in this issue

Faculty:
16 Required Reading
   What faculty are reading now
25 New Books
   by Candler Faculty
32 Mentorview
   Alum Toni Belin Ingram
   interviews her faculty mentor,
   Luther Smith

Alumni:
29 Meet Your Candler Alumni Board
30 From Hostility To Hospitality:
   Neighbors Across Political Divides
   Guhyun Kwon’s church scales
   fences of mistrust to be a good
   neighbor
38 Class Notes
FEATURES:

10  THE LAWYER’S SECOND QUESTION
    Thomas G. Long ponders “Who is my neighbor?”

18  L’ARCHE BUILDS COMMUNITY WHILE SHAPING FAITH
    Exploring the riches of relationship with “different” neighbors

22  SEEING THE GOOD IN “THE BADLANDS”
    Shane Claiborne on building community through adversity

26  RETURN TO EDEN
    Four alums work to revitalize their church’s inner-city neighborhood
"What are the ties that bind us as neighbors and the barriers that threaten those bonds?"
Dear Friends,

One consolation in the midst of tragedy is the way neighbors come together to help each other. I was reminded of this while watching news footage of Hurricane Sandy this fall. When the worst occurs, we want to do whatever we can to help our neighbors, be they next door or a world away. We give blood. We pack relief-supply kits. We offer up money and time. We pray.

It’s easy to think that our theological bent makes us especially suited to responding to the needs of our neighbors, but we may be just as susceptible to common barriers to “neighborliness” as others are. In his book Stories Jesus Still Tells, John Claypool relays the story of a seminary professor who enlisted the help of his students for an experiment. The professor told one group of students they had 15 minutes to reach the other side of campus or their grades would be docked; a second group had 45 minutes to make the trip; and a third group had three hours. Dotted along the designated route were drama students acting out situations of great need: one was wailing, head in hands; one was lying face-down, as if unconscious; another was shaking and trembling violently.

What did the ministers-in-training do? Not one of the first group and only two of the second group stopped to help, but—free from the pressures of the ticking clock and the threat of a performance downgrade—everyone in the third group stopped to render aid. While we may no longer worry about grades, demands on our time that we must balance with our call to community never go away.

This issue of Connection is all about the ties that bind us as neighbors and the barriers that threaten those bonds. We begin with a new take on an old question—Who is my neighbor?—and expand the discussion from there. How can we be better neighbors, serving others in good times and bad? What struggles or divisions hold us back from being good neighbors? What roles do the church and various ministries play in a neighborhood?

We explore these issues with insight from faculty members and alumni who are living into these questions—and of course, we include news from our neighborhood on Emory’s campus in Atlanta and from the extended neighborhood made up of Candler alumni all over the world. May it inspire in us a renewed call to neighborliness!

Grace and peace,

Jan Love
Dean and Professor of Christianity and World Politics

Jan Love enjoys visiting her mother’s neighborhood in Fairhope, Alabama, overlooking the Mobile Bay. It’s marked by old oaks, tall pines, quiet streets, and—remarkably—neighbors who actually know each other.
In recognition of the support of the O. Wayne Rollins Foundation of Atlanta, Emory University has named Phase I of the new Candler School of Theology building in memory of Rita Anne Rollins. A special service of naming was held in conjunction with Spring Convocation on January 16, with Emory University President James W. Wagner and President Emeritus James T. Laney speaking. Members of the Rollins family and past Candler deans James L. Waits and Russell E. Richey joined Dean Jan Love as special guests.

Completed in 2008, the 65,000-square-foot Rita Anne Rollins Building houses Candler School of Theology classrooms, administrative and faculty offices, community gathering spaces, and Emory’s Center for Ethics. The building supports SMART technology and reflects Emory’s architectural style and its commitment to sustainability, featuring Italianate design with marble and stucco exteriors and a clay tile roof, as well as LEED silver certification from the U.S. Green Building Council.

Rita Anne Rollins was the first grandchild of Mr. and Mrs. O. Wayne Rollins, and the daughter of Mr. and Mrs. R. Randall Rollins. She died at the age of 17. In addition to the Rita Anne Rollins Building, a special events space is named for her at Emory’s Rollins School of Public Health.

The Rollins Foundation’s recent $15 million gift to Candler makes possible the construction of Phase II of the school’s new building, which is scheduled for completion in spring 2014. When finished, Phase II will connect to the Rita Anne Rollins Building via a glass atrium.
Author **Thomas Lynch**
takes the McDonald Chair

**Critically Acclaimed** American poet, essayist, and undertaker Thomas Lynch joins us this semester as the McDonald Family Chair on the Life and Teachings of Jesus and their Impact on Culture. The author of five collections of poems and three books of essays, Lynch will team-teach a class called “The Poetics of the Sermon” with Bandy Professor of Preaching Thomas G. Long and offer two public lectures in his role as McDonald Chair.

On March 19, Lynch will address “The Good Funeral and the Empty Tomb” at 5:00 p.m. at Candler. On April 17, he will present “The Feast of Language” at 7:00 p.m. at Peachtree Road United Methodist Church in Atlanta. The lectures are free and open to the public.

Thomas Lynch’s work has been the subject of two award-winning film documentaries—PBS Frontline’s *The Undertaking* (2007) and the BBC’s *Learning Gravity* (2008)—and provided creative inspiration for the popular HBO series *Six Feet Under*. His essays, poems, and stories have appeared in *The Atlantic*, *The New York Times*, *The Times of London*, *The New Yorker*, *The Paris Review*, and elsewhere. He lives in Milford, Michigan, where he has been the funeral director since 1974, and in Moveen, County Clare, Ireland, where he keeps an ancestral cottage. 

**Public lectures by Thomas Lynch:**

**March 19**
“The Good Funeral and the Empty Tomb”
5:00 p.m. at Candler.

**April 17**
“The Feast of Language”
7:00 p.m. at Peachtree Road United Methodist Church in Atlanta.

The lectures are free and open to the public.
Dollars and Sense:  
*Candler focuses on financial literacy*

**TWO RECENT GRANTS** are fueling a new emphasis on teaching financial literacy at Candler. This fall Lilly Endowment Inc. awarded the school $250,000 to develop a model curriculum for improving student financial literacy. Awarded as part of a Lilly Endowment initiative to address economic challenges facing future ministers, this gift will build on work funded by an earlier grant from the E. Rhodes and Leona B. Carpenter Foundation, which sponsored multi-faceted learning opportunities ranging from Candler’s 2009 “Simple Enough?” lecture series on living within your means to this fall’s cooking classes designed to teach students how to make healthy, economical meals.

According to a 2005 report by the Auburn Center for the Study of Theological Education, an increasing number of seminary students borrow money to fund their education and graduate with tens of thousands of dollars of debt. The report recommended that theological schools take a proactive approach to educating students about money management.

“Candler wants to prepare the next generation of clergy to make wise financial decisions that will alleviate debt, strengthen their fiscal and administrative leadership, and support ministries in the local church and beyond,” says Candler Dean Jan Love.

To this end, Candler is applying the Lilly grant to the creation of a three-year required curriculum for all master of divinity students that focuses on personal financial literacy, financial administration in ecclesial settings, and financial management for ministerial professionals. Training in personal financial planning and debt management will be included in Candler’s advising groups for first- and third-year students. Second-year students will learn to handle finances in ministerial settings through the school’s field-based Contextual Education program. In each year of study, students will meet with a financial advisor to tailor a financial plan based on their individual goals, resources, and responsibilities. The curriculum is set to begin in the fall of 2013.

“Candler wants to prepare the next generation of clergy to make wise financial decisions that will alleviate debt, strengthen their fiscal and administrative leadership, and support ministries in the local church and beyond.”

—DEAN JAN LOVE
**Distinguished Alums Honored**

Candler presented its annual Distinguished Alumni Awards in September. The recipients were W. Waite Willis Jr. 75T 83G for Service to Church; B. Wiley Stephens 65T for Service to Candler; and Thomas A. Summers 59T for Service to Community.

**New DMin Degree in the Works**

In the fall of 2014, Candler will welcome its first cohort of Doctor of Ministry students in 20 years. This new degree program provides experienced pastors with advanced training and the skills necessary to analyze ministry practices through sustained biblical and theological reflection, and to discern, shape, and disseminate new practices in the service of the gospel. The program requires 30 hours of course work over 3 years, including a final project that involves innovation in ministry practice. Most course work will take place online, so that pastors have the opportunity to learn while remaining deeply rooted in their places of ministry.

**Not Your Ordinary Radical**

Just two weeks before the 2012 presidential election, prominent Christian activist, best-selling author, and self-proclaimed “ordinary radical” Shane Claiborne appeared at Candler with a lecture entitled “Jesus for President.” At the time, talking heads were arguing about blue state and red states, but Claiborne’s message before a packed house in Glenn Memorial Auditorium on October 23 was about the Christian state. He urged the audience not to put their hope in a candidate to change the state of the world, but to realize that “our last best hope is Jesus.”

The next day, Claiborne presented a second lecture, “Resurrecting Church,” about his work in an inner-city Philadelphia neighborhood, detailing how he and his collaborators decided to stop complaining about the church they had experienced and start becoming the church of their dreams.

Videos of both lectures are available on Candler’s channel on Emory University’s iTunes U, found at www.itunes.emory.edu.

**LaFayette Wins National Freedom Award**

Bernard LaFayette Jr., distinguished senior scholar-in-residence at Candler, was the recipient of the National Civil Rights Museum’s 2012 National Freedom Award, presented in October. LaFayette, a leader in the 1961 Freedom Rides, is an ordained minister, a longtime civil rights activist, and an authority on nonviolent social change. The award recognizes individuals who have made significant contributions to civil rights and who have laid the foundation for present and future leaders in human rights activism.

**Candler Faculty Takes Chicago**

Candler was well represented at November’s American Academy of Religion and Society of Biblical Literature annual meetings in Chicago. Seventeen faculty members presented or responded to papers, participated on panels, presided over sessions, or conducted business meetings.
Luce Exchange Widens Candler’s World 03

In 2011, the Henry Luce Foundation awarded Candler a $325,000 grant to create an international model curriculum for accredited North American seminaries. Faculty and student exchanges are a major component of the grant: Over three years, 12 faculty members and 12 students will serve as Luce Exchange Fellows and Luce Exchange Scholars, respectively.

