

DIVINITY

DUKE UNIVERSITY | FALL 2012



LEARNING LEADERSHIP FROM MOSES

A Biblical Model for the Church Today


BY RICHARD HAYS

Can We Handle the Truth?

BY STANLEY HAUERWAS

The Celebrity Pastor & the Divinity Student

BY KATE BOWLER

A close-up portrait of Kaitlyn Bowie, a young woman with long, wavy brown hair, smiling warmly. She is wearing a dark top and a gold hoop earring. The background is softly blurred, showing what appears to be an outdoor setting with greenery and a brick wall.

I have no doubt that my years here at Duke Divinity School will forever shape and guide my ministry and spiritual formation.

~ Kaitlyn Bowie D'14

Answering the Call to Serve

Kaitlyn Bowie was a third-grade teacher in Houston, Texas, who knew God was calling her to prepare for ministry at divinity school. But how could she afford to save enough money to pay for a seminary education on a teacher's salary?

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Because of **Divinity Annual Fund**, she didn't have to wait years to save enough or plunge into debt. "Financial aid has absolutely been one of the main reasons that I am able to attend Duke Divinity School," she said. Kaitlyn is now in her second year in the M.Div. program at Duke Divinity School. This past summer she ministered to gang-affiliated youth in Houston, confirming her calling to serve God and the church in the Houston area.

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We'd like to hear from you!
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Please include a daytime phone number and an email address. Letters to the editor may be edited for clarity or length.

ON THE COVER

Chagall, Marc (1887-1985)
Moses receives the Tablets of the Law,
1960-1966. Oil on canvas, 237 x 233 cm.
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The Paradox of Christian Leadership

BY HEATHER MOFFITT

IF MY COUNTERPART at Duke University's Fuqua School of Business announced that she was editing a magazine devoted to the theme of leadership, no one would bat an eye. If you take a minute to look at the school's website, you'll see the word *leader* or *leadership* several times on the homepage alone. There's nothing remarkable about that; we expect a top-tier business school to tout its focus on preparing leaders.

By contrast, seminaries and divinity schools have had a more complicated relationship with the notion of leadership. This reflects a deep strain of tension in the Christian tradition. On the one hand, Scripture says that every believer has access to the throne of grace (Hebrews 4:16); on the other hand, Scripture describes institutional positions of leadership for the church. Jesus himself is described as the head of the church (Ephesians 1:22), yet he also said, "Whoever wants to be first must be last of all and servant of all" (Mark 9:35).

This paradox lies at the heart of Christian leadership.

Throughout the centuries, Christian leaders and institutions have championed some of the greatest blessings that minister to the deepest needs of people, from hospitals to schools to food pantries to spiritual guidance. Yet Christian leaders and institutions have also been responsible for financial swindles, sexual abuse, and deceit. Any exploration of Christian leadership has to reckon with our complicated theology and history.

In recent decades, seminaries have begun training and forming ministers to follow the model sometimes called "Pastor, CEO." Churches and other Christian institutions have adapted business practices from marketing, administration, and finance. Indeed, we must confront the reality that large churches and complex institutions require particular skills and insight from their leaders. At the same time, we must wrestle with whether a divinity school should change the focus of an M.Div. degree from the rich study of Scripture and the Christian tradition to become a sanctified M.B.A.

This issue of *DIVINITY* magazine will explore how Duke Divinity School participates in the conversation about leadership. We are well-positioned to engage this topic. We are

part of one of the world's great universities here at Duke, and yet we are a divinity school that is committed to training men and women for service and ministry. We are committed to the church, both the people of God who are to serve the Lord and the institutional structures that require leadership positions. We are academically rigorous and faithfully grounded in the Christian tradition. In many ways, we embody the paradox of Christian leadership.

Normally Dean Richard Hays would share his thoughts

on this page, but in this issue he has expanded his reflections into an essay about the example of Moses as a biblical pattern for leadership. We also have an article by Stanley Hauerwas that explores the role of speech and truth telling for leaders. Kate Bowler reminds us that the ecclesial style of today's celebrity pastors can prove tempting for divinity students. Other articles by William Lamar IV, Susan Pendleton Jones, Lacey Warner, and

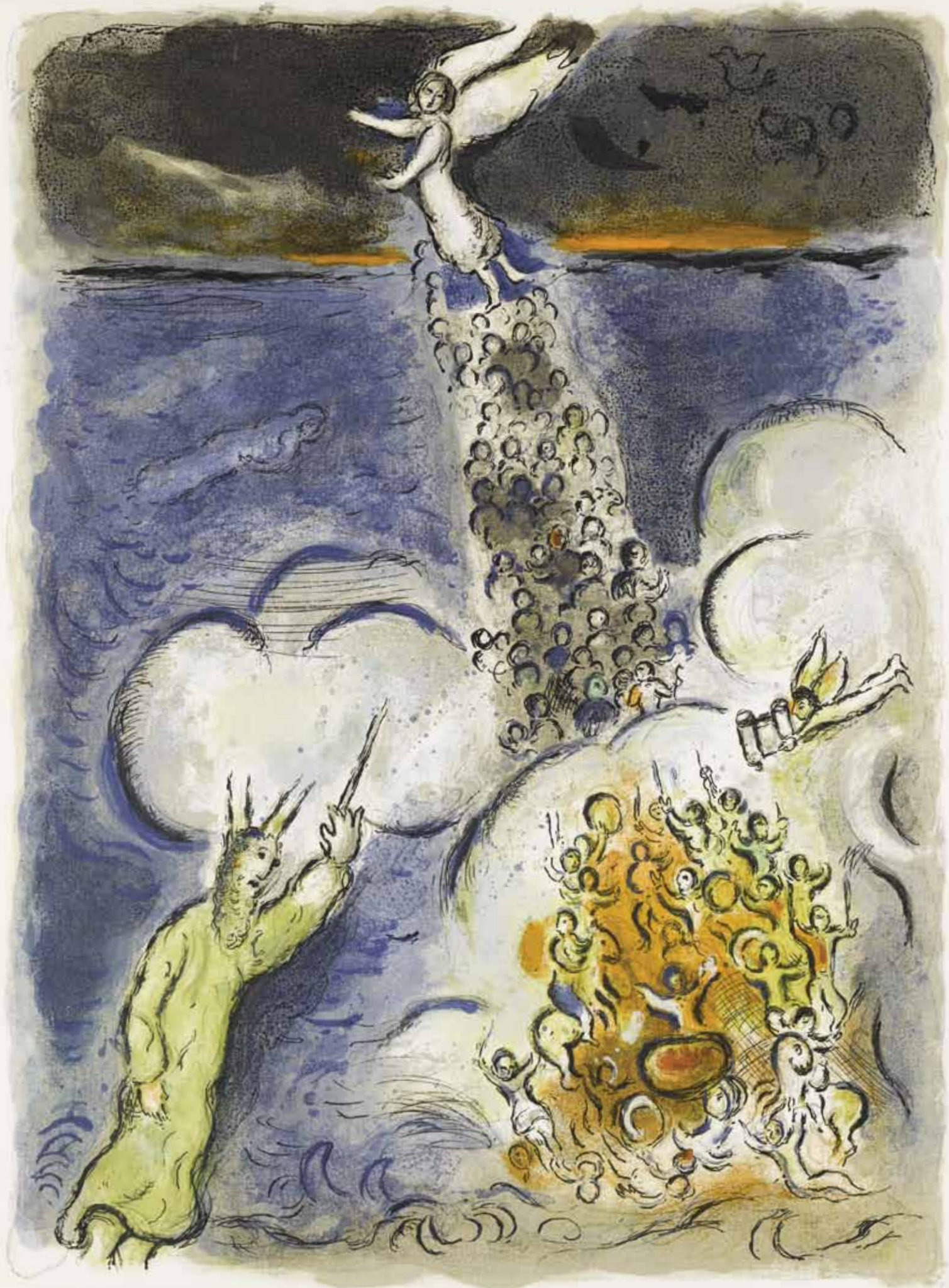
Dave Odom discuss and define other angles of leadership, such as the role of institutions and communities.

Duke Divinity School has a commitment to more than just thinking and talking about leadership. Leadership Education at Duke Divinity (LEADD) offers practical support for Christian leaders and institutions; you can see some of LEADD's specific initiatives in our "Events and News" section. We are also keenly aware of our mission to form and prepare the next generation of leaders for the church. That means that leadership has to be more than an intellectual construct to study. Our engagement with leadership will shape the contours for future pastors and ministry leaders and the congregations and organizations they will serve.

As you read this magazine, our hope is that you will join us in this conversation about Christian leadership, in all its complexities and challenges. Whether you are clergy or laity, skeptical or supportive of leadership, we think you'll be inspired to reflect on the calling we all have to serve God. ■

HEATHER MOFFITT is the associate director of communications at Duke Divinity School and editor of *DIVINITY* magazine.

We are also keenly aware of our mission to form and prepare the next generation of leaders for the church. That means that leadership has to be more than an intellectual construct to study.



LEARNING LEADERSHIP FROM MOSES

A BIBLICAL MODEL FOR THE CHURCH TODAY

BY RICHARD HAYS | ART BY MARC CHAGALL

Discussions about leadership today are often filled with wistfulness about our current lack of it. Alternatively, much of the promotional literature about leadership brims with unreflective enthusiasm about the prospects for creating more and better leaders. Institutions, including the church and the government, seem to be floundering, and in order to set things right we think we need “leader-

ship.” Election season is upon us in the United States, although these days it seems that one election season bleeds right into the next, with little time for “governing season.” The airwaves are filled with campaign ads promising leadership that will solve our national problems. At the same time, both in the academic world and within the church, there is a growing demand for strong institutional leadership. In order to meet this demand, many universities and theological schools tout their leadership development programs, which are often heavily influenced by business management models. Regrettably, such

programs are rarely shaped by deep theological reflection about leadership that is rooted in Scripture and the wisdom of the Christian tradition.

The Christian tradition has had a complex relationship with notions of leadership. The yearning for strong leaders can be a sign of insecurity and fear. And those who actively aspire to leadership are sometimes driven by egotism and an unholy desire for power. This can be a dangerous combination. Christian Scripture calls us to careful, critical reflection about our hankering to lead or be led. After all, it was “the rulers of this age”—the leaders and

Crossing of the Red Sea, from The Story of the Exodus suite, 1966. Lithograph on paper, 18 3/8 x 13 1/2 in. (46.6 x 34.3 cm). Gift of Herman and Sietske Turndorf, 1982-231.10. Photo by Ardon bar Hama. © 2012 Artists Rights Society (ARS), New York / ADAGP, Paris

THE TESTIMONY OF THE BIBLE DOES NOT ALLOW US TO REJECT THE CONCEPT OF LEADERSHIP; ON THE OTHER HAND, NEITHER DOES IT PORTRAY LEADERSHIP IN TERMS IDENTICAL TO THE CORPORATE AND POLITICAL MODELS FAMILIAR IN OUR TIME.

shapers of policy—who crucified the Lord of glory (1 Corinthians 2:8).

But skepticism about leadership, power, and the relationship between leaders and followers is not the definitive Christian answer to the question of leadership. Scripture also speaks positively about the need for leadership, and it offers numerous stories of those called to exercise it. “Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith” (Hebrews 13:7). The apostle Paul exhorted the church in Corinth, “Be imitators of me, as I am of Christ” (1 Corinthians 11:1). As these texts indicate, the testimony of the Bible does not allow us to reject the concept of leadership; on the other hand, neither does it portray leadership in terms identical to the corporate or political models familiar in our time. Thus, the challenge before us—in the Divinity School and in the church—is to think through the tasks of leadership in light of the examples that we find in the scriptural stories.

The archetypal leader in the Bible is Moses, who led the people of Israel out of slavery in Egypt, on a long trek through the desert, to the borders of the land of promise. What might it mean for us to imitate his faith and manner of leadership? A close reading of his story suggests at least seven characteristics of faithful and wise leadership.

COMPASSION

First, Moses’ leadership expressed the compassion of God. When God spoke to Moses from the burning bush, he

declared, “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them” (Exodus 3:7–8a). The suffering of the people touched God’s heart, and so he summoned Moses as the instrument of their liberation. If Moses was going to carry out the mission given to him, he had to share that pain in the heart of God. It was God’s desire to free the people from their taskmasters.

One crucial task for those whom God calls as leaders today is to discern where people are crying out under harsh taskmasters; some of them may be subtle but insidiously powerful cultural forces. True leadership is impossible without compassion for the captivity and suffering of those who are to be led. Later in the story, after the incident of the golden calf, we see the full depth of Moses’ compassionate identification with the people when he interceded with God to forgive their sin and even offered himself to be blotted out of God’s book to make atonement for them (Exodus 32:30–32). Though God rejected Moses’ offer, the episode illuminates Moses’ deep concern for his people.

VOCATION

Second, Moses assumed leadership not because he aspired to it, but because he was unexpectedly called. In the story of the burning bush (Exodus 3:1–10), we may imagine the awestruck Moses, up through verse 9, nodding and silently cheering as God

announced, “I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey” (Exodus 3:8–9). No doubt Moses was thinking, “That’s wonderful, God. I’m really happy you are going to do that.” But God was not quite finished with the revelatory speech. He went on to say to Moses, “So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt” (Exodus 3:10).

This was definitely not in the script of Moses’ career development plan at this time in his life. He found himself summoned to God’s agenda, not his own. And the task to which he was summoned was one that seemed humanly impossible: to confront the most powerful ruler in the ancient Near East with a demand to “Let my people go.” This public confrontation with the power of Egypt was not an ambition that Moses conceived on his own; rather, it was a result of hearing God’s unforeseen call to imagine a new liberating possibility and to act in faith to bring it into reality.

LISTENING TO GOD

One strikingly consistent feature of the narratives about Moses is that he received guidance from God. Whether in the story of the burning bush, or in his dramatic conflicts with Pharaoh, or in his ascent of Mount Sinai to receive God’s Law, Moses is consistently portrayed as one who listened to God and received revelation that not only directed his own actions but also shaped the life of God’s people.



