

DIVINITY

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

A Road Less Traveled

Leading the Least
the Last & the Lost

Richard Hays' Moral Vision

East
Meets West
Wesleyan Balance
Japanese Style

New Direction
in Ministry
The Movement to
Improve Clergy Health

FALL 2002



Dean Elbert Russell at work in his office.

From the Archives

Elbert Russell was a New Testament scholar recruited from Swarthmore by Dean Emund D. Soper to teach biblical interpretation at Duke's new School of Religion. Russell arrived in the spring of 1926, just months before the first class of 18 students began classes that September. A Quaker and steadfast pacifist, Russell followed Soper as dean and served from 1928 until 1940. Russell was the first of several faculty who taught a graduate-level class for ministers at N.C. College for Negroes (now N.C. Central University). In 1929, Russell had advocated adding a Jewish faculty member: The Divinity School hired Rabbi Judah Goldin during World War II.

— *Robert F. Durden's* The Launching of Duke University, 1924-1949

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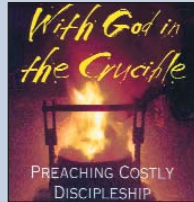
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Divinity magazine is published three times yearly—May, September and January—for alumni and friends of Duke Divinity School.

Thanks to all of you who responded to our invitation for feedback about the new *Divinity* magazine. Here's a sampling of some of the written comments, which came from faculty, alumni and friends.

Faculty: "I like the look, and the contents, very much."
 • "It is much more reader-friendly and capable of a wider distribution than its predecessor. It also has some fun in it. I loved your 'future ministry' page."
 • "The articles were well done ... and the pieces on Duke Divinity and the military were quite timely."

Alumni: "I got the new edition of *Divinity* and I think it is topnotch. The design work is outstanding, and the contents were informative."
 • "Congratulations on the first issue of *Divinity*. It looks great."
 • "It's a superb publication and fun to read."
 • "We received the new *Divinity* magazine and really like it. One suggestion: I liked having the postcard inside each issue of *N & N* where you could send in address change and life-change info. Could that also be included in the new magazine?"

Yes: It reappears in this issue and will continue.

Friends: "Cannot wait to see the next issue of the *Divinity* magazine. You have set a very high standard."
 • "The new *Divinity* magazine just came today. It is very good and I want you to know I sat right down and read it 'cover to cover' before stopping."
 • "*Divinity* has an excellent layout and content. It certainly gives me insight to the Divinity School."

Remembering Moody Smith

I was especially pleased to read the article on Dr. Moody Smith's retirement. What a great contribution he has made over the years to Johannine studies! I remember many conversations with him in my years as a graduate student and instructor in the Department of Religion.

I look forward to the succeeding issues of the new publication.

J. Raymond Lord, Th.M.'64, Ph.D.'68
 Owensboro, Ky.

Duke's Contribution

I was very pleased to receive the copy of *Divinity* which I enjoyed reading. I was only sorry that my own contribution to Dick's book on *The Poor and the People called Methodists* was not acknowledged – not for my own personal reasons but for the fact that much of the work for that chapter and my forthcoming Abingdon book was started when I taught at Duke in the Fall of 1994!!

2 Letters

Colleagues at Duke may like to know that after nine years here in Oxford as director of the Wesley and Methodist Studies Centre, I am moving on to Salisbury in October to be the principal of Sarum College, an ecumenical theological college in the Cathedral Close. Any who are passing by in England are welcome to come and visit us.

Tim Macquiban, Director of Wesley & Methodist Studies Westminster Institute of Education, Harcourt Hill, Oxford OX2 9AT

Love at First Sight

Love the magazine, *Divinity*!

Will there be a Golden Anniversary celebration for my class?

G. Howard Allred D'52
 High Point, N.C.

Yes, your class celebrates its 50th anniversary during Convocation & Pastors' School, Oct. 14-16, at Duke.

More on Divinity

The latest issue of *Divinity* magazine is great. The layout, the photographs, the quality of the writing – everything was first rate. I particularly liked the article on Moody Smith, "Anatomy of a Scholar." It had great subtle humor and captured the life of a gentle person and careful scholar whom we all love.

David Reid's article on "Soldiers" was done with balance and sensitivity. He certainly let us know that Stanley (Hauerwas's) voice on the issues of the military is not the only one heard in the halls of the Divinity School.

Finally, I appreciated the article about Warren Kinghorn, the Harvard medical student who studied at Duke. All great folk. Duke should be proud to have had Warren for a while. All in all, it was a fine issue.

T. Furman Hewitt
 Easley, S.C.

Send letters to the editor via e-mail: estagg@div.duke.edu, or mail them to:

Elisabeth Stagg, Editor, Duke Divinity, Box 90970, Durham, N.C. 27708-0970.

Please include your complete return address and, if e-mailing, a phone number where you can be reached during business hours.

A Class Act

The entering class this fall is big (187 students), bright (median GPA of 3.51), young (median age is 25; 63 students are 22 or younger), and diverse (nearly 30 denominations from 35 states). Gender breakdown is 45 percent female and 55 percent male, with notable increases in Episcopalian, Presbyterian and non-denominational students.

According to Director of Admissions Donna Claycomb, both inquiries and applications for the fall class increased (27 percent and 14 percent respectively).

Faithful Caring

Dr. Keith G. Meador, professor of the practice of pastoral theology and medicine, will direct Caring Communities: Health Ministries and the Practice of Faithful Caring, a new program that will provide interdisciplinary training in health ministry.

Caring Communities will train health care providers, clergy, lay leaders, policy makers and community leaders through the Divinity School's Theology and Medicine Program, which Meador also directs.

"Health ministry should be more than a service provided by a church," he said. "With proper theological grounding, health ministries embody the practices of caring that have defined the life of the church as a community bearing witness to faithfulness and service through the ages."

The four-year project is underwritten by The Duke Endowment, one of the nation's largest private philanthropies. Funding for the first year is \$600,000.

London Leads ICEOL

Gwendolyn W. London, a 20-year veteran of the end-of-life movement, has been appointed interim director of the Duke Institute on Care at the End of Life.

Before joining ICEOL as associate director for programming in December 2001, London was executive director of the D.C. Partnership to Improve End-of-Life Care, where she directed activities of a coalition of more than 60 organizations.

Her involvement with end-of-life care began in 1982 when she volunteered at Hospice of Washington, the nation's first inpatient hospice facility. She has been a hospice chaplain, hospice bereavement coordinator,

hospital chaplain, and associate minister at a 1,700-member urban congregation.

London succeeds Dr. Keith G. Meador, who helped launch the institute in January 2000 to enhance the understanding of care at the end of life through a university-wide, interdisciplinary examination of care for the suffering and dying. Based at Duke Divinity School, it is supported by the Foundation for End-of-Life Care, VITAS and other benefactors.

Woodward Wins Ness Award

Frank Woodward, M.Div.'03, continued a long-standing tradition by winning the John H. Ness Award, given by the General Commission on Archives and History for the best seminary paper(s) on Methodist History broadly conceived.

Woodward won first prize of \$200 for his paper, "Francis Asbury and James O'Kelly: The Language and Development of American Methodist Episcopal Structure." He wrote the paper as part of his requirements for Richard Heitzenrater's course in Early Methodism. Duke Divinity students have won first, or first and second, or a tie for first (as last year), every time they have submitted papers to the contest.

Divinity's New Web Site

The Divinity School's new Web site was nearing its debut as *Divinity* magazine went to press.

The site will retain the same address – www.divinity.duke.edu – and a News & Events feature for the latest stories, but has been completely redesigned for better navigation and easier updating. A major objective for the new site is to provide updated information more frequently.

New features include an online directory of Divinity School faculty and staff (including e-mail addresses), a feature page on each faculty member, a search function, a site map, and a "print this page" function. You'll even find *Divinity* magazine there.

Unlike a printed piece, a Web site is always a work in progress. Some of the more ambitious functions will be added after an initial shakedown cruise and there will be many opportunities to clarify, update and add new information.

Please take a look at the new site in coming weeks and give us your thoughts on how it can become even more useful.



Prompted by rising health care costs and looming clergy shortages, the church is recognizing health as an important issue.

Which Way to Clergy Health?

By Bob Wells

Dr. Gwen Halaas, a family physician in Kenosha, Wis., is concerned about a patient, a middle-aged professional whose case has drawn all her time and attention. She describes the case in the same concise format she learned years ago at Harvard medical school:

A 51-year-old male with symptoms of depression, the patient has high blood pressure and is overweight, presenting a heightened risk of heart disease and other illnesses. He works 60-70 hours a week in a sedentary job, does not currently engage in any physical exercise, and reports considerable work-related stress. Patient is married, with three children, one of whom expresses interest in following patient's career path. Patient expresses little enthusiasm for encouraging child to do so.

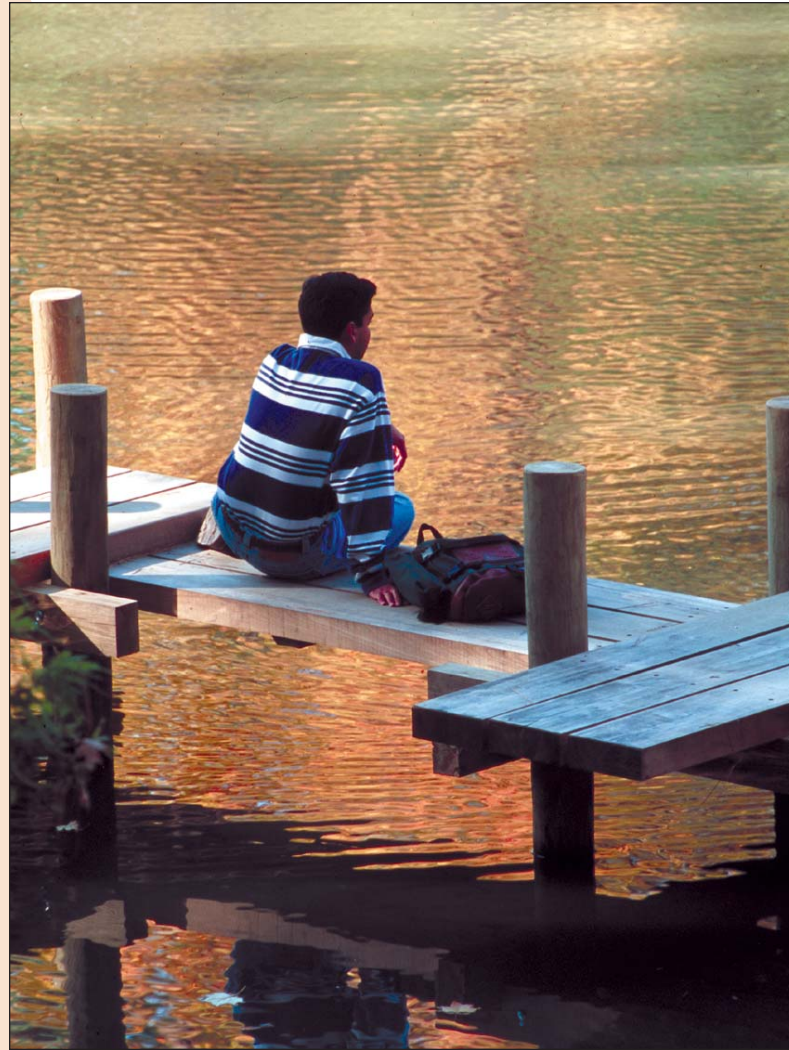
While the case history may sound routine, Dr. Halaas and her patient are, in fact, remarkable – perhaps even historic. That's because the patient is not a specific individual, but a statistically based overview of the typical Lutheran pastor. And Halaas is the project director of the Ministerial Health and Wellness Program, a major new initiative by the Evangelical Lutheran Church in America to improve the health of Lutheran pastors and other church leaders.

What makes her work especially significant, however, is that her patient's condition does not differ substantially from that of clergy in just about every Christian denomination today. Doctrinal and theological differences aside, North American churches have in common not only the cross and a love of Christ, but also a pastorate whose health is fast becoming cause for concern.

Prompted by rising health care costs and looming clergy shortages, some denominations are recognizing health as an important issue. A few – most notably the ELCA, the American Baptists, and the General Synod of the Anglican Church of Canada – have launched efforts within the past year to improve clergy health. Others, including the United Methodist Church, are following the issue with great interest.

“Certainly this is a big-time problem,” says Steve Weston, assistant plan manager for HealthFlex, a managed-care health plan offered by the U.M.C.'s General Board of Pension and Health Benefits. “I see the utilization data every month, and definitely, we're overweight, we have high blood pressure, and we have stress levels and depression levels that are higher than the general population. The General Board and HealthFlex are aggressively looking at the issue, and I would imagine there will be discussion about it at General Conference within the next couple of years.”

If you're imagining thousands of jogging-suit-clad pastors pounding the pavement, relax and take a deep breath. At its heart, this new movement to improve clergy health is about much more than just strapping on the Nikes. It is about creating and cultivating within the church a holistic approach to health that addresses



Les Todd

Rather than viewing a pastor's day of rest as time away from the care of others, the church needs to see this as time spent taking care of ministry.

wellness in all its physical, emotional, social, spiritual, and intellectual dimensions. At its best, observers say, this emphasis on clergy health raises important theological issues with the potential for reclaiming Christian practices about care of the self and one another. At the same time, it's challenging both clergy and laity to rethink and re-envision the entire nature of ministry.

“We're not talking about continuing education or crisis management, but changing the culture of the church to be a healthy community,” says Halaas. “That's what's exciting to me as a physician: the church can become a community that sets an example for the rest of America.”

Although data is limited, research indicates that some of the most critical issues facing clergy appear to be in the areas of weight, mental health, heart disease and stress:

- A national survey of more than 2,500 religious leaders conducted last year by Pulpit & Pew, a research project on pastoral leadership based at Duke Divinity School, found that 76 percent of clergy were either overweight or obese, compared to 61 percent of the general population.
- The same study also found that 10 percent of those surveyed reported being depressed – about the same as the general population – while 40 percent said they were depressed at times, or worn out “some or most of the time.”
- A survey of Lutheran ministers found that 68 percent were overweight or obese, while 16 percent of male pastors and 24 percent of female pastors complained of problems with depression.

Much of the clergy health problem may be rooted in the very nature of ministry today — what Stephanie Paulsell, a visiting lecturer on ministry at Harvard Divinity School and author of *Honoring the Body*, calls “the overwhelmingness” of ministry.

