THE MISSIONAL MINISTRY ISSUE

PAUL AND THE MISSION TO AMERICA
By Douglas Campbell

MISSIONAL CHURCHES:
FRIENDSHIP, COMMUNITY, AND LOVE
By Yonat Shimron
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“If they are to survive and, more importantly, fulfill their mandate, churches will need to learn how to re-evangelize America.” p. 6

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“Teaching in Latin America reminded me why I was pursuing a theological degree: not to impress world-class scholars or my brilliant colleagues but to be equipped so God could use me to build up the witness and mission of the global church.” p. 19

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“In each church the missional strategy might look different. But at its core it’s an effort to build bridges and span divides.” p. 10

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“Throughout his career, he has explored ways that academic scholarship and service to the church can inform and enrich each other.” p. 23

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“Here is a curated list of resources, including books, organizations, and programs, that can encourage you in your ministry journey.” p. 26

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“We have the capacity to companion the church in all its iterations in order to see and welcome Christ in the neighborhood.” p. 40
PAUL AND THE MISSION TO AMERICA
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FRIENDSHIP, COMMUNITY, AND LOVE
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By Bridgette A. Lacy

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A curated list of articles, books, organizations, and programs to help inform and support people interested in missional approaches to ministry
By Laceye Warner
The U.S. church today is gripped by a glacier-like crisis. Many explanations are given for this grinding flow downhill, including inexorable secularization under the pressure of post-industrial society, a culture diversifying into alternative spiritual ecologies, some complex combination of the two, and more. Irrespective of the underlying causes, the fact is that many churches and denominations today are slowly sliding toward extinction. Most pointedly for Duke Divinity School, what will happen if the American church literally ages out of existence, presumably along with the schools that train its leaders?
If they are to survive and, more importantly, fulfill their divine mandate, churches will need to learn how to re-evangelize America.

As the U.S. steadily becomes a post-Christian society, maintaining churches will not be enough. (It has never really been enough.) If they are to survive and, more importantly, fulfill their divine mandate, churches will need to learn how to re-evangelize America. And this means that a new generation of missionaries to America will need to be raised up and trained alongside the pastors and teachers that seminaries are used to shaping. These missionaries will need to be simple enough to proclaim the good news about a living God, perhaps sometimes even without being paid to do so, and yet sophisticated enough to navigate the seductions and challenges of modern American culture, which has in many places been hardened against the church, and sometimes even by the church. Now more than ever, the American church will need the apostle Paul.

To study Paul and to grasp in detail what he thought and did is to find the template that lies at the very heart of the church. Paul is the model Christian, Christian thinker, and Christian leader, in part because he is the only person in the New Testament whose actual words we possess. But while many teachers and students of Paul have long appreciated the qualities of his life, thought, and leadership, they have less often appreciated that Paul also models how churches are set up in the first place. Above all, Paul was a missionary, although his word for this task was apostle. His Christian career was in many respects just a 20-year journey that succeeded in planting about a dozen small Christian communities around the northeastern coastline of the Mediterranean Sea, which was no small feat when we consider that he was a Jew converting people from the profoundly racist culture of ancient paganism to follow Jesus. As the church considers its new task of re-evangelizing America, we have much to learn from Paul.

1. GOD

The first thing we learn from Paul about evangelism and mission is that they begin in the heart of God. God “chose us in [Christ] before the foundation of the cosmos to be holy and blameless before him; he appointed us beforehand in love for adoption through Jesus Christ and for him.” (Ephesians 1:3b–4a; all translations are my own). God exists and acts in such a way that God reaches out to others, and ultimately to all of creation, to gather humanity along with a renewed creation into eternal communion. The same impulse of overflowing love and generosity that led to creation also leads to salvation and to mission. In essence, then, our God is a giving God, a loving God, a God who creates and sustains community, and therefore also a reaching and missional God when those destined for communion go astray. Mission is not an add-on to God’s intentions. God is missional in nature. God flows outward and gathers us all in, whether we are responding or not, because God loves with limits that cannot be fathomed by human understanding and desires everyone to share in that love. “May God give to you … the capacity to be strengthened by his Spirit in your inner person so that … you might be rooted and founded in love, and that you might be empowered to grasp … the width and length and height and depth of—to know what surpasses all knowing!—the love of Christ” (Ephesians 3:16–18). Mission begins with the deepest insights of theology. Paul emphasizes that mission begins with God and is rooted in God’s love. This burning reality lies at the very heart of the cosmos and prompts us to follow the Spirit outward from the church to those who do not yet know God, an insight that segues into a second great foundational truth concerning mission that we gain from Paul.

2. CHURCH

Just as a God of love is missional, the church at its heart is missional as well—and if the forms of church that we are involved with are not, then something is seriously wrong. Like the God it mediates, the church reaches out to those who do not yet know God. Paul articulates this insight in a number of different ways.

Most obviously, Paul calls himself an apostle. He has been called, gifted, and equipped by God “to announce the good news about [God’s son] to the pagan nations” (Galatians 1:16). This is a missionary calling. Paul states elsewhere that the apostles as a group are those whom Jesus has personally commissioned to proclaim him to those who do not yet know him.
Regardless of the ways we nuance the meaning of this ministry, we can say with confidence that all apostles are missionaries, just like Paul. We badly need to regain today the Pauline insight that apostles are missionaries, and we need to keep recruiting into this office. And we must regain the equally important insight that missionaries must also be apostles. They must be commissioned by the risen Jesus, and they must be trained to be attuned to the workings and wonders of the Holy Spirit (Romans 15:18–19; 1 Corinthians 2:1–5), because we will need the demonstrations of the Spirit seen in this apostolic missionary if we are to touch the hardhearted parts of America that resist God.

Paul goes on to state that the apostles are the key layer in the leadership of the church, an insight that the church has subsequently upheld vigilantly. Along with the prophets, the apostles reveal the great secret that is Jesus Christ, along with his love for Israel and for the nations (Ephesians 3:5). Paul states repeatedly that the church is led by these figures, but we tend to overlook that this means that the church is led by missionaries.

Are our churches led like this today? Imagine for a moment a congregation led by missionaries. Such a church's principal vision would be directed outward, to those outside of it. Think of how communities of Christians who are led in this way would structure their activities together and act. The center of the church would literally lie outside of itself. And yet this shockingly extrinsic community is the church that Paul calls us to be.

If we agree with Paul that the nature of the church is to reach constantly outside itself, following its most important leaders, we might well ask how exactly we should go about doing this. And Paul has a sophisticated set of answers to this important practical question as well.

### 3. MISSION

Most understandings of mission today are influenced by the great Protestant missionary movements that exploded throughout the 19th century. A combination of technologies and revivals at this time led to an unparalleled period of missionary work.

We should not overlook the church's costly investment in missionary work prior to this period, nor the sad oversimplification that accuses this astonishing missionary expansion of sheer colonialism. Millions of lives and hundreds of communities were improved through missionary workers and their medical research and skill. But we must also acknowledge the element of truth in the charge of colonialism. Missionary work in the Victorian era was frequently intertwined with the arrival of Europeans who deemed themselves superior. They erased too many local customs and cultures and embraced too many foreign political and commercial interests. Missionaries too often built churches in their own image, and the Bible was frequently wrapped in a foreign flag. If we are to do mission today, we must learn from these mistakes and reject any colonial methods.

Paul preceded these errors and shows us how to avoid them. He presents us with a set of missionary methods that possess that joyful combination of both complete relational integrity and considerable practical effectiveness.

**Framing the Other**

Missionary work begins well before we actually meet non-Christians with the assumptions we have already formed about them. Sadly, many Christians view non-Christians, as intrinsically and self-evidently inferior in moral and even rational terms. Non-Christians know and yet deny that they have broken God's laws and fallen short of divine expectations. Christians have grasped these truths and are thus in a superior position.

Clearly this superiority is best
avoided. A gospel based on a radical notion of grace will do this, and Paul was personally committed to a belief in and practice of grace. In the idiom of Jesus, Paul had been forgiven much and so loved much. If Christians know that they are themselves sinful and have been saved by a gracious God, then they are likely to place themselves on a level playing field with the rest of humanity. Christians in and of themselves are not superior to non-Christians. We are all sinners.

Furthermore, as Paul emphasizes in passages like Romans 5:15–17, Jesus Christ is superior to Adam, and the superiority of Jesus wraps all of humanity into a significantly more powerful embrace of grace. So we can view non-Christians in double solidarity; we are all sinners who have fallen short of the glory of God, and we are all under the lordship of Jesus and the grace of God. Paul gives us both these points of view. All appropriate missionary work needs to start from this “framing” of the non-Christian. They are sinners—and so are we; and the Lord Jesus Christ is working in our lives—and in theirs.

But someone might ask, if Jesus is already Lord over non-Christians, why approach them at all? Because the basis of good missionary work is actually ethical: we summon people to the practices that God has made us for that “give health to our bones,” as Proverbs 16:14 says. To fail to do these practices is to harm ourselves, and to fail to adopt these practices when invited to follow Christ by a missionary is to insist foolishly on continuing to harm ourselves and those around us. (We are like substance abusers whose lives are falling apart but who nevertheless resist helpful medication and a commitment to the restorative program and community of Alcoholics Anonymous.)

A Motive of Befriending

Viewing non-Christians appropriately means that we must also approach them with the right motives. Paradoxically, if our primary goal is to convert them, we risk viewing them inappropriately as mere instruments within our own agenda rather than as people in their own right who must be loved and respected for who they are.

The key to avoiding a manipulative missional agenda is to approach non-Christians with the motive of befriending them. We want an ongoing relationship with non-Christians because of who they are, not because they are a potential convert for our missionary program, which means we must want a friendship. Conversion might grow out of this relationship (and we probably hope it will). But if we have approached non-Christians in a genuine spirit of friendship, we will still stay friends even if they never convert. We can certainly pray for conversions and desire them, but we must locate those prayers and desires within our more basic commitment to genuine friendship.

