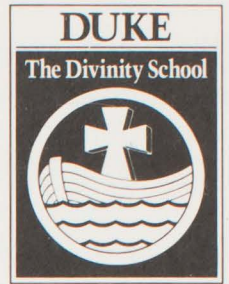


**8** Th.M. student talks about life as a naval chaplain in Antarctica.



**12** Resources in Methodism reviewed.

# NEWS & NOTES



## DUKE & THE WORLD CHURCH: Divinity Faculty on Lambeth '88 and Vatican II

GEOFFREY WAINWRIGHT ON LAMBETH 1988

**I**n July-August 1988, Bishop William R. Cannon and I served as observers, appointed by the World Methodist Council, at the Lambeth Conference. Roughly every ten years, (since 1867), the Archbishop of Canterbury has called together the leaders of the Anglican Communion for mutual consultation and deliberation. This time, the meeting took place not in London, but on the campus of the University of Kent, overlooking the city and cathedral of Canterbury. As observers, we could do everything except vote, so we were able for three weeks to join in the worship, the bible studies, the debates, the working groups, and the informal fellowship of a sister (or even our mother) communion.

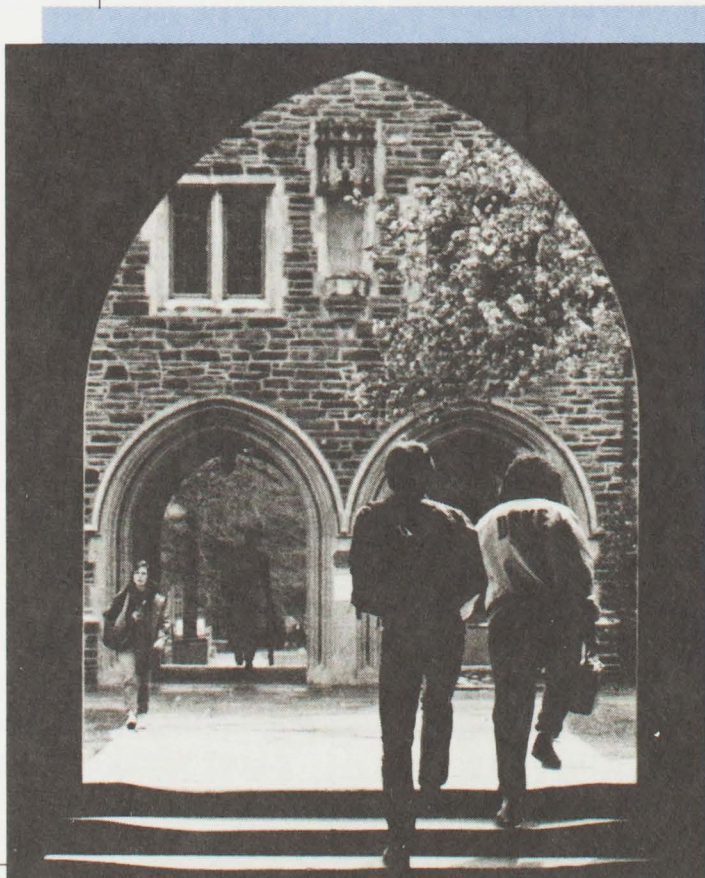


Of some 500 Anglican bishops attending the worldwide Lambeth Conference, 150 came from North America, where the Episcopal Church in the United States reckons 2,500,000 members (120 bishops present) and the Anglican Church in Canada a similar membership (30 bishops). Of the remaining 350 Lambeth bishops, 135 came from Africa, where there are at least 15,000,000 Anglican Christians. On those two sets of figures may depend the two most significant results of the 1988 Conference.

Take first the North American bishops. The U.S. and Canadian bishops belong to churches that have recently made provision for the consecration of women to the episcopate and expect women candidates to be elected soon. In the tensest vote of the Lambeth Conference, a motion put forward by a group of "catholic" and "evangelical" bishops, urging restraint in this matter, was defeated in a secret ballot by a margin of 187 to 277.

Where, as here, feelings run high and theological principles are at stake, the threat of lasting disruption is great. Already many American bishops had privately agreed not to celebrate the eucharist during their visit, in order to show their displeasure at the Church of England, which does not admit its women members to the priesthood. In the other direction, some Anglican bishops have declared they would consider themselves out of communion with a woman bishop and those who consecrated her, and would refuse also to accept the validity of the ordinations she in turn performed.

*continued on next page*





## WORLD CHURCH

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A commission is to monitor developments and report to the Archbishop of Canterbury. Despite the immense personal tact and pastoral sensitivity displayed by Dr. Runcie at Lambeth, it is hard to see how the doctrinal and disciplinary issue will be solved. In a time of inevitably "impaired communion" among Anglicans, the Conference pinned its hopes on the notion of a "provisional reception," until women in the episcopate had been either accepted or rejected by the people at large.

Take now the African bishops. They come from a continent where social justice and political freedom are urgent concerns, and where the Christian faith has a frontline engagement with Islam. These matters the African bishops approached, not on the basis of secular notions of civil rights or theories from comparative religion, but as believers in the God who made humankind in the divine image and has redeemed the whole world in the life, death, and resurrection of the Son.

The African bishops presented their situation lucidly and intervened powerfully in several debates. They showed themselves firm in the scriptural and traditional faith, while not afraid to differ among themselves on details. Their presence, standing and skill was, for a former missionary like myself, one of the most encouraging features of the Conference. Given the continuing growth of the churches in Africa, they could dominate the Lambeth Conference in ten or twenty years' time.

The points raised in connection with the American and the African bishops will affect Anglican relations with other Christian families and churches.

Roman Catholic and Eastern Orthodox observers brought delicate but official warnings about women's ordination, a matter which yet could be regarded as theo-

logically open and deserving of thorough ecumenical consideration. Meanwhile, the Lambeth Conference gave strong approval to the earlier "agreed statements" from the Anglican-Roman Catholic International Commission (ARCIC) on "Eucharistic Doctrine" (Windsor 1971) and "Ministry and Ordination" (Canterbury 1973), and a more cautious endorsement of the start made on "Authority."

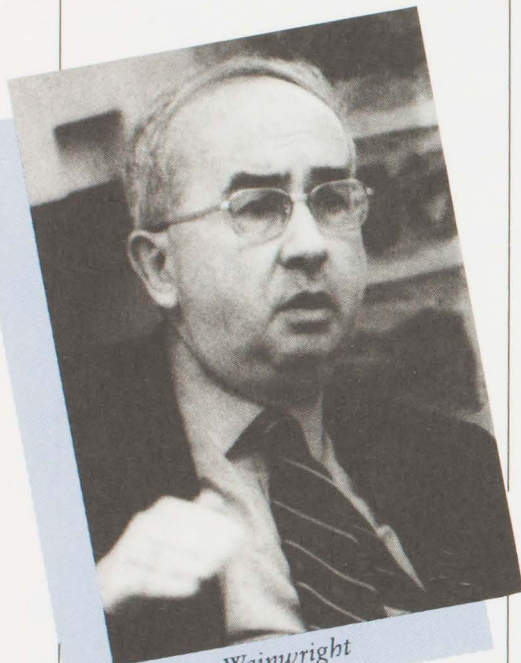
The Conference also encouraged "interim eucharistic sharing" between Anglicans and Lutherans, and asked the Anglican Consultative Council to seek international bilateral dialogues with the Baptist World Alliance and with the World Methodist Council. Most significantly, Lambeth unanimously endorsed the highly positive response generally made by the Anglican provinces to the Lima Text of the World Council of Churches on "Baptism, Eucharist and Ministry."

African Christians often express impatience with the "Western" doctrinal dialogues. We of the northern hemisphere, however, need the help of others in setting our house in order.

Historic, continuing, and perhaps new divisions have had their origins in old Christendom. These divisions have been exported with Christian missions. They need to be overcome, if the obstacles to collaboration and communion are to be removed worldwide, so that a unified witness may be made to the gospel (John 17:21) and God may be glorified "with one heart and one voice" (Romans 15:5-6).

In this resides the importance of our World Methodist Council dialogues with the Roman Catholics, the Lutherans, the Reformed, and (soon, we hope) the Anglicans.

—Geoffrey Wainwright  
*Professor of Systematic Theology*  
(Reprinted by permission of  
World Methodist Council)



Geoffrey Wainwright

## ROBERT CUSHMAN ON VATICAN II

*The following was first published in the Winter 1965 issue of the Divinity School Review. Robert E. Cushman, then Dean of the Duke Divinity School, attended the Second Vatican Council in Rome as a Protestant observer.*

**O**n a morning in early October, 1964, I departed for St. Peter's earlier than usual. The clattery old bell of the Castle of Sant' Angelo rang eight o'clock as I passed along Piazza Adriana and under the arch of the medieval wall that still connects the papal apartments of the Vatican with the ancient fortress. Down the Via dei Corridori I went, past the offices of the Secretariat for the Promotion of Christian Unity to the southern arc of the Bernini colonnade and the entrance. My Vatican passport, bearing the signature of Augustine Cardinal Bea, was

recognized by the guard with a friendly nod, and I proceeded along the circular way among the towering columns of Bernini's porch, past the Bronze Door of the papal palace and into the vast expanse of St. Peter's square. I noted that, in the interim between the second and the third sessions of the Council, neither the statues of St. Paul nor St. Peter had suffered change. St. Paul had not lost his sword, and St. Peter still firmly grasped the keys.

My intentions that morning prior to the convening of the Council were avowedly photographic. Chartered buses, cars, and taxis were beginning to disgorge their load of episcopal and clerical splendor. In pairs, in groups, sometimes in great waves of purple, the fathers of the Council—bishops, *periti*, and now and then a cardinal—mounted the gradual incline toward the gaping portals of St. Peter's facade. Moving with the throng, I clicked my camera at will. Pausing at the top





Robert Cushman

top against the massive front of the basilica I introduced myself to a solitary bishop who, like myself, had stopped to watch the oncoming host. He turned out to be a sort of summer neighbor of mine. He was Joseph Berry, Archbishop of Halifax. An African bishop approached. I raised my camera threateningly. Good naturedly he protested: "I'm not photogenic!" He stopped. We laughed. He was photogenic, and I caught him neatly, wide mouth laugh and all!

. . . I recount these things to convey to you something of the human side of the Second Vatican Council. A momentous event it is in modern church history, but it is made up of people. The majestic and august solemnity of the setting, the ceremony, and the splendid ecclesiastical attire of abbots, bishops, patriarchs, and cardinals easily disguise the common humanity that, in most cases, is just below the colorful surface and will often disclose itself spontaneously. It will do so in the jostling jocularly of the coffee bars or in the casual renewal of acquaintance with *periti* or bishops in the side aisles of the basilica. There is Father Placid Jordan, O.S.B., I met last year, or there is Bishop Leo Dworschak of Fargo, or Bishop Hook or Bishop Buswell of Colorado. And you may even see Father Godfrey Diekmann of Collegeville, Minnesota, taking a "breather" from translation on behalf of auditor Mother Mary Luke, conversing now with a colleague under the great dome beside the towering papal baldaquino . . .

I believe it is my duty as well as my privilege as a Protestant observer to the Vatican Council to notify you that the winds of a new ecumenical spirit are seemingly gathering force in the Catholic Church. I regard it as a responsibility to appraise you of this and to suggest that it confronts you as a new fact in the church history of our era. If it is so, it constitutes an emergent powerful impulse

in the ecumenical movement of our time. If this emergent force prospers and links itself, however tenuously, with the ecumenical thrust of the

past forty years that flowered in the World Council of Churches, it could in a century, perhaps in a generation, greatly alter the shape of world Christianity.

