

DIVINITY

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

Restoring Grace
at Women's Prison

Radical Liturgical
A New Church Start

In the Line of Fire
Military Chaplains on Campus

CARING FOR WORDS

Ministry's Voice in
Contemporary Culture

FALL 2003



From the Archives THE DIVINITY SCHOOL BOARD OF VISITORS

c. 1984

The Board of Visitors celebrates 20 years of leadership this year. The former Dean's Advisory Council became the Divinity School Board of Visitors when Duke University's trustees organized visiting committees in each of the schools. The first meeting, held Oct. 14-15, 1983, was chaired by Jimmy Tanner of Rutherfordton, N.C. Business included the impending Self-Study Report for accreditation and updates on student admissions and financial aid needs. After the meeting, the board attended the Duke vs. Clemson football game. (Duke lost a 38-31 thriller.)

Front row (L to R):

**Sherrill Williams, Bev Small, Morris Williams, Mary Alice Massey,
Ernest Fitzgerald, Margaret Harvey, Sarah Jordan, Bill Quick**

Middle row:

**Wes Brown, Seaborn Blair, Charles Smith, Owen Fitzgerald,
Leonard Richardson, Thelma Crowder**

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**Dennis Campbell, Jimmy Tanner, Yogi Yarborough, Henry Duncan,
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View from the Pew

I was particularly interested in the article entitled “Being There” by David Reid in the Spring 2003 issue of *Divinity* magazine. You invited comments, and I am attaching some thoughts I hope will be of interest to you and your readers.

Several years ago, I wrote a monograph to deal with the widespread phenomenon of the dismissal of pastors of churches. Many explanations were considered, but always from my perspective as the pastor of a congregation. Since my retirement from the fulltime pastorate over seven years ago, I have been observing the problems between pastors and congregations from a different perspective, that of an occupant of a pew. From my present perspective, I have recently discovered what I now believe is the single most important cause of conflict between pastors and congregations.

I have known many pastors not celebrated for their preaching who were nevertheless much beloved by their congregations. So also with ministers who were poor administrators. But I have never known a pastor to be dismissed who had been able to communicate to the members of a congregation that he genuinely cared about what happened to them.

I now believe that the one absolute essential for effective pastoral ministry is the belief on the part of the members of a church that their pastor genuinely cares for them. It does little good for a pastor to preach to his congregation about the love of God if he does not demonstrate his own love for them individually.

It does little good for a minister to preach evangelism and missions if he does not demonstrate his evangelistic concern for the members of his own church.

Whether we like it or not, the pastor of a church is the representative of God for many people; and when he shows little interest or concern for them they may feel that God doesn't care for them either. Therefore I am firmly convinced that the first requirement for success in the pastorate is a genuine concern for the well being of every member of one's congregation. If the minister does not display evidence of that concern, he will find himself in difficulty sooner or later.

R. Dowd Davis

Quiet Ministry

Editor's note: The following account is a response to the request (Spring 2003 Divinity) for examples of "quiet ministry."

Lillian had been a life-long member of the church I was pastoring in Baltimore and had recently been moved to a new nursing home. I had visited her on a regular basis over the years, first at home, then at a retirement community, and finally at a nursing home in the county, closer to her daughter's home. On my first visit there, I found her in the dayroom, strapped to her wheelchair, head leaning to one side.

“Lillian, how are you?”

No response.

“Are they treating you well here?”

No response.

“Has your daughter been by to see you today?”

Still no response.

So I sat, held her hand, moved the gray wisps of hair on her forehead, stroked the leathery skin of her frail arm. I waited for signs of recognition, for a glimpse of the “old” Lillian.

Finally I said, “Lillian, I need to leave soon. Let's have a prayer.” I began praying and closed with the words: “and so we pray together the prayer our Lord taught us to pray: ‘Our Father...’” and I heard the words “who art in heaven, hallowed be Thy name...” we continued praying together “Thy kingdom come, Thy will be done on earth...forever and ever. Amen.” These were words imprinted, not on her mind, which was gone, but on her heart which was still beating and remembering.

Susan Pendleton Jones D'83



Share Your Feedback

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Banner Recruiting Year

After a record number of admission inquiries for fall 2003, Duke Divinity School welcomed 171 new students at orientation August 20.

Director of Admissions Donna Claycomb reported that both inquiries and applications for the fall class increased significantly to break all previous records.

"This is the first time inquiries to Duke Divinity School have ever gone above 3,000, a 32 percent increase from last year," said Claycomb. Duke Divinity School received a total of 505 applications for all four degree programs.

Forty seven percent of the new class is United Methodist, 20 percent is Baptist, and the third-largest denomination is Presbyterian. Female students make up 43 percent of the fall class; males, 57 percent. The median undergraduate grade point average is 3.58 (on a 4.0 scale).

The largest degree program is the master of divinity with 127 new students, followed by the master of theological students and master of theology, each with 22 students. There are five new students seeking the master of church ministries' degree. The new class represents 32 different states and four foreign countries.

Supporting Pastoral Excellence

Pulpit & Pew, a research project based in the Divinity School, has been granted \$3.1 million from Lilly Endowment Inc. to coordinate a \$57 million program on pastoral excellence. The **Rev. Kevin Armstrong D'85**, who is a United Methodist pastor in Indianapolis, will serve as primary coordinator.

Grantees include church-related colleges and universities, seminaries, religious retreat and conference centers, regional and national offices of church denominations, and a variety of independent associations that serve pastors and local congregations.

These institutions are located in 26 states and represent nearly every major Christian faith tradition.

'For Freedom in the Church'

Teresa Berger, associate professor of ecumenical theology, received the 2003 Herbert-Haag Prize "For Freedom in the Church," in Lucerne, Switzerland, on August 21.

The Foundation "For Freedom in the Church" is headed by Hans Küng. Previous recipients have included theologians Leonardo Boff and Elisabeth Moltmann-Wendel.

Divinity & UNC Offer Theology/Social Work Degree

Duke Divinity School and the UNC School of Social Work now offer a dual degree that allows students to earn two masters in four years: the joint M.Div. and M.S.W.

This program will combine "an intentionally Christian program of formation from Duke with the best practices of social work from UNC," said Willie J. Jennings, senior associate dean for the Divinity School.

Courses at Duke will draw from the school's resources in clinical practical education, the interdisciplinary Duke Institute on Care at the End of Life, and the Theology and Medicine program.

Hauerwas Elected

Professor of Theological Ethics **Stanley Hauerwas** has been elected to the 2003 class of the American Academy of Arts and Sciences, an international learned society composed of the world's leading scientists, scholars, artists, business people and public leaders.

The academy was founded in 1780 by John Adams, James Bowdoin, John Hancock and others "to cultivate every art and science which may tend to advance the interest, honor, dignity, and happiness of a free, independent, and virtuous people."

The annual induction ceremony will be held at the academy's headquarters in Cambridge, Mass., in October.

Circle of Excellence

Divinity magazine, which premiered in May 2002 and replaced the former alumni publication *News & Notes*, has received both national and regional awards from the Council for Advancement and Support of Education (CASE). A national Circle of Excellence Bronze Medal Award went to *Divinity* for "magazine publishing improvement."

In District III, which covers the Southeast, *Divinity* received an Award of Excellence for Alumni Magazines and a Special Merit Award for "improvement in design." The winning entries were displayed at CASE's International Assembly, Washington, D.C., in July and the District III Conference in Atlanta last spring.

Caring for Words

In a contemporary culture that seems to devalue words, caring for language becomes even more critical.

Caring for Words

By Elisabeth Stagg

When the British Broadcasting Corporation invited online nominations last spring for “Greatest American,” cartoon character Homer Simpson was first on the shortlist.

Farther down the list of nominees from the BBC poll, which will be included in a broadcast about what the world thinks of America, were Martin Luther King Jr., Thomas Jefferson, and Abraham Lincoln. Those Homer Simpson bested were not just great leaders, but consummate wordsmiths – the authors of some of the most stirring rhetoric in the English language.

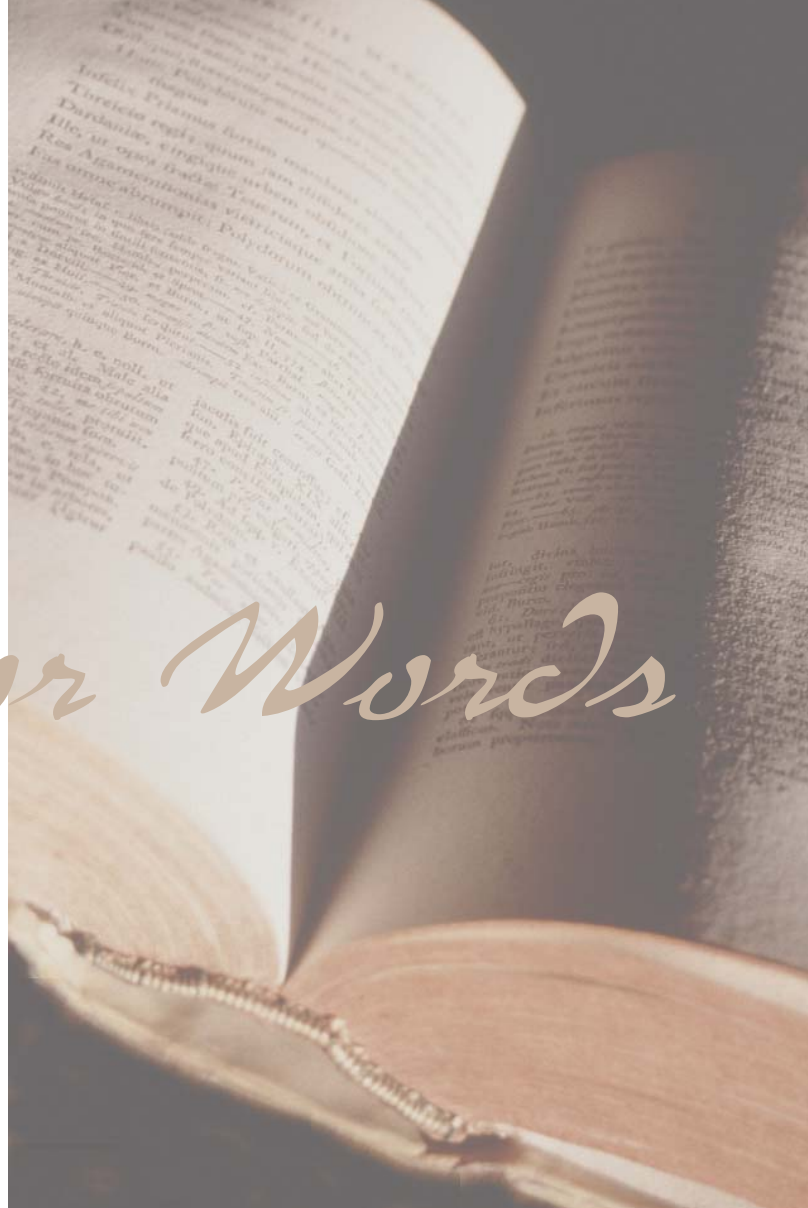
For anyone who doesn’t know, Homer, on the other hand, is the beer swilling, T-shirt clad dad from Fox Networks’ popular televised cartoon, *the Simpsons*. His favorite expression—“DOH!”—makes him, arguably, the least articulate among many anti-heroes from popular culture.

If Homer J. Simpson tops this shortlist of greatest Americans, is caring for words a lost cause?

Or is Homer’s ascension a wake-up call? A reminder that caring for words grows ever more important for ministry in general and preaching in particular.

Writing for God

The task of ministry, as the Gospel of St. John makes clear, is proclaiming the Word. The care with which the church uses words reflects not just upon its messengers, but also upon the message—whether that message comes from the pulpit or any other medium.



“A bad book about the love of God remains a bad book,” wrote Thomas Merton.

“[M]en pick up these books and say: If the ones who say they believe in God cannot find anything better than this to say about it, their religion cannot be worth much.”

This quote is a favorite of Richard Hays, G.W. Ivey professor of New Testament, who used it in his essay “Writing for God After All,” published in the Autumn 1994 *Theological Education*.

“Merton is not just saying, ‘Get your grammar straight.’ He’s saying ‘Learn to say something in sentences that aren’t half-dead.’ That’s central to our task,” says Hays.

The pressure in American culture toward dumbing down discourse, says Hays, affects the level at which people “are able to think and process information, and it’s one of the things that promotes fundamentalism. People don’t know how to read at anything other than a flat, literal, simplistic level.

“If you look at the *Psalms* and the parables of Jesus, you very quickly realize that forceful, figurative language

ought to be central to what we do. But, in fact, if the rest of the time you're watching *the Simpsons* and CNN and reading *USA Today*, you're going to be flattened out to that lowest common denominator of discourse that dominates the culture. There's a tremendous loss."

Culture Clash

The clash between popular culture and ministry, of course, is nothing new. Richard Lischer, James T. and Alice Mead Cleland professor of preaching, points to one of his favorite definitions of theology, which comes from P.T. Forsyth's 1907 Beecher Lectures at Yale University.

Theology, said Forsyth, "is the gospel taking the age seriously."

"That could be modified to say that 'preaching' is the gospel taking the age seriously," adds Lischer. "The age never takes the gospel seriously. It's always the other way around. It's the gospel reaching out and engaging the culture around it."

Begin from the premise that preachers must retool the Gospel to fit the needs of the culture and "you will come

"A bad book about the love of God remains a bad book."

Thomas Merton

up with a gospel that is strangely devoid of suffering or obedience—that has no ambiguity or complications—one that magically promises success in every endeavor," says Lischer, whose own collection of Beecher Lectures, entitled *The End of Words*, will be published next year.

In preparing a sermon, the preacher "places the text in as many imaginative contexts as she can," says Lischer. "It's a little like taking a picture and placing many different frames around it."

Lischer believes that these frames can be found in the most unlikely places. Archbishop of Canterbury Rowan Williams found the metaphor for his sermon "My Dancing Day" while watching a televised documentary about a dance teacher who specializes in teaching the disabled to dance.