The first of these exchanges occurred in the fall semester of 2012, when second-year MDiv student Haley Mills spent a semester at the Universidade Metodista de São Paulo (Methodist University of São Paulo) in Brazil. Mills, who chose Candler because of its opportunities for international study, took classes in Latin American theologies and liturgies. She is pursuing a career in international development as well as ordination in The United Methodist Church.

Luce Exchanges continue with the Methodist University of São Paulo this winter and spring: Professor Margarida Ribeiro taught a class on specialized ministries and society during Candler’s January term, and student Rodrigo Ribeiro Dos Santos joins Candler for the spring semester. Future exchanges will occur with other schools in Africa and Asia.

Accolades for LTJ 04

Luke Timothy Johnson’s book Prophetic Jesus, Prophetic Church: The Challenge of Luke-Acts to Contemporary Christians, was awarded first place in the Scripture category of the Catholic Press Association’s 2012 book awards. In their announcement of the award, the Catholic Press Association wrote, “Johnson clearly, passionately and persuasively challenges Christians to embrace four hallmarks of a prophetic church—prayer, itinerancy, servant leadership, and voluntary poverty. All church leaders would benefit from incorporating this book into an adult Bible or continuing education class.”

Two Alumni Elected to UMC Episcopacy 05

William T. McAlilly 8rT was one of five bishops elected by the Southeastern Jurisdiction of The United Methodist Church at its quadrennial meeting in July 2012. He was assigned to serve the Nashville Episcopal Area, which includes the Memphis and Tennessee conferences.

Eduard Khegay 01T was elected as bishop of the Eurasia Episcopal Area of The United Methodist Church in October 2012. The position is based in Moscow. Born in Kazakhstan, Khegay is the first United Methodist bishop from the former Soviet Union.

Teresa L. Fry Brown, professor of homiletics and director of the Black Church Studies program, was elected historiographer and executive director of research and scholarship of the African Methodist Episcopal Church. Fry Brown is the first woman to hold this position, and the third woman to serve as a general officer of the A.M.E. Church.
What Wondrous Love is This?

a Resource for Lent

TWO OF CANDLER’S MOST DISTINCTION FEATURES—its distinguished faculty and its impressive collection of art by John August Swanson—come together in What Wondrous Love: Holy Week in Word and Art, a new DVD and study guide designed for the Lenten season.

In What Wondrous Love, Holy Week and Easter come alive in video commentaries by Candler faculty, paired with illustrations by Swanson. The DVD features six “chapter” commentaries by the faculty scholars plus a Swanson work of art focused on a familiar Scripture passage. An accompanying discussion guide depicts the Swanson artwork from the DVD along with thought-provoking questions to spark fresh insights into the Bible story.

Faculty commentators include Thomas G. Long (who also authored the discussion guide), Luke Timothy Johnson, Carol A. Newsom, Steven J. Kraftchick, Jan Love, Walter Wilson, Carl Holladay, Joel LeMon, and Andrea C. White.

Los Angeles-based artist John August Swanson is known worldwide for his finely detailed, brilliantly colored paintings and original prints. His works are displayed in some of the world’s most prestigious museums, including the Smithsonian’s National Museum of American History, The Art Institute of Chicago, London’s Tate Gallery, the Vatican Museums’ Collection of Modern Religious Art, and the Bibliothèque Nationale in Paris. Candler holds the world’s largest collection of Swanson’s art.

What Wondrous Love follows the format of 2009’s popular A Thrill of Hope: The Christmas Story in Word and Art, the first production to feature Candler faculty and Swanson art. Both are published by Morehouse Education Resources and are available for purchase through Cokesbury online, www.cokesbury.com.
It’s a classic lawyer’s mistake, asking a witness a question in open court without knowing in advance what the answer will be. Even novice litigators know not to do that. With the jury and judge looking on and listening in, if you ask an imprecise, open-ended question, who knows what the witness will say, what unexpected testimony, what pesky evidence or unwanted information might leak into the trial with unpredictable consequences?

But that is precisely the beginner’s blunder committed by the well-known Torah attorney who shows up in the tenth chapter of the Gospel of Luke. At this point in Luke, Jesus has “set his face to go to Jerusalem” (9:51) and is beginning the long journey to the city of his destiny, the city of his death, the city of his glory. But before Jesus has barely started down the road, this lawyer steps into his path, momentarily stalls the journey, and tries to turn the road into a courtroom and Jesus into a defendant.

Luke says the lawyer intended to put Jesus to the test, and to do so, he asks two questions. The first one is a sure bet, a good lawyer’s ploy: “What must I do to inherit eternal life?” No surprises there. The lawyer already knew the answer; in fact, everybody listening knew the answer. The answer was so obvious, so much a part of the conventional religious wisdom, that Jesus could hand the question back to the lawyer. “You’ve asked me a question, but you already know the answer,” Jesus said, in effect. “It’s right there in the Scriptures, isn’t it? What do you read there?”

So the lawyer then answers his own question, with the response that could have been predicted all along: “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbor as yourself.” The lawyer says this with his grown-up lawyer’s baritone, but we can almost hear the voice of the little boy within. These are not words he learned at law school, not truths he acquired at the Scribal Academy. These are words he learned at his mother’s knee, words he learned in Sabbath School, words he whispered to his father before bedtime prayers. These are words that children are taught to recite because these words are the very heart of the Torah—love of God and love of neighbor, that’s what life is all about.

“You have given the right answer,” Jesus confirms.

So, why didn’t the lawyer just stop there? Why didn’t he leave well enough alone? He had asked his question, gotten the right and expected answer, entered it into the court record, and made his point. His point, by the way, was to make Jesus seem blandly conventional, to make him admit in open court that he was heading up to Jerusalem not really to do anything new or dangerous or revolutionary. No, the lawyer wanted Jesus to confess publicly that, while he might seem a tad unorthodox, a bit intense perhaps, whatever he was doing as he made his way from village to village, he was really just waving the flag of the slogan we’ve been saying since we were kids—love God and love your neighbor. In the
Torah, of course, love of God and neighbor are radical concepts, all embracing. But they so quickly settle into commonplace religious respectability. Love of God and neighbor become “go to church and be nice to others.” God first, others second, me last. There’s no “I” in “Team.” We’ve recited this in Vacation Bible School just before the punch and cookies. Even Miss America contestants have gotten the message, smiling and professing that they “love God so much” and they also love “all the people.” So, what’s to fear in that? Move along, folks. Nothing to see here. Point made.

But the lawyer didn’t stop there. He ran the stop sign and asked that second, open-ended, fatal question: “Who is my neighbor?”

Why did he ask it?

Perhaps he thought the answer to this second question would be as predictable as the response to the first, that this follow-up query would simply be a way to drive even deeper the stake he had already planted with his first one. But actually I think the lawyer posed this second question because he sensed that Jesus had subtly shifted the ground beneath him. When he asked that first question, it was clearly Jesus who was on trial, Jesus who was being asked to name the essence of the Torah, Jesus who was being cross-examined about the nature of his mission, Jesus who was being judged by public opinion. But Jesus refused to answer the question, instead turning it back on the lawyer. “So, what do you read in Scripture? What’s your answer?” In one breathtaking move, the court is turned upside down. The lawyer is now in the dock; the lawyer is now the one on trial. No longer the solicitor prosecuting the case, the lawyer is now the accused defending his righteousness. So, the lawyer, now suddenly the defendant, seeks to do what every accused person desires. As Luke puts it, he wanted to “justify himself.” And so he asks the one question he believes will do just that: “Who is my neighbor?”

He thought he knew what Jesus would answer, and he assumed that the response would shine a light on his respectability, would show him for what he was, a man on the right side of things. There is no need for us to be cynical about this lawyer, to think of him as malicious or as a hypocrite. In fact, the chances are good that he would not risk this public test of self-justification if his life were not honorable and virtuous. He likely was a person who practiced what he preached, who lived out the Scripture in his everyday life, who showed hospitality toward his peers.

As Luke puts it, the lawyer wanted to “justify himself.” And so he asks the one question he believes will do just that:

“Who is my neighbor?”

...
The issue here seems less like pride versus humility and more like “standing” versus “moving.”

and charity toward the less fortunate. He probably expected Jesus to say something like, “You know what the Scriptures teach. Your neighbor is not only your kin in the next house but also the stranger, the sojourner, the orphan, the poor in your midst.” And to this the lawyer could honestly say, “Well then, good. I show compassion to all of the above.” On the chessboard of “love of God and love of neighbor” as understood in his setting, he was no doubt well-positioned.

But Jesus did not respond as expected. He did not congratulate the lawyer as a man of good standing. To the contrary, he bucked the lawyer’s knees and threw him into a ditch. He did so by telling a story, a parable. “A certain man was going down the road from Jerusalem to Jericho...,” he begins. Because this “certain man,” as he is called in the King James Version, is generic and everybody had traveled that Jericho road from time to time, Jesus was, in effect, saying to the lawyer, “Imagine that you were heading down the old road from Jerusalem to Jericho and then a terrible thing happened to you. You fell into the hands of robbers who stripped you, beat you, and left you for half dead.” In short, the lawyer, who Luke says “stood up to test Jesus” and wanted “to justify himself,” now finds himself face down beside the road. No longer in the stance of righteousness, he is now in the posture of dire need. Sometimes preachers are prone to portray this lawyer as puffed up with pride, as a man who thought of himself as holier-than-thou, and, thus, take great satisfaction in Jesus’ knocking the lawyer off his high horse. But that seems to me to be a near miss. The issue here seems less like pride versus humility and more like “standing” versus “moving.” Like most of us who want to be respectable, this lawyer had found a place to stand. The lawyer depended upon the concepts

Luke 10:25-37 (NRSV)
The Parable of the Good Samaritan

13 Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?” 14 He said to him, “What is written in the law? What do you read there?” 15 He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” 16 And he said to him, “You have given the right answer; do this, and you will live.”

17 But wanting to justify himself, he asked Jesus, “And who is my neighbor?” 18 Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. 19 Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. 20 So likewise a Levite, when he came to the place and saw him, passed by on the other side. 21 But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. 22 He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. 23 The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’ 24 Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” 25 He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”
“love God” and “love neighbor” to remain fixed and stable, a system of religious justification, and, again like most of us, he had found a sweet spot in that religious system that allowed him to be satisfied with himself and his life. He was, in short, a person who did not need to move, and when he asked “Who is my neighbor?” he expected Jesus to re-inscribe that system and, thus, to show that the lawyer was already standing in a good spot, that he was, in fact, justified.

