

# DIVINITY

D U K E U N I V E R S I T Y

**For the Future:  
Expanding  
Sacred Space**

**Anatomy of  
a Scholar**

**Cuba's Revival:  
Certain Faith  
in an  
Uncertain  
Society**

SPRING 2002



Chester, "Brac", Raymond

1932

**Chester J. Andrews, Jabus W. Braxton and Raymond Council, all graduates in the School of Religion (Divinity School) Class of 1932.**

## Alumni Archives

*From Vol. IV, No. 1,  
Duke Divinity School News & Notes, 1988*

During the May 1930 exams, a group of us were walking from the East Duke building to the library. We had just taken Professor Cannon's "Principles of Missions" exam. Professor Cannon was walking in the opposite direction, wearing a new straw hat.

Just as he was passing us, I said to the fellows with me, "Well, I see Raylass (an early discount store) has made a new sale."

Two days later I received a postal card which I had put in my exam paper on which, along with my grade, was the notation, "Deduction for wise crack about Raylass sale."

I still have that postal card.

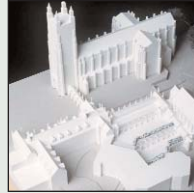
*Chester J. Andrews, D'32  
Hillsborough, N.C.*

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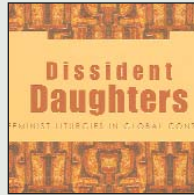
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Artist's watercolor rendering of the north facade of Duke Divinity School's addition, courtesy of Hartman-Cox Architects.

*Divinity magazine is published three times yearly—May, September and January—for alumni and friends of Duke Divinity School.*

# WELCOME

## A New Beginning

You hold in your hands the first issue of *Divinity* magazine, the newest in a long line of alumni publications from Duke Divinity School. For some time, we've published much more than the editor of the newsletter *Divinity News & Notes* envisioned back in 1985. After 17 years, it was time to find a fresh format. But we don't want to lose the important sense of continuity with the publications that preceded this one. That's why this magazine's name is *Divinity*: we've simply shifted *News & Notes* inside.

In these pages, you will still find familiar features – alumni and faculty notes, gifts, and a calendar of coming events – but presented in a different size with lots more color. Many of you requested this new, smaller format in our readers' survey last year. The switch to color photography, we believe, accurately captures the energy and momentum of the school and our theme of transforming ministry.

For the past year *Divinity News & Notes* has chronicled the school's 75th anniversary, looking back to the opening of our doors in 1926 as the first of Duke University's graduate professional schools. In this issue, we trace the distinguished tenure of D. Moody Smith D'57, who retired as G.W. Ivey professor emeritus of New Testament in December. But we are also looking forward – focusing our energies on the future of ministry in the 21st century and the challenges ahead. Our cover story previews the Divinity School addition – a new building that will provide crucial space for classes, worship, and offices for new programs, including the interdisciplinary Duke Institute on Care at the End of Life.

You also told us you wanted more stories on alumni. We've obliged with profiles of Bil Lepp D'96 of West Virginia, who explains how tall tales, with due respect, have a place even in the pulpit, and of Chaplain Cynthia Lindenmeyer D'00, who helps West Point cadets negotiate serving both God and country. Warren Kinghorn, a student here on leave from Harvard Medical School, describes how the language of theology will help him become a different kind of doctor.

Our book section expands to include the latest faculty books in addition to a featured review of *Dissident Daughters*, edited by Professor Teresa Berger. Bruce Stanley, director of field education, reports on his recent visit to the Protestant Seminary at Matanzas, Cuba, with colleagues from other United Methodist seminaries. And, finally, Dave Rochford D'99 shares tips with those about to graduate and go forth to diverse ministries near and far.

In future issues we'd like to print your responses to *Divinity* and the news it covers on this very page. Like all of us and all we do, this is a work in progress. Send your letters to *Divinity* Magazine, Box 90966, Duke Divinity School, Durham, NC 27708-0966 or your e-mails to [estagg@div.duke.edu](mailto:estagg@div.duke.edu). We look forward to hearing from you.

Greg Jones D'85, G'88  
Dean

Wes Brown D'76  
Associate Dean for External Relations

Elisabeth Stagg  
Editor and Associate Director of Communications

## Corrections

■ The list of faculty appointments by Dean Dennis Campbell that appeared in the January 2002 edition of *News & Notes* (p. 22) should have included the late Grant S. Shockley, M.Div., Ed.D., whom Campbell appointed professor of Christian education in 1983. Shockley was also director of the Office of Black Church Studies. In May 1989, he retired as professor emeritus of Christian education.

■ The photo identification on the inside cover of the January issue incorrectly identified Harold G. Wallace D'71.

## We want your feedback!

Write Us: Editor, *Divinity* Magazine  
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E-Mail Us: [estagg@div.duke.edu](mailto:estagg@div.duke.edu)

## Two Luce Fellows A First

For the first time, two Duke Divinity School faculty members – Karen B. Westerfield Tucker and Richard P. Heitzenrater – have been selected as Henry Luce III Fellows in Theology. The prestigious fellowships are awarded by the Henry Luce Foundation in conjunction with the Association of Theological Schools and provide a year's sabbatical for research and writing. The seven recipients for 2002-03 are the ninth class of scholars since the program began in 1993.

Westerfield Tucker's project — *Worthy Anthems Raise: Hymnals in Protestant Faith and Practice* – will explore the theological, liturgical, social, cultural and literary contributions of hymnals. She'll also examine the shifting worship styles as churches replace hymnals with lyrics projected on large screens.

In *Tradition and History: Principles and Practice in the Wesleyan Heritage*, Heitzenrater hopes to help both the academy and the church develop an understanding of the inevitable tensions between tradition and change, whether over forms of worship or social programs. Using primary sources such as Wesley's diaries, he will propose new creative and constructive ways of appropriating the Methodist heritage.

Previous Luce Fellows from Duke Divinity include Richard Hays (2001-02), Stanley Hauerwas (2000-01), and Reinhard Hütter (1999-2000).

