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GENERAL BOARD OF HIGHER EDUCATION & MINISTRY

Preparing a New Generation of Christian Leaders

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## Leading the Church Into a Future With Hope

JEROME KING DEL PINO

THIS IS MY FIRST REPORT AS GENERAL secretary of the General Board of Higher Education and Ministry to this newly formed board of directors. It comes at the end of a current quadrennium and anticipates the beginning of a new one, and what will be the beginning of my eighth year as general secretary! As such, this report is at once an opportunity to invite you who are new to rehearse with me the mission and vision that has guided and undergirded the work of the prior board of directors and to engage all—both new and returning directors—in at least a balcony view of the great work that lies before us. Here and now, as we commence our work together, directors and staff, I want to attempt to capture in compelling, and yet succinct terms, some of my understanding of the great challenges and opportunities that await us in the work that we will do on behalf of the whole church.

First, a retrospective glance. In my first address to the board of directors in this current quadrennium now ending, I told the directors that, in signing on with this board, “you will be doing some of the most important,

the most challenging yet most inspiring work you will ever be called upon to do.”<sup>1</sup> Further, I asserted that “. . . [t]his is not hyperbole, for as staff and directors we are entrusted with the sacred responsibility of leading—I believe it says in our Strategic Plan *leading* and *servicing*—The United Methodist Church in recruiting, preparing, and nurturing leaders for guiding our denomination amid the bewildering complexities of our twenty-first-century world. This means that for us, the question of leadership is always front and center.”<sup>2</sup>

Other general agencies rightfully claim leadership development as ancillary to their primary mission. That is, it may not be merely secondary, but it is not at the core; it is not at the heart and soul of the organization. It is, however, for the General Board of Higher Education and Ministry. This means then, that other general agencies which have some commitment to developing leaders, that commitment is not in the final analysis their reason for being.

Only GBHEM is charged by the General Conference with, and here I quote *The Book of Discipline*, “. . . prepar-



Jerome King Del Pino

ing and assisting persons to fulfill their ministry in Christ in the several special ministries, ordained and diaconal [as well as licensed]; and to provide general oversight and care for campus ministries and institutions of higher education, including schools, colleges, universities, and theological schools.” (§1404) This is a distinctive charge to which we all have agreed to respond. My hope and prayer is that we are committed to do so with creativity, competence, energy, humility, and faithfulness.

When a bishop of the prior board preached at the organizing meeting of the board, he asked a question that some, if not many, of you are asking as we embark on this new part of the journey. He asked: “What in the world am I doing here?” It is a question that, at first hearing, should be readily answered. You, the directors, and we, the staff, are here because we have signed on to enable this agency to lead in addressing on behalf of the whole church the myriad challenges about the nature of leadership and the form it should take at a time when the world is experiencing changes of seismic proportions.

Yet, in the aftermath of the recent General Conference that declared our future as a church to be one of hope, it is clear, at least to me, that our mandate has been enriched, if not made more explicit and challenging. Yes, just as with the board for the quadrennium now ending, so it is with you, as directors, now that you will be doing some of the most important, the most challenging, yet most inspiring work you will ever be called upon to do. And I am strongly persuaded that this work, in all its specifics and particulars, must entail **leading the church into a future with hope.**

I submit that the General Conference’s clarion call for a kind of leading by this agency that enables the church to have leaders capable of envisioning and reaching for a future with hope is

cause and reason enough for all of us to be here! Even for those among us who did not choose to be here, but in the wisdom of your jurisdiction and the providence of God, you were conscripted to be here, your presence and opportunity to make a lasting contribution are no less important—I hope you believe that—and compelling as, together, we ask and address the question that has guided and will continue to inform our work in the next four years.

That question is: **What does it take to form and nurture leaders who have the vision, the spiritual and theological grounding, and the intellectual and practical skills to lead The United Methodist Church in faithful ministry in a twenty-first-century world?** This critical question has occupied considerable time, energy and resources, both financial and human, during the quadrennium now ending.

You heard Dr. Trudie Kibbe Reed, chair of our boardwide Strategic Planning Advisory Committee, say earlier that it is going to be a challenge for us to have a plan, a Strategic Plan that is going to be embraced by all those who are jumping on the train four years after the fact. And that’s all right! That’s just the way life is, and in our shared work together we’re going to make it all good.

What I want to submit to you is that this critical question remains prescient for us as we engage our work because it invites, if not drives, us to take seriously that our yearning quest for leaders who are capable of envisioning and reaching for a future of hope must come from a world that is changed and is changing.

For those who were here in the last quadrennium, some of this might be familiar to you. One of the most dramatic and far-reaching of the seismic global shifts (to which I referred earlier) and one that will have a profound effect on how this board understands and conducts its work during the ensuing

quadrennium is the demographic and population changes brought about by migration, immigration, and voluntary and forced relocation. A cursory glance at the United States is exemplary for our purpose.

According to population projections based on recent census data, the United States population will grow dramatically larger, reaching a staggering 392 million by the year 2050. It will be older, as baby boomers start to retire; and it will be vastly more diverse. This last fact alone will have such significance for leadership in church and society in the twenty-first century that it bears brief elaboration.

In 2002, the Hispanic population became the largest minority in the country and is projected to constitute one-quarter of the nation’s population by 2050. By the same year, the Black population of the United States will have doubled its present size, and the Asian and Pacific Islander populations will have increased to more than five times their current size. In contrast, by 2050 the White non-Hispanic population will have declined from 69 percent of the total population in 2000 to just over 50 percent. Add to this the staggering demographic changes in population growth that are projected to occur due to continued immigration and increased mobility in the population.

It is estimated that between 1995 and 2025 nearly one-quarter of a billion people will move from one state to another, while international immigration will add millions of new inhabitants, topped by California with eight million, a state that is part of a jurisdiction where our church is committed to reducing rather than increasing episcopal leadership.

As a church we claim to be committed to starting new and revitalizing existing local churches and yet the General Conference temporizes with the need for episcopal oversight! While this is not my point in this report, it is a

significant anomaly in our church's view of the relationship between leadership and church growth, not only in the western United States, but also in New York and Florida where record population growth is projected. Indeed, most of the net growth in the U.S. population will occur in the South and the West, led by California, Texas, and Florida.<sup>3</sup>

Now add to this landscape the truly mind-boggling shifts that are taking place both in this country and around the globe in approaches to religion and

number about 390 million [members], which is [approaching] 20 percent of the Christian world."<sup>5</sup> Pentecostalism alone is estimated to comprise more than one billion adherents globally by 2050.

