

DIVINITY

News & Notes

Vol. XV, No. 3

DUKE DIVINITY SCHOOL

Spring 2000



*Former First Lady Rosalynn Carter
meets the press during the launch of
the new Duke Institute on Care at
the End of Life.*



What & Where

News

\$13.5 Million Gift Opens Doors To Duke Institute On Care At The End Of Life	3
Alumnus Hugh Westbrook: His Ministry 'Without Walls' Builds Hospice	4
Opening Doors: Symposium Leaders Speak Out	6
Core Faculty Duke Institute On Care At The End Of Life	9
Religion And The Arts	10
Visiting Lecturers	11
Former Divinity Dean Thomas A. Langford Dies	12
In Loving Memory	13
Faculty Honored By Festschrifts	14
Books By Duke Divinity Professors Acclaimed As Two Of The 100 Best On Christian Religion In The 20th Century	15

Gifts

Campaign Endowment Gift Highlights	16
March Progress Report	17
Witness, Truth And Faith The Power Of Narrative	18
How One Family Said Goodbye	18

Notes

Faculty and Staff Notes	20
Comings & Goings	23
Class Notes Spring 2000	24
Deaths	26
Opening Church Doors To The Disabled	27

Dean:

L. Gregory Jones

Associate Dean for External Relations:

Wesley E. Brown

Director of Communications:

David W. Reid

Interim Editor &

Associate Director of Communications:

Elisabeth C. Stagg

Special Thanks To:

Duke University News Service and
Duke University Photography

Copyright © 2000 Duke Divinity School.
All rights reserved.

Production: Duke University
Publications Group

Cover Photo: Jeff Camarati,
Duke Photography



Panelists at the "Opening Doors" symposium are, from left, Ira R. Byock, M.D., director of the Promoting Excellence in End-of-Life Care Program; Arthur W. Frank, professor of sociology, University of Calgary; Stanley Hauerwas, professor of ethics in the Divinity School; Karla Holloway, dean of the Humanities and Social Sciences at Duke; Judi Lund Person, president and CEO of Hospice for the Carolinas in Raleigh; and James Tulsky, M.D., associate director of the institute and associate professor in Duke's



Hospice pioneer Hugh Westbrook, left, and his wife, Carole Shields, right, chat with university President Nan O. Keohane before the dinner held in conjunction with the opening of the institute.



A turnaway crowd of people who work and teach in the end-of-life field heard a series of speeches and panel discussions involving theory, research and case studies in their interdisciplinary field of practice.

\$13.5 Million Gift Opens Doors To Duke Institute On Care At The End Of Life

The Duke Institute on Care at the End of Life was announced in mid-January. By March it had captured national attention with a world-class symposium on end-of-life issues and a banquet featuring former First Lady Rosalynn Carter.

The mission of the institute is “To improve care at the end of life through interdisciplinary scholarship, teaching and public outreach.”

“The institute has the distinction of being the first academic center of its kind,” Carter said. “Its location within the Duke Divinity School stands as an important reminder that death is more than a medical event, and that end-of-life care is not merely a question of life-saving technology vs. comfort care.

“It’s more than medical questions or health-care financing questions of any kind,” said Carter. “Rather, the end of life is a personal experience, an inevitable last stop on life’s journey. The experience can spark the kinds of feelings and fears that touch on the spiritual or the existential.”

Carter told the story of dealing with end-of-life issues in her family during her address to 350 invited guests and during a news conference. She is honorary chair of the Last Acts coalition, a group of more than 450 health-care and consumer organizations created by the Robert Wood Johnson Foundation to improve care for people in the last stage of life.

Some of the world’s leading experts on end-of-life issues drew a capacity audience of more than 340 to campus for a symposium titled “Opening Doors: Access to Care at the End of Life.” (See related photos, on page 2) Another 100 requests to attend could not be accommodated because of space limits.

In addition, the institute is in the process of establishing a formal affiliation with researchers and scholars in the Department of Palliative Care and Policy at King’s College, University of London, and St. Christopher’s Hospice in London, England. St. Christopher’s is widely recognized as the site where the modern-day hospice movement began.

“Issues surrounding end-of-life care are always significant and increasingly urgent because of changing demographics, economic pressures in contemporary health care, and technological advances tending toward aggressive interventions,” said Divinity School Dean L. Gregory

Jones in the news release announcing the institute. “In light of these concerns, we need stronger research and improved practice that draws on religious, ethical and socially responsible commitments.”

Hospice pioneer Hugh A. Westbrook, who is chief executive officer of VITAS Healthcare Corp. of Miami and a graduate of the divinity school, arranged the founding gift of \$13.5 million. (See related story, next page.) He coordinated the gifts from the Foundation for the End of Life Care, the DadeFund of the Dade Community Foundation, and VITAS, the nation’s largest hospice provider.

Dr. Keith G. Meador, who holds a joint appointment in the divinity school and at Duke Medical School, is the director of the institute. He announced two additional gifts for the institute during the dinner at the Washington Duke Inn.

A \$550,000 gift from the Mary G. Stange Charitable Trust of Troy, Mich., will be used to establish The Donald H. and Mary G. Stange Memorial Endowment Fund on Medicine and Christian Faith at the institute. A \$100,000 gift, donated by Mr. and Mrs. L. Merritt Jones Jr. of Raleigh, has established the Leonidas Merritt and Susan Pickens Jones Endowment Fund for continuing education efforts.

Further details about the institute are available on its web site at www.iceol.duke.edu.



‘Our vision is to contribute to the creation of a society that can speak meaningfully once again of dying well and of a good death.’

— Dr. Keith Meador, director of the Duke Institute on Care at the End of Life and professor of the practice of pastoral theology & medicine

Alumnus Hugh Westbrook: His Ministry 'Without Walls' Builds Hospice

by David W. Reid

From Hugh Westbrook's perspective, the new Duke Institute on Care at the End of Life is one more way to confront the fact that some patients cannot be cured.

A founder of the American hospice movement, Westbrook has been fighting cultural and social barriers throughout his career. Duke Divinity School encouraged him to develop alternative ministries, said the 1970 M.Div. graduate, and inspired him to find new ways to care for the terminally ill when there was no organization to do so a quarter century ago. Westbrook, who signs letters "The Reverend Hugh Westbrook," arranged the \$13.5 million founding gifts that brought the new institute to the Divinity School.

It was clear that one of the barriers to appropriate care was the health care system, said Westbrook, and particularly the health care professionals who were taking care of dying people. "They

weren't oriented to the death of a patient," he said. "They were oriented toward the heroic, attacking the disease, saving lives.

"This is appropriate when you've just been run over by a truck. But nothing was oriented to recognize the particular needs that terminally ill people have."

Helpers across the board – surgeons, pastors, and nurses – don't listen to patients, said Westbrook. "We don't listen to them in directing us and we don't treat them as partners."

The 55-year-old chairman and chief executive officer of VITAS Healthcare Corp. in Miami, Fla., said it is not uncommon to have a physician make a referral to hospice two weeks before the patient dies. The referral should happen earlier, much earlier, he contends. "We are always repeating that conversation, often with the same people," he said.

"So education is one way to change the way the terminally ill are cared for," he noted. "We could have the most expert pastoral counselors and nurses, but if no one wants to confront the issue that people are going to die, then no one is going to access this care. It's like having a miracle drug on the shelf, but no one wants to use it."

That is where the research, teaching and outreach agenda of the new institute dovetails with Westbrook's work. He cites the need for research on the art and science of what hospices do. Research conducted at Duke will provide the basis for training for tens of thousands of current practitioners.

Westbrook originally met with Duke President Nannerl O. Keohane. "When Dean Jones came on board, he was very excited about the conversations I was having and [recognized] that the divinity school could and should be a leader."

The divinity school views patients as more than targets for medical technology, said Westbrook. "The orientation in the divinity school is to say 'We should listen to these people as part of the care team.' So the idea to house the institute at the divinity school was



Les Todd

VITAS co-founders the Rev. Hugh Westbrook and Esther Colliflower, R.N., at the podium during the celebratory dinner for the institute March 2. Former First Lady Rosalynn Carter was the featured speaker.

driven by...that orientation. Dean Jones saw the opportunity and took the lead.”

VITAS, the nation’s largest hospice provider, made chaplains members of every hospice team from its beginning in 1978 and today works with more than 100 chaplains. The hospice movement is defined by its interdisciplinary approach to the issues of end-of-life care. In addition to clergy, it draws upon the resources of medicine, nursing, social work, home health aids and lay volunteers.

“To find an interdisciplinary university with large, powerful schools of medicine, nursing and divinity that will work together is, I think, quite remarkable and one of the significant reasons that the institute is at Duke,” said Westbrook. “Both Dean Jones and President Keohane [recognize] that there is strength in bringing together separate parts of a university.” On the other end of the spectrum, he said, “We go into hospitals every day where doctors don’t talk with social

VITAS co-founder Esther Colliflower, R.N., began formulating ideas about hospice. He was involved in an urban ministry, a campus ministry and a pulpit ministry at York Memorial United Methodist Church in North Miami Beach. In addition, he was teaching at Miami-Dade Community College.

Despite his numerous commitments, Westbrook was hooked by the opportunities he found in the budding hospice movement.

“There was no [Medicare] reimbursement, no legal definition of what a hospice was: There was no institution there to work for. We were all volunteers in starting the hospice program and we were all someplace else. I’m happy to

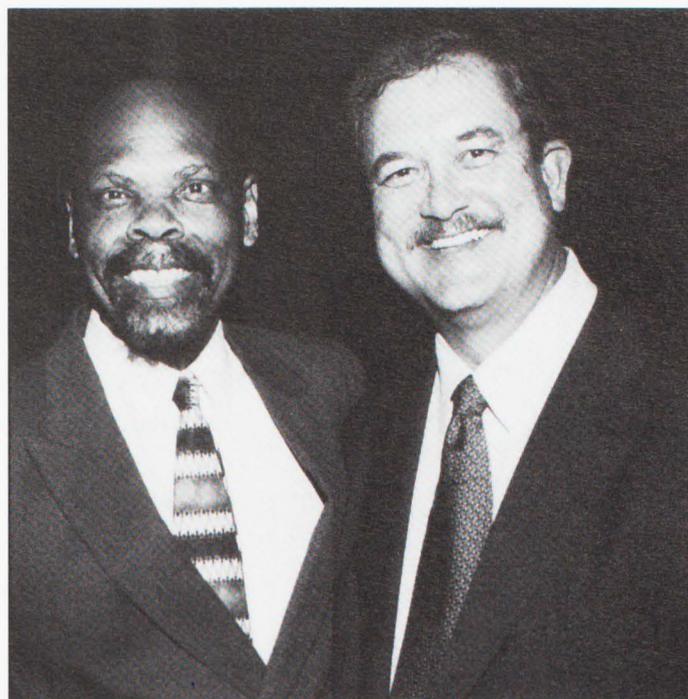
say that three-fourths of ‘someplace else’ for me was related to the church. When I was at Duke, I was taught and encouraged to

think that way — to put together the various resources in the community to make something happen.”

The new institute is a perfect reflection of Westbrook’s ideals. It is the first academic entity in the country to bring together a broad spectrum of disciplines, schools and professions to look at the issues of end-of-life care.

Asked when he will know that the institute is a success, Westbrook said it already is. “Not only the concrete work of putting together the opening symposium, but what institute director Dr. Keith Meador and Dr. James Tulsy are doing to pull together their colleagues across academic lines is already an indication of success,” he said.

His hope for the future of the institute is that it will become a partner with the 2,000 hospice providers in America. “We intend to work with the institute to identify the needs and the research projects, to develop the training and educational programs and to be involved in programmatic work...so that more of what needs to take place is taking place in hospice.”



Harold G. Wallace (I), current chairman of the board of visitors, and Westbrook, who met as classmates at the Divinity School in the late '60s.

‘Duke Divinity exploded the definition of ministry and took the chains off it.’

workers and where they limit their conversations with nurses to giving orders.”

Westbrook reflects on his days at the Divinity School (1967-70) as a time of great social upheaval and one in which the school was right in the middle of the battle. “The Divinity School was interested in looking at alternative ministries and placements,” he said. “I was looking for an opportunity to serve and to find a style and locus of ministry that was outside the boundaries of the pulpit and local church, and Duke was very supportive of that quest.

“I was given a view of ministry that didn’t have walls around it and a ceiling over it,” he said. “I was encouraged to look into the institutions of society and find issues to be addressed and needs to be met. I look back with great gratitude to Duke Divinity because the people there exploded the definition of ministry and took the claims on it. They said I could go anywhere I wanted to be in society as long as I was willing to work and respond to needs.”

He was holding down four part-time jobs in the late 1970s when he and

Les Todd

OPENING DOORS: SYMPOSIUM LEADERS SPEAK OUT

by Elisabeth Stagg

BABY BOOMERS FACE CAREGIVING CRISIS

Future historians will judge the moral worth of the baby boom generation according to how it cares for the sick, frail and elderly, says Ira R. Byock, M.D.

"We have an enormous challenge. Never before on the planet has there been more old than young people. Chronic illness is an invention of the latter part of the 20th century."

Unless this challenge is addressed, Byock foresees "a negative change in social and cultural history that will be as profound as the Dark Ages. We could potentially be looking at human warehouses that would make the nursing homes of today look like luxury hotels."

Evidence of cultural acceptance of assisted suicide and euthanasia is all around us, Byock said. "Unless we're very creative, and bold, and courageous in this effort, I'm afraid that the children of the baby boom will be facing elder doom. Think how hard it is now to arrange caregiving for grandparents and parents and just imagine what it's going to be like when it's our turn to be patients and face the end of our lives and it's our children's turn to be caregivers."