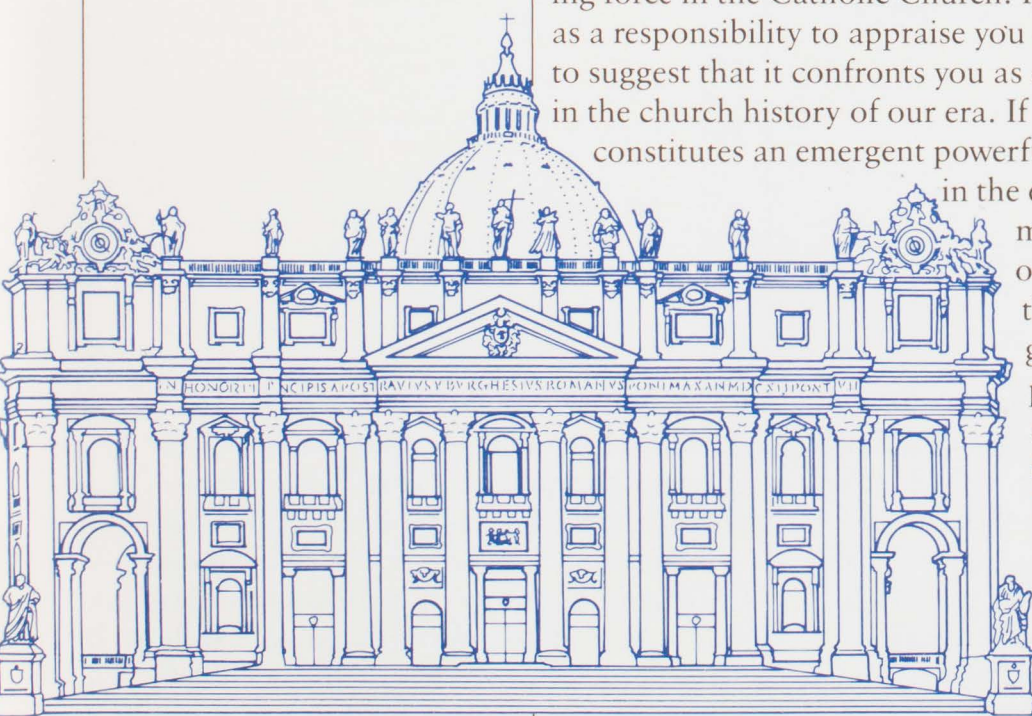
But let me add this word about the ecumenical ferment of the Catholic Church. It is nascent. It is recent, and I venture to suggest that its full import and the strength of it cannot be adequately ascertained or properly appraised simply by a close reading and study of the conciliar documents,

forward looking as they are, that will issue from this Council. Progressive and reforming as are the declaration of the Council on the Church, ecumenism, and religious liberty, they, nevertheless, do not and cannot embody or convey the enlivened spirit, the "new wine," which, I believe, is presently bursting "old wineskins" and seeking new avenues and forms of expression or better, to mix the figure, more suitable vehicles of its purpose and efficacy. In particular, and apropos this point, attention should fasten upon those sentences of the schema "On Ecumenism" which stress the look toward an open future as directed by the leadings of the Holy Spirit.

It is necessary, therefore, in studying the ecumenical pronouncements of the Second Vatican Council, to remember that positions taken reflect the necessity of adjusting the aspirations of an unfolding vision to the tenacious, safe, and even seductive traditionalism of the past. For what you have in the conciliar decrees reflects, but does not wholly embody, the growing edges of a nascent spirit and an emerging mentality. It was loosed by John XXIII, but it emerges encumbered by the resistance and lag of centuries and the . . . human fear of change.

It is no news that the movements of the Divine Spirit are always encountering the resistance of the flesh. John Wesley and Francois Fenelon alike agree, and doubtless against Calvin, that resistance to the Spirit of God is always man's possible course. Moreover, Protestant theology always has taken seriously the Pauline warning, applying it alike to the individual and to the Church: "But we have this treasure in earthen vessels." The "earthen vessel" can obstruct and stultify the operations of the Spirit. It can delay and frustrate the divine purpose. If I may be indulged the reference, the secure power of the Petrine "keys" can obstruct and counter the thrust of the Pauline sword of the Spirit.

But while we take these things into account, I think I would be an unfaithful Protestant reporter on Vatican II if I did not voice the considered judgment that the Holy Spirit is at large today in the Catholic Church, and that the Spirit is one of renewal and almost of revolution. In Pauline language, I think I see it as a struggle between the "letter that kills" and the "Spirit that makes alive." Also, I believe I see signs that the Spirit is in process of transforming the "letter" and may yet profoundly reshape the "earthen vessel." I know that many Catholics do not ordinarily regard the Church as an "earthen vessel;" but, if this reshaping occurs, then I perceive a time not far off, perhaps rather sooner than later, when Protestant Christianity will be forced, in a measure and magnitude well beyond present contemplation, to undertake a radically new assessment of its traditional form and manner of expressing the Christian faith in worship, in life, and in work.



St. Peter's Basilica



## TERESA BERGER ON VATICAN II



*Teresa Berger*

**R**obert Cushman, as a Protestant observer at Vatican II, lucidly articulates the growing ecumenical vision of the Council. The very presence of non-Roman Catholic observers at the Council was something of a little revolution, as was the worship service which Pope Paul VI held together with these observers at the close of the Council. Yet as a Roman Catholic who took her first Communion during the years of the Second Vatican Council, my memories of the events Robert Cushman describes come from a very different angle. I was not quite ten years old when the Council came to an end. I remember (and still treasure) a prayer leaflet I received in church upon which was printed a picture of the Council in session and a prayer asking the Holy Spirit to move the Council Fathers. I still remember the grief which followed the death of beloved Pope John XXIII during the Council's first year. In my home town, all the church bells—even the Protestant ones—rang at the news of his death.

I grew up happily within the Roman Catholic Church at the time of the Second Vatican Council—without really grasping the importance of this Council until later. It was not until I started “doing theology” that Vatican II became one of the foci of my thinking and living as a Roman Catholic Christian. Many important points could be highlighted here. For me, two of the most exciting dimensions of the Council's teaching were its Constitution on the Sacred Liturgy and its Decree on Ecumenism. Together, these documents, to my mind, have had the most noticeable impact on the life of the post-conciliar Church as it is experienced and lived by “ordinary” Christians.

## THE BLACK CHURCH IN AMERICA

**T**he Reverend Dr. Joseph Bethea, recently elected Bishop of the South Carolina Conference, visited Duke Divinity School on October 21, 1988, as the 1988 Gardner C. Taylor Preacher and Lecturer. Bishop Bethea, first black member of the Divinity School's faculty, founder of the School's Black Church Studies Center, and member of the School's Board of Visitors, spoke of the black church's decline in quantity and quality: “I am concerned about the black church in America.”

Speaking from his own experience in the United Methodist Church, Bishop Bethea cited examples of black churches with decreasing membership, despite their communities' population expansion. And he noted that while there are exceptions to this trend, they are “too few, however, to be faith-

I am keenly aware that without the ecumenical vision of the Second Vatican Council, I would not be able to teach, as a Roman Catholic, ecumenical theology at a Methodist Divinity School and immerse myself in the worship of the Eastern Orthodox tradition. I look back on this Council not simply as part of the teaching authority of the Church, but as a living renewal which enables and nurtures a creative way of living as a Roman Catholic Christian in the world.

Twenty-five years after the Council we assess some things differently from the way they were then. Some of the initial impulses of the Council were not realized to the degree or with the swiftness for which one may have hoped. Today we see a restorative tendency on the part of some in the Church. All these developments cannot be denied, and yet we dare not return to the days before Vatican II. This Council was indeed a movement of God's Spirit through the Church. This is the reason why I treasure my prayer leaflet for the Council—I am deeply convinced that the prayers of the people for the Spirit to move the Council Fathers were not in vain.

—Teresa Berger  
*Assistant Professor  
of Ecumenical Theology*

ful to our heritage and to be true to our mission.” Even in black churches which are growing, the quality of church life is not—mission and outreach are often left behind.

Redirecting the question, “Can blacks be Christian?” to “Can our churches be Christian in the fullest sense of the word?”, Bishop Bethea raised the possibility that the black church places too much emphasis on being “anchored in Christ” and too little on “advancing in mission.” He also addressed the question, “Can blacks be United Methodists?” “. . . For me it's been kind of like walking a tightrope, to be faithful to my black heritage and culture and at the same time faithful to my denominational heritage. And some people just can't put the two together. But it's the burden of black leaders to undertake this task.”



Reflecting back on the great churches of the past century, Bishop Bethea observed that they all had great leaders—I. B. Loud, Bill James, John Jasper, Charles Tinley. Those preacher pastors were “leaders . . . who were called, competent, committed, and compassionate, . . . and charismatic.” And he stressed that the future of the church depends on new strong leaders who have these “gifts and graces for ministry and use them.”

The bishop called for commitment to a totally inclusive church, black, white and all races together. Working toward that goal, “I see a place for churches to serve in communities in ways that may lead congregations not to be ‘inclusive,’” but Bishop Bethea stressed that “even if it’s not inclusive in fact, it be must inclusive in spirit.”

—Margaret B. Adam



Staff photo by Gary Allen of Raleigh News & Observer.

Bishop Joseph B. Bethea

## NOTABLE SUPPORT

**D**ivinity School resources have been strengthened during the first half of fiscal 1988-89 by numerous gifts, including those which have established new endowed funds (see related articles), as well as through the continuing growth of alumni contributions to the Annual Fund.

A gift of \$10,000 to support and to reaffirm education for ministry has been presented in memory of Dr. Coy Bascom Newton by Mrs. Katharine Mann Newton Williams of Durham, North Carolina, his wife from 1947 until his death in 1979. Dr. Newton was a pastor in the Western North Carolina Conference of the United Methodist Church whose career was distinguished by gentle enthusiasm, deep faith, and a loving spirit.

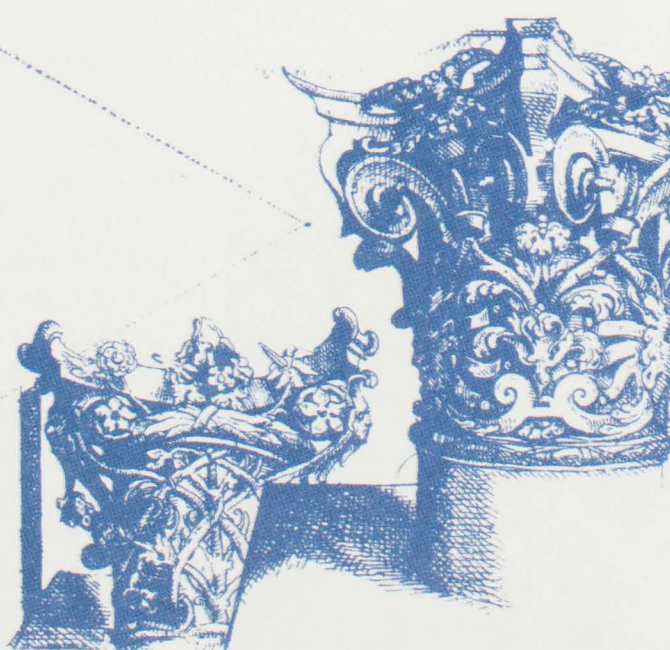
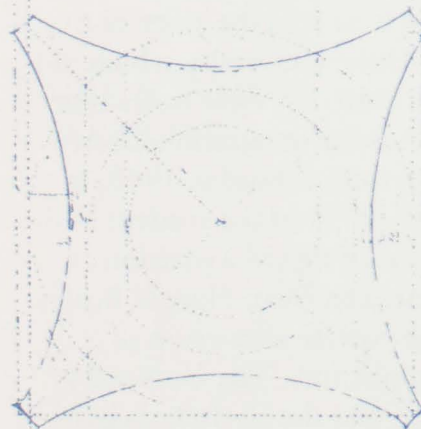
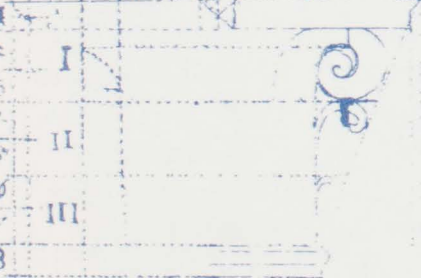
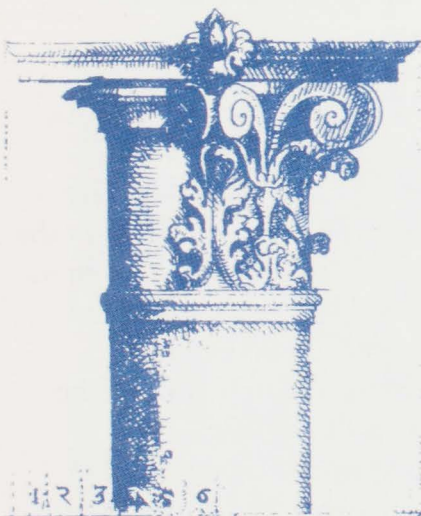
A gift from Mrs. Sarah B. Walker in memory of her late husband, the Reverend F. Odell Walker, D'59, has been made to the Divinity School Annual Fund for the Dean's Club to commemorate his longtime membership. The gift is a tithe of the death benefits received from the Conference.