The critical import of these statistics is brought home by Philip Jenkins, author of the book, *The Next Christianity*, who concludes that Christianity is experiencing a moment "as epochal as the [Protestant] Reformation itself . . . Christianity as a whole is both growing and mutating in ways that observers

growing hemispheric divide in Christianity to acknowledge the truth of his statement when he says, "We are living in revolutionary times."<sup>7</sup>

But, as we begin our work as a board, it is necessary to ask the question: **What are the lengths to which this board is willing to go that will enable the church to have leaders capable of envisioning and reaching for a future with hope?**

This question throws into sharp relief the challenges and opportunities that are made explicit and compelling

## "We cannot do everything. But what we do can make a difference."

religious experience and thus in religious understandings, commitments, and practices. These shifts rival the demographic and population changes I noted earlier in terms of the implications they portend for how the church—and, thus, this agency—interprets and lives its mission in the world of the twenty-first century.

While we tend to think of our religious landscape as relatively stable and well delineated between the so-called major religions of the world—Christianity, Judaism, Islam, etc.—the reality is that our world is witnessing an astonishing explosion of new religious movements, as well as dramatic mutations in the old-line religions. As David Barrett, long-time editor of the authoritative *World Christian Encyclopedia* points out, "[T]here is enormous religious change going on across the world, all the time. It's massive. It's complex, and it's continual. We have identified close to 10,000 distinct and separate religions in the world, increasing by two or three new religions every day."<sup>4</sup>

Specific to Christianity, again according to Barrett, ". . . [e]stimates [are that] the specifically new independent churches in Christianity

in the West tend not to see."

Indeed, not only have the vital centers of Christianity shifted to Africa, Asia, and Latin America—from the global North to the global South—but in terms of both theology and moral teaching, Southern Christianity tends to be far more conservative and moving toward forms of supernaturalism and Christian orthodoxy that many of their fellow Christians in the North will resist as outdated, superstitious, and authoritarian. This leads Jenkins to conclude: "It is very likely that in a decade or two neither component of global Christianity [North or South] will recognize its counterpart as fully or authentically Christian."<sup>6</sup>

Even though it is tangential to our immediate purpose, it is salutary to ask if the recent flurry of legislative amendments to our church's constitution that would regionalize our church structure might be driven, wittingly or unwittingly, by a desire to avoid and evade the stark differences that Jenkins describes between Northern and Southern hemispheres? An exploration of this we will leave for another time.

To be sure, it is not necessary to accept Jenkins's foreboding prognostication about the ultimate effect of the

in our boardwide Strategic Plan.

The history of the Strategic Plan's evolution over two quadrennia is a metaphor for understanding the particular and distinctive culture of this board that has been nurtured and, in the main, faithfully transmitted to us since its initial organization in 1973.

To understand and appreciate our particularity and our distinctiveness, I want to revisit briefly what F. Thomas Trotter, founding general secretary of the GBHEM, said in his first report to a newly organized board. Rejecting the notion of "efficiency for its own sake [binding the board to strict rules of bureaucratic engagement]" while calling for "efficiency for the gospel's sake [freeing the board to do primary work with creativity and passion that leads to good news]," Dr. Trotter states:

*. . . The bureaucracies [of the church] simply survive. But our tasks are now too urgent for this accustomed style. The velocity of history has so increased in the recent past that comfortable curial mannerisms are inadequate for the vastness of the task [of this board]. It is in that context that I want to*

suggest just where this board is located in the range of The United Methodist Church's ministry [and mission]. **We are not a "program board" in the easily understood sense of that term.** Our board's mission seems to me to have a wider angle. Our principal clients are schools, colleges, universities, and theological seminaries, and the professionals in the church's ministry. **We are responsible for morale, definition, implementation, hope, models, courage, imagination, outrageous suggestions, energizing, translating, advocacy, explaining—in short, our basic responsibility is for the very life of two institutions that society deems so critical for the nation's survival that important immunities are granted to them.** Tradition in our society grants these immunities to the law, the university, and the church. It demonstrates this sanction by permitting these estates to wear robes in public, to set apart individuality, and assert the supremacy of law, justice, truth, reason, and integrity in our social fabric. This board is directly involved in the warfare against those who would, for whatever purpose, frustrate the sanctions.<sup>8</sup> [emphasis added].

And then, in the aftermath of our recent General Conference's affirmation of a future with hope, it is salutary that Dr. Trotter concludes his "hair-raising definition [of this board's task]" with what might properly be termed as a "back-to-the-future" declaration of this board's *raison d'être*, its purpose, its wider task:

... I have ... unbounded hope, [he said], that the church's schools and the professional ministry of the

church may be mobilized to turn our nation around. That is our task. We are to provide the leadership for The United Methodist Church in giving reasons for hope that we may have schools and colleges committed to something more than survival and a [set-apart, both ordained and licensed] ministry committed to something more than professional self-interest.<sup>9</sup>

Spoken over three decades ago, this salient thought brings us face-to-face with this board's greatest challenge and opportunity in the coming quadrennium: **to lead our beloved church into a future with hope by focusing and exploiting our already considerable resources—human, financial, and institutional—in the making of global leaders for a global church.** Such a commitment is no mere pious aspiration, nor is it an invitation to dream impossible dreams. We are a people, on pilgrimage, beckoned and guided by a promising God who, in the words of Jeremiah, "... has plans for [us], plans for welfare and not for evil, to give [us] a future with hope." (Jeremiah 29:11)

To be sure, our leading must be done in a changed and changing world. A world—indeed, a nation that is ours to know—that is experiencing economic melt-down, where "... five million people have fallen into poverty during the last eight years, where the number of Americans without health insurance has grown by seven million, and the principal domestic achievement of the current administration has been to shift the relative burden of taxation from the rich to the rest. ..."<sup>10</sup> A world where war rages globally and the H.I.V./AIDS pandemic alone has devoured multiple generations on the African continent, and the sustainability of all life on earth itself is threatened by melting polar icecaps and rising oceans.

Leading the people of God, leading

the people called United Methodist into a future with hope will require us as a newly organized board to achieve common ground and to achieve it quickly on some critical dimensions of our work. I want to suggest several.

Given the cursory, yet I hope, compelling description of the seismically changed and changing world in which we are called to recruit, nurture and educate leaders—lay and clergy—who are capable of envisioning and reaching for a future with hope, we need to develop and sustain an informed and tenacious sense of urgency about our task.

In a word, I submit that this is not the time for mild-mannered sensibilities that yield a bureaucratized business-as-usual approach to the crying need for principled Christian leaders in the church and in society. Contrary to our history since merger in 1968, we can no longer "play it cool" and settle for leadership development that is driven by the accidents of societal and cultural flux.

