



# DIVINITY

## *News & Notes*

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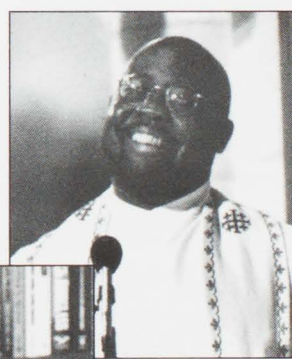
### Willie James Jennings **A Marvelous Time for Divinity**

Ask Willie James Jennings about his vision of Duke Divinity School, and he has a three-word response. The school is in the perfect position, he says, to “Seize the day.”

That this is a theme associated more often with poets than administrators is fitting for Jennings, who is not only associate dean for academic programs and research assistant professor of theology and black church studies, but an ardent supporter of the arts. Known among students, faculty, and staff for his ready smile, infectious laughter, and signature suspenders, Jennings is, as one of his colleagues puts it, “a man with a plan.”

“This is a marvelous time to be in theological education because there are so many difficulties involved in the survival of theological schools,” Jennings says. “Duke Divinity School is in a position to become one of the few viable choices for someone who is serious about the intellectual life in the context of Christian ministry.”

Jennings, who earned his Ph.D. in religion at Duke and has been on the faculty since 1990, earns high marks for the past year as interim associate dean for academic programs. Dean L. Gregory Jones announced Jennings’ appointment to the post for a five-year term effective July 1. “Willie Jennings brings to this position effective leadership, wise counsel, and a gracious spirit,” said Dean Jones. “He understands his theological writing and teaching, as well as his administrative leadership, in the context of service to God and the church. We are extremely fortunate to have him as a colleague and as a leader.”

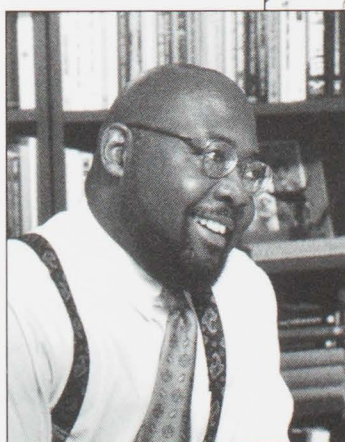


His decision to become a theologian reflects nearly every aspect of Willie Jennings’ upbringing, including his neighborhood in Grand Rapids, Michigan.

The eleventh and last

child born to deeply committed Christian parents, it was a long time before Jennings realized that Ruth, Naomi, Paul, and even Jesus, weren’t part of the extended family. The Bible, he says, “was a living document. It shaped the way we

lived.” Although he and his family were active members of New Hope Missionary Baptist Church, their neighborhood was home to several Christian Reformed churches, as well as several Christian bookstores. “I was a church boy,” he says. “I was





# *What & Where*

## *News*

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*"And we who are joined in this community of faith, joined in service,  
joined in life-long study...are bound by a decision to love."*

—WILLIE JAMES JENNINGS

ASSOCIATE DEAN FOR ACADEMIC PROGRAMS AND  
RESEARCH ASSISTANT PROFESSOR OF THEOLOGY AND BLACK CHURCH STUDIES



all the juniors—junior usher, junior deacon, junior trustee; I was in the choir and bible study, and I attended vacation bible school every summer.”

For Jennings, studying for the ministry was a way out of Grand Rapids. The other options were in factories—either working for General Motors or Steelcase, an office furniture manufacturer. “I was sensing a call,” he says, “and I was also trying to escape.”

After earning his B.A. at Calvin College, he went to Fuller Theological Seminary. There he met Joanne Louise Browne, a Bermudan who had left a career in law to answer the call. Each had firm plans—she to return as minister in her home church in Bermuda, and he to study for a Ph.D. in religion at Duke.

“She told me that she didn’t want a relationship—that I would just get in her way, and I told her that she’d just get in mine.” But, before graduating, Jennings realized that “I wouldn’t want to live without this woman in my life. And she felt the same way about me. Or I hope she did,” he adds, and bursts into laughter.

They were ordained together in Joanne’s home church, and have been married for ten years. She currently serves as associate pastor of Mount Level Baptist Church in Durham and is a licensed therapist in private practice, also in Durham. Jennings has been an interim pastor in local churches and continues to be active in preaching and teaching in the community. He and Joanne have two daughters, Njeri, 6, and Safiya, 1. Between the demands of work and family, their lifestyle is intense. “We usually find ourselves falling asleep at night in mid-sentence,” he says.

Balancing his administrative duties with scholarly research is an on-going challenge. Progress on his book *Racial Abandonment: Race, Culture, and the Problem of Christian Identity*, a project for which he received a Lilly Faculty Fellowship last year, has been slowed by his academic responsibilities: “Slow as maple syrup in a Michigan winter,”

he says. He has also missed the classroom more than he’d thought. He plans to resume teaching next spring and hopes to offer one class each term. His favorite courses have been in Christology, systematic theology, and the black church. Still, he says, there’s great satisfaction in his current role.

“I can help students shape their intellectual life in a much more direct way—help them think through what the classes do for them, help them chart out where they’ve been, and where they’re going, as far as how their intellectual life works with their sense of calling and ministry.”

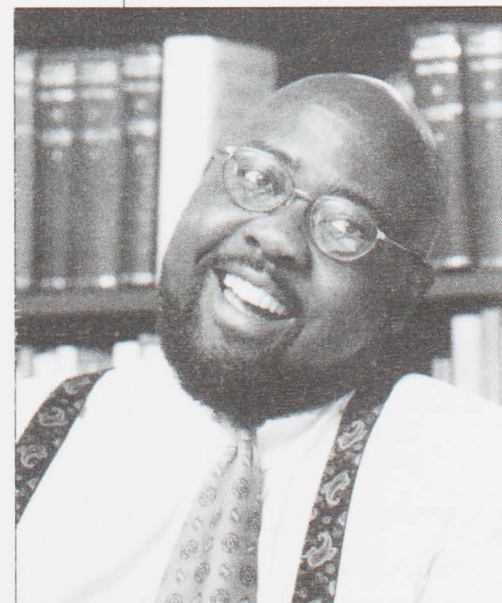
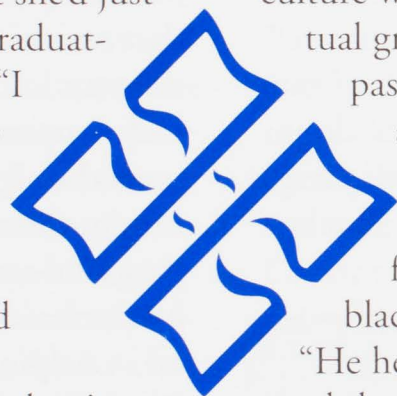
Para Drake, M. Div. ’97 and Th.M. ’99, remembers going to Dr. Jennings for advice as a first-year Divinity student. “I found him open and genuinely caring. He helped me understand how the Divinity School culture would shape my own intellectual growth and calling as a pastor.” Drake, who serves as associate pastor at Trinity United Methodist Church in Durham, also found Jennings’ class in black church studies formative.

“He helped me learn and understand the history of the black church biblically, culturally, theologically and politically. That was one of the most life-changing classes I’ve ever taken.”

Caring is a common theme among comments from those who work with Jennings. Professor of Homiletics Richard Lischer, who serves with him on the curriculum committee, says that Jennings “cares deeply about the theological integrity of our curriculum. He is a man with a plan, and he always keeps that larger theological vision in view.”

Jennings finds “a beautiful symmetry to the way a curriculum works.” He also enjoys interacting with the faculty as a whole, and thinking about the future of the school with the dean. “It’s an exciting time,” he says.

Still, some of the tasks that he faces are quite daunting, and he





credits "the incredible work" done by the former associate dean, Russell Richey. "Russell did this job with such grace and ease that most people have no idea how much work is involved, or how much Russell did in laying the foundations of our current academic programs." Jennings adds that he is also "thankful to be able to work with the Divinity School's fine staff, especially Dr. Mary Collins, who is absolutely wonderful."

Building on Russell Richey's work involves supporting the formation of students and the research needs of the faculty. "I think we must always keep both those needs in clear view, never pitting one against the other. Our faculty needs as much freedom as possible to continue the Duke tradition of scholarly excellence, and our students need as much nurture as possible to prepare them for excellence in ministry."

The future academic health of the Divinity School, Jennings says, depends on the continued careful merger of these needs. "I also believe that we

must continue to weave together, as tightly as possible, spiritual formation and theological development. What excites me is the possibility of taking full advantage of our setting: We are uniquely situated to provide an environment where truly Christian spiritual formation for church leadership takes place right in the middle of a major research university."

Jennings sees special promise in the Divinity School's potential to develop leadership for the black church. "The Divinity School has incredible opportunities to help prepare people to deal with racial issues in the church. We, along with the university, share a less than stellar record in terms of race. A lot has been done, but a lot can be done."

He credits Fred Herzog's leadership as instrumental to the Divinity School's program: "He took to heart that race was a critical problem in this country, and Duke is blessed to have had someone like him. He helped to push through a very important addition to the master of divinity degree program—a required course on the black church. He was also instrumental in helping to establish the Office of Black Church Affairs. Other schools have offices of black church affairs, and may even have requirements in diversity, but we're among the few to my knowledge, that requires courses in the black church for a master of divinity degree."

Race, Jennings acknowledges, is always going to be difficult to negotiate, but he hopes to see the Divinity School reflect more of the character of the South in terms of minority representation.

"North Carolina is a state with more traditionally black colleges and universities than anywhere in the nation. By now, the Divinity School could have nurtured the next generation of African-American scholars—and we still can! But that takes incredible foresight."

In Jennings' book-lined office, there's music playing, usually jazz or classical (often Handel). A music major when he entered college, he

Mary Collins, Ph.D.:

### **Divinity's Staff Specialist, Registry**

After nearly a decade in the Divinity School's registry office, Dr. Mary Collins says the most rewarding part of her work is still "the happy outcomes."

She traditionally celebrates these happy outcomes as she assists at baccalaureate with the hooding ceremony for Divinity graduates. Over the years, she estimates, she's had this pleasure with more than 500 students. She doesn't get to know every student, but she tries to monitor and support the progress of each toward graduation. With registration of new students each fall and again in January, and three graduations every year, there's constant activity in the office she shares with Associate Dean for Academic Programs Willie James Jennings.

A native of Madison, New Jersey, Mary Collins moved to North Carolina for graduate school. She earned her Ph.D. in biology and worked for several years in research, but grew weary of lab work. Her job in Divinity's registry offered the chance to work "more with people, which is what I'd wanted." She serves on both the Divinity



continued on page 7



played trombone but preferred the tenor sax. Joshua Redman is one of his favorites, and jazz by Miles Davis, John Coltrane, Monk, Sample, Tyner, Morgan, Wallace, Shorter, or any of the so-called Young Lions—the Marsalis brothers, Nicholas Payton, Roy Hargrove, Terence Blanchard, and Christian McBride—is often playing in the background in his office. In another life, he says, he would've been part of a jazz ensemble traveling the country. What he likes most about jazz is “the freedom to create—the requirement to create. There's a tradition you stand within, but you are judged by how well you can take a song that everybody's heard and surprise them.”

If there are parallels between jazz and preaching, Jennings finds that they occur for him as he writes. “My improvisation takes place on the page. I prepare the same way for each sermon. I make it a matter of earnest prayer; I read, and I wait. I always have a sense of what I'm going to preach, but I have to have a script.” Asked to preach the baccalaureate sermon last spring, Jennings said, “I was honored. The students here are the kindest people. They really trust us, and a lot of them have made incredible sacrifices to be here.”

Giving Divinity students the very best—the strongest professors and the best people to help lead and shape them—is important to Jennings. “As theological education becomes like the home shopping network—quick and easy—then the importance of what we do here at Duke becomes all the more evident. Our students have done it right. They understand that excellence in theological training begins with coming to the best school, not looking for the most convenient one from which to get a degree.”

He's deeply moved by the trust students put in the Divinity School's ability to train them. “The trust and faith they put in us is an awesome responsibility,” he says.

An empty wall in Willie Jennings office is reserved for a reproduction of the sixteenth century Isenheim altar paintings: Grünewald's *Crucifixion*

with panels on either side of Saint Sebastian and Saint Anthony Abbot. Jennings finds the painting “beautifully grotesque” and a visual metaphor for Galatians 2:20, the scripture that helps focus him: “I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.”