At the core of this, says Byock, is the need for cultural transformation. "We are challenged to re-integrate into our lives the responsibility of caregiving – the fact of our mortality and how it fits into

the fabric of the lives of our communities and lives of our families."

Byock, who is the author of the book *Dying Well*, said often people feel there would be things left unsaid and undone if they died suddenly on any given day. "A hospice nurse told me 20 years ago that before any significant relationship was really complete there have to be five things said, or at least conveyed without words: 'Forgive me', 'I forgive you', 'Thank you', 'I love you' and 'Goodbye'."

Saying the five things – or at least the first four, saving good-bye for the time when time is truly short – is an important step to take with all our loved ones, said Byock.

Reconciling strained relationships — perhaps between child and parents, perhaps between previous spouses, perhaps between siblings long estranged — leaves people prepared to face the end of life whenever it happens. "And since 20 percent of us will die fairly suddenly, [this] can be seen as the developmental work of adulthood, of growing up, growing on, through our lives. That work isn't wasted. That sort of personal developmental reality provides a wonderful basis for the work of life completion and life closure when we find that time is short."

FEAR OF DEATH HAS REPLACED FEAR OF GOD

When people are asked what they fear about dying, they say they want to die without being a burden, suddenly, painlessly, and in their sleep, says Stanley Hauerwas, Gilbert T. Rowe professor of theological ethics.

"That's very interesting, because what people feared in the Middle Ages was a sudden death. If you died suddenly, you didn't have time to reconcile with God or your neighbor."

Another aspect of contemporary culture is a fear of one another, Hauerwas adds. "We don't know how to be present to one another when we're dying – it creates a terrible loneliness. It's important to recover a sense of presence to one another when we die."

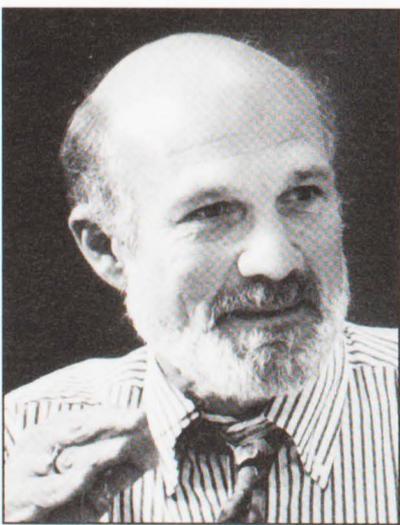
At the heart of Christianity is teaching people that it's not unusual to die prematurely, Hauerwas says. "Christianity is extended training in learning how to die early. That's the reason why the church is built on the martyrs. Now Christianity has become a counter-cultural movement within the world to remind people that if we don't know how to live, we will certainly not know how to die."

Because Christians believe in an after-life does not make dying easy, he adds. "It doesn't make the dying any less sad, or any less of a challenge for us to know how to absorb."



Les Todd

Ira Byock, M.D., author of *Dying Well* and director of Hospice in Missoula, Mont., will be part of the Bill Moyers special on death and dying on PBS in the fall of 2000.



Jim Wallace

Stanley Hauerwas, Gilbert T. Rowe professor of theological ethics: "In the Middle Ages, people feared a sudden death."

THE DISNEYFICATION OF HEALTH CARE

Rising medical costs (up from 4.5 percent to 14 percent of the gross national product since WWII) and the current shift to managed care has meant doctors see more patients in less time. The time spent with a patient has dropped from 27 minutes to 17 minutes – and in some settings down to 8 minutes, said William F. May, Ph.D., Cary M. Maguire professor of ethics at Southern Methodist University. “So you discharge them quicker, as one wag put it, ‘sicker’.”

While some have described this as the commodification or corporatization of healthcare, May calls it Disneyfication: “Walt Disney’s solution to the chronic costs of his theme parks — expensive real estate, equipment, personnel — was to process people fast. The same thing is happening in our healthcare system.”

After making this comparison at a northeastern teaching hospital, May learned that two consultants from Disney Corp. had been invited just weeks before to teach hospital personnel how to “process people efficiently and happily.”

The allocation of societal priorities is a moral issue, said May, and fundamental to this is choosing how to spend healthcare dollars. But a deeper problem at the end of life is “How can we honor the person’s going and accompany it properly?” To do so, he said, three classical virtues are requisite:

- First, the virtue of prudence, which he describes as discernment or attentiveness — both for patient and caregiver. Unless caregivers take in the

condition of the patient — what’s really out there — much of the service offered is mistargeted and irrelevant. “The ancients used to define this as the eye of the soul — being precedes truth precedes goodness was an old, old formula,” said May. “That is, one has to take in what’s out there to offer a fitting and appropriate response to it.”

- The second virtue for caregivers is the virtue of fidelity. This calls for caregiving that is disinterested, rather than interested. This is different from the marketplace— where there are two interested parties making an exchange that will enrich both of them. “That simply doesn’t apply to professing medicine; you’re not in it simply to enrich your coffers — or to make a name for yourself through articles you will publish,” he said. “Your interest should be trumped by the interests of the patient.”
- Third, said May, is the virtue of public spiritedness. “Doctors have tended to think of themselves as Lone Rangers appearing out of nowhere and disappearing into nowhere in offering their solitary services to help the patient. Doctors and other healthcare practitioners have to get rid of that Lone Ranger myth and understand how to act in concert with others for the public good — not simply to react to protect themselves.”

‘THIS HAPPENS TO 100 PERCENT OF US’

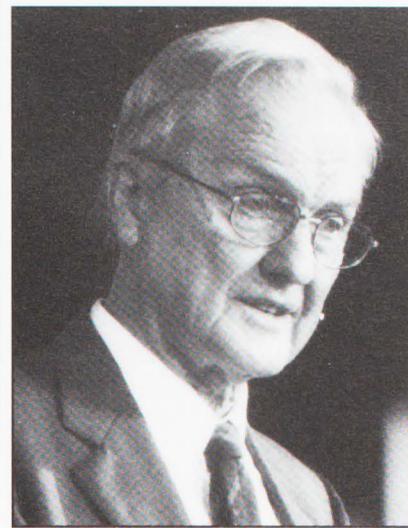
“This happens to 100 percent of us,” says Judi Lund Person, president and CEO for Hospice of the Carolinas. “One hundred percent of us die — and if we aren’t having this conversation [about what we want at the end of life], people who are left are not in a very good place.”

Although she disagrees with his methods, Person notes that Dr. Jack Kevorkian has brought end-of-life care into the public domain. “The whole nervousness among people about the end of life — being alone, being in pain — there’s a heightened awareness about that.” What people need, she adds, are “tools so that we can have that conversation more easily.”

Although hospice is considered the gold standard for care at the end of life, Person said only 20 percent of the U.S. population has access to it.

“One of our challenges is to allow more people to access hospice benefits. We also want to start looking at how to expand the kind of care hospice can provide and how to get it to patients earlier,” she said.

In terms of public education, Person said there is “now a real window for providing ways for people to have that caring conversation in their temple Sunday School class or church Sunday School class. As a public, we don’t know much about what [getting the message out] is going to take.”



Jim Wallace

William F. May, Cary M. Maguire professor of ethics at Southern Methodist University, Dallas, Tex.



Courtesy of Hospice of the Carolinas

Judi Lund Person, president and CEO of Hospice of the Carolinas: “This happens to 100 percent of us. One hundred percent of us die.”



Jim Wallace

Kathleen M. Foley, M.D., is an international authority on palliative care, particularly for cancer patients. She is director of the Project on Death in America, and an attending neurologist at Memorial Sloan-Kettering Cancer Center in New York.

A MAJOR BARRIER TO CARE: MEDICAL PROFESSIONALS

Although she is a physician herself, Kathleen M. Foley, M.D., believes that medical professionals are among the barriers to optimal end-of-life care.

"We know that physicians are poorly trained to know how to tell patients the truth and at the same time maintain hope," said Foley. "Physicians and all health care professionals lack knowledge in the care of the dying. We have very good data to suggest that they inadequately assess and treat pain; inadequately assess and treat psychological distress; and have little understanding of the spiritual needs of patients. So we have, I think, an indictment of the medical establishment as a major barrier."

That the new Institute on Care at the End of Life is based in the Divinity School in a major research university "says symbolically to the world that this is an important issue. This is an issue our society has to deal with. It says this is not a medical issue, not a religious issue, but a broadly social issue for which a community like a university would be the best place to begin to identify these issues."

As the chair of an expert panel organized in 1986 by the World Health Organization, Foley helped develop a monograph on palliative care for cancer patients. The panel recognized the need to develop systems of active total care of patients for diseases that were not curative. Quality of life addresses physical, psychological, social and existential needs of patients.

Great Britain is recognized as a leader in the development of hospice and palliative care, and several other countries, including France, the Philippines, and Singapore (where palliative care is part of national health care), have modeled programs on WHO findings. But the U.S. has lagged behind, Foley said. "The development of this institute serves as a model to the rest of the country of how we need to move forward in development of this level of academic research to address all these issues."



Jim Wallace

Nessa Coyle, B.N., B.S., M.S., directs the supportive care program for Pain & Palliative Care Services at Memorial Sloan-Kettering. Her work with patients and families focuses on improving management of pain and other symptoms.

FAMILY CAREGIVERS NEED SUPPORT

Patients today are spending less time in acute care settings and more time at home in the care of family members, says Nessa Coyle, who directs the Supportive Care Program, Pain & Palliative Care Services, at Memorial Sloan-Kettering Cancer Center in New York.

"Unless we can offer some sort of care and support for the family, as patients become sicker and sicker, people and society are looking at ending life abruptly," says Coyle.

"What could be a time of growth and fulfillment and putting a life into perspective [instead] can become a very destructive period. Family members are exhausted because of lack of support, lack of understanding of how to care for symptoms, lack of attention to details to the process of dying."

Among the problems are changing values, says Coyle. "What society values is different. It's youth – it's productivity in a certain way. The value of someone who's older who has a different thing to offer and to teach isn't valued – it's got lost."

The care of very sick individuals is primarily provided by one or two people, often women — often a spouse, sometimes a daughter, says Coyle. The burden on the family is only just being recognized, she adds. And despite obvious needs, very little volunteer help is actually provided for people at home.

"The family needs to be recognized for the amount of care they're giving and needs to have people available to them to help them through this process," she says. "They're just feeling overwhelmed."

There is also a significant group of people not getting access to hospice and palliative care. Research data shows that this includes minority groups, the elderly, those with less education, and those who are cognitively impaired. "These people need to be identified and steps taken to be sure they have access," says Coyle.

TRUTH-TELLING CAN LEAD TO RECONCILIATION NEEDED FOR BETTER CARE

The cultural diversity of the U.S. means that the new Duke Institute on Care at the End of Life will address increasing complexities as it works to improve end-of-life care, said Karla Holloway, Ph.D.

“The cultural diversity of this country means that we have to pay more attention to the increasing complexities of our culture,” she said. “It asks us to be more thoughtful about the various configurations of judgments we make about medical care and access to care, and what that entails.”

As Duke’s dean of the humanities and social sciences and Kenan professor of English and African-American literature, Holloway represents the university’s college of arts and sciences on the institute’s nine-member core faculty. She said that many of the obstacles to improving end-of-life care still have to do with the issue of equity.

“In our rush to make things more equal to everyone, we sometimes overlook the way that our society is pretty well stratified,” said Holloway. “The obstacles have to do not only with our

own education about cultural matters in this country, but our willingness and preparedness to engage those issues and acknowledge them realistically.”

For the African-American community, this means “an acknowledgement by the health care industry — and a public acknowledgement — of the work that has to be done in addressing the history of misuse and poor health care that had been an issue in African America, and to some degree still is,” said Holloway. “Those inequities still exist.”

For African-Americans, trust in the process requires “some truth-telling,” she said. “In an atmosphere of acknowledgement and truth, we can move toward the reconciliation that will allow all of us to engage the very positive dimensions of care at the end of life.” She is optimistic about this process, given the institute’s interdisciplinary nature: “Its very structure illustrates Duke’s comprehensive approach to complex public policy and cultural issues, as well as the medical and ethical issues” involved in providing end-of-life care to all Americans.



Duke Photography

Karla Holloway, Ph.D., is Kenan professor of African-American and English literature at Duke and dean of the humanities and social sciences.

CORE FACULTY

DUKE INSTITUTE ON CARE AT THE END OF LIFE

Keith G. Meador, M.D., Th.M., M.P.H.

Director, Duke Institute on Care at the End of Life
Professor of the Practice of Pastoral Theology & Medicine, Duke University

James Tulsy, M.D.

Associate Director, Duke Institute on Care at the End of Life
Associate Professor of Medicine, Duke University

Elizabeth Arnold, M.S.W., Ph.D.

Assistant Professor of Social Work, University of North Carolina at Chapel Hill

Bebe Guill, M.Div.

Administrator, Patient Support Program,
Pediatric Neuro-Oncology
Duke University Medical Center

Lisa Gwyther, M.S.W.

Director, Family Support Services,
Duke Center for the Study of Aging
& Human Development
Associate Clinical Professor of Psychiatry
& Behavioral Sciences
Duke University Medical Center

Amy Laura Hall, M.Div., Ph.D.

Assistant Professor of Theological Ethics,
Duke University Divinity School

Karla Holloway, Ph.D.

Dean of the Humanities and Social Sciences
Kenan Professor of African-American & English
Literature, Duke University

Thomas Midgette, Ph.D.

Director, Institute for the Study of Minority Issues
Associate Professor of Counselor Education, North
Carolina Central University

Barbara Turner, R.N., D.N. Sc., F.A.A.N.