"Williams wasn't actually beginning his sermon from the nice experience of watching a dance instructor help someone less fortunate. His starting point was a formed theological foundation of the believer's relationship to Jesus Christ. It's that relationship that controls and evokes the preacher's imagination," says Lischer.

Rather than use the predictable metaphor of the shepherd, which is a very important metaphor for Christians and still nurtures Christian faith, Williams was looking

for something that was more evocative, says Lischer.

"So he moved the frame: he asked, what would that relationship look like, if instead of a shepherd and sheep, it was a dance teacher and a disabled person?"

The preacher is free to make this leap only if he or she is rooted in a relationship with Christ and understands doctrine as a living reality.

"Doctrinal integrity is tremendously freeing for the preacher because it enables you to move the frame in all different directions and see those truths in all different lights," says Lischer. "Emily Dickinson says, 'Tell all the truth but tell it slant.' That's what preachers are looking for every week. Not a new truth; it's a slant."

The Power of the Word

Accessing the power of the Word requires careful study of the Scripture, including, ideally, the preacher's own translation.

"There is no better way than translation to get people to care for words," says Ellen Davis, associate professor of Bible and practical theology. Like many of her colleagues in the divinity school, Davis makes a new translation before preaching. This process helps the preacher slow down and consider the passage with fresh eyes and ears. If doing one's own translation isn't feasible, an alternative is to use multiple translations, remembering that all are approximations.

A crucial discipline for preachers is not only regularity in reading, but reading broadly and wisely, says Davis. If there's a minimum of time to read, she recommends poetry because it "attunes you to careful craftsmanship."

In short, she says, "Don't read rot. Any time spent on TV is costing you good reading time, or sleep. Isn't it better to go to sleep and wake up refreshed?"

In the Beginning

Caring for words is a lifelong pursuit. For many, the love of words is rooted in childhood memories of favorite books, stories and songs.

"I wrote stories and poems as a kid," says Joel Marcus, professor of New Testament and Christian origins. "I was entranced with words and had the profound experience of being gripped by books...of losing myself through books. I wanted to be a fiction writer or a poet."

For the past 20 years, Marcus has taken special pleasure in studying languages and is currently studying Arabic. Part of his joy comes from traveling to a country and using the language. "I get a physical joy out of conversing in another language," he says. He also likes to memorize poetry—Shakespearean sonnets or Emily Dickinson—while he jogs.

“Once you’ve memorized something, it’s amazing how a phrase will leap out at you: you hear it in a different way,” says Marcus, who still writes poetry. “Poetry still reaches me in a deep place. I think it’s a shame that we don’t do more memorization.”

Professor William C. Turner Jr., associate professor of the practice of homiletics, was raised in a family that treasured words, particularly Scripture. He cannot remember when he memorized Ecclesiastes 12; only that his father read it to him so often that it seemed part of his native language. He recited poems by Longfellow, William Cullen Bryant and Shakespeare at home and at school. His imagination was “hard wired” as he listened to radio programs ranging from mysteries to play-by-play baseball and football games. “Those radio commentators could make you see,” he says.

The Dulled Imagination

Bad preaching is often the result of what Turner describes as “the dulled imagination.” This may reflect a lack of exposure to good books or an over-reliance on other media for stimulation, but it also has to do with one’s preaching culture.

It’s crucial to have heard preaching done well, says Turner, whose pastor in high school was the Rev. James Forbes, now the senior pastor at Riverside Church in New York City. “And to be able to use images that capture the texture, the density, the dimensionality of Scripture with words.”

So many biblical metaphors are grounded in an agrarian culture that anyone from an urban landscape is at a distinct disadvantage. The result can be “rarified gobbledygook,” says Turner.

He once asked a student who was struggling with a sermon on Jesus’ parable of the sower to tell him about dirt. “He didn’t know anything about it,” says Turner. “I had to tell him about dirt. That Scripture all turns on dirt.”

Turner uses “scribbling” as a metaphor for writing that helps a preacher approach and, ideally, communicate the mystery of the Word. “Correctness [of grammar or logically constructed argument] is not enough,” he says.

“You must expose the congregations to the metaphors present in the Scripture and know how to bring them forth—to use language that fires the imagination, that opens up and pushes one into or draws one into this imaginary world. You have to see, feel, imbibe, breathe it. There’s a certain unity of the senses—a synesthesia—that is achieved when one participates in the Scriptures.”

Writing at the Center

From Competency to Artistry

For several months last year, the Center for Theological Writing at Duke Divinity School posted this quote near its entrance from Irish poet, novelist and playwright Samuel Beckett:

Fail.

Fail again.

Fail better.

Anyone who works seriously at writing recognizes that doing it well requires a lifetime’s commitment: the best we write is not as good as we wish, but if we persist, we may improve.

For ministry, the careful choice and use of words is critically important. Christian identity is sustained and transmitted through the written word.

Writing at the Center

Since opening in 2000 with a grant from The Henry Luce Foundation Inc., the center has made clear that excellence in writing is both valued and supported at the divinity school, says Director John Utz, adjunct professor of theology and literature. All incoming students receive a mandatory writing assessment. Those identified as needing help are then offered the support they will need to flourish, but any student may seek assistance.

While he and his staff anticipated some resistance from students, that’s not what happened. “A nice surprise has been a lot of appreciation from students,” says Utz. “In fact, the writing center has contributed to some students’ decision to come here. They know that Duke isn’t just paying lip service to the importance of good writing.”

Online resources are available on the center’s Web site, as well as appointments with writing tutors. Two fulltime tutors—Enuma Okoro D’03 and Matthew Schlimm D’01—are available to work with students for up to 50 hours each week. Between 2002-03 and the previous year, the

While some congregations have “given up on the art of preaching and are willing to accept a short homily,” others are more demanding. “If preaching does not fire the imagination—and enliven and invigorate a congregation—they won’t accept it,” says Turner, who preaches weekly at Mount Level Missionary Baptist Church in Durham.

With discipline, preparing a sermon every week becomes a habit rather than an arduous task to be dreaded and delayed. “If it’s incorporated into your weekly rhythms and disciplines, it’s not hard, it doesn’t fight you,” says Turner. If time runs out and a pastor knows that he or she is “not touching the mystery, you can always say what’s true.”

Looking Ahead

Although he’d undoubtedly be the last to articulate it, Homer Simpson may sense that something is lacking from contemporary discourse, particularly discourse about faith.

“I believe people have an inarticulate desire to hear more poetically-effective preaching,” says Richard Hays. “I’m not talking about flowery or complicated eloquence. Look at the speech of Jesus. It’s simple and very forceful. It’s filled with images and it has impact. People are hungry for that.”

number of tutoring sessions doubled from 500 to 1,000. During the past summer, Okoro worked with Course of Study students on study skills.

“We want to move away from the dichotomy of ‘good’ and ‘bad’ writers,” says Utz. “Writing abilities fall along a continuum. We try to help students progress along that spectrum during their time here.”

The center has also developed the “Rubric for Narrative Evaluation,” which helps graders provide more detailed and qualitative evaluation of students’ written work.

The center’s special programs bring outstanding writers to campus, including poets, novelists, memoirists, and theologians. “Our programming focuses not just on remedial writing, but theological writing that aspires to artistry,” says Utz. “Language should be considered the vibrant wellspring that lies at the heart of the church, a source to which we must return for inspiration, renewal and transformation.”

Caring for words may be simpler than we think. A good way to start is to read out loud. Reading aloud slows us down; it takes time. Ellen Davis remembers a faculty colleague whose student complained about having to read a section of Dante’s *Divine Comedy* twice. “You got it in two readings?” he replied. “That’s amazing.”

But the issue of slowing down to care for words is “a profound issue” says Davis, both in writing and in publishing. “Today everything is done so fast. It is truly counter-cultural to take time to say what’s on your mind. The ability to work slowly with words—in reading and writing—has almost been lost.”

Caring for words in ministry and preaching involves trusting the inherent goodness of the Word of God in all its forms, adds Lischer. “That Word still has the power to engage a technical and digital generation.”

In communicating the richness of the Scriptures, we can learn from ancient poets, who recognized the people’s fear of the truth and concealed it, like God, in metaphor, says James L. Crenshaw, Flowers professor of Old Testament and himself a poet. “To understand the mystery, readers had to treat it like a gemstone, holding it lovingly in the hand and turning it over to examine every facet. Who knows what awaits the next turn?”

“Forum on the Theological Memoir”

Oct. 2, 2003, from 12:30 to 2:30 p.m.

Richard Lischer, James T. and Alice Mead Cleland professor of preaching

Charles Marsh, associate professor of religion at the University of Virginia

Chris Rice, author and current M.Div. student

All three authors have recently published critically acclaimed examples of the genre.

“Faith and Fiction: A Festival of Carolina Writers,”

Feb. 6, 2004

Clyde Edgerton, **Randall Kenan** and **Haven Kimmel** among others.

For more information, visit the Web site at www.divinity.duke.edu/ProjectsAndPrograms/theologicalwriting/



Briana Brough

The choir has really been a place for her to heal, because when she came, she was broken. A lot of times, she just stood there and cried. She couldn't sing. But now she's singing.

Rev. Betty Ann Brown describes an inmate whose son was shot and killed.

'On the Inside' at Women's Prison Restoring Grace

By Patrick O'Neill

Beyond the fences topped with glistening razor wire and the electronically controlled steel doors is a quadrangle of walkways and picnic tables that, at first glance, might be the campus of an all-women's college.

But the women here are all dressed in light blue cotton outfits—matronly dresses, or pants and shirts—that resemble hospital scrubs.

The women are inmates at Raleigh's North Carolina Correctional Institution for Women, the state's largest prison unit. It's here that the Rev. Betty Ann Brown D'96 followed Jesus' injunction: "I was in prison and you visited me."

▲ Rev. Betty Ann Brown D'96 leads the choir during a worship service at Raleigh's North Carolina Correctional Institution for Women, the state's largest prison unit.

In 1996, she joined the department as a chaplain at North Carolina Correctional Institution for Women and began a seven-year ministry with the approximately 1,200 women incarcerated there.



Women in prison tend to either spiral downhill or start climbing up, says Brown. The choir became a way to facilitate pastoral care in the hope of becoming involved in their lives and bringing women up.

She looks toward an inmate whose son was shot to death. Rather than acting out, the woman “sought me, her chaplain, the Lord, and the choir. The choir has really been a place for her to heal, because when she came, she was broken. A lot of times she just stood there and cried. She couldn’t sing. But now she’s singing.”

Briana Brough

Informally known as “women’s prison,” this is the state’s lone maximum security facility for females. Scores of these women are serving long sentences, many as a result of the sentencing laws passed in recent years by the N.C. General Assembly, which recently cut 24 full-time chaplain positions from the state budget.

In April 2003, in the midst of this budget crisis, Rev. Brown hit the ground running as the new Director of Chaplaincy Services for the Division of Prisons for all of the state’s 77 prisons. She now oversees the work of more than 48 full time chaplains, 20 community-funded chaplains, and scores of volunteers throughout the state.

Although her new job took her to an administrative office in Raleigh, Rev. Brown still visits the prison where her ministry began. On a summer afternoon, she walked into a cinder block room where the prison’s choir was rehearsing for the popular Sunday worship service.

“It’s like fire shut up in my bones,” the women sang joyfully, clapping their hands in rhythm to an upbeat rendition of “Fire.”

The choir, says Brown, is a saving grace for many women who have trouble adjusting to what inmates call “life on the inside.” She stops and looks toward the joyous expressions on the women’s faces. “You should see your faces when you sing!” she says. “Can’t you do that all the time?”



Brown became director of chaplaincy services for the N.C. Division of Prisons last spring. Above, in her Raleigh office.

If an inmate confides “I don’t know if I’m going to make it,” Brown knows it’s a cry for help. “What she’s saying is, ‘I need your help. I need your prayers.’ I validate her voice and affirm her.”

Convicted felons can change, and this message must be communicated to the larger society, she says. “Restoring grace is offered to the worst of sinners—a grace that comes through sensitivity to and understanding of our own imperfections and wounds.”

The range of Brown’s talents impressed the Rev. Marilyn Gasswint D’81, who hired her just two weeks after Brown earned her masters of divinity degree at Duke.

“Betty Brown has a wide range of ability,” says Gasswint, who is now retired but stays in touch with her former colleague. “She’s just a very talented person. I think she has a real compassion for people without being a pushover.”

At women’s prison, Brown found herself drawn to the challenges of ministering to inmates on death row and “long-termers”—who are serving multi-decade or life sentences and often see no light at the end of the tunnel. While she’s not an apologist for lawbreakers, she knows the realities behind these women and their crimes. Many come from abusive situations involving incest or domestic violence. Some became involved with illegal drugs, or killed an abuser. “The women have been victimized by their loved ones, or by those who they thought were their loved ones,” she says.

As an administrator, Brown wants to ensure that the prison system functions justly for all prisoners, regardless of gender, race or creed. The disproportionate number of African Americans behind bars reflects the persistence of social racism, she says.

“The penal system reflects what society thinks about classism and racism. Do I get caught up in what I already know—the reasons they are here?” she asks rhetorically. “Or do I try to ... make sure that they don’t return here? I try to help them make a change in their lives so when they leave this institution they don’t come back.”

As a result of state budget cuts and layoffs, Brown has focused on damage control. Many chaplains are worried that more layoffs may come. Workloads have increased, the annual state meeting for chaplains was canceled, and some chaplains have left to seek more secure jobs in hospitals or churches.

“It’s pretty much now my responsibility to try to bring them all together,” she says. “Right now it’s ... time to nurture and reassure the chaplains.”

Given the state’s fiscal realities, “We need some different images that will embody our ministry,” says Brown. “I hope to weave the visions of all the chaplains across the state, turning an independent dance into a graceful, synchronized movement. There are times when a chaplain has to move people to places and accomplishments they dare not go on their own.”