Members of The Divinity School Fellowship and others have provided substantial gifts for unrestricted use or to increase the assets of existing endowment funds. Other contributions have included gifts from the Men of the Village Chapel in Pinehurst, North Carolina, and from the Wesley Fund of Myers Park United Methodist Church, Charlotte, North Carolina. Generous grants have been received from the Brown F. Finch Foundation, the Dickson Foundation, the Walter G. Canipe Foundation, and the Magee Foundation for Christian Education.

The Parents' Committee, newly organized under the leadership of Mrs. Beverly M. Small who also serves on the Divinity School Board of Visitors, has raised more than \$6,000 in recent months for scholarship assistance from the parents of recent alumni (1983-88) and parents of current students.

Unrestricted Annual Fund giving continues at a record pace toward the June 30 goal of \$125,000. The first publication of the Report on the Annual Fund, listing donors and class contributions, was well-received and has helped to increase the participation level to what may finally exceed fifty percent, a remarkable indication of loyalty.

The Development Office is pleased to provide information about contributions of property or appreciated securities and ideas on planned giving opportunities including bequests, trusts, and gifts of life insurance at any time. Please call Wes Brown at 919/684-2273.







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SESQUICENTENNIAL 1988

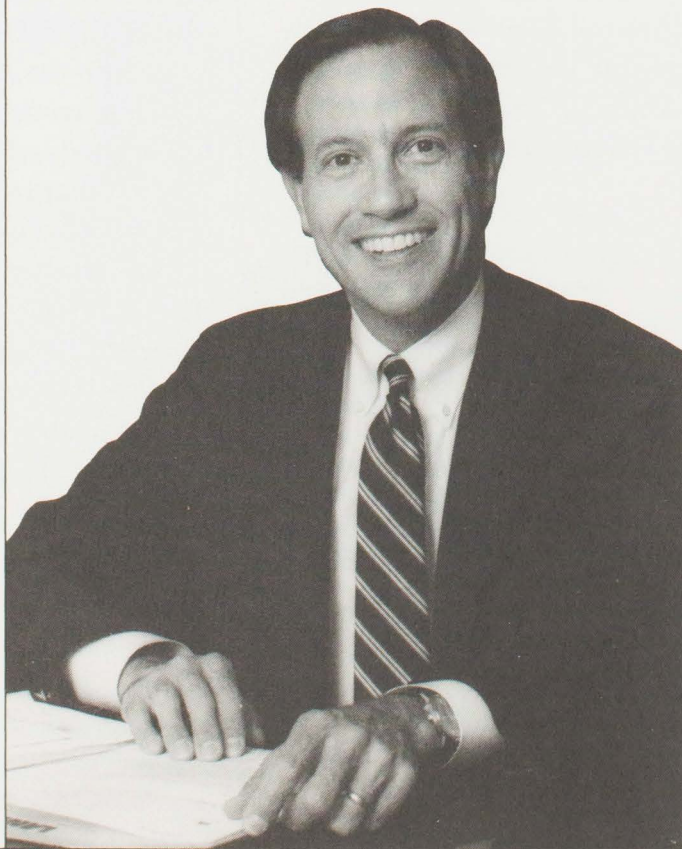
UNITING  
KNOWLEDGE &  
VITAL PIETY:  
THE DEAN'S LETTER

**T**his academic year marks the 150th anniversary of Duke University. What started as a tiny institution founded by Methodists and Quakers in Randolph County, North Carolina in 1838, has become a great university that plays on a worldwide stage. Duke University, from its beginning, was meant to stand for the union of education and religion. This university's motto, *eruditio et religio*, derives from a proposition of Wesleyan theology expressed well in one of Charles Wesley's greatest hymns:

Unite the two so long disjoined,  
Knowledge and vital piety.

From that time of 1838 to 1892, when Trinity College moved from Randolph County to Durham, pious Methodists and others supported the school because they believed that Christian education for both lay and clergy was essential for the future of the Church. The history of Duke University tells the story of people who even mortgaged their homes that the little school might prosper. The Divinity School is a particular embodiment of that dream, and through the years this school has sought to be a school of the Church, and a school of the university. The intersection of these two—Church and university—makes this seminary an exciting place.

Stories such as these are part of our collective memory—our institutional tradition—which tells us who we are. But our tradition only becomes meaningful as it is appropri-



ated for the present. So that we might reclaim them for our own day, I want to share with you three important traditions of the Divinity School.

The first is that this divinity school has always stood unambiguously for commitment to the Christian faith. In our day unambiguous commitment to the Christian faith is regarded by some as a "scandal of particularity." When I was in Africa a couple of years ago, Bishop Lawi Imathieu told me about being asked by the Masai people in western Kenya to come there and preach to them. When they invited him they said, "Come and tell us about Jesus Christ." The chief said to the Bishop, "Now *don't* tell us about *God*. We know about *God*." What they were interested in was the *particularity* of the Christian preaching about *Christ*. This particularity stands over against the contemporary tendency in Western culture toward an amalgamation of religions.

In the modern university one finds open advocacy of all kinds of ideas. One of our colleagues in another department told a gathering last year that he unapologetically uses the podium in his course to advocate Marxist analytical theory. I don't know what would be thought if someone in the undergraduate college proposed to use the lectern to advocate Christianity. But this divinity school stands unapologetically in the Christian tradition.

Secondly, we stand for the application of the Christian tradition to social witness. This summer, the founder of our Black Church Affairs program at Duke Divinity School, Joe Bethea, was elected bishop in the Church. Some friends of ours came up to us that evening and said, "Aren't you excited that a Duke alumnus, Joe Bethea, was elected a bishop in the Church and will be bishop in South Carolina?" Well, I was embarrassed. Joe so loves this school. He identifies with it as a member of our Board of Visitors. He comes often among us. But he is not an alumnus. In the day Joe went to seminary, this school wasn't open to blacks. We forget that not long ago, colleges and universities of this country were not always open to black men and women.

Robert Taylor Cole, who was Provost of Duke for many years, recently wrote an autobiography. In it he tells the story of the desegregation of Duke University which did not happen until 1960. Dr. Cole notes that the original impetus for integration clearly came from the Divinity School in 1948. In the spring of 1948, 87% of the student body of the Divinity School signed a petition which was presented to Dean Harold Bosley requesting the immediate admission of qualified black applicants. The University denied the request, but the Divinity School faculty and student body kept the issue alive in following years.

I don't think it surprising that it was the Divinity School which was the first, and, for a long time, the only faculty and student

LETTERS



body in this university to press the moral issue of integration. But, like other traditions, this tradition of concern needs current appropriation.

I think that the place and role of black students and faculty, staff and support staff, is a major issue for this university. I am proud that one of our colleagues, Professor Grant Shockley, is chair of a special presidential committee giving leadership in this area. This is a major issue for the Church as well. I hope that the Divinity School may be particularly helpful in addressing the serious nationwide decline in black candidates for the ministry.

Thirdly, this school has always stood for the conviction that theological education must be a corporate activity. In his little book, *The Purpose of the Church and Its Ministry*, H. Richard Niebuhr makes a good deal of the notion of "collegium" or colleague-ship as essential for theological education. All of us in this school stand together in the effort to understand what theological education is for our time, and how we best prepare to minister to the needs of the world. We are all in it together, faculty, students and staff, and we mutually represent this concern in classrooms, in corporate worship, in the library, in our social action. This is what characterizes the community of the Divinity

School. Certainly there are differences among us, yet in the interaction and interchange of various groups and points of view real theological education takes place. This fellowship of "collegium" remains one of the distinctive traditions of the Divinity School.

But what about the future? If we are to have a future, we need, like Joshua and the Israelites, to be clear about our priorities. Joshua asked them to choose among competing claims. All of us have competing claims upon us. Family, church, studies, research, publication, teaching—all of these things compete for our time. The Divinity School, as a whole, has competing claims. What comes first? We can't do everything. We can't be everything to everyone. So we need to remind ourselves of our priority, which comes from the Lord himself, "But seek first the Kingdom of God and His righteousness, and all these things will be yours as well." In an increasingly secular and materialistic university and world, we must remind ourselves that Duke Divinity School has been, and must continue to be, a powerful corporate witness to spiritual truth. Let us never forget so great a tradition.

—Dennis M. Campbell



left to right: Frederick Herzog, President Brodie, Gerhardt Sauter, Dean Campbell, William Willimon

## DUKE & BONN CELEBRATE

**F**aculty members from Duke University and the University of Bonn in West Germany got together October 6, 1988, at Duke for an informal celebration of Duke's sesquicentennial year, the city of Bonn's 2,000th birthday, and 10th year of an exchange program between the two universities.

Professor Gerhardt Sauter of the University of Bonn presented a special commemorative book about his university to Duke President H. Keith H. Brodie in recognition

of the long-term exchange program between Bonn and Duke Divinity School. Divinity School Dean Dennis Campbell also participated in the meeting.

Sauter, a well-known theologian who is currently visiting Princeton University, has in recent years taught at Duke Divinity School as part of the ten-year-old Robert E. Cushman Exchange Fellowship with the University of Bonn.

Since 1978, the universities have exchanged both faculty and students. Duke University Minister and Divinity School Professor William Willimon taught at Bonn's theological school this summer, and the two institutions have exchanged students again this academic year.

The program, which was designed to be an "integral part of international studies at both universities," has also brought international symposiums to both campuses since 1983 and involved Bonn students in the Divinity School's annual spring program in Mexico, according to program director Duke Divinity School Professor Frederick Herzog.

"This program, which follows closely with Dr. Brodie's interest in having Duke serve as an international university, is important in terms of the constant need of the North American academic enterprise to reach back and be strengthened by its roots in order to deal with the new responsibilities and challenges of the global village," Herzog said.

—Duke News Service



## GOD IN THE SILENCE OF ANTARCTICA

*Lieutenant Commander Timothy Sims, a United States Navy Chaplain, came to Duke this year to complete the Master of Theology degree in ethics. Sims—a decorated Vietnam veteran—served two six-month terms as chaplain of McMurdo Station in Antarctica in 1987 and 1988. Here the Lutheran chaplain describes the spirituality of that wilderness and its affect upon his ministry and the people at his parish.*

**A**ntarctica is monotonous. The summer sun just goes around and around—daylight twenty-four hours a day. In the United States, you have the seasons, but down there it is just the same weather and the same colors. The sky is blue; the ice is white; and the rock is black. That's it. Then there's the monotony of the temperature. It's always cold. It isn't like you have a warm day and a cold day. On the coast, it will go from thirty below to thirty above, but you're not conscious of it doing that. You may go outside and think, "I don't need this heavy parka." That's because it's thirty above. But then ten minutes later the wind starts blowing, and it's ten below. It's always cold.

Antarctica is silent. A lot of noise is produced in McMurdo Station by people working, shouting, and operating equipment. The halls of the living quarters are filled with the racket of tape players, videos, conversation. People in McMurdo are doing everything they can to push back the silence that is rushing in on them from every side. Here is this miniscule island of humanity shouting, "We're here!", but Antarctica isn't listening. All you have to do is walk a couple miles out of McMurdo towards Castle Rock, and the silence has recaptured you.