He wants everyone who comes into the registry office to see and be inspired by the paintings on the walls. In the outer office are two icons: *Jesus Christ Pantocrator* and *Our Lady of Korsun*. His office has an enlarged photograph of a Baptism scene taken during the 1930s: two black ministers are baptizing a black woman in a river. “It is simply beautiful,” said Jennings, “yet I really need the image of the crucified Christ to bring theological balance to the office wall hangings.”

That image is difficult, but important, he says. “I have always had a sense of the inevitability that life must be a mixture of great joys and great sorrows, and that you have to accept the pain along with the joy. I have also grown to the point of realization that the cross of Christ must give shape to the way I approach each day of my life.”

And it is joy which helps bring Jennings back full circle to the challenges for Duke Divinity School. “We're uniquely situated,” he says, “to be not simply a seminary with a future, but a seminary that provides profound Christian leadership to Christian ministry in this country. I hope that we do ‘seize the day’.”

If there are parallels between jazz and preaching, Jennings finds that they occur for him as he writes. “My improvisation takes place on the page. I prepare the same way for each sermon. I make it a matter of earnest prayer; I read; and I wait. I always have a sense of what I'm going to preach, but I have to have a script.”



## A Decision to Love: 1998 Baccalaureate Sermon

*Ruth 1:16-18: But Ruth said, "Do not press me to leave you or to turn back from following you! Where you go, I will go; where you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die - there will I be buried. May the Lord do thus and so to me, and more as well, if even death parts me from you!" When Naomi saw that she was determined to go with her, she said no more to her.*

Dean Jones, beloved and esteemed colleagues, great and glorious graduates, families and friends, for a few moments consider with me a single moment out of the lives of two women of the scriptures, Naomi and Ruth. Ruth (in this passage) has made an unbelievable decision. She has decided to bind herself to Naomi, to cast her lot with Naomi. This is no small decision, because Ruth has chosen to bind herself to someone whose life is covered head to toe in tragedy and suffering.

Naomi's life was a slow and torturous journey into sorrow. Driven by famine into a strange land, there her husband died. Later her two sons, her only sons, died, leaving her all alone. In her despair, Naomi believed that God had abandoned her. For Naomi, her life had no roses—just overgrown thorns—and who (in their right mind) would bind themselves to thorns? So Naomi decides to return to her people, to go to the country of her ancestors.

And Ruth has decided to go with Naomi. Ruth turns her back on the god of her own people. She gives herself to the God of Israel and binds her future to that of a grieving old widow.

Maybe it was because Ruth understood the suffering of Naomi through her own suffering, or maybe she had come to love Naomi as her own mother. But the point is, she makes clear her decision.

And this evening, my friends, what we have before us is a moment, not of decision, but a moment of clarity. Clarity for all of us, but especially for these wonderful people who will very soon graduate from this institution. What is this clarifying moment? It is much like the moment Ruth makes clear her decision to abandon all and cling to Naomi. It is Ruth—who knows suffering and loss and tragedy—being joined to another who sees no future for herself. It is Ruth joining herself to another who sees nothing in herself, nothing worth having, nothing worth holding.

Our moment of clarity is this—in this moment, we who would serve the living God, we who have

been joined to Jesus Christ, we see what our decision means. It means that we are joined to the Naomis of the world. We have been joined to those who see no future for themselves, those whose lives are marked with suffering and tragedy. It means that we have left all other gods and cling to the one true God, the God of Naomi.

But now, here in this moment, my friends, we must hear the word of Naomi. Naomi says to us, "You don't have to do this. You can freely return home to your people. You can build a future without me. There is really nothing to be gained by you in clinging to me. With me," Naomi says to us, "the future is unclear." Naomi helps us face the gravity of our decision.

I believe that God always gives us precious moments to consider afresh our decisions. In these mo-

*I believe that God  
always gives us  
precious moments  
to consider afresh  
our decisions.*

ments the past and the future merge—all at once, here is our past—its ups and downs, its shifts and changes, its twists and turns, all the things that have brought us to this point. In this moment, we can feel again the hopes and fears, dreams and visions that cast light into our future.

And as I consider this matter, I have concluded that I don't know when I made the decision. I don't know when I decided

like Ruth. In fact, I don't remember being given a choice. All I know is that the decision has been made. In fact, I don't hold the decision, but it's as though the decision holds me.

Ruth seems to grasp this kind of captivity with her words. She places these conditions on her own life. Other possibilities are now closed. Ruth even brings a curse on herself, asking God to slay her if she departs from Naomi even in death. Death will not separate her from Naomi. Death will not thwart the decision. Ruth will risk everything. She has no promise of acceptance with Naomi's people, she has no promise of future love, of being loved. She has nothing like what Abraham had, no promise. She has nothing but the decision.

In the end, my friends, all that we have is the decision. After the hand shaking, and the well wishing, and the celebration, all that remains is the decision. In fact, that is all the Christian faith is about—the decision. I wish I could give these wonderful (soon-to-be) graduates more than the decision. I wish I could promise that the communities to which they will go will embrace them with open arms. But I cannot. I wish I could assure them that their faith will not waver, their hope will remain sure, their joy



will be constant, but I cannot. I wish I could assure them beds of ease and restful nights, but I cannot. I wish that I could say that things will work out, but I cannot. They may indeed end up like Naomi.

But what I can say is what many of you here this evening already know. That there was one, a relative of Naomi, a descendent of Ruth, who made a decision. His decision brought him to the waters of baptism, his decision took him into the wilderness, his decision brought him into battle against evil, his decision brought him to his knees in prayer, his decision took him all the way to a cross on a hill.

What did he decide? He decided to trust in God. He decided to do the will of God his Father. He decided to love those who hated him. He decided to touch blinded eyes, to heal the broken hearted, to lift up the downcast, to cleanse the lepers. He decided to risk everything for love, even in the face of death. And this one, this Jesus, God decided to raise from the dead.

What I can say to these former students is that this Jesus says to us something very similar to what Ruth said to Naomi. "Where you go, I will go.

Where you lay your head, I will lay my head. The people you touch, I will touch. The people you love, I will love. The hands you hold, I will hold. The ones you forgive, I will forgive. And even if death seeks to claim your life, it will not separate you from me." Jesus says to us, "In the storm and the rain, through sickness and pain, I will be with you. Through worry-filled days and sleepless nights, I will be with you." Why? Only because of a decision. That's all it is, a decision, a decision to love.

And we who are joined in this community of faith, joined in service, joined in life-long study, joined in moral integrity, we are bound by a decision to love.

— Willie James Jennings

**Collins** .....continued from page 4

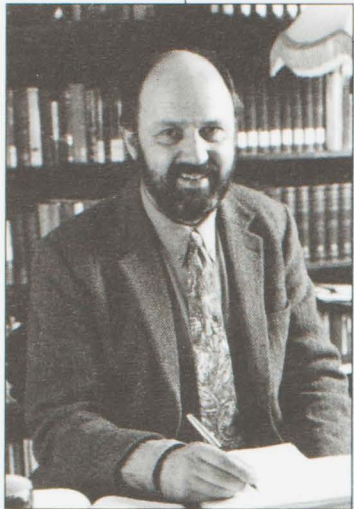
School's academic policies committee and the curriculum committee, and has been involved with SISS, a University-wide initiative to enhance student record services. The goal is to simplify and improve the way records are handled. She also writes a regular column for "ATSRAO Newsletter," a quarterly publication of the Association of Theological Schools Registrars and Admissions Officers and AACRAO, the American Association of Collegiate Registrars and Admissions Officers.

In addition to working with students, Collins compiles the statistics summarizing student enrollment reports for the annual *Bulletin*, which she describes as "Divinity's face to the world. It's an important part of this job."

Dr. Collins' hobby is German translation, both for publication and herself. She has translated two of Dr. Fred Herzog's essays: "Praxis Passionis Divini" and "Full Communion and the Eucharist," and has also done translations for Associate Professor of Ecumenical Theology Teresa Berger and the Divinity School's Bonn Exchange. She is currently at work on a translation of Kafka's *The Castle*, which she describes as "a ten-year project. I've got a couple of chapters finished." She and her husband, Brad, a chemist who works for the National Institute for Environmental Health Sciences, live in Mebane, where they enjoy gardening. Last spring they noticed a bed of iris about to be bulldozed on abandoned property. Transplanted to the Collinses' yard, the irises show every sign of surviving to bloom next spring. This act of recovery is a reminder, she says, that it's "important to say 'yes' to the future."



## The 1998 Kenneth W. Clark Lectures: N. T. Wright on The Resurrection



Gillman & Soane

N. Thomas Wright is the author of seven scholarly and ten popular books, including *Jesus and the Victory of God*, which is regarded by New Testament scholars as a major contribution to the "Third Quest for the Historical Jesus," a phrase coined by Dr. Wright himself. A popular voice for Christian faith in his native England, he is a speaker in wide demand on BBC-TV

and radio. Prior to his work at Lichfield and Coventry, Dr. Wright taught New Testament studies at McGill University in Montreal, Canada, and more recently at the University of Oxford. He is also at work on *The Meaning of Jesus: Two Visions*, a dialogue with Marcus J. Borg, and *A Critical and Exegetical Commentary on The Epistle to the Philippians* in The International Critical Commentary.

Why did Christianity grow from such an obscure beginning to become one of the world's major religions? The answer to this question, according to N. Thomas Wright, dean of England's Lichfield Cathedral, is perhaps the most hotly debated, and yet central, tenet of Christianity—the resurrection of Jesus Christ from the dead.

Wright, who is also canon theologian at Coventry Cathedral, delivered the 1998 Kenneth W. Clark Lectures in New Testament to a packed audience in the Divinity School's York Chapel this past February. The rapid growth and spread of Christianity cannot be attributed to wishful thinking or despondent hallucinations, said Wright. Rather, he contends, the resurrection of Jesus, which has proven such a vexing topic for recent scholarship, is, in fact, just what the church has proclaimed all along—a physical, bodily resurrection.

"Why did this group of first century Jews, who had cherished messianic hopes and focused them on Jesus of Nazareth, not only continue to believe that he was the messiah despite his execution, but actively

announce him as such in the pagan, as well as in the Jewish, world?" asked Wright. "Their answer consistently...was that Jesus, following his execution on a charge of being a would-be messiah, had been raised from the dead."

Wright argues that theories explaining away the bodily resurrection of Jesus as hysteria, or a guilt-induced overcompensation for the apostles' disappointment, are not true to the Judaism in which the Gospel emerged. Second Temple Judaism had several ways of describing such psychological phenomena, but the term resurrection was not one of them, he said. Resurrection referred to a bodily resurrection and would not have been understood as an existential experience, as scholar Rudolph Bultmann and others have claimed.

According to Second Temple Judaism, the messiah's resurrection would be accompanied by the breaking forth of the Kingdom of God: all the faithful departed would be raised, and the people of Israel would be delivered from their oppressors. The resurrection was first associated with the story of Ezekiel 37 in which God rescues Israel, cleanses the faithful, and renews the covenant with the people of Israel.

Controversy surrounded the resurrection from the outset. The Sadducees insisted there was no afterlife, much less a resurrection, and the Pharisees contended that there was. Despite their differences, Wright says these parties were in agreement that resurrection referred to a bodily resurrection, not a disembodied soul, and that the resurrection signaled the arrival of the new age. It is because of this belief in the advent of the new age, and the bodily resurrection of Jesus Christ, that the early church was willing to extend its message beyond the Jewish community to the Gentiles.



Wright contends that Paul's description of the resurrection in 1 Corinthians 15 is a dramatic *Jewish* reinterpretation of Second Temple Judaism's eschatology—the events surrounding the resurrection and the coming of the Kingdom of God. Written some thirty years after the crucifixion of Jesus, Paul's writings lead the historian back to the question, what would have motivated Paul to make such a clearly Jewish re-interpretation?

The answer, Wright said, is that Jesus' bodily resurrection is the fulfillment of the Jewish scriptures. The phrase "Christ died according to the Scriptures" does not refer to Pauline proof-texting. Rather, Wright said, it indicates "that the entire biblical narrative had at last reached its climax, its appointed and God-ordained role in these astonishing events. The resurrection, then, revealed that Jesus was the messiah and that, with the cross, exile had been undone. Put that together, and you get the shorthand phrase that Christ died for our sins."