But Jesus proclaims a kingdom on the move. His face is set toward Jerusalem, toward the place of suffering, and rejection, and killing, and resurrection. He is on the move toward the cross and toward a lost humanity. Jesus was not born to justify the righteous; he was born, as the angels over Bethlehem proclaimed, to be a savior. In Jesus, the system is not standing still. God is moving toward humanity in mercy and calling humanity to move toward God in repentance.

And that is why Jesus throws the lawyer into the ditch beside the Jericho road. He is not doing violence to him; he is, instead, using a parable to disclose the man’s true condition. He is showing that this lawyer, who thought he had a righteous place to stand, has nowhere to stand in his own strength but is in fact, like all the rest of us, lying face down and naked by the highway. The lawyer wanted to be seen as already righteous, but Jesus showed instead that he was simply a member of the human race, in desperate need of rescue. Jesus undermines the lawyer’s standing in order to show that the lawyer, like all the rest of humanity, needs not to stand his ground but to see the face of grace, and then to move, to repent.

It is important to keep in view that the story Jesus told the lawyer was a parable, not an example story. If it were an example story, then the moral would be, “The Samaritan did a good deed, now go imitate him in your life.” To which the lawyer could no doubt have replied, “I already do. I do help the wounded and weary in life. I am good person like that Samaritan. I care for my neighbor.”

But what Jesus told was a parable, not an example story. And what the parable did was to generate an experience, to cause the lawyer to see himself for what he was, a man in deep trouble. And, in his trouble, none of his expected resources were of help—the priest didn’t help him and neither did the Levite. Only the Samaritan, the despised Samaritan, the one by whom the lawyer would not want even to be touched, only the Samaritan lifted him up, dressed his wounds, cared for his life, helped him move from a place of death to a place of life. To be rescued by the Samaritan—and this is the point—is like being a man who wants to “justify himself” but is instead rescued from distress by the grace of Jesus Christ.

By telling this parable, Jesus ironically gave the lawyer a great gift, a work of kindness, even though the lawyer may not have thought so. What Jesus did was to invite the lawyer to see himself in a new way, to see himself not as one who stands at a distance and defines the term “neighbor” objectively, but as someone who might himself need to be neighbored—as a wounded traveler in need of rescue, as a wandering and lost lamb unable to find his way home. As New Testament scholar Robert Funk pointed out,

The future which the parable discloses is the future of every hearer who grasps and is grasped by his position in the ditch ...The poor traveler is literally the victim of a ruthless robber. So were the poor, the lame, the blind, and others whom Jesus drew to his side. In fact one has to understand himself as the victim in order to be eligible.1

In other words, the real answer to the lawyer’s question “who is my neighbor?” is that you have no idea who your neighbor is until you, yourself, know how needy you are, and in that need receive the unexpected grace of being neighbored by God. This is actually

good news for the lawyer, because, as Jesus said later, there is a whole lot more laughter and joy in heaven over one lost sheep brought home than over ninety-nine righteous folk who don’t think they need to move, who don’t need any repentance.

The moral of Jesus’ story is not to imitate the Samaritan because you are already a good person. The moral is that only when we have had the experience of being rescued by grace can we really become like the Samaritan, and like Christ himself, in showing mercy and compassion.

Several years ago I visited a Christian congregation that had a remarkable record of working for interfaith understanding and mutual ministry. In a time when suspicion and mistrust among people of different religions ran high in their community, in a time when “who is my neighbor?” ceased to be asked at the interfaith border, this congregation had courageously modeled tolerance, hospitality, understanding, and love. The pastor told me why. It seems that the congregation worshiped in a sanctuary that had been built during the Great Depression, after a disastrous fire had destroyed their previous building. One of the stained-glass windows in the rebuilt church had a small Star of David worked into the pattern. The pastor explained to me that, if one looked through this Star of David to the outside world, one could see, a couple of blocks away and framed by this symbol in the window, the synagogue that had offered its building to the church as a place of worship after the fire, the synagogue whose members had, during a time of economic distress, helped raise the money to rebuild this Christian church. In short, looking through that Star of David was like looking up, wounded and vulnerable, from the Jericho Road to see mercy coming from an unexpected source. To be neighbored like that changes everything. To be neighbored like that takes “self-justification” off the table. Having been lifted from the ditch in the arms of divine mercy deepens gratitude for the power of grace and heightens commitment to “Go and do likewise,” to show mercy to a world now filled with neighbors.
**Required Reading**

It's the season to curl up by the fire with a good book, so before you head to your favorite library or bookstore, check out the books that have intrigued Candler faculty members recently.

**Barbara Day Miller**, associate dean of worship and music, indulged her love of history and biography with *Prague Winter* by Madeleine Albright. She also recommends Barbara Kingsolver's latest, *Flight Behavior*. “You will be drawn into Dellarobia Turnbow's life and self-discovery,” she says of this 2012 novel set in Appalachia.

**M. Patrick Graham**, Margaret A. Pitts Professor of Theological Bibliography and director of Pitts Theology Library, recently read *The Righteous Mind: Why Good People Are Divided by Politics and Religion*. Written by social psychologist Jonathan Haidt, it explores the differences in how people on the political left and right engage in moral reasoning. Graham thinks it would be particularly helpful for pastors with diverse congregations.

**Susan Hylen**, associate research professor of New Testament, recommends Michael Chabon’s *Telegraph Avenue*. The 2012 novel “is a densely written story about changes in race, relationships, and community, centered in Berkeley and Oakland,” Hylen reports. “I love the way Chabon’s characters come to life from the very first page.” Another favorite of Hylen’s: *The Children’s Book* by A.S. Byatt, which she describes as “beautiful and tragic.”

**Carol A. Newsom**, Charles Howard Candler Professor of Old Testament, recommends *Why Be Happy When You Can Be Normal?* by Jeanette Winterson. The title comes from what Winterson’s mother said when the future novelist confessed that she was a lesbian, “but this autobiography is less about coming to terms with one’s sexuality than it is about how books and reading can save your life,” says Newsom. “It will be cherished by anyone who understands the transformative power of stories.”

**Joel LeMon**’s recommendation is inspired by the discovery of his reading diary from high school English, where he found notes on Joseph Conrad’s *Heart of Darkness*. “Both the book and my teenage analysis of it were sufficiently disturbing to make me want to give Conrad’s work another look,” says LeMon, who recently picked up 1902’s *Typhoon*. “It’s the story of a severely taciturn steamer captain in the South China Sea at the turn of the 20th century,” the assistant professor of Old Testament reports. “The captain’s unyielding personality makes him a fool, but it also enables him to persevere and guides him through a horrific tempest.”

**Arun Jones** has been enjoying fellow Emory faculty member and U.S. Poet Laureate Natasha Trethewey’s Pulitzer Prize-winning *Native Guard*. “The poems are rich and deep without being opaque and obscure,” says the Dan and Lillian Hankey Associate Professor of World Evangelism.
Associate Professor in the Practice of Systematic Theology Steffen Lösel has been immersed in Richard Kieckhefer’s *Theology in Stone: Church Architecture from Byzantium to Berkeley*. It’s “a fascinating study of three traditions of Christian church architecture,” he says. “The book helped me to appreciate how and why Christians across time have adopted certain architectural traditions from their cultural surroundings to build their own places of worship and how they have understood their worship in line with their built environment.” Interest in church architecture piqued, Lösel plans to follow up with Rudolf Schwarz’s *The Church Incarnate: The Sacred Function of Christian Architecture*.

Thomas G. Long, Bandy Professor of Preaching and Coordinator of the Initiative in Religious Practices and Practical Theology, points to Marilynne Robinson’s *When I Was a Child I Read Books* as the last good book he read. “This collection of essays by the author of the acclaimed novel *Gilead* is both lyrical and theologically provocative,” he notes. Long especially appreciated the essay “Wondrous Love,” in which Robinson says she has arrived at that place in her life when the old hymns “move me so deeply I have difficulty even speaking about them.” Next on Long’s list is a re-read of *Heretics* by G.K. Chesterton.

Assistant Professor of Theology and Culture Andrea C. White is reading *Unfinished Business: Black Women, The Black Church, and the Struggle to Thrive in America* by Keri Day. “Its attention to poverty makes it an important work since the topic is too seldom addressed in the literature of womanist thought,” says White. “I have purchased it three times because I keep giving it away before I can finish reading it!”

Karen Scheib, associate professor of pastoral care and pastoral theology and director of Candler’s Women, Theology, and Ministry program, shares thoughts on the latest books that have moved her.

I recently read Elizabeth Strout’s *Olive Kitteridge*, a novel in short stories. Olive is simultaneously a sympathetic and an annoying character. She is ruthlessly honest with others, but not always with herself. As the novel develops, you see her deepening her self-understanding as well as her appreciation for the joys and sorrows of life and the endurance it requires.

Another novel that made a significant impression on me recently was *Tinkers* by Paul Harding. This novel occurs in the span of a few days as a man lies dying in his living room. As he recollects his life preparing for death, his own memories intertwine with those of his father, an epileptic, itinerant peddler, and his grandfather, a Methodist preacher struggling with madness.

Nothing much happens in either these novels, yet they are powerful stories of love, loss, and relationships, and offer profound insights into the human condition. I am most moved by literary fiction that is character driven. I suppose the attraction is my curiosity about the inner lives of individuals and the human condition, which is probably what led me into pastoral care in the first place.

I am trying to imagine ways I can make more use of literature in teaching pastoral care. I often use vignettes or case studies in my teaching, but literature can reveal the longings and struggles of the human heart in ways that are much more profound. Plus, it’s a way to bring something I love into the classroom.
L’Arche

BUILDS COMMUNITY WHILE SHAPING FAITH

By Valerie J. Loner 10T
“What makes you cry?”

Answering that question from a college mentor took Candler alum Tim Moore 12T all the way to New Zealand to live in an intentional faith community called L’Arche, where people with and without intellectual disabilities share life together.

Moore’s mentor posed his thought-provoking question when Moore was nearing the end of his undergraduate studies in religion and mulling over what to do after graduation. In pondering the question, Moore remembered an elementary school classmate named John, who had physical and intellectual disabilities. The two gradually became friends when Moore offered to escort John to lunch every day.

After Moore shared this story, his mentor advised him to “follow his tears” and began to tell him about L’Arche. Taking its name from the French term for “Noah’s Ark,” L’Arche was founded in France in 1964.There are now more than 140 L’Arche communities around the world.