It is right and laudable that the church welcomed what seemed at the time an influx of second-career persons who, in the minds of some, were an answer to prayers for leaders who would fill the so-called "leadership gap" in the ranks of the clergy, both ordained and licensed. However, it was myopic, at best, to assume that the church could lessen its resolve to identify, recruit, nurture and educate new leaders—lay and clergy—to fulfill the church's mission.

I'm not suggesting that this board did that, but I am suggesting that this notion was adrift in the land and, because it was, we neglected our obligation to develop and sustain a "culture of call" for young women and men at every level of our church, and most of all, at the level of the local church. We deluded ourselves into believing that our leadership needs were being met, and, as a consequence, we lost at least one generation of the brightest and the best.

GBHEM's mission and vision state-

ments, though not written in stone, must come quickly to be viewed as foundational for our work together and as a primary source that gives focus and coherence to how we set our priorities. We cannot do everything. But what we do can make a difference. I believe that if one or both of these statements of mission and vision, do not elicit your passion to engage our changed and changing world, then don't delay in saying so! We must have common ground about the need for passion to do our work.

Remember, this is the board that is

the air they breathe. And so preparing global leaders for a global church will be a crucial part of the context in which staff lead and interpret events such as EXPLORATION, new initiatives such as [ExploreCalling.org](http://ExploreCalling.org), and publications such as *The Christian as Minister* and *Answering God's Call for Your Life*.

We must renew our belief in and commitment to rigorous theological education—both Course of Study and graduate study in theological schools. We must renew our commitment to those as normative, not the exception, for development of global leaders for a

are because we had no rudder and no center of gravity that governed our aspirations for, if not expectations of, our theological schools to address leadership needs systemically. Institutionally, we have not had the kind of focused and committed leadership that is necessary for us to have the strongest possible theological educational delivery system of any Protestant denomination. This assertion may not ring some people's chimes, but I submit that it is a reality which this board must address with knowledge, transparency, care, and commitment.

We will lead this church into a future

## “This is not the time for a business-as-usual approach to the crying need for principled Christian leaders.”

charged with maintaining the historic mission of The United Methodist Church in higher education, and to serve as advocate for the intellectual life of the church. Now, I know that *intellectual* is a naughty word in many circles in our society, but we cannot be a part of what a author James Tunstead Burtchaell, critiquing higher education a few years ago called, “the dying light.”<sup>11</sup> We can't participate in the erosion of our church-related institutions of higher learning that are sentinels of investment for our future as church and society, and we cannot do so even under the guise of “not enough resources.”

Even as the predecessor board grasped conceptually and embraced enthusiastically that, even in the United States we need to prepare global leaders for a global church, we, too, must engage our task with conviction that a global awareness must always inform how we lead annual conferences and congregations in recruiting, forming, and deploying clergy and lay leaders.

This is particularly the case for our efforts at forming young people in Christian vocation, be it set-apart (ordained or licensed) ministry because global connectedness is simply part of

global church. To this end, sisters and brothers, we must assert this board's critical role in assisting our schools of theology to redefine themselves as a real and effective delivery system of theological education in the service of a church that does not diminish but increases its financial support through the Ministerial Education Fund and other sources at the annual conference level.

Again, to recall Dr. Trotter's challenge to this board more than 30 years ago, I too, as the current general secretary, “want this board to hold these schools accountable, not merely for rational administration, but for movement toward a more aggressive posture in the church's life . . . the church deserves more than it is getting from the seminaries in breaking old models, tackling different intellectual problems, and leading our people into the Methodist style of thoughtful and vital religion.”<sup>12</sup>

The day of rugged individualism in the delivery of theological education is over. And if it isn't, then we have more problems than I have imagined. I don't say this in any way, shape, or form to make anybody feel uncomfortable. I'm simply trying to bring into sharp focus that, in no small way, we got the way we

with hope if we remember that “The United Methodist Church invented the concept of ‘campus ministry’ [and reassert programmatically and financially our commitment to] the principle that the church must be related to the life of students and faculty in our colleges and universities through Wesley Foundations and through other appropriate structures.”<sup>13</sup> Let us be on notice today that the General Board of Higher Education and Ministry is not retreating one scintilla in regard to our commitment to be involved in effective campus ministry.

And this board, praise God, will be a part of our ability and our capacity to reach for a future that is truly responsive to twenty-first century challenges, and not a replication of the 1960s. That is going to call for theological constructive work and not simply capitulating or giving in to what is the line of least resistance in order that we might be popular again on the campus.

Make no mistake about it; I know that I am nothing but a loud gong and tingling cymbal if this board of directors is not prepared to support and back up this claim that is integral to our leading our beloved church into a future with hope that is characterized by sustainable



rather than mere episodic renewal of our life and work as a church.

Again, we will lead the church into a future with hope if we “develop a new sense of institutional purpose for [all of our schools, colleges, and universities]” and enable them to reengage the long-neglected deep-running conversation about the gift and task of United Methodist higher education and, especially what it means for them to be a church-related college or university and for us, the church—at all levels—to be a college-related church.

In all of the above, I want us to be clear and focused in our commitment to forge radical interventions rather than pursue the outworn and ineffective canons of “incrementalism,” that is, thinking, believing, and doing only that which satisfies the needs of myopic maintenance or masquerades as the solution to change that, in the end, is no change at all. We know how to do radical things as a people called United Methodist. Sometimes they are not on our radar screen, but we know how to do the difficult work of God’s mission in a changed and changing world.

We did it in building a world-class university on the African continent, even when naysayers inside and outside of the United Methodist family said we couldn’t and indeed, some said we shouldn’t do it! We know how to create institutions. We’re doing it right now as Africa University’s second phase of development creates a distance-education infrastructure system and program that will extend its tentacles of learning and research that will provide higher education access to the entire continent: Mozambique, Angola, Congo, Côte d’Ivoire, Liberia, Sierra Leone, and East Africa. We are going to be doing it first, and we will not be doing it for the sake of doing it first, but in order that we will be able to make more vital and more effective the proclamation of the gospel that declares that Jesus Christ is Lord.

What in the world are we doing here? I say again: We will be doing some of the most important, the most challenging yet most inspiring work we will ever be called upon to do! Together, we—directors and staff—have already set out on a risky yet exciting journey in a time of great upheaval. Sisters and brothers, as I have assured a previous board as it began its work, God is not above us or behind us. Rather, God is in the midst of the tumult of our time, beckoning us to follow, standing on the promise that God “has plans for [us], plans for welfare and not for evil, to give [us] a future with hope.”