If the resurrection is a bodily phenomenon that explains the growth of the Christian faith, then one must ask, what sort of a body was it? To answer this question, Wright referred to Paul's account of resurrection in 1 Corinthians 15, which he calls the earliest testimony to the resurrection. Paul's description of a resurrected body refers

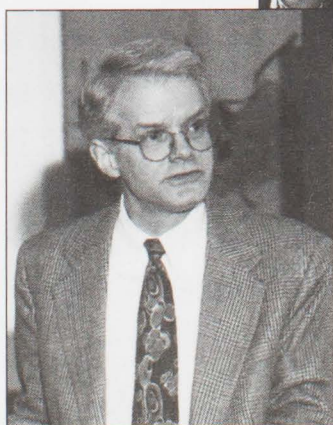
not to a soul, an angel, or a disembodied spirit, said Wright, but to an actual human body, albeit transformed in some manner.

For Paul, the church's life is "about working with and for human bodies that will be re-embodied in a non-corruptible physicality—not mere resuscitation ...," said Wright. "It was not a matter of believing, as is often said in Easter sermons, that the resurrection was an opening up of a new religious experience, nor was it simply a proof of life after death. It meant that the Scriptures had been fulfilled ... that the Kingdom of God had arrived, that the new age had broken into the midst of the present age, that it had dawned upon a surprised and unready world."

"The resurrection of Jesus was the decisive eschatological event, not in some Bultmannian existentialist sense of eschatology, but in the first century Jewish sense," said Wright. The messiah, then, is not a soul or an angel, but a bodily human being gone ahead to God in order to rule the world. Thus the resurrection is the grounding for the church's future hope and the reason for its present work.



Emilie M. Townes delivered the 1998 Martin Luther King Jr. Lectures on the Black Church April 7 & 8 in York Chapel. A faculty member at St. Paul School of Theology, Kansas City, Missouri, Dr. Townes' lectures were "Shutting Down America When Collard Greens Started Tasting Like Water: Black Health and Health Care in the U.S." and "Searching for Paradise in a World of Theme Parks: A Womanist Ethic of Care and Healing."



Charles Campbell delivered the 1998 Jameson Jones Lectures: "Preaching and Ethics," March 3-4 in York Chapel. Dr. Campbell is associate professor of homiletics at Columbia Theological Seminary, Decatur, Georgia. He is the author of *Preaching Jesus: New Directions for Homiletics in Hans Frei's Postliberal Theology* and the associate editor of *The Journal for Preachers*.

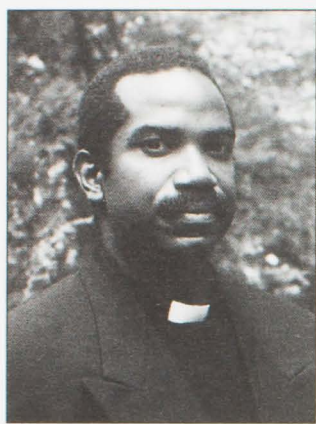


Martin Marty, editor of *The Christian Century*, lectured March 26 in York Chapel on "The Oddness of Religious History: The Cultural, Social and Intellectual Contexts." Dr. Marty, who retired from the University of Chicago Divinity School faculty last spring, is a prolific author and served from 1962 to 1997 as co-editor of *Church History*, a quarterly journal of The American Society of Church History, now published at Duke.



# Linking Theology and the Christian Life:

## Focus on Ministry Studies



Michael Battle

*The Divinity School's strength in ministerial studies will be enhanced this year with a new faculty appointment in spirituality, expanded urban ministry opportunities through the Association for Christian Training and Service (ACTS), and new courses offered on the church's ministry, including a course taught by Professor of Christian Ministry and Duke Chapel Dean William Willimon.*

### Spirituality and Black Church Studies

The Rev. Dr. Michael Battle joins the Divinity School as assistant professor of spirituality and black church studies effective July 1, 1999, after completion of a sabbatical leave from The School of Theology at the University of the South in Sewanee, Tennessee. Battle is a graduate of Duke University (B.A., Ph.D.), Princeton Theological Seminary (M.Div.), and Yale University (S.T.M.). He has taught as assistant professor of spiritual and moral theology since 1995 and holds certification in spiritual direction from Shalem Institute. A priest of the Episcopal Church, he was ordained in Cape Town, South Africa, by Archbishop Desmond Tutu.

"We are delighted to have Michael Battle join our ministerial studies division in 1999," Dean L. Gregory Jones said. "Dr. Battle's interests in spirituality, his experience in ministry in youth, urban, and international contexts, and his devotion to the life of the church, will provide our students the kind of theological reflection and spiritual support necessary for ministry in today's world."

Dr. Battle has worked as an inner-city chaplain with Tony Campolo Ministries in Philadelphia, and in Uganda and Kenya with Larry Rasmussen and The Plowshares Institute (1988). He served as a youth group

leader in Belize, Central America, for the companion diocese to the Diocese of North Carolina.

He was a participant and worship committee member at the Seventh Assembly of the World Council of Churches in Canberra, Australia, and has since served on its central committees in Geneva (1992) and Johannesburg (1994). He was a research fellow in residence with Archbishop Desmond Tutu, completing his doctoral research on the Archbishop's Ubuntu theology during 1993-94.

Dr. Battle is the author of *Reconciliation: The Ubuntu Theology of Desmond Tutu* (1997). He is at work on *A Christian Spirituality of Forgiveness: A Gandhian Critique*, a book in preparation with Arun Gandhi, grandson of Mahatma Gandhi. His current teaching and research explores nonviolence, Christian mysticism, the theology of forgiveness, and spirituality for ministry. He is the recipient of numerous awards for scholarship, including a doctoral fellowship from The Fund for Theological Education, 1991-92, the Duke University Graduate Award, 1992, and the Domestic and Foreign Missionary Society Fellowship of the Episcopal Church for 1991 and 1993. While at Duke he served as teaching assistant in Christian theology, ethics, and black church studies, and was an active instructor in the university writing program.

"I eagerly await my faculty position in spirituality and black church studies," said Dr. Battle. "As many in the Divinity School community are aware, Duke is my home. In many ways, I will be returning to a nourishing place in which I plan to devote my God-given gifts and energies to the life of the church."



## Urban Ministry and ACTS

New opportunities for urban ministry are available to students thanks to an association between Duke Divinity School and ACTS, the Association for Christian Training and Service. The Rev. Dr. Anne L. Burkholder, ACTS director, will be associated with the J. M. Ormond Center for Research, Planning, and Development, and will teach courses in church and society. She holds the M.Div. and Ph.D. from Emory University and is a member of the Florida Conference of the United Methodist Church.

Founded in 1967 by the Episcopal Diocese of Tennessee, ACTS seeks to foster continuing ecumenical conversation about social ministry in the South through consultation, teaching and training of clergy and laity in local churches. The organization has helped train African-American pastors throughout the southeast, and has assisted in the formation of ecumenical mission agencies in many southern cities. ACTS' affiliation with the Divinity School will augment Duke's strong field education program, which receives invaluable support from The Duke Endowment's Rural Church Division for field placements throughout the state.

Through ACTS, Divinity School students will be able to pursue field study in urban environments. The resources of the J. M. Ormond Center will help local pastors and congregations respond to the needs of a rapidly urbanizing south.

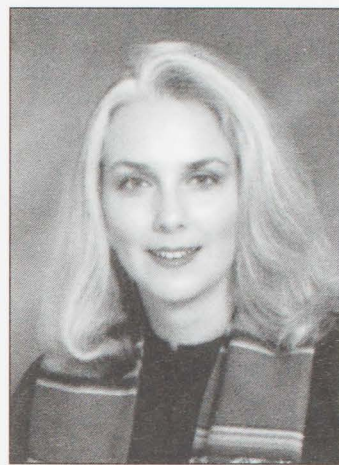
Dr. Burkholder brings to the Divinity School more than ten years of exemplary pastoral leadership in diverse settings and congregations. She has served as pastor of a 950-member congregation; as director of urban and community outreach ministries; and as a teacher in community, university and course of study contexts. She has served on numerous United Methodist boards and agencies, among them the Conference Council on Ministries, the Board of Ordained Ministry, and Outreach Committee of Conference Missions. Her accomplishments include expansion of the Headstart

preschool program, as well as initiating and developing a \$7 million Hurricane Andrew disaster response ministry in Florida. She initiated a church-based Cold Night Shelter Network in Pinellas County, Florida, and a Jubilee Community Development Corporation for low-income families. She has taught in the Candler School of Theology Course of Study School for Ordained Ministry, and has supervised Fund for Theological Education interns and U.S. II missionaries for six years.

"We are excited about Dr. Burkholder's association with the Ormond Center and ACTS' relationship with the Divinity School," Dean Jones said. "Dr. Burkholder's expertise in urban ministry, non-profit administration, and social action for the poor will strengthen our efforts to foster a community of learning that lives its commitments, not only in worship and study, but in transformative service as well."

## Church's Ministry

Changes in Divinity's church's ministry curriculum give students the opportunity to choose among four new courses that replace the former CM 10 (Introduction to the Church's Ministry), including one class taught by Duke Chapel Dean William Willimon. The courses are "The Love of Learning and Desire for God," taught by Dean L. Gregory Jones;



Anne L. Burkholder

Danièle Hervieu-Léger lectured on "Secularization, Tradition and Religious Modernity" March 10 in the Alumni Common Room as the guest of the J. M. Ormond Center and the Divinity School. Dr. Hervieu-Léger is director of studies, Centre Interdisciplinaires d'Etudes des Faits Religieux, Paris. She is chief editor of the journal, *Archives de Sciences Sociales des Religions*.







William H. Willimon

"Thinking Theologically," offered by Teresa Berger; "The Lord's Prayer," taught by Geoffrey Wainwright; and "Introduction to Ordained Ministry," which will be offered by Dr. Willimon.

Willimon, professor of Christian ministry at the Divinity School, is a noted lecturer, teacher, and preacher who offers courses in preaching and worship in addition to his pastoral duties at Duke Chapel. Through a new arrangement between the Chapel and the Divinity School, Willimon will be teaching as many as three courses each year in the Divinity School.

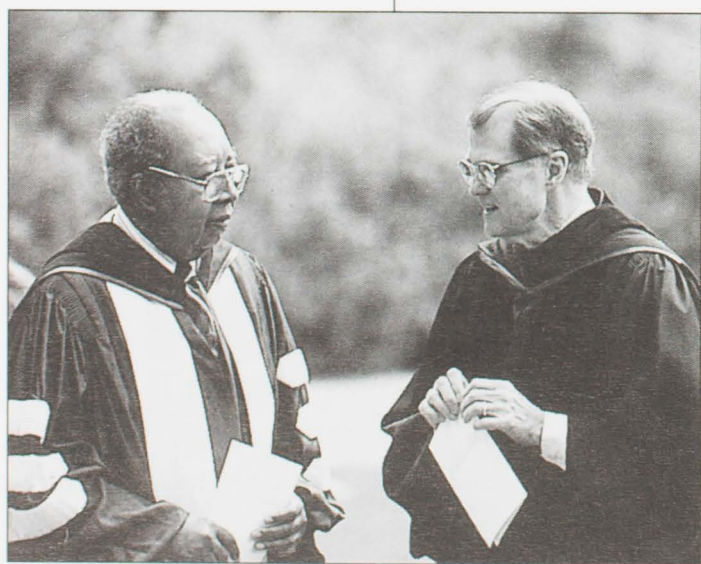
Dr. Willimon's research and publications include work in liturgics, homiletics, and pastoral care. He is the author of more than forty books, two of which have been selected by the Academy of Parish Clergy as "the most useful book for pastors" in the years in which they were published. He is perhaps best known for his book, co-authored with Stanley Hauerwas, *Resident Aliens*. Dr. Willimon serves on the editorial boards of a number of professional journals, including *Quarterly Review* and the *Christian Century*. An elder in the South Carolina Conference

of the United Methodist Church, he was recently selected by a Baylor University survey as one of the "Twelve Most Effective Preachers in the English-Speaking World."

