

DIVINITY

News & Notes

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DUKE DIVINITY SCHOOL

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Calvin Hill on His Journey in Faith, Duke Divinity School, and The Campaign for Duke: **"The Place Has Been Blessed"**

Editor's note: Last December, NBA star Grant Hill and his mother, Janet Hill, donated \$100,000 to the Divinity School to establish the Calvin Hill Scholarship Endowment Fund. A \$100,000 matching grant from The Duke Endowment of Charlotte, N.C., and a \$20,000 gift from Tone Grant, a longtime friend and former football teammate of Calvin's at Yale, have brought the scholarship to \$220,000 to date. The announcement was a highlight of the first Divinity Seminar, "A Matter of Faith," a weekend event for friends of the Divinity School hosted by Janet and Calvin Hill. Guests met with Divinity students, heard lectures and discussions by faculty, attended a Saturday afternoon performance of Handel's Messiah, and worshipped Sunday morning at Duke Chapel. The Divinity School has set a \$6 million goal to support its endowment for scholarships and graduate fellowships over a five-year \$35-million fundraising campaign, part of the \$1.5 billion Campaign for Duke.

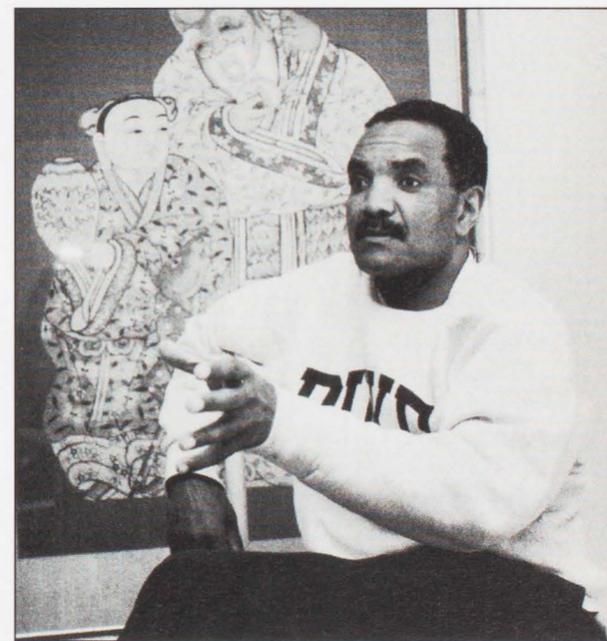
In January, Director of Development Sandra K. McNutt and Elisabeth Stagg, associate director of communications, interviewed Calvin Hill in his Great Falls, Va., home to learn more about his reaction to the scholarship, his involvement with the Divinity School's Campaign, and about the faith that informs his public and private life.

In the small, close-knit family of Calvin and Janet Hill and their son, Grant, it's hard to pull off a surprise. But as Dean L. Gregory Jones announced a \$220,000 scholarship in Calvin Hill's honor, Hill's expression made clear that his wife and son, who were sitting beside him, had done just that.

"In a family of three, usually I can tell what's up," said Hill, whose expression had shifted from shock to a broad smile. "This comes as a wonderful surprise."

When he realized that Dean Jones was, indeed, announcing a scholarship in his honor, Hill first thought of his parents, and particularly his father, Henry Hill. Their sacrifices for him were grounded in optimism that sprang from both faith in God and the liberating power of literacy.

When he married Elizabeth Grant in 1927, Henry Hill could barely read or write. He signed his marriage certificate, which Calvin has saved, with an X. Elizabeth's father had sent her from their home in rural Cross Hill, S.C., to live with relatives in Greenville because the schools there were better. She completed tenth grade before return-



Elisabeth Stagg

"It doesn't matter what your talent is. You can bury it, or you can use it to honor God."



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*"Duke is about excellence, and it's about moral
excellence. Those lessons are being taught in
so many different laboratories, and at the heart
of it is the Divinity School." – Calvin Hill*

ing home, weary, said Calvin, of "being treated like she was country." When she married Henry, who had made it through second grade, she taught him to read and write. While his mother never became a scholar, Hill said, "education became very important to both of my parents."

When the Hills learned of job opportunities in Maryland, Henry purchased a train ticket and sent his young wife to relatives near Baltimore. He could not afford fare for himself. He rode the rails — hobo-ing to Washington, D.C. — and walked to Glen Burnie, Maryland, where a stranger gave him a ride to the home of Elizabeth's relatives.

The Hills ultimately settled in the small black community of Turner's Station, and Henry found construction work in nearby Baltimore. Nearly 20 years later, when she was 39 and Henry was 40, the Hills had their first and only child, the son whom they named Calvin. His future, they knew, hinged upon the best education he could get.

"My father, who wanted me to have it better than he had, bought a set of 1947 encyclopedias for me, even though I was barely six months old," said Hill. (Eventually, he read them from cover to cover, working his way from A to Z, along with Bible stories and comic books based on classics.) "He always said that the ability to read allows you to have a conversation with some of the best minds ever."

Elizabeth and Henry were the center of his world, and Calvin grew up idolizing them. "I had a mother who was nurturing and a father who was a big, strong guy. The fact that they loved me made me feel important. I developed the social armor—or social confidence—that put me in good stead when I went out into first grade and realized there was a world outside my little house, my little block. My father was in construction and, if you had told me when I was 4 years old that he was one of 200 people building something, I would have told you that HE built it."



Carter Asken

Calvin Hill opens the door of his contemporary home near Washington, DC, and apologizes: He's on the phone with a reporter from *The Washington Post* and will be a few minutes more. He is wearing a Duke sweatshirt, and a basketball goal at the end of the paved driveway has a new net, but there are few other clues that this is also "home" for Grant Hill, who now plays for the Detroit Pistons and helped lead Duke to successive NCAA basketball championships (1991 and 1992). In fact, the driveway goal is where Grant practices when he's there, Calvin later says.

The Hills' home is filled with artwork, primarily paintings and sculpture that Calvin collects. Although he has a weakness for Calder and Miro, much of the art is by Native American or Hawaiian artists. He recently gave a favorite Miro to Grant, who is engaged to marry Tamia Washington, a Grammy-winning singer. The wedding is planned for this summer.

After completing his phone interview, Hill makes coffee, and, upon request, takes his guests upstairs to the "trophy

(L to R) Calvin Hill, Tamia Washington, Janet Hill, and Grant Hill after the announcement of the gift from Janet and Grant at the Divinity Seminar in December. Tamia and Grant will be married this summer.



Photo courtesy of Calvin Hill

Calvin Hill, 14, receives a scholarship to attend Riverdale Country School in New York. (L to R) Skip Wade, Dr. Jim Parker, Calvin, Morris Kasoff, and Frank Dee. Seated is his mother, Elizabeth Grant Hill.

room." There is an entire wall of footballs—game balls presented to Calvin as MVP while at Yale or when he played with the Dallas Cowboys; over-sized trophies; framed autographed photos including former fraternity brother George W. Bush; and a host of other framed awards. A first-round draft pick by the Dallas Cowboys in 1969, Hill was the first Cowboy to rush for 1,000 yards in a season. He was named NFL Rookie of the Year, played in four NFL Pro Bowls and two Super Bowls, and was named to the Dallas Cowboys' All-Time Team. After playing briefly for Hawaii in the second and last season of the World Football League, he played for the Washington Redskins, and, finally, before retiring in 1977, the Cleveland Browns.

He fields questions with characteristic modesty, clearly more eager to talk about Grant's awards and accomplishments, and those of his wife, Janet, than his own. The exception is a black and white photograph in a simple frame at the heart of the room: In it, 14-year-old Calvin Hill is accepting a scholarship to Riverdale Country School, an exclusive college preparatory school in New York. His mother is also in the photo, but not his father, who had to work that day. But here, in a sense, is where the extraordinary journey chronicled in this room actually began.

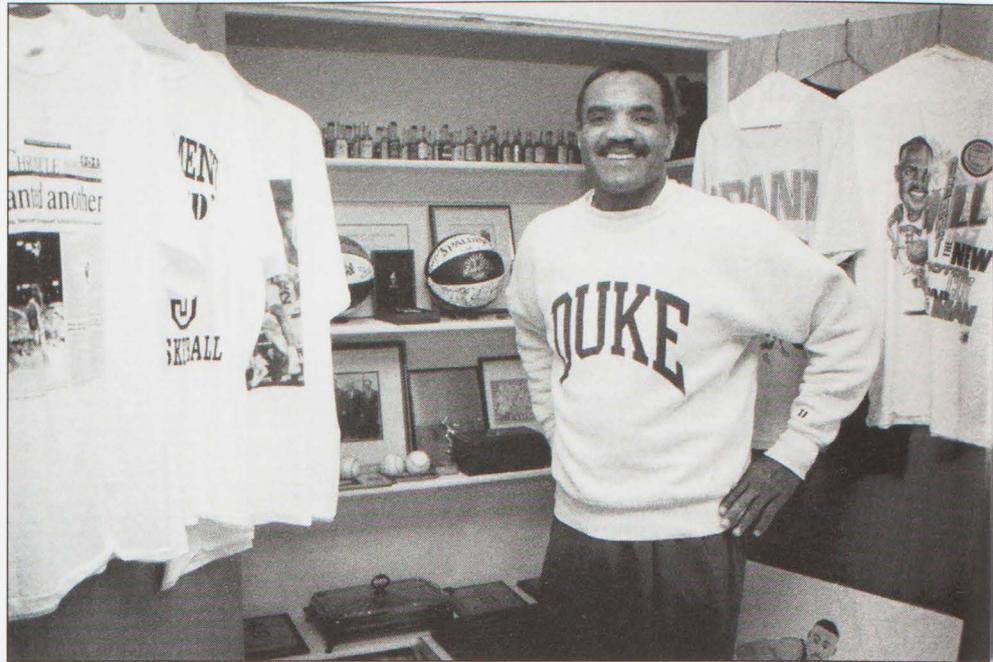
Riverdale was a crash course in difference. In Calvin's experience, children had a mother and a father, and there was a Father above everyone who had given the world his Son. In his parents' native South Carolina, marrying outside one's church, which his own Methodist father had done in marrying a Baptist, was close to heresy.

In Turner's Station, people were either Baptist, Methodist, Presbyterian, or Catholic. His father's first question about Calvin's friends was, "What church do they belong to?" At Friendship Baptist Church, where his father was on the board of deacons and a trustee, everyone was African American. Only the Catholic Church was integrated. That was the extent of Hill's experience of diversity.

Suddenly, he was a minority at Riverdale—both as one of five or six blacks in a student body of nearly 600 whites, and as a Christian. Nearly 60 percent of the students were Jewish. Visiting a synagogue for the first time, Hill was baffled that he didn't see a depiction of Christ. "I became aware that there was a group of people that didn't accept Christ as their savior," he said. He soon learned that there were also agnostics and atheists.

"In my world," said Hill, "everybody believed in God and everybody believed in Christ as his Son. You said your prayers before you went to bed, and you said grace before you ate. This was the way of the world."

Keenly aware of his differences—"I'm suddenly aware that I'm black, that I'm poor, that my father isn't a doctor or a captain of industry"—Hill wanted more than anything to blend in at Riverdale. When he was offered the chance to hear the Rev. Martin Luther King, Jr., he almost turned it down. But hearing King became pivotal: "Going there, listening to him speak, I remember, all of a sudden, I was so proud. Here was somebody who was like me. He gave a very powerful, very moving

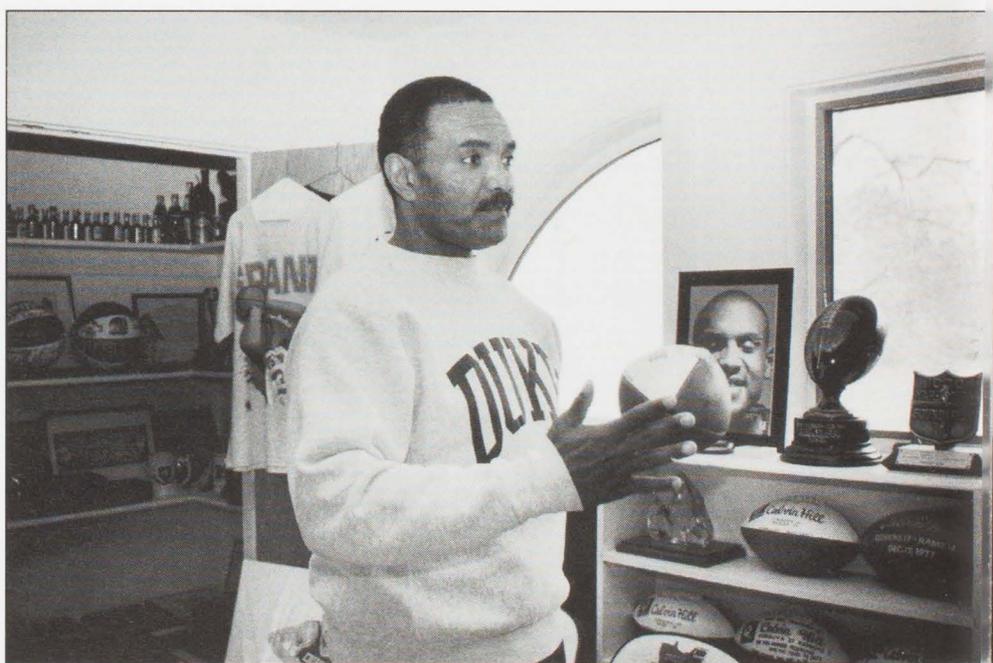


Elisabeth Stagg

speech, and afterwards I went up and shook his hand."

