hill says. "I have deep respect for the model of residen-

tial theological education, especially for those entering ordained full-time pastoral ministry. But I have become aware of the need for a better-educated laity, especially as lay professionals have become increasingly important to the life of many denominations."

Hill said that no educational model is perfect. "For full-time ordained ministry, Duke's current model—residential full-time education—is one of the best. However, if that's all we do, we narrow our impact. My reason for being here is to help Duke Divinity to extend its mission."

The impact of these programs, Hays says, could be vast. "Ideally, they will produce a wave of energy and renewal in the church."

There are lay and professional ministers with high levels of sophistication and expertise in their professional fields who are hungry for a deeper, fuller, and more nuanced understanding of the Bible and theology, says Hays. "There's a nagging hunger for meatier study."

Warner describes the ideal outcome as bringing Duke "closer to the energy and momentum of church renewal."

For Hill, who worked in United Methodist churches for a decade, the new degrees will provide immediate benefits for those serving on the front lines of faith communities, which in turn will be more likely to flourish.

"It's hard to maintain an active intellectual and spiritual life in those positions," says Hill. "But it is enlivening to come into a situation surrounded by first-rate scholars and students in a structure that requires you to think and write. Many people long for such an opportunity, and we are grateful to be in a position to provide it." ■

ROB MOLL is author of *The Art of Dying: Living Fully into the Life to Come* (IVP Books, 2010).



DIVINE *Intervention*

THE MIRACULOUS JOURNEY OF ABDULLAH ANTEPLI

BY SHERRY WILLIAMSON & ELISABETH STAGG | PHOTOGRAPHY BY DONN YOUNG

ON FRIDAYS AT NOON, MEMBERS OF THE DUKE MUSLIM COMMUNITY QUIETLY ENTER THE DIVINITY SCHOOL'S YORK ROOM FOR *Jummu'ah*. BY ONES, TWOS, AND THREES, THEY SLIP OFF THEIR SHOES AND TAKE A PLACE ON A MAKESHIFT PRAYER RUG—EIGHT WHITE SHEETS SPREAD ACROSS THE FLOOR—FACING MECCA. THE MEN LINE UP IN THE FRONT AND MIDDLE ROWS, WHILE WOMEN WEARING TRADITIONAL HIJAB HEAD COVERS ABOVE THEIR BLUE JEANS FORM A ROW IN THE BACK. THEY BOW, KNEEL, AND PROSTRATE THEMSELVES IN ISLAM'S RITUALIZED SIGN OF HUMILITY.

AMONG THE WORSHIPPERS IS ABDULLAH ANTEPLI, WHO IN 2008 BECAME DUKE UNIVERSITY'S FIRST MUSLIM CHAPLAIN. ALTHOUGH ISLAMIC CLERGY

ARE BECOMING MORE COMMONPLACE ON COLLEGE CAMPUSES, ANTEPLI REMAINS AMONG A HANDFUL WHO SERVE AS FULL-TIME CHAPLAINS IN AMERICAN HIGHER EDUCATION.

ANTEPLI HAS INVITED IMAM ABDUL H. WAHEED OF THE MUSLIM SOCIETY OF AMERICA, WHO VOLUNTEERED FOR MANY YEARS AS DUKE'S PART-TIME CHAPLAIN, TO PREACH THIS PARTICULAR FRIDAY, AND A DUKE UNDERGRADUATE TO LEAD PRAYERS. ANTEPLI LEADS THE WEEKLY SERVICE TWICE A MONTH AND ENCOURAGES MEMBERS OF DUKE'S MUSLIM COMMUNITY—STUDENTS, STAFF, AND FACULTY—TO PARTICIPATE, AN EXPERIENCE HE CONSIDERS ESSENTIAL TO THEIR FORMATION AS LEADERS OF THE FAITH.

Top: Opening prayers during *Jummu'ah* in the Divinity School's York Room; Imam Abdullah Antepli; worshippers facing Mecca.



On the wall are portraits of two Methodist patriarchs: the Rev. George Washington Ivey, whose family endowed the chair now held by Dean Richard B. Hays, and Bishop John Carlisle Kilgo, president of Trinity College from 1894–1910. York was named for the Rev. Brantley York, founder of the rural school that evolved into Trinity College and then Duke University, and was the center of community worship at the Divinity School from 1930 until 2005, when the new Goodson Chapel opened. The York Room now serves as a reading room available for special events, including services such as *Jummu'ah*.

Once the service ends, many students rush off to classes, but other worshippers linger to visit with Antepi and one another. The sense of community is palpable.

“Abdullah Antepi has completely revitalized Muslim life on campus

by greatly increasing the number of Muslim students participating, and by building relationships with people of different backgrounds,” says Sobia Shariff, a Duke University senior and former co-president of the Muslim Student Association.

Duke’s Center for Muslim Life, dedicated in 2009, is not just a place where Muslims can gather and feel at home, she adds. “It’s a place where anyone can learn about Islam and spend time with Muslims.”

The soft-spoken Antepi’s sense of humor surfaces with quicksilver speed, his tone shifting from gentle solemnity to bemused wordplay. He describes himself as an enthusiastic fan of Duke basketball and the only imam who “prays for the Devils”—a reference to the university’s Blue Devil mascot. The men’s 2010 national NCAA basketball championship is proof, he quips, “of the power of prayer.”

He was born three weeks premature, says Antepi, 37, because of his eagerness “to see God’s manifestation in all of creation. I couldn’t wait any longer.”

That curiosity, he says with a more serious tone, is a manifestation of the divine, leading him from his native Turkey across the world “in search of God’s unique fingerprints. I see them in the many different shapes, textures, and colors of diversity.”

One of six children, Antepi was born March 6, 1973, to a privileged family in Maras, very near Antioch, the city in southeastern Turkey where the apostle Paul based his ministry. The senior Antepi owned a small business selling auto parts; his wife cared for the family in their comfortably secular neighborhood. Soon after the end of World War I, the Turkish government had begun a campaign to propel the country from its traditional Islamic roots toward European-style modernization. Muslim

WWJD? NOT BURN THE QURAN

BY RICHARD B. HAYS,

DEAN AND GEORGE WASHINGTON IVEY PROFESSOR OF NEW TESTAMENT

Ed.’s Note: *The News & Observer* (Raleigh, N.C.) published this essay Aug. 13, 2010, after a Florida pastor announced he would burn copies of the *Quran* on Sept. 11.

A SMALL CHURCH in Gainesville, Fla., (ironically called Dove World Outreach Center) has announced plans to burn copies of the *Quran* on Sept. 11, in vengeful commemoration of the terrorist attacks on New York and Washington nine years ago. This news item happened to reach me while I was attending a conference in Berlin, Germany—and for that reason it struck me with special force.



Earlier that same day, I had stood in a public square known as the Bebelplatz, just across the street from Berlin’s Humboldt University. In the middle of the Bebelplatz there is a translucent panel embedded in the pavement. Looking down through the glass, you see below ground many rows of white bookshelves, all completely empty.

This simple but moving memorial is designed to recall the events of May 10, 1933, when Nazi propaganda minister Joseph Goebbels instigated a book-burning to destroy books by Jewish authors, along with other ideologically “incorrect” works. With the eager participation of the SS and

the Hitler Youth, more than 20,000 books were burned in the Bebelplatz on that infamous day, in the shadow of Germany’s pre-eminent university.

Nearby stands a plaque containing the words of the German poet Heinrich Heine: “*Dort, wo man Bücher verbrennt, verbrennt man am Ende auch Menschen*” (“There, where they burn books, they will in the end burn people.”) Heine wrote those words in 1820. One hundred and thirteen years later, his prophecy began coming true, and Heine’s own works were among those burned by the Nazis.

Having just witnessed Berlin’s rueful monument of public contrition, I was dismayed to hear the report of the planned book-burning in Florida—not least because I fear this planned event is a sign and symptom of the angry temper of our times.

Many Christian leaders in the United States promptly disavowed and deplored

clothing was replaced by Western-style dress; centuries of Islamic faith practices were supplanted by secular priorities. During Antepli's childhood, as still today, the country's 120,000 imams were made civil servants of the government. Imams are issued the same sermon to preach at weekly worship.

As a boy of 8, Antepli recalls a sense of discovering God. But he lacked the language to articulate that experience, and knew no one in whom he could safely confide. During his teens, he became increasingly fascinated by Islam, which he learned about through Muslim friends at school, a few teachers, and books. He began to study holy texts, and to pray, hiding his growing faith from his parents and siblings.

Into this unlikely household, says Antepli, "God came and filled a huge gap in my heart when I was 13 years old. God entering my heart provided an amazing fulfillment.



From left, Abdullah Antepli with his brothers Gultekin and Ali, and their mother, Sukran Antepli. Above, 10-year-old Abdullah's 5th-grade photo.

"Even though my family had everything we needed materially, I felt something was not right. Islam, with its perfect connection of daily prayers leading to God—and verifying that relationship by loving others—closed that gap."

Antepli was careful to pray mostly at neighborhood mosques, although he feared that a neighbor would recognize him and might tell his parents. He performed his early morning prayers

as quietly as possible behind the closed door of his bedroom.

One morning, his mother awoke to sounds coming from his room. When she discovered him praying on his bedroom carpet, she screamed.

"It was so traumatic ... as if she had caught me using drugs," says Antepli. "I was devastated and disappointed, but I knew what I was doing was not wrong. I was caught between a rock and a hard

the spiteful plans of the tiny Florida church. Richard Land, director of the Southern Baptist Convention's Ethics and Religious Liberty Commission, called the plan "appalling, disgusting and brainless."

News reports gave several reasons for such disapproval: Burning Muslim books is contrary to America's own ideals of freedom of speech and religion; such actions will exacerbate tensions between Christians and Muslims around the world; if Christians burn the Quran, we may soon see Muslims burning Bibles. (The last point seems to be a pragmatist permutation of the Golden Rule: Don't do something bad to somebody else, because if you do, they may retaliate.)

But in fact followers of Jesus have deeper reasons not to burn the books of their enemies, reasons integral to their own faith.

The apostle Paul, struggling against

opponents of his gospel in the city of Corinth, insisted that "the weapons we fight with are not the weapons of the world." Rather than resorting to violence, he sought to "demolish arguments" and "captivate every thought" through open statement of the truth.

For him, to use coercive or deceptive means would be to succumb to the forces he was opposing. His message could be defended only by clear, peaceful proclamation of the word. As Angel Nuñez of the National Hispanic Christian Leadership Conference observed, "The greatest weapon a Christian has is godly love."

Similarly, the Gospel of Luke tells a story about Jesus' response to a Samaritan village that rejected him and his followers. His disciples James and John asked, "Lord, do you want us to command fire to come down from heaven and consume them?" But Jesus rebuked them and said

(according to some ancient manuscripts of Luke's Gospel), "No, you don't know what spirit you belong to" (Luke 9:51–56).

I fear that my Christian brothers and sisters in the Dove World Outreach Center, like James and John, do not know what spirit they belong to. If they burn the Quran, they will be acting in the spirit of Goebbels. History has taught us where that leads. But if they listen to Jesus, they will learn that his way is not to call down fire against enemies. Instead, his way is to commend the gospel through open statement of the truth—to act in a spirit of patience and generosity, to return good for evil, to pray for those who hurt us. That is the spirit of Jesus.

I pray that the citizens of Gainesville will not someday in the future need to build a memorial like the one in Berlin's Bebelplatz. ■



place—between the love and respect of my parents and my faith. My parents were not bad people. They reacted out of compassion, because they believed what the society said—that religion was an ugly and bad thing. Looking back on it now, I realize my family was a victim of their own misperceptions about Islam

and religion. And they failed to realize how much fun I was having with this business of religion.”

By the time he entered high school, the conflict between him and his parents led them to issue an ultimatum: abandon Islam or move out of their home.

Antepli joined a *madrakah*, an Islamic

school where boys of all ages lived and studied in preparation to become religious leaders.

It was a difficult three years for Antepli. He had no financial support from his parents or other relatives, who shared the same anti-religious views. He earned scholarships from the school,

A PRAYER FOR CONGRESS

OFFERING THE opening prayer at the U.S. House of Representatives last spring gave Duke’s Muslim chaplain the rare opportunity to open an interfaith conversation with the entire nation.

Abdullah Antepli, who served as guest chaplain at the invitation of Congressman David Price D-N.C., became the first Muslim in that role since 2003, and only the fourth ever.

