

# DIVINITY

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## News & Notes

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Vol. IX, No. 2

DUKE DIVINITY SCHOOL

Spring 1994

*With the recent ten-year reaccreditation of the Divinity School by the Association of Theological Schools in the United States and Canada, Duke Divinity School has completed a decade of evaluation that began with a "Five-Year Plan, Ten-Year Vision" planning document, was followed by recent strategic planning documents mandated by the university's Board of Trustees, and culminated in an evaluative self-study document for the ATS accreditation team. The following is a summary of that ATS self-study and the Divinity School's strategic plan.*

### **Approved for Ministry: A Decade of Evaluation**

#### **Mission of the School**

With formal opening exercises on November 9, 1926, the Divinity School was the first of the graduate professional schools of Duke University to be founded after the University's establishment in 1924. The Divinity School sets forth its self-understanding in the *Bulletin* and the Strategic Plan with the following statement that has been approved by the faculty:

*The Divinity School seeks to be the center of theological inquiry and learning within Duke University. By history and indenture it stands within the Christian tradition. Its distinctive lineage and continuing obligation is to the United Methodist Church. From its inception, and consistent with the Wesleyan tradition, Duke Divinity School has been ecumenical in aspiration, teaching and practice, as well as in its faculty and student body. The purpose of the Divinity School is graduate professional education for the various ministries [both ordained and lay] of the Church. A significant component of this purpose is research and publication in the theological disciplines [theology and ethics, biblical studies, historical studies, and the practice of ministry] for the worldwide Church and for the academy.*

This self-understanding was tested with other constituencies in the several stage review of the Strategic Plan. As a working definition, it receives constant restatement and reaffirmation in the day-to-day life of the School—in the persons appointed to faculty and staff, in individuals sought for admissions, in the shape of the curriculum, in the interaction with field supervisors, interactions of faculty and students with counterparts in the University, in the interactions with the Department of Religion over our collaboration in doctoral work, in the priority given to scholarship, and in the worship life of the community.

#### **Major Objectives**

The major objectives of the Divinity School are:

- ◆ To prepare students for a life of ministry.
- ◆ To educate a future generation of scholars and teachers for the Church and academy through doctoral studies.
- ◆ To nurture a productive community of scholars who are advancing the frontiers of theological inquiry through research, teaching, scholarship, and service to the Church, academy, and society.
- ◆ To provide continuing education for graduates and others in the profession.

# What & Where

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Dean: Dennis M. Campbell

Editor: Carter S. Askren

Editorial Assistant: Stephanie  
Souther Hatchell

Director of Development and  
Alumni Affairs: Wesley F.  
Brown

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*"The Divinity School seeks to be the center of theological  
inquiry and learning in Duke University."*

—THE DIVINITY SCHOOL STRATEGIC PLAN, 1994-99

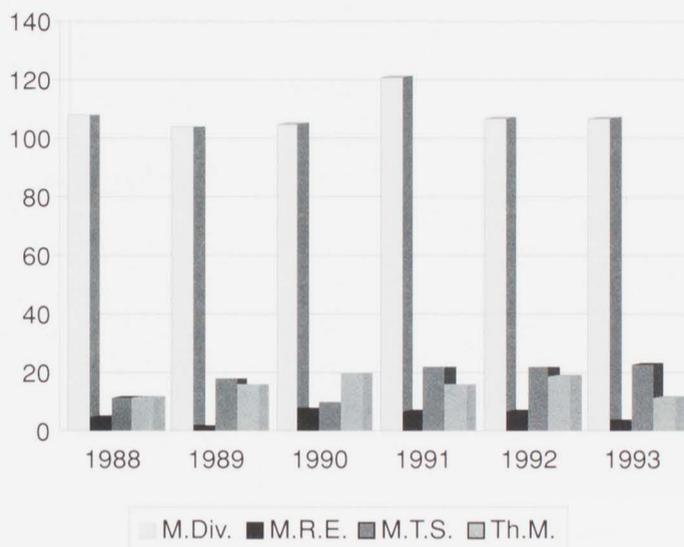
## Programmatic and Intellectual Profile

The Divinity School is among Duke University's strongest academic units. Within its field, Duke Divinity School is recognized among a number of distinguished institutions that do both graduate-professional and graduate education in the theological disciplines, and that provide leadership throughout the world in research and publication. At the graduate level, application and evaluations indicate that Duke is exceptional in theology and ethics, New Testament studies, and the history of Christianity. Duke's Ph.D. program in religion is among the best in the Graduate School in terms of applicant quality, number, and selectivity. In divinity and religion, Duke has long been an international leader. The Divinity School faculty is a major reason for this leadership.

The faculty, currently numbering 31 full-time positions, is divided into four divisions: biblical studies, ministerial studies, theological studies, and historical studies. In the past 10 years, the Divinity School has appointed 21 new faculty members. Due to deaths, resignations, or impending retirements, the School is engaged in searches for at least eight more. There are currently 25 regularly appointed, full-time, tenured or tenure-track faculty: 17 are tenured, 7 (28%) are women, and 2 are African American. The Divinity School plan calls for 31 tenured or tenure-track faculty positions.

The academic programs are healthy and have recently undergone internal review by the faculty and external review by the Association of Theological Schools. The School was reaccredited by the A.T.S. professional accrediting agency in February of this year. The student body has improved steadily in terms of applicant G.P.A. and other measures. Since 1989, applications have increased by 50%. There are 473 students in the Divinity School graduate-professional degree programs; 35% are women and 10% are African American. There are 110 in the Graduate Program. The Divinity School has the youngest average age of any theological school in the U.S. and Canada and is among the most geographically diverse. Students come from 36 states, 5 foreign countries, and 40 Christian denominations.

**Admission by Degree Type**



## Strengths

Major assets include:

- ◆ The School is known both nationally and internationally for its leadership in graduate theological education; theological research, teaching, and publication; and professional education for Christian ministry.
- ◆ The faculty is strong and the process of faculty development continues.
- ◆ The School has an increasing applicant pool, and the student body evidences growth in diversity and academic strength.
- ◆ The School is fiscally sound, with endowment having quadrupled in the last ten years.
- ◆ The School is central to the life of Duke University. Both by indenture and physical location, the Divinity School shares in the historic mission of the University, and its faculty and staff serve on many important university committees. There are inter-disciplinary and inter-professional faculty appointments.
- ◆ The Divinity School Library, which serves the entire university, is one of the finest theological collections in the world.
- ◆ The School is enhanced by an excellent Department of Religion in Arts and Sciences that makes possible the cooperative Graduate Program (M.A./Ph.D.). There are joint faculty appointments in Arts and Sciences, Medicine, and Law.
- ◆ The School's location in the Research Triangle in North Carolina positions it strategically to benefit from the strength of the churches in the Southeast.



- ◆ The School has an active and effective Board of Visitors and enduring relationships with the United Methodist Church.
- ◆ The Divinity School's reputation as an international and national leader in Methodism continues, with faculty serving on international committees and service to the World Methodist Council. The Wesley Works International Project, based at Duke, ensures this distinction.
- ◆ The School is giving increased attention to global realities and internationalization. The Divinity School has long taken seriously its responsibility to provide service for preparation for ministry in a worldwide context. These initiatives include special emphasis on relationship and exchange in Europe (Scotland, Germany, and England), Latin America (Peru and Mexico), Africa (Africa University in Zimbabwe), and Korea. Additionally, our faculty are heavily involved in research and teaching in service to the worldwide church that takes them to other countries on a regular basis.
- ◆ Our faculty provide national and international leadership in ecumenical Christianity by serving on local, national, and World Council of Churches committees working toward ecumenical relationships. Our dean and members of our faculty have served as delegates to the World Council of Churches assemblies.

### Opportunities and Challenges for the Next Five Years

- ◆ Continue strong faculty appointments, with attention to the following vacancies: homiletics, world Christianity, theology, pastoral care, and Christian education.
- ◆ Increase appointment of women and African-American faculty.
- ◆ Enhance permanent endowments for faculty salaries.
- ◆ Increase endowment for financial aid to maintain competitive tuition level.
- ◆ Further explore new opportunities in practical theology (e.g., Ph.D. in homiletics or pastoral care).
- ◆ Evaluate the current and future status of the M.R.E. program and work with the Department of Religion on the future of the Ph.D. program.
- ◆ Enhance physical facilities, including additional space for: library, auditorium, lecture hall, chapel, and continuing education facilities.
- ◆ Maintain strong position of faculty support in comparison with peer institutions.
- ◆ Increase applications for admission by 10% annually.
- ◆ Continue building an increasingly high-quality student body without growth in numbers.
- ◆ Review international programs, clarify priorities in relationship to other Duke programs.

**Project BRI(DDD)GE participant with Durham resident.**



- ◆ Explore a track in Sacred Music cooperatively with Duke Chapel and the University Music Department.
- ◆ Develop an Urban Ministries program.
- ◆ Continue development of denominational studies programs with special attention to new constituencies for financial support.

➤ continued on page 6

## A Word from the Dean: Who Are We Among So Many?

What do the self-study and planning documents tell us about the Divinity School? Who are we among the more than two hundred graduate-professional theological institutions in North America? What is the distinctiveness of our community? As the tenth dean of the Divinity School, I have a tremendous sense of obligation to the inheritance that is ours. As we attend to the present and to the future, we also must consider the past. It is in the effort to achieve understanding of the interrelatedness of the past, the present, and the future of this school that we get a sense of our corporate character and identity. What are the elements that define our school?

Duke Divinity School is a school of the Church. The Divinity School was created to be a servant of the Church. Most obviously this is so in our primary task, the preparation of men and women for leadership in the Church's various ministries. As an outgrowth of many years of commitment on the part of Trinity College (1838) to the preparation of persons for Christian ministry, the Divinity School (1926) was the first of Duke's graduate-professional schools to be established after the University's founding in 1924.

The Divinity School stands within the historic Christian tradition. This affirmation is a living reality in the contemporary life and work of the School. From our inception we have been ecumenical in aspiration, teaching, and practice, as well as in our faculty and student body. More particularly, we are a theological school of the United Methodist Church, which supports us, and has officially and directly supported Duke University and its predecessor institution Trinity College since 1859.

The Wesleyan theological tradition of heart-felt religion, prophetic social action, and disciplined study, demands rigorous attention to a wide diversity of theological studies and expressions. Methodism founded and sustains a number of major university-related, free, yet denominationally-supported theological schools. Duke Divinity School is a school supported by, grounded in, and accountable to a particular church, and we are also a school which is by intention a major ecumenical center. The Divinity School includes specific programs of study in the Anglican, Baptist, Methodist, Presbyterian and Reformed traditions; and students and faculty from Lutheran, Roman Catholic, and other traditions find a ready home here. Over forty denominations are represented in the student body. Educational policy has consistently sought to foster a Christian understanding "truly catholic, truly evangelical, and truly reformed."

We are a school of the Church also in the sense that we serve the Church through our productive scholarship. The Church must always have within it outstanding scholarship. Renewal of the Church has usually grown out of serious study informed by the nurturing of the Holy Spirit. Historically one need only think of Jerome, Augustine, Aquinas, Erasmus, Luther, Calvin, and Wesley. Biblical and theological scholarship has undergirded most significant reform, and the pursuit of learning is a Christian calling in service to Christ and his church. One of the important aspects of our life together at Duke Divinity School is the excellence in scholarship, research, and writing that we demand of ourselves at every level.

Duke Divinity School serves as a genuine intellectual center of the Church's life. The Divinity School's

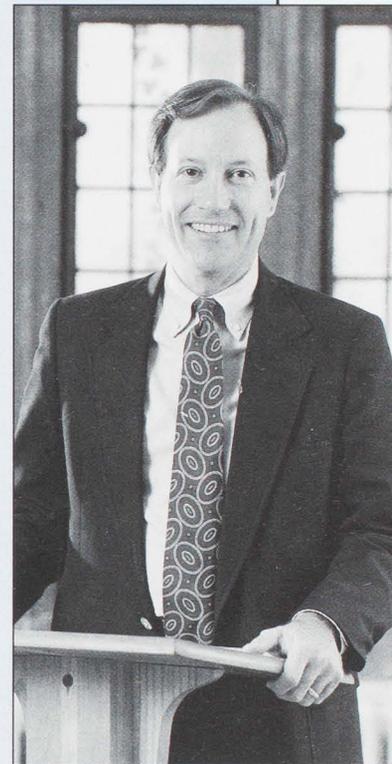
commitment to doctoral studies is an important way we accomplish this mission. This kind of service can be rendered by relatively few schools. As such, we are a resource for the entire Christian community throughout the world. We also serve the Church through the application of what we learn and know to the actual life of Christian community. This concern for the life of Christian community is essential for our scholarship. It is exemplified by the fact that the Divinity School is a worshipping community in our own York Chapel three days every week and in special occasions in Duke University Chapel.