That you are here and have committed your considerable gifts of time, talent and treasure to advancing the vision of a new generation of Christian leaders—lay and clergy—is sufficient for this talented and deeply committed staff to take heart and get on with the great work that we will share and accomplish with you.

**Del Pino is general secretary of the General Board of Higher Education and Ministry. This Report of the General Secretary to the organizational meeting of the GBHEM board of directors (October 10, 2008) is posted online on the Publications page at [www.gbhem.org](http://www.gbhem.org).**

#### NOTES

1. Jerome King Del Pino, “Global Leaders for a Global Church,” *Report of the General Secretary* to the organizational meeting of the board of directors of the General Board of Higher Education and Ministry, October 8, 2004, (Nashville, Tenn.), 2.
2. Ibid.
3. “American FactFinder,” *U.S. Census Bureau* (16 October 2003), online: [http://factfinder.census.gov/jsp/SAFFInfo.jsp?PagelD=19\\_race\\_ethnicity](http://factfinder.census.gov/jsp/SAFFInfo.jsp?PagelD=19_race_ethnicity); Paul Campbell, “Population Projections: States, 1995-2025,” *Current Population Reports* (U.S. Department of Commerce, 1997); “National Population Projections,” *U.S. Census Bureau*, online: [www.census.gov/population/www/pop-profile/nat-proj.html](http://www.census.gov/population/www/pop-profile/nat-proj.html);

[www.census.gov/population/www/pop-profile/nat-proj.html](http://www.census.gov/population/www/pop-profile/nat-proj.html); “U.S. Interim Projections by Age, Sex, Race, and Hispanic Origin,” U.S. Census Bureau (March 18, 2004), online: [www.census.gov/ipc/www/usin-termproj/](http://www.census.gov/ipc/www/usin-termproj/).

4. Quoted in Toby Lester, “Oh, Gods!” *The Atlantic Monthly* (February 2002):38.
5. Ibid., 44.
6. Philip Jenkins, “The Next Christianity,” *The Atlantic Monthly* (October 2002):54, 59.
7. Ibid., 68.
8. F. Thomas Trotter, *Loving God With One’s Mind*, edited and with an introduction by Robert H. Conn (Nashville: General Board of Higher Education and Ministry, 1987), 245.
9. Ibid., 245-246.
10. Editorial, *The New Yorker* (October 6, 2008):12.
11. James Tunstead Burtchaell, *The Dying of the Light: The Disengagement of Colleges and Universities from Their Christian Churches*.
12. Trotter, *Loving God With One’s Mind*, 249-250.
13. Ibid., 247.

## New Officers Elected at Fall Organizing Meeting

VICKI BROWN

The General Board of Higher Education and Ministry elected new officers, heard the general secretary’s address to directors and staff, and attended a ministry fair during the Board’s fall 2008 meeting.

General Secretary Jerome King Del Pino told new and returning Board members that they will be working with staff to answer the question of what it takes to form and nurture leaders with vision.

“What are the lengths to which this Board is willing to go in order to have leaders capable of reaching for a future with hope?” Del Pino asked.

“We can’t do everything, but what we can do can make a difference,” he said.



Bishop Melvin G. Talbert preaches at opening worship.



Directors elected new officers during the General Board of Higher Education and Ministry's fall meeting. Shown, from left: The Rev. Kah-Jin Jeffrey Kuan, chair of the Division of Higher Education; the Rev. Kenneth Carter Jr., chair of the Division of Ordained Ministry; Bishop Marcus Matthews, Board president; the Rev. Jerome King Del Pino, general secretary; and Nora Madan, recording secretary.

### Chairs of Boardwide Standing Committees Are:

- **Cheryl King**, Kentucky Annual Conference, *Bylaws*
- **David Braden**, North Illinois Annual Conference, *Racial-Ethnic Concerns Committee*
- **Bruce Blumer**, Dakotas Annual Conference, *Loans and Scholarships Committee*
- **Laurie Haller**, West Michigan Annual Conference, *Evaluation and Review*
- **Jimmy Nunn**, Northwest Texas Annual Conference, *Personnel and Policies*
- **David Bard**, Minnesota Annual Conference, *Legislative*
- **Trudie Kibbe Reed**, Florida Annual Conference, *Strategic Plan Advisory*
- **Bishop James Swanson**, Holston Annual Conference, *Global Education and Ministry*

Bishop Marcus Matthews, episcopal leader of the New York West Area, is the new president of the Board, which also elected chairs of eight standing committees. Other Board officers elected to lead the 64-member Board are: the Rev. Kah-Jin Jeffrey Kuan, California-Nevada Annual Conference, chair of the Division of Higher Education; the Rev. Kenneth Carter Jr., Western North Carolina Conference, chair of the Division of Ordained Ministry; and

Nora Madan, Florida Annual Conference, recording secretary.

The Rev. Carolyn Peterson, Pacific Northwest Conference, was elected vice-chair of the Division of Ordained Ministry, and the Rev. Cheryl Jefferson Bell, Kansas West Annual Conference, is DOM's secretary.

Bishop Jonathan Keaton, episcopal leader of the Michigan Area, was elected vice-chair of the Division of Higher Education, and the Rev. Joan Reasinger,



Board members and staff celebrated the retirements of two Division of Ordained Ministry assistant general secretaries, the Rev. Robert Kohler and the Rev. Patricia Barrett. Shown, from left: the Rev. Mary Ann Moman, Barrett, Kohler, and the Rev. Jerome King Del Pino.

Western Pennsylvania Annual Conference, was elected secretary of DHE.

Bishop Melvin Talbert preached the sermon at opening worship, telling Board members and staff that modern preachers tend to place their emphasis on God's love and grace, which he said they should do.

"But I also believe that in God's hands God will bring wrath and judgment. Eternal life is a gift that we can accept or reject," he said.

"We are always standing at the crossroads," Talbert said.

Board members also approved the 2009 budget, worshipped together, and celebrated the retirements of two assistant general secretaries, the Rev. Patricia W. Barrett and the Rev. Robert F. Kohler.

*Brown is associate editor and writer, Office of Interpretation.*

## Willson Lecturer Challenges Board on Globalization

LINDA GREEN

Making a difference as a church in an age of increasing globalization requires a new level of engagement with biblical resources and the resources of the Christian tradition.

Such was the challenge presented to higher education leaders in The United Methodist Church by the Rev. Dr. Joerg Rieger, Wendland-Cook Endowed Professor of Constructive Theology at Perkins School of Theology in Dallas.

Rieger has written extensively about the intersection of Christian theology with economics, globalization, and poverty. He delivered the Willson Lecture Oct. 10 to the governing members of GBHEM.