## Study Leave for Clergy

The Center for Continuing Education announces a new program for clergy study leaves for 2002-2003. Duke Divinity School resources will be available to pastors for a week of self-directed study. Generous funding from The Duke Endowment and the Parish Ministry Fund will provide scholarships for eligible clergy. Clergy from all traditions and communions are invited to apply. For details, call the Center for Continuing Education at (919) 660-3448 or toll-free at (888) 845-4216.

## Applications Up

By the April 1 admissions deadline, applications for fall 2002 were up nearly 15 percent, and there was a "significant waiting list" for the M.Div. degree program, said Donna Claycomb, director of admissions. The number of M.T.S. students who intend to matric-

ulate has increased by 50 percent over last year. Total inquiries between July 1, 2001, and April 1, 2002, were also well above the previous year's number, an indication that the upward trend is likely to continue.

## Author! Author!

Books by two Duke Divinity School faculty members appeared among *Christianity Today's* 2002 Book Awards in its April 22 issue. Grant Wacker's *Heaven Below: Early Pentecostals and American Culture* was selected from 27 nominees in the history/biography category. Wacker is professor of the history of religion in America.

*With the Grain of the Universe: The Church's Witness and Natural Theology* by Gilbert T. Rowe Professor of Theological Ethics Stanley Hauerwas came in first among 46 nominees under theology/ethics.

## Anglicans at Canterbury

Seminarians from traditions and lands as far apart as North America, Korea, Jerusalem, India and Zimbabwe gathered at Canterbury Cathedral for three weeks last summer to explore what it means to be an Anglican at the beginning of the new millennium. The Rev. Michael J. Battle, professor of spirituality and Black Church studies, led the annual summer session.

Barbara Day, M.Div.'02, said the group studied how African, Indian and Western culture has shaped the witness of their churches, and wrestled with cultural and language difficulties. "During a moment of non-communication, one student said, 'If there is a stone blocking your path, make it a stepping stone,'" said Day.

For more information about the Aug. 3-24, 2002, Canterbury Seminarians Course at Canterbury, contact Michael Battle at 660-3499 or e-mail him at [mbattle@div.duke.edu](mailto:mbattle@div.duke.edu).

## For Breaking News . . .

. . . click on "New at Duke Divinity School" at Web site: <http://www.divinity.duke.edu>.



# FAITH

*This expansion is singular among the multi-million dollar construction projects at Duke University: The Divinity School addition embodies Duke's historic commitment to Eruditio et Religio – knowledge and faith.*

## For the Future: Expanding Sacred Space

*By Elisabeth Stagg*

As its 75th anniversary draws to a close, the Divinity School begins the most impressive expansion in its history – a \$20 million addition at the heart of the Duke University campus.

For an institution increasingly recognized as a world-class research university, divinity's 45,000-square-foot addition is singular. This expansion of space to prepare students for sacred ministry embodies Duke's continued commitment to its historic motto: *Eruditio et Religio* – knowledge and faith.

▲ **Artist's rendering of the west facade of Goodson Chapel. The view looks southeast past the Memorial Wall and Divinity School on the left toward the Quad.**

Watercolor illustration courtesy of Hartman-Cox Architects.

“The new Divinity School building represents an affirmation of the central place that the Divinity School has held, and continues to hold, in the life of Duke University,” says Charles H. Mercer Jr. of Raleigh, a member of the Divinity School board of visitors.

The rapid growth of new programs – the Learned Clergy Initiative, the Duke Institute on Care at the End of Life, the Center for Theological Writing, Pulpit & Pew, the Reynolds Program in Clergy Leadership and the Youth Academy among them – has unarguably added to divinity’s need for space. During the past year, even York Chapel has become a makeshift lecture hall: students balance small lapboards for taking notes.

But the addition, which will include three levels linked in function and design with the existing Old and New Divinity, is about more than square footage: It is also about quality of space. As Frank Kacmarcik, one of the country’s foremost consultants on sacred architecture, reminded the Divinity School during a visit here in 2000, “We are formed – or deformed – by the spaces we inhabit.”

“We believe that this additional space will make a profound difference in helping people be present to one another for the sake of worship, learning and conversation,” said Dean L. Gregory Jones.

“This is at the heart of the Divinity School’s goal of transforming ministry through a passionate, learned clergy.”

Willie Jennings, senior associate dean for academic programs, describes the addition as “the key to the school’s future.”

Unlike seminaries where “convenience” and “distance learning,” are buzzwords, Duke Divinity invites students to join an intentional Christian community. This is rarely convenient. More often it involves sacrifice – both financial and personal. Although Duke Divinity students are among the youngest in the nation (median age of 27), they come from all over the United States and many other countries. Some uproot spouses and children. Others leave well-established careers and comfortable homes. But at Duke, it is understood that Christian formation requires a combination of study, worship and service within a community of fellow disciples.

While there’s a commitment to 21st century learning – there will be eight new technologically-