L’Arche community members share a home and the responsibilities that allow a home to function. Those with intellectual disabilities are called “core members,” while those without disabilities are “assistants” who oversee the daily routines of meals, medications, and shuttling core members to day programs, work, and other appointments.

Moore lived as an assistant in L’Arche communities in New Zealand and Washington, D.C., for two years prior to attending Candler, but, years later, his mentor’s question still hangs in the air. He is currently serving in a new L’Arche community in Decatur, Georgia, where he is one of three assistants who share a large, beautifully renovated home with three core members: John, Lara, and Terry.

The year that Moore spent in the New Zealand L’Arche community made a deep and lingering impression on him. “I think about New Zealand every day,” Moore reveals. “It haunts me in a good way.”

Moore vividly remembers Victor, a core member in the New Zealand community who was profoundly disabled. Victor was entirely non-verbal, able only to moan and laugh. He had a condition that caused his throat to constrict, which made it very difficult for him to swallow and challenging for the assistant who was attempting to feed him. Because Victor was blind, assistants would scratch his cheek when they wanted him to open his mouth. Moore tried again and again to feed Victor, but Victor resisted.

“Victor just kept shutting me out,” Moore recalls. One day, in desperation, Moore was honest with Victor, saying, “Victor, I’m lonely. I feel rejected by you.”

Over the next few weeks, Victor began to laugh when Moore was around and allowed Moore to offer him food. Their friendship grew, and eventually other assistants looked to Moore to see how to interact with Victor.

The relationship with Victor was a transforming one. “In the midst of caring for Victor, he was caring for me with his laughter,” Moore says.

The concept of transformational relationships is both sacred and fundamental in L’Arche communities, and it’s one that Candler’s David Jenkins knows well. Jenkins, associate professor in the practice of practical theology and director of Contextual Education I, became an assistant at L’Arche London in the 1980s and lived in the community for several years.

The relationships he developed there “changed everything,” Jenkins declares. “Working with people with disabilities was no longer just an academic interest. These people became my friends. This was my community.”
The memory of transformative relationships stayed with Jenkins when he returned to the United States to pursue his doctorate. While working as a campus minister, he arranged for some of his undergraduates to spend spring breaks and summers in a L’Arche community. He has also served on the L’Arche USA board, including a stint as president, and spent three years on L’Arche’s international board of directors.

Jenkins’s passion for teaching others about being in relationship with those with developmental disabilities can be seen in the courses he’s developed at Candler that address the church and disabilities, including preaching to those with physical and/or intellectual disabilities.

And Jenkins isn’t alone in telling Candler students about L’Arche. Professor of Church and Community Luther Smith has spent 33 years teaching Candler students how church and community become expressions of Christian discipleship, and features L’Arche in his class on American communalism.

Smith, who has served on the L’Arche USA board for the last three years, is enthusiastic about sharing the organization’s concept of community with his classes. “I have taken the understanding of community as God’s dream for us,” Smith explains, adding that L’Arche is a communal expression of the church.

Smith notes that L’Arche’s core members are some of the most vulnerable in society, but an authentic relationship with them goes far beyond simply doing something for them: Those without intellectual disabilities can and should learn from those with intellectual disabilities. Without such relationships, he says, “I think we fall short of the dream that God has for us in terms of community.”

One of Smith’s students is Emily Culp, a second-year MDiv who is doing her Contextual Education at the Decatur L’Arche house. It’s a natural fit for Culp, who spent four years as a special education teacher in metro Atlanta. Culp says she had no specific vocational goal when she came to Candler, but her experiences in the Contextual Education program, particularly at L’Arche, have brought her a lot of clarity.

“It’s provided a whole new theological outlook and a new way of looking at the work I did before,” she notes. “It’s fundamentally changed my concept of what a call is. I’ve found a concept of ministry that is so much closer to home than I thought it was.”

Spending time each week at the L’Arche house is changing Culp’s definition of what a community is, too. True to L’Arche’s roots, she spends much of her time building relationships with the core members.

But the relationship building doesn’t end at the house’s driveway. Residents of L’Arche gradually form relationships with neighbors and others in the community.

“At its heart, L’Arche is about community and relationships,” says Curt Armstrong, executive director of L’Arche Atlanta. “When we interact with the local community, we’re entering into relationships.”

Evidence of that was seen during a series of Saturday work days in which neighbors, volunteers from nearby churches, and local youth groups came together to prepare the Decatur house for the residents.

Moore also expects to see the home’s residents helping to build community within the neighbor-
hood. “Over time, we will be a strong source of life, a place of connection in this neighborhood,” he explains, noting that two houses are currently being built across the street. When people move into these homes, Moore looks forward to walking across the street with the core members, carrying freshly baked cookies and welcoming the new residents to the neighborhood.

Forging such relationships helps tear down assumptions people often make about those with intellectual and physical disabilities.

“Disability has such a stigma, and at the heart of stigmatization is fear. People fear otherness,” Moore notes.

L’Arche respects and helps develop the inherent gifts of all people, acknowledging that each core member in the community has special gifts that help the community function. In the Decatur home, Terry is passionate about sports and has a gift for doing yard work and household chores. John has a gift for scheduling and a great sense of humor. Lara has the gift of memory and can be relied on to remind others of things that need to be done.

Living in the community as an assistant is wonderful and life-changing, Moore says, but he doesn’t want to romanticize an experience that also brings some challenging moments. “You come into contact with the dark shadow of your own personhood,” he shares. “It forces you to come into contact with all that is broken within you, and that’s difficult.”

L’Arche founder Jean Vanier holds that there is a generative relationship between vulnerability and fruitfulness and L’Arche cultivates that relationship, believing it is essential to human flourishing, Moore explains.

Perhaps that’s why the community can have such a profound effect in shaping the faith of those who come into contact with it.

“One of the things that life and L’Arche will do is reshape our understanding of faith,” Jenkins says. “For seminary students, it’s easy for faith to become an intellectual enterprise, for faith to get located in the mind.”

Jenkins notes that many religious traditions actually presuppose this intellectual framework of faith, requiring adherents to make confessional statements and public professions of faith. These are things that many people with intellectual disabilities can’t do, he says. L’Arche communities give people a chance to see those with physical and intellectual disabilities living faithful lives.

“How we observe their lives of faith can really change our concept of faith,” Jenkins continues. “Faith can move out of the brain and into the body of community. It changes the way that seminary students conceive of a life of faith.”

Culp is proof of that, describing L’Arche as “a reality that shows that it’s possible to live differently.”

Seeing friendships develop between those with disabilities and those without can be of particular value to clergy, Jenkins asserts. “People with disabilities are often the object of our ministry and social service. We pastors think of ourselves as experts delivering care. It’s rare that we really imagine the idea of genuine friendship.”

Communities like L’Arche call into question how churches view people with intellectual disabilities, Smith says. “I will raise the question, ‘What does it mean when our own congregations do not have hospitality to or ministries for individuals with intellectual disabilities?’ I stress hospitality so that we’re not always thinking of people with disabilities as programs.”

L’Arche offers an opportunity to explore the interconnectedness between all human beings, despite their differences.

“We discover that we have the God-given capacity to be friends with people who are different from ourselves,” Jenkins says. “That’s transforming for the world.”

Valerie Loner loves people watching and keeping her caffeine levels steady while hanging out at Panera Bread in Woodstock, Georgia.
Shane Claiborne lives in a Philadelphia neighborhood called Kensington. The neighborhood used to be a thriving industrial district, but now it’s known for poverty, for the drugs and prostitution that fill the streets, for abandoned factories and homes. Claiborne says that locals call it “the badlands.”
“I tell them, ‘You better be careful if you call some place “the badlands,” because that’s exactly what they said about Nazareth, and look what showed up!’ That Jesus came from a neighborhood where people said nothing good could come from has a lot to teach us,” Claiborne told a capacity crowd in Glenn Memorial Auditorium during his October visit to Candler.

Claiborne, a best-selling author and sought-after speaker, rose to prominence with his 2006 book, The Irresistible Revolution: Life as an Ordinary Radical, which chronicled, in part, his life in Kensington. As a college student at Eastern University in Philadelphia, he became involved in advocating for a group of homeless families who were living in an abandoned Kensington cathedral and facing eviction from the archdiocese. He then took up residence in the neighborhood himself, as he and a group of friends bought an abandoned house and formed an intentional community known as The Simple Way.

People ask me, ‘How did you choose Kensington?’ Kensington chose me,” Claiborne said in an interview after his lecture. “I fell in love with the families in the neighborhood. I fell in love with these people’s struggles and had a desire to make them my own. I saw unfulfilled hope. There were glimpses of the kingdom, but it wasn’t fully present.”

“Unfulfilled hope” isn’t a phrase you find in many Realtors’ sales pitches, but Claiborne said that adversity makes his community—and the people within it—stronger.

“I’ve heard it said that strength in neighborhoods creates competition, while weakness in neighborhoods creates community,” he said. “I don’t think it’s a coincidence that some studies show the wealthiest neighborhoods have the highest rates of suicide and loneliness.”

Though Claiborne often hears gunshots or arguments from neighboring row houses, he takes comfort in actually knowing his neighbors—a rarity in many urban areas in this day and age.

“One of the things that’s true in our neighborhood is that you can’t hide,” he said. “If someone is fighting with someone else, it gets into the streets; it gets into the air. But that protects people. Our neighborhood has come together to disarm conflicts and help people in bad situations. When we know what happens behind closed doors, we can get things resolved without things like guns and jail.”

But he was quick to point out that it’s not all doom and gloom, despite Kensington’s impoverished and crime-ridden state. Claiborne said that block parties and Bible studies are frequent happenings in the neighborhood. Those who are able come together to work in community gardens and help local kids with their homework.

Claiborne said that this style of neighborhood living reflects what he learned from the book of Acts about
Resurrecting Community

In the course of his travels, Shane Claiborne encounters scores of initiatives designed to improve neighborhoods. Here are three in Philadelphia he thinks we could learn from:

**Timoteo:** Clergy members from several churches in Claiborne’s neighborhood started a flag football league for young men. In addition to providing an activity that keeps teenagers away from the violent streets, the referees provide mentoring and informal Bible study prior to games.

