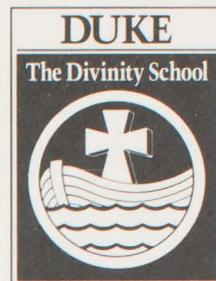




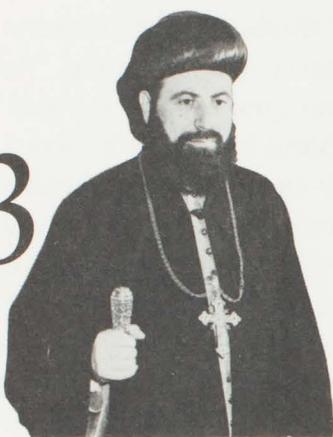
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Ruth and A. Morris Williams, Jr. donate \$1,000,000 to establish Williams Professorship.

NEWS & NOTES



13

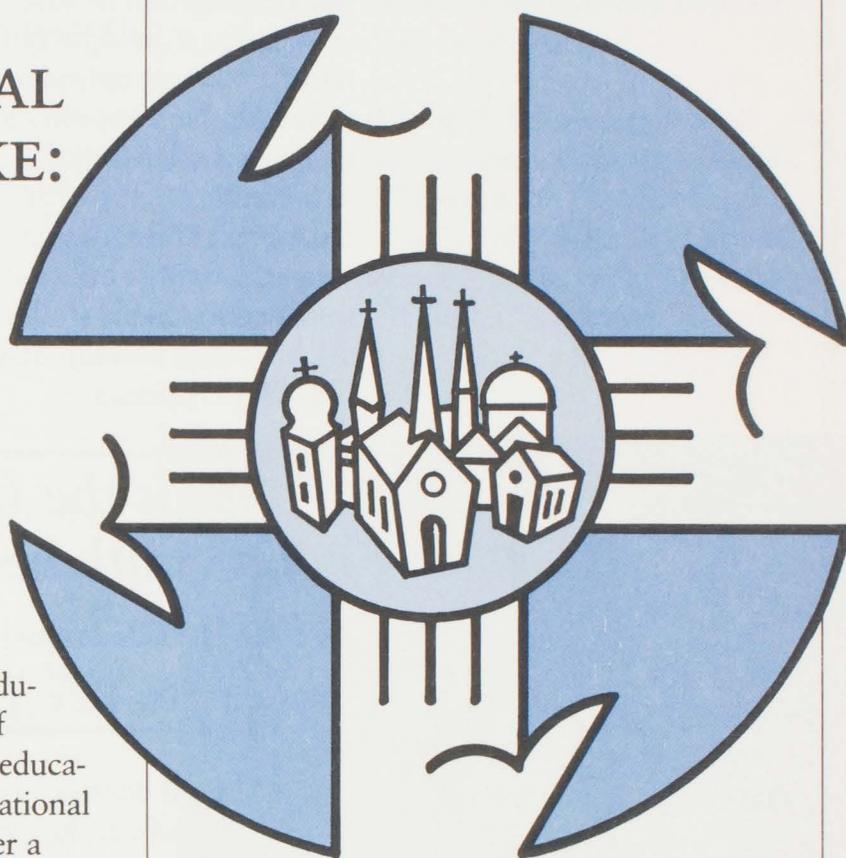


In February, 1950, Metropolitan Yeshue Samuel brings the Dead Sea Scrolls to Duke Chapel.

DENOMINATIONAL STUDIES AT DUKE: *A Theology of Polity*

From its inception Duke Divinity School has been ecumenical in teaching, practice, and faculty. Although United Methodist in tradition and dependency, the Divinity School receives students from many Christian denominations and offers educational resources to representatives of the several communions who seek an education for church-related ministry. Educational policy consistently has aspired to foster a Christian understanding "truly catholic, truly evangelical, and truly reformed." In order to fulfill this mission, the school offers denominational polity courses as a standard ingredient in its ecumenical program. These courses have included Episcopal, Baptist, Presbyterian, Disciples of Christ and United Church of Christ polity taught by bishops, priests, and leading pastors of local churches.

The Right Reverend Frank Vest, Jr., Suffragan* Bishop of the Diocese of North Carolina, contends that polity is the "process by which the people of God understand faith, mission, and ministry." Bishop Vest teaches Episcopal polity this fall. According to Vest, there are at least four cornerstones on which the polity of the Episcopal Church rests. First, the identity of the Christian community is characterized by "joy and obligation." These components are not relegated to those who consider themselves



"religious"—i.e., ordained persons—but are the province of each of the four orders which constitute the "people of God" in the Episcopal Church structure: laity, bishops, priests, and deacons. The second cornerstone is connected to the first in that all of God's people are called to be a community through baptism. Through baptism God instills joy in the hearts of God's people, and endows them with an obligation to the rest of creation. In essence, we are called by God to be God's messengers in the world. The third cornerstone is what Vest refers to as "checks and balances"—the system by which the Episcopal structure ensures a balance between the clergy and the laity pertaining to the life of the Church. Within the Episcopal Church, laity and clergy alike share the responsibility of church order and governance. Equally important, and probably most characteristic of Episcopal polity, is the fact that the basic church unit is the diocese, a regional level of the Church, rather than the local congregation. Without hesitation, however, Vest remarked, "the parish is still the cutting edge of the Church."

continued on next page



14

Richard Lischer reviews the latest in preaching resources.

DENOMINATIONAL STUDIES AT DUKE: A THEOLOGY OF POLITY

continued from page 1

Unlike congregational churches, the Episcopal Church is a connected church. Individual congregations form a diocese which, together with other dioceses, comprise the Protestant Episcopal Church in the United States of America, which is in turn a constituent part of the global Anglican Communion.

Episcopal polity concretely seeks to be intentional about enabling people to understand faith, mission, and ministry. The obligation of the people of God is to "represent Christ and [the] Church to the world."

"Polity," stated Vest, "is the vehicle through which faith becomes incarnate." Ministry is not something we do, but something Christ does through us, he said.

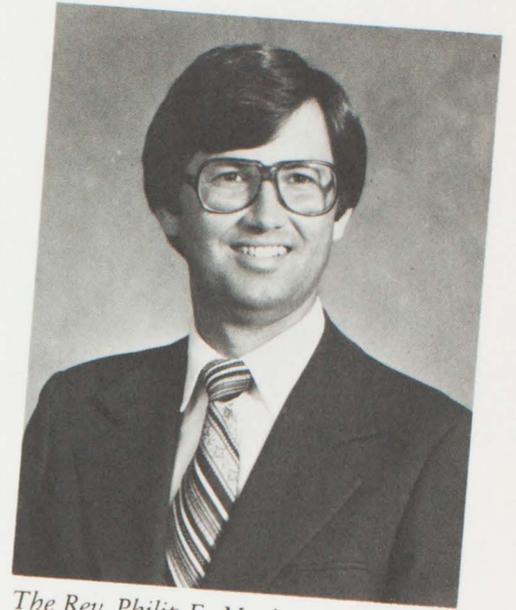
Whereas Episcopal polity is hierarchical in nature, offering considerable stability and structure, Baptist polity follows a more civil or congregational model. Last spring, William Finlater, pastor and scholar in the Baptist tradition, came to Duke and taught a course in Baptist polity. The course was designed to enable students to understand the historical development of the Baptist Church in America.

"Polity is the vehicle by which faith becomes incarnate."

—The Rt. Rev. Frank Vest, Jr.

The current Baptist movement, Finlater instructed students, has diverged from the original cornerstones on which Baptist polity was built. According to Finlater, these cornerstones were "free speech, free exercise of religion, and the freedom to profess one's beliefs," regardless of what those beliefs were. Considered in conjunction with these cornerstones were other equally important issues: the struggle for religious freedom, the right to act on one's private "conscience," and the separation of church and state.

In Baptist ecclesiastical structure, the individual local congregation is the primary unit. As a faith community, the local congregation is founded on precepts of continual fellowship in worship, discipleship, and mission. Essentially, the local congregation governs itself. Such a form of governance is made possible by the fact that each member seeks to equip and enable others to participate in the life of the particular community of faith. The Baptist form of polity takes on a democratic character at the local congregational level with mission and needs determined by all members.

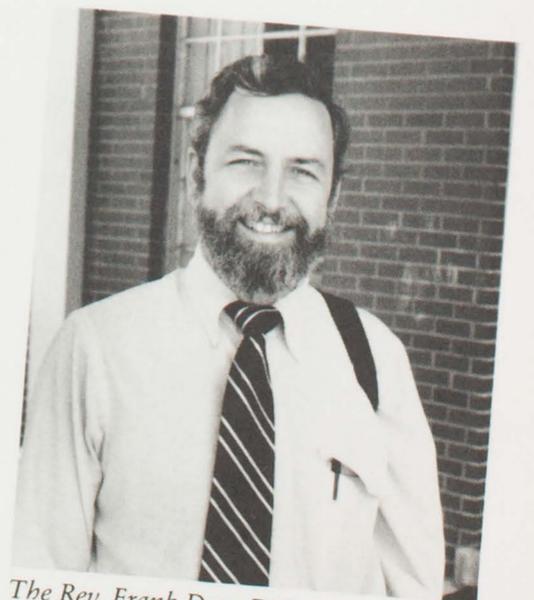


The Rev. Philip E. Motley, D'75

The Baptists are not the only people concerned about mission and ministry. According to Presbyterian minister Haywood Holderness, the teacher of the Divinity School's Presbyterian polity course, "As Presbyterians, our goal in ministry and mission is to achieve a balance between ardor and order." How we understand ourselves is formed by what we do and how we interpret our actions, he said. Consequently, there is a relationship between theology (how we understand our faith) and polity (how we structure ourselves to practice our faith).

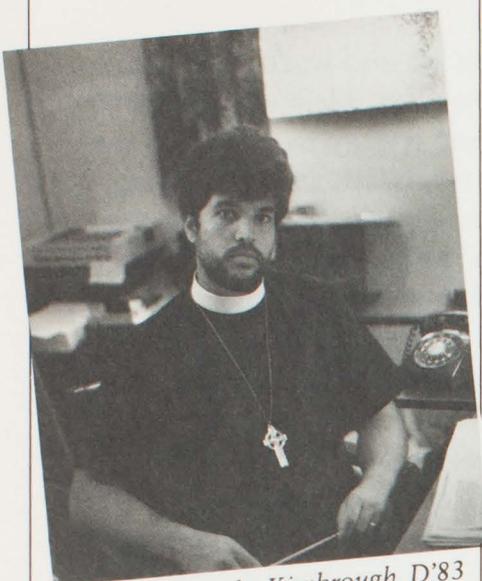
Holderness, pastor of Westminster Presbyterian Church, Durham, North Carolina, remarked, "There are basically three forms of polity—congregational, episcopal, and presbyterian. Ours is a moderating position between the others in terms of structure." He contended that Presbyterian polity seeks to embody the best of the other two forms and merge them into one.

"Without any question," Holderness added, "Polity is heavily informed by theology." The cornerstones of Presbyterian polity are serious theological statements rather than organizational structure. He added, "primary tenets would be the sovereignty of God, salvation by grace, the priesthood of all believers, interpretation of Scripture by the community of faith, and finally the doctrine of individual dignity."



The Rev. Frank Dew, D'76

NEWS



The Rev. Timothy Kimbrough, D'83

Remaining a part of the Church catholic is fundamental to the Presbyterian perspective. "Our tradition pushes us toward ecumenical involvement and missions," Holderness remarked. "We were leaders in the formation of the Consultation on Church Union (COCU). Yet our structure provides for the authority of the Church to reside in a representative democracy," a structure heavily vested in a committee system approach to ecclesiastical governance. Presbyterian polity seeks to fulfill the two great commandments: love of God (ardor) and its expression in a structure (order) that will meet the needs of the people of God.

Coverage of other denominational polity courses will be covered in upcoming issues of *News & Notes*.

**The Episcopal Church has three major categories of elected bishops: diocesan, coadjutor and suffragan. The latter two assist the diocesan bishop. The suffragan, however, does not possess the right of succession in the event that the diocesan leaves office.*

DIVINITY SCHOOL RECEIVES MILLION DOLLAR CHAIR IN PARISH MINISTRY

The relationship between A. Morris Williams, Jr. and Duke University has become a long, sturdy chain.

It stretches from Williams' early awareness of the University through his father, a North Carolina Methodist minister who had attended Duke Divinity School, to his own experiences as a student at Duke, his own children's graduation from the University and his continuing involvement as chairman of the Divinity School's Board of Visitors.

When Williams, now a partner in a successful Philadelphia investment management firm, thinks of Duke today, a varied collection of images comes to mind:

He recalls with great respect his father's dedication to the lives and concerns of his parishioners—a dedication that was nourished at Duke Divinity School. He remembers with fondness Blue Devil sports, including All-American athlete Dick Groat. And he remembers with gratitude his own experiences as a student at Duke, crediting the institution with much of the success he has earned over the years.

Divinity School Dean Dennis Campbell's announcement at the school's opening convocation of the donation of \$1 million to endow the Ruth W. and A. Morris Williams, Jr. Professorship in Parish Ministry, marked the forging of another sturdy link in the chain of this lifelong relationship. Williams, who graduated from Duke in 1962 and received a master of arts degree in teaching in 1963, is a partner in the investment firm of Miller, Anderson and Sherrerd. He currently serves as chairman of the Board of Visitors

ALUMNI PICTURED

The Reverend Timothy Kimbrough, D'83, serves as vicar of St. David's Episcopal Church in Laurinburg, North Carolina. The Rev. Kimbrough graduated from Trinity College in German and Medieval and Renaissance Studies in 1979.