“When you get up in the morning, you have to make a lot of choices about how to spend your time,” says Paulsell, who also serves as a member of Pulpit & Pew’s Core Seminar, an advisory group of religious leaders and theological educators. “It’s a job that is conducive to eating on the run and not taking time to exercise and not getting enough sleep.”

Faced by overwhelming need and filled with a genuine desire to help, many pastors, consciously or not, set themselves up for problems, thanks in part to a misguided notion of ministry.

“There is a false notion that effective ministry is about the imitation of Christ,” says the Rev. Pamela Cranston, chair of the Clergy Wellness Commission of the Episcopal Diocese of California. “There is the idea that ministry is about living a life dying to the self and living to other people, and that to be a true priest you have to kill yourself, to give your entire life for others. The theological problem around that is that Jesus already did it and we don’t have to.”

The Rev. Ivan George, chair of the Ministerial Leadership Commission of the American Baptist Church, says clergy tend to address their own needs, if at all, only after dealing with all the needs of their congregation. The commission voted earlier this year to make clergy



Bruce Feeley

Can the church become a community that sets an example of wellness for the rest of America?

wellness a church priority over the next five years.

“They’ll take care of themselves only after they’ve made out the church budget, visited the sick, done all these kinds of other things, but usually time runs out before the work gets done.”

But that alone doesn’t explain today’s clergy health problem: The world has always been filled with overwhelming need, and priests have always tried to be a healing presence. Halaas suspects that the day-to-day experience of ministry has fundamentally changed over the past 30-40 years.

In the 1950s, she says, a major study began following a large cohort of clergy. The researchers found that clergy had lower rates of disease for virtually every possible diagnosis and lived longer and healthier lives than any

Sabbath Keeping: Can Clergy Find A Day of Rest?

“Taking one day to acknowledge that our bodies need rest and that the world goes on without our labor is a profound counter-cultural practice,” says Stephanie Paulsell.

“It’s one day a week when we pause to spend time with others in worship and rest and refuse the culture’s insistence that we be producing.”

With everyone else’s Sabbath being their primary workday, clergy must find another day of rest. But to do so will require the support of congregations.

In the Episcopal Diocese of California, church officials have established guidelines setting the expected work week for clergy at no more than 45-50 hours, with a five-day work week and two full days off. The diocese’s Clergy Wellness Commission has developed sample job agreements and health agreements that set out expectations about job duties, work hours, sick leave, vacation, and the steps that clergy will take to maintain their spiritual, emotional, mental, and physical well being.

The agreements are part of a broader effort to make congregations see ministry as a shared task between clergy and laity. Rather than viewing pastors as the hired chaplain and service provider, healthy congregations should see themselves in mutual ministry with the clergy.

Paulsell acknowledges that “Clergy can’t do it by themselves.

“They need to have the whole church and whole congregations behind them to say that honoring the body is important. Both clergy and laity need to understand that the body is a precious gift from God that has to be cherished.”

other professional group. Later, she says, two other studies emerged that were conducted on an entirely different and later generation of clergy. The first, published in 1983, found that Protestant clergy had the highest overall work-related stress of various religious professionals and the next-to-lowest amount of personal resources to cope with the strain.

The second, published in 1999, found that clergy have one of the highest death rates from heart disease of any occupation.

“Taken together, these three studies suggest to me that the experience of clergy has changed over the past few decades,” says Halaas.

Halaas contends that today’s clergy have greater demands and less support – both physical and emotional – from staff and volunteers. The same sweeping changes that have rocked American society in the past 50 years have also radically altered the nature of ministry.

With more two-income families, fewer stay-at-home spouses are available as volunteers to help carry out the day-to-day tasks of running a church. The dramatic rise of clinical pastoral education has increased the role of counseling in modern ministry – even as greater social

stresses have fueled a demand for those services among laity. Meanwhile, clergy salaries have not kept pace with those of other professions, and the position is, perhaps, not as respected as it once was.

“Basically, it’s become a more difficult job with fewer rewards,” says Halaas. “And all those things add to stress and take a toll on health.”

Herself a clergy spouse, married to a Lutheran pastor, Halaas says she is not harkening back to a long lost “Golden Age,” but simply describing very real changes that have occurred in ministry and society.

“Think back to the picture of pastors we had in mind when we were kids and the image today,” says Halaas. “Pastors from 40 years ago probably had spouses who worked alongside them and supported them, and they lived next door to the church and maybe they walked home for lunch and dinner. Now it’s a minister who gets up in the morning and goes all day, and if they get a chance to eat at all, it’s fast food, and if they’re not sitting in their office, they’re in the car driving somewhere.”

Halaas and her group have already sketched out a broad action plan that is essentially a public health campaign aimed at communicating a message and creating coalitions



Jim Wallace

Rest and solitary reflection nourish the body and, in turn, the soul. “Through our bodies we are invited to be in deep relationship with God,” says author Stephanie Paulsell.

to encourage healthier lifestyles. Yes, healthy diet and increased physical activity will be a big part of the prescription for better clergy health, but it’s not all, or even the most important part.

For Christians, health and wellness are not just “physical” issues, but are deeply rooted theological concerns that, rightly understood, will require a change in thinking about the body, says Paulsell.

To some extent, Christians still struggle with an ambiguous legacy about the body that goes back to the very beginnings of the church, one that split the body from the spirit, elevating the work of the spirit and denigrating the physical and the material.

“There has always been this tension about the body not being important, and placing the work of the spirit over that of the body,” says Paulsell. “But in fact, everything in the Gospel and in the tradition suggests that bodies matter to God and ought to matter to us.”

Christians worship a God who came to them in a physical body, and who ate, drank, slept, touched and was touched, suffered, died and was raised from the dead.

“And that tells us that bodies matter to God, and through our bodies we’re invited to be in deep relationship with God,” says Paulsell.

People today tend to think of caring for the body as an individual act and concern, but in reality, such care is a communal practice, says Paulsell. It is through the body that we learn to care for one another. Even as our physical body separates us from others, it also beckons us to be in relationship with others.

“We are all so different in so many ways, but what we all share as human beings is that we have fragile bodies,” says Paulsell. “No matter how strong or healthy we are, there will be times in life, in our births and in our deaths and in between, when we will be dependent upon the care

of others. And this fragility must be a sign God wants us to care for each other, because otherwise we could take care of ourselves.”

The Christian tradition contains within it certain practices, some long dormant, that can be extraordinary resources in the quest for better health, contends Paulsell. In a hurried and affluent culture where eating becomes refueling and hunger pangs are never known, the rhythms of feasting and fasting, of pausing in gratitude before a meal, can help shape a radically different way not only of eating, but of being in the world.

“A way of eating that draws deeply on Christian faith would be shaped by . . . choices that honor the body – our body and the bodies of others,” writes Paulsell in *Honoring the Body*. “Choices that delight in the bounty of creation and that respect God’s intention that there be enough for all.”

Fasting from junk food; eating less meat; paying attention to our hunger and eating no more than necessary to satisfy it; taking care not to waste food; never eating without saying thanks. These are all small but important practices that can make real differences in the way people live their lives by reminding them that food is God’s gift.

Paulsell and others recommend Sabbath-keeping as a powerful practice that could help clergy – and others – recover a healthier way of life. Rather than viewing a pastor’s day of rest or daily hour of exercise as time away from the care of others, clergy and their congregations

“There’s always been this tension about placing the work of the spirit over that of the body. But in fact, everything in the Gospel and in the tradition suggests that bodies matter to God and ought to matter to us.”

Stephanie Paulsell,
author of *Honoring the Body*

need to see such measures as time spent taking care of ministry.

“People need to understand that ministry isn’t done by the disembodied mind, but by the whole embodied self,” says Paulsell. “We need churches to be communities where we talk about bodies and the care of bodies and what God expects from us.”

It’s as simple as this, says Paulsell: If people are going to do the hard work of ministry, they have to be healthy.

For more reading:

- Evangelical Lutheran Church in America, Division for Ministry, Ministerial Health and Wellness Web site (including Ministerial Health and Wellness Report, 2002) <http://www.elca.org/dm/health/>
- Clergy Wellness Commission of the Episcopal Diocese of California Web site, <http://www.diocal.org/cwc/>
- The Ministerial Leadership Commission (MLC) of the American Baptist Churches USA, Web site, <http://www.abc-mlc.org/issues/>
- Paulsell, Stephanie, *Honoring the Body: Meditations on a Christian Practice*; Jossey-Bass, San Francisco, 2002.
- Bass, Dorothy C., *Practicing Our Faith: A Way of Life for a Searching People*; Jossey-Bass, San Francisco, 1996.



Jon Gardiner

“The name – New Creation Community – says that we’re really trying to seek a deeper level of connectedness with God and one another.”

Frank Dew D’76

A Road Less Traveled: Frank Dew’s New Creation

By Patrick O’Neill

For 17 years, Frank Dew D’76 has led New Creation Presbyterian Church’s approximately three dozen members down a road less traveled among the ranks of First World Christians.

The congregation, which is diverse and international, shares space with two other churches and several non-profit agencies in an office building in the shadow of downtown Greensboro. Between 50 and 60 people come to Sunday services held at 5 p.m. in the fellowship hall. The “open and affirming” community includes two lesbian couples with adopted children.

▲ **Frank Dew founded New Creation Presbyterian Church in Greensboro. He is also chaplain at Greensboro Urban Ministry.**

New Creation's path to discipleship includes myriad social justice components. Combating world hunger, opposing the death penalty, building Habitat for Humanity houses, and providing transitional housing for mothers trying to kick substance abuse habits are just a few of the ministries the congregation takes on. The congregation has a relationship with a sister church in Managua, Nicaragua.

"The name – New Creation Community – says that we're really trying to seek a deeper level of connectedness with God and one another," Dew said. "To me, community is a gift from God. It's not something that we can create, but at the same time it's something that requires some things of us."

Dew is the first one to admit he lacks answers to life's toughest questions, but he always finds himself returning to his Christian roots and the example of Christ. Dew calls Jesus his hero. "I realized that Jesus actually was the model that I was trying to follow; that he was the one by which I measured everything else – 'I am the way, the truth and the life' – he's the measure for me."

Dew, 51, also serves as head chaplain at Greensboro Urban Ministry, where the city's downtrodden come in search of a hot meal, a soft bed or a compassionate ear. On a sweltering summer day there, he notices a man he remembers.

"Long time no see," he said. He invited "John," whose leg is in a cast, to join him for lunch in the soup kitchen that serves about 400 meals a day. During lunch, 87-year-old volunteer Helen Walker greeted Dew with a bright smile and a string of compliments. "He's just wonderful," she said. "We all just love him to death."

In both his work with the homeless and his church, Dew tries to help people grasp a Christian basic: God is love and God loves us – regardless of our lot in life. Often the poor are not valued, and in turn have a diminished sense of self-worth. "My work here has really helped me to see that we are all gifted by God," Dew said. "Our culture puts blinders on us and causes us to view people's worth in terms of their pocketbook or their degrees or the kind of car they drive.

"The challenge is to help folks who are not valued by society and culture – namely homeless, poor people – to see that they are valuable; that they are valued first of all by God and that they might see that reflected in our ministry."



Jon Gardiner.

Lunchtime worship service, Greensboro Urban Ministry.

People who feel loved and valued develop hope and self-esteem, Dew said.

"Once they experience themselves as loved and cared for, they begin to love themselves and care for themselves and recognize that they're a child of God. Children of God don't treat themselves badly. They don't treat others badly. Children of God don't abuse their bodies with alcohol or drugs. They begin to see themselves through new eyes. A big part of that, I think, is helping them to see that we see them that way, and to care for them, and in that way?"



Jon Gardiner

Dew: “I realized that Jesus was the model I was trying to follow; that he was the one by whom I measured everything else.”

Bruce Stanley, Duke Divinity School director of field education, has sent many student interns to work with Dew. Stanley credits Dew for “growing in wisdom and maturity,” while also maintaining “his original sense of zeal and purity of motive. Frank is just simply somebody who really seeks to serve. His primary work is with the least, the last and the lost.”

Duke Divinity School intern Steve Flowers spent this past summer working at Urban Ministries under Dew’s tutelage. “It’s really been an amazing experience to be here with Frank,” Flowers said. “He’s taught me that the best thing to do is be myself – to be genuine and authentic in my response to people. Frank is his own person, and one thing I take away from this experience is a feeling of liberation.”

Dew has heard it said, “The church is the only army that shoots its wounded,” a reference to the fact that churches often fail to care for their wounded and most vulnerable people.

“People often leave the church, in fact, when they’re hurting the most. The challenge of community is to be

vulnerable to each other, and to allow the other person to be vulnerable, and that’s hard work,” he said.

Dew remembers a powerful moment during a New Creation service. In a moment of prayer, Dew asked if anyone had anything to share. A woman said, “I’m just very lonely.” “Her chin was quivering, and all of a sudden [he snaps his fingers for effect], by her sharing that simple thing, we were at a deeper level together than we had been before,” Dew said. “And yet, sometimes, we don’t create the space where people can do that.”

Growing up in Robeson County, one of North Carolina’s poorest and most racially diverse, Dew was a young Democrat in 1968 in a high school where “all the faculty was for Nixon and all the students were for George Wallace.” Dew’s anti-Vietnam War views were considered far outside the mainstream, yet his fidelity to church and service won him many friends. He met his wife, Michie Harriss Dew, during a youth group function at his hometown church. Michie is a psychologist. They have two children, David, 17, and Christie, 15.

Dew left for Wake Forest University at the height of the Vietnam War. On the night of the first Selective Service draft lottery, he and the other guys in his dorm each put a dollar in a pool – the winner was the one who drew the lowest number. Dew drew number 251, high enough to keep him out of the war, but he remembers the party-like atmosphere of that night being broken by a student who stood on a balcony and played taps. “It was kind of eerie,” Dew said.

While he’s not always sure he’s a pacifist, Dew said, “I’m sure that Jesus was a pacifist.” In a world overwhelmed by violence, Dew thinks humanity must find a better way to resolve conflicts. “When I look at the world situation I think that the whole peace and justice thing are so connected,” he said. “The world is so full of injustice that it’s no wonder there’s no peace.”