I suspect Paul was an expert at befriending people. His tender relationship with the troubled slave Onesimus, visible in the short letter Paul wrote to his master Philemon, attests to a gift for friendship. Paul writes on behalf of this AWOL slave, with affection for the despised figure of Onesimus evident in almost every line, as he intercedes for him in the troubled relationship with his master. Admittedly, the letter suggests that Onesimus converted to Christ during his desperate visit with Paul in prison (vv. 10, 16). But—and this is the crucial point—I find it impossible to imagine Paul not writing on Onesimus’s behalf and not loving him even if he had not converted. Paul was no mere scalper of converts, playing a numbers game. He genuinely cared about people, even those like Onesimus, the lowest
Just as a God of love is missional, the church at its heart is missional as well—and if forms of church that we are involved with are not, then something is seriously wrong.

... of the low, who was a despised, pilfering, foreign slave. It is unsurprising that conversions often followed, but they followed from this first period of befriending. And this is where any conversions we facilitate must spring from as well.

_The Means of Networking_

Even if we view non-Christians without a sense of superiority and we desire to befriend them rather than simply to convert them, we still need to know where to meet them, and once again Paul leads the way.

Sociologists studying new religious movements in the 1960s concluded that conversions to new religious movements at that time happened through networks. But Paul knew this two thousand years ago. If we study his conversions recorded in the book of Acts and his letters, we see him working through various networks of people who were connected by race, family, patronage, occupation, and even location, including jail. As just one example, the story of Lydia shows this process at work (Acts 16:13–16).

Paul met Lydia because of a Jewish network, at the Jewish place of prayer outside the city gate of Philippi, near a stream where ritual cleansing could take place. After befriending and converting her and her household, Paul then converted some handworkers down the road from Philippi in Thessalonica. (We learn this from Acts and from 1 and 2 Thessalonians.) The Thessalonian converts were almost certainly business associates of Lydia’s, who was a handworker herself in the purple cloth industry. She connected Paul with these workers in another foreign city. In the meantime, Paul had converted his jailer, and then the jailer’s family!

It seems that Paul was an expert at accessing networks, a key to almost all conversions.

How many American Christians are embedded in non-Christian networks, with close and enduring friendships with non-Christians? Yet without these connections we will not convert many people; and without the skill and the determination to befriend non-Christians, we will not have access to non-Christian networks in the first place. Once again we must follow the footsteps of Paul as they lead outside the walls of the church into pagan territory.

_An Immersive Manner_

We should note finally that Paul was able to access these networks effectively in large measure because he lived like the people who were already in them. He immersed himself in the customs and lifestyles of the people he was reaching out to. He got alongside them.

I doubt he adopted everything that the pagans were doing. For instance, he didn’t visit prostitutes in order to get to know the Corinthian men who were spending a lot of time in the local brothel. But insofar as he could, he clearly did adopt many of the customs of his potential friends and converts. He adopted the calendar of the Galatians. He adopted the dining habits of the Corinthians. He worked like a handworker in the small shops of the Thessalonian handworkers.

As he put it once, “I became as a Jew to the Jews … to those under Torah as under Torah (in spite of not being myself under Torah) … to those outside of the Torah, outside of the Torah (in spite of not being outside of the instruction of Christ) … to the weak I became weak … to everyone I became everything” (1 Corinthians 9:20–21). In this way, Paul respected his potential friends and converts, immersing himself in their customs insofar as he could, and we must learn to do the same.

_CONCLUSION_

We have only scratched the surface of the story of Paul the missionary here. But I hope enough has been sketched to show how Paul was a consummate missionary from whom we still have a great deal to learn. As churches pivot to re-evangelize throughout their communities, and as the Divinity School begins to identify and to raise up a generation of apostles to America, few things will be wiser or more effective than to revisit the first great missionary as shown to us in the pages of the New Testament. We must learn to walk again in the footsteps of Paul.
friendship, community, and love

MISSIONAL CHURCHES ACROSS THE COUNTRY FIND NEW WAYS TO SHARE GOD’S LOVE

BY YONAT SHIMRON

What does it mean to be a missional church?

It means moving outside the church walls to reach other people. Sometimes that may mean sending out church members to plant new churches. Other times, it may mean embracing a larger swath of the community.

Just as the apostle Paul was not content with starting one church, congregations shouldn’t rest on their laurels but rather seek to embed themselves more deeply in expanding circles of people groups.

“When you’re establishing a community, you tend to think of that community as being about itself,” said Douglas Campbell, professor of New Testament at Duke Divinity School. “You think about the community as people who are the same. But these sorts of communities are supposed to be concerned above all with reaching outside themselves and toward people who are different.”

In each church the missional strategy might look different. But at its core it’s an effort to build bridges and span divides. Missional work should be inclusive. Having a missional mindset means traveling across social, racial, and economic boundaries to form friendships in unexpected places.

As Campbell notes, this kind of work is not easy. It requires initiative and an entrepreneurial spirit. But he also added that it’s a necessary part of being church.

“Mission is what you get when the Triune God’s desire for constant communion becomes insatiable, overwhelming,” says Jacob Breeze, whose story of planting a church in Houston, Texas, is among four examples of missional churches at work.
When the Rev. Jacob Breeze set about starting a new church in the heart of Houston, he kept returning to the apostle Paul.

Paul’s missionary strategy — traveling to urban centers, securing a space for his workshop, seeking out fellow craftspeople, and eventually starting a worshipping community — was Breeze’s touchstone as he built his own congregation, Holy Family Church.

In 2015, the 32-year-old Duke Divinity School graduate was sent out by the Texas Annual Conference of the United Methodist Church to start a new congregation. Like Paul, he chose to befriend craftspeople — in his case, baristas, chefs, artists, and barbers, people who work with their hands. His goal was not to find a building and start a Sunday service (though that came later) but to embed himself in a community and form friendships.

From June 2015 to October 2017, Breeze, an artist whose left arm is tattooed with images of resurrection, did just that. His mission, as he saw it, was simply to walk alongside people.

“I don’t feel a lot of pressure to take a sales approach or even manufacture excitement,” Breeze said. “I’m suspicious of people who are super excited.”

Instead, he said his strategy was this: “I’m just going to be friends and hang out in the same places as you and trust that if you think it’s interesting, you too will begin responding to the Trinity.”

Breeze never hid that he was an ordained minister. He wore a clerical collar (alongside a long beard). His purpose, though, was not to convert but to befriend.

The community’s first move was to rent a studio in downtown Houston for a pop-up exhibition of ceramic art by one of the group’s members. Later, the group began throwing parties and inviting a broader group of participants. Eventually, it started twice-monthly home group gatherings with Scripture readings, food, and prayer.

Six months ago, the community held its first Sunday morning service in a 5,000-square-foot rented event space. In keeping with its focus on the arts, it also commissioned artist-in-residence Lanecia Rouse Tinsley to paint nine abstract paintings reflecting on a different liturgical season.

Average attendance on Sundays is about 70. About 40 people were baptized, confirmed, or received into the church at the Easter vigil last month.

As he reflects on the past two years building the church, Breeze identified three strategies inspired by Christianity’s first and greatest missionary: be open and inclusive; stop to learn and appreciate people’s work and handicrafts; find ways to lift people up rather than get them on board with an agenda.

The rest, Breeze believes, will be up to God.

“Paul ends up saying, ‘I’m seeing God working with people we all thought God wasn’t interested in,’” Breeze said. “If God is doing this, we need to get on board with what God is doing. Let’s get out there and join in.”
SOMETIMES TO BUILD: a church you have to lose it.

That was the conclusion that members of First United Methodist Church in Miami arrived at this year.

In February, the 122-year-old church sold its building, which sits on an acre of prime real estate on Miami’s famed Biscayne Boulevard, to make way for two residential towers overlooking the bay. (For the next three years, Sunday services are taking place at a nearby AME church.)

The Rev. Audrey Warren, the senior pastor, said the idea was to invest more in people and less in property and to invite those people into a new way of being church.

Two and a half years ago, when she was first called to the church, the Duke Divinity School graduate found a congregation that was maintaining itself but also graying. With the church building needing substantial repairs and members in their twilight years, she calculated the church had five years of solvency left. She began nudging members to look outside themselves and find ways to embrace the changing city at their doorstep.

“So long as the congregation continues to have a mission, particularly a mission beyond themselves, they continue to be motivated to be together,” she said.

Long before she arrived, the church had been committed to providing meals, shoes, and an annual foot-washing ritual to the area’s homeless people. Now, instead of preparing those meals at the church, they host weekly peanut butter and jelly parties at a local business office or at a person’s home. (The 300 sandwiches that are assembled get placed in a bag with applesauce and granola to be handed out alongside hot coffee three mornings a week.)

The church recently started “yoga chapel,” a Wednesday noonday class near Miami Dade College that attracts students. The hour-long session blends prayer, Scripture, and a Hatha yoga class. Soon it plans to start “The Story,” a service of storytelling and sharing that will take place at a downtown Miami co-working space where the church is renting two offices.

“People aren’t coming to ‘the mother church,’” Warren said. “So how do we enter into third spaces or create third spaces that don’t look like a traditional church?”

After the church sold its building and land for $55 million, it immediately spent $40,000 on a mobile, six-stall showering unit. The church plans to offer two other downtown churches the option of using the mobile unit in their parking lots. It also partnered with Canadian sculptor Timothy Schmalz, who created Homeless Jesus, a sculpture depicting Jesus huddled beneath a blanket on an actual-size park bench. The church plans to install their Schmalz sculpture outside its new quarters. When the first residential tower is completed, the church will have a sanctuary and indoor and outdoor fellowship space on the ground floor and offices on some of the upper stories. It will also participate in the apartment tower’s Vibe Committee.

“We want it there now to remind us that our mission is beyond ourselves and what we want,” Warren said. “It’s to reach the larger community, both the homeless and those within the financial buildings and condos.”
Disrupting Traditional Models of Church

A VISITOR TO CityWell Church might not easily guess who the pastor is.

On a typical Sunday morning, any one of the members in this seven-year-old church start-up might be offering a sermon. It’s just one of the ways the church is disrupting the way church has always been done.

Located in a mixed-race neighborhood in Durham, N.C., this congregation intentionally sought to be a true reflection of the city, which is 49 percent white, 38 percent black, and 13 percent Hispanic.

“We started with five households: an Asian couple, a Latino couple, and three white couples,” said the Rev. Cleve May, the founding pastor and Duke Divinity alumnus. “We said we would never have a meeting that’s called ‘CityWell’ until we look like what we want to become.”