The Reverend Frank Dew, D'76, works as organizing pastor of New Creation Community Presbyterian Church and as part-time assistant pastor to the Presbyterian Church of the Covenant in Greensboro, North Carolina. "The ecumenical aspect of Duke Divinity School strengthens and helps us compare the various traditions and reminds us that we are one body," he said.

The Reverend Philip E. Motley, pastor of Boykins Baptist Church in Boykins, Virginia, graduated in 1975 from the Divinity School. "Thanks to Duke Divinity School, I have a broader perspective and greater appreciation of the 'catholic' Church," he stated.



Left to right: Dean Campbell; A. Morris Williams, Jr.; A. Morris Williams, Sr.; Professor Emeritus Stuart Henry

of Duke Divinity School, a group of lay and ordained persons who advise and support the School in matters of policy, finance, student life, and external affairs. Ruth Williams, who graduated from Duke in 1963, is the director of the Gateway Nursery School in Wynnewood, Pennsylvania. Their two daughters, Susan and Joanne, are also Duke graduates.

Williams came to Duke under the policy that provided free tuition to the children of Methodist ministers. He and his wife Ruth decided several years ago to endow a professorship that would focus on ministry in the local church. "We wanted to help the Divinity School continue to emphasize the importance of parish ministry, which I believe is the real cornerstone and foundation in the life of the Church," Williams said in a telephone interview.

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MILLION DOLLAR CHAIR

continued from previous page

The Williamses had already made other contributions to the Divinity School and the University. The A. Morris and Annabel Williams Fund for Parish Ministry was established in 1983 to honor Williams' father, a member of the Duke Divinity School Class of 1932, and his mother, the late Annabel Williams.

In 1986, the couple endowed the Stuart C. Henry Scholarship Fund to honor the distinguished teaching career of Dr. Henry, Professor Emeritus of American Christianity, and to provide assistance for students, giving preference to those affiliated with the Presbyterian Church. Another major recent gift to the university endowed a scholarship in the name of Fannie Mitchell, longtime director of placement services.

The Williams family was honored for their latest contribution at a dinner hosted by Dean and Mrs. Campbell. "We are extremely grateful to Ruth and Morris Williams for this new expression of their generosity to the Divinity School of Duke University," Campbell said. "Their love of the School, of Duke University, and of the Church is manifest in their giving. As chairman of the Divinity School's Board of Visitors, Morris Williams has rendered extraordinary service. His advice, which has come as the result of his keen insight into educational, ministerial, and management interests, has greatly

strengthened the life and work of the School over the past few years. He knows the needs of the School, and few see as well as he the importance of its mission and continuing service. We all are indebted to him for this great witness to the significance of Duke Divinity School, not only to Duke University, but indeed to the Church and all who are concerned about theological education."

Williams served both as a deacon and an elder in the Presbyterian Church of the U.S.A. and is currently on the national pension board of the denomination. During his college years he considered a career in the ministry. He also was interested in business and teaching, and after graduation he taught for a year at Durham High School.

Even though Williams was a history major, he still regards a course taught by Divinity School professor Stuart Henry as the best he ever took. He has carried Henry's philosophy with him through life. "Stuart Henry said that all of us have a religion in the sense that one's religion is the primary spirit in which one lives life. The question is: which religion will we choose? Will it be Christianity, communism, sex, power, or money? . . . It's important that we support the Divinity School as it seeks to effectively prepare young men and women to take to the world the gospel of love and caring which is such an important part of the Christian faith."

—Debbie Selinsky
Duke News Service

CONVOCATION 1988: BIBLICAL INTERPRETATION



Biblical Interpretation: The Bible Read, Taught and Preached" will be the theme for this year's Convocation and Pastors' School, October 31–November 2, 1988. Biblical interpretation, how the Scriptures are to be understood, dominates contemporary discussion of the Bible. Convocation 1988 will bring together two major lecture series and several continuing education seminars to aid pastors in their personal study and teaching of the Bible. James A. Sanders, Elizabeth Hay Bechtel Professor of Intertestamental and Biblical Studies at the School of Theology, Claremont, California, will give the James A. Gray Lectures entitled, "Witnesses and Scripture in Luke's Program of Instruction"; "Luke's Argument from Theological History"; and "Scripture and Stories in Luke."

In these lectures Sanders will deal with such major exegetical issues as the Church's understanding of the Lukan passages regarding the *parousia*, or Second Coming. Was Christ mistaken when he said that the disciples would see the Kingdom in their lifetimes, or did they misunderstand him? What sort of impact did the arrival and departure of A.D. 70 without a Second Coming have upon the community of faith? How did the

Lukan author address the pain and suffering caused by their decision to become and/or remain Christian despite the "failure" of the *parousia*? A gifted researcher and author, Dr. Sanders will discuss how the Lukan gospel and Acts responded to this pastoral challenge. This session will not only be an excellent opportunity to learn about the Lukan tradition, but also to watch a master biblical scholar at work.

James Sanders has served as a member of the Institute of Antiquity and Christianity, the Old Testament Text-critical Committee of the United Bible Society, the Revised Standard Version Translation Committee, and the Dead Sea Scrolls Committee of the American Schools of Oriental Research. Two of his publications are *Canon and Community: A Guide to Canonical Criticism* and *Torah and Canon*.

Doug Adams, Professor of Christianity and the Arts at the Pacific School of Religion, will deliver the Franklin S. Hickman Lectures on "Bringing Biblical Humor to Life in Preaching and Worship." Professor Adams will give attention to how narrative and rhetorical criticism reveal humor in the parables and miracles of Jesus as well as in Paul's epistles. In addition, he will illustrate

how storytelling and visual arts such as dance can aid the development of preaching and worship through the use of humor. A Smithsonian Fellow and co-chair of the Arts, Literature, and Religion Section of the American Academy of Religion, Doug Adams is author of *Humor in the American Pulpit from George Whitefield through Henry Ward Beecher* and *Art as Religious Studies: Insights in the Judeo-Christian Traditions*. Mr. Adams leads workshops throughout the country on themes in religion and art.



The keynote address will be given by James David Barber, James B. Duke Professor of Political Science at Duke University. Professor Barber is an internationally acclaimed commentator on American politics and the presidency. He has authored *The Presidential Character: Predicting Performance in the White House*, one of the most important works on the presidency of our time, and the recently published *Women Leaders in American Politics*. Professor Barber will lecture on "Religion and Presidential Politics." He served as the Chair of Amnesty International, the renowned human rights organization, from 1984 to 1986. Professor Barber is an active lay member of the Episcopal Church.

In addition to these lectures, there will be nine continuing education seminars. Two of these seminars, led by George Washington Ivey Professors D. Moody Smith and Roland Murphy, O. Carm., relate directly to the Gray Lectures on biblical interpretation given by Dr. Sanders. "Current Themes in New Testament Studies," led by Moody Smith, and "Current Themes in Old Testament Studies," led by Roland Murphy, will discuss the latest developments in biblical scholarship and how they can be applied in the parish context. Moody Smith, a specialist in Johannine theology, is the author of numerous works, including the highly acclaimed introductory text for New Testament studies, *Anatomy of the New Testament: A Guide to its Structure and Meaning*. Roland Murphy, George Washington Ivey Professor Emeritus of Biblical Studies, is an expert in the field of wisdom literature and was a contributing editor to *The Jerome Biblical Commentary*.

Other seminars to choose from are: "Day to Day Work of Ministry and Preaching in a Secular Environment," led by the Reverend Nico Linden, pastor of the Westerkerk, a Dutch Reformed Church in Amsterdam; "Between Laughter and Tears," a seminar on religion and literature led by Stuart Henry, Professor Emeritus of American Christianity; "History of Women in the Methodist Tradition," led by Gail Felton from Meredith College; "Ministry to and with the Emotionally Disturbed," led by Ingram Parmley, Chaplain and Director of the Covenant Center program at the Hospital for the Retarded in Morganton; "Latin America Re-examined," led by Joseph Moran, an expert on Latin American Church and culture; and "Growing Up Black in America: Reflections," led by C. Eric Lincoln, Professor of Sociology of Religion at Duke.

Worship in Duke Chapel will feature as preachers Richard Lischer and Carol Noren, both of whom teach homiletics at Duke. Professor Lischer is the editor of *Theories of Preaching*, published this spring by Labyrinth Press. Carol Noren came to Duke in 1986 from Princeton, and has served churches in the United States and England. Her current study includes research on Swedish Methodism in the United States (see "Letters," *News & Notes*, III, 2).

Convocation 1988 gives alumni and friends of Duke Divinity School an opportunity to renew friendships and reminisce. Traditional highlights of the Convocation are the Alumni Banquet, the Half-Century Breakfast, the Women's Luncheon, the Dean's Club Dinner, and the Convocation Luncheon. During Convocation the Distinguished Alumnus Award will be presented, and the Duke Divinity School Alumni Association will elect officers at its annual business meeting. The second annual Convocation Breakfast will feature a discussion of "The United Methodist Church: Quo Vadis?" General Convention delegates and leaders will discuss their views of the Conference and what they perceive as major directions in the United Methodist Church.

"Biblical Interpretation: The Bible Read, Taught, and Preached" gives Convocation participants an opportunity to consider some of the issues related to using the Bible in meditation, in preaching, and in Christian education. Participants will also see and hear models for teaching and preaching from the Bible that will be instructive. Plan to attend Duke Convocation and Pastors' School, October 31—November 2, 1988.

DUKE IN DALLAS

Jerry Markatos

*The Rev. Kelli Walker-Jones*

New challenges become the Reverend Kelli Walker-Jones. A new job, a new location, and a new baby await the Divinity School's Associate Director of Admissions and Field Education. Kelli will be relocating to Dallas, Texas, to be Associate Director of Admissions and Development. Her new position will involve visiting college campuses in the Southwest and working with the Admissions Office to enhance the Divinity School's recruitment program. She will also be a consultant for the Development Office helping to build the donor base in the region. "We all grieve Kelli's leaving," commented B. Maurice Ritchie, Associate Dean for Student Life and Field Education. "She combined a number of very important gifts for ministry and served the Divinity School equally well in Admissions and Field Education."

Graduation marks not only the end of one phase in an individual's life; it also marks the beginning of another. This spring the Divinity School graduated 101 students into a variety of occupations — church-related and secular.

In the class of 1988, there were eighty-two graduates in the Master of Divinity program. Of these, forty-one received appointments as ministers-in-charge, while twenty-five accepted positions as associate ministers. Five have gone on to further graduate studies, and the remaining eleven have gone into various endeavors ranging from military chaplaincy to full-time motherhood to student personnel work.

There were two graduates in the Master of Religious Education program. Not surprisingly, both have accepted posts as Directors of Christian Education.

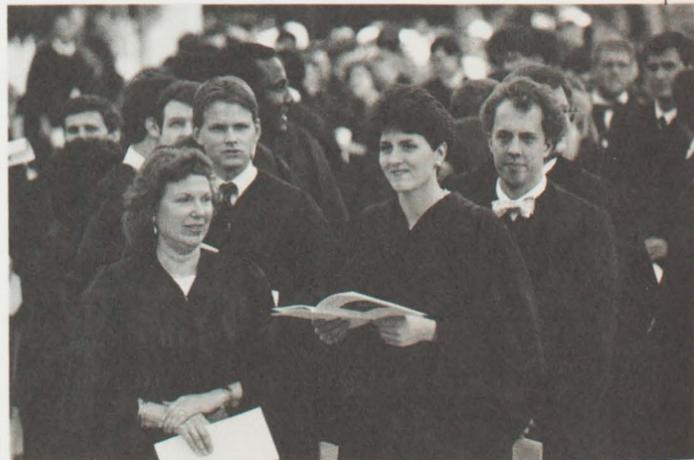
This spring also saw the first class of graduates in the newly-created Master of Theological Studies program. These four students went on to occupations ranging from graduate studies to counselling.

"Kelli's position as Associate Director of Admissions and Development is a new venture for the Divinity School," commented Dean Dennis Campbell. "She will be away from Duke working independently as a part-time consultant for the School's Admissions Office," he said. "Though we are sorry she will be leaving us on a full-time basis," he went on, "we are pleased that her expertise will benefit us in a different area."

Kelli came to the Divinity School in July of 1985 to fill a newly created position, Associate Director of Admissions and Field Education. Before her arrival on the staff, she had served in a rural Tennessee two-point charge for two years. A Duke graduate, she took this position because of the new angle it provided; "It sounded like a challenging and exciting opportunity," explained Kelli. "For me, it was a different avenue of ministry I wanted to explore. The focus was working with college students. It required a lot of traveling, and I like to travel. Plus I enjoyed the rural parish, and the field education component allowed me to continue involvement in that area of ministry. A lot of the challenge of the job was in defining the position," she explained, a challenge that will suit her as she continues working for Duke in Dallas.

Finally, thirteen students completed requirements for the Master of Theology degree. Four of these have taken minister-in-charge appointments, four have gone into military chaplaincy, three into graduate studies, and the other two have accepted associate minister and counselling posts.