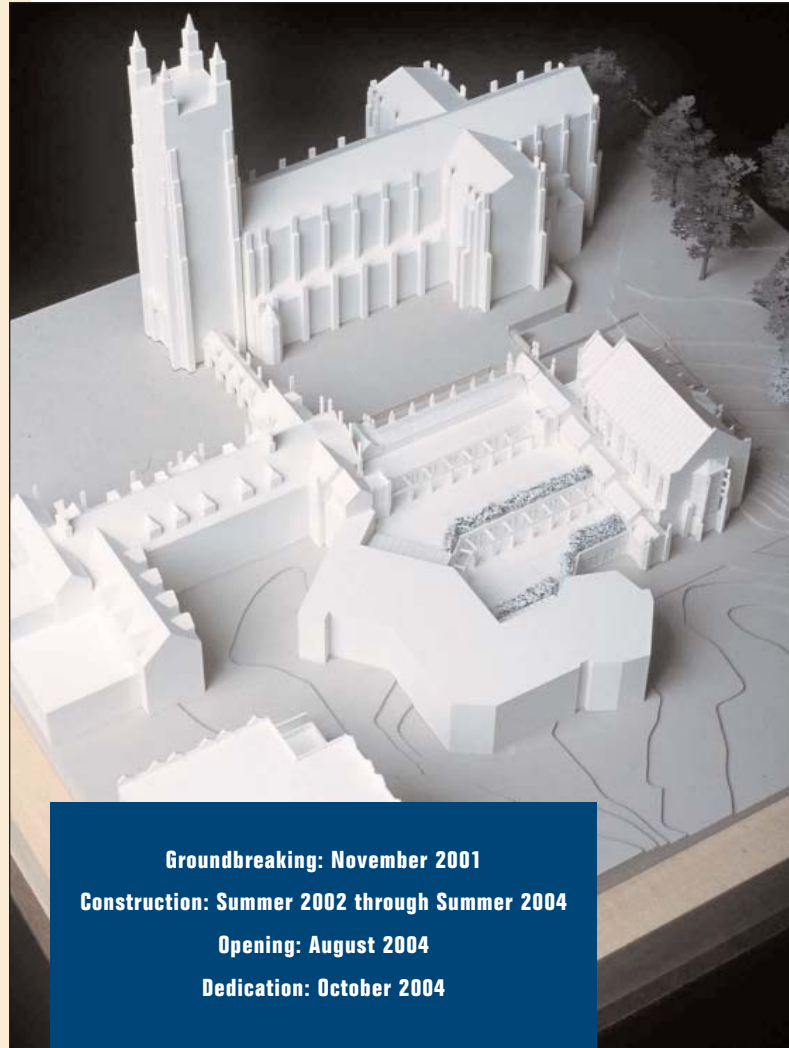


Photo by Chris Hildreth.

**Groundbreaking: November 2001**  
**Construction: Summer 2002 through Summer 2004**  
**Opening: August 2004**  
**Dedication: October 2004**

**Overview: Goodson Chapel will be situated along the north transept of Duke Chapel, but at a lower elevation.**

equipped classrooms and a state-of-the-art lecture hall seating 177 – it is hard to imagine Duke Divinity becoming a “virtual” seminary.

“We are committed to the very ancient belief that to be a servant of Christ you have to be with others,” says Jennings, who is also research associate professor of theology and Black Church studies. “We are challenging the hyper-individualism of a society that tells people their Christian life can be cultivated as an individual,” he said. “Christian formation requires the patience, the diligence and the care that can only be practiced in community.”

If spirited student debate on some college campuses has been replaced by apathy, Duke Divinity is again different. Students get an opportunity to

# DYNAMIC CENTER

hear many different points of view from a community of diverse faculty and seminarians. “It is important for people to be together in the midst of disagreement so that they can work through it,” says Jennings.

“I enjoy the diversity,” says Gary McGhee, who earned his master’s of divinity at Southeastern Seminary in Wake Forest, N.C. He chose Duke for a master’s of theology because he wanted to be “in an atmosphere where I felt free to wrestle with doctrine.”

“We strive to create a dynamic center in which we have enough in common to make conversation possible and enough differences to make conversation necessary,” says Dean Jones. All members of the community, he adds, should be willing to “test their cherished views and assumptions.”

Among the offices moving to the new space will be Student Life, which includes the Admissions Office.

“We are thrilled about becoming the ‘living room’ of the new building – a central place where people are welcomed,” said Donna Claycomb, admissions director. “The new building will foster a stronger community. Prospective students will be able to visit campus and see our faculty and students not only learning and worshipping together, but also sharing a meal or talking over a cup of coffee.”

The Duke Institute on Care at the End of Life, founded in 2000 as the only program of its kind in a major research university, will also be based in the addition. Director Keith Meador, M.D., professor of the practice of pastoral theology and medicine, welcomes this opportunity to “have all of our staff in one location, improving efficiency and a sense of community for the Institute.”

The Divinity School’s commitment to architectural design that fosters community “is consistent with our vision for building caring communities for the living

## Divinity Parking Going, Going ... Gone

### What’s the most valuable real estate on the Duke University campus?

Unless you travel by foot or bicycle, it’s one of those increasingly rare 150-sq. ft. asphalt rectangles known as a parking space.

For the many visitors who parked in the Divinity School lot after 4 p.m. on weeknights and during weekends, as well as those employees fortunate enough to pay hefty annual parking fees for daytime access, everything is changing. Effective May 13, as construction begins in earnest for additions to the Pratt School of Engineering and the Divinity School, this popular and convenient lot will close.

While Duke will build a new parking garage near the Bryan Center to more than make up for the loss of Divinity’s 188 spaces, completion is some time away (projections call for fall 2003). Those with obsolete passes for the Divinity lot will be offered parking elsewhere on campus, most of it with shuttle access to the Divinity School.

Finding a visitor’s parking place – while generally easier during the summer – will no doubt take longer than ever. But anyone who parks on campus will need a little extra time and patience over the coming months. If you are attending an event in the near future, be sure to check with the organizing office about parking. And be prepared, along with everyone else, for a bit longer walk through this beautiful campus. We’ll call it our new fitness plan.



and the dying,” said Dr. Meador. “This improvement will allow us to take the next substantial step forward in providing national leadership in care at the end of life.”

The new 4,000-square-foot chapel, named in honor of the late United Methodist Bishop W. Kenneth Goodson, will visibly distinguish the separateness of the Divinity School from nearby Duke Chapel. Contrary to what many visitors assume, Duke Chapel is not part of the Divinity School. This university building is independently administered and made available for worship and special events to many groups and individuals. The Divinity School holds some worship services in Duke Chapel, including Baccalaureate and Opening and Closing Convocations, but the divinity community has worshipped regularly in York Chapel, a small space on the second floor of Gray Building, since 1930.

Situated along Duke Chapel’s north transept, but at a lower elevation, Goodson Chapel will feature a seating capacity almost twice that of York Chapel, a 60-foot-high ceiling, and an organ balcony. Compatible with Duke Chapel’s neo-Gothic architecture, the chapel’s flexible design will allow students to participate in and practice a variety of worship styles.

Throughout its design, the goal of the addition is to provide space for “the whole person,” said Warren J. Cox of Hartman-Cox Architects of Washington, D.C., the designer of the building. “There are wide walkways, terraces, and skylighting – all in a striking Gothic style.”