“The campus and the nation appreciated seeing a human face and voice of Muslims,” Antepli says. The opportunity to represent Islamic Muslims before the House “lifted a heavy weight in the hearts, minds, and souls of many Muslims in the United States. Hopefully, the words of the prayer corrected the negative stereotype of Muslims by showing the peaceful essence of Islam—to love God and love each other.” ■

Watch video of the prayer at <http://ondemand.duke.edu/listing/tag/abdullah%20antepli%20muslim/>

Opening Prayer before the U.S. House of Representatives, March 3, 2010

*Oh God of all nations,
 Look with favor upon this esteemed Congress.
 Guide these important decision makers with Your Divine Light.
 Be their source of strength and comfort.
 Enable them to serve You and glorify Your names by serving the citizens
 of this great nation and the entire humanity regardless of their gender,
 ethnicity, or religion.
 Oh God, make them Your instruments to deliver Your Divine Mercy
 and Compassion.
 Bless them with Your Openness and Humility.
 Fill their hearts and minds with passion and determination to improve the
 quality of the life of their fellow human beings.
 Grant them success in their efforts to wipe out poverty, ignorance, racism, and
 hate in this country and beyond.
 Oh God, make these women and men peacemakers, healers, and bridge builders,
 so urgently needed in our wounded and broken times.
 Give them the strength that they need to keep what needs to be kept.
 Give them the courage that they need to change what needs to be changed.
 Give them the wisdom that they need to distinguish the one from the other.
 Oh God, if we forget You, do not forget us.
 In Your most Holy and Beautiful names, we pray.
 Amen – Abdullah Antepli*



Far left, Antepli and worshippers during *Jummu'ah*; at home with Jacob Arif, 6, Zainab, 9, and his wife, Asuman, a pediatric oncology nurse. At the March 2009 Duke Center for Muslim Life dedication, from left, Duke President Richard Brodhead, Antepli, and daughter Zainab.

which was mandated to help orphans and other needy children, and worked at odd jobs after school and on weekends. During his last few months of high school, he learned that his father was dying. “His death brought us together, and I was able to reconcile with the rest of my family gradually afterward,” he says. “Now my family has grown to respect what I do.”

Although Antepli resisted becoming an imam in an atmosphere where religion is rigidly controlled by the government, his spiritual mentor convinced him that his resistance, like that of reluctant prophets in both the Bible and the Quran, was a sign from God. But he knew in his heart that he would have to leave Turkey to experience fully God’s diversity.

After earning his degree and completing imam training in 1996, Antepli wanted to continue working for social justice, a passion he had discovered during college. He spent the next eight years in Southeast Asia with faith-based NGOs building orphanages and helping to rescue children trapped in the sex trade. Those efforts were as gratifying as they were heartbreaking.

“I was helping make a difference in the lives of thousands of children,” says Antepli, whose faith is grounded in the concept of service. “Nothing fulfills me more than alleviating human suffering—enabling people to fulfill their dreams and potential in life. Just like in

Southeast Asia, I do that at Duke on a daily basis.”

Among the children Antepli helped in Burma was Maung Kyi, a 6-year-old boy whose parents had sold two older sons into slavery.

“I gave the parents \$75, and then gifts of food, sugar, and rice, to keep them from selling him,” says Antepli, who stayed in touch with the family, and was eventually able to help Maung attend school.

Recently, Antepli was surprised by a phone call from Australia that brought him to tears. Maung had tracked down his mentor to share good news: he had been accepted to medical school in Sydney.

In what Antepli described as another divine intervention, the Burmese government closed access to NGOs for six months in 1999. The break provided him an opportunity to travel to the United States for graduate study at the University of Pittsburgh. Three days after his arrival, Antepli was asked to volunteer as a part-time Muslim chaplain there and at nearby Carnegie Mellon University.

“The only ‘chaplain’ I had ever heard of was Charlie Chaplin,” says Antepli with a wry smile. Soon he was convinced that chaplaincy was his life’s work. It was not just chaplaincy that appealed to him, but the secular and pluralistic nature of American society.

“There was an acknowledgment that

God created everybody differently,” Antepli says. “You were welcomed in society and would not be discriminated against, shunned, or judged based on [your religion] but on what you did. There was no government-sanctioned religion. The United States was one of the most successful attempts to understand the pluralistic creation of God that I had ever seen.”

At the end of his six-month visit, Antepli flew back to Myanmar and resumed his work there. It was nearly four years before he was able to return and enroll in Hartford Seminary’s Islamic chaplaincy program, the only U.S. program accredited by the Association of Theological Schools.

Soon after his arrival in 2003, Antepli realized that the United States was no longer the same country. It became clear that the terrorist attacks of Sept. 11, 2001, had diminished much of the tolerance of religious diversity he had so admired, leaving Islam as a religion—and Muslims as people—open to suspicion. Despite his own concerns about this radical change, and to his Turkish family’s dismay, Antepli agreed to stay at the urging of his wife, Asuman. “She believed that God was calling us to America to help explain what Islam is,” Antepli says. “And more importantly, what it is not.”

The moment he stepped on the Duke University campus, says Antepli, he felt

a connection to everyone he encountered. “There immediately was a strong attachment—a combination of being called and of being at home.”

Antepli had been offered the position of Muslim chaplain at Princeton, but before accepting was urged by a friend to visit Duke, which was also interested in hiring a full-time chaplain. Once here, he was attracted to the wider role Duke offered him.

He would be the Muslim chaplain for all students, not just the nearly 500 Muslim undergraduate and graduate/professional students. Those students—half second-generation Americans and half international students—reflect the “fingerprints of God” that Antepli is forever seeking. With ancestral origins from many parts of the world—Pakistan, China, Indonesia, Turkey, Great Britain, France, Germany—they encompass the wide range of ethical, theological, and linguistic diversity among the world’s 1.4 billion Muslims.

He would also be called upon to promote interfaith dialogue across the campus, in the local community, and nationally. And, even better, he would teach about Islam as an adjunct faculty member in Islamic studies at the Divinity School and at the Duke Center for Islamic Studies.

Duke’s decision to hire a full-time Muslim chaplain reflects the university’s status as a leading international university in an increasingly cosmopolitan social and religious culture, says Sam Wells, dean of Duke University Chapel and research professor of Christian ethics at Duke Divinity School.

“Duke wanted to send a signal to the Muslim world that Duke is a hospitable and intellectually rich environment for the growing of the next generation of international Muslim leadership.”

Wells welcomed Antepli as a colleague who could speak “in a compel-



“Muslims and Islam are at the center of attention in our time. Divinity students will have parishioners whose daughters and sons will fall in love with Muslims. Or, perhaps, they may have a mosque built next door, and ‘love your neighbor as yourself’ will come to have a different meaning.”

— ABDULLAH T. ANTEPLI

ling way about the troubling issue of terrorism by extremist Muslim factions. Many Muslims believe what Christians believe: love God, love your neighbor, and live in peace.”

Despite opposition from some alumni and other Christians, the Divinity School faculty and administration, led by then Dean L. Gregory Jones, agreed to add Antepli to the adjunct faculty of the historically ecumenical Methodist seminary.

“They recognized that it was their inescapable responsibility to prepare divinity students for Christian leadership within the realities of their future ministerial contexts,” said Wells.

This semester nearly 20 students, most from the master of divinity

program, are enrolled in “Listening Together: Christians and Muslims Reading Scriptures,” a new course that Antepli is co-teaching with Ellen Davis, Amos Ragan Kearns Professor of Bible and Practical Theology.

“Most Jews and Muslims in North America know more about Christianity than Christians know about Judaism and Islam,” says Davis. “This puts a special burden upon Christians for intellectual growth and generosity.”

She and Antepli agree that any 21st-century graduate of a divinity school or seminary should have some knowledge of another faith, as well as some degree of comfort and ability to lead or participate in interfaith conversations and study.

“The people our students will serve will have members of other faiths as their nearby neighbors, and sometimes as family members, and we are commanded to love and serve our neighbors,” says Davis, Duke’s 2010 University Scholar/Teacher of the Year.

“We cannot do so in total ignorance of the ways they themselves strive to know, love, and serve God. Growing in this knowledge is the only way to cast out the fear that often characterizes relations among people of different faiths.”

Last October Antepli and Stephen Gunter, associate dean for Methodist studies and research professor of evangelism and Wesleyan studies, participated in a panel discussion, “Love of God and Neighbor: Children of Abraham in Conversation,” moderated by Dean Hays.

Antepli and Curtis Freeman, director of the Baptist House of Studies and research professor of theology, followed a March 2010 screening of the film “Different Books, Common Word: Baptists and Muslims” with an open discussion.

These events serve as models for stu-

dents, faculty, and staff on how to have conversations with a person of another faith “without compromising your own integrity, religious beliefs, and practices,” says Antepli.

He rejects the premise that interfaith conversation should focus only on similarities between the world’s religions. It’s more important, he says, to emphasize the differences.

“Those differences ultimately make us who we are!” he says. “Until we understand and admire our differences, and see them as God’s fingerprints, we won’t see the unique ways God is manifested in the world.”

The particular challenge for Christian/Muslim dialogue, he says, is that the faiths share fundamental similarities: both believe in one God

who sustains creation, in the revelation of God’s word through a holy book, and in prophets as messengers from God. The differences between these two great faiths come into play in the details and interpretation.

Looking ahead, Antepli will lead a seminar on Muslim/Christian relations with Mennonite theologian Paulus Widjaja of Indonesia at the Duke Summer Institute June 6-11 (dukesummerinstitute.com). His future goals include keeping Duke University at the forefront of interfaith dialogue—and Muslim engagement—within American society, improving support services for Muslim undergraduates, and strengthening the alumni base of Muslim graduates since the 1950s. Connecting those alumni and their

work throughout the world with campus life will enrich the Muslim experience for all of Duke, he says.

“Muslims and Islam are at the center of attention in our time. Divinity students will have parishioners whose daughters and sons will fall in love with Muslims. Or, perhaps, they may have a mosque built next door, and ‘love your neighbor as yourself’ will come to have a different meaning.

“Or the members of their congregation may want to understand this whole Muslim business. The first person they will turn to is a pastor, priest, or other clergy. In a society where we are coming closer to new global realities, God is putting everybody together. And we are called to learn to love and respect each other.” ■

WEB EXTRAS

“LOVE OF GOD AND NEIGHBOR: CHILDREN OF ABRAHAM IN CONVERSATION”

Dean Richard Hays moderates this Oct. 12, 2010, Divinity School event featuring Imam Antepli and Professor Stephen Gunter discussing commonalities and differences between Islam and Christianity.

www.divinity.duke.edu/news-media/news/2010-10-12-love-god-and-neighbor

MUSLIMS IN AMERICA

Duke Chapel Dean Sam Wells interviews Antepli in this Sept. 10, 2010, webcast of Duke University’s “Office Hours” about the legacy of 9/11, the proposed New York City Islamic center, and how Ramadan is celebrated in the U.S.

<http://www.ustream.tv/recorded/9474638>

“DENOUNCING TERRORISM”

Antepli and Hussein Rashid of *Religion Dispatches*, a daily online magazine, discuss the Muslim response to terrorism during a Sept. 14, 2010, video blog discussion group.

<http://video.nytimes.com/video/2010/09/14/opinion/1248069025417/blogginheads-denouncing-terrorism.html>

“VALUES ADDED: THE BLUE DEVIL IMAM”

Blogginheads.tv features Antepli in conversation with Mona Eltahawy in this archived video dated Dec. 26, 2010.

<http://blogginheads.tv/diavlogs/33157>

PURSuing A CALLING AND RELIGION IN TURKEY

N.C. Public Radio’s *The State of Things* interviews Antepli about the role of religion in Turkey and how he overcame his family’s disapproval to pursue his chosen faith in this March 23, 2009, audio archive.

<http://wunc.org/tsot/archive/sot0323abc09.mp3/view> ■



LESSONS IN CIVIL DISOBEDIENCE

AFTER ARRESTS FOR TRYING TO DISRUPT EXECUTIONS BY THE STATE,
TWO DIVINITY STUDENTS TURNED TO A NEW MODEL FOR PRISON MINISTRY

BY ENUMA OKORO | PHOTOGRAPHY BY FRANKLIN GOLDEN D'07

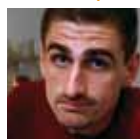
“You ought to have to go to jail as part of seminary education,” was the first thing that crossed the mind of Jonathan Wilson-Hartgrove on the fall day in 2005 when he was released on bond after 24 hours in jail.

His crime was officially termed civil disobedience, but Wilson-Hartgrove D’06 prefers to describe what he was doing at the time of his arrest: “I was taking direct action to block the doors of the (state) prison so the required witnesses couldn’t enter.” Without those witnesses, the state could not carry out the scheduled executions.

He and a fellow protester were handcuffed and transported to jail, where bond was set at \$5,000 each. That was more than Sarah Jobe D’06 and other activists could raise, so she and fellow residents of Rutba House, an intentional Christian community near Duke’s East Campus, left their friends in jail until the following day.

Months earlier, Jobe had been among those arrested at a previous protest, but that night she and the others had been lucky. They were charged and released

“Jesus promised to meet us in the prisons, so that is one of the places we ought to be reading and reflecting on Scripture.”