Other noteworthy facts about this year's class: thirteen confessional groups are represented; graduates will be serving in seventeen states and three foreign countries; two graduates have been asked to start new churches; and the male/female ratio is about two to one (five to three within the Methodist contingent).

CLASS OF '88
ACCEPTS NEW
CHALLENGES

KEEFE APPOINTED TO CHURCH HISTORY FACULTY

This fall the Divinity School welcomes Susan A. Keefe to the faculty as the new Assistant Professor of Church History.

Dr. Keefe has spent the past year as a Mellon Faculty Fellow in the History Department of Harvard University. Prior to that time she taught at Davidson College, Davidson, North Carolina. Her primary area of teaching will be early and medieval Church history.

Professor Keefe was awarded the Ph.D. degree in medieval studies in 1981 by the University of Toronto. Her dissertation examined a large number of brief instructions on baptism written for parish priests in the 8th and 9th centuries. Her other teaching interests include the history of Christian liturgy and ritual, women writers in the medieval period, the Carolingian Reform, St. Augustine, Gregory of Tours, and Isidore of Seville.

"My work," she said, "centers around a very little known area of church history—the period between late antiquity (the so-called "Dark Ages") and the High Middle Ages."



Professor Susan Keefe

Her research includes more than just baptism, but the education of the clergy in the medieval period as well. "No one has paid much attention to the entire book in which the baptismal instructions have been found. Most of them are contained in volumes intended as manuals for parish priests. Studying the whole manuscript, then, involves much more than baptismal tracts, but all the pastoral activities they [the priests] were engaged in," she said. A forthcoming book, *Water and the Word—Baptism and the Instruction of the Clergy in the Carolingian Empire: A Study of Texts and Manuscripts*, discusses her findings.

"We are so fortunate to have Dr. Susan Keefe joining our faculty here at the Divinity School," remarked Dean Campbell. "Her expertise in the areas of patristics, liturgics, and women's studies strengthens our programs in these important subjects. We look forward to her teaching here this fall."

"My being here at Duke Divinity School is the work of the Spirit," said Keefe. "I am really excited about engaging with students who have committed themselves to the service of Christ and want to learn more about the Christian tradition," she said.



DIVINITY SCHOOL IN NATIONAL PRESS

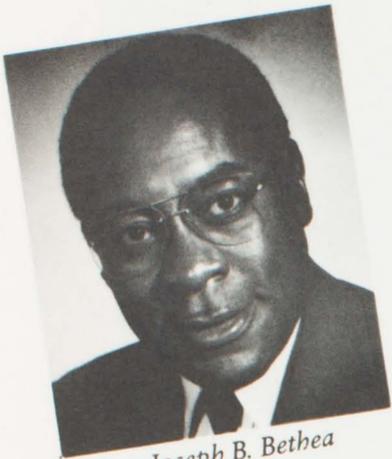
The Divinity School, along with other major American seminaries, received national press coverage in a recent article concerning trends in theological education that appeared in *The New Republic*. An excerpt follows:

The term "conservative" though, is a crude simplification of the religion of the '80's. Indeed, the term suggests a politicization of religion that this generation is specifically rejecting. Rather it is the spiritual—even the mystical—that is returning. "The word 'spirituality' used to be reserved for the Catholics and Eastern Orthodox. Now it's most heard among Protestants," notes David Tracy, professor of theology at Chicago Divinity School.

"Methodists, for example, are more interested in the spirituality of Wesley." At Duke Divinity School—a leader in the new traditionalism—a radical curriculum introduced this year combines historical, biblical, and vocational studies with assessments of personal spirituality. According to Dean Dennis Campbell, it's gotten a "wonderful response." He calls the move away from a more strictly academic approach a "current of the times."

Sullivan, Andrew. "Oh My God." *The New Republic*, May 2, 1988, 23-25. Used by permission.

ALUMNI ELECTED TO EPISCOPATE



Bishop Joseph B. Bethea



Bishop H. Hasbrouck
Hughes, Jr.



Bishop Thomas B. Stockton

NEW COMMUNICATIONS DIRECTOR APPOINTED

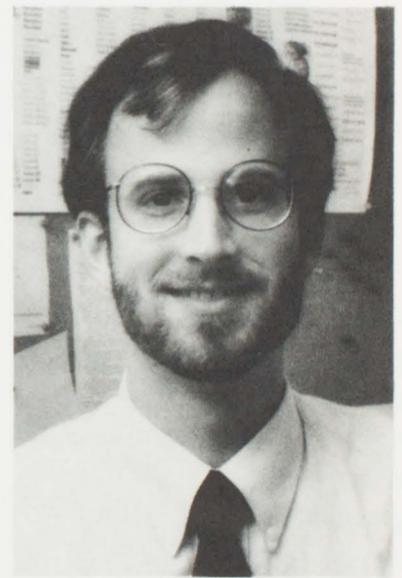
Quadrennial elections of episcopal leaders across the United Methodist denomination in July were observed with particular interest by the Divinity School of Duke University as three new bishops of the Church have close ties with Duke.

Bishop Joseph B. Bethea served as founding Director of the Black Church Studies Center at the Divinity School from 1972 through 1977. Prior to coming to Duke, Bishop Bethea served pastorates in South Carolina and North Carolina and was a District Superintendent in Virginia. After leaving the Divinity School, he served as District Superintendent in Rockingham and Raleigh and as Administrative Assistant to the Bishop and Director of Ministerial Relations in the North Carolina Conference. Bishop Bethea rendered significant service to the Divinity School by his aggressive leadership of the Black Church Studies Center. He is a member of the Divinity School Board of Visitors. Bishop Bethea will be Bishop of South Carolina, with headquarters in Columbia.

Bishop H. Hasbrouck Hughes, Jr. came to the Divinity School after graduating from Randolph-Macon College, earning his M.Div. in 1959. Most recently, he has served as senior pastor of Reveille United Methodist Church in Richmond. Bishop Hughes is the secretary to the National Council of the Divinity School Alumni Association, having served on the Council for several years. He will serve as Bishop of Florida, with headquarters in Lakeland.

Dean Dennis M. Campbell this spring announced the appointment of Carter S. Askren to the post of Director of Communications for the Divinity School, recently vacated when Christopher Walters-Bugbee accepted a position as Communications Director at Trinity Church, New York. Mr. Askren had been Acting Director since January 1988, and had worked in the office under Mr. Walters-Bugbee since the fall of 1986.

Bishop Thomas B. Stockton, a graduate of Davidson College and a member of the Divinity School Class of 1955, has been elected Bishop of Virginia, and will be headquartered in Richmond. Prior to his election to the episcopacy, Bishop Stockton served as senior pastor of Wesley United Methodist Church in High Point, North Carolina. He is currently a member of the Divinity School's Board of Visitors and Duke University's Board of Trustees, and has also been a class agent for the Divinity School Annual Fund.



Carter S. Askren

Commenting on the appointment, Dean Campbell stated, "I am confident that Carter will expand and improve the essential work in communications. He has served extremely well in the communications office since the departure of Chris Walters-Bugbee. His management of the office, his creative combination of our publications, and his significant progress in the development of new initiatives in communications have impressed and pleased us all."

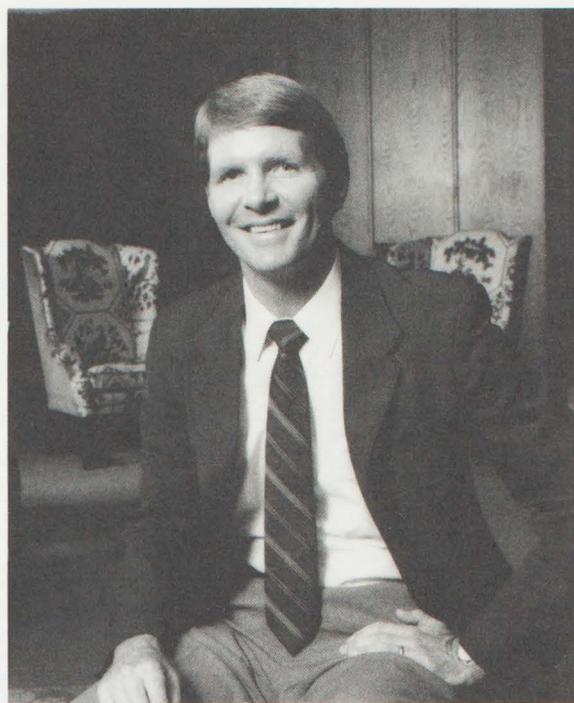
Mr. Askren is a graduate of the University of Georgia and a former Divinity School student. He and his wife Katherine live in Chapel Hill.

NEW ADMISSIONS DIRECTOR NAMED

On May 24, 1988, Dean Dennis Campbell announced the appointment of the Reverend Gregory F. Duncan as Director of Admissions for the Divinity School, filling the vacancy left by the promotion of Dr. Paula Gilbert. The Rev. Duncan's responsibilities began on July 1, 1988.

Duncan, a 1977 M.Div. graduate of the Divinity School, has served in various positions within the Florida Conference since his graduation. Among his professional appointments he has served at First United Methodist Church of Melbourne and the Florida United Methodist Children's Home. His most recent work has been as Florida Regional Director for Heifer Project International, a relief organization designed to encourage self-sufficiency through the donation of livestock. This work has given him extensive experience in development, promotion, and ecumenical ministry.

"My work with Heifer Project was an encouraging example of ecumenical cooperation among the denominations to respond to God's call to help the hungry help themselves," said Duncan. Heifer Project was founded in 1944 by Dan West, a Church of the Brethren lay person who was concerned about inadequate world relief efforts. A major impetus for the expansion of the program to an ecumenical endeavor came after the end of World War II when Heifer Project helped revitalize a war-torn Europe.



The Rev. Gregory F. Duncan

"We are excited to have Greg Duncan join the administration at the Divinity School," commented Dean Campbell. "His work with the Church and Heifer Project not only brings important organizational and administrative skills to our Admissions Office, but also provides a pastoral dimension to his work here at Duke—a valuable asset for the many students who will be seeking his support and guidance in the admissions process."

About his work at Duke, Duncan remarked, "I am convinced that Duke Divinity School is a leader among the nation's seminaries for teaching ministerial students how to enable the Church to be what God has called the Church to be. I consider it a true privilege to be a part in encouraging and enabling students to attend the Divinity School."

PLANNING & PROJECTS: PAULA GILBERT



The Rev. Dr. Paula Gilbert

Assistant Dean for Admissions and Student Life, Paula Gilbert, is doing something a little different this summer — she's clearing out her office and tying up loose ends. But Dr. Gilbert is not moving on; instead, she's moving up. Beginning July 1st, she will become the Assistant Dean for Planning and Special Projects, a position newly created to implement the developments outlined in the Divinity School's "Five-Year Plan/Ten-Year Vision" document.

Dr. Gilbert remarked that any job that has "special projects" as part of its title is going to be hard to define. Nevertheless, she went on to say that her new position will entail dealing with academic and institutional

issues, such as research toward the establishment of a Th.D. degree program, minority recruitment, working with Alumni Affairs Director Wesley Brown on development and fundraising, and projects delegated by the Dean's office.

In addition, Dr. Gilbert will continue teaching in the field of American Christianity and serving as a minister to York Chapel.

"Paula Gilbert has done an outstanding job for the Divinity School during her tenure as Director of Admissions," commented Dean Dennis Campbell. "This position will be an excellent opportunity for her to make an even greater contribution to the School, and we are happy that she will continue to provide the vision and strength for which we have been so grateful," he added.

TREASURES FROM SUNKEN GALLEON FUND NEW SCHOLARSHIPS

It sounds a little like the story line for a new Indiana Jones movie, but it has a happy ending for the Duke Divinity School.

A gold chain pulled from a 17th century Spanish galleon by treasure hunters off the coast of Florida several years ago is—indirectly—helping make possible the funding of an endowed scholarship at the Divinity School.



Last week during an auction at Christie's of New York, a 68-inch gold chain dating to the early 1600s—donated earlier to the Divinity School by Robert and Mary Alice Massey of Jacksonville, Florida—sold for \$26,000. After the commission is paid to Christie's, that leaves almost enough to fund an endowed scholarship, according to Wesley Brown, director of development and alumni affairs at the Divinity School. That's what the Masseys, who have been Duke supporters for years, had in mind.

DIVINITY SCHOOL ANNUAL FUND: ANOTHER RECORD

Unrestricted support for the Divinity School through the gifts of alumni and friends to the Annual Fund for the 1987-88 fiscal year achieved the highest-ever level in dollars and participation for the campaign which closed June 30.

A total of \$118,037 in contributions exceeded the previous record by \$9,505. Gifts were made by 48% of the alumni.

Wes Brown, Director of Development and Alumni Affairs, attributed the strong response to two factors, "the remarkable loyalty of our graduates wishing to share in the continuing mission of the School and the diligent efforts of volunteer Class Agents and Telethon workers." He indicated that many donors consistently increase the level of their annual support and that recent graduating classes are especially generous. He added

The story began when the Masseys invested in Treasure Savors Inc. and Mel Fisher's plan to retrieve some of the treasure from the Atocha, which went down off the Florida Keys in 1622. After the headlines from the venture's success died down, the Masseys found themselves the owners of some rather unusual items.