The sixth and youngest child of the late Willie Lee and Alice T. Brown, Betty was raised in Durham by her mother after her father’s death when she was 3. As the granddaughter of a “Cherokee Holiness minister,” the church was always part of her life. Growing up, she loved playing church and preaching to the other kids in the neighborhood. “I had deacons, and we would take up an offering and buy cakes and candies afterwards.”

Briana Brough



During a visit, Brown greets an inmate with a hug. “Everyone smiles and is excited to see her,” says Kristen Anderson D’05, who worked with Brown at the prison.

During her teens, Brown realized “there was a call in my life.” When she told her pastor, “God wants me to be a preacher,” Brown got a pat on the head, and a stern rebuke. “God don’t use women as preachers,” he told her.

Fortunately, Brown’s Sunday school teacher overheard the remark and immediately reassured her: “God can use you to be whatever you want,” the woman said.

Her childhood ended when, at age 16, Brown gave birth to her daughter India. But single motherhood didn’t deter her. “When I set my mind to something,” she says “it’s on.” She finished high school, entered community college, and held two jobs, one as a surgical operating room technician at Duke University Medical Center. She eventually earned a criminal justice degree from Durham’s N.C. Central University with the hopes of attending law school and becoming a judge.

She knew God was calling her to “a life in the ministry but, like a lot of other people, I didn’t want to do that. My intentions were to become a judge; however, God had another plan for me.”

She eventually enrolled in Hartford Seminary, a United Church of Christ seminary in Connecticut. For eight years, she worked as a Christian Education Director at an inner-city Bridgeport African-American church.

“I was happy with my life,” she says. “I had the opportunity to travel extensively, to teach the biblical community, and to preach the Gospel in ecumenical settings. I owned a nice car and a condo. I was content. But God began to stir in my life again, and I’m like, ‘Hold up, God. I’m happy here.’ But God gave me another calling.”

This calling led her to return home to Durham, where she applied to divinity school and was offered a full academic scholarship. She began the master of divinity degree in August 1994 and two months later was diagnosed with a brain tumor that required surgery.

Suddenly this self-sufficient woman who took charge of everything was in need. She told her surgeon he’d have to delay the operation until after mid-term exams: “I was afraid that if he operated I wouldn’t remember the things that I needed to remember in order to pass the midterms.”

But her physician insisted that the surgery take place right away. “You have to let people help you now,” her doctor told her.

“I had always been the type to help and bless other people; doing for them,” she says. “It was hard for me to allow people to come and help me.”

Despite some temporary memory loss after the operation, Brown excelled on her exams. She also learned how to accept pastoral care from others. When she had difficulty concentrating after the operation, her divinity classmates took notes for her.

A member of First Calvary Baptist Church in Durham, where she was the first woman to be licensed and ordained as

a minister, Brown lives near Raleigh and spends her spare time doing yard work, reading, painting and redecorating.

Until her permanent replacement was hired at the end of July, the day-to-day chaplaincy at the women’s prison was passed to Duke Divinity intern Kristen Anderson. A rising middle, Anderson describes her mentor as “amazing and inspirational”—someone who relates well to everyone from inmates to volunteers and staff.

“When Rev. Brown enters the room, she just brings life into it,” says Anderson. “Everybody smiles and is excited to see her. I really admire the compassion that she has for these women, the love she has for her job, and the energy she devotes to it.”

Patrick O’Neill is a freelance writer based in Garner, N.C. His most recent article for Divinity was a profile of William J. Barber D’89.

*The women have been
victimized by their loved
ones, or by those who
they thought were their
loved ones.*

Rev. Betty Ann Brown D’96



Playing A New Song

Bluegrass Fiddler Answers Call to Divinity

by Bob Wells

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For Lizzie Hamilton, life as a Ranger was not enough.

As the fiddler for The Steep Canyon Rangers, one of the hottest young bluegrass bands in the Southeast, she played clubs and music festivals throughout the region and as far west as Colorado, Wyoming and Arizona. The band won bluegrass competitions, released two albums—including one of the top 30 bluegrass albums of 2002, *Mr. Taylor's New Home*—and shared the stage with legendary performers such as Earl Scruggs, Doc Watson, and Jimmy Martin.

Despite the band's success, Lizzie—now Elizabeth Bahnsen—couldn't shake the nagging feeling that as much as she loved the music, the performing, and her friends in the band, she wanted to do other things with her life. After a lot of thought and self-examination,

▲ Lizzie Hamilton, above, and the Steep Canyon Rangers on the cover of their CD *Mr. Taylor's New Home*.

worked out amidst an increasingly busy tour schedule, she left the band last spring to enter the M.Div. program at Duke Divinity School.

“Playing with the Rangers was an incredible experience,” says Bahnson, who started class in August. “But I came to realize that it was pulling me away from things that I care about even more, like church, community, and living up to my vision of what life should be and is about.”

The Divinity School named Bahnson a University

My faith is what informs me most and is the most important factor in the way I see the world and how I live and make my choices.

Scholar, a prestigious honor that brings with it a full year’s tuition and participation in Duke’s University Scholars Program. Established by Microsoft founder Bill Gates and his wife, Melinda Gates, the scholarships are awarded throughout the university to “exceptional, creative students who have exhibited wide interdisciplinary interests and commitments.”

That description might have been written with Bahnson in mind. Her fiddling and love for bluegrass and traditional music are only the beginning of a long list of talents and interests.

A 2002 graduate of the University of North Carolina at Chapel Hill, Bahnson spent her college years involved in everything from land conservation and community development to farming, politics, music, and faith. A history major and a member of Phi Beta Kappa, she was one of 20 students in her class selected for the school’s North Carolina Fellows Program, a four-year leadership development initiative designed to cultivate students with exceptional leadership potential.

As a member and leader of a student group called Faith and Scholarship, Bahnson organized weekly discussions with faculty, community leaders, and students on a variety of topics related to the Christian faith. She also started a women’s prayer group on campus and helped

organize a peace vigil last spring at her home church in Fairview, N.C. While in college, she also served as a research assistant with Triangle J Council of Governments in the Research Triangle Park and Conservation Advisers of N.C. in Brevard, played violin in the UNC Symphony Orchestra, and worked in state Senator Ellie Kinnaird’s re-election campaign.

Along with all that, from her freshman year on, she played fiddle with the Rangers, initially “just for fun” and then professionally, playing dates on the weekends and touring in the summer.

As she enters divinity school, Bahnson has no plans about what form of ministry she might enter, but is open to whatever the next three years might bring. She only knows that she’s extremely interested in community, particularly Christian community—what it looks like and how it can enrich people’s lives and faith.

Bahnson’s interest in community began early. She grew up among an extended network of family and friends who live on and around her family’s farm, Hickory Nut Gap Farm near Asheville, and whose collective life is focused on a community church that her parents helped found 20 years ago, Fairview Christian Fellowship.

“I grew up in a community where people made life decisions based upon the well-being of that community and made sacrifices to maintain community over better careers and making more money somewhere else,” says Bahnson. “It had a big effect on me, living in a place where people mattered more than anything else.”

As Bahnson toured with the Rangers and thought over her future, she came to realize how rare that sense of community is in the world today.

“I realized that my faith is what informs me most and is the most important factor in the way I see the world and how I live and make my choices,” she says. “I realized that I really wanted to have a more grounded understanding of the way to live, and to me, divinity school was the obvious choice.”

Bahnson also benefited from an insider’s perspective: Her husband, Fred Bahnson (they married in June) graduated from the divinity school in 2000 with an M.T.S. degree. The two met at a Steep Canyon Rangers show.

To read more about The Steep Canyon Rangers, visit their Web site at www.steepcanyon.com.



Stan Lindsey

Radical Liturgical Roy Terry's New Church Start

by Sally Bates

The vast vaulted ceiling of the new sanctuary at Cornerstone United Methodist Church in Naples, Fla., reflects volumes of natural light. A field of hunter green carpeting and upholstered chairs creates a peaceful foundation for the room. Under a large contemporary wooden cross, the chancel area is dotted with state-of-the-art sound equipment. The look is as attractive as it is typical of “new church start” architecture.

Then there is the ebullient pastor, the Rev. Roy Terry IV D'96 – all 6'4" of him. His thinning brown hair is neatly pulled back in a long, curly ponytail, and one can't help but notice the progression of contrasts: he is wearing size 13 sandals, blue jeans, and a black clergy shirt finished off with a white “dog collar” – all very atypical and all very intentional.

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The 36-year-old pastor has a Paul Reed Smith Custom 22 guitar slung across his chest. As he reaches across the guitar to shake hands, a visitor to Cornerstone UMC realizes that this is no ordinary congregation.

Founded on All Saints Day in 1996 and chartered on All Saints Day the following year, Cornerstone UMC is part of the denomination's burgeoning New Church Growth movement. Since the 1950s, 65 percent of the net membership growth of the entire N.C. conference has been the result of new churches, said Dr. Steve Compton, N.C. Conference Office of Congregational Development.

Prior to moving into a new 10,000 sq. foot church on Immokalee Boulevard last Easter, Cornerstone worshiped at two different local school cafeterias, where the walls featured dancing sandwiches and happy face milk cartons. Those settings seem to have done nothing to detract from Terry's mission.

“Here at Cornerstone, we are about breaking down the walls and barriers that divide us from God, and from each other, and from ourselves,” says Terry. “We're

▲ Rev. Roy Terry jams with The Between Times Band, a 12-member praise team. He designed this large contemporary chancel cross for Cornerstone.

about celebrating the fullness of God's gifts, and the diversity and unity of the Spirit."

At a Sunday morning worship service that diversity is immediately apparent in the congregation's attire. Some parishioners wear shorts and flip-flops, others are in sport coats or sundresses. The ages, economic status, and racial demographics of the 375-member congregation appear just as varied. But when Terry refers to the diversity and unity of spirit at work in his congregation, he is referring to more than the style of dress.

Terry anchors Cornerstone's 12-member praise team – The Between Times Band – on rhythm guitar and as lead vocalist. He writes music for this band and for Holy Moley, a Christian rock outreach band he cofounded. As Terry and the band warm up, video images unfold on huge overhead screens. The initial impression is "contemporary worship."

But then the band makes a seamless transition from "Fire From the Mountains" (which Terry wrote) into the processional hymn. The congregation turns toward the crucifer, acolyte and Bible bearer processing down the center aisle. All join in singing "Lift High the Cross" as the worship leaders move through the congregation. Terry

puts aside his guitar, and dons a colorful, liturgical stole as preacher and celebrant. Perhaps this is blended worship?

This kind of labeling irritates Roy Terry.

"I hate the terms 'contemporary' and 'traditional' because they have become a form of idolatry in the church today; we bow down to those labels as if they can be contained in a box. We end up worshipping the labels rather than God. Worship is far beyond our efforts to label it! When people say 'Oh, they're doing contemporary worship over at Cornerstone,' they overlook the fact that we are one of the most liturgically correct churches in the city of Naples.

On a recent preaching visit, Florida Bishop Timothy Whitaker wryly pronounced Cornerstone "radical liturgical." This quirky nomenclature pleases Terry, who has worked hard to resist the trend to "dumb down" (a phrase popularized by Marva Dawn) the liturgy.

"We are a sacramental church," he says. "Our community life is formed around word and table every week." Worship lasts 90 minutes: three lectionary-based lessons are read and Terry preaches, without notes, for 20 minutes. Weekly Eucharist includes a ritual of anointing and laying on of hands by lay prayer teams.

Cornerstone is also a profoundly orthodox church, due in no small part to Terry's faithfulness to "The Apostolic Core," a vision of the early church's life set forth in Acts 2:42. "And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers."

Preparation for baptism and church membership is especially rigorous. "Sojourners" is a 28-week class in Christian formation for adults that Terry wrote and developed. Based in part on the writings of Robert Webber (*Journey to Jesus*), the material is structured in four stages. Each stage ends with a particular Rite of Passage celebrated before the worshipping community. Participants write affirmations of faith, enter into mutual discipleship covenants, receive sacramental marks of God's grace, and are consecrated to intentional ministries within the life of the church. Terry has waiting lists every year for these classes.

He is passionate about this emphasis on teaching, worship, sacrament and prayer.

"If a church is going to fail, the biggest mistakes they will make are those at the Apostolic Core. That's where they throw out the baby with the bath water . . . robbing the liturgy of its inherent mystery. In trying to innovate, they . . . end up appealing to just a particular time and culture."



Weekly Eucharist at Cornerstone UMC includes a ritual of anointing and laying on of hands by lay prayer teams.

The Apostolic Core transcends time and reconnects us to foundational Christianity, says Terry. “These practices have to do with God, and nothing to do with us, therefore we cannot own them or improve on them. They are gifts, the real capital “T” traditions of the Church that are rooted in the divine presence.”

Small “t” traditions, adds Terry, are those like clothing and musical style. “Congregations that order their lives around these traditions are just not going to last.”

Ordering worship around Word and Table allowed Terry to form his congregation from the very beginning, and to avoid the habits he saw in other struggling congregations: infrequent Eucharist, time-bound services, the absence of the fullness of Scripture, the lack of opportunities to participate in prayer.

The Apostolic Core assures that the congregation enjoys *koinonia*, true fellowship. Members know each other’s joys and pains, though Terry concedes that some find this knowledge threatening. When Cornerstone says “come as you are,” the church extends a holistic and radical hospitality. “Bring it all in, your taste in clothing, your race and economic status, your emotional baggage,” says Terry. “You will be welcomed without judgment here, but that doesn’t mean we don’t expect you to participate in the work of being the church.”

In the early days, Roy didn’t realize the significance of his own dress. When he wore khaki slacks instead of his usual blue jeans to church, people noticed. “Oh, so you’re dressing up now,” they teased. Now he tries to meet both sides of the congregation halfway. The top half of his attire is formal – the dark shirt and clerical collar, and the bottom half is informal – blue jeans and sandals.