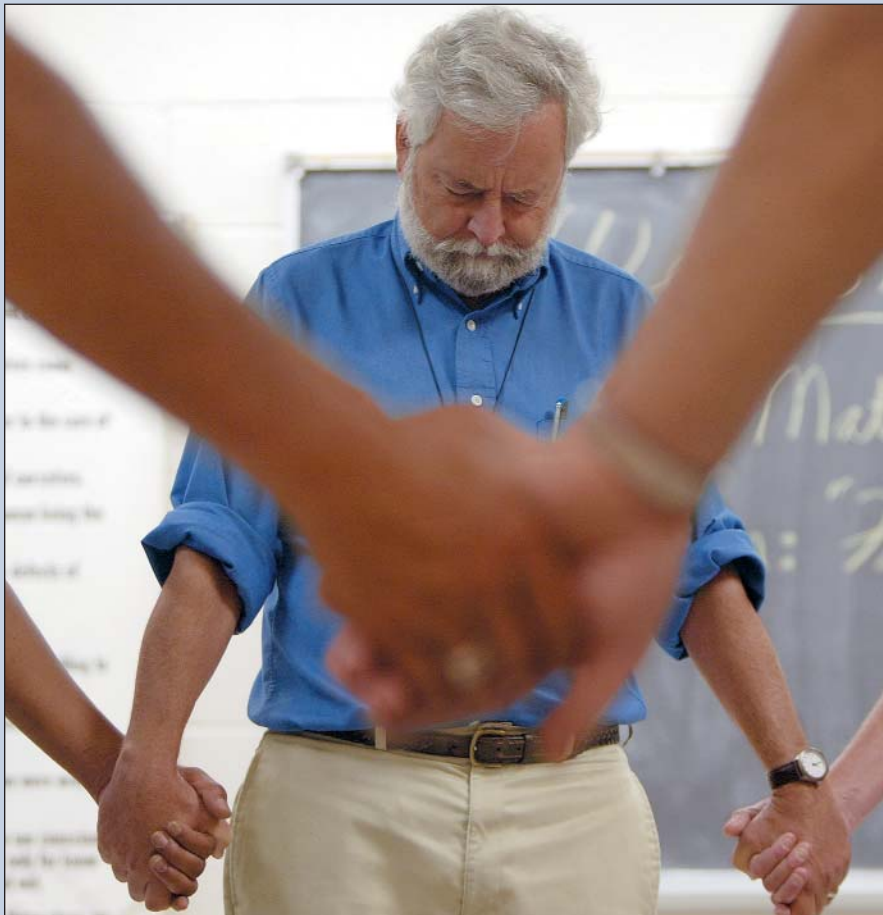
At the lunchtime worship service at Greensboro Urban Ministry, Dew read the gospel account of Jesus feeding the 5,000: “Jesus cares about our needs. He saw the people were hungry. He had compassion for them. So he recognized that we as human beings have basic needs,

The church has been called “the only army that shoots its wounded” because congregations fail to care for their most vulnerable. “People often leave the church when they’re hurting the most,” says Dew.

like the need to eat.” Yet, Dew noted, “40,000 people die needlessly of hunger-related diseases every day.”

The challenge for Christians is to do what Jesus did – feed the hungry, Dew said. We must also feed each other on a deeper level – that level being exemplified in the Lord’s supper. “We don’t live by bread alone,” Dew said, “but we live by the bread of life. So in the midst of a situation that seemed hopeless, Jesus brought hope.”

Patrick O’Neill is a freelance writer who lives in Raleigh, N.C.

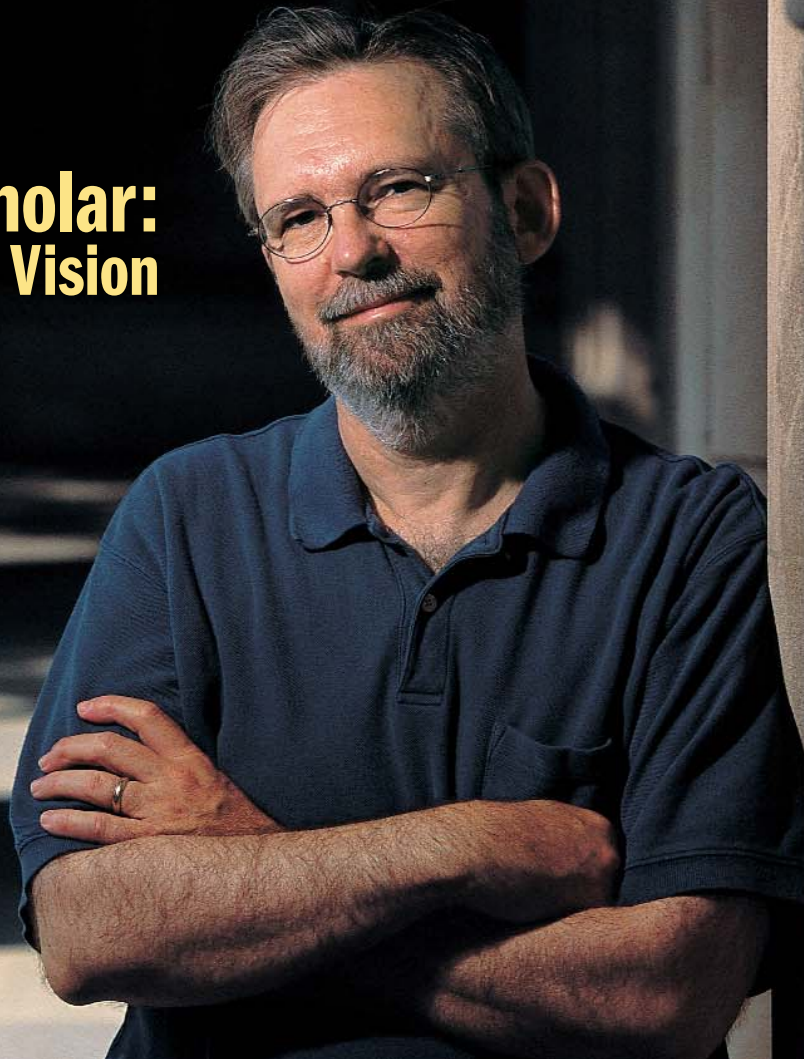


Jon Gardiner

“I am sure that Jesus was a pacifist,” says Dew, who acknowledges he is less certain about his own position. “The whole world is so full of injustice that it’s no wonder there’s no peace.”

Intepreting A Scholar: Richard Hays' Moral Vision

By David W. Reid



Jon Gardiner

He is an academic in demeanor and temperament. An English major who conversed easily with the literati at Yale, he recoiled in culture shock the first time he enrolled in a denominational seminary.

So why is he trying to wrest biblical interpretation from the hands of the secular academy and bring the church back into the picture?

As with most of Richard B. Hays' scholarship, the answer is a matter of interpretation.

“For too long we in theological education have treated interpretation of the Bible as an arcane specialty that is guarded by guilds of professionally certified historical scholars who serve as watchdogs of how the Bible is to be read,” he said. “Despite the important contributions of historical criticism, churches have not always been treated well by those guilds. Problems arise when we try to separate the Bible from the church’s ancient traditions of theological interpretation – traditions that shaped Christian Scripture in the first place.”

Hays' former students at Duke Divinity, where he has taught since 1991, describe him as a model for both biblical interpretation and a steadfast commitment to discipleship. "He looked at the entire witness of the New Testament and if things didn't agree, he didn't try to make them agree, said the Rev. Angie Wright D'96. "If there's a disagreement, I take it to my congregation and let them wrestle with it, just as Dr. Hays did with his students."

Wright, a United Church of Christ minister who organized the multiracial Beloved Community Church in Birmingham, Ala., said she turns to Hays' interpretation in *Moral Vision* whenever she prepares a sermon on a New Testament text. Hays' own Christian walk and discipleship have impressed her, added Wright. "I just have great respect and appreciation for him."

Hays was named the George Washington Ivey Professor of New Testament at Duke Divinity School earlier this year. *Christianity Today* cited him as author of one of the 100 most important books on religion in the 20th century and he is internationally recognized for his work on the letters of Paul and on New Testament ethics. Recently returned from a month of lecturing in Australia, Hays counts preaching at London's Westminster Abbey among his career highlights.

Together with Roberta Bondi of Emory University's Candler School of Theology, he will be a featured lecturer at the October 14-16 Convocation and Pastors' School.

As a youth, Hays attended an Episcopal day school where morning chapel was mandatory. Sundays found him at a Methodist Church where his mother was the organist.

"At some subliminal level, I think Scripture got in my bones there," he said of his Oklahoma childhood.

Later, as a Yale undergraduate, he was exposed to the New Criticism, a type of literary criticism that reigned supreme at the nation's universities from the 1940s to the 1970s. New Critics perform a close reading, concentrating on the language and imagery of the text and its distinctive formal patterns. The New Critics were not particularly concerned with the author's intentions, the reader's affective response, or with reconstructing historical events "behind" the text.

It is an approach that has served Hays well in his career as interpreter of Scripture. Indeed, he described his work of the past 25 years as "trying to read Scripture as coherent, artful, literary texts." On the other hand, he observed, "The New Criticism was one-sidedly ahistorical; the theological interpreter of Scripture must also understand the biblical texts as a word on target for communities in a particular historical situation."

After graduation from Yale, Hays enrolled at Perkins School of Theology in Dallas, but dropped out after one year. The seminary system seemed compromised by the politics of the church, biblical interpretation put a one-sided emphasis on history, and Dallas in 1970 seemed a

"Problems arise when we try to separate the Bible from the church's ancient traditions of theological interpretation – traditions that shaped Christian Scripture in the first place."

Richard Hays
G.W. Ivey Professor of New Testament

foreign place to a young man influenced by the anti-war movement of the Vietnam era.

But Hays retained a passion for practicing his religion. He was teaching high school English in Massachusetts when he encountered a circle of people who held Bible study and prayer group meetings in their homes. The group decided to form a community that would be very intentional about Christian discipleship while living together to share a common life.

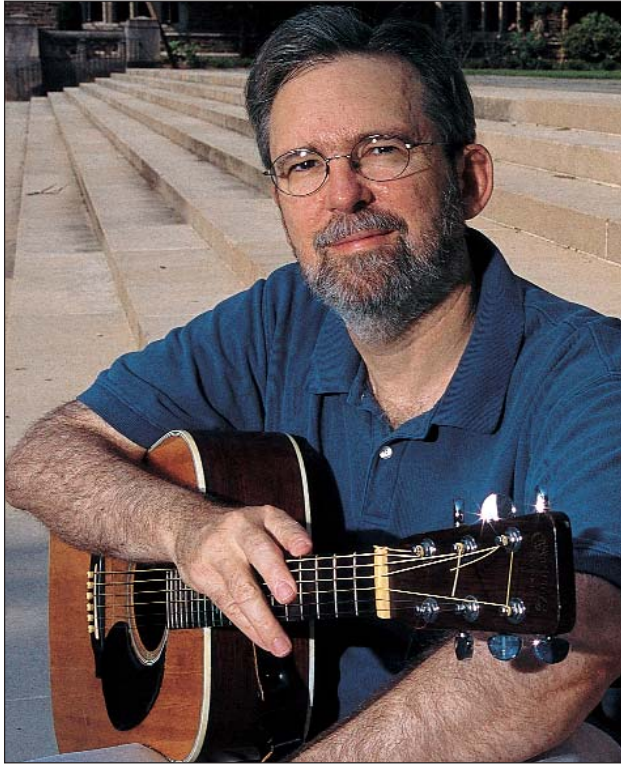
"Judy and I were just married and about 23 years old, and we decided this sounded like a great thing," he recalled. "So we made a decision to move into a large, extended household with people we really hadn't known all that well before.

"We began to try to live as Christians together," he said. "We would get up and have morning prayer before breakfast and share common meals most nights."

The community grew to four or five households of 8-10 people each. Their vision of radical discipleship called for placing all paychecks in a common purse. Life was lived simply and excess funds supported ministries of one sort or another.

It was an exciting and formative time for Hays, and his experience in the Massachusetts house-church community helped shape his vision for the church. This led him back to Yale, where he earned a divinity degree before moving on to Emory University for a Ph.D.

In fact, the concept of community that Hays developed during this period would later become one of three focal images that he employed to identify the unifying elements of the New Testament canon in his major scholarly work, *The Moral Vision of the New Testament*.



Jon Gardiner

From a lineage of Lyceum and Chatauqua musicians, Hays supported himself as a professional entertainer one summer on Cape Cod. He's been known to break loose with a medley of Buddy Holly tunes as a singer-guitarist during the Divinity School's Live at the Lampstand talent shows.

The importance of community – in a broader sense – is also a significant theme that emerged from the Scripture Project, a research initiative in which Hays and 14 others have been engaged for the last four years under auspices of the Center of Theological Inquiry, a theological think tank in Princeton, N.J.

The project drew together scholars representing Old Testament, New Testament, systematic theology and historical theology, as well as parish pastors. The group includes three other Divinity School scholars: Dean L. Gregory Jones and Professors Ellen Davis and David Steinmetz.

Davis and Hays are co-editing a collection of essays that summarize the group's scholarship on the project. The working title is *The Art of Reading Scripture*.

"The approach we developed there has been pretty exciting," he said. "We have tried to engage new ways of reading Scripture, informed by the church's tradition, which enliven the imagination.

"The title of the book is deliberately intended to suggest that reading Scripture is not a science," he said. "It is not something you learn to do by merely walking through a set of cut-and-dried steps. Rather, you have to be formed in a community of discipleship to be a skilled practitioner of reading Scripture. That's more fully rounded than the methods typically taught in seminaries in the twentieth century. We hope to do some reforming of how the Bible is read and taught."

Hays believes the contemporary church has fallen into a state of confusion about biblical interpretation by allowing the categories of current disputes to dictate its approach. When people's minds are preoccupied with questions about evolution, for example, or they try to determine whether Scripture upholds a liberal or conservative viewpoint, Hays said they miss the power and beauty of the word. The Scripture Project is trying to cut through such confining media-driven disputes.

Rather than produce a definitive work on how the Bible should be interpreted, the Scripture Project, he said, "is trying to invite the church into a living, interactive process of reading that may go in ways that none of us can predict."

Hays can be blunt in addressing problems within the academy. In a 1996 presentation to the Society of Biblical Literature he cut loose a salvo against an interpretive approach that reinforces suspicion about all texts, including the Bible.

"If our critical readings lead us away from trusting the grace of God in Jesus Christ," he said, "then something is amiss, and we would do well to interrogate the methods and presuppositions that have taught us to distance ourselves arrogantly or fearfully from the text and to miss Scripture's gracious word of promise.