That took some time and some wrong turns and a lot of racial equity training. It’s still a work in progress, but the congregation, which draws more than 230 people on Sunday mornings—most of them in their 20s and 30s with babies in tow—now resembles that diversity. Three years in, it rebalanced the power dynamic by adding a black woman as co-pastor. Its 12-member leadership team includes only two white males.

But even this was not enough to sustain the kind of deep engagement the congregation wanted in the life of the community. This congregation presumes the people of God are filled with the Spirit of God and that the vision for ministry therefore should stem from them.

Accordingly, they decentralized the role of the clergy in the Sunday service. Today, the two co-pastors, May and Gloria Winston-Harris, each preach once a month, while other members take turns offering sermons on other Sundays.

“We planned it to make sure you hear from voices you may not normally hear from, or you get to have an experience that shows that Christ is here in this situation,” said Winston-Harris.

The band has a rotating cast that typically includes drums, bass, synthesizer, and lead guitar. But the music is a mix of standard praise music—“Here I Am” and “I Am Yours”—and songs in Spanish with translations on the overhead flat screens. On a recent Sunday, band members included a young black worship leader, an Asian vocalist, and a former Divinity School dean on electric guitar.

Even the church’s configuration departs from the usual pattern. When CityWell moved into an older church building, its leaders ditched the traditional format of pews facing the apse and choir and instead created a less formal and more intimate semi-circular seating arrangement in the middle of the rectangular nave.

For this congregation, church is not simply a place to gather on Sunday. “Covenant partners,” as they are called, are continually urged to get involved in community efforts to help the poor, the incarcerated, and the marginalized. It recently became a sanctuary congregation, offering its basement to an undocumented immigrant at risk of deportation. But this is not a program-driven church. CityWell leaders believe God is already at work in the community, and its covenant members need to be part of ongoing efforts wherever they may be.

The congregation may soon be too big to sustain a familial or communal environment. Next year, it hopes to begin thinking about sending out some members to a start a new church. Winston-Harris will be leaving this summer to devote her time to the campus ministry she started at North Carolina Central University, a historically black school in Durham.

This too is part of what a missional church strives to do: plant new churches.

“One of our core beliefs is that the Spirit is always drawing people in, so therefore a healthy church ought to be a growing church,” May said. “But can a growing church remain a family church? Our sense of that is, only if the way you’re growing is by starting new things.”
AS A YOUNG minister not yet graduated from Duke Divinity School, the Rev. Mycal Brickhouse was anxious about accepting the position as pastor of a small, historic church in the heart of Cary, N.C.

The nearly 150-year-old congregation had been without a pastor for a year. And while its mostly older members were warm and friendly and eager for new leadership, their days of service to others seemed in the past.

Brickhouse saw an opportunity to move the small congregation beyond talk of making a difference to actually becoming a tangible expression of God’s love in the community.

One of the first projects was to partner with Wake County government, two nearby churches, and a mosque to provide meals during the summer for a townhouse rental community nearby. Setting up a tent in the park, volunteers provided 200 children from low-income families nutritious meals—and later book bags and school supplies.

During Lent, this mostly African American congregation partnered with two churches for a series on racial reconciliation. They brought in speakers from across the country, including an activist from Ferguson, Mo., to help people examine their own prejudices and commit to working toward a more just society. On Maundy Thursday, they asked participants to share a meal at the home of a family of a different race.

Recently, it also began a ministry to homeless people by giving members care packages that they can give out to people in need. Church members are encouraged to use the packages, which include water, personal hygiene items, food, and socks, to engage homeless people in conversations and get to know them one-on-one. Already one such person has dropped in on a Sunday service.

“The question I ask my members is not, How do we get more people in our doors?” said Brickhouse, 26, and a North Carolina native “The question I ask is, Where is the need, and how do we meet it?”

Brickhouse anchored the new missional strategy with a passage from the book of Acts that describes how the early Christians gathered together to eat and pray and give away their possessions to people in need. The passage concludes: “And the Lord added to their number daily those who were being saved” (Acts 2:47).

That outward embrace has so far more than doubled the Sunday morning attendance to about 70. The church has added several younger families with children. The one demographic it still lacks is people in their 30s and 40s.

“When I first got here I was very stressed about how we increase our numbers,” Brickhouse said. “Now I’m not stressed about that. I see that the increase is a manifestation of the work. As long as we’re doing the work, God will bring about the increase.”

Mycal Brickhouse, pastor of Cary First Christian Church in Cary, N.C.
was packing my suitcase the night before I was to leave for El Salvador for my first teaching experience in Latin America, with two thoughts that had been going through my head all week. First, a question: “Why did I tell Edgardo that I would do this?” Second, a prayer: “Please, God, let me get sick so that I can’t go!” I wasn’t suffering from a lack of willingness, but my anxiety and insecurity had reached their peak. Edgardo Colón-Emeric, assistant professor of Christian theology and director for the Duke Divinity School UMC Course of Study in Central America, had reassured me that I could do this, but I was convinced that I was absolutely unprepared and incompetent to carry out the task of teaching biblical studies and theology.
Opposite page: A Methodist pastor in Guatemala reviews course materials.
This page: Graduate José Riquiag Aguilar prepares to process in the graduation service.
God didn’t grant my request—or at least not before we left for Central America. But about three days after we arrived, my stomach rebelled. After a day of resting and obtaining some medicine from the little Methodist clinic, two of my fellow teachers wanted to pray for me. I had formed a quick bond over the previous days with these two Mexican Methodist pastors. They prayed powerful prayers of healing, like few I have experienced in my life. The Spirit’s presence became palpable in that modest hotel room as my Mexican brothers prayed. I was brought back to my evangelical roots: being prayed for by those who believed God could work miracles.

It’s become almost cliché to say that academia can challenge one’s faith and cause God to feel distant. In my master’s degree program at Duke Divinity School, the opposite happened: I found theological study invigorating for my faith, and the Scriptures opened up for me in new ways. When I was accepted into the Th.D. program, I was thrilled to continue my studies in such a life-giving place.

But that spring in El Salvador, I realized I had been missing something without even being aware of it. I can best describe it as awareness of the constant nearness of God. In Spanish, people with this awareness preface their plans with the phrase *primo Dios*—“Lord willing”—and live their lives dependent in every moment on God. I sensed it in a group of students and teachers from all over Central America and the U.S. singing at the top of their lungs on a crowded old bus bouncing up the mountain. I heard it in the hope expressed in these words from the song “The Americas Will Be for Christ”: *And God will bless Costa Rica, and God will bless El Salvador, nations that even though they may be so small, are great before the face of the Lord.*

While theological study can (and ideally should) be life-giving, the culture of the academy often infects theology. A desire to be the smartest person in the room creates an atmosphere that can dry out the souls even of those who resist such posturing. During my time as a theological student, the environment of constant analysis had stifled me, paralyzing...
me with self-doubt and fear. With my small-town, Midwestern background, conservative evangelical heritage, and years as a stay-at-home mom, I felt like constant vigilance was required lest I say or write something deemed unworthy of a Duke doctoral student.

Teaching in Latin America reminded me why I was pursuing a theological degree: not to impress world-class scholars or my brilliant colleagues but to be equipped so God could use me to build up the witness and mission of the global church.

I wanted to gain skills in critical thinking, interpretation of texts, and historiography not so that I could hoard them for myself or use them to show how smart I am but to be a conduit to people immersed in God’s kingdom work.

Most of my friends and colleagues in Central America do not have the time, situation of life, or financial resources to embark on a traditional seminary education. Those of us who do have that access are responsible to spread the opportunities we’ve been given as widely as possible.

**LEARNING TO ADAPT THE CLASSROOM**

Expanding access and opportunity requires perseverance, creativity, and a decentering of Western ways of learning. The Methodist Church in Guatemala wanted to launch a program for Guatemalan ministers and lay leaders. The El Salvador Course of Study program was open to people throughout Central America, but it required some previous education that many Guatemalan ministers had not attained. Furthermore, most of the Guatemalan pastors were not paid by the church and so had to hold other jobs, which made it difficult for them to leave for a week to travel to El Salvador.

Edgardo and I arrived to teach in the rural highlands near Chichicastenango and began with an introductory workshop on the Bible. That initial class demonstrated both the encouraging possibilities and the significant challenges. The majority of students were indigenous, as is much of the Methodist church in Guatemala. Spanish is a second language for many, especially the older students. Even though they have the Scriptures in Quiché, their native language, they are not taught to read and write Quiché in the schools, so most of the churches read the Scriptures in Spanish, even when they preach in Quiché.

One class on the Old Testament included a survey of the different historical periods of Israel. After half an hour of teaching, one of the students had a question: “What does monarchy mean?” He pointed to the word written on the chalkboard. We had said monarchy multiple times to discuss the kings of Israel, not knowing that most of the room had no idea what we were talking about.

I learned two valuable lessons. First, when you don’t know what you don’t know, especially about your students’ context and experience, your effectiveness as a teacher is seriously limited. And second, relationships must be primary and in certain ways precede teaching when working with those whose background differs from ours.

When formal classes began a year later, we had to think about grading and evaluation. Many students had

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Left: Course materials for “Principles of Christian Leadership.”
Right: Zoila Mercedes Mendez leads her small group in conversation about Christian leadership.
This January, 39 students in Guatemala received a Certificate in Methodist Pastoral Ministry through a Duke Divinity School program.
limited writing skills, so we decided to use what we thought would be a realistic method of assessment: objective tests, with multiple choice, true-false, fill-in-the-blank, etc. But we discovered that not only had students never taken this kind of test before, they did not have a category for these kinds of questions. Why would you give me a statement that you know is false? Why would you give me answer options that aren’t true? Even with significant help and grading on a curve, only a handful of students were even close to passing the class. Some had been completely left behind, particularly the older folks with minimal Spanish. Many had identical wrong answers, a sign they had collaborated—or “cheated,” by Western educational standards. They had no familiarity with taking an individualized test or why it might be unacceptable to work with their peers.

We had two choices: either train the students in the ways of Western education, or reinvent the program to fit the Guatemalan context. We chose the second option. First, we would offer just one course at a time instead of two. The Guatemalan students could only come for two or three days at a time, and we had been trying to squeeze in two classes with an intensive schedule. Second, we would place the students in small groups and assign each group a teaching assistant, usually a Salvadoran minister who had completed Course of Study. Third, student groups would take a simple quiz together as a group after each section of lecture/discussion. Finally, students with less Spanish would be placed in their own group to be led or assisted by a Guatemalan Quiché-speaking graduate of our El Salvador program. This group would include an even higher level of collaborative learning and assessment.