Associate Dean and Director, Nursing Research Center
Associate Professor of Nursing, Duke University

RELIGION AND THE ARTS



Randall Wallace, screenwriter for *Braveheart* and *The Man in the Iron Mask* and a former Divinity School student, was the guest speaker during the 2000 Religion and the Arts Week Feb. 1-4. Wallace introduced a screening of *The Man in the Iron Mask*, which he also directed, lectured on "Living with a Brave Heart," and presented a scriptwriting workshop for students (left, in York Chapel) during his visit. The annual celebration of religion and the arts is funded by the Stuart C. Henry Endowment Fund initiated by the Cannon family and the Cannon Foundation, Inc. (See related story on p.16).

Elisabeth Stagg



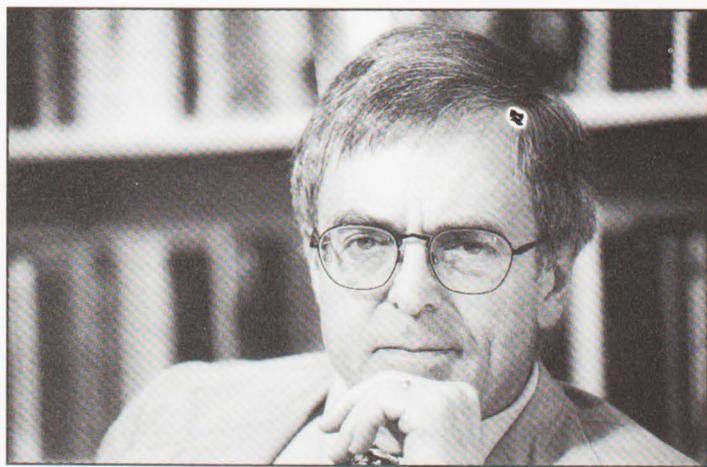
Christian Symbolism and Biblical Illustration, an art exhibit by Eilene Zaida Bisgrove, M.Div., opened in the Divinity Library during Religion and the Arts Week and continued through February. Bisgrove said her divinity studies have "enriched my knowledge and understanding and stimulated a wealth of new imagery."

Elisabeth Stagg



C. Michael Hawn, Ph.D., associate professor of church music and worship at Perkins School of Theology, SMU, led a workshop, "Music and Worship in the Baptist Tradition: Past, Present and Future," for the Baptist House of Studies spring conference at the Divinity School on April 3. The workshop ended with a service in the manner of the community of Taizé.

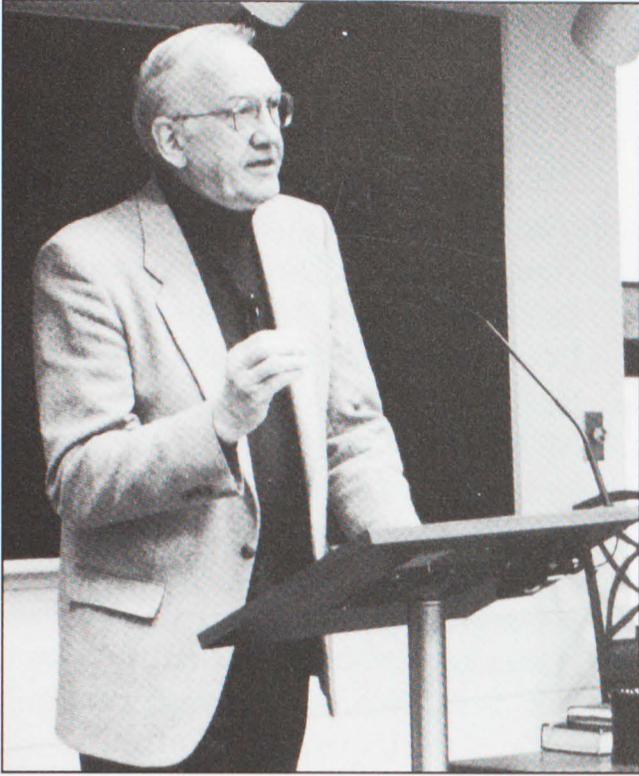
Elisabeth Stagg



C. Michael Curtis, senior editor at the *Atlantic Monthly* and editor of the fiction anthology *God: Stories* spoke on "Writing on God" at the Divinity School's Writing Program at the invitation of director John Utz on Apr. 14. Curtis has edited four other anthologies: *Fiction from the Atlantic Monthly, I and II; Contemporary New England Stories; and Contemporary West Coast Stories.*

Martin Cornel

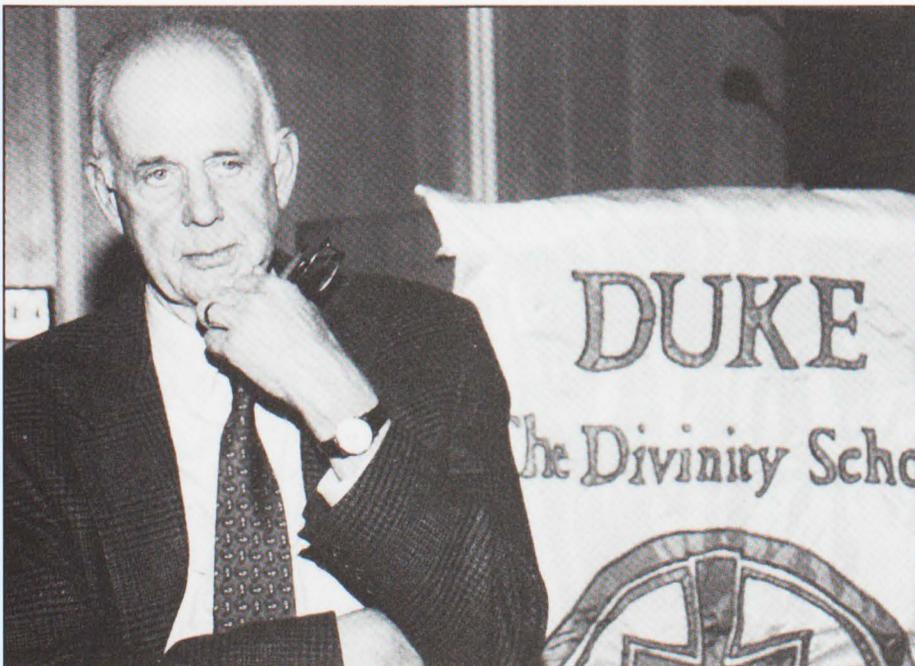
VISITING LECTURERS



Elisabeth Stragg

Gordon Fee, professor of New Testament, Regent College, presented the 2000 Kenneth W. Clark Lectures at the Divinity School: "Wisdom Christology in Paul?" and "Paul and the Trinity," March 21-22.

The Rev. Emanuel Cleaver II, former mayor of Kansas City and pastor of St. James United Methodist Church, delivered the 2000 M.L. King Jr. Lectures. The annual lectures and preaching series is held on the anniversary of Dr. King's death. Rev. Cleaver also participated in a panel discussion at Duke Memorial United Methodist Church on politics and faith with Durham Mayor Nick Tennyson and other elected officials.



Elisabeth Stragg

Poet, philosopher and author Wendell Berry was the featured speaker at "Farming with Justice: Contracts, Corporate Farming and the Church," sponsored by The Duke Endowment on March 13. The program featured a report by the Rev. Collins Kilburn, executive director of the N.C. Council of Churches, on the Flood Rainbow Hearing Report.

Former Divinity Dean Thomas A. Langford Dies

Thomas A. Langford, former provost of Duke University and dean of Duke Divinity School, died of heart failure at his Durham home on Feb. 13 at age 70.



Former Dean and Duke Provost Tom Langford with Greg Jones at the Founder's Convocation in 1998 where Langford received the University Medal for Meritorious Service.

Langford guided the Divinity School through a time of growth and, as provost, helped the university respond to a series of budgetary challenges, including escalating technology costs and an increasing need for financial aid.

As a scholar, Langford received attention for his books and articles on British theology and philosophical theology. As a teacher, Langford was a winner of one of the first teaching awards presented by the Duke student government.

Langford's tenure at Duke touched nearly every aspect of the university community. He received his B.D. from Duke Divinity School in 1954 and his Ph.D. from Duke in 1958. He joined the faculty in 1956, teaching in both the department of religion, where he served as chair, and in the divinity school. From 1971-1981, he served as divinity school dean.

In 1984, he became vice provost for academic affairs and for most of 1990 he served as interim provost. He assumed the position full time from 1991 to 1994, when he returned to the classroom.

When Langford retired as William Kellon Quick professor of theology and Methodist studies in 1997, Divinity Dean L. Gregory Jones said, "Tom Langford has had an extraordinary career and unparalleled influence as a teacher, scholar and administrator. He has made enormously significant contributions to the United Methodist Church, to theological education and to Duke University. Tom embodies a rare contribution: a keen and searching intellect, astute judgment, faithful service, exemplary character, and a gracious spirit. A master teacher, he has influenced generations of students at Duke."

He also was active in the local community and in the church. An ordained United Methodist minister, Langford loved the church, Jones said. "He played a key role helping United Methodism maintain theological continuity with its origins."

He also served on the Board of Trustees of The Duke Endowment, the Charlotte-based philanthropic organization, and chaired the board's Rural Church Division. He exercised leadership in developing new ways in which that foundation's resources could be used to enhance churches, universities, health-care institutions, children's homes and communities throughout North and South Carolina.

A native of Winston Salem, Langford was raised in the Dilworth section of Charlotte and was a member of Dilworth United Methodist Church. He obtained a bachelor's degree from Davidson College before coming to Duke.

He is survived by his wife, Ann Marie Daniel Langford, their four sons and their families.

In Loving Memory

The Feb. 18 Service of Death and Resurrection for the Rev. Dr. Thomas Anderson Langford Jr. was conducted in Duke Chapel according to the guidelines he had outlined in advance of his death. Here are excerpts from tributes presented at the funeral.

President Nannerl O. Keohane:

When I had the privilege of honoring Thomas Langford in this chapel with the university medal for distinguished meritorious service in 1998, I borrowed his own rich words and described his character with the title of one of his own articles, "Disciple and Devotion." If alliteration is to be our muse, we might just as readily use grace and grit or warmth and wisdom. ... I want to honor Thomas Langford as an exceptionally gifted administrator, a trait rarely invoked in an encomium. But for those of us who strive to practice that craft, who know something of its trials and temptations, its particular requirements and rewards, and recognize, and try to learn from a master when we see one, Tommy Langford was truly a master at academic leadership. ... Fortunate is the institution that knows such leadership, fortunate are those who live and work along side such a leader and fortunate are those who will benefit from the legacy of that leadership for generations and generations to come.

Mary D.B.T. Semans:

Today we celebrate the life of a hero, Duke's hero, our hero, the man to whom most of us have turned over the years. Tom Langford epitomized Duke's way, we knew that he knew what Duke meant and what it should be. ... The magic of Tom Langford was his multifaceted personality. We concentrate of course on his serious roles, but we have to remember his joyousness. His smile was like a beam of sunlight. He had a captivating boyishness and an enchanting wit. He had such fun with his family, and he and Ann Marie lived a life of romance.

Rev. Dr. D. Moody Smith:

Tom, like the apostle Paul, lived with the long run in view. As a teacher, colleague or administrator, Tom often seemed too generous, especially in his judgment about others. But Tom was anything but uncritical or imperceptive. His perceptions were sharp and well defined; at the same time they were always tempered by his recognition of the one whose judgment is gracious and merciful. The apostle Paul said once, "Be imitators of me as I am of Christ." That is, show the graciousness you have received in the way you receive other people. Tom received others openly and fairly. He always sought to ground his judgments in a balanced and accurate assessment of the facts and the situation and he himself was well grounded. ... Tom came to Duke as a Divinity student in 1951 and remained until his retirement in 1997. When he had retired, he had been at Duke for nearly two-thirds of this university's history and for almost his entire adult life. Many of us cannot recall a time when Tom Langford was not at Duke. Now he has gone and we must go on without him. His legacy and destiny are assured. ... May we be as well intentioned and as well grounded as Tom Langford was.

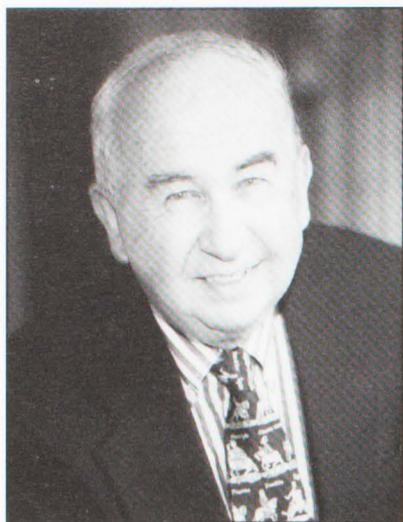
Dr. Stanley M. Hauerwas:

Tommy could listen. He could hear what the other person was saying, not what he might want them to say. ... He also knew that neither he nor those he loved could afford to live lies. So he sought to be truthful, knowing that truth but names the arduous discipline which we must undergo if our speech, and the life our speech makes possible, is to be a truthful witness to the God that is the beginning and end of our existence. After all, what good would a peace be that was not truthful? Joy, the exhilaration that is ours in response to God's grace, was the hallmark of Tommy's life and theology. He loved theology, he loved the church and the university that made his work as a theologian not only possible but necessary because he knew that the God he worshipped as a Christian delights in truth. That is why I think he never feared asking himself or us questions to which neither he nor we knew the answer. He was quite capable of making himself and his friends uncomfortable by such truthful questioning. He was so because he knew whatever answers we might have in life must reflect our willingness to befriend and be befriended by the mystery that the other exists not to please ourselves, but because their existence pleases God.