— JONATHAN WILSON-HARTGROVE

on their own recognition.

These experiences raised unnerving questions for the Duke Divinity School students about theological education, specifically about whether it was preparing them to be the church in the world.

“I realized that in sharing a cell for a mere 24 hours I got a heck of an education about the criminal justice system’s impact on people’s lives,” says Wilson-Hartgrove, who breaks into a smile as he recalls the response of a cellmate.

“When I told the guy why I was in jail, he laughed and turned around to the whole cell block and said real loud, ‘Hey, you m-----s, this guy is here trying to stop those m-----s from

killing one of us m-----s!’”

A guard had handed Wilson-Hartgrove a rolled up bed mat and told him to find a place on the floor. The cellblock beds were all taken, and he and his companion brought to 40 the number of men on the floor.

“When the guards called out ‘Count!’ we had to put our mats on the floor like in kindergarten so heads could be counted,” he explains. But this was not kindergarten. Wilson-Hartgrove describes it as “a little window into a big social problem.”

As the men began to talk with Wilson-Hartgrove, he realized that his cellmates had known each other for years. One put it bluntly: “We’ve all known each other all our lives, man, same ZIP code and everything. I mean, the train that stops at death row starts right here in the county jail.”

Wilson-Hartgrove walked out of jail the next day with a head full of questions, among them, “What is going on that the criminalization of this population has so increased in such a short period of time?” and, “As followers of

Christ, shouldn't we and others think seriously about the social conditions affecting the lives of our incarcerated brothers and sisters?"

His night in the county jail reminded him, says Wilson-Hartgrove, that "Jesus promised to meet us in the prisons, so that is one of the places we ought to be reading and reflecting on Scripture together." He wanted to go back to that cellblock, and to take others with him. His determination became the seed for Project TURN, a partnership between Chaplaincy Services of the North Carolina Department of Corrections and the students and faculty of Duke Divinity School.

Together he and Jobe, who currently serves as director of the program, approached faculty members at the Divinity School to ask for advice, including Bishop (Ret.) Kenneth Carder, who teaches the course, "Restorative Justice, Prison Ministry, and the Church."

Jobe believed Project TURN could provide an opportunity for people to expand, and even readjust, their notions of prison ministry. A prison classroom could become a learning environment where every participant's humanity—prisoners, Duke students, and faculty—was filtered through the light of Christ, reassuring them that all are made in God's image.

"I hope people from outside [the prison] will allow themselves to see and expect mutuality in this ministry," says Jobe. "It is not about going in and giving to incarcerated people, but about being invited into their space to experience what they have to teach and offer us. We have a common humanity that can be reaffirmed through such concrete experiences as reading Scripture and literature together, and discussing issues of faith and life across the table from one another."

She and Wilson-Hartgrove spent a

"It is both refreshing and challenging for me each week I go to the prison. Incarcerated people are astonishingly and vulnerably honest about their own lives. It's like a reflection back to me about how little I exhibit of such vulnerability and honesty in my own life."

— SARAH JOBE



year developing their vision, and an additional year fine-tuning logistics with the prison system. The acronym TURN—Transform, Unlock, Renew—was inspired by Romans 2:12. The passage "Be transformed by the renewing of your minds" is one that Jobe says helps her "re-center myself in the work we're doing."

Getting into prison is not as easy as one might think. Visitors who volunteer to lead programs create more work, straining limited resources and staffing. With new seminary students participating in Project TURN each semester, there's increased demand for prison staff to train them on prison regulations. There is also competition for space.

In collaboration with alumna Betty Brown D'96, director of correctional chaplaincy in North Carolina, Project TURN moved from vision to reality. Brown became a staunch advocate of the program, and helped introduce the program not only at the Raleigh Correctional Center for Women, but also at the Durham Correctional Center.

Despite the difficulties involved, Jobe says the outcome has been worth the effort. She recognizes the need to be flexible and persistent. "I try not to take no for an answer. I know folks are

busy, but I've also learned that they will be honest with me if they don't think they can help."

The first class began January 2008 at the Raleigh Correctional Center for Women. The "Spiritual Autobiography" course attracted five incarcerated women and five Duke Divinity School students. There have since been four additional courses, including "Novels and the Spiritual Journey," "Paul's Writings in Prison," "Riffing on Scripture: The Bible in Art, Literature, and Culture," and "The Life and Thought of Martin Luther King." All classes are free, and Project TURN provides books and supplies for incarcerated students. Teachers openly acknowledge that the class has a specifically Christian focus and is a partnership with Duke Divinity School training people for Christian ministry. Duke students can receive independent study credit for their participation.

The annual cost of Project TURN, which is supported entirely by donations from individuals and churches, is \$14,000.

The program has gained a reputation on the inside for courses that require serious self-reflection. As a result, the women who participate self-select. Jobe says women have told her, "I heard about your class, but I wasn't ready to take it. I think I'm ready now, though, to do the work." Applicants for the class must write an essay stating why they want to participate, and how they envision the experience will challenge them and spur personal growth.

Jobe begins each class with the expectation that she will learn from the women around her. She is committed to naming each student's worth and to building every student's confidence. At the end of each semester, she practices what she calls "narrative grading." In a letter to each student, Jobe identifies the strengths and gifts she has observed,

and the additional ways she envisions the student's growth—if the student is willing to do the necessary work.

“A lot of the inmates have had negative experiences with school in the past,” Jobe says. “I want to offer a different model, one that does not rank individuals.”

Both Jobe and Wilson-Hartgrove believe that success is measured by the transformation of lives.

“When we hear someone say that they understand the world around them differently—whether it's the system of incarceration and people on the “outside” or in prisons—that's success to us,” says Jobe, who makes an effort to stay connected with former students, both in prison and after their release.

“As I keep up with folks I can see them taking on new life paths, going into ministry centers and academic programs that they would have previously never considered, or thought themselves worthy of. I hear them saying that being in our class made them self-confident enough to imagine a new life.”

Jobe sees Duke students change as well. She hopes that they will practice ministry differently. “When there is a new level of comfort across social divides, there is a new ability to imagine oneself as a pastor taking congregants into prisons. All of a sudden they have a broadened imagination of what God might be calling them to do.”

Isaac Villegas D'06, a Mennonite pastor who began teaching at the Durham Correctional Facility last summer, co-taught the course “Paul's Writings in Prison” with New Testament Professor Douglas Campbell. His incarcerated students, he says, soon recognized that prison is not foreign to the Christian tradition.

“They are in prison for very different reasons than St. Paul, or Martin Luther King Jr., or the early church bishop Ignatius of Antioch,” he says. “Yet this

recognition compels them to ponder what it would be like to be imprisoned simply for their faith.”

Three years since Project TURN's first class, the vision is still growing. Interest within the Divinity School's larger community is high. More students and professors than can be accommodated want to be involved in this life-giving ministry.

The leaders of Project TURN have to discern what can be done with limited resources. There is the dream of creating programs that focus on building supportive relationships with newly released inmates. There is the dream of going into the federal prisons and their hospitals.

“After three years, I am still surprised at the number of regulations by which prisons are bound,” says Jobe. Still, her advice to those interested in

prison ministry is “to dream big and to keep pressing for new opportunities, even when met with resistance.”

She and Wilson-Hartgrove keep imagining new opportunities for their incarcerated brothers and sister. “We try not to let regulations box us in,” says Jobe. “We are open to what new and exciting things God might have us do in these spaces.” ■

ENUMA OKORO D'03 is a freelance writer and retreat/workshop leader based in Durham, N.C. She is the author of *Reluctant Pilgrim: A Moody, Somewhat Self-Indulgent Introvert's Search for Spiritual Community* (Fresh Air Books, 2010), and co-author with Shane Claiborne and Jonathan Wilson-Hartgrove of *Common Prayer: A Liturgy for Ordinary Radicals* (Zondervan, 2010).

‘READY FOR RESURRECTION’

FOUR PROJECT TURN students have since been released from prison, including a woman who was released on Easter Sunday.

“I'm getting ready for a new life, a resurrection,” she told her classmates. “And all of you are a part of it. You treated me like a person, like I was worth something. And now I plan to live like that's the truth.”

She is currently working as a case manager for a non-profit that helps women re-enter the community after release from prison.

For information, contact Sarah Jobe at sarah.job@duke.edu or 919.768.7541.

2008

The first “Spiritual Autobiography” course is offered at the Raleigh Correctional Center for Women.

2010

Project TURN expands to offer classes at Durham Correctional Center, a minimum security men's facility.

COURSES DURING 2010

Paul's Writings in Prison
Riffing on Scripture: The Bible in Art, Literature, and Culture
Spiritual Autobiography—two courses

PARTICIPANTS

40 students
7 Divinity School professors*
5 alumni
35 individual donors
6 local churches provide financial and prayer support

*Douglas Campbell, Paul Griffiths, Richard B. Hays, Richard Lischer, Anatheia Portier-Young, Lauren Winner, and Norman Wirzba. ■

NEW RELEASES

Resonant Witness: Conversations between Music and Theology

EDITED BY **JEREMY S. BEGBIE**, Thomas A. Langford Research Professor of Theology, and Steven R. Guthrie
Eerdmans, 2011
505 pages, Paperback, \$34.00



THIS COLLECTION OF ESSAYS arose from the Calvin Theology and Music Colloquium established in 2001 by the University of St. Andrews in partnership with Calvin College, and chaired by Jeremy Begbie. Among the essays are “Created Beauty: The Witness of J.S. Bach,” by Begbie, director of Duke Initiatives in Theology and the Arts; “Music for the Love Feast: Hildegard of Bingen and the Song of Songs,” by Margot Fassler; and “The Singing of Jesus,” by Michael O’Connor.

Grace to Lead: Practicing Leadership in the Wesleyan Tradition

BY **KENNETH L. CARDER**, Williams Professor of the Practice of Christian Ministry, and **LACEYE WARNER**, Associate Professor of the Practice of Evangelism and Methodist Studies; Reynolds Teaching Fellow United Methodist General Board of Higher Education and Ministry, 2010
100 pages, Paperback, \$12.95

IN THEIR new book designed specifically for Christian leaders and teachers, Kenneth L. Carder and Lacey C. Warner examine the telos of Christian discipleship and leadership; the significance of divine grace for understanding and practicing leadership in the Wesleyan tradition; the central place of Christian practices for leadership formation in the early Methodist movement; and the challenges and opportunities of leadership in the contemporary context.



Forgiving As We’ve Been Forgiven: Community Practices for Making Peace

BY **L. GREGORY JONES**, Professor of Theology, and **CÉLESTIN MUSEKURA**
IVP Books, 2010
140 pages, Paperback, \$15.00

IN THE MOST recent volume in the Resources for Reconciliation series, Greg Jones and Célestin Musekura describe how churches and communities can cultivate the habits that make forgiveness possible on a daily basis. Following the Rwandan genocide, Musekura lost his father and other family members to revenge killings. After hearing God tell him to forgive the killers, he has used the healing power of forgiveness both in his own life and to work for forgiveness and reconciliation across Africa.

Jones, author of *Embodying Forgiveness*, interacts with Musekura’s story to show how people can practice forgiveness in everyday circumstances of marriage, family, and congregational life. Together the authors demonstrate

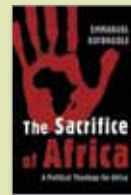


that forgiving and being forgiven are mutually reciprocating practices that lead to transformation and healing.

The Sacrifice of Africa: A Political Theology for Africa

BY **EMMANUEL KATONGOLE**, Associate Professor of Theology and World Christianity
Eerdmans, 2010
200 pages, Paperback, \$16.00

AN ORDAINED Catholic priest and professor of theology, Emmanuel Katongole tells gripping stories of people across Africa, such as Maggy Barankitse. Reared amid ethnic hatred in Burundi, she now takes in former child soldiers and orphans and raises them “beyond this hatred and bitterness that I came to see in their eyes.” Katongole argues that the story of senseless killing must be replaced by a new kind of sacrifice—one of self-emptying, as Jesus Christ emptied himself in service to others, and by the determination that forgiveness and love will have the last word. ■



PROFESSOR ACOLATSE RECOMMENDS...

ESTHER ACOLATSE was just 4 years old when she began to sing with the choir at her grandmother’s Evangelical Presbyterian Church in Lomé, Togo. Her debut on Ghana Radio followed at the age of 8, when she sang, “Lead me Lord / Lead me in thy righteousness / Make thy way plain before my face / for it is thou Lord / thou Lord only / That maketh me dwell in safety.”

“This song has stayed with me and constitutes a large part of my daily devotional life,” says Acolatse, assistant professor of pastoral theology at Duke Divinity School. “It is indispensable for discernment and guidance.”