Contrasts abound in Terry’s life. As an undergraduate at Florida Southern, he majored in religion and minored in art. He writes Christian rock music, bench presses 315 pounds, and is refurbishing a classic 1965 Ford Mustang coupe in his garage. An ardent pacifist steeped in the writings of Stanley Hauerwas and John Howard Yoder, Terry is the grandson and third-generation namesake of a military chaplain who served as Chief of Air Force Chaplains following the Vietnam War. In his office, traditional icons are displayed beside his grandfather’s service medals. “Our lives,” he says, “are what they are. These contradictions only add richness to our life together.”

While Cornerstone has a well-planned order of liturgy for each Sunday service, the congregation doesn’t have any idea who God will bring to it. Terry draws an analogy to the Jewish festival of Purim: the local church



Terry plays rhythm guitar and is lead vocalist for the 12-member praise team.

should always be wondering, “Who will show up in the little shanty huts today?” Cornerstone ministers to whomever walks through its doors. Terry thrives on that kind of improvisation and inherent risk.

When first invited in 1996 by his bishop to undertake a new church start, Terry was reluctant. He suspected the Church Growth Movement was concerned with self-preservation – a means toward perpetuating the Church’s numbers and budgets. While he conceded that winning persons to Christ was the movement’s first priority, he felt too much attention was paid to targeting populations with a strong financial base. What was really needed to build a new church, Terry argued, was not market studies, but taking risks and stepping out in faith.

“The Church tends to forget that we aren’t pushing a product here. We are calling persons outside their comfort zones in order to be broken, and there discover the good news of Jesus Christ,” says Terry. That is not a comfortable consumer model, Terry concedes. Cornerstone is not for everybody.

The best measure of a successful church, Terry says, lies in key questions: “Can the people make sacrifice? Do they understand what it means to be reconciled? Are

they being formed in Christ, or is it just another pep rally designed to make everyone feel good?”

He is frustrated by complaints from those who claim they are not being fed in worship. “That’s the consumer mentality talking,” says Terry. “It’s not about our getting fed, it’s about our being transformed in the presence of the living God.” He disdains the charge that worship is boring. “The life, death and resurrection of Jesus Christ is never boring; only uninspired worship leaders are boring.”

Terry is pragmatic about Cornerstone’s growth and the risks of assuming a \$2.1 million mortgage for the building, property and parsonage renovation. “God is still God whether we’re here in this space or not,” he says. “God will see it happen with us or without us.” Members have departed, creating little administrative “fires,” but Terry has found that a cooling wind follows, bringing new persons to offer great gifts. In this respect Cornerstone is more organic than institutional – always moving, dividing, growing. Terry is grateful that the Florida Conference has supported Cornerstone’s determination to move and grow at the direction of the Spirit.

Like many parish ministers, Terry finds it difficult to

carve out solitary prayer time. Inspired by the writings of the early church fathers, he began incorporating his prayers into the rhythms of strenuous morning chores. The Terrys (Roy, his wife, Leslie, and their 11-year-old daughter Emily) own five horses and ponies, and board three other horses at an old barn several miles outside of Naples. All her life, Leslie has trained and shown horses competitively, and riding has become a cherished family escape from the pressure cooker of pastoral life.

When an illness a couple of years ago severely curtailed Leslie’s activities, Roy took on the responsibilities for feeding the horses and turning them out to pasture every morning.

At first he resented the stable work. But soon Terry realized he had been given a gift: one hour away from cell phones and the interruptions of the parish. He was surrounded by sunshine, rain, stillness, sweat, sweet hay, flies, and manure. These intense sensory experiences opened him to the presence of God and became powerful spiritual tools, unexpected amenities that helped grow his prayer life a hundred fold. While Leslie has recovered enough to resume her normal activities with the horses, Terry continues to find spiritual fulfillment in his morning ritual at the barn.

As an itinerant United Methodist minister, Terry is not sure he would welcome the opportunity to undertake another church start. To launch a new church is very hard on a family and requires a complete investment of energy and time.

“Having Leslie in partnership with me has been invaluable in this process,” he says. “She took on the children and the youth and made contacts in the church I was not able to. She has been just as invested in the ministry and theology of the church as I am.”

The couple agrees that their entire life was absorbed by the church those first few years: it was all they talked about. The strain was, at times, tremendous. A new church start might be easier for a single pastor, but Terry is deeply grateful that Leslie kept him accountable for his family time and guarded him from the temptation of becoming totally immersed in the church.

“Starting a new church is about giving a good effort for the gospel to be in mission and to evangelize,” Terry says. “But if it doesn’t work, still, you grow, and the experience always leaves behind a memory that is worth celebrating.”

Turning his family’s horses out to pasture every morning has become a welcome ritual that includes time for solitary prayer.





U.S. Department of Defense

In the Line of Fire: Military Chaplains on Campus

By Reed Criswell

Military chaplains navigate a rocky borderland between the ministry of the Prince of Peace and the violence imminent in the landscape of war.

A few risk compounding that frontier disorientation by coming to Duke Divinity School to study.

Last spring, military chaplains found themselves on the front lines of campus conflict as the U.S. war to oust Saddam Hussein moved from possibility to reality. Writing in the June 13 issue of *The Christian Century*, Dean L. Gregory Jones described an incident that

occurred on Duke's campus: a woman "passionately opposed to the war" confronted a military chaplain and berated him for being "one of those responsible for all of the killings."

Although he was not involved in that incident, Chaplain (Maj.) Mark A. Penfold Th.M.'03 wasn't surprised by it. Currently stationed at the U.S. Army Transportation School at Fort Eustis, Va., as an ethics instructor, Penfold found his time at Duke Divinity School especially difficult once the war began.

"At a personal level, I had to force myself to study, read and write papers," he says. "Frankly, I wanted to be with the soldiers involved in life and death situations—where ethical choices had immediate and eternal impact. Life at Duke seemed very artificial."

Contrasted with watching friends die from shrapnel wounds—or trying to counsel a teenager who has just killed for the first time—it's understandable that aca-

▲ **The outbreak of the war in Iraq created conflicts for military chaplains on college campuses, many of whom felt torn between completing their studies and the desire to be on the front lines in life and death situations. Above, Eucharist is celebrated by soldiers stationed in South Korea.**

democratic study of Christian ethics can feel contrived, says Jones. Military chaplains experience the pain of being, literally, on the front lines of “what it means to try to love one’s enemy in the midst of some very difficult conflict, division and death.”

But they are not alone, points out Stanley Hauerwas, Rowe professor of theological ethics and the academic advisor for chaplains who come here to study ethics. All ministers in this culture are constantly confronting similar challenges, “but it’s certainly very real for military chaplains.”

These conflicts are not new. As Penfold described in his master’s thesis, texts on military ethics acknowledge that “those values or traits necessary for the formation and identity of military professionals have been historically different than those of the citizen in a democracy.”

“I know that I have another set of values. I desire my Christian values and the Christian virtues to be a paradigm or lens to judge all other values, military values included.”

Chaplain (Major) Mark A. Penfold Th.M.’03

In ministry, chaplains help soldiers and their loved ones mediate a civilian understanding of ethics for “life, liberty and the pursuit of happiness,” promoted by a current reading of the Declaration of Independence, with the military’s call to “duty” and “selfless service.” They also represent Christian traditions and the distinct ethical systems imposed by their faith.

Penfold strives to make his Christian values—and the Christian virtues—stand as the paradigm for, or lens through which he judges, “all other values, military values included.”

Helping chaplains develop the critical ability to discern when Christian virtues must override military traditions is critical, says Hauerwas. Raising the level of moral language is one of the most important ways to help those in the military “discern what orders they should not obey.”

Army investigations of the My Lai massacre during the Vietnam War cast new light on the intricacies of military ethics. In his thesis, Penfold writes that My Lai led the Army to acknowledge the possibility that refusing certain orders may be consistent with a military mission.



U.S. Army
chaplain's insignia

That does not mean it is easy to convince military officers of the virtue of disobeying orders. Christian values and virtues sometimes do complicate military ministry, says Penfold, but the complications are not insurmountable.

“It would be surprising for most civilians to learn how much freedom chaplains have to intersect the ‘system’ with Christian values, much as St. Augustine did during his ministry,” says Penfold. Augustine’s role was remarkably similar to that of today’s military chaplains, he adds, in terms of his “access to political leaders, the types of counseling he did, and his public role as an arbiter, not to mention his pastoral and theological role.”

Most military chaplains come to Divinity School after several years of service in the armed forces, bringing firsthand knowledge and a perspective that most students don’t have. “Career military people are some of the most disciplined thinkers about the costs of war, because they know the human price,” says Dean Jones.

Repercussions from the military conflict in Iraq were felt throughout the Divinity School, says Chaplain Sally Bates. There were “students who had family living in Baghdad, plus, spouses, wives in this case, of soldiers waiting to be deployed.” While there were many differences in points of view, there was also room for common ground. Penfold found it in worship in York Chapel.

“I appreciated the connections to history and the timelessness of worship,” he says. “It is possible to get too occupied with the details of seminary learning and to neglect that the chief end of man is to glorify God and enjoy Him.”

As Bates put it, “We gathered around this table and the reality of Christ’s risen presence. That is a reconciling moment. It is through worship that we are formed as this new community.”



Bebe Guill D'93 A Most Remarkable Ministry

By Bob Wells

Bebe Guill, M.Div.'93, isn't a preacher, and she doesn't pastor a church. She's not a chaplain. She doesn't sit around at work, praying or talking about God—though she's more than happy to oblige if you like.

Yet, over the past 10 years, since graduating magna cum laude from the divinity school, Guill has been engaged in ministry of the most remarkable kind.

In that time, she has created and built what is widely regarded as one of the nation's leading support programs for people with brain tumors and their families. Part of the Brain Tumor Center at Duke University Medical Center, the program has grown under her leadership from a small handful of counseling and support services for pediatric patients to a broad array of resources aimed at improving the quality of life for both adults and children with brain tumors and their families.

The director of Quality of Life Programs and Services for the Brain Tumor Center, Guill says she's spent the past decade in the very place where she's always wanted to be.

"I learned a long time ago to look for the intersection of the world's greatest needs and your own talents, and where they meet, that's where you need to be," she says. "I feel like I'm living at that intersection."

The "needs" part of Guill's vocational calculus is obvious, for people diagnosed with brain tumors face what can potentially be one of the most devastating of all human illnesses.

Frequently, the prognosis is poor, and by its very nature, the disease can affect virtually all aspects of human life—not only the physical but also the emotional and cognitive as well. Depending on its nature and location, a brain tumor can manifest itself in myriad ways, damaging or even destroying sight or speech, clouding memory, impairing the ability to walk, causing extreme personality changes, or all of the above and more.

▲ Bebe Guill D'93 (center) and members of a support group sponsored by the Brain Tumor Center at Duke University Medical Center.

“In many ways, being diagnosed with a brain tumor—particularly the aggressive, life-threatening tumors we see at Duke—can be like having a diagnosis of stage four cancer and Alzheimer’s disease at the same time,” says Guill.

Along with the complex medical issues that must be addressed, patients and families are bombarded by a host of other stressors, including financial pressures, battles over insurance coverage, and job worries. Often, in the search for a definitive diagnosis, patients may have gone from doctor to doctor for months to find out why they’ve been experiencing worrisome symptoms such as headaches or blurred vision.

Because brain tumors are very rare, the physician who first diagnoses a patient’s tumor may have never seen one before and may not be fully aware of the latest information about care and treatment. And because treatment is usually provided only at a small number of large regional medical centers, most patients must travel long distances to get care. Far from home, in a strange medical center, patients typically begin treatment shocked, terrified and alone.

At first glance, Guill might seem an unlikely candidate to have taken on such extraordinary human suffering. Prior to being appointed head of the pediatric brain tumor support program a decade ago, she had little experience in health care other than a few months as a chaplain resident at Duke Hospital and a long-ago stint as a Red Cross “candy-striper.” Before entering divinity school in 1989, she had been a high school English teacher, a marketing executive, a stay-at-home mom, and a bank loan assistant.

But to the work of patient and family support, Guill brought a couple of remarkable assets: a long-standing interest in counseling and, more broadly, her divinity school education.

“I’m not a chaplain, but I do use my divinity degree,” she says. “Nothing has been wasted.”

In divinity school, Guill says, she learned to think theologically, understand the value of true community, and appreciate deeply the history of the church. All of that has mattered in her work, she insists.

“Thinking theologically is important when you are giving care to people,” she says. “Directly or indirectly, it’s something I use when designing our programs.”

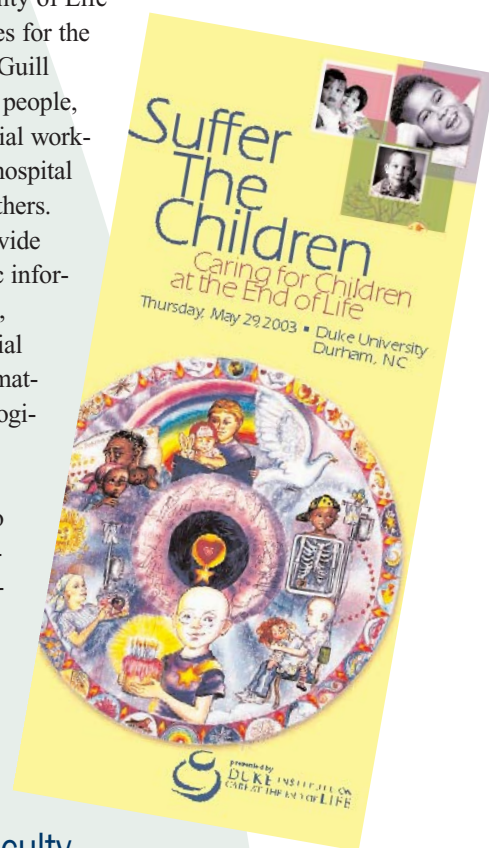
At its heart, many of the questions brain tumor patients and their caregivers wrestle with are theological questions, says Guill.

What does it mean to be human? How do you think about hope? When is hope false? All these questions and more sift down in the process of creating patient support programs.

“Maybe a patient can’t talk anymore or maybe they can’t get out of a wheelchair, but their humanity still remains,” says Guill. “What I love to do is to create programs that engage people’s humanity.”