Under the new curriculum for the church's ministry, each incoming class will be placed in a spiritual formation group led by an area pastor or a faculty member. These groups will focus on prayer, as well as Christian service and theological reflection.

"The changes in the church's ministry curriculum bring an exciting new day in theological education at the Divinity school," said Associate Dean for Academic Programs Willie Jennings. "These CM courses introduce theological reflection in the context of ministry in a variety of ways, and lets us build on the strengths of our faculty. The creation of small CM groups places spiritual formation at the heart of the curriculum and allows us a greater opportunity to strengthen the bonds between theology and Christian life."

## Deotis Roberts Joins Faculty



(l to r) J. Deotis Roberts, who has joined the Divinity School faculty as research professor of theology, with Maurice Ritchie, associate dean for student life and director of field education, at baccalaureate.

Professor J. Deotis Roberts, who has been a visiting professor at the Divinity School, has accepted an invitation to join the faculty for three years as research professor of theology. He will teach a course each semester and participate in committees and in the work of the theology division.

"Deotis Roberts has brought to the Divinity School a wealth of experience, both pastoral and academic. His expertise in philosophical theology, as well as cross-cultural, interracial and ecumenical activities makes him an extremely valuable resource for our students and faculty. We are very pleased that he will join us as a regular member of the faculty," said Dean L. Gregory Jones.

A native of North Carolina, Dr. Roberts was educated at Johnson C. Smith University (A.B.), Shaw University School of Religion (B.D.), Hartford Seminary (B.D. and S.T.M.) and the University of Edinburgh (Ph.D.). He is known for his formative influence on two generations of theologians, including James Cone, Robert Franklin, and Dwight Hopkins. He is the author of thirteen books and more than one hundred essays and has served as a Baptist preacher throughout his career.



## Virtue Appointed Associate Dean for Continuing Education and Strategic Planning

The Reverend Janice A. Virtue has been appointed associate dean for continuing education and strategic planning. Virtue, who joined the Divinity School administration August 1, was formerly director of Perkins relations at the Perkins School of Theology at Southern Methodist University in Dallas, Texas.

Dean L. Gregory Jones observed, "Janice Virtue brings a remarkable range of skills to her new position, including experience in continuing education, strategic planning, development, and parish ministry. She has a keen vision for the program in continuing education, and will work closely with the executive committee in developing that program and in enhancing our strategic planning processes."

Virtue plans to build upon the Divinity School's excellent relations

with local congregations, to strengthen ongoing programs in continuing education for ministry, and to develop new initiatives for and with lay persons.

"Duke Divinity School is well positioned to build an outstanding continuing education program for clergy, laity, and church professionals," Virtue said. "I am excited about the possibilities and opportunities that exist for the school, and am honored to be a part of such a distinguished organization."

An elder in the North Texas Conference of the United Methodist Church, Virtue holds the bachelor of business administration degree from the University of Toledo, Ohio, the master of business administration from Indiana University, and the master of divinity degree from Perkins School of Theology.



Janice A. Virtue

## Heitzenrater Named to William Kellon Quick Chair

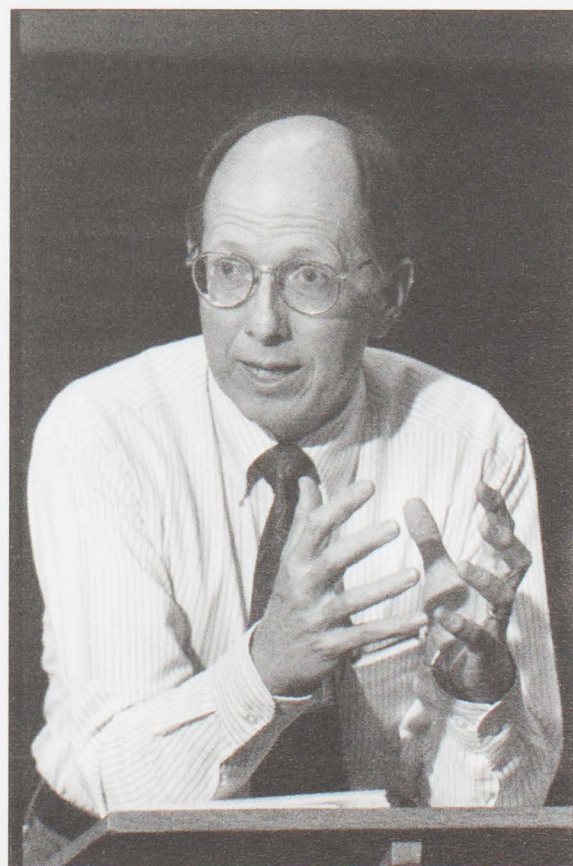
Dr. Richard Heitzenrater has been named the William Kellon Quick Professor of Church History and Wesley Studies. The appointment was announced by Dean L. Gregory Jones, effective July 1. Dr. Heitzenrater succeeds Thomas Langford, the previous holder of this chair.

A distinguished church historian, Dr. Heitzenrater is acknowledged as the major Wesley scholar of his generation. He is best known for breaking the code to John Wesley's Oxford diaries, which Wesley kept in a form of shorthand that had baffled scholars for almost two centuries. This breakthrough illuminated the importance of the Oxford period for Wesley's life and work, and continues to shape the course of Wesley studies.

Dr. Heitzenrater is general editor and director of the Wesley Works

Project, an international publishing venture that has yielded fifteen of an intended thirty-five volumes on Wesley's writings. Dr. Heitzenrater's contribution to the project includes his edition of seven volumes for the *Journals and Diaries*, which are important tools for general historians of the eighteenth century. He is the author of numerous articles and books, including the highly acclaimed *Wesley and the People Called Methodist*.

Richard Heitzenrater,  
William Kellon Quick  
Professor of Church History  
and Wesley Studies





## NEW ADDITIONS TO EXTERNAL RELATIONS



The Divinity School welcomes Sarah Wakefield Pickens to the Office of External Relations as development officer, filling the position left vacant by

Christopher Dyba's departure to the Duke University Annual Fund Office.

A United Methodist and a 1995 graduate of Duke University with a major in history and sociology, Pickens has worked for the past two years in the Duke University Medical Center Development Office. She will report to Director of Development Sandy McNutt and have responsibility for the annual fund, database management, special events, and research.

"Sarah's development experience, energy, and commitment to the United Methodist Church will help us exceed our goals for the comprehensive campaign," Sandy McNutt said. "We welcome her here."

Pickens has been active in volunteer activities while at Duke, including work with the Duke Comprehensive Cancer Research Center, the Duke Children's Hospital, the Chapel Hill Soup Kitchen, and Pi Beta Phi Sorority. During 1993, she studied at the University of Melbourne, Victoria, Australia.

"I am thrilled about joining the Divinity School development team," Pickens said. "I have strong ties to the Divinity School and am very committed to its mission. I look forward to the opportunity to get to know the school's alumni and friends, and assisting with the campaign."

Also joining the External Relations staff is Elisabeth Stagg as senior editorial assistant, effective January 1, 1998. She comes to the Divinity School from *Carolina Parent*, a Triangle newspaper dedicated to supporting families, where she worked as associate editor. She brings to the communica-

tions office more than twenty years of experience in journalism, public relations, and photojournalism.

Elisabeth Stagg writes fiction and poetry, and has taught creative writing with Duke University Continuing Education. She was awarded a fellowship grant in poetry by the North Carolina Arts Council last year. A graduate of the University of North Carolina-Greensboro (B.A.), she earned the master of arts in English at North Carolina State University and has done post-graduate work in English and journalism at the University of North Carolina-Chapel Hill. She studied German at the



Goethe-Institut, Rothenburg ob der Tauber and at Universität Heidelberg. She has been a volunteer with the Durham Literary Council, the Durham Arts Council, the Greater

Triangle Community Foundation, and the Durham Public Schools. She is a Presbyterian with Methodist roots, including family that settled in the late eighteenth century in Chatham County, North Carolina.

"Elisabeth Stagg's experience in public relations and journalism will enhance our efforts to communicate with our graduates and friends about our programs at Duke Divinity School," said Carter S. Askren, director of communications. "Her expertise, fresh perspective and sense of humor will be assets to our department," he added.

"I'm very pleased to join the Divinity School and its tradition of outstanding publications," Stagg said. "I agree with the poet Derek Walcott, who said that every 'poem is a prayer.' It feels especially fitting to have the opportunity to support and promote this community of worship, learning, and service."



## Divinity Students Honored

*Six Divinity School students received high honors last semester for excellence in scholarship and preaching. The awards and recipients included:*

**Interpretation Magazine Awards for Theological and Biblical Studies**, presented to the graduating seniors with the highest grade point averages, were shared by Christopher Leonard Canipe, Elizabeth Dowling-Sendor, and Daniel B. Matthewson.

Canipe, M.Div. '98, is a native of Greensboro, North Carolina, and a graduate of Davidson College (B.A.) and the University of Virginia (M.A.). He joined the staff of First Baptist Church in Savannah, Georgia, effective June 1. Dowling-Sendor, M.Div. '98, was ordained to the diaconate June 20 at the Church of the Holy Comforter in Charlotte. She is currently assistant to the rector at St. Philip's Episcopal Church in Durham. Matthewson, M.T.S. '98, is a native of Toronto, and a member of the Presbyterian Church in Canada. This fall he will begin study for his Ph.D in biblical interpretation with a focus on Hebrew Bible at Texas Christian University's Brite Divinity School.

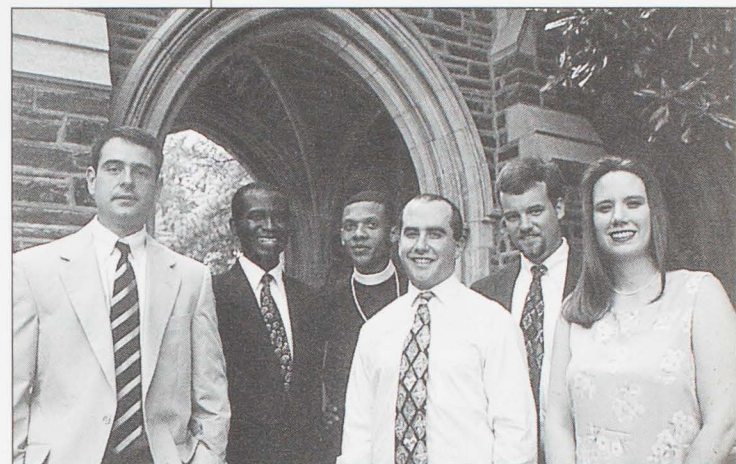
The **American Bible Society Award for Biblical Studies** was awarded to Jason Byassee, M.Div. '99. A member of the United Methodist Church, Western North Carolina Conference, Byassee received the award for his research paper, "Women in Mark: A Reading."

The **Jameson Jones Preaching Award** was shared by Jenny Berentsen Williams, M.Div. '98, and Albert D. Mosley, M.Div., '98. Williams is from Glendale, California, and graduated from the University of California, Santa Barbara. Since attending Duke, she has transferred to the North Carolina Conference of the UMC. She is currently the associate pastor at Mt. Sylvan United Methodist Church in Durham. Williams' winning sermon

was based on Nehemiah 8 and was preached last semester in York Chapel.

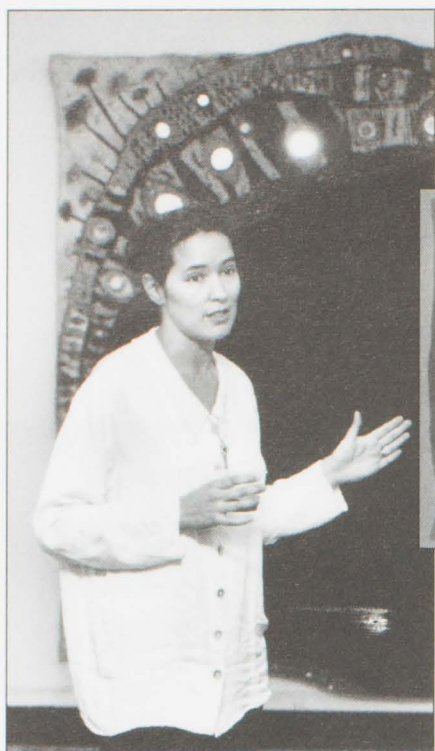
Mosely's award was for a sermon preached at Galloway Memorial United Methodist Church in Jackson, Mississippi. A native Mississippian, Mosely has served as an associate pastor at Galloway during the summer. In the fall, he will begin working on a S.T.M. degree at Yale Divinity School. Mosely was president of the Divinity School's student government, president of the Black Graduate and Professional Student Council, a member of the President's Committee on Black Affairs, and a founding member of the Samuel Debois Cook Society, a group established to promote dialogue on issues of race and the academy. He was also a recipient of the **1998 William J. Griffith University Service Award**, presented annually to graduating students whose contributions to the Duke and Durham communities have made an impact on university life.