'Tom Langford had an extraordinary career and unparalleled influence as a teacher, scholar and administrator.'

- L. Gregory Jones

Geoffrey Wainwright: 'A Mentor to the Church of Christ'



Geoffrey Wainwright, Cushman Professor of Christian Theology.

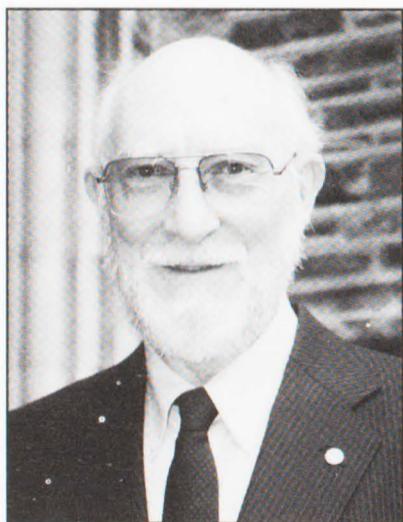
Geoffrey Wainwright, Cushman Professor of Christian Theology in the Divinity School, has been honored with a festschrift entitled *Ecumenical Theology in Worship, Doctrine, and Life: Essays Presented to Geoffrey Wainwright on his Sixtieth Birthday*. The presentation took place at a reception offered by the publisher, Oxford University Press, during the annual meeting of the American Academy of Religion in Boston.

Divinity School graduates will remember the themes of "worship, doctrine, and life" from their studies of Wainwright's "Doxology" in CT32, as well as his passion for all things ecumenical. The two dozen contributors and their respective chapters in the festschrift also reflect the geographical range of the honoree's teaching career in Europe, Africa, Australia, and North America.

Of the three editors, David Cunningham and Lucas Lamadrid both completed their doctorates under

Wainwright in the Duke graduate program, while Ralph Del Colle had been his pupil at Union Theological Seminary, New York. They testify that "by means of his rigorous scholarship, his resourceful theology, and his tireless efforts on behalf of Church unity, Geoffrey has become a true mentor to all of us; from him we have learned the vocation of the Christian theologian. And more than this: Geoffrey has become a mentor to the whole Church of Christ." Letters of tribute appear from Ecumenical Patriarch Bartholomew of Constantinople; Cardinal Joseph Ratzinger; Dr. George Carey, archbishop of Canterbury; and Dr. Joe Hale of the World Methodist Council. Wainwright said he hopes former students will recognize him in the remarks by Dr. Harding Meyer, director of the Lutheran Research Institute in Strasbourg, who noted his "relaxed serenity and sparkling sense of humor."

Tribute to James L. Crenshaw: *Studies on the Nature of God*



James L. Crenshaw, Robert L. Flowers Professor of Old Testament.

A festschrift was published in honor of Professor James L. Crenshaw and presented to him in anticipation of his 65th birthday last November in Boston at the Duke gathering during the annual meeting of the American Academy of Religion and the Society of Biblical Literature.

The volume is titled *Shall Not the Judge of All the Earth Do What Is Right? Studies on the Nature of God in Tribute to James L. Crenshaw*. It was edited by David Penchansky of the University of St. Thomas in St. Paul, Minn., and Paul L. Redditt of Georgetown College, Georgetown, Ky., and published by Eisenbrauns, Winona Lake, Ind. Both editors were Crenshaw's students at Vanderbilt University.

The tribute contains essays from scholars on both sides of the Atlantic to honor Crenshaw for his decades of teaching and publishing, particularly as an interpreter of the Hebrew Bible. Dr. Crenshaw has written 15 books, edited five more, edited two series of monographs, and contributed 125 articles to various publications since 1967. Now the Robert L. Flowers Professor of Old Testament at Duke Divinity, Crenshaw taught previously at Atlantic Christian

College, Mercer University and Vanderbilt University.

In the opening chapter, "James L. Crenshaw: An Appreciation," Penchansky cited these lifetime contributions of the honoree:

- He works always in the richness and polyvocality of Scripture.
- He therefore affirms and illuminates the distinctive voices within the wisdom tradition of ancient Israel.
- He elevates the notion of sacred doubt as a central concern of Hebrew Scriptures. By implication (and some discussion) he validates the possibility of faithful human doubt within the Christian and Jewish traditions, as modeled by certain figures and texts within the Bible.
- He always exhibits a high regard for human dignity, for notions of fairness and graciousness.
- He always seeks to listen to marginalized voices, whether in the text, in his scholarly communities, or in the larger world scene.
- He always exhibits in his writings a high regard for the presence (as well as the absence!) of God in human affairs.

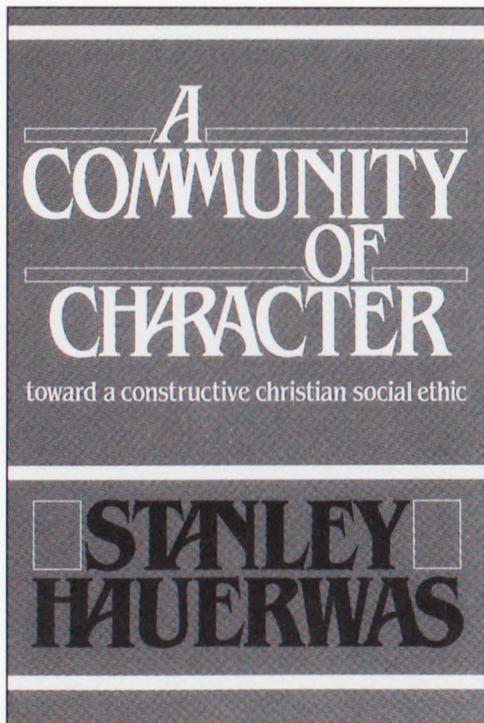
BOOKS BY DUKE DIVINITY PROFESSORS ACCLAIMED AS TWO OF THE 100 BEST ON CHRISTIAN RELIGION IN THE 20TH CENTURY

by David W. Reid

Books written by two Duke University Divinity School professors are among the 100 most important religious books of the 20th century, according to *Christianity Today* magazine.

Inclusion on the list puts Professors Stanley Hauerwas and Richard B. Hays in rare company. The list includes books by poet T.S. Eliot, psychoanalysis pioneer Sigmund Freud, novelist Aldous Huxley, civil rights leader Martin Luther King Jr., humanitarian Albert Schweitzer and political dissident Alexander Solzhenitzyn.

A Community of Character: Toward a Constructive Christian Social Ethic (Notre Dame Press, 1981) is the Hauerwas book named to the list. Hays' book selected for the list is *The Moral Vision of the New Testament* (HarperSanFrancisco, 1996).



The magazine asked more than 100 of its contributors and church leaders to nominate the "best religious books of the 20th century" and published a list of the top 100 in the April 24 issue. "By best books, we meant those that not only were important when first published, but also have enduring significance for the Christian faith and church," said *Christianity Today*.

With a circulation of 150,000, the magazine is targeted to American evangelical Protestant laity.

The list is topped by C.S. Lewis' *Mere Christianity*, followed by Dietrich Bonhoeffer's *The Cost of Discipleship*, Karl Barth's *Church Dogmatics* and J.R.R. Tolkien's popular novel, *The Lord of the Rings*.

Some of the best-known books on the list are *The Plague* by Albert Camus; *Death Comes for the Archbishop*, Willa Cather; *The Diary of Anne Frank*, Anne Frank; *The Trial*, Franz Kafka; *To Kill a Mockingbird*, Harper Lee; *Cry the Beloved Country*, Alan Paton; and *The Chosen* by Chaim Potok. Other authors on the magazine's top 100 who are familiar to a wide audience include W.E.B. Dubois; Malcolm X and Alex Haley; Flannery O'Connor, Dorothy L. Sayers and Elie Wiesel.

"I think it's an interesting list in that most people we asked (to nominate books) were evangelical Christians, but there is quite a bit of breadth," said David Neff, executive editor of *Christianity Today*. "Some of the authors were even considered enemies of evangelicalism."

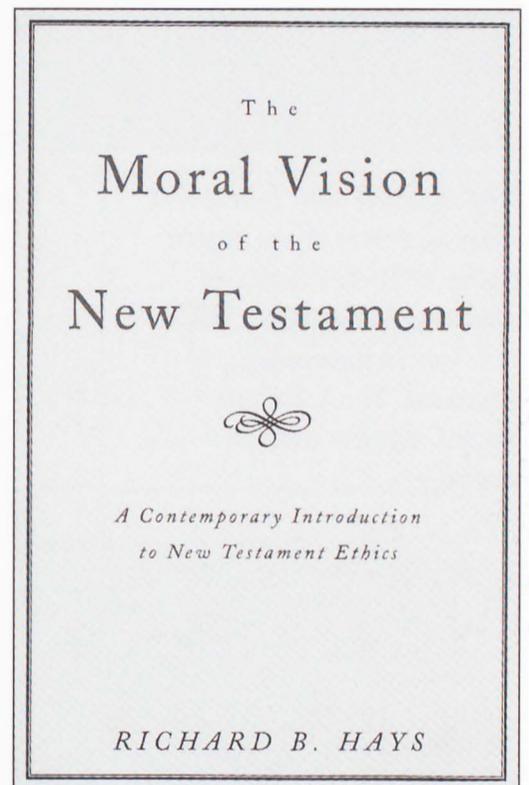
The author of 22 books, Hauerwas said he was surprised that *Community of Character* was selected. "The book was my attempt to say that the church doesn't have a social ethic, but, rather, the church is a social ethic. It includes essays on the family and why the church is the first enemy of the family," he said. "It took a long time to get a hearing for the kind of perspective I was developing because I refused to be civil. I'm trying to oppose civil religion, and therefore, many people simply try to dismiss me as a troglodyte throwback."

Hays' book was well received when it was published in 1996 and was reviewed prominently in the theological press. *Reviews in Religion and Theology* said, "*The Moral Vision of the New Testament* is one of the finest books on the Bible to be published in recent years. It is an informed, challenging, controversial, splendidly-written book set to transform the study of New Testament ethics." The book includes a critical reaction to Hauerwas' use of Scripture. Upon reading the book, George Carey, the archbishop of Canterbury, wrote Hays to thank him "for this major contribution to theological thought and the way we should practice our ethical reasoning these days."

Hays will be a featured speaker at the Anglican Institute May 9-11 in Birmingham, Ala. He is scheduled to preach at Westminster Abbey in London, England, on May 21. Hays is a professor of New Testament at Duke and an ordained minister in the North Georgia conference of the United Methodist Church.

Hauerwas has been named to the prestigious Gifford Lectureship at the University of St. Andrews, Scotland, for the year 2000-2001 and recently was named a Henry Luce III Fellow in Theology by the Henry Luce Foundation. Hauerwas will travel to Japan in June to lecture at Aoyama Gakuin University, Tokyo Union Theological Seminary and Japan Biblical Theological Seminary. He is the Gilbert T. Rowe professor of theological ethics.

Editor's Note: The complete *Christianity Today* story is available on its Web site at <http://www.christianityonline.com/ct/2000/005/5.92.html>.





CAMPAIGN ENDOWMENT GIFT HIGHLIGHTS

Among many expressions of generous support from graduates and friends of the Divinity School during recent months of the Campaign, the following commitments, together valued at \$1.3 million, have been received for new permanent endowment.



Baptist House Gift: (l to r) Ray Allen, chairman of the Baptist House of Studies' board of directors; donors O.W. "Bill" and Nancy Rhodenhiser, of Richmond, Va.; T. Furman Hewitt, director of Baptist House.

Members of the Cannon family and a generous gift from the Cannon Foundation, Inc., in Concord, N.C., have established the **Stuart C. Henry Endowment Fund** supporting a program in Religion and the Arts for the Divinity School. Professor Henry had been their pastor and friend over many years. The **Bill and**

Nancy Rhodenhiser Endowment Fund was presented by Dr. and Mrs. Rhodenhiser of Richmond, Va., for unrestricted support with priority preference for the support of lectures and other program endeavors of the Baptist House of Studies.

The **Wesley Endowment Fund** has been set up by Mr. and Mrs. Eric A. Law of Berkley, Mich., to support and encourage new projects in the Divinity School, particularly in the fields of urban ministry, the arts, and global initiatives. It is named to honor the memory of an extraordinary eighteenth-century English clergy family, Susanna and Samuel Wesley and two of their sons, Charles Wesley and John Wesley, whose vision and work inaugurated the Methodist movement.

Benefiting the Duke Institute on Care at the End of Life, the **Leonidas Merritt and Susan Pickens Jones Endowment Fund** was established by Mr. and Mrs. Jones of Raleigh, N.C., to provide continuing education support for program participants in the institute who are either graduates of the Divinity School, current students of the Divinity School, or in the ministry, giving preference to those associated with the North Carolina Conference of the United Methodist Church. The **Donald H. and Mary G. Stange Memorial Endowment Fund on Medicine and Christian Faith** has been inaugurated by the Mary G. Stange Charitable Trust to underwrite a program on medicine and the Christian faith that fosters dialogue and learning among religious and health care

professionals with a particular emphasis on the Roman Catholic tradition.