King, and later William Sloan Coffin at Yale, inspired Hill to ministry. "I saw ministry as a vehicle for change and for bringing people together. As I'd gotten older and thought about all the things that separate us from one another, and that separate us from God and from what God wants, I realized that these are great moral issues.

"I see that anything that makes one group of people think that they're better, or that separates one group of people from another, is bad. Any of the 'isms'—racism, sexism, classism—is very similar to what Satan was offering Jesus in the desert. And lots of things tempt us to exalt ourselves at the expense of someone else—class, even ideology, sometimes."



Elisabeth Stagg

A history major at Yale, Hill won a fellowship to divinity school and planned to attend Union Theological Seminary. When he became a first-round draft choice for the Cowboys, he faced the dilemma of choosing between theology and football. Bill Coffin pointed out that he might do both in Dallas. Coffin told him about Perkins School of Theology at SMU, and Hill went on to study there for three years.

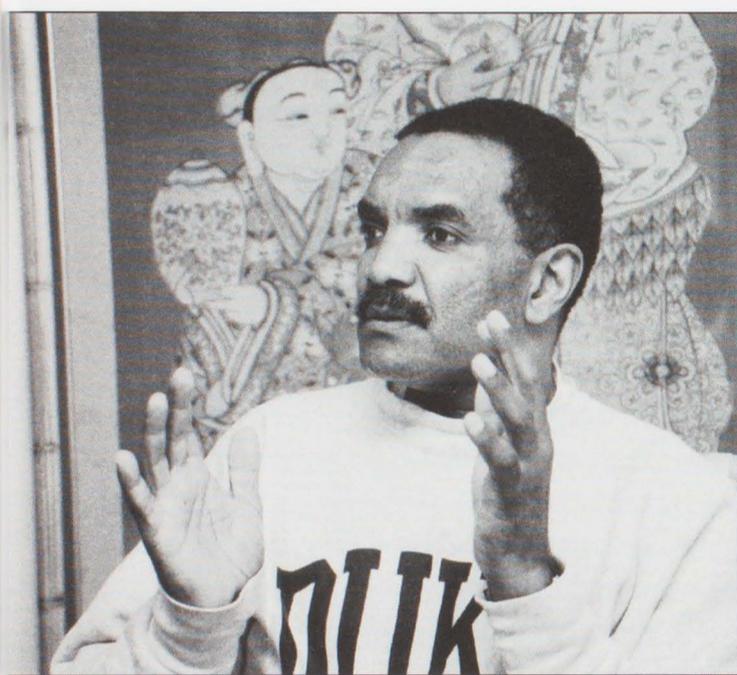
Calvin Hill's favorite gameball is the one he received on October 8, 1972, just three days after Grant's birth. The Associated Press named him NFL Offensive Player of the Week after the Cowboys' defeat

of the Pittsburgh Steelers. From a stack of photo albums and scrapbooks he's piled high on the kitchen table, Hill finds a newspaper photograph of himself beaming beside Janet and their newborn son.

It is Janet who puts together these albums of photos of family and friends. Originally from New Orleans, Janet was a senior at Wellesley when she met Calvin during his last year at Yale. They dated, but didn't decide to marry until 1971. By then, he was in Dallas with the Cowboys, and she had finished her master's in mathematics at the University of Chicago. Today, Janet is vice president of a consulting firm, Alexander & Associates, in Washington, DC. Calvin is a consultant to Cowboys' owner Jerry Jones. He serves on numerous national boards, including the President's Council on Physical Fitness, the Rand Corp. Drug Policy Institute, the NCAA Foundation, the National Parks Service, and the March of Dimes. He and Janet are also heavily involved in the Special Olympics. Grant and Michael Jordan are co-chairs of the committee hosting the 1999 World Games this summer in the Triangle.

Although his son's gifts as an athlete were obvious by ninth grade, Calvin Hill is quick to point out that Grant worked hard at basketball. And what impresses both the public and his fellow players is not only Grant Hill the athlete, but Grant Hill as an outstanding person.

"We tried to raise Grant the way we were raised: to be respectful of people, to remember that nobody's better than anybody else is, and that it doesn't matter what your talent is," said his father. "You can bury it, or you can use it to honor God. You can't measure anything by how much money you make. What matters is whether you can impact someone else's life in a positive way. Everything has to be shared or it does you no honor."



Elisabeth Stagg

With his commitments to many causes, Calvin Hill has made time for Duke Divinity School, both as a member of the board of visitors and the committee for the Campaign for Duke Divinity School. He has done so in part because of his attachment to people who became friends while Grant was a student, among them Sandy McNutt, who worked with the Hills while they were the national chairs of the Duke Parents' program; basketball coach Mike Krzyzewski; and former president Keith Brodie and his wife, Brenda. There's also confidence in Duke's direction under the leadership of President Nannerl Keohane, and the future of the Divinity School, whose symbolic place in the center of the campus Hill is quick to point out.

"Someone said that at a time when we need great men and women, a lot of schools are producing nice guys and nice women," said Hill. "I think, after meeting Greg Jones, that when the great moral issues are being addressed — whether they are community-wide, national or international — Duke Divinity School will be among a handful of places providing real ministers, not just for parish needs, which I think are important, but to minister in non-traditional ways, and not necessarily through a church body."

The most important thing about the Hill scholarship, said Calvin, "is that there will be students at the Divinity School who will have an opportunity to meet special people — people who will steer them in a direction to minister and witness."

Giving, Hill has found, is reciprocal: "The more you give, the more you get back. It's not about 'whoever has the most toys when they die wins the game.' That's not what it's about. Duke is about excellence, and it's about moral excellence. Those lessons are being taught in so many different laboratories, and at the heart of it is the Divinity School.

"I don't know what the Dukes were like personally, but their bequest was smiled on by God," said Hill. The University, he believes, is producing people at the Divinity School who are "going out to contribute something to the world: The place has been blessed."

Harmonizing Ethics and Medicine: Smith Retires After Four Decades at Duke

Harmon Smith was 9 years old when a surgeon pulled the sheet over his cyanotic body and pronounced him dead. A purgative for stomachache, mistakenly prescribed by his grandfather-physician, led to a ruptured appendix, peritonitis and emergency surgery at the hospital. When the surgeon told Maggie O'Donnell Smith that her son died before the surgery was finished, she insisted that the operation be completed: She did not want to bury her son "with a hole in his belly."

Back in the operating room, the surgeon discovered that his patient had miraculously begun breathing. Mrs. Smith promised God that if her son survived, she would do everything in her power to make him a medical missionary. Instead, Harmon Smith came to Duke, where he became, after a fashion, a missionary to medicine.

The Rev. Dr. Harmon Lee Smith, Episcopal priest, Mississippi Methodist preacher's son, and Duke Divinity School's professor of moral theology, retires this semester after 40 years of ministry and education. He has enjoyed perhaps the longest tenure of any Divinity School faculty member and has worked under five deanships—Cushman, Langford, Jones, Campbell and now L. Gregory Jones. He has seen transformations not only in ministerial education's curriculum, but also in divinity school students themselves. What once was a virtually all-male, white, and Methodist student body has evolved into a group of men and women diverse in age, race, denomination, education and job experience.

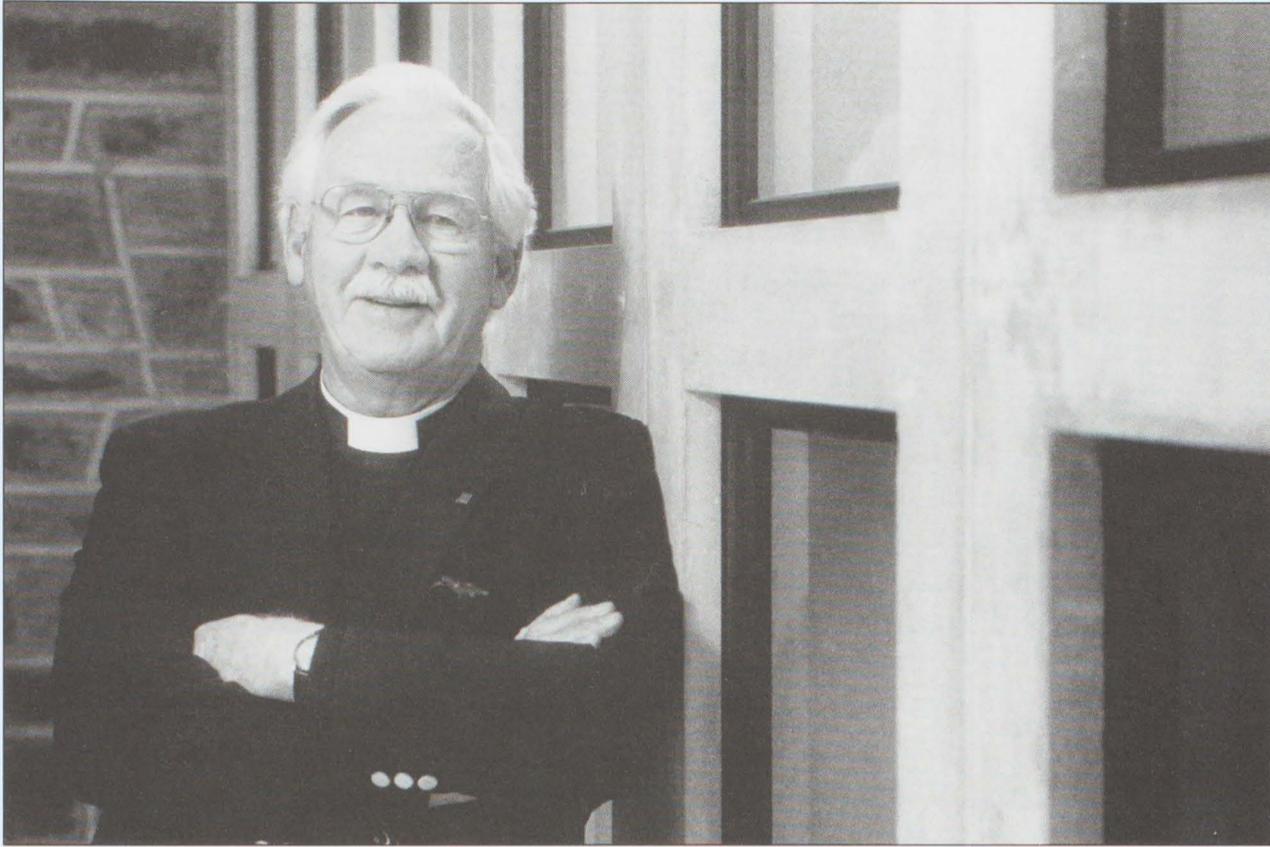
Smith was among the Divinity School faculty who persistently pleaded with the president and trustees to admit black students to Duke University. As assistant to Dean Robert Cushman, Smith hired Mary Chestnut, the first African-American to work on Duke Divinity School's staff. He was arrested, together with Fred Herzog, at a civil rights demonstration in Chapel Hill. But through all of this, including changes for himself (from Methodist

pastor to Episcopal priest, from smoker to non-smoker), he has remained committed to theological education, to interdisciplinary and interprofessional conversation and collaboration (especially between medicine and theology), and to golf.

A native of Mississippi educated at Millsaps College, Smith decided to "go north to exotic Duke" for theological training. During his senior year in Divinity School he applied and was accepted to Duke's Ph.D. program. Though he aspired to teach in a seminary setting, he decided to delay graduate school for parish experience. His commitments to civil rights and racial justice brought him into conflict with his bishop, and he changed annual conferences. Appointed to Burlington, N.C., he served a new congregation for four years. When he reapplied to and entered Duke's Ph.D. program, he commuted from Hillsborough, arriving at 7 a.m. every morning and leaving at 9 or 9:30 each night. In addition to regular classes, he and Stuart Henry took summer courses taught by Shelton Smith at 7 a.m. to avoid the heat. There was no air conditioning in the building. "I knew early on that I wanted to stay in the South, and that I was committed to theological education," he said.

Smith did not originally choose ethics as his field of study. Instead, he was interested in church history, especially patristics. But it was his experience as pastor of a burgeoning congregation, where 85 percent of members had postgraduate degrees, that persuaded him to focus his work in moral theology and ethics. As his students know, the importance of historical grounding for any intelligent discussion of ethical issues remained a high priority.