"The real work of interpretation," he told the audience of scholars, "is to hear the text. We must consider how to read and teach Scripture in a way that opens up its message and both models and fosters trust in God. So much of the ideological critique that currently dominates the academy fails to foster these qualities. Scripture is critiqued but never interpreted. The critic exposes but never exposit. Thus the word itself recedes into the background, and we are left talking only about the politics of interpretation, having lost the capacity to perform interpretations."

It is a loss that Hays has not suffered.

Back to the Future: Inside the Duke Youth Academy

By Donna Claycomb

Editor's Note: Admissions Director Donna Claycomb D'00 served as a mentor for the two-week Duke Youth Academy for Christian Formation. Below are excerpts from her journal.

Thursday, July 4, 2002

I spent most of the day preparing for the journey. Fred Edie, director of the Youth Academy, says "Mentors are more chosen than assigned: students must be able to see something of themselves in their mentors and therefore something of the hopeful possibility of what their lives might become by the grace of God." Lord, help me!

Friday, July 5, 2002

Today I moved into the dorm, the former Kappa Sigma house. I could smell the remnants of fraternity life in the carpets: they reek of cigarette smoke, spilled beer and dozens of dirty feet. There are just two showers in the bathroom. How on earth will 11 girls share two showers?

Saturday, July 6, 2002

My bed is over four feet off the ground. After figuring out how to climb up, I spent half the night worrying about falling out of it. Our students arrive tomorrow. I can hardly wait to meet Sarah, Lisa, Heather, Hannah, Jessica, Brit and Danny.

Sunday, July 7, 2002

Check-in began at 3 p.m., but the first student arrived at 1:30 p.m. They arrived by bus from the airport, in old beat-up minivans, SUVs, BMWs, and many other cars. Some parents chatted with excitement; others were focused and tense, perhaps mindful of their teen's warning: "Please, don't embarrass me." After a meal of N.C. barbecue and worship, the parents departed and I finally met my covenant group. "Why are you attending the Youth Academy?" I asked.

One said, "I want to feel better." Another confessed that it would look good on her college applications. A couple had friends who attended last year. One girl's youth pastor recommended it.

We're here for different reasons, and yet I believe that God has something wonderful in store for us all.



Donna Claycomb, director of admissions, served as a mentor during the second annual Duke Youth Academy for Christian Formation.

Jon Gardiner

Monday, July 8, 2002

Baptismal Imaginings: Swimming with God in the Waters of Life – Fred Edie, faculty director of Duke Youth Academy and visiting assistant professor of Christian Education

I had no idea what *hermeneutic* meant when I was in high school. My group didn't either. At breakfast, my group asked if Dr. Edie always used such big words. "Does he know all the words he used in our assigned article, or does he use a thesaurus?" asked one. After breakfast we moved into the chancel area of Duke Chapel for morning prayer. This is how each day begins at the Youth Academy. What a treat: I love it!

After Fred Edie's plenary presentation, my favorite response was, "I never knew baptism was so important!"

Next we headed to the Arts Village at Duke Memorial United Methodist Church. Our lunch was prepared by members of Calvary United Methodist Church in exchange for a \$700 grant for their youth program. Afterwards we met the resident artists – a musician, a storyteller, a painter and two others. I learned what a "SMOG" is today. *Sexy Man Of God!* Who knew?

Tuesday, July 9, 2002

Practicing Our Faith: Learning to Swim in Baptismal Waters: Teresa Berger, associate professor of ecumenical theology

Dr. Berger got the youth's attention when she said, "The Lord's Supper is not just another potluck." Her explanation of the importance of baptism before

“These two weeks will be the most focused two weeks of your lives.”

Fred Edie, faculty director of the Duke Youth Academy & visiting assistant professor of Christian education

partaking of the Eucharist stimulated diverse reactions in our covenant group tonight.

After our evening service in York Chapel, one of my group said, “Worship is the best part!” I have never heard this before from a 16-year-old. Fred Edie said in his sermon, “These two weeks will be the most focused two weeks of your lives.” Fred is right!

Wednesday, July 10, 2002

Getting Our Story Straight: The Covenant History of God’s People – Elizabeth LaRocca-Pitts, assistant professor of Old Testament

After our plenary session with Dr. LaRocca-Pitts, we volunteered with the Aids Community Residential Association (ACRA). In the van on the way back, one of my youth acknowledged that he had never met anyone with AIDS and had felt afraid to touch any of them. When he said he had confessed this to the residents, the other youth became very angry. I told them that I admired his honesty. I then shared that a resident told me he had never been baptized, asking, “What should I do?” Only three days here and we have plenty of food for thought.

Tonight, as we shared our experiences, one of the youth began to cry. The afternoon at a retirement community had opened wounds of grief in two of the students. The tears soon turned into sobs. “Sometimes it is best to sit in silence,” I remember being told. This is what we did tonight. At the end of the evening, Jessica shared how her youth group meetings always end with hugs. We agreed to close our meetings the same way. It does not take long for youth to bond.

Thursday, July 11, 2002

Incarnation: Divinity in Humanity – J. Kameron Carter, assistant professor in theology & black church studies

“This is serious business,” said Dr. Carter in this morning’s plenary session. “You all thought this was Sunday school.” Tonight, an Episcopal priest led the service. Bells rang

while incense and candles flickered. Curious faces filled with anticipation. The same hungry faces were filled with wafers and wine, the body and blood of Jesus Christ. What a blessing to partake of this feast every day.

Friday, July 12, 2002

Why Did Jesus Have to Die? – Stanley Hauerwas, Gilbert T. Rowe professor of theological ethics

Dr. Hauerwas described one of his experiences at youth camp: “The sun was setting at the perfect time, the campfire was burning, we sang Kumbayah 25 times, and I tried to make out with the girl from Plano, Texas. I don’t want you to have an experience like that,” he said. This is exactly what the Duke Youth Academy is not.

Tonight we asked our youth if they would live differently when they return home: “I have a lot more important things to worry about.” “I am not going to be in the cliques anymore.” “I want to lead my youth group more.” “I need to help transform my youth group so it is not just the cool people.”

Saturday, July 13, 2002

We picked, gathered and loaded 32,000 pounds of cantaloupes today in Nashville, N.C., for the food bank. I am embarrassed to admit that this was my first experience gleaning. I cannot believe how much food is wasted in our country. What a powerful day!

Sunday, July 14, 2002

Sabbath! Worship, sleep and worship again. Thanks be to God!

Monday, July 15, 2002

Resurrection and Recreation – J. Warren Smith, assistant professor of historical theology

After an outstanding plenary session with Dr. Warren Smith, our community gathered on the quad for a solidarity meal. There were red beans, black beans and rice. Some of the youth loved it. Others could hardly wait to get over to McDonalds.

Tuesday, July 17, 2002

Listening for the Holy Spirit: Discernment through Scripture, Community, Prayer and Action – Dean L. Gregory Jones and the Rev. Susan Pendleton Jones

All this week, different teams are responsible for worship. Our group is assigned to lead worship on Thursday. We

each have different ideas of how things should go and what should be included. I try to explain why the Beatles' "All You Need is Love" does not belong in Christian worship. Our second point of contention stems from a suggestion to sing a song in which one of the lines is "There may be a God."

"My friends, we know there is a God," I told my group. Half of the group thinks the song should not be sung. The others think it should be sung, but without that particular verse. This is much like a worship committee at any local church. I am exhausted. Lord help me!

Wednesday, July 18, 2002

Baptismal Community: One Spirit, Diverse Expressions – Daphne Wiggins, assistant professor of congregational studies

"Write down all of the racially-loaded words or phrases that you were never allowed to say out loud," Dr. Wiggins said.

Silence. The youth were frozen in their seats.

"Go ahead. Write them on a piece of paper."

After several minutes of writing, a list was assembled on the chalkboard. This list prepared us for a discussion on black theology. Today's worship service opened with an appeal to tear down walls of division: We literally tore through these same racial slurs written on paper covering the chapel windows.

Thursday, July 19, 2002

Living Truthfully – Amy Laura Hall, assistant professor of theological ethics

"She broke my heart," a girl told me in the bathroom following today's plenary session.

"You mean we do not all have soul mates?" responded another girl.

They were responding to Amy Laura Hall's critique of society's attempts to make millions off youth. Films like "Sleepless in Seattle" and "Serendipity" encourage us to believe that another person will make us complete.

She reminded the youth that St. Augustine said, "Our heart is unquiet until it finds its rest in God."

The youth were then told to throw out their television sets and burn their issues of magazines like *Cosmo* and *Seventeen*. In our covenant group later, Sarah told me she could hardly wait to go home and do just that.

Tonight I watched proudly as our youth played a part in the worship service. It was, indeed, a blessing. Brit sang and played his guitar. Several of the girls sang a song on the Beatitudes. Sarah sang a duet and created a three-dimensional banner. Danny acted in a drama on the call of Jeremiah and led the community in prayer. Lisa read the Epistle lesson. Heather helped

lead the ending meditation. Jessica served communion. Unfortunately, Hannah was sick and missed the service we all worked so hard to put together.

Friday, July 20, 2002

Back to the Future: A Pilgrimage Toward Baptismal Vocation – Brett Webb-Mitchell, assistant professor of Christian education

Dr. Webb-Mitchell led our community on a pilgrimage today. I had never walked barefoot from Duke Chapel to Duke Memorial United Methodist Church. In fact, I never considered walking barefoot for four miles in the middle of July. Still, I walked barefoot.

We started in the gardens by assembling our own cross out of twigs and branches. Although we were invited to put our shoes on mid-way to the church, most of the youth continued barefoot. I was no different. We walked over grass, sharp rocks, hot sidewalks, asphalt and dirt; our feet were burnt and aching. At Duke Memorial, we prayed, read Scripture, shared God's peace, blessed each other with the sign of the cross, and prayed again, remembering Jesus Christ's amazing love and sacrifice.

Tonight as I served the juice to Heather, Hannah, Brit, Danny, Sarah, Jessica and Lisa during Eucharist, I wondered what each of their lives would hold.

Saturday, July 21, 2002

The journey ended today. Our youth left in the same charter buses and cars that dropped them off nearly two weeks ago. I pray that God will richly bless each one of them as they go their separate ways. May these two weeks remain with them. May God fill them. May God use them.

Postscript:

While the academy was designed for 70 rising high school juniors and seniors, the academy also transformed me. I miss the privilege of beginning and ending each day in worship. I have canceled cable TV, choosing to spend my time and money doing something else. I have written two checks to help young people have an experience similar to the one I just had. I have framed a letter from one of the youth in which she told me how God had used me to help her answer questions about her own call to ministry. I have prayed for my seven youth and many others. I have gotten all of my work done today so I can truly spend tomorrow, the Sabbath, resting. I have thought about ways I can be more intentional about serving the poor. I have imagined a future in which some of these wonderful youth will return to Duke Divinity School for their seminary education. What an amazing privilege this was.



Mike Stanton-Rich

- ▲ Chancellor Ichiro Yamauchi D'65 at Lambuth Chapel, which is named for the university's founder, Methodist Bishop Walter A. Lambuth.
- ▶ The Japanese characters from a Kwansei Gakuin University brochure translate "Respecting God and Loving Neighbors."

PROFILE

*Japanese Educator Strives
for Wesleyan Balance*

Ichiro Yamauchi D'65

By Mike Stanton-Rich

NISHINOMIYA, Japan — In the middle of the coffee table on my first visit to Ichiro Yamauchi's office, in nearly mint condition, was Duke Divinity School's 1963-64 student directory.

It's doubtful that the average Duke Divinity School graduate saves student directories (a.k.a. 'Funny Books') after leaving Durham. But then Ichiro Yamauchi, who studied as a Crusade Scholar of The Methodist Church at Duke from 1963-65, is not an average graduate.

In a country where only around 1 percent of the population is Christian, Yamauchi leads a highly



respected institution with deep Methodist roots. Kwansei Gakuin University was founded in 1889 by Walter A. Lambuth, the missionary/bishop from the Methodist Episcopal Church. *Kan-gaku*, as the locals know it, is today consistently rated as one of Japan's top 10 schools, private or public.

Located in Nishinomiya, between the major cities of Kobe and Osaka, the school attracts more than 20,000 students – junior high through graduate school – to two campuses. It is known throughout Japan as home of the defending champion football team (we are talking American football in the land of World Cup soccer), but, more significantly, for its unique educational environment: Kwansei Gakuin offers a distinctly Christian atmosphere. There are 10 chaplains on the campus; each academic department has its own Japanese chaplain and nearly all have an English-speaking missionary on staff.

“The Japanese people are searching for a strong foundation for their lives, and the church and university have not always responded,” says Yamauchi. “Creative approaches need to be developed to reach the young people who are not gathering in our churches. We have a great opportunity with an institution like this.”

Yamauchi describes himself as “a PK made in Japan.” But his is a much broader story. His parents were first-generation converts to Christianity – his father a devout Confucian and his mother a Buddhist. “My father’s strictness combined with my mother’s liberality combined to make me who I am today,” says Yamauchi.

After conversion, his father studied at Kwansei Gakuin and became a Methodist pastor. Yamauchi remembers

“Someone once asked me what my impression of Duke was, and I told them: ‘Duke-dom is the very next place to the King-dom.’ ”

– Ichiro Yamauchi D’65

In keeping with his mother’s wishes that he receive a Christian education, Yamauchi completed junior high and high school, as well as his undergraduate and theological degrees, at Kwansei Gakuin. His first professional position, from 1959-63, was as the junior high school chaplain.

At the age of 28, Yamauchi came to Duke to earn his master of theology degree and experienced an entirely new pedagogical style. “Japanese education during that time was very German, very authoritarian,” he says. “Dialogue was a crucial part of the Duke education, and it changed my life forever.”

It took real courage for this Japanese student to break the “virtue of modesty” by speaking out and asking questions in class. “But once I was converted to the dialogue approach, there was no turning back.”



how Japanese Christians were persecuted for their beliefs during World War II because “they practiced the religion of their enemy... I was surprised that, after the war, the same people who threw rocks at me on Sundays elected me as class officer.”

There was also a shift in his theological identity. “I had been baptized in Japan by dialectical theology, and I was influenced heavily by Barth, Tillich, and Bultmann,” says Yamauchi. “Once I asked McMurry Richey, who was my academic advisor, if he was Barthian, and he replied, ‘No, I am a Wesleyan.’ ”

PROFILE

The Wesleyan heritage taught at Duke made quite an impact. “I remember while I was a theological student I told my father that ‘Wesley was a good preacher, but not a theologian.’ My time at Duke returned me to my Wesleyan roots, and those roots encourage me even to this day.”