Antarctica is timeless. Time doesn't change. It's always daytime in the summer and nighttime in the winter. Time becomes meaningless. People do things by the clock, but their body is telling them that it's still the same time. They get what's called the "big eye"—they can't sleep because it's still broad daylight. People commonly work eighteen and twenty hours and think they have only worked eight. Scientists tell us that if we were to travel at the speed of light, we would not experience movement. Vast aeons of time would have passed, but we would not have aged. The polar ice cap is very much like that. Time stands still in Antarctica.

Antarctica is vast. Last year an iceberg twice the size of New Jersey broke off from the coast, but compared to the continental mass, it was completely insignificant. At the continent's edge are mountains, but since they are covered with ice just like the sea, there is one vast white space. But at the

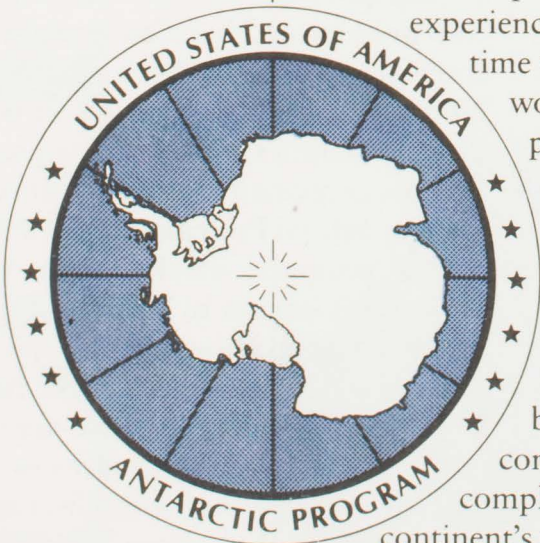
pole, no mountains, buildings, or trees decorate the landscape—just flat and white as far as the eye can see. Distance is very deceiving. For example, from the McMurdo ice runway where the planes come and go, Mt. Erebus appears to be a half-hour's walk. Looking the other direction, Black Island appears to be one hour's walk. But in fact, Mt. Erebus is thirty-three miles away, and Black Island is about sixty. A person would freeze to death before getting there. But with a bright blue sky, the sun shining, and the temperature only zero, one would think "I could do that," but it would be impossible.

Antarctica is deadly. Antarctica will kill you. It cannot be a natural habitat for humanity. Antarctica reveals the essential helplessness and vulnerability of human beings: you are at the mercy of life as it is, and not as you would have it. It is easy to avoid this reality in North America, to live the abundant, affluent, satiated life and think, like the Israelites of Moses' prophesy, "I have gotten all this by my own hand." The limits of our being are obscured in the U.S. But in Antarctica, the limits stand out clearly, and the outside limit, death, stands out most of all to anyone who bothers to pay attention. There are many limits for us, for human beings; in fact, "human being" might be defined by saying, "limited creature." Hebrew has something like this in the word, *nephesh*, to talk about us. *Nephesh*, often translated, "soul," may mean just "breath." All you have to do if you think you are self-sufficient, autonomous, and unlimited, is to hold your breath. See how long you can hold it. Or, see how long you can go without food, warmth, or human companionship. It becomes obvious that the essence of human being is that we are at every moment in need. Anybody serious about the spiritual life will know what I am talking about from their experience of fasting from food and speech. In accepting the invitation of the Spirit into the desert to fast and pray, one comes to see how essentially *needy* we are.

This dependency is perhaps easier to see in Antarctica—if you pay attention—for there it is clear that human life depends on so many things. Without long supply lines of fuel and food, and the thousands of people who maintain that line, every human being in Antarctica will die. You can't live off the land there; the land is dead. Inter-dependence isn't a hip political concept there; it is reality. Human community is as necessary for human life as breath or food or warmth. I tried to make people aware of these obvious necessities. It's a little easier to see how dependant you are, how much you need warmth and food and other people—and how desperate you are without them—when you're out on the sea ice digging up buried fuel lines for a few hours, or stuck on a glacier for a few days with your engines down. Each year I was there, people died. The whole community—agnostics and all—



*Lt. Cmdr. Timothy Sims*





gathered for memorial services. Everybody knew then how much they needed one another.

Ignatius of Antioch wrote in his epistles to the Ephesians and Magnesians that out of the deep silence of God proceeds a word. For me Antarctica is that deep silence in God which beckons people to answer. Antarctica is a vacuum which pulls everything out of a person, for those who pay attention. This self-discovery accounts for why anyone anywhere in the world who follows Jesus into the desert for forty days or even forty minutes at home will be frightened. Because in the desert, one has to deal with the wild beasts inside oneself. In the reflected light of the glacial snow, nothing is hidden; everything is revealed. Antarctica, like God in response to Job, confronts one with the great empty questions about existence which can't

be answered—questions of “What are you? Whose are you? Who do you think you are?”

Job spent thirty-seven chapters of his life in McMurdo Station yelling at God, showing off the video of his perfect life and listening to the long-playing compact disk of his lament, yet all his noise-making and discussion ignored the reality that it wasn't Job who had a question for God, but God who was a question for Job and still is for all of humanity.

Antarctica confronts people, and especially those who will listen, with these questions of identity, meaning, and purpose.

*The U.S. Antarctic Program is the nation's principal expression of interest in Antarctica and is funded and managed by the National Science Foundation. Within this program, federal agencies and university scientists from across the United States perform Antarctic research and support.*



Lt. Cmdr. Sims

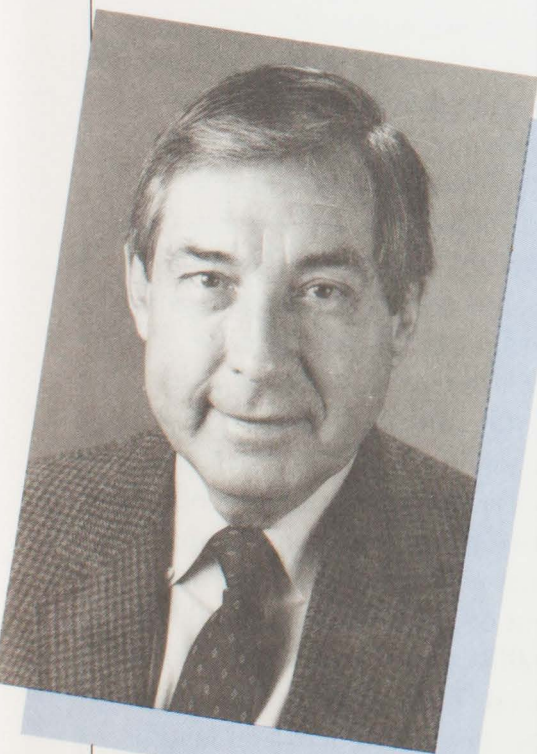
## HILLERBRAND RETURNS AS CHAIRMAN

At the beginning of the fall semester, Duke University's Department of Religion welcomed new Department Chairman Hans J. Hillerbrand, who returns to Duke after an absence of eighteen years. Hillerbrand's distinguished career in academic administration includes work as Provost and Vice President for Academic Affairs at Southern Methodist University, Vice President and Provost of the Graduate School and University Center at City University of New York, and Dean of Graduate Studies at City University. Dr. Hillerbrand, whose study specializes in the Reformation, worked as Assistant, Associate, and Full Professor at Duke from 1959 to 1970.

In a recent interview Dr. Hillerbrand shared some of his excitement about his new appointment. “The Department of Religion,” he observed, “is at a strategic juncture: it has a great reputation, strong faculty, a great university setting, and meaningful ties to the Divinity School.” Dr. Hillerbrand's hopes and goals are several. He wants the Department to continue to be the strong undergraduate presence it has been in the past, with outstanding new faculty. Thematically, he wants to find new ways to relate religion to history, psychology, and other fields. “Personally, I am very much interested in the rubric of ‘religion and social change,’” he said, adding that the interplay between “religion and the social order” can be applied to all religions. He explained that a department or school of religion differs from a seminary in that a seminary centers on the beliefs of one faith for a specific theological purpose whereas a department of religion attempts to teach the history and ideas of all religions, without making any particular confessional statement.

At Duke, the Department of Religion has two functions. On the undergraduate level, instruction in the subject of religion is globally defined to include Buddhism, Hinduism, Islam, no less than Christianity and Judaism. On the graduate level, the Religion Department works jointly with the Divinity School both by adding strength to subject matters already present in the Divinity School (i.e., history of Christianity), and also by offering specialization of its own (i.e., Judaism, Islam). The Department also shares—with the Divinity School and the greater University—its wealth of courses in other areas—Indian history and civilization, the sociology of religion, etc.

Dr. Hillerbrand has authored eleven books, including *Bibliography of Anabaptism*, an important research tool, and *The World of the Reformation*, a synoptic view of the Reformation. His work has appeared in twenty-three publications including *Journal of Medieval and Renaissance Studies*, *Weavings*, and *Mennonite Quarterly Review*. His noted article on “The Origins of the 16th Century Anabaptism” published in 1962 describes the complexity of religious movements in the Reformation. Another article, “The Rise of the Radical Reformation” in a volume of *Radical Tendencies in the Reformation*, delineates the intertwining of religious and non-religious factors in the Reformation. Dr. Hillerbrand has written over 100 reviews in such journals as *American Historical Review*, *Journal of Modern History*, *Catholic Historical Review*, *Renaissance Quarterly*, *Archive for Reformation History*, *Church History*, and the *Journal of Church and State*.





## ALUMNI AT CEF CONVENTION

**O**n October 25, 1988, in the midst of the national convention of the Christian Educators' Fellowship of the United Methodist Church, an enthusiastic group of twenty-four Divinity School graduates from nine states, including Alaska (Rose McLean, D'68), met for a luncheon at the Clarion Hotel in New Orleans, Louisiana.

Sharing greetings and affirmations from the Divinity School, development and alumni affairs director Wes Brown, D'76, spoke to the gathering about new initiatives in Christian education at Duke and distributed copies of a paper from Professor John H. Westerhoff III. Two representatives of the Duke CEF chapter, sponsored in part by



## NEW ENDOWMENTS

**T**he resources for student aid in the Divinity School have been enhanced generously by the following gifts:

**The Louie Mae Hughes Langford Scholarship Endowment Fund** is a memorial to Mrs. Langford presented by her son, the former Dean of the Divinity School, Dr. Thomas A. Langford, and his wife, Ann Marie. The mother of three, and a widow at a young age, Mrs. Langford was the director of a church-based weekday kindergarten program for many years in Charlotte, North Carolina, where she touched the lives of many children and their families with her outgoing personality and generous Christian spirit. Dr. Langford, who earned the B.D. and Ph.D. degrees at Duke, continues to serve on the faculty as the William Kellon Quick Professor of Theology and Methodist Studies.

An endowment fund to honor loved ones and to underwrite the costs of theological education has also been established by Divinity School alumnus, Bishop Thomas B.

former chapter president Gil Wise, D'88, talked with the alumni about current programs and interests.

The highlight of the meeting was provided by the national executive director and "god-father" of the Christian Educators' Fellowship, R. Harold Hipps, D'49, whose fond reminiscences and hilarious anecdotes about Duke people and experiences served to remind the group of the inestimable value of theological education.

The Divinity School counts approximately 175 graduates with the Master of Religious Education degree who are currently working in the educational ministries of the Church around the world.

Stockton, and his wife, Jean. **The Emorie and Norman Stockton Scholarship Endowment Fund**, commemorating the lives of Bishop Stockton's parents, will provide permanent income for student assistance. Mr. and Mrs. Stockton lived in Winston-Salem, North Carolina, where he owned a men's clothing store, and were pillars of the church and community. Bishop Stockton, who is a Trustee of Duke University and a member of the Divinity School Board of Visitors, was elected to the episcopacy in July and assigned to the Richmond Area, the Virginia Conference, of the United Methodist Church. His career has been devoted to parish ministry.