This format was a huge success. We saw significant gains in the understanding and confidence level of students who had struggled the most in the earlier teaching session. This past January, 39 students graduated from the program.

CONFIDENT TO TEACH

Through the opportunity to teach in these programs, I overcame my lack of self-confidence and somehow managed to teach New Testament in Spanish for two hours a day, five days in a row to 20 students from all over Central America. My rusty Spanish improved over the course of the week, helped by my unfailingly patient students—even when I stumbled over biblical terms and names in Spanish like Deuteronomio.

From the teaching I have done in El Salvador and Guatemala, I have gained encouragement for my faith, reminders of the purpose of my training, and a clearer sense of my vocation. I am a teacher. I love working with students who have little exposure to a new topic or text and seeing it come alive for them. I have gained skills in working with students from different educational, literacy, and cultural backgrounds. Most importantly, I have gained friends and colleagues who model Christ to me. My friend Sebastián lived through the civil war in Guatemala and saw most people his age in his village murdered. He works hard to learn the material we teach in Spanish, and then goes back to his congregation to translate his learning into Quiché. My friend Mercedes in Guatemala has faced obstacles as a non-indigenous woman with leadership skills in a primarily indigenous, male-dominated denomination. She came to the El Salvador courses on a fluke and has become a beloved and articulate alumna. She recently helped teach a class for a group of her countrymen—all older and indigenous males—who needed to do make-up work for courses. I am continually astounded by her humility, faith, and loving presence.

I’m grateful that Edgardo encouraged me to teach in Central America. I’m thankful for the people I’ve met and the gifts of confidence and call that I’ve received. And I’m so glad God didn’t grant my desperate prayer when I packed my suitcase.
Warren Smith has a passion for training laypeople

BY BRIDGETTE A. LACY
Try this experiment next Sunday at church: after you shake hands and say hello, ask people what they think of Ambrose, Gregory of Nyssa, or John Chrysostom. Chances are you'll be met with a quizzical look, a shoulder shrug, and the response, “Who?” Most laypeople don't keep up with the latest debates within patristics, the study of the theologians and leaders of the earliest centuries of the Christian church. And most people assume that patristics scholars don't care too much about teaching laypeople.

J. Warren Smith is an exception. Smith, associate professor of historical theology at Duke Divinity School, is a patristics scholar who has published books and articles on Gregory of Nyssa, Ambrose, the Cappadocian Fathers, and more. He’s also spent years in the pulpit and is an ordained minister in the North Carolina Conference of the United Methodist Church. Throughout his career, he has explored ways that academic scholarship and service to the church can inform and enrich each other.

That background makes him well-suited to serve as a member of the teaching team for the Neighborhood Seminary program, which tries to bring the classroom to laypeople who want a deeper knowledge of Christianity or may want to explore a calling to full-time ministry themselves. This is an innovative program funded by the Parish Ministry Fund, and it provides robust missional, spiritual, theological, and practical formation to equip laypeople to minister in their home, neighborhood, workplace, and community. The pilot program is led by an integrated team of Duke faculty, staff, and alumni, community practitioners, and trained spiritual directors.

Smith has published on Gregory of Nyssa’s view of the sublimation and transformation of human emotions and their role in his theory of epanstasia—the soul’s eternal movement into God’s infinite and eternal being. His current research explores how Ambrose’s and Augustine’s theological commitments influenced their different critiques, appropriations, and modifications of the Classical and Hellenistic language of magnanimity.

Why would someone with these scholarly interests want to teach in Neighborhood Seminary? Smith has always cared about the ways that this scholarship matters for people in the church today. His Nyssen research asks how Christ’s resurrection affects the way we live today. His current work asks how Christian theology and ethics...
answer the question of what it means to be a good person.

“One of the things that I think is important for any divinity school is that it be tied closely with the church,” Smith says. “If its main mission is to prepare ministers for the church, whether they are people preparing for ordination or people serving as lay ministers, a divinity school should provide a firm theological grounding in the catholic tradition.” For Smith, that doesn’t mean simply teaching his area of expertise but connecting students with knowledge that applies to the church of the present day.

Elaine A. Heath, dean and professor of missional and pastoral theology at Duke Divinity School, says Smith was one of the first to volunteer for the Neighborhood Seminary. She was happy to have him as part of the team.

“Warren enjoys bringing the wisdom of the early Christian era to the local church, the joyful insights of the early Christians. Warren is an outstanding teacher. He brings a lot of energy and skill to the work.”

Heath continues: “Warren has a deep love for the church. He’s very committed to robust theological education for laity. This program gives him the ability to teach alongside one of our pastors and to interact with laypeople meeting with practitioners. This program fits Warren’s own vision for theological education.”

“The more we as faculty are involved in local churches, the more that keeps us connected to the ones we are trying to serve,” says Smith, who believes a part of the Duke commitment to the community is stepping forward and contributing to the church community.

**SCHOLARS AND PASTORS: TEACHING SIDE BY SIDE**

Smith also appreciates the teaching model of Neighborhood Seminary. “I like the way it brings together scholars and practitioners to teach together,” he said. “For instance, in the March and April sessions, I will be co-teaching with Rev. Jeff Patterson, who is a United Methodist minister in the Western North Carolina Conference and who has been a district superintendent.”

This teaching model ensures there is a connection between the history and theology he’s teaching and the experience of a United Methodist Church in the second decade of the 21st century.

“While I’m an ordained Methodist minister and served in at least three churches as pastor for various lengths of times, my work is principally as a teacher. Therefore, it’s interesting for me to hear how somebody who has spent over 20 years as a pastor hears the voices of ancient Christian writers and imagines how they can be relevant to the people and situations in today’s superintendent.”

Patterson, the senior pastor at Wesley Memorial UMC in High Point, describes Smith as one of the people who serves as a bridge between the academy and the church. “Warren has a foot in both worlds. He has a warm pastoral presence. That’s not normally what you expect from a patristic scholar. He really connects with people. He has a sincere caring for people’s spiritual lives.”

That gift is welcomed as part of the faculty for the Neighborhood Seminary. “People are hungry for serious theological education and reflection,” Patterson explains. “They want to grow deeper and richer in their spiritual life.”

Patterson says many Christians want more than an hour on Sunday morning. “We don’t acknowledge the deep theological hunger among the laity. People really want to know and grow.”

Sometimes bringing in a scholar sparks something in the congregation. Patterson has seen that from Smith’s preaching in his own church, “I will never forget an Advent sermon he preached on Mary.”

Smith recalls he spoke about Mary as the image for the church. “She’s the one who bore Jesus in the world. She is the only person who awaited both his first coming as her infant son and his second coming in glory after the resurrection and ascension. So too the church in Advent awaits the celebration of the Word’s becoming flesh and proclaims the hope of Christ’s return and the establishment of his kingdom.”

**AT HOME IN CLASSROOM AND CHURCH**

Smith followed in his father’s footsteps as a teacher and preacher.

“For the first 10 years of my life, I was a pastor’s son,” Smith says. His father, the late Warren Thomas Smith, shifted from ministry in the pulpit to become a professor of church history at the Interdenominational Theological Center, a consortium of

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People are hungry for serious theological education and reflection. They want to grow deeper and richer in their spiritual life.

—REV. JEFF PATTERSON, senior pastor of Wesley Memorial UMC in High Point, N.C.
five predominantly African-American denominational seminaries, including the famed Morehouse College. Located in Atlanta, Ga., the seminaries operate together as a professional graduate school of theology.

Smith says the experience of observing his father serve at various United Methodist churches in Atlanta was rewarding. His family continued to be involved in the last church his father served as pastor. Smith recalls that their church family sustained them during his mother’s cancer and nurtured him through his young adulthood.

“But through my father’s experience as a teacher, I was able to hear him lecture to laypeople at various churches around Atlanta about Methodist history, the Protestant Reformation and Saint Augustine,” Smith says. “This stimulated a theological interest in me.”

Smith discerned a call to ministry while he was in high school. He earned a bachelor’s degree in history at Emory University, and during graduate school he knew his ministry would take the form of teaching. While studying for his master’s degree at Yale Divinity School, he took a year off to teach at a United Methodist mission school in Zimbabwe.

“That really solidified my sense of my calling to be a teacher,” Smith says. “I love teaching.”

For the past five years, Ellen Allen, director of adult ministries at Genesis UMC in Cary, N.C., has called on Smith to do what he loves at her church. “I give my facilitators a break in January,” she said. “I bring in a speaker during our Christian education hour. Warren is the best!”

Smith will teach for three or four Sundays in a row on various topics. “He will take a topic that is rather tough for us laypeople and make it understandable,” Allen says. “He’ll explain what it is and provide a whole new meaning to what he’s talking about. He’s engaging. And he’s funny. He’s real.”

“One year he came and talked about the Lord’s Prayer,” Allen says. “He broke down the Lord’s Prayer, and it was very meaningful to people. He brings to light things we didn’t know.”

A NEW MODEL FOR TEACHING
Neighborhood Seminary offers a new way to train laypeople. “Creating a nondegree program provides interested adults with deeper theological knowledge for their own personal edification or for those making a transition to the ministry,” Smith says.

“We find a significant percentage of people going into the ministry as their second career. They may have spent a good portion of their life in the business world. As they get older, their faith becomes more important. They get involved in the church on a deeper level. Neighborhood Seminary is a way of tapping into laypeople who want to deepen their knowledge of the Christian faith and provide for the subset of that group that would be interested in going to seminary. The program is a sampling of a theological education.”

Heidi A. Miller, director of the Neighborhood Seminary at Duke Divinity School, says the first class of 17 participants range in age from the early 20s to the 70s and are of various racial and ethnic backgrounds. The class includes a physician with a rural family practice, a car sales manager, a mother and daughter, as well as three people considering further theological training.

Smith described his first class meeting as a “delightful time. The participants were attentive and asked some good questions. There was a good spirit.”
Perhaps you’ve been serving in a missional ministry for years, or perhaps you’re intrigued and want to learn more. Here is a curated list of resources, including books, organizations, and programs, that can encourage you in your ministry journey.