After spending the summer of 1965 as a research fellow at Erlangen University in Germany and as a participant as the Ecumenical Institute in Bossey, Switzerland, Yamauchi returned to his alma mater as an instructor in theology and Christian education. Over the past 37 years he has served the school as a professor, assistant to the chancellor, vice chancellor, dean of the School of Theology, and finally, in his current role as chancellor and chair of the board of trustees.




His long resume of writing and lectures covers a wide range of topics and interests. He is the author, editor or contributor to 31 books and more than 70 articles. He translated a number of works into Japanese that have Duke ties, including: John Westerhoff’s *Will Our Children Have Faith?*, lectures by Frank Baker on “Wesley and the Bible,” and Richard Heitzenrater’s “Wesley and Education.”

Yamauchi still serves faithfully within the church that ordained him in 1967, the Kyodan (The United Church of Christ in Japan). “I am not what I would call a great academic. I have considered my roles in the School of Theology and now as chancellor as a generalist, even as a ‘pinch hitter.’ I want to be a general servant of this institution and the church abroad. It’s the Wesleyan balance that I have been striving for.”

When Yamauchi received his honorary doctorate at Dillard University in 2001, it was a quote from Wesley that anchored his acceptance speech: “All learning without love is but splendid ignorance.”

The influence of Wesley that was nurtured at Duke has stuck with Yamauchi through the years and his gratefulness is apparent. With a glint in his eye, he remarks, “Someone once asked me what my impression of Duke was, and I told them: ‘Duke-dom is the very next place to the King-dom.’ ”

Mike Stanton-Rich, D’86, is the pastor of Kobe Union Church in Kobe, Japan, and a freelance writer. He has served United Methodist parishes in Mt. Holly, Mayodan, and Lake Junaluska, N.C., and was director of communications for the Mississippi Conference from 1997-1999.

	WRIGHT, WASENA F., JR. <i>Pastor</i> Rt. 1, Gibsonville, N. C. Phone 254-8649 Ferrum Junior College, A.A. Randolph-Macon College, B.A. Methodist Junior
	YAMAUCHI, ICHIRO 117 MGC, Box 1034 Phone 681-0111, Ext. 3614 Kwansei Gakuin University, B.D. Th.M.
	YEO, LAWRENCE THOMAS 800 Lancaster St. Wesleyan University, B.A. Methodist Midlife

Yamauchi's entry in the 1963-64 Duke Divinity Directory

Directory of The Divinity School of Duke University

1963-64

WITH GOD IN THE CRUCIBLE: Preaching Costly Discipleship

Peter Storey

Abingdon Press, 2002. 176 pages, \$15, paper

Reviewed by James A. Harnish

Peter Storey's book could not have come at a better time. The 9/11 anniversary finds our nation still permeated with fear, still searching for the balance between security and civil rights, and still tempted to believe that military force can lead us in the way of justice and peace. In this high intensity emotional and political caldron, we wrestle with our loyalty to the way of Christ or the way of Caesar.

Peter Storey proclaimed the way of Christ in the furnace of South Africa's struggle with apartheid. As a preacher, he's hard to beat. His use of language, his eye for visual images, his feel for the rhythm of communication, and his energetic call for response remind us of just how powerful well-crafted preaching can still be.

But this book is more than a collection of sermons. It is an invitation to join him in the crucible. His descriptions of the settings in which the messages were delivered give us a momentary glimpse of the intensity of the struggle, which is also described in Desmond Tutu's book *No Future Without Forgiveness*. It's a story the world desperately needs to hear today.

Storey's messages are genuinely pastoral. Frederick Buechner says that a good writer sits down at the typewriter and opens a vein. These messages bleed with the passion of a pastor who weeps with and for his people just as Jesus wept over Jerusalem.

These messages are deeply prophetic. Those who have known Peter Storey as preacher, Divinity School professor, or friend will not be surprised to find a Jeremiah-like quality in his messages. He proclaims the painful truth that is the only hope of healing and announces God's call to "live the future now" as citizens of the Kingdom of God.

Most important, these messages are profoundly biblical. They are grounded in God's action made known in scripture. Storey learned from his father that "Everything

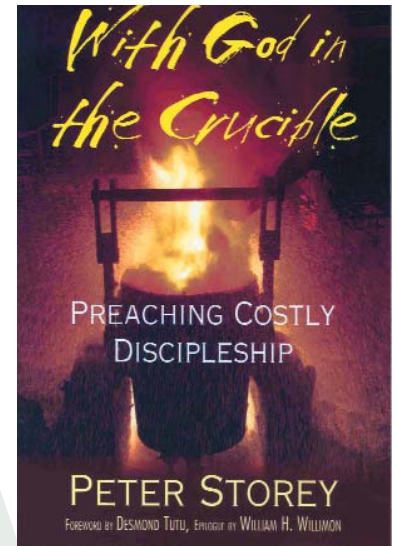
begins in theology and ends in politics." These messages are a direct assault on the words of American Christians on the right or left who begin with politics and end up in theology. In this sense, Storey's words are not about the struggle against apartheid so much as they are the logical expression of his conviction. He challenges us to a deeper clarity about the most fundamental commitments of our lives when he writes: "I am first, always, and last a servant of Christ. His task must be my task, his calling must be my calling, his way must be my way. Any other loyalty, whether to nation, family, people or party, must be subservient to this and must be looked at in its light."

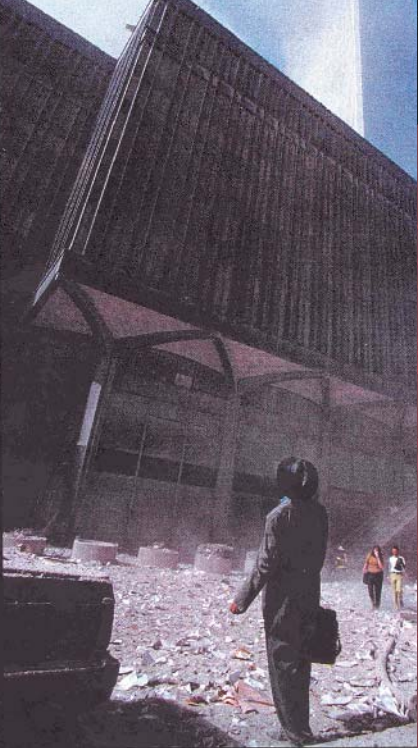
Finally, these sermons offer a bold, enduring hope. South Africa's long struggle against apartheid was sustained by the unalterable assurance that God has already won the ultimate victory over evil, pain and death in the cross and resurrection.

The book's theme is captured in words that have reverberated in my soul since I heard Peter Storey speak them at the World Methodist Conference in Nairobi in 1986: "Living in the furnace of apartheid forges a unique experience of God. It melts away cheap piety, until all that is left is something you know is real—someone you know is real. You discover that with you in that furnace is another, 'whose form is like that of the Son of God.'"

This book will inspire, challenge, disturb, and ultimately call every disciple into the crucible where we hear the call of the One who meets us in the flame.

James Harnish is the senior pastor at Hyde Park United Methodist Church in Tampa, Fla. Hyde Park is one of 15 Teaching Congregations partnering with Duke Divinity School's Learned Clergy Initiative.





**Dissent from the Homeland:
Essays after September 11**

Special Issue Editors
Stanley Hauerwas and Frank Lentricchia

CHRIS P. RICE



Grace MATTERS

A True Story of Race,
Friendship, and Faith
in the Heart of the South



**Kierkegaard and the
Treachery of Love**

SHIELD WIFE

Kierkegaard and the Treachery of Love

Amy Laura Hall

Cambridge University Press. 210 pages. Paper, \$21; Hardcover, \$58.

In this major study of Kierkegaard's account of fractured and precarious intimacy, Amy Laura Hall argues that a spiritual void brought into being his pseudonymous canon: *Fear and Trembling*, *Repetition*, *Either/Or*, and *Stages on Life's Way*. Described as "a poetic contribution to ethics and the philosophy of religion" Hall's style manages to be both scholarly and lyrical. She is assistant professor of theological ethics at Duke Divinity School.

"This is for me the most analytically persuasive and, at the same time, homiletically moving interpretation of Kierkegaard's corpus as a whole of which I know."
George Lindbeck, Yale Divinity School (*emeritus*).

Grace Matters: A True Story of Race, Friendship, and Faith in the Heart of the Soul

Chris P. Rice

Jossey-Bass. 297 pages. \$22.95.

Duke Divinity student Chris Rice has written a memoir of helping build Antioch, an interracial faith community in Jackson, Miss. Rice, who is white, took time off from college in 1981 to volunteer for the famed Voice of Calvary ministry in a poor inner-city neighborhood. What he had imagined as a few months stay became instead a 14-year ministry as he and other white and black Christians struggled to live the vision of the Sermon on the Mount.

Rice, M.Div.'03, is taking off the fall semester for a nationwide book tour. He has been a columnist for *Sojourners* magazine and won a Critic's Choice Award from *Christianity Today* magazine for his book *More Than Equals: Racial Healing for the Sake of the Gospel*, which he co-authored with Spencer Perkins. Rice credits meeting Perkins, the son of African-American evangelist and civil rights activist John Perkins, with changing him forever.

Dissent from the Homeland: Essays after September 11

The South Atlantic Quarterly 101:2, Spring 2002
Special Issue Editors: Stanley Hauerwas and
Frank Lentricchia
Duke University Press. 200 pages. Paper, \$12.

This special issue of the *South Atlantic Quarterly*, timed for release on Sept. 11, 2002, is a collection of observations and opinions that “often clash with those of mainstream America,” says co-editor Stanley Hauerwas, Gilbert T. Rowe professor of theological ethics.

In their introduction, he and co-editor Frank Lentricchia, a professor in Duke’s Literature Program, decry “the failure of American intellectuals to intervene and question the war on terrorism” and “the capitulation of church and synagogue to the resurgence of American patriotism and nationalism.”

Contributors include Hauerwas, Archbishop-elect of Canterbury Rowan Williams, Wendell Berry and scholars from the Catholic, Jewish and Muslim faiths. A photo essay by photographer James Nachtwey adds a visual testament to the devastation at Ground Zero.

“One of the gravest dangers to us now,” writes Berry, “second only to further terrorist attacks against our people, is that we will attempt to go on as before with the corporate program of global ‘free trade,’ whatever the cost in freedom and civil rights, without self-questioning or self-criticism or public debate.”

Heal Thyself: Spirituality, Medicine, and the Distortion of Christianity

Joel James Shuman and Keith G. Meador
Oxford University Press. 208 pages. \$25.
October 2002

Skeptics from both secular and medical circles have questioned the claims of a causal relationship between religious faith and good health. In this new book, Shuman and Meador challenge the spirituality and health movement from the standpoint of Christian theology. Shuman, who earned his doctorate in religion at Duke in 1998, now teaches at King’s College in Wilkes-Barre, Pa. Dr. Meador is professor of the practice of pastoral theology and medicine and directs Duke Divinity’s program on Caring Communities and the Program in Theology and Medicine.

Pastor: A Reader for Ordained Ministry

William H. Willimon
Abingdon Press. 256 pages. Paper, \$25.
September 2002

This volume collects the voices from 20 centuries of Christian pastors and leaders – those whom Willimon calls a “cloud of witnesses” surrounding every pastor in ordained ministry. He introduces each excerpt by placing it in the context of its own time and place, then explains its significance for today’s ministry. A prior volume in Willimon’s *Pastor* series: *The Theology and Practice of Ordained Ministry*, was listed as an Abingdon Press best seller in the May 22-29, 2002, edition of *Christian Century* magazine. Willimon is dean of Duke Chapel and professor of Christian ministry at Duke Divinity School.

Wesley y el Pueblo Llamado Metodista

Richard P. Heitzenrater
Translated by Ruby de Santibáñez
Abingdon Press. 294 pages. Paper, \$15.
May 2002

This translation makes Heitzenrater’s study of John Wesley accessible to a wider audience in the Spanish-speaking world. Historical details enrich the author’s interpretation of broad patterns and meanings in the context of the developing theology, organization and mission of 18th century Methodism.

Honors for Heaven Below

The American Academy of Religion has selected Grant Wacker’s book *Heaven Below: Early Pentecostals and American Culture* (Harvard University Press, 2001) for one of three AAR Book Awards for 2002.

The annual awards honor works of distinctive originality, intelligence, creativity and importance – books that affect decisively how religion is examined, understood, and interpreted. Wacker’s book took the honor for historical studies. Professor of church history at Duke Divinity School, Wacker specializes in the history of evangelicalism, pentacostalism and world missions.



Faculty & Staff

David Arcus presented a recital on June 2 to commemorate the seventieth anniversary of the Aeolian Organ in Duke Chapel. His program included his own composition of “Song of Ruth and Naomi” with Patricia D. Philipps, soprano, as well as the world premiere of a new work by Wake Forest University composer Dan Locklair. Arcus was joined by divinity students Michael Barham and Brent Wright, who chanted the “Veni Creator,” in a major work by Maurice Duruflé. Arcus was also featured in performances of Duruflé’s “Requiem” by the Duke Chapel Choir, as well as the Duke University Chorale of Leonard Bernstein’s “Chichester Psalms,” Benjamin Britten’s “Rejoice in the Lamb,” and John Rutter’s “Gloria” in the spring. This summer Wayne Leupold Editions Inc. will publish Arcus’ most recent organ work, “Ancient Wonders,” a series inspired by the seven wonders of the ancient world.

Michael Battle gave the keynote address, “Antiracism and the Church,” to the Episcopal Diocesan Forum in Newark, N.J., on May 4; the seminar “Nonviolence and Field Education” at Duke Divinity School on May 6;

and the lecture “Reconciliation” for the Black Clergy of the UMC. on May 20 at Myrtle Beach, S.C.

In June he was instructor for Wabash Center’s Conference on Teaching and Learning in Crawfordsville, Ind., and delivered the keynote address

for “Celebrating a Spiritual Union: Communal Practices of Spirituality.” In August Battle was instructor of Anglican spirituality for the International Seminarian Course at Canterbury Cathedral, England.

Teresa Berger spent six weeks this summer in Europe lecturing and conducting research. She gave papers in Rome; Linz, Austria; and Stuttgart, Bad Boll and Karlsruhe, Germany. Her essay “Of Clare and Clair: Imaging Radiance and Resistance” was published in the spring edition of the *Journal of Feminist Studies in Religion*.