The **Paul B. and Margaret A. Porter Scholarship Endowment Fund** will provide financial aid especially for outstanding students from the Western North Carolina Conference of the United Methodist Church who are preparing for parish ministry therein. Mr. and Mrs. Porter are from Shelby, N.C. A gift from Mrs. Mary Elizabeth Francis of Charlotte, N.C., initiated the **Jennie and Ross Puette Scholarship Endowment Fund** in memory of her parents and with appreciation for the influence of their faithful Christian service. The **Carlyle Marney Scholarship Endowment Fund** and the **John W. Carlton Scholarship Endowment Fund**, both benefiting students from the Baptist traditions, have received additional generous support to meet The Duke Endowment matching challenge. Dr. and Mrs. Robert W. Bailey of Birmingham, Ala., made a major commitment for the Carlton



The John W. Carlton Scholarship Endowment Fund honors the life and work of the late distinguished preacher, teacher and scholar. His sister, Kay Carlton of Orange, Tex., (c) with Dean L. Gregory Jones, and Susan Marney McDonald (l) of Roanoke, Va., daughter of the late Carlyle Marney. Marney served as pastor in Austin, Tex., and later at Myers Park Baptist Church in Charlotte, N.C. At rear is Furman Hewitt, director of Baptist House.

Fund, and the Marney Fund has been strengthened by gifts from many generous friends from Austin, Tex., and beyond.

"The continuing strength of the Divinity School is assured by these extraordinary commitments from thoughtful friends who understand our needs," said Dean L. Gregory Jones. "Their support for the church and higher education is focused effectively on ministerial formation at Duke. Each has been motivated to give particularly through the important influence of individuals whose Christian service made a difference. We are profoundly grateful."



Merritt and Susan Pickens Jones have established an endowment fund to provide continuing education for program participants in the Duke Institute on Care at the End of Life.

YOUR ANNUAL FUND GIFT COUNTS

The Divinity School Annual Fund is well on its way to achieving the goal of \$355,000 for the 1999-2000 fiscal year. Each year the annual fund provides critical unrestricted support to help Duke Divinity School fulfill its mission of preparing men and women for faithful leadership in Christian ministry. Helping to sustain the daily operation of the divinity school, the fund underwrites student financial aid, library materials and other such vital resources. As of April 30, the annual fund had received \$308,153 in contributions.

We would like to express our heartfelt gratitude to the Walter G. Canipe Foundation, which contributed a generous \$15,000 challenge gift to the annual fund. It matched new gifts received from alumni during the 1999-2000 fiscal year.

As the June 30 end of the fiscal year is quickly approaching, we are now depending on you, our alumni and friends, to help us meet our goal. *Our priority this year is participation, and all gifts of any size are greatly appreciated.* On behalf of all current and future Divinity School students, we ask for your continuing support of the annual fund.

Julie Anderson
 Director of the Annual Fund
 (919) 660-3402; juliea@duke.edu

The Divinity School Campaign

Progress Report March 2000 (starting date 01/01/96)

Total commitments to date: \$44,804,002

Support Area	Goal by 12/31/03	Cash Received 02/25/00	Pledges Outstanding 02/25/00
UNRESTRICTED	\$ 2,500,000	\$ 2,195,692*	\$ 3,884,773*
RESTRICTED	\$17,000,000	\$16,050,736	\$14,975,946**
ENDOWMENT	\$13,000,000	\$ 6,698,488	\$ 252,352
FACILITIES	\$ 2,500,000	\$ 640,481	\$ 105,534
Total	\$35,000,000	\$25,585,397	\$19,218,605

* now includes commitments from the Ministerial Education Fund

** portions when paid will be designated to endowment or facilities

For a copy of the case statement and information about how to make a gift, please contact Wes Brown, Associate Dean for External Relations, Divinity School (919) 660-3456 wbrown@duke.edu

Witness, Truth and Faith: The Power of Narrative



Jeff Comarati

Arthur Frank presented the 2000 R.A. Goodling Lectures, "Witness, Truth and Faith: Exploring Narrative Ethics for Illness," March 1. Frank, a professor of sociology at Calgary University, was also a panelist during the inaugural symposium for the Duke Institute on Care at the End of Life on March 2 and met with Divinity students for informal discussion the following day.

When Professor Keith Meador arranged for an informal discussion on pastoral care between students and Goodling Lecturer Arthur Frank, Ann Haywood was there. The Divinity middler had missed Frank's lectures because of class commitments.

"I had no idea that I would say anything about my experience with my dad," said Ann, a United Methodist from Denton, Md. Yet she found herself sharing the story of her father's sudden illness and death, her absence from all but three days of classes after spring break of 1999, and how profoundly loss and grief have strengthened her readiness for ministry.

Arthur Frank, a cancer survivor and medical sociologist who is on the faculty of the University of Calgary in Alberta, Canada, writes and lectures about the importance of shared stories. In his Goodling Lectures: *Witness, Truth and Faith: Exploring Narrative Ethics for Illness*, he said, "Stories do not redeem illness and suffering, they are just the best response to a world that includes illness and suffering."

The death of Jesus teaches us what death is, said Frank.

"How or when people die can be a tragedy, yet each death sends a spirit into the world, and that spirit makes those who live present to their lives. Thus the eternal light of the dead shines on the living, and their story goes into ours."

Ann Haywood began sharing her story in Weldon Student Lounge with a group of students, moderator David Keck, who is a visiting assistant professor of pastoral theology, and Frank. That story continues below.

How One Family Said Goodbye

by Elisabeth Stagg

Ann Haywood knew exactly how her father wanted to die.

Perhaps because he'd survived severe injuries after being run over by an Army jeep at age 20, Harry Haywood and his wife always talked openly with their daughter about the end of life.

"When it was his time to die, he wanted to climb in a canoe, go out on the river, and die," said Ann.

But her father had been perfectly healthy as long as she could remember: he didn't even have a doctor. A popular teacher of diesel and marine mechanics at a technical high school on Maryland's Eastern Shore, he retired in June 1997, eager to tackle a long list of projects at the Haywood's home in rural Denton.

The one job he delayed was re-roofing the house. The Haywoods, including Ann,

built the house together over several years, beginning when she was in kindergarten. Ann, who graduated from Wake Forest University with a degree in English, was due home the following month from a two-year stint with the Peace Corps in Palau, a small island east of the Philippines.

"I had helped him roof the house originally when I was in second grade," Ann explained. "So he waited for me to help." By the end of the summer, the father-daughter roofing team had successfully completed the job.

Ann had felt called to ordained ministry for many years, and in the fall of 1998 she arrived in Durham to enter the Divinity School.

She was taking midterm exams the next spring when a call came from her mother. Also named Ann, her mother teaches first-grade and is a former Vista volunteer who met her future husband in the library when both were students at the University of Maryland. Ann's mother explained that Harry had suddenly become jaundiced and



Photo courtesy of Ann Haywood

Ann and her parents, who were chaperones for the homecoming dance her senior year of high school.

was in the hospital for tests. Something, it wasn't clear what, was seriously wrong.

Rather than making a mission trip to Kentucky over spring break, Ann joined her parents. After four days, her father was diagnosed with pancreatic cancer. His chance of surviving the surgery to remove a mass on his pancreas was one in four.

From the start, Ann remembered her dad's wishes. "I told the surgeon how my father wanted to die, and his first response was, 'Oh, your father's not going to die.'" But both her parents had medical directives specifying no extraordinary measures be taken to prolong their lives. Ann wanted to be sure the surgeon and other caregivers honored that.

Initially, the surgery at the University of Maryland Medical Center was deemed a success. Her father talked about greeting Ann at home when she returned from Durham for Easter break.

But at their next meeting he was on a ventilator, barely recognizable, apparently on the verge of death. "I was just in shock," she said. "When I'd left he had been sitting up and talking to me." When major complications developed, emergency surgery revealed a pancreatic leak. The doctors induced a coma and paralysis to prevent further damage to his internal organs. He still had a fair chance of survival, they said.

Ann and her mother began driving 160 miles round trip every day to surgical ICU. One day a six-foot banner filled with messages of love and support arrived from students, faculty and staff at the Divinity School, thanks to Ann's friend Linda Tice, M.Div.'01.

At the other extreme was a fellow student's suggestion that "at least I could catch up on my reading while I waited in ICU."

That comment, while not intended as hurtful, indicates "how little the student understood about what I was going through," Ann told Arthur Frank and the students who'd gathered to talk about pastoral care. "Most students my age have no experience in a hospital, or with dying and death."

A candidate for ordination in the Western N.C. conference, Ann plans to take CPE next year. Her experiences have "broadened the scope of my ministry - the scope of what it means to minister. The media tells us we should be young and healthy. We spend our lives in denial that we're going to die. I think it's healthy for people to talk about death throughout their lives."

When she was a teenager, she and her dad often rode bikes to the nearby river when each got home from school. He talked about his experiences as a Peace Corps volunteer in Cameroon, where death was honored as a natural part of the cycle of life.

In ICU, she and her mother held her father's hand, combed his hair, and talked to him. The doctors and nurses encouraged and supported this. "They treated my dad with extreme dignity and respect," she said. "We all three received wonderful care."

As she planned her father's funeral, Ann remembered *1 Corinthians 13* and a quotation from Wordsworth's poem "Michael": "There is a comfort in the strength of love;/Twill make a thing endurable, which else/Would upset the brain, or break the heart."

Shortly before he died, her father opened his eyes. Though he couldn't speak, the family said goodbye. "Death wasn't terrible or scary or cruel, but brought peace and healing," Ann said. "God's grace surrounded us."

When it was clear that her father wasn't going to recover, the surgeon had apologized to Ann: "He told me he was so sorry that my father wasn't going to live. And he added, 'Ann, I'm sorry we don't have a canoe.'"



Photo courtesy of Ann Haywood

Harry and his wife, Ann, shortly before he was diagnosed with pancreatic cancer.

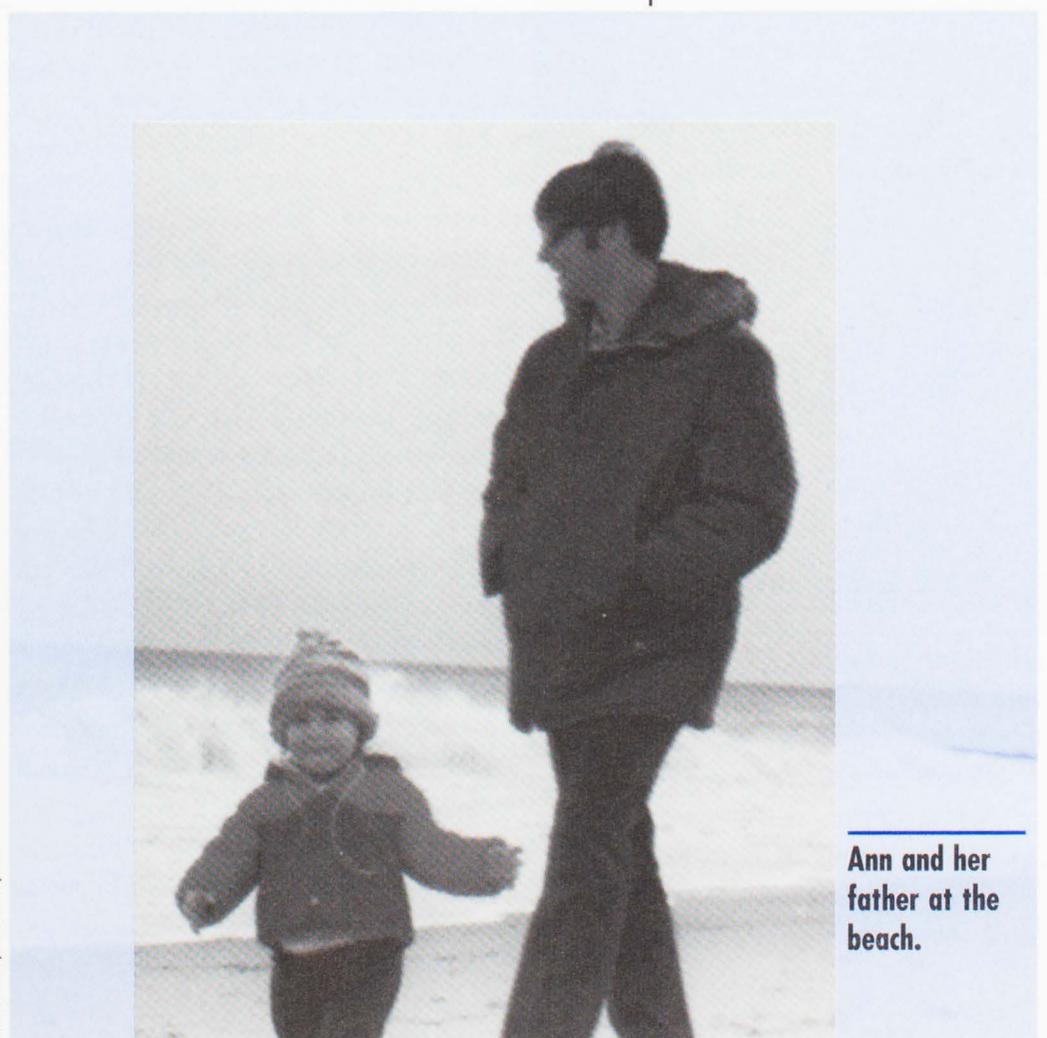


Photo courtesy of Ann Haywood

Ann and her father at the beach.

Faculty and Staff Notes

Michael Battle led a retreat for Divinity School middlers and seniors at Avila Center. He lectured on Tutu's Theology at Vanderbilt Divinity School and led the Spirituality of Nonviolence class on a visit with Archbishop Desmond Tutu at Emory University and the Carter Center. He lectured on pastoral care and the trauma of apartheid at University of Chicago Divinity School and published an article, "The Ubuntu Theology of Desmond Tutu: A Theology of Community," *Interpretation*, Richmond; April 2000. He is drafting an ecumenical document as part of an Anglican and Roman Catholic commission and was a panelist for the 2000 Goodling Lectures.