In the Chagall painting reproduced on the cover of this magazine, we see Moses reaching up to receive the Torah from the Lord. This posture defines his character. He is not portrayed in Scripture as a decisive strategist, a resourceful analyst, or a great military leader. Rather, he was the faithful recipient and teacher of God’s word, the one who mediated it to the people. This trait of Moses is described in God’s declaration in Numbers 12:6–8: “Hear my words: When there are prophets among you, I the LORD make myself known to them in visions; I speak to them in dreams. Not so with

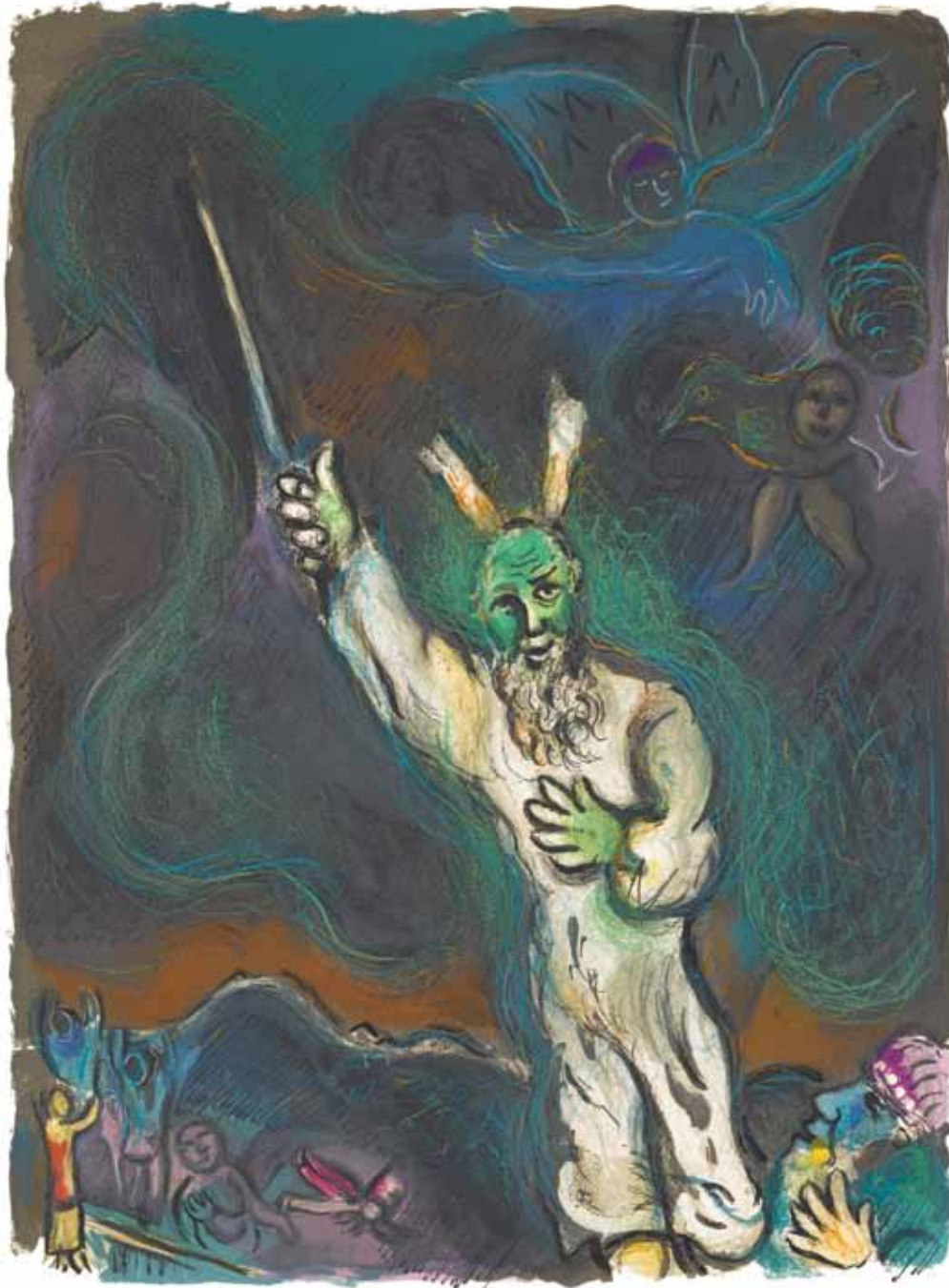
my servant Moses: he is entrusted with all my house. With him I speak face to face—clearly, not in riddles; and he beholds the form of the LORD.” Moses could be “entrusted” with “all God’s house” because he entered the presence of God and listened.

ACTION AND INSTITUTION BUILDING

Yet Moses is not only a contemplative figure. He listened to God and then acted on what he heard. He went back to Egypt and confronted Pharaoh by performing mighty signs; he instructed God’s people about the institution of the Passover feast (“By faith he kept

The Exodus. 1952/1966. Oil on linen canvas. 130 x 162.3 cm. DMBMC1990.1.7. Photo: Philippe Migeat. On deposit from the Centre Pompidou. © 2012 Artists Rights Society (ARS), New York / ADAGP, Paris

the Passover and the sprinkling of blood, so that the destroyer of the firstborn would not touch the firstborn of Israel,” Hebrews 11:28); he led the long pilgrimage across the sea and through the desert; he painstakingly established the design for the tabernacle and the institutions of the priesthood (Exodus 25–31); he appointed 70 elders to share the responsibility of governance (Numbers 11:16–25).



.....
Darkness over Egypt.
Lithograph on paper,
18 3/8 x 13 1/2 in.
(46.6 x 34.3 cm).
1982-231.9. Photo
by Ardon bar Hama.
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To be sure, the sort of institution building that he did required the creation of provisional forms that were adaptable to the long wilderness journey; he never built a city or a temple. But perhaps for that very reason, he offers us a good model for leadership for the church today, in an era of transition and uncertainty. The important point is that he listened to God in order to discern the forms that

would provide a structure for God's wandering people to survive and flourish. And he then sought to implement God's plan to lead the people, even when they remained grumbling and "stiff-necked."

HUMILITY

The recalcitrance of the people both required and revealed another character trait of Moses: his humility. Those

who lead are often subject to temptations of pride and self-assertion. It is therefore surely significant that in the very same passage in Numbers where we are told God spoke face to face with Moses and entrusted authority to him, we also hear this: "Now the man Moses was very humble, more so than anyone else on the face of the earth" (Numbers 12:3). The Septuagint renders the key adjective ("humble") here as *praiis*,

JUST AS MOSES' PATTERN OF HUMBLE SERVICE PREFIGURED JESUS' COUNTERINTUITIVE WAY OF EMBODYING AUTHORITY, SO ALSO OUR LEADERSHIP SHOULD REFLECT THE CHRIST-SHAPED PATTERN OF TRUE LEADERSHIP.

“gentle” or “meek”—the same term that appears in Jesus’ Beatitudes: “Blessed are the meek, for they will inherit the earth” (Matthew 5:5).

This quality of humility is visible in Moses’ call story in Exodus 3. After hearing God’s call to bring the Israelites out of Egypt, Moses protested: “Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?” (Exodus 3:11). Moses was acutely aware of his own limitations, including his lack of eloquence: “I am slow of speech and slow of tongue” (Exodus 4:10). These limitations forced him to rely radically on God, who promised to be with him. And he also was forced to rely on his brother, Aaron, who was the public voice for Moses when he went before the Pharaoh. Moses knew that he could not accomplish his mission alone; he needed the help of his brother. And the whole bold venture could succeed if and only if it was sustained by the power of God. Leaders who possess humility know well that the success of their work does not depend on their own brilliance or force of will: “Unless the LORD builds the house, those who build it labor in vain” (Psalm 127:1).

VISION, NOT POPULARITY

A corollary of the first five characteristics we have named is this: Moses’ actions as a leader were grounded in a deep trust in God that enabled him to stay faithful to his vision even in the face of opposition. He did not seek popularity or strive to stay on top of opinion polls; instead, he stayed the course, following the vision he had been given. In the story told in

Numbers 12, Aaron and Miriam spoke enviously against Moses, but he did not seek to rebut their criticism of his leadership. Instead, he trusted God to defend him against detractors, leaving his vindication in the hands of God.

Throughout the story of the wilderness wandering, the people again and again opposed and complained about Moses’ leadership, but even though he was sometimes deeply frustrated, he never wavered or compromised his mission. He kept his eye on the calling he had been given by God and remained faithful for 40 years, regardless of the swings of popular opinion—whether adulation or rebellion.

It is a delicate matter to discern the difference between steadfast faithfulness to a calling and stubborn resistance to the counsel of others. Surely the difference hinges on the authenticity of the calling to which the strong leader remains faithful. I would venture the judgment, however, that in our time too many who aspire to leadership are driven by the need for popular approval, or they use that approval as their barometer of success. Moses, by contrast, provides a model of a leader whose eyes remained on the prize of the promised land.

PASSING IT ON

Finally, the story of Moses reminds us of the truth that even the greatest leaders never fully finish the work. They must anticipate not only their own mortality but also the need to raise up other leaders to follow them. Moses told the people of Israel, “The LORD your God will raise up for you a prophet like me from among your

own people,” and he solemnly admonished them to “heed such a prophet” (Deuteronomy 18:15–19). He specifically identified Joshua as his chosen successor and commissioned him to carry forward the task of leading the people into the land, under the Lord’s guidance (Deuteronomy 31:1–8). “Joshua son of Nun was full of the spirit of wisdom, because Moses had laid his hands on him; and the Israelites obeyed him, doing as the LORD had commanded Moses” (Deuteronomy 34:9). An important part of the responsibility of wise leadership is to identify and raise up the next generation of leaders to follow, and to “lay hands” on them in blessing to carry forward the unfinished work.

These seven qualities of Moses’ leadership offer a biblical model for imagining how we might faithfully fulfill the leadership roles to which we are called in our time. But the pattern described here also prefigures the way of one who is the truest paradigm of leadership, one who, “though he was in the form of God, ... emptied himself, taking the form of a slave” (Philippians 2:6–7). We cannot be Jesus, of course. But just as Moses’ pattern of humble service prefigured Jesus’ counterintuitive way of embodying authority, so also our leadership should reflect, even through a glass darkly, the Christ-shaped pattern of true leadership.

As we reflect on our own vocations to leadership, may God give us first the humility to say, “Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?” And then, if God persists in calling us to leadership, may God give us the courage to go. ■

CAN WE HANDLE THE *Truth?*

LEARNING FROM THE GOOD SHEPHERD ABOUT
LEADING THE SHEEP AND TELLING THE TRUTH

BY STANLEY HAUERWAS



I confess I am not quite sure what to make of the recent avalanche of essays and books on leadership. In general I tend to be skeptical of how-to books, though I have no doubt that these authors might have some wisdom. I have cherished a book found in a used bookstore written by Donald Brann and titled, *Bricklaying Simplified*. Mr. Brann does a nice job laying out the basics, but I cannot imagine how one could learn to lay brick by reading his book. You can learn to lay brick only by being initiated into the craft by a master craftsman.



Laying brick and assuming a position of leadership may seem like apples and oranges, but just as learning to lay brick requires that one become an apprentice, so does learning to assume a position of leadership. Both to lay brick and to be responsible for the good of a community require the development of practical wisdom, for both laying brick and leadership involve the

responsibility to make judgments. For example, most of the time when laying brick you can do what you have always done; but then one day you discover that your judgment is required to make a different choice because a particular corner has a unique angle. This is the practical wisdom of bricklaying. Leadership entails similar challenges.

Because leadership requires the development of practical wisdom, I worry about the attempt to develop general theories about what makes a good or effective leader. Different societal and community contexts affect what it means to lead, and these different contexts resist attempts to generalize about leadership. Put differently, the focus on leadership *qua*

PART OF WHAT IT MEANS TO LIVE TRUTHFULLY IS LEARNING TO SPEAK TRUTHFULLY—AND EXPECTING OUR LEADERS TO DO SO EVEN WHEN THE TRUTH DOESN'T GO DOWN EASY. IF WE RESIST HEARING THE TRUTH, OUR LEADERS WILL BE TEMPTED TO TELL US LIES.

leadership may undercut more basic descriptions of offices determined by a community's traditions, such as priest, president, teacher, parent, and physician. These descriptions should make a difference for the kind of judgments required by the office, as well as the mode of discernment required to make the judgments. Those called to exercise leadership operate in a particular context and for particular ends.

The desire to develop general accounts of leadership is an expression

of our loss of a positive account of authority. In the absence of any agreements about why we need offices of authority, leadership becomes an attempt to legitimize why some have power over others. Subsequently, leadership *qua* leadership implies some people rise to positions of power in order to “get things done” and not because such positions are inherently necessary to the common good. As a result, leadership reproduces the assumption that we have no alternative to the manipulative character of our interactions in modernity. The modern aversion to authority means modern people have to be convinced that leadership is a good thing.

In his book *After Virtue*, philosopher Alasdair MacIntyre argues that we find it difficult to know what nonmanipulative interactions might look like; all evaluations are viewed as arbitrary because they can express only each person's particular sentiments. Because we believe our moral

commitments to be no more than an expression of our preferences, any effort to have others join us in what we think needs to be done means we have no choice but to resort to manipulative bargaining strategies in the hope some will identify with our arbitrary choices.

MacIntyre's account of our social and political life may seem exaggerated, but confirmation of his account of our social and political lives can be readily found in a commercial for any candidate running for public

office. They always promise to provide leadership, for example, by giving us economic prosperity. What is missing is any acknowledgment that it is by no means clear that political officeholders have the power to make the economy do anything. Yet anyone running for office cannot acknowledge they are not quite sure what can be done about the economy because such an acknowledgment would suggest that they are shirking from the presumed responsibilities of being a leader.

Our political discourse states that the president of the United States is the “leader of the free world.” What in the world does it mean for someone to be the leader of the free world? What or whom do they lead as the leader of the free world? This attribution seems to imply that America embodies the ideal of freedom and that leadership is a matter of securing said freedom. But rather than promising us security, they might remind us that we live in a dangerous world that is quite beyond the control of anyone—even the president. The only alternative to the politics of manipulation is truth. But any political leader who tells the truth stands little chance of being elected. As a nation, we demand truth while not having the courage to hear it.

What might all this have to do with the church? Am I implying that reflection about leadership in the church and how the church understands the politics that constitutes her life is misguided? I certainly do not think that to be the case, but I do think the politics of the gospel requires us to develop an account of leadership that challenges the world in which we find ourselves. The church is to be a community that expects that those who would lead us will tell us the

truth—even if it means that the truth they must tell us is that they are not sure what the truth is in a given situation. And our leaders, moreover, are called to help us become the kind of people who can listen to truth because only the truth of Jesus Christ can provide freedom.

A community that demands its leaders to tell the truth does not then

care about goods in common depends on offices of power, so it would be false to understand power and authority negatively. In the Gospels Jesus is referred to as the Good Shepherd who cares for and tends to his flock. This image of power entails a form of servanthood—caring and tending—and it is the image most aptly associated with leadership in the church.



expect them to make up for the deficiencies of the community. Instead, leadership is necessary because the church is an institution constituted by the conviction that without truthful speech we cannot sustain the trust necessary to be a people who abide in Christ and with one another. Accordingly, some are set aside to exercise the authority necessary to sustain the disciplines of truth telling and truth hearing that make our abiding possible.

To exercise such authority is an exercise in power. Any community that

But Christians in positions of authority must struggle to understand this seemingly simple image if they are to represent it in their ministry. Failure to struggle with this christological vision of leadership results in one of two dangerous positions. If leaders embrace a worldly form of power, their ministry will likely be just that: *their* ministry, rather than Christ's. The parish becomes a cult of personality wherein parishioners rely on their leader's successes rather than Christ. A sense of pride attaches to belonging to this

pastor rather than that pastor, and the one Shepherd who leads the one flock becomes largely irrelevant.

On the other hand, the servant who leads without acknowledging power is too often tempted toward forms of manipulation that turn Christ's flock into a bleating mass of codependency. The lack of acknowledged power on the part of the pastor is dispersed to the fold, and the sheep wander

THOSE CALLED TO OCCUPY THE OFFICE OF THEOLOGIAN FOR THE CHURCH MUST ATTEMPT TO INSTILL IN OUR STUDENTS A LOVE OF THE LANGUAGE OF THE GOSPEL, THAT IS, THE VOICE OF THE GOOD SHEPHERD.

aimlessly in search of some concrete guidance. In this instance, the people never learn to care for and tend to their own—not to mention others—as their power has been undermined by the pastor's aversion to power. In both of these cases, the fine balance between power and serving has not been struck, and both the community and the good news of the gospel suffer.

By contrast, when the christological vision of the Good Shepherd laying down his life for his sheep is manifest through the offices of power in the church, the church makes visible a form of leadership that uncovers the fears that drive worldly forms of manipulation and replaces them with gestures of trust that come from living truthfully with Christ and one another. Such trust is always tested by our speech. For part of what it means to live truthfully is learning to speak truthfully—and expecting our leaders to do so even when the truth doesn't go down easy. If

we resist hearing the truth, our leaders will be tempted to tell us lies, and our abiding together becomes farcical.

Truthful speech is at the heart of the matter, for it is through talking to one another that the church discovers what goods we have in common. Those who occupy the ministerial and priestly offices of the church have a particular responsibility for helping the church become articulate, and this is done not

through how-to lessons but through witness and practice. As our leaders practice an articulate faith in Jesus Christ, through speech and service, we are apprenticed to

this peculiar way of speaking and being in the world. Leaders may from time to time be those who have to make the hard decisions, but more important than the decisions they make is the language that has shaped the decision.

I should like to think such an understanding of leadership is important for helping us understand the work of theology and how that work is central for the mission of seminaries. What we teach in seminary is speech. And we learn speech by listening. To return to the parable of the Good Shepherd, in John's Gospel Jesus explains:

The one who enters the gate is the shepherd of the sheep. The gate keeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run

from him because they do not know the voice of strangers.
(John 10: 2–5)

The primary task of seminary education is to train pastors as those who will lead the church, which means our primary task in seminary education is to train pastors who will recognize the voice of the Good Shepherd so that they may train the rest of the fold to do the same. And we learn the voice of the Good Shepherd by listening and observing how his voice has shaped the hard-won speech of the church through the ages. By tending to the church's speech—how she prays, admonishes, laments, argues—we learn to hear the voice of the Good Shepherd and we learn to test the voice of strangers. Leadership requires both attentive listening and careful speech, both wisdom and judgment. If either is avoided, the fold, including the pastor, is at risk.