Resources to Inform and Enrich Missional Ministries

BY LACEYE WARNER

**Ecumenical Organizations**

**FRESH EXPRESSIONS**
A fresh expression of church is a new gathering or network that engages mainly with people who have never been to church. There is no single model; the emphasis is on starting something that is appropriate for a particular context rather than cloning something that works somewhere else. Fresh Expressions US offers a number of projects and training opportunities.
www.freshexpressionsus.org

**MISSIO ALLIANCE**
A fellowship of institutions, leaders, and churches, Missio Alliance supports partnerships and projects that seek to further healthy Christian ministries in North America. Resources include gatherings, podcasts, and a range of books and articles.
www.missionalliance.org

**ZOE**
ZOE is committed to seeing children in extreme poverty around the world live into their God-given potential. Building on a foundation of indigenous staff, community leaders, and local resources, ZOE empowers orphans and vulnerable children to become entrepreneurs who are socially, economically, and spiritually strong. This approach transforms entire communities and breaks cycles of aid dependency.
www.wearezoe.org

**United Methodist Organizations**

**PATH 1**
Part of the Discipleship Ministries of the United Methodist Church, Path 1 is a program to help provide a range of resources for new church-planting efforts, including coaching. Different models are used for church plants depending on their location, including intentional partnerships between clergy and laypeople.
www.umcdiscipleship.org

**GLOBAL MINISTRIES**
Global Ministries is a general board of the United Methodist Church that provides a range of resources and mission opportunities.
www.umcmission.org

**FOUNDATION FOR EVANGELISM**
Another part of Discipleship Ministries, Foundation for Evangelism supports local church outreach, campus ministries, and professors of evangelism. As part of effective, missional, growing churches, there must be opportunities for both clergy and laypeople to be trained and supported in ministry.
www.foundationforevangelism.org

**UMCOR**
The United Methodist Commission on Relief is a division of Global Ministries that is often the first relief organization in and the last out of natural and other disaster-response efforts. This highly respected group has demonstrated sensitivity and skill in meeting the needs of individuals and communities in the wake of tragedy.
www.umcor.org
Missional Resource Books

CULTURE MAKING
by Andy Crouch
This discussion of the complexities of how culture works also provides tools for cultivating and creating culture and points to hopeful examples from church history and contemporary society of how culture is made and shaped. It includes a call to partner with God’s own work of transforming culture.

MISSIONAL, MONASTIC, MAINLINE
by Elaine A. Heath
This book provides both the theoretical foundations and practical guidance for developing new monastic and missional communities in contexts that are theologically progressive, racially and economically diverse, and multicultural. This book contains the wisdom and perspectives of people who live and serve in missional, new monastic communities in United Methodist and other mainline traditions, and it describes new forms of theological education that are emerging to resource a new generation of Christian leaders.

THE MYSTIC WAY OF EVANGELISM: A CONTEMPLATIVE VISION FOR CHRISTIAN OUTREACH
by Elaine A. Heath
This fresh perspective on the theory and practice of evangelism approaches it through contemplative spirituality, offering a corrective to the contemporary American trend of programmatic and consumeristic forms of evangelism. By looking to mystics, saints, and martyrs of church history, we can discover ways of thinking about God that result in a life of outreach.

FRESH EXPRESSIONS: A NEW KIND OF METHODIST CHURCH FOR PEOPLE NOT IN CHURCH
by Kenneth H. Carter Jr. and Audrey Warren
This book can be used as a group study for church leaders and congregations who are in the grip of Holy Spirit motivation to renew their tradition by reaching people who are de-churched or not yet in a discipleship relationship with Jesus.

FROM RELIEF TO EMPOWERMENT: HOW YOUR CHURCH CAN CULTIVATE SUSTAINABLE MISSION
by Lacey C. Warner and Gaston Warner
While there are times for the relief efforts and traditional charity when disasters strike, if years later the same people are receiving the same aid, an opportunity is lost. Mission that moves beyond relief to empowerment opens up ways to address systemic forms of oppression and poverty. This book is ideal for groups who want to engage or re-engage in mission.

CHRISTIAN SOCIAL INNOVATION: RENEWING WESLEYAN WITNESS
by L. Gregory Jones
Christian social innovation, at its best, depends on a conception of hope different from the optimism that often characterizes secular endeavors, a hope that acknowledges personal and social brokenness. Faith communities, at their best, bring people together across generations and diverse sectors to imagine how common effort and faith might overcome obstacles.

LIVE TO TELL: EVANGELISM FOR A POSTMODERN AGE
by Brad J. Kallenberg
In light of postmodernity, evangelism should shift to a focus on community and invite people to a new way of life. This book offers both theoretical training and practical strategies.

A MILE IN MY SHOES: CULTIVATING COMPASSION
by Trevor Hudson
This book issues a challenging charge to pay attention and to engage in the spiritual disciplines that enable us to see, hear, and respond to the living Christ in our midst. It includes an invitation to participate in the process of pilgrimage of pain and hope.

EMPOWERMENT: A KEY COMPONENT OF CHRISTIAN COMMUNITY DEVELOPMENT
by Mary Nelson
We need to move toward more effective involvement and empowerment with the poor. Leaders must focus more on developing people’s skills and capacities rather than simply helping the poor live better lives.

THE MISSION OF GOD’S PEOPLE
by Christopher J.H. Wright
This book focuses on what the Old Testament teaches Christians about being the people of God, addressing themes such as “called to care for creation,” “called to bless the nations,” “sending and being sent,” and “rejecting false gods.”

Books to Inform a Missional Perspective

TOXIC CHARITY: HOW CHURCHES AND CHARITIES HURT THOSE THEY HELP, AND HOW TO REVERSE IT
by Robert D. Lupton

WHEN HELPING HURTS: HOW TO ALLEViate POVERTY WITHOUT HURTING THE POOR ... AND YOURSELF
by Steve Corbett and Brian Fikkert

THE NEW JIM CROW: MASS INCARCERATION IN THE AGE OF COLORBLINDNESS
by Michelle Alexander

SOCIAL ENTREPRENEURSHIP
by David Bornstein and Susan Davis

DEAD AID: WHY AID IS NOT WORKING AND HOW THERE IS A BETTER WAY FOR AFRICA
by Dambisa Moyo

BOTTOM BILLION: WHY THE POOREST COUNTRIES ARE FAILING AND WHAT CAN BE DONE ABOUT IT
by Paul Collier

THE BEST OF ENEMIES: RACE AND REDEMPTION IN THE NEW SOUTH
by Osha Gray Davidson

GETTING BEYOND BETTER: HOW SOCIAL ENTREPRENEURSHIP WORKS
by Roger Martin and Sally Osberg

WOMEN DON’T ASK: THE HIGH COST OF AVOIDING NEGOTIATION— AND STRATEGIES FOR CHANGE
by Linda Babcock and Sara Laschever

HALF THE SKY: TURNING OPPRESSION INTO OPPORTUNITY FOR WOMEN WORLDWIDE
by Nicholas Kristof and Sheryl WuDunn

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Neighborhood Seminary Enrolls First Cohort

The Neighborhood Seminary aims to help participants open their minds and senses anew to the movement of God’s Spirit, empowering them to engage the people of God in their communities. The learning and formation that takes place in the Neighborhood Seminary is built upon the premise that God comes among us and dwells in our neighborhoods. The pilot program for the Neighborhood Seminary began in the Greensboro, N.C., area in September 2017.

This two-year non-credit program provides four team-taught courses per year with Duke faculty, staff, and graduates partnering with gifted local practitioners; spiritual formation throughout the two years with trained spiritual directors in large- and small-group gatherings; and community engagement with innovative local practitioners and neighborhood ministries.

TEACHING TEAM

Elaine Heath, Ph.D.
Dean of the Divinity School and professor of missional and pastoral theology; co-founder of the Missional Wisdom Foundation

Brandon Wrencher
Pastor and pioneer of a new inclusive and neighborhood-rooted faith community in downtown Greensboro, N.C.; provisional elder in the Western North Carolina Conference

Irving Allen
Fellowship coordinator for Ignite NC and a national trainer for Beautiful Trouble Network; human relations commissioner and member of the Youth Advisory Board for the City of Greensboro; member of Shiloh Baptist Church, the Fellowship of Reconciliation, Youth and Student Coalition for Police Accountability, and Guilford Votes

J. Warren Smith
Associate professor of historical theology; published *The Lord’s Prayer: Confessing the New Covenant;* a United Methodist minister in the North Carolina Conference

Jeff Patterson
Elder in the Western North Carolina Conference and senior pastor at Wesley Memorial UMC in High Point, N.C.; served as the district superintendent of the Yadkin Valley District and as a delegate to the 2016 General Conference and the 2019 General Conference

Pamela Blackstock
Ordained elder in the Western North Carolina Conference serving Union Memorial UMC in Greensboro, N.C.

Joseph Kim
Trained in pastoral counseling and clinical pastoral education; provisional elder in the Western North Carolina Conference

Cheryl Skinner
Pastor of Mt. Olivet UMC in Concord, N.C.; ordained elder in the Western North Carolina Conference

SPRITUAL FORMATION DIRECTORS

Alice Kunka, Ph.D.
Associate pastor of spiritual formation at Christ UMC in Greensboro, N.C.; ordained deacon in the United Methodist Church

DIRECTOR

Heidi Miller, Ph.D.
Licensed minister in the Virginia Mennonite Conference
Certificate in Missional Innovation Accepting Applications

The Certificate in Missional Innovation (CMI) will equip students in the theory and practices of hospitality, community formation, Christian spiritual formation, and neighboring so that they are ready to start and lead deeply contextualized new faith communities. Students will be exposed to a wide array of new church starts, including missional networks, new monastic communities, social enterprises, and traditional church starts. Field education placements connect students with missional practitioners who are engaged in new faith community development. The CMI can be earned within the M.Div. degree and is intended to provide training in contextual evangelism and church planting for students interested in innovative forms of ministry.

Certificate requirements include three courses, a field education placement under the close supervision of a recognized church planter or pioneer, participation in a yearlong advanced spiritual formation group, and attendance at an annual event where practitioners discuss mission and evangelism.