With new classrooms and a preaching and worship lab, the building includes a refectory with terrace seating and a bookstore. For the first time, continuing education students “will be able to worship, attend class and share a meal with each other all inside the Divinity School,” said Janice Virtue, associate dean for continuing education. “That provides more than just convenience: it’s a new oppor-

tunity to create a community of learning that will support the ministries of our participants.”

Groundbreaking for the addition last November followed the Divinity School’s 75th Anniversary Celebration Worship Service. In his sermon in Duke Chapel, Cleland Professor of Preaching Richard Lischer looked to the future:

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**‘We are challenging the hyper-individualism of a society that tells people their Christian life can be cultivated as an individual.’**

– Willie J. Jennings, senior associate dean of academic programs and research associate professor of theology and black church studies

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“More than we know, the walls, windows and spaces will reshape the daily habits of succeeding generations, even as we have been shaped and inspired by the beauty of the vaults and stones around us. . . . This is why we build buildings: in the audacious hope that there will be a people to come after us who will perfect us in the work of ministry.” ❖

*Elisabeth Stagg is associate director of communications for the Divinity School and editor of Divinity magazine.*



# PROFILE

## Anatomy of a Scholar: D. Moody Smith Jr.

*By Elisabeth Stagg*

D. Moody Smith Jr. is a gentle and jocular giant of Johannine scholarship, and he does not suffer foolishness gladly.

Take, for instance, his reaction to pop interpretations of biblical research. The media is “often at the mercy of scholars, or other authors, who are advancing eccentric, if not outlandish, views,” write Smith and co-author Robert A. Spivey in the introduction to the fifth edition of their classic textbook, *Anatomy of the New Testament*.

- ▲ D. Moody Smith Jr., G.W. Ivey professor emeritus of New Testament.
- ◀ Oak statue of John with a chalice carved in the north wall of the chancel of Duke Chapel. In Matt. 20:23 Jesus tells John: “My cup indeed shall you drink.”

The popular textbook is still criticized by some students who complain that they have to read the New Testament to understand the book. “That happens to be the point!” Smith says with chagrin.

As a scholar, Smith is widely praised for his thorough, balanced and fair-minded approach. “He can assimilate and process for others what scholars who write in French, German and English are all saying about John and can evaluate the debate in a way very few can do or do,” said Frank S. Thielman, the Presbyterian professor of divinity at Samford University’s Beeson Divinity School.

Richard Hays, who recently succeeded Smith as the G. W. Ivey Professor of New Testament, praises Smith’s “contributions to our understanding of the thought world of Johannine Christianity and the relation of the Fourth Gospel to the Synoptic Gospel traditions.” Rather than attention-getting theories, says Hays, Smith’s work is characterized by “careful scholarly investigation of evidence and refinement of earlier hypotheses. Moody has a particular gift for summarizing and assessing the history of scholarship and showing where discussion can profitably move forward.”

## A Life of Scholarship

From his office window in 313 Gray Building, Smith has seen processions for more than 35 years, watching “whoever’s getting married or buried in Duke Chapel.” This is also a room in which Smith sat as a young divinity student, and what happened in 313 Gray, in his seminar with Professor James L. Price, was no less formative than the experiences of those entering Duke Chapel below. Here, D. Moody Smith Jr.’s journey as one of the field’s foremost scholars in Johannine studies began.

Smith was born in Murfreesboro, Tenn., and grew up in his parents’ native South Carolina. He graduated from Spartanburg High School and won a scholarship to study history at Davidson College, which he describes as “an intense, Calvinistic, monastery kind of place.” After graduating *magna cum laude* in 1954, he followed Tom Langford, who was two years ahead of him at Davidson, to the Divinity School. His intention was pastoral ministry, a vocation that seemed a natural choice. He was named, as was his father, for Dwight Lyman Moody, the great 19th century evangelist who left a successful business career to evangelize the wound-

ed during the Spanish-American War. Smith’s maternal grandfather was a Methodist minister, and he had every intention of following suit. But the late W.D. Davies’ New Testament class suggested another possibility.

A pioneering figure in the study of ancient Judaism out of which Christianity emerged, “Davies was a great scholar and a fascinating character,” says Smith. “He was a little Welshman – about five feet tall probably. In his own way, he was an excellent teacher, although no one could ever imitate him as a teacher; it just wouldn’t work.” Though he eventually returned to Duke and taught here until his retirement in 1981, Davies left to teach at Princeton University before Smith had completed his B.D. degree.

Smith took a seminar with James L. Price, who had written his dissertation at Cambridge with eminent New Testament scholar C.H. Dodd, who had also taught Davies. That class, meeting in 313 Gray, helped set Smith on the way to a Ph.D. at Yale Divinity School and his life’s work.

“When I was first studying the New Testament, John was thought of as the culmination of the development of theology within the New Testament. A lot of the language of John is taken up in the later creedal formulations of the church, so I was interested in it for theological reasons,” says Smith. Davies’ early influence continued to be formative: “As it turns out, the relationship of Judaism to Christianity has become very important in understanding the Gospel of John.”

Smith was ordained an elder in the South Carolina Conference in 1958, and after completing his doctoral work at Yale, taught first at Ohio Wesleyan University and then at Methodist Theological School in Ohio. He spent 1963-64 as a Lilly postdoctoral fellow at the Universities of Basel and Zurich and returned to Duke in 1965 as an associate professor of New Testament. With the encouragement of W. D. Davies and a Guggenheim Fellowship, Smith spent a year of postdoctoral study at Cambridge University in 1970-71. He was named George Washington Ivey Professor of New Testament in 1987. In 1993, he was doubly honored: he received the Divinity School’s Distinguished Alumni Award and Duke University’s Scholar/Teacher of the Year Award. He served as president of the 7,000-member Society of Biblical Literature in 2000. Founded in 1880, it is one of the oldest learned societies in the United States.