I have been in the business of teaching those called to the ministry for many years. I confess I remain unsure how best to train those going into the ministry, those who will be called upon to be leaders, to be people of wisdom and judgment. How do you train someone to be wise? It is a difficult question that I still seek to answer. But in the very least, those called to occupy the office of theologian for the church must attempt to instill in our students a love of the language of the gospel, that is, the voice of the Good Shepherd. For if those called to lead the people of God have confidence and trust in the words we have been given, we can hope that the church will be an alternative to the politics of manipulation that so dominates our world. ■

A Return to BIG WORDS

BY WILLIAM LAMAR IV

The Palace Barber Shop by Ernie Barnes,
© Ernie Barnes Family Trust.

Ernie Barnes was a professional football player and artist from Durham, N.C. Places in Durham are frequent themes in his work, including this painting of the Palace Barber Shop, which was torn down in the 1960s.



For me,

frequent barbershop visits are about much more than good grooming. Going to the barbershop transports me to my childhood. My wonderful father would take my brother and me for cuts. Treks to the barbershop return me to the days of driving my 1984 Chevrolet Cavalier to Curtis Miller's Barbershop in Tallahassee, Fla. It was imperative to keep the flattop of my high-school days impeccably sculpted. Before every major event in my life a trip to the barbershop has been not an option but a necessity. I have sat in the chair of a professional barber before my graduations, my ordination, my wedding, and the funerals of those whom I have loved. I have gotten much more than haircuts. I have benefited from wisdom, encouragement, correction, laughter,

and tears in barbershops in Georgia, Florida, North Carolina, and Maryland. These shops have served as sacred communal space for countless generations of men like me.

The barbershop has also served as a theological classroom. My barber-shop habit continued unabated by my precarious economic situation when I was a student at Duke Divinity School between the years of 1996 and 1999. I spent time every Friday at Thorpe's Barber Shop on Fayetteville Street in Durham. I had the privilege of sitting in classrooms with some of the best theological teachers and students in the nation. And when I got to the barbershop with some of my classmates on Fridays we brought seminary into the shop with us. The

men and women in the shop looked forward to our arrival every week. They wanted to know what we were learning. They wanted to disagree and agree, they wanted to engage and disengage, they wanted to encourage our theological pursuits and to tell us that our educational aspirations were unnecessary to serve God's church. It was fun. It was heated. It could get tense, even exasperating.

No hyperbole—

were we would talk about the JEDP theory. We would talk about the Q source theory. We would talk about hypostasis and kenosis. And folks loved it. I did not realize that these conversations were formational pastoral training. In seminary we talk about ideas with others who talk about ideas, and we are rewarded for mastering the language

peace

WHEN I READ OF GOD'S LOVE AND JUSTICE AND PEACE IN SCRIPTURE, WHEN I HEAR GOD'S GRACE AND MERCY AND FORGIVENESS PROCLAIMED FROM PULPITS AND LECTERNS AND HOSPITAL BEDS, I KNOW WHY I AM IN THE WORLD.

talk about ad nauseum? People really do care about these questions.

I read a Barbara Brown Taylor sermon some years ago. She wrote about a drought in our pulpits. A drought not caused by a lack of exegetical rain, but a drought caused by neglecting the big words of our faith. Words like faith, hope, love, grace, justice, peace, and forgiveness. These words are not big because of their many syllables. These words are not big because they are difficult to spell or pronounce. These words are big because they originate in the very being of the God whom we worship, and they come to us only as good gifts from that same God. These words cannot be manufactured by our efforts; they cannot be brought to life through the antics of classroom genius or pulpit proficiency. I learned in the barbershop that God's people, both in the church and out of the church, are desperate to have these blessed, big words spoken into their lives.

My affiliation with Duke Divinity

forgiveness

School has afforded me many opportunities. I am grateful for them all. But I did not enter the Divinity School as a theological tabula rasa. I was already formed theologically upon the anvil and cross of African Methodism. It was the pronouncement of big words

like justice, peace, love, and mercy that first captivated my ears and deepened my faith. The apostle Paul was indeed correct: my faith came by hearing big words that pointed to the reality of God's work in and through Jesus Christ. I have never gotten those big words out of my head.

I left Duke and served as a pastor for nearly 10 years at various African Methodist Episcopal parishes in Florida. I then had the distinct opportunity to return to Duke and work with Leadership Education at Duke Divinity. I have returned to pastoral ministry at the Turner Memorial Church in the Washington Annual Conference of the African Methodist Episcopal Church. I am blessed to work with Leadership Education as I serve the good people of the Washington metropolitan area. As I reflect on my unfolding vocation, I am clear that I am a big-word chaser. When I read of God's love and justice and peace in Scripture, when I hear God's grace and mercy and forgiveness proclaimed from pulpits and lecterns and hospital beds, I know

why I am in the world. I am in the world to hear those words, to speak those words, and to watch God's eschatological dream for creation unfold in the everydayness and brokenness of our world. My work as a pastor and as a managing director at Leadership

Education tells me that Christians and our institutions have ears that are as parched as our throats. We want to taste the big words of God. We want to speak them. We know that when these words are spoken they become flesh in our world.

I learned at Leadership Education that some of the best stuff written about leadership is not explicitly about leadership but about the habits and practices that shape faithful people who do good work. Here is a practice that we must all cultivate and deepen.

As we go about serving God and participating in God's reign, let us use more big words. Let's use them in the barbershops and grocery stores and outlet malls. I would like to hear more big words from our pulpits and lecterns. How about hearing them from our leaders during this political season? Peace. Justice. Hope. Love. Say these words. People everywhere are waiting to hear us speak them again. ■

love



THE CELEBRITY PASTOR & THE DIVINITY STUDENT

BY KATE BOWLER

WHEN OPRAH WINFREY launched her OWN television network with a series of star-studded interviews, she sat down with Joel Osteen in his Houston mansion for a chat about fame, critics, money, and ministry in the public eye.

“I was reading some of the critics,” she began with a huge smile, “and I was thinking, why would anyone criticize you for preaching prosperity, because what kind of God wants you to be poor and miserable?”

“That’s how I feel!” Osteen exclaimed. “I can’t be a blessing to others if I’m poor, broke, and depressed and I don’t feel good about myself.”

Joel Osteen has certainly mastered the art of spiritual self-esteem. The man known as the “smiling preacher” leads the largest church in America. He crisscrosses the country with his wife, Victoria, leading packed conferences dubbed “A Night of Hope.” His books—*Your Best Life Now*, *Become a Better You*, and *Every Day a Friday*—climbed the best-seller lists, and an estimated seven million viewers tune into his weekly television broadcast. Joel Osteen is not only America’s most-watched religious figure but also one of the most powerful representatives of a new kind of pastor: the celebrity pastor and reality star.

Millions of Americans are turning to pastors like Joel Osteen for solutions, and as people who are training young pastors, we should pay attention to this trend. To be sure, few graduates of Duke Divinity School will become

theological apologists for Osteen’s kind of Christianity. As a prosperity preacher, he emphasizes the use of faith as a spiritual force that turns positive speech and thought into good health, abundant finances, and mastery over all of life’s obstacles. But the prosperity gospel’s influence extends far beyond its particular theology into ways of thinking about church and ministry.

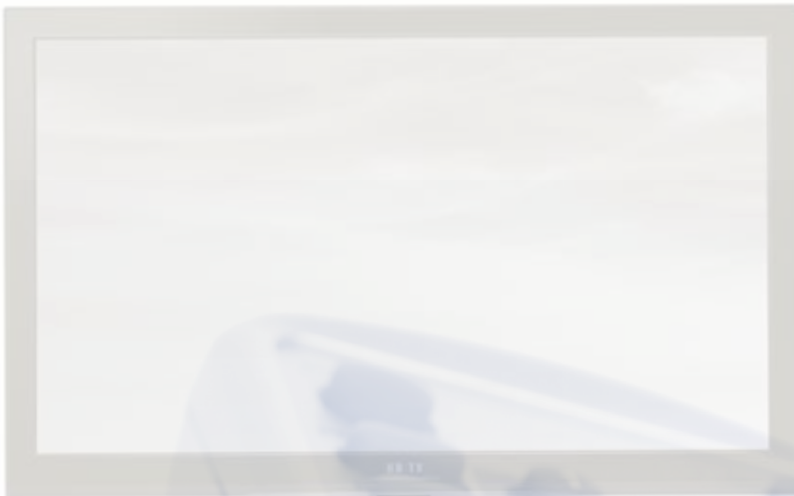
There is certainly much to admire. Unlike many historic denominations, prosperity preachers expect their churches to grow. They are determined

**THE TREND OF BARE SANCTUARIES
FLANKED BY COLOSSAL SCREENS ONLY
EXACERBATES THE TENDENCY TO USE
A GLAMOR SHOT OF THE PASTOR MORE
OFTEN THAN THE IMAGE OF A CROSS.**

to be relevant to a distracted culture and to spread their message as far as technology allows. They are convinced that they can effectively organize strategies that bring those dreams of growth to fruition. That the prosperity gospel dominates the upper echelon of national megachurches is a testimony to their enterprising spirit. (Though I could certainly do without church-growth manuals like R. A. Vernon’s book, *Size Does Matter*.)

This desire to be relevant is often revealed in their sermons, which include thoughts on topics like sex, work, entrepreneurialism, family togetherness, and child rearing. Last Sunday, for example, I heard helpful suggestions on time management. Perhaps it was not exegetically derived from Scripture, but it was definitely useful. Many people find that they enjoy a little less theological grist and a few more tips on how to make the daily grind more bearable.

But when it comes to church leadership, prosperity preachers utilize celebrity in a way that can create unhealthy models for young pastors. First and foremost, the senior pastor tends to hog the spotlight. Their likeness is everywhere. No matter how large or how small the church may be, the prosperity pastor is the primary advertisement for an emphasis on achievable results and success. In my survey of 115 prosperity megachurches, more than 80 percent used an oversized image of the pastor to market the church on their website. In fact, an omnipresent image of the pastor is probably one of the quickest informal



ways to identify a prosperity preacher. If his or her picture is in the church foyer, on the bulletin, on the website homepage, and on the welcome sign, you should start to suspect that the pastor's personality is carrying theological weight here. The trend of bare sanctuaries flanked by colossal screens only exacerbates their tendency to use a glamor shot of the pastor more often than the image of a cross.

Consider, for example, how many Christians would recognize the names Kerry Shook, Ed Young, Craig Groeschel (Jr. or Sr!), or Dave Stone? Very few, I imagine, would realize that each of these people lead one of the 10 largest churches in the United States. But names like Creflo Dollar, Eddie Long, Frederick Price, and Rod Parsley have supersized reputations with far smaller congregations. Why? Certainly it has much to do with prosperity pastors' use of television and digital streaming to cultivate far-flung audiences. But prosperity pastors like Frederick Price are far more famous than their nonprosperity counterparts in large part because their reputations are the centerpiece of the church.

People chat about Joel Osteen's church or Eddie Long's church or Creflo Dollar's church, not Lakewood, New Birth, or World Changers, respectively.

Second, prosperity preachers erase any distinction between biography and apologetics. They fully expect their lives to be living proof of the prosperity gospel. Every time reporters harp on a prosperity pastor's designer duds or personal jet, they miss the point entirely. These accoutrements of success validate that the prosperity gospel is supposed to

be good news. "The gospel to the poor," summarized televangelist Kenneth Copeland, "is that Jesus has come and they don't have to be poor anymore!" Or as Oprah and Joel Osteen agreed, God doesn't want you to be poor, broke, or miserable. And the job of the senior pastor is not only to tell you how but to show you how. Their beautiful families and their lavish homes and their robust health are supposed to inspire you to do better. They have a theological reason to hog the spotlight!

Prosperity pastors have become reality stars due to their propensity to use their personal lives—their style, habits, spouse, children, education, friendships, sense of divine calling, and so on—as the evidence that their message works. Churches are no longer churches but barometers for the pastor's divine calling. Congregations

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bursting with activity and new building projects become ministerial necessities. In fact, when I interview former staffers of prosperity megachurches, they frequently say that they experienced pressure to inflate membership estimates to match soaring expectations. The theology of perfection leads to constant stress for many staff.

Third, prosperity preachers place a tremendous weight on their families to be just as perfect and as visible. First Families of ministry have become the new gold standard for theological

leadership. The prosperity gospel teaches that people ought to be able to look at their personal lives to see whether their faith is working. This logic is amplified significantly when it comes to the pastoral family, who must hover close to perfection as a perpetual confirmation of God's approval of their ministry.


After the televangelistic scandals of the 1980s tested the public's confidence in stand-alone pastors, more and more male pastors began to ask their smiling wives to join them on stage as co-pastors. It made ministerial marriages into examples and testimonies. These husband-and-wife teams were a match made in heaven (albeit a rather conservative heaven). These couples would follow the precepts of male headship, upholding the husband's spiritual oversight while encouraging women to exercise a narrower expertise. Frequently this relegated women to spiritual authority over gendered topics like self-esteem, communication of feelings, child rearing, women's spiritual and physical health, and marital advice. Victoria Osteen, Joel's wife and co-pastor, is the consummate co-pastor. She is a vision of blond curls and ruffled tops with DVDs and books to brand her expertise in health, beauty, self-fulfillment, and being a role model to her family. Audiences love their public relationship, and cheer as Victoria and Joel close every conference with love the couple's public fingers interlaced in a joyful salute to the crowd.

While ministerial domesticity suits some, it creates unbearable pressure for others. When televangelist Paula White's marriage to her husband and co-pastor, Randy, fell apart, audiences were reluctant to forgive her. During her interview with Larry King, an email

question from a San Antonio viewer put the matter bluntly: “How can you preach from the pulpit regarding marriage when yours failed?” Though White replied that she was committed “never to waste my trials in life, to find purpose in all things,” many followers could not forgive such personal failings. Whole families struggle to embody the ideals embedded in the pastoral role. Recently when Creflo Dollar’s 15-year-old daughter wanted to attend a party, her argument with her famous father led to allegations of child battery and his arrest and brief detention. When every family member lives under such close scrutiny, a rumbling of teenage angst can become a powder keg. The validation of the entire ministry is at stake.

The Joel Osteens and Creflo Dollars cast a long shadow over our budding pastors. The ministerial world is dominated by celebrity pastors who invite the American public into their luxurious homes and ask them to see God at work as they take a look around. People in the pews increasingly want their spiritual leaders to account for whether they are poor, broke, or depressed. Whether they acknowledge it or not, many people expect their leaders to carry their ministries on their backs like Osteen does, centering the church on whatever special gifts or abilities they have been granted.

Our new pastors need to know that the church must not be confused with a fan base. Without question, ministry can seem like a reality show. The lives of pastors and their families are perpetually put on display for public consumption. Every aspect of their lives will be picked apart and analyzed. But however difficult, pastors must resist the temptation to use their image, their families, and their churches as the primary basis for either experiencing revelation or evaluating the gospel. We



WE DON'T WANT TO SEEK THE SPOTLIGHT THAT SHOULD BE RESERVED FOR THE PERSON AND WORK OF JESUS CHRIST. WE FOLLOW A SAVIOR WHO WAS, AFTER ALL, OFTEN BOTH BROKE AND BROKENHEARTED.

must be able to say with Paul, “It is no longer I who live, but it is Christ who lives in me” (Galatians 2:20). We don’t want to seek the spotlight that should be reserved for the person and work of Jesus Christ. We follow a Savior who was, after all, often both broke and brokenhearted.