Globalization today is about the aggressive expansion of the free-market economy, driven by a philosophy that firmly "believes in the trickling down of its benefits and in its God-given freedom,"



The Rev. Joerg Rieger explores the church's role in globalization as he delivers the Willson Lecture to the General Board of Higher Education and Ministry.

Rieger said. But critics warn of increased suffering and disorder for the world's poorest people under the new paradigm.

The process of globalization doesn't end with economics and politics. Rieger warns that the powers of globalization seek to extend their rule into culture and religion and will not stop until they reach "our innermost selves."

A big part of meeting the global challenge, he said, is to investigate the Bible in a "historical self-critical mode" to see what messages it offers and what responses it calls for from the church in a changing world. The interpretation needs more "bite" and can no longer be approached as "if we were living in isolation, in the ivory towers of the academy or the ivory towers of the church."

There also is no turning back, and the changes must be faced honestly, according to Rieger. Challenging globalization may be like "trying to push a camel through the eye of the needle," he said, adding that "unless we address these real issues that make it impossible for us to enter the kingdom of God, the life of the church will be reduced to playing sandbox games.

"Even our most pious and spiritual moments are located in the context of the global expansion of power," Rieger said.

Global power, he notes, moves from the top down—from people who have it to those who do not. Religion, meanwhile, plays a role. "Religion is never an uninvolved bystander," he said.

The church's calling is to promote a bottom-up philosophy related to power. After all, the philosophy is among the guiding principles of Methodism founder John Wesley, who said religion must not go from the greatest to the least, lest power would appear to be of men. Wesley realized that religion could "go the other way around," starting from the bottom with "the least of these." The Methodist movement depended on the common man to multiply Wesley's message.

Globalization today shapes culture, religion, and the ways people think and feel as individuals, families, and communities. Unless the flow of power and how it affects all aspects of life are analyzed,

*(continued on page 10)*

### Coming Soon!

#### **To Transform the World: Vital United Methodist Campus Ministries**

Drawing on their extensive experience in campus ministry, nine authors offer insights and practical suggestions for vital United Methodist campus ministry today.

Edited by Alice G. Knotts  
Coming in spring 2009

#### **Hearing God's Call**

A collection of personal stories about the call to ordained ministry, this book will help young people who are exploring God's call discern their own response and vocation. Elders, deacons, seminarians, chaplains, and college students relate how they stepped out in faith.

Edited by Vicki Brown, Sharon Rubey, and Meg Lassiat  
Coming in fall 2009



## Panel Responds to Willson Lecture

Three GBHEM directors responded to Dr. Joerg Rieger's proposed model of "globalization from below."

In the Willson Lecture, Rieger, Wendland-Cook Endowed Professor of Constructive Theology at Perkins School of Theology, said the church's role should be to promote a bottom-up philosophy related to power.

The Rev. Sergei Nikolaev, president of the Russia United Methodist Theological Seminary, questioned how the "least of these" would be changed by transmission of power.

"It goes without question that 'the least of these' often achieve prominence in the church. The question is whether they could be qualified as 'the least of these' once they have been endowed with power," he said.

"Given the changes happening in the lives of these people, I wonder what characteristics of 'religion from the bottom up' would retain meaning, and what characteristics would eventually become simply appendices? Further, does 'below' retain any significant meaning when 'religion from the bottom up' becomes 'globalization from below?'" he questioned.

Stephanie Deckard, a student at Boston University, expressed her hope that globalization can ultimately be a

coming together or a union of the world in understanding of the need to help each other, work with each other, accept each other, and learn from each other in all aspects of life.

She added that Africa University was a perfect example of globalization from the bottom up, citing the fact that students are enrolled from 22 different countries, preparing to become leaders in their own countries. "And Africa University is remaining open because of annual conference apportionments," she said.

The Rev. Kah-Jin Jeffrey Kuan, chair of the Division of Higher Education and associate professor of Old Testament at Pacific School of Religion, said there are still too many theological schools that teach the top-down leadership model. He said that accrediting bodies must hold the schools accountable for changing.

And globalization is a two-way street, Kuan added.

"It is my experience that the others expect us to be responsible dialogue partners—not just there to listen passively. All partners are expected to come away learning something new."

—Vicki Brown



GBHEM directors respond to the Willson Lecture. Shown, from left are: the Rev. Joerg Rieger; the Rev. Sergei Nikolaev, president of the Russia United Methodist Theological Seminary; the Rev. Jeffrey Kuan, chair of GBHEM's Division of Higher Education and associate professor of Old Testament at Pacific School of Religion; Stephanie Deckard, a student at Boston University; and Henk Pieterse, GBHEM's director of scholarly research and book editor.

“we are bound to become part of the problem rather than the solution,” Rieger said of the church’s role.

The Apostle Paul rejected the greatest-to-the-least concept of leadership within the Roman Empire and instead saw Jesus’ model of leadership and power as an alternative—one that both challenges the empire and spreads the gospel.

“Christ’s power as Lord decidedly moves from the bottom up and generates a new way of being in the world,” he said, noting that the United Methodist mission is a bottom-up approach to globalization by making disciples of Jesus Christ for the transformation of the world.

Rieger hopes that seminaries and theological schools will help the church impact globalization by developing new leadership models that are more accountable to the alternative kind of leadership that God demonstrated in Jesus Christ. Theological education is not just about the training of new ministers but about ongoing education needed by everyone at all levels of ministry in the church.

“We are all in this together, and we are all learning all the time,” he said.

The annual Willson Lectures are designed, in part, to contribute to the spiritual and intellectual enrichment of people associated with boards and agencies of The United Methodist Church.

*Green is a United Methodist News Service news writer based in Nashville.*

## Bishops Adopt Guidelines on Deacons

The new sacramental authority for deacons—granted by the denomination’s top legislative body at the 2008 General Conference—became effective in January.

According to the bishops, the new sentence in paragraph 328 that describes the ministry of the deacon

in the United Methodist *Book of Discipline*—“does not fundamentally change the sacramental privileges of the order of deacons.” That sentence reads: “For the sake of extending the mission and ministry of the church, a pastor-in-charge or district superintendent may request that the bishop grant local sacramental authority to the deacon to administer the sacraments in the absence of an elder, within a deacon’s primary appointment.”

Meeting Nov. 2-7 at historic Epworth By the Sea, the bishops said the new language is an attempt to describe the extraordinary missional reasons that justify exceptions to general church practice. However, in all cases, the *Discipline* gives the bishop final discretionary authority to decide under which circumstances to grant local sacramental authority to a deacon, they noted.