Part of the character of Duke University is that it has a Divinity School. The Divinity School is a school of the University. As an integral part of Duke, we emphasize high academic standards, relationship to secular learning, and encounter with students and faculty from all schools and disciplines. We have an obligation to witness to the presence and vitality of Christian faith and scholarship within the University. This requires representation of the Christian faith in an intellectually compelling and thoughtful manner. We are a challenge to the dominant secular materialism that informs most of higher education in our time.

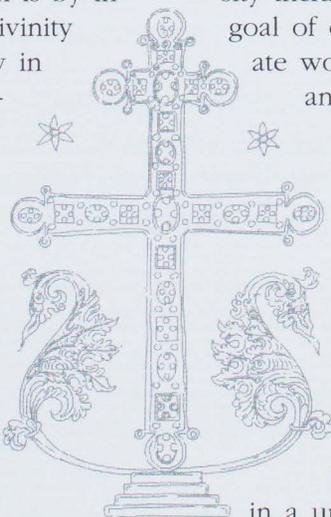
The very idea of "the University" is being challenged by tendencies toward both practical and intellectual separatism. One of the concerns of Christian faith is unity. Unity depends on meaningfulness and purpose. They go together. The Divinity School contributes to the University our concern for unity—philosophical and practical unity. The idea of the University includes both. We believe that the purpose and goal of education is service to persons. The desperate world in which we live demands commitment and compassion, not simply attention to the development of individual careers or the advancement of knowledge. The Divinity School gives constant attention to the life of our whole University.

In like manner, we benefit from the rest of the University, which expands our horizons, enlarges our knowledge, and challenges our assumptions. Students and faculty at Duke have the opportunity to take advantage of seminars, lectures, classes, libraries, and cultural activities possible only in a university consistently ranked among the top ten major private research universities of the United States. Divinity School faculty and students are involved in interdisciplinary and interprofessional studies, projects, and programs throughout the University.

Duke Divinity School's complex character makes it a unique institution. A university divinity school, it is also a theological school of the United Methodist Church. An ecumenical school, it is also Wesleyan and Methodist in identity and dependency. Faculty and students are diverse in age, gender, ethnic identity, theological understanding, intellectual background, denominational affiliation, regional and na-



Dean Campbell



**Who Are We? ..... continued from page 5**

tional identity, but are united by their search for shared affirmation of and accountability to the historic Christian faith. A school preparing persons for ministry, our mission also includes research and publication for the Church and Academy throughout the world. Strongly rooted in its state and region, the Divinity School plays a key role nationally, and has always been a center of international thought and action in the larger church. Offering special leadership in the intellectual life of

Christian faith, Duke is also justly famous for its generous commitment of resources for programs of supervised ministry internships, field education, and continuing education for both clergy and laity. The nature of our identity and character calls us to both continuity and change. These are exciting times at the Divinity School as we seek bold and imaginative initiatives equal to the challenges before us as we move into a new century.

### Financial Plan: Revenue Profile

Duke Divinity School receives income from the following sources:

Tuition	24%
Endowment	22%
United Methodist Church MEF	20%
The Duke Endowment	12%
Other Gifts and Grants	22%

Although the budget of the Divinity School increases each year, the sources of income, and the percentage each represents, have remained essentially the same for approximately a decade. Each deserves some comment and explanation:

◆ **Student Tuition and Fees.** From the beginning of Duke University, it was understood that the Divinity School would not be distinguished from the total university for purposes of budget and finance. It was assumed the Divinity School was a special obligation of Duke University going back to agreements between Trinity College and the Methodist Church in North Carolina in 1872. Evidence of this is that until 1965 no tuition was charged in the Divinity School. Since that time, tuition charges have been levied, but these charges are considerably less than any of the other professional schools of the University and less than half of the undergraduate tuition charges. Until two years ago, Divinity School tuition revenue went entirely to the University's General Fund. Now the Divinity School retains its tuition and pays the central University a portion of its revenue as do all other schools of the University.

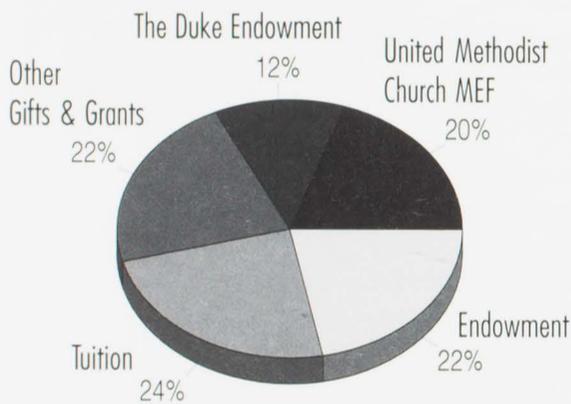
The student tuition category includes subsidy from the United Methodist Church Ministerial Education Fund. Most of our United Methodist students receive grants directly from their annual conferences out of a portion of the M.E.F. retained in the annual conference for support of its own students.

The Divinity School is not unduly dependent on tuition. Other than the Graduate School, we are the least tuition-driven school in Duke University. Nevertheless, tuition is important, and our full-time equivalent enrollment projection figure set in the long-range plan must be met. A number of our other sources of income are determined, in part, by the number of students in the School.

◆ **Endowment Income.** The Divinity School endowment is restricted for the exclusive use of the School. These endowed funds are part of the University's permanent or quasi-endowment pool. These include scholarship funds, endowed professorship funds, and other funds with stipulated purposes. As of June 30, 1982, the market value of all Divinity School endowments totaled \$4,533,622. As the result of a decade of aggressive fund raising, the total is currently over \$19 million. This greater than four-fold increase is encouraging for the future of the School, but we do not yet have sufficient endowment. We are under-endowed in comparison with similar institutions. This is exactly the same situation of the University as a whole, and of every one of Duke's constituent schools, as the University long-range plan makes clear. We are a relatively young university and a young theological school. We must have

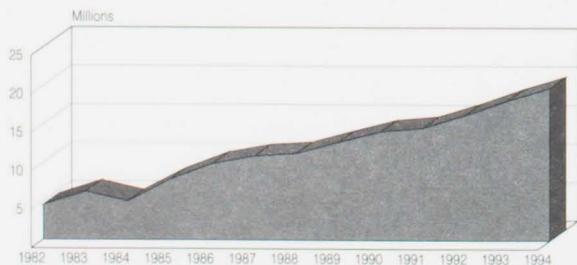
#### Sources of Income

Duke Divinity School, 1993



#### Divinity School Endowment Funds

Growth Over the Last Decade



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more endowed scholarships and more endowment for general operations, undesignated needs, and maintenance and operations. Also, there is need for additional endowments for faculty support and the library.

- ◆ **The United Methodist Church Ministerial Education Fund.** The Ministerial Education Fund was established by the United Methodist Church in 1970. Former Duke Divinity School Dean Robert E. Cushman was a leader in the establishment of this fund. The fund supports the thirteen United Methodist theological schools, and its contribution amounts to approximately 20 percent of Duke's annual income. We receive a share of the total annual income of the M.E.F. The distribution of the fund is determined by a complex formula, including M.Div. enrollment, United Methodist enrollment, and various "quality" factors.

In 1993 the M.E.F. distributed \$12,869,669 among the thirteen schools. Of this, Duke University Divinity School received \$1,225,740, or 9.52 percent of the total allocations. The importance to Duke of the Ministerial Education Fund of the United Methodist Church cannot be over-emphasized. It represents a kind of "living endowment," the value of which, in terms of permanent endowment, given the University's spending rate, would be at least \$22 million.

- ◆ **The Duke Endowment.** The Duke Endowment makes a number of major grants each year to the Divinity School. Included among these are support for our field education program, continuing education, the J. M. Ormond Center, and occasional special gifts. We receive funds primarily from the Rural Church Division, restricted, by indenture, to service of The United Methodist Church. In 1992-93 the total support from The Duke Endowment to the Divinity School was \$824,395.
- ◆ **Gifts and Grants.** Gift and grant income includes gifts from alumni, from individuals (usually lay persons deeply committed to the Church and its ministry), churches, and some foundation grants. The Annual Fund has made dramatic progress over the past decade. The Divinity School has made steady progress with foundation grants. Support from the Pew Charitable Trusts for faculty research, from the Arthur Vining Davis Foundations for Divinity School renovations, and from the Lilly Endowment are notable. The Lilly Grant received by Dennis Campbell and Russell Richey for the project on Methodism and American culture is the largest foundation grant ever received by the School for research (\$600,000). The J. M. Ormond Center has regularly received foundation support, and Jackson Carroll brought several research grants with him.

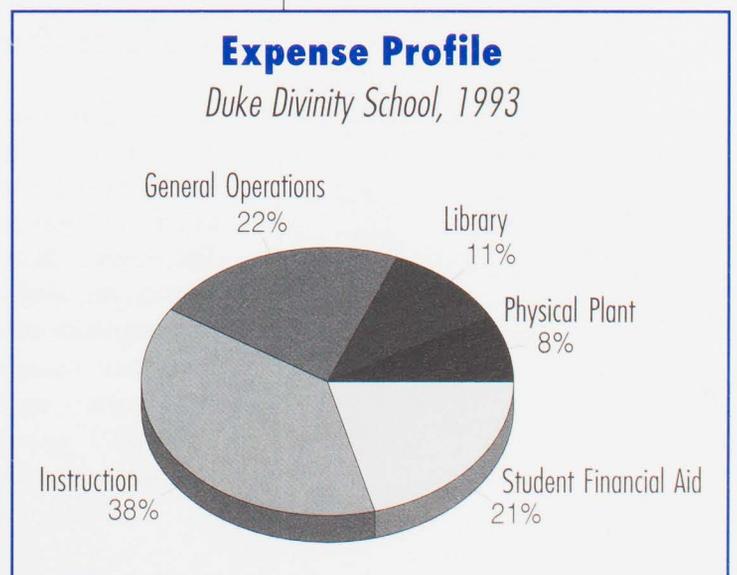
The Divinity School's income figures demonstrate our dependence on student tuition, on the United Methodist Church, The Duke Endowment, and gifts from individuals who have interest in theological education for service to the Church. A clear priority is increased support from individual donors, and continued development of private foundation gifts. Diversification of support is a goal that must be high among our priorities, though evidence suggests our constituencies are well defined.

## Financial Plan: Expense Profile

Analysis of projected expenditures results in the following picture:

Instruction	38%
General Operations	22%
Student Financial Aid	21%
Physical Plant	8%
Library	11%

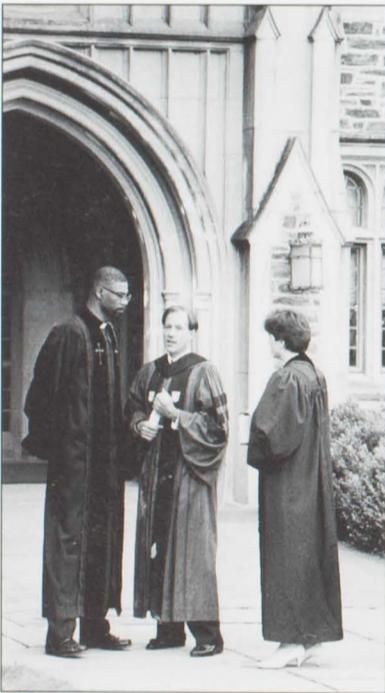
Our plan details projected income and expenditures for five years. It demonstrates that the Divinity School is financially sound. We are fortunate. We are an integral part of a university that grew out of a church-related college and is officially related to the United Methodist Church. Duke University is committed to the Divinity School and its well-being. On the other hand, financial pressures in the University make it plain that responsibility for the Divinity School's future will fall to the Divinity School itself. A major question concerns the amount of



money the University will require the Divinity School to contribute to central operations. This figure has been growing every year. The projections into the future are troubling due to financial demands of Duke University as a whole. Financial development must continue as a high priority. This will require continued work at relationships with our primary constituencies, especially The United Methodist Church, individuals who are committed to the Church and its ministry, and some foundations.