"Consideration of significant ethical issues too frequently happens in this culture in a historical vacuum," Smith says. "And the irony is that the church, which is the great repository of so much history and tradition, has also tended to forget its history. I have tried to encourage my students to see that ethics is a histor-



Chris Hildreth

ically rich and valuable mine, and that we have a lot to learn from history as well as from contemporary theologians and ethicists.”

Publication of Smith’s dissertation on the ethics of William Temple was cancelled by a British publisher, which feared competition with another book on Temple about to be published by its U.S. counterpart. In search of his next research project, Smith found a preponderance of literature on race, sex, economics, and politics, but very little on ethics in the professions of law, journalism, medicine, or teaching. He met with William Anlyan, then dean of the Medical School, and proposed establishing some sort of dialogue or inquiry between theology and medicine.

“The 1960s were exciting times, not just socially, but scientifically,” says Smith. “The Nuremberg tribunals had publicized the unethical experiments of Nazi physicians, and there were *sub-rosa* studies being carried out in this country which shocked us all when they were exposed. People were learning that medicine could be abused and that physicians could be seduced to unethical practices.”

Willem Kolff developed the first machine for renal dialysis in Holland; Christian Barnard had performed the first human heart transplant in South Africa; and James Hardy had carried out the first cardiac xenograft (using the heart of a chimp) in Mississippi. And although all this was reported by sensational journalists and appeared in professional journals, few were talking then about the ethics of it. Dr. Anlyan arranged for Smith to meet with David Sabiston, then chairman of the Department of Surgery, and Delford Stickle, a professor of surgery who performed the first renal transplants at Duke. Several years later, in 1974, Smith was made a professor of community and family medicine and began offering regular lectures and seminars in the medical school.

He describes his first interest in medical ethics as “an inchoate concern for the pastoral care of physicians.

Initially, I cared about physicians as persons... as people who belonged to churches and practiced a science that did not always appear to be on all fours with their religious commitments. I also appreciated, but did not understand as well as I later would, that doctors and nurses have extraordinary expectations placed on them by patients who expect to be rescued from their own folly.”

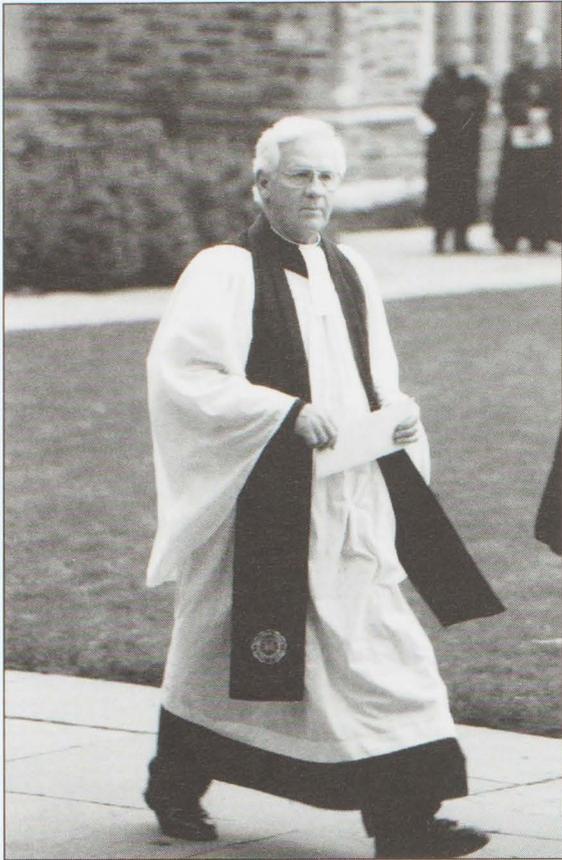
Smith’s own heart attack increased his appreciation for preventive medicine, and he

began to reflect on the many ways we deny responsibility for our own health and then put extravagant, even impossible, expectations on physicians. “Most of us can be responsible for about 85 percent of our health. But this ‘Dr., save me from my own folly’ mindset is rooted in notions of autonomy and freedom, by people who insist that nobody can tell them what to do. So they continue to ride motorcycles without a helmet, smoke despite threats of emphysema and lung cancer, ingest diets high in saturated fats, drive automobiles without wearing seatbelt and harness, and so on.”

These great expectations placed on medical rescue create an adversarial dynamic between patients and physicians, Smith says. “Because of our recalcitrant human nature there may always be a tacit resentment

“Consideration of significant ethical issues too frequently happens in this culture in a historical vacuum,” Smith says... “I have tried to encourage my students to see that ethics is a historically rich and valuable mine, and that we have a lot to learn from history as well as from contemporary theologians and ethicists.”

on the part of patients — if only because the stakes are high and patients are in a dependency relationship with physicians. That is why dealing with a doctor is different from dealing with a used car dealer. But we can do better than a “them vs. us” mentality by adopting a more fiduciary relationship in which physicians and patients agree on shared therapeutic goals. This is what the philosophy of medicine has to return to; and I suspect that this is among the prominent reasons



Les Todd

why HMO's are in such hot water nowadays. Patients don't feel they have access to the doctors they need. Of course, another major part of all this is that we are an 'overmedicalized' society. We're overly dependent on surgery, drugs, counseling, and the like to rescue us from ourselves.

"Oral Roberts' television program used to begin with this instruction: 'Expect a Miracle.'

That seems to me precisely the attitude most people take to the hospital. I find that attitude also striking because, in my experience, it is the farthest thing from the mind of most people of mainline denominations when they go to church."

Over the years, Smith has played a role in changing and developing medical technologies—in cardiology, urology, oncology, and HIV/AIDS—through service on university, governmental, and entrepreneurial data and safety monitoring boards (DSMBs). He served on the University's first Institutional Review Board, a group that oversees the use of human subjects in all university-conducted research, and also served on many safety and data monitoring boards of the National Institutes of Health and its National Heart, Lung and Blood Institute. Smith sat on the DSMB that approved the first double-blind trial of cardiac bypass surgery, as well as on the NIH DSMB that presided over the first trial of human subjects involving recombinant DNA.

Smith's contributions to the boards have often focused on the clinical consent form, without which the studies could neither proceed or be deemed valid. Investigators sometimes lose sight of the fact that people with a fifth-grade reading comprehension level must readily understand consent forms. Consent forms are easily (and conveniently) obscured by legal or medical terminology; part of the DSMB's responsibility is

to make sure participants understand the conduct of the trial, together with its risks and benefits. The boards review ream upon ream of statistical analyses, so another part of the boards' charge is to ensure that such reports are not only scientifically sound, but also clear and understandable and correctly interpreted.

"Each review can include data that list the dates, times, patient, physician, type of treatment, location of the study and laboratory data; all this and more contributes to analysis and perhaps eventual clinical application. This information is entirely confidential; even the principal investigators don't see this information until the study is completed," Smith said.

"Moreover, the safety of the participants is always foremost in the minds of the board. If a drug or surgical intervention is found to work, but its use entails unacceptable or inordinate risks or side effects, the trial is cancelled. Of course, the borderline cases are the most difficult to decide. And if a clinic is found to be handling the investigation improperly, that too can have serious consequences for the doctors involved and their institutions. The stakes are high for everyone involved," he said.

For Smith, this work is the practical application of his role as a Christian ethicist. The safety and data monitoring boards that oversee these new medical initiatives "are marked by an unflinching, unabashed candor...an honesty in the face of controversy and the unknown, which I envy for the church. The physicians and scientists with whom I have worked are brutally truthful with themselves about what is going on and what is at stake. They want the trials to succeed, but they know this is possible only if everybody is transparently honest in reporting the data and assessing its impact on patient care. The stakes are very high for the investigator as well as for the patient-participants," Smith says. He says he is impressed with both the knowledge and the humanity of his fellow board members: "They have sometimes allowed me to think as highly of human beings as I'd like to think!"

By definition, says Smith, moral theologians are casuists. "We take things on a case-by-case basis. This doesn't mean that one has to become a relativist and

abandon all notions of what's right or wrong, good or bad, or what a life of holiness consists of. But it does mean, as Emil Brunner so well put it, that while God's command does

not vary in intention, it does vary in content according to the conditions with which it deals. And that means that words like 'love' and 'justice' and 'mercy' may express themselves recognizably, but differently, in particular and contingent circumstances."

Reflection on the church's tradition of ethical teaching and the Scriptures are imperative for the practice of viable Christian ethics, Smith says. And *practiced* is the operative word. Smith argues that ethics should first and foremost be, to borrow a Wesleyan term, *practical* theology.

"It is, of course, theoretical; but it cannot be only theoretical. People live real lives in real situations. By its very nature ethics has to do with both specific situations and philosophical and theological abstractions," he says. From early on, his basic ethics course was designed to incorporate and integrate the theology, history and Bible coursework taken the year before. Smith sees the alliance and consolidation of this material to be essential in his commitment to interdisciplinary and interprofessional education, even within a divinity school.

Smith became an Episcopal priest in 1972. "It was really a natural turn of events for me," he says. "As a child I would attend the Episcopal mass at 8:30 with my friends and then go down the street to my father's church for 11 am worship. It was a small Mississippi town, so all of the youth groups were interdenominational. And at the time the Methodist rites were very similar, almost identical, to the Episcopal ones, so I felt very much at home in both worlds. The Episcopal liturgy is the familiar home of my spirit."

He has continued in his priestly duties for more than 25 years now, and has served on the Diocese of North Carolina's Commission on Ministry, the diocesan board that screens postulants for ministry, and its Committee on Ecumenical Affairs. He is also a member of the national church's Board of Examining Chaplains, which administers the "General Ordination Examination," the Episcopal Church's attempt to diagnose the readiness of candidates for ordination. He is a priest associate at St. Philip's Church and continues to do interim and supply work at Durham churches — among them St. Philip's, a downtown church with an active urban ministry, and St. Titus' Episcopal Church, a predominately African-American congregation near North Carolina Central University.

Ask Fr. Smith what he feels about his retirement, and he'll tell you that most of all he feels pride in his students, what they have taught him while they were here, and what they are doing now after graduation. He says that the church needs exemplars of an educated ministry.

"As far back as I can remember, I have been very jealous for the vocation of ministry. Nowadays it seems to have suffered in its public repute," he says. "It's not just the sex and money scandals of media evangelists that have contributed to this loss of public esteem for the pastorate. As well as failing to be exemplars of a life of holiness, too many pastors have become timid in the face of controversy, or doctrinaire in articulating Christian faith. In my lifetime, I've seen the move from the pastor of the local church being among the best educated people in town, highly respected for both piety and erudition, to the pastor as being a "hail fellow, well-met," one of the boys (and now girls) not really distinguished by expert opinion on the Scripture or Christian tradition.

"Ours, unfortunately, is a time when anybody's opinion about religion and theology and ethics is as good as anybody else's. Maybe we're in the process of revising the conventional marks of our calling. Whatever is really going on, I'm aware that preachers nowadays must *earn* the right to speak and be heard. This privilege was taken for granted when I was a boy, but I think it has to be earned now; and I also think that is a good thing. Our work at this place continues to be equipping our students with a deep and thorough knowledge of the Bible and the Christian tradition, and with the capacity to become personally and professionally accountable for Christian faith in articulate and convincing ways. Without that, the 'cure of souls' might just as well be psychotherapy or social work."

Divinity Welcomes New Faculty and Staff

The Divinity School welcomes four new faculty members and three new administrators, including a chaplain. They are:

David Aers, James B. Duke Professor of English and Professor of Historical Theology. D. Phil. (University of York)

Dr. Aers specializes in late medieval and early modern literature, religion and culture in England. His publications in this area include *Piers Plowman and Christian Allegory* (Arnold 1975); *Chaucer, Langland and the Creative Imagination* (Routledge, 1980); *Chaucer* (Harvester, 1983); *Community, Gender and Individual Identity, 1360–1430* (Routledge, 1988); and two edited volumes, *Medieval Literature: Criticism, Ideology, History* (Harvester, 1986) and *Culture and History, 1350–1600* (Wayne State, 1992). *Powers of the Holy* was published by Penn State in 1996. He is currently co-editor of the *Journal of Medieval and Early Modern Studies* and director of the Center of Medieval and Renaissance Studies at Duke University.

Lewis Ayres, Assistant Professor of Christian Theology. M.A. (St. Andrews University), D.Phil. (Oxford University).