Ultimately the task of patient support is to help patients find meaning in what life has dealt them. The life they once had, the “normal” they want to get back to, is almost always gone forever. The support program tries to help patients and their families create “a new normal.”

As director of Quality of Life Programs and Services for the Brain Tumor Center, Guill oversees a staff of 13 people, including clinical social workers, psychologists, a hospital school teacher, and others. Collectively, they provide everything from basic information about lodging, transportation, financial assistance and other matters to neuro-psychological evaluations; from individual counseling and support groups to bereavement counseling and hospice referrals; from assistance with reentering school or the work-



A member of the core faculty of the Duke Institute on Care at the End of Life, Guill helped plan and was a panelist last May for "Suffer the Children," the institute's fourth annual symposium.

place to educational materials and programs about the physical, social, emotional and spiritual impact that brain tumors have on patients and their families.

In turn, the support programs are fully integrated into the broader Brain Tumor Center's clinical efforts.

"The Brain Tumor Center truly is an interdisciplinary team," says Guill. "Support for patients and their families is not a consult service, or an add-on. It's built into the entire program."

When patients come to clinic for their periodic check-ups, they don't see just their doctor, but also their counselor, social worker, researcher, and others. Every day, the entire team—physicians, nurses, social workers, and others—meet in "table rounds" to review the cases of patients seen in clinic the previous day and to determine what steps need to be taken next.

In recent years, as the program has grown, Guill has had to hand off many of her duties. Though she still leads a support group, most of her efforts are now in program development, particularly in building and directing a growing research program aimed at improving quality of life for patients and their families.

Currently, Guill is involved in eight separate studies, serving either as co- or principal investigator. A pilot study being funded by The Duke Institute on Care at the End of Life, for example, is developing and validating a new screening test to measure coping and loss in parents of children diagnosed with cancer. Such a screening instrument, Guill says, would be invaluable in helping to target particular types of supportive interventions to those who need them most.

Other studies are looking at distress in brain tumor patients as evidenced by depression, anxiety, and physical symptoms; social functioning and quality of life in pediatric cancer survivors; and how teen-agers cope with and adjust to a parent's cancer and how the illness affects parent-child interactions.

With the success of the Duke brain tumor support program, Guill has become a national leader in the effort to improve quality of life for brain tumor patients. She started and for the past three years has served as president of the Brain Tumor Network, a national consortium of 10 hospitals, clinics and foundations interested in improving the quality of life for brain tumor patients.



"I'm not a chaplain, but I do use my divinity degree. Nothing has been wasted." Bebe Guill D'93

For too long, the care of people with brain tumors has focused almost exclusively on the quantity of life, says Guill. "But that's not enough," she says. "The quality of life also has to be an outcome, including the quality of life at the end of life."

Guill is also a member of the core faculty of the Duke Institute on Care at the End of Life. This spring, she helped plan and was a panelist for "Suffer the Children," an Institute symposium on the care of children at the end of life. The Institute's fourth annual symposium, the conference drew caregivers from across the country. She has also taught classes at the divinity school's annual convocation and pastor's school and is a frequent speaker at patient-support conferences nationwide.

Looking back, Guill has no regrets about not entering more traditional ministry.

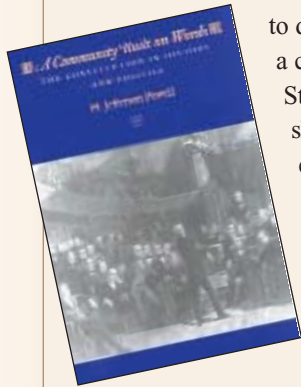
"I'm a Baptist, and we believe everyone is a minister. In the broadest way, I feel I've been faithful to my calling. I'm in ministry to the world."

A Community Built On Words: The Constitution In History And Politics

H. Jefferson Powell

University of Chicago Press, 2002. 248 pages, \$35

Reviewed by Sanford Levinson



In this book, Jeff Powell is concerned to describe (and evaluate) the way that a community—in this case, the United States—constitutes itself in relationship with what might well be regarded as a “sacred text”—in this case, the United States Constitution.

Although there is no overt reference to religious theology, it is not irrelevant that Powell possesses a Ph.D. in Christian theological ethics as well as a J.D. from Yale,

or that he is on the faculties of both Duke’s divinity and law schools.

In my own book *Constitutional Faith*, I suggested that one could understand many classical disputes in constitutional theory by placing them in the context of equally classical differences, across two central dimensions, between the Catholic and Protestant traditions in Christianity. One involves the notion of authoritative materials. Protestantism—or at least dissenting sects like the Southern Baptists among whom I grew up in Hendersonville, N.C.—emphasized Scripture alone. Catholicism, of course, supplements Gospel texts with the teachings of natural law, and the magisterium of the church itself. This latter reference suggests the second aspect, which is institutional authority. Southern Baptists may meet in yearly conventions, but each church (and, ultimately, each adherent) recognizes no truly hierarchical authority standing between her and God. Catholicism, of course, is constituted by an elaborate authority structure, headed by a pope who claims, in certain circumstances, “infallibility.”

In these terms, Powell gently but persuasively presents a powerful vision of what I would term doctrinal “Catholicism” mixed with a complex, but ultimately “Protestant” structure of institutional interpretation. The vision is not presented in terms of a standard-form theo-

retical argument, but, rather, as a series of reflections on closely analyzed, highly nuanced, episodes in American constitutional history. For Powell, it is clear that a “community” emerges through its history of wrestling with certain key concepts, including, in this instance, the very idea of “constitutionalism” itself. (It should go without saying that all of Powell’s colleagues in the legal academy would profit greatly from reading this finely written, wonderfully textured, book; I am assuming, though, that the audience for this review requires some special incentive to pick up a book on constitutional law.)

“[L]aw’s argumentative and rhetorical conventions, its conventional uses of precedent and other legal materials, and so on,” Powell writes, “are not the creations of the moment and thus can be shared by the factions of the day. Even in the face of unbridgeable personal disagreement, the common techniques of law can serve to organize the debate and render the real point of conflict easier to identify” (pp. 51-52). The key words here are “conventions,” “so on,” and “techniques.” He presents, in the course of the book, a marvelous introduction to the various “rhetorical conventions,” only one of which is what is often called “textualism,” with its suggestions of the self-sufficiency of words themselves. Powell is certainly not indifferent to the text, but he just as certainly is well aware that “[t]extualism demands nontextual sources of argument” (p. 21). This awareness, even emphasis, on “nontextual sources,” is enough to take him out of the ranks of “pure Protestants,” who would indeed proclaim either *sola scriptura* or insist, as did the late Justice Hugo Black, that it was enough to read the text (including, most importantly, the First Amendment’s command that there be “no law” abridging free speech) to know what was one’s legal duty.

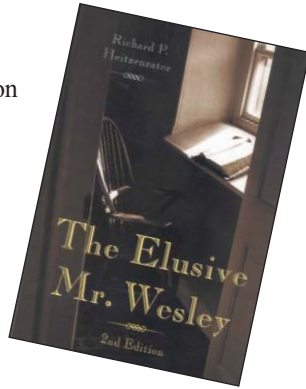
Equally significant, though, is Powell’s documentation that one simply cannot understand the American constitutional tradition by treating the Supreme Court as the equivalent of the Vatican, making pronouncements that everyone else feels obligated to follow. The “debates” that concern Powell take place not only before the bar of the Court, but also, just as crucially, in state and federal legislatures and within the executive branch. (Powell was Walter Dellinger’s deputy in the Office of Legal Counsel within the Justice Department, whose job it is to advise

continued on page 24

The Elusive Mr. Wesley

Richard P. Heitzenrater
Abingdon Press, 2003
Paper, \$35

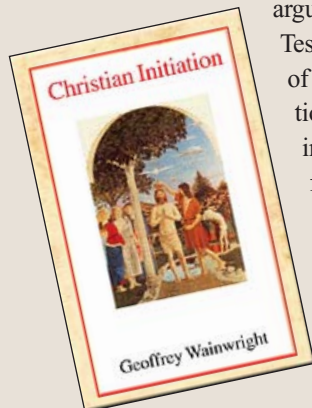
This second revised edition is in one volume as Richard Heitzenrater, W. K. Quick professor of church history and Wesley studies, originally intended. It first appeared in two volumes in 1984. Divided into three sections, the first features texts by Wesley, based upon the Bicentennial Edition of his Works when possible, and the second is devoted to his treatments by contemporaries, including both supporters and detractors. Part III extends the history of Wesley scholarship into the 21st century.



Christian Initiation

Geoffrey Wainwright
James Clark, Cambridge, 2003
Cloth, \$30

This is a reissue of Geoffrey Wainwright's first book, which traces New Testament traditions of the churches to provide an ecumenical look at the ongoing debate on Christian baptism. Wainwright, who is Cushman professor of Christian theology, argues that the New Testament's apparent favoring of different views of the relation between grace and faith in baptism provides a basis for an ecumenical pattern of Christian initiation.



BOOKMARK *continued from page 23*

the president and other executive departments on the meaning of the Constitution.)

Powell is not disrespectful of the Supreme Court; he even writes that “[a]s a matter of constitutional morality, American legislators ought to respect settled judicial views about the meaning of the constitution, unless they undertake the task of amending the Constitution” (p. 207, emphasis in original). I am not clear how this follows from his demonstration that American legislators (and, perhaps more to the point, American social movements) have repeatedly been willing to challenge what were thought to be “settled” issues. Again, though, one might say that the key word is “respect,” which implies a genuine conversation, rather than the word “obligated,” which suggests a more hierarchical relationship. Thus Powell quotes a wonderful comment of Oliver Wendell Holmes, “There is enough community for us to talk, not enough for anyone [including, presumably, the Supreme Court itself] to command” (p. 189). One need not view such a community as highly unified in its basic values or approaches to life; indeed, we know that this may be far from the case. “But,” Powell writes, “it is precisely in the modesty of its claims about the degree of social unity that our constitutionalism expects that Holmes’s vision of a community with room for talk but none for command displays what is morally attractive about American constitutionalism” (p. 191).

Every page of this book deepens one’s understanding of what it can mean to be a truly engaged member of a particular (and perhaps peculiar) kind of faith community organized around the Constitution of the United States. Although he is, in general, quite optimistic about the instantiated life of this community, he also takes ample note, through discussion of slavery and of the World War II detention of Japanese-Americans, of its demonstrated capacity for injustice as well. There is, therefore, love and admiration, but no idolatry. All in all, this book only reinforced my previous belief that Jeff Powell is a wonderful person with whom to have a conversation, and that we can be grateful that his conversational partners include both theologians and legal academics.

Sanford Levinson, professor of law at the University of Texas Law School, is the author of Constitutional Faith and Wrestling With Diversity (forthcoming, Duke University Press).



Get a

Fresh Perspective

Duke Divinity School

Study Leave

for Ministry Professionals

“Returning to Duke reminded me of the need to take care of my spiritual-self and feed my intellectual curiosity.”

Rev. George Walker, D'94

Study Leave 2003-2004

**Choose the week that fits
your schedule:**

September 29 – October 4

October 27 – 31

November 10 – 14

November 17 – 21

January 26 – 30

February 9 – 13

March 15 – 19

March 22 – 26

April 19 – 23

Ministry professionals, lay or ordained, of all Christian traditions and communions are invited to Duke Divinity School to spend a week with the community in self-directed study, worship and conversation with faculty.

Study

Choose classes to audit, do research in the library, and connect with students and faculty informally through self-directed study. Earn a minimum of 2.0 CEU.

Worship

Renew your passion for ministry as you worship with the divinity school community in York Chapel at services led by students, staff and faculty, as well as at special worship opportunities in Duke Chapel.

Renew

Take time for rest and renewal as you enjoy the beauty of the Duke University campus.

Tuition of \$500 includes accommodations for four nights, a meal allowance, access to the campus gym, and a temporary library membership. Scholarships are available to pastors serving Duke Endowment churches and for members of the Western N.C. Annual Conference of the United Methodist Church.

All the resources are there to explore—faculty, classes and the library—and to balance with worship. It's nice to have the opportunity to let someone else lead worship.

Rev. Ashley McCoy-Bruce
Director, Wesley Fellowship
Furman University



GIFTS

\$85 Million and Still Counting

The Divinity School has quietly surpassed its overall goal of \$85 million in the Campaign for Duke. Campaign counting continues through December 2003, and approximately \$4 million is still needed for the building addition and \$1 million for unrestricted purposes.

Passing the \$85 million mark “is an amazing achievement” said divinity campaign chairman Jack Bovender of Nashville, Tenn. “But we still have ‘buckets’ that must be filled.”

Among these are programs launched by multi-year grants from foundations. At the end of the specified funding period, these programs must be sustained by additional

funds. Bovender added that there is “an ever-increasing need for student financial aid, which must be met with new endowment gifts.”

The Second Mile phase of our fundraising seeks “multi-year pledges from graduates and friends of the Divinity School for the building, the unrestricted Annual Fund, and for endowment support for students, faculty, and mission outreach,” said Bovender.

For Endowment

A recent commitment of \$100,000 from William and Valerie Goodwin of Atlanta, Ga., is establishing a permanent resource for faculty support for the Divinity School. The Goodwin Endowment Fund will generate an addition-

The Campaign for Duke

Divinity School Progress Report July 5, 2003 (starting date 01/01/96)

Total commitments to date: \$87,494,998

Support Area	Goal by 12/31/03 (000,000s)	Total	Paid	Outstanding Pledges
UNRESTRICTED	\$ 10,000,000	\$ 9,305,187	\$ 9,180,633	\$ 124,554
RESTRICTED	\$ 41,000,000	\$ 53,735,342	\$ 40,957,974	\$ 12,777,368*
ENDOWMENT	\$ 14,500,000	\$ 14,875,743	\$ 11,434,823	\$ 3,440,920
FACILITIES	\$ 19,500,000	\$ 9,578,726	\$ 6,635,679	\$ 2,943,047
TOTAL	\$ 85,000,000	\$ 87,494,998	\$ 68,209,109	\$ 19,285,889

* portions when paid will be designated to endowment or facilities

To secure a copy of the case statement and to learn ways to make a gift, please contact Gaston Warner, director of development, gwarner@div.duke.edu or Wes Brown, associate dean for external relations, wbrown@div.duke.edu, Duke Divinity School, (919) 660-3456.