## Funding Priorities Sequence

- ◆ Financial aid to help enable the School maintain a diverse, high-quality student body without growth in numbers.
- ◆ Faculty support to help the Divinity School continue building its outstanding faculty while keeping the regularly appointed tenure-track or tenured faculty at 31.
- ◆ Continue library renovation, computerization and collection enhancements.
- ◆ Complete computerization initiatives to include networking of administration computers to each other, Dukenet, and the Internet; investigate participation in Duke News Service's Diablo computer information service; provide training for faculty who choose to utilize computerization in teaching; include consultation with the Duke Teaching and Learning Center.
- ◆ Continue capital improvements to existing facilities. Upgrading restroom facilities, new signage for the entire school, and locker space, in addition to other structural repairs as needed are foreseen.
- ◆ Exploration of building expansion to provide more adequate chapel and classroom space. Architectural plans are needed for possible new construction program.
- ◆ Enhance internationalization efforts encouraging faculty research, student and faculty exchange, and world church relationships. Expansion of arts program initiatives in the Divinity School to augment curricular programs.



Dean Campbell (center) talks with graduating students.

## Development Goals for the Next Five Years

- ◆ \$2 million for student scholarships.
- ◆ \$2.5 million for faculty support.
- ◆ \$1 million for library endowment.
- ◆ \$14.3 million for annual operations and academic programs.
- ◆ \$500 thousand for continuing education.
- ◆ \$500 thousand for maintenance and operations.
- ◆ Bring total restricted endowment to \$30 million.

## A Final Word

The Divinity School benefits from a clearly defined mission and works effectively with its multiple, complex constituencies in pursuit of its mission. The School's programs in theological education, professional ministerial education, and Ph.D. education are internationally renowned. The recent ten-year reaccreditation of the School by the Association of Theological Schools in the U.S. and Canada, affirms that the Divinity School is fiscally sound; its programs vibrant; its faculty creative and productive; its student body young, diverse, and strong; its staff dedicated and hard-working; and its place in the University secure.

## Clara S. Godwin Endowment Established

Duke University Divinity School established a \$25,000 endowment fund to honor the retirement of Clara S. Godwin, director of general administration and finance at the Divinity School. The Clara S. Godwin Endowment, an unrestricted fund, honors Mrs. Godwin's twenty-four years of service to Duke University and the Divinity School. Over 200 faculty, staff, students, and friends were present for the retirement celebration at which Mrs. Godwin was presented a Duke University captain's chair, a box of every Divinity School development gift ever given during her tenure (T-shirts, coffee mugs, patches, clocks and medals), and a framed certificate marking the inauguration of the Godwin Endowment. Remarks were given by Dean Dennis M. Campbell and Duke University Provost and Former Divinity School Dean Thomas A. Langford.

Clara Godwin first came to Duke University Divinity School in 1969, when she was hired as administrative secretary to Dean Robert Earl Cushman. Dean Thomas Langford appointed her as director of finance and administration in 1978.

"To honor Clara is to indeed honor the School," said Dean Dennis M. Campbell. "Clara manages the budget, all staffing and personnel matters, and pays our bills. She oversees all the hospitality and entertaining we do here at the School, and is responsible for seeing to it that the building is maintained.

"There is a story that the late Dean Cushman liked to tell about Clara's hiring. He had asked Mrs. Godwin to come into the office for an interview, and he told her that in place of the usual question and answer format, he would ask her to take dictation for a letter that had to go out to Dean Quillian of the Perkins School of Theology at Southern Methodist University. As Dean Cushman fumbled about for a piece of paper, he noticed that Clara had pulled from her bag her ubiquitous steno pad. Impressed by her efficiency and shorthand, he hired her on the spot. Those of you who know Clara know that she doesn't go anywhere without that steno pad. Almost anything that I need to know, Clara has written in her stenopad," Campbell said.

Provost Langford said that efficiency, integrity, and personality marked Clara's work. "Her work had such integrity," he said, "that she even asked me at one point if I could step out of my office for a moment so that she could tell the caller truthfully that I wasn't there. Such is the creative integrity with which Clara has done her job."

Dean Campbell emphasized Mrs. Godwin's extraordinary loyalty to Duke and the Divinity School. "Clara's tenure here has been marked by careful attention to every detail and her loyalty to faculty, staff, students, and, most of all the dean, is legendary," he said. "We will miss her tremendously."



Bob Boyd

Clara S. Godwin

## Pope-Levison Appointed to Evangelism Post

Faithful to the evangelical emphasis of the Wesleyan tradition, the Divinity School faculty has appointed Priscilla Pope-Levison as assistant professor of the practice of evangelism, effective July 1, 1994. This appointment is made possible by the Foundation for Evangelism and a grant honoring the late Reverend Pierce E. Cook, Jr. of South Carolina. An ordained United Methodist elder in the West Ohio Conference, Pope-Levison brings to the faculty a focus on evangelism in the context of church ministries. Since 1989, she has served as campus chaplain at North Park College and assistant professor of contextual theology at the adjoining North Park Theological Seminary.

"We welcome the distinctive viewpoints that Priscilla Pope-Levison will bring to the Divinity School," commented Dean

Dennis M. Campbell. "Her international experience will enhance our international programs, and her work in evangelism complements our program in ministerial studies. I believe her appointment represents a significant addition to our faculty."

A graduate of DePauw University, Priscilla Pope-Levison received the master of divinity from Duke Divinity School and pastored in Bowling Green, Ohio, before pursuing doctoral studies at the University of St. Andrews in Scotland. While working on her doctorate, Pope-Levison taught contemporary theology at the University of St. Andrews. She served as adjunct instructor at St. Paul School of Theology during 1987-88, at Rockhurst College during 1988-89, and as visiting instructor at Fuller Theological Seminary for summer 1988.



Priscilla Pope-Levison

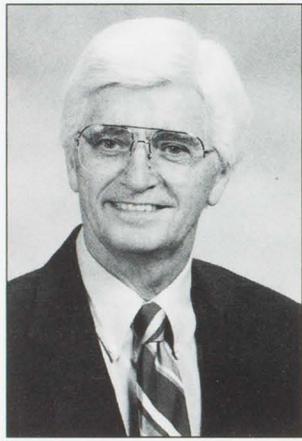


Pope-Levison's research focuses both on evangelism in contemporary liberation perspective and christology in context. Her book, *Evangelization from a Liberation Perspective*, was selected by the *International Bulletin of Missionary Research* as one of fifteen outstanding books for mission studies in 1991. Her most recent book is *Jesus in Global Contexts*, co-authored with John R. Levison.

Since 1987, Dr. Pope-Levison has been assistant editor of *Catalyst*, a periodical on "contemporary evangelical perspectives" published for United Methodist seminarians. In the American Academy of Religion, she serves on the steering committee of the evangelical theology group, and as co-chair of the evangelical feminist theology section.

## Board of Visitors Welcomes New Members

The Divinity School Board of Visitors meets twice annually to review programs and to advise the dean and administrative staff on matters of policy, finance, student life, and external relations. Twenty-four board members, along with emeriti, work to support and to interpret the Divinity School to its larger constituencies. They are appointed by the president of Duke University for a six-year term of service. Dr. C. G. Newsome of Columbia, Maryland, is chair and Scott L. Whitaker of Gainesville, Florida, is vice chair. Three new members began service in July, 1993.



**Bradley**

**H. Hawkins Bradley, Jr.**, is the retired former chairman and CEO, currently a director, of Goodmark Foods, Inc. in Raleigh, North Carolina. An alumnus of the University of Richmond with advanced management training from the Harvard Business School, Hawkins is very involved with Highland United Methodist Church, where he teaches in the church school and has served on finance, trustee, pastor/parish, and kindergarten committees. He is also a director with the Wake County unit of the American Cancer Society. Hawkins has two daughters, three stepsons, and eight grandchildren.



**Connolly**

**Phillip F. Connolly**, a resident of Marysville, Ohio, educated in business and civil engineering, is the president of Connolly Construction Company. He has served the church as chair of the Council on Finance and Administration for the West Ohio United Methodist Conference, as a delegate to the 1992 General Conference, and as a supporter and advocate for the Foundation for Evangelism. Phillip and his wife, Sarah, are the parents of two sons and a daughter, between the ages of 6 and 13.



**Henley**

**Susan Stone Henley** of Fayetteville, North Carolina, is a former English teacher and an alumna of the University of North Carolina-Chapel Hill. She and her husband, Dr. John T. Henley, Jr., are the parents of a son and a daughter, ages 7 and 9. Susan is a lay leader, choir member, and teacher of an adult church school class at Haymount United Methodist Church. She is also a sustaining member of the Junior League of Fayetteville.

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## **Anatomy Celebrates Twenty-fifth Birthday with Paperback Edition**

Jane Smith rolled her grocery cart to the checkout counter of her neighborhood Kroger store. As always, the clerk weighed her vegetables, dragged the other items over the electronic reader, and bagged everything as Mrs. Smith wrote out her check. And as always, she tore the check out of her checkbook and gave it to the clerk along with her driver's license. But instead of quickly writing down her license number, sliding the check into the drawer, and handing her the receipt, the young man paused over her check. He studied it, not suspiciously, but as if he saw something that interested him. "D. Moody Smith," he mused, trying to place the name written on the check. Then, as if suddenly remembering an old acquaintance, he said, "*Anatomy of the New Testament!*"

When Duke Divinity School Professor D. Moody Smith (D'57) and Virginia Foundation for Independent Colleges President Robert A. Spivey (T'53) began work on what became *Anatomy of the New Testament: A Guide to Its Structure and Meaning*, surely neither one of them ever expected to be recognized for it in such an everyday setting as the grocery store checkout line. But then, neither could they have known that, twenty-five years after its initial publication in 1969, their New Testament introduction would be in its fifth edition. *Anatomy's* second, third, and fourth editions appeared in 1974, 1982, and 1989, respectively.

In these intervening years, their text has been used in college and seminary classrooms nationwide, from Swarthmore to Pepperdine and from Princeton to Perkins. In August 1994, MacMillan Publishing Company is scheduled to release *Anatomy* in its first paperback edition, one that the writers hope will reach an even larger audience of students eager to begin understanding the New Testament.

Duke graduates Robert Spivey and Moody Smith became acquainted with each other as doctoral students in New Testament at Yale University. While at Yale, they discussed writing a book together. In 1964, when Spivey was a junior faculty member at Williams College, he received a textbook contract from MacMillan and asked Smith to collaborate. Smith agreed, and they began planning. From the outset of the project, the two wanted their book to be different from existing New Testament textbooks. "In teaching New Testament, both in college and seminary settings, we found that students often used the textbook as a substitute for reading the

[biblical] text," Spivey said. "We thus were determined to design a book which would be difficult to use without having the New Testament constantly in hand." It was out of this shared vision that *Anatomy* was born.

Smith's involvement in the project began in 1964, and he actually began writing in 1965, during his first year on the Duke Divinity School faculty. "We divided up the chapters of the book to begin with," Smith said, "but from the beginning we reviewed, criticized, and revised each other's work, and this has continued through each edition."

### **Dissecting Texts**

*Anatomy* investigates the complexities of a living organism's structure. It is no accident that Spivey and Smith chose this term for the title of their book, for they were dealing with a *living* text. They wished to introduce the New Testament to students not as a flat, one-dimensional writing, but instead as an organism born of a living community in the complex first-century Mediterranean world. In their composition, therefore, Smith and Spivey focused on selected passages as representative of the New Testament writing and themes, hoping by this approach to draw students deeper into the biblical text. Rather than attempt to cover comprehensively the New Testament as a whole, they sought to give a series of "dissections" that would reveal the overall structure of the collection.

To show the structure of each book of the New Testament, the authors selected passages that they felt would best represent the book as a whole. "In most cases," said Dr. Smith, "we dealt with the opening and the closing of the book, and then something in between." Commented Dr. Spivey, "We selected passages that show the overall theme of the book, hoping to give readers x-ray shots of passages and keys to the structure of the whole book. For most churchgoers, citing book,

chapter, and verse is a problem. *Anatomy* gives a framework for people in the pews, so that even if they do not know a certain passage, they might recognize by its themes that it is from Luke.”

As they indicated in the preface, Spivey and Smith recognized from the beginning that *Anatomy* broke “radically” with conventional New Testament introductions, which “approach [the Bible] from the standpoint of the perspectives, questions, and results of modern Biblical criticism.” They were aiming at a general lay audience, college students, and other “uninitiated” readers. So rather than begin with



Duke graduates Robert Spivey (l) and D. Moody Smith (r) collaborated on *Anatomy of the New Testament*.

higher critical questions, they started with the assumption “that the reader will want to know what the New Testament is about.” Such readers, they assumed, could understand a particular text by reading it and the New Testament book in which it appears, without prior training in higher criticism.

Their departure from convention was certainly well-received, for a review of the first edition in the *Journal of Biblical Literature* hailed *Anatomy* as “excellent... the best introduction to the New Testament available today.” Other reviewers, using words such as “pioneer” and “refreshing,” confirmed the book’s success in making study of the New Testament accessible and intriguing for students unfamiliar with its content.