They thought that the Divinity School, where Mary Alice Massey is a member of the Board of Visitors, might benefit from the sale of some of the items, so they donated the gold chain, some silver coins, a cannon ball and some other "odds and ends," Brown said. That left Brown and Divinity School Dean Dennis Campbell with the task of finding markets for the gifts.

Brown recently learned of an auction to be held at Christie's in New York—an auction featuring some of the more valuable and unusual pieces recovered from the wreck of the Atocha. When he contacted Christie's about Duke's pieces, auction organizers immediately expressed interest in the beautiful gold chain. Campbell said he is more than pleased with the price the piece brought.

"We're profoundly grateful for the resources which these friends have provided for ministerial education at Duke," he said. And the Masseys are happy to know that the Robert B. and Mary Alice Massey Endowed Scholarship will soon be a reality at the Duke Divinity School. Now all that Brown has to do is find a buyer for a 366-year-old cannon ball.

—Debbie Selinsky
Duke News Service

that "the commitments made by persons in the Dean's Club, with more than 500 members, and The Divinity School Fellowship provide us with an excellent base each year."

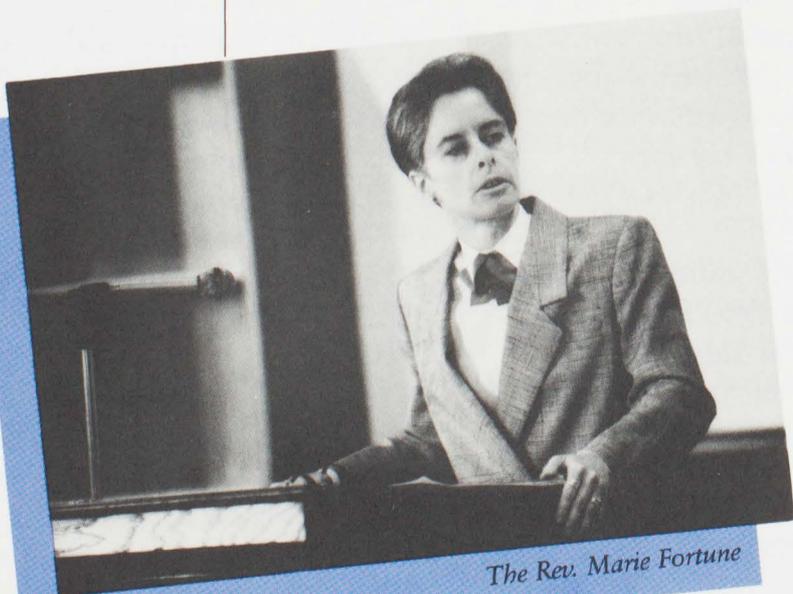
The first Divinity School Annual Giving Report will be published and distributed in the fall. It will include individual contributors listed by class, memorials, and gift club memberships, as well as restricted gift support received in fiscal 1987-88.

Preliminary figures indicate that gifts and grants made to the Divinity School from all sources during 1987-88 totalled \$3,380,074, an increase of \$1,174,451 over the 1986-87 fiscal year.

ON THE THRESHOLD: THE CHURCH AND SEXUAL ABUSE

Reading the newspaper headlines or watching the evening news makes one aware of the violent world in which we live. Though accounts of war, murder, and other crimes fill us with righteous indignation, there is another type of violence to which we have become inured: sexual violence. The Reverend Marie Fortune, Director of the Center for the Prevention of Sexual and Domestic Violence in Seattle, Washington, attributes this insensitivity toward sexual violence to the fact that "sexual assault and violence are normative in this culture." Fortune was guest lecturer at a Friday Lecture sponsored by the Divinity School Center for Continuing Education given on April 15, 1988 in York Chapel.

According to Fortune, sexual violence and abuse are far more prevalent than most would want to believe: 1 in 3 female children are abused; 1 in 7 male children are abused; 1 in 6 women are abused; 1 in 7 wives are abused. Most startlingly, the Rev. Fortune stated that the incidence of sexual abuse in the workplace was even higher; 90% of the women working outside the home are in some way abused. Teenagers are at risk also, being severely threatened by a phenomenon known as "acquaintance rape." This rape is a form of sexual abuse in which one individual, usually a casual date, demands sexual favors and threatens to refuse his/her friendship unless a sexual demand is met. The incidence of this sexual/emotional blackmail is one in five among teenagers and co-eds.



The Rev. Marie Fortune

Discussion of sexual ethics has tended to center around the mechanics of the sex act rather than on mutual respect and consent, lamented Fortune. This unbalanced view makes it difficult for society to distinguish between sexual activity and sexual abuse. Not all genital contact is sexual activity, and sexual abuse does not have to include actual genital contact, she said. Because society cannot make this distinction, it cannot name the sin of sexual violence; only by naming the sin of

sexual violence can a true sexual ethic be made. In this way marital rape, acquaintance rape, child molestation, and other crimes could be shown for what they really are—a sin. "It is sin not because it is sexual, but because it violates a relationship between the offender and the victim," Fortune remarked.

The sin of sexual violence constitutes a whole series of actions with long-lasting effects, contended Fortune. Sexual assault, although it is a violation of one's body, also disrupts the psyche and its relation to the body. Once a person has been sexually abused, that experience is always a part of that person's awareness of his/her body. The sexual violence interferes with the natural and proper expression of the victim's own sexuality. In addition, sexual assault violates the relationship which exists between two people and creates barriers of distrust for future relationships.

"Sexual assault and violence are normative in this culture."

—The Rev. Marie Fortune

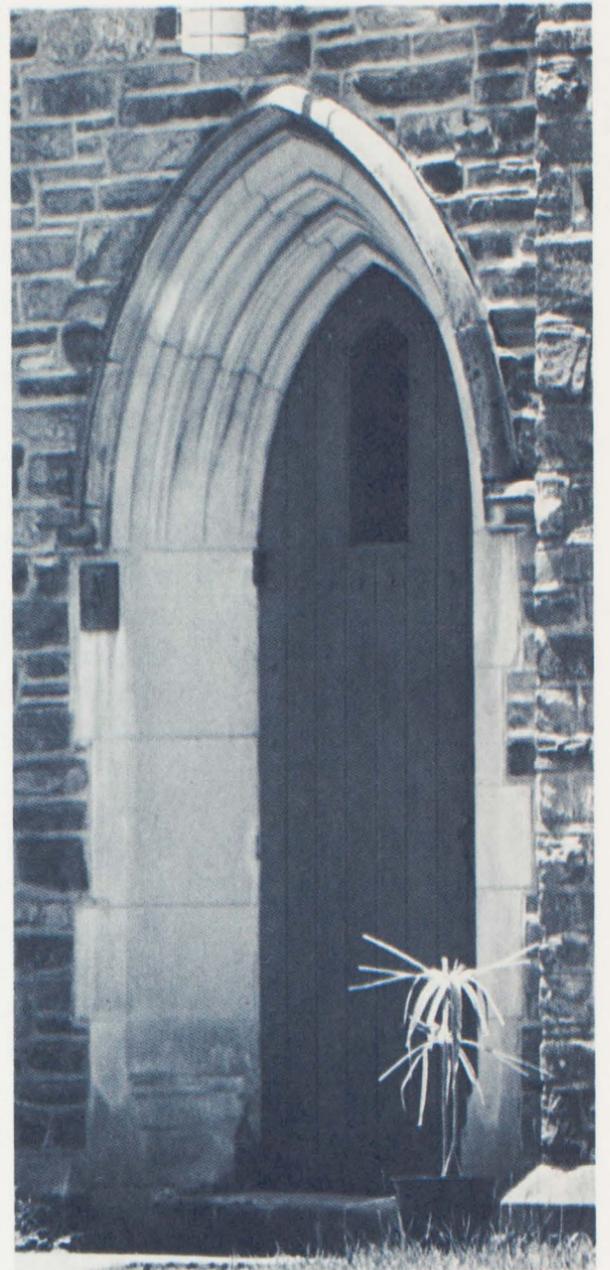
The community, said Fortune, must fight for justice. Justice is "not revenge or premature reconciliation," she added. Justice involves providing an atmosphere where the victim can tell the truth without fear of punishment. Justice entails an acknowledgment of "truth told and truth heard." Victims need to be assured that the violence perpetrated upon them is not their fault, and is not God's will. Justice also entails calling the offender into accountability. Only then can repentance occur or restitution be made. Restitution is not "I'm sorry, honey, I didn't mean to hurt you." Fortune advocates monetary settlement for medical and psychiatric damages as one form of restitution. She warned against people prematurely insisting that the victim grant forgiveness, for forgiveness is predicated upon justice. Only after justice has been done does the possibility of reconciliation present itself, she said.

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FORTUNE

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She cited the story of the Levite and his concubine in Judges 19 as the exemplification of the Church's attitude toward sexual abuse and violence. In this story, a Levite and his concubine enter into a foreign city for lodging. A mob gathers outside the Levite's quarters and demands that the Levite's host give the Levite over to them in order that they might abuse him. Rather than surrender the Levite to the mob, the host offers his own virgin daughters and the Levite's concubine. The Levite throws his concubine to the men who repeatedly rape and beat her. The following morning the Levite opens the door to the house and finds the concubine lying on the threshold. He tells her to get up off the ground in order that they might continue their journey. In today's Church and society, Fortune asserts, the victim is believed to have caused the violence, and is left outside, alone. The Church stands on the threshold. The question remains whether it will stand with the concubine on the side of the victimized or with the Levite in the security of the house. Christ awaits the Church's decision.



PROFESSORS INGRAM & LACY HONORED

In a reception given in the Alumni Common Room on Sunday, April 10, 1988, the faculty of the Divinity School honored retiring professors Creighton B. Lacy and O. Kelly Ingram. After remarks by the Dean and faculty members expressing the Divinity School's appreciation for their long years of service, they were each presented with a captain's chair as a farewell gift.

Creighton Boutelle Lacy joined the faculty of the Divinity School in 1953 following the completion of his Ph.D. at Yale University. Prior to that time he served as a Methodist missionary to China, where he was born.



Dean Campbell, Gerry and Kelly Ingram, Fran and Creighton Lacy

While in China he taught at the Anglo-Chinese College and Union Theological College at Fuzhou as well as the University of Nanjing. At the Divinity School he taught in the areas of Christian ethics, world Christianity, ecumenics, and world religions, and served for five years as Associate Dean for Curricular Affairs. He is the author of six books, including *The Word-Carrying Giant* (1977) and *Coming Home — To China* (1978). He is also the author of a number of articles and study guides on missiology and China studies.

Osmond Kelly Ingram first came to the Divinity School as a student, where he earned his B.D. in 1941. After pastoring several churches, he returned to Duke to teach with the faculty in 1959 as Associate Professor of Applied Christianity. He served in a number of positions within the Divinity School, including Dean of Students (1963-69), Director of Field Education (1969-71) and Chairman of the Ministerial Studies Division (1974-77). All the while he continued teaching in the areas of church administration, organizational psychology, evangelism, and program planning. Recently he has immersed himself in the study of computer technology in order to advise church leaders on how best to utilize computers in ministry. Having a long-standing interest in Middle Eastern affairs, he edited a book and published several articles on the subject.



Scroll exhibit, 1950, Duke Chapel

DEAD SEA SCROLLS EXHIBIT AT CHAPEL



Metropolitan Yeshue Samuel

A visitor to Duke Chapel in February 1950 would have found a large crowd surrounding a display case under armed guard on the chancel steps. Inquiring into the nature of the exhibit, the visitor would have been told that this display contained the famous Dead Sea Scrolls, discovered only three years earlier. These scrolls, the oldest biblical documents ever discovered, came to Duke Chapel under the auspices of the late William H. Brownlee, Professor of Old Testament at Duke Divinity School at that time.

The exhibit had its beginning on a Wednesday morning, February 18, 1948. Dr. Millar Burrows, a Semitic scholar from Yale University and head of the American School of Oriental Research in Jerusalem, was away on a business trip in Baghdad. Two junior colleagues, John C. Trever of the International Council of Religious Education and Dr. Brownlee, were left in charge. Trever was approached by a priest from the Syrian Orthodox Convent of St. Mark's who had news of "ancient" Hebrew manuscripts. Skeptical at first, Trever and Brownlee examined the four scrolls and found them to be a complete text of the book of Isaiah, a commentary on the prophet Habakkuk, a charter document for a Jewish sectarian community, and one that could not be identified because of its deteriorated state. An analysis of the pottery in which the documents were sealed and of the script in which the documents were written yielded a probable date of 100 B.C., one thousand years earlier than any other extant biblical manuscript.

While Brownlee and Trever were making their determinations, they kept in contact with the convent, in whose library the manuscripts resided. Eventually the story of how the manuscripts were discovered was made public. In 1947, a caravan of bedouins chanced upon a partially collapsed cave just above the Dead Sea which contained an assortment of clay jars. The fallen ceiling of the cave had broken open some of the pottery jars, exposing their literary contents.

The bedouins originally took them to the Moslem sheikh in Bethlehem, who mistakenly took the writing for a form of Syriac and suggested they sell them to the Metropolitan of the Syrian Orthodox church in Jerusalem. The Syrians, remembering the kind reception they had received at the American School of Oriental Research a decade earlier, brought the manuscripts in for identification and dating. Other manuscripts found in the cave were taken to the Hebrew University of Jerusalem.