Dr. Ayres specializes in the fields of both patristic and modern theology. In the patristic area he works on Augustine and on wider questions concerning Trinitarian theology in the fourth and fifth centuries. In the modern era, he is particularly interested in recent Trinitarian theology and questions of theological method and exegesis. Before coming to Duke, Dr. Ayres was lecturer in Christian Doctrine at Trinity College, Dublin, Ireland. He has published articles in a wide range of scholarly journals and has edited two collections of essays, mostly recently *Christian Origins: Theology, Rhetoric and Community*. He is also editor of the forthcoming *The Trinity: Classical and Contemporary Readings* and is currently finishing a book entitled *Augustine's Trinitarian Theology*. Dr. Ayres is co-editor of the forthcoming *Cambridge History of Early*

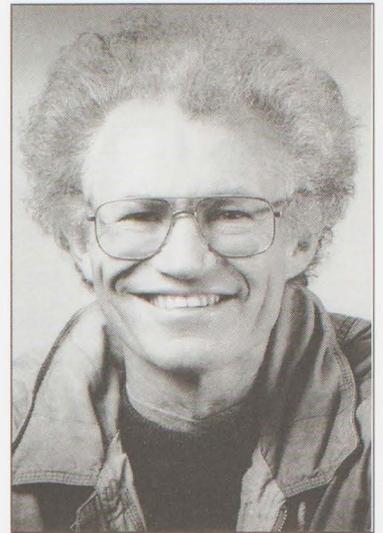
Christian Literature and of the monograph series *Challenges in Contemporary Theology* (Blackwell Publishers).

Amy Laura Hall, Assistant Professor of Theological Ethics. B.A. (Emory University); M.Div. (Yale University); Ph.D. candidate (Yale University).

Professor Hall's interests include the retrieval of traditional Christian texts for moral discernment, feminist and Christian medical ethics, and Kierkegaard studies. In her dissertation, "Traacherous Intimacy: Fallen and Faithful Engagements in Kierkegaard's *Works of Love*," Hall describes Kierkegaard's account of interpersonal sin, including his indictment of our predatory interest in and appraisal of others. In her applied ethics she focuses on humanity's exploitation of the vulnerable, writing against domestic violence, active euthanasia, reproductive technologies, and the use of children in medical research. As an ordained pastor in the UMC she has served both inner-city and suburban parishes.

Reinhard Hütter, Associate Professor of Christian Theology. M.Div.equiv. (Evangelical Lutheran Church of Bavaria, Germany), Th.M. (Duke University), Dr.theol. (University of Erlangen), Dr.theol.habil. (University of Erlangen)

Professor Hütter comes to the Divinity School from the Lutheran School of Theology at Chicago where he taught systematic theology. In his recent work he has sought to bridge between contemporary queries and classical commitments, between European and North American theologies, and between divided church traditions. The author of two scholarly books and numerous articles, reviews, and translations, he has also (co)edited three books. His most recent book is forthcoming in an English translation under the title *Theology as Church Practice*. Most recently he was awarded the Henry Luce III Fellowship and was also accepted as a research fellow at the Center of Theological Inquiry at Princeton, where he will work on his next book, *Freeing*



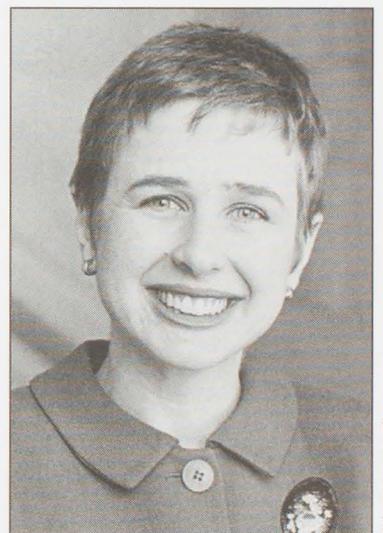
Jim Wallace

David Aers



Courtesy of Lewis Ayres

Lewis Ayres



Yale University Photo

Amy Laura Hall



Courtesy of LSTC

Reinhard Hütter



Jim Wallace

Charlotte Núñez-Wolff

Freedom—Remembering the (Natural) Law. A member of the Evangelical Lutheran Church in America, Professor Hütter has served on task forces of the Evangelical Church in America and of the Lutheran World Federation.

Charlotte Núñez-Wolff, Director of General Administration and Finance, B.A. in International Studies, (UNC Chapel Hill, 1990)

Núñez-Wolff comes to the Divinity School from Duke Medical Center where she was the business manager for the Department of Medicine, Division of Endocrinology, Metabolism & Nutrition. She worked from 1991–1998 as assistant director of the International Office for Duke University, Medical Center and affiliated institutions. She has also worked as a public relations/marketing assistant in Osaka, Japan, and as a study abroad program assistant in the Study Abroad Office at UNC-Chapel Hill. She anticipates completing a Master of Arts in Liberal Studies from Duke this spring.



Jim Wallace

Andrew Keck

Andrew Keck, Electronic Services Librarian, M.T.S. (Boston University School of Theology), M.S.L.S. (Clarion University of Pennsylvania)

Keck joined the Divinity School March 1 to lead the library's efforts in electronic services: web design and development, information resources, and technology use in teaching, learning, and research. He will also serve as one of two reference librarians, offering high-quality information assistance to the library's users at all levels. He is responsible for overall implementation, supervision, and basic trouble-shooting of the library's computer hardware,

software, and electronic resources. He was previously the assistant director and electronic services librarian at the library of Morningside College, Sioux City, Iowa. He is a member of the American Theological Library Association. **Melissa Harrell** and **Maggie Conley-Spencer** share duties as managers of the circulation department of the Divinity Library.

Carolyn W. Lucas, Chaplain, B.A. (Atlantic Christian College), M.Div. (Duke Divinity School)

A 1991 graduate of the Divinity School, Rev. Lucas has served as pastor of Lakewood United Methodist Church in Durham since 1997. She has also been a small group leader for the Divinity School's spiritual formation program during the 1998–99 academic year. As its first African-American female pastor, Lucas has guided Lakewood United Methodist Church into a successful transition from an Anglo congregation to a multi-racial, multi-cultural community of faith with active social ministries in the community. She is currently co-chair of the 1999–2000 Annual Durham Crop Walk, which boasts one of the highest participation rates in the nation. At Duke she was a Middle East Travel Seminar participant and a member of the Board of Visitors' minority planning initiative. She has been an adjunct instructor in theology at Barton College, and was advisor to its Black Student Union. She serves on the North Carolina Annual Conference Tasks Force on Sexual Ethics and on the Durham District Hispanic Ministry Task Force.



Jim Wallace

Carolyn W. Lucas

The Duke Endowment Funds Divinity and Nursing Collaboration

At the very time when medicine is technically able to do more than ever before to cure disease, it is for a host of reasons increasingly unable to be adequately present to human suffering. Comprehensive care of the ill and maintenance of well being in the community within the limitations of our technical abilities and our financial resources is a challenge. A new program at Duke will rise to that challenge through embracing the historical practices of caring embodied within nursing and pastoral care.

Through the support of The Duke Endowment, Duke University's Schools of Divinity and Nursing will begin a program in nursing and health ministries that will equip nurses for leadership in parish nursing through the combination of theological education and graduate-level nursing studies.

The trustees of The Duke Endowment have awarded a grant of \$130,000 for 1999 to Duke University Divinity School in support of the Health and Nursing Ministries Program and have indicated the intent of awarding an additional \$315,500 over the next two years, for a total of \$445,500.

"Recent scholarly literature in both medicine and theology affirms the existence of an ancient, concrete and constructive relationship between religious faith and the care of the sick," says Dr. Keith Meador, associate clinical professor of psychiatry and pastoral care at the Divinity School. Meador is scheduled to serve as the program's director, and Ruth Ouimette, M.S.N., of the Nursing School will serve as its associate director.

"Nursing has historically been the one health care discipline that has focused consistently upon being present with the chronically ill and suffering," says Meador, "and we believe that it possesses, by its very nature, the moral resources to resist the technical, consumerist and impersonal pitfalls of some of the excesses of contemporary medicine."

By educating nurses for work in the parish, Meador and his colleagues at the Nursing School hope to develop a means of delivering health care that combines technical proficiency with just distribution and compassionate presence to the suffering. Students with a bachelor's degree in nursing, or an equivalent degree in health care, will be able to combine that expertise with theology in one of three ways: (1) a master's degree in church ministries through the Divinity School with a certificate in nursing studies from the Nursing School, (2) a master's degree in nursing science through the Nursing School and a certificate in theological studies through the Divinity School, or (3) a joint master in church ministries/master in nursing science degree awarded through both schools.

Components of the program include curriculum development, establishment of field education placements, evaluation of caregiving interventions, and the development of an ongoing continuing education program, beginning with a national symposium on health and nursing ministries.

"The Divinity School is grateful to The Duke Endowment for their support of this initiative," said Dean L. Gregory Jones. "The Divinity School takes seriously both the training of people as health care providers and as theologically educated, faithful members of the Christian community. Although there are inherent distinctions between these two disciplines, we intend to emphasize their common commitments."

"Nurses always have the desire to reach people, and I believe we have created an innovative way to bring care to the community," said School of Nursing Dean Mary Champagne. "We acknowledge the important relationships among care, health, and spirituality, and we recognize these relationships in ways that permit congregations to benefit from the special knowledge of health care professionals. Of course, nurses expect to learn from congregations, too. We thank The Duke Endowment for their support."

Founded in 1924 by North Carolina industrialist and philanthropist James B. Duke, The Duke Endowment serves the people of North Carolina and South Carolina by supporting selected programs of higher education, health care, children's welfare, and spiritual life. The Endowment is one of the nation's largest private foundations, with assets of more than \$2.1 billion. In 1998, it made awards totaling more than \$71 billion to grantees in the Carolinas.



**Dr. Keith Meador,
Associate Clinical
Professor of
Psychiatry and
Pastoral Care**

More than 80 friends, family, and colleagues gathered Feb. 21 in the Divinity School's Alumni Memorial Common Room to honor Thomas A. Langford on his 70th birthday. Langford, William Kellon Quick Professor Emeritus of Theology and Wesleyan Studies and Duke University provost emeritus, was unprepared for the surprise presentation by Jonathan Wilson, one



Les Todd

of his doctoral students, of *Grace Upon Grace*, a festschrift in his honor. The festschrift contains articles written by former doctoral students and Divinity School faculty colleagues, and is forthcoming from Abingdon Press.

"Tom Langford's power as a teacher and a preacher is embodied in his own gracious spirit," said Dean L. Gregory Jones of Langford. "He is consistently attentive to others and their concerns, offering reflections in ways

Festschrift and Party Honor Langford

designed to make others—and in his administrative service, Duke University—better."

Langford's tenure at Duke touches nearly every aspect of the university community. He received his B.D. from Duke Divinity School in 1954 and his Ph.D. from Duke as well in 1958. He joined the faculty in 1956, teaching in both the department of religion, where he served as chair, and in the Divinity School. From 1971–1981, he served as Divinity School dean. His work on Wesleyan and philosophical theology is highly regarded in the church and academia.

In 1984, he became vice provost for academic affairs under Provost Phillip Griffiths. When Griffiths took a sabbatical for most of 1990, Langford stepped in as interim provost. He assumed the position full time when Griffiths became director of the Institute for Advanced Study in 1991. Langford's tenure as provost ended in 1994.

In 1998, Dr. Langford was honored with the

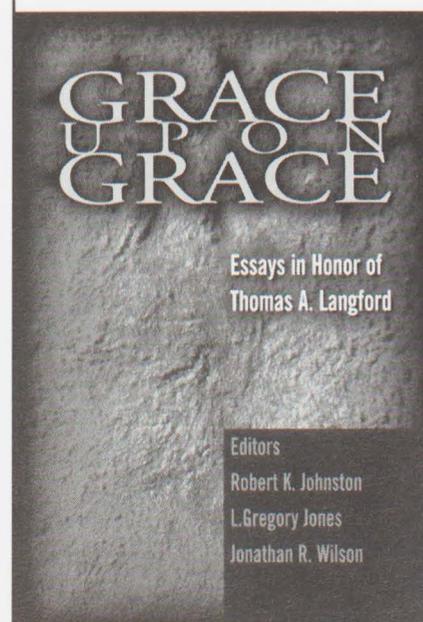
University Medal for Distinguished Meritorious Service for decades of service to Duke. The medal, the university's highest service award, was presented last fall by President Nannerl O. Keohane during the Founders' Day Convocation in Duke Chapel.

Keohane said Langford has the qualities cited in the title of one of his scholarly articles, "Discipline and Devotion." "Here is a man whose intellectual depth and range have invigorated the field of philosophical theology, whose religious faith has expressed itself in service to the church and the community, whose caring disposition has made him a revered colleague and a valued mentor, whose steadfastness has impressed those who have observed his administrative adeptness, and whose loyalty over more than 40 years has helped to shape this university," Keohane said.

Grace Upon Grace

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'99 Goodling Lectures Focus on Care for Alzheimer's Patients and Families

Forgetfulness. Confusion. Stubbornness. These are only a few symptoms of Alzheimer's disease. An incurable brain disease, Alzheimer's radically changes the lives of those it afflicts and their families. How can the community of faith surround these families with care? What is appropriate pastoral care in the face of a long-term illness?