Spivey and Smith have received enthusiastic reviews even from the harshest of critics, the students themselves. Smith said, “Our son Allen used *Anatomy* in the humanities program at Davidson College and said, perhaps with a tinge of surprise, ‘Dad, it really is a good book.’”

### Painting Portraits

In keeping with its purpose, *Anatomy* is designed to bring readers into the world of the New Testament, showing how the early Church understood Jesus and what it said about his gospel. This work is accomplished first through introducing readers to first-century Judaism and Greco-Roman culture. The book is then divided into two major sections. These two parts are given to studying the picture of Jesus given in the four Gospels and to exploring the apostolic witness in Acts, Paul’s letters, and the other writings. The book is designed to give readers a sense of the New Testament’s content and the faith that inspired the different authors, not mainly to introduce readers to critical questions and discussions. In fact, introductory critical questions such as authorship and date are handled in a section of “notes” at the beginning of each chapter.

A particularly interesting and innovative feature of *Anatomy* is the artwork throughout the book. It not only draws the reader’s attention; it brings the reader into the world of the New Testament, giving flesh to the skeleton that *Anatomy* reveals. At the very beginning of the book, a bust from the Arch of Titus illustrating the Romans’ sack of the Jerusalem temple displays the bitter and violent relationship between Judaism and the Roman Empire. A contemporary Chinese painting of the Holy Family’s flight into Egypt reveals the impact of Christianity through time and across cultures. And Rembrandt’s portrayal of Paul shows the apostle agonizing over an epistle. Spivey said that he and Smith collected these works in their travels, from tourist offices, and museums. “It has been a labor of love,” he said.

Reflecting on the past twenty-five years, Smith recalled an incident early on in his writing of *Anatomy*. “A senior colleague in New Testament, on learning that I was working on a textbook, warned me, ‘Everything you do will take you about twice as long as you think.’”

That is certainly true in the case of *Anatomy*,” he said. “In fact, with five editions, *Anatomy* has taken somewhere between two and five times as much time as we originally thought, but it has been worth it!”



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# Moral Theology: An Interview with Harmon Smith

**Q: The Divinity School catalog describes you as a “professor of moral theology.” Isn’t that redundant? And since when is theology immoral?**

A: I sometimes enjoy telling people that I am the only moral theologian on the faculty, and so far nobody has suggested to me that “moral theologian” is an oxymoron. It may be. Historically, it has its roots in the development of the medieval university, where the responsibilities for describing the theory of moral agency fell to the professor of Christian ethics. And the responsibility for applying that theory to concrete causes—what we call casuistry—then was delegated to a professor of moral theology or in some cases moral philosophy. So, the difference between ethics and morals was that one had to do with theory and the other principally with practice, and the two responsibilities were discriminated by professorial title.

**Q: So then, “ethics” refers to practiced morals?**

A: No. Ethics worries about methodology. I sometimes say that an ethicist is a person who asks questions, and the more probing and deluging the better. A moralist, on the other hand, is someone who tells you how to behave, what you ought to do. In my work with physicians and nurses over the years, that is a distinction that I’ve had to work very hard at making clear. The assumption when they see me in the hospital is that I’m there to tell them what they ought to do or what they can do or what they should not do or what they must not do. I have learned over the years to be alert to that, to anticipate it, and to try to let them know early on that that’s not my job. I am there to ask them questions about why they do what they do. Of course, I have opinions, and I express them, but the teaching task always comes first.

**Q: How do you approach the teaching of ethics?**

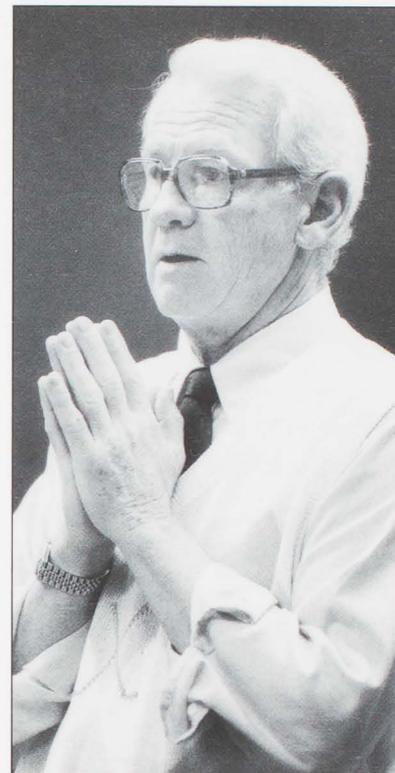
A: I think that is a very important question, because ethics doesn’t have an accepted methodology which is universally applied. I think that method will vary enormously from school to school, context to context. Protestant teachers tend to operate in a way very different from Roman Catholic teachers, and there is an enormous variety even among Protestant teachers. My own view is that the approach to the teaching of Christian ethics ought principally to be concerned with the formation of conscience. I believe that students ought to be confronted with the obvious hypocrisies in their lives, where they say they believe one thing, but they cannot bring themselves to act upon that “ought” in their lives. The most important thing about teaching ethics, it seems to me, is not to indoctrinate—although I would very much like for students to share the things I value and cherish. The most important thing is to teach them what the Church teaches and then to oblige them somehow to come to grips with their own belief systems—what they value and cherish—and to ask them whether and to what extent they are prepared to commit to that, to live it, to act it out. Socrates once said, “You cannot teach ethics, you can only learn it.”

**Q: So, how do you go about confronting them with these internal hypocrisies?**

A: Well, we examine alternatives to the positions they initially want to affirm. We explore, as deeply as they will consent to explore, the kinds of presuppositions and assumptions that they think they have. And in that process, two things happen. There is both a winnowing and a refining. Some things that one thought were important are discarded and maybe some other things take their places; some things that one thought one cherished, one appreciates in much more subtle and sophisticated ways. Points of view are both discarded and refined in the process. In the end, the important thing is for the person to be faithful to what he or she cherishes, and typically that means also the contextualization of a community of persons who share, support, reinforce, and underwrite similar—if not the same—kinds of notions about who one is and how one ought to behave. The old phrase from the moral philosophers is *conscientia est semper consequentia*: “conscience is always to be obeyed.” Roman Catholicism names this as one of the first-order principles, even if it means going against the magisterium of the Church. As Shakespeare said, you must “be true to yourself.”

**Q: Usually when people talk about ethics, they speak about it in relation to controversial issues such as euthanasia, abortion, and genetic engineering of human cells. Should Christians be concerned about something as seemingly mundane as genetic alteration of tomatoes?**

A: Ethics is always concerned with controversial issues. As a matter of fact, an ethical problem doesn’t occur unless two or more cherished values are in direct conflict, and you realize that you cannot have both. You have to sacrifice one in order to affirm the other. That’s a *bona fide* ethical problem. The issues involved don’t have to be the marquee



Professor of Moral Theology  
Harmon Smith



issues that preoccupy people today. There are a lot of very important ethical issues which are not so dramatic.

Should we be concerned about genetically altering certain vegetables? That's a question that deserves very serious consideration, particularly in view of the fact that world hunger is as prominent as it is and genetically engineered plants could potentially feed lots of people. The other side of it is, would that feeding do anything to help control an exploding population? I think that the way in which Christians get concerned about technologies of this sort has to do not only with their application, but principally with articulating the goals or ends of these kinds of interventions. Christians articulate what those goals and hopes are in terms of what we believe about God, creation, sin, and grace. But the particular methods by which those ends are achieved are not within our provenance of expertise. This may be left to somebody else.

**Q: Science has opened the door to saving lives by using animal organs. What are Christians to make of these advancements as stopgap measures for saving human lives?**

A: I think that xenografts, or animal interspecies grafting, are still at a scientifically experimental stage. What one asks about these issues has, in part, to do with questions about the moral status of animals and our duties to humans and what understanding of creation and nature we have. Beyond that, there are questions looming very large about the philosophy of medicine. What is medicine intended to do? What is its purpose? What is its goal? In the context of Western medicine, which is deeply influenced by Christianity and Judaism and Islam, that question has been answered in a particular way since the time of Francis Bacon. That is, we ought to learn as much as we can, in order to gain progressive control over all that we can, so that we might, as William Henley said, "be masters of our fate and captains of our souls." We want desperately to be in control. One can ask about the morality of xenografts, but I think one must first ask about the goal of medicine. Is it to extend human life at any cost and in any condition whatsoever, or are there boundaries?

**Q: There has been a lot of talk in the media about alternative therapies, such as acupuncture and homeopathic medicine, which differ in theory from conventional Western medicine. How should Christians think about these therapies? Are they problematic, or do they have something advantageous to offer us?**

A: I think Christians will want again to ask questions about the end or purpose of any kind of medicine. The goal of any kind of intervention is to improve health or well-being. But you see, when you introduce categories like "improve" or "better," you have moved out of a scientific and into a moral vocabulary, and now you need to assess what it means to be better or improved. And that is a question that we have either ignored or taken for granted. With genetic intervention, we have just supposed that "things are going to be better if we do it this way." I am sure that that's the rationale underlying xenografts and other exotic interventions. And that, I think, is the same presumption that underlies homeopathic intervention. So you use herbs instead of surgery. So you use chiropractic instead of neuro-surgery. The intention of both of them is to improve the condition of the patient. But what "improve the condition of the patient" means is not amenable solely to scientific criteria.

**Q: To what extent should Christians attempt to influence public policy? For instance, Christians today are divided over issues such as abortion. If we cannot be of one mind on this issue, how can we ever talk about influencing public policy?**

A: This is a really difficult question. And it is difficult because, if you really believe something devoutly and believe it is God's will, you give it ultimate authorization. It becomes very difficult then to be democratic and tolerant if you believe you really know the truth about this thing. On the other hand, we appreciate that we live in a society that is pluralistic, diverse, and democratic. Our society has no established state religion, and one may have to appreciate that the liberty to believe devoutly that one has an absolute grasp of truth in a particular matter is a function of living in that kind of society. It creates a very awkward and difficult problem. Christians have traditionally responded in one of two ways. They have either said, "We are so pure and holy, and these things we believe are so transparently obvious to us, that we have to preserve their purity by withdrawing from the dirt and ugliness of the political arena." Other Christians have said, "Since we obviously cannot impose our will on the general public, we might as well join them." And so, we abandon the supposition that our religious beliefs have anything to do with the body politic, and we identify ourselves on the one hand as Christians and on the other hand as citizens.

I think historically, both of those approaches have proven to be unsatisfactory, and I worry about that in teaching Christian ethics. The big thing that Christians can contribute to public and scientific debate is to nominate what the goals of a just society ought to be. How we get there is not the principal responsibility of the Church. If Micah is to be taken seriously, you do justice, you love mercy, and you walk humbly with God. That is as neat a summary of the obligation of Christian citizenship as there is.



**CPE Supervisor Susan Nance confers with chaplain intern.**

The following are excerpts from recent faculty publications. All excerpts reprinted by permission of the publishers.

## Unleashing the Scriptures

By Stanley Hauerwas  
Copyright 1993 by Abingdon Press;  
159 pages; \$12.95

Fundamentalists and biblical critics alike argue that their project is to get to the text's "real meaning." But of course the text has no "real meaning;" rather the Scriptures are maintained by the Church as having particular prominence because Christians have learned that the Scriptures exist to further the practices of witness and conversion. If I deny that the text has "a meaning," some biblical scholars fear an uncontrollable subjectivism. Interpreters, especially laity, can simply make of the text anything that they wish, creating the meaning of the text at will. Such a presumption, however, as Fish pointed out above, assumes that the only entities involved are the text and the individual interpreter. Texts and interpreters, however, work only within contexts that make what they have to say irrelevant or interesting. What is required, then, is an account of how new readings help us extend our habits in ways not foreseen.

Of course the Church creates the meaning of Scripture, but that does not invite an orgy of subjectivistic arbitrariness. Rather the Church must continue to return to the Scriptures because they are so interesting, given the Church's task to live as a people of memory in a world without memory. The Church returns time and time again to Scripture not because it is trying to find the Scripture's true meaning, but because Christians believe that God has promised to speak through Scripture so that the Church will remain capable of living faithful by remembering well. The more interesting the challenges facing the Church, the more readings we will need. It is for this reason that the Church, through the guidance of the Holy Spirit, tests contemporary readings of Scripture against the tradition, knowing that such readings help us to see the limits of the present.

Those who concentrate on trying to discover the "real meaning" of the text overlook the fact that the Church is charged week after week to practice preaching. It is not as if preaching explicates the same invariant meaning of the text, applying it to different circumstances, but rather that preaching helps us see that what is at stake is not the question of "the meaning of Scripture," but the usefulness of Scripture, given the good ends of Christian community. The Scriptures are exhibited in communities that are capable of pointing to holy lives through which we can rightly see the reality that has made the Scriptures possible.