The reality-show obsessed world we live in does not usually recognize righteousness when they see it. They tend to want a star they can vote for and a leader they can admire for being as successful as any baseball player or character on *Jersey Shore*. For that reason I will not consider it a failure if none of our graduates ever sit across from Oprah

or lead a church so large that it used to be a sports arena. After all, the first and last time Jesus was put to a vote, the people picked Barabbas. ■



Leading *Christian Communities*

BY LACEYE WARNER

When we discuss leadership, we most often think of individuals—the corporate CEO, the political president, or the university dean. This is also true in the church; most discussions about leadership in the church revolve around the role of pastor or priest or the offices of elders and deacons.

While these are not unimportant, limiting notions of leadership to individuals obscures the leadership role of the community. This is especially true of the church. Christian communities of faith are called to lead in several ways and for several reasons. First, it is part of their identity and vocation. Second, the Christian community is responsible to shape individuals within it. When the church embraces its leadership role, it becomes an evangelistic community of grace.

VOCATION AND LEADERSHIP

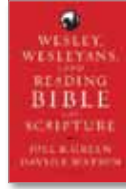
A defining characteristic of Christian leadership is vocation. In his book *Wishful Thinking*, Frederick Buechner described God's calling as "the kind of work (a) that you need most to do, and (b) that the world most needs to have done. ... The place God calls you to is the place where your deep gladness and the world's deep hunger meet."

In Scripture, vocation most often refers to (1) a calling to faith in God—a calling we all share by our baptisms through the grace of the Triune God—and (2) a calling to a special task on behalf of God. According to Scripture, our vocation has layers—some shared, some individual, but always in the context of the body of Christ and always unfolding. Like individuals, Christian communities are called both to faith and for specific tasks on behalf of God, which certainly includes providing Christian leadership for the renewal of the church and the unfolding of God's reign.

Christian leaders (like Christian disciples) are not formed or commissioned in isolation but in Christian communities. John Wesley, in his "Sermon on the Mount IV," urged that authentic spiritual formation could not take place "without society, without living and conversing with [others]." Isolation and a lack of community are dangerous for Christian leaders. On the one hand, communities rely upon individual leaders to provide the vision and strategy for their flourishing. On the other hand, trust, accountability, and a shared vision within the community are required for leaders to be authentic and effective. Isolation of leaders often leads not only to loneliness but also to unrealistic expectations or worse—burnout or even misconduct. It is vitally important for Christian leaders to remain connected to their communities of faith for the mutual relationship of



ADDITIONAL RESOURCES



Wesley, Wesleyans, and Reading Bible as Scripture, edited by Joel Green and David Watson (Baylor University Press, 2012). See especially "A Wesleyan Reading of Scripture: Matthew 28 and an Ecclesial Evangelism" by Lacey Warner.



Grace to Lead: Practicing Leadership in the Wesleyan Tradition by Kenneth Carder and Lacey Warner (General Board of Higher Education and Ministry, 2010). This book contains a helpful description of "evangelistic communities of grace."



The Evangelistic Love of God and Neighbor by Scott Jones (Abingdon Press, 2003). In this book, Jones argues for love of God and neighbor as the starting point for understanding and practicing evangelism, since God's evangelistic love of the world is the central message of Scripture.

trust, shared vision, and accountability.

For Christian communities to provide this kind of leadership, they must follow God's call, be grounded in Scripture, Christian tradition and doctrine, and have the reign of God as their shared purpose. To sustain this foundation, Christian communities engage in formation: practices of piety and mercy such as worship and care for neighbors. These Christian practices inform both their faith and the specific tasks to which they are called. They also provide motivation in and through which the church can lead.

EVANGELISTIC COMMUNITIES OF GRACE

The Gospel of Matthew, especially its Great Commission passage (Matthew 28:16–20), offers a scriptural rubric for cultivating faithful communities prepared and willing to follow God's call. My colleague Bishop Kenneth Carder and I describe them in our

book, *Grace to Lead*, as evangelistic communities of grace. They are evangelistic in their commitment to sharing God's message of salvation in Jesus Christ through teaching "all I have commanded you" (Matthew 28:19) and baptizing (Matthew 28:20), thereby initiating others into God's reign.

Jesus' commandments, particularly in Matthew, are more than a ceremonial, moral adherence or an otherworldly rule of life—they are love of God and neighbor (Matthew 19). Jesus commanded love for one's neighbor, a combination of compassion with justice in a life of righteousness. This went beyond the scope of the Torah to extend to all that Jesus commanded through his words and life. The command to love one's neighbor challenged the Pharisees, who arguably lacked these dimensions of love.

An important aspect of Jesus' appearance on the Galilean mountain

is that “Jesus came to them” (Matthew 28:18). Jesus was among those on the mountain, and then he declared that he would be with them “always, to the end of the age” (Matthew 28:20). This echoes the description of Jesus in Matthew 1 as Emmanuel, God with us. Jesus’ coming to those gathered implies divine initiative to re-establish the intimate relationship shared among them prior to the betrayals and persecution of Jesus that led to his crucifixion. It was a divine extension of grace to the community.

The body of Christ embodied in communities of faith demonstrates Jesus’ continuing presence on earth.

Matthew is the only Gospel to describe the gathered community of faith, or church, as *ekklesia* (Matthew 16:17–18). More than merely an assembly, the church—the community of faith—is at its fullest a place of oneness with the risen Christ, in communion with the Triune God as well as all the saints. It is God’s grace made visible in the world.

Communities of grace are grounded in Christian doctrine—an understanding of God and God’s grace—in a way that is vital and not archaic. Such communities participate in God’s reign through receiving and sharing grace in relationship to the Triune God and one another. Baptism indicates acceptance of the

forgiveness of sins, justification by grace, and initiation into the body of Christ.

When they are open to the Spirit’s presence and pursuing faithful practices, evangelistic communities of grace participate in God’s reign, share the gospel of Jesus Christ, and invite creation to receive God’s grace and redemption. This kind of leadership is needed for the renewal of the church. The leadership of the communities of grace will invite individuals to faith in the Triune God, form them in discipleship, and send them not only as individuals but also as communities with specific tasks of witnessing to and participating in God’s unfolding reign. ■



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VIBRANT

BY DAVE ODOM

CHRISTIAN INSTITUTIONS

“AT THIS CHURCH, unlike any church you may know, we really love each other.” Each time that I have asked congregational leaders to introduce their church, someone always makes this statement. No matter the very difficult situation facing the congregation, these leaders experienced nurture in this body of believers that was so profound that they could not imagine it possible to have this experience elsewhere, especially given what they heard about the problems other churches were experiencing.

This belief also illustrates a paradox:

we deeply appreciate the institutions that formed us in the faith—including divinity schools, campus ministries, and youth camps; yet we also distrust institutions in general, even those of the same type that nurtured us. Some of that distrust is because of how institutions and their leaders have failed us in the past, but some of that distrust is also because we have not paid sufficient attention to the importance of institutions for our lives and for the fabric of life together.

The importance of vibrant institutions is even more critical given the

rapid changes occurring in the United States and around the world. Times of rapid change provide enormous opportunities for new possibilities, but they also provide substantial threats and potential for crises, fragmentation, and polarization. In the midst of such change, we yearn for life-giving institutions that support and encourage faithful community. We also yearn for entrepreneurial people of character who will find solutions to some of our most pressing challenges; help us overcome the increasing polarization in families, communities, and broader

organizations and cultures; and develop catalytic strategies to renew and found critically important institutions.

In 2008 Duke Divinity School committed to a new initiative to address the importance of vibrant Christian institutions and the leaders who serve them: Leadership Education at Duke Divinity (LEADD). It built on the work of both Lilly Endowment Inc. and The Duke Endowment, including the Pulpit & Pew project, Sustaining Pastoral Excellence, and support for rural churches. Over the past five years, Leadership Education at Duke Divinity has convened hundreds of Christian institutional leaders to identify and nurture the practices that create, support, and sustain their institutions. In partnership with these leaders, we have identified and trained younger leaders in critical practices and developed theological reflection on the significance of Christian institutions as bearers of tradition, laboratories for learning, and incubators of leadership. We have told countless stories in our online journal, *Faith & Leadership*, about vibrant institutions and how they contribute to thriving communities that are signs, foretastes, and instruments of the reign of God. Our work has sought to address the rapid changes occurring in the United States and the world, and to cultivate a deeper sense of trust in the life-giving potential of faithful and effective institutions.

Yet we have a long way to go. As former dean L. Gregory Jones was planning the launch of this effort, he talked with a Duke colleague and friend who studies social entrepreneurship. This professor wondered why, over the course of the last couple of centuries in America, the best socially entrepreneurial organizations had consistently been faith-based, especially if they developed significant scale and scope. The scholar had in mind organizations such as Goodwill, Salvation

WE YEARN FOR ENTREPRENEURIAL PEOPLE OF CHARACTER WHO WILL FIND SOLUTIONS TO SOME OF OUR MOST PRESSING CHALLENGES; HELP US OVERCOME THE INCREASING POLARIZATION IN FAMILIES, COMMUNITIES, AND BROADER ORGANIZATIONS AND CULTURES; AND DEVELOP CATALYTIC STRATEGIES TO RENEW AND FOUND IMPORTANT INSTITUTIONS.

Army, and Habitat for Humanity. He was thinking of faith-based hospitals, schools, and, more recently, hospice organizations. Only in the last 25 years, he noted, had social entrepreneurship become relatively secular. What has happened in the church?

In focusing on connecting with leaders who are cultivating thriving communities, we have discovered countless innovative congregations and ministries that feed the hungry, provide medical care, and build or repair housing. But serving large numbers of people and sustaining the work across generations requires institutions. *Christianity Today's* Andy Crouch, who studies current trends in Christianity, told us that he admires mainline Christians for their ability to sustain ministries across generations. Many of these institutions are now much weaker than they were. Significant effort is required to design their ministries to be sustainable in the current economy and to encourage the experimentation that leads to founding new institutions.

Word Made Flesh exemplifies such a vibrant Christian institution. Its executive director, Chris Heuertz, began working at this international ministry with the poor by establishing the first pediatric AIDS home for the south of India, in Chennai. In 1996 he was called to the ministry's headquarters in Omaha, Neb., when the founder resigned. Heuertz intently studied healthy organizations and became an

expert in effective boards of directors, a gift that he shares with the Divinity School's Center for Reconciliation as an advisory board member. Heuertz led Word Made Flesh from near financial insolvency to revenues of nearly \$2 million, with affiliated ministries in 11 countries on five continents.

All of this has been done with small donations. Word Made Flesh is grounded by the seven points of its mission statement, which begins with Jesus and the kingdom of God and includes a commitment to the most vulnerable of the world's poor. In both good and bad economic times, donors have responded to support the commitment and work of Word Made Flesh.

Heuertz and many others we have met are both doing good work and serving as signs of hope for those who are discouraged by the challenges. Our mission has two facets. We want to cultivate leaders like Heuertz by providing the resources that they need to create, renew, and sustain vibrant Christian institutions. And we want to cultivate the Christian institutions needed in order to cultivate thriving communities that are signs of God's reign. ■

INCARNATIONAL MINISTRY

BY SUSAN PENDLETON JONES

We often think of pastoral robes as garments that signify ministerial leadership. For Ben, it was a shirt. Not just any shirt: it was the one he borrowed during the summer from the custodial staff of the church where he did his field education several years ago. Ben was the recipient of one of our most distinguished scholarships—the Divinity Fellowship—designated for people with strong academic backgrounds and gifts for pastoral leadership. He was placed at a “partner church” for his first summer of Divinity School, a large and wonderfully vital congregation with a strong clergy and lay staff who mentored him throughout the summer.

Ben learned a lot over those 10 weeks. He began his ministry there by shadowing a different pastoral staff member each week, learning from them the various skills and practices of ministry. Several weeks into the internship, though, he realized he was missing something. So he went to the lead custodian and asked if there was an extra uniform he could wear so that he could shadow the custodial staff the following week. Surprised by this request, the custodian found an extra uniform for him. Every day for a week Ben put on the uniform and worked with the custodial staff:

cleaning classrooms and bathrooms, mopping floors, emptying trash, and eating lunch with them each day. At the end of the summer, the lead custodian said to those gathered: “No one has ever worn our uniform before. You not only got to know us, you became one of us. You cleaned with us; you ate with us. You are our brother in Christ.” For Ben, the shirt was a reminder of the holistic approach to pastoral leadership. That shirt represented incarnational ministry.

In Philippians 2:5, Paul calls Christians to have the same “mind” that “was in Christ Jesus.” The word

translated “have the [same] mind” is *phronein* in Greek, and it has a much richer connotation than the way we normally think of the word “mind.” It connotes practical wisdom, a shaping of our whole life that includes our thoughts, perceptions, feelings, and actions. Stephen Fowl, in his commentary on Philippians, suggests that a more accurate (but cumbersome) translation of Philippians 2:5 would be, “Let this be your pattern of thinking, acting, and feeling, which was also displayed in Christ Jesus.”

Formation for ordained ministry is a formation of our whole being: our



thinking and intellect as well as our emotions and actions. Ordained ministers need to be practically wise, people who embody excellent judgment both in their own lives and also in the leadership they exercise as pastors. In exercising leadership, pastors regularly have to make difficult choices, such as how to confront risk, when to stand up for oneself or for others, how to be fair in adjudications, or when and how to be angry. Only through the cultivation of wisdom that is lived out in practical, daily application can pastors shepherd their people faithfully and effectively.

Yet more often than not, we think

of formation for ministry as being primarily about shaping people academically for ministry. It is an easy assumption to make, especially at a place like Duke, because academics are important and students are studying for a master of divinity degree at one of the world's leading universities. And we do take academic study seriously. We share the view expressed in Chaim Potok's novel *In the Garden* that "a shallow mind is a sin against God."

We are privileged to have many of the world's leading theological scholars on our faculty, and their teaching and research is an exceptional resource for

the church's faithful understanding and witness. Ministerial students like Ben are able to discover the intellectual riches of Scripture, Christian tradition, systematic theology and ethics, and practical theology. It is a demanding curriculum because pastoral leaders need to be able to think deeply, faithfully, and truly about God and the mission of the church in the world. We hope students find their education to be as rigorous as students in medicine or law, because the work pastors do is at least as important.

Protestant theological education in the mainline traditions, especially

in the United States, has emphasized academic study. But such schools have tended not to focus on spiritual formation as much, believing that arena was more Catholic. Nor have they emphasized learning the practical skills of ministry beyond preaching, which more evangelical seminaries tend to include.

Duke Divinity School is noted for our integrated approach to theological education, emphasizing academics as well as the practices of ministry both in the curriculum and through our field education program. Our explicit attention to spiritual formation is a relatively more recent addition to the Divinity School's overall approach to ministerial formation. We now require all students to participate in a program of spiritual formation during their first year of Divinity School, and many students engage in spiritual formation groups throughout their time at Duke. Morning prayer is offered each weekday morning in Goodson Chapel, and we also have full worship services on Tuesdays, Wednesdays, and Thursdays during the school year. Our chaplain, the Reverend Sally Bates,

plays a significant role in helping students integrate spiritual formation into their overall preparation for pastoral leadership.

We hope students will have their dispositions and desires formed to love God more deeply through their spiritual formation experiences, and that these dispositions and desires will be intimately connected to their study and to their ministry in congregations and other settings in the world. It is heartening to watch as students take what they learn in their first-year spiritual formation groups into their field education settings. One recent student developed a *lectio divina* approach to Bible study for the local congregation she served during summer field education, an approach she had learned and practiced in her spiritual formation group.

At Duke Divinity School we are committed to forming students in the pattern of Jesus Christ, "who, though he was in the form of God, did not count equality with God as something to be exploited, but emptied himself, taking the form of a slave." This is

the heart of incarnational ministry. Philippians 2 makes concrete what the "mind" of Christ really looks like: the thinking, feeling, and living of one who empties himself for the sake of others.