These are among the questions addressed February 11 by the 1999 R. A. Goodling Lectures in Pastoral Care. Duke Divinity School's Center for Continuing Education and the Duke University Medical Center's Joseph and Kathleen Bryan Alzheimer's Research Center sponsored the event. Seminar presenters included David Keck, visiting professor in the department of history at Ateneo de Manila University, the Philippines, and Stephen Sapp, professor in religious studies at the University of Miami. Keck is the author of *Forgetting Whose We Are: Alzheimer's Disease and the Love of God*. Sapp is the author of *Full of Years: Aging and the Elderly in the Bible and Today* and *When Alzheimer's Disease Strikes*. He is also the editor of the *Journal of Religious Gerontology*. A luncheon presentation on practical steps families can take to care for Alzheimer's patients was given by Lisa Gwyther, MSW, assistant professor in Duke University's department of psychiatry and behavioral sciences. Gwyther is the author of *You Are One of Us: Successful Clergy/Church Connections to Alzheimer's Families*.

Goodling Lectures panel participants included (l to r): Dr. Kathleen Colon-Emeric, advanced fellow in geriatrics, Duke Department of Medicine; Divinity faculty James L. Travis III, pastoral care; Stanley Hauerwas, ethics; Susan Dunlap, pastoral theology; Richard Hays, New Testament; with guests David Keck and Stephen Sapp. Not pictured is Lisa Gwyther, assistant professor in the department of psychiatry and behavioral sciences.



Elisabeth Stagg

A panel discussion, moderated by Dr. Keith Meador, associate clinical professor of psychiatry and pastoral care at Duke University Medical Center and Duke Divinity School, discussed, "Aging, Alzheimer's and Spiritual Nurture." Featured panelists included Dr. Kathleen Colon-Emeric, advanced fellow in geriatrics at Duke University, with Divinity School professors Richard Hays (New Testament), Stanley Hauerwas (ethics), Susan Dunlap (pastoral theology), and James L. Travis III (pastoral care). The R. A. Goodling Lectures were established to honor the late Richard A. Goodling, who taught at Duke Divinity School in pastoral care, 1959-1986.

For additional information and a list of resources on dealing with Alzheimer's, call Duke's Family Support Program in N.C.: (800) 672-4213 or (919) 660-7510.

Mission to Haiti: A Lesson in Faith

Editor's Note: The Divinity School's Women's Center sponsored four women's participation during winter break, Jan. 5–12, in Haiti Family Health Ministries, a medical mission trip in conjunction with Duke University Medical Center. Kathryn Ruth Self, M.Div.'99, wrote the following account of the trip. Kathryn shared the 1998 Donn Doten Award for Excellence in Writing with two associate editors from the United Methodist Reporter, where she was an intern last summer. The annual award from the United Methodist Association of Communicators was for a UMR series, "The Church and Poverty in America." (Photos are by Kathryn Ruth Self.)

There is a saying in Haiti: Beyond the mountains, there are more mountains. So it is for Immacula, who spent most of the day walking down the side of a mountain, across the valley, and up another mountain to reach the health clinic at Fondwa.

Our group of seminary students greeted her on the clinic porch overlooking the majestic, green mountainside that envelops the tiny village of Fondwa. Two Catholic nuns and a nurse run this clinic, and when a doctor is coming to treat patients, the news spreads quickly throughout the mountains.

According to Sue, an American nurse, some Haitians travel for days to be seen here by visiting doctors. That is what brought Immacula to us. The Women's Center at Duke Divinity School brought us to Immacula. In this small clinic, Duke Medical School and the Divinity School's Women's Center allow divinity and medical students to experience the connection between medicine and spirituality in a third-world country.

Duke began sending members of the medical and divinity schools to Haiti in 1996 after discussions between two Duke ob/gyn faculty members: one who had been to Haiti with Triangle



Presbyterian Church in Durham, and another who had taken medical students to Honduras.

The trip to Haiti, led this year by Dr. David Walmer of Duke University Medical Center and the Rev. Maria Wolfe (M.Div.'98), has now become an annual event. The medical school formally recognized it as a for-credit course in the fall of 1997.

During the last three years, the team has established relationships in four communities: Cité Soleil in Port au Prince (an urban slum); Hopital St. Croix in Leogane (a progressive Haitian hospital); the Cormier Mountain area; and Fondwa (two mountain communities with little to no access to medical care).

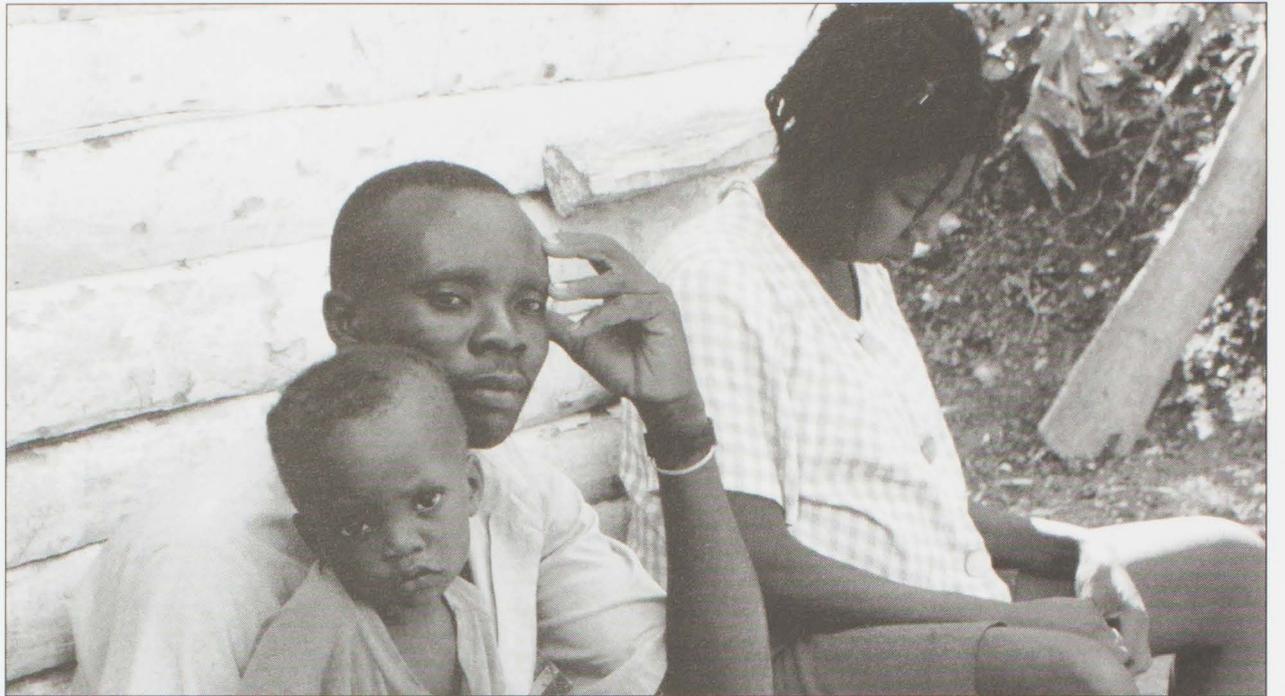
Immacula's story of survival in her economically depressed surroundings crystallized why this mission trip to Haiti is so vital to medical and divinity students. She told us how she brought together a group of women in her village to combine economic resources—any money they could spare after going to market—to help those less fortunate in her village. During the last harvest

The Haiti Family Health Ministries team included (l to r) Kathryn Self (M.Div.'99), Kay Simpson (M.Div.), physician's assistant Victoria Larkman of Seattle, Wash., Allison Carr (M.C.M.'99), Becky Schofield (M.Div. 2000), Dr. David Walmer of Duke Medical Center, Maria Wolff (M.Div.'98), and nurse Suzanne Gifford.



The mountains below Fondwa, Haiti.

A father and son outside their home in the village of Fondwa, Haiti.



Children and their grandmothers pose for a photo in the rural area near Leogane, Haiti.

season, Immacula's *grutemonde* (which is part of a larger Peasants' Association), saved enough goudes (the Haitian currency) to purchase seed corn from local farmers. They saved the corn to resell to farmers at planting time. According to Immacula, the women's group made a sizeable profit of 11 goudes – the equivalent of less than one American dollar.

Economics brought this group of women together, but the women do not separate economics from faith. According to Immacula, nothing occurs without prayer and the belief that God holds the future.

We met many people with the same strong faith. As visiting chaplains at the hospital at St. Croix, and at the church

and school at Cité Soleil, we experienced the Haitian people's incredible faith that God will restore them and their country.

Haitians do not see a separation between their finances and God, or their health and God, making collaboration between medical and divinity students especially effective. The medical students participated in prayer, reflection and Eucharist with us; we supported their mission as physicians dedicated to healing.

Together, the Haitians' great perseverance and trust in God shaped us. Even as they looked toward God for a different future, they never ceased thanking God for what was present in their lives.

At the end of our conversation that day in the Fondwa clinic, Immacula invited us to come to her home the next time her women's group met. The clinic brought Immacula to us, but her story, and many others, will bring us back to her.

For more information about Duke Divinity School Women's Center involvement with Haiti Family Health Ministries, call Kay Simpson, co-coordinator of the Women's Center, at (919) 613-0897.



PROGRESS REPORT March 1999

The Campaign for the Divinity School

Campaign Goal:	\$35,000,000
Committed to date:	\$20,569,909
Percentage toward goal:	59%

The University-wide Campaign

Campaign Goal:	\$1,500,000,000
Committed to date:	\$ 826,229,179
Percentage toward goal:	55%

For a copy of our case statement or for other information, please contact:

Sandra K. McNutt, Director of Development, 919-660-3455
or udvskm@mail.duke.edu

New Gifts for Endowment

The Divinity School is pleased to announce commitments and gifts of \$1.2 million, including \$300,000 from The Duke Endowment, for eight new scholarships and one unrestricted endowment fund.

Sara Hall Brandaleone, Women's College Class of 1965, and her husband, Bruce H. Brandaleone of Potomac, Md., have given **The Brandaleone Family Scholarship Endowment Fund**. They are the parents of Christopher Hall Brandaleone, Trinity College Class of 2003.

Calvin Hill's son, Grant Hill, Trinity College Class of 1994, and his wife, Janet Hill, of Great Falls, Va., established **The Calvin Hill Scholarship Endowment Fund** in his honor. Calvin Hill serves on the Divinity School Board of Visitors.

The Sam F. Segnar Scholarship Endowment Fund is a commitment by the Textron Foundation to honor Segnar, a native of Houston, Texas, and a director of Textron, Inc. The scholarship, to be funded through a planned gift, is for United Methodist students and particularly those who have been named as John Wesley Fellows.

Elwood M. Shaulis of Whispering Pines, N.C., has presented **The Freida Bennett Shaulis Scholarship Endowment Fund** to honor his wife and her family.

The Thomas B. and Jean Stevens Stockton Scholarship Endowment Fund has been initiated by the Stockton children and their spouses to support excellence in ministerial education and to honor Bishop Stockton, Divinity School Class of 1955, and Mrs. Stockton.

Divinity School alumni and friends from the state of Texas have started **The Texas Scholarship Endowment Fund** for students, especially United Methodist, who are from Texas and who intend ministerial service there.

Students from the Presbyterian tradition will benefit particularly from **The Janet S. and James W. Ummer Scholarship Endowment Fund** given by Janet S. Ummer, Graduate School Class of 1971, and her husband, James W. Ummer, Law School Class of 1972, of Pittsburgh, Penn.

The Jane H. and Kenneth F. Wooten, Jr. Scholarship Endowment Fund, to be funded through a planned gift, will assist United Methodist students from the North Carolina Conference thanks to the thoughtful generosity of Jane Herring Wooten, Medical School Class of 1943, and her husband, Kenneth F. Wooten, Jr., Law School Class of 1947, of Raleigh, N.C.

In addition to scholarship aid, unrestricted support for the Divinity School will come from **The Joseph L. Goehring Memorial Endowment Fund** thanks to a planned gift from David J. Goehring, Divinity School Class of 1978, to honor the life, service, and Christian example of his late father.

"We are grateful for each of these generous friends and for the many ways their financial contributions will undergird ministerial education for the Church for generations to come," Dean L. Gregory Jones said. "Securing new permanent funds for student financial aid is among the highest priorities for our Campaign. These gifts provide important resources and wonderful momentum."



Courtesy of Mary A. Stephens

Mary A. Stephens of Greensboro, N.C., has been named to the Divinity Board of Visitors by President Nan Keohane. A native of Utica, N.Y., she is a graduate of Manhattanville College, a former church and society worker with the Christophers in New York City, and a community leader in Greensboro with literacy projects, day school enrichment, servant leadership, and the Junior League. She and her husband, Louis C. Stephens, Jr., the parents of eight and grandparents of 14 children, are active in the parish life of St. Paul's Catholic Church.

Divinity Library Renovation Begins

On May 10, construction crews began renovation of the main public spaces in the Divinity Library. In preparation, library staff members moved collections and packed non-essential items for storage to vacate the areas where construction will occur. Rooms affected include the periodical reading room, circulation desk and office, director's office, and card catalog room.