**Mural Arts Program:** Graffiti was plaguing Philadelphia until a local artist reached out to the young people who were vandalizing buildings and asked them to channel their talents into mural painting instead. Philadelphia is now known for these distinctive murals around the city.

**Men in Motion in the Community (MIMIC):** MIMIC connects at-risk youth with men in the community, many of whom are ex-offenders now seeking a second chance. The older men mentor the younger men on positive behaviors and good decision-making skills with the aim of reducing the number of young men entering gangs or the criminal justice system while re-engaging the ex-offenders as leaders in their communities.

The early church: Everyone shared what they had so there was plenty to go around. Those ideals inform his definition of a good neighbor.

“A good neighbor is taking care of other people as you would want to be taken care of. Neighbors take what they have and give it to others. We can all offer something. Mother Teresa said once that it’s not how much you give, it’s how much love you put into giving it, and some of the most generous neighbors give small things with great love.”

Claiborne referenced another book of the Bible when asked what he hopes his neighborhood will look like in a decade.

“I think of the verses in Revelation about the New Jerusalem,” he said. “It’s powerful that the Bible begins in a garden and ends in a city, a city brought back to life. In New Jerusalem, the gates are left open. There’s no fear. There’s freedom for everyone to share. There’s no hoarding of resources. It’s a beautiful thing to worry less about locks, gates, security. To know people have enough and don’t have to worry about stealing or being stolen from. I’d like to grow more food, ride more bikes. I love seeing abandoned spaces come back to life.”

Moving into an abandoned house in a rough neighborhood isn’t for everyone, but Claiborne offered these words of advice for people in more stable communities: “Get out of the house, get out of the cubicle, get beyond the picket fence—beyond these real and artificial layers of insulation we have. It’s going to involve exercising new muscles, which might feel awkward at first. We’re not used to people mowing our lawn, bringing us cookies, sharing what they have, but in doing those things we create cracks where love can get in. We all long to love and be loved.”

Shane Claiborne’s favorite spot in Kensington is his roof, where he can see the whole neighborhood and hear the local kids playing.
New Books by Candler Faculty

Luke Timothy Johnson
Prophetic Jesus, Prophetic Church:
[Eerdmans, 2011]

Joel LeMón
Yahweh’s Winged Form in the Psalms: Exploring Congruent Iconography and Texts

Carol A. Newsom
with Eileen Schuller
The Hodatot (Thanksgiving Psalms): A Study Edition of iQHα
[Society of Biblical Literature, 2012]

Carol A. Newsom
editor with Sharon Ringe
and Jacqueline Lapsley
The Women’s Bible Commentary
revised and expanded twentieth anniversary edition [Westminster John Knox, 2012]

Brent Strawn
The Bible and the Pursuit of Happiness
[Oxford University Press, 2012]

Brent Strawn
co-editor
When Prayer Takes Place
by J. Gerald Janzen
[Cascade Books, 2012]

Walter Wilson
The Sentences of Sextus
[Society of Biblical Literature, 2012]

Recent publications by emeriti faculty:

Charles Foster
From Generation to Generation: The Adaptive Challenge of Mainline Protestant Education in Forming Faith
[Wipf and Stock, 2012]

John H. Hayes
Abanda
[Wipf and Stock, 2012]

Russell E. Richey
with Kenneth E. Rowe and Jean Miller Schmidt
American Methodism: A Compact History
[Abingdon Press, 2012]

Theodore Runyon
Exploring the Range of Theology
[Wipf and Stock, 2012]

Don Saliers
Music and Theology, published in Korean translation
[Daejeon, South Korea: Dajanggan Publishers, 2011]

Carlton R. Young
with S.T. Kimbrough, introduction and critical notes,
John Wesley’s First Tune Book: A Collection of Tunes Set to Music, As they are commonly sung at the Foundery
[The Charles Wesley Society, 2011]
The garden adjacent to Centenary United Methodist Church in Macon, Georgia, isn’t exactly paradise. It’s more like an empty lot that has a few picnic tables and a half dozen raised beds growing bulbous purple eggplant, lush leafy lettuces, and fancy onions.

But four Candler alumni are doing whatever is humanly possible to transform the space and the surrounding neighborhood into a modern-day Eden.

“All I know is that God is good, and these people are good,” says Paul Jones, who lives behind the garden in a transitional house run by Centenary staff. “They’ve given me a roof over my head, food to eat, and kept me out of trouble.”

Jones is part of a wide spectrum of residents who live in Centenary’s neighborhood, which once was a thriving, middle-class community with quaint turn-of-the-century homes, safe parks, and prosperous businesses. In the 1960s, the community lost its innocence when a new section of Interstate 75 snaked its way toward Macon and split it in two.

The Rev. Tim Bagwell 78T, Centenary’s volunteer senior pastor, said that by 2005 the neighborhood had become the most dangerous part of town and church membership had dwindled to 30 because people were too afraid to attend services.

“We faced a hard decision: either close our doors or keep them open and try to revitalize the community. We decided to stay and go in a different direction theologically by focusing on advocacy,” he says.

Bagwell, whose full-time job is director of New and Revitalized Congregational Development for the South Georgia Conference of The United Methodist Church, has approached the church’s theology of advocacy with a two-part strategy: build relationships within the community and work within the system to bring about change.

“We believed if we pursued both, then significant, long-lasting change would be found,” says Bagwell.

And he was right. By 2012, church membership had reached 280, and attendance at Sunday services was averaging 275. “That’s a percentage unheard of,” says Bagwell. “Even though we’re a small church, we’re doing an amazing kind of ministry.”
Amazing ministers

Centenary’s ministry is working because of the remarkable relationship-building skills of Bagwell and three additional Candler graduates: the Rev. Helen Willoughby 98T, minister of pastoral care, the Rev. Stacey Harwell 10T, minister of community building, and Sara Gerwig-Moore 02L 02T, a professor of law at Mercer University, which is right across the street from the church.

Willoughby has been a fearless champion for Centenary’s Hispanic and homeless populations, and Bagwell gives her large credit for the church’s services and programs that support these communities.

 Sundays at Centenary start at 8 a.m. with breakfast for the homeless. At 11 a.m., English-speaking and Spanish-speaking services take place, sometimes followed by a community barbecue or picnic in the garden. Throughout the week, Centenary partners with a local technical college to offer English as a Second Language courses in its community center, which attract not only Spanish-speaking residents, but also their English-speaking neighbors who are trying “to connect with their Spanish brothers and sisters in our community,” says Bagwell.

Willoughby understands that making people feel as though they matter and are welcomed has been a key to the church’s rebirth.

“My journey has been a continuous revelation of God’s love and grace for me and the people I serve. It is this revelation that motivates me to remain faithful to my call even in the midst of questions and challenges,” she says.

Amazing coincidence

Harwell and Gerwig-Moore were strangers until the neighborhood revitalization initiative made them powerful partners. Gerwig-Moore served as the first co-chair of Macon’s College Hill Corridor Commission, a “town and gown” collaboration that is responsible for administering more than $10 million in grant funding for the area’s rebuilding efforts.

Harwell is a member of the Commission, laser-focused on making sure residents of all economic levels are able to benefit from the grant money.

Not only was Gerwig-Moore instrumental in securing the funding, she has guided the expenditures to create a new mixed use retail-residential development in the neighborhood, improve a large neighborhood park, install Macon’s first bike lanes, build sidewalks, and start a concert series and free movie nights in the park. Her next challenge, now that the neighborhood is coming back to life, is to keep property tax rates affordable so that it can preserve its diverse mix of residents.

“Candler taught me that every person can be an agent of change,” she says. “Law is not always as reflective as it should be, but my MTS degree prepared me to think about my work as a lawyer in terms of being an advocate. I had no idea how professionally significant that would be!”

Harwell complements these efforts by using her knowledge of how the grant funding process works to involve the neighborhood’s poorer residents in the revitalization activities.

“I saw that a number of grants were going to middle class residents, and I wanted to remind College Hill that there are poor people in this neighborhood who need to have a voice, too,” says Harwell.

Harwell secured part of a grant award to start a Roving Listener program, which enlists teenagers to interview people in the neighborhood and report on what they learn. Last summer, Harwell hired, trained—and armed with an iPad and notebooks—nearly 20 middle and high school students to go door-to-door and talk with residents about their lives and their concerns about the neighborhood.

What did they find? Longtime residents revealed they are still fearful of crime, an issue Harwell is sharing with various community organizations so they can work together to make things safer. But the program...
also discovered a number of positive resident “assets.” Among them: A local historian, who is now engaged in helping budding journalists at Mercer University understand the context of their work, a 94-year-old woman who still makes quilts by hand and has now offered to teach others in the community, and a temari yarn ball artist who is showing homeless residents how to make the decorative items as holiday gifts.

“The Roving Listener program was a game-changer for us and the city on two levels,” says Bagwell. “First, it was a gift to the community in terms of listening to and really hearing people who so often go unheard, but also in helping the kids learn how to listen and process what they heard. Plus, many of them earned money for the first time, and we helped them think through how to handle it.”

Harwell’s seat on the Commission also led her to conceive a plan for how to help homeless men get transportation to work. “I knew that one of the components of the revitalization plan was to make the city more bike friendly, and I also knew that 500 of Macon’s 800 homeless are men who have a hard time getting to work because the city’s public transportation system doesn’t have enough routes and buses to adequately serve the city,” Harwell says. Her solution was to create a men’s bicycle ministry. The program not only supports the revitalization plan and gives people transportation, it provides income to a homeless man and a man with disabilities who repair the bikes—and it keeps bikes that were going to be discarded out of landfills.

To promote the bike ministry, Harwell used her connections at a local Macon television station and soon was featured on the news “pedaling” for bike donations. The results? More than 200 people came to the open house to donate their rides. To date, Centenary has given away 80 bikes.

“We applied for funds to fix 100 bikes in one year,” says Harwell. “Nine months into it, we’ve repaired more than 175, so we’ll likely double our goal.”

AMAZING GRACE

The results of the dedicated work of Candler’s alumni were apparent at a recent “Taste of the Garden” event, where neighbors of all shapes, sizes, colors—even species—came together to sample the garden’s fall harvest and learn from organic farmers and master gardeners how to grow nutritious food in their backyards.

Gerwig-Moore was there, singing as a member of the “Good Country People” band. Harwell was too, warmly greeting everyone by name and connecting them with what they were there to do. As the event’s coordinator, Harwell made sure displays were set up, food was served, and even more bicycles were given away. She took a few minutes to walk among the garden beds and teach some of the children about how seeds turn into plants. She even dutifully searched for a place for a big white duck, who’d come to the party with an organic farmer and a big red hen, to take a swim.