## All God's People Are Ministers

By Patricia Page  
Copyright 1993 by Augsburg Fortress;  
110 pages; \$9.99

It is surprising that the strengthening of spirits seems the most difficult, because that is what the institutional church is supposed to know most about. But that is precisely why it is so difficult: Our whole culture assumes that the life of the spirit is what the Church is about and that the rest of life is concerned with the real, material world.

There is gnawing evidence about people's longing for abundant life and also much confusion about what that might be and how to attain, or even obtain, it. Religious communities throughout the world, Christian and Hindu, Jewish and Islamic, ethnic and Buddhist, have restored old ways and created new modes of spirituality and often have combined individual and group patterns for using these resources. People have also searched for abundant life in many nonreligious ways: art, music, movies, athletic events, daring feats, violence, and even the arousal of a community through warfare.

Unfortunately, too often the separation of worlds remains. I was reminded of this acutely each year in the course I taught in Berkeley when the students reported that most laypersons saw little or no connection between what they did in church and their daily activities. If they did see a connection, it was mostly that in church they were given strength to go back and survive in the difficult world. Many of these seminarians themselves had opted for a full-time vocation in the church because they wanted a place where "they could serve God full time."

The worship of the Christian community is a critical place for the ordained and lay leaders to work with all the people of God toward uniting the worlds of head and heart, the secular and the sacred, the natural and the supernatural. This cannot be done by religious professionals alone. However, there are ways in which the religious professionals can give leadership to this process.



## Tragedy, Tradition, and Transformism: The Ethics of Paul Ramsey

By D. Stephen Long  
Copyright 1993 by Westview Press, Inc.;  
220 pages; \$41.95

The criticism that ended the last chapter is not extrinsic to Ramsey's own work. As he turns his attention to issues in medicine in the 1970's, Ramsey himself opens the door for such a criticism by his stinging critiques of the United States Judiciary. Neither the church nor the state could sustain the moral tradition from which Ramsey worked. This fact brings into focus a sad state of affairs in Paul Ramsey's work; he needed a particular moral tradition, capable of sustaining *agape* as the *telos* for human existence. In the fifties and sixties he thought a judiciary that allowed free and unlimited discussion would provide the institutional structure for that tradition's exercise. By the seventies Ramsey no longer placed confidence in the United States Judiciary as providing space for the practice of the moral life. Where then does one go?

Ramsey was a casuist who worked from a particular tradition, but who did not have any institutional practices to sustain that tradition. He was a particularist forced to use the leveling, generalized putatively universal language of modernity in hopes that his particular tradition might find some room in the modern era. The end result is that his work is much too particular to Christianity to be useful as a common, universal politics of speech, and it is much too universal to be useful as a politics of speech for the creation of an alternative Christian community. Yet Ramsey's work does offer an alternative to the dominant ideology undergirding much of ethics, and his work waits for the creation of those institutional practices that will give it life.

For the purpose of rehabilitating a Christian ethics rooted in tradition, and challenging Christian ethics acquiescence to a secular cultural discourse, Ramsey reclaimed casuistry. "Casuistry" was a pejorative word in Protestant social ethics. Many Protestant ethicists understood "casuistry" as signifying the attempt to secure a certain particular action through a deductive application of principles. Although Ramsey allows for deductive reasoning, his method is much richer than a mere deductive process. It was a principled casuistry.

## God Plays Piano, Too: The Spiritual Lives of Disabled Children

By Brett Webb-Mitchell  
Copyright 1993 by Brett Webb-Mitchell;  
Crossroad Publishing Company; 200  
pages; \$21.95

It is a cool summer morning in the hills surrounding Montreat, North Carolina, as parents gather together to share something they have in common: a child with a disabling condition. The topic of discussion for this gathering has to do with how their individual congregations first responded to the presence of their child with a disability. The parents' responses echoed one another as they told of congregations who, though scared at first, learned to at least accept that the couple had a child with a disabling condition. Most of the parents learned how to work with their churches so that their child had a place in Sunday school, youth groups, and worship. Karen, whose two children have cerebral palsy and developmental problems, shared that her congregation has grown to accept her children and involve them in the life of the church. But Joy, whose son has Down's syndrome, said that the support was fragile at best. She handles the fragile support by no longer expecting much from the church but expecting much from God to care for her and her family.

Other parents of children with disabilities and adults with disabilities have experienced the church's fragile support. Many people with disabling conditions are angry at their church for what feels like a lack of caring support, a feeling that carries over to their relationship with God. Some people with disabilities feel that "if a healthy child is a perfect miracle of God, who created the imperfect child?" For the writer Bern Ikeler, the whole family questioned and cried to the Creator: "What is happening to us?" Born with cerebral palsy, Bern's birth was the death of the family's dream child. Unlike a child's physical death, a disability is a death that happens hundreds of times each day, as the child is unable to do what "normal" children could do.

It is not only those intimately connected with a person's disabling conditions who have felt the fragility of support. Church leaders have also admitted that their support is fragile. Many say they do not know what to say or do for the family of a disabled person. Continually afraid of saying something offensive at the wrong time, offering help not needed, some choose to say and do nothing at all. Practical signs of support are absent, the comforting words of care needing to be expressed are rarely heard, and the gift of being present in the challenging times in a disabled person's life is withheld.

Paul Ramsey (r) spoke at Duke at the Society for Christian Ethics annual meeting January 15, 1988.



## New Endowment Resources

Contributions totaling more than \$511,000 were received by the Divinity School for its permanent endowment during the first half of fiscal 1993-94, according to Wesley F. Brown, director of development. Five new funds with a combined value of more than \$383,000 have been established since July 1:

**The H. Hawkins Bradley Scholarship Endowment Fund**, a gift from Mr. Bradley of Raleigh, North Carolina, is to support students from North Carolina and Virginia who are preparing for parish ministry in the United Methodist Church. Hawkins Bradley is the retired chairman and former chief executive officer of Goodmark Foods, Inc.

**The Isobel Craven Drill Scholarship Endowment Fund** will provide need-based financial aid for Divinity School students. Mrs. Drill, a member of the Trinity College Class of 1937 and a trustee emerita of Duke, is the great-granddaughter of Braxton Craven, the first president of Trinity College. She resides in St. Augustine, Florida.

**The Clara S. Godwin Endowment Fund**, established by the Divinity School and friends at her retirement as director of finance and administration, commemorates Mrs. Godwin's twenty-four years of service. The income from the fund is for unrestricted support.

**The L. Brunson George Sr. Endowment Fund** is a gift from Mrs. Evelyn Dacus George of Hermitage, Tennessee, in memory of her late husband who was a member of the Divinity School Class of 1933 and a United Methodist pastor. The George Fund will provide unrestricted resources.

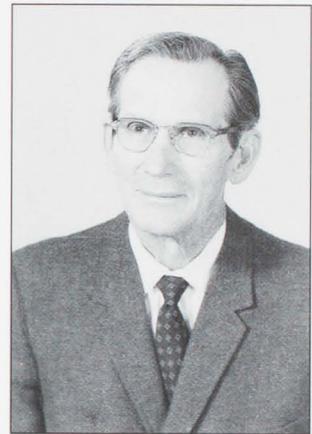
**The Village Chapel Scholarship Endowment Fund** is a new student financial aid resource established by the Men of the Village Chapel in Pinehurst, North Carolina, to encourage excellence in ministry and to celebrate the spiritual leadership of ministers past, present, and future who serve the Village Chapel parish.

Generous additions have been made to current endowed resources as well. Contributors of \$1,000 or more to other Divinity School Endowment Funds during this period included: M. Donald Alexander, Jr. of Columbia, South Carolina, **The Alexander Scholarship**; Don W. Andrews of Chapel Hill, North Carolina, **The Martha Anne Hills Andrews and John Spell Andrews Scholarship**; James C. P. Brown, D'51, of Southern Pines, North Carolina,

**The Wilson O. and Margaret L. Weldon Scholarship**; William R. Cannon of Atlanta, Georgia, **The Emma McAfee Cannon Scholarship**; Albert F. Fisher, D'54, of Durham, North Carolina, **The E. Clifford and Jane S. Shoaf Fund**; F. Owen Fitzgerald, Jr., D'54, of Raleigh, North Carolina, **The Aldersgate Endowed Scholarship** and **The Mary Owens Bell Fitzgerald Fund**; Martha O. Goodson of Winston-Salem, North Carolina, **The W. Kenneth and Martha O. Goodson Fund**; Richard P. Heitzenrater, T'61, D'64, G'72, of Durham, North Carolina, **The Aldersgate Endowed Scholarship**; Lillie W. Jackson of Hertford, North Carolina, **The E. Clifford and Jane S. Shoaf Fund**.

Also, the following individuals gave to existing endowments: Ann Marie and Thomas A. Langford, D'54, G'58, of Durham, North Carolina, **The Louie Mae Hughes Langford Scholarship** and **The Thomas A. and Ann Marie Langford Fund**; James A. McClung, D'72, of Richmond, Virginia, **The Aldersgate Endowed Scholarship**; The Estate of Ray C. Petry, **The Ray C. Petry Scholarship**; Jane S. Shoaf of Edenton, North Carolina, **The E. Clifford and Jane S. Shoaf Fund**; Leonard P. Shoaf of Marietta, Georgia, **The E. Clifford and Jane S. Shoaf Fund**; Gaston E. and Beverly M. Small, T'49, of Elizabeth City, North Carolina, **The Gaston Elvin Small Family Fund**; Charles M. Smith, T'62, D'65, of Raleigh, North Carolina, **The E. Clifford and Jane S. Shoaf Fund**; Laura M. Spangler, D'84, of Winston-Salem, North Carolina, **The Aldersgate Endowed Scholarship**; Norman V. Stockton, Jr. of Winston-Salem, North Carolina, **The Emorie and Norman Stockton Scholarship**; Thomas J. Vaughan of Berea, Kentucky, **The T. C. Vaughan Memorial Fund** and **The Aldersgate Endowed Scholarship**; O. Bliss Williams of Blenheim, Texas, **The Wilson O. and Margaret L. Weldon Scholarship**; Betty B. Wilson of Durham, North Carolina, **The Aldersgate Endowed Scholarship**; C. Carl Woods, Jr. of Durham, North Carolina, **The C. Carl Woods, Jr., Family Scholarship**.

"Endowment assures our financial strength both now and for the future," noted Dean Dennis M. Campbell, "We are profoundly grateful for all who have established and sustained the essential, permanent resources for theological education at Duke."



L. B. George, Sr.

## The 1993-94 Campaign for the Divinity School Annual Fund

is moving rapidly toward a goal of \$175,000. Through March, alumni and friends have given a total of \$140,697. This figure is up over \$27,000 from the same time last year. During the spring, class agents are working to secure further support from their classmates. On June 30, the totals will be final. Will you be counted? The success of the Annual Fund is an outward sign of the loyalty and generosity of Divinity School graduates and friends.

## Special Gifts

The following gifts to the Divinity School were made during 1993 especially to commemorate the lives and service of friends and families.

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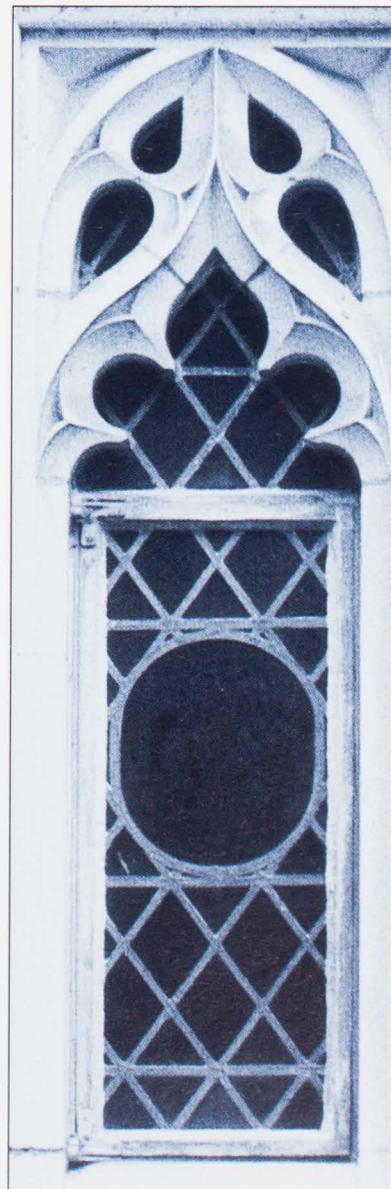
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## FACULTY NOTES

**David Arcus**, Divinity School and University Chapel organist, was commissioned by Grace United Methodist Church, Kokomo, Indiana, to write a festival anthem on the occasion of its sesquicentennial. "Christ Is Made the Sure Foundation" is composed for congregation, choir, soloists, brass, timpani, and organ, and uses select stanzas from the hymns "Christ Is Made the Sure Foundation," "All Who Love and Serve Your City," "O God of Every Nation," and "Lord, Whose Love Through Humble Service" as well as the gradual for the dedication of the church, *Locus iste*. The work premiered on May 22, 1994, in the church's morning worship service.