Teresa Berger has been selected as a fellow of the John Hope Franklin Seminars for Interdisciplinary Studies in the Humanities for academic year 2000-2001. The seminars, convened at Duke University, will focus on "Race, Religion and Globalization." She published the following articles: "The 'Separated Brethren' and the 'Separated Sisters': Feminist and/as Ecumenical Visions of the Church," in *Ecumenical Theology in Worship, Doctrine and Life* (Festschrift Geoffrey Wainwright), ed. David S. Cunningham et al.; "Brot und Stein. Das Sakrament der Einheit in den entzweiten Kirchen," in *Zeitschrift für Gottesdienst und Predigt* 18 (2000), and "Geheimnisvoller Liebesverkehr zwischen Christus und Kirche: Zur Erotik als Sprache der Liturgie," in *Meditation 2* (2000).

James L. Crenshaw published "Unresolved Issues in Wisdom Literature," in *An Introduction to Wisdom Literature and the Psalms*, Eds. H. Wayne Ballard, Jr. and W. Dennis Tucker, Jr.: Mercer University Press, 2000. He delivered a paper, "Reflections on the Wisdom Psalms," to the Southeastern regional meeting of AAR/SBL in Atlanta. He will present "The Psalms of Asaph and Theodicy," a plenary address for the International Meeting of Catholic Biblical Association at Loyola Marymount in Los Angeles in August.

James Efird delivered lectures at the First UMC in Montgomery, Ala.; the Rankin lectures at Memorial Drive UMC in Houston, Tex.; and a special lecture series at Peace UMC in Orlando, Fla.; First UMC in Hendersonville, N. C.; Central UMC in Asheville, N.C.; Groce UMC in Asheville, N. C.; and First UMC in Henderson, N.C. He continues work with the Lay Academy in Durham, Greensboro, High Point and Charlotte.

Mary McClintock Fulkerson gave a lecture at Vanderbilt Divinity School entitled "We Don't See Color Here': An Ecclesial Inquiry." She presented a paper, "Christian Theology and the Conditions of Obliviousness," in the first of four meetings of the Critical Religious Worldviews project of multi-faith discussions between scholars sponsored by the Ford Foundation and directed by the Graduate Theological Union in Berkeley, Calif. She published "Neither Male nor Female...in Christ? Church Debates and the Politics of Identity" in *Witness Magazine* (April, 2000), an ecumenical journal with Episcopalian roots. She also presented a paper, "Ecclesial Ethnography and Issues of Constructive Theology" at the Workgroup on Constructive Theology meeting, at Vanderbilt University.

Deirdre Gordon was elected director of a seven-state region of the Association of Collegiate Conference and Events Directors International.

Amy Laura Hall published an essay, "Self-Deception, Confusion, and Salvation in *Fear and Trembling* with *Works of Love*" in the *Journal of Religious Ethics*. Her piece, "Poets, Cynics and Thieves: Vicious Love and Divine Protection in *Repetition* and *Works of Love*" appeared in the spring issue of *Modern Theology*. She participated in a six-member Duke University-wide roundtable panel discussion entitled, "Something Old, Something New: Does Genomics Pose New Ethical Questions?" Professor Hall has joined the Core Faculty of the Duke Institute for Care at the End of Life and participated on a faculty panel responding to the Goodling Lectures.

Stanley Hauerwas published: "McInerney Did It, or Should a Pacifist Read Murder Mysteries?" in *Recovering Nature: Essays in Natural Philosophy, Ethics, and Metaphysics in Honor of Ralph McInerney*, eds. J.P. O'Callaghan and Thomas Hibbs, University of Notre Dame Press, 1999; "Sinsick" in *Sin, Death, and the Devil*, eds. Carl Braaten, Robert Jenson, Eerdmans, 2000; and "On Karl Barth: Dogmatics in Outline," *First Things* 101 (March 2000). He was the Dunning Lecturer at the Ecumenical Institute of Theology, St. Mary's Seminary and University, Baltimore; delivered the Huston Peace Lectures, Bethany Theological Seminary, Richmond, Ind.; addressed the UMC Burlington District Seminar at Orange Grove UMC Church, Chapel Hill; and was the keynoter for an Episcopal Clergy Conference at Kanuga Center, Hendersonville, N.C. He also was a participant in the "Christianity & Violence: Beyond Complicity," conference at Wheaton College, Wheaton, Ill.



Jim Wallace

Teresa Berger has been selected as a fellow of the John Hope Franklin Seminars for Interdisciplinary Studies in the Humanities for 2000-2001. The seminars will convene at Duke to focus on "Race, Religion and Globalization."

Richard B. Hays published “‘Why Do You Stand Looking Up Toward Heaven?’ New Testament Eschatology at the Turn of the Millennium,” *Modern Theology* 16 (2000). Lectures he delivered were: “Hostility Towards Jews in the New Testament”; the Broun Lecture, Judea Reform Synagogue, Durham; “Worlds in Collision: Rethinking New Testament Theology,” Mid-Winter Convocation Lectures, Luther Seminary, St. Paul, Minn.; “The Church’s Confrontation with Paganism,” the Louisville Institute, Louisville, Ky.; “Demythologizing Sex,” the Jackson Lectures, Perkins School of Theology, SMU; and “Romans: Continuing Israel’s Story,” and “Romans: Confronting the Pagan World,” Adult Forum, the Congregation at Duke Chapel.

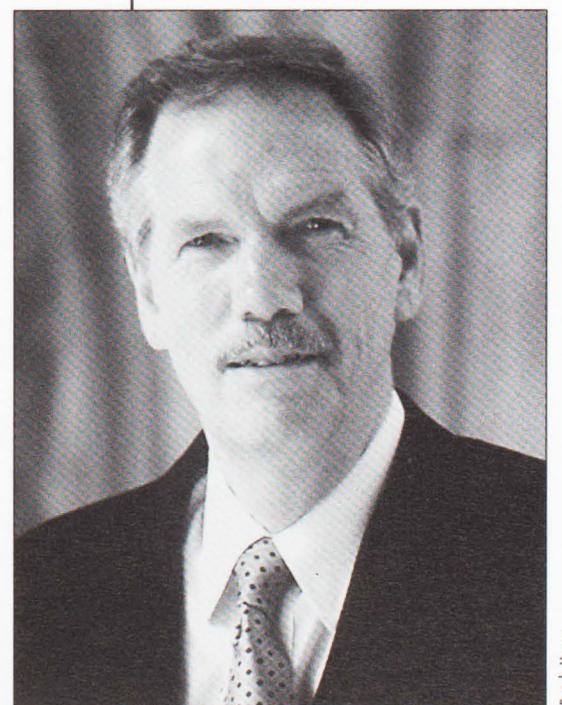
Reinhard Hütter’s book recently was published in English with the title, *Suffering Divine Things: Theology as Church Practice*, Eerdmans. He was given a Henry Luce III fellowship in theology for the year 2000 and currently is a fellow at the Center of Theological Inquiry in Princeton, N.J. His project is “Freedom and Law.” He is co-chair of a two-year research project, “Faith and Reason,” sponsored by the Center of Theological Inquiry in Princeton. He also recently published an essay, “Karl Barth’s ‘Dialectical Catholicity’: Sic et Non” *Modern Theology*.

L. Gregory Jones delivered the 2000 Palmer Lectures in Seattle, the 2000 Kretzmann Lecture at Valparaiso University, the Hopkins Lectures at First United Methodist Church in Denton, Tex., and the Youth Lectures at the Institute for Youth Ministry at Princeton Theological Seminary. He preached at Furman University; Providence UMC in Charlotte; University United Methodist Church in Chapel Hill; Medina UMC in Jackson, Tenn.; First UMC in Birmingham, Mich. and Duke Chapel. Dean Jones continues as co-convenor of the Wabash Center Consultation on “The Vocation of Theological Teachers”; “The Scripture Project” of The Center of Theological Inquiry in Princeton; and the “Beliefs and Practices” seminar sponsored by the Lilly-Valparaiso project on The Formation and Education of People in Faith. He publishes “Faith Matters” columns for *The Christian Century* including “A Bottomless Pit” (March 8), “Who is a Person?” (Jan. 26), and “HallowThanksMas” (Dec. 22-29). He also wrote, “Welcoming the Stranger” (January 19), and with Willie J. Jennings, “Formed for Ministry: A Program in Spiritual Formation” (February 2-9), both in *The Christian Century*.

Beth LaRocca-Pitts will participate in Wabash Center Consultation on Teaching Biblical Hebrew at Princeton University in an effort to produce new teaching and learning materials on Biblical Hebrew for use in colleges and seminaries. Her lectures include “And Stay Down! A Theological Explanation for the ‘half acrostic’ of Nahum 1:1-8,” National Association of Professors of Hebrew, Nashville, Tenn.; and “Of Isis and Inanna: The Divinization of Guile among the Goddesses of the Ancient Near East,” Feminist Hermeneutics and the Bible section of Society of Biblical Literature, Nashville.

John Levison recently published two books: *Return to Babel: Global Perspectives on the Bible*, which he edited with Priscilla Pope-Levison (Westminster John Knox Press, 1999), and *Of Two Minds: Ecstasy and Inspired Interpretation in the New Testament World* (D. & F. Scott Publishers, 1999). He contributed the article “The Exoneration and Denigration of Eve in the Greek Life of Adam and Eve,” for *Literature on Adam and Eve: Collected Essays*, edited by G. Anderson, M. Stone, and J. Tromp (E. J. Brill, 2000). Dr. Levison has been selected as a fellow of the National Humanities Center and will be on leave during the 2000-2001 academic year. He will begin to write a book on the Life of Adam and Eve which Walter de Gruyter Publishers has invited him to contribute to its Commentaries on Early Jewish Literature series. He also delivered the Staley Lectures, jointly with Dr. Priscilla Pope-Levison, at North Carolina Wesleyan College, and he has joined the editorial board of the *Journal for the Study of the Pseudepigrapha and Related Literature*. In February, he and Priscilla Pope-Levison led the clergy/spouse retreat for the Waynesville, Marion, and Asheville Districts on the theme, “Making Disciples in Everyday Life: Family, Church, World.”

Richard Lischer preached at a community church-sponsored celebration of Martin Luther King, Jr. at Mt. Calvary Baptist Church in Goldsboro, N.C. He gave two lectures on the topic, “In Parables,” for the Henry Parsley Jr. Distinguished Lecture Series at Christ Church (Episcopal), Charlotte. He also conducted worship for participants at the symposium. He made a presentation on his research topic, “The End of Words,” as a part of his ongoing Lilly Faculty Fellowship at a symposium in Pittsburgh sponsored by the Association of Theological Schools.



Richard A. Lischer presented his inaugural lecture as James T. and Alice Mead Cleland Professor of Preaching, “‘Blessed are the Debonair’: James Cleland as Preacher and Homiletician” April 11 in the Divinity School’s Alumni Memorial Common Room.

He recently published "Why I Am Not Persuasive," in the journal *Homiletic*. The article is part of a continuing debate on the role of rhetoric in preaching. He also published "Martin Luther King, Jr.'s Preaching as a Resource for Preachers" in *Journal for Preachers*.

Carolyn W. Lucas delivered the first Finch Lecture on Preaching entitled "Preaching With A Purpose: Reclaiming The Call To Radical Proclamation," for ministers of the Western North Carolina Conference at Christ UMC, Greensboro, N.C. The lecture was for The 2000 Mission to Ministers Conference, which was sponsored by the Finch-Hunt Institute for Homiletics. She also delivered a sermon during the conference. She led a spiritual retreat of United Methodist Women of the Durham District at Duke's Chapel UMC and was guest preacher at the Mid-Year Assembly of the Disciples of Christ Christian Churches of the Goldsboro-Raleigh District in Goldsboro, N. C.

Priscilla Pope-Levison, along with John R. Levison, gave the Staley Lecture at North Carolina Wesleyan University in April. The lecture was entitled "From Rio to Rocky Mount: Jesus in Global Contexts." In February, she and John R. Levison led the clergy/spouse retreat for the Waynesville, Marion, and Asheville Districts on the theme, "Making Disciples In Everyday Life: Family, Church, World."

William Kellon Quick, visiting lecturer and 1958 M.Div. graduate, delivered the ninth annual Blackwell Lecture Series in Bryan-College Station, Tex.

Russell Earle Richey was appointed as a member of National Dialogue-Episcopal Church, USA and the United Methodist Church. He is lead co-editor with Dennis Campbell and William Lawrence of an issue of *Quarterly Review*, Winter, 2000, on General Conference and author of the article therein: "General Conference: A Retrospective." He participated in meetings of the North Carolina Conference (UMC) Board of Ordained Ministry. Dr. Richey also chaired an ATS accreditation visit to Regent College, Vancouver, B.C. and attended a Pittsburgh meeting of and conference by the ATS Committee on Teaching and Learning in Theological Education.

J. Deotis Roberts was appointed to the Doctrinal Commission of the World Baptist Alliance. His book *Africentric Christianity: A Theological Appraisal for Ministry* was released by Judson Press. He published articles on "James H. Cone" and "Black Theology" for the *Encyclopedia of*

Protestantism, and "Reconciliation" for the 2001 Consultation on Church Union Lenten Booklet. He gave a response to a paper titled "Doing Theology in the Context of Mission: Lessons from Alexander de Rhodes" by Peter Phan, a Jesuit theologian at Catholic University, for the American Theological Society at Princeton Theological Seminary.

Valerie Rosenquist co-authored with David Altman, "Churches, Tobacco Farmers, and Community Sustainability: Insights from the Tobacco South," for *Journal of Community Psychology*, Volume 28:2; 2000.