The garden adjacent to Centenary is thriving. And so are the people, like Paul Jones, who tend it. He waters, weeds, and harvests the garden in return for Harwell helping him study for his GED.

“Whatever help Stacey needs, I’ll do it,” says Jones. And it appears Centenary’s team is doing the same for its neighborhood.

“The garden and the entire revitalization effort have been a blessing for those inside the community and for those outside of it because we’ve given them eyes to see each other,” says Bagwell. “We’ve been able to bring together people who wouldn’t ordinarily come together.”

Is that paradise? No, but in today’s world, it’s pretty darn close.

April Bogle named her daughter “Taylor” after the Indiana street where she spent her childhood.
Meet Your Candler Alumni Board

Think of them as the block captains of Candler’s “alumni neighborhood,” 7,500+ neighbors strong and growing every year. The Candler Alumni Board works with Candler’s administration, faculty, staff, students, and alumni to assist in the school’s strategic efforts in the areas of development, recruitment, lifelong learning, student programming, and leadership formation. With gifts of time, talent, and treasure, they prayerfully and financially support Candler’s mission to educate faithful and creative leaders for the church’s ministries in the world.

Jeremy Pridgeon 02T, Chair
Pensacola, Florida

Susan Allen Grady 01T
Atlanta, Georgia

Jimmy R. Asbell Jr. 91T
Warner Robins, Georgia

Bill Brunson 96T
Birmingham, Alabama

Carol Cavin-Dillon 96T
Nashville, Tennessee

John L. Cromartie Jr. 64C, 88T
Gainesville, Georgia

Telley Gadson 99T
Sumter, South Carolina

Cassandra Young Marcus 93T
Marietta, Georgia

Jeremy Pridgeon 02T, Chair
Pensacola, Florida

Susan Allen Grady 01T
Atlanta, Georgia

Jimmy R. Asbell Jr. 91T
Warner Robins, Georgia

Bill Brunson 96T
Birmingham, Alabama

Carol Cavin-Dillon 96T
Nashville, Tennessee

John L. Cromartie Jr. 64C, 88T
Gainesville, Georgia

Telley Gadson 99T
Sumter, South Carolina

Carol Cavin-Dillon 96T
Nashville, Tennessee

Sue Haupert-Johnson 95T
Ocala, Florida

Jack Hinnen 96T
Birmingham, Alabama

Toni Belin Ingram 04T, 07T
Atlanta, Georgia

Cathy Jamieson-Ogg 89T
Blythewood, South Carolina

Guhyun Kwon 06T
Incheon, South Korea

Matt Prickett 01T
Savannah, Georgia

Olivia Poole 09T
Prattville, Alabama

Toni Belin Ingram 04T, 07T
Atlanta, Georgia

Cathy Jamieson-Ogg 89T
Blythewood, South Carolina

Guhyun Kwon 06T
Incheon, South Korea

Ann Self 01T
Cullowhee, North Carolina

Dee Shelnutt 78T, 97T
Johns Creek, Georgia

John Simmons 96T
Atlanta, Georgia

Patti Snyder 88T
Baton Rouge, Louisiana

Wayne Wiatt 82T, 88T
Orlando, Florida

Not pictured: John Cromartie, Telley Gadson, Jack Hinnen, Toni Belin Ingram, Guhyun Kwon, Cassandra Marcus, Matt Prickett, Dee Shelnutt

We asked CAB members what contributed to a sense of “neighborhood” during their time at Candler. The top three answers?

1. Worship
2. Contextual Education/Supervised Ministry Groups
3. Supportive faculty
To Guhyun Kwon 06T,
being a good neighbor means offering hospitality to the “other.”

“Throughout Christian history, hospitality is understood as welcoming the stranger with love, warmth, and kindness, as Jesus did,” says Kwon, who received a Master of Divinity degree from Candler. “Today, the church follows his example by welcoming the poor, the marginalized, the outcast, the invisible, and the forgotten. This is what being a good neighbor means to me; it is the essence of true hospitality. Hospitality remains crucial today because the poor and marginalized are often ignored in our modern societies.”

There’s a common scene in movies and books that illustrates this theme of neighborliness with the “other”: A young child throws a ball or a Frisbee and it ends up in the neighbor’s yard. And not just any neighbor, but the scary neighbor—the one who is reputed to be a monster, feared by all children. The last neighbor you’d want to bother to get your toy back. In the movies, the child usually screws up his or her courage, encounters the neighbor, gains insight on the neighbor’s life, and learns a valuable lesson about how the neighbor isn’t actually an “other” at all.

In some places, though, it’s impossible even to take that first step into your neighbor’s yard. Consider North Korea and South Korea.

“It takes no more than two hours to get to the North Korea border by car,” says Kwon, who is pastor of the 2,200-member Sunlin United Methodist Church in Incheon, South Korea. “The border between North and South Korea is not just a simple border that divides our country, but it is, in fact, the most heavily armed security fence in the world, heavily guarded at all times. No one is ever allowed near the border at any time, for any reason.”

In other words, you’re not getting your ball back from this neighbor.
North Korea might be the ultimate scary neighbor. In 1950, North Korea invaded South Korea, sparking the Korean War. Since the war’s end in 1953, relations between North Korea and South Korea and the U.S. have remained tense. North Korea adopted a policy of self-reliance and shut out the rest of the world, alerting us to its presence with provocative military actions and declarations of nuclear weapons.

Despite the self-imposed isolation, North Korea has often asked for the world’s help in feeding its people following poor harvests or catastrophic disasters such as flooding. At the government level, analysts debate the wisdom of distributing aid to a country that spends so much money on its military and question whether the help will even reach the people who need it. But to Kwon and his congregation, those questions are unimportant. The starving people of North Korea are their neighbors, the poor and marginalized, and they are determined to help.

“We are in earnest and constant prayer for the unification of our country and for the people of North Korea who have suffered for more than half a century under the Kims’ regime,” says Kwon. “We are permitted to help the North Koreans but only through registered NGOs [non-governmental organizations] or government departments,” he adds.

Each year, Sunlin dedicates its Easter, Thanksgiving, and Christmas offerings to support families in poverty all over the world. The 2011 Christmas offering of $23,000 (U.S.) was directed toward World Vision International’s “Food for Life” program. A Christian development organization, World Vision is able to visit North Korea to monitor food distributions, ensuring that the flour purchased by Sunlin is delivered appropriately. The previous pastor of Sunlin, Bishop Yongkag Kwon, was given special permission by the North and South Korean governments to travel with the donations.

Even though Sunlin can only help from a distance, they live up to the translation of their name—“good neighbor”—through many different projects on local, national, and international levels. Sunlin’s service work includes building schools and vision centers in Pakistan, funding free eye surgeries at those vision centers, supporting earthquake victims in Japan, preparing food for welfare centers, providing English classes for the community, running a study center for low-income families, and caring for low-income families as well as families of missionaries.

Kwon knows well the trials that missionary families face. He and his wife, the Rev. Sunhwa Yeon 10T, also a pastor at Sunlin, were missionaries in Pakistan for four years. Continuing the missionary spirit, Sunlin will be involved in missions for the next five to 10 years in a tribal community in the Philippines. Kwon calls this area his favorite neighborhood to visit.

“It is a minority community in the Philippines where the families are incredibly poor and oppressed,” he says, explaining that he undertakes missionary work because “helping others and supporting the needs of those who are underprivileged is central to my Christian values.”

Kwon says that working at Candler with Karen Scheib, associate professor of pastoral care and pastoral theology, was important to his ministry.

“Dr. Scheib is my lifelong mentor and I consider her family,” Kwon says. “She is the quintessential example of what it means to be a good neighbor and has displayed such characteristics both during and after my time at Candler. I learned from her the true meaning of hospitality. She really cares about students who are in need.”

And as policy analysts continue to fret about North Korea’s role in the world, Kwon remains dedicated to the policy of caring for the country’s people, despite their government’s insistence on remaining an “other.”

Kwon sums up his commitment by quoting Henri Nouwen: “When hostility is converted into hospitality, then fearful strangers can become guests, revealing to their hosts the promise they are carrying with them.”

Molly Edmonds loved living on Vicolo del Cinque in Rome’s Trastevere neighborhood when she studied abroad in Italy.
Toni Belin Ingram almost failed Luther Smith’s “Church and Community” class. Now she considers that bad grade vital to her work. “It made me really rethink the urban ministry work that I wanted to do,” she says. “In reading his feedback, my heart opened and I realized that this ministry can’t be an afterthought or a casual ‘until something better comes along’ activity. It had to come from a compassionate heart. Only then would people’s lives be positively changed.”

Since 2008, Ingram has been pastor at Greater Smith Chapel African Methodist Episcopal Church in Atlanta, where community ministries include running summer camps and food banks and working with a nearby elementary school. Ingram also serves, alongside Smith, on the board of the Interfaith Children’s Movement, which works to improve the lives and well-being of children.

Smith, Candler’s professor of church and community, has invited his former student back to his classes to lecture on her ministry. “She’s a source of wisdom, insight, and activism,” he says.

Toni Belin Ingram: You have a very pastoral spirit. How did you decide that teaching was a better choice for you than pastoring?

Luther Smith: It came from the experience of teaching and the satisfaction of the give-and-take of the classroom. For me, teaching has always been the opportunity to not only dispense information to students but an opportunity for my own growth. I’m always looking for student insights that stretch my own understanding of what’s occurring in communities. There are times I read papers and find myself really inspired by what students are saying about a particular subject.
I deeply appreciate pastoral work. I was an assistant pastor for a couple of years, and I enjoyed those responsibilities. There are rhythms of pastoral life that are not my rhythms. Pastoral life is not only related to people in the congregation, but also to denominational structures and politics. That’s not where I was eager for my energies to go.

I truly believe in the sense of God’s calling in each of our lives. It was my intent to pursue community organizing after seminary. The more time I spent discerning the possibilities, the more I saw that in teaching, I would still have an impact on the community, while also nourishing a hunger for more academic work. This effort to really pay attention to this sense of calling led to teaching.

Ingram: How do you advise pastors now, in the midst of things like denominational politics, to be true to the call of community?