**Teresa Berger** published the following articles: "Die Liturgische Bewegung—Frauenbewegt" in *Liturgisches Jahrbuch*; "Gotteserfahrung in der Liturgie: Frauen-Erfahrungen" in *Wort und Antwort*; "Liturgie und Frauenfrage, Zum Ringen um eine (auch) Frauengerechte" in *Una Sancta*; and "Träume und Hoffnungen" in *Mut zum Leben*. She also taught a seminar at the Roman Catholic Faculty of the University of Münster, Germany, under the course title "Women and Worship."

**Jackson Carroll** co-authored "The Post-War Generation and Establishment Religion: A Window to 50 Years of Religious Change in the United States" with David A. Roozen and Wade Clark Roof in *Archives de Sciences Sociales des Religions* (July-September 1993). He published an article entitled "Theological Education for Reflective Leadership" in *Leaders for the 21st Century, Report from a Conference Concerning Formation in Theological Education* (Uppsala University, Unit for Educational Research and Development, Report #108, 1993). Dr. Carroll also presented a paper, "Culture Wars? Insights from Ethnographies of Two Protestant Seminaries," at the annual meeting of the Society for the Scientific Study of Religion and Religious Research Association in Raleigh (October, 1993).

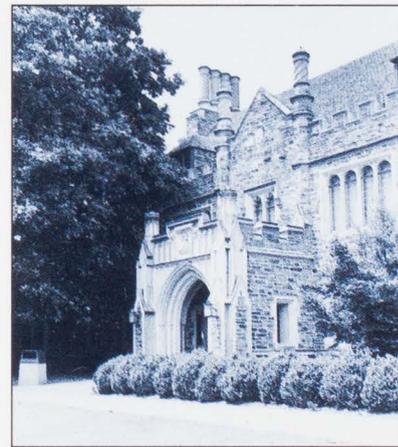
**James Crenshaw** has recently published the following articles in various publications and books: "The Concept of God in Old Testament Wisdom" in *In Search of Wisdom*, (Westminster/John Knox, 1993); "Annotations to Job" in *The Harper Collins Study Bible* (Harper Collins, 1993); "Death," "Jonah, the Book of," "Murder," and "Wisdom Literature" all in *The Oxford Companion to the Bible* (Oxford University Press, 1993); "Prohibitions in Proverbs and Qoheleth" in *Priests, Prophets and Scribes*, (JSOT Press, 1993); and "Wisdom Literature: Retrospect and Prospect" in *Of Prophets' Vision and the Wisdom of Sages*, (JSOT Press, 1993). Dr. Crenshaw gave four lectures and two sermons on the Book of Hosea at Wingate College and Wingate Baptist Church (November 11-14, 1993). He also lectured on Genesis (September 22, 1993) at the Duke Institute for Learning in Retirement. During the last semester, Dr. Crenshaw was elected president of Phi Beta Kappa, Duke Chapter.

**James M. Efirm** delivered the "Bible and the Church" lectures at Christ Church Cathedral in Indianapolis, Indiana, on October 31 and November 1. His lecture was entitled "Interpreting Biblical Apocalyptic." Dr. Efirm continues to be heavily involved in Lay Academy programs throughout North Carolina.

**Gayle Felton** led the National Retreat of the Order of Saint Luke in Nashville, Tennessee, in October of 1993. In November, she served as a leader for the School of Ministry at the Tennessee Annual Conference and presented a paper entitled "Teaching toward Gender and Ethnic Inclusivity" at the Association of Professors and Researchers in Religious Education, held in Fort Worth, Texas. In March Dr. Felton led a seminar on baptism at the North Carolina Annual Bishop's Conference on Ministry and a weekend seminar on "The Condition of Our Souls" at the Program in the Humanities and Human Values of the University of North Carolina at Chapel Hill. This May she traveled to Lancaster to lead another seminar for the Eastern Pennsylvania Annual Conference. Dr. Felton preached for the baccalaureate at Converse College in Spartanburg, South Carolina.

**Miriam Ann Glover-Wetherington** presented a lecture entitled "A Venture of Faith in Oneness" and a workshop on "Anger and Spirituality" at the Pastors' School of the South Carolina United Methodist Conference. She also led a workshop for ministering in situations of domestic violence for Duke's 1993 Convocation and Pastors' School.

**Stanley Hauerwas'** book *Resident Aliens: Life in the Christian Colony*, co-authored with William H. Willimon, set an Abingdon Press sales record of over 50,000 copies. Dr. Hauerwas lectured extensively in the fall and winter, 1993-94. He chaired the session on "Evangelicals, Values and Postmodernism" at the Society for the Scientific Study of Religion (October 29, 1993), and participated in the session, "Mennonites on Hauerwas, Hauerwas on the Mennonites" for the American Academy of Religion (November 20, 1993). At the University of Notre Dame Law School, he took part in the conference on "Hauerwas on the Law" (January 29-30, 1994). Dr. Hauerwas has published "When the Politics of Jesus Makes a Difference" in the *Christian Century*; "Veritatis Splendor: A Comment" in *Commonweal*; "A Meditation on Developing Hopeful Virtues," collected in *The Return to Scripture in Judaism and Christianity: Essays in Post-Critical Scripture Interpretation* and "Splendor of Truth: A Symposium" in *First Things*.



**Frederick Herzog** published "Deal mit der Wahrheit" in *Evangelische Kommentare* and "Justice in the Liturgy" in *Gottesdienst*.

**Richard Lischer** has published "Martin Luther King, Jr.: forkynnelse som 'fremforelse'" in *Praktisk Teologi*, vol. 2, 1993, 3-12. *Praktisk*

meeting of the Society of Christian Ethics in Chicago. She published "Gender—Being It or Doing It?—the Church, Homosexuality, and the Politics of Identity" in *Union Seminary Quarterly Review* 47:1-2 (Spring, 1994).

**Patricia N. Page** has just published her book, *All God's People Are Ministers: Equipping Church Members for Ministry* (Augsburg Fortress, 1993). From January 14 to February 9 of this year, she visited the Diocese of Mexico, Anglican Church of Mexico, to teach and advise in the ministry of the laity. Dr. Page also serves as chair of the North Carolina Episcopal-United Methodist Dialogue (1993-1995).

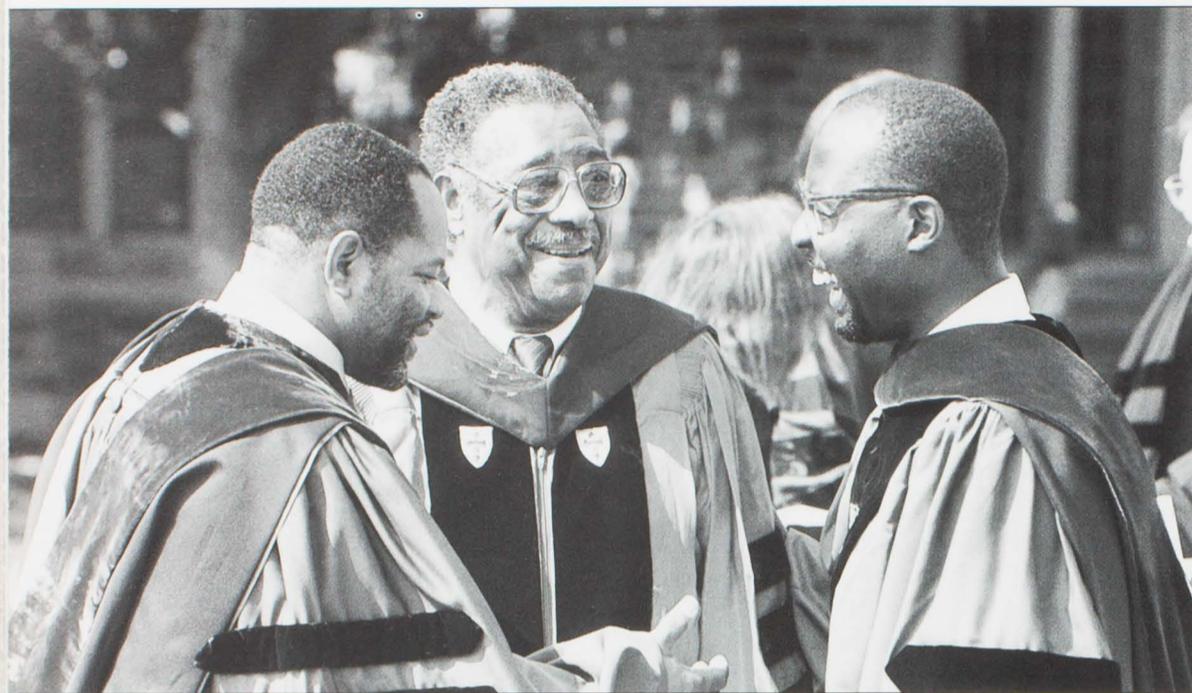
**Russell Richey** has been on leave during the spring 1994 term under a Lilly Endowment grant to study "United Methodism and American Culture." Dean Richey gave a seminar on connectionalism at the Virginia Conference's Society for Wesleyan Studies (October 17-18, 1993) and gave the address to the Council of Bishops of the United Methodist Church on "The American Denominational Pattern" (November 4, 1993). From December 2-4, he participated in the conference on "Theological Education in the Evangelical Tradition" at the Institute for the Study of American Evangelicals. His paper was entitled, "Ministerial Education: The Early Methodist Episcopal Experience." Recently, Dean Richey has been named to the Editorial Advisory Boards for the *Quarterly Review* and *Christian History*.

**D. Moody Smith** was awarded the United Methodist Church's 1993 Scholar/Teacher of the Year award. The award is sponsored by the Board of Higher Education and Ministry. His *Anatomy of the New Testament* has entered its fifth edition.

**Harmon Smith** gave a lecture entitled "Who's in Charge Here?—Medical Ethics in Primary Care Settings" at the Wake Area Health Education Center. He also contributed an article, "Physician-Assisted Suicide—Both Doctors and Christians Should Know that this is NOT an Idea Whose Time has Come," in *North Carolina Medical Journal* (August, 1993).

**William E. Smith**, professor of the practice of Christian ministry, is retiring in June. A member of the faculty since 1988, he has enjoyed a distinguished career in United Methodist parish ministry in Massachusetts, Maryland, and Ohio, and in ministerial education including service as vice-president of Wesley Theological Seminary in Washington, D.C. Bill and Mary Lou are residents of Pinehurst, North Carolina.

**David C. Steinmetz** taught at the 1993 Summer School of the University of Notre Dame and delivered a public lecture on the theme, "The Intellectual Appeal of the Reformation." In August he served as the chair of the seminar, "Luther and Calvin," at the Eighth International Congress for Luther Research in St. Paul, Minnesota. In March, 1994, he chaired an international colloquium on "Patristics and Biblical Exegesis in the Sixteenth Century" at the Herzog August Library in Wolfenbüttel,



(l to r) Professors William C. Turner, Samuel D. Proctor, and Willie J. Jennings.

*Teologi* is the journal of the Free Faculty of Theology in Oslo, Norway. The article is a translation of a lecture, "Martin Luther King, Jr.: Performing the Scriptures," that Professor Lischer presented last summer at the Faculty of Theology in Oslo, at Princeton Theological Seminary, and at Africa University in Mutare, Zimbabwe. Professor Lischer preached for the Holston Conference at Lake Junaluska in February of this year. He also published "What Shall I Borrow? Is It Tradition or Plagiarism?" in the *Circuit Rider*, (October 1993) and "Acknowledgment" in *Best Sermons*, (Harper Collins, 1993).

**Mary McClintock Fulkerson** gave a paper entitled "Feminist Theology and the Subjecting of the Feminist Theologian: On the Necessity of Unprofessional Friends" at the Consultation on Feminist Theory and Theology at the annual meeting of the American Academy of Religion in Washington D.C., in November, 1993. In January, 1994, she presented a paper, "Changing the Subject: Power, Gender, and Language Reconsidered" at the annual

Germany. In July he will teach at the Vancouver School of Theology in Canada and in September will lecture on Calvin as an interpreter of Genesis at the Sixth International Calvin Congress in Edinburgh, Scotland. His book, *Calvin in Context*, has been accepted for publication by Oxford University Press, where he has also been appointed as the general editor of the Oxford series, *Studies in Historical Theology*.