Conditions for leisurely study of the documents did not exist in Jerusalem at that time, however. The British Mandate was rapidly drawing to a close, and violence was escalating as the date of the founding of Israel drew near. The immediate task of photographing the manuscripts was hampered by the downing of power lines and an uncertain supply of film. Providentially, the power came back on just as the photography was to begin, and a small store in the Old City provided some out-of-date portrait film. The filming complete, the documents were left in the care of the Metropolitan of the convent, Athanasius Yeshue Samuel, as Burrows, Brownlee, and Trever returned to America for their own safety.

The frequent contacts with the convent and its Metropolitan led to a lasting friendship between the scholars and the Syrians, and in 1950, Dr. Brownlee, who joined the faculty of Duke Divinity School in September 1948, called upon this friendship to arrange for the Metropolitan to visit the United States with the manuscripts. During their sojourn in this country, the scrolls were displayed in only three other locations: the Library of Congress, the Walters Gallery of Baltimore, Maryland, and the Oriental Institute of the University of Chicago.

Dr. W. F. Albright, a renowned Semitic scholar at Johns Hopkins University, described the find in 1948 as "the greatest manuscript discovery of modern times." The scrolls remained on display at Duke from February 12 through February 17, 1950. Approximately 30,000 people came from the surrounding area and beyond to see the display before it was returned to the custody of Metropolitan Samuel. The scrolls remained with him until 1955, when they were sold to Hebrew University in Jerusalem for \$250,000.



William H. Brownlee



St. Francis preaching to the Birds.

PREACHING & HOMILETICS

LIBRARY

Preaching is the Church's oldest profession and its most important activity. Homiletics is critical reflection on that activity. Busy ministers find that they have little time for critical reflection on preaching and no opportunity for ongoing professional supervision and evaluation. What critical help they receive comes from articles, sermons, tapes, and books, which have been so plentiful in the past decade that the pastor may not know where to begin. The best way to enter the extensive literature in homiletics and to shape one's own program of enrichment is to identify the area of greatest need or interest and to begin there.

Students and teachers of homiletics have long sought the one book between whose covers all practical and theological wisdom on preaching is to be found. No such comprehensive book exists in English. The closest thing we have to a systematic and practical treatise on preaching is Rudolf Bohren's *Predigtlehre* which locates preaching within the doctrine of the Holy Spirit rather than Christology, the Word, or the Church. American homileticians have produced comprehensive textbooks on preaching but none so deeply grounded in theological convictions as Bohren's.

In place of profound theological convictions, American homiletics has relied on a variety of satellite disciplines ranging from rhetoric to communications theory, and most recently, literary criticism. The most widely used textbook in preaching in the last two and one-half decades has been *Design for Preaching* by Grady Davis, a text that thoroughly analyzes the development of many kinds of sermon forms, but to the exclusion of exegetical, hermeneutical, theological, and liturgical concerns altogether. While recent homiletical studies have caught up in hermeneutics, the theological and especially liturgical dimensions of preaching continue to receive little attention.

Homiletics' abiding interest in the form of the sermon has found expression in several recent studies of the rhetoric of preaching. The revised edition of Clyde Fant's *Preaching for Today* integrates some of the "assured results" of communications theory into its discussion of recent homiletical developments but, unfortunately, is not nearly so helpful in its chapter on biblical study. The section on "The Oral Manuscript," indispensable for those looking for an alternative to manuscript preaching, offers an oral method of preparation that enables the preacher to internalize the message from its inception.

Fred B. Craddock's most recent book, *Preaching*, assumes a vast background in hermeneutical theory and theology but does not demonstrate its research with examples from sermons or footnotes. The result is a book that is disarming in the simplicity and profundity of its insights but frustrating to those who wish to participate in a *conversation* between homiletical positions. Like all books reviewed here, Craddock's does not deal with the liturgical or sacramental context of preaching. Its most valuable contribution — again — is rhetorical: "Shaping the Message into a Sermon." Here Craddock demonstrates the intimate relationship between form and content. He warns the reader against the arbitrary adoption of one of the many conventional sermonic forms without first testing the adequacy of the familiar pattern against the formal structure of the biblical text. In this respect Craddock supersedes many traditional homiletics books which force the biblical message into prefabricated patterns — homiletics' version of the commonplaces. Those who are looking for rules of sermon preparation and extended examples of sermon development may be disappointed by the spaciousness of Craddock's book, whose unspoken message carries intimations of the radical freedom of preaching.

Literary considerations inform another recent book on form, *Preaching Biblically*, edited by Don M. Wardlaw. This book, subtitled *Creating Sermons in the Shape of Scripture*, defends the questionable thesis that the sermon's form should duplicate the form of the text. *Preaching Biblically* is a series of essays on sermon design; each essay is followed by exegetical observations and a sermon. Contributors include pastors and homileticians. The most compelling essay, "Shaping Sermons by Plotting the Text's



Claim Upon Us" by Thomas Long, stresses the inadequacy of elaborate sermon structures, preferring instead a "movement" of elements which make up a sermon plot. This movement may be arranged in as simple a scheme as: element #1 — element #2 — element #3 — denouement. Long's approach borrows some insights from literary critic Frank Kermode and serves to remind the preacher that the sermon should be an unfolding in time toward a climax and denouement.

David Buttrick's *Homiletic* takes a different tack in its approach to the rhetoric of preaching. In place of literary or rhetorical theories, Buttrick offers what he calls a "slapdash phenomenology of language" focusing on the sermon's power to name a world and thereby to create "consciousness" or corporate meaning in the congregation. The old notion of a thesis or central idea (still accepted by Craddock) is replaced by a series of "moves" whose imagery and skillful juxtaposition add up to a new experience of grace in the "being saved" community. The book spells out the method and rationale of these moves in great detail (there are many rules) and includes chapters on language, style, structure, and sermon plots. Buttrick concludes with a brief but compelling chapter on the theology of preaching. The strengths of Buttrick's book are many, including his serious attempt to wed theological and linguistic reflection in service to preaching. On the whole I find his theological comments on authority and the gospel more satisfying than his massive discussion of the language and structure of the sermon,

perhaps because I know that it is next to impossible to substantiate such an elaborate system of rules for communicating God's word. Buttrick's peculiar vocabulary and prescriptive tone — though, like Craddock, without real conversation with the homiletical tradition — lend a technological quality to what is essentially a spiritual art. Of the several books here reviewed, however, Buttrick's is clearly the most challenging to preachers and the cherished assumptions of homiletics.



Homiletic: Moves and Structures

By David Buttrick

Fortress Press, 1987, 498 pages, \$24.95

Preaching

By Fred B. Craddock

Abingdon Press, 1985, 224 pages, \$16.95

Design for Preaching

By H. Grady Davis

Fortress Press, 1958, 307 pages, \$9.95

Preaching for Today

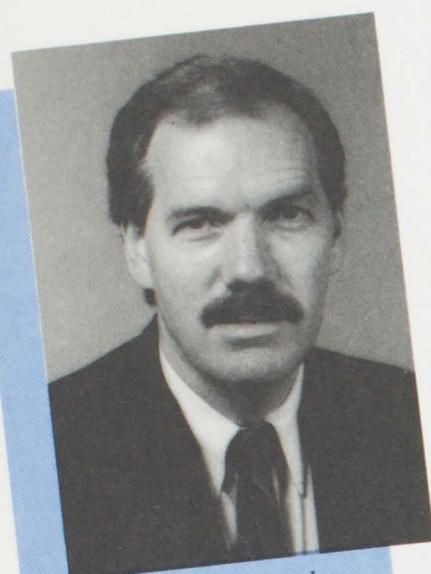
By Clyde E. Fant

Harper & Row, rev. ed. 1987, 312 pages, \$16.95

Preaching Biblically

Edited by Don M. Wardlaw

Westminster Press, 1983, 174 pages, \$10.95



Professor Richard Lischer

HALF-CENTURY ALUMNUS REMINISCES

Every Half-Century Alumni Class is encouraged to recall and share information about careers, families, and memorable incidents from Duke days. The following reminiscence comes from a Half-Century Alumnus:

During the May 1930 exams, a group of us were walking from the East Duke building to the library. We had just taken Professor Cannon's "Principles of Missions" exam. Professor Cannon was walking in the opposite direction, wearing a new straw hat. Just as he was passing us, I said to the fellows with me, "Well, I see Raylass (an early discount store) has made a new sale." Two days later I received a postal card which I had put in my exam paper on which, along with my grade, was the notation, "Deduction for wise crack about Raylass sale." I still have that postal card.

—Chester J. Andrews, '32
Hillsborough, North Carolina

RECENT FACULTY PUBLICATIONS

The following are excerpts from recent publications written by Duke Divinity School faculty:

The two aspects of the call to ordained ministry, the "inner call" and the "outward call," do not always or necessarily occur in a particular order. The church may recognize a call in us that we do not recognize. The "church's call" may precede the "inner call." . . . This is the theological grounding for talking to men and women about ordained ministry. It is not that we are recruiting, as if ministry were one career option among others, but it is that we are encouraging serious Christian



persons to be open to the possibility that they might be called. The leadership of God's people is not an individual thing; one cannot be a "solo practitioner." The Christian community may recognize gifts and graces in one for ordained ministry even when the individual may not recognize them. God works through the church to provide ministry for the church and for the world.

The Yoke of Obedience: The Meaning of Ordination in Methodism.
by Dennis M. Campbell
Abingdon Press: 1988, 126 pages, \$6.95
Reprinted by permission of the publisher.

This book is designed to make available to the student and practicing pastor a generous and systematic sampling of the church's reflection on its central activity, the proclamation of the word of God. In the practice of ministry, even theological students may forget to ask theological questions about the nature of the skills they are learning. Preaching may appear to be a practical relief from academic preparations for ministry; it may seem that homiletics can avoid theological issues and move directly to sermon-design and delivery. If students do wish to learn more of the homiletical tradition than is found in current textbooks, the relevant materials are scattered and inaccessible to them. The result is that homiletics for seminary students has a two-dimensional quality. They suspect that there is more depth there than meets the eye, but in the absence of the theological and historical sources they are left to formulate their own theories and to find their own contexts for preaching. Later, when these same students have assumed local pulpits, the pressure of performance will militate against serious reflection on preaching, and questions such as, "For what purpose do we preach?" or "By what authority?" will go unanswered.

Theories of Preaching: Selected Readings in the Homiletical Tradition.
by Richard Lischer
The Labyrinth Press, 1987, 363 pages, \$15.95
Reprinted by permission of the publisher.

Polity provides the method of testing the validity of our theological assumptions. Beliefs must in fact work in the world where Christians live and move and have their being. Religious groups from time to time have attempted to adhere to beliefs that simply could not be put into practice. At times the attempt to do so has been ineffective; at other times it has been destructive. If theology cannot be effectively implemented through institutional structures, something is clearly wrong with either the theology or the polity or both.

Faith and Form: A Unity of Theology & Polity in the United Methodist Tradition.
by Robert L. Wilson and Steve Harper
Zondervan Publishing House, 1988, 214 pages, \$9.95
Reprinted by permission of the publisher.

The Bishops want to be a little bit pacifist. But it is no easier to be a little bit pacifist than it is to be a little bit pregnant. The peace that is sought is not the peace that has been given by Christ. Instead it is a peace that encourages us to put our faith in the threat of nuclear war, for it is assumed that threat is frightening people to the extent that they may finally come to their senses and realize they stand on the brink of annihilation. Yet a peace so built cannot be the shalom to which the Bishops appeal; it is a peace based on fear rather than on positive faith in God.

Speak Up for Just War or Pacifism: A Critique of the United Methodist Bishops' Pastoral Letter "In Defense of Creation."
by Stanley Hauerwas and Paul Ramsey
The Pennsylvania State University Press, 1988, 212 pages, \$12.95
Reprinted by permission of the publisher.

In recent years a myth has developed in our society that one's sexual identity is limited to the genital area. The acid test for adequate sexuality supposedly is how well you perform in bed.

But this is a big lie. True sexuality involves dimensions of our beings that extend far beyond the sex organs, the act of intercourse, or even the foreplay that leads up to intercourse. Successful sexuality should be linked to a quality I call *intimacy*, a closeness between human beings that is best defined in terms of what it does and how it's expressed in successful relationships.

Sex With Confidence: How To Achieve Physical and Emotional Intimacy in the New Sexual Age.
by Paul Mickey with William Proctor
William Morrow and Company, Inc., 1988, 246 pages, \$16.95
Reprinted by permission of the publisher.