A member of the choir at Triangle Presbyterian Church in Durham, N.C., Acolatse has appeared as a soloist for worship services at Duke and Goodson chapels. She also regularly shares her vocal gifts at Live at the Lampstand, a monthly lunchtime revue featuring students, staff, and faculty of the school.

“For me, singing is preaching in tune,” she says. “It offers me the opportunity to say something direct and personal about the God we talk about in our theological work. Many times I’ve found that a great hymn says something more profoundly than the text assigned for a particular discussion; bringing that to my students is an added benefit of years of singing.”



WHAT MUSIC DO YOU MOST ENJOY FROM YOUR NATIVE WEST AFRICA?

I figured long ago that my soul doesn’t speak English. When “deep calls to deep,” I listen to African music, particularly Ewe (my mother tongue), with its polyrhythmic percussion and rich, unpredictable pentatonic melodies. In times of stress I turn to Kobialka’s Velvet Dreams, featuring Pachelbel’s Canon in D. Combined with Bach and Vivaldi, this music creates a healing environment for the psyche to return to center.

FAVORITE RECORDING

*My current favorite is John Rutter’s **A Song in Season** recorded by the Cambridge Singers, which features music across the church year from Epiphany to Easter.*

LOOKING FORWARD TO...

*The soundtrack from **For Colored Girls**. In spite of the controversial content of the film, the music is hauntingly stirring.*

FAVORITE RECORDING ARTIST

*For contemporary Christian, I like **Babbie Mason**; for gospel, **Andrae Crouch** is ageless. Both have a deep spiritual sense that flows through their memorable and compelling lyrics. You do not just hear them; you are forced to listen—every phrase matters.*

FIRST MUSICAL MEMORY

I believe it was the lullaby in my mother tongue, lilting and sweet, and strong at the same time: Dzedze Vi Nye. The first recorded music I remember was Day by Day by E.T. Mensah, known as the king of Ghanaian highlife, from his album of the same title.

IS THERE A PARTICULAR ARTIST YOU TURN TO DURING LENT, AND AT EASTER?

I am usually shuttling between Ray Boltz and Sandi Patty, two contemporary Christian singers who bring depth and pathos to their performances, taking you to the scene they are painting in music. For newcomers to this genre, I recommend Watch the Lamb by Ray Boltz and Via Dolorosa by Sandi Patty. ■

MOST RECENTLY RECOMMENDED

*The **Best of Andrae Crouch** by Andrae Crouch and the Disciples. This album is still the best compilation of praise and worship, testimony, and Christian discipleship that I have heard to date. You could say this is the Bible in tune.*



GIFTS

In their own words ...

STUDENTS OFFER THANKS FOR FINANCIAL AID

Each autumn, divinity students gather over two days to write thank-you notes to Annual Fund and scholarship donors. Betsy Poole, in her first year as associate director of annual giving and alumni relations, says that taking part in this ritual of thanksgiving is “one of the privileges of my position. I am grateful for the staff before me who started this tradition.”

These students “get it,” says Poole. “They know that without the gifts of strangers, they would not be able to follow the call to ministry God has placed on their lives.”

As alumni and friends read these notes, Poole says she hopes “they will hear how gifts of all sizes make personal and significant differences in the lives of our students and, therefore, the church, and the world.”

The following excerpts are from the many letters written during the fall of 2010 by almost 200 students, each of whom receives financial aid. ■

Your gift has helped enable me to follow the call of my life. The body of Christ is on the move through the generosity of individuals like you. I want to extend my deepest gratitude for your gift because the rest of my years will be shaped by it.

In Christ,
Andrew Baird D'13



“Without financial aid, I would not have been able to attend chapel, morning prayer, special lectures, and to serve in churches and enjoy Sabbath, all of which have shaped me for ministry.”

BONNIE SCOTT D'11 is a United Methodist seeking ordination as an elder in the Baltimore-Washington Conference. Her textile appliqué “Tongues of Fire” won honors at the Divinity School’s second annual Juried Art Exhibit last spring.



HOPE
a FUTURE

THANK YOU
to the many alumni and friends who support student financial aid.

For more information, call 919.660.3456.
GIVE ONLINE: www.divinity.duke.edu/about/how-give
The 2010–2011 Annual Fund ends June 30, 2011.

DIVINITY
Annual Fund

Thank you for your continued generosity to the Divinity School. Your gifts have made my scholarship possible and have lifted an incredible burden from my wife and me. My divinity education is shaping and equipping me for ministry far beyond what I imagined. Now that I am less than a year away from graduating and entering full-time ministry, we have such a peace and joy knowing we will not have to spend years to come climbing out of debt. May God richly bless your family as he has blessed ours through you.

Patrick Messer D'11

I am originally from Rowland Heights, Calif. I would like to thank you from the bottom of my heart for your gift to the annual fund. Your gift has made it possible for me to attend Duke Divinity and follow God's calling to serve in ministry. I really appreciate your generosity and will do my best to serve God faithfully.

Thank you and God bless,
John Wang D'13

I am humbly writing to express my heartfelt thanks for your financial contribution, which made it possible for me to attend Duke Divinity School. I am a husband and father of four girls. I cannot express in words the difference you have made in my life and the lives of my family.

Thank you and God bless!
Benny Oaks D'13

I am from Burundi, East-Central Africa. As I enter my third year, I am daily reminded that without the help of very generous people like you, I would not be here today. When I applied to the Divinity School, I was clear that without any financial assistance, I would not be able to answer my call into ministry. You have indeed been a channel through which I have answered my call into ministry, and I thank you with my whole heart. I will always remember you and the wonderful work you do. May God bless you!

Grace and Peace,
Gerard Nsabimana D'11

I'm writing to thank you for your gifts to the Divinity Annual Fund. I am from Tennessee and went to Union University. As a newlywed, I was apprehensive about going into great debt for graduate school. I had long desired to go to Duke, but I was offered financial aid at Boston College, my second choice. On the day I called Duke to let them know I was committing to go elsewhere, I got a phone call several hours later saying I had been awarded a scholarship at Duke. It is because of your contributions that men and women like me are able to follow our callings. Thank you so much.

Warm regards,
Matt Elia D'13

Thank you for your generous contribution to the Divinity Annual Fund. I am a 2008 graduate of Allegheny College in Pennsylvania and through August 2010 worked for AmeriCorps, the national community service program. After completion of my M.Div., I hope to work as a college chaplain or campus minister. Without my full-tuition scholarship, I would be unable to attend Duke. Thank you for helping the next generation of leaders at Duke Divinity.

Sincerely,
Megan Augustine D'13

I am writing to thank you for your continued support of Duke Divinity School. I am in my third and final year at Duke. My wife and I moved here from Kentucky. Thanks to you, we will be able to graduate debt-free! You have made this wonderful education possible, and I am very grateful.

Have a blessed day.
Curt Lowndes D'11

Duke Divinity School

ANNUAL REPORT 2009–2010

Fiscal Year Ending June 30, 2010

REVENUES

STUDENT TUITION & FEES

 **\$8,823,869**

ENDOWMENT & INVESTMENT INCOME

 **\$6,233,063**

GIFTS

 **\$9,086,251**

GRANTS

 **\$3,229,839**

OTHER REVENUE

 **\$1,978,272**

TOTAL OPERATING REVENUE

\$29,351,294

EXPENSES

GENERAL OPERATIONS

 **\$8,804,884**

FINANCIAL AID

 **\$5,305,692**

COMPENSATION & FRINGE BENEFITS

 **\$13,381,817**

OPERATING EXPENSES SUBTOTAL **\$27,492,393**

PREPAID EXPENSES (GIFTS, GRANTS)

 **\$1,858,901**

TOTAL OPERATING EXPENSE

\$29,351,294

DEVELOPMENT SUMMARY

INDIVIDUALS

 SUBTOTAL: \$1,162,526

\$346,727

DIVINITY SCHOOL ALUMNI
 1,243 donors

\$438,658

OTHER DUKE ALUMNI
 483 donors

\$377,141

FRIENDS
 968 donors

\$1,726,748†

CHURCH
 30 donors

†The Ministerial Education Fund of
 the UMC contributed \$1,552,207

\$11,204,043

 GRAND TOTAL

2,845 donors

\$619,192

CORPORATE
 30 donors

\$464,418

OTHER GROUPS
 61 donors

\$7,231,159*

FOUNDATION
 30 donors

*The Duke Endowment contributed \$4,110,000

This summary of fiscal year 2009-10 reflects generous gifts and partnerships with alumni, churches, friends, and foundations that sustain the Divinity School and its students. Thank you for helping us meet our budgetary goal during these challenging times. As stewards of this support, we have moved the Honor Roll of Donors online—a significant savings of printing and postage costs and 1,338 lbs. of recycled paper, or approximately 13 trees. Please visit www.divinity.duke.edu/donors2010

FACULTY & STAFF NOTES

JEREMY BEGBIE published “The Sense of an Ending,” in *A Place for Truth*, edited by Dallas Willard (InterVarsity). His book *Resonant Witness: Conversations between Music and Theology*, arising out of the Theology and Music Colloquium established by Begbie in 2001 and co-edited with Steven Guthrie, was released in January. His review of Christopher Page’s *The Christian West and Its Singers* appeared in *Books and Culture* (September/October 2010). During the fall semester, Begbie delivered the New College Lecture Series in Sydney, Australia, addressing the theme “Music, Modernity, and God.” Each of the three lectures attended to a major theme pertinent to the modern age—creativity, freedom, and language. Further speaking engagements included the Craigie Lecture in Calgary, Alberta; the Hoon/Bullock Lecture Series in San Antonio, Texas; and the Legge Lectures at Union Church, Hong Kong. In November, he presented “Music and Emotion in Worship: Have We Anything to Fear?” at the third annual colloquium of the Associated Parishes for Liturgy and Mission, Berkeley, Calif.

CATHERINE BOWLER wrote “The Spaces in Between” for *Christianity Today*’s Kyria Digizine (October 2010). She gave a talk entitled “Urban



Renewal: The Prosperity Gospel in the City” at the annual meeting of the American Academy of Religion, Atlanta, Ga., Oct. 30.

JASON BYASSEE contributed the entries “Allegory” and “Typology” to

the *Cambridge Dictionary of Christian Theology*, edited by Ian McFarland, David Fergusson, Karen Kilby, and Iain Torrance, forthcoming in early 2011. He posted “Surprises in Sudan: Reading the Bible with Southern Sudanese Christians” on the website of *Christianity Today*. Byassee spoke to the board of the Elon Homes in Charlotte, N.C., in November; and to the gathering of A Foundation for Theological Education at Candler School of Theology, Atlanta, Ga., in January. He preached at Goodson Chapel, Duke Divinity School, Oct. 18; and taught Sunday school as a part of “Semester @ Centenary” at Centenary United Methodist Church, Winston-Salem, N.C., Nov. 7.

KENNETH L. CARDER co-authored, with Lacey Warner, *Grace to Lead: Practicing Leadership in the Wesleyan Tradition* (United Methodist General Board of Higher Education and Ministry). In October, he delivered a keynote address and preached for the closing conference of Memphis Theological Seminary’s Sustaining Pastoral Excellence program. This six-year program of peer-group learning and formation for Memphis-area pastors was one of 60 SPE projects across the country funded by Lilly Endowment Inc. Also in October, he presented the concluding lecture, “Conflict as Threat and Opportunity,” at the Transforming Conflict as Ministry Conference at Candler School of Theology. Carder has been selected to co-chair the planning committee for the 2011 interfaith and ecumenical Peace Conference at Lake Junaluska, N.C., which will focus on the theme “Poverty, Abundance, and Peace: Seeking Economic Justice for All God’s Children.”

MARK CHAVES gave the Alan Keith-



Lucas Lecture, “Religious Trends in America,” at the annual meeting of the North American Association of

Christians in Social Work, Durham, N.C., Nov. 12. His research project on congregational decision making about clergy compensation has received a \$600,000 grant from Lilly Endowment Inc.

SUSAN EASTMAN published “Philippians 2:6–11: Incarnation as Mimetic Participation,” in the inaugural issue of the *Journal for the Study of Paul and His Letters* (Fall 2010). At the annual meeting of the Society of Biblical Literature, Atlanta, Ga., she participated in a panel review of *The Eucharist and Ecumenism*, by George Hunsinger, for the Karl Barth Society of North America; and presented “‘The Evil I Do Not Want Is What I Do’: Sin and Evil in Romans” for a session on evil and biblical hermeneutics.

MARY MCCLINTOCK FULKERSON published “Womyn and the Theological Perspective,” in *Womyn: The Queer Experience* (Fall 2010). She spoke about the Durham Pauli Murray Project at the Durham Congregations in Action meeting at Holy Cross Catholic Church, Durham, N.C., Oct. 9. At the annual meeting of the American Academy of Religion, Atlanta, Ga., she presented “Response to Practices of Reconciliation and Forgiveness” at the Practical Theology & Liberal Theology Joint Session, and “Liberal Theology and Spirituality” at the Unitarian Universalist Scholars & Friends Discussion.