**Karen B. Westerfield Tucker** served as an observer/consultant on "Worship and Culture: Contemporary Questions," held in Hong Kong, March 18-22. She is also the recipient of a summer stipend grant from the Louisville Institute for the Study of Protestantism and American Culture for research on the American Methodist understanding and practice of marriage.

**Brett Webb-Mitchell** gave presentations including the following: "The Spiritual Lives of Disabled Children" at the Society for the Scientific Study of Religion Annual Meeting in Raleigh, North Carolina (October 1993); "Listen and Learn from the Spiritual Lives of Disabled Children" at Whitworth College in Spokane, Washington (March 1994); and "A Conversation: Caring for Children with Special Needs" for the University of North Carolina Hospitals in Chapel Hill, North Carolina (October 1993). His recent publications include: "Welcoming Unexpected Guests at the Banquet" in *Journal for Preachers* (Lent 1993); "The Religious Imagination of Children with Disabilities" in *Religious Education* (Spring 1993); "A Quilt of Compassion: The Disability Affected Family in the Church" in *Church and*

*Society* (November/December, 1993); "Let the Children Come: Young People with Disabilities in the Church" in *The Christian Century* (October 13, 1993); and the book, *God Plays Piano, Too: The Spiritual Lives of Disabled Children* (Crossroad, 1993).

**William Willimon** published "Why A Pastor Should Not Be A Person" (January 1994) and "A Peculiarly Christian Account of Sin" (November 1993) in *Theology Today*. His article, "Reaching and Teaching the Abandoned Generation," appeared in the October 23, 1993, issue of the *Christian Century*. His most recent books are *The Search for Meaning in Life* (Abingdon, 1994), co-authored with Drs. Thomas and Magdalena Naylor, and *The Intrusive Word* (Eerdmans, 1994). His book *Resident Aliens: Life in the Christian Colony*, co-authored with Stanley Hauerwas, set an Abingdon Press sales record of over 50,000 copies. Dr. Willimon's lecture and preaching engagements include the Congress on United Methodist Evangelism in Myrtle Beach, South Carolina; the Pastors' School of the Eastern Mennonite Seminary in Harrisonburg, Virginia; the Pastors' Institute at Queen's College, Ontario; and the proclamation Conference, sponsored by Abingdon Press in Nashville. He also helped lead a medical mission team of Duke medical personnel to Honduras.



**Webb-Mitchell**



## DEATHS

**Wade R. Bustle**, D'40, died August 19, 1993, in Greensboro, North Carolina. He was a United Methodist minister who served in parishes across the Western North Carolina Conference. He is survived by his wife, Vesta, a son, and a daughter.

**Dana Dawson, Jr.**, D'47, died April 18, 1993, in Baton Rouge, Louisiana. He was minister emeritus at First United Methodist Church in Baton Rouge, where he had been senior pastor for twenty years prior to his retirement in 1974. He is survived by his wife, Betty Howe Dawson, two daughters, and two grandchildren.

**Vergil E. Queen**, D'42, died August 26, 1993, in Durham, North Carolina, after an extended illness. A United Methodist pastor and administrator, he served in the North Carolina Conference and was particularly involved with concerns of church-related higher education. He is survived by his wife, Frances Sharpe Queen.

**Charles A. Francis**, D'47, died January 10, 1994, in Waynesville, North Carolina. He was a Baptist pastor and rehabilitation services counselor. He is survived by his wife, Rosalie B. Francis, a son, two daughters, and five grandchildren.

**Harold C. Austin**, D'50, died September 27, 1993, at his home in Charlotte, North Carolina, following five years of declining health. He was a United Methodist minister in the Western North Carolina Conference. He is survived by his wife, Meredith, a son,

**Stephen W. Austin**, D'84, G'89, and daughters, **Deborah L. Austin**, D'81, Anne Kolbe and Elizabeth Austin.

**Mary Page Poole Chestnut**, former secretary in black church studies, died January 21, 1994. She was 64. Ms. Chestnut served Duke Divinity School, first as a faculty secretary and then as secretary to the director of black church studies, for twenty-eight years. She was the first African-American secretary to work at Duke University.

William Turner, director of black church affairs and assistant research professor of theology and black church studies, remembered her as "a pioneer, a ground-breaker, who necessarily had her dignity firmly rooted within, during a time when many believed she had no business at Duke." "She came to the school," Dr. Turner said, "for a job discretely defined, but God gave her a ministry of kindness. She is [and was] a Grand Lady."

While Ms. Chestnut earned her place in the history of Duke University and of the Divinity School, she also earned a place in the memories and hearts of students and co-workers. Harmon Smith, professor of moral theology, described her as "always cheerful, unpretentious and unflappable, ever faithful and conscientious in the discharge of her duties. Mary Chestnut always made lots of friends." Dr. Smith had been charged by Dean Robert Cushman in 1962 to search for the first African-American secretarial staff. "This was a very difficult search," Smith said, "because secretaries could make more money working in business, so the search required breaking new ground. As it was, she went on to serve under four deans, and when she retired, she was the senior secretary at Duke Divinity School."

Ms. Chestnut is survived by her two daughters, Ms. Shirley Taybron and Ms. Valerie Arrington; her son, Mr. Daryl Chestnut; and her sister, Ms. Emma Eubanks.

**W. Taylor Reveley II**, G'53, died December 30, 1992, in Richmond, Virginia. He was president-emeritus of Hampden-Sydney College in Virginia, where he served from 1963-1977. A former Army chaplain in World War II and a Presbyterian minister, administrator, and educator, he is survived by his wife, Mary Gary Eason Reveley of Lexington, Virginia, a son, a daughter, and six grandchildren.

**Joseph R. Morris**, D'58, died February 24, 1993, as the result of an automobile accident in Claremont, North Carolina. He was a pastor in the Western North Carolina Conference of the United Methodist Church. He is survived by his wife, Nancy Sheffey Morris, a son, a daughter, and two grandchildren.

**Samuel G. Dodson, Jr.**, D'71, died March 26, 1994, in Durham, North Carolina, following several years of ill health. He was a United Methodist minister in the North Carolina United Methodist Conference. He is survived by his wife, Georgia Dodson, two daughters, a stepson, and six grandchildren.

**G. Lea Harper**, G'78, died March 18, 1994, in Wilmington, North Carolina, following a long illness. He was a United Methodist minister, author, and former professor of philosophy and religion at Pembroke State University. He is survived by his wife, **Ruth E. Harper**, D'79, and two sons.

**Kelly J. Wilson III**, D'77, died March 12, 1994, in Creedmoor, North Carolina. He was a United Methodist minister and former chaplain of the Methodist Retirement Homes in Durham. He is survived by his wife, Sharon Rennolds, and three sons. His father is **Kelly J. Wilson, Jr.**, T'49, D'51.



**Mary Page Poole Chestnut**

**Anne D. Ragan**, former secretary to the J. M. Ormond Center for Research, Planning and Development, died February 28, 1994, after a prolonged illness. Ms. Ragan began work at the Divinity School in the copy room and later became a faculty secretary. She served the school for a total of sixteen years.

Ms. Ragan grew up in Durham and attended Durham City Schools. Before coming to Duke, she worked for the Durham Chamber of Commerce. A member of Grace Baptist Church, Ms. Ragan was active in a host of church and community activities.

According to Ms. Maxie Honeycutt, former financial aid assistant and a long-time friend of Ms. Ragan, she saw the Divinity School as her extended family and particularly enjoyed working with students. During her time at Duke, she made numerous friends from all age groups. Maurice Ritchie, associate dean for student life and director of field education, said, "Anne touched me with her dynamic combination of candor and hope. She was honest with herself and others. There was not guile in her. What you saw was what you got."

She is survived by her husband, Walter L. Ragan, two children, and four grandchildren.



**Anne D. Ragan**

## CLASS NOTES

**Martell H. Twitchell**, D'34, and his wife, the former Mamie Varner of Mississippi, will celebrate their 60th wedding anniversary on May 26 in the Citrus Heights, California, United Methodist Church. They were married in Duke Chapel. In 1960, Citrus Heights was his first pastorate after retiring from the Navy Chaplaincy with the rank of captain. He was the first pastor and supervisor of its building.

**A. Purnell Bailey**, D'48, and Betty Lou Sheffield were married March 5, 1994 in a family wedding celebrated at Arlington Forest United Methodist Church in Arlington, Virginia. They will reside in McLean, Virginia. He is a nationally syndicated columnist.

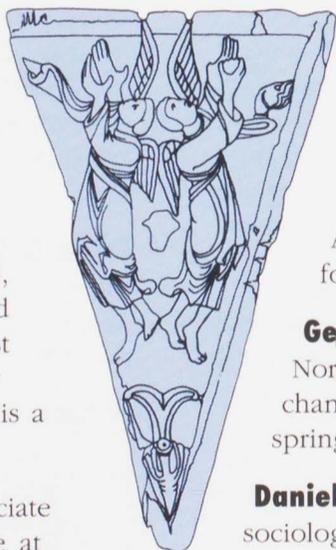
**Robert S. Gibson**, T'49, D'53, associate professor emeritus of library science at Radford University in Virginia, was named Media Educator of the Year in Higher Education by the Virginia Educational Media Association at its fall 1993 meeting in Williamsburg. The award honors the outstanding teaching and professional contributions to higher education he made throughout his career. Bob currently is retired and living in Charlotte, North Carolina.

**Robert Grumbine**, D'50, and Edna Johnson were married September 1, 1993. He retired as chaplain of the Baltimore County Fire Department after twenty-five years service, and he continues as chaplain coordinator with the Baltimore City Fire Department and as Episcopal chaplain at Johns Hopkins Hospital, Baltimore, Maryland.

**John F. Few**, T'51, D'54, retired in June, 1993, after forty-one years of service in the Florida and Western North Carolina United Methodist Conferences. He and his wife Jean are residing in Ocala, Florida.

**Robert G. Gardner**, D'51, G'57, a professor of religion at Shorter College in Rome, Georgia, has written *The Floyd County Baptist Association of Georgia, 1893-1993*.

**Barbara K. Hardesty**, D'51, recently retired as an elementary counselor in the Jackson County Schools and was honored by the dedication to her of the school's yearbook. She is living in Cullowhee, North Carolina.



**Loy H. Witherspoon**, T'51, D'54, professor of philosophy and religious studies at The University of North Carolina at Charlotte for thirty years, was named winner of the Alumni Association's Faculty Service Award for 1993.

**George C. Megill**, D'52, of Raleigh, North Carolina, led a group study exchange team to Brazil for six weeks in spring 1994.

**Daniel M. Schores**, D'53, professor of sociology at Austin College in Sherman, Texas, has been elected to the board of trustees of Pi Gamma Mu, the international honor society for social science. He has been appointed book review editor for the *International Social Science Review*. A former member of the Duke faculty, 1965-69, he anticipates retirement from Austin College in May, 1994.

**Joe Bowles**, T'61, D'65, has been named senior vice president and manager of corporate affairs for Bank One, Texas, a subsidiary of Banc One Corporation. He has almost thirty years experience in public relations, first with colleges and, since 1972, in banking. Joe and his wife, Chris, have one child, and they are active in the community life of Dallas, Texas.

**Paul F. Fendt**, D'62, of Gaithersburg, Maryland, and G. Michael Vaurek are the editors of *Quality Improvement in Continuing Education and Service Organizations* published in late 1992 by the Edwin Mellen Press.

**J. Risher Brabham**, D'64, of Rock Hill, South Carolina, coordinated a two-week Witness for Peace delegation in early 1994 to El Salvador and Nicaragua.



**John Joseph (Jack) Theis**, D'66, and Barbara, have retired following careers as United Methodist missionaries in Korea. He founded Angel's Haven, a home for street boys, while in Seoul. They are now living in Broken Arrow, Oklahoma.

**Ben W. Curry**, D'68, director of a spiritual life center and university chaplain at the American University in Washington, D.C., wrote "A Life of Service" published in *Orientation '94* by the United Methodist Board of Higher Education and Ministry. He is administering a \$170,000 grant from the U.S. Department of Education for a two-year substance abuse prevention program at American University.

**G. Jean Foster**, D'70, and Bob Shell were married November 14, 1992. She is a diaconal minister in Antioch, Tennessee.

**Charles W. Brockwell, Jr.**, G'71, is serving as interim pastor at St. Matthew's United Methodist Church in Louisville, Kentucky, while continuing as director of graduate studies at Louisville Presbyterian Theological Seminary.