**The C. Carl Woods, Jr., Family Scholarship Endowment Fund**, given by C. Carl Woods, Jr., celebrates the ties between the Woods family and Duke University. The firm which bears the family name has over several generations built numerous facilities on the Duke campus. Through this gift Mr. Woods seeks to affirm and strengthen the financial aid program of the Divinity School and to express appreciation for the assistance received by his daughter, the Reverend Carol Woods Goehring, and her husband, the Reverend David J. Goehring, when they were Divinity students at Duke in the mid-1970s. Carol Goehring has served as chairperson of the Board of Ordained Ministry for the North Carolina Conference of the United Methodist Church, and she and David are pastors in Wrightsville Beach, North Carolina. Mr. Woods is the chief executive officer of the C. C. Woods Construction Company.

The new funds will increase the permanent endowment of the Divinity School by more than \$80,000. Dean Dennis M. Campbell remarked that "each of the scholarships reflects the important influences and lasting relationships of parents and children within the larger framework of the church. We are deeply grateful to the Langford, Stockton, and Woods families who have provided enduring resources for ministerial education at Duke."



## RECENT FACULTY PUBLICATIONS

The United Methodist Church must first give serious attention to the theological basis for its official positions. Any position which is adopted must be based on the church's understanding of its role in society. Methodism must address and clarify its theological understanding of its nature and mission.

It is of course easier to mount a crusade for this or that cause than to wrestle with the reasons for such action. Social and economic activism can be a way of avoiding the tough theological questions. It is always easier to identify a villain who needs to be defeated than to struggle with the basic issues of the Christian faith and their implications for the life of the individual and the activities of the church.

Just how much attention will be given to the theological basis of policy statements—and by whom—is not an easy question to answer. In Methodist tradition activism has been stronger than reflection. The likelihood of this changing is not great. Nevertheless, if the church is going to make statements which are both responsible and have the potential of being effective, it must give adequate attention to their theological bases. Any statement for which this is not done does not deserve serious attention by the constituents.

*Biases and Blind Spots: Methodism and Foreign Policy Since World War II*  
by Robert L. Wilson  
Bristol Books: 1988, 110 pages, \$6.95

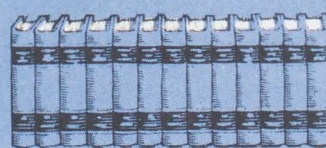


In order to see how accountable teaching comes about in the struggle of truth with untruth we need to grasp the dynamics of accountability in the church. The matter of marriage and divorce is only one example. (1) We have to distinguish between acceptance of and care for those who feel they are a failure or are guilt-ridden, and the legitimation of failure in a rite especially invented for a particular failure. (2) The church remains a vessel for God in Messiah Jesus to reach creatively into the lives of individual Christians and to evoke the accountability process.

On these grounds we need to make a sharp distinction between (1) *serving* the needs of others, and (2) *changing* the needs of others (as they become capable of sharing in God's own walk). We easily make serving the needs of others—pastoral care—the be-all and end-all of the church. So it is not a surprise when

some suggest that it is exactly a divorce rite that can show that the church cares. In fact, a rite in church might even make it comfortable to break a promise and shed some of the guilt. But the rites of the church are not intended to make things comfortable for us. Although the church is certainly not called to give persons a bad conscience, it does have the task of making us form a conscience. Here accountable teaching generates the truth/untruth struggle that enlists us in God's own God-walk. Human needs as such dare not determine Christian truth in terms of expediency.

*God-Walk: Liberation Shaping Dogmatics*  
by Frederick Herzog  
Orbis Books, 1988, 272 pages, page 29,  
\$11.95



During World War II a courier service was developed from occupied Norway to neutral Sweden. Bishop Odd Hagen of Norway was one of the couriers, who at the risk of his own life carried concealed messages across the Norwegian border into Sweden, where they could safely be relayed to the intelligence services of the Allies. In 1959 I heard Bishop Hagen describe his work. "We did not read the messages," he said. "We did not tamper with them or alter them. That was not our commission. Our sole task was to deliver messages composed by others. We were not asked to be original or imaginative. We were only asked to be faithful. We were to hand on a message as it had been handed on to us."

Jesus Christ is the Deed-Word of God. It is he and no one else—certainly no program or

quadrennial emphasis—who has been anointed to preach good news to the poor, to proclaim release to the captives, recovery of sight to the blind, to set at liberty those who are oppressed, and to proclaim the acceptable year of the Lord. The Church has been commissioned, not to be original, but to witness to him. By spoken word, by sacrament, by service to others we point like John the Baptist to the Lamb of God who takes away the sins of the world. We have no other commission. "Woe to us if we do not preach the gospel!"

*Memory and Mission: Theological Reflections on the Christian Past*  
By David C. Steinmetz  
Abingdon Press, 1988, 175 pages, \$12.95



THEOLOGY IN  
HISTORY

**M**ethodist self-consciousness takes narrative form. Our story says who we are. We delight in the narrated experience—testimonies of conversion, biography, autobiography, journals and history, particularly our own history.

Striking confirmation of this habit of mind can be found in our self-presentations, most notably the *Discipline*. Our *Discipline* begins, and from 1787 has always begun, with a historical account. A narrative word is the first word we say about ourselves. Other denominations would never permit history such a place in their constitutions, certainly not first place. For instance, neither The Episcopal Church's *Constitution & Canons*, nor the *Book of Order* of The Presbyterian Church (U.S.A.) appeals to history.

Our less official literary self-presentations put a similar high valuation on history. The 1988 Abingdon Press catalog, for instance, provides another such map of Methodist self-consciousness. It devotes nine pages (of sixty-seven) to Wesley and Methodist studies and two more to general church history; it features other important historical work in sections on women's studies, theology and philosophy, contemporary church and social concerns and issues. Historical offerings, our publisher seems to think, must be given prominence. The catalog does offer thirteen pages of biblical items and six of theology.

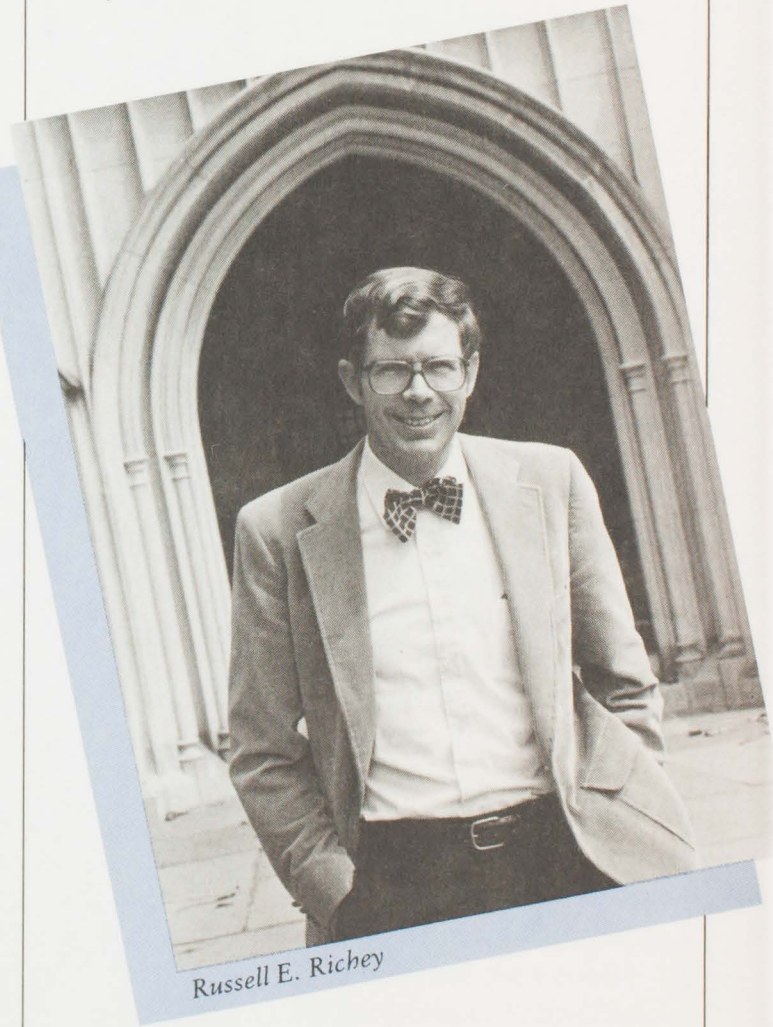
The foregoing might suggest that Methodists disdain theology and slight biblical studies. That, of course, is a refrain that colleagues from other denominations sometimes sing. In truth, our turn to history is self-revealing, but scarcely in a fashion for which we should apologize. Our fascination with history has to do with the dynamics and character of our movement—the prominence we allow to both tradition and experience in our epistemology; the premium we (along with other evangelicals/pietists) put on the inward experience of salvation; the place we have given to testimony in class meeting and Sunday school; the emphasis we place (following Wesley) on popular media (magazine, tract, newspaper) which both necessitates and accommodates narrated experience; and the confidence we have had that God works providentially in our corporate life as well as savingly in our individual lives. Human interest, Methodists believe, displays the Divine Interest. Personal testimony discloses the spiritual identity of an individual; history reveals corporate identity.

So we Methodists do theology by telling our story, which is the narrative of God's work in us and among us. History is a Methodist mode of theologizing. We begin our *Discipline* with a historical word about ourselves and we publish history because we know we need to tell God's modern story.

What resources do we need to tell God's story in us? What books should be found in every (United Methodist) pastor's study and on the shelves of every church library? The accompanying bibliography begins to address these questions. A more adequate answer can be found in what should be the first purchase, Rowe's *United Methodist Bibliographies*, an 80 page, 900 item classification of Methodist literature. Arranged topically under Disciplinary expectations in history, doctrine, and polity, this well-structured booklet serves as a beckoning gateway to Methodist studies.

Norwood's *Story*, the standard history, will be familiar to most recent seminary graduates. Less so may be his companion *Sourcebook*, which contains an unusually rich array of documents. Norwood has structured the latter volume to follow the organization of his text (*Story*), a happy arrangement.

Langford's two superb volumes, his interpretive *Practical Divinity* and *Wesleyan Theology: A Sourcebook*, also enrich one another, though unlike Norwood's they do not utilize a common structural framework. In its delineation of a viable Wesleyan tradition, *Practical Divinity* serves to illustrate the point of this essay, the narrative character of Methodist theology. The treatment there of individual figures and the selections of their thought in the *Sourcebook* display the richness and texture of Methodist theology, really for the first time.



Russell E. Richey

## LIBRARY





Campbell's *Yoke of Obedience* also illustrates the importance of history to the doing of Methodist theology. Two of his six chapters delineate the understanding of ordination in the Wesleyan tradition. Other fine chapters place Methodist conceptions in relation to Scripture and the larger Christian heritage and draw together these strands into a coherent statement for today.

Wilson and Harper (*Faith and Form*) provide a morphology of Methodism, a useful entry into the tradition of commentary on forms and practices that began with Coke and Asbury's edition of the Discipline with "Explanatory Notes." This tradition includes *Baker on the Discipline*, Harmon's *Organization of the Methodist Church*, and Tuell's *Organization of The United Methodist Church*. Wilson and Harper appeal to history to evidence the unity of theology and structure characteristic of Methodism in the past. They also use history prophetically to criticize the recent disjunction between polity and faith.

Heitzenrater's *Elusive Mr. Wesley*, well described by subtitles, "John Wesley His Own Biographer" and "John Wesley as Seen by Contemporaries and Biographers," provides a compelling estimate of the man. These volumes should entice pastors and churches to consider subscribing to the *Wesley Works*.

Many of the 40 essays in *Women in New Worlds* proceed biographically towards the reconception of the Methodist past. They portray a very rich and exciting Methodism, largely neglected in earlier Methodist histories.

Should individuals wish to proceed further, as I hope they would, Rowe and others provide guidance. This Methodist way of theologizing, through history, is not mysterious and arcane, off limits to all but the specialists. On the contrary, this theology belongs to the people, and they can do it as well as read it. We need only recall that Wesley bid us to record and tell our story.