PAUL J. GRIFFITHS published



“Gaudium et Spes,
Luctus et Angor:
The Dramatic
Character of the
Human Condition,”
in *Nova et Vetera*

(English edition; 8/2, 2010). In August, he was a guest on WUNC-FM’s *The State of Things* to discuss ideas about the afterlife; led an intensive five-day doctoral seminar on Augustine for the Lumen Christi Institute at Mundelein Seminary in the Archdiocese of Chicago; and spoke to the young adults of the Archdiocese of Chicago under the title “Arguing with Atheists: Can We Win and Should We Try?” In September, he traveled to England on pilgrimage to the beatification of John Henry Newman. In October, he spoke about John Henry Newman’s beatification at St. Thomas More Parish, Chapel Hill, N.C.; presented “Identifying the Beloved in the Song of Songs” at Loyola University of Maryland; lectured and led discussion on religious diversity and on marriage and the theology of the body at Saints Mary & Edward Catholic Parish, Roxboro, N.C.; and delivered the keynote address “Defending Life by Embracing Death: The *ars moriendi* and Caring for Health” at a conference on human dignity and the future of health care at Baylor University, Waco, Texas.

W. STEPHEN GUNTER has received a summer 2011 research grant from the Netherlands Society for Scientific Research to continue research for a forthcoming book, *The ‘Sentiments’ of Jacobus Arminius: A Reformation Theologian*. In conjunction with the school’s exchange program with the Free University of Amsterdam,

Prof. Dr. Martien Brinkman will be a scholar-in-residence at Duke while Gunter is in the Netherlands.

STANLEY HAUERWAS participated in a public conversation with Luke Bretherton and John Milbank at the Faith and Public Policy Forum, King’s College, London, Oct. 18; and a public debate on death at St. Paul’s Cathedral, London, Oct. 19. He delivered the Carl Lecture at First United Methodist Church, Schenectady, N.Y., Nov. 7; “Sacrificing the Sacrifices of War” at College of the Holy Cross, Worcester, Mass., Nov. 8; and “On Being a Theologian in the Public Square” at Indiana Wesleyan University, Marion, Ind., Nov. 15. He preached at Dayspring Baptist Church, Waco, Texas, Dec. 5; and presented “A Conversation with Stanley Hauerwas” at Baylor University Dec. 6.

RICHARD P. HEITZENRATER published “Evangelical Awakenings in the Atlantic Community,” in *The Cambridge History of Religions in America*, edited by Stephen J. Stein, 3 vols. (Cambridge University Press); “John and Charles Wesley: Life, Ministry, and Legacy,” in *T&T Clark Companion to Methodism*, edited by Charles Yrigoyen (T&T Clark); “Finding Wesley,” in *Methodism and History*, edited by Peter Forsaith in honor of John Vickers (Wesley Historical Society); and “Charles Wesley and James Oglethorpe in Georgia,” in *Proceedings of the Charles Wesley Society*, edited by ST Kimbrough Jr. (2010). In October, he led the Autumn Adventures week “Living with the Wesleys,” with ST Kimbrough Jr., at Epworth By the Sea, St. Simons Island, Ga.; and a

three-day pastors’ retreat for the Orders of Elder and Deacon in the North Alabama Annual Conference at Camp Sumatanga, Ala. He presented the presidential address, “Inventing Church History,” and chaired the session “Methodist Media: Comparing Means of Communicating the Message” at the annual meeting of the American Society of Church History, Boston, Mass., in January. During the winter term, he is teaching the course “Codebreakers and Secret Writing” at the Osher Lifelong Learning Institute at Duke.

EMMANUEL KATONGOLE’s newest



book, *The Sacrifice of Africa: A Political Theology for Africa* (Eerdmans), was published as part of the Ekklesia

series. Katongole presented “Pursuing Reconciliation in Africa: Stories from Bethany,” the lecture accompanying his reception of Duke’s 2010 Thomas A. Langford Award, Nov. 9. As director of the Great Lakes Initiative of the Divinity School’s Center for Reconciliation, he convened the inaugural GLI Leadership Institute in Kampala, Uganda, Jan. 16–22, co-sponsored by the Center for Reconciliation, African Leadership and Reconciliation Ministries (ALARM), the Mennonite Central Committee, and World Vision International.

RICHARD A. LISCHER appeared in the PBS American Experience documentary *God in America*. His interview dealt with the significance of Martin Luther King Jr. for American religious life. Earlier in the fall, he spoke to representatives of the two

FACULTY & STAFF NOTES

First Baptist churches of Raleigh, N.C., in their series “From Separation to Reconciliation.” This academic year he is participating in a university-wide interdisciplinary seminar called “Narrative in Action,” dealing with the role of narrative in shaping social movements. His book *The Preacher King* has been published in Japanese, becoming the fourth of his volumes to be translated into the Japanese language.

DAVID M. MOFFITT published “Unveiling Jesus’ Body: A Fresh Assessment of the Relationship between the Veil and Jesus’ Flesh in Hebrews 10:20,” in *Perspectives in Religious Studies* (37, 2010). In July, he presented a paper entitled “P.Duk. inv. 727R: A 3rd-Century B.C.E. Legal Dispute with Some Προσήλυτοι in the Fayyum and Its Significance for the Usage of Προσήλυτος in the LXX” at the meeting of the International Organization for Septuagint and Cognate Studies in Helsinki, Finland. In November, he attended the annual meeting of the Society of Biblical Literature in Atlanta and read the paper “Blood, Life, and Purification: Reassessing Hebrews’ Christological Appropriation of Yom Kippur,” for which he won one of two 2010 SBL Regional Scholars awards.

JOY J. MOORE was a delegate to the Third Lausanne Congress on World Evangelism, Cape Town, South Africa, Oct. 17–24. This summer, she preached for the 2010 General Conference of the Brethren in Christ at Messiah College, Grantham, Pa.; and lectured to the D.Min. students at United Theological Seminary, Dayton, Ohio. In September, she preached a revival service for Union Baptist Church,

ELLEN DAVIS HONORED AT FOUNDERS’ DAY

ELLEN DAVIS, the Amos Ragan Kearns Distinguished Professor of Bible and Practical Theology, received the 2010 Duke University Scholar/Teacher of the Year Award from President Richard Brodhead at the annual Founders’ Day Convocation in Duke Chapel on Sept. 30.

Davis has “been ahead of her time in advancing scholarship at the intersections between Old Testament and other areas within Christian theological studies, and, importantly, between biblical and theological studies and fields such as environmental studies,” said Brodhead.

Her passion for language and the close reading of texts has influenced her students, he added. “Indeed, she has so inspired some of her students that they have followed her to southern Sudan to teach each summer and, even more, to aid the Sudanese in the construction of a seminary and health clinic in the town of Renk.” ■



Winston-Salem, N.C. Moore has joined the advisory board for the Divinity School’s Center for Reconciliation.

G. SUJIN PAK taught a joint adult study this fall for Reconciliation UMC and Asbury Temple UMC entitled “Thinking about Marriage Theologically.”



RICHARD PAYNE presented “Relieving Suffering—By Whose Authority?” at the Symposium at the 13th World Congress on Pain, Montreal, Canada, Sept. 1–3; and “Spirituality and Aging” at the 2010 Kaiser Permanente National Geriatrics and Palliative Care Conference, San Diego, Calif., Sept. 24–26. He attended the Health Sector Assembly in Sundance, Utah, Oct. 14–16; and participated in the “Easeful Death: 21st Century Perspectives on Assisted Suicide” conference at the Banbury Center, Cold Spring Harbor Laboratory, N.Y., Nov. 3–5.

Payne has been invited to serve as a member of the Institute of Medicine (IOM) Committee on Advancing Pain Research, Care, and Education.

ANATHEA PORTIER-YOUNG published *Apocalypse Against Empire: Theologies of Resistance in Early Judaism* (Eerdmans). Her article “Daniel: ‘Apocalypse Then and Now’” appeared in the January issue of *Sojourners*. She posted four lectionary commentaries for Advent at WorkingPreacher.org, on the following texts: First Sunday, Isaiah 2:1–5; Second Sunday, Isaiah 11:1–10; Third Sunday, Isaiah 35:1–10; Fourth Sunday, Isaiah 7:10–16. This fall, she taught a five-part lecture series, “Creative Womb and Word,” at Holy Family Catholic Church, Hillsborough, N.C. In November, she attended the annual meeting of the Society of Biblical Literature in Atlanta, where she also met with the Catholic Biblical Association Strategic Planning Committee, of which she is a part. She preached the sermon “My Spirit Stands,” on Haggai 1:15b–2:9,

in Goodson Chapel, Duke Divinity School, Nov. 10.

CHARLES MICHAEL SMITH T'62, D'65, pastor-in-residence since retiring from the N.C. Conference in 2008, is now working part time with Duke Divinity School development following stints as instructor in worship and mentor to several students. Dean Richard Hays has requested that he also participate in the school's new emphasis on theology and the arts. Smith became a Duke University trustee emeritus July 1 following 12 years of service on that board, for which he was honored with a farewell dinner led by President Richard Brodhead, Vice President and Vice Provost L. Gregory Jones, and Coach Mike Krzyzewski. Smith was guest soloist at Edenton Street United Methodist Church in Raleigh Nov. 27, and for the annual Weekend Meeting of Associates of Lake Junaluska in August. He and his wife, Barbara, live in their hometown, Washington, N.C., where this summer they will celebrate their 50th wedding anniversary.

MOODY SMITH, George Washington Ivey Professor Emeritus of New Testament, was the Peter Rhea and Ellen Jones Lecturer at McAfee School of Theology, Atlanta, Ga., Nov. 17–19. Dean **ALAN CULPEPPER G'74** organized a symposium on the Epistles of John around the lectures, which were entitled “Jesus Is God” (the Gospel of John) and “Jesus Was Man” (the Epistles of John). Other participants included both Culpepper, who has published widely on the Johannine literature, and Peter Rhea Jones himself.

GEOFFREY WAINWRIGHT traveled to Fulda, Germany, this fall to chair the final session in the current round of the international dialogue between the World Methodist Council and the Roman Catholic Church. The report “Encountering Christ the Savior: Church and Sacraments” will be presented to the WMC next year in Durban, South Africa, and to the Pontifical Council for Promoting Christian Unity.

LACEYE WARNER published, with co-author Kenneth Carder, *Grace to Lead: Practicing Leadership in the Wesleyan Tradition* (United Methodist General Board of Higher Education and Ministry).

AUDREY WARD has joined the Divinity School as executive director of communications. She worked previously at UNC-Chapel Hill, where she was assistant vice chancellor of communications for Information Technology Services and director of communications for the UNC School of Law.

JO BAILEY WELLS preached and led the Rector's Forum, “Aspects of Enduring Influence: Developing Greats in the Church of the 21st century,” at St. Michael and All Angels Episcopal Church, Dallas, Texas, Oct. 31. She was keynote speaker for the Episcopal Diocese of Dallas Clergy Conference, addressing the topic “Preaching the Old Testament,” Nov. 2–3.



SAMUEL WELLS traveled in October to the Netherlands to deliver the keynote address at the University of Utrecht conference “Faith in a Secular Age,” and then preached at the annual Judges' Service in Liverpool Cathedral. In November, he preached at Princeton University Chapel. He was the keynote speaker for the annual meeting of the Society of Lutheran Ethicists in January. He also spoke at Main Street United Methodist Church in Hattiesburg, Miss., and delivered the Staley Lecture at Davidson College.

LAUREN F. WINNER is on leave from Duke this academic year as a fellow at the Yale Institute of Sacred Music. Her study *A Cheerful and Comfortable Faith: Anglican Religious Practice in the Elite Households of Eighteenth-Century Virginia* (Yale University Press) was released this fall. Winner reviewed Mark Valeri's *Heavenly Merchandize* in the November/December issue of *Books and Culture*, and Jeffrey Stout's *Blessed Are the Organized* in the January issue of *Sojourners*. In October, she gave the Zabriskie Lecture at the Cathedral of All Souls, Asheville, N.C.

NORMAN WIRZBA presented “Eating as a Theological Concern” at the Critical Issues Symposium at Hope College, Holland, Mich., Oct. 6; “Preaching the Theme of Creation” at the annual meeting of the North Carolina Council of Churches, Oct. 14; “A World of Priests: Receiving and Giving the World” at the annual meeting of the American Academy of Religion, Atlanta, Ga., Nov. 1; and “Why Theologians Should Be Agrarians” at a meeting of the Raleigh Area Theological Society, Nov. 11. ■

CLASS NOTES

40s

KENNETH L. CARROLL T'46, D'49, G'53 retired in November 2010 after 20 years as president of the Friends Historical Association. He published "Persecution and Persecutors of Maryland Quakers, 1658–1661," in *Quaker History* (Fall 2010). Now residing in Easton, Md., he is professor emeritus of religious studies at Southern Methodist University.