**Diane Weddington**, T'72, D'76, is a journalist in the San Francisco Bay area whose book, *A Guide to Intervention in Early Alzheimer's Disease* has just been published by Springer Publishing, New York. Diane has received numerous awards and fellowships in journalism and community service, particularly in the areas of aging and abuse prevention. She is also a lecturer and a certified master gardener in California. A second book, a guide to health spas in the United States, is scheduled for publication in early 1995.

**James W. Trent**, D'73, is associate professor of sociology and social work at Southern Illinois University at Edwardsville. His book, *Inventing the Feeble Mind: A History of Mental Retardation in the United States*, has just been published by The University of California Press.

**Bruce Fitzgerald**, D'76, and Nancy, along with their children Devon and Matthew, are now residing in Pensacola, Florida, where Bruce was recently appointed pastor of the Ferry Pass United Methodist Church.

**E. Michael Jones**, D'78, is the new chaplain at Cunningham Children's Home in Urbana, Illinois. His wife, Cindy, also D'78, continues as senior pastor of Countryside United Methodist Church in Urbana.

**Douglas L. Suggs**, D'78, has been appointed full-time chaplain at the Triad United Methodist Home (Arbor Acres) in Winston-Salem, North Carolina. His wife, **Patricia Kaylor Suggs**, D'77, is an assistant professor in geriatrics with the Bowman Gray Hospital.

**Gary N. Beam**, D'79, a United Methodist minister in Sebring, Florida, has portrayed John Wesley in local church and district events. He is the perennial coordinator of Florida alumni gatherings.

**Starr Bowen**, D'79, Christina, and their two children were featured in the October 1993 issue of *Interpreter* magazine. They are United Methodist missionaries who have served in Ecuador, Mexico, and now Chile.

**Robert H. Roth, Jr.**, D'80, and Pat Madden-Roth continue to sing professionally with a trio known as "Second Opinion." Bob recently wrote *God's Call and Your Vocation: A Look at Christian Calls and Church Occupations* published by the United Methodist General Board of Higher Education and Ministry. He is a regular columnist for *The Magazine for Christian Youth* and a contributor to other periodicals. Bob and Pat reside in Lansing, Michigan.

**Dennis R. Sheppard**, D'80, a United Methodist pastor in Newton Grove, North Carolina, completed the doctor of ministry degree at Drew University in October, 1993.

**David H. Nikkel**, G'81, is chaplain and assistant professor of religion and philosophy at Hastings College, Hastings, Nebraska. A revision of his dissertation, *Panentheism in Hartshorne and Tillich: A Creative Synthesis*, has been published by Peter Lang Publishing.

**Roger D. Perry**, D'81, pastor of the First United Methodist Church of Geneseo, Illinois, received the doctor of ministry degree in May, 1993, from Garrett-Evangelical Theological Seminary. His project was entitled "Responsible Evangelism Through Disciple-Making."

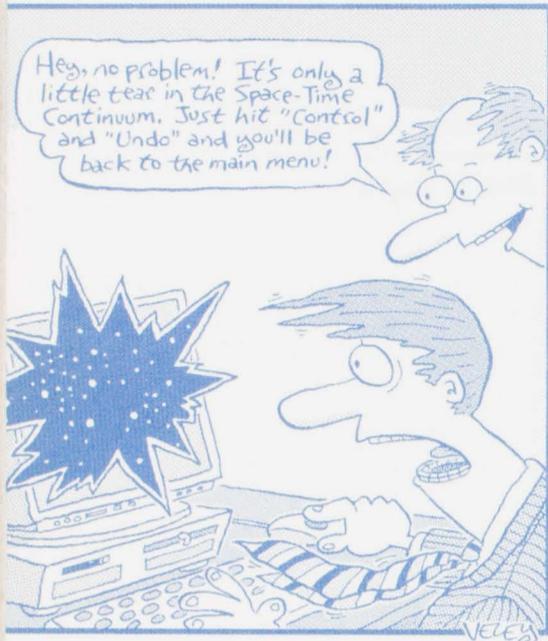
**David C. Surrent**, D'83, and Donna are the proud parents of Alec Taylor, who was born July 7, 1993. David is a United Methodist minister in Greenwood, South Carolina.

**William G. Crowell**, D'84, of Oklahoma City, Oklahoma, has been appointed the chemical dependency program director for the Oklahoma United Methodist Conference.

**W. Douglas Mills**, D'84, D'85, is serving as visiting assistant professor of religion at Eastern New Mexico University in Portales, New Mexico.

**Frederick G. Grosse**, D'84, who completed the doctor of ministry degree in October 1993 at Boston University School of Theology, is pastor of Lynnhaven Colony Congregational Church in Virginia Beach, Virginia, and a seminar/retreat leader for programs deepening spiritual growth in men of Protestant Christian congregations.

**Kelly Haugh Clem**, D'85, pastor of Goshen United Methodist Church in Piedmont, Alabama, and her husband, **C. Dale Clem**, D'85, wish to share their heartfelt gratitude for the countless expressions of concern and sympathy from Duke friends in the deaths of their daughter, Hannah Kathryn, and nineteen other parishioners caused by a tornado that struck their church on Palm Sunday morning.



**Todd E. Outcalt**, D'85, and his wife announce the birth on August 27, 1993, of their second child, Logan Todd Outcalt. They reside in Noblesville, Indiana, where Todd is a United Methodist minister. He has written several articles for *The Door* and *Group* magazine and is writing the Spring 1995 quarter for *Junior High Trek*, a curriculum resource. Todd participated in an archaeological dig at Tel Beth-Shemesh, Israel, in June 1993.

**C. Clifton Black**, G'86, was promoted in September 1993 to the rank of associate professor of New Testament with tenure at Perkins School of Theology, Southern Methodist University, in Dallas, Texas.

**McKinley A. DeShield, Jr.**, D'86, is directing a Christian ministry, "To Talk God and Do God," from his home in Greensboro, North Carolina. He seeks ultimately to provide assistance for his homeland, Liberia, South Africa, and he welcomes inquiries and assistance at 910-282-1432.

**Mark A. Elkessor**, D'86, and Lisa are pleased to announce the December 29, 1993, birth of Lynette Hope who was welcomed home by her three sisters, Joy, Page, and Beth. Mark has been pastor since 1986 at North Judson United Methodist Church in North Judson, Indiana.

**Martha Anne Fairchild**, D'86, a minister in East Corinth, Vermont, published a sermon titled "Blind No More" in the September-October 1993 issue of *Preaching*.



**Tracy Anne McNeil**, D'86, and Leonard C. Wines were married December 5, 1992. She is a United Methodist minister in Scottsville, Virginia.

**Bonnie Smith Preslar**, D'86, and Truett, along with their 4 year-old son, Adam, share the glad news of the November 8, 1993, birth of Aleise Liane. They live in Albemarle, North Carolina.

**Arthur G. Holder**, G'87, associate professor of religion and education and director of field education at the Church Divinity School of the Pacific, Berkeley, California, has written *Bede: On the Tabernacle*, published by Liverpool University Press.

**Nancy Heitzenrater Hutter**, D'87, and Reinhard L. Hutter, D'88, are most pleased to announce the November 3, 1993, birth at

home of Joshua Paul before a most eager awaiting audience of his two older sisters, Hanna Maria and Sara Ruth. All are residing in Chicago, Illinois.

**Mark D. Mashburn**, D'87, was elected general formation officer for the Order of St. Luke, a United Methodist religious order dedicated to sacramental and liturgical education and practice. He is responsible for the formation and spiritual life of the order's new chapters and associations.

**Joanna C. Miller Stallings**, D'87, and Craig are delighted to announce the November 15, 1993, birth of Megan Seabrook. Joanna is pastor of the Gaston United Methodist Charge, Gaston, North Carolina.

**Michael C. Walker**, D'87, and Tracey, of Rock Hill, South Carolina, joyfully announce the April 28, 1993, birth of triplet boys: Jesse Hilliard, Benjamin Cunningham, and Caleb Gregory, who join their sister, Merrill, who was born in 1989.

**Edward P. (Ted) Witham**, D'87, is the new chaplain and senior tutor to St. George's College within the University of Western Australia. He and Rae have two children and are living in Crawley, Western Australia.

**Ann L. Kemper**, D'88, has been appointed assistant librarian at the Philip Schaff Library of Lancaster Theological Seminary in Lancaster, Pennsylvania. She had served previously with the United Methodist Board of Global Ministries as a teacher in Nigeria. Her M.S.L.S. degree was earned at Kent State University.

**Stacey Z. Graves**, D'90, and Renee Masters were married on January 8, 1994, in Raleigh, North Carolina. He is a United Methodist minister in Lillington, North Carolina.

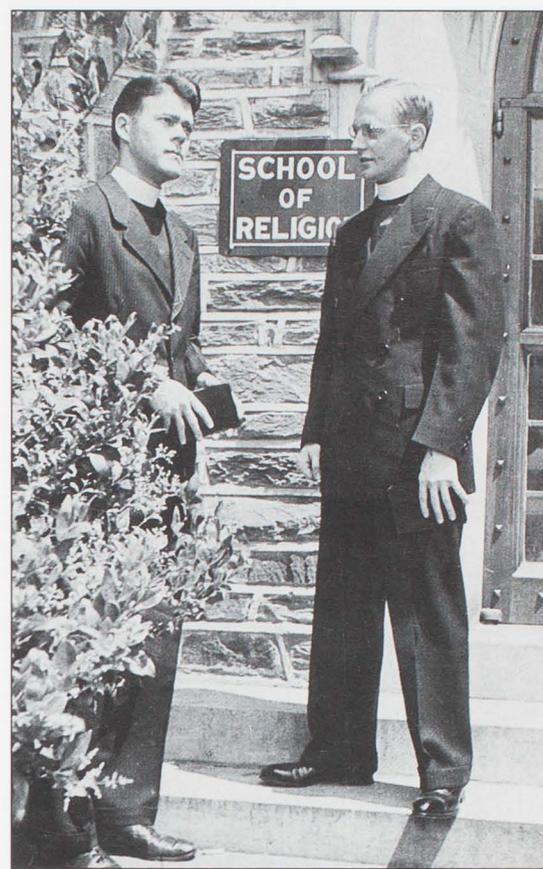
**Phillip V. Henry**, D'91, has left Kentucky to pursue a master's degree in pastoral counseling at Loyola College in Baltimore, Maryland. In addition to studies and an antique business on the side, he is serving a small United Methodist parish in Randallstown, Maryland.

**Nina Catherine Weaver**, D'91, and Richard Thomas Wynn were united in marriage on November 20, 1993. Nina is associate pastor at First United Methodist Church of South Lyon, Michigan, while Richard is a resident physician at the University of Michigan in Ann Arbor.

**Spencer W. Bradford**, D'91, and **Renee Collins Bradford**, D'89, are residing in Fayetteville, North Carolina, where he is the executive director of Fayetteville Urban Ministry. He was featured in a recent publication of the N.C. Center for Nonprofits.

**Bryan G. Hatcher**, D'91, has been called by the Youngsville Baptist Church, in North Carolina, to become their pastor.

**William P. McDonald**, D'91, is in the Ph.D. program at Vanderbilt University and is also serving as a part-time pastor at a United Methodist charge in Indian Mound, Tennessee.



"New Divines" Carl W. Judy (l) and B. Roy Brown (r) at the beginning of the fall 1940 semester. As The School of Religion had just been renamed "The Divinity School," they felt it important on the first day to usher in the new era appropriately. Wearing improvised "divine" clerical garb, they received much attention, especially as they sat on the front row of Dr. Branscomb's New Testament class.



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**Hugh J. Roberts and Patsy M. Sears**, both D'91, reside in Alcade, New Mexico, and are pastors of five Hispanic churches about forty miles north of Santa Fe. They are working to become fluent in Spanish and have recently celebrated the birth of their sixth grandchild.

**P. Jason Buchanan**, D'92, and Sharon Jane Gaines were married on December 11, 1993, in Siler City, North Carolina.

**Kenneth R. Morris**, D'92, residing in Oakland, California, is in his second year of law school at the University of California-Berkeley. His Duke M.T.S. project, "Theological Sources of William Penn's Concept of Religious Toleration," was published in the Winter 1993 issue of *The Journal of Church and State*.

**Kalyn L. Galloway**, D'93, is director of youth ministries at First United Methodist Church in Waynesville, North Carolina. She also serves as the district youth coordinator and as a youth ministry lecturer and workshop facilitator.

**Craig A. Langston**, D'93, and Keven Elizabeth Parker were married June 19, 1993, in Columbia, South Carolina. Craig and Keven are living in Houston, Texas, where he is minister of youth and outreach at St. Paul's United Methodist Church.

**John E. Schwarting**, D'93, is associate pastor at Western Hill United Methodist Church in El Paso, Texas.