During construction, library services (circulation, reference, and computers) will be located in York Chapel on the second floor of Gray Building. (There will be no elevator access.) The library staff (including student staff) will retrieve books from the stacks on a frequent schedule. Researchers will fill out a 'call slip' for each item needed. Library materials may be requested at and/or delivered to either York Chapel or the Perkins Library circulation desk. Reserve items for summer school courses will be housed at Perkins Library. Core reference materials will be relocated to York Chapel during construction.

The entire library facility (except for York Chapel) will be closed to all non-library staff during construction, which is likely to be very noisy at times. The library staff will work with construction crews to minimize inconvenience.

Construction should be completed well before the fall semester begins. Updates will be posted in various locations, including the Divinity School Web page (www.divinity.duke.edu). The library may close briefly to move into the finished facilities.

The renovation plan is available in the library, near the reference desk. For further information, please contact any library staff member at (919) 660-3449.

NOT YET PERFECT?

Important names and information were inadvertently omitted from the 1997-98 Annual Report distributed to graduates and friends in December. We share these with our heartfelt apologies and continuing sense of gratitude.

The names of these generous donors and friends of the Divinity School should have been included:

Nancy J. Ellison in The Divinity School Fellowship

Virginia H. Canipe in The Founders' Society and Societas Divinitas

These donors' names were misspelled: Michael J. Solano, D'89, and Tobias Lee Winright, D'91

Incomplete information was listed for a fund in the Endowment Resources section. The correct data is:

Fund Name	Year Established	Market Value	Expendable Income
The Lela H. Coltrane Scholarship	1980	\$206,772	\$7,940

A layout error in the listing of Endowment Resources missed the following, which should have been between the *Carl and Mary King Scholarship* and the *James and Estelle Leonard Scholarship*:

Fund Name	Year Established	Market Value	Expendable Income
Martin Luther King, Jr. Memorial Scholarship	1990	187,161	7,662
Sally B. Kirby Scholarship	1989		planned gift
Milton Davies Kirkland Scholarship	1991		planned gift
James Allen and Sally Templeman Knight Scholarship	1989	238,593	9,767
John Haden Lane Memorial Scholarship	1968	135,460	5,545
Thomas A. Langford Professorship	1994		fund developing
Thomas A. and Ann Marie Langford Endowment Fund	1981	121,281	4,123
Louie Mae Hughes Langford Scholarship	1988	116,655	4,771
Harriet V. Leonard Scholarship	1992		planned gift



Faculty and Staff Notes

Teresa Berger will be a visiting professor on the theological faculty of the Humboldt-University in Berlin, Germany, for the summer semester (May–July, 1999). Her new German book, *'Sei gesegnet, meine Schwester' Frauenliturgien: geschichtliche Rueckfragen-praktische Impulse-theologische Vergewisserungen*, will be published in June by Echter Verlag.

Jackson W. Carroll will administer a grant of \$196,648 from Lilly Endowment Inc. to the J. M. Ormond Center of the Divinity School to develop a program aimed at strengthening the quality of ministry, both ordained and lay, in churches across the United States. The program, which will be developed during the planning period, will conduct and commission policy-relevant research on ministry, produce various publications based on the research, and sponsor conferences and consultations. The grant also makes possible the appointment of a post-doctoral fellow to assist with the project. Dr. Carroll is the Ruth W. and A. Morris Williams, Jr. Professor of Religion and Society and director of the J. M. Ormond Center for Research, Planning, and Development.

James L. Crenshaw presented a lecture, "Love is Stronger than Death: Intimations of Life Beyond the Grave," February 18 at Florida Southern College, Lakeland, Fla., as part of a symposium on resurrection in the Bible. His article "The Sojourner Has Come to Play the Judge: Theodicy on Trial," appears in *God in the Fray: A Tribute to Walter Brueggemann*, eds. Tod Linafelt and Timothy K. Beal (Fortress Press, 1998). "A Good Man's Code of Ethics (Job 31)" was published in *The Family Handbook*, eds. H. Anderson, M.S. Van Leeuwen, I. Evison, and Don Browning (Westminster John Knox, 1998). He is the editor of a volume in the series *Personalities of the Old Testament* by Marti Steussy, *David: Biblical Portraits of Power* (University of South Carolina Press, 1999).

Mary McClintock Fulkerson taught a class offered at Duke Alumni weekend November 6–8, 1998, called "Feminist Theology from Evangelical to Radical." She gave a lecture at a women's studies alumnae event in Dallas, Texas, entitled "Faith: Now That We Have a Voice, What Do We Want to Say?" on November 14, 1998. Her February 10 lecture at Madison Avenue Presbyterian Church was titled, "Sexuality: The Church's Faithful Witness." On February 19, she presented a lecture, "The Church, Race and the Imagined

Community of the Nation" at Loyola College, Baltimore. She presented "Coming Together Through Differences: An Ecclesial Case Study" at the Conference on Moral Education sponsored by the Kenan Ethics Center on April 10.



Jim Wallace

C. Jarrett Gray Jr. has written an article tentatively titled "'Racing' Toward the Twenty-First Century" for *Circuit Rider's* special issue edited by Will Willimon for publication in November, 1999. He is at work on an entry on womanist theology for *Contemporary American Religion*, a two-volume encyclopedia scheduled for publication by Macmillan Reference Library, also in November. He lectured May 10 at the East Ohio Conference's (UMC) Black Theologian's Day on "Methodists and Race at the End of the (Nineteenth) Century: J. W. E. Bowen and Atticus Haygood." His review of Conrad Ostwalt's *Love Valley in an American Utopia* will be published by *Church History*.

Stanley Hauerwas published a book, *Sanctify Them in the Truth: Holiness Exemplified* (Abingdon Press; T&T Clark Ltd., 1998), and the following articles: "Captured in Time: Friendship and Aging," with Laura Yordy, *Journal of Aging and Identity* (September 1998); "Christian Ethics in America (and the JRE): A Report on a Book I Will Not Write," *Journal of Religious Ethics*; "Remaining in Babylon: Oliver O'Donovan's Defense of Christendom," with James Fodor, *Studies in Christian Ethics* (1998); "What Would Pope Stanley Say? Conversation with Stanley Hauerwas. An Interview by Rodney Clapp." *Books & Culture* (November/December 1998); "Why Clinton is Incapable of Lying: A Christian Analysis," *Judgement Day at the White*

William C. Turner Jr. was honored for 30 years of service at Duke by the Black Seminarians Union during the 1999 Black History Month Celebration at the Divinity School February 4. **D. Stephen Lewis, Jr., M.Div. 2000** and president of BSU, presents a commemorative clock to Dr. Turner.

Director of Baptist House of Studies T. Furman Hewitt and Associate Dean for External Relations Wesley F. Brown present Nannie Mae Herndon a lifetime board membership to the Baptist House of Studies. Herndon, a founding member of the Baptist House of Studies Board at Duke Divinity School, is well-known for her commitment to theological education and missions.



Carter Ackren

House, edited by Gabriel Fackre (Wlm. B. Eerdmans Publishing, 1999).

Hauerwas was the Henry J. Armstrong Lecturer, Kalamazoo College, Mich., Oct. 15–16, 1998; Roy B. Albaugh Phi Beta Kappa Lecturer, Baylor University, Waco, Texas, Oct. 26, 1998; and was featured in the 16th Annual Seminar in Contemporary Religious Thought, Hamline University, St. Paul, Minn., November 5, 1998. He was the keynote speaker for the Evangelical Contribution on Northern Ireland, Belfast, Nov. 14, 1998, and gave the keynote address, First Annual Meeting of the American Society for Bioethics and Humanities, Houston, Texas, Nov. 21, 1998. Professor Hauerwas is on leave for the spring and fall semesters of 1999.

Richard Hays contributed to *New Testament Ethics: The Story Retold: The 1997 J. J. Thiessen Lectures*, (CMBC Publications, 1998) and published “Who Has Believed Our Message? Paul’s Reading of Isaiah,” (*SBL Seminar Papers*, 1999); “Wisdom according to Paul,”

in Stephen Barton (ed.), *Where Shall Wisdom Be Found? Wisdom in the Bible, the Church, and the Contemporary World* (T & T Clark, 1999).

He has written “Response to Robert Wilken, ‘In Dominico Eloquio,’” *Communio* 25 (1998) and “Learning to Trust Scripture,” *Circuit Rider*, (January–February 1999).

He led the 1999 Twitty Memorial Lectures, Covenant Presbyterian Church, Charlotte, N.C., Feb. 29–Mar. 1. The title of his lecture was “Reading the Bible

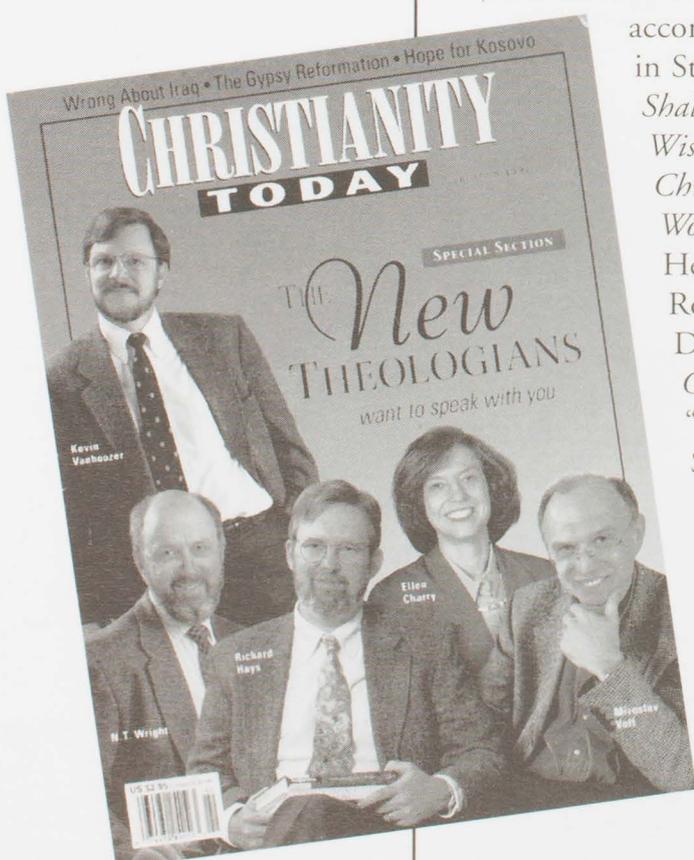
Faithfully.” His lectured on “Anti-Jewish Texts in the New Testament” for the Mid-Atlantic Central Conference of American Rabbis in Chapel Hill, N.C., on Feb 23. He presented the lectures “Learning to Trust Scripture” and “Making the Love of God Visible: The Biblical Witness Concerning Marriage” for the Kretzmann Lectures in Christian Ethics, Valparaiso University, Valparaiso, on March 22, 1999. He convened The Scripture Project at The Center of Theological Inquiry, Princeton, N.J., on Jan. 29–31, 1999. He was also featured in the cover story of the Feb. 8 issue of *Christianity Today*.

L. Gregory Jones led a seminar in January for the Industrial Areas Foundation of the Southwest. He delivered the keynote address and a lecture at Point Loma Nazarene University Wesleyan Center’s conference on “Companions and Apprentices” in San Diego, Calif. He gave the Finch Lectures on Preaching for the Western North Carolina Conference, and was the preacher for the Holston Conference Ministers’ Convocation. He delivered the Finch Lecture at High Point University, and lectured at the Anderson (S.C.) School of Theology for lay persons.

Dean Jones also preached and lectured at Christ Church Episcopal in Raleigh, Front Street United Methodist Church in Burlington, Watts Street Baptist Church in Durham, and Trinity United Methodist Church in Gainesville, Fla.

In April, he and Susan Pendleton Jones visited seminaries in Russia and Eastern Europe with deans and presidents of other United Methodist theological schools.

Dean Jones published “Truth and Consequences in South Africa” in *Christianity Today*. He continues to write a regular “Faith Matters” column for *The Christian Century*.



Richard Lischer presided at the annual meeting of the Academy of Homiletics held in Toronto. He was also the featured preacher on the Odyssey Channel's series on preaching. In January he preached and gave three lectures at the Graduate Theological Union in Berkeley, Calif. He gave two lectures sponsored by the Roman Catholic Diocese of Charlotte at Belmont Abbey in Gastonia, N.C., for priests and clergy in the Charlotte area. He gave the Sprinkle Lectures, "Faith Seeking Expression," at Barton College in Rocky Mount, N.C. He recently published six articles in *The Christian Century's* "Living by the Word" series: "The Journey Begins," "Pick it Up, Read It!," "Strangers in the Night," "Acknowledgment," "A Sense of Ending," and "We Have Seen the Lord." His article on Martin Luther King recently appeared in the Italian *Dixionario di Omiletica*.

Professor Lischer has contributed a chapter titled "The Music of Martin Luther King, Jr." in *This is How We Flow: Rhythm in Black Cultures*, published by the University of South Carolina Press. His chapter titled "Resurrection and Rhetoric" in *Marks of the Body of Christ*, was recently published by Eerdmanns Publishing Co. A Japanese translation of the *Concise Encyclopedia of Preaching*, edited by Will Willimon and Richard Lischer, was published by a church press in Tokyo. Professor Lischer, who will be on sabbatical during fall semester 1999, was recently awarded a Lilly Faculty Fellowship for 1999–2000. This will enable him to do research and writing during the spring 2000 semester.