Joseph D. Awotwi, M.Div. '98, received the **Hoyt Hickman Award for Excellence in Liturgics**. Awotwi is a native of Ghana, West Africa, and graduate of the University of Ghana Medical School. He trained in pediatrics in the United States and worked for twenty years in Louisiana as a pediatrician before coming to the Divinity School. He is now serving an appointment as pastor of People's United Methodist Church in New Orleans.



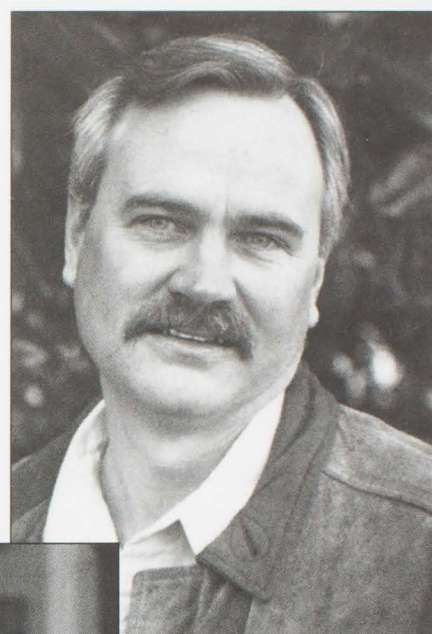
Divinity School Award Winners included (l to r), Christopher Leonard Canipe, Joseph D. Awotwi, Albert D. Mosley, Daniel B. Matthewson, Jason Byassee, and Jennifer Berentsen Williams. Not pictured is Elizabeth Dowling-Sendor.



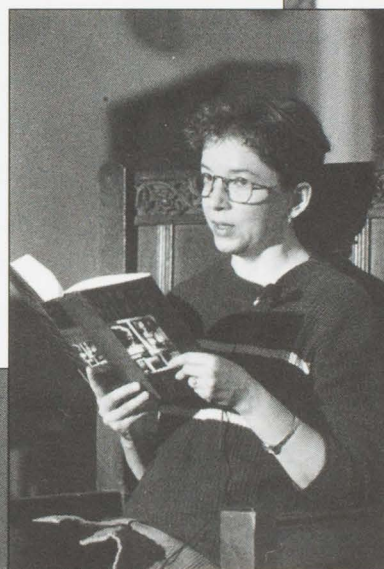


"Sherri Wood: Parable Quilts," an exhibit held January 13- March 13 at the Divinity School Library, was part of a traveling exhibition that began at the Southeastern Center for Contemporary Art in Winston-Salem. Wood, who holds the M.T.S. from Emory University, talked about how the quilts express her understanding of sacred texts at a reception February 4. The quilt behind her is entitled "The Empty Tomb."

Poet Michael Chitwood read from his new collection, *The Weave Room*, April 22 in York Chapel. Chitwood, who lives in Chapel Hill, also read new poems and essays broadcast by National Public Radio affiliate WUNC radio, for whom he is a frequent commentator. The Gothic Bookshop co-sponsored the reading and a reception and book signing afterwards.



Pianist Lily Chou, M.Div. '99, performed in concert April 2 in conjunction with the 1998 Divinity School Spring Arts Festival, "One Body: Many Members—Celebrating Community Gifts," March 31-April 3. The concert was sponsored by the Student/Faculty Fine Arts Committee and The Women's Center.



Denise Giardina read from her most recent novel, *Saints and Villains*, in York Chapel on March 2. The novel is a fictional account of the life of German theologian Dietrich Bonhoeffer, who was involved in a plot to kill Adolf Hitler. The reading, which was followed by responses from Mary Collins, Teresa Berger, and Brett Webb-Mitchell, included a book signing and reception co-sponsored by the Gothic Bookshop.



Charles H. Cooper



## NEW ENDOWMENT RESOURCES

Seven new permanent endowment funds representing combined initial commitments of more than \$550,000 have been announced by the Divinity School. These resources will provide important student scholarships, program support, and unrestricted funds.

"These generous gifts address our highest priority for endowment," said Dean L. Gregory Jones. "They have come from our friends and graduates who love the church and who care deeply for the educational and spiritual formation of its leadership. The benefits are lasting, and our gratitude today will be echoed by generations to come."

W. Mark Craig, D'72, and his wife, Sandra, G'71, of Dallas, Texas, have established **The W. Mark and Sandra Sayre Craig Endowment Fund**, a new source for unrestricted support. Mark Craig is senior minister at Highland Park United Methodist Church. He has served since 1992 as a member of the Divinity School's Board of Visitors, and for the past two years as chairman.

Thomas W. Graves, T'62, L'65, and Sara T. Graves, W'65, of Raleigh, North Carolina, have established two new scholarship funds for the Divinity School through a charitable remainder trust with Duke University. **The Fletcher and Kathryn Thomasson Scholarship Fund** honors the memory of Sara's parents, and **The Tom and Virginia Graves Scholarship Endowment Fund** is in memory of Tom's parents. Both funds are to support education for excellence in church leadership.

**The Saint Teresa of Avila Endowment Fund**, established by a graduate of the Divinity School who prefers to remain anonymous, will provide resources for the study and practice of the spiritual disciplines.



The **William Kellon Quick Scholarship Endowment Fund** has been established to honor the ministry of Dr. Quick, a member of the Divinity Class of 1958,

on his retirement from Metropolitan United Methodist Church in Detroit, Michigan. It has been funded by an initial major gift from Eric and Candace Law of Berkley, Michigan, and matching challenge gifts from many friends and parishioners.

Gifts from Jimmy and Ellyn Tanner of Rutherfordton, North Carolina, have initiated **The James T. and Ellyn Pell Tanner Scholarship Endowment Fund**, which gives priority to Divinity students whose undergraduate degree is from the University of North Carolina at Chapel Hill, and to those who are affiliated with the Western North Carolina Conference of the United Methodist Church. Jimmy Tanner is a former chairman of the Divinity School Board of Visitors and current chairman of the Parish Ministry Fund, which underwrites continuing education for ministry and leadership. He also serves on the Divinity School's campaign steering committee.



Olan Mills

The **Marcus Q. Tuttle Scholarship Endowment Fund** remembers the life and ministry of Mark Tuttle, Trinity College Class of

1923, who served for many years in the Western North Carolina Conference of the United Methodist Church. It is being given through an annuity trust by his daughter, Marianne T. Sanders, W'51, and her husband, George, T'48, of Hilton Head Island, South Carolina.

If you would be interested in honoring your pastor by establishing a scholarship in his or her name, contact Wes Brown, associate dean for external relations, at (919) 660-3456 or e-mail him at [wbrown@mail.duke.edu](mailto:wbrown@mail.duke.edu)





## One That Matters

By L. Gregory Jones

We were driving home from soccer practice. I was talking with my 11-year-old son about his team and the drills they had done that evening. I did not anticipate the turn our conversation was about to take.

"What does a divinity school do, anyway?" he asked. Some weeks earlier he had asked me what a "dean" was. I had suggested that a dean was analogous to the principal of his elementary school. He had been content with that, and did not raise any further questions.

I told him that a divinity school is a place where people go to learn how to become ministers. I mentioned the names of some ministers he knew, then added: "They came to divinity school so they could study the Bible, learn to preach and lead worship, and develop the skills necessary to be ministers of a congregation."

"Oh," he replied. I thought this had settled the matter. But then he spoke again. "Dad," he asked, "don't you think a divinity school ought to spend more time learning about God?"

I didn't quite know what to say. After all, he was exactly right. My description of a divinity school had inadvertently left out the One who ought to be the central focus of the school's activities. That was ironic, since I have spent much of the last year thinking about how and why a Christian divinity school needs to link together the love of learning and the desire for God. Yet my son noticed that my description listed activities of the ministry that could in principle be conducted without reference to God.

How much of church and seminary life is conducted as if God does not really matter? When we initiate new Christians into the faith, do we teach them to diagnose and renounce false ideas about God so that they and we are more likely to worship God faithfully? Archbishop William Temple's warning ought to haunt us: "If you have a false idea of God, the more religious you are, the worse it is for you—it were better for you to be an atheist."

We have for so long assumed that "everyone" knows what we are talking about when we refer to God that we have not tested the adequacy of our understanding or the faithfulness of our worship. Too often the language has lost its force, because we are unclear whom we are addressing or about whom we are critically reflecting. Further, we are increasingly discovering that people are referring to God in diverse and often incompatible ways—even among Christians, not to mention among those who adhere to diverse religious traditions.

Have we adequately helped one another learn what it means to address God faithfully in prayer or worship? Or to identify who Christians believe God is, and how God is related to the world and to our lives? To be sure, focusing on God in these ways will lead us into difficult debates and issues of discernment. Yet too often we have avoided testing our own judgments about a basic question: How do we identify God, and understand God's relationship to the world and our lives?

A few years ago, I asked a gathering of church folks—a group that represented a wide diversity of Christian traditions, from evangelical to mainline Protestant to Roman Catholic—how they would characterize the Christian understanding of God to someone who knew absolutely nothing of the Christian faith. There was a long silence. Finally, one person volunteered a suggestion. He said, "God is a force that has created things."

I asked for ways to enrich, modify or rework this phrase. There were no takers. So I asked a specific question: "Some things? All things?" The original person, worried by my suggestion, favored a cautious approach. "Some things."

There we had it: "God is a force that has created some things." This seemed acceptable, until I asked whether people would be willing to begin a prayer addressed to God in this way. They didn't think so, but were puzzled about where to move from there.

I suspect that we might have made more progress had I begun by asking people to reflect on the ways they address God in prayer. After all, St. Gregory of Sinai suggested that Christian prayer entails "sharing in the divine nature." He even claimed that "prayer is God."

In Christian prayer we learn to develop a relationship with the One to whom we pray. Such a relationship is crucial, for it helps us deepen our understanding of God and renounce the ways in which we have constructed "god" in our own image. Similarly, it is only through developing a relationship with someone that I slowly learn how to describe his or her character. Reading about a person is not substitute for getting to know her. Developing a relationship with God involves both learning how to pray and learning more about the One to whom we pray.

The disciples asked Jesus, "Lord, teach us to pray." In such prayer the disciples discovered communion with God, the One whom Jesus addressed as "Abba." They also discovered that prayer and the knowledge and love of God are closely related. That is why the Eastern Christian tradition has always emphasized the close relationship between prayer and theology. As one maxim puts it, "The person who prays is a true theologian and the true theologian is one who prays."

Perhaps it was my son's own yearning to understand more about the God whom we worship that led him to ask his follow-up questions. Or maybe it was a sense that, for all of our involvement in church activities, he—like the disciples—wants to learn better how to pray. Whatever the reason, his question reminds us that the deepest issue is not what we do at school, or in our vocation, but how we connect our learning and our living to a desire to know and love the God of Jesus Christ.

Dean L. Gregory Jones' essay from "Faith Matters" is reprinted with permission from the May 20-27, 1998 issue of *Christian Century*.



## FACULTY AND STAFF NOTES

**David Arcus** played the first full-length organ recital featuring both the Benjamin N. Duke Memorial (Flentrop, 1976) and new Brombaugh (1997) organs in Duke Chapel in January. The program consisted of organ works based on melodies, or inspired by the text, of the Magnificat. Dr. Arcus delivered the sermon for the Ash Wednesday service in York Chapel, which was presided by his wife, the Rev. Robin J. Townsley Arcus, D'91. Last spring he performed recitals at Westminster Presbyterian Church, Charlottesville, Virginia, and Myers Park United Methodist, Charlotte, North Carolina, and appeared in concert with the early music ensemble Zephyrus at Duke Chapel. In May, he played the re-dedication recital of the Mary Duke Biddle Memorial Organ (formerly in the Memorial Chapel of Duke Chapel) in its new home at Wofford College, Spartanburg, South Carolina.