Deacons are called by God to a lifetime of servant leadership and to lead the church in relating the gathered life of Christians to their ministries in the world, interrelating worship in the gathered community with service to God in the world, said the delegates to the 2008 General Conference. Deacons give leadership in the church’s life, teach and proclaim the word, contribute in worship, and assist the elders in administering the sacraments of baptism and Holy Communion.

According to the bishops, “local sacramental authority” refers to the primary field of service of the deacon, meaning the immediate community of faith for a congregational appointment or the primary service setting and community for deacons serving beyond a local church.

While the guidelines are the bishops’ attempt to find common ground in implementing and interpreting “paragraph 328, the Rev. Jerome King Del Pino, GBHEM’s general secretary, said the new sentence in the *Discipline* “alters significantly the nature and purpose of the order of the

permanent deacon as enacted by the 1996 General Conference.”

### Shift in 1996

The ordering of ministry underwent a major shift in 1996 when that General Conference created two distinct clergy orders—deacons and elders. Previously, ordination to the order of deacon was a preparatory step to ordination as an elder. According to Del Pino, the 1996 creation of the Order of Deacons “was crystal clear that the order was to engage in radical forms of service and not replicate duties of the pastoral office.”

The new guidelines adopted by the bishops states that “The church provides for administration of the sacraments through the ordinary sacramental authority invested in ordained elders, licensed provisional clergy, and licensed local pastors, and the new language gives guidance for the extraordinary circumstances that require the provision of the sacraments by deacons.”

Absence of an elder refers to the unavailability of an elder in the congregation or community and is “not for the convenience of church staffs or to fill gaps during vacation, but to assist in the extraordinary circumstance where no elder can be present,” they said.

While the guidelines are to assist residential bishops in interpreting and implementing “local sacramental authority,” Del Pino urges the council “to take a strong minimalist approach to implementing this truly extraordinary innovation that has been introduced into our church order.”

The additional sentence, he said, “upstages and presupposes” the outcome of the work of a 28-member Commission to Study Ministry that is examining the theological, ecclesial, and practical groundings of the church’s system of lay, licensed, and ordained ministry.

The commission is to present the 2012 General Conference with legislation that addresses the ordering of ministry,

the separation of ordination and conference membership, and the streamlining of the ordained ministry candidacy process.

Del Pino said he fears that no amount of common ground the bishops develop for implementing the provision extending sacramental authority will compensate for having initiated this church-defining practice before the study commission completes its work.

He is also concerned the guidelines will unnecessarily introduce complications into existing ecumenical relationships and initiate a practice that, if found to be inappropriate by the next General Conference, will not easily be reversed.

—Linda Green,  
*United Methodist News Service*

## Annual Conference Recruiters Discuss What Works in Developing Young Clergy

Forty-four annual conference representatives who work with young clergy candidates spent three days sharing what they have done that is successful—from candidacy summits to vocational mission trips.

“There is no magic answer to the question of how to encourage and develop young clergy, but the annual conferences have so much influence over what happens in the life of young candidates. And they are trying new things that work, so we wanted to offer a chance to share ideas, discuss potential roadblocks, and look at what resources might be shared,” said the Rev. Meg Lassiat, director of Student Ministries, Vocation, and Enlistment.

During the Dec. 2-4 meeting organized by GBHEM, the group heard from the Rev. Dr. Lovett H. Weems Jr., executive director of the Lewis Center for Church Leadership at Wesley Theological Seminary, about gains shown in his 2008



Photo by Vicki Brown/GBHEM

Ed Fashbaugh of the East Ohio Conference, left, chats with Greg Johnson of the Central Pennsylvania Conference.

*Clergy Age Trends Report*. For instance, the actual number of young elders increased from 876 to 910 from 2006 to 2007 and the actual number of young deacons increased from 64 to 69 during the same time period. The consistent decline in under-35 clergy as a percentage of all clergy hit its low point in 2005. Weems said that figure has held relatively steady with slight increases in the last three years. In 2008, under-35 clergy (deacons and elders) reached five percent of active clergy for the first time this century.

Recruiters talked about changes they have made, met with seminary admissions staff, and heard a presentation from a regional director of the Fund for Theological Education about calling congregations.

The Rev. Carol Bruse, director of the Center for Clergy Excellence in the Texas Annual Conference, said one of the things annual conferences must do is teach local churches how to emphasize call.

“Most of the future clergy of The United Methodist Church are sitting in the pews today. If we don’t teach con-

gregations how to encourage them, we won’t have them,” she said.

She said many changes made in Texas are included in the “Best Practices” documents posted on GBHEM’s Board of Ordained Ministries Community page at [www.gbhem.org](http://www.gbhem.org). One of the best, she said, is the college pastoral leadership internships, in which two college students considering ministry intern at a church that is supportive. “Almost 100 percent went from ‘I don’t know,’ to ‘I’m going into ministry,’” Bruse said.

New innovations in Texas include the candidacy summit and group mentoring. The first candidacy summit got 80 candidates together as they started the process, with all the district superintendents and the clergy who had been identified as the best mentors in the conference.

Mentoring in groups allowed candidates to build relationships with each other as well as the mentor, she added. “People shouldn’t have to walk it alone, and they shouldn’t fall in a ditch,” she said.

Group mentoring provides a self-monitoring to the process, too, she

added. “We had one mentor who got off track, and the group kept going without him. Plus, they were willing to say the mentor was checking out, which is harder for a candidate working one-on-one to do,” she said.

The Rev. Malcolm Frazier, UM campus minister at Howard University and chair of the recruitment committee for the Baltimore-Washington Annual Conference, said the first change in his conference was adopting the mindset of cultivating a culture of call.

“We have a pre-ministry club for students who are really discerning a call,” he said. He also leads vocational mission trips with a focus on vocational discernment. Those trips can be life changing for college students, Frazier said.

In addition, students regularly attend Student Forum, the annual leadership development event for college students sponsored by GBHEM. Frazier said regular district gatherings for youth are held and that young adults from the conference attend EXPLORATION, a national event for young people considering ordained ministry, also sponsored by GBHEM.

“Half our students who went to EXPLORATION are in the candidacy process now,” Frazier said.

The Rev. Jack Terrell-Wilkes, coordinator of Recruitment and Nurture, Oklahoma Annual Conference, said the need for young people in ministry should be reframed as an opportunity for where the church is going, not a crisis that we must fix.

Among the innovations in Oklahoma are internship programs, getting local churches to adopt seminary students, and a whirlwind seminary tour which helps young adults visit many the United Methodist seminaries quickly and cheaply.