Ben didn't see his custodian's uniform as an alternative to the pastor's alb. Nor does he see service in opposition to leadership, or thinking in opposition to feeling or doing. Rather, he recognized that they are complementary, recognizing that an incarnational approach to pastoral leadership requires us to embody the significance of the both/and: as Jesus is both fully God and fully human, so ordained ministry calls us to serve and lead, to think and feel and perceive and live well. It is a demanding challenge for Duke Divinity School, yet one we seek to embody well as we form women and men for service to Christ, the church, and the world. ■

FIELD EDUCATION AT DUKE DIVINITY SCHOOL

Thanks especially to the long-term commitment of The Duke Endowment, Duke Divinity School is a leader in theological education in funding field education as a preparation for ministry and in weaving it together with the curriculum to help form students to become practically wise. Duke Divinity School requires students to do at least two field education placements, and one of them must be in a parish setting. Many students do field education in three or more varied settings that include local churches, agencies, international ministry contexts, and clinical pastoral education in hospitals.

During their field education experiences, students engage in theological reflection with their supervisors and with lay committees in their local contexts, and they are guided in regular peer reflection groups led by Divinity School faculty and ordained administrators. They also are expected to reflect on their field education experience in a Practicing Theology in Ministry course during their academic study. This field education program helps to form our students as reflective practitioners who will continually discover the intersections of thinking, feeling, perceiving, and living out their pastoral leadership. ■

The **RELUCTANT** *Leader* BY SANETTA PONTON

I want to start with a confession: I really do not like the word *leader*. I often cringe when I hear it attached to my name in some form. I have a mental picture of a stuffy man seated at the head of a large conference-room table barking orders to the minions who sit with pen and paper in hand, hoping to get assigned some minor task that will help propel the future of “The Organization.” They nod at everything he says in feigned agreement.

(story continues next page)

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Sanetta Ponton D'12 was co-president of the Divinity Student Council. She served as a worship leader for the Closing Convocation in May.



A CARICATURE INDEED, but not that far from the truth—at least the truth I had been taught. I was formally trained to be a leader in some of the world’s finest academic institutions. By God’s grace I went from a low-performing public school system to Columbia University and then two years later on to Harvard Law School. Because of my academic background, I can claim to be a part of an elite group of leaders, movers, and shakers. I know the difference between leaders and managers, the former being those who innovate, the latter those who perpetuate. I worked in white-shoe law firms and state government. Put me in a room and I can network with the best of them. I learned to be charming yet aggressive, persuasive without being whiny. I held positions of leadership in school and in my local community. In the face of defeat, I could recall the words of my beloved alma mater’s chant whenever the football team lost: “That’s all right. That’s OK. You’re going to work for us someday!” To be a leader meant to be on top. It meant to have the last word. It meant to couple power and influence with prestige and success.

Though I had been trained this way, I never felt comfortable in this role. I never quite fit it. I often thought it was because I am African American, a woman, or considered politically liberal. Sometimes one of those characteristics might be the reason. But the defining quality that separated me from this culture of leadership was always my faith. What I had been trained to consider leadership was not commensurate with the gospel. I just could not imagine “Jesus, CEO.” That didn’t seem like the perspective of faithfulness to Christ.

I knew God called me to be among the least of these. Even while in law school, when others coveted summer associate positions in competitive law firms, I took opportunities to

work on nursing-home neglect cases, housing-discrimination class actions, landlord-tenant disputes, and service in New Orleans, La., and Gulfport, Miss., following Hurricane Katrina.

Unfortunately, while I knew my faith should inform my understanding of leadership, I found no alternative ideas within the church. I grew up in a black Baptist church that had its own conceptions of leadership: think the preaching power of Martin Luther King, not quiet Rosa Parks. More broadly, I was (and remain) critical of notions of Christian leadership. Often we repackage the world’s concept of leadership by throwing in Jesus and a few Scripture verses and calling it Christian. I suspect that we still want the biggest and best, including the power and influence and envy of others, but we are Christian—so we take our leadership manuals, do a Control-F search, and replace all instances of *business*, *corporation*, or *organization* with *church*. Tools like “relationship building” can be just as shallow as networking if the goal is to receive a better church assignment or an invitation to preach the next community revival.

Eventually I entered Duke Divinity School after a long struggle with God about following my ministerial calling. Duke Divinity School promised to form me into a leader. I was not interested in becoming a leader, but I came anyway, because God said so. Two warring images invaded in my head: the power-hungry CEO found among the exclusive and elite, and the all-powerful Christ found among the poor, the sick, and the marginalized. In many ways this is what Duke Divinity School itself epitomizes: the power of the large, prestigious university coupled with the Divinity School’s desire to remain faithful to a gospel message that calls us to those who are most powerless.

To my surprise and delight, Duke Divinity School did not offer me a recipe for leadership. Instead, the professors, staff, administration, and students constantly reminded me to be faithful to the God I love and to what God had implanted in me. To do this, I was offered an array of tools, disciplines, and approaches. Learning to read the writings of the church fathers trained me to honor in charity how



others faithfully respond to God's call on their lives and to eavesdrop on how God is speaking to them. *The listener and team player inside of me celebrated.* Midday chapel service reminded me that doxology is more than a collection of prayers or a beautifully written book; it is the manner in which I am formed and my total, faithful embrace of my purpose. *The worshiper in me lifted my hands and shouted.* Fully embracing Jesus' call to the least of these prompted me to speak up when the least of those within our own Divinity School community were overlooked, undervalued, and disrespected. *The advocate in me fought.* Listening to others' pain taught me to face and articulate my own brokenness and to trust God to heal and use me in

spite of it. *The wounded in me found strength in Christ and told others.*

After three years, I learned that leadership is born out of faithfulness to the gifts and graces God has placed inside of you. There is no formula and there are no steps. Its marker is a humble confidence in God's magnificent creation in you coupled with the assurance that God will use all he has deposited in you and will complete the work he has begun in you. For some it is a quiet leadership, faithfully leading your struggling classmates to the foot of the cross every week in prayer. For others it is a graceful leadership, dancing through the chapel aisles to lead others in worship. And for others it is preaching the message of the

gospel with power, clarity, and conviction, helping to lead some to become more faithful to Christ. It will look different in each one of us.

Christian leadership and faithfulness to God go hand in hand. Others are willing to follow those who have the faith and courage to step into and fully live out their gifts. We are attracted to the power of the Holy Spirit at work. I did not like the term *leader* when I first entered the Divinity School, and I'm still wary of it now. I don't seek to be known as a leader; but I do want you to know God's power working through me. If that is your definition of leader, then I echo the words of the apostle Paul in 1 Corinthians 11:1: "Follow my example, as I follow the example of Christ." ■



A place of renewal . . .

A place of research . . .

A place to study, worship, and be refreshed.

STUDY LEAVE

For Ministry Professionals

You are invited to spend a week at Duke Divinity School, where you can audit classes, engage in self-directed study, participate in community worship, and take time to relax and recharge for ministry. Scholarships are available.

To learn more or apply, visit the Programs & Training section of WWW.FAITHANDLEADERSHIP.COM

Contact us at 919.613.5323 or LEADERSHIP@DIV.DUKE.EDU



DUKE YOUTH ACADEMY

The Duke Youth Academy, part of Leadership Education at Duke Divinity, is an intensive encounter with Christian life. Days are patterned by worship through word and sacrament, reflection on Scripture, study, service, and play—practices ancient and modern that nourish the life of faith.

Each summer, Duke Divinity School invites four to six youth workers to join its fellowship program to learn the academy's model of youth ministry. Fellows will have opportunities to learn from internationally acclaimed Divinity School faculty, to reflect together on the implications of DYA practices for their own youth ministry, and to continue discerning their own calling to ministry with youth.

To apply as a student or a ministry worker, visit www.divinity.duke.edu/initiatives-centers/youth-academy/applications



DENOMINATIONAL LEADERSHIP: SERVING GOD AND THE CHURCH AS DISTRICT SUPERINTENDENT

This four-day educational event has been designed specifically for those who have been serving as United Methodist district superintendents for one to three years. It provides these church leaders with the opportunity to reflect on their own practice of leadership while equipping them to face the challenges and opportunities of institutional leadership today.

The event will be held Oct. 29–Nov. 1, 2012, at the Avila Retreat Center in Durham, N.C. For more information, contact the Leadership Education office at leadership@div.duke.edu using the subject line “Denominational Leadership.”

INSTITUTE OF PREACHING

The Institute of Preaching is a 10-month program of three retreats designed to help clergy from the Florida and Western North Carolina Conferences of the United Methodist Church improve their preaching. Unlike other programs that focus only on style or techniques, the Institute of Preaching takes a comprehensive approach to preaching. Pastors examine not only their sermon content and delivery but also the contexts in which they preach and the integrity of their life and work.

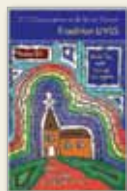
During each retreat, participants hear from recognized authorities on preaching—both practitioners and Duke faculty—and also work with other participants in small peer groups discussing their ministries and reviewing each other's sermons. Between retreats, participants are encouraged to work with a small group from their own congregation to receive critical and constructive sermon feedback.

The Institute of Preaching is a partnership of the Florida Institute of Preaching Committee and Duke Divinity School. It is sponsored by the Florida Conference and the Parish Ministry Fund of the Western North Carolina Conference. All full-time elders and local pastors serving in either conference are eligible to apply.

For more information, go to www.divinity.duke.edu/initiatives-centers/lifelong-learning/institute-preaching

THRIVING RURAL COMMUNITIES

The 2012 Convocation on the Rural Church was held Aug. 13–15, 2012, in Myrtle Beach, S.C. It had the theme “Tradition LIVES,” and it brought together leaders from rural North Carolina churches, Duke Divinity School, The Duke Endowment, and the North



Carolina and Western North Carolina Annual Conferences of the United Methodist Church. The event featured worship, plenary sessions, workshops, and conversation about the state of the rural church and how it can engage in even more vibrant ministry and mission.

FAITH & LEADERSHIP AWARDS

Faith & Leadership, the online magazine of Leadership Education at Duke Divinity, won three awards in the 2011 “Best of the Christian Press” competition sponsored by the Associated Church Press. They were presented at the ACP convention in Chicago on May 2, 2012. The ACP, founded in 1916, is the oldest interdenominational religious press association in North America.

For *Faith & Leadership's* Award of Excellence for best independent website or e-zine, the judge cited the “outstanding” Call & Response blog and said that *Faith & Leadership* successfully fulfills its mission to “offer insight and guidance on Christian leadership.” Awards of Merit were given to both Duke Divinity associate professor C. Kavin Rowe for his article “Incorporating disagreement is a mark of a thriving community” and the Call & Response blog. To read *Faith & Leadership* or sign up for an e-newsletter, visit www.faithandleadership.com

CLERGY RETREAT

The Clergy Retreat is an annual opportunity to celebrate the connection of elders in the Western North Carolina Conference. In odd-numbered years, this event is a “day apart,” featuring lectures and worship. In even-numbered years, it expands to a multi-day retreat. Bishop Larry Goodpaster and the conference Board of Ordained Ministry hope that through this time together clergy will remember their call, share in fellowship with each other, and be inspired.

The 2012 Clergy Retreat will be held Oct. 29–31, 2012, at Lake Junalaska, N.C. The theme is “Soul Quest: Key Questions of the Spiritual Life.” For more information, go to www.divinity.duke.edu/initiatives-centers/lifelong-learning/wncc-clergy-retreat

**DENOMINATIONAL LEADERSHIP:
SERVING GOD AND THE CHURCH
AS AN EXECUTIVE LEADER**

This four-day educational event is designed for denominational leaders at the regional and national level. It encourages leaders to consider their practice of leadership, and it equips leaders with needed tools and strategies to navigate the complexities and changing landscape of denominational and institutional life today.

People of all denominations who are transitioning from parish ministry to executive-level positions within denominational governing bodies or who have been in their role fewer than three years are welcome to apply for this selective program. An application is required. The faculty for this event include those with extensive experience working with denominations and other organizations.

For inquiries about the program, email leadership@div.duke.edu with the subject line: Denominational Leadership.

PREPARING FOR ORDINATION

The United Methodist Full Connection Seminar was held at Duke Divinity School Sept. 10–11, 2012. This theological workshop was designed to help United Methodists participating in the ordination process prepare for their board interviews and written examinations.

The seminar featured a series of 10 lectures by distinguished faculty and practitioners that address the traditional Disciplinary questions for ordination. These lectures were made available in advance, creating more time for participants to discuss, worship together, meet with annual conference officials, and share thoughts and perceptions about the ordination process. For more information, see www.divinity.duke.edu/initiatives-centers/lifelong-learning/full-connection

**RETREAT FOR HISPANIC
AND LATINO PASTORS**

Latinos in this country, and particularly those in the immigrant community, face countless existential crises every day. There is a great need to provide effective and transformative pastoral care to this group. And yet pastors are often not prepared to deal with these crises effectively, sensitively, and wholly.



This inaugural event was "Immersed in the Heart of the Good Shepherd: A First Retreat for Pastors Serving the Hispanic/Latino Community," held in Pine Knoll Shores, N.C., April 13–15, 2012. Participants were immersed in the heart of the Good Shepherd through praise, worship, and theological reflection. Pablo Polischuk, professor of psychology and pastoral counseling at Gordon-Conwell Theological Seminary, led the sessions. Worship was led by Fede and Roni Apecena, lay leaders at Fiesta Cristiana at Apex UMC in Apex, N.C.

**DOCTOR OF MINISTRY:
LEADERSHIP IN THE
CHRISTIAN TRADITION**

The D.Min. degree is a professional doctorate that provides an opportunity for post-M.Div. education to pastors and other Christian leaders.

The Leadership in Christian Education cohort is designed for those who wish to pursue rigorous and imaginative reflection on the topic of Christian leadership through the study of Scripture, church history, and contemporary theology, as well as engagement with the fields of leadership and management studies. For more information, go to www.divinity.duke.edu/academics/degrees/doctor-ministry



CONVOCATION & PASTORS' SCHOOL

**Form/Reform: Cultivating Christian Leaders
October 15–16, 2012**

The annual Convocation & Pastors' School is an intensive two-day conference that offers lectures, worship, and seminars for Christian leaders of all traditions. Led by scholars and practitioners from Duke and beyond, this event is a cooperative endeavor with the North Carolina and



Western North Carolina Conferences of the United Methodist Church. The Convocation also includes gatherings of Duke Divinity School alumni.

In a world where innovation is acclaimed and tradition is deemed suspect, where messages are abundant but true wisdom is muted, Christian leadership is sorely needed. What do congregations need to do to form Christians for today ... and tomorrow? And what formation and re-formation is needed for pastors and professors to equip the saints for the work of ministry?

Join Fuller Theological Seminary president Richard J. Mouw, author Andy Crouch, theologian Sarah Coakley, and pastor Prince Raney Rivers to explore the shaping of Christians for leadership in an increasingly diverse and evolving social landscape.

To register, go to www.divinity.duke.edu/cps2012

Interpretive Charity and Innovative Leadership

BY L. GREGORY JONES

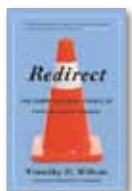
A **HEALTH CARE** executive devoted his summer reading in 2009 to how the British had cracked the Germans' wartime communications codes in World War II. Debates about health care reform were raging in Congress, and the outcome of those debates would have a large impact on the executive's company. While he paid attention to those debates, he was also reading much more widely. He thought that understanding the dynamics of the British strategy would help him think in a more innovative way about the long-term strategic issues his company faced.

This habit characterizes many of the best leaders I know, both within and beyond the church. They read widely—books, magazines, newspapers, and blogs. They read with a mindset of interpretive charity, seeking to understand the perspectives of the authors in order to enhance their leadership rather than to criticize the views of others. They tend to be curious about new ideas because they have learned to make analogies from one sphere to another that stir their imaginations. Reading people who disagree with them helps them to gain a deeper understanding of complex issues.

I now try to read as widely as I can and with interpretive charity, keeping diverse genres in view to deepen my understanding, to stir my imagination, and to help me grasp how people think. My reading includes biblical commentaries and Christian theology, the business strategist Roger Martin, the surgeon Atul Gawande, biographies of figures such as Steve Jobs, and books I discover by asking people what they are reading. I also subscribe to a variety of magazines and peruse the Internet in order to keep crossing intellectual borders.

Here are snapshots of four books and one article I have found particularly insightful in helping me think about dimensions of faithful Christian leadership. Any one of these is valuable, but they become even more fruitful conversation partners for the work of leadership when read together.