50s

J. ROBERT REGAN JR. T'49, D'52, from Locust Grove, Va., has just retired after 35 years as president of the Virginia United Methodist Housing Development Corporation, which built 35 housing projects for low-income residents serving more 3,000 persons across the state.

RAYMOND L. MOORE D'54 of Bristol, Tenn., who retired from United Methodist parish ministry in 1972, continues to teach as an adjunct faculty member at Virginia Intermont College and Virginia Highlands Community College. He still does occasional programs as "John Wesley."

W. RAY BAILEY D'56 hosts a monthly meeting in the Kansas City metro area for retired ACPE supervisors who discuss current events in pastoral care ministries across the country. It is known as the "old goats" breakfast. Ray resides in Bonner Springs, Kansas.

60s

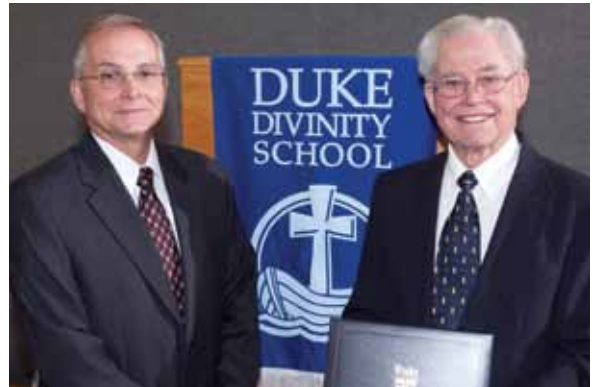
P.D. MIDGETT III T'50, D'60 of Southport, N.C., continues a musical ministry in retirement, playing banjo,

WETHINGTON HONORED

THE 2010 Distinguished Alumni Award, presented annually in recognition of outstanding leadership and service, was awarded to L. Elbert Wethington D'46, G'49 at the annual alumni homecoming luncheon Oct. 11.

A former missionary and seminary professor, Wethington spent 25 years guiding the Wesley Heritage Foundation in the execution of the Wesley Heritage Project—the translation, publication, and distribution of the works of John Wesley. This 14-volume work, known as *Obras de Wesley*, has been distributed to pastors throughout Latin America and the United States. He retired from this work as the first president of the Wesley Heritage Foundation in 2005.

From 1954 to 1963 he and his wife, Lois, served in the Philippines under the Board of Missions of the Methodist Church. He taught theology at Union Theological Seminary in Manila and assisted with the formation of a new congregation. He also taught at Duke Divinity School in the late 1950s and was involved in the establishment of Methodist College (now Methodist University) in Fayetteville, N.C.



Elbert Wethington, right, recipient of the 2010 Distinguished Alumni Award, and his son, Mark Wethington D'78, G'84.

After returning to the United States in 1963, Wethington taught in and chaired the department of religion at Lebanon Valley College in Annville, Pa., until his retirement in 1983.

Obras de Wesley is "a key that, potentially, may open the Wesleyan heritage to any candidate among the more than 300 million Spanish-speaking people in the Americas and in other places of the world," said Scott M. Rimer D'93, chair of the award selection committee, quoting Dr. Mortimer Arias, whose keynote address at the Global Consultation on the Impact of *Obras de Wesley* underscored the importance of this work: "Because of this major undertaking, ... John Wesley ... is right now speaking and preaching in Spanish of the 21st century, and in many parts of the world." ■

guitar, mandolin, and harmonica with solo performances and with the Fort Johnston Bluegrass Band. His harmonica goes with him when visiting nursing home patients or homebound church members. He has also worked in film production with documen-

taries on his community and the Chicamacomico life-saving station, staffed during the late 19th and early 20th centuries on North Carolina's Outer Banks by many of his ancestors.

RHON V. CARLETON D'62 has been elected to serve on the National Council of the Divinity School Alumni Association. He is a retired Air Force chaplain, ordained in the Presbyterian Church USA, currently the LifeCare pastor at Frazer Memorial United Methodist Church in Montgomery, Ala.

ST KIMBROUGH D'62 has published *The Lyrical Theology of Charles Wesley: A Reader* (Wipf & Stock, 2010) and released a CD, *The Wonder of Christmas: New and Familiar Carols* (GMMP, 2010). He is an internationally known recording artist, now living in Durham, N.C.

JAMES H. CHARLESWORTH D'65,



G'67, who taught at Duke Divinity School from 1969 to 1984, at left with former classmate

DANNY ARICHEA D'60, G'65 at a religious retreat center near Manila, Philippines. Bishop Arichea presented Charlesworth with an honorary degree for "outstanding service to the church and academy" on behalf of Philippine Christian University. Charlesworth is the George L. Collord Professor of New Testament Language and Literature and the director and editor of the PTS Dead Sea Scrolls Project at Princeton Theological Seminary, Princeton, N.J.

70s

HAPPY JAMES "JIM" LAWRENCE D'70 of Asheville, N.C., has published his fourth novel, *In the Flip-Flops of Jesus* (Xlibris, 2010), a rather scandalous account of the early days of

Christian moviemaking in Hollywood during the 1950s.

HAROLD G. WALLACE D'71 was honored with the 2010 Bythewood Award for distinguished community service at his undergraduate alma mater, Claflin University in Orangeburg, S.C., during the 141st Founders' Convocation in November. He is a trustee emeritus there and former chair of the Divinity School's Board of Visitors.

JOHN D. MILLER D'72, of Kennerdell, Pa., has retired as a United Methodist pastor and director of Olmsted Manor Retreat Center in the Western Pennsylvania Conference.

EARL G. DULANEY D'73, D'75 and his wife, Judy, have retired to Oxford, N.C., after 39 years of ministry in the North Carolina Conference of the United Methodist Church.

JAMES R. "JIM" BAILES D'74 has been elected president of the Duke Divinity School Alumni Association. A United Methodist pastor in Oak Ridge, Tenn., he succeeds **J. BURTON PALMER JR. D'90** of Houston, Texas.

ROBERT A. BARBER JR. D'76, an attorney, conservationist, and former South Carolina legislator, is also a restaurateur whose Bowen's Island Restaurant, near Charleston, was featured on the *Man vs. Food* show with Adam Richman on the Travel Channel.

PETER G. KEESE D'77, who resides in Knoxville, Tenn., was honored in spring 2010 as the recipient of the Helen Flanders Dunbar Award from the Association for Clinical Pastoral

Education for his pioneering work in developing a distance learning process for CPE in his work with the Salvation Army.

WILLIAM F. "BILL" EVANS D'79, who resides in Massanutten, Va., is a professor of psychology at James Madison University. He presented "The Psychology of Religion and the Religion of Psychology" for the Oxford Round Table at Oxford University in July 2010.

BARBARA SUMMEY MARSHALL D'79 has opened Jubilee House, a transitional residence for homeless women veterans in Fayetteville, N.C. She is the executive director of Steps & Stages: Women Veterans Resource Agency Inc., which provides supportive services for homeless women and their children. Volunteers to serve as mentors and life coaches for these women are welcomed. Lt. Cmdr. Marshall and her husband, Clifton, are the parents of two children.

80s

DELMER L. CHILTON D'80 is the assistant to the bishop for the Southeastern Synod of the Evangelical Lutheran Church in America, with primary responsibility for congregations in Tennessee, Mississippi, and Alabama and First Call theological education. He resides in Atlanta, Ga.

JEANNETTE "JEAN" RODENBOUGH D'80 has published *Rachel's Children: Surviving the Second World War* (All Things That Matter Press, 2010), a collection of reflections upon that experience. She is a retired Presbyterian pastor in Greensboro, N.C.

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KELLI WALKER-JONES D'83 is the new director of Triangle Pastoral Counseling in Raleigh, N.C. Her husband, **LOGAN C. JONES D'82**, continues as director of pastoral care at Rex Hospital.

DOUGLAS A. HICKS D'87, professor of leadership studies and religion at the University of Richmond, published *Money Enough: Everyday Practices for Living Faithfully in the Global Economy* (Jossey-Bass, 2010), in the Practices of Faith series.

BRITT SKARDA D'87 is now senior pastor at Pulaski Heights United Methodist Church in Little Rock, Ark. He continues to be an avid runner—25 kilometers weekly. Britt and Karen have three adult children and a grandchild.

J. MICHAEL “MIKE” SOLBERG D'89,



who swam the English Channel in September 2009 to raise money to build a new

school in Waku Kungo, Angola, was in that country to help dedicate the school Oct. 31, 2010, “to the glory of God and the well-being of thousands of future students.” Solberg, who is the senior pastor of Second Congregational United Church of Christ, Rockford, Ill., was profiled in the Winter 2010 *Divinity* magazine. Learn more at www.swimmikeswim.com.

90s

JOERG M. RIEGER D'90, G'94 has published *Globalization and Theology* in the Horizons in Theology series

(Abingdon, 2010). He is on the faculty of Perkins School of Theology, Southern Methodist University, in Dallas, Texas.

DIANNE JOHNSON CIESLUK D'92, who had served as a diaconal minister for eight years, was ordained in June 2010 as a full elder in the Minnesota Annual Conference of the United Methodist Church. She serves as pastor of Grace UMC in Pequot Lakes, Minn. She and her husband, **GREG CIESLUK D'91**, also a United Methodist pastor, are the parents of three children.

KAMILA A. BLESSING G'96, who resides in Mars, Pa., has published *Families of the Bible: A New Perspective* (Praeger, 2010). Another book, *Speak Ye First the Kingdom: A Mainline Pastor's Journey into Abundance*, will be released by Design Group International in 2011.

AMY LYNN KELLEY D'96 and **BENJAMIN W. “BENJI” KELLEY D'97, D'00** are the founding pastors of newhope, which was named 10th among the 100 fastest-growing churches in America by *Outreach* magazine. The congregation, which began meeting in Chapel Hill, N.C., in 2002, now worships in a 36,000-sq.-ft. facility in southern Durham County, and has grown to 2,000 worshippers at three Sunday services. The Kelleys are the parents of four children.

SARAH MOUNT ELEWONONI D'97 is the new pastor of South Walpole United Methodist Church in Massachusetts. She and her husband, Joe, welcomed a daughter, Grace Frances, Nov. 27, 2009.

CATHY S. GILLIARD D'97 has been elected to serve on the National Council for the Divinity School Alumni Association. She is the minister for Christian nurture at Christ Church (United Methodist) in New York, N.Y.

JAMES D. SIDMONS D'97, D'99, a United Methodist pastor in Forest, Va., read a research paper, “Spiritual Aspects of the Music of Toru Takemitsu,” at the October 2010 film and music festival at the University of Arizona. The paper is an outgrowth of his theology and liturgy studies at Duke and musicological research in Japan. Takemitsu was the leading Japanese composer of the twentieth century, and composed more than 100 film scores.

BENJAMIN E. WELLS D'98 and his wife, Tobyn, now reside in Huntington, W.Va., where he is the United Methodist campus minister for Marshall University.

00s

D. STEPHEN LEWIS JR. D'00, national director of the Calling Congregations initiative of the Fund for Theological Education, based in Atlanta, Ga., was the featured preacher on *Day 1*, the national weekly ecumenical radio program formerly known as *The Protestant Hour*. His sermon, “Choose to Care or Else,” was based on a text from Jeremiah and was aired Nov. 21, 2010. He serves as a member of the Divinity School's Board of Visitors.

JOCLEEN A. MCCALL D'01 was named 2010 Instructor of the Year at Johnston Community College,



Smithfield, N.C., where she teaches world religion. The *Apex* (N.C.) *Herald* reported that McCall's dedication

to her students includes accompanying them to churches, synagogues, and mosques so that they can experience different faith traditions. McCall is a Ph.D. student in adult and community college education at N.C. State University, Raleigh, N.C.

CAROLE L. BAKER D'03, a visual and installation artist and research assistant at the Divinity School, presented a paper, "Testing the Spirits: Icons and the Problems of Modern Transcendence," Sept. 25, 2010, at the 2010 Biennial Conference of the International Society for Religion, Literature, and Culture, St. Catherine's College, Oxford University (U.K.).

LAUREN TYLER WRIGHT D'03 has been elected to serve on the National Council of the Divinity School Alumni Association. She is a researcher, seminar leader, and writer on faith and philanthropy in Indianapolis, Ind. Her husband, **W. BRENT WRIGHT D'03**, is a United Methodist pastor.

ELISE ERIKSON BARRETT D'04 has published *What Was Lost: A Christian Journey through Miscarriage* (Westminster John Knox, 2010). She and her husband, **CHRIS BARRETT D'01**, and their three children reside in Charleston, S.C., where he is pastor of St. Andrew's Parish United Methodist Church.