**Teresa M. Berger** published: "Katechumenat im Mutterleib?" in *Glauben leben Glauben feiern: Katechumenate Strukturen in der Kirche*. She received a Duke University grant for Planning New Research Initiatives in the International Field for her project "Feminist Liturgies in Goba Context."

**Jackson W. Carroll** jointly authored the book, *Being There: Culture and Formation in Two Theological Schools*, which was listed among the "Notable Books of 1997" by *The Christian Century*. He also published an article in the South African journal, *Ned Geref Teologiese Tydskrif*, (September 1997), entitled "New Wine-skins: Tradition, Freedom, and the Challenge of Post-traditional Society." He gave lectures in March at Uppsala and Lund Universities in Sweden on theological education and pastoral leadership. He is the co-editor of *Studying Congregations*, which includes a chapter by him called, "Leadership in the Study of the Congregation." This is a new and complete revision of *Handbook for Congregational Studies*. Dr. Carroll's article comparing United Methodist Congregations in California and North Carolina was included in "The People(s) Called Methodist," edited by William B. Lawrence, Dennis M. Campbell and Russell E. Richey. In July, Dr. Carroll lectured on "Leadership in Small Membership Congregations," at a workshop for bishops and district superintendents at Lake Junaluska.

**James L. Crenshaw** published an article, "The Restraint of Reason, the Humility of Prayer," in *The Echoes of Many Texts* (Festschrift for Lou H. Silberman).

**Susan J. Dunlap** published a book, *Counseling Depressed Women*. She and Mary McClintock Fulkerson co-authored "Michel Foucault (1926-1984): An Introduction," in *The Postmodern God: A Theological Reader*.

**James M. Efird**, who was on sabbatical last semester, gave the followings lectures: Prestage lectures at the Graves Memorial Presbyterian Church in Clinton, NC; Percy lectures at the First United Methodist Church of Pensacola, Florida; and Special lectures at Peace College, Raleigh. He continues to be heavily involved in the Lay Academy Program through the Divinity School, as well as in various local churches in North Carolina.

**Mary McClintock Fulkerson** participated in the second of four meetings of a Lilly-sponsored project on Theology and Community, "Restoring the Beloved Community," at Loyola College in Baltimore, February 13-15. She chaired the Ernestine Friedl Research Award Committee that provides grants for graduate students doing work on gender at Duke University. She was a respondent to a panel in March at a Duke symposium honoring Enrique Dussel, noted Latin American liberation philosopher. The symposium, entitled "Re-Constructing Time and Borders: Latina/o Religious/Cultural Change and Identities," was

**Frank Baker**, professor emeritus of English Church History, pictured below with his wife, Nellie, was honored by Dean L. Gregory Jones, Library Director Roger Loyd, Richard Heitzenrater and other former students and colleagues for his many years of service to the Divinity School and his contributions to Methodist studies at a luncheon last spring. Dr. Baker's essay, "50 years on the Wesley Trail," was reprinted and presented to the Bakers and their guests in honor of the occasion. The Baker Collection is one of the two largest and finest collections of Wesley and Methodist materials extant.







Ann I. Hoch, director of student life and associate director of field education at the Divinity School since 1989, has accepted the position of assistant dean and director of external programs at the University of Dubuque Theological Seminary. Her responsibilities include oversight of the D.Min. program, clergy, and lay education. She will also serve as a

faculty member in the area of homiletics at Dubuque, which is a school of the Presbyterian Church USA. Her appointment was effective July 1.

"We are grateful for Ann's nine years of outstanding service to the Divinity School community," Dean Jones said. "Her work with student organizations, her leadership with the worship programs of York Chapel, and her careful counsel and placement of our students in field education assignments have enhanced ministerial formation at Duke. We rejoice with her in this new opportunity, even as we express regret at her departure."

An ordained Presbyterian minister, Dr. Hoch taught in the ministerial division with specialties in homiletics and the church's ministry.

sponsored by the Departments of Religion and Romance Studies, Divinity School, Council on Latin American

Studies, and Program in Literature. She also published an article, "Is There a (Non-sexist) Bible in This Church?: A Feminist Case for Interpretive Communities" in *Modern Theology* (April 1998). She was a theologian-in-residence and plenary speaker at a six-day field-work-based "Institute on Studying Congregations" at Hartford Seminary in June.

**Stanley Hauerwas** published the book *Christians Among the Virtues: Theological Conversations with Ancient and Modern Ethics*, with Charles Pinches. He has also published the following articles: "Reading McClendon Takes Practice: Lessons in the Craft of Theology," *Conrad Grebel Reviews* (Fall 1997); "The Resurrection and the Jesus Seminar: A Sermon with Commentary," *Journal for Preachers* (Easter 1998); "Thinking about God," *Circuit Rider* (March-April 1998); and "The Truth about God: The Decalogue as Condition for Truthful Speech," *Neuzeitchrift für Systematische Theologie und Religionsphilosophie*. The article "Remembering John Howard Yoder, December 29, 1927-December 30,

1997," appeared in both *Mennonite Life* (March 1998) and *First Things* (April 1998). Hauerwas was the 1998 Colliver Lecturer at the University of the Pacific, Stockton, California, and took part in "Why Christianity Will Never Work in America" at the "Religion and the American Experiment" conference, Oglethorpe University, Atlanta, Georgia. In March, he gave a presentation "Ethics, Religion, and Public Discourse in 21st Century America" at the University of Richmond, Virginia. Also in March, he was the Monsignor H. F. Hillenmeyer Distinguished Lecturer, Thomas More College, Crestview Hills, Kentucky. In April, he was a co-participant in "Conversation on the Place of Religion in Public Life," Oklahoma State University, Stillwater, Oklahoma, and participated in a symposium on "The Church, the State, and the Family" at the Good Shepherd Center for the Christian Family, Concordia College, Bronxville, New York. He also led a graduate colloquy as the guest of the Athanasian Society, Southern Methodist University, Dallas, Texas, in April.

**Richard B. Hays** published an article, "ΠΙΣΤΙΣ and Pauline Christology: What Is at Stake?" in *Pauline Theology, Volume 4: Looking Back, Pressing On*. He presented the John R. Reumann Lecture, "Beyond the Impasse: The Hermeneutics of Trust" at The Lutheran Seminary, Philadelphia, in March; a lecture entitled "Preaching New Testament Ethics" at the 1998 Ministers' Conference, Messiah College, Grantham, Pennsylvania; and a lecture, "Living Biblically," at The Anglican Institute, Colorado Springs, Colorado, in April. Dr. Hays was named co-convener of the Consultation on Teaching the Bible in the Twenty-First Century, a project funded by Lilly Endowment through the Wabash Center for Teaching and Learning. He was named to the editorial board of *Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft*. His book, *The Moral Vision of the New Testament*, was selected by *The Christian Century* as one of the notable books of 1997.

Joan Lamorte was honored for her many contributions to the Divinity School and Duke University at a reception May 20 in the Alumni Common Room. She is joined (l to r) by Miguel Medina, associate professor of civil engineering; Fred Nijhout, professor in the department of zoology, and Divinity School Dean L. Gregory Jones. She worked with the University Research Council from 1979-1993, when she came to the Divinity School. Both Medina and Nijhout are former chairs of the Council.





**Richard P. Heitzenrater** published "A Wesley Letter on Deeds, Sashes, and Schedules" in *Methodist History* (January 1998) and "John Wesley and Jasper Winscom on Itinerant Preaching," also in *Methodist History* (July 1998).

"Connectionalism and Itinerancy; Wesleyan Principles and Practice," appears as chapter 1 in *Connectionalism: Ecclesiology, Mission, and Identity*, vol. 1 in the series published by United Methodism and American Culture, edited by Russell E. Richey, Dennis M. Campbell, and William B. Lawrence. His review of Charles Wallace, Jr.'s book, *Susanna Wesley; The Complete Writings* appeared in *Church History* (June, 1998). In May, he read "Wesley and Children" at the organizing conference of a Lilly-funded study on "Children in Christian Thought," at Valparaiso University. In July, he presented "Knowledge and Vital Piety; Wesley and Education," to the annual meeting of the United Methodist College and University Presidents at Young Harris, Georgia. He moderated a panel on "The Past, Present, and Future of Wesley Research" as part of the festivities honoring Frank and Nellie Baker and the gift of their library to Duke. During the summer, Dr. Heitzenrater shared the leadership of Wesley Week at Lake Junaluska with Rosemary Keller, dean of Union Theological Seminary, New York. He also led a group of United Methodist pastors from Alabama on a Wesleyan study tour of England, July 29-August 7.

**Dean L. Gregory Jones** continues to lecture and preach extensively throughout the country. He also writes a monthly column, "Faith Matters," in *The Christian Century*. Recent columns have included, "One That Matters" (May 20-27), "Roses for my Soul" (April 15), "Truth and Lies" (March 11), "A Little Forgetfulness" (Feb. 4-11) and "Trust" (Dec. 24-31, 1997). His essay, "'How Much Truth Can We Take?' South Africa's Christian Experiment for Finding Healing from its Violent Past," was the cover story for the February 9 issue of *Christianity Today*. Another essay, "The Word that Journeys With Us: Bible, Character Formation and Christian Community," was published in the April issue of *Theology Today*. Recently, he was the co-convenor of a Wabash Center consultation, "The Vocation of Theological Teachers."

**John R. Levison's** book, *The Spirit in First Century Judaism*, was published by E. J. Brill in the series *Arbeiten zur Geschichte des antiken Judentums und des Urchristentums*. In March, he delivered the Stewart Lecture, "Pentecost as the Paradigm of a Contemporary Pluralistic Pneumatology," at the Newman Center, University of North Carolina at Chapel Hill. With Priscilla Pope-Levison, he delivered the thirty-fifth annual Jean Fortner Ward Lecture at Greensboro College, which was entitled "From Greensboro to Ghana: Jesus in Global Contexts." Dr. Levison was also a participant in the symposium "An Advent of the Spirit: Orientations in Pneumatology" at Marquette University in Milwaukee, Wisconsin. The theme of his presentation was "The Pluriform Foundation of Pneumatology."

**Richard Lischer** gave the invocation at the commencement exercises of the American University School of Law in Washington, D.C. in May. Last semester, he helped produce and took part in a radio documentary on preaching. The program aired on "The State of Things" on WUNC Radio. In April, he gave the Wenschel Lecture and a colloquium at Concordia Seminary, St. Louis. His lecture, "Cross and Crest: Two Elements of a Lutheran Homiletic," was published during the summer in *The Concordia Journal*.

William B. Lawrence has accepted an invitation from Bishop Felton May to become senior minister of Metropolitan Memorial United Methodist Church in Washington, D.C.

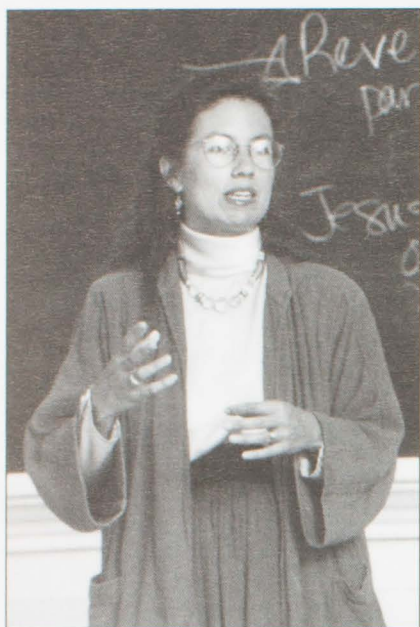
Dr. Lawrence, who joined the Divinity School in 1993 and was professor of the practice of Christian ministry and associate director of the J. M. Ormond Center for Research, Planning and Development, preached his first sermon at Metropolitan Memorial on Sunday, July 5. The church was established in 1852 to ensure a United Methodist presence in the nation's capital.

"We are thankful for the many contributions that Bill has made to our community and the fine work that he has done in his capacities as both a professor and an administrator," said Dean L. Gregory Jones. "We rejoice with him in this new and exciting venture in ministry."