Timothy Wilson's **REDIRECT: THE SURPRISING NEW SCIENCE OF PSYCHOLOGICAL CHANGE** outlines a story editing approach to helping people reframe their lives to become more hopeful. Wilson, a distinguished professor of psychology at the University of Virginia, contrasts the



By Timothy D. Wilson
Little, Brown, 2011
288 pages, Hardcover
\$25.99

billions of dollars we have spent on some well-intentioned but ineffective (or, worse, counterproductive) strategies with story-editing approaches

that have been carefully tested and shown to make a positive difference. Wilson's analysis is important to Christian leaders because he shows the power of story in shaping hope, and what he calls story editing has clear connections to what people discover when we locate our stories in the life-giving and life-transforming power of the gospel. Wilson's earlier book, *Strangers to Ourselves*, is also fascinating and filled with insights for Christian leaders; he has a gift for presenting careful research in illuminating, accessible prose.

Christie Hodgen's **ELEGIES FOR THE BROKENHEARTED** is a beautifully crafted, haunting novel about family, belonging, and the ravages of poverty and brokenness. The story is told as five elegies for people whose misfortunes and bad decisions have shaped Mary Murphy's damaged life: an uncle,

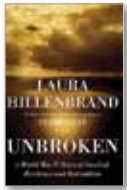


By Christie Hodgen
W.W. Norton, 2011
288 pages, Paperback
\$14.95

a classmate, a roommate, a piano prodigy, and her mother. Each elegy is addressed to "you" and reveals the ways in which our lives are shaped

by those people who enter and exit them, for good and for ill. Hodgen's eloquent prose and unforgettable characters offer a poignant depiction of brokenness and a longing for peace—with God, with others, and with ourselves.

Laura Hillenbrand's **UNBROKEN: A WORLD WAR II STORY OF SURVIVAL, RESILIENCE, AND REDEMPTION** is an exquisitely told real-life story of Louis Zamperini, an example of the old saw that the truth is often stranger than fiction. As a boy he was an incorrigible mischief-



By Laura Hillenbrand
Random House, 2010
496 pages, Hardcover
\$27.00

maker; as a teenager he discovered a passion for running and became a U.S. Olympian at the 1936 Berlin Games; as a young adult he

became an airman in World War II. His plane was shot down over the Pacific, and he survived in a small life raft for a record-setting 47 days; he was then tortured by the Japanese while a prisoner of war. At the end of the war he returned to the United States and deteriorated into alcohol abuse until he heard the gospel of forgiveness preached at a Billy Graham crusade and was converted. He returned to Japan to offer forgiveness and to seek reconciliation and peace with his captors. *Unbroken* combines Hillenbrand's beautiful prose with Zamperini's extraordinary life to examine profound issues of tragedy and triumph, grief and joy, despair and redemption, brutality and forgiveness. The book also illumines how resilience is a virtue crucial to the formation of character, the renewal of the human spirit, and the gift of exemplary leadership, in addition to the will to survive against unimaginable odds. Zamperini, still alive at the age of 95, has embodied in his adult life the interpretive charity to which I hope all Christians aspire.

The best leaders read with a mindset of interpretive charity, seeking to understand the perspectives of the authors in order to enhance their leadership rather than to criticize the views of others.

Christine Pohl's **LIVING INTO COMMUNITY: CULTIVATING PRACTICES THAT SUSTAIN US** offers theological wisdom to enable people to discover and maintain life-giving relationships. Pohl describes four practices: embracing gratitude as a way of life, making and keeping promises, living truth-



By Christine D. Pohl
Eerdmans, 2011
224 pages, Paperback
\$20.00

fully, and practicing hospitality. She offers rich descriptions of each, then analyzes complications involved in practicing them. She

also addresses both what weakens and what strengthens our ability to live into those practices. Pohl's analysis has significant implications for shaping pastoral ministry, and it is also a guide for leaders of Christian institutions and Christian leaders of institutions. We will lead people in life-giving ways only as we ourselves embrace gratitude, make and keep promises, live truthfully, and practice hospitality—and as we cultivate communities and institutions that do so. Pohl's analysis builds on her earlier book *Making Room: Recovering Hospitality as a Christian Tradition*, and together they offer an important Christian witness to our fragmented culture, including inside the church.

I conclude with an article that provides a useful introduction to the thinking of Clayton Christensen. The May 14, 2012, issue of *The New Yorker* includes the profile "**WHEN GIANTS FAIL: WHAT BUSINESS HAS LEARNED FROM CLAYTON CHRISTENSEN**," an insightful overview of his pioneering work on disruptive innovation. Christensen's insights started with a focus on for-profit businesses in his classic book *The Innovator's Dilemma*, and recently he has written books applying his theory to health care, K-12 education, and higher education. I have found these books immensely helpful, and Christensen's theory offers cautionary tales for leaders of any institution. It should be understood by Christians thinking about how we engage faithfully in the work of renewing our existing institutions and creating new ones. ■

JEREMY BEGBIE spoke in April on “The Sound of Hope: How Music Can Help Us Face the Future” and “Re-Timed by God: What Musical Rhythm Can Tell Us about Worship” at Christ Church in Greenwich, Conn. The lectures were delivered as part of Christ Church’s series “Conversations on Courage and Faith.” In the summer, he preached at the chapels of St. John’s College and Gonville and Caius College, Cambridge (U.K.), and addressed the Oxford University Graduate Christian Union on the topic “The Music of God and the God of Music.” During Holy Week Begbie led an artistic and academic collaboration between scholars and performers from Duke University and Cambridge as part of the Easter at King’s Festival of Music and Services. He gave a Maundy Thursday performance in King’s Chapel of Messiaen’s *Visions de l’Amen* for two pianos with concert pianist Cordelia Williams. Begbie also composed a musical setting of a poem by Irish poet Micheal O’Siadhail commissioned for the occasion.

CHARLES CAMPBELL published *Preaching Fools: The Gospel as a Rhetoric of Folly* (Baylor University Press), co-authored with Johan Cilliers of Stellenbosch University, Stellenbosch, South Africa; lectured and preached in Berlin, Germany, at an event sponsored by the Zentrum für evangelische Predigtkultur; attended the biennial meeting of Societas Homiletica, in Wittenberg, Germany; and lectured at the annual clergy retreat for the Diocese of Upper South Carolina, Episcopal Church (USA).

KENNETH CARDER delivered the keynote address for the 20th anni-

versary celebration of Narrow Ridge Earth Literacy Center at St. Paul United Methodist Church in Fountain City, Tenn. He also moderated a panel discussion, “Multi-faith Organizing for Children: How to Build Inclusive and Powerful Coalitions,” at the Children’s Defense Fund National Conference in Cincinnati, Ohio, on July 23; and he delivered the Fall Convocation Lecture at Garrett Evangelical Seminary on Sept. 12. His preaching engagements included Salem UMC on May 20 (where he participated in the confirmation of his granddaughter); Long’s Chapel UMC in Waynesville, N.C., on June 6; and Roan Mountain UMC in Roan Mountain, Tenn., on Aug. 12.

STEPHEN CHAPMAN published “Food, Famine, and the Nations: A Canonical Approach to Genesis” in *Genesis and Christian Theology*, edited by Nathan MacDonald, Mark W. Elliott, and Grant Macaskill (Eerdmans), and “Second Temple Jewish Hermeneutics: How Canon Is Not an Anachronism” in *Invention, Rewriting, Usurpation: Discursive Fights over Religious Traditions in Antiquity*, edited by Jörg Ulrich, Anders-Christian Jacobsen, and David Brakke (Peter Lang). He presented “Perpetual War: The Case of Amalek” at a May 29–31 conference on “The Bible and Spirituality” jointly sponsored by the University of Gloucestershire and the British Bible Society. In June he taught a session on “Covenant” for the Duke Youth Academy. This fall he serves as director of Duke’s Graduate Program in Religion.

MARK CHAVES gave an invited lecture, “Continuity and Change in American Religion,” at Glencoe (Ill.) Union Church on April 12. He also

gave the keynote address, “Continuity and Change in American Religion,” at the Eighth Annual Student-Run Ministry Conference, University of Chicago Divinity School, on April 13.

ELLEN DAVIS was in South Sudan June 2–14 teaching on “Isaiah and the Prophetic Ministry of Peacekeeping” and “The Wisdom of the Village: Reading the Book of Proverbs in the Sudanese Church” for United Methodist clergy and for seminary students and other lay and ordained leaders of the Episcopal Church of Sudan. In May she presented a paper at a University of Gloucester (U.K.) conference on “The Bible and Spirituality.” In consultation with a small international group of Anglican scholars and church leaders, she also completed a report on how Anglicans throughout the world read Scripture and use it for moral discernment.

MARIA DOERFLER received the North American Patristics Society’s Best First Article Prize for her article “The Infant, the Monk and the Martyr: The Death of Children in Eastern Patristic Thought” in the December 2011 issue of *Le Muséon*. Her paper “A Gaul in the Desert: Egyptian Texts and Readers in the Late Ancient Ascetic Imagination” received the Best Graduate Student Paper award at the annual North American Patristic Society meeting in May. In July she gave an invited public lecture at Holy Cross Greek Theological Seminary’s Pappas Patristics Summer Institute in Brookline, Mass., on early developments in Syriac Christianity. She also presented “Judging the World: Monastic Communities and the Formation of Late Ancient Judicial Discourse” at the “Heaven and Earth:



Law, Ideology, and the Social Order in Late Antiquity” international roundtable at the University of Manchester (U.K.) in September.

SUSAN EASTMAN presented a plenary paper, “Double Participation and the Responsible Self in Romans 5–8,” at “Creation, Conflict, and Cosmos: Romans 5–8,” a conference celebrating the bicentennial of Princeton Theological Seminary held May 2–5.

CURTIS W. FREEMAN published “Pentecostal Power” in the *Religious Herald* (May 11, 2012) and presented three papers: “A Cure For the Cankering Error: Heterodoxy and Liberty in Tension Among Early English Baptists,” at the Baptist History and Heritage Conference, Raleigh, N.C., on June 9; “The Church of the Triune God: A Response to *The Nature and Mission of the Church*,” at The Baptist World Alliance Commission on Doctrine and Christian Unity, July 4–5, Santiago, Chile; and “Last Heretic and/or First Baptist? Reflections on the Burning of Edward Wightman in 1612,” at the International Conference on Baptist Studies VI in Wake Forest, N.C., on July 11–14. He also attended the meeting of the National Association of Baptist Professors of Religion at Belmont University (Nashville, Tenn.) May 21–23.

MARY MCCLINTOCK FULKERSON published “Interpreting a Situation: When Is ‘Empirical’ also ‘Theological’?” in *Perspectives on Ecclesiology and Ethnography*, Studies in Ecclesiology and Ethnography, vol. 1, edited by Pete Ward (Eerdmans). She gave a plenary talk, “Difficult Dialogue and Wisdoms about Difference: Doing as a Way of Knowing,” at “Assisi 2012: Where

We Dwell in Common—Pathways for Dialogue in the 21st Century,” an ecumenical gathering April 17–20 organized by the Ecclesiological Investigations International Research Network, Domus Pacis, Assisi, Italy. She also presented “Perspectives on Ecclesiology and Ethnography: Good News for Theology” at the Conference on Ethnography and Ecclesiology at Luther Seminary, St. Paul, Minn., May 21–22.

PAUL GRIFFITHS published several book reviews: *A Case for Irony* by Jonathan Lear in *Commonweal* (March 9, 2012); *The Sense of an Ending* by Julian Barnes in *First Things* (March 2012); *Jesus Christ and the Life of the Mind* by Mark Noll in *The Living Church* (Feb. 26, 2012); *Living Forms of the Imagination* by Douglas Hedley in *Faith & Philosophy* (28.4, 2011); and *Introducing Apologetics* by James Taylor in *Faith & Philosophy* (28.3, 2011). He was awarded a Luce Fellowship for 2013 and also appointed Stanton Lecturer at Cambridge University (U.K.) for Lent Term 2013.



STANLEY HAUERWAS published “Remembering How and What I Think: A Response to the JRE Articles on Hauerwas” in *Journal of Religious Ethics* (40.2, 2012) and “Sacrifier les sacrifices de la guerre” in *Revue d’éthique et de théologie morale* (no. 268, 2012). He wrote the foreword to two collections from Cascade Books: *A Faith Not Worth Fighting For*, edited by Tripp York and Justin Bronson Barringer, and *The Transgression of the Integrity of God: Essays and Addresses* by Craig Keen, edited by Thomas A. Bridges and Nathan R. Kerr. An inter-

view, “Blessed Are the Peacemakers, For They Shall See God: An Interview with Stanley Hauerwas,” appeared in *Postliberal Theology and the Church Catholic: Conversations with George Lindbeck, David Burrell, and Stanley Hauerwas*, edited by John Wright (Baker Academic). In May he gave the commencement address at Seminary of the Southwest, Austin, Texas, and Nashotah House Theological Seminary, Nashotah, Wis. He presented “Faith and Culture: The Politics of Belief” as a keynote address at the Wheeler Centre, Melbourne, Australia, on June 15, and spoke on “Slow Church: Abiding Together in the Patient Work of God” for the July 6 plenary session of the Eklesia Project Annual Gathering at DePaul University in Chicago.

RICHARD HAYS published “‘New Covenantalism’: Eine Wiederentdeckung” in *Zeitschrift für Neues Testament* 29; and “Faithful Witness, Alpha and Omega: The Identity of Jesus in the Apocalypse of John” in *Revelation and the Politics of Apocalyptic Interpretation*, which he co-edited with Stefan Alkier (Baylor University Press). Two of his books were recently translated into Russian: *Echoes of Scripture in the Letters of Paul* and *The Conversion of the Imagination: Paul as Interpreter of Israel’s Scripture* (Colloquium Publishing). He spoke at the Theological Academy of the Russian Orthodox Church (Kiev, Ukraine) and Ukrainian Evangelical Theological Seminary on May 17–19, and May 24 he presented “Education for Ministry in the Contemporary University at the conference “Christianity and the Flourishing of Universities” at the McDonald Centre for Theology, Ethics, and Public Life at Oxford University.

GANN HERMAN traveled to South Korea, Japan, and China to meet with Christian leaders on the issue of reconciliation. She preached at Church of Reconciliation in Chapel Hill, N.C., on “Holy Ground in Northeast Asia.”

CRAIG HILL participated on May 11 in the Briefing for Religion Scholars sponsored by the White House Office of Faith-Based and Neighborhood Partnerships. He produced and edited the DVD set “Methodist Identity, Part 2: Our Beliefs,” which will be published fall 2012.

WARREN KINGHORN presented at a Veritas Forum event at Mayo Clinic, Rochester, Minn., April 12–13, and delivered two presentations, “Is Medicine a Spiritual Vocation?” and “‘God’s Was the Body’: Early Christian Debates and Modern Psychiatric Dualism,” at the National Conference on Medicine and Religion held May 23–25 in Chicago, Ill. He was also named by the Duke psychiatry residents as the 2011–2012 “Teacher of the Year” in the Duke Department of Psychiatry and Behavioral Sciences.

RICHARD LISCHER was named a Henry Luce III Fellow in Theology for 2012–2013. He will devote his sabbatical year to research on Christian autobiography and memoir. He preached during Lent at Main Street UMC in Kernersville, N.C., as a part of the congregation’s centennial year of celebration. In connection with the publication of *The Preacher King* in Japanese, he wrote “A Look Back at the Preacher, Martin Luther King Jr.” for the Japanese journal *Alethia*. He published a Lenten essay, “Stripped Bare,” in *The Christian Century* (March 16, 2012). In late spring he served as

an evaluative consultant at the Boston University School of Theology, and during the summer he participated in the biennial conference of Societas Homiletica, in Wittenberg, Germany.