*The Yoke of Obedience: The Meaning of Ordination in Methodism*

By Dennis M. Campbell  
Abingdon Press, 1988, 126 pages, \$6.95

*The Elusive Mr. Wesley* (2 volumes)

By Richard P. Heitzenrater  
Abingdon Press, 1984, 444 pages, \$19.50 per set

*Practical Divinity: Theology in the Wesleyan Tradition*

By Thomas A. Langford  
Abingdon Press, 1983, 303 pages, \$10.95

*Wesleyan Theology: A Sourcebook*

By Thomas A. Langford  
Labyrinth Press, 1984, 309 pages, \$14.95

*Sourcebook of American Methodism*

By Frederick A. Norwood  
Abingdon Press, 1982, 638 pages, \$20.95

*The Story of American Methodism*

By Frederick A. Norwood  
Abingdon Press, 1974, 448 pages, out of print

*United Methodist Studies: Basic Bibliographies*

Compiled and edited by Kenneth E. Rowe  
Abingdon Press, 1987, rev. ed., 80 pages, \$3.50

*Women in New Worlds, Volumes One and Two*

Edited by Hilah F. Thomas, Rosemary S. Keller and Louise L. Queen  
Abingdon Press, 1981-82, 445 pages each, \$13.95 each

*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, \$10.95

—Russell E. Richey  
Associate Dean for Academic Programs





## GIFTS

*The following gifts to the Divinity School were made during 1988 especially to commemorate the lives and service of friends and families.*

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James L. Matheson

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FACULTY & STAFF  
NOTES

Teresa Berger published a number of articles during the past six months. Notable among these are "Liturgical Language: Inclusivity and Exclusivity" in the journal *Studia Liturgica* (18); "Lyra Apostolica: Programmatic Poetry of Early Tractarianism—Prayer-book of the Victorian Age" in the book *Christliche heiligkeit als Lehre und Praxis nach John Henry Newman* (1988); and "'Sacrosanctum Concilium' and 'Worship and the Oneness of Christ's Church'—Twenty-five Years Later," published in English in the journal *Worship* (62) and in German in the journal *Una Sancta* (43).

Peder Borgen, a Norwegian Methodist scholar and theologian, visited the Duke Divinity School during the fall semester of 1988. While at Duke he pursued his studies in the life and work of the Jewish philosopher Philo of Alexandria.

Mary Chestnut, Margie Meeler, and Francis Parrish, secretarial staff at the Divinity School, were honored by the student body with a reception recognizing their twenty-five years of service to the School.

James M. Efird published *Interpreting Revelation Today: An Apocalyptic Approach*, a commentary on the book of Revelation for pastors and laity. He has also been heavily involved with the Divinity School's Lay Academy, a continuing education curriculum for lay persons interested in biblical and theological studies.

Clara S. Godwin's nineteen years of service to the Divinity School were recognized in the November 4, 1988 issue of *Duke Dialogue*.

Stanley Hauerwas filled a number of lectureships during the fall semester, including the Ryan Lectures at Asbury Theological Seminary in September, the Mendenhall Lectures at DePauw University, the Swan Lectures at Nebraska Wesleyan University, and the Rayborn Zerby Lecture at Bates College in October. Additionally, he published *Christian Existence Today: Essays on Church, World and Living In Between*; "Reconciling the Practice of Reason: Casuistry in a Christian Context" in *Moral Theory and Moral Judgments in Medical Ethics*; and "On Honor: By Way of a Comparison of Barth and Trollope" in *Reckoning With Barth: Essays and Commemoration of a Centenary of Karl Barth's Birth*.

Frederick Herzog spent Summer Semester 1988 as a Visiting Professor of Systematic Theology at Wuppertal Seminary and lectured at the Consultation on Christian Formation under the United Methodist Church's Board of Discipleship at Duke University in October 1988. Dr. Herzog published "New Christology: Core of New Ecclesiology?" in the July 1988 edition of *Religious Studies Review* and "In Solidaritat des Lebens" in the October issue of *Evangelische Kommentare*. The November/December 1988 *Good News* magazine featured an article by Professor Herzog entitled "Liberation Theology on the Front Burner."

Susan A. Keefe published "The Claim of Authorship in Carolingian Baptismal Expositions: The Case of Odilbert of Milan" in the journal *Falschungen im Mittelalter* (Bd. 33).

W. Joseph Mann, Director of Continuing Education, preached the Homecoming Worship service at Vass United Methodist Church in October. In November he addressed Emmanuel Episcopal Church in Southern Pines, North Carolina at their Stewardship Campaign Banquet; taught a class entitled "Sacraments in the United Methodist Church" for Edenton Street Methodist Church; delivered a lecture on "Continuing Education for Laity" to the Men of the Chapel at the Village Chapel in Pinehurst, North Carolina; and preached for the Sanford district Conference at Jonesboro United Methodist Church. In December the Rev. Mann taught a class on "Understanding Christianity" for the Hindu School in Research Triangle Park.



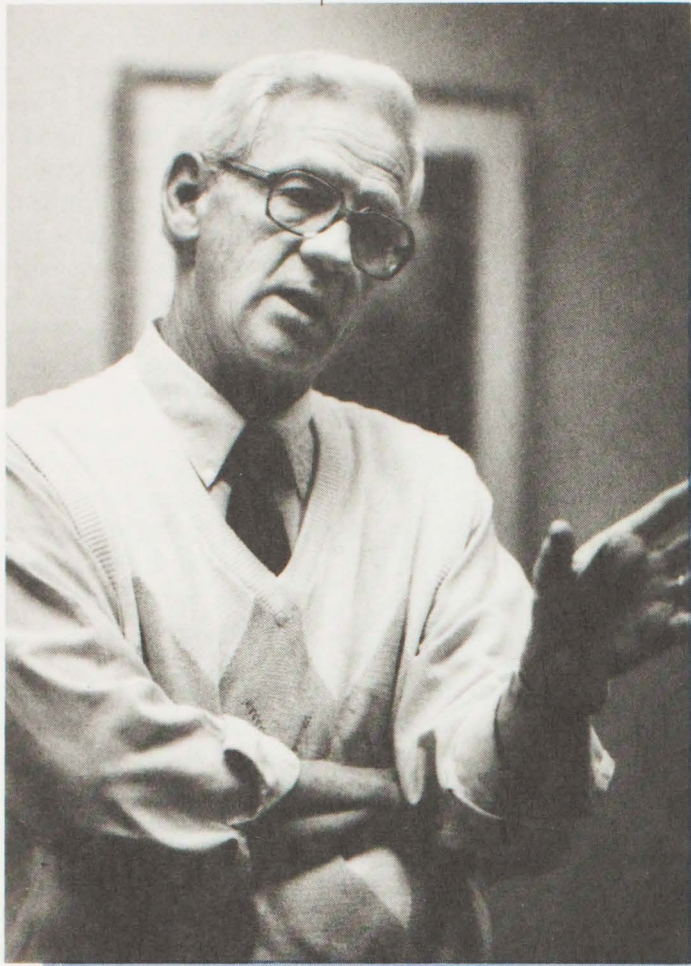
Thomas A. Langford published "Is There Such a Thing as Wesleyan Theology?" in the May 1988 issue of the *Epworth Review*, and delivered the Wesley Hager Lectures at Grace United Methodist Church, St. Louis, Missouri.

Richard Lischer has been appointed to a three year term on the Advisory Council of the theological journal *Word and World*, published in St. Paul, Minnesota. He also gave a paper on the preaching of Martin Luther King, Jr. at the annual meeting of the Academy of Homiletics held in Madison, New Jersey.

George Marsden's *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism* was voted "Book of the Year" by *Eternity* magazine. He delivered lectures at Liberty University, Hebrew Union College (New York), the Consultation on Evangelicals and American Public Life in Philadelphia, and the North Carolina Teachers of Religion Association in Raleigh. Dr. Marsden was a respondent for a session on *Reforming Fundamentalism* at the American Academy of Religion meeting in Chicago, as well as a participant in the Richard Neuhaus conference on Moral Formation in Theological Education at Duke University Divinity School.

NOTES





Harmon L. Smith

## FACULTY NOTES

*continued from previous page*

**Paul Mickey** was Staley Distinguished Lecturer at Lees-McRae College in Banner Elk, North Carolina, September 19-21, 1988. Dr. Mickey gave the Greenville District Christian Workers School Lectures on "Establishing Foundations for Christian Marriage" in October. For Duke University Continuing Education, he led a course on "Offering and Discovering Intimacy in the New Sexual Age," September 28-October 9, 1988. Also in October he spoke for the Lecture-Sermon Series of St. Luke's United Methodist Church in Laurinburg, North Carolina, on the topic, "Faith and Future."

**Carol Noren** was one of the preachers for the 1988 Fall Convocation and Pastors' School at Duke University.

**Grant S. Shockley** contributed essays to several books, including "Christian Education and the Black Experience" in *Ethnicity in the Education of the Church*; "Commentary on Plant Closures Project" in *Pedagogies for the Non-Poor*; "From Emancipation to Transformation: A Black Perspective" in *Does the Church Really Want Religious Education?*; and "Religious Pluralism and Religious Education: A Black Protestant Perspective" in *Religious Pluralism and Religious Education*.

The 1988 Convocation and Pastors' School provided the setting for a seminar in "Current Themes in New Testament Studies," led by **D. Moody Smith**. Dr. Smith also lectured clergy and laity during the East End Bible Conference in Birmingham, Alabama, this past September, and delivered a paper on Marcus Borg's *Jesus—A New Vision* at the Jesus Seminar in Atlanta, Georgia in October. In addition, he published the commentary on the Gospel of John in the *Harper's Bible Commentary*, and brought out the fourth revised edition of his widely-acclaimed *Anatomy of the New Testament: A Guide to its Structure and Meaning*.

**Harmon Smith** delivered several lectures on medical ethics during the fall of 1988, including "Dying With Style," given at Christian Brothers College in Memphis, Tennessee in October; "Ethics and the Practice of Medicine," given for the Duke Davison Society, also in October; "Ethical Issues in Neonatal Intensive Care," given for the Duke University Medical Center Department of Pediatrics in November; and "Can Chaplains Be Ethicists?," given to the Duke Chaplains' Service in December. In addition, Dr. Smith lectured the College of Preachers on December 2-3 on the topic, "Who Speaks For the Church?"