Smith: I think every position has its traps. That’s true for teaching, where there are institutional expectations for publishing and service on committees. And it’s true for a pastor. You can be caught up in denominational politics or local church politics. You might only do pastoral tasks you feel comfortable doing, such as calling on people in the congregation or preaching, which are wonderful responsibilities.

But I feel that the church, by definition, is a community institution, so for a pastor, a calling to a church is also a calling to a community. We have biblical and theological warrants to understand pastoring as concern for what’s happening in the realities of your neighbors. And if you only see your role in relation to people who walk through your doors and are a part of your congregational life, I think that’s a very narrow understanding of pastoral ministry. I think you are actually failing in the meaning of pastoral ministry. This is what I try to communicate to students, that this work is what it means to be the church. I also insist that it’s a sense of calling they must have even if no one else has it; if the congregation or their denominational authorities don’t have that expectation for them, they must have it for themselves, especially since it’s God’s expectation for ministry in the life of the church and the community.

Ingram: In any institution, there are things that have to be done that have nothing to do with loving your neighbor. But you need to do those things in order for the institution to function. So how do you stay true?

Smith: I frame it as spiritual issue. It’s not simply an option of how one is doing ministry; it’s a matter of one’s spiritual core. There is no excuse for being indifferent to what’s happening in your spiritual formation. I think it’s easy for pastors and students to assume this is optional activism: We can choose to do it, it’d be nice to do, but we’re still fundamentally the church if we avoid this kind of work.

I tell students, your commitment to the larger community occurs even before you’re assigned. Wherever you end up, there are opportunities to be responsive to the people in a community. Be it in a community where the church is alienated from its neighbors or one where the congregation is already involved. There are ways for you to be responsive, and you must find those ways. It’s a question of, what kind of neighbor is your church, but also, what sort of neighbor are you? And there are no excuses. This is it.

Another thing I do is give students examples of how this is not just what we’re called to do, but it’s energizing. This can be joyful! The work itself is spiritual. It leads you to places you cannot go if you are sequestered within the congregational walls.

This is why I invited you to my class! The sermon I heard you give about your community ministry—I was just so taken with it, Toni. I found myself not just delighted to know you were doing all those things, but I was truly inspired. I wanted the class to experience that kind of energy, and they did. Students, in the weeks after you came, and even now, more than a year later, said your presentation inspired something they’d like to have in their own ministry. We are a people of testimony, and yours was a testimony about experiencing God’s presence in the midst of this work.

Ingram: You have a lot to do with that, because when I was taking “Church and Community,” I thought I’d get a nice, easy A. And then you flunked me.

Smith: Not true, not true! It was a pastoral challenge.

Ingram: In your class, you inspire people to think about their integrity and how to be honest in how they live their lives. How they can make an impact that matters. I thought I always did that, but until you flunked me, I realized I hadn’t.
Smith: Your word “integrity” is important. It’s difficult to see how one can speak of integrity to members of a congregation, integrity to a sense of calling, integrity to the Bible as a source of authority, integrity to oneself, and then fail this fundamental call to community. How one can dismiss the importance of what’s happening with neighbors is just, in some ways, inconceivable to me. I think when we’re talking about this work, we’re actually talking about the integrity of ministry.

Ingram: You do a lot of work with people who live in poverty. How do you handle it when people say, “the poor will be with you always” [Matthew 26:11, Mark 14:7, John 12:8]?

Smith: There are a lot of ways that people will say that without quoting Scripture. They’re saying that whatever we do will not fix the problem of poverty or homelessness. What’s helpful to me is understanding that caring is not about fixing things. Caring is primarily about being in loving relationship where the healing comes through relationship itself. We hopefully have pastoral insights and resources that help, but the purpose of ministry is not to fix things so you never have to address them again or to have some statistic that shows poverty is now less because you’ve done something. If you’re clear about what the nature of your calling is, then you can take joy in the work.

But as you know, for poor people, the matter of joy isn’t simply leaving their impoverished conditions. The matter of joy is feeling that the alienation and isolation they felt before no longer exists. It’s the sense that those who declare love to be what drives them as a religious people see them, relate to them, know them, are willing to enter their lives. That’s a transformation that occurs even if your monthly check doesn’t go up. But it’s not only a transformation for them, it’s a transformation for me, for you, for the people of the church. The ministry of outreach isn’t just a matter of reducing ills, it’s a matter of transformation.

You don’t visit someone in the hospital because your visit is going to make that person better. You visit because it’s an act of care. You’re not involved in your marriage or your friendships to fix something. We wade into relationships where heart connects to heart because it is, I think, our primary calling.

A religious journey is not just about experiencing joy and delight, but also lament. That’s part of our work, too: to be in the places that bring us to tears, that leave us confused, where we don’t have answers, where we’re not going to be able to change anything. But at least there’s a sense in which our hearts have not been found guilty of indifference or distance.

Ingram: With the myriad of things you participate in, how do you do it all?

Smith: There are days when I think, ‘Oh, how much simpler it would be to not have these involvements that aren’t immediately identifiable with what it means to be a faculty member at Candler.’ But I’ve

“How can one dismiss the importance of what’s happening with neighbors? We’re talking about the integrity of ministry.”
come to an understanding that the teacher I am is because of my involvements. I feel a stronger sense of integrity because of them, rather than communicating with students in a nostalgic way about some experience I had years ago and what happened then.

So it’s not easy for me to find time from teaching, and I know it’s not easy for pastors. In some ways, I’m also working with the same time challenges that pastors have, so when I speak to pastors about how engaging in realities of a larger community is a call to which they must respond, I’m also speaking to myself.

The kind of community work that inspires us isn’t done because other people have more time. It’s a matter of discerning what you do with your time. There are some things you have to say ‘no’ to so you can say ‘yes’ later. Once you’re involved in the community, there’s a pull for you to get involved in more and more and more, and your involvements can become thin rather than deep. And it’s easy to get so overwhelmed that you lose yourself.

The antidote to that isn’t retreat from the community, and the antidote isn’t necessarily doing less. The antidote is a discovery of, ‘Where is the energy in this that is healing and revealing?’ It may be not be, ‘I need to be engaged less,’ but, ‘I need to discover how to be engaged so that I’m truly in the relationships that draw upon my gifts and are challenging in appropriate ways.’ But I try to always be listening to God’s call upon me. If I feel I’ve gotten that part right, I can do a thousand things. If I feel that I’ve chosen to do something for the wrong reasons, I could have just two things to do but they will weigh on me in terrible ways.

The other thing I take seriously is having some rhythm. I don’t know that any of us can be flat-out all the time. I have to be attentive to finding the time and space to catch up with me. This is where the rhythms of school and the ways in which I use my summers are helpful. I’ve tried to use rhythm as a way to not necessarily cut back, but to truly be available.

Igram: What do you want people to say about you?

Smith: What’s most important for me is for students and for the people with whom I’ve worked to know that I care. It was an early lesson for me, in the first community organizing I did with welfare recipients. We were down at the governor’s office protesting welfare policy. I discovered it was truly important for the people for whom I was protesting to experience me in a relationship of caring, and not just as someone who was strategizing on policy. You can work with people and be angry at these systemic issues they face, but at the same time, they’re dealing with having a child in jail or a sick relative. It’s difficult to square the notion that you deeply care about them by addressing systemic issues when you’re ignoring these issues of the heart that are with them every day. I became attuned to truly caring in the relationships I create in my work. To go back to your first question on pastoral identity—to me, that is being pastoral. That goes to the very heart of it.
Your generosity is inspiring.
Over the course of an ambitious seven-year fund-raising effort called Campaign Emory, Emory University has raised more than $1.69 billion to support teaching, research, scholarship, patient care, and social action. It comes as no surprise that due to the unwavering support of our alumni and friends—Candler School of Theology was a big part of Campaign Emory’s success.

Because of your gifts, Candler surpassed its Campaign Emory goal by 10 percent, raising $65.3 million to provide a new state-of-the-art building; strengthen student financial support; create endowed professorships; enhance programs in denominational studies, religious practices, contextual education, and youth ministry; further develop international initiatives; and renew the lifelong learning program.

Gifts from both foundations and individuals contributed to Candler’s campaign success. Especially noteworthy was the remarkable level of commitment evident among faculty, staff, and students. Eighty-seven percent of Candler’s faculty and staff made a gift during the course of the campaign—the highest participation rate of any school at Emory. And as reported in the last Connection, the graduating class of 2012 raised more than $10,000 as part of their Senior Class Gift Campaign, with a record-breaking 73 percent of graduates making a gift.

Theology School Fund for Excellence
Many chose to contribute through the Theology School Fund for Excellence, Candler’s annual fund. In fact, in 2012 we raised more money through the annual fund than in any previous year of Campaign Emory. Candler has made a commitment that every dollar contributed to the Theology School Fund for Excellence goes toward student financial assistance, directly affecting our cultivation of the next generation of ministers and public theologians. Because of this, growing our annual fund remains crucial to Candler’s mission of educating faithful and creative leaders for the church’s ministries in the world.

Even with 2012’s increase in giving to the Theology School Fund for Excellence, there is yet more room to grow. Financial constraints are the number one reason aspiring students abandon or defer their plans for theological education. Removing this obstacle—or lessening its impact—opens more possibilities for faithful people to answer God’s call.

The Wise Heart Society
The wise heart seeks knowledge. This maxim from Proverbs 18:15—the translation of Emory’s motto Cor prudentis possibit scientiam—informs the university’s core missions of education, discovery, health care, and public service. Acknowledging that our accomplishments would not be possible without the generous support of our donors, Emory has named its new leadership annual giving society the Wise Heart Society.

Leaders take action, create change, and inspire others. Members of the Wise Heart Society take the lead among Emory’s annual supporters with their generous gifts. Your gifts to Candler will now give you access to a new suite of donor benefits and activities, including a wide range of programming, networking, and educational opportunities across the university.

Good neighbors—neighbors who care for each other and the space they share—are like threads of light woven through our neighborhoods. They nurture, support, challenge, and embolden us. Whether you designate your gift to support the financial needs of students, recruit and support our distinguished faculty, enhance programs and curriculum development, strengthen our international initiatives and lifelong learning opportunities, or contribute to our state-of-the-art facilities, your generosity nurtures, supports, challenges, and emboldens the neighborhood that is Candler.