RANDY MADDOX published an article on the “Wesleyan Quadrilateral” titled “Honoring Conference: Wesleyan Reflection on the Dynamics of Theological Reflection” in *The Renewal of United Methodism: Mission, Ministry, and Connectionalism*, edited by Rex D. Matthews (United Methodist General Board of Higher Education). He also published, with **RICHARD HEITZENRATER**, a short piece on a newly discovered letter of John Wesley to his brother Charles, “New John Wesley Letter to Charles Wesley,” in *Methodist History* (50.3, 2012). This spring also marked the completion of the online publication of a full set of Charles Wesley’s poetry and the posting of a register listing every known instance of Charles Wesley’s preaching, both at the Center for Studies in the Wesleyan Tradition website. Maddox led teaching sessions and preached at First United Methodist Church in Boone, N.C., and in May concluded his term on The Committee on Faith and Order of The United Methodist Church.

BENJAMIN MCNUTT co-wrote, with **GREG JONES**, “Seeking leaders who persevere,” posted at *Faith & Leadership* on April 12.

JOY MOORE was the keynote speaker at the United Methodist Association of Annual Conference Lay Leaders in Tampa, Fla., April 21–23. She served as Bible study leader for the United Methodist Greater New Jersey Annual Conference June 1–2; for Camp

Findley Bible Camp in Findley Lake, N.Y., July 22–28; and for the 122nd Wilmore Holiness Camp Meeting in Wilmore, Ky., July 15–20. She spoke on “The Hunger Games: An Unauthorized Guide to the Gospel” at the 10th Annual Preaching Retreat at United Theological Seminary in Dayton, Ohio, Aug. 14–16, and she gave two lectures: “A Psalm, a Story, and a Sermon: What the Usual Suspects Taught Me About Exegesis” at Fuller Theological Seminary April 4 and “It’s Academic” at Mt. Jezreel Baptist Church in Silver Springs, Md., March 15–18. Her preaching engagements include the preaching lectures for the Cape Atlantic District (UMC) on March 8, the chapel of Wesley Theological Seminary in Washington, D.C., on March 13, the United Methodist Central Texas Annual Conference June 3–5, First UMC in Jackson, Mich., on June 10, and the Summer Worship Series at Lake Junalaska, N.C., July 15.

G. SUJIN PAK presented a plenary session on vocation for the Duke Youth Academy on June 28. On July 8 and 15, she led the adult Sunday school session at Millbrook Baptist Church in Raleigh, N.C., for their Summer Scholars Series, in which she spoke about her current research on the interpretation and uses of prophecy in the Reformation era. She also preached at Millbrook Baptist Church on July 15.

ANATHEA PORTIER-YOUNG published “Drinking the Cup of Horror and Gnawing on Its Shards: Biblical Theology Through Biblical Violence, Not Around It” in *Beyond Biblical Theologies*, ed. Stefan Beyerle, Heinrich Assel, and Christfried Böttrich (WUNT, Mohr Siebeck). She



presented two papers: “Politics and Poetics of Space, Place, and Mobility in Daniel: Monotheism, Apocalypticism, and Spatial Imagination” at the conference “Monotheism in Late Prophecy and Early Apocalyptic Literature” at the University of Goettingen (Germany) on June 20; and “Apocalyptic Worldviews—What They Are and How They Spread: Insights from the Social Sciences” at the First Nangeroni Enoch Seminar on “The Seleucid and Hasmonean Periods and Apocalyptic Worldview” in Gazzada, Italy, on June 27. She published four lectionary commentary essays on WorkingPreacher.org (Aug. 26, Sept. 2, 9, and 16) and joined the editorial board of *Golem: Journal of Religion and Monsters*. She attended the Catholic Biblical Association annual meeting July 27–31 and participated in meetings of the executive board, editorial board, and strategic planning committee. She participated in a colloquium on “Text, Community, and Practice in Second Temple Judaism” held at the Center for Religious Studies at Barton College.

CHRIS RICE met with Christian leaders in South Korea, Japan, and China in April and May to discuss issues of reconciliation. In June he taught on reconciliation at the Duke Youth Academy and gave the plenary lecture “A Spirituality for the Long Haul” at the fourth annual Summer Institute hosted by the Center for Reconciliation. He and **EMMANUEL KATONGOLE** spoke in September on “The Theology of Reconciliation” at a plenary session of the Christian Community Development Association conference in Minneapolis, Minn.

CAROL GREENE RUSH was one of 13 winners of a Meritorious Service Award presented by President Richard Brodhead during the Duke University Presidential Awards ceremony on April 18. Winners were presented with a plaque and a check for \$100. On May 4 she graduated with a master of science degree in human resources from Western Carolina University in Cullowhee, N.C.

LESTER RUTH presented the John P. Woods Distinguished Lectureship in Religion and Culture, “Perhaps Contemporary Music Is Not That Contemporary: Reflections on Popular Worship Music in the Last 200 Years,” at the University of Dubuque Theological Seminary in Dubuque, Iowa, April 10–11. He taught two sessions at the National Worship Leaders Conference sponsored by *Worship Leader* magazine and held in Kansas City, Mo., July 17–19: “Worship in the Spirit through the Truth: Remembering the Trinity in Worship Sets” and “Is Your God Too Domesticated: What Worship in Ancient Constantinople Might Teach about God’s Transcendence.”

MOODY SMITH presented the first in a series of lectures on the Gospels titled “Who Do You Say That I AM?” at Christ Church, Episcopal, on Sept. 16.

GEOFFREY WAINWRIGHT delivered the address “The Trinity and the Eucharist” at a one-day event on “Theology, Eucharist, and Ministry” held in May by United Theological Seminary in Dayton, Ohio, to mark the retirement of Professor Kendall McCabe. In June he presented “Towards Full Communion in Faith,

Mission, and Sacramental Life” at a symposium connected with the Catholic International Eucharistic Congress, Dublin, Ireland.

BRITTANY WILSON defended her dissertation, “Unmanly Men: Refigurations of Masculinity in Luke-Acts,” at Princeton Theological Seminary on April 26. She also preached at Millbrook Baptist Church in Raleigh, N.C., and participated in their Summer Scholars Series. She lectured at Coker United Methodist Church in San Antonio, Texas, on June 24.

NORMAN WIRZBA spoke on three occasions in Nashville, Tenn., in late April: “Sabbath Keeping: A Matter of Life and Death,” at Christ Church Cathedral; “Faithful Eating,” at Siloam Family Health Center; and “Cultivating Healthy Communities of Faith: Beginning in the Garden,” at the Cultivating Healthy Communities of Faith Summit sponsored by the Tennessee Obesity Task Force. He convened and led a discussion on “Food, Farming, and Faith: Involving the Church” and presented “Eating as a Spiritual Act” at the Cathedral of St. John the Divine, New York City, in June, and also participated as a retreat leader in a weeklong seminar on food and faith at Ghost Ranch in Abiquiu, N.M. He presented the Reavis Ministry Lectures at Campbell University Divinity School in Buies Creek, N.C., on Sept. 20. His essay “Eating in Ignorance” appeared in the May 30 issue of *The Christian Century*, and his book *Food and Faith* received “Honorable Mention” at the 2011 Prose Awards. ■

50s

GEORGE C. MEGILL D'52 received the North Raleigh (N.C.) Rotary Club's 2011–12 Public Service Award.

GEORGE E. OGLE D'54, a long-time missionary in Korea with his wife, Dorothy, has written *Our Lives in Korea and Korea in Our Lives* (Xlibris, 2012). The Ogles reside in Lafayette, Colo.

60s

DANIEL ARICHEA D'60, G'65 has been reactivated as interim bishop of the Manila Episcopal Area of the United Methodist Church in the Philippines.

70s

WILLIAM T. (BILL) MEDLIN III D'72 has been appointed superintendent of the new Yadkin Valley District in the Western North Carolina Conference of the United Methodist Church.

JAMES W. TRENT JR. D'73, professor of sociology and social work at Gordon College, Wenham, Mass., has published *The Manliest Man: Samuel G. Howe and the Contours of Nineteenth-Century American Reform* (University of Massachusetts Press, 2012).

JAMES C. HOWELL D'79, G'74, senior minister at Myers Park United Methodist Church, Charlotte, N.C., has written *What Does the Lord Require?—Doing Justice, Loving Kindness, and Walking Humbly* (Westminster John Knox Press, 2012).

80s

RAY BROADWELL D'80 is the United Methodist superintendent of the new Fairway District of the North Carolina Conference.

ROBERT JONES D'81 is now in Sonoma, Calif., continuing his ministry of pastoral counseling and spiritual direction and serving as district bishop of the All Souls District of the New Methodist Conference. He published *Independent*

Sacramental Bishops: Ordination, Authority, Lineage and Validity (Apocryphile Press, 2010).

WENDY KILWORTH-MASON D'81, D'96 has moved from Truro, Cornwall, UK, to become a mission partner of the British Methodist Church in Freetown, Sierra Leone, teaching at the Sierra Leone Theological College and Church Training Centre.

RICHARD L. STONE III D'81 is now serving as superintendent of the new Beacon District of the North Carolina Conference of the United Methodist Church.

KENNETH H. CARTER D'83 was elected a bishop of the United Methodist Church at the Southeastern Jurisdictional Conference in July. Previously a pastor and superintendent in the Western North Carolina Conference, he is now resident bishop for the Florida Conference.

W. LYN SORRELS D'83 has been appointed superintendent of the new Catawba Valley District in the Western North Carolina Conference of the United Methodist Church.

NANCY BURGIN RANKIN D'84 is serving as the superintendent of the new Northern Piedmont District in the Western North Carolina Conference of the United Methodist Church.

DANA MCKIM D'85 has been appointed to serve as force protection officer for the North Carolina 1 Disaster Medical Assistance Team, an asset of the National Disaster Medical System. The NC-1-DMAT provides short-term emergency medical care to communities that have been overwhelmed by disaster.

He continues to serve as minister to Pfeiffer University and pastor of the Village Church at Pfeiffer, a one-of-a-kind, student-led congregation in Misenheimer, N.C.

JONATHAN E. STROTHER D'86 is the superintendent of the new Capital District of the North Carolina Conference of the United Methodist Church.

SANDRA STEINER BALL D'87 was elected a bishop of the United Methodist Church at the Northeast Jurisdictional Conference in July. Previously a pastor and superintendent in the Peninsula-Delaware Conference, she is now resident bishop for the West Virginia Conference. Her husband, **BARRY STEINER BALL D'87**, is a chaplain.

90s

SAMUEL H. MOORE D'91 has been appointed superintendent of the new Uwharrie District in the Western North Carolina Conference of the United Methodist Church.

AMY L. COLES D'92 is serving as the United Methodist superintendent of the new Appalachian District in the Western North Carolina Conference of the United Methodist Church.

LINDA L. TAYLOR D'92 has been appointed superintendent of the new Sound District of the North Carolina Conference of the United Methodist Church.

DOUGLAS A. HICKS D'93 has been named provost and dean of the faculty at Colgate University, where he also will serve as professor of religion. He spent the past 13 years at the University of Richmond as professor of leadership studies and religion in the Jepson School of Leadership Studies.

H. LEE CHEEK JR. D'94 continues to serve as dean of the School of Social Sciences and professor of political science and religion at Gainesville State College in Gainesville, Ga. His new book, *The Founding of the American Republic*, will be published by Continuum Books in early 2013.

SHANE STANFORD D'94 has written *Making Life Matter: Embracing the Joy in the Everyday* (Abingdon, 2012). He is a United Methodist pastor in Memphis, Tenn.

GEORGE B. WALKER JR. D'94, vice president of strategic partnerships at the Gay & Lesbian Victory Fund and Victory Institute in

Washington, D.C., has been named by President Obama to the White House Advisory Board for Historically Black Colleges and Universities.

MELINDA F. WIGGINS D'94, executive director of Student Action with Farmworkers, was recently honored by the White House as a Cesar Chavez Champion of Change. She is based in Durham, N.C.

KENNETH L. ERICKSON D'95 is the new rector at St. James Episcopal Church in Birmingham, Mich. He previously served in the Diocese of Chicago, leading the merger of two urban Episcopal and Lutheran schools as a model of ecumenical partnerships for sustainable faith-based nonprofits.

MICHELLE KALLOCK KNIGHT D'96 co-authored *He Said/She Said: Biblical Stories from a Male and Female Perspective* (Chalice Press, 2012) with **TODD OUTCALT D'85**. Both are United Methodist pastors serving, respectively, in Avon and Brownsburg, Ind.

TERRY-MICHAEL NEWELL D'96 recently completed a Clinical Pastoral Education residency at WakeMed Health and Hospitals and is now working as a pastoral counselor in private practice in Raleigh, N.C.

PERCY LEE STRICKLAND T'97, D'99 and his wife, **SUSANGELINE SCHMIDT STRICKLAND T'99**, announce the February 24, 2012, birth of Elizabeth Delia Lucile, who will be called E. D. Lu. The Stricklands reside in Richmond, Va., where Percy directs a tutoring program and Susangeline is a physician in emergency medicine.

00s

MICHAEL P. BARHAM D'03 received a doctor of ministry degree from the Church Divinity School of the Pacific on May 18, 2012. He serves as associate rector at The Parish of St. Clement (Episcopal) in Honolulu, Hawaii.

ENUMA C. OKORO D'03 is the author of *Silence and Other Surprising Invitations of Advent* (Upper Room, 2012). She is a research associate, freelance writer, and blogger in Durham, N.C.

R. BRANDON HARRIS D'04, a United Methodist pastor in Birmingham, Ala., has earned the doctor of ministry degree from Wesley Theological Seminary in Washington, D.C. His dissertation was titled "Restoring Congregational Vitality through Missional Leadership Cultivation."

DONNA BANKS D'06 is the superintendent of the new Heritage District of the North Carolina Conference of the United Methodist Church. She served as the director of student life for the Divinity School during 2011–12.

FRANKLIN C. GOLDEN JR. D'07 and **AMANDA EARP DIEKMAN T'05, D'10** are co-pastors of Durham Presbyterian Church, a new multigenerational worshiping community in Durham, N.C., that seeks to reflect the diversity of the city, live in solidarity with vulnerable people, and serve college students and neighbors. At the heart of the congregational life is a partnership with Iglesia Emanuel.

DANIEL K. MILLER D'07 has earned a Ph.D. in theology and ethics from the University of Edinburgh and recently published a book, *Animal Ethics and Theology: The Lens of the Good Samaritan* (Routledge Press, 2012). He resides in Amarillo, Tex.

AMY K. MILLIGAN D'07 has earned a Ph.D. in American Studies from Penn State University. She currently teaches religious studies and women and gender studies at Elizabethtown College in Elizabethtown, Penn.

JAMES A. KEETON JR. D'08 is senior pastor of Parkside United Methodist Church in Camden, N.J., where vital youth ministries are a priority. He was selected as one of the pastors in the Greater New Jersey Annual Conference who will participate in the fourth round of the 21st Century Leadership Academy.

RUSSELL G. NANNEY D'09 and Lindsey Elizabeth Winborne were married on May 26, 2012, in Garner, N.C. Russ is associate pastor at First United Methodist Church in Wilson, and Lindsey is the youth minister at Winstead United Methodist Church.

10s

KELLY WEAVER GILSON D'10 was ordained in the Christian (Disciples of Christ) Church early this year and has moved with her family to New Zealand, where she is working part-time with rural churches. Her husband, Tom, is teaching high-school math in Ashburton. The Gilsons welcomed their second child, Aaralyn Grace, on March 21.

MATTHEW W. LEWIS D'11 is serving as the chaplain at St. Johns Military School in Salina, Kan., where he also coaches the cross-country team.

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DEATHS

WILLIAM P. (BILL) COMBS T'44, D'48 of Roanoke, Va., died December 20, 2011. He was among three generations of United Methodist ministers, and he served parishes for 12 years in the Western North Carolina Conference and 32 years in the Virginia Conference. His particular interests included pastoral counseling, world peace, and communication with the hearing-impaired. Bill is survived by Jeanette Hester Combs, to whom he was married for 57 years, three children, and four grandchildren.

VERA ROGERS ROYAL D'47 of Clarkton, N.C., died January 28, 2012. She was a mother, a Christian educator, an organist, a certified tutor in literacy, and an ever-supportive pastor's wife. She is survived by her devoted husband, **JAMES PEYTON ROYAL D'49**, whom she met in Divinity School, four children, and eight grandchildren.