Berger will develop a new course on Latin American and Latino/a Theologies in 2002-2003 with a grant from the Josiah Trent Memorial Foundation.

Stephen Chapman wrote two op-ed pieces for the *Raleigh News & Observer*, one on May 9 about posting the Ten Commandments in public schools, and another on June 30 about church-state separation. In July, he attended the Baptist International Conference on Theological Education and the Baptist World Alliance General Council, both in Seville, Spain, where he gave one of the devotions.

Jack Carroll published “A More Excellent Way: Exploring the Meaning of Excellence in Ministry” in the spring issue of *Sharing the Practice*. His other publications included “Leadership in a Time of Change” in the July/August issue of *Circuit Rider* and “How Will the Recent Pedophilia Scandal Affect the Clergy and Laity?” in March/April *Duke Magazine*.

He gave the convocation lecture at Claremont School of Theology on Sept. 12.

James M. Efird delivered the baccalaureate address at Peace College in May. He continues to be much in demand as a guest preacher in congregations across the region and teaches in various churches and the Duke Lay Academy program. Efird is also interim supply pastor at the First Baptist Church in Hillsborough, N.C.

Amy Laura Hall traveled to Washington, D.C., to discuss a recommendation against reproductive technology for the third meeting of the UMC Bioethics Task Force in May. In late May, she spoke about pediatric and reproductive bioethics to a group including Duke alumnae at the Southwest Texas Annual Conference. Sponsored by Lilly, Hall traveled in June to Switzerland and Germany for research on bioethics in postwar Europe. She presented a seminar on reproductive and sexual ethics to graduate students at the University of Zurich, as well as met with scholars in Basel, Freiburg, Erlangen and Tubingen. In July, Hall participated in a panel on genetic testing at the Duke School of Nursing, spoke to the Duke Youth Academy, and met with the Asheville Area student interns. Hall has received a research grant from the Trent Foundation for her research on the baby formula industry. She and her husband, John, adopted Emily Hall Utz on July 2.

Stanley Hauerwas gave the Firth Public Lectures at Nottingham University, England, April 24-25, and delivered “A Conspiracy of Friendship” for the Ekklesia Project at Techny, Ill., in June. He spoke to



gifted and talented high school students from the Governor's School of North Carolina at Meredith College on "A Pacifist's Response to September 11, 2001" July 6 and addressed the Duke Youth Academy for Christian Formation on July 12.

His publications included: "God and William James" in *Pro Ecclesia's* fall 2001 issue; "When War Is Unjust: Being Honest in John Howard Yoder's Just War Thinking;" a review essay with J. Alexander Sider in the 2001 issue of *Journal of Law and Religion*; "Betwixt and Between: Negotiating Modernity – A Response to David Kettle" in the March issue of *The Gospel and Our Culture*; and "Christian Nonviolence" in *Strike Terror No More: Theology, Ethics and the New War*, edited by Jon L. Berquist.

Richard B. Hays published the second edition of *The Faith of Jesus Christ: The Narrative Substructure of Galatians 3:1-4:11* (Eerdmans). In April, he gave the lecture "Reading Scripture in Light of the Resurrection" to the Duodecim Theological Society in Princeton, N.J., and the seminar for faculty and graduate students at Macquarie University and United Theological College, Sydney, Australia, on June 13.

While in Australia, Hays gave three keynote lectures collectively titled "The Synoptic Evangelists as Interpreters of Scripture" for the New Testament Seminar at St. Mark's National Theological Centre, Canberra, Australia.

He delivered the lecture "Can the Gospels Teach Us to Read the Old Testament?" to the Princeton Theological Seminary biblical department in March. He also lectured at the Institute of Public Theology, St. Mark's National Theological Centre, Canberra, on June 6, and the Society for the Study of Early Christianity,

Macquarie University, Sydney, on June 13.

Hays gave the graduation address "Did Not Our Hearts Burn within Us?" on June 7 for the faculty of arts at Charles Sturt University, Canberra. He preached the sermon "Sending Sheep to Do a Shepherd's Job" on June 14 at United Theological College, North Parramatta, Australia, to celebrate the 25th anniversary of the Uniting Church in Australia.

Richard P. Heitzenrater recently published "John Wesley and the Early Church Fathers" in the edited volume *Orthodox and Wesleyan Spirituality*. In April he gave the Albright-Deering Lecture – "God With Us: Grace and the Spiritual Senses in John Wesley's theology" – at Pittsburgh Theological Seminary. He also presented the lecture "Holiness of Heart and Life" at the North Wilkesboro District Workshop in Lake Junaluska, N.C.

He delivered "Authority of Scripture and the Wesleyan Tradition" for a consultation with Eastern Orthodox at the Orthodox Academy of Crete, Kolymbari; "John Wesley's Flute Repertoire at Oxford" for the Charles Wesley Society in Oxford; and "Graceful Ministry in the Wesleyan Tradition" at the Oxford Institute, all during August.

The Evangelical Publisher Association presented him the third-place award in "Personality Articles" for "A Tale of Two Brothers," which was published in *Christian History*, January 2001.

T. Furman Hewitt, who retired in 2001 as director of the Baptist House of Studies, taught a course in the Department of Religion at Furman University during spring 2002. In April he presented a paper to the S.C. Baptist Historical Society on "Richard Fuller's Debate Over Slavery in 1844-45." This paper will be published in

the *Journal of the S.C. Baptist Historical Society* in 2003. Hewitt is serving as interim pastor of the First Baptist Church in Pendleton, S.C., and is teaching Baptist history and theology courses at Candler School of Theology during the 2002-2003 academic year.

Reinhard Hütter was elected for membership to the American Theological Society in April. He co-chaired the fourth meeting of the research consultation on "Faith and Reason" May 9-12 at the Center of Theological Inquiry in Princeton. In June Hütter did research for "The End of Life in Eschatological Perspective" in Germany, a project sponsored by the Duke Institute on Care at the End of Life. He spent July 25-30 at the University of Oxford, England, as theological consultant for a multidisciplinary network of Christian scholars working on the project "Neohumanism and the Ethical Turn in Theological Perspective."



L. Gregory Jones delivered the baccalaureate address "Remembering Our Hope" at Lycoming College in Williamsport, Pa., and was keynote speaker for the Forgiveness Seminar at St. Andrews By-The-Sea UMC in Hilton Head, N.C. He and Susan Pendleton Jones were the conference preachers for the Western N.C. Conference, led the workshop "Preaching and Practicing Forgiveness" at the Prime Time Preaching Workshop at Baptist Theological Seminary in Richmond, Va, and taught a session at the Duke Youth Academy.

He was a panelist for the Duke Institute on Care at the End of Life's spring symposium "Magnified and Sanctified: Jewish Perspectives on Care at the End of Life." He presented the forum "Psalms of Rage" at White



Memorial Presbyterian Church in Raleigh, N.C., and presented “Christian Conferencing” for the Virginia Annual Conference “Common Table” Task Force. In August, he co-led the two-week South African Pilgrimage of Pain and Hope with Peter Storey.

Jones preached at Stanwich Congregational Church in Greenwich, Conn., in Lake Junaluska, N.C., and in Roaring Gap, N.C. He published “How to Forgive” in *Newsday*. Articles for his regular Faith Matters column in *The Christian Century* include “Tough Love for Sexual Abusers” and “Imagining Scripture.”

Creighton Lacy, professor *emeritus* of world Christianity, participated in the 50th anniversary Jubilee of the Association of Professors of Missions in Chicago in June. Charles Forman of Yale, Luther Copland of Southeastern Baptist, James Scherer of Lutheran School of Theology, and Lacy sat on a panel that reviewed the organization’s “Birthing Stories and Pioneers’ Vision.” The APM began with the American Association of Theological Schools, but more recently has met in conjunction with the later American Society of Missiology.

Richard Lischer’s book *Open Secrets: A Memoir of Faith and Discovery* was published in paperback by Broadway Books this summer, and was the subject of an interview on the Billy Graham Radio network. He also published the introductory essay to *Faith and Freedom: An Invitation to the Writings of Martin Luther* in the Vintage Spiritual Classics series by Vintage Press, and wrote “People as Property” for *Books and Culture*. He joined James Forbes and Barbara

Brown Taylor on the NPR talk show “The Connection” to discuss “The State of Preaching.” He was also interviewed on “The Tavis Smiley Show.” Both programs stemmed from his interview for an article about plagiarism among preachers published by *The New York Times*.

David Steinmetz addressed the annual Pastor-Theologian Conference of the Center of Theological Inquiry on “How Luther Read the Bible” on June 14 in Tucson, Ariz. On August 8, he gave a plenary address to the Tenth International Congress for Luther Research in Copenhagen, Denmark, dealing with “The Old Testament in Luther’s Later Writings against the Jews.” The address focuses on the interpretation of the blessing of Judah in Genesis 49 as interpreted by Denis the Carthusian, Luther (throughout his career), and John Calvin.

Geoffrey Wainwright was honored by the N.C. Conference of the UMC in June with the 2002 “Christian Unity Award” for his international ecumenical work. In August he attended a consultation between Methodists and Orthodox in Crete, where he delivered a paper, “The Transfiguration of Jesus in Wesleyan Interpretation,” and presided at a celebration of word and table. At the quinquennial meeting of the Oxford Institute of Methodist Theological Studies, Wainwright convened the working group on ecumenism and evangelism.

Lacey Warner led “Spiritual Formation Day Apart” for the Western N.C. Annual Conference in June, speaking on the topic “Loving Kindness as a Means of Grace.” In July she taught summer school at Garrett-Evangelical Theological Seminary. Warner attended the

Oxford Institute in Oxford, England, an international gathering of Methodists in August, where she presented the paper “‘Toward the Light’: Methodist Episcopal Deaconess Work 1885-1910.” Warner was also elected to the board of directors of the Ekklesia Project.

Brett Webb-Mitchell published *Sacred Seasons: a Journey through the Church Year* (Pilgrim Press) with Diane Archer, a former MRE student at the Divinity School. He preached the sermon “Claiming Our Place” at the General Assembly of the Presbyterian Church (USA) on June 21 in Columbus, Ohio. Webb-Mitchell coordinated “Discovering Our Common Ground” and was awarded \$4,444 by the N.C. Council on Developmental Disability for the conference on June 29-30.

William H. Willimon preached at the Baltimore-Washington and North Georgia conferences and gave a series of lectures on worship at St. John’s Seminary in Winnipeg, Manitoba, in June.

In July, he preached at the Congregational Christian Churches national meeting in Spokane, Wash., and at Minister’s Week of the Southeastern Jurisdiction of the UMC at Lake Junaluska, N.C. In August he preached for the Older Adults Conference and the Western North Carolina Laity Conference at Lake Junaluska, N.C.

His article “Character and College” was printed in the summer issue of *About Campus*. He also published two articles in *The Christian Century*. In May, he helped lead a mission team from Duke to Haiti as part of Duke Chapel’s mission program.



\$1 Million Gift Honors Bovender

The HCA Foundation, based in Nashville, Tenn., has committed \$1 million for the new Divinity School building addition to honor Jack O. Bovender Jr., HCA's chairman and chief executive officer.

The nation's leading provider of healthcare services, HCA is composed of locally managed facilities that include 180 hospitals and 70 outpatient surgery centers in 24 states, England and Switzerland.

Bovender chairs the Divinity School's Campaign Committee and is a 1967 graduate of Trinity College and member-emeritus of the board of visitors.

"We are delighted to honor Jack Bovender by supporting this important project at Duke University," said former HCA chairman Dr. Thomas Frist.

period of time, The Second Mile will solicit pledges from individuals for the Divinity School Annual Fund and the Building Campaign.

Alumni and friends may pledge individual gifts for the Building Fund, the Building Endowment, and a broad range of naming opportunities – from chairs in the chapel to classrooms and gathering spaces.

"We entered the final 18 months of the Campaign with strong momentum," said Wes Brown, associate dean for external relations. "Between the January 1996 start of the quiet phase and June 30, 2002, a total of slightly more than \$76 million has been pledged toward a goal of \$85 million with \$61.2 million received."

Major gifts for the building thus far include:

- \$3 million from Lilly Endowment, as part of the "Learned Clergy Initiative;"
- \$2 million from The Duke Endowment toward the cost of the chapel, named in memory of Bishop W. Kenneth Goodson, Divinity School alumnus and trustee of The Duke Endowment; and
- \$1.5 million from the Foundation for End of Life Care, at the direction of Hugh Westbrook, for offices that will house the Duke Institute on Care at the End of Life.

For more information about The Second Mile, contact Wes Brown at (919) 660-3456 or wbrown@div.duke.edu

Join The Second Mile

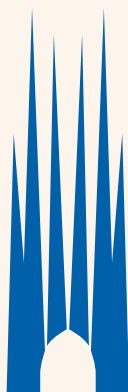
The Second Mile Campaign, to be launched this fall, will secure the financial resources needed for the Divinity School's addition — approximately 45,000 square feet in the classic Gothic architectural style. Construction of the \$22 million building, for which more than half the funds are committed, will begin later this semester. Occupancy is planned for the 2005 spring semester.

Much like local churches that seek commitments for both the budget and the building fund during a special

The Campaign for Duke

Divinity School Progress Report June 28, 2002 (starting date 01/01/96)

Total commitments to date: \$75,213,289



Support Area	Goal by 12/31/03	Total	Paid	Outstanding Pledges
UNRESTRICTED	\$ 10,000,000	\$ 7,456,854	\$ 7,266,854	\$ 189,260
RESTRICTED	\$ 41,000,000	\$ 47,302,935	\$ 36,155,033	\$ 11,147,902*
ENDOWMENT	\$ 14,500,000	\$ 13,613,643	\$ 10,532,706	\$ 3,080,937
FACILITIES	\$ 19,500,000	\$ 6,840,597	\$ 5,784,115	\$ 1,056,482
TOTAL	\$ 85,000,000	\$ 75,213,289	\$ 59,738,708	\$ 15,474,581

* portions when paid will be designated to endowment or facilities

To secure a copy of the case statement and information about how to make a gift, please contact Sally Potts Lewis, director of development, spotts@div.duke.edu, or Wes Brown, associate dean for external relations, wbrown@div.duke.edu, Duke Divinity School, (919) 660-3456.