## A Generous Mentor

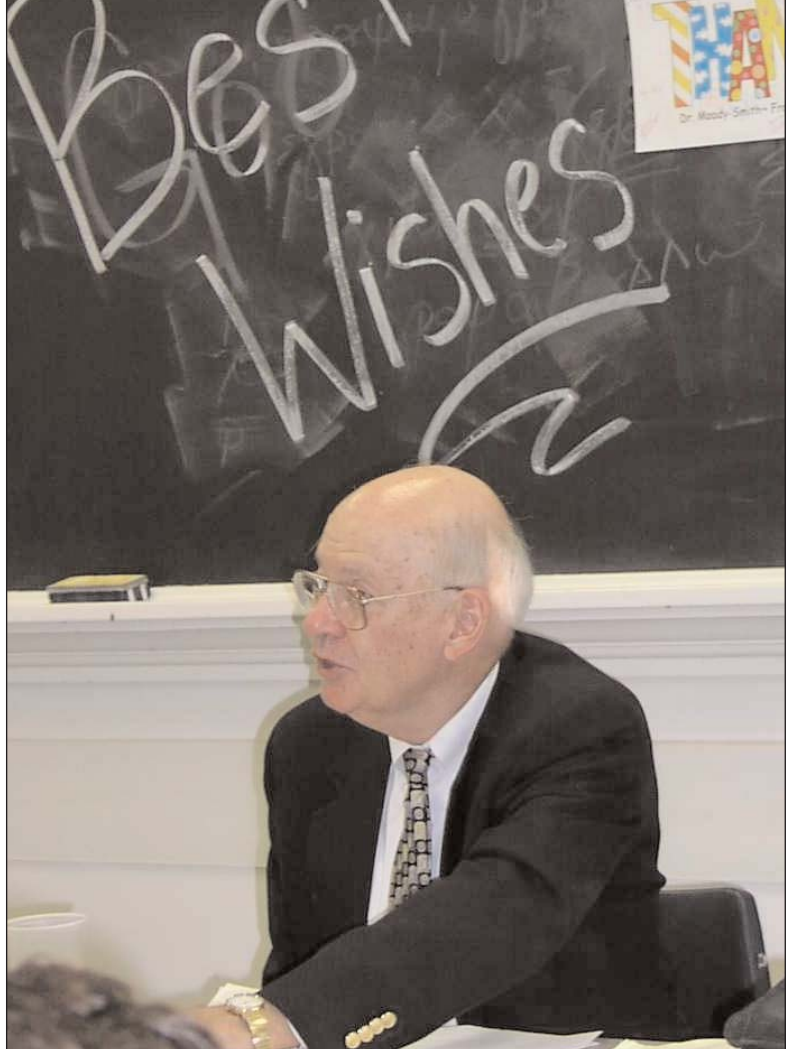
From his office in Gray Building, Smith has done the research and writing that earned him the praise of fellow New Testament scholars. A Festschrift for his 65th birthday, *Exploring the Gospel of John: In Honor of D. Moody Smith*, is a handsome 409-page volume edited by two former doctoral students, R. Alan Culpepper, dean of Mercer University School of Theology in Atlanta, and C. Clifton Black, Otto Piper Professor of Biblical Theology at Princeton Theological Seminary.

Smith “stands tall in the history of twentieth-century Johannine research as the one who summarized and critically analyzed the relationship of the Fourth Gospel to the Synoptics,” said the editors. “He refuses to allow the Gospel of John to be viewed apart from the whole body of the Church’s Scriptures. . . .”

A contribution of Moody’s work that is often overlooked is his emphasis on the *spirit-inspired* character of much of the Johannine material, says Hays. “That is, he has contended that the distinctive revelatory discourses of John’s Gospel reflect the activity of early Christian spirit-inspired prophecy. This goes a long way towards explaining what is meant by the references to the ‘Paraclete’ in John’s farewell discourses.”

From the office in 313 Gray, Smith has directed 24 dissertations. “I think what falls out of the picture is the doctoral dissertation work, which takes a lot of time,” he says. His double dozen includes not only college and seminary professors, but also deans of theological schools and other college administrators. His gifts as a mentor are “perhaps his greatest contribution,” said Mark A. Matson, vice president for academic affairs and academic dean at Milligan College. Matson, who completed his Ph.D. in religion at Duke in 1998, returned to Duke to hear Smith present the 2002 Clark Lectures.

Recent divinity students are equally enthusiastic. “His interest in the Scriptures, finding something new every time he reads them, is infectious,” said Cheryl Skinner, M.Div.’02. “Every time I prepare a sermon, especially on the gospels, I think of Dr. Smith.”



**Students helped Smith celebrate his retirement with a surprise party during his last class in December.**

Smith has “a healthy degree of skepticism about all the arguments, including his own,” said Ryan Black, M.Div. ’03. “He has encouraged me to adopt this balanced approach to making sense of the vast amount of scholarship when you approach the task of biblical exegesis.” After two classes with Smith, Black is considering doctoral studies in New Testament.

## Tennis as Character Builder

While his devotion to tennis is widely known among students and colleagues, Smith is modest about his game. “Tennis is good for my spiritual development. It’s good for me to do something that I will never do very well,” he says.

He is more comfortable talking about his wife, Jane Allen Smith, who preceded him by a decade as a member of the Duke University faculty, and their four children. After they married, Jane was an instructor in the Department of Physical Education from 1955 to 1957. When he moved to Yale for doctoral study, she taught biology and physical education at the Day School for Girls in New Haven. Jane left teaching after the birth of Cynthia, their first child. Another daughter, Catherine, and twin sons, David and Allen, followed.

When the Smiths returned to Durham 36 years ago, they became strong supporters of the public schools. Jane served on many school system committees, including one that planned the transition from junior highs to middle schools. As many families fled to predominately white county schools, the Smiths stayed, and all four of their children graduated from Durham's Hillside High School. The Smiths "were courageous in a quiet way," says Willie Jennings, senior associate dean of academic programs. Today, Cynthia is a lawyer with the Georgia State Appeals Court; Catherine, a former school psychologist, is a full-time mother and homemaker; David is a United Methodist minister in Spartanburg, S.C., and Allen is a legal editor and writer in Washington, D.C.

Although he officially retired in December, Smith looks forward to teaching classes for laity and "not having to deal with grades." He has numerous writing commitments, and he and Jane, a consultant for Cruise

Line Travel since 1992, look forward to traveling, including a return trip to Alaska during the summer.