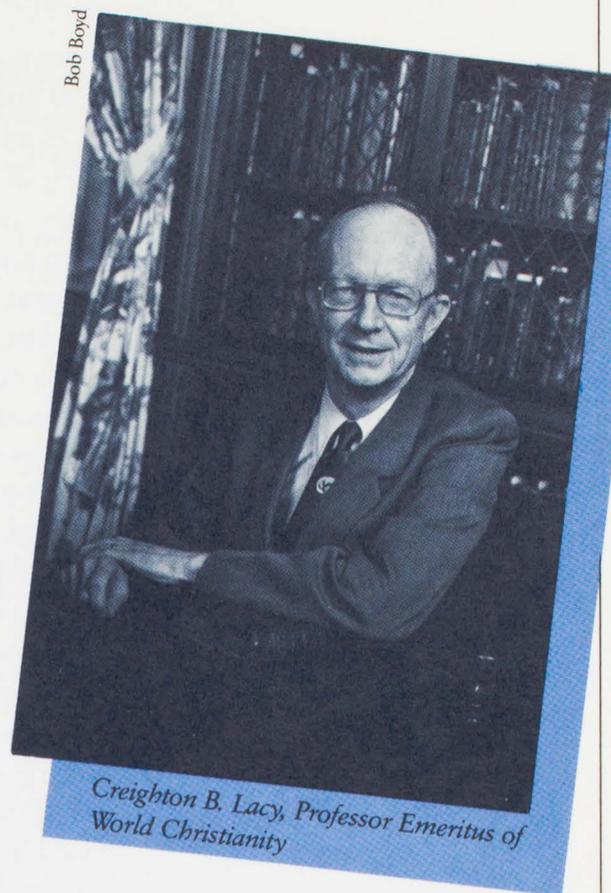
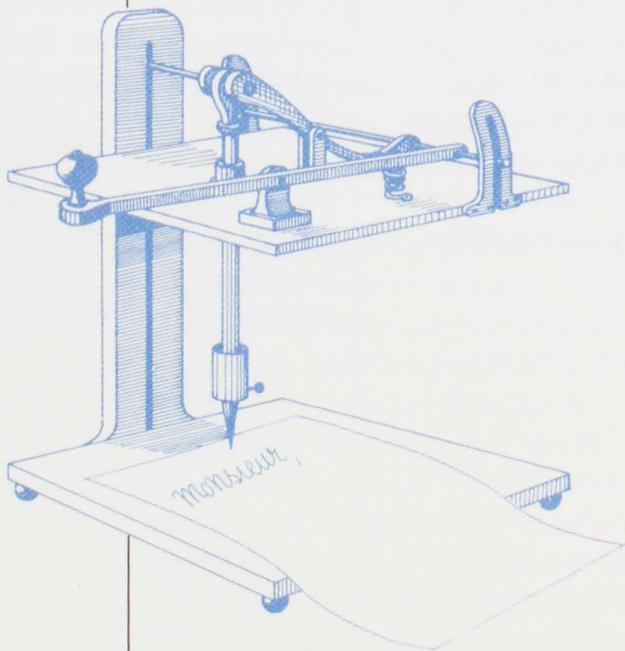
PROFESSOR LACY
ON MISSIONS
AND ETHICS

Once in a while a student emerges at the end of a semester to inquire: "But where do you stand? What do you think? What do you *believe*?" The course may have been opaque or soporific; the student may have been dull or docile. Or the instructor may sincerely believe that true education is a "leading-out" rather than a handing-out, a stimulus to the student's own search and discovery, not a compendium of facts and dogma.

The invitation from the Dean and the Editor to be "conversational and informal" is both an opportunity and a challenge. As some of you will remember, I came to Duke as a lowly Assistant in Missions *and* Social Ethics. To some people, then and now, that title stood in tension: personal evangelism (and Church growth) or political activism, remote geography or even more remote involvement. For me they have always been inseparable—not just because I was born into one and trained in the other. From a revolution in China to a revolution on an American campus was not such a major step.

But like many retirees I have shifted (NOT "lowered") my goals from changing society to affecting a few individual lives. I am proud to have shared in the world mission of the Church, to have contributed in some small measure to understanding between East and West. I am proud to have been one of the first white persons on the Durham picket lines, shielded in one memorable incident from a belligerent drunk by a band of black teenagers. I am proud to have had one of my Methodist Sunday School lesson series infuriate Jesse Helms when he was a fledgling TV commentator in Raleigh.

I am prouder by far to have served occasionally as enabler, facilitator, introducer, encourager, a builder of bridges; to have supported internships in Rhodesia and Hong Kong and India, student seminars to Africa and Latin America; to have presented one undergraduate (now a Methodist college president in this state) to the presidents of Tanzania and Zambia; to have shown some of you alumni the



Bob Boyd

Creighton B. Lacy, Professor Emeritus of World Christianity

richness of China's history, culture, and people. On a more modest, immediate level: to have offered many of you fresh insights into the wider Christian community, to have pointed out ethical responsibilities on our own doorsteps, to have opened windows toward other faiths and worldviews.

To be sure, there are disappointments and anxieties. No global observer, in missions or social ethics, can claim that the world is uniformly better today than 50 years ago. For every thaw in international relations there are humanly insoluble crises (Palestine, South Africa, the Punjab, Central America). For every technological and medical advance there is gnawing hunger: physical and psychological, social and spiritual. For every fresh breeze of freedom there are storm-clouds of injustice and the smog of ecological and moral pollution.

Obviously, for this Asian, a most significant change has been the remarkable resurgence of China and the Christian Church there. Our expulsion (by the Korean War, not primarily by the Communists) led to 35 happy years at Duke, not to mention extended learning in India, Japan, and Southern Africa. Since the re-opening of China and the miraculous resurrection of the Church, we have had half a dozen opportunities for "coming home—to China," including four Duke study seminars under Joe Mann and the Office of Continuing Education. (The next will be May 8-29, 1989; inquiries and applications welcome.) The story of the past hundred years is superbly told in *The Call* by John Hersey, or the film of "The Last Emperor."

What of our Church's involvement in the world mission? Having been related, through four generations in over a century, to the Methodist Foreign Missionary Society, I rejoice in that heritage. My quarrels with the Board of Global Ministries (or, more accurately, the staff at 475 Riverside Drive) have dealt not with theological doctrines or policy

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LETTERS

CREIGHTON LACY

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commitments, but with bureaucratic insensitivity and administrative politics. The world has changed dramatically in the last 40 years; the society in which we live has altered irrevocably; therefore the mission of the Church must be reformulated, its methods and practices adapted to God's people in all their various needs. I do not believe that this can be done by endorsing a new Mission Society or dividing the loyalties and the backing of the United Methodist Church. Rather, I appeal to all Duke graduates, especially my former students, to exercise their stewardship—financial, intellectual, spiritual—by calling through Conference and Jurisdictional representatives on the Board of Directors for understanding, first, and then for a new mission for a new world in a new century, a program responsive both to Church supporters and to those Christ would have us serve.

That leads to my title, changed some years ago from "Missions and Social Ethics" to "World Christianity." The latter term is more inclusive; it is not an admission, as some would claim, that "mission" is an outmoded word. Nor can it be replaced by "internationalization" or "globalization," two current neologisms which totally ignore the triune "sending forth" by Creator, Christ, and Holy Spirit. To participate meaningfully in World Christianity, we must become aware—humbly, and even sacrificially—that half of the Christian community are now non-whites living in the so-called Third World, with the proportions shifting daily. Whether we like it or not, they will set the patterns and provide the vitality for the practice of the Gospel in the years to come, whether it be through the "post-denominational Church" in China or the recognition of God at work in other religions.

What all this means for theological education, especially at Duke, I leave to faculty colleagues and alumni supporters. A generation of missiologists (academic barbarism!) is retiring at the same time from a wide variety of seminaries: products of Kenneth Scott Latourette, the Student Volunteer Movement, "the evangelization of the world in this generation." Scholars with overseas mission experience are scarce; few universities give doctorates in missiology (yet demand them for academic tenure); curricular requirements from annual conferences crowd out seemingly irrelevant subjects. When I came to Duke, courses in both missions and world religions were manda-

tory. In our new curriculum, they rank at the bottom of limited electives. During my first ten years here, Duke averaged two graduates per year (from considerably smaller classes) entering foreign mission service; there have been only two couples in the past decade. To be sure, vocational as well as intellectual interest in world Christianity has increased



recently, but even for the dedicated few it is an extra-curricular adjunct, well below Christian Education or Christian Social Action. In the tragic cycle it is hard to say whether the indifference stems from the local church or from pastors, from seminary students, or from faculties.

As for our own future, my wife, Fran, and I have no specific plans, other than travel. As you read this, we expect to be in Australia or New Zealand, in the footsteps of the Goodsons last year. Fran still teaches piano, though she too plans to "retire" soon. Since our daughter Linda (whom many of you remember from the Divinity School Library, 1971-3, 1974-8) lives in Durham with her husband and our six-year-old grandson, we expect to stay right here. We always have enjoyed the combination of Duke culture, Duke athletics (not the same thing!), and returning Duke friends.

Beyond that, many of our activities will, we hope, continue: Annual Conference Schools of Christian Mission, District Saturation Events ("saturation: to cloy with an excess . . . to fill with an excess or beyond"), the North Carolina Council of Churches Commission on Christian Unity, an Animal Care and Use Committee at Research Triange Park, etc., etc. When I

write, it will concentrate on Third World Theologies, a comparative examination of the varied emphases arising from different contexts on different continents. Look periodically at *New World Outlook*, or in an eventual volume on denominational identity, edited by Jackson Carroll ('56) and to include Russell Richey and Chris Walters-Bugbee. Dean Campbell asked for other suggested reading; I would here propose not mission treatises or histories but the works of Christian colleagues in other cultures: Leonardo Boff, C. S. Song, Allan Boesak, K. H. Ting, Elsa Tamez, Juan Luis Segundo.

If this sounds a bit like Cassandra ("unheeded prophecies," according to my dictionary, not false or dismal ones), Dean Campbell asked for honesty. Perhaps my retirement philosophy — and theology — was consistently

if inadequately expressed my freshman year of college (50 years ago!), on the morning of Anschluss, Hitler's occupation of Austria:

If I have come from dreamless sleep too soon
To spend my one allotted waking hour
In watching while this somber world is strewn
With sunshine, glistening on every flower;
If I again must close my weary eyes
Before the trees and mountains leap to meet
The long-awaited sun I know must rise
And send the darkness into swift retreat;
Then grant that I may see the morning star
Against the fading canopy of night
And trace along the dim horizon far
The harbingers of an eternal light.
If I can catch but one faint gleam of dawn,
I shall be satisfied to journey on.



Creighton Lacy

—Creighton Lacy

ALUMNI MEETINGS ABOUND

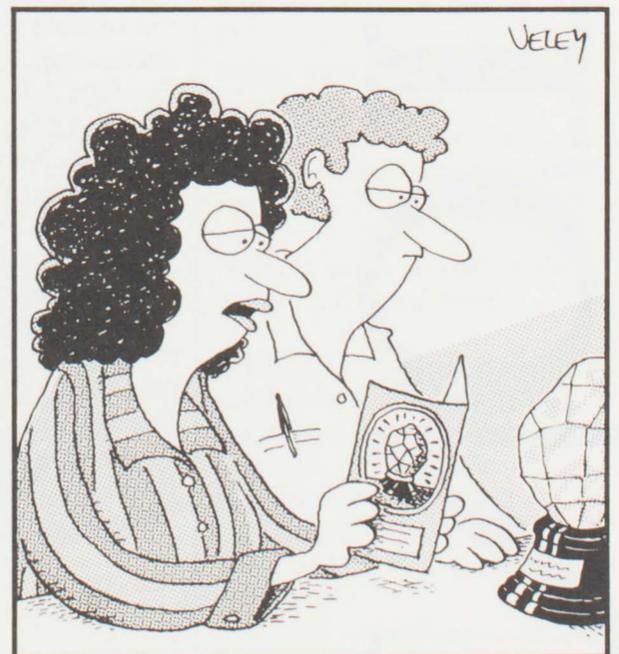
Divinity School alumni renewed friendships and reaffirmed loyalties earlier this year as 145 shared a Duke breakfast banquet at the United Methodist General Conference in St. Louis, and hundreds more met in May and June at thirty-five regional gatherings during Methodist Conference sessions.

The newest group, meeting for lunch in Dover, Delaware, had great participation and enthusiasm according to coordinator Barry Steiner Ball. Such was the case all over the country. Alumni at the Louisiana and New Mexico meetings carried on their traditions of singing the Duke alma mater and fight song.

Other groups watched a brief, "home movie" video made by recent graduates Scott Washington and Michael Sluder which featured several professors and scenes around the Divinity School. The annual meetings, whether held in banquet halls or (as some at places far from Durham proudly claim) in telephone booths, continue to be occasions of fine fellowship reminding Duke graduates of the strong traditions from which all benefit.

The next national alumni event, prior to the annual Convocation and Pastors' School, will be a Divinity School luncheon in New Orleans in late October during the United Methodist Christian Educators Fellowship National Conference. R. Harold Hipps, executive director of the CEF and an alumnus of Duke, will bring greetings at this special luncheon as the Duke program in Christian education is highlighted. Wes Brown should be contacted for further information and reservations.

Many alumni chapters had official representatives from the Divinity School as their guests. Dean Dennis Campbell spoke at the South Carolina, Virginia, and North Carolina gatherings which enjoyed record crowds. Bishop-in-residence Kenneth Goodson met with our graduates in Mississippi; Professor Thomas Langford addressed the Western North Carolina alumni; Assistant Professor Carol Noren greeted our West Virginia graduates; and Greg Jones, recent M.Div. and Ph.D. graduate, represented Duke at the Baltimore Conference. Wes Brown, Director of Development and Alumni Affairs, spoke at the Florida, North Texas, Texas, Eastern Pennsylvania, Central Pennsylvania, Holston, and East Ohio gatherings.