Please visit the web site at www.divinity.duke.edu for additional information.

al \$50,000 from the Nicholas Faculty Leadership Initiative, a remarkable challenge opportunity available for professorships and other endowments sustaining the work of faculty. The Goodwins and three of their children are Duke alumni.

For Divinity's Addition

Royce and Jane Reynolds of Greensboro, N.C., who continue their very generous support for the innovative Reynolds Leadership Program with the Divinity School, are contributing \$750,000 to name a major lecture hall in the building addition. The tiered room will include 177 executive chairs and desks and feature state-of-the-art communication.

Other contributions for the building include \$30,000 from Nancy Aikens Rich WC'69, of Edenton, N.C., to purchase an early 19th century Thorvaldsen frieze in memory of her mother for the Goodson Chapel; a \$16,000 Baldwin grand piano from Ann Rawls of Roaring Gap, N.C., in memory of her husband; \$15,000 from John Wimmer D'82, of Indianapolis, Ind.; \$10,000 from Catherine Thompson WC'56, of Greenville, N.C, for art in memory of her husband, Emerson Thompson T'54, D'58; and \$10,000 from Charles M. Smith T'62, D'65, of Raleigh, N.C.

Many naming opportunities are available in the Divinity School building addition: chairs in the Goodson Chapel, seminar rooms, office suites, the organ, and the cloister walk head the list. Inquiries are encouraged. Please contact Gaston Warner, director of development, gwarner@div.duke.edu (919) 660-3455, or Wes Brown, associate dean for external relations, wbrown@div.duke.edu (919) 660-3456.

Annual Fund Success Supports Scholarships

With the faithful support of more than 1,500 alumni and many friends the Divinity School's 2002-2003 Annual Fund was one of our most successful ever, raising more than \$388,000!

These vital funds are used primarily for immediate student financial aid, enabling many to answer the call to ministry. We have set an ambitious goal of \$450,000 for the 2003-2004 Annual Fund. Please make your gifts early. Together we can reach this lofty goal and ensure Duke Divinity School continues as a leader in transforming ministry.



Divinity's Addition

Scheduled for completion in spring 2005, divinity's addition began taking shape rapidly during the past summer. Looking northeast past the Memorial Wall, rebar bristles into view. Right: Construction workers hang from the grid as they tie-up the rebar supports. To see updated photos, visit the Web site at www.divinity.duke.edu/AtAGlance/Facilities/newaddition/

Reed Criswell



Faculty & Staff

Michael Battle led a workshop on Ubuntu and Reconciliation at the Trinity Summit of the Kanuga Conferences, May 10, and delivered the paper, “Christian Humanism,” in honor of John de Gruchy at the University of Cape Town in South Africa, June 2. Battle preached the sermon, “God’s Relatedness” at the National Recovery Ministries Conference in San Antonio, Texas, June 12, and led the seminar, “Reconciliation” at Regent College in Vancouver, Canada, July 15. He also gave a lecture titled, “The Church Post-September 11,” at the General Convention of the Episcopal Church in Minneapolis, Minn., August 4.

Teresa Berger chaired a session on “Authority for Theological Reflection” at the Wesley at 300 Conference held at Duke Divinity School in June, and taught a session on the catechumenate in the Duke Youth Academy. In August, Berger presented a paper at the XIX Congress of Societas Liturgica in Eindhoven, Netherlands, titled “Femininity and Sanctity: Where Gender Constructions and Hagiography Meet.” On August 21, Berger received the 2003 Herbert-Haag-Prize for Freedom in the Church at a ceremony in Lucerne, Switzerland.

Stephen Chapman published the article, “How the Biblical Canon Began: Working Models and Open Questions,” in M. Finkelberg and G.G. Stroumsa (ed.), *Homer, the Bible, and Beyond: Literary and Religious*



Canons in the Ancient. On July 16, he addressed the divinity school’s Youth Academy on the topic “A God

Who Makes Promises: Covenant in the Old Testament.” During August 28-30, he took part in the Sixth International Consultation of the Scripture and Hermeneutics Seminar at the University of St Andrews (Scotland), and gave a paper entitled “Imaginative Readings.” This fall he begins his third year as faculty-in-residence in Brown House on Duke’s East Campus.

James M. Efird spoke and preached for the Rothermel Lectures at First Presbyterian Church in New Bern, N.C., the Purcell Lectures at Barton College, Wilson, N.C., and the Barrow Lectures at Mt. Olive College, Mt. Olive, N.C., as well as two events at Swansboro U.M.C., Swansboro, N.C. He continues as supply preacher at the First Baptist Church in Hillsborough, N.C.

Richard Hays published “The Christian Practice of Growing Old: The Witness of Scripture,” with Judith C. Hays in *The Christian Practice of Growing Old* edited by Hauerwas, Meador, Stoneking, and Cloutier, and “Can the Gospels Teach Us How to Read the Old Testament?” in *St. Mark’s Review*. He spent two weeks teaching at John Wesley College in Kilnerton, South Africa., July 15-25, and taught “Practicing Resurrection,” a seminar for clergy, in Cape Town and Pretoria, South Africa. During July 29-August 1, Hays attended the conference “Studiorum Novi Testamenti Societas” in Bonn, Germany.

Reinhard Hütter co-chaired the final meeting of the research consultation on “Faith and Reason” at the Center of Theological Inquiry in Princeton from May 9-11. He spent the month of June in Germany researching and writing in Erlangen,

Regensburg, and Munich, and the month of July at Duke working on a book manuscript, *Bound to Be Free: Evangelical Catholic Engagements in Ecclesiology, Ethics, and Ecumenism*, which will be published by Eerdmans in 2004. During August 8-10 he participated in the conference “John Paul II and the Renewal of Thomist Theology” at Ave Maria College, Ypsilanti, Mich., where he delivered the paper “Intellect and Will in Thomas Aquinas and in the Encyclical ‘Fides et Ratio.’”

L. Gregory Jones gave a keynote address for the 38th Annual Western North Carolina Gathering of the Laity “Called to Serve and Forgive.” He spoke at the Phi Beta Kappa induction ceremony at Loyola College in Baltimore, Md., and co-facilitated Duke Divinity School’s Forum on Faith with Dr. Richard B. Hays at the Aspen Institute, Aspen Wye River, Md.

He preached May 4 at Centenary U.M.C. in Winston-Salem, N.C.; at Duke Chapel on June 1; in Roaring Gap, N.C. on July 6; and at Rocky River U.M.C. in Rocky River, Ohio on July 20. He served as a preacher and teacher at the Duke Youth Academy in July and for the “Renewal through Forgiveness” weekend at Providence Baptist Church in Charlotte, N.C., in August.

Jones published the book *Everyday Matters: Intersections of Faith and Life* with Abingdon Press. He also published the articles “The Healthy Church: Embodying Forgiveness” in *Catalyst*, a publication for seminarians, and “Talking With the Enemy” and “Mending Lives” in *The Christian Century*. With Susan Pendleton Jones he published “Worship, the Eucharist, Baptism, and Aging” in *Growing Old in Christ*.



Emmanuel Katongole, who has been with the Divinity School as a visiting professor since 2001, was named associate research professor of the-

ology and world Christianity for the coming year. In April, he was senior lecturer at the Institute of Ethics and Development Studies, Uganda Martyrs University in Nkozi, Uganda.

He published “Kannungu and the Movement for the Restoration of the Ten Commandments of God in Uganda: A Challenge for Christian Social Imagination” in *Logos* and “When a Presence Means Everything: Mary Standing under the Cross of Jesus” in *Mary: The Perfect Disciple*, a volume that Katongole edited with Jeffrey Goh.

In March, Katongole was a panelist at the U.S. Institute of Peace Studies, Washington, D.C., on “Constitution Making, Peace Building and National Reconciliation.” He also lectured at University Presbyterian Church, Chapel Hill, on “Christianity in Africa: Re-conceiving Mission and Missionary Activity in the 21st Century.”

In April he delivered the lecture “Global Christianity and World Citizenship: On Job, Mountain Goats and the Catholic University” at the University of Scranton, Pa. In June, he spoke at St. Joseph’s Church, Waltham (Boston) on “So Ordinary, Yet Extraordinarily Steadfast: Remembering the Uganda Martyrs – A Homily” for a Uganda Martyrs Day Celebration hosted by the Uganda American Association.

Richard Lischer’s new book *The Company of Preachers* won the *Christianity Today* 2002 book award as the best book in the category “Church/Pastoral Leadership.” The book is an anthology of essays and reflections on the many tasks related to preaching. Each of the 57 essays was selected, edited, and introduced by

Lischer. In April, Professor Lischer gave the Yost Lectures at Lutheran Southern Theological Seminary in Columbia, S.C. He lectured, preached and led a workshop for the clergy of the New England Synod of the Evangelical Lutheran Church in America in Worcester, Mass. Later in the spring, he lectured and preached at the Conference of Senior Pastors of Larger Lutheran Churches (ELCA) in Sedona, Ariz.

Mary McClintock Fulkerson

returned to teaching at Duke after a three year visiting appointment to the E. Rhodes & Leona B. Carpenter Theology Chair at Vanderbilt Divinity School. She published an article on “Feminist Theology” in *The Cambridge Companion to Postmodern Theology*, edited by Kevin J. Vanhoozer. She presented the paper “Disciplinary Reflections on the Faith Narrative of a Nice Southern White Girl,” at a meeting of the Religion, Culture and Power consultation funded by the Erasmus Institute of Notre Dame University in May and participated in the Systematic Theology Text conference of the Constructive Theology Workgroup at Vanderbilt University.

Keith Meador published “Henson, S.C.: Growing Old in a Therapeutic Culture” in *Growing Old in Christ*, a book he helped edit with Stanley Hauerwas, Carole Stoneking and David Cloutier. “‘My Own Salvation:’ The Christian Century and Psychology’s Secularizing of and through American Protestantism” appears in *The Secular Revolution: Power, Interests, and Conflict in the Secularization of American Public Life* edited by Christian Smith.

Meador contributed to “Effect of a mental-health ‘carve-out’ program on continuity of antipsychotic therapy” in the *The New England Journal of Medicine*; “Risk factors for HIV, hepatitis B and hepatitis C among persons with severe mental illness” and “Gender differences in hepatitis C infection and risks among persons with severe mental illness” in

Psychiatric Services; and “Religion, spirituality and health service use by older hospitalized patients” in *Journal of Religion and Health*.

He presented “Health Ministries and Congregational Nursing: Transformation Through Practices of Caring” with Alyson Breisch, and “The Church as a Caring Community: A Theology of Health Ministries” at the Health Ministries Association Annual Conference in Valley Forge, Pa., June 19-20.

Karen Westerfield Tucker was named the 2003 Sugden Fellow of Queen’s College, University of Melbourne, Australia. Named for the first master of the college, the title is the college’s highest academic honor. She resided at Queen’s from April 27 to June 7 and gave the Sugden Lecture on “The Wesleys and Christian Education: Knowledge and Vital Piety.” She also spoke on American religion and politics at the college and for the Yarra Valley Presbytery Retired Manse Fellowship and preached in the College Chapel.

Westerfield Tucker gave the Austin James Lecture on “John Wesley and the Book of Common Prayer” sponsored by the Australian Academy of Liturgy and the St. Peter’s Institute of Spiritual Studies. She participated in the Wesley Tercentenary Seminars organized by the Uniting Church’s Theological Hall and Otira Continuing Education for Ministry and lectured on “Back to the Future: The Relevance of Wesley for Today.” In addition, she taught eight class sessions and preached for the Theological Hall, and led workshops and preached for the Mitchell and Gippsland Presbyteries.

From June 7-13 she was the guest of the Methodist Church of New Zealand. In recognition of the Wesley Tercentenary, she presented workshops on “The Wesleyan Heritage Today” in Auckland, Hamilton, and Christchurch, and preached at special services held at Takapuna and St. Clare Methodist Churches and in the Anglican Cathedral of the Holy Trinity in Christchurch.

D. Moody Smith contributed the introductory article for Westminster John Knox's new (third) edition of J. Louis Martyn's *History and Theology in the Fourth Gospel*, published in the spring of this year to launch a series of classic works in their New Testament Library. First published in 1968, Martyn's book soon became a watershed in Johannine scholarship. He also published "John and the Synoptics: Historical Tradition and the Passion Narratives," in *Light In a Spotless Mirror* edited by James H. Charlesworth and Michael Daise (Harrisburg, Pa.: Trinity Press International, 2003). During June, Smith conducted the Adult Forum of

West Raleigh Presbyterian Church on the subject of "Gospel Relationships."

William H. Willimon was conference preacher at the Holston Annual Conference of the United Methodist Church and was elected a delegate to the United Methodist General Conference from the South Carolina Annual Conference in June. He lectured at the Rochester College Pastor's Conference in Rochester, Minn., on "Preaching Like a Prophet" and spoke to a national gathering of college student life professionals in Tampa, Fla., also in June.

In July, Willimon addressed the national assembly of the Mennonite

Church and preached at the Lake Junaluska Assembly. He spoke at the opening convocation of Appalachian State University on August 18.

Willimon's article, "Why I Am (Even Yet!) a United Methodist" appeared in the May issue of *Good News Magazine*. His article, "Preaching Apocalyptic" appeared in the June issue of *Context*.



COMINGS & GOINGS

Comings...