TIMOTHY S. CHANG D'51 of Carlsbad, Calif., died December 30, 2011. A native of Fukien Province, China, he was influenced by missionaries of the United Church of Christ who sponsored his coming to study at Duke. Since political circumstances prevented his return to China, he earned degrees in poultry science at N.C. State and Ohio State Universities and finally a dual Ph.D. in poultry pathology and microbiology from Ohio State. He became a distinguished immunologist working in the pharmaceutical industry with Rohm & Haas and Norwich companies, followed by a 25-year career as a professor in avian microbiology and poultry pathology at Michigan State University. Fluent in five Chinese dialects, he traveled extensively in China during the 1970s and 1980s, working with the Chinese Ministry of Agriculture helping to transform backyard chicken flocks into a thriving poultry industry. He was a guest preacher in parishes across the United States and a 39-year season ticket holder for Michigan State sports. Survivors include his wife of 56 years, Annabelle Yee Chang, four children, and four grandchildren.

CHARLES H. RICHARDSON D'54 of Tulsa, Okla., died December 7, 2011. A native of Oklahoma, he served in United Methodist parishes and as a district superintendent. In 1988 he was named the director of Methodist Manor retirement community in Tulsa, which he led until his retirement in 1994. He is survived by his wife, Anna Richardson, three children, and three grandchildren.

WILLIAM R. LIVERMON JR. D'64 of Martinsville, Va., died October 15, 2011. He was a retired chaplain (Major) with the U.S. Army and a United Methodist pastor who served on Army installations around the world and in parishes in Southside Virginia. He is survived by his wife of 51 years, Miriam Rothwell Livermon, two daughters, a son, and nine grandchildren.

MARY-MARGUERITE KOHN T'72, D'92 of Ellicott City, Md., died May 5, 2012. She was co-rector of St. Peter's Episcopal Church and an outspoken advocate for social justice. She earned a master's degree in social work from UNC-Chapel Hill and a doctorate in pastoral counseling from Loyola University-Maryland. Kohn, who was a gifted grief counselor, and her assistant were killed by a disturbed client who subsequently took his own life. The Episcopal Diocese of Maryland, parishioners, and all whose lives were touched by her ministries mourn her passing.

JAMES A. MCCLUNG D'72 of Richmond, Va., died January 7, 2012. A compassionate pastor and capable administrator, he served United Methodist parishes in Virginia. From 1979 to 1993, he directed the Virginia United Methodist Agency for the Retarded and founded Camp Rainbow Connection for mentally handicapped youth and adults. Following further parish work, he was named director of church and community relations for Virginia United Methodist Homes, Inc. He is survived by his wife, Elizabeth Beckner McClung, their twin adult children, and three grandchildren.

STEPHEN B. RHOADES D'80 of Washington, W.Va., died October 26, 2011. He served as a United Methodist pastor in West Virginia for almost 40 years. His wife, Joanna, six children, six grandchildren, and one great-grandchild survive him.

THOMAS M. MORTON D'89 of Concord, N.C., died April 19, 2012. Initially a public school teacher and principal, he later served United Methodist and United Church of Christ parishes. He was an avid outdoorsman who enjoyed working with scouting programs. His wife, Beverly W. Morton, survives him.

DEBORAH GRINDALL MCNEILL D'95 of Hanover County, Va., died May 4, 2011. She was a United Methodist pastor in the Virginia Annual Conference. Survivors include two sons and four grandchildren.

RONALD A. BURRELL D'04 of Raleigh, N.C., died May 1, 2012. He was a pastor. He is survived by his wife, Margaret Matthews Burrell, two sons, and a stepson.

DIVINITY SCHOOL FACULTY

SUSAN KEEFE, associate professor of church history, died unexpectedly at her home in Durham, N.C. She had taught at Duke Divinity School since 1988 and was a noted church historian whose work focused on Carolingian texts on baptism and the creeds, especially as they related to the instruction of the clergy. Her book, *Water and the Word—Baptism and the Instruction of the Clergy in the Carolingian Empire: A Study of Texts and Manuscripts*, was recognized for its comprehensive study of previously unpublished manuscript materials. At the time of her death, Keefe had just completed work on a new book titled *Explanationes symboli aevi Carolini*, a critical edition of unpublished Carolingian commentaries on the creeds. Her teaching interests included Christian writers of the fourth through ninth centuries as well as medieval spirituality and the writings of medieval women mystics. ■

GRATITUDE FOR NEW GIFTS

THE DIVINITY SCHOOL'S ANNUAL FUND reached a record level of support for the fiscal year that ended June 30, 2012. A record total of 2,182 donors contributed \$604,867, which will be used entirely for student financial aid in the new academic year. This achievement continues an important and deeply appreciated trend for the Divinity School, according to Betsy Poole, associate director of annual giving and alumni programs.

A splendid multiyear commitment totaling \$2.835 million to the Divinity School from former Board of Visitors members Renie and Bill McCutchen, WC'62 and E'62, of Westport, Conn., will provide major new resources for programs. Areas of particular interest are the **CENTER FOR RECONCILIATION, EAST AFRICA INITIATIVES**, the continuing **UMOJA PROJECT IN KENYA**, the **DIVINITY ANNUAL FUND**, and the Reconciliation Scholarship for Th.D. students in reconciliation and Scripture. Additionally, the new **MCCUTCHEM FUND** will provide visiting lectureships, scholarships, travel, and program innovations, while the **TRANSFORMATIVE LEGACY FUND** is a challenge-match opportunity to build support for work of the Center for Reconciliation. The McCutchens helped to lead their Half Century alumni celebration in April.

A gift commitment of \$300,000 for endowment plus \$45,000 expendable from Len and Marlene Hadley of Cedar Rapids, Iowa, has established **THE BRIAN K. MILFORD SCHOLARSHIP FUND**, with priority for United Methodist students from

the state of Iowa. Brian Milford D'86, former pastor and longtime friend of the Hadleys, is a United Methodist district superintendent and a member of the Divinity School's Board of Visitors. Additional significant pledges for the fund are being booked from other Iowan friends. A contribution of \$268,402 has been added to the **CHARIS SCHOLARSHIP**—an endowment for excellence in ministry celebrating lives of grace and blessing—by donors who prefer to remain anonymous.

The State Library of North Carolina has made a grant of \$110,000 to the Divinity School Library for the digital project "Religion in North Carolina," which will be a collection of the primary materials of religious bodies across the state. Final matching funds of \$107,766 through a grant from the Arthur Vining Davis Foundations Inc. of Jacksonville, Fla, have been added appropriately to the **HELEN AND EVERETTE EASON MEMORIAL, FRIEDA BENNETT SHAULIS, and CHARIS SCHOLARSHIPS**. Matching funds of \$60,000 from the Mary G. and Donald H. Stange Financial Aid Initiative Challenge Fund have been added recently to the

RECONCILIATION SCHOLARSHIP.

A major testamentary commitment from Michael Gast D'97 of Florence, Ariz., will provide **THE MICHAEL F. GAST SCHOLARSHIP** for the Divinity School. An outright gift of \$50,000 by J. Peyton Royal D'49 of Clarkton, N.C., with a \$50,000 match added from the Stange Challenge Fund, has established **THE JAMES PEYTON AND VERA ROGERS ROYAL SCHOLARSHIP FUND** for excellence in ministerial education. It celebrates the lives and Christian service of the Royals, who met as students in the Divinity School. Vera Rogers Royal D'47, who died in January, was a mother, Christian educator, and musician who served parishes over many decades with her husband. A gift of \$50,000 from Courtney G. Amos T'99 and her husband, Paul S. Amos II T'98, through the Daniel P. Amos Foundation of Columbus, Ga., has been received in support of the **CENTER FOR RECONCILIATION**. Paul is a member of the Divinity School's Board of Visitors. ■

"The Divinity School is sustained in remarkable ways through these generous gifts and many others from individuals, churches, foundations, and other organizations," observed Dean Richard Hays. "We are glad for their expressions of support, and we seek always to use these resources wisely to advance the work of preparing students for faithful service in the church and the world."

The Shape of Success

BY C. KAVIN ROWE

WHO DOESN'T WANT SUCCESS? For many leaders, it is the yardstick of their career, and no one wants to be measured and deemed a failure. Yet a genuine understanding of Christian success is often obscured by the appalling formulas for Christian leadership in America today—Bible verses, “uplifting” quotations, and promises of material wealth are packaged together in ways that have little or nothing to do with the historic roots of Christian faith in Jesus’ death and resurrection. Reading the New Testament, however, should teach Christians that success at its deepest is God’s ability to bring life from death.

The early Christian martyrs knew that to succeed as Christians leaders they would have to die. Their chief witness was not their cultural popularity or riches but their faithful perseverance in the face of certain demise. They also knew that in the eyes of the world such success would look much more like failure.

That is the first lesson of Christian success: it can look like failure. Shutting the doors of a deteriorating church, for example, may not appear as success. Yet, in Christian logic, helping a dying church to die may be the way to the renewal of faith and vibrancy of life. Seen through the lens of death-resurrection, closing the doors is not giving up hope; rather, it is hope that the death of that church will in some strange, unanticipated way result in the overall giving of life to God’s people. Resurrection follows death, the early Christian leaders taught the faithful.

Success took shape in other ways, too, among the leadership of the early church. The leaders realized that fledgling Christians could not sustain their new faith under the pressure of persecution simply by individually maintaining strong convictions. The various communities throughout the Mediterranean needed structure: church leaders (bishops and also deacons), traveling missionaries that brought news from one community to another, a central locus of authority in Jerusalem that provided both pastoral counsel and doctrinal clarification, and a networked series of house churches. Such structure provided the way Christian leaders could nourish their new and growing family, strengthen them against both

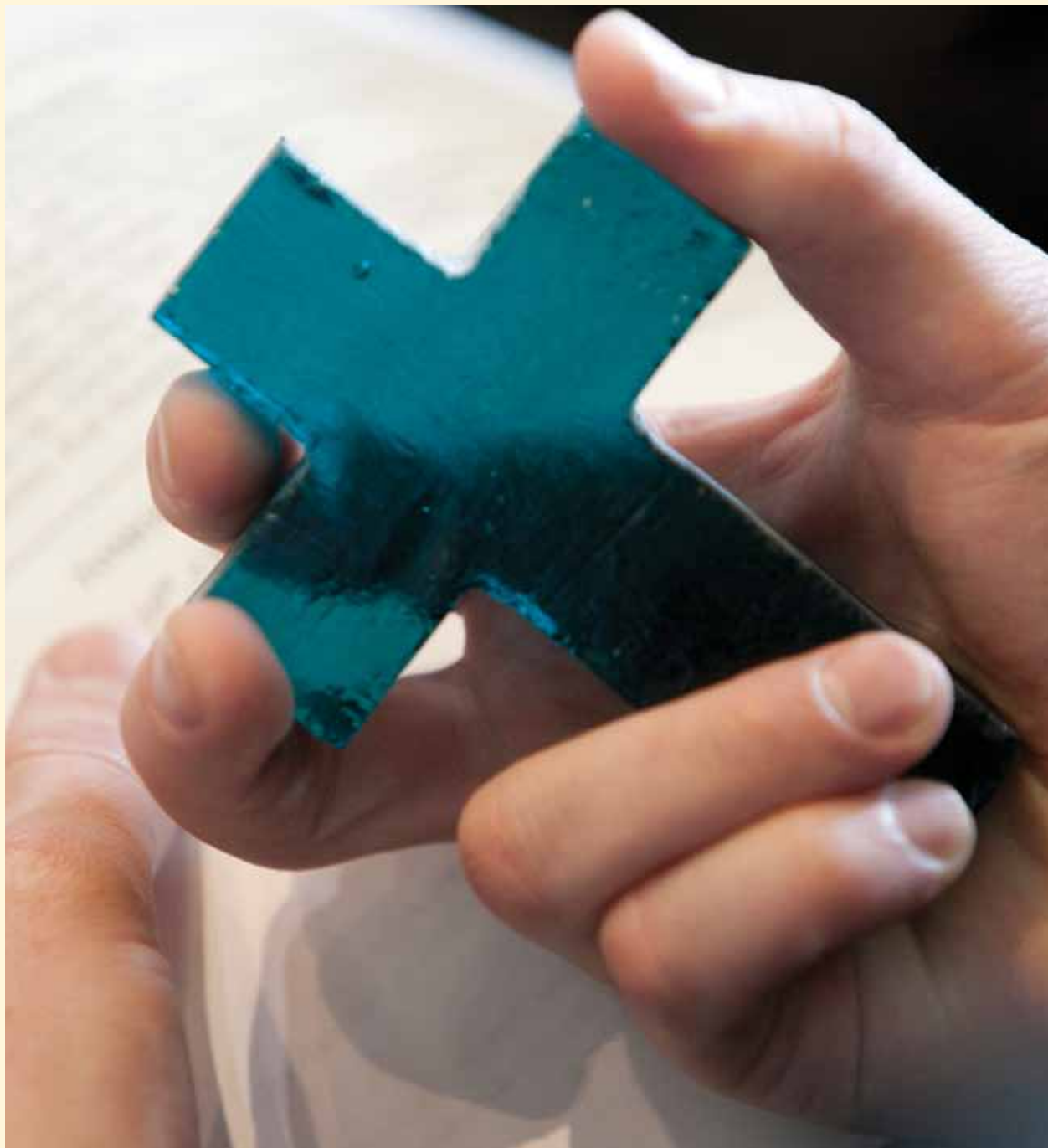
persecution and more routine difficulties, and ultimately enable them to develop into what became known as the Christian church. Much of this work was behind the scenes, but its effects are evident in the Acts of the Apostles, the letters of the New Testament, and the life of the early church in the second and third centuries.

This vast amount of work behind the scenes points to the second lesson of Christian success: it is not always dramatic—it may, in fact, be very slow and long-suffering work—and many of the key players may not even be visible. Creating structures that outlast personalities, arbitrating disputes, and developing networks are not inherently glorious jobs. They may never bring admiration, recognition, or material wealth. Faithfulness in this work requires a robust vision for the long haul, the ability to grasp what matters most for a community’s identity, and an understanding of the most important pressures a community will face and how to resist them—in short, exactly the kind of patient work that we should expect of leaders who guide people toward thriving life in the midst of whatever assails them.

Of course, sometimes success is actually dramatic. At Pentecost the Holy Spirit worked in powerful ways, bringing people to repentance and dedication to the resurrected Jesus, forming new communities, and creating new avenues of important work. And that is the third lesson of Christian success: the power of the resurrection can be experienced in the midst of life now. To move from failure to success requires the recognition of God’s unanticipated work in the present and the freedom to follow it. The Holy Spirit works dramatically and visibly as well as patiently over the long haul.

Christian reflection on success should help us to avoid two perennial dangers in using the language of success: first, that we think of it as the opposite of failure; second, that we reduce the complexity of success to only one or two models. Attending to the New Testament should teach us that success incorporates profound failure—Jesus was killed before he was resurrected—and that our models of success need to be rich enough to encompass the range from quiet, unseen success to dramatic, visible success. ■

*Reading the New Testament
should teach Christians
that success at its deepest is
God’s ability to bring life
from death.*



THIS YEAR, WE HAVE chosen teal blue for our prayer crosses, although, truth be told, the color is just as much green as it is blue: green, the color of creation; and blue, the color of the heavens. This color is what St. Ambrose might call “a hypostatic union of heaven and earth,” representing for us the mystery of the incarnation, when heaven stooped low to kiss the earth.

Dear friends, we present these prayer crosses to you with our gratitude for all that you have meant to us in our brief time together. We place them in your hands with our fervent prayers for your continued faithfulness to Christ and his church. When

you first worshiped with us at Opening Convocation three years ago, you were wide-eyed and full of expectations. I prayed for you that day. While I knew that you wanted to become excellent in writing, preaching, and pastoring, I wanted you—first of all—to be made excellent in love. Three years later, that is still my prayer for you. ■

Excerpted from remarks at the Senior Cross service on April 18, 2012, by the Reverend Sally Bates, chaplain at Duke Divinity School.



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