Dr. Lawrence is a scholar trained in the fields of homiletics and historical theology, and an ordained United Methodist minister with twenty years experience in pastoral work and district superintendency. In addition to teaching courses in preaching, United Methodist studies, and the history of ministry, he conducted research on behalf of churches and served as a consultant with congregations and church agencies through the J. M. Ormond Center. He serves as project associate in the study of United Methodism and American Culture, and is the author of *Sundays in New York: Pulpit Theology at the Crest of the Protestant Mainstream, 1930-1955*.







**Priscilla Pope-Levison** has been named a Lilly Faculty Fellow for 1998-99 by the Association of Theological Schools in the United States and Canada. For her project, "The King's Daughters All Glorious Within': The Legacy of Women Evangelists," she will study six American women who were active in evangelism between 1890 and 1920.

**Patricia Page's** sermon, "Christians Have An Answer to Death," appeared in *Sewanee Theological Review*, (Pentecost 1997). She taught a class on *Matching Gifts and Tasks in Our Ministry* at St. Paul's Episcopal Church, Cary, and also taught a course called *Good News Out of Africa* at Duke's Institute for Learning in Retirement. She delivered a lecture, "The Christian Church in China" to the retired clergy of the Diocese of North Carolina, and was a convenor of the Southern Episcopal Church Women's History Project. She is also a convenor of the Task Force on Religion and Education for the North Carolina Council of Churches.

**Keith Meador** has been named co-principal investigator of two studies: a two-year Fetzer Foundation study of "Spiritual History in Older Adults" with Judith Hays, Ph.D.; and a four-year study with Dr. Marian Butterfield of "HIV Prevalence and Associated Risk Behaviors in Seriously Mentally Ill Veterans" funded through a Merit Award in the Department of Veterans Affairs.

**Priscilla Pope-Levison** received a Lilly Faculty Fellowship Research Grant from the Association of Theological Schools; she will be on leave for this academic year (1998-99). With John R. Levison, she gave the thirty-fifth annual June Fortner Ward lecture at Greensboro College in March. The lecture was entitled, "From Greensboro to Ghana: Jesus in Global Contexts." In addition, she was a respondent to two plenary papers at the joint Wesleyan Society and Society of Pentecostal Studies meeting in Cleveland, Tennessee, in March.

**Russell Earle Richey** was the primary co-editor with Dennis M. Campbell and William B. Lawrence of *Connectionalism: Ecclesiology, Mission, and Identity*. He also co-edited *The People(s) Called Methodist: Forms and Reforms of Their Life* with Dennis M. Campbell and William B. Lawrence. He has published two articles: "Family Values: Two Centuries of Southern Methodism" in *SEJ Historical Society Proceedings*, (1997); and "Bordon Parker Bowne," in *Makers of Christian Theology in America*. In January, he attended council and meeting of the American Society of Church History in Seattle and spoke at the 1998 Ministers' Convocation for the Virginia Conference, United Methodist Church, on "Methodism in

America." He was the keynoter at the Philadelphia Area Bishop's Mid-Winter Retreat, "Back to the Future: Exploring the Past, Living the Present, Visioning the Future." In March, he served as chair of the visiting committee for the SACS/ATS re-accreditation of Memphis Theological Seminary.

**J. Deotis Roberts** served on the editorial board of "Liberation and Unity: A Lenten Booklet for 1998." Dr. Roberts is founder of the Foundation for Religious and Educational Exchange, Inc., Silver Spring, Maryland. His lecture, "The Black Messiah Revisited," was presented February 29 in York Chapel.

**Roberta Schaafsma** is one of twelve women nationwide selected for The Women in Leadership program of The Association of Theological Schools (ATS). This three-year program offers leadership development opportunities and resources to enhance the representation of women in leadership positions in graduate theological schools in North America. As part of the program she attended a seminar in Alexandria, Virginia, and this fall will attend a leadership conference in San Antonio, Texas. This program is funded through a grant from the Carpenter Foundation.

**D. Moody Smith** was visiting scholar at Christ Episcopal Church in Raleigh during the past academic year under a new, annual program inaugurated by Christ Church. During April, he delivered the Joseph H. Jackson Lecture at Garrett-Evangelical Theological Seminary entitled "When did the Gospels Become Scripture?" Also in April, Dr. Smith led a discussion sponsored by the Raleigh-area Theological Society at Meredith College on the Jesus Seminar and Jesus research. During May, he participated with Divinity colleagues in the New Testament Ph.D. dissertations of Mark Matson, who has taught at the Divinity School, and who explored the possibility that Luke knew the Gospel of John, and Seung Won Yu, whose dissertation was on the Spirit and Pauline epistemology. Yu is the first Korean national to hold the Ph.D. in religion from Duke.

**Harmon L. Smith** continues to serve as priest associate at St. Philip's Church, Durham, and as a member of the General Board of Examining Chaplains of The Episcopal Church. He is also a member



**Roberta Schaafsma** is one of twelve women nationwide selected for the Women in Leadership Program of the ATS.



of: The Ethics Advisory Committee, Durham Veterans Administration Medical Center and continues to serve on boards at Johns Hopkins University, Glaxo-Wellcome, Inc., and the National Institutes of Health.

**James Travis** and Pat Travis led a marriage enrichment retreat for couples in the Mount Olivet United Methodist Church in Manteo, North Carolina, March 13-15.

**Karen Westerfield Tucker** met with the executive committee of the World Methodist Council in Rome, Italy, in September, 1997, and there convened the worship and liturgy committee of which she is the chairperson. In July, she presented the plenary paper "Liturgical Perspectives on Changes in North American Hymnody in the Past Twenty-five Years" at the annual meeting of The Hymn Society in the United States and Canada in Grand Rapids, Michigan. She also served as visiting assistant professor of theology on the summer faculty at the University of Notre Dame and taught a course on funeral liturgies.

**Geoffrey Wainwright's** theological work was the subject of study by the Forum for English-Language Theology in Frankfurt, Germany, in May. Besides attending that meeting, Dr. Wainwright lectured at the Universities of Bonn and Erlangen, where he gave the principal guest-lecture of the year. In July, Wainwright served as observer for the World Methodist Council at the Lambeth Conference of the bishops of the Anglican Communion held in Canterbury, England.

**Brett Webb-Mitchell** published "Disturbing Ashes of Lent" in *Christian Ministry*, (March-April, 1998), "Can You Say 'Uh-Huh' to Jesus?" in *Journal for Preachers* (Lent 1998), and "And a Football Coach Shall Lead Them: A Theological Critique of Seven Promises of a Promise Keeper," in *Soundings*, (Summer/Fall, 1997). Last spring he presented the keynote address, "Persons with Mental Retardation: Sabbath Sunday," at Caswell Center, Kinston, North Carolina. In May, he traveled to Australia to lead seminars for: The Uniting Ministry with the Aging and the Board of Education, New South Wales Synod, Sydney; Crossroads: Christian Fellowship with Disabled Persons, Uniting Church Agency, Synod of Queensland; Trinity Theological

College, Brisbane; and the Victorian Council for Christian Education, Melbourne. Dr. Webb-Mitchell also wrote "Crafting Christians into the Gestures of the Body of Christ" in *Human Disability and the Service of God*.

**William H. Willimon** preached during January on the "Chicago Sunday Evening Club," which is broadcast to more than a million people in the United States each week. He conducted workshops on "Preaching in Lent and Easter" in Orlando, St. Louis, and Denver. He was also the main speaker at the Coalition for Christian Outreach meeting with 2,000 college students from Pennsylvania, Ohio, and Pittsburgh in February. He was the speaker at the "Renaissance Weekend" in Kiawah Island, South Carolina, in March. He gave lectures at Messiah College, Grantham, Pennsylvania, in March and at Moravian College in Bethlehem, Pennsylvania, in April. He also spoke at the Princeton Youth Conference sponsored by Princeton Seminary in New Jersey. Dr. Willimon was recently elected to a second term on the Wofford College Board of Trustees. During the summer he spoke at Christ Church, United Methodist, in Memphis, Tennessee, to the Church of the Brethren National Convention in Orlando, Florida, and the C. S. Lewis Institute in Oxford, England, as well as conducted preaching workshops in Baltimore, Boston, Orlando, St. Paul, Chicago, Dallas, and Durham. He conducted a retreat for the faculty of Gardner Webb College in August. In September, he will speak to the opening convocations at Newberry College, Newberry, South Carolina; Drury College in Springfield, Missouri; and Jamestown College in North Dakota.

Dr. Karen Westerfield Tucker, assistant professor of liturgical studies, and Dr. Geoffrey Wainwright, Robert Earl Cushman professor of Christian theology, with Pope John Paul II at the Vatican last September. They were in Rome for a meeting of the executive committee of the World Methodist Council. Also pictured are Frances Alguire (far left), chairperson, and Sunday Mbang, vice chairperson, of the World Methodist Council.







Bob Boyd

Wilson Weldon, D'34



Ernest Saunders, D'43

Mary D. Collins (l) and  
Pebbles R. Lindsay, D'98  
at baccalaureate


## DEATHS

**Charles Wesley Clay**, T'29, D'32, died January 28, 1998, in Winston-Salem, North Carolina. He was a United Methodist missionary to Brazil with thirty-six years of service there as a teacher, pastor, district superintendent, founder of The Rural Institute, board member of several universities, and general secretary of Christian education for all of Brazil. Following retirement, he remained active speaking about Brazil at churches across the southeastern United States. He is survived by three daughters, including Linda Clay Scherl, W'65, and three grandchildren.

**Wilson O. Weldon**, D'34, died March 15, 1998, in Greensboro, North Carolina. He was a United Methodist pastor and administrator in the Western North Carolina Conference, the former world editor of *The Upper Room* devotional magazine, a trustee emeritus of Duke University, the author of several books, and former assistant to the dean of Duke Divinity School. He is survived by his wife, Margaret Lyles Weldon; a son, Wilson O. (Bill) Weldon, Jr., T'67; a daughter, Alice Weldon, W'69; and grandsons L. Baker Perry, T'96, Wilson O. Weldon III, T'96, and Luke W. Perry.

## CLASS NOTES

**Sidney G. Boone**, T'34, D'45, continues in ministry at 85 years of age. He is writing Sunday School curriculum circulated through Nash County, North Carolina.

**Carl W. Haley**, D'36, of Norfolk, Virginia, has been honored by Emory and Henry College, his undergraduate alma mater, with the doctor of divinity degree on the sixty-fifth anniversary of his graduation.

**James A. Knight**, D'44, is being honored by the establishment of the James A. Knight Chair in Medical Ethics at the Tulane University School of Medicine in New Orleans, Louisiana. A

distinguished medical practitioner, he is a former professor of psychiatry at Tulane,

**Paul Richard Taylor**, D'38, died February 19, 1998, in Charlotte, North Carolina. He was a pastor in the Western North Carolina Conference of the United Methodist Church. He is survived by his wife, Ruby B. Taylor, two stepdaughters, eight grandchildren, and ten great-grandchildren.

**Ernest W. Saunders**, G'43, died February 27, 1998, at his home in Maine. He received Duke University's first doctor of philosophy degree in New Testament in 1943 under Kenneth Willis Clark's direction. An elder in the New England Conference, he was Harry R. Kendall Professor Emeritus of New Testament Interpretation at Garrett-Evangelical Theological Seminary. He presented the Kenneth W. Clark Lectures at the Divinity School in 1994. He is survived by his wife, Verina, three children, and several grandchildren.

**William Todd Ferneyhough, Jr.**, D'52, died April 15, 1998, in Reidsville, North Carolina.

**Edward F. Glusman**, G'77, died May 2, 1996, in Destin, Florida. He was an Episcopal priest and rector of the Church of the Ascension in Knoxville, Tennessee. He is survived by his wife, Carolyn Glaze Glusman, and two daughters.

founding dean of the Texas A&M College of Medicine, and emeritus member of the Divinity School Board of Visitors.

**A. Purnell Bailey**, D'49, author of the *Daily Bread* devotional column that has been published regularly in dozens of newspapers across the nation for fifty-three years, was featured in the March 12, 1998, issue of *The Free Lance-Star* in Fredericksburg, Virginia.

**Albert J. Schrader**, D'50, a resident of Richmond, Virginia, writes regularly on religious and social issues and has been cited twice as "correspondent of the day" by the *Richmond Times Dispatch*.

**J. William Garrison**, D'54, is retired with his wife, Nancy, in Guar, a suburb of Brasili, Brazil, the site of his mission career, where he continues to preach.