Joe Mann organized and led a workshop on "The Role of Faith-Based Charities" at the N.C. Center for Nonprofits Conference Oct. 15–16, 1998. On March 11, he appeared as a panelist on "Organizing the Faith Community: A Rural and Urban Perspective" at the N.C. Food Recovery Summit at Guilford College, Greensboro, N.C.

Sarah W. Pickens has been named assistant director of development and director of the annual fund.

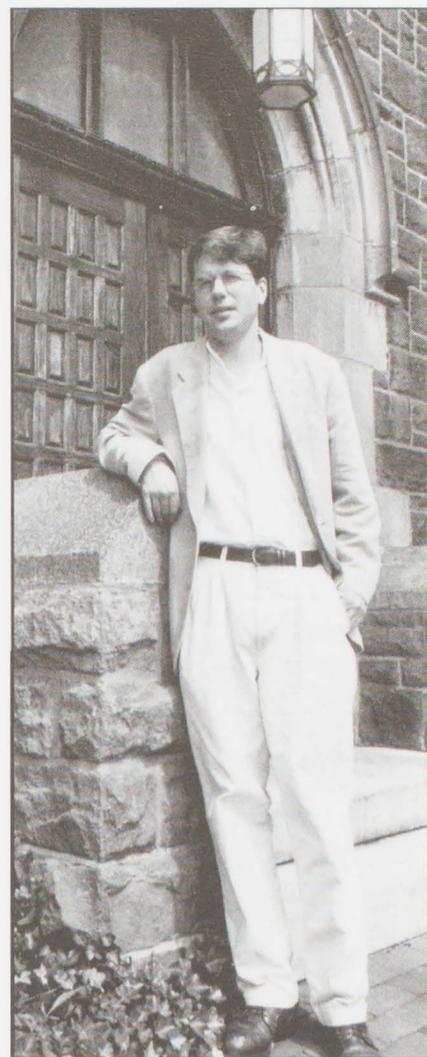
Priscilla Pope-Levison received an Individual Research Assistant Grant from the American Academy of Religion for her project, "The Legacy of Women Evangelists, 1890–1920." She recently participated in a dialogue between United Methodist and Wesleyan/Holiness persons co-sponsored by the General Commission of Christian Unity and Interreligious Concerns and Perkins Theological Seminary.

Matthew J. Price has been named to a two-year post-doctoral fellowship made possible

by a grant from Lilly Endowment Inc. to the J. M. Ormond Center. A native of England, Dr. Price holds the Ph.D. degree from Princeton University and is a graduate of the London School of Economics. He is a sociologist by training, and, for several years, has served as an adjunct faculty member in the Divinity School, teaching courses on the urban church. He has also been a research associate in a program examining the changing nature of religion in the urban context. Based on this research is his chapter, "Place, Race and History: Chicago's Downtown Churches and their Mission to the Poor," which will appear in the book *Public Religion and Urban Transformations* (NYU Press). During the post-doctoral fellowship period, Dr. Price will work with Jackson Carroll, director of the Ormond Center, in a program focused on strengthening the church's ministry.

Russell Richey recently joined the editorial advisory board for *Wesleyan Studies*, a new on-line venture (<http://www.WesleyanStudies.org/>). *Questions for the Twenty-First Century Church*, for which he is co-author and primary co-editor with Dennis M. Campbell and William B. Lawrence, the fourth volume in the series *United Methodism and American Culture*, appeared in March (1999) from Abingdon. Two essays appeared recently in *Quarterly Review*: "Culture Wars and Denominational Loyalties: A Methodist Case Study" (Spring 1998) and "Connectionalism and College," (Winter 1998). During the fall of 1998, Richey served as the Florence Ellen Bell Methodist Scholar-in-Residence at Drew University. On September 16–20, 1998, he participated as director in the General Commission on Archives and History annual meeting and attended the concurrent United Methodist Historical Society meeting in Little Rock. On September 28–30, he participated in the General Board of Higher Education and Ministry Consultation on the Probationary Period in Nashville. Also in November 1998, he attended AAR and met as board member of *Quarterly Review*. In December 1998, he attended and spoke at the Cannon Conference on the Future of Wesleyan Studies at Emory University on "The Significant Marks of Theology and Church in the Wesleyan Traditions."

J. Deotis Roberts was honored February 15 at a celebration of his 14 years as distinguished professor of philosophical theology at Eastern Baptist Theological Seminary in Philadelphia, Penn. He delivered the Frank Mitchell Lecture, "An Afrocentric Perspective on Theology and Ministry for the New Millennium," that morning and delivered a sermon in the afternoon, "The Fullness of



Matthew J. Price

Bruce Feeley

Time." At a luncheon and banquet, he received tributes from the seminary, former students, colleagues and friends. The Black Student Fellowships and the Baptist Minister's Conference of Philadelphia and vicinity presented him with honorary plaques, and a Theology and Diversity Award was established in his honor. He was accompanied by his wife, Elizabeth C. Roberts, daughters, sons-in-law and grandchildren.

D. Moody Smith was the flagship forum lecturer on the M.S. Rotterdam VI of the Holland America Line during a cruise of the eastern Mediterranean with stops in ports of biblical interest. His lecture series were "Retracing the Apostle Paul's Journeys in the Eastern Mediterranean" and "Visiting Christianity's Birthplaces in Israel, Asia, and Europe." He will preside and give the presidential address for the Society of Biblical Literature's annual meeting next fall in Boston, Mass. With more than 9,000 members, this is the largest international professional society in the field of biblical studies.

Harmon Smith gave Summer's Lecture, Millsaps College, Jackson, Miss., in February. He spoke at the Bennett-Willson Lectures, McMurry University, Abilene, Texas, in March, and the Honors Program Lecture, University of Alabama at Birmingham, Birmingham, Ala., in April. He attended the Episcopal Church's Standing Commission on Ministry Development, New Orleans, La., December '98 and the Episcopal Church's General Board of Examining Chaplains, Portland, Ore., February '99. He retires this spring after 40 years of teaching at Duke Divinity School (see story on p. 6)

James L. Travis preached a series of Lenten sermons at the First Baptist Church, Pendleton, S.C., March 7-11. The pastor is Courtney Kreuger, alumnus of Duke Divinity School.

Janice Virtue led "Telling the Whole Story: Teaching All of the Bible" at the annual retreat for the Texas Conference Christian Educators Fellowship in January in Nacodoches, Texas. In April she lectured on conflict resolution for the church during "Raised Up or Knocked Down? Conflict in the Church," a Gastonia district clergy retreat.

Geoffrey Wainwright received the North American Academy of Religion's Berakah Award, in Vancouver at the beginning of January. Later in the month, he gave a paper

on "Trinitarian Theology and Wesleyan Holiness" to a conference on Orthodox and Methodist spiritualities at St. Vladimir's Seminary, New York. At the end of January, Wainwright was interviewed by Italian national television for a series of four programs on theology at the turn of the millennium. In February he gave four addresses on "Who is Jesus Christ for us today?" at the John Wesley Theological Institute in Chicago. In March he gave a Sesquicentennial Lecture at the Episcopal Church of the Incarnation in Manhattan entitled "The True, the Good, and the Beautiful: The Other Story."

Brett Webb-Mitchell has written an essay entitled "Teaching a Church to 'Be With'," which is included in *In Different Members, One Body: Welcoming the Diversity of Abilities in God's Family*, Sharon Kutz-Mellem, ed., (Witherspoon Press). He led a seminar at the winter retreat for Vermont/New York pastors, Evangelical Lutheran Church of America, in Londonderry, Vt., on Jan. 31-Feb. 2. He preached on Feb. 21-24 at Bellaire United Methodist Church in Bellaire, Texas, and led a Lenten devotion class. He published "The Catechism for All God's Children," in *Pastor's and Educator's Guide for First Catechism*, edited by Laura Lewis, Richard Osmer, and Amy Vaughn, (Geneva Press).

In November 1998, he presented a paper, "Leaving Development and Beginning Pilgrimage," at the annual meeting of the Association of Professors and Researchers in Religious Education, Orlando, Fla. He was a respondent at the November "That All May Worship" conference, North Carolina Council on Developmental Disabilities, Raleigh, N.C. In October, he presented the keynote, "Holy Imaginings: The Spiritual Lives of People with Disabilities in Word and Art," North Carolina Council on Developmental Disabilities, Blowing Rock, N.C. He also gave the keynote address, "Come to the Dance: Being With People with Disabilities in the Church," Lutheran Disabilities Council Annual Meeting, Omaha, Neb. He was a speaker and continuing education lecturer for "The Abilities Disabilities Makes Possible," Princeton Theological Seminary, Princeton, N.J., Oct. 9, 1998.

DEATHS

Harvey M. Hardin, D'32, died Nov. 10, 1998, in Port Orange, Fla. He was a United Methodist pastor in the Florida Conference for 70 years and a former U. S. Army chaplain with service in Europe and Korea. He is survived by two children and four grandchildren.

Linwood E. Blackburn, T'38, D'41, died March 10, 1999, in Wilson, N.C. He was a United Methodist minister in the North Carolina Conference whose primary service was as a missionary to Angola and missions board executive.

William R. Merriman, D'50, died Jan. 7, 1999, in Santa Fe, Kan. He served in World War II with the U. S. Army Air Force and was a United Methodist pastor in Kansas for 30 years. He is survived by his wife, Neva Kleinhaus Merriman, four children, and six grandchildren.

Haniel Jones, D'45, died Dec. 4, 1998, in Homewood, Ala. He was a United Methodist minister, missionary for eight years in Rangoon, Burma, and faculty member and administrator at the Auburn University School of Engineering for 27 years. His wife, Sue Jones, four children, six grandchildren, and a great-grandson survive him.

Hampton Joel (Jerry) Rector, D'63, G'77, died Jan. 3, 1997, in Bluefield, W. Va. He was a United Methodist minister and, from 1975–1995, the speech writer for United States Senator Robert C. Byrd. A brother survives him.

Martha Ellen Loyd, D'71, died Feb. 13, 1999, in Pittsburgh, Penn. A United Methodist minister, she served parishes in West Virginia, and as the campus minister at Marshall University. Martha was an effective advocate for women, and in 1976 she was among the first 10 women clergy in history elected to a United Methodist General Conference. In recent years she was director of administration at Volz Environmental Services, Inc. in Pittsburgh. Five siblings and their children survive her.



Karolyn Edwards Berkey, D'88, died Feb. 19, 1999 in Lafayette, Ind. She was a United Methodist pastor in the North Indiana Conference of the United Methodist Church who had served several parishes. Karolyn is survived by her husband, Ken Berkey, and their young son.

Mark Randall Blanchard, D'98, died Jan. 13, 1999. He had earned the J.D. degree from the North Carolina Central University School of Law and was a 1999 Th.M. candidate at Duke. He is survived by his wife, Marjorie Lynn Blanchard.

CLASS NOTES SPRING 1999

Fred P. Register, D'50, has been elected president-emeritus of the Mobilization for the Human Family, an ecumenical organization dedicated to progressive Christianity. He resides in Alhambra, Calif.

Kenneth A. Horn, D'53, of Charlotte, N.C., has been inducted into the prestigious United Methodist Communicators' Hall of Fame. He is the former communications director of the Western North Carolina Conference.

S. Collins Kilburn, D'58, director of the North Carolina Council of Churches and a resident of Chapel Hill, N.C., was honored with the 1998 W. W. Finlator Award from the Wake County American Civil Liberties Union.

Richard W. Harrington, D'61, retired from United Methodist parish ministry in 1994 and has, since that time, served as director of church mediation for the Mediation Center of Rochester, N.Y. He also teaches a course in understanding and managing conflict in churches and church institutions at the Colgate Rochester Divinity School.

Isabel W. Rogers, G'61, retired in 1998 after 37 years of teaching theology and ethics at the Presbyterian School of Christian Education in Richmond, Va. She continues to teach around the church and reports that she enjoys not having to attend faculty meetings.

Robert W. (Bob) Morgan, D'64, of Wilson, N.C., retired in 1995. He is enjoying the caring and fellowship of his community following the recent death of his wife, Seleta Tucker Morgan, with whom he shared more than 45 years of marriage.

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

Kwan Lyun Kim, D'69, is the vice president of Hyup Sung University in Su Won City, about an hour from Seoul, Korea. He had directed the seminary there from 1983-1987. He was a pastor at Sung San Methodist Church for the past 20 years and attended the eighth assembly of the World Council of Churches in Harare, Zimbabwe, in December 1998.

M. Winston Baldwin, D'73, has been serving as senior pastor of First Central Congregational Church, United Church of Christ, in Omaha, Neb., since 1995.