Moody Smith's article "When Did the Gospels Become Scripture?" appeared in *Journal of Biblical Literature*, 119/1 (2000). It is the Society of Biblical Literature Presidential Address he delivered November 20, 1999 at the Annual Meeting in Boston. Leander E. Keck's "Who is Jesus? History in the Perfect Tense" was published by University of South Carolina Press as a part of the series Dr. Smith edits called Studies on Personalities of the New Testament. The book began as a series of lectures delivered at Duke Divinity School as the Kenneth W. Clark Lectures of 1995. He also presented in Atlanta at the Southeastern Regional SBL meeting. He read a paper and participated in a forum on "Ethics and the Interpretation of the Fourth Gospel" at the Southeastern Regional SBL meeting in Atlanta.

Peter Storey preached at "Celebration 2000" - the Watchnight Service held between Pretoria and Johannesburg, South Africa. He delivered the 27th Annual Peace Lecture at Bethel College for the Kansas Institute for Peace and Conflict Resolution. He appeared on Odyssey Television's "Great Preachers" series, and delivered the Kathleen, and John F. Bricker Memorial Lecture, one of three under the theme "Philosophy and Theology in the New Millennium" at Tulane University. He led a conference, "Equipping Church Leaders in a New Millennium," in the Heartland District, Wisconsin Annual Conference. In addition, he preached at Christ Church UMC, Park Avenue, New York; First UMC, Wichita, Kan.; University UMC, Chapel Hill; and Metropolitan Memorial UMC, Washington, D.C.

James L. Travis gave a lecture on "Medical Ethics in Modern Medicine" to the Medical Society at Sampson Regional Medical Center in Clinton, N.C.

Karen Westerfield Tucker attended a consultation on the liturgical role of the deacon sponsored by the Section of Deacons and Diaconal Ministries, General Board of Higher Education, United Methodist

Church, in St. Louis. She gave a paper at the event entitled "The Liturgical Ministries of the United Methodist Deacon: Continuity and Change." She also led a retreat for the clergy of the Iroquois District, Illinois Great Rivers Annual Conference, United Methodist Church. She was invited by the lecture committee at Garrett-Evangelical Theological Seminary, Evanston, Ill. to give the Graver Lectures, a lectureship that commemorates the pastorate of Rev. Grant V. Graver who was pastor of Grace United Methodist Church from 1963-1981. The first lecture, at Grace Church, was entitled "Beyond the Camp Meeting: Methodist Prayer and Praise in Nineteenth-Century Illinois." The second lecture, at Garrett-Evangelical, was "Table Manners: Methodist Eucharistic Etiquette." Dr. Tucker is an invited liturgical consultant at a consultation sponsored by the Commission on Faith and Order of the World Council of Churches on "The Sacramental Dimension of Baptism: Ecumenical Explorations" in Prague, Czech Republic.

William C. Turner gave the Martin Luther King Jr. Lecture at Colgate-Rochester Divinity School.

John F. Utz submitted his dissertation, "The Ugly Truth: Mystery, Fear, and Manhood in the Age of Realism," at Yale University to fulfill the requirement for his Ph.D. in American Studies.

Geoffrey Wainwright gave the keynote address at the annual meeting of the Wesleyan Theological Society, held at Azusa Pacific University. His topic was "Wesley's Trinitarian Hermeneutics." At Marquette University, he delivered the annual Pere Marquette Lecture, which was published as a short book by Marquette University Press under the title "Is the Reformation Over? Catholics and Protestants at the Turn of the Millennium."

Brett Webb-Mitchell will be honored with the Pool of Bethesda Award for the year 2000 by Bethesda Lutheran Homes and Services, Inc. of Watertown, Wis. He participated in the Institute for Ecumenical and Cultural Research at St. John's University and Abbey in Collegeville, Minn. He lectured at Vrije University in Amsterdam and Western Theological Seminary in Hope, Mich. He preached in Oxford, N.C.

Daphne Wiggins presented the paper, "A Cleavage in the Canopy: Transforming Gender Roles in an African Church" at the Southeastern Conference for the Study of Religion in Atlanta.



Karen Westerfield Tucker

Comings & Goings

The Theology & Medicine program added **Mindy Beard** as associate director for outreach programs for the Health and Nursing Ministries Program. A '98 graduate of the Divinity School with bachelor's and master's degrees in nursing, she has been a case manager at Duke Hospital.

Debra Church has been named administrative coordinator for the Duke Institute on Care at the End of Life. She is a graduate of UNC-Chapel Hill with a bachelor's degree in public health policy and administration. She has extensive work experience at Duke Hospital.

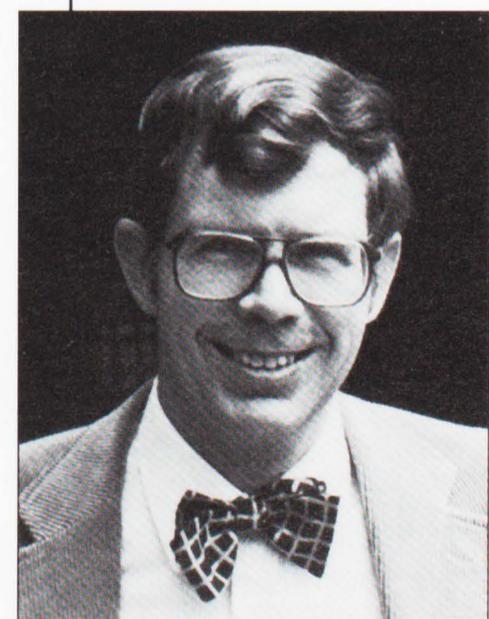
Mary Collins has been promoted to the administrative staff as registrar. She will continue to report to Willie Jennings, associate dean for academic programs.

Before coming to Duke, **Christine Perry** home-schooled her son, Adrian, age 9. Now she has her hands full as office assistant for Black Church Affairs, Office of the Chaplain, Admissions and Financial Aid. She also has a daughter, Kristin, who is 18 months old.

The new director of communications is **David Reid**, who has managed public relations for a Fortune 1000 technology corporation in Colorado the past eight years. Previously, he was vice president of a public relations firm and a newspaper editor in Cincinnati and Denver.

Russ Richey, professor of church history, has taken a position as dean of the Candler School of Theology at Emory University effective July 1. Professor Richey has been at the divinity school since 1986 and has served as associate dean for academic programs.

Clayton J. Schmit, who has been a Luce Post-Doctoral Fellow in Homiletics at Divinity since 1998, has accepted a position as Arthur H. DeKruyter / Christ Church, Oak Brook Associate Professor of Preaching at Fuller Theological Seminary in Pasadena, Calif., beginning Sept. 1.



Russ Richey

CLASS NOTES SPRING 2000

Haywood L. Harrell, D'41, of Snow Hill, N.C., reports that he is still preaching at age 87 without notes.

Ray E. Short, D'47, of Lafayette, Colo., is grieving the death of Jeannette, his wife of 45 years, who worked with the World Federalist Association and was memorialized by senior officials of the organization. A building is being named to honor the Shorts.

Daniel M. Schores, D'53, of Sherman, Tex., was named the Texoma (Texas and Oklahoma) Finalist in the 1999 Senior Hall of Fame. He directs the elderhostel programs for Austin College.

Rufus H. Stark II, T'53, D'56, has been appointed chair of the Governor's Commission on Responsible Fatherhood. He and Betty Lou have recently moved to Hayesville, N.C.

E. Fay Bennett, D'54, and his wife, Jean, have celebrated 40 years of Christian service and married life together. They live in Clarksville, Ark. He was recently presented the Alumni Achievement Award by the University of the Ozarks.

William D. Goodrum, D'54, has retired from AARP responsibilities as a tutor in the sheriff's office of the City of New Orleans, La.

Arvest N. Lawson, D'54, retired in Fayetteville, Ark., has published his second book, *The Holy Spirit in John Wesley's Theology*, following extensive research and travel.

Woodrow E. Walton, D'60, dean of the American Bible College and Seminary, Oklahoma City, Okla., presented "Not Without Hope: Eschatological Vision and Pastoral Care," at the Evangelical Theological Society Conference, Danvers, Mass., in November.

Richard W. Harrington, D'61, is serving on the board of directors of the United Methodist Center for Mediation and Conflict Transformation. He resides in Honeoye Falls, N.Y.

Reginald W. Ponder, D'61, of Durham, N.C., is retiring as president and CEO of the United Methodist Retirement Homes Inc. He will continue as chair of the foundation and work as director of development.

24 **Robert E. Alexander**, T'62, D'66, chancellor of the University of South Carolina Aiken, is stepping down after 17 years, but will continue work part time as a teacher and consultant. His chancellorship has been marked by rapid campus growth in new facilities, student population and endowment.

George M. McFarland, D'63, D'64, of Raymond, Miss., is retiring from the Mississippi Economic Development Department and will be serving a pastoral appointment.

Dorothy Chance, D'65, retired from a 30-year career in state government and is in her second year as a lay pastor with a United Methodist parish in Clayton, N.C.

Robert E. Dowda, D'66, D'68, G'72, has been appointed development officer at Birmingham-Southern College in Birmingham, Ala.

William M. Finnin, Jr., D'72, chaplain and minister to the university at Southern Methodist University, Dallas, Tex., has been named Chaplain of the Year by the United Methodist Foundation for Christian Higher Education.

Robert E. McKeown, D'72, G'76, is chair-elect of the Epidemiology Section of the American Public Health Association. He serves as associate professor of epidemiology in the University of South Carolina School of Public Health and research director of the USC Center for Bioethics in Columbia, S.C. He also chairs the Palmetto Faith and Health Consortium.

Michael W. Safley, D'75, president of the Methodist Home for Children in Raleigh, N.C., was featured as "Tar Heel of the Week" in the Jan. 2, 2000, issue of *The News & Observer*.



Faculty and students give Professor of New Testament Gordon Fee of Regent College their full attention during the March 22, 2000 Clark Lecture.

David E. Nichols, D'77, is the new superintendent of the Rock Hill District in the South Carolina Conference of the United Methodist Church.

David E. Thayer, D'79, senior minister of St. Andrew's United Methodist Church in Annapolis, Md., has earned the D.Min. in liturgical studies from Catholic University, Washington, D.C.

Henry B. Grant, D'81, a licensed family therapist and pastor of a United Methodist parish in Stanhope, Iowa, has earned a Ph.D. in human development and family studies with a specialty in marital and family therapy from Iowa State University.

Todd E. Outcalt, D'85, of Indianapolis, Ind., has published articles recently in *The Door* and *Bride* magazines, and he has a book to be published by Abingdon in September, *Show Me the Way*.

J. Agustín Pastén B., D'85, has been promoted to associate professor of Latin American literature at the University of Nebraska-Lincoln. His book *Octavio Paz: crítico practicante en brusca de uno poética* on the Mexican Nobel-laureate was published in Madrid, Spain, in 1999. He enjoyed backpacking through India and Nepal during the summer of 1998 and plans to backpack through Western Africa and Europe.

Thomas K. Cartwright, D'86, is a United Methodist pastor in Lewisburg, Penn., and a D. Min. candidate at Wesley Theological Seminary. He and his wife, Teryl, have two children, Joshua and Rebekah.

Mark E. Lykins, D'88, has been commissioned as a missionary of the General Board of Global Ministries of The United Methodist Church. He and his wife, Patricia, and their two daughters will be serving in Argentina.

Mary Margaret "Meg" Davis, D'89, is the new grants manager at Louisburg College, Louisburg, N.C. She was co-founder of the Renaissance School in Charlottesville, Va.

Claude J. Kayler, D'89, a United Methodist minister in Charlotte, N.C., taught in the Methodist Pastors' School in Phnom Penh, Cambodia, for 11 days in February. It was his second trip to Cambodia. His father, **Ralph E. "Jack" Kayler**, T'52, D'55, also a pastor, brought along an offering of funds from his church in Stanley, N.C., that will provide eight new wells in the village.

Timothy F. Tate, T'90, D'95, and his wife, Teresa, have welcomed Joshua Lee, born Feb. 4, 2000. They reside in Centreville, Va.

Edward Barnett, D'92, is a U. S. Army battalion chaplain at Fort Hood, Tex., where he resides with his wife, Mindy, and their son, Brian.

Marjorie B. "Muff" Carr, D'92, a Raleigh, N.C., pediatrician, was featured in *The Front Line*, a journal of the University of North Carolina-Chapel Hill Medical School.

Elizabeth H. "Beth" Hood, D'92, and her husband, Paul, are the happy parents of Adam Paul who was born Sept. 13, 1999. Beth is a United Methodist pastor in Lemon Springs, N.C.

Paula E. Roane, D'92, is minister of Christian education/children at Destin United Methodist Church, Destin, Fla.

H. Lee Cheek Jr., D'94, professor of political science and philosophy at Brewton-Parker College in Mt. Vernon, Ga., is also serving as director of institutional research and organizing a Wesley Foundation on campus. Transaction Press, Rutgers University, will publish his new book, *Political Philosophy and Cultural Renewal*, this summer.

Joseph D. "Jody" Flowers, D'94, a D.Min. student at Asbury Seminary in Wilmore, Ky., has been named a Beeson Fellow for 2000-2001. The fellowship provides extensive resources for travel and study across the United States and in Israel and Korea.

Daniel McFee, D'94, has been awarded a Dempster Graduate Fellowship from the United Methodist General Board of Higher Education and Ministry to complete his Ph.D. in religious studies at Marquette University in theological ethics.