Ralph Lexie Freeman, D'40, died Nov. 24, 2001, in Cookeville, Tenn. He was a United Methodist pastor who served churches across the Tennessee Conference and as the administrator of the McKendree Manor retirement community. He is survived by wife, Edith Carlock Freeman, three children, and four grandchildren.

Brooks M. Waggoner, D'41, G'43, G'52, died June 9, 2002 in Little Rock, Ark. He was a college administrator with several schools, and from 1964-1980 professor of history at Central Methodist College in Fayette, Mo.

Aubert M. Smith, D'43, died Jan. 23, 2002, in Greensboro, N.C. He was a United Methodist minister who served churches in the Western North Carolina Conference. He is survived by his wife, Ruth Rayl Smith, a daughter, two step-daughters, seven grandchildren, and one great-grandchild.

George Wesley Jones, D'44, died May 7, 2002, in Vinton, Va. He was a minister in the Virginia Conference of the United Methodist Church who served parishes and taught in Christian Workers' Schools over many decades. He is survived by wife, Rachel Littleton Jones, two children and two grandchildren.

Linwood J. Stevenson, D'44, died May 18, 2002, in Union City, Ga. He was a U. S. Army chaplain who achieved the

rank of colonel, a United Methodist who founded churches in Alabama and Wyoming, and world traveler. He is survived by his wife, Jean Vail Stevenson, four children, and seven grandchildren.

Samuel D. McMillan Jr., T'56, D'59, died May 28, 2002, in Myrtle Beach, S.C. He was a United Methodist pastor, retired from the North Carolina Conference, especially known and beloved for his energetic leadership with youth, camping, and scouting programs through the local church. He is survived by his wife, Frances Bellamy McMillan, a son, **Samuel D. McMillan III**, D'87, two daughters, and six grandchildren.

Avery A. Ferguson, D'58, died June 21, 2002, in Albemarle, N.C. He was a retired United Methodist minister who had served churches in the Western North Carolina Conference.

Linda M. Durbin, D'69, died July 11, 2002, in Tallahassee, Fla. She was a social worker. She is survived by her husband, **Jack D. Durbin**, D'68.

Michael R. Tolbert, D'82 died June 9, 2002. He was a minister in the Western North Carolina Conference of the United Methodist Church and a U. S. Air Force veteran from the Vietnam era. He is survived by his wife, Joy Welch Tolbert, and two children.

Professor Emeritus Roland Murphy Dies



Roland E. Murphy

An October 15 memorial service in York Chapel will honor the Rev. Roland E. Murphy, the George Washington Ivey professor emeritus of biblical studies at Duke, who died of heart failure July 20 in Providence Hospital, Washington, D.C. He had turned 85 the day before his death.

The service was planned for the 2002 Convocation & Pastors' School so that visiting alumni and friends could attend.

Born in Chicago, he graduated from Catholic University with master of arts and doctor of sacred theology degrees. He did additional study at the Pontifical Biblical Institute in Rome, earning the licentiate in sacred scripture in 1958. He received honorary degrees from St. Francis College, Belmont Abbey College and the University of Notre Dame.

Murphy taught at Catholic University, first as a professor of Semitic languages and then as professor of Old Testament, for 21 years. In 1971, he joined the Duke Divinity School faculty and taught here until his retirement in 1987.

A prolific writer, Murphy published widely in the field of biblical studies, the latest of which include *The New Jerome Biblical Commentary* (edited with R.E. Brown and J.A. Fitzmayer), *The Tree of Life* and *The Song of Songs*. He served on the editorial board of *Catholic Biblical Quarterly*, *Interpretation* and other scholarly periodicals. A highly respected scholar, he also was on the board of revisers for *The Revised Standard Version of the Old Testament*.

Murphy lived a dedicated life as a Carmelite priest of the Roman Catholic Church. Priests of the order own no personal possessions. While in Durham, he lived in the rectory of Immaculate Conception Church. He is survived by his brother, David Murphy, also a Carmelite in Chicago.



CLASS NOTES

40s

Malcolm M. (Jack) Adamson D'47 retired as secretary and treasurer of the Bonny Oaks Foundation after 20 years of service. He serves as a volunteer at the North Park Memorial Hospital Emergency Room and as an assistant to the chaplaincy program in Chattanooga, Tenn.

A. Purnell Bailey BD'48, author of the syndicated newspaper column *Our Daily Bread*, was honored at his undergraduate alma mater, Randolph-Macon College, with the Purnell Bailey Scholarship for pre-ministerial students.

50s

William K. Quick D'58, who serves as a visiting lecturer at Duke Divinity School, led a camp-meeting at Bayshore Camp in Michigan and headlined a week of Bible studies at Ocean Grove, N.J. He was guest preacher at First UMC, Athens, Ga., and Ocean Grove, N.J. Quick spoke to the Downtown Detroit Rotary Club and trustees of the Kresge Foundation on the "Life and Witness of Stanley S. Kresge."

He was also selected as the United Methodist preacher for the national radio broadcast of *The Protestant Hour* and the Hallmark Cable Channel during October and December. Dr. Quick was one of 12 persons chosen by the Southeastern Jurisdiction Historical Society for distinguished contributions to United Methodism. Currently he chairs the history committee of the General Commission on Archives and History.

60s

Reginald W. Ponder D'61 was named interim president of Louisburg College by the board of trustees in January 2002. Ponder is the former president and CEO of the United Methodist Home for Children in Raleigh, N.C.

Hugh A. Maddry D'67 is deputy director of the Veterans Health Administration National Chaplain Center and has 32 years experience in pastoral care with that agency. He co-authored an article, "Spirituality at the End of Life," for *Finding Our Way: Living With Dying in*

America, a series published by Knight-Ridder Tribune in more than 150 newspapers throughout the United States. For information about the entire series, visit the Web site at www.findingourway.net.

O. Richard Bowyer 'D60, ThM'68 wrote an essay entitled "David: Shepard and King" that was translated into Spanish and included in *Modelos de Liderazgo* under the title "David" published by The American Bible Society.

S. T. Kimbrough Jr. D'62 is a member of the North Alabama Conference and associate general secretary for Mission Evangelism of the General Board of Global Ministries. His 1985 musical drama on the life and work of Charles Wesley, entitled "Sweet Singer," was professionally produced in Singapore last fall and released on video and DVD by The Methodist Church in Singapore. After a premiere at New York's Carnegie Hall, Kimbrough has given more than 500 performances including one last month at the Oxford Institute for Methodist Theological Studies in Oxford, U.K.

Recent publications include *Orthodox and Wesleyan Spirituality* (Crestwood, N.Y.: St. Vladimir's Seminary Press, 2002), which he edited, and *Sister Anna Eklund: A Methodist Saint in Russia* (New York: GBGM Books, 2001). Kimbrough has taught at Princeton Theological Seminary, New Brunswick Theological Seminary, and the Institut für Religionswissenschaft of the Kaiser Wilhelm University in Bonn, Germany. He is a member of the Center of Theological Inquiry in Princeton, N.J.

70s

Marti M. Smith WC'67, D'79, PhD'80 recently became auxiliary associate professor and director of distance education for the library and information science curriculum at Drexel University's College of Information Science and Technology.

William N. Grosch D'74 was promoted to professor of psychiatry at Albany (N.Y.) Medical College with tenure on Aug. 1, 2001. He has also served as director of pastoral services at the Capital District Psychiatric Center in Albany since 1982.

Robert E. McKeown D'72, PhD'76 is associate professor and graduate director for epidemiology in the School of Public Health at the University of South Carolina. He also serves as chair of the epidemiology section of the American Public Health Association and is a fellow in the American College of Epidemiology. His research areas include psychiatric epidemiology and perinatal epidemiology, ethics in public health, and the faith community.

Alvin J. Horton D'77 is the senior pastor at Mt. Pisgah United Methodist Church in Midlothian, Va.

Steven P. Miller D'78 has taken the position of director of the sustaining fund and special gifts for Lifelink Charities in Bensenville, Ill. Lifelink is an umbrella organization of 50 United Church of Christ social agencies, primarily located in the Chicago area. The agencies provide services ranging from international adoptions, Headstart, foster care, personal counseling, Latino/a programs, senior housing and nursing care.

Dennis M. Campbell, T'67, G'73, former dean of the Divinity School and currently headmaster at Woodberry Forest School in Virginia, and his wife, Leesa H. Campbell, are now grandparents: their daughter, **Margaret C. Krause, T'96** and husband, Eric, recently welcomed a son, Campbell Julius Krause. They reside in Charlotte, N. C.

80s

J. Robert Nations Jr. T'76, D'80 was visiting professor for the Caribbean Graduate School of Theology in Kingston, Jamaica, during the March-April 2002 term. He taught a course in marriage and family counseling for the master of divinity and master in counseling psychology departments, provided counseling sessions and case consultation for the campus counseling center, and preached in local churches and campus chapel services. He serves as director of counseling and congregational care at Centenary United Methodist Church in Winston-Salem.



CLASS NOTES

Gary M. Smith D'81 was ordained to the priesthood in April 2002. He is the curate at St. Mary's Episcopal Church in Asheville.

Bart W. Milleson D'83 received the doctor of ministry degree from Wesley Theological Seminary in Washington, D.C., on May 13, 2002. The title of his doctor of ministry project is *Crafting Eucharistic Friendship Across Cultures*. He serves as pastor with Hinshaw Memorial United Methodist in Greensboro, N.C. His wife, Helen, is a social worker at Randolph Hospital. Their daughter, Jennifer, a 2001 high school graduate, will be a teaching fellow at UNC-Greensboro. Their son, Ryan, is an eighth grader at Jamestown Middle School.

Thomas (Tom) K. Stephenson D'86 received the doctor of ministry degree from Lexington Theological Seminary in May 2002. Tom and his wife, Gladys, have pastored churches in North Carolina, Kentucky, and Nova Scotia, and have been the pastoral family at Central Christian Church (Disciples of Christ) in Columbus, Ga., since 1992.

Holly Jones D'87 was elected to the city council in Asheville, N.C., in November 2001. She has been the executive director of the YWCA of Asheville since 1996.

Ann Ryan Collins D'88 graduated with a doctorate in religious studies from the University of Pennsylvania in May 2002 following the completion of her dissertation, "The Manuscripts and Text of Lanfranc of Bec's Commentary on St. Paul."

Jane G. Tillman D'88 is the president for the section on women, gender, and psychoanalysis of the American Psychological Association's Division 39. She continues her work as a clinical psychologist at the Austen Riggs Center in Stockbridge, Mass., where she has clinical and administrative duties.

90s

Ann Marie Marshbanks Benjamin D'91 and her husband, Adam, joyfully announce the birth of their second child, Nathan Adam, on Jan. 16, 2002.

Kelly M. Sprinkle D'94 graduated from Seabury-Western (Episcopal) Seminary in Evanston, Ill., with a doctor of ministry in May 2002. His thesis was entitled "Hearing the Voice of the Divine: Preaching to Abused and Recovering Christians." In June, he transferred his ordination to the United Church of Christ from the American Baptist Churches USA. He continues to serve as the campus minister at Michigan State University in Lansing, Mich.

Amanda A. Hines D'96 lives in Carrollton, Ky., where she is serving as pastor of Carrollton Christian Church.

Javier A. Viera D'96 and his wife, Marianne, announce the birth of their daughter on July 6, 2002. Anabel and her parents live in Mamaroneck, N.Y., where he is a United Methodist pastor.

Chris Franks D'96 and Sandy Franks joyfully welcome a son, Isaac Reece Franks, born Nov. 4, 2001. The family lives in Durham, where Chris is pursuing doctoral studies in theology at Duke. Isaac is their first child.

Carter S. Askren D'93, his wife, Susan, and their daughter, Emma, are pleased to announce the arrival of Eliana Lynne Askren on June 12, 2002. Carter is in his second year of seminary at LTSS in Columbia, S.C.

Mindy Beard D'98, director for Congregational Nursing Ministries with the Duke University Health System, was recently elected to the board of directors of the national Health Ministries Association. HMA is the primary membership organization for persons involved in the faith/health movement. She will be chair of the Practice and Education Committee and chair of the National Conference Planning Committee.

Mark E. Curtis D'98 and his wife, Jennifer Cobb, happily announce the birth of Elizabeth Bailey Cobb-Curtis, born on Jan. 29, 2002. Jennifer will complete

medical school at UNC in 2003. Mark serves as pastor of Shiloh United Methodist Church in Concord, N.C.

Jenny B. D'98 and Scott Williams D'98 live in Lumberport, W. Va., with their daughter, Emma Louise. Jenny transferred her membership to the West Virginia Conference and serves the Lumberport-Otterbein charge.

Lee Canipe D'98 and his wife, Hilary, announce the birth of their daughter, Helen Hartness Canipe, on June 9, 2002.

Barry A. Allen D'98, D'99 was commissioned as a probationary member in the South Carolina Conference on May 27. He is married to Pamela Turner Allen and he continues to pursue the D.Min. at Erskine Theological Seminary. He is the pastor of Main Street and Pine Grove United Methodist Churches in McColl, S.C.

Warren Kevin Holder D'99 is serving as pastor of Grace Baptist Church in Bryans Road, Md.

William (Bill) H. Lamar IV D'99 is an ordained elder in the African Methodist Episcopal Church. He was appointed pastor of Greater Saint Paul AME Church in Orlando, Fla., in December 2001.

Prince Rivers D'99 published the "Living by the Word" commentary in the May 22-29, 2002, issue of *The Christian Century*.

00s

Susannah Grubbs Carr D'00 married Todd Carr on Feb. 23, 2002, in the chapel at Madison United Methodist Church in Madison, Miss. Susannah graduated with the master of theology degree from Duke in May 2002.

Dawn Renee Echols Marta D'00 was married Dec. 21, 2001, to Anthony J. Marta in Utica, Ill. Dawn and Anthony live in Chicago where she recently completed her second year in a doctor of psychology program and works as a teaching assistant.

Tyson Ferguson D'02 and his wife, Erin, are pleased to announce the birth of a daughter, Haylee Mackenzie Ferguson, on July 14, 2002.

Alumni Update

By Sally Potts Lewis

Divinity School graduates in groups of six to more than 100, along with many current and entering students and friends, gathered at 32 locations across the country in May and June to renew friendships and celebrate Duke Divinity School. These events held in connection with United Methodist annual conferences gave us the opportunity to share plans for the new chapel and building addition and bring updates on a variety of programs including the Youth Academy, the Duke Institute on Care at the End of Life, Pulpit & Pew, and our continuing education offerings. We are especially grateful to the alumni network of men and women who plan and host our annual gatherings.