The Rev. Juan Huertas, Louisiana Annual Conference, said his conference offers two chances for candidates to

## To Learn More

To learn more about young clergy development, visit these Web sites:

- [ExploreCalling.org](#), GBHEM’s Web pages aimed at candidates, youth, and young adults who are considering ministry.
- [The Lewis Center’s Clergy Age Trends Report at \[http://www.churchleadership.com/research/um\\\_clergy\\\_age\\\_trends08.htm\]\(http://www.churchleadership.com/research/um\_clergy\_age\_trends08.htm\)](#)
- [The Texas Center Conference Center for Clergy Excellence at \[www.txcumc.org/page.asp?pkvalue=217\]\(http://www.txcumc.org/page.asp?pkvalue=217\)](#)
- [The Fund for Theological Education at \[www.thefund.org\]\(http://www.thefund.org\).](#)

meet with the Board of Ordained Ministry once in the fall and again in the spring. “If someone has a struggle in the fall, they have the opportunity to work on it for the spring,” he said. He also said the conference Board of Ordained Ministry visits every provisional member each year and that everyone has two interviews a year with the Board of Ordained Ministry.

During a small group discussion, Lisa Garvin, Mississippi Annual Conference, asked if anyone had a way to accurately evaluate mentors.

Huertas said the best way is to ask the candidates, and Bruse added that the group mentor helps in assessing how effective mentors are.

Steve Autrey, Western North Carolina, said conference camps that send a high percentage of young people into ministry have been identified. “We are looking at what they do to see what we can learn,” Autrey said.

— Vicki Brown, Office of Interpretation

## Five Events Strengthen Academy, Church Ties

Leaders from United Methodist churches and higher education institutions will gather this spring at events in all five jurisdictions to discuss how the church and the academy can work together more closely.

One of goals of the events, organized by the General Board of Higher Education and Ministry, is to consider how to increase the number of United Methodist students enrolled in United Methodist-related schools, colleges, and universities.

“It is imperative that we take a look at our connectional infrastructure and invest in making it stronger. We have to reopen the lines of communication between our schools, colleges, universities and the church. That’s the hope for the future. It’s where our leaders come from,” said Wanda Bigham, interim associate general secretary, Division of Higher Education.



### The schedule of 2009 jurisdictional events is as follows:

- **South Central**, Arlington, Tex., Jan. 22-24
- **Western**, Stockton, Calif., Feb. 5-7
- **Northeastern**, Syracuse, N.Y., Feb. 19-21
- **North Central**, Naperville, Ill., March 5-7
- **Southeastern**, Daytona Beach, Fla., March 27-29



Ingrid McIntyre, director of Connectional Relations in the division, said the events will provide time for networking and connecting.

“We will talk about our roles in ministry with young people, how we can reach out to our United Methodist student leaders and provide current leadership tools that will be helpful in bridging the gap that sometimes inhibits our effectiveness,” McIntyre said.

One of the keynote speakers at three of the events is Duane Anders, who contributed to the book *7 Myths of The United Methodist Church*, written by Craig Kennett Miller. The book looks at the attitudes and beliefs that keep the church from fulfilling its call to create disciple-making faith communities. Beginning with the myth “We’re a Connectional Church,” the book challenges leaders to create environments of grace for people disconnected from the local church.

Anders, superintendent of the Dayton North District in the West Ohio Annual Conference, tells pastors in his district that if their church is growing and the United Methodist churches in their region are not, they have not done their job. Anders is also lead pastor of Stillwater United Methodist Church.

During the Bridging the Gap events, he will highlight United Methodist connectionalism, and use his gifts of teach-

ing and encouragement to connect the people of The United Methodist Church to United Methodist-related institutions. He will attend the Western, Northeastern, and Southeastern events.

Breakout groups at each event include sessions on: vocation and discernment, church relations, student leadership, loans and scholarships, and John Wesley and higher education.

Those who will be interested in attending include: annual conference chairs of Higher Education and Campus Ministry; college and university presidents and deans; conference youth coordinators; youth ministers and volunteers; Christian education leaders; chaplains; college church-relations directors; directors of admissions and financial aid directors; district superintendents; and directors of connectional ministries.

To learn more about these events, visit [www.gbhem.org/bridgingthegap](http://www.gbhem.org/bridgingthegap).

—Vicki Brown

## IAMSCU Educators Focus on Shaping Future Leaders

Methodist leaders in higher education used global education and communication as the foundation for their 2008

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Grounded in the concept of restorative justice, this book suggests a holistic framework for United Methodist ministry with the incarcerated, their families, and the victims.

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ISBN: 978-0-938162-86-5  
Price: \$10.95

worldwide gathering in Argentina to collaborate on ways to develop future Christian leaders for the church and the world.

More than 200 academics attended the July 10-13 meeting of the International Association of Methodist Schools,

## Connecting with Home: The Phone Card Project



U.S. servicemen and servicewomen deployed overseas are still in need of phone cards to keep in touch with loved ones at home. A donation of \$4.95 buys one 120-minute card.

GBHEM’s United Methodist Endorsing Agency collects the money, buys the cards, and sends the cards directly to United Methodist chaplains serving in areas of conflict. All the money goes to purchasing phone cards; UMEA keeps nothing for administering the program. UM chaplains distribute the cards to service members as needed.

To contribute to the phone card program, send checks payable to:  
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General Board of Higher Education and Ministry  
PO Box 340007  
Nashville, TN 37203-0007

Colleges and Universities at the Latin American Educational Center in Rosario. The 17-year-old association has a worldwide membership of 700 Methodist and Methodist-related institutions.

“As Methodist educators, we aspire to shape the future of our young women and men so that they can significantly impact local, national, and global developments in a positive way,” said Rukudzo Murapa, the association’s outgoing president.

The association was established in 1991 in Brazil and has since held conferences in England, Northern Ireland, and Australia. The resulting relationships have produced cooperative activities including distance education networks and exchanges of students, faculty, and staff.

The 2008 gathering highlighted the newly launched distance education program between Africa University in Zimbabwe and Methodist University in Sao Paulo, Brazil, as well as the United Methodist Conference Education Center in Maputo, Mozambique.

Participants explored ways to develop competent, spiritually mature, and ethical graduates to face critical global challenges such as sustaining the environment.

“As this conference has clearly illustrated, we have an astonishing opportunity if we work together in the solidarity of our association,” said Ted Brown, who was elected to a three-year term as president of the organization.

“But with this opportunity we must also acknowledge an enormous responsibility,” said Brown, president of Martin Methodist College in Pulaski, Tenn. “If you think about it, our institutions are arguably the most important assets that our churches possess in this modern age. In terms of today’s culture, especially youth culture—the church of the future—our schools, colleges, and universities represent the most relevant and compelling of the church’s ministries.”