Brian K. Simpson, D'94, and his wife, **Beth Cole Simpson**, D'99, are delighted to announce the Feb. 7, 1999, birth of Matthew Bryan. The Simpsons live in Las Cruces, New Mex.

Fiona M. Bergstrom, D'95, is rector of St. Stephen's and vicar of St. Cyprian's, the Episcopal Churches of Oxford, N.C.

David L. Huffman, D'95, and his wife, Amanda, are delighted to announce the Aug. 7, 1999, birth of their first child, Jessica Vienna. David is a United Methodist pastor in Taylorsville, Miss.

Renee Lloyd Owen, D'95, is minister of youth and singles at First Baptist Church, Gastonia, N.C., and serving as convener-elect of the North Carolina Baptist Women in Ministry. Her husband, Tommy, is a producer at WSOC-FM in Charlotte.

Tammy R. Talbert, D'95, and her husband, **David Talbert**, D'95, rejoice in sharing news of the birth of their second child, Aaron Luke, born Nov. 30, 1999, in Newton, N.C.

Donald K. Stewart, D'96, and his wife, Deidrea, are pleased to announce the birth of Jennifer Marie on Aug. 20, 1999. They reside in Mount Olive, N.C., where he is a United Methodist pastor.

Luba Zacharov, D'96, is working as an archivist for Vulcan Northwest Inc., in Bellevue, Wash.

Demery Bader-Saye, D'97, and her husband, **Scott Bader-Saye**, G'97, are the proud parents of Nolan Jack, born last July. Demery is part-time associate pastor at Epiphany Church in Clarks Summit, Pa. and Scott is an associate professor of theology at the University of Scranton.

Stephen R. Cheyney, D'97, and his wife, Bridgett, joyfully announce the arrival of Caleb Logan, born Dec. 31, 1999.

Meghan F. Froehlich, D'97, associate rector at the Episcopal Church of the Redeemer in Shelby, N.C., along with rector Gene McDowell, presented a paper at a Roman Catholic conference last November on "Sacramental Presence in a Postmodern Context" in Louvain, Belgium.

Shana Harrison, D'97, has been commissioned as a missionary of the General Board of Global Ministries of The United Methodist Church. She is serving as chaplain to Colegio Psicopedagogico Juan Wesley in Santiago, Chile.



The Rev. Shana Harrison, D'97 (c), has been commissioned by the General Board of Global Ministries. The Rev. John L. McCullough, D'74, (l) is associate general secretary of the Board's Mission personnel unit. Bishop Michael Coyner (r) is episcopal leader of The Dakotas Area.

Jonathan D. Jeffries, D'97, and his wife, Heather, are the happy parents of Sarah Catherine who was born on Mar. 14, 2000, in Raleigh, N.C. Jonathan is associate pastor at Highland United Methodist Church.

DEATHS

Walter L. Lanier, T'30, D'33, died Jan. 13, 2000, in Statesville, N.C. He was a parish minister in the Western North Carolina Conference of the United Methodist Church. He is survived by his wife, Elise Crawford Lanier.

Marion O. Stephenson, T'32, D'39, died Feb. 11, 2000, in Washington, N.C. He was a United Methodist pastor who served churches across the North Carolina Conference. His wife, Hazel Cline Stephenson, and a son survive him.

William Herman Brady, T'37, D'40, died Apr. 12, 2000, in Pinehurst, N.C. He was a United Methodist pastor in the North Carolina Conference. He is survived by his wife, Ruth Maness Brady, a son, a daughter, and seven grandchildren.

D. Leon Stubbs, T'40, D'43, died Dec. 26, 1999, at Lake Junaluska, N.C. He was a minister who served churches in the Western North Carolina Conference of the United Methodist Church. He is survived by his wife, Mary Frances Stubbs, three sons, five grandchildren, and two step-grandchildren.

A. McKay Brabham Jr. D'41, died Mar. 29, 2000, in Columbia, S.C. He was a United Methodist pastor and administrator in the South Carolina Conference and for 10 years the editor of the *S.C. Methodist Advocate*. In 1975 he was the recipient of the Divinity School's Distinguished Alumni Award. He is survived by his wife, Helen Hutto Brabham, a son, four grandchildren, and a great-grandson.

Wilbur H. Tyte, D'42, died Dec. 15, 1999, in Greensboro, N.C. He was a teacher of religion and psychology, a chaplain with the U. S. Navy in World War II, and an ordained Episcopal priest with service in Kentucky, Missouri, New York and North Carolina. He is survived by one daughter, three grandchildren, and three great-grandchildren.

Lewistine M. McCoy, D'44, died Nov. 28, 1999, in Decatur, Ga. He was a United Methodist missionary who taught and served in China, Brazil, Costa Rica, Mexico, Panama, Hong Kong, the Dominican Republic, and with the Board of Global Ministries in New York, N.Y. The recipient of the 1996 Distinguished Alumni Award of Duke Divinity School, he is survived by his wife, Jessie Marion McCoy, N'43, and five children.

Melvin S. Risinger, D'46, died Dec. 8, 1999, in Parkersburg, W. Va. He was a United Methodist minister who served parishes across West Virginia, former vice-chair of the National Council on Evangelism, and three-time delegate to General Conference. His wife, Roberta, two daughters, a son, and seven grandchildren survive him.

Vernon A. Morton, D'49, died Sept. 17, 1999, in New London, N.C. He was a United Methodist minister who served the Western North Carolina Conference. He is survived by two children, five grandchildren, and one great-grandchild.

Clarence M. "Jack" Fogleman Jr. D'51, died Feb. 19, 2000, in Burlington, N.C. An Army Air Corps veteran of World War II, he was a United Methodist pastor and administrator for 50 years with most of his service in the Kansas West Conference including a year as interim president of Kansas Wesleyan University. His wife, Edith Morgan Fogleman, a daughter, two sons, and five grandchildren survive him.

Ben F. Stamey Sr. T'51, D'55, died Sept. 6, 1999, in DeLand, Fla. He served United Methodist parishes across the Western North Carolina Conference. He is survived by a son and a daughter.

Thomas A. Langford, D'54, G'58, died Feb. 13, 2000, in Durham, N.C. (see article on page 12)

M. Jack Suggs, G'55, died Feb. 27, 2000, in Ft. Worth, Tex. He was the former dean and a professor emeritus of New Testament at Brite Divinity School where he served for 37 years. He was a distinguished author and editor, a leader in the Society of Biblical Literature and the American Council of Learned Societies, and a pioneer in computer-assisted instruction in Greek. He was also an ordained minister of the Christian Church (Disciples of Christ) with service in Texas and North Carolina. His wife of more than 50 years, Ruth Barge Suggs, a daughter, two sons, and seven grandchildren survive him.

Harold Jackson Wilson, D'55, died in September 1999, in Chiapas, Mexico. He had served parishes in the Episcopal Diocese of Maryland.

R. Webb Leonard, T'57, D'60, died Feb. 10, 2000, in Vernon, N.J. He was an ordained minister in the United Church of Christ, and he later earned a law degree and practiced law for 30 years with distinguished service in Sussex County. He is survived by a son, three daughters, two stepdaughters, and sixteen grandchildren.

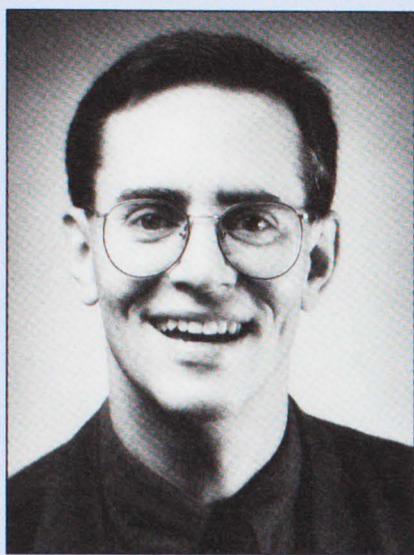
Jack C. Smith, D'57, died Feb. 10, 2000, in Durham, N.C. A veteran pilot from World War II who was awarded the Distinguished Flying Cross, he served as a minister in the Western North Carolina Conference of the United Methodist Church, the Board of Home Missions in Hawaii, and the Yuma Indian Mission in Arizona. He retired in 1986. His wife, Helen Turner Smith, three children, and six grandchildren survive him.

James D. Snow III, D'77, died Apr. 13, 2000, in Sterling, Va. He was a parish minister who served churches in the Virginia Conference of the United Methodist Church. He is survived by his wife, Laura, two sons and a daughter.

James Earl McLendon, D'84, died Dec. 7, 1999, in Fayetteville, N.C. He was a veteran of the U. S. Air Force with service in Korea and Vietnam and a United Methodist pastor in the North Carolina Conference. His wife, Marie S. McLendon, a daughter, and a granddaughter survive him.

OPENING CHURCH DOORS TO THE DISABLED

by Carter Askren



Brett Webb-Mitchell

During his studies at the University of Kansas, Brett Webb-Mitchell became disillusioned with the social-scientific model of classifying disabled persons.

"I began to see people with disabilities by their limitations and labels, someone to be worked on, to do something to or for, rather than as a person to be in relationship with," he wrote in

his book, *God Plays Piano, Too: The Spiritual Lives of Disabled Children*. "People became a mind-body phenomenon, with no mention of 'spirit' or 'faith' ..."

Ever since, Webb-Mitchell, assistant professor of Christian nurture at Duke Divinity School, has been an advocate for and a minister to the disabled, both in the church and in society. For his efforts, he was the recipient of the 1999 Duke Humanitarian Service Award.

"As an advocate, a minister, a teacher, and a builder of community, Brett Webb-Mitchell represents the humanitarian ideals to which all true education points us," said President Nannerl O. Keohane during Founders' Day Convocation last fall. Webb-Mitchell was not present to accept the award, however; he was in Queensland, Australia, teaching churches how to include disabled people in their congregational life and work.

Webb-Mitchell's outlook has, in large measure, been guided by his work with disabled children and adults. In 1978, for instance, while at the former Hospital for the Mentally Retarded in Georgetown, Del., he observed that people with profound mental retardation were excluded from worship services.

His work as a chaplain's assistant at Eastern State School and Hospital in Pennsylvania, an institution for adolescents with behavior disabilities from poor communities, prompted him to study religion and the arts and its impact on people with disabilities while at Harvard Divinity School in 1983.

And for many years, Webb-Mitchell has been actively involved in L'Arche communities, an international ministry for disabled people who live in religious communities with non-disabled persons. He served for 10 months at the London L'Arche community, and has been a consultant for a possible L'Arche community to open in the Research Triangle area.

"Brett's commitment to inclusion of people, whatever their abilities, is a call and a model for us all," said Divinity School Dean L. Gregory Jones. "His work is an example that a love of learning and of God can make a difference in people's lives."

Clearly, Webb-Mitchell's work with children (his first involvement with children was as a musical therapist) holds a special place in his heart.

"My approach in working with the children was educational: to create a community, a sacred space, in which the children could both learn and be nurtured by the religious narratives of their religious traditions and respective gatherings, and what it means in their own life," he wrote in the preface to *God Plays Piano, Too*, one of three books he's written exploring the relationship between disabled people and the church.

"Rather than seeing a person as a label and category, with some point of reference to a family and a school, I look out of a community of faith to see where each person's place is within a synagogue or the church."

Webb-Mitchell's students commend him for the practical nature of his scholarship and teaching, and his ability to relate the course content to application in the local parish.

"One small thing he does is ask us to bring food so we can eat together," said Holly Gaskill, of Wylie, Tex., who graduated this spring with a master of divinity degree. "Students offer prayers from their lives and experience. We sit in a circle so we can interact.

"Also, he doesn't have a typical lecture style. He's always willing to be engaged by you in his classes. He always asks, 'How would this work for someone with disabilities? How are we going to treat them and not categorize them as a school or society would? How do we incorporate that into the way that we teach?'"

His colleagues also appreciate his approach to Christian education. "It is clear to me he teaches some of the most creative courses that we have, not only in Christian education, but in the divinity school as a whole," said Stanley Hauerwas, Gilbert T. Rowe professor of theological ethics.

"Dr. Webb-Mitchell stands in the honored tradition of intellectuals who are also social activists," added Willie Jennings, associate dean for academic programs and assistant research professor of theology and black church studies at the divinity school. "His work with the disabled grows out of his deep scholarly commitments. His vision of establishing communities where we might all learn how to live from the disabled is breathtaking, a challenge for the church."

In addition, Webb-Mitchell travels extensively raising awareness about the need to include persons with disabilities. He's given lectures and presentations for the Uniting and Anglican churches in Australia and New Zealand, served as president of the religion division of the American Association on Mental Retardation, and is a member of the American Academy of Religion who serves on its religion and disability steering committee.

He received a three-year grant from the North Carolina Council on Developmental Disabilities to create continuing education workshops at Duke Divinity School on "People with Disabilities in the Church." The first of the workshops was held May 4-6 at Church of Reconciliation in Chapel Hill.

Office of External Relations
The Divinity School
Duke University
Box 90966
Durham, NC 27708-0966

Non-Profit Org.
U.S. Postage
PAID
Durham, NC
Permit No. 60

Don't Miss
This Event!

**DUKE
DIVINITY
SCHOOL**

2000
National
Institute
for New
Church
Development

*August 14-18, 2000
Duke Divinity School
Durham, North Carolina*

featuring:

THOMAS BANDY,

*author of **Moving Off the Map:
A Field Guide to Changing the
Congregation***

MARK KEY,

*Western North Carolina Annual
Conference*

For information, contact The Center for
Continuing Education (888) 845-4216.
Send e-mail to div-conted@duke.edu,
or see www.divinity.duke.edu.