"It says we can channel my previous life-auras through this crystal, but all I seem to be picking up are old "Bonanza" re-runs!"

FACULTY & STAFF
NOTES

Wes Brown served as a group leader at the Association of Theological Schools' Development Seminar, April, 1988, in Indianapolis, Indiana.



Dean Dennis Campbell with students

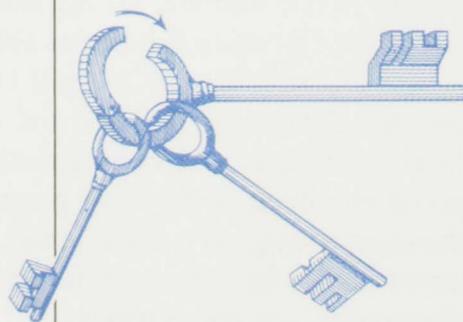
Divinity School Dean **Dennis Campbell** published *The Yoke of Obedience*, a study of the meaning of ordained ministry within the Methodist Church. In February he lectured to the "Theology of Ministry Conference" at Gatlinburg, Tennessee. During Lent Dean Campbell delivered three meditations to the West Market Street United Methodist Church in Greensboro and four sermons in Duke Chapel. In addition to lecturing, he participated in a symposium at North Carolina Wesleyan College on the occasion of President Leslie H. Garner, Jr.'s inauguration. He attended meetings in April of the American Theological Society as well as the Association of United Methodist Theological Schools, and was a delegate to the United Methodist General Conference in St. Louis, Missouri, April 26-May 6.

Mary McClintock Fulkerson made a presentation in April to the Duke University Women's Studies faculty entitled, "Critical Thought, Feminism, and Christian Belief: The Problems of Constructing Feminist Theology." In March she was the keynote speaker at the conference, "Gay and Lesbian Equality: A Religious Response," sponsored by the Raleigh Religious Network for Gay and Lesbian Equality; she spoke on "Theological Authority and Sexual Preference." Dr. Fulkerson also spoke to a workshop given at the Women in Ministry Conference on May 30, 1988. The theme of this talk was, "Shifts in the Theological Framework and the New Scholarship by Women."

Stanley Hauerwas published, "The Morality of Teaching," in *The Academic's Handbook*, edited by A. Leigh DeNeef, Craufurd Goodwin, and Ellen Stern McCrate (Duke University Press, 1988). Additionally, Professor Hauerwas published, "The Sermon on the Mount: Just War and the Quest for Peace," in *Concilium* (195, 1988), and "Epilogue: A Pacifist Response to the Bishops," in Paul Ramsey's *Speak Up for Just War or Pacifism: A Critique of the United Methodist Bishops' Pastoral Letter "In Defense of Creation."*

Richard Lischer gave a series of lectures and preached for the North Carolina Synod of the Evangelical Lutheran Church in America and later in the spring for the 20th Anniversary of the Atlantic Seminar in Theology in Truro, Nova Scotia. He also gave lectures for the Pastors' School of the Southern Baptist Convention at Wake Forest University. In addition to lecturing, Professor Lischer was awarded a grant from the Association of Theological Schools to pursue research on the preaching of Martin Luther King, Jr.

C. P. Minnick, Bishop of the North Carolina Annual Conference, appointed **W. Joe Mann** at the June meeting of the Annual Conference to serve on the Conference's Board of Ordained Ministry. The Rev. Mann also chaired the Task Force of the North Carolina Conference's inquiry into leadership development in the Annual Conference. He acted as a reviewer of State Programs for the National Endowment for the Humanities during May 1988. "Christian Understanding of Suffering," was the subject of a lecture given at Edenton Street United Methodist Church in Raleigh, North Carolina, as a part of their Lenten program. "Spirituality and Ordained Ministry" was the topic of a one-day seminar which the Rev. Mann led for the Raleigh District of the North Carolina Annual Conference. He also lectured on "Paul as Jew and Christian" for "Experiencing Judaism: Jewish Thought and Practice," a conference held in May.



George Marsden gave a round of lectures, travelling to the University of Richmond, UNC-Greensboro, and the University of Oregon. In addition, he gave the Honors Convocation Address at Calvin College and spoke to the General Assembly Breakfast of Presbyterians for Biblical Concerns.



Professor George Marsden

Paul A. Mickey lectured on a variety of topics during the spring and summer. Among these were a series on "Our Wesleyan Heritage" in Greensboro, a continuing education session on "Issues Confronting General Conference" given at the Divinity School, and a Staley Distinguished Christian Scholar Series lecture at Emory and Henry College entitled, "Human Sexuality: God's Gift, Our Responsibility." Professor Mickey also led a Weekend Marriage Enrichment Retreat in April for parishioners of the Keystone United Methodist Church, Keystone, Florida, and a workshop in June on "Adolescent Sexuality: the Church's Responsibility" for the Forsyth County Mental Health Association, Winston-Salem, North Carolina.

Carol Noren wrote "The Pastor/Preacher" department for the July and August issues of *Circuit Rider*, a column designed as an aid for preaching the lectionary. Professor Noren also led a series of studies on the parables of Jesus at the 1988 Prayer and Bible Conference at Lake Junaluska, North Carolina, and taught a course in Wesleyan Preaching at the Iliff School of Theology in Denver, Colorado, in late August.

NOTES

Harmon Smith served as a panelist for the North Carolina Hospital Association's presentation, "Ethical Dilemmas in the Management of Health Care." Professor Smith gave the keynote address and participated in a panel discussion at the Penick Home of Southern Pines, North Carolina, entitled, "Why Should Christians Have a Particular Vision of Aging, Life-Extension, Dying, and Death?" The panel discussion was the first seminar for the home's residents. In April Professor Smith lectured at the University of Illinois Medical School on the topics of "Finite Care/Infinite Need: Setting Limits" and "Dying With Style." He also gave the keynote address and was a panel member of the Northwest Area Health Education Center's Third Annual Multidisciplinary Conference on Aging, held in Winston-Salem, North Carolina. His presentation spoke to "Ethical Issues in Care of the Elderly." In May, Professor Smith lectured to the Medical Library Association which met in New Orleans, Louisiana, on the subject, "Ethical and Educational Challenges in Aging."

J. Doane Stott, D'29, continues volunteer work for CROP, the hunger relief project of Church World Service. Now in his 90th year of life, Doane has, over the past several years, been a sponsored walker for CROP raising almost \$20,000. He and Flora reside in Greensboro, North Carolina.

Russell S. Harrison, D'34, and his wife, Julia, who live in Durham, North Carolina, celebrated their 50th wedding anniversary on May 30.

Martell H. Twitchell, D'34, coordinates preaching services and leads a midweek hymn-singing for a Methodist nursing home in Alameda, California, where he is also chaplain for the retired military officers association. He has 57 years in ministry including 23 years in the Navy chaplaincy service having retired with the rank of captain.

Paul L. Garber, G'39, professor emeritus at Agnes Scott College, Decatur, Georgia, presented a lecture in the spring for the Biblical Archaeology Study Group of Greater Atlanta on "King Solomon in History and Archaeology."

David C. Steinmetz was appointed Amos Ragan Kearns Professor of the History of Christianity of Duke University. He published "Calvin and the Absolute Power of God" in the *Journal of Medieval and Renaissance Studies* (Spring 1988). He delivered a lecture, "Calvin and Abraham: The Interpretation of Romans 4 in the Sixteenth Century," at the University of Bonn, Germany, in May and the University of Geneva, Switzerland, in September.

Geoffrey Wainwright edited an international and ecumenical symposium, "Keeping the Faith: Essays to Mark the Centenary" of *Lux Mundi*. Professor Wainwright was elected Secretary of the American Theological Society and acted as an observer on behalf of the World Methodist Council at the Lambeth Conference of Bishops of the Anglican Communion, held at Canterbury, England, in July 1988. He attended the World Council of Churches' Faith and Order meetings held in France and Finland in order to collate the churches' responses to the Lima text on "Baptism, Eucharist, and Ministry."

Melvin J. Williams, D'39, G'41, Professor Emeritus of Sociology at East Carolina University, Greenville, North Carolina, was honored at an annual banquet where distinguished research awards bearing his name were presented. He and his wife have 9 grandchildren and 2 great-grandchildren.

James A. Auman, D'48, married Mrs. Dorothy J. Lane of Jacksonville, North Carolina, on May 7 in Raleigh.

Howard G. James, D'49, retired recently following 45 years of ministry with the Disciples of Christ. During his career he served as president of the state assembly of Christian Churches, worked with migrant ministry, and pursued further graduate studies in music, counseling and psychotherapy. He and his wife, Margaret, live in Greenville, North Carolina, and enjoy leading travel seminars to various parts of the world.



Professor David Steinmetz

Robert Wilson published, with Steve Harper, *Faith and Form: A Unity of Theology and Polity in the United Methodist Tradition*. On April 11, 1988, Professor Wilson delivered lectures for clergy in the Southeast and Southwest Districts of the Southern New Jersey Annual Conference.

The figure for **Jon Michael Spencer's** grant was incorrectly reported as \$7,720 in the last issue of *News & Notes*. The actual figure is \$77,200 over a three-year period.

J. Peyton Royal, D'49, and his wife, **Vera Rogers Royal**, D'47, of Clarkton, North Carolina, hosted an informal reunion in May at their home for several members of the Class of 1949 and their spouses. **Ruth and Ray Carson**, **Edna and John Frazier**, **Ray and Scottie Hook**, and **Tumpy and Ben Hudnall** attended. Many had not seen each other in thirty-nine years. Plans are being made for another reunion next spring.

Orion N. Hutchinson, Jr., D'52, editor of Church School Publications for the United Methodist Church, is the author of a new commentary on the Gospel according to Luke, one of 29 volumes in the *Cokesbury Basic Bible Commentary* series recently published by Graded Press.

William D. Goodrum, D'54, is semi-retired in New Orleans, Louisiana, teaching French and German. He won a Bosch Foundation Scholarship at Eberhard Karls Universitaet, Tubingen, West Germany, last summer.

continued on next page

ALUMNI NOTES



ALUMNI NOTES

continued from previous page

P. Wesley Aitken, D'55, D'61, retired director of the Chaplains Service at Duke University Medical Center and a pioneer in the clinical training movement, was named 1988 Chaplain of the Year by the United Methodist Association of Health and Welfare Ministries at its 48th Annual National Convention held last February in San Francisco.

Walter W. Benjamin, D'57, professor at Hamline University, St. Paul, Minnesota, was recently honored there as an outstanding teacher. He published "That's Jobs, Not Job" in *Corporate Report Minnesota* (February 1988) documenting estrangement between clergy and business professions.

Avery A. Ferguson, D'58, a pastor in Albemarle, North Carolina, wrote "Asbury: Father of American Methodism" in the winter 1988 issue of *Forward*, the evangelism journal of the United Methodist Church.

Robert L. Moore, D'61, D'68, Professor of Psychology and Religion at Chicago Theological Seminary, has been accorded Board Certification as psychoanalyst by the National Association for the Advancement of Psychoanalysis. He is a Diplomate of the Alfred Adler Institute and the C. G. Jung Institute and one of the very few psychoanalysts who teach in theological seminaries.



Ann Kaiser Stearns, D'67, of Towson, Maryland, has written *Coming Back: Rebuilding Lives after Crisis and Loss* (Random House, 1988) and recently concluded a national lecture/promotional tour.

A. David Stewart, D'68, the American Baptist campus minister at Kansas State University, Manhattan, Kansas, has been recognized for distinguished service in his ministry among the diverse religions, cultures, and races on the campus.

Willie S. Teague, D'69, editor for the past two years of *Pockets*, a devotional magazine for children published by The Upper Room in Nashville, Tennessee, has been named editor of the *South Carolina United Methodist Advocate*.

W. A. Gus Breyspraak, D'70, G'74, has been promoted to Professor of Religion and Philosophy at Ottawa University, Kansas City, Kansas, where he has been a faculty member since 1977. He is also active in Presbyterian adult ministry programs.

Roland T. Barnhardt, D'72, and Emilie are happy to announce the birth of their fifth child, Rebecca Suzanne on March 26. They live in Greensboro, North Carolina, where he is a United Methodist pastor.



W. Stephen Sabom, D'74, a psychotherapist practicing in Houston, Texas, published "Judgment at Catecka" in the fall 1987 issue of *Voices*, a Vietnam memoir, and "Back from Moriah: Moral Trauma and the Vietnam Veteran" for the spring 1988 issue of *Pastoral Psychology*. He continues as a contributing editor to the *Journal of Psychology and Theology*.

Jeffrey T. Timm, D'74, is the installation staff chaplain at McConnell Air Force Base, Wichita, Kansas.

Leland J. White, G'74, Associate Professor of Theology at St. John's University in Jamaica, New York, has written *Jesus the Christ: A Bibliography* (M. Glazier, 1988) and has been named the recipient of the Leo John Dehon Fellowship in Theology for 1987-88.

Buddy Joe Champion, D'75, a United Methodist minister in Canton, North Carolina, received the Doctor of Ministry degree this spring from Drew University.

A. Wayne Evans, D'75, was selected the first "Ministerial Fellow" of Centenary College, Shreveport, Louisiana.

Carol W. Bernard, D'77, and her husband, Todd Snyder, both ministers in the United Church of Christ, along with their five year old son, Donald, are delighted to announce the births on April 4 of Kenneth, Thomas, and William. They reside in Export, Pennsylvania.