Kevin Armstrong D'85, a United Methodist pastor in Indianapolis, will serve as the primary coordinator for the Sustaining Pastoral Excellence program; **Trish Archer D'93**, deacon liaison, who will assist students pursuing ordination as deacon in the United Methodist Church; **Douglas A. Campbell**, assistant professor of New Testament, from King's College, London; **Boyd R. Coolman**, adjunct assistant professor; **Susan G. Eastman**, assistant professor of the practice of Bible and Christian formation; **Anathea Portier-Young**, lecturer in Old Testament; **Gerhard Sauter**, professor of systematic and ecumenical theology emeritus, faculty of Protestant theology and director of the Ecumenical Institute at the University of Bonn, Germany, is visiting professor of theology at Duke Divinity during the fall semester; **Tammy Williams**, lecturing fellow in theology and Black Church studies, from Fuller Theological Seminary. **Andrew M. Mbuvi**, research associate, Academic Programs; **Patricia Peacock**, financial specialist, Continuing Education Office; **William Pike D'03**, research associate, Theology & Medicine; **Carol Shoun**, research associate, Faculty; and **Lauren Tyler D'03**, program coordinator, Continuing Education Office.

Moves

Frederick P. Edie to assistant professor of the practice of Christian education; and **Emmanuel Katongole** to associate research professor of theology and world Christianity.

...and Goings

Virginia Lewis, Caring Communities; **Jason Lowe**, technology coordinator; **Heather Moore**, admissions; **David Reid**, director of communications; **Maurice Ritchie**, coordinator, special ministries; **Samuel Ewell**, academic programs; **Miriam Phillips Scoggins**, Baptist House of Studies; **Rhonda Shue**, financial analyst; **Dana Polanichka**, associate in research; **Brett Webb-Mitchell**, assistant professor of Christian education; and **Daphne Wiggins**, assistant professor of congregational studies.



CLASS NOTES

50s

Fred A. Hill D'53, and Anna, retired in Salisbury, N.C., report that their grandchildren, the Pinkston quadruplets, are high school seniors this year in Charlotte.

Louis W. Hodges D'57, G'60, Knight professor of ethics in journalism at Washington and Lee University, Lexington, Va., has retired after 43 years of service on the faculty—first in the department of religion and then in journalism and mass communications. He was inducted into the Virginia Communications Hall of Fame in April.

60s

Lon B. Chesnutt D'61, retired from parish ministry in Columbia, Md., is active with the Columbia-Patuxent Rotary Club helping to lead a humanitarian project in Addis Ababa, Ethiopia, testing and counseling for HIV/AIDS through a major grant from the Rotary Foundation.

J. Lawrence McCleskey T'62, D'66, of Columbia, S.C., the presiding bishop of the South Carolina Conference of the United Methodist Church, has been named to the board of trustees for Duke University.

John A. Mason D'63, has retired in Hurricane, W.Va., after 45 years of service as a United Methodist pastor.

James D. Long Jr. D'67, is retiring after 17 years as executive director of The Children's Home, a United Methodist institution in Winston-Salem, N.C. He was featured in the April 13, 2003, issue of the *Winston-Salem Journal*.

Allan M. Parrant G'69, was appointed in February 2003 to serve as interim dean of the School of

Theology, University of the South, Sewanee, Tenn. He was former associate dean, vice president and professor of Christian ethics at Virginia Theological Seminary where he retired in 1997.

70s

Joseph W. Brookshire D'73, has been appointed director of internship for the School of Christian Ministries at Emmanuel College, Franklin Springs, Ga. He also serves on the faculty teaching the New Testament.

Gladys R. Williford D'74, of Chestnut Mountain, Ga., is finishing her dissertation for the D. Min. degree at ACCS, Oklahoma City, Okla.

Robert C. Brizendine D'76, began in January 2003, as minister at Hillsborough (N.C.) Presbyterian Church.

Donald H. Allred D'78, is district governor of Rotary (from Mt. Airy to Pinehurst, N.C., including the Triad) for the new year. He was president of the Asheboro/Randolph Chamber of Commerce in 2000.

Helen Neinast and Tom Ettinger, both **D'78**, of Lakemont, Ga., have published their fourth book, *God Goes to College: Living Faith on Campus* (Upper Room Books, 2003).

Laine Calloway D'78, of Old Fort, N.C., recently visited clergy and parishes in Haiti where she also attended a conference sponsored by the Episcopal Relief and Development Fund.

Keith A. Jenkins D'78 is the new president of Houston Graduate School of Theology, a small ecumenical seminary in Houston, Texas, with roots in the Society of Friends.

John Patrick Colatch D'79, now in his ninth year as chaplain and campus pastor at Allegheny College, Meadville, Pa., has completed requirements for the D. Min. degree at Colgate Rochester Crozer Divinity School. His dissertation title is "Welcoming the Stranger: Practices of Hospitality as Prophetic Witness to Gay and Lesbian Persons in the United Methodist Church."

Stephen C. Compton D'79, director of congregational development for the North Carolina Conference of the United Methodist Church based in Raleigh, N.C., has just published *Rekindling the Mainline: New Life through New Churches* (Alban Institute, 2003).

James C. Howell D'79, G'84, has written *The Beautiful Work of Learning to Pray* (Abingdon Press, 2003). James is the new senior minister at Myers Park United Methodist Church, Charlotte, N.C.

Steven P. Miller D'79, is directing church relations and fundraising with Lifelink Charities in Bensenville, Ill., a service since 1895 of the United Church of Christ.

80s

Giles Lindley D'82, has earned the Ph.D. degree in communications from the University of Southern Mississippi. His dissertation is titled "Symbols in Sacred Space: A Rhetorical Analysis of Church Sanctuaries."

Randy Woodham D'82, has been appointed senior pastor at First United Methodist Church of Prattville, Ala.

Louis A. Ruprecht Jr. T'83, G'85, of Atlanta, Ga., has published his fourth book, *Was Greek Thought*

Religious? On the Use and Abuse of Hellenism, from Rome to Romanticism (Palgrave/St. Martin's Press, 2002).

Barry M. White D'84, a U. S. Army chaplain, has been promoted to the rank of Lieutenant Colonel.

Jerry Lowry D'85, is the new superintendent of the Sanford District in the North Carolina Conference of the United Methodist Church.

Todd E. Outcalt D'85, of Indianapolis, Ind., has been awarded first place in the annual Simon Scanlon writing awards by the Franciscans for his essay, "The Stigmata and the Breast" on breast cancer.

Holly Jones D'87, adopted Gabriela Elizabeth, age 7 months from Guatemala, on Jan. 28, 2003. They are residents of Asheville, N.C.

Bradley H. Scott D'89 has completed his D. Min. degree at Memphis Theological Seminary. His focus was on training lay supply pastors in the United Methodist Church using the covenant disciple method. Brad is a pastor in Jonesborough, Tenn., reported to be the storytelling capital of the world.

Alicia Fils-Aime Wentler D'89, has earned the D.Min. degree from Drew University. She is a pastor in Brooklyn, N.Y.

J. Paul Christy D'89, pastor of First United Methodist Church in Sylva, N.C., received the Denman Award for Excellence in Evangelism at the recent meeting of the Western North Carolina Annual Conference.

90s

Mark H. Christie D'90, is the manager of the new Cokesbury bookstore in Greensboro, N.C.

Robin Townsley Arcus D '91 received several awards in the Winter 2003 Literature and Art Open Competition, sponsored by The Gutenberg Lithographic Society, Salt

Lake City, Utah. In the category of Biographical Stories, she took all three awards with the essays "For Mrs. Rowe as She Lay Dying," "Grilled Cheese Sandwiches," and "On Turning Forty." Two other essays, "Keeping Covenant" and "Venice," also won awards.

Martha Gery Bowen D'92, D'93, of Raleigh, N.C., teaches Old Testament and comparative religions to students in the university transfer program at Durham Technical Community College. She was honored for the second time this year with the "Excellence in Teaching Award."

Bryan Simpson D'93 and **Beth Cole Simpson D'98**, along with their 3-year-old son, Matthew, welcomed Rachel Elizabeth, born Nov. 11, 2002. Bryan is a United Methodist minister while Beth is currently serving as a pastor's spouse, household engineer, and child educator. The Simpsons reside in Hobbs, N.M.

George B. Walker Jr. D'94 has been named deputy operations director at the Center for Community Change in Washington, D.C. The Center works to build the power and capacity of low income people, especially those of color, to change their communities and public policies for the better.

Earlene White-Rosenberg D'94 has completed her studies at the David A. Clarke School of Law in Washington, D.C.

Mindy Beard D'98 and **Charlie Reynolds D'95** were married May 31 at Gloria Dei Lutheran Church in New Milford, N.J., where she was baptized as an infant. He is pastor at Providence UMC in Quinton, Va., where the couple had a Blessing of the Vows Holy Communion Service on July 12. They are currently maintaining two residences, one in Virginia and one in Durham, where she continues as director of Congregational Nursing Ministries with Duke University Health Systems.

I. Brent Driggers D'96 is now teaching biblical studies at Pfeiffer College, Misenheimer, N.C., as an assistant professor of religion.

Malcolm Yarnell D'96 has been elected assistant dean of the theological studies division and associate professor of systematic theology at Southwestern Baptist Theological Seminary in Fort Worth, Texas. He will also direct the Southwestern Center for Theological Research. He was previously dean of the faculty at Midwestern Baptist Theological Seminary in Kansas City, Mo.

Alison W. Coltrane D'97, a Baptist pastor, mother, and teacher in Southern Pines, N. C., was the subject of a biographical feature in the May 9, 2003 issue of *The Pilot*.

Cathy Ann Cook D'97, pastor of Hope United Methodist Church in Statesville, N.C., has earned the D. Min. degree at Drew University focusing on 21st century church leadership. She is a past recipient of the Denman Evangelism Award.

Eddie Rester D'97 is one of 20 residents of Hattiesburg, Miss., selected for the 2003 "Leaders for a New Century" program. He is a United Methodist pastor there and chairman of the Mississippi Conference Board of Higher Education and Campus Ministry.

Alice Fleming Townley D'97 and Mike Townley welcomed the birth of Grace Mary on Dec. 31, 2002. She joins big brother Jonathan, now 3 years old. Alice is on family leave but she continues to assist with pastoral care, retreats, and pulpit supply. The Townleys live in Kalamazoo, Mich.

Tracy J. Cox and **Gregory D. Cox, both D'98**, celebrate the March 25, 2003, birth of Elisabeth Ruth who joins big sisters Sarah and Rebekah. The Coxes are residents of Pittsburgh, Pa., where they serve as United Methodist pastors.



Les Todd

The Student Life Ministry of Duke Divinity School has commissioned James Avery Craftsman to produce a cross necklace unique to the school to commemorate our journey together and our fellowship with those who have come before and will come after. Created as one alternative to the “class ring,” the cross has in its center the Divinity School cross and boat logo.

To order one, please send a check of \$55 made payable to **Student Life Ministry**:

Chase Bannister
 c/o Admissions/Student Life Office
 Box 90965
 Duke Divinity School
 Durham, NC 27708-0965

*Proceeds from the sale will be shared by the following Divinity student groups:
 Basin and Towel, Unity in Action, and Student Life Ministry.*

Alvin B. Lingenfelter D’98 has joined the faculty of LaGrange College in LaGrange, Ga., as assistant professor of religion and director of the church leadership program.

Kristen Bargeron Grant D’99, and her husband, Matthews Grant, are in St. Paul, Minn., where she is a United Methodist pastor and he is an assistant professor of philosophy at the University of St. Thomas.

00s

Stephanie Sullens Long D’00 has earned a master’s degree in marriage and family therapy from Appalachian State University. She and Nathan Long were married in August 2002. They now reside in Macon, Ga.

Dawn Echols Marta D’00 continues her work toward the doctor of psychology degree at Argosy University, Illinois School of Professional Psychology, in Chicago, Ill. She is currently doing a pre-doctoral internship at the Elgin Mental Health Center. She is also working as a certified personal trainer and an active parishioner at First United Methodist Church in Elgin.

K. Leigh Hamm D’01 is in the doctoral program in language and literacy at the University of Texas and engaged to be married in May 2004. She is living in Austin, Texas.

Becky Roselius McMillan D’01 and **Robert McMillan D’99** have moved to Edmond, Okla., where she is serving a small church in the Oklahoma Indian Missionary Conference and continuing to work with the Pulpit & Pew project at Duke. Robert is helping to manage a family business, the Edmond Equestrian Center.

Timothy L. Reaves D’01 was honored at the 2003 session of the North Carolina Annual Conference as the recipient of the Harry Denman Award for Excellence in Evangelism. He serves as pastor of the Bladen Charge—three rural churches in southeastern North Carolina—one of which was recognized for leadership in missions.

Kristen R. Richardson D’01 and John Richard Frick were married in Duke University Chapel, Durham, N.C., on April 24, 2003. Kristen is a United Methodist pastor in Wagener, S.C.

Madeline McClenney Sadler G’01 and **Rodney S. Sadler Jr. G’01** are delighted to announce the birth of their daughter, Ariyah McClenney, on May 2, 2003. Rodney was the director of Black Church Studies at Duke and is now on the faculty of Union Theological Seminary, P.S.C.E. in Charlotte, N.C. Madeline is executive director of the Exodus Foundation.

Danny L. Gray D’02 of Bluff City, Tenn., is the new coordinator of youth ministries for the Holston Conference of the United Methodist Church.

Kathleen Haines D’02, who lives in Winchester, Va., is directing the nation’s first joint Lutheran Presbyterian college campus ministry. Her story of faith, family, and vocational discovery was featured in the May 2, 2003, issue of *The Winchester Star*.

Peter C. Milner D’03, and his wife, Anna, are moving to Portland, Ore., where he will be a chaplain resident in the CPE program at Legacy Emmanuel Hospital.

Deaths

G. William "Bill" Bumgarner D'39 died June 28, 2003, in Winston-Salem, N.C. He was a Navy chaplain on Iwo Jima during World War II and a United Methodist minister who served parishes across the Western North Carolina Conference from 1939 until his retirement in 1981. He was the Conference Historian for 28 years and the author of several books. He is survived by his wife, Miriam Laverne Callis Bumgarner, a son, a daughter, and two grandchildren.

M. Wilson Nesbitt Jr. D'41 died July 3, 2003, in Durham, N.C. He was a United Methodist minister in the Western North Carolina Conference, director of the Rural Church Division of The Duke Endowment, professor in the Divinity School, and life-long advocate of town and country churches. He is survived by a son, a daughter, four grandchildren, and two great-grandsons.