Susan Brooks Thistlethwaite, D'74, G'80, president of Chicago Theological Seminary, was named one of America's "twenty-five most influential working moms" by *Working Mother* magazine in its December/January 1999 issue. She is one of 11 women chief administrative officers among the 237 member institutions of the Association of Theological Schools. Two others with Duke connections are **Barbara Brown Zikmund**, D'64, G'69, at Hartford Seminary and **Martha J. Horne**, T'70, at Protestant Episcopal Theological Seminary in Virginia.

Betty Wolfe, D'75, continues as a biofeedback therapist in a specialty physician practice in Durham, N.C., and a psychology practice in Raleigh. Her one-year anniversary of marriage was celebrated with a trip to Greece in October 1998.

Gerald C. Stoppel, D'76, married Jo Stafford on Oct. 16, 1998, in Saugatuck, Mich., where he is rector of All Saints' Episcopal Church.

Albert Shuler, D'76, a United Methodist pastor in Chapel Hill, N.C., attended the November 1998, centennial celebration of Methodist missionary work in Havana, Cuba. He is one of 90 directors of the General Board of Global Ministries for the denomination.

James C. Howell, D'79, G'84, senior pastor at Davidson United Methodist Church in Davidson, N.C., has published *Yours are the Hands of Christ* (Upper Room, 1998). James and his wife, **Lisa Stockton Howell**, T'80, are the parents of three children.

Roland D. Zimany, G'80, is now senior pastor of Luther Memorial Church, the "cathedral" of the former Danish Evangelical Lutheran Church in Des Moines, Iowa.

James A. Rawlings, Jr., D'82, D'96, is the new director of pastoral services at Carraway Methodist Medical Center in Birmingham, Ala. He served previously as assistant director of pastoral services at Duke University Medical Center.

Neal Harris, D'83, and Lynn Woodward were married on June 27, 1998. He is a United Methodist minister in Fortuna, Calif.

Myrtle Frances Johnson Hatcher, D'84, a United Methodist pastor in Hampton, Va., will chair the district committee for the 218th session of the Virginia Annual Conference to be held in Hampton in June 2000.

John H. Tyson, D'84, and his wife, Elizabeth, are the proud parents of Elizabeth Victoria who was born Jan. 19, 1999. The Tysons reside in Fayetteville, N.C., where John is a United Methodist pastor.

D. Hollis (Holly) Jones, D'87, executive director of the YWCA of Asheville, N.C., is a recipient of the William Friday Fellowship and an appointee by the Governor to the North Carolina Commission on Human Relations.

Clara Price Gestwick and her husband, **Douglas D. Gestwick**, both D'90, joyfully announce the Feb. 23, 1999, birth of Laura Darlene who joins three brothers. Clara and Doug are United Methodist ministers in Portsmouth, Va.

James P. Byrd, Jr., D'91, adjunct professor of religion at Belmont University, Nashville, Tenn., has completed the Ph.D. in the history of Christianity at Vanderbilt University and been named assistant executive secretary of the National Association of Baptist Professors of Religion.

Gloria Boyd Johnson, D'91, D'94, was ordained in November 1998 at White Memorial Presbyterian Church in Raleigh, N.C. Her area of focus is community ministry.

Elizabeth A. Leeper, G'91, is a newly-tenured professor of church history at Wartburg Theological Seminary in Dubuque, Iowa, with research interests in second century Christianity and Christian identity and formation.

Esther Woods Ross, D'91, and her husband, Joseph, announce the birth of Hannah Marie on Dec. 9, 1998. They reside in Hillsborough, N.C., where Esther is a stay-at-home mom working with an editorial company. Joseph is an attorney in Raleigh. They recently moved from Philadelphia where she was an adjunct professor of research methods at the Center for Urban Theological Studies.

L. Tim Manarin, D'92, has begun graduate study in African history at Indiana University in Bloomington, Ind. His focus of study is African Christianity. His parish service has been in East Africa and Philadelphia, Penn.

Rebecca Aist McFee, D'93, and her husband, **Daniel E. McFee**, D'94, are the happy parents of Giles, born in September 1998. Rebecca is a United Methodist pastor in Elm Grove, Wis., and Daniel is completing the Ph.D. program in religious studies at Marquette University.

Richard N. (Rich) Irwin, D'93, and his wife, Christy, proudly announce the Dec. 15, 1998, birth of their first child, Daniel Vaughan. Rich is director of the Wesley Foundation at Western Carolina University in Cullowhee, N.C.

H. Lee Cheek, Jr., D'94, professor of political science and philosophy at Brewton-Parker College, Mt. Vernon, Ga., is the new director of institutional research there. He recently published 20 articles in the *Encyclopedia of Religion in American Politics* (Oryx Press, 1999).

Bruce T. Grady, D'94, now residing in Bronx, N. Y., completed the Th.M. degree at Princeton Theological Seminary, Princeton, N.J., in May 1996. He was ordained in 1997 at Rendall Memorial Presbyterian Church, New York, N.Y.

Jonathan D. Marlowe, D'94, and his wife, Angela, proudly announce the June 15, 1998, birth of Rachel Marie. Jonathan and Angela are United Methodist pastors in Monroe, N.C.

Cameron Y. Treece, D'94, and his wife, Cari, share the joyful news of the birth of Ethan Cameron on Feb. 22, 1999. They reside in Liberty, S.C., where Cam is a United Methodist pastor.

Sarah C. Tucker, D'94, and Robert Tatum Fletcher were married on October 10, 1998, in Hartsville, S.C. They are now residing in Vancouver, Wash.

John M. Newell, III, D'95, and his wife, Mary Chris, joyfully share the news of the Dec. 4, 1998, birth of a daughter, McPherson Hughes. John is a United Methodist minister in North Augusta, S.C.

Matthew A. Ritchie, D'95, and his wife, Elizabeth, have a son, Andrew Christopher, born July 7, 1997. The Ritchies reside in Durham, N.C.

Scott H. Smith, D'95, and his wife, Kristine, are the proud parents of a third son, Jacob Thomas, born February 9, 1999, in Orlando, Fla. Scott is a United Methodist pastor.

Angela L. Gafford, D'97, has returned to parish ministry in Houston, Texas, following a year of service in the Hexham Circuit of the British Methodist Church.

Ward F. Carver, D'98, is chaplain manager at Clarksville Memorial Hospital in Clarksville, Tenn.

Marieta L. (Marty) Luna, D'98, was recently installed as pastor of the Metropolitan Community Church of Greenville, S.C.

Albert D. Mosley, D'98, and Olivia Gatei were married Aug. 22, 1998, in Shuqualak, Miss. They are currently living in New Haven, Conn., where Albert is enrolled in the M.S.T. degree at Yale and Olivia is a rehabilitation counselor with the Easter Seals organization.

Michael O. Sullivan, D'98, and his wife, Diane, are pleased to announce the Sept. 13, 1998, birth of James Kemper, who joins a 4-year-old brother, Kenneth Carl. The Sullivans reside in Alton, Va., where Michael is a United Methodist pastor.

Audrey Langley Wilson, D'98, was ordained in November 1998, at First Calvary Baptist Church, Durham, N.C. She has been named the congregational nurse coordinator in the Department of Pastoral Care at UNC Hospitals. She is also serving as secretary with Durham Congregations in Action.

Guest Lecturers

Editor's note: *The following guests lectured at Duke Divinity School during spring semester.*

Forbes Delivers Jameson Jones Lectures

The Rev. Dr. James A. Forbes, Jr., noted preacher and senior minister of The Riverside Church, New York City, delivered the 1999 Jameson Jones Lectures in Preaching at Duke Divinity School, March 2-3.

Forbes, a native of Burgaw, N.C., is the son of Bishop James A. Forbes, Sr., who pastored Providence Holy Church in Raleigh, N.C., in the 1950s. Forbes, Jr., is an ordained minister in the American Baptist Churches and the Original United Holy Church of America.

The Riverside Church, numbering 2,400 members, is an interracial, interdenominational and international church that was built by John D. Rockefeller, Jr., in 1927. The church is affiliated with the American Baptist Churches and the United Church of Christ.

Dr. Forbes is a well-known preacher and lecturer in the United States and abroad, and has been recognized for excellence preaching by *Newsweek* (1996) and *Ebony* (1983, 1993) magazines, as well as by a Baylor University survey of the 12 most effective preachers in the English-speaking world. He has given many prestigious lecture-ships on preaching, including the Lyman Beecher Lectures at Yale University in 1986, published by Abingdon Press as *The Holy Spirit and Preaching*. Dr. Forbes sermons are aired weekly on WLTW 106.7 FM in New York, N.Y.



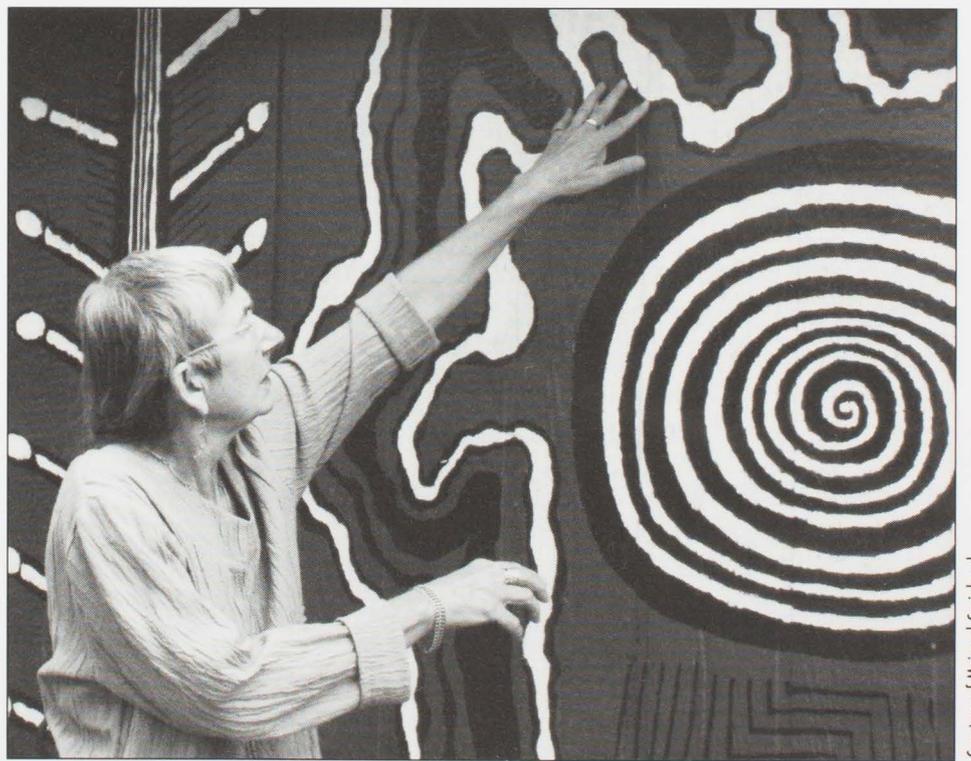
Elisbeth Stagg

Rev. Dr. James A. Forbes, Jr.



Elisbeth Stagg

Beverly Roberts Gaventa, Ph.D., Princeton Theological Seminary, lectured February 12 on "How Do We Find Luke's Theology?"



Courtesy of Meinrad Craighead

Meinrad Craighead's January 22 lecture "Envisioning the Feminine Divine: Archetypes and Art" was sponsored by the Divinity School's Center for Continuing Education and the Duke Women's Spirituality Group. Craighead, who lives in New Mexico, is the author of *The Mother's Songs* and *Litany of the Great River*.



Elisbeth Stagg

Adela Yarbro Collins presented the 1999 Kenneth Willis Clark Lectures "Mark and His Readers" February 23-24. Dr. Collins is professor of New Testament at the Divinity School and chair of the Department of New Testament and Early Christian Literature in the Division of Humanities at the University of Chicago.

Brian Cornell, M.Div. 2000 and a chaplain intern in pastoral services, directs student participants to discussion groups Feb. 15 at "The Least of These," a workshop on HIV/AIDS presented by the Divinity School and Partners in Caring, pastoral services department, Duke Medical Center. Guest speakers at the daylong event included the Rev. Dagney Jochem of Partners in Caring, Tony Adinolfi of Duke School of Nursing, Jeanine Driscoll and Trish Bartlett of the Duke Infectious Diseases Clinic, Chaplain Brent Bissette of DUMC, the Rev. Mark LaRocca-Pitts of Partners in Caring, the Rev. Beth LaRocca-Pitts, and AIDS educator Jacqueline Clements. For information and resources on HIV/AIDS in faith communities, call the Centers for Disease Control Prevention Information Network, 1-800-458-5231.



Elisbeth Stagg



Carter Askren

Steve Taylor, a United Methodist student pastor, plays the harmonica at *Live at the Lampstand*, a monthly showcase for the talents of Divinity students, faculty and staff.

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Convocation Preachers

The Reverend Barbara Lundblad
Associate Professor of Preaching
Union Theological Seminary

Bishop Peter Storey
Professor of the Practice of Christian Ministry
Duke Divinity School