Faculty and staff who spoke at these meetings included Julie Anderson at **West Virginia**; Wes Brown at **Alabama-West Florida** and **Virginia**; Amy Laura Hall at **Southwest Texas**; Greg Jones at **Florida**; Bill King at North Carolina; Sally Potts Lewis at **Holston, Illinois Great Rivers, New Mexico, South Carolina, and Texas**; Bill Quick at **Detroit**; and Janice Virtue at **Western North Carolina**. The Duke crowd at Virginia collected funds to help current students pay for a few books. Recently retired Duke University archivist, Bill King, spoke on the topic "Holy Gargoyles: John Wesley Meets the Blue Devil." The brothers and sisters meeting in **New Mexico** continued the tradition of the "B.D. Award."

Alumni and friends are urged to join us for Convocation and Pastors' School, October 14-16, when Roberta Bondi, professor of church history at Candler School of Theology and Richard Hays, our own George Washington Ivey Professor of New Testament, will be the featured speakers.

COMINGS & GOINGS

Elizabeth LaRocca-Pitts, assistant professor of biblical studies, moved to Georgia with her husband and two children. She is associate pastor at Snellville UMC.

Lois Estok Madden, assistant director of the Duke Institute on Care at the End of Life, resigned to pursue other opportunities. Her last day was September 5.

Jacquelyn Norris joined the Divinity School effective September 3 as staff assistant for the Academic Programs Office. She has been working as an assistant postmaster since 1987, but previously worked in the Divinity School from 1974 to 1984.

Becky Perfect has resigned from her part-time position in the Divinity registrar's office to spend more time with her family.

Dana Polanichka, associate in research, will be serving as an editorial assistant for the faculty. She has a B.A. in medieval studies from Dartmouth College and was the managing editor for the *Dartmouth History and Classics Journal*.

Traci Smith, who worked in the Center for Continuing Education, is now serving as assistant registrar at her alma mater, Milligan College in Johnson City, Tenn.



Jim Wallace

Bridging Hunger: Twenty incoming divinity students arrived at Duke a week early to take part in Project Bri(ddd)ge*, an intensive hands-on introduction to the Durham community. Left: Helping hands at Durham's Food Bank of North Carolina.

* *Building Relationships In Durham through Duke Divinity Graduate*

Alumni and Friends: Our Best Recruiters

Alumni and friends play a critical role in forming and shaping the Divinity School's student body.

Do you know anyone who is currently discerning a call to ministry? Are you aware of someone who might be interested in studying at Duke Divinity School?

If so, the Admissions Office would love to hear from you! Please send the name and contact information of the person(s) you are recommending to: Office of Admissions, Box 90965, Duke Divinity School, Durham, North Carolina, 27708. Or you may call the Admissions Office at (888) GO-2-DUKE; or e-mail Donna Claycomb at dclaycomb@div.duke.edu.

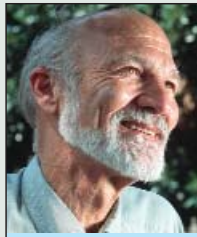
COMING EVENTS

Learning
for Life

Duke Divinity Center for Continuing Education



Alumni Luncheon
2001 Convocation
and Pastors' School



Stanley Hauerwas
will keynote Duke
Laity Weekend



Susan and Greg Jones
will lead the Church
in Conflict Seminar

October 14-16, 2002

Remembering Who We Are: Renewing the Spiritual Life
Convocation & Pastors' School
Richard Hays, Duke Divinity School
Roberta Bondi, Candler School of Theology
Ralph Wood, Baylor University
Duke Divinity School's annual event featuring invited lecturers, continuing education seminars, and worship in Duke Chapel.

November 1-2, 2002

Duke Laity Weekend
Stanley Hauerwas, Duke Divinity School

November 14, 2002
8 p.m.

Harpist and singer Therese Schroeder-Sheker in concert
Duke Chapel

November 15, 2002
8:30 a.m. - 3:30 p.m.

R.A. Goodling Lectures in Pastoral Counseling
featuring Therese Schroeder-Sheker, harpist and singer

**November 14, 21 &
December 5, 2002**
7:00 p.m. - 9:00 p.m.
Resurrection UMC

Then and Now: Why We Are the Way We Are
Lay Academy of Religion
Grant Wacker, Duke Divinity School

January 5-8, 2003
Sea Island, Ga.

Morality, Friendship & A Virtuous Life
Forum on Faith
L. Gregory Jones, Duke Divinity School
J. Kameron Carter, Duke Divinity School
J. Warren Smith, Duke Divinity School

January 8, 15, 22, 29, 2003
9:30 a.m. - 11:30 a.m.
Epworth UMC

I Corinthians
Lay Academy of Religion
J. "Mickey" Eford

January 9, 16, 23, 30, 2003
7:00 p.m. - 9:00 p.m.
Resurrection UMC

Gospel of Matthew
Lay Academy of Religion
J. "Mickey" Eford

January 24-26, 2003
Myrtle Beach, S.C.

The Church in Conflict
A seminar with the Albemarle and Northeast Districts
L. Gregory Jones, Duke Divinity School
Susan Pendleton Jones, Duke Divinity School

January 28, 2003
10:00 a.m. - 3:00 p.m.

Ecumenical Dialogue
Geoffrey Wainwright, Duke Divinity School

7:30 p.m.

Richard Hays presents an Inaugural Lecture
as George Washington Ivey Professor of New Testament
Duke Divinity School

February 6, 13, 20, 27, 2003
7:00 p.m. - 9:00 p.m.
Resurrection UMC

The Life of Virtue and the Life of Discipleship in Early Christianity
Lay Academy of Religion
J. Warren Smith, Duke Divinity School

February 7-9, 2003

Divinity College Weekend:
A weekend for college students to explore issues of vocation with Divinity School faculty.
Stanley Hauerwas, Duke Divinity School
L. Gregory Jones, Duke Divinity School
Will Willimon, Duke Divinity School



Steven Taylor

A rescue worker led Steve Taylor to this cross found inside Building 5 of the World Trade Center. The cross was preserved and is now part of the memorial at Ground Zero.

MINISTRY AT LARGE

Pilgrims at Ground Zero

By Stephen Taylor D'00

“Dad, turn on the television.”

It was my eldest daughter, Erin, who had called me from North Carolina.

“Erin,” I said, “I don’t have time . . .” Her younger sister Lindsay, 14, and I were just going out the door.

“Dad,” she insisted. “I think you had better turn on the television.”

Soon Lindsay and I were transfixed by images of the World Trade Center’s North Tower billowing smoke and belching black, sooty flames. News cameras caught fleeting images of people leaping to their death to escape the horror of death by incineration.

As we watched, another airliner appeared, banked slightly, and smashed into the second tower. It became excruciatingly clear in that moment that our world had changed: right then and there we knew that the first plane had been no accident.

I gathered my wits and turned the television off, reminding Lindsay, “We had better leave for the funeral.” A 6-year-old, the sister of one of Lindsey’s best friends, had succumbed to a brain tumor. My heart broke again for the girl’s parents: the morning’s events had suddenly attached to their memories of their precious child’s funeral. The funeral service seemed surreal. My mind kept drifting back to the images of destruction and carnage played out mere minutes before. Afterwards, I allowed Lindsay to remain home from school for the day. Together we watched television as the magnitude of the atrocity unfolded. I ached to do something – anything – to help.

That evening, I spoke to my best friend, Rev. Tim Reichard, who is pastor of Shamokin First United Methodist Church in Shamokin, Pa. Together, we vented our amazement and anger. We felt frustrated by a sense of powerlessness in the face of so much devastation and suffering. Both of us have had psychological and counseling training, and we felt truly drawn to help.

“What we ought to do is just get a bunch of communion stuff together and go to Ground Zero,” Tim said. As soon as he began the sentence, my spirit completed it. The next day, we met with Bishop Peter Weaver. He told us to go with his “blessings and prayers.” We met at my home the following day at 4 a.m., cut bread into cubes, put on our clerical collars, and headed for New York City.

On the two-hour drive, Tim and I wondered how we would get to the World Trade Center. We were forced to park about 40 blocks away. At about 20 blocks away, we encountered the first NYPD barricade. This, we realized, might be the limit of our journey: we had no official sanction or written authorization to proceed. We explained to the police that we felt God was calling us to serve communion to those working at Ground Zero. The officers smiled, thanked us for coming, and opened the gate.

We repeated this scenario six times as we walked closer to the smell, the sound, the carnage, of Ground Zero. The streets were eerily vacant except for an occasional police or emergency services vehicle.

Footsore and amazed by our progress, we approached the final gate and repeated our story, this time to a NYPD sergeant and a National Guard captain.

“We really need you in there,” said the police sergeant. He pointed to a pile of twisted debris just 50 yards away. He and the National Guard captain shook our hands and thanked us for coming. We were each given a hardhat and filter mask and then led through the gates to the Tower complex. They advised us to walk around the site before ministering to anyone “just to get a feel” for the enormity of the task.

As we walked, we looked into the faces of firefighters, police, rescue workers, and civilian laborers and engineers. Though no words were exchanged, their eyes spoke volumes.

An FBI chaplain greeted us, thanked us for coming, and asked about our cloth bags. We explained that we had come to offer communion, but had not seen anyone who had time to partake. He laughed and tapped his breast pocket: “I’ve been carrying my communion set around for two days now, and have had the same experience.”

At that moment, a man approached and showed us a wallet he had found in the debris. Inside was the ID and badge of one of the men who had run toward the danger as others were fleeing for their lives.

“We found this just now,” he said. “We can see some clothes through the rubble and there is a bad smell... if you know what I mean.” We followed him over the rubble to a bucket brigade of off-duty firefighters and police who hoped to recover the remains of a fallen comrade.

Thus began our real ministry at Ground Zero. Tim and I went there numerous times during the rest of September, October, November and part of December. We spent our time walking among the heroic people working there. We talked a little, listened a lot, prayed, cried, shared pain and anguish. We brought the peace and grace of Christ to those people and that place.

One NYPD officer told us, “Thank you for being here. You have no idea how much it means to all of us even if it’s just to see you walking with us.”

We never did serve the bread and grape juice to anyone there. But I am certain in my spirit that we served a Holy Communion during that time, to those people, in that place, in His name.

Stephen Taylor D’00 is pastor of First United Methodist Church in Millersville, Pa., Eastern Pennsylvania Conference.

Church and State

“None of the founders would endorse everything that has been done in the name of separation of church and state, but they would be relieved that no single religious tradition, no ‘Church of the U.S.A.,’ has ever arisen, and they would be pleasantly astonished by the variety and vitality of contemporary U.S. religious life.”

Stephen Chapman, assistant professor of Old Testament at Duke Divinity School, in an essay published June 30, 2002, in the *Raleigh News & Observer*.

The Good Life

“Someone needs to tell kids that working hard in school, so they can go to a better school, so they can get a good job, so they can buy a nice car, so they can attract a good partner, so they can combine incomes and buy a nice house with a garage to park the car in, is not an adequate vision of the Good Life.”

Fred Edie, director of the Duke Youth Academy for Christian Formation and visiting assistant professor of Christian education

Final Wish

“A 31-year-old woman dying of cystic fibrosis watched her young doctor futilely bustling about, trying to do something. She finally said to him, ‘Can you just sit here and hold my hand? Just be with me.’”

Psychologist Andrea Patenaude of Dana-Farber Cancer Institute in Boston. Reported in *USA Today*, March 21, 2002. The article “Patients want peace; dying want to stay aware, off machines” was based on survey results from a study by Dr. James Tulsky, associate director of the Duke Institute on Care at the End of Life.

An All-Time Low

“Biblical literacy registers at an all-time low, especially among the young. At one college – not B.U. – 250 undergraduate religion majors could not name the Ten Commandments. A number of them thought that ‘Love Yourself’ was the first.”

Peter Hawkins, professor of religion and director of the Luce program in Scripture and literary arts at Boston University. Hawkins lectured in March 2002 for Divinity’s Center for Theological Writing.

Not to Worry

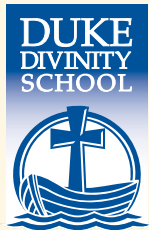
“My advice to my fellow Christians [concerning the court ruling that the Pledge of Allegiance is unconstitutional] is to lie low and not worry. Taken to its logical extreme (an outcome I do not expect), the decision would ban civic religion from government altogether. And that would be fine. Reversed or confined to its facts (more likely, I think), the decision leaves us pretty much as we were before the court ruled: obliged by our faith to seek first the kingdom of God and his righteousness. That seeking depends not at all on this secular dispute.”

H. Jefferson Powell, who teaches constitutional law at Duke’s School of Law and Christian theological ethics at the Divinity School, writing in the July 4, 2002, *Raleigh News & Observer*.

Tuning out the Static

“For 21st century Christians, there are so many voices competing for our loyalty and obedience that we must retune our ears daily to the One who is calling our name.”

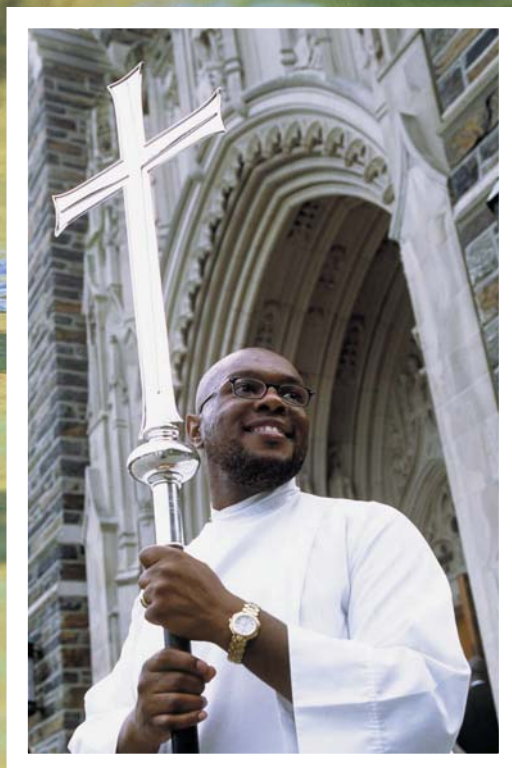
Prince Raney Rivers D’00, pastor of Cary First United Church in Christ, Cary, N.C., in *Christian Century*, May 22-29, 2002.



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