Gilbert Wesley Crutchfield D'43 died June 9, 2003, in Durham, N.C. He served as a pastor in the North Carolina Conference of the United Methodist Church. He is survived by a daughter.

Chester D. Steele D'43 died Jan. 30, 2003, in Houston, Texas. He was a retired United Methodist minister and administrator who was especially active in promoting Methodist higher education. He is survived by his wife of 60 years, Novelle Cheek Steele, a son, and a granddaughter.

M. Douglas Fleming D'44 died June 19, 2003, in Tulsa, Okla. He was a pastor and administrator in the Oklahoma Conference of the United Methodist Church whose service included 10 years as superintendent of the Oklahoma Methodist Manor retirement community. His wife of 59 years, Levina Meekins Fleming, two sons, a daughter, and four grandchildren survive him.

R. Delbert Byrum D'45 died May 27, 2003, in Thomasville, N.C. He served for 46 years as a pastor in the Western North Carolina Conference of the United Methodist Church, including four years on the General Board of Education in Nashville, Tenn., doing leadership development. He is survived by his wife, Evelyn Rothrock Byrum, and their daughter, **Adele B. Novotney D'81**.

Griffith A. Hamlin D'46 died May 23, 2003, in Columbia, Mo. He was a Disciples of Christ pastor and from 1961-1983 professor of religion and chairman of the humanities division at William Woods University. He is survived by his wife, Margaret Cook Hamlin, two sons, two grandchildren, and three great-grandchildren.

Hollis W. "Hal" Huston D'47, G'49 died June 8, 2003, in Hartford, Conn. He was retired from the Tax Corporation of New England. He is survived by his wife, Loralee Farr Roberts Huston, three children, and eight grandchildren.

Harold P. Hamilton D'50, G'54 died July 1, 2003, in Columbus, Ohio. He was an ordained United Methodist minister and veteran of World War II. He was a member

of the faculty beginning in 1955 and then president from 1960-1970 of Kentucky Wesleyan College in Owensboro, Ky. He served from 1970-1976 as president of Central Methodist College in Fayette, Mo. From 1976-1980 Dr. Hamilton was assistant state treasurer for the Commonwealth of Kentucky. He served until 1994 in several senior administrative positions with medical and retirement facilities in Indiana and Ohio, and he was the founding president of the Ohio Planned Giving Council. He is survived by his wife, Agnes Kametz Hamilton, a son, three daughters, seven grandchildren, and three great grandchildren.

Neal V. McGlamery D'50 died April 20, 2003, in Mt. Pleasant, N.C. He was a veteran of World War II, a United Methodist pastor in the Western North Carolina Conference, and for 20 years the director of the Wesley Foundation at North Carolina State University in Raleigh. Survivors include his wife of 61 years, Julia Edith Barrier McGlamery, a son, a daughter, five grandchildren, and five great-grandchildren.

Albert C. Van Reenen Jr. D'56 died June 23, 2003, in Bluefield, W.Va. He was a retired pastor who served United Methodist churches in the West Virginia Conference. He is survived by his wife, Rita Ashworth Van Reenen, three sons, and three grandchildren.

David L. Kittrell Jr. D'58 died March 27, 2003, in Plano, Texas. Initially a journalist, he served as a naval officer in World War II and then pursued a career in advertising. After earning his degree from Duke he served parishes in the North Texas Conference of the United Methodist Church and continued in ministry following his retirement in Bella Vista, Ariz. His wife, Katheryn Ferguson Kittrell, a son, two daughters, five grandchildren, and two great-grandchildren survive him.

Roy O. "Sonny" Creech D'70 died April 26, 2003, in Danville, Va. He was a retired United Methodist minister who served churches across the Virginia Conference. He is survived by his wife, Mary Staton Creech, two sons and three daughters.

Mary Leigh Von Canon D'79 died July 18, 2003, in Aberdeen, N.C. She was a United Methodist pastor who served parishes in the North Carolina Conference. Two sons, two daughters, five grandchildren, and nine great-grandchildren survive her.

Patsy Sears D'91 died Nov. 23, 2002, in Chama, N.M. A former director of the Divinity School Women's Center, she was a pastor in the New Mexico Conference of the United Methodist Church. She is survived by her husband, **Hugh J. Roberts D'91**.

Other Deaths in the Divinity School Family

Alan P. Neely died May 14, 2003, in Raleigh, N.C. He was an advocate and leader with the divinity school's Baptist House of Studies, a distinguished seminary professor, and long-time missionary.

COMING EVENTS

Duke Divinity Center for Continuing Education

Sept. 29–Oct. 1
Myrtle Beach, S.C.

Formation for Discipleship: Strengthening the Life and Work of the Church
A seminar with the North Wilkesboro district of the United Methodist Church
JANICE A. VIRTUE, Duke Divinity School
RUSS MOXLEY, leadership consultant

Oct. 1
7:30 p.m.

A Celebration of Latino/Hispanic Pastoral Leadership
REV. DR. JUSTO GONZALEZ
A Convocation/Worship Service at Immaculate Conception Church, Durham, N.C.

Oct. 2, 9, 16, 23
Evening

Revelation
Lay Academy of Religion
J. "MICKEY" EFIRD, Duke Divinity School

Oct. 2
RESCHEDULED

Forum on the Theological Memoir
Center for Theological Writing Forum
RICHARD LISCHER, Duke Divinity School
CHARLES MARSH, University of Virginia
CHRIS RICE, author of *Grace Matters*

Oct. 7–8

Gardner C. Taylor Lectures
Office of Black Church Studies
GREGORY VAUGHN PALMER, bishop of the Iowa Annual Conference

Oct. 13–15

Forming Christian Disciples
Convocation & Pastors' School
RICHARD A. LISCHER, Duke Divinity School
MICHAEL B. CURRY, bishop of the Episcopal diocese of North Carolina
ADAM HAMILTON, United Methodist Church of the Resurrection, Leawood, Kan.
CHRISTINE POHL, Asbury Theological Seminary
Proclaiming – and living – the Gospel is both our most rewarding calling and our most difficult challenge. Join us at Convocation and Pastors' School to reflect on *Forming Christian Disciples*.

Nov. 6, 13, 20
Evening

For God and Region: Religion and the Civil War
Lay Academy of Religion
GRANT WACKER, Duke Divinity School

November 14–15

Duke Laity Weekend
An opportunity for laity of all Christian traditions to cultivate their faith through study of spiritual formation, theology, Christian tradition, history and Scripture. Divinity School faculty – the same faculty who teach aspiring clergy leaders Monday through Friday – will lecture and teach during the weekend.
J. "MICKEY" EFIRD, keynote, Duke Divinity School

Jan. 7, 14, 21, 28
Morning

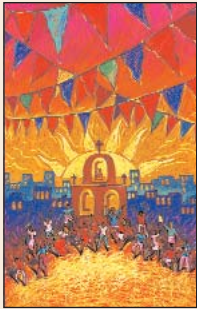
Gospel of Mark
Lay Academy of Religion
J. "MICKEY" EFIRD, Duke Divinity School

Jan. 8, 15, 22, 29
Evening

Romans
Lay Academy of Religion
J. "MICKEY" EFIRD

Jan. 26 – 27

Holy & Beautiful: Greening Sacred Spaces
A conference to explore the possibilities for building worship spaces that are ecologically intelligent in design.
ELLEN DAVIS, Duke Divinity School



**Celebrating
Latino/Hispanic
Pastoral Leadership**



Michael B. Curry



Christine Pohl



**Holy & Beautiful: Greening
Sacred Spaces**

Learning
for Life

One for the Books

by Robin J. Townsley Arcus

Memory is short. Compassion thin. Yesterday, while racing along the highway, I saw a man leaning heavily on a tire iron as he crouched by his left front axle. In a flash I changed lanes to broaden the space between him and my speeding car. Other drivers did the same. Ours seemed a momentary act of community, a signal that we value life, enough anyhow, to move out of the way. My heart was warmed. I smiled. I also noticed that none of us pulled to the side to help.

I have heard it said that we clergy are incapable of seeing beyond our noses to the very messages we are preaching. And when approached by church members with questions - disguised as well-intended suggestions, we are apt to respond, Thank you very much, I have my own agenda going here. And so the opportunity for meaningful conversation wanes on the wind.

Yet people's search for compassion and a connection with God has never been stronger. When a friend passed off to me her copy of the popular novel *Left Behind*, a twinkle in her eye, she didn't know I was going to scribble heated commentary in the margins. Last week I thumbed through another "religious" book, this one promising readily to reveal God's personal holy will. Is this sort of writing the current work horse of today's theology?

This is a problem. Who is still reading—or reading anything of quality? Even among us graduates, who can argue anymore the fundamental principles that fueled so many ecclesiastical fires? Scholars aside, you and I, in the fray of ordinary life, are less and less inclined toward historical reading. Television and the internet are liquid potions posing as nourishment, going down easy. But how will we know what to preach and pass along without taking a walk through the dense woods of dogmatic thinking? Was that only for seminary?

The church expects us to connect with people. True compassion relies on connection, which is, after all, the purpose of the church's sacred rites. Hand holding is important, but liturgical rites are our best option because of their historic depth and relevance. (Do take the second best if the first seems unavailable.) Conversion, to

take root and actually move the heart, must also touch the mind. We clergy would do well to understand what we are offering. I certainly want to connect with members over something deeper than pot lucks and pizza. These may be a start, but every time I see the Domino's driver make the turn up our church lane, I wish for food with truer substance.

A. Daniel Frankforter in his book *Stones for Bread: A Critique of Contemporary Worship* warns that contemporary church music in all its predictability and simplicity leaves worshipers longing for more. Where is the poetry, the language for which the soul still pines? Church hymns have become a last bastion for beautiful words. Open any old hymnal and you'll see what I mean. This fall marks the anniversary of an American tragedy and the launching of campaigns for national elections. The news coughs this up like fresh spume. With so much vying for our attention it's no wonder people only look to what's at hand. Myself? I was thinking of a remodeling project at home to keep my mind off the media. But that would require a distraction of enormous size. So I suggested to my husband that we lob off the entire back of the house and build. "It'll cost," he said. "Aren't we just creating bigger barns?" My answers sounded of entitlement. But we deserve... began nearly every sentence. A voice sounding like Professor Fred Herzog whispered in my ear, If you give to the poor it doesn't hurt the poor; if you give to yourself, you may hurt yourself. Through the lens of theologically grounded compassion I knew he was right.

So, I am cancelling the contractor and instead shaping my life around messages that matter. I will sign the schedule for volunteer tutoring. I will phone an old professor. I may pick up a collection of Elizabeth Barrett Browning poems. Or, what I could do is just start on one of those textbooks I've always meant to read.

Robin Townsley Arcus D'91 is an ordained minister in the United Church of Christ. Her other work includes writing for the Urban Hiker magazine in Durham.

Haven for Baptist Women

Unfortunately, the recently amended faith statement of the Southern Baptist Church denies the opportunity of following God's call into the office of pastor to some of the most outstanding: specifically, our young women. There is none more outstanding than Sarah Jobe. Fortunately for Sarah and our Baptist churches, there are places like Duke Divinity School where she can receive both an outstanding theological education and practical training for ministry.

Dr. Kenneth Corr, pastor, First Baptist Church, Memphis, Tenn.

All Things Human Change

To make heterosexuality a timeless normative ethical requirement is to ignore that all things human change—and should change. It is to ignore the ethical imperative to pay attention to whether something in the tradition is no longer timely, appropriate or right. To absolutize this convention—preferring heterosexuality—is to commit idolatry. It is to make eternal something that is not eternal.

Mary McClintock Fulkerson, associate professor of theology, quoted Aug. 6, 2003, by *Ascribe*, *The Public Interest Newswire*, on the appointment of Bishop V. Gene Robinson.

Shedding Light on Brights

The brights just don't know dip about classical Christian theology. It never occurs to them that we are looking at a 2,000-year-old tradition, and it takes a hell of a lot of study to even begin to think you know what you're talking about, and yet they think that they can sound off because they're pretty sure it's about supernaturalism. Give me a break.

Stanley Hauerwas, professor of theological ethics, on the effort to unite atheists, agnostics and other freethinkers under the term "brights." Quoted from the August 8, 2003, issue of *The Chronicle Review* in *The Chronicle of Higher Education*.

Signs of Revival

Keep the philosophers at bay until they get converted. Then, as Wesley said, you'll know you have a revival on your hands.

William J. Abraham, Albert Cook Outler Professor of Wesley Studies at Perkins School of Theology, Southern Methodist University, at Duke Divinity during "Wesley at 300: Controversy, Consensus, and Conversations"

A History of Schism

[The debate over the role of gays and lesbians in church life] may result in a reconfiguration in mainline Protestantism. ... The gravitational pull not to go that far is strong. People have split for all manner of reasons.

In many ways, schism has been one of the most powerful forces shaping Christianity throughout history.

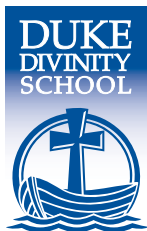
Churches have split over all manner of issues ... In one case, a reformed church in the Netherlands divided over the question of whether the snake in the Garden of Eden actually talked to Eve as reported in Genesis.

David C. Steinmetz, Amos Ragan Kearns professor of the history of Christianity, commenting on the history of schism in the Christian church in the Aug. 10, 2003, *Orlando Sentinel*.

Family Values?

If you can measure our values by where we spend our money, it seems we value neither mothers nor fetuses nearly as much as we value sports, entertainment and super malls. This coalition reminds us that women and children deserve better than our current rhetoric and our current neglect.

Amy Laura Hall, assistant professor of theological ethics, in the Sunday, July 13, 2003, *Raleigh News & Observer* article, "Should a fetus have rights?"



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**Graduates wore the new
Duke Divinity Cross during
Baccalaureate 2003.**

Right, Nathan Kirkpatrick D'03.

To order yours, see page 33.