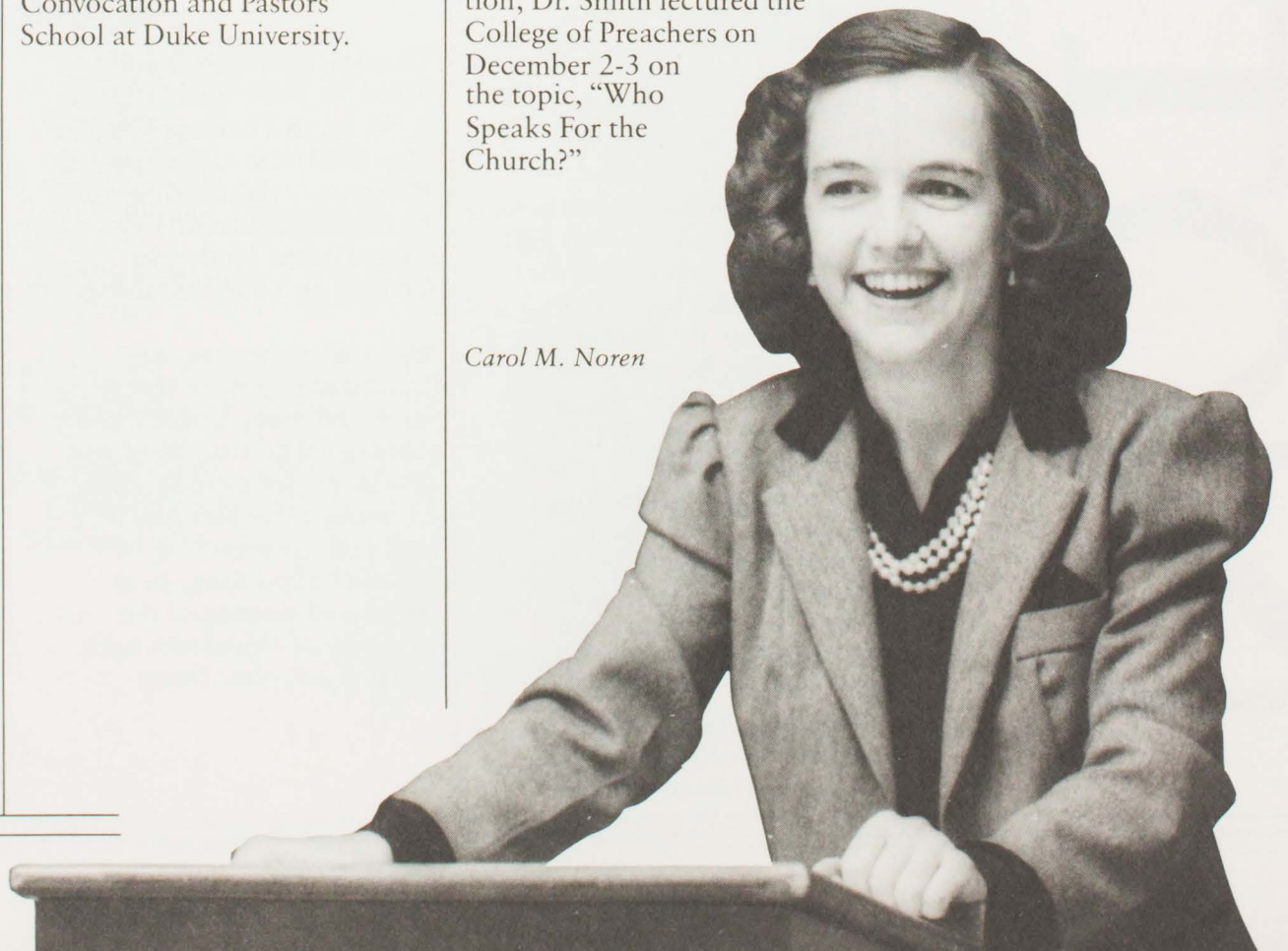
Visiting Professor of the Practice of Christian Ministry **William E. Smith** has published a week of meditations in "The Upper Room Disciplines for 1989 on the lectionary readings, as well as 13 commentaries in the December-January issue of "The Circuit Rider." In early October, 1988, he gave three lectures on preaching at a pastors' retreat for clergy of the Dayton North District, Dayton, Ohio.

Visiting Professor of Music and Black Church Studies **Jon Michael Spencer** received a \$1,875 matching grant from the Mary Duke Biddle Foundation to organize the first conference on "theomusicology," a new field in theology that centers on the theology of popular as well as sacred music. *The Journal of Black Sacred Music*, founded and edited by Dr. Spencer, has been accepted for publication by Duke University Press, effective September 1989, and will be sponsored by the Divinity School's Office of Black Church Affairs.



**Dan O. Via** published "Irony as Hope in Mark's Gospel: A Reply to Werner Kelber" in *Semeia* (43), and delivered, as well, two lectures on "The Significance of the Historical Jesus" in October at Pembroke State University.

Carol M. Noren





## DEATHS

**Adrian E. Brown, D'31**, died September 2 in Greenville, North Carolina. He served as a pastor in the North Carolina Conference of the United Methodist Church for 40 years prior to his retirement in 1962.

**Ralph M. Sharpe, D'32**, died July 28 in Frederick, Maryland.

**Thomas Cecil Swackhamer, D'34**, died October 19 in Springfield, Missouri. He was a retired minister of the United Methodist Church.

**James S. Higgins, D'39**, died June 18 in High Point, North Carolina. He served for 41 years as a pastor in the Western North Carolina Conference of the United Methodist Church and an additional eight years as associate minister at Rankin Memorial Church in High Point where he had retired. He is survived by a daughter and five grandchildren.

**Veva Castell Hickman**, widow of Franklin S. Hickman, died January 9 in Angola, Indiana, at the age of 103. Her husband was a professor of psychology of religion and the first Dean of the Chapel of Duke University. In 1966, Mrs. Hickman established the Franklin S. Hickman Memorial Fund to support a regular visiting lecturer in preaching and to provide financial aid to students specializing in psychology of religion. The Hickman Lectures are a prominent feature of the Divinity School Convocation and Pastors' School each fall.

**George W. Thompson, D'55**, died January 5, in Charlotte, North Carolina. He was pastor of Central United Methodist Church in Mooresville, North Carolina, and a member of the Western North Carolina Conference. He is survived by his wife, Jo Wyatt Thompson, one son, and three daughters.

**Max B. Vestal, D'56**, died May 30 in Fayetteville, North Carolina.

**William H. Mann, D'58**, died April 24 in Memphis, Tennessee.

**Shelley Abbey Fogleman, D'83**, died December 22 in Brunswick, Georgia, in an automobile crash caused by a drunk driver. The accident also took the lives of her two daughters and son. Her husband and father of the children, the Reverend L. Jan Fogleman, survived. She was associate minister at Trinity United Methodist Church in Durham, North Carolina. While at Duke she was the winner of the Jameson Jones Award for Excellence in Preaching. Jan Fogleman is enrolled in the clinical pastoral education program at Duke Medical Center.

**Charles W. Luckeydoo, D'83**, died April 6 in McArthur, Ohio, following a brief illness. He was a United Methodist minister in the West Ohio Conference. Survivors include his wife, Karen E. Luckeydoo, and two sons.

## ALUMNI NOTES

**Thomas G. "Gus" Highfill, D'30, D'33**, of Lincolnton, North Carolina, was presented the distinguished service award at the 35th annual Gastonia District Laity Rally in September. A ministerial member of the Western North Carolina Conference of the United Methodist Church for 58 years, he was cited for innovative, inspiring leadership.

**R. Odell Brown, D'40**, mourns the death of his wife, Mary Starling Brown, a Duke alumna. Now retired in Collinsville, Virginia, following a career in higher education and ministry, he is the first pastor emeritus of Pleasant Grove United Methodist Church in its 130 year history.

**A. McKay Brabham, Jr., D'41**, of Columbia, South Carolina, former editor of the *South Carolina Methodist Advocate*, was inducted November 2 into the United Methodist Association of Communicators Hall of Fame.

**Wilbur H. "Bill" Tyte, D'42**, mourns the loss of his wife, Marian Jones Tyte, who died December 10 in Greensboro, North Carolina.

**Lewistine M. "Mac" McCoy, D'44**, translated *Faith Born in the Struggle for Life*, edited by Dow Kirkpatrick, a review of the Protestant faith in Latin America today, published this fall by Eerdmans. He lives in Decatur, Georgia.



**Theodore E. Perkins, D'46**, retired head librarian at Elon College, now residing in Greensboro, North Carolina, has researched and edited a genealogical study entitled, *Marriages in Contentnea Quarterly Meeting of Friends, North Carolina Yearly Meeting, 1737-1891*.

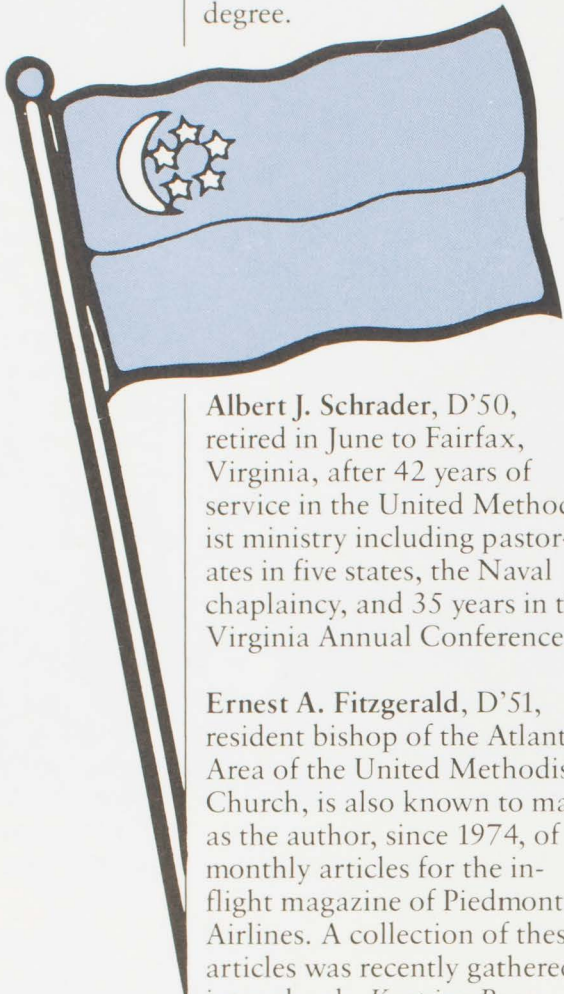
**Donald W. Durham, D'47**, is serving as executive director of the Methodist Home in Versailles, Kentucky, and is president of the Kentucky Association of Homes for Children.





## ALUMNI NOTES

continued from previous page



Thomas M. Horner, D'49, has been awarded a \$4,000 graduate assistantship in English at East Carolina University, Greenville, North Carolina, to work toward the master's degree.

Albert J. Schrader, D'50, retired in June to Fairfax, Virginia, after 42 years of service in the United Methodist ministry including pastorates in five states, the Naval chaplaincy, and 35 years in the Virginia Annual Conference.

Ernest A. Fitzgerald, D'51, resident bishop of the Atlanta Area of the United Methodist Church, is also known to many as the author, since 1974, of monthly articles for the in-flight magazine of Piedmont Airlines. A collection of these articles was recently gathered into a book, *Keeping Pace: Inspirations in the Air*.

Robert G. Gardner, D'51, G'57, professor at Shorter College in Rome, Georgia, was co-winner last year of the Gaskin Church History Award of Oklahoma for an essay on early Baptist missions among the Oklahoma Cherokees.

Arnette Steele Smotherman, D'52, and her husband, Ernest H. Smotherman, D'53, are living in Moulton, Alabama, following his retirement from fulltime service in the North Alabama Conference of the United Methodist Church.

H. Claude Young, Jr., D'54, of Nashville, Tennessee, was presented the 1988 Distinguished Alumni Award by the Divinity School at the annual Convocation and Pastors' School in November. This award, established in 1973, is presented to graduates of the Divinity School in recognition of outstanding and unselfish service, for dedicated witness to the Gospel of Jesus Christ, and for unwavering loyalty to His calling. Young is Executive Vice President of the Methodist Publishing House and Book Editor.

Samuel D. McMillan, Jr., D'59, was elected recently to the National Council of the Divinity School Alumni Association as a member at large. He is superintendent of the Wilmington District in the North Carolina Conference of the United Methodist Church.

W. Denver Stone, D'59, D'71, and his wife, Jean Nixon Stone, are serving in their 23rd year as United Methodist missionaries in Singapore. From 1960-65 they were based in Malaysia and Indonesia.

Donald K. Hanks, D'60, professor of philosophy at the University of New Orleans, has been honored by the establishment there of an endowed scholarship fund in his name. The gift by a former student honors excellent teaching ability and personal support.

C. Garland Young, D'60, superintendent of the Gastonia (North Carolina) District of the United Methodist Church, was awarded an honorary doctor of divinity degree by his undergraduate alma mater, High Point College, at its opening convocation in August.

John A. Kirk, D'67, has been named director of current and deferred gifts for the General Board of Global Ministries of the United Methodist Church, based in New York City. He has served as a pastor in Shelburne, Vermont.

Jay H. Fast, D'68, D'69, of Wheeling, West Virginia, has received his Ed.D. degree in counseling psychology at West Virginia University.

Donald D. Davis, D'69, a United Methodist pastor in High Point, North Carolina, has been cited as one of the nation's 20 most outstanding storytellers in *Homespun: Tales from America's Favorite Storytellers*, edited by J. N. Smith and published by Crown. He is a frequent guest on the radio program "Good Evening," the sequel to "A Prairie Home Companion," broadcast live each Saturday night from St. Paul, Minnesota.

Abram J. Cox III, D'70, was recently awarded the doctor of ministry degree at the Candler School of Theology, Emory University, where he served as class marshall. Abe is a pastor in Charlotte, North Carolina.



Wilbur I. Jackson, D'61, married Carolyn Crane Gibbs on May 7. He is a United Methodist pastor in Whiteville, North Carolina.