—Mathew A. Pinson, Assistant Dean of Development and Alumni Relations

Mathew Pinson has warm memories of the neighborly visits that took place in the North Georgia UMC parsonages where he spent his childhood.
Giving

Financial Points of Interest

Fiscal Year 2012 Gift Analysis

Donors by Type

Percentage of Gifts by Donor Type

Candler Budget, Fiscal Year 2013*

<table>
<thead>
<tr>
<th>Total Budget</th>
<th>$17,387,970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sources of Income</td>
<td></td>
</tr>
<tr>
<td>Tuition (53%)</td>
<td>$9,119,800</td>
</tr>
<tr>
<td>Endowment** (23%)</td>
<td>$4,068,378</td>
</tr>
<tr>
<td>Ministerial Education Fund (10%)</td>
<td>$1,771,235</td>
</tr>
<tr>
<td>University Allocation (9%)</td>
<td>$1,537,161</td>
</tr>
<tr>
<td>Other (3%)</td>
<td>$ 532,569</td>
</tr>
<tr>
<td>Gifts (2%)</td>
<td>$ 358,827</td>
</tr>
</tbody>
</table>

*Fiscal Year 2013 runs from September 1, 2012 through August 31, 2013.
60s–80s

Laurence McCullough Jr. 63T has published Fools, Drunks, and Preachers, a chronicle of his life from the age of 18 until his retirement from United Methodist ministry at 72.

Paul Alan Laughlin 71T 75G retired from his work as professor of religion and philosophy at Otterbein University after 33 years of teaching. He was awarded emeritus faculty status.

Roy R. Riggs 72T retired from the California-Pacific Annual Conference after 40 years of service to churches in Arizona and Southern California. He served as the Chairperson of the Annual Conference Commission on Equitable Compensation and as the President of the Conference Board of Trustees.

Randall B. Martin 73T is the new senior pastor of Broad Street United Methodist Church in Cleveland, Tenn.

Floyd Vernon Chandler 76T received a master of arts in international relations from the University of Oklahoma in May.

Walker Grady Carter III 86T is associate professor of psychiatry and behavioral science at Mercer University School of Medicine. He is also vice chair of the department of psychiatry and assistant dean for academic affairs.

Dennis Livingston 87T was appointed as Hutchinson District Superintendent of the Kansas West Conference of The United Methodist Church.

Henry C. Bass 88T was appointed as Valdosta District Superintendent of the South Georgia Conference of The United Methodist Church.

90s

Jim R. Cabaniss g1T was named chaplain of the General John B. Gordon Chapter of the Stars and Bars in Atlanta.

J. Andrew Bell 92T is the director of the Lakewood Methodist Counseling Center in St. Petersburg, Fla. and executive director of Sunshine State Interfaith Power & Light, which mobilizes faith communities to address the climate crisis and practice care of creation.

David Harris 92T was appointed executive director of The Conley Center for Care, Counseling, and Psychotherapy in Atlanta. He will continue with his psychotherapy practice at the center. He is also a recent past-president of the Georgia Career Development Association.

Pamela Feeseer 94T published a book entitled Becoming: A Spiritual Journey. It was awarded second place at the 2012 New York Book Festival in the category of spirituality.

Russell D. Williams 94T is the director of the Brehm School Foundation. The foundation supports Brehm School and OPTIONS Transitions to Independence, which empower students with complex learning disabilities to recognize and achieve their full potential.

John Anderson Simmons III 96T was appointed senior pastor of St. James United Methodist Church in Atlanta. Simmons has served as Director of Ministerial Services in the North Georgia Annual Conference of The United Methodist Church since 2007.

Jefferson Otwell 97T was ordained to the priesthood by the archbishop ordinary of the Anglican Catholic Church’s Diocese of the South on September 8 at St. Stephen’s Pro-Cathedral in Athens, Georgia.

Kay S. Scarbrough 97T is serving as the Topeka District Superintendent in the Kansas East Conference of The United Methodist Church.

00s

Michael Turner 00T has accepted the position of associate professor of the history of Christianity at Hood Theological Seminary in Salisbury, N.C.

Richard M. Wright 01T has released a book entitled Help, I’m Lost! A Wanderer’s Guide to Salvation, which is now available through WestBow Press.

Christine Ortega Gaurkee 02T co-authored a book entitled All You Want to Know but Didn’t Think You Could Ask: Religions, Cults, and Popular Beliefs.

Jimmy R. Rock 03L 03T accepted a position as Assistant Attorney General for the District of Columbia.

Christopher Girata 04T has been named the 21st rector of Calvary Episcopal Church in Memphis, Tenn. He previously served as associate rector at St. Luke’s in Birmingham, Ala., a parish with more than 3,000 members.

Lara C. Byrd 04T is currently serving as a chaplain in the U.S. Navy at the Naval Submarine Station at Kings Bay, Ga.

Bocheol Chang 04T was recently appointed assistant professor of pastoral care and counseling at Busan Presbyterian University in Busan, Korea. He has also published two books: Life is Hope: Pastoral Care of the Suicidal and Pastoral Theological Understanding of Paul.

Andrew C. Smith 04T is now serving as the pastor of Holy Angels Catholic Church in Chicago. He also authored the book From the Gun to the Pulpit.

Jenny Cannon 04T and Kirkland Reynolds 06T welcomed a son, Nolan James Reynolds, on March 27, 2012.

Diana Kehoe 04T and Jack Kehoe welcomed a daughter, Sophia Victoria, on April 14, 2012.

Submit Your Class Notes!
Share what’s new and notable in your life with the rest of the Candler community. We report class notes in Connection and in our monthly e-newsletters. Send us your class notes and associated photographs via our online form: www.candler.emory.edu/submit-class-notes

www.candler.emory.edu/submit-class-notes
Rachel Small o6T married Leslie Stokes o8T on June 16th. Rachel is serving as the associate pastor of Union Church in Berea, Ky.

Joseph J. Iarocci o7T was selected as the new Chief Executive Officer of the Greenleaf Center for Servant Leadership, an international non-profit organization.

Christopher R. Harrington o8T and Emily Coulter Harrington o8T were married in February 2012, with a cast of Candler faculty participating: Brent Strawn officiated, Don Saliers played the organ and piano, and Joel LeMon played the trumpet. Chris is the lead pastor at Morningside Baptist Church in Atlanta, Ga. Emily teaches Christian education to middle school students and serves as the advancement assistant at Sophia Academy.

Kevin Hankins o8T 10T received a master’s degree in educational leadership from Georgia State University in July.

David Glassmire o9T recently completed a three-year recall to Active Duty serving with the 1st Marine Regiment, 1st Marine Division as chaplain for Regimental Combat Team One in Helmand Province, Afghanistan. He is currently assigned as the pastor of Ascension Parish in Batavia, N.Y. His reserve assignment takes him to the San Francisco Bay area as the Deputy Pacific Area Chaplain to the U.S. Coast Guard, serving over 27,000 Coast Guard personnel and their families.

Haden D. Conrad o9T is pastor at Chesapeake Avenue UMC in Chesapeake, Va.

Paige Swaim-Presley 10T is the executive director and senior pastor at the Seashore Mission in the Mississippi Conference of The United Methodist Church.

Michael A. Mule 11T is a teacher in the religion department at Xavier High School in New York, N.Y.

Kevin Murriel 11T has been appointed the pastor of youth ministry at Cascade United Methodist Church in Atlanta.

Mary Sweet 11T was appointed as a licensed local pastor to the Harbor Springs charge in the Grand Traverse District of the West Michigan Conference of The United Methodist Church.

Israel Diaz 12T accepted a position as a theology teacher at Archbishop Edward McCarthy High School in South Florida.
**I Grew Up in New York City,** in the borough of Manhattan. Manhattan is one of the five boroughs that comprise the city of New York. When most people hear the name “New York,” they actually envision the borough of Manhattan. However, each of the five boroughs has a distinctive character, ethos, physical appearance, and even accent.

In Manhattan, for instance, the numbered “streets” run east to west, while the numbered “avenues” run north to south. The area between two streets or avenues is considered a “block.” A block going east to west between two avenues is long; one going north to south between two streets is very short.

I lived on Seventh Avenue, between 131st and 132nd Streets, so the block where I lived was short. But despite it being a short block, it was home to several hundred people. On the other hand, on 131st going from Seventh Avenue to Eighth Avenue was quite long, and several thousand people lived on that block. The avenue running from north to south tended to be a mix of apartments and commercial establishments, while the block going east to west was largely residential.

Now my intent is not to give a geography lesson on the city structure of New York, but to say something about my early understanding of neighborhood. You see, one block was considered a neighborhood! So my earliest memory of neighborhood was a rather limited space, one short block, composed of the people living in and sharing that space.

As I grew older, so grew my understanding of neighborhood and neighbors. Increased mobility, inquisitiveness, and courage propelled me to venture beyond the avenue on which I lived, and simply by turning the corner north or south I found myself in a different neighborhood, with different neighbors. In time, my view and experience of both was enlarged.

You have read in this issue of *Candler Connection* about the meaning of neighborhood and neighbors. While one is about place, the other is about relationships. You have learned in a more profound way what I learned early as a youngster: Both neighborhoods and neighbors are capable of expansion and extension. Of course, as an adult, I would learn this even more dramatically. And of course, as a Christian, my understanding of neighbor and neighborhood was enlarged even further.

Indeed, advances in technology have expanded our understanding of neighborhood and neighbors beyond imagining. Now we have online communities, networks of cyber neighborhoods, and avatars representing neighbors we will most likely never meet. But our theology even surpasses our technology.

John Wesley, the founder of Methodism, looked upon all the world as his parish. Now we, his followers, look upon all the world as our neighborhood!

Today, we acknowledge that we live in a global village, thereby recognizing that our “neighborhood” is not just the small space we share in north or south Georgia, Alabama, Atlanta, or New York. The neighborhood has grown. And so have our neighbors. No longer are they limited to those who look like us, share a common culture, language, or nation. Our neighborhood and neighbors are changing. It means that our Church and we are changing and must continue to change as well.

It is still a relevant question to be asked and answered by every generation: “Who is my neighbor?”
Simply by turning the corner I found myself in a different neighborhood with different neighbors.
Students come to Candler because they want to learn both in and out of the classroom. And with Candler’s Contextual Education program, they do just that. Students get two years of hands-on experience in both clinical social ministry settings—such as the family homeless shelter pictured here—and in ecclesial settings. Con Ed’s intentional marriage of thought and action means that Candler grads are well equipped and committed to making a real difference in the real world, wherever God leads.