He and co-author Bob Spivey have continued to work on *Anatomy of the New Testament* since it first appeared in 1968, "trying to get it right," says Smith. "We have some definite ideas about what could be changed if we go to another edition."

There's a natural tendency in the university to compartmentalize, says Smith, and to a certain extent, he has done that. "It's also important to see everything that's there in the context of the origins of Christianity and the different parts of the New Testament in relation to each other," he adds.

His gift seems to be the ability to focus on the particular without losing perspective on the whole, all the while appreciating alternate views.

His friend Reynolds Price, the novelist and James B. Duke professor of English at Duke, joined a panel discussion with Smith and Leander Keck during the 2002 Clark Lectures. "You've aroused for me today, again, how strange to the point of weirdness the Gospel of John is," said Price to Smith.

"I wouldn't have had the courage to say that," responded Smith to Price's description. "But it's absolutely true." ❖

*Elisabeth Stagg is the editor of Divinity magazine and the associate director of communications for Duke Divinity School.*



**Ordained as elder in the South Carolina Conference of the Methodist Church in 1958, Smith has remained a devoted and active member of the church.**



# NO LIE!

*When Bil Lepp D'96 tells a tall tale, the sorry, low-down falsehood becomes a fabulous fib.*

## **Bil Lepp Master of Prevarication**

*By Bob Wells*

A lie, they say, is a moral abomination. It's a reprehensible act that violates all norms of human decency and civility.

But it sure can be a beautiful thing.

In the hands of a master such as Bil Lepp D'96, a lie is a work of art.

With Lepp, the sorry, low-down lie becomes a grand and glorious creation, a verbal sculpture in which a hundred small fibs, stretchers, falsehoods and prevarications are piled together, shaped and molded into one stunning, awe-inspiring cathedral of flapdoodle and bull.

In short, this guy can really tell a whopper. He tells them so well in fact, that he's won the West Virginia Liar's Contest many times over.

▲ **Bil Lepp and Buck Dog. To read more about their misadventures, visit [www.buck-dog.com](http://www.buck-dog.com)**

Photo courtesy of Bil Lepp

No lie. Bil Lepp has been honored five times as the “Biggest Liar” in West Virginia.

Like the Liar’s Contest itself, Lepp’s stories are all in good fun. More accurately described as “tall tales,” they are part of a long-standing oral tradition in rural Appalachian folk culture, one that stretches back centuries to ancestral lands overseas.

A couple of brief samples: *His hunting dog, Buck, dragging a frantically screaming Lepp at the other end of the leash, chases a bullet through a target, across the wintry countryside, and smack into the side of a passing coal train, to which Lepp’s flapping tongue immediately freezes. . . .*

*Once, when Lepp had a flat tire right in the middle of the New River Bridge and his spare fell all 876 feet down into the gorge below, he retrieved it by fishing off the bridge, hooking the spare, and reeling it back up—along with a cardinal, a sizable piece of rhododendron bush, a trout, and a bear.*

Although wildly improbable and hysterically funny, Lepp’s work – and the broader oral tradition of which it is a part – has at its core a deep and abiding respect, even reverence, for story and narrative. Earlier this year, Lepp shared his passion for story telling with clergy from throughout the nation when he returned to the Divinity School as a speaker for the school’s continuing education seminar on “Preaching for the Southern Church.”

“There is tremendous power in stories,” Lepp told his audience. “A story well told can change the world. Look at the Parables. They are still molding lives.”

A universal activity, performed throughout the world from the moment humans began grunting their first tentative communications with one another, storytelling, says Lepp, is used to entertain, educate, motivate, enlighten and inspire.

“In the beginning, it was an easy way to remember significant events and pass them down so we could know who we are and where we came from,” he says. “The stories in Genesis are a description in narrative of where the Jews came from and where they are going.”

After graduating from Duke Divinity School in 1996, Lepp spent four years pastoring a series of small United Methodist churches in rural West Virginia. He has since parlayed his love of storytelling and folk life into a full-time job as director of educational programming with the West Virginia Division of Culture and History. While he is no longer serving as a pastor, his love of preaching and ministry is still strong.

Lepp had not intended to be a preacher when he came to Duke for his M.T.S. degree. To his surprise,

however, he found that he greatly enjoyed church ministry, particularly writing and delivering the sermons and interacting with his congregation, learning and drawing out of them the stories that make up their own lives.

Good preachers are, more often than not, good storytellers, contends Lepp, who is himself the son of a Methodist minister. Indeed, pastors have fared particularly well in the West Virginia Liar’s Contest. In 1990, the year he first won the contest, Lepp led an all-pastoral sweep, with a Presbyterian minister coming in second, and a Methodist taking third.

“Pastors are required to speak so often and in so many different ways that for many it’s a natural opportunity to hone their storytelling skills,” Lepp says.

But he also recommends caution. “Storytelling from the pulpit is a tricky task,” he says. “You have to make sure you don’t corrupt the story to serve your own ends.”

At the Duke conference, Lepp taught a workshop entitled “Lying from the Pulpit: Storytelling and the Gospel.” Although he didn’t create the title, he does express a certain admiration for it. But the reality, Lepp says, is that lying from the pulpit is never appropriate.

Biblical storytelling, which obviously plays an important role in preaching, is essentially a “retelling,” says Lepp.

“And when you’re retelling something, especially something as important as the Bible, you have to be very careful. You lose a little freedom with what you can do.”

Lepp, for example, has updated the story of Jonah into a tall tale about a West Virginian, who takes flight from God’s call on a coal train, falls into the river and is swallowed by a carp.

“I’ve rewritten it to make Jonah a West Virginian, but the story is still faithful to the core truths of the biblical story,” Lepp says.

While sermons should be engaging and provoking, Lepp cautions that entertainment should not be the main goal.

“Preachers need to remember the purpose of a sermon is theological enrichment, spreading the Gospel and giving Christ to people. If you make the Gospel a slave to entertainment, you’re going to mess up. We need to remember, we’re called to educate, not entertain.” ❖

*Bob Wells is associate director of communications for Duke Divinity School.*



# CHRISTIAN

*West Point Chaplain  
Cynthia Lindenmeyer  
helps cadets negotiate  
competing claims from  
God and country.*

## **Soldiers Marching Onward to a Different Drum**

*By David W. Reid*

The earth-shattering events of September 11 and subsequent War on Terrorism have left West Point cadets itching to see combat.