**William D. Goodrum**, D'54, is teaching phonics for adults learning to read at the



Community Center, St. Mark's United Methodist Church in the French Quarter, New Orleans, Louisiana.

**John R. Blue**, D'55, retired from chaplaincy, is now minister of visitation for First United Methodist Church in Gainesville, Florida.

**B. Madison Currin**, D'56, who has been rector of Christ Episcopal Church in Pensacola, Florida, since 1966, was honored recently by the Episcopal Day School which named its new gymnasium the Currin Center. He has been appointed by the governor of Florida to the state Historic Preservation board.

**James William Goodwin**, D'57, is celebrating fifty years in the pastoral ministry of the Methodist Church: five years each in North Alabama and North Carolina, and forty years in Brazil. His parish church in Belo Horizonte recently held a festival of thanksgiving to mark his faithful service.

**William K. Quick**, D'58, has been honored by friends on the occasion of his retirement as senior minister at Metropolitan United Methodist Church in Detroit, Michigan, by the establishment of a scholarship endowment in his name at the Divinity School.

**J. Raymond Lord**, D'64, G'68, has retired from Trinity Episcopal Church in Owensboro, Kentucky, where he served as rector since 1991.

**Wayne R. Smith**, D'64, is serving as senior assistant to the president for institutional effectiveness, planning, research and special projects at Wake Technical Community College in Raleigh, North Carolina.

**Yugo Suzuki**, D'65, continues as head chaplain of Aoyama Gakuin University in Tokyo, Japan. He and Elizabeth are the parents of three children, now young-adults, and very active in the Christian community.

**Richard L. Cox**, D'67, G'82, is the new director of development for the Santa Fe Opera in Santa Fe, New Mexico. He worked for many years in development and student life at Duke.

**John P. Jaquette, Jr.**, D'68, D'70, is executive director of the entrepreneurship and personal enterprise program at Cornell University, Ithaca, New York.

**William A. (Andy) Kerr**, D'68, professor at Indiana University School of Law, Indianapolis, is retiring after thirty years to open a law firm and write a second guidebook on Indiana criminal procedure.

**Donald H. Seely**, D'68, who serves a United Methodist parish in Vinton, Virginia, is the chair of the supervisory board of the Society of St. Andrew, a ministry which salvages and gleans produce, especially potatoes, to be distributed to food banks and soup kitchens across the United States.

**Kwanlyun Kim**, D'69, who lectures at Hyupsung University in Seoul, Korea, was honored on his sixtieth birthday with a memoir published by his former students who are now serving as Methodist pastors.

**Hugh L. Dukes**, D'73, recently promoted to the rank of colonel in the U. S. Army Chaplains Corps, is director of personnel and ecclesiastical relations at the Department of the Army Headquarters, Chief of Chaplains office. He resides in Burke, Virginia.

**J. Edward Morrison**, D'75, has been named superintendent of the Rockingham District in the North Carolina Conference of the United Methodist Church. He had served for several years as a pastor in Southern Pines, North Carolina.

**Alvin O. Jackson**, D'76, senior minister of the National City Christian Church in Washington, DC, has received the honorary doctor of divinity degree from Rhodes University in Memphis, Tennessee. His church is the largest Disciples of Christ congregation in the United States.

**Michael V. Minnix**, D'77, has been named superintendent of the Chambersburg District in the Central Pennsylvania Conference of the United Methodist Church. He was formerly a pastor in Carlisle, Pennsylvania.

**Helen R. Neinast** and **Thomas C. Ettinger**, both D'78, of Atlanta, Georgia, each earned the doctor of ministry degree from the Graduate Theological Union, Berkeley, California, in 1997. They have written a book on spiritual disciplines, *The Long and Winding Road: Seeking Good after Watergate, Vietnam, and the Beatles*, to be published in September.

Pamela Kelly, D'99







**Paul W. Chikote**, D'79, G'84, the Nippert Professor of Church History and Wesleyan Studies at the Methodist Theological School in Ohio, has written *An African Journal of Hope*, a book about his experiences as a faculty member at Africa University, Zimbabwe, during 1992-1994.

**Leonard E. (Lenny) Stadler, Jr.**, D'80, a United Methodist pastor serving in Weddington, North Carolina, was the guest preacher in January for the General Assembly of the Methodist Church in San Jose, Costa Rica.

**J. Steven Harper**, G'81, director of Pathways Initiative and dean of the Upper Room Chapel in Nashville, Tennessee, has been named vice president and dean of a new campus in Orlando, Florida, for Asbury Theological Seminary.

**Karen Hirschi Whitaker**, D'81, and her husband, Alan, share the happy news of the birth of Justin Hirschi on March 1, 1998. Karen is a United Methodist minister serving in Cary, North Carolina.

**R. W. (Vince) Arnold**, D'82, a resident of Newport, North Carolina, is now a commander in the U. S. Navy Chaplain Corps and director of CREDO at Camp Lejeune.

**Gina McAdoo Harris Rochelle**, D'82, captain in the U. S. Army Chaplains Corps stationed at Fort Lee, Virginia, has been awarded two Army Achievement Medals and one Service Medal.

**Thomas J. Bickerton**, D'83, has been named superintendent of the Northern District (Wheeling area) in the West Virginia Conference of the United Methodist Church. He was formerly a pastor in Hurricane, West Virginia.

**Kathleen Overby Webster**, D'83, is pastor of the McGaheysville United Methodist Church in Virginia near Massanutten Mountain in the Shenandoah Valley. Her husband, Harold, is also a pastor.

**Dana A. McKim**, D'85, a United Methodist pastor in Hickory, North Carolina, was a design team member and faculty member of the 1997 National Institute for New Church Development at Duke.

**P. Alice Rogers**, D'86, has earned the doctor of ministry degree from the Candler School of Theology, Emory University. She is a United Methodist pastor in Jackson, Georgia.

**Judy Owens Hash**, D'87, a police officer in Norfolk, Virginia, was named 1997 Outstanding Community Policing Officer of the Year by the National League of Cities. Judy and her husband, Wayne, live in Hampton, Virginia.

**David Cappel Rice**, D'88, was ordained priest in the Church of The Province of New Zealand (Anglican) in 1997. He is the vicar of Mt. Herbert Parish in the Christchurch Diocese. David and his wife, Tracy, with their children, Ian and Zoe, live on Banks Peninsula, Diamond Harbour.

**Herbert Zigbuo**, D'88, and his wife, Mary, have returned to Monrovia, Liberia, where he superintends all of the Methodist schools in the country.

**Michael J. Solano**, D'89, has completed his clinical pastoral education residency at Wilford Hall Medical Center in San Antonio, Texas, where he is on the staff. The Air Force is deploying him to Eskan Air Base, Riyadh, Saudi Arabia, later this year.

**Noel N. Sweezy**, T'90, D'95, and his wife, Karen, of Belmont, North Carolina, are happy to announce the birth of their daughter, Elise Noelle, on March 26, 1998. Noel is a United Methodist pastor.

**Raymond F. Person, Jr.**, G'91, on the faculty at Ohio Northern University, Ada, Ohio, has published *The Kings-Isaiah and Kings-Jeremiah Recensions*. He was a participant in the recent consultation, "Teaching the Bible in the Twenty-First Century" at the Wabash Center.

**John Wilson III**, D'92, currently serves as a Christian life and witness instructor with the Billy Graham Evangelistic Association teaching courses in evangelism in the various cities where crusades are to be held. He and his wife, Carmella, currently reside in Dallas, Texas. John received his master of arts degree from Temple University in 1997, and has been accepted into a doctoral program at Dallas Theological Seminary.

Platform party,  
1998 Baccalaureate





**Suzanne Cloyd Hultman**, D'93, and her husband, Scott, joyfully announce the March 28, 1998, birth of Chloe Elizabeth. Suzanne is a United Methodist pastor in Burlington, North Carolina.

**Cherie Walker Meadows**, D'93, and her husband, **Tim Meadows**, D'94, had twin sons, two and a half months premature, on November 14, 1997, in Montgomery, Alabama. Walker Charles is doing well. Weston Timothy died on November 22. Tim is pastor at Asbury United Methodist Church, and Cherie is minister of programs at Whitfield United Methodist Church.

**Kenneth L. Nelson**, D'93, has been named assistant dean of Duke University Chapel and director of religious life. He is a United Methodist pastor who formerly served in Aiken, South Carolina.

**Matthew F. Dowd**, D'94, and his wife, Amy, are delighted to share the news of the birth of twins, Benjamin and Michael, born February 14, 1998. The Dowds reside in South Bend, Indiana.

**Alvin Kai-wai Ng**, D'94, continues on the staff of Yuen Chau Kok Baptist Church in Hong Kong.

**Vance C. Rains**, D'94, is pursuing the doctor of ministry degree at Asbury Theological Seminary. He and his wife, Kelly, and children, Malinda and John, are now residents of Wilmore, Kentucky. Vance served a United Methodist parish in Winter Park, Florida, for the past four years.

**Matthew S. Farabow** and **Karla Vandergriff Farabow**, both D'96, rejoice in announcing the birth of Sydney Grace, born November 4, 1997, in Winston-Salem, North Carolina.

**Kellie K. Gallagher-Smith** and **Stanley A. Gallagher-Smith**, both D'96, are the proud parents of Dorothy Jean, born March 2, 1998, in Lumberton, North Carolina. Kelly and Stan are United Methodist pastors.

**Gerald D. Sylver**, D'96, is founder and pastor of Freedom Temple Pentecostal Holiness Church in Garner, North Carolina.

**J. Douglas Forrester**, D'97, and Tracy Crittenden were married on March 21, 1998, at Emory & Henry College in Emory, Virginia. Doug is a United

Methodist pastor in Newport News and Tracy teaches fourth grade in Hampton.

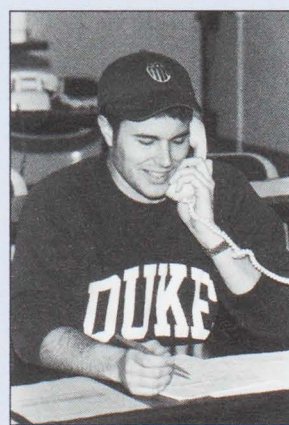
**Cathy S. Gilliard**, D'97, has been named director of alumni affairs and special events for the Fuqua School of Business, Duke University. She served there from 1993 to 1997 as a staff assistant. She is director of Christian education at White Rock Baptist Church.

**Stephen A. G. Howard**, D'97, is pastor of First Baptist Church in Enfield, North Carolina.

**John J. (Joey) Shelton** and his wife, **Connie M. Shelton**, both D'97, are delighted to announce the birth of Bailey Jeanine on January 24, 1998, in Hattiesburg, Mississippi.

**Bryan C. Siefert**, D'97, and Kimberly D. Zucker were married on June 21, 1997. They are now living in Rensselaer, Indiana.

**Mary Elizabeth (Beth) Toler**, D'97, was ordained March 1, 1998, at Watts Street Baptist Church in Durham, North Carolina.



**Don't miss your  
chance  
to make an  
early gift  
to the Divinity School  
Annual Fund.**

Our fall Phonathon  
will be held in September.  
We look forward to talking with you!



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# 1998 Convocation and Pastors' School

*at Duke Divinity School  
October 12-14*

## *James A. Gray Lecturer*

### **Parker J. Palmer**

*Writer, Teacher, Activist*

Senior Associate, American Association of Higher Education

Senior Advisor, Fetzer Institute

"Receiving the Gift of True Self: A Christian's Inner Journey"

"Receiving the Gift of Community: The Church's Vocation in the World"

## *Franklin S. Hickman Lecturer*

### **Cheryl J. Sanders**

*Professor of Christian Ethics*

Howard University School of Divinity

Senior Pastor, Third Street Church of God, Washington, D.C.

"Preaching Reconciliation as Good News"

"Race, Reconciliation, and Pastoral Ministry"

## *Keynote Presentation*

"On Racial Reconciliation: A Keynote Conversation"

### **John Hope Franklin**

*James B. Duke Professor of History Emeritus*

Duke University

### **William Friday**

*President Emeritus*

The University of North Carolina

## *Convocation Preacher*

### **Richard Lischer**

*Professor of Homiletics*

Duke Divinity School

## *Class Reunions*

Years Ending in 3 or 8