SARA ARDREY-GRAVES D'05 was ordained to the transitional diaconate in the Western North Carolina dio-

cese of the Episcopal Church in May. She is serving as the assistant rector at Emmanuel Episcopal Church in Harrisonburg, Va.

KENNETH LOYER D'05, a United Methodist pastor in Red Lion, Pa., was featured in the *York (Pa.) Daily Record* as a former high school basketball star now in ministry. He completed his Ph.D. at Southern Methodist University in May 2010, and he anticipates service as an adjunct faculty member at Wesley Theological Seminary, Washington, D.C., and United Theological Seminary, Dayton, Ohio.

PAM WATKINS D'05, a United Methodist pastor and member of the North Carolina Conference, is currently serving Oak Grove UMC in Roxboro, N.C.

WILLIAM F. "SKIP" WHITE D'05 has written a novel set in the Dakota Territory of the 1800s titled *Carry Me Not* (iUniverse, 2008) with a soon-to-be released sequel, *The Dead Horse Lived*. He is currently a United Methodist pastor in Friendsville, Tenn.

KRISTIN ADKINS WHITESIDES D'05 is the president-elect of the Divinity School Alumni Association. She serves as the associate pastor at First Baptist Church, Winchester, Va., and she is the daughter of **DAVID W. ADKINS D'72**, a Baptist pastor in Martinsville, Va.

DONNA BANKS D'06 has been elected to the board of directors for the Raleigh-based United Methodist Foundation Inc. Banks



is pastor of the Evergreen United Methodist Church in Chapel Hill, and also serves as a board member for the Chatham County Literacy Council.

CHRIS L. BRADY D'06, D'08 is planting a new church, Living Hope United Methodist, in the eastern part of Durham County for the North Carolina Annual Conference. Brady, who officially began the new ministry Jan. 1, will start in the spring with a community festival, followed by summer programming for children, and a first worship service in the fall. Brady worked as special assistant to the dean from 2006–10, and from 2008 until Dec. 31, 2010, as director of student life and formation. He is an elder and full member of the Eastern Pennsylvania Annual Conference of the United Methodist Church. A veteran of the Army National Guard, he served as a local pastor for eight years in Philadelphia, Pa., before coming to Durham to attend the Divinity School. He and his wife, Carla, a liver transplant specialist on the faculty at Duke University Medical Center, have a 3-year-old son, Christopher.

JULIAN C. PRIDGEN D'08 has been elected to serve on the National Council for the Divinity School Alumni Association. He is pastor of St. Augustus AME Zion Church in Kinston, N.C.

GLENN L. SETLIFF T'95, D'08 of Mebane, N.C., director of information technology at the Duke University School of Nursing, established "Parker's House"—a transition residence for some of the homeless population of Durham—in 2009 in memory of his son, whose untimely

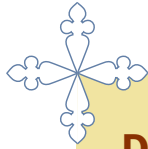
CLASS NOTES

death inspired this mission. He raises funds for the project with statewide motorcycle rides. The story was featured in the June 20, 2010, issue of the Burlington *Times-News*.

10s

AMANDA E. DIEKMAN T'05, D'10 was ordained and installed as pastor for community care at St. John's Presbyterian Church, Durham, N.C., on Sunday, Oct. 7, 2010. She and her husband, Brian, a Ph.D. student in biomedical engineering at Duke, live in Durham. Amanda serves with **FRANKLIN GOLDEN D'07**, who is pastor at St. John's, and Fred Wise, parish associate for arts ministry. Wise, an artist who is ordained in the PCUSA, is married to **JAMI MOSS WISE T'87**, director of development for the Divinity School.

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DEATHS

MARY LUKE RUTLEDGE D'45 died Sept. 3, 2010, in Winston-Salem, N.C. A lay speaker, pastor's wife, teacher of high school literature and grammar, and gardener, she helped to serve United Methodist churches in Texas, West Virginia, Tennessee, Alaska, and North Carolina. Her husband, **THOMAS E. RUTLEDGE JR. D'46**, two daughters, three sons, seven grandchildren, and three great-grandchildren survive her.

FRANKLIN W. YOUNG G'46 died Sept. 25, 2010, in Chapel Hill, N.C. He was the Amos Ragan Kearns Professor Emeritus of New Testament and Patristic Studies in the Divinity School. His teaching career began at the Divinity School, 1946-1950, followed by appointments at Yale, the Episcopal Seminary of the Southwest, and Princeton University, where he chaired the Department of Religion. He returned to Duke in 1968 and taught until his retirement in 1985. Professor Young was the author, with Howard Clark Kee, of two widely-used New Testament textbooks, and he was an ordained priest in the Protestant Episcopal Church, active with both the National Council of Churches and the World Council of Churches. He is survived by Jean Steiner Young, his wife of almost 70 years, along with two sons, five grandchildren, and seven great-grandchildren.

ALLEN C. EDENS JR. D'48 died Nov. 24, 2010, in Fayetteville, N.C. He was an ordained United Methodist pastor who served parishes in the North Carolina Conference. He was also an interim chaplain with the Veteran's Administration and a Mason. A daughter, two sons, and six grandchildren survive him.

G. FRANK PLYBON D'54 died Oct. 16, 2010, in Parkersburg, W.Va. He was a longtime pastor in the West Virginia Conference of the United Methodist Church, and in retirement he continued a prison ministry and served a five-point charge. He is survived by his wife, Marsha Clark Plybon, two daughters, and four grandchildren.

E. RAY GOODWIN D'55 died June 7, 2010, in Dallas, Texas. He was a parish minister in the North Alabama Conference of the United Methodist Church who also served as a missionary for a dozen years in Costa Rica and Panama. He was devoted to ecumenical endeavors including several years of leadership with the Greater Dallas Community of Churches and the Block Partnership Program there, as well as SPAFER, the South Points Association for the Exploration of Religion in Birmingham, Ala. Two sons, a daughter, five grandchildren, and a great-granddaughter survive him.

LEWIS B. SIMMONS D'57 died July 23, 2009, in Chesapeake, Va. He was a U.S. Navy veteran of World War II, a pastor with the United Church of Christ, and the Associate Conference Minister for the Southern Conference UCC until his retirement in 1987. He is survived by a daughter, two sons, and seven grandchildren.

EDWARD T. WRIGHT D'58 died Oct. 31, 2010, in Mechanicsville, Va. He served faithfully for 48 years as a United Methodist pastor in the Virginia Conference. His wife of 54 years, Peggy Wood Wright, a son, three daughters, and eight grandchildren survive him.

HARLAN L. CREECH III T'54, D'60 died July 15, 2010, in Salisbury, N.C. He was

a devoted pastor who served United Methodist parishes across the Western North Carolina Conference. His wife, Jane Cornelius Creech, a son, a daughter, and four grandchildren survive him. His late father, **HARLAN L. CREECH JR. D'36**, was also a Duke alumnus.

GEORGE H. GRAVITT D'60 died April 6, 2010, in South Boston, Va. He served parishes in the Virginia Conference of the United Methodist Church over 41 years, and he especially loved woodworking and camping. He is survived by his wife, Lois C. Gravitt, and a daughter.

M. DANA HUNT D'62 died Aug. 26, 2010, in Danville, Va. He was a U.S. Navy veteran of World War II who served in the Pacific theater. He served rural Christian (Disciples of Christ) churches in Virginia before entering Duke Divinity School, and later was ordained into the United Methodist parish ministry with service in North Carolina and Virginia. He retired in 1998 after five decades of preaching and counseling. He is survived by his wife of 60 years, Hazel W. Hunt, a son, and two grandchildren.

WILLIAM F. MAHON D'64 died Aug. 4, 2010, in Virginia Beach, Va. He served United Methodist churches across the Virginia Conference for more than 40 years, and was especially active with Emmaus and Chrysalis community ministries. His wife, Jean Long Mahon, and two sons survive him.

WILLIAM D. MULLEN D'71 died Dec. 1, 2010, in Bradenton, Fla. A Navy veteran from World War II, his first career was in finance with the Tampa Port Authority. After Divinity School, he served parishes across the Florida Conference as a United Methodist minister before retiring in

1989. His wife of 59 years, Virginia Mullen, two daughters, and a granddaughter survive him. His nephew, **RODERIC L. MULLEN T'83, D'86** a pastor in North Carolina, led the memorial service.

DAVID E. JASPER D'83 died Oct. 24, 2010, in Charleston, W.Va. He was a faithful and effective United Methodist pastor for 27 years in the West Virginia Conference, including service as a district superintendent and as a trustee of West Virginia Wesleyan College. Although he had no children of his own, he had responsibilities for raising two of his 11 brothers and four sisters. He is also survived by a host of nieces and nephews.

SAMUEL D. "MACK" MCMILLAN III D'87 died Oct. 25, 2010, in Rocky Mount, N.C. He provided strong, compassionate leadership in his service to United Methodist parishes across the North Carolina Conference, and he was a district superintendent at the time of his death. His late father, **SAMUEL D. MCMILLAN JR. T'56, D'59**, was also a United Methodist pastor. Mack's wife, Paige Lancaster McMillan, a son, and a daughter survive him.

TODD S. KRUEGER D'91 died Oct. 16, 2010, in Durham, N.C. He was a pastor for more than 21 years in the North Carolina Conference of the United Methodist Church. His excellent ministry touched countless lives, and his final service was with New Hope Church in Goldsboro. He is survived by his wife, Martha White Krueger, a daughter, and a son.

DITAWA M. NIANDA D'92 died Aug. 12, 2010, in Johannesburg, South Africa, where he had been airlifted from his homeland, the Democratic Republic of Congo, while there on an

evangelical mission. He was pastor of First United Presbyterian Church in Norfolk, Va., for 15 years. He is survived by his wife, Marie Munkantu Nianda, three sons, and a newborn granddaughter.

Divinity School Faculty & Staff

CREIGHTON B. LACY, longtime Divinity School professor of world Christianity, died Friday, Oct. 8, 2010, in Durham, N.C. The son of second-generation Methodist missionaries, he was born and reared in China, then attended college in the United States. After his marriage, he returned to China with his wife and lived there from 1947 to 1950. Following doctoral studies in social ethics at Yale, he joined the Divinity School faculty in 1953 and taught missions, world religions, and Christian ethics until his retirement in 1987. The author of numerous books on China, India, mission history, and the American Bible Society, he was also active in the civil rights movement in the 1960s. He served as a co-chair of the first Durham CROP Walk for the Hungry in 1975. He is survived by his wife, Frances Lacy, a daughter, **LINDA LACY SIPE T'75**, and two grandchildren.

ZILLAH MERRITT RAINWATER WC'43 died July 31, 2010, in Columbia, S.C. She was assistant admissions director for the Women's College at Duke following World War II. After her marriage in 1947 to **ROLAND W. RAINWATER JR. D'43**, she earned a master's degree in rehabilitation counseling and shared in his pastoral and institutional ministries in Texas, Tennessee, and South Carolina. Her husband and their daughter, **SANDRA RAINWATER-BROTT T'75**, survive her. ■

A Letter to My Son

BY BRIAN BANTUM D'03, G'09

This is a letter to my son that I am not sure he will understand now, but one that I hope will provide clarity during times of confusion and exclusion. It is also a letter for a world that in so many ways wants something different, but cannot imagine how complicit it is in keeping those hopes from becoming realized.



To my beloved son,

You were only 10 when you saw that American miracle, Barack Obama, sworn into office as president of the United States of America. Innocence seemed to be reclaimed in that moment as so many heard, in the president's oath, centuries of guilt absolved. "To a post-racial future!" some exclaimed, hopeful for a unity that seemed difficult to grasp even in our so-called enlightened time.

And yet, two years later, you have come to discover the true "Curse of Ham," the refusal of difference that ferments beneath the surface of every society and that reveals us all to be more savage than civil. You have now glimpsed just how much we humans thrive on difference, how we seek it out even in its most subtle forms, and that 7th-graders seem particularly adept at abusing it!

But, as these realities seem so often to reveal, our present is never quite the simple repetition of the past. You, the child of a mulatto man and a Korean-American mother, are the sum of many parts, places, stories, and possibilities. In so many ways you encapsulate what many people wish for when they imagine a "post-racial" hope.



At a 2002 Divinity School picnic: Gail and Brian Bantum with sons Ezra (in arms) and Caleb.

It has pained me so to see you discover that post-racial is, in sad fact, simply a poor recalibration of an awkward arrangement made long, long ago when there were only whites and colors. You have stumbled into a world where a few white boys will exclude you, call you black because you are not white, and a Latino can call you a nigger without the slightest hesitation, his ignorance and his malice equally heinous offenses.

So here you are, in post-racial America.