FOR MORE INFORMATION, contact one of the faculty directors

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Laceye Warner
Royce and Jane Reynolds Associate Professor of the Practice of Evangelism and Methodist Studies
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Jeff Conklin-Miller
E. Stanley Jones Assistant Professor of the Practice of Evangelism and Christian Formation and the Royce and Jane Reynolds Teaching Fellow
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Ekklesia Contemporary Ballet in Goodson Chapel

The Center for Reconciliation and Duke Initiatives in Theology and the Arts co-hosted the Ekklesia Contemporary Ballet at the invitation of Ellen Davis, Amos Ragan Kearns Professor of Bible and Practical Theology, March 8. The ballet company performed at a Goodson Chapel service and shared insights on the intersection of dance and reconciliation during a lunch discussion.

The performance, titled “Roar of Nations,” was based on renditions of various psalms focused on God’s comfort and God’s majesty over the nations. The dances were accompanied by readings in Hebrew by Davis and Laura Lieber, professor of religious studies at Duke University.

The lunch panel explored how dance can lead to a better understanding of the body and how it can inspire reconciliation. Artistic director Elisa Schroth said their performances are intended to inspire a call to action, whether it’s reconciliation with one another or in the world. Ekklesia is based in Connecticut, and their repertory addresses issues such as poverty, inequality, and human suffering through transformative dance.
Dean Heath Delivers State of the School Address

Dean Elaine A. Heath delivered the annual state of the school address at Duke Divinity School on Feb. 28. The address focused on the theme of moving from a house of fear to a house of love. Video is available: https://youtu.be/e0Vnlb3EwPA.

Prescribing Wisely: Psychiatric Medications and the Whole Person

The Theology, Medicine, and Culture Initiative at Duke Divinity School, with the generous support of the McDonald Agape Foundation, is sponsoring the conference “Prescribing Wisely: Psychiatric Medications and the Whole Person,” June 8–9. The conference will produce practical resources for both prescribers and consumers of psychiatric medication, including considerations about how these medications might be used wisely and in a way that is attentive to the best medical research, to moral and ethical questions, and to social, political, and historical context.

This will be the first of four annual conferences in the series “Out of Our Meds.” Each year, participants will engage with moral and theological approaches to the use of prescription medications. Questions for future conferences will include the following: “Theological Approaches to Pain and Its Management” (2019); “Do Not Be Anxious about Your Body: How Is Medical Management of Risks to Future Health Compatible with Christian Discipleship” (2020); and “Is Pharmacological Risk Management Good Medicine?” (2021).

For more information and to register, see http://divinity.duke.edu/prescribing-wisely or email Duke TMC@div.duke.edu.

UMC Mission Leaders Participate in Study Leave

A group of mission leaders from the Western North Carolina Conference of the UMC visited Duke Divinity School in April to participate in study leave. The Missional Engagement Operations Team was chaired by Brian Mateer, director of missions at Providence UMC in Charlotte, and facilitated by Caroline Wood, director of missional engagement and connectional ministries for the Western North Carolina Conference. The group met with Dean Elaine A. Heath, professor of missional and pastoral theology, and others at Duke Divinity School working with cohort-based programs. Laceye Warner, Royce and Jane Reynolds Associate Professor of the Practice of Evangelism and Methodist Studies, was invited to participate in the team’s work by facilitating and providing resources for the study leave week.

The mission leader team includes both clergy and laypeople, including Divinity School alumni Laura Byrch M.Div.’11, Nathan Arledge M.Div.’11, and Susan Pennock M.A.C.P.’17. The focus of the study leave was to further the goal of developing plans to sustain and empower missional culture in the Western North Carolina Conference through cohort-based learning.
Join other high school students in an intensive encounter with Christian life and a year of engagement and practice.

RESIDENCY AT DUKE UNIVERSITY: JUNE 23-29, 2019
YEAR OF MENTORSHIP: JUNE 2019 – JUNE 2020

“DYA showed me that I am not alone as a teenage Christian.”
- Mayra Rangel, 2014 DYA participant

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Priority Application Deadline: November 30, 2018
@dukeyouthacademy
From Relief to Empowerment: How Your Church Can Cultivate Sustainable Mission

By Laceye K. Warner, Royce and Jane Reynolds Professor of the Practice of Evangelism and Methodist Studies, and Gaston Warner

From Relief to Empowerment: How Your Church Can Cultivate Sustainable Mission

By Laceye K. Warner, Royce and Jane Reynolds Professor of the Practice of Evangelism and Methodist Studies, and Gaston Warner

Faithful and Fractured: Responding to the Clergy Health Crisis

By Rae Jean Proeschold-Bell, Associate Research Professor at Duke Global Health Institute Evidence Lab and Research Director of Clergy Health Initiative; and Jason Byassee, Research Scholar with Leadership Education at Duke Divinity

Faithful and Fractured: Responding to the Clergy Health Crisis

By Rae Jean Proeschold-Bell, Associate Research Professor at Duke Global Health Institute Evidence Lab and Research Director of Clergy Health Initiative; and Jason Byassee, Research Scholar with Leadership Education at Duke Divinity

Everything Happens for a Reason: And Other Lies I’ve Loved

By Kate Bowler, Associate Professor of the History of Christianity in North America

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KATE BOWLER specializes in the study of the prosperity gospel, in which fortune is a blessing from God and misfortune is a mark of God’s disapproval. Everything in her life seems to point toward “blessing.” She is thriving in her job, married to her high school sweetheart, and loves life with her newborn son. Then she is diagnosed with stage IV colon cancer.

The prospect of her own mortality forces Bowler to realize that she has been tacitly subscribing to the prosperity gospel, living with the conviction that she can control the shape of her life with “a surge of determination.” Even as this type of Christianity celebrates the American can-do spirit, it implies that if you “can’t do” and succumb to illness or misfortune, you are a failure. What does it mean to die, she wonders, in a society that insists everything happens for a reason? After being stripped of this certainty, she discovers that without it life is hard but beautiful in a way it never has been before.

Frank and funny, dark and wise, Kate Bowler pulls the reader deeply into her life in an account she populates affectionately with a retinue of friends, megachurch preachers, relatives, and doctors. Everything Happens for a Reason tells her story, offering up her irreverent, hard-won observations on dying and the ways it has taught her to live.

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health, the book treads deep into the territory of mental health and spiritual wellbeing and suggests that increasing the presence of positive mental health may prevent future physical and mental health problems for clergy. The authors weave concrete suggestions tailored to clergy throughout the book.

**Paul: An Apostle’s Journey**
By Douglas Campbell, Professor of New Testament
Eerdmans, 2018
219 pages, Paperback, $22.00

**DOUGLAS CAMPBELL** has been recognized as one of the apostle Paul’s most insightful and provocative interpreters. In this short and spirited book, Campbell introduces readers to the apostle he has studied in depth over his scholarly career. Enter into Paul’s world, relive the story of Paul’s action-packed ministry, and follow the development of Paul’s thought throughout both his physical and his spiritual travels. Ideal for students, individual readers, and study groups, **Paul: An Apostle’s Journey** dramatically recounts the life of one of early Christianity’s most fascinating figures—and offers powerful insight into his mind and his influential message.

**The Character of Virtue: Letters to a Godson**
By Stanley Hauerwas, Gilbert T. Rowe Professor Emeritus of Divinity and Law
Eerdmans, 2018
205 pages, Hardcover, $21.99

**IN THE CHARACTER OF VIRTUE** theologian and ethicist Stanley Hauerwas shares the letters he sent to his godson, Laurence Wells. He offers his godson something far more precious than toys or trinkets—the gift of hard-won wisdom on life and the process of maturing. In each of the 14 letters—sent on the occasion of Laurence’s baptism and every year thereafter—Hauerwas contemplates a specific virtue and its meaning for a child growing year by year in the Christian faith. Writing on kindness, courage, humility, joy, and more, Hauerwas distills centuries of religious thinking and decades of self-reflection into heartfelt personal epistles packed with wit and punch. An introduction by Samuel Wells—Laurence’s father and Hauerwas’ friend—tells the story behind these letters and offers sage insight into what a godparent is and can be.

**Blood Letters: The Untold Story of Lin Zhao, a Martyr in Mao’s China**
By Xi Lian, Professor of World Christianity
Basic Books, 2018
352 pages, Hardcover, $19.99

**BLOOD LETTERS** tells the astonishing tale of Lin Zhao, the most important Chinese political dissident of the Mao era and a devout Christian who was imprisoned, tortured, and executed by the regime. Lin Zhao was a poet and journalist arrested by the authorities in 1960 and executed eight years later, at the height of the Cultural Revolution. The only Chinese citizen known to have openly and steadfastly opposed communism under Mao, she rooted her dissent in her Christian faith—and expressed it in long, prophetic writings done in her own blood, and at times on her clothes and on cloth torn from her bedsheets.

Miraculously, Lin Zhao’s prison writings survived, though they have only recently come to light. Drawing on these works and others from the years before her arrest, as well as interviews with her friends, her classmates, and other former political prisoners, Xi paints an indelible portrait of courage and faith in the face of unrelenting evil.

**Redeeming Transcendence in the Arts: Bearing Witness to the Triune God**
By Jeremy Begbie, Thomas A. Langford Research Professor of Theology
Eerdmans, 2018
222 pages, Paperback, $18.00

**HOW CAN THE ARTS** witness to the transcendence of the Christian God? Many people believe that there is something transcendent about the arts: they can awaken a profound sense of awe, wonder, and mystery, of something “beyond” this world—even for those who may have no use for conventional forms of Christianity. In this book Jeremy Begbie, a leading voice on theology and the arts, employs a biblical, Trinitarian imagination to show how Christian involvement in the arts can be shaped by the distinctive vision of God’s transcendence opened up in and through Jesus Christ.

**Leaning on the Word: Worship with Argentine Baptists in the Mid-Twentieth Century**
Lester Ruth, Research Professor of Christian Worship, and Eric L. Mathis
Eerdmans, 2017
180 pages, Paperback, $29.00

**THINK OF BAPTIST** evangelism in the middle of the 20th century, and the figure that comes immediately to mind is likely Billy Graham. But far removed from the large, televised crusades, what did typical Baptist mission-field evangelism and worship really look like? In this
latest volume in the Church at Worship series, Lester Ruth and Eric L. Mathis draw from a rich selection of primary sources to immerse readers in the worship life of Conservative Baptists in northwest Argentina from 1948 to 1964. Combining historical, theological, and practical perspectives, this book offers a vital educational resource for Christian ministers engaged in or preparing for cross-cultural ministry, introduces readers to a worshipping community that may be unfamiliar to them, and represents a significant contribution to liturgical history.