Assignments to Ft. Campbell, Ky.; Ft. Drum, N.Y.; and Ft. Stewart, Ga. – where divisions are being deployed to Afghanistan – are popular with cadets, many of whom are choosing to serve in the infantry.

But the war also has caused more cadets to reflect seriously about Christianity, said Chaplain Cynthia Lindenmeyer, a 2000 M.Div. graduate of Duke Divinity School and one of seven Protestant chap-



lains at the U.S. Military Academy. A Sunday morning and Tuesday evening class on “What it means to be a Christian Officer” is attracting record numbers.

The opportunity to help cadets struggle with the dilemma of serving both their country and their God is one that Lindenmeyer relishes. That’s not surprising since she has had to deal with it herself.

“More of them are coming to me one-on-one to ask how a Christian can be in the military,” said Lindenmeyer, herself a West Point alumna. A captain in the Army Reserve, she served seven years active duty as an officer in the Signal Corps. “I usually ask the cadets what they would be doing if they had not decided to go into the military.”

Almost inevitably, cadets say they would pursue a high-powered corporate position. The chaplain then invites them to look at what Jesus had to say about money.

“Between Sept. 11 and the implosion of Enron, the cadets are realizing that the world is not as stable as they thought,” she says. “I’m trying to get them to build a foundation of faith and to think again about whether their goal should be to become a general or a millionaire. Maybe there is more to their place in the Christian timeline than pursuing a hierarchical structure built upon the pursuit of power or profit.”

## Beyond the Personal

Christianity at West Point is overwhelmingly evangelical, says Lindenmeyer, who notes that the “Left Behind” series by Tim LaHaye and Jerry B. Jenkins is on the bookshelves of many Christian cadets.

“Most cadets would say that what it means to be a Christian is to have a personal relationship with Jesus Christ,” she says. “I open the door of discussion for them to conceive of Christianity as more than personal: a reservoir of souls each in communion with one another affected by the ripple effect of the resurrection. When that sinks in, then they can begin viewing life from a much wider lens: they realize they belong to a group and are part of the larger narrative.”

Part of Chaplain Lindenmeyer’s role at the Academy is mentoring the 70 cadets who teach Sunday School. During Lent, she paralleled the *Lord of the Rings* trilogy with the lectionary readings. In the trilogy, one grand wizard chooses to join the forces of evil while another remains faithful to the underdog community that represents goodness.



**Chaplain Cynthia Lindenmeyer D'00 with her husband, Major Vincent Lindenmeyer, and their daughter Carly.**

“Choices will present themselves in many ways,” she reminds the students, “and you must choose between the temptations of the world and being accountable to your Christian community.” She realizes that’s a difficult message for a young person to digest as he or she prepares for a lifetime of service to our country, be it in the civilian or military sector.

“Now is the time for you to discover who you are,” she tells the cadets, “so you can withstand the challenges you will inevitably face.” Many of them, she is confident, will be called to ministry. Nine of her West Point classmates have become missionaries; four are pastors.

## An Ideal Community

For Cynthia, the military is “almost an ideal community.” Neighbors delivered 21 meals in the three weeks after she and her husband, Maj. Vincent Lindenmeyer, moved to West Point. When hardships arise, families rally behind those who are hurting. When deaths occur, the whole academy feels the loss. Lindenmeyer points out that West Point alumnus and former basketball coach Mike Krzyzewski, who has built national championship teams at Duke around the concept of family, often returns for funerals.

Lindenmeyer’s concept of community dates from a traumatic childhood. Her parents divorced when she was 9 and her mother was diagnosed with paranoid schizophrenia. Lindenmeyer and her mother lived for six months on the streets of Austin, Texas. Even there, she found a form of community: “We all took

care of one another and it was nice to not worry about possessions.”

Despite many obstacles, Lindenmeyer became a National Merit Scholar. She was accepted to West Point and the Army became her family. As a cadet, she felt God was nudging her toward ministry, but others reminded her “that women weren’t ministers.”

At airborne school she experienced “a new light” – the first woman chaplain she had ever known. They talked and Lindenmeyer decided she would resign her commission and enroll in seminary. And she did, eight years later.

## Choosing Duke

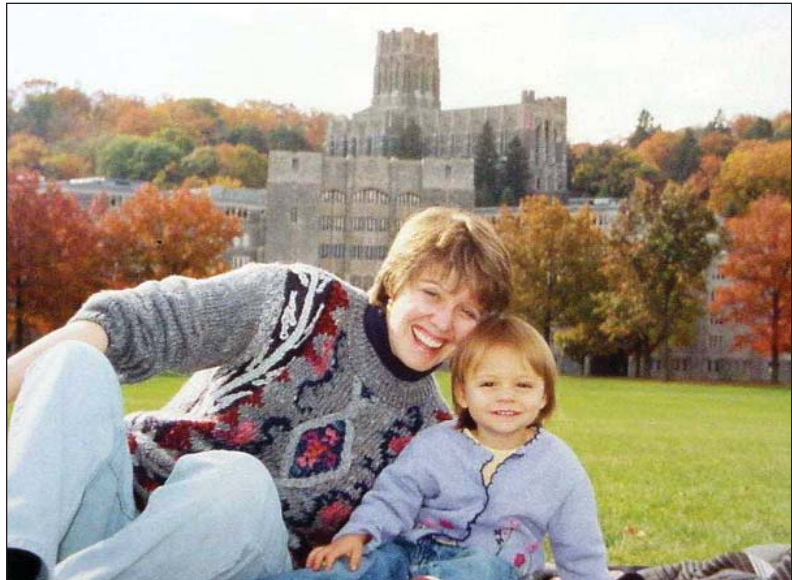
With her husband stationed at Ft. Bragg, N.C., choosing Duke was easy. Before enrolling, she audited a course taught by D. Moody Smith, G. W. Ivey professor of New Testament. She took 18 pages of notes on the first day, and looking back, recalls how elementary her questions were. Yet the middlers and seniors in the course were receptive and graceful: “They offered great insights that helped me when I became a full-time student,” says Lindenmeyer.