Participants applauded the United Methodist denominational focus on four critical areas for the immediate future, noting that education is key to effectively addressing leadership development, congregational renewal and growth, engaging in ministry with the poor, and stamping out killer diseases by improving global health.

“What we are seeing is a craving for leadership that is widespread,” said the Rev. Jerome King Del Pino, GBHEM’s general secretary. “The mission of IAMSCU is even more imperative these times than in history.”

Murapa, who retired in 2007 as vice chancellor of Africa University, said good leadership plays a critical role in the growth of the church, as well

as in academic and educational institutions. The United Methodist General Conference has created a Methodist Global Education Fund for Leadership Development, and IAMSCU “is an important vehicle through which to bring about that new, committed and enlightened leadership,” he said.

—Linda Green and Evelyn Warren/UMCom

## Council of Presidents Explores Four Areas of Focus

The presidents of the 11 historically Black United Methodist-related colleges are discerning the roles their institutions can play in working with the church on its Four Areas of Focus.

“We want to be of service to the church,” said Dr. Larry Earvin, president of Huston-Tillotson University and of the Council of Presidents, the formal body of the presidents of the church’s African-American colleges and universities.

In October, the presidents brainstormed about plans for the next four years and will bring specific recommendations to a meeting in March. Earvin and Dr. Wayne Riley, the president of Meharry Medical College, are entering into conversations about how the medical school and the 10 remaining schools might collaborate on health-care issues.

Other ideas considered included a collective online distance-learning curriculum for United Methodist lay leaders; support of undergraduate students who want to serve as lay pastors; assistance to pastors on issues such as ethics, business of the ministry, and prevention of sexual harassment; scholarship assistance to local pastors who need to attain undergraduate degrees; and collaboration with Africa University.

## Upcoming Events in 2009

### Calling 2009

April 4-5

Russian United Methodist  
Theological Seminary in Moscow

### Student Forum

May 21-24

Centenary College of Louisiana  
Shreveport  
“Breaking Barriers, Building Bridges”

### Biennial Gathering of UM Campus Ministers and Chaplains

July 22-26

Bennett College for Women  
Greensboro, N.C.  
“The Many Faces of God’s People”

### EXPLORATION

Nov. 13-15

Dallas, Tex.  
“Hear, Discern, Respond, Go”



## **Bishop White Named Ecclesiastical Endorsing Agent**

The Council of Bishops has named Bishop Woodie W. White (retired) as Ecclesiastical Endorsing Agent for The United Methodist Church, General Secretary Jerome King Del Pino announced.

Del Pino said Bishop White assumed his responsibilities in January when the Rev. Patricia Barrett, assistant general secretary of the Division of Ordained Ministry and Ecclesiastical Endorsing Agent, retired at the end of 2008.

White has led retreats for chaplains in Europe and has been involved with the work of endorsing chaplains since 1987, when he worked with the former Division of Chaplains and Related Ministries, providing spiritual and episcopal leadership for the chaplains and pastoral counselors in the Far East.

“His longstanding support for, and awareness of, the ministry of chaplains and pastoral counselors will undergird his ministry as Endorsing Agent,” said Del Pino.

Del Pino said the work of endorsement was originally carried out by a

commission of the Council of Bishops, then shifted to the newly created General Board of Higher Education and Ministry after the 1968 merger of the Evangelical United Brethren and the Methodist Church.

Del Pino said there is a close relationship between endorsement and the appointive authority of the bishop, and that “the majority of our sister Methodist denominations exercise endorsing through the office of the bishop. After consulting with the bishops currently chairing the Endorsing Committee, Del Pino said he “determined to seek a restoration of the close relationship between the Council of Bishops and the ministry of endorsement,” and so asked the Council of Bishops to appoint White.

“Bishop White has been working with the staff of the United Methodist Endorsing Agency, which will continue to function within the Division of Ordained Ministry, in planning for a seamless transition,” Del Pino said.

To learn more about endorsement, visit [www.gbhem.org/chaplains](http://www.gbhem.org/chaplains).



## **McIntyre Named Director of Connectional Relations**

Ingrid McIntyre has joined the staff of

## **Mark Your 2009 Calendar**

### **Spring Board Meeting**

March 19-21  
Nashville, Tenn.

### **Native American Ministries Sunday**

April 26

### **World Communion Sunday**

October 4

### **United Methodist Student Day**

November 29

For information on the Special  
Sundays with offerings and to order  
resources, visit [umcgiving.org](http://umcgiving.org).

the General Board of Higher Education as director of Connectional Relations in the Division of Higher Education. The appointment was effective July 16.

McIntyre will be responsible for working with constituencies in the annual conferences to increase the number of United Methodist youth who enroll at United Methodist-related institutions or participate in Wesley Foundation activities. She will also have assignments related to implementation of GBHEM’s Strategic Plan.

McIntyre received a master’s degree in Theological Studies at Wesley Theological Seminary and a bachelor’s degree in mass communications and religion from the University of Evansville (Ind.).

She was most recently an enrollment counselor in the Office of Admissions at Wesley Theological Seminary. Before joining the staff at Wesley, she served as a youth minister at Christ United Methodist Church in Franklin, Tenn.



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## Criminal Justice Summit Focuses on New Book

*I Was In Prison: United Methodist Perspectives on Prison Ministry* helped focus the themes for the 2008 Criminal Justice Summit, held Nov. 20-22 in Washington, D.C. One of the authors, James M. Shopshire Sr., professor of Sociology of Religion at Wesley Theological Seminary, delivered a plenary address, in which he outlined the themes of restorative justice, the heritage of the church in prison ministry, and how sociology and theology inform and mobilize comprehensive approaches to criminal justice ministry. He also talked about developing an approach to pastoral caring that reaches to all who participate in restorative justice ministry; reentry ministry; and holistic, comprehensive approaches to restorative justice ministry. Shown above are the authors who were able to attend the summit: from left, Richmond Stoglin, Patricia Barrett, Mark C. Hicks, Dallas Terrell, and Shopshire. Authors not present: Richard Heitzenrater, Josiah U. Young III, and Janet Wolf. Order from Cokesbury at [www.cokesbury.com](http://www.cokesbury.com) or call toll free 1-800-672-1789.

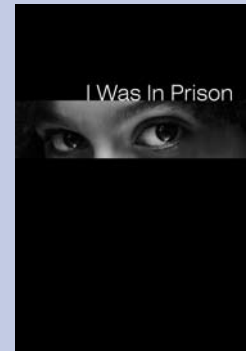


Photo by Henk Pieterse/GBHEM