Will Willimon’s Lectionary Sermon Resource: Year B (Parts 1 and 2)
By Will Willimon, Professor of the Practice of Christian Ministry
Abingdon Press, 2017
Paperback and E-book, $24.99

WILL WILLIMON is widely acclaimed as one of the top 10 preachers in the world. For each Sunday of the Christian year, his lectionary sermon resource provides what is needed to begin the journey toward a sermon. This guide will stoke, fund, and fuel the preacher’s imagination while leaving plenty of room to insert personalized illustrations, make connections within a particular congregational context, and speak the Word in a distinctive voice. Guidance from Willimon is like sitting down with a trusted clergy friend and asking, “What will you preach next Sunday?” Each week of sermon resources includes readings, theme title, introduction to the readings, and sections on encountering the text, proclaiming the text, and relating the text. The full series will include two volumes each for Years A, B, and C in the Revised Common Lectionary. ■

JEREMY BEGBIE published Redeeming Transcendence in the Arts: Bearing Witness to the Triune God (Eerdmans). He led the research seminar “An Awkward Witness in a Worded World: Reflections on Music and Language in Luther and Bach” at the Institute for Theology, Imagination and the Arts at the University of St. Andrews (Scotland), gave the multimedia presentation “Why the Arts Matter to Faith in a Culture That Flattens Our Vision” on behalf of the North Carolina Study Center (Chapel Hill), and presented “‘Hearing a Music That You Never Would Have Known to Listen For’: Why the Church Needs the Arts in a Culture of Reductionism” as part of the King Institute for Faith and Culture lecture series at King University (Bristol, Tenn.). In February he delivered three plenary sessions for the Forum on Faith and Culture in Winston-Salem, N.C., and in March he hosted a colloquium at Duke for ongoing research on the topic of theology, music, and modernity. He traveled to New Zealand in May to deliver the Thomas Burns Memorial Lectures on the theme “What’s Transcendent about the Arts?” at the University of Otago.

MEGHAN BENSON was invited to be part of an international interfaith consortium on religious vocation in the secular academy at Bar Ilan University in Israel in February. She was one of a dozen clergy members who serve in universities who gathered for a week of discussions on the gifts and challenges of living out one’s faith in an academic context. Her presentation was titled “Sacred Architecture and Sacred Space on Campus.”

Happens. Links to her interviews and launched the podcast Everything Lies I've Loved) Happens for a Reason KIRKPATRICK, on “The View from the Texas, in November; and, with Clergy Excellence in Camp Allen, Program at the UMC Center for Leadership Education at Duke Divinity, of Preaching Session II, sponsored by Illustration, and Sense” for the Institute on “Nostalgia vs. Homecoming: Story, Literature in November. He also spoke together scholars from several countries to develop studies of congregations modeled after the U.S. National Congregations Study (directed by Chaves since 1998). He received grants of $30,000 from the Louisville Institute and $20,000 from the Pew Research Forum to support data collection for the fourth wave of the National Congregations Study, which is primarily funded by a generous grant from the Lilly Endowment Inc.

DOUGLAS CAMPBELL published Paul: An Apostle's Journey (Eerdmans).

STEPHEN CHAPMAN presented “Divine Dispossession in Deuteronomy” and “Worthy to Be Praised: God as a Character in Samuel” at the annual meeting of the Society of Biblical Literature in November. He also spoke on “The How as Well as the What: Canonical Formatting and Biblical Theology” for the Institute for Biblical Research. His daily meditations for Disciplines 2018 (Upper Room Books). In February he lectured on “The Old Testament as Christian Scripture” at Virginia Theological Seminary.

MARK CHAVES won the 2017 Distinguished Article Award from the Society for the Scientific Study of Religion for his article, with David Voas, “Is the United States a Counterexample to the Secularization Thesis?” in the American Journal of Sociology (121.5, 2016). He gave two invited lectures: “Changing Realities for Clergy and Congregations: Seven Trends” in New York, N.Y., on Oct. 26 as part of the Insights & Ideas Centennial Conversations sponsored by the Church Pension Group of the Episcopal Church, and “Introduction to the U.S. National Congregations Study” at Aarhus University, Aarhus, Denmark, on March 14 for the Consortium for International Surveys of Congregations, which brings together scholars from several countries to develop studies of congregations modeled after the U.S. National Congregations Study (directed by Chaves since 1998). He received grants of $30,000 from the Louisville Institute and $20,000 from the Pew Research Forum to support data collection for the fourth wave of the National Congregations Study, which is primarily funded by a generous grant from the Lilly Endowment Inc.

FARR CURLIN received both the 2018 Paul Ramsey Award for Excellence in Bioethics and the 2018 Steve Thorney Career Award for Spiritual Care from the MD Anderson Cancer Center in Houston, Texas. He gave several lectures: the inaugural Robert D. Orr, M.D., Lecture in Medical Ethics at the University of Vermont, Oct. 27; the 2018 Provonshe Lecture at Loma Linda University, March 2; and the Grand Rondies lectures for the University of Illinois Department of Pediatrics, Jan. 5, and the Medical College of Georgia Department of Medicine, Jan. 9.

SUSAN EASTMAN published Paul and the Person: Reframing Paul's Anthropology (Eerdmans) and spoke in November at a panel review of the book at the annual meeting of the Society of Biblical Literature. She has been honored by the publication of a Festschrift, Practicing with Paul: Reflections on Paul and the Practices of Ministry in Honor of Susan G. Eastman, edited by Presian Burroughs (Cascade). Her article “Love’s Folly: Love and Knowledge in 1 Corinthians” was published in Interpretation (72.1, 2018).


the 2017–18 academic year she received the Benjamin N. Duke Fellowship of the Research Triangle Foundation at the National Humanities Center and a Louisville Institute Sabbatical Grant for Researchers for her book project on the Additions to Daniel in the history of interpretation.

ELAINE A. HEATH published “Wisdom from the Center: Spiritual Practices for Institutional Leaders during Systems Change” in Perspectives in Religious Studies (44.4, 2017) and a second edition of The Mystic Way of Evangelism: A Contemplative Vision for Christian Outreach (Baker Academic). She spoke on “Missional Identity” for the Academy for Young Clergy of the Rocky Mountain Conference of the UMC in Denver, Colo.; was the Mayme Weaver Preaching Mission speaker at First UMC (Lexington, N.C.), Oct. 22–24; served on a panel discussing domestic violence at Wake Chapel Church (Raleigh, N.C.), Oct. 29; chaired the Innovation, Education, and Ministry task force for the GBHEM Ministry Study Commission (Dallas, Texas), Feb. 4–7; delivered a lecture series on the Means of Grace at the “Equipping, Calling, Going” conference (Scarborough, U.K.); and gave the keynote address on the mission of the church at the UMC Large Church Initiative (San Diego, Calif.).

RANDY L. MADDOX published The Journal Letters and Related Biographical Items of the Rev. Charles Wesley, M.A. (Kingswood Books). In March he chaired a session of the Wesley Historical Society on new directions in the scholarly study of John and Charles Wesley, and in April he delivered a lecture at Saint Paul School of Theology in Kansas City, Mo.

JERUSAH NEAL published “Exodus or Exile: Hermeneutic Shifts in a Shifting Fijian Methodist Church” in International Journal of Homiletics (2.1, 2017). She presented the paper “The Bible and Folklore: Global Perspectives” for the Bible in Racial, Ethnic, and Indigenous Communities panel at the annual meeting of the American Academy of Religion and was on the Emerging Scholars Panel discussing “Emerging Trends in Homiletic Scholarship” at the Academy of Homiletics meeting in Dallas, Texas. She was a guest speaker for the North Carolina Conference of the UMC’s 2018 Freedom Ride pilgrimage, and her book Blessed: Monologues for Mary (Cascade) was selected as the 2017 Advent study by Duke Memorial UMC (Durham, N.C.), for whom she performed one of the monologues during a Wednesday Advent service.


LESTER RUTH, with Eric L. Mathis, published Leaning on the Word: Worship with Argentine Baptists in the Mid-Twentieth Century (Eerdmans). He co-taught a workshop for contemporary worship songwriters considering new songs for Christmas and led an evaluation of Charles Wesley’s Nativity hymns as a source of new ideas at the Calvin Institute of Christian Worship at Calvin College in Grand Rapids, Mich., in March.

BETH SHEPPARD published the “Historiography, Ancient” and “Pergamum” entries in The Dictionary of the Bible and Ancient Media Culture, edited by Tom Thatcher, Ray Person, Chris Keith, and Elsie Storm (Bloomsbury), and “Theological Librarian vs. Machine: Taking on the Amazon Alexa Show (with Some

**Daniel Stulac** was awarded the Carol Daniel Stulac (10.1, 2017). Theological Librarianship (Abilene Christian University Press), in John B. Weaver and Douglas L. Gragg, edited by Honor of M. Patrick Graham Scripture, Community, and Libraries in for Reading Profession) and a review of Reflections on the Future of the divinity.duke.edu/news/faculty-media. see the “Faculty in the Media” page at of links to his interviews and articles, Washington Post (Feb. 21). For a full list and legacy of Billy Graham, including “How an Aging Billy Graham Approached His Own Death” in The Washington Post (Feb. 21). For a full list of life, death, and of his interviews and articles, the “Facuity in the Media” page at divinity.duke.edu/news/faculty-media. ROSS WAGNER made numerous media appearances and published several articles reflecting on the life, death, and legacy of Billy Graham, including “How an Aging Billy Graham Approached His Own Death” in The Washington Post (Feb. 21). For a full list of links to his interviews and articles, see the “Faculty in the Media” page at divinity.duke.edu/news/faculty-media.

**Grant Wacker** made numerous media appearances and published several articles reflecting on the life, death, and legacy of Billy Graham, including “How an Aging Billy Graham Approached His Own Death” in The Washington Post (Feb. 21). For a full list of links to his interviews and articles, see the “Faculty in the Media” page at divinity.duke.edu/news/faculty-media.