This does not have to be the end of the story, the end of our possibilities. But you should know the world you have entered and what peculiar space you occupy. Welcome to the nebulous space of the "inter" — the in-between, the not-quite — to racial ambiguity.

In the first 12 years of your life, the question about "what you were" was a pleasantry, a curiosity. But now those innocent questions have more attached than you realized — whether it's not looking Asian enough to be easily absorbed into the Asian table, not dark enough to find a home among African-Americans, or, as some told you to your face, too dark to be white. Welcome, son, to the neither/nor.

You are not the first and not the last to feel the constriction of this space. In fact, you are now a second-generation "in-between," and sadly the world some of us hoped would emerge, where the curiosity of the mulatto, the half-breed, would be no more, has not appeared.

If left to ourselves perhaps we could hope for the space to become true individuals, to become our full selves apart from what others desire

us to be, to be free of the chains of cultural expectation.

But our world is not a world of endless possibilities and autonomous individuals. You and I are bound to each other. You and I are bound to those who refuse us and those who welcome us. All of these histories, realities, wellsprings of cultural achievement and tragedy flow through your veins, in your face.

You and I are people of the in-between, people who cannot easily seek to be simply “who we are” because our “who” is inexplicable without these peoples. Our life is not our own. We belong to many peoples, but above all we belong to God (Of course you knew this was coming!). This makes us, as some Christians have said, “foreigners in every fatherland, and in every foreign land, a citizen.”

If being post-racial means anything, perhaps it is this: that we are always at home, and we are never home. If being a Christian means anything, it is that we are always at home, and we are never home, and because of this, the exclusion and the refusals we so often endure are never the entirety of our lives.

Much, much love, Your father ■

BRIAN BANTUM is an assistant professor of theology at Seattle Pacific University and the author of *Redeeming Mulatto: A Theology of Race and Christian Hybridity* (Baylor University Press, 2010). He lives in Seattle, Wash., with his wife, **GAIL SONG BANTUM D’09** and their three children. This essay was published in *Stony Roads*, the blog of the Office of Black Church Studies, at www.divinity.duke.edu/initiatives-centers/black-church-studies/stony-roads/letter-to-my-son

CONTROVERSIAL LOVE

BY RICHARD LISCHER

Ed.’s Note: The following excerpt is from the sermon “The View from the Ditch,” preached Sunday, Jan. 16, 2011, by Richard Lischer, James T. and Alice Mead Cleland Professor of Preaching, at Duke University Chapel in the aftermath of the Tucson shootings. Lischer is the author of The Preacher King: Martin Luther King, Jr. and the Word That Moved America.

IN HIS DAY, King made a controversial proposal. On the basis of Jesus’ life, ministry, and death on a cross, he suggested that we try to love one another. It’s hard to imagine how the idea of love could be controversial, especially coming from a preacher. But he made it very controversial because he took love out from under the canopy of the pulpit, where it’s the safe, expected word, and injected it into the realm of social conflict and public policy. He was forever speaking about love in all the “wrong” places: on highways, in pool halls, city halls, fire-bombed churches, even in Page Auditorium (in a university that for all practical purposes was still segregated). When he might have been talking about revenge or strategy, he spoke of reconciliation.

... If you believe love belongs only in private relationships, like romance or friendship, King’s use of it is unsettling. We’re tempted to say that love has no place in a violent world like ours, forgetting that the love of God in Jesus crashed into the political process and submitted to its rough justice. Jesus got himself crucified in a world like ours.

So if we find ourselves reaching up for a helping hand amidst the violence of this week, the “Samaritan option” is one to consider.

The story of the Good Samaritan is really two separate stories. Viewed from the road, it’s a story of encouragement to reach out to those who are lost and hurting, the way King did in Memphis, the way Jesus did throughout his ministry, the way we do in our better moments.

But this same story, when viewed from the ditch, where all of us have been at one time or another, takes on a different character. It asks an even more profound question: Despite your own privileged education, your wealth, or your power—do you understand how God might be using someone or something you never imagined to teach you and make you new?

Watch the sermon at <http://ondemand.duke.edu/video/25736/sunday-service-1162011-richard>. Watch “The Legacy of M.L. King Jr.,” an interview with Lischer and N.C. NAACP president **WILLIAM BARBER II D’89** at <http://ondemand.duke.edu/video/25747/richard-lischer-rev-barber-the-interview> ■

IS THIS THE NEW NORMAL?

BY JAMES G. MENTZER D'99

More than three years have now passed since the French bank BNP Paribas was forced to suspend depositor withdrawals when the bank could no longer sell its underlying portfolio of subprime mortgage assets on the open market to generate cash. That action, largely unnoticed at the time, is now considered the spark that ignited what many call “The Great Recession.”

While economists rarely agree, there is consensus that the economic debacle of 2007–09 was anything but typical. A study of 19 major American recessions shows that the average “bear market” lasted 29 months with market values declining 56 percent. Everything about the most recent recession, though, appears accelerated. This time around, the decline lasted 17 months with U.S. equity markets declining 56.8 percent. Historically, a major bear market is followed by a “snap-back” rally lasting 17 months with market values regaining, on average, 70 percent. Our most recent rebound—March 9, 2009, to April 23, 2010—lasted just over 13 months with market values regaining 79.9 percent.

History also suggests that a second period of market decline will occur—the much-talked-about “double-dip” recession. This time history did not repeat itself. While market indices moved erratically after April 23 of last year, the overall movement of the stock market was positive with the S&P 500 Index up by 15.1 percent for the year on December 31.

Yet more than three years after



it began, most Americans believe that financial disaster is still with us. Despite huge government stimulus spending and promising Wall Street averages, the Great Recession continues. For many individuals, the promise of growth is an illusion, and unemployment levels seem to confirm our worst fears.

Keynesian economic theory argues that the antidote for the current financial malaise is lower interest rates and more stimulus spending. Yet the midterm congressional elections suggest that increasing the federal deficit through stimulus packages is not an acceptable choice. And how can the Federal Reserve use lower interest rates to spark a recovery when current rates are already near zero?

Assuming the United States does not enter into a period of prolonged

stagnation, what does the near future hold? My personal hope is that this nation will lose its desire for more of everything—larger homes, more goods, more debt. Many forecasters believe that American consumers, who account for nearly 70 percent of economic activity in the nation, are looking to simplify and to cut debt.

Another option open to the children of God is the gift of optimism. Granted, the economy still feels bad for a reason: it is! But things are much better now than they were in the spring of 2009, when we were at the bottom of the worst downturn since the Great Depression. It takes a long time to dig your way out of a hole that deep. Yes, the current period of subpar growth and high unemployment is real, but it need not persist. Lowering our expectations for the future, how-

END QUOTES

ever, is not a helpful response.

Some economists are suggesting that broad macroeconomic policies must change if we are to prosper in the months to come. Since early 2008, the fiscal authorities have sought to fill the hole left by economic decline through large stimulus programs—checks in the mail to spur consumption, short-lived housing rebates to raise demand, one-time cash-for-clunkers to move inventory, and temporary business tax credits to spur investment. These programs may well have boosted gross domestic product for a quarter or two, but they have done little to put the economy on a stronger, more sustainable trajectory.

We consumers might benefit from following a different pattern as well. Granted, a strict economic diet of financial austerity will not have great appeal. Call it penance, if you will, for the excesses of the past. Higher personal saving rates coupled with family budgets based on cash, not credit, are reasonable and right responses to unpredictable government policies. It is not within our power to manage the federal deficit. However, our personal levels of debt and savings are another matter. There lies the essential groundwork for greater, sustainable prosperity. ■

JAMES G. MENTZER, CLU, ChFC, has



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

Not So Fast

“It seems an oversimplification to say that fasting is mournful in the Hebrew Bible and celebratory in the New Testament. I worry that such a description subtly plays into pernicious ideas about the Old Testament as burdensome and the New Testament as freeing. In both testaments, fasting is ultimately about connecting people with God.”

LAUREN WINNER, assistant professor of Christian spirituality, in the Jan. 22, 2011, *New York Times* article about the growing popularity of fasting

King’s Legacy as a Man of God

“King’s self-proclaimed mission ‘to redeem the soul of America’ cannot be understood apart from his self-designated identity as a preacher of the gospel. He succeeded in injecting that gospel into the political debate much in the way the abolitionists had more than a century ago.”

RICHARD LISCHER, James T. and Alice Mead Cleland Professor of Preaching, from his book *The Preacher King*, quoted in the Jan. 16, 2011, edition of the *Observer-Dispatch* (Utica, N.Y.)

Overcoming Polarization

“I think it’s critical [for evangelicals and mainliners] to overcome our tendency toward polarization. So Célestin [Musekura] and I spent a lot of time listening and talking about our different ways of understanding Scripture and working with other people. We found we share far more conviction than we might have thought.”

L. GREGORY JONES, professor of theology and Duke University’s vice president and vice provost for global strategy and programs, in a Dec. 3, 2010, interview with *United Methodist Portal* about *Forgiving As We’ve Been Forgiven*, which he co-authored with Célestin Musekura of Rwanda.

Breaking the Silence on War

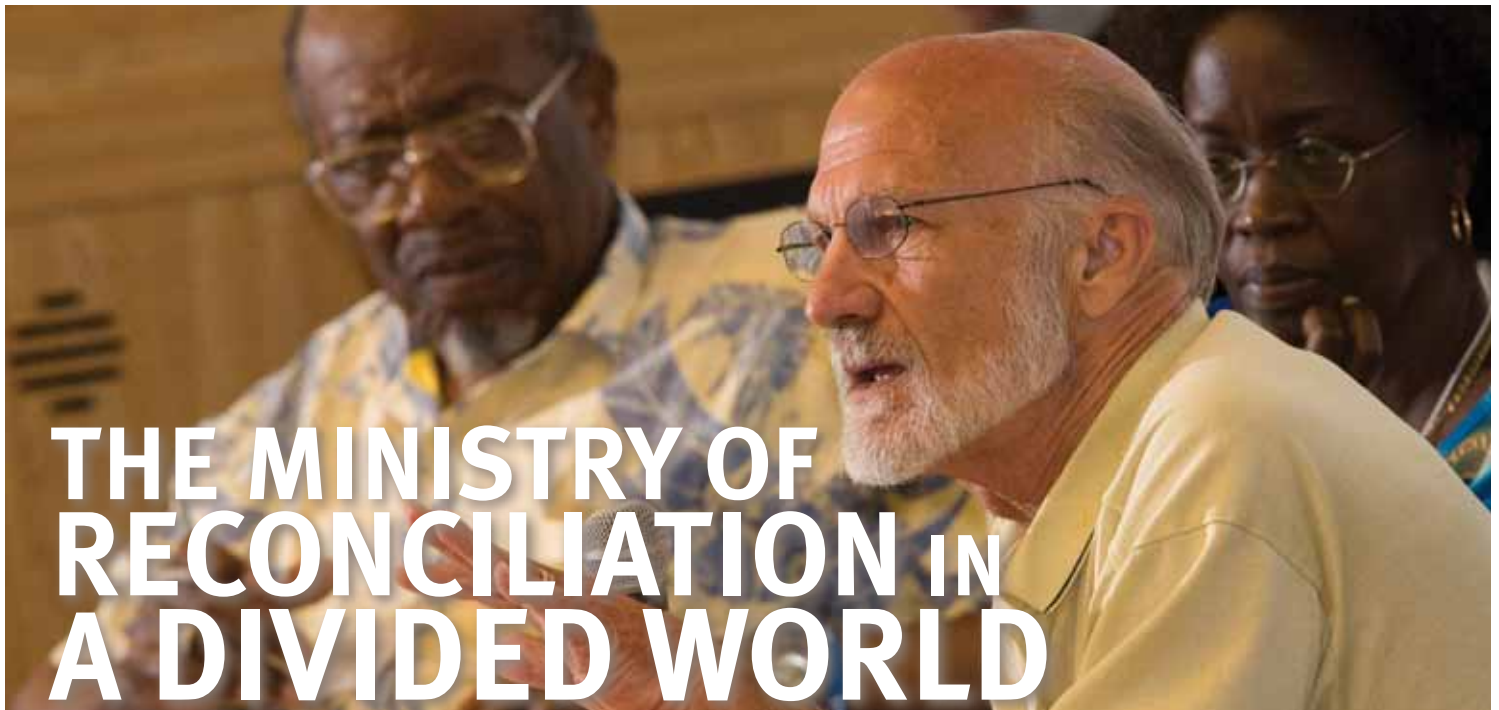
“We want to break the silence [about war]. ... We need to pray and preach and struggle with this together.”

AMY LAURA HALL, associate professor of theological ethics, quoted in *The News & Observer* (Raleigh, N.C.) Nov. 22, 2010, in an article about Proper 29, a Web-based appeal to local pastors, to speak out in opposition to war on Christ the King Sunday.



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