Jeffrey C. Daniels, D'77, and **Patricia Marston Daniels, D'79**, are the proud parents of Catherine Elizabeth, born January 25. Their first daughter, Rachel, is now 5. Patty is a United Methodist pastor in Chattahoochee, Florida, and Jeff is teaching and working on his Ph.D. in humanities at Florida State University.

Vergel L. Lattimore, D'77, a pastoral counselor in Syracuse, New York, was cited in the *Herald American/Herald-Journal* as one of ten "Movers and Shakers of 1988."

James R. Mueller, D'77, G'86, and Scarlott are the proud parents of Andrew Paul, born January 21 in Durham, North Carolina.

Kyles Y. Wallace, D'77, received the Doctor of Ministry degree in May from the Candler School of Theology, Emory University. His doctoral project involved coordinating ministry to the poor of Haywood County, North Carolina. He is a United Methodist pastor in Canton, North Carolina.

John F. Doud, D'78, and Catherine are the proud parents of Emily Elizabeth, born March 16, who joins brother David. They live in Jackson, Michigan, where John is a Congregational minister.

James E. Lavender, Jr., D'78, pastor of Discovery United Methodist Church in Richmond, Virginia, has been leading workshops on the power of carefully developed direct mail programs for church growth. His resource booklet, *Local Church Fund Raising for the New United Methodist Hymnal* has been distributed across the denomination.

continued on page 24

DEATHS



Benjamin Truman Williams, D'32, died January 22 in Albuquerque, New Mexico, at the age of 91. He was a veteran of both World Wars who enjoyed a lifelong career in chaplaincy. He also served for many years as Minister of Visitation and Boy Scout leader at First United Methodist Church in Albuquerque. Williams was a prolific writer on themes of nature, youth, and theology. He is survived by two sons, a daughter, and a granddaughter.

Esther Wright Huffman, G'33, D'34, died January 29 in Salem, Oregon. She was an educator and artist and is survived by her husband, **Dr. Norman A. Huffman, G'32, D'33**, now retired from the faculty of Willamette University.

A. Dean Kesler, T'33, D'35, died July 29, 1987 in Gaithersburg, Maryland. He was a United Methodist minister in the Baltimore Conference.

Charles J. Tilley, Jr., T'34, D'36, died March 17 in Charlottesville, Virginia. He served as a United Methodist pastor in the Virginia Conference.

James S. Higgins, D'39, died June 18 in High Point, North Carolina. His ministry in the Western North Carolina Conference of the United Methodist Church spanned 41 years of active service, and, since retirement in 1980, he was the associate pastor at Rankin Memorial Church. Survivors include a daughter and five grandchildren.

George M. Schreyer, D'39, died April 29, 1986 in Waynesville, North Carolina. He was a United Methodist pastor in the Western North Carolina Conference.

J. Leo Pittard, D'40, died May 1 in Winston-Salem, North Carolina, after five months of declining health. His career included military chaplaincy and United Methodist parish ministry across the Western North Carolina Conference. Surviving are his wife, Margaret Smith Pittard, one daughter, two sons, and six grandchildren.

Joseph F. Coble, D'41, G'43, died March 27 in Fayetteville, North Carolina. He was a United Methodist minister in the North Carolina Conference and the former administrator of the Methodist Retirement Homes, Inc. He is survived by his wife, Virginia B. Coble, a daughter, and a granddaughter.

Edward O. Temple, Jr., D'60, died March 26 in Lynchburg, Virginia. He was director of the department of pastoral care at Lynchburg General Hospital and a member of the Western North Carolina United Methodist Conference where he had previously served in parish ministry. He is survived by his wife, Barbara Minnish Temple, four children, and one grandchild.

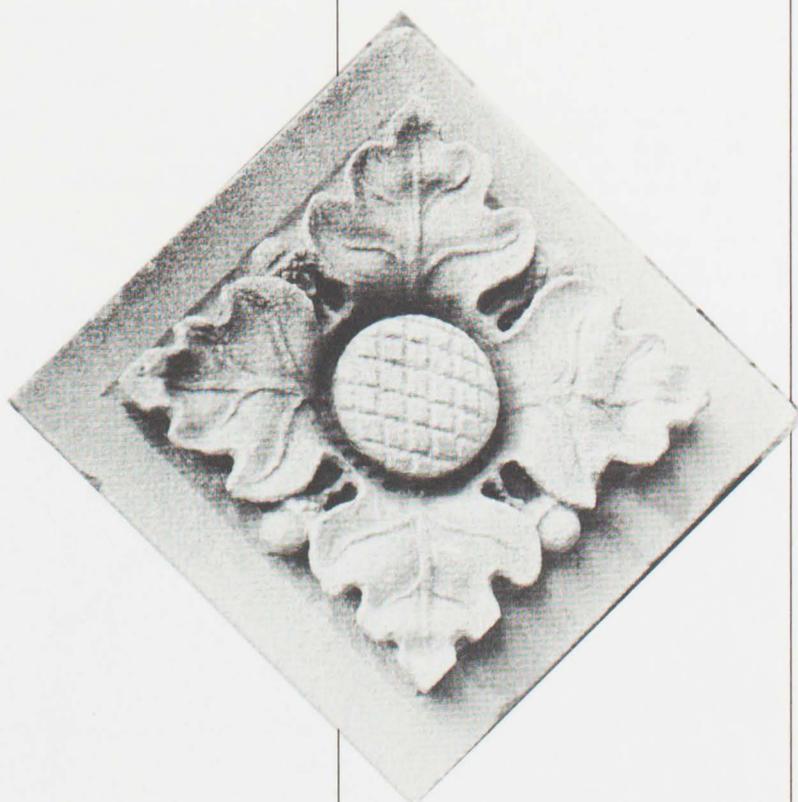
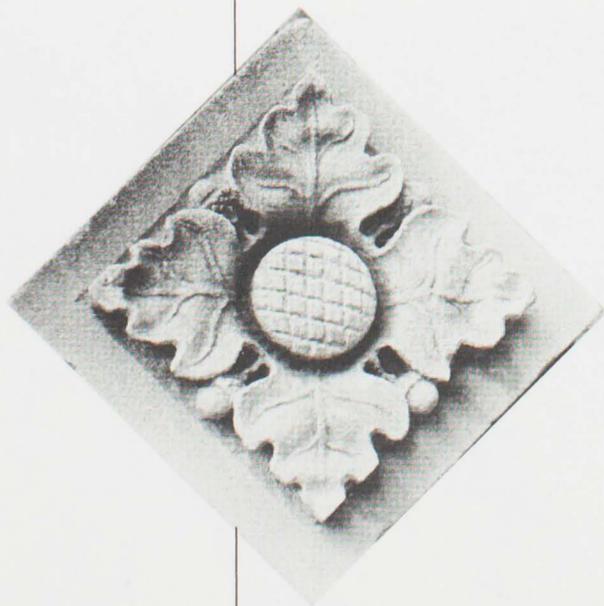
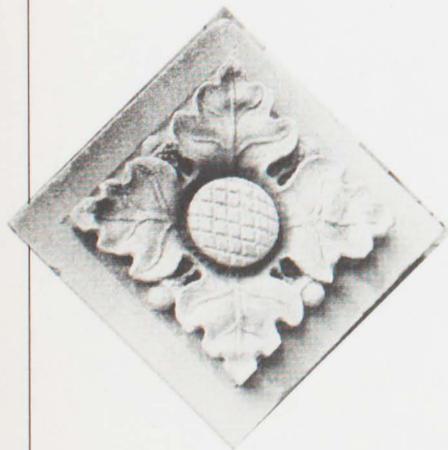
Thomas F. Triebel, D'79, died May 4 in Peoria, Illinois, after an automobile struck the bicycle he was riding. He was associate pastor at First Federated Church, Peoria, in the Central Association of the Illinois Conference, the United Church of Christ. He is survived by his wife, Karen, and three children, one of whom was born in June. An "education fund" has been established with the church in Tom's memory.

Lawrence E. Johnson, D'80, died May 5 in Greensboro, North Carolina, following an extended illness. He was a United Methodist pastor in the Western North Carolina Conference. He is survived by his wife, Roylene Martin Johnson, two daughters, and two grandchildren.

Howard E. Anderson, III, D'86, died July 1 in Southern Pines, North Carolina, after suffering a cerebral aneurism. He was pastor of St. Peter United Methodist Church in Hamlet, North Carolina. He is survived by his wife, Barbara, a son, and an unborn child. Members of his class and other friends are contributing to a memorial fund for the family.

News & Notes has received word of the death of **Walter M. Stradley, D'55**, in Los Angeles, California. Further details were unavailable.

Adelaide Dickinson Clark, wife of the late **Kenneth Willis Clark**, long-time Professor of New Testament in the Divinity School, died May 15 in Durham, North Carolina. Mrs. Clark shared the distinguished career of her husband, traveling across the world to work with ancient manuscripts and always enjoying the friendship of students and the rigors of academic life. She was a generous benefactor who helped to build endowments at Duke for the acquisition of Greek New Testament manuscripts, a distinguished lecture series, and a student emergency assistance fund. A memorial service was held May 31 in Duke University Chapel.



ALUMNI NOTES

continued from page 22

H. Gregory Waldrop, D'79, and Nancy are pleased to announce the birth of Greer Elizabeth Moore Waldrop on July 12, 1987. They live in Benton, Kentucky.

Karen Westerfield-Tucker, D'79, is one of five recipients nationally of the prestigious Dempster Graduate Fellowship Awards for 1988-89. A third-year doctoral student at Notre Dame, she is concentrating in liturgical studies. She has served as a United Methodist pastor and campus minister and is married to **Stuart, D'77,** who is serving a parish in South Bend, Indiana.

Howard D. "Butch" Sherrill, D'78, is now the Director of Alumni, Parent, and Church Relations at Greensboro College, Greensboro, North Carolina. He had previously served there as Director of Advancement and as Dean of Students.

Gary N. Beam, D'79, married Linda Dee Cunningham on April 3 in Callahan, Florida. He recently played Ed in a community theater production of "You Can't Take It With You."

R. Scott Nowlan, D'80, and Julie announce with joy the birth of their second daughter, Mary Katherine, on February 26. They live in Clemmons, North Carolina.

Robert C. Lyons, D'82, and Martha are the happy parents of Philip Charles, their second child, born April 12. Robert was recently installed as the pastor of First Christian Church (Disciples of Christ) of Bessemer, Alabama.

R. Lawrence Bowden, D'83, and **Julia Webb Bowden, D'86,** welcomed the arrival of Jacob Price, born February 18 in Durham, North Carolina. Larry and Julia are United Methodist ministers.

Kay Hooper, D'83, a United Methodist pastor in Waterloo, Iowa, is a contributor to the first issue of *Peniel*, a journal for preaching. Other Divinity alumni on the Peniel Covenant board are **Art and Nancy Allen, both D'74,** and **Brian Milford, D'86.**

C. Thomas Latimer, III, D'83, and Jennie are the proud parents of Thomas Powell who was born March 30 in Charlotte, North Carolina. They are now living in Brevard, North Carolina, where Tom is a United Methodist minister.

W. Lyn Sorrells, D'83, married Cheryl Ann Crickmore on May 15 in King's Mountain, North Carolina. He is a United Methodist minister and she is a pharmacist.

Claire A. Amundsen, D'84, married C. H. Crockett, Jr. on February 6. The Crocketts live in Georgetown, Tennessee. C. H. is president of AGC Corp., developers of UMIS Plus, and Claire is beginning the D. Min. program at Emory University.

W. Douglas Mills, D'84, D'85, married Laura Tynes Gantt on May 21 in Durham, North Carolina. She is a registered nurse and he is pastor of Taos United Methodist Church, Taos, New Mexico, where they now reside.

J. Agustin Pasten B., D'85, has earned the M.A. in Latin American literature and will begin the Ph.D. program at the University of Pennsylvania in the fall of 1988.

C. Clifton Black, II, G'86, Assistant Professor of Religious and Classical Studies at the University of Rochester, has received a Mellon Faculty Fellowship for 1988-89 which will allow him to complete two books on the Gospel of Mark. He was the A. J. Karp Outstanding Teacher for 1987.

Susan L. Burgess, D'86, is working with the child advocacy project at Kingdom House in St. Louis, Missouri.

K. Mike Franklin, D'86, has been assigned as chaplain at the Naval Air Station, Pensacola, Florida.

Constance M. Prince, D'86, entertained the Divinity School Class of 1988 at the Senior Banquet, sponsored by the Alumni Association. She is an accomplished jazz vocalist who also works in retail sales and with some of the Baptist congregations of Durham.

Timothy J. Rogers, D'86, and Meri Lyn are pleased to announce the birth of Emily Michele, born October 8, 1987. They reside in Hemmingway, South Carolina, where he is a United Methodist pastor.

CORRECTIONS NOTED for the previous issue:

A. Morris Williams, D'32, and his wife, Katherine, were married March 21, 1987 in Pittsboro, North Carolina.

The Gift of the Class of 1987 supported the Clark Fund for Emergency Assistance, a permanent endowment which helps students in times of medical or personal crisis.

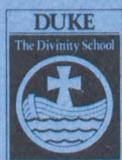


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NEWS & NOTES



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