**Will Willimon** published the first two installments of the eight-volume Will Willimon’s Lectionary Sermon Resource (Abingdon) and a review of Forbearance by James Calvin Davis in The Christian Century (Feb. 14). He gave the Black History Month lecture, on South Carolina’s last lynching, at Clemson University and lectured at Appalachian State University in Boone, N.C. He gave four lectures on “Christian Art in the Low Countries” in Amsterdam and a lecture on “Nature and Faith in Art” at Duke’s Nasher Museum of Art. He spoke to various church groups: as lead at a preaching conference for Church of Christ pastors, in Dallas, Texas; on sexual orientation and the UMC, at Hays Barton UMC in Raleigh, N.C.; on “Prophetic Preaching in the Age of Trump,” for Presbyterian and United Methodist pastors in Richmond, Va.; at a three-day conference for Nazarene clergy at Olivet Nazarene University in Illinois; on race and Methodism, at Epworth UMC in Durham, N.C.; and as lead for the Epiphany Conference in Lansing, Mich. Preaching engagements included Mars Hill Church (Grand Rapids, Mich.), Trenholm Road UMC (Columbia, S.C.), Hendersonville (N.C.) UMC, First UMC (Montgomery, Ala.), Pulaski Heights UMC (Little Rock, Ark.), Grace Church (New York, N.Y.), Grace Cathedral (Charleston, S.C.), and First Presbyterian Church (Monroe, N.C.). He is a signatory to the “Reclaiming Jesus: A Confession of Faith in a Time of Crisis” statement.


**Norman Wirzba** published “Creation through Christ” in Christ and the Created Order: Perspectives from Theology, Philosophy, and Science, edited by Andrew B. Torrance and Thomas H. McCall (Zondervan). He delivered several lectures: the Christian Century Lecture on “The Spirituality of Eating” in Chicago, Ill. (Oct. 26); “The Gift of Food” at the annual meeting of the Carolina Farm Stewardship Association (Nov. 4); “Faithful Eating in an Anthropocene World” at Yale’s Institute for Faith and Culture (Nov. 10); “The Ethics of Food and Agriculture” at Georgetown College (Feb. 1); “The Difference Agrarianism Makes” at the University of North Carolina-Greensboro (March 1); “Food: Gift or Commodity?” at Richmond’s Real Local RVA event (April 7); and “Animals in Theological Perspective” at Yale Divinity School (April 16).
50s & 60s

RON L. HALL D’59 and KIRK MCNEIL D’67 are premiering their new work, Jim & Jesse, a stage play based on a true story of a son’s search for his father. They are both retired clergymen in the Western North Carolina Conference of the United Methodist Church.

S T KIMBROUGH D’62 has recently published the book Alphabetical Index to the First Lines of All Stanzas of Poetry by John and Charles Wesley (Pickwick Publications). The book includes an introduction written by Randy Maddox, William Kellon Quick Professor of Wesleyan and Methodist Studies.

ANN KAISER STEARNS D’67 recently published Redefining Aging: A Caregiver’s Guide to Living Your Best Life (Johns Hopkins University Press). She is a professor of behavioral science at the Community College of Baltimore County, Md.

70s

JAMES W. TRENT JR. D’73 has co-edited a book entitled Phallacies: Historical Intersections of Disability and Masculinity (Oxford University Press). He is currently visiting scholar at the Heller School, Brandeis University.

G. CORWIN STOPPEL D’76 has published his second novel in the Saugatuck Murder Mystery series, titled Death by Pallet Knife. He has served as the rector of All Saints’ Episcopal Church in Saugatuck, Mich., since 1990.

80s

MICHAEL PASQUARELLO III D’83 has published Dietrich Bonhoeffer and the Theology of a Preaching Life (Baylor University Press). He is currently Lloyd J. Ogilvie Professor of Preaching at Fuller Theological Seminary in Pasadena, Calif.

90s

CHARLES WILEY D’93 is leaving the Office of Theology and Worship of the PC(USA) after 20 years to become the major gifts officer at Columbia Theological Seminary in Decatur, Ga.

00s

ANNA KATHERINE SHURLEY D’01, D’06 has published a book titled Pastoral Care and Intellectual Disability: A Person-Centered Approach (Baylor University Press). She resides in Gulfport, Miss.

10s

MICHAEL BOONE D’11 was installed as rector of St. Charles Anglican Church, Poulsbo, Wash.

JENNIFER ADAMS-MASSMANN D’03 has been selected for an Episcopal Church Foundation Fellowship for her doctoral studies in American church history. She will study in the Faculty of Theology at the University of Heidelberg in Germany. Her research is the first book-length study of Moravian women missionaries in 18th-century colonial America. She is married to ALEXANDER MASSMANN D’01, who is a postdoctoral researcher in theological ethics at the University of Cambridge. They have one son.

GOT NEWS? STAY IN TOUCH!
You can email magazine@div.duke.edu or visit www.divinity.duke.edu/update to submit class notes or update your information.
A SPIRITUAL CALLING.  
A THEOLOGICAL TASK.

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

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

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

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

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**WILLIAM K. QUICK D’58** of Detroit, Mich., died Sept. 17, 2017. He was a retired United Methodist pastor and the long-time senior pastor of Metropolitan UMC in Detroit. He taught at Duke Divinity School for 15 years. The William K. Quick Scholarship was created at Duke Divinity School to support students entering the ministry. He is survived by his wife, Mary Quick, four children, and five grandchildren.

**SASAMORI TAKEMI D’62** of Meguro, Tokyo, Japan, died Aug. 15, 2017. He was head of the Komaba Eden Church and the 17th Soke of Ono-ha Itto-ryu School of Kenjutsu. He enriched the lives of many through his passion for both Christianity and the martial arts, believing that each contributed to a fuller understanding of the other.

**HAYWOOD ALLAN SMITH D’81** of Kinston, N.C., died Oct. 18, 2017. He was the pastor of Westminster UMC in Kinston, N.C., and served throughout the North Carolina Conference of the United Methodist Church for over 40 years. He is survived by his wife, Meleah Smith, a son and daughter, and two grandsons. ■
I walked into the small, dimly lit apartment in Vickery Meadow, a densely populated neighborhood in Dallas, Texas. Three Congolese men welcomed me, gesturing toward a folding chair and card table that appeared to be in imminent danger of collapse. Through the interpreter who had come with me, they apologized for having nothing other than water to offer because their cupboards were bare. When they opened the refrigerator, I saw that, other than water, it was empty, too. The men hoped to find jobs soon, they said, but it was difficult when they could not speak English. Other hurdles included having to apply for jobs online when they did not have a computer, finding transportation to get to a job when no jobs were within walking distance, seeing unfamiliar products in American grocery stores, and a thousand other details of their new life in Dallas.

Vickery Meadow has earned the nickname “the United Nations of Dallas.” Hundreds of refugees from around the world arrive every year through the International Rescue Committee and other resettlement programs, along with many other immigrants and asylum-seekers. The nearly three square miles of apartment complexes teem with people “of every tongue, tribe, and nation,” to use language from the book of Revelation.

The three Congolese men were part of a larger cohort of newly arrived refugees. One of my seminary students, a Methodist pastor from Zambia, had brought them to New Day, the house church I founded with a few students and friends. New Day was an experiment in missional ecclesiology for students whose emerging sense of vocation was beyond the walls of the traditional church. They wanted to know how to live in community, how to neighbor well, how to organize life around practices of prayer, hospitality, and compassion. They wanted to practice what they learned in classes about addressing systemic injustice and serving in cross-cultural contexts.

When we began New Day we focused on developing a lead team that followed a Wesleyan rule of life together. Leadership was polycentric, with several of us sharing responsibility and ministry according to our gifts. We hoped and prayed toward discernment as to how we might engage the wider community. Then Christ came to us in refugees.

Soon we moved our meeting place into Vickery Meadow. We invited some of the refugees to join our lead team. Sunday evenings found a motley crew of students, immigrants, elderly people, and children crowded into an apartment in the United Nations of Dallas. We organized afternoon soccer games for neighborhood boys. Our worship structure and community meal simplified so that we could incorporate the languages, songs, and food of the cultures among us. We learned the power and beauty of homilies in the round. We made many mistakes.

Over time we learned about landlords who do not fix broken plumbing, car dealers who prey on immigrants, the bullying that refugee children suffer, and the invisibility of refugees to much of the church. At the same time we experienced from our new friends depths of hospitality and community that my middle-class and affluent students had never imagined. Again and again, Jesus met us at the table with bowls of beans and simple songs accompanied by djembe and dance.

Because of their three-year immersion in the United Nations of Dallas, many students who came to seminary uncertain of vocation heard God’s call. Some of them were appointed to traditional churches where they brought missional imagination to congregants who then awakened to God’s call in new ways. Some found their vocation at the margins, with children of undocumented workers.

The three historic strengths of Duke Divinity School are intellectual rigor, generous orthodoxy, and spiritual wisdom. We have extraordinary resources in our world-class faculty, the university, the city of Durham, and the church to create new pathways for vocational discernment in partnership with our neighbors. We have the capacity to companion the church in all its iterations in order to see and welcome Christ in the neighborhood. Through our curricular and co-curricular programs and creative partnerships, Duke Divinity School will increasingly discover new ways to invest in and inhabit the neighborhood. With God’s help we are well positioned to flourish into the future. Please join us in this holy work through your prayers, presence, gifts, service, and witness.
“On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations.”

(REVELATION 22:2)

The quilted triptych represents a biblical image in a familiar medium associated with comfort and tranquility. The image of the tree of life runs through the Bible, from the Garden of Eden to St. John’s vision. A tree marks the lifesaving presence of shade, water, food, and even medicine. Here Murray Johnston has created a landscape that reflects her native region of Appalachia, thus blending her experience, and ours, with the imagination of the biblical writers.
What does it mean for Christians to be a neighbor in our rapidly changing culture? The 2018 Convocation & Pastors’ School will explore how we can practice and communicate Christian faith, spirituality and hospitality with missional imagination. Pastors and church leaders will gain insight and energy to build and strengthen Christian community with renewed integrity.

**Monday & Tuesday, October 8 & 9, 2018**

Featuring Rev. Barbara Brown Taylor, Bishop Ian Douglas, Rev. Cynthia Hale, and Duke Divinity’s Dr. David Goatley and Dean Elaine Heath

https://divinity.duke.edu/events/convocation-pastors-school