James A. Hewett, D'65, is associate pastor and director of the lay academy at First United Methodist Church in Tulsa, Oklahoma, a church with more than 6,400 members. He writes that "we are presenting the best of seminary" to this lively congregation.

Charles M. Smith, D'65, has worked with the United Methodist hymnal revision committee, chairing the subcommittee on Psalms and Canticles, anticipating the publication of the new hymnal next year. He is a pastor in Raleigh, North Carolina.

Happy James "Jim" Lawrence, D'70, is teaching acting, theatre appreciation, and communications courses at Mercer University, Atlanta, Georgia, while he completes work on a Ph.D. degree in theatre at Florida State.

W. Lowndes Lipscomb, D'75, is living in London, England, where he has been managing editor of Worldwide Television News since 1986. He is married to Bernadette Sanchez of the Philippines and they have a one year old son.

Robert A. Barber, Jr., D'76, an attorney in Charleston, South Carolina, was elected November 8 as a congressman in the South Carolina House of Representatives.



**Gerald C. Stoppel, D'76**, has been appointed priest in charge of St. John the Evangelist Episcopal Church, Marlinton, West Virginia.

**D. Stephen Cloniger, D'78**, is vice president for enrollment management at Queens College, Charlotte, North Carolina. A Presbyterian minister, he holds the Ph.D. degree in religion and ethics, earned at Emory University, and was previously an instructor in management leadership with First Union National Bank. He and his wife, Priscilla, have two children.

**Linda K. Gard, D'78**, is now pastor of the United Church of Christ in Preble, New York. She served for several years as a staff member of the Divinity School library.

**Carl L. Arrington, D'80**, has earned the doctor of ministry degree from Drew University where his thesis topic was "The Introduction, Development, and Implementation of a Confirmation Guide in a Local African Methodist Episcopal Church." He is pastor of Mt. Olive African Methodist Episcopal Church in Wilmington, North Carolina.

**Stephen C. Porter, D'80**, has reentered the United Methodist ministry in the Western New York Conference and is serving the Springwater and Webster's Crossing Charge in Springwater, New York.

**Michael Bland Simmons, D'80**, a patristics scholar and United Methodist pastor in Luverne, Alabama, will complete his doctoral dissertation at the University of Edinburgh. It will be published in an early Christian Studies Series by Oxford University Press. The title is "Concepts of Deity in Arnobius of Sicca in the Context of the Contemporary Pagan-Christian Debate."



**Wendy Kilworth-Mason, D'81**, is a Methodist missionary lecturing at the Theological College in Kitwe, Republic of Zambia, Africa.

**Susanna L. Williams, D'81**, and **Michael G. Fitch, D'83**, were married on October 31. They are serving as co-pastors of the Congregational Church in West Suffield, Connecticut.



**Cynthia Jay Pendleton, D'81**, chaplain at Pfeiffer College, Misenheimer, North Carolina, has been awarded the prestigious Esther Edwards Graduate Scholarship by the Board of Higher Education and Ministry of the United Methodist Church. She is pursuing the Ph.D. degree in adult higher education at the University of North Carolina in Chapel Hill.

**Candice Yeary Sloan, D'81**, is serving as campus minister at Lander College in Greenwood, South Carolina.

**H. Frank Holley, D'82**, is serving as a chaplain with the U. S. Navy in Yokosuka, Japan. He and Sheila welcomed the birth of their third child, Aaron Frank, on March 23.

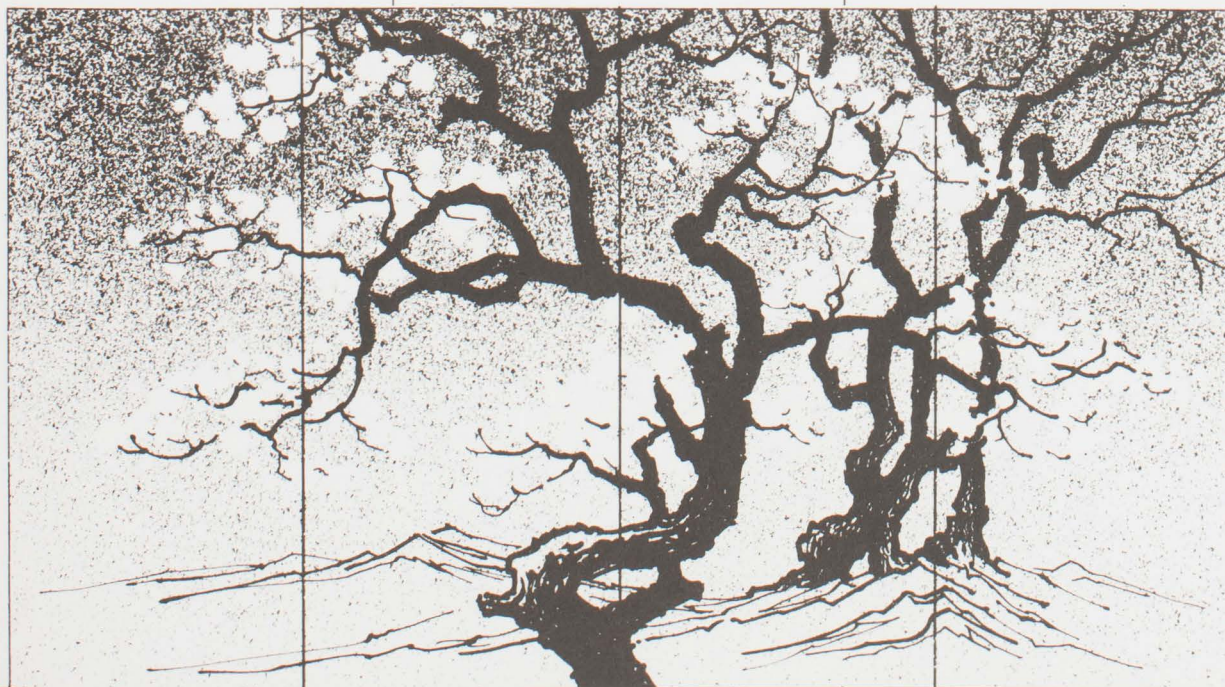
**Logan C. Jones, D'82**, and **Kelli Walker-Jones, D'83**, are pleased to announce the birth of Sarah Austin Walker Jones on October 22 in Dallas, Texas.

**C. E. "Smoke" Kanipe, Jr., D'83**, was elected recently to the National Council of the Divinity School Alumni Association as a member at large. He is a United Methodist pastor in Simpsonville, South Carolina.

**William D. Smart, Jr., D'83**, pastor of St. Paul Christian Missionary Episcopal Church in Jackson, Tennessee, was recently elected local president of the National Association for the Advancement of Colored People. He is a leader with the Jackson area United Way and the United Negro College Fund drive.

**Cynthia L. Coleman, D'84**, is now director of admissions at Wesley Theological Seminary in Washington, D.C.

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## ALUMNI NOTES

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Sally D. Hoyt, D'84, married Vaughn S. Ausman on June 25. He is a science teacher at Northfield-Mt. Hermon School in Northfield, Massachusetts. She is pursuing a second Bachelor's degree in computer systems engineering at the University of Massachusetts.

Lucrecia "Chris" Walters Norman, D'84, a Baptist minister in Winston-Salem, North Carolina, was the speaker for the Women's Luncheon at the annual Convocation and Pastors' School at Duke in November.

Carla J. Scanlan, D'84, is a chaplain intern in the Fort Logan Mental Health Center, Denver, Colorado, and pastor of counseling and care-giving at First United Methodist Church in Golden, Colorado.

Bruce C. Bryant, D'85, and Kim announce the birth of their daughter, Alexandra Kathleen, on June 28. They are living in Lancaster, South Carolina.

Edith L. Gleaves, D'85, from Raleigh, Sharon L. Adams, D'86, from Spindale, and Sadye Joyner-Milton, D'76, from Greensboro, North Carolina, were among the participants at the first church-wide gathering of black United Methodist clergywomen held in mid-November at Freeport, Bahamas. Motlalepula Chabaku and Ruth Harris, Divinity School students, also attended.

Douglas and Alecia Laws, both D'85, and their daughter, Mary, are living in Pearland, Texas. He has accepted a position as chaplain and supervisor-in-training at the Methodist Hospital, Texas Medical Center, in Houston.

David G. Atkinson, D'86, and Susan Jo Alsop were married August 14 in Memphis, Tennessee. They both are active United Methodist clergy in the Memphis Conference, residing in Paducah, Kentucky.

Brenda Sue Motley Newman and Donald A. Newman, both D'86, are the proud parents of Alexander Lewis who was born October 6 in Madison, North Carolina.

John C. Speight, Jr., D'86, married Rosemary Hunt on October 22 in Greenville, North Carolina. He is a United Methodist pastor there and she works with the Caswell Center for community services in Kinston.

J. Cameron West, D'86, pastor of First United Methodist Church in Valdese, North Carolina, is serving on the executive committee of the North Carolina Leadership Forum and the statewide advisory panel of the Z. Smith Reynolds Foundation.

Randall J. Cirksema, Jr., D'87, traveled to the Soviet Union and to East Germany last summer with clergy and laity on a United Methodist Board of Church and Society sponsored seminar on disarmament, development, and peace. He is a pastor in Norwood, North Carolina.

James H. Eastin, D'87, now a United Methodist pastor in High Point, North Carolina, was recently the guest preacher at the Cumberland University Singers Reunion.

Frank Thielman, G'87, is an assistant professor of religion at King College in Bristol, Tennessee.

Jennifer Copeland, D'88, and Christopher William Cox, D'87, were married on May 28. They currently reside in New Haven, Connecticut. Chris is pursuing the S.T.M. degree at Yale University Divinity School while Jennifer is employed by the school as administrative coordinator of the dean's search and faculty searches.

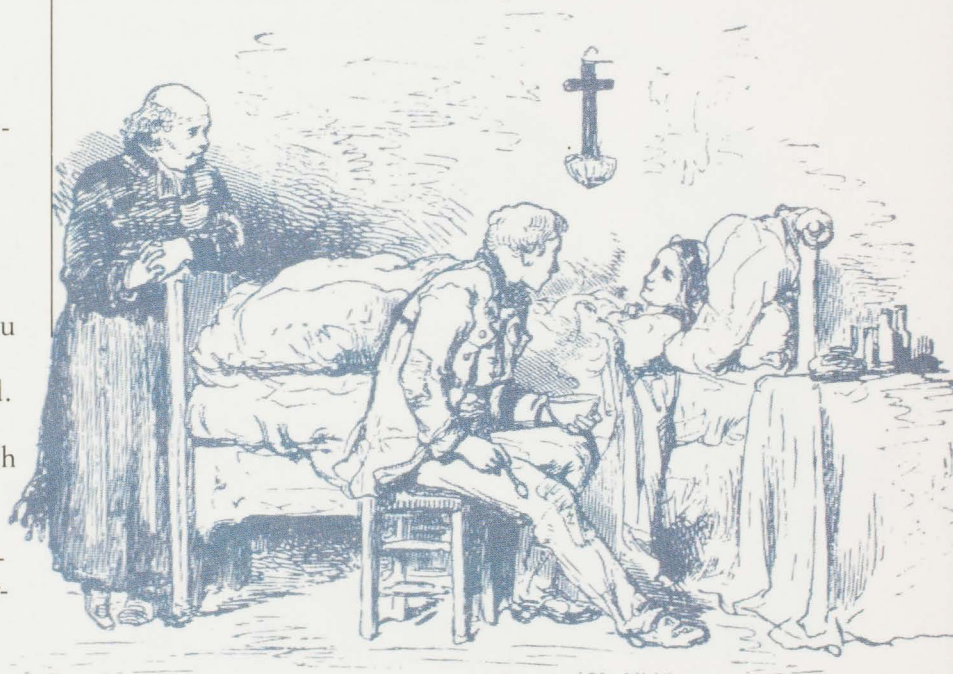
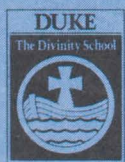


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# NEWS & NOTES



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