During orientation, Divinity School students take a survey that registers their attitudes along a spectrum. Gregory Duncan, associate dean for student services, reported to the new students in August 1997 that while there was a wide range of attitudes, only one student chose the self-description “very conservative.” It was Lindenmeyer.

The following three years were a period of growth and change. She was helped immensely, she says, by friendships with Paula Northrup D’00, who struck Lindenmeyer as extremely liberal, and with Rebecca Campbell D’01, who was in the middle of the spectrum.

The leavening provided by such friendships helped her realize that other points of view were worth consideration.

She still uses notes from her Black Church History course taught by Professor Willie J. Jennings. “The history courses at West Point teach a European paradigm, so I always bring that up to cadets,” she says. “They know what happened in the year 241 or 1815.



The military is almost “an ideal community,” says Lindenmeyer.

... Then I ask them to give me just one date of something that happened in Africa. That awakens them to the fact that, in our understanding of history and ourselves, we are leaving out half the world.”

She recalled a presentation during her first semester at Duke in which Professor Harmon Smith presented the just-war point of view and Professor Richard Hays argued for pacifism. “I couldn’t understand (Hays’) point of view.”

Her own views have evolved over time. She encourages cadets to search out answers for themselves in Scripture, but not to interpret them through an American lens.

“Here at West Point, patriotism is extremely high and we just celebrated our 200th birthday. I love America,” she says, “yet I think what Duke taught me is that there is a huge difference between being an American and being a Christian. That sounds like something someone would learn in the second grade. But those two things are often put together and they definitely aren’t the same.”

*David W. Reid is director of communications for Duke Divinity School.*

# Loving Your Enemies More than Your Friends

By Chanon Ross D'00

Last August, when I gathered with my three closest friends for a wedding, one of them announced that he'd be absent from our next Christmas gathering. Instead, said David, he would be patrolling the no-fly zone over Iraq.

This news rang in my ears for several days. A friend since childhood, David now flies F-15 fighter jets. I am a pacifist compelled by the Gospel to reject the violence that lies at the heart of his vocation. Christianity is no less central to David's life than it is to mine, but we have never talked significantly about this tension or what it means for our close friendship of more than 15 years.

Some of my pacifist friends are suspicious of my relationship with David. They claim that although we were good friends in the past, our respective experiences – mine at Duke Divinity School and David's in the military – are incommensurate: I regularly think about what it means to “love my enemies,” while David practices shooting enemies out of the sky. They say that unless I confront him on this issue, our friendship is a farce.

Others suggest that tolerance of our differing opinions is the answer, but David and I have been miraculously caught in the power of what it means to be Christian friends. “We were once enemies [of God] but were reconciled to God through the death of his Son” (Rom 5:10). We are rapt in the reckless, raging love of a God who invaded our violent world, died for us, and made toleration hopelessly uninteresting when he said, “I call you friends” (John 15:15). Although we may disagree sharply, we cannot leave one another alone in the name of tolerance, or abandon our friendship in the name of pharisaic probity, because we are inescapably bound by the friendship God exemplified in his Son.

Many pacifists are rightly rigorous about Jesus' command to love our enemies and the Gospel's



**As the U.S. wages a War on Terror, the friendship between a military pilot and a pacifist, both Christians, is tested. Chanon (L) and David (R)**

rejection of violence, but less rigorous when it comes to embodying Christian friendship. They can “love their enemies” unconditionally, but they are only capable of friendships with those of like mind. David has failed to recognize that the love we experience in our friendship must also be applied to his enemies, and my pacifist friends fail to recognize that the passion with which God loves his enemies must also be applied to their friendships, regardless of ideological commitments.

This is why I have not rushed to confront David about our differences. I do not know what he will say or what will happen, but I love him too much to sacrifice our relationship to the gods of ideological difference (as many Christians do on a wide range of issues). I will wait to confront the issue in the right way, at the right time, and in the right place, with great sensitivity. The rejection of violence and the embodiment of Christian friendship are central to the Gospel. Embracing the one and not the other is hypocrisy.

*Chanon Ross D'00 works with the Divinity School's Center for Theological Writing. Originally from Bend, Ore., he completed his undergraduate work in religion at Seattle Pacific University. He and his wife live in Durham.*



# MTS & MID

For this Divinity student, theological study meant putting Harvard Medical School on hold.

## A Different Kind of Doctor

*By Bob Wells*

A few years from now, when Warren Kinghorn begins practicing medicine, he's going to have something that will make him a very different kind of doctor.

On his office wall will be a diploma from Harvard, one of the world's most prestigious medical schools.

And while that alone will be sufficient testament for most of his patients, it won't be what sets Kinghorn apart. Not really.

The sign of his distinctiveness will be nearby, most likely in a matching frame: a Master of Theological Studies degree, Class of 2002, from Duke Divinity School.

It's just a piece of paper, of course, but it represents a rare and remarkable detour from medical education at Harvard, a side journey that Kinghorn says will forever shape his future life as a physician.

▲ **Warren Kinghorn D'02 is returning to Harvard Medical School to complete the last year of his M.D.**

Photo by Les Todd

“Having a background in theology will allow me to be present to my patients, particularly my Christian patients, in a way that most doctors are afraid to be,” says Kinghorn, who will return to Harvard in the fall for his fourth and final year of medical school. “When I decided to do this, my goal wasn’t to formulate some kind of syncretism between medicine and religion or to learn how to be an ‘alternative’ healer. I was mostly interested in thinking about how to practice medicine in a theologically responsible way.”

For Kinghorn, that requires an acute awareness of how medicine shapes our society’s expectations about health and healing.

“One of the most important things I’ve learned at Duke is to think critically about how medicine forms us as doctors and patients and the danger of trusting in medicine as a potential savior,” he says. “We live in a culture that looks to medicine before theology and before the church. We forget as Christians that our ultimate salvation is not in medicine but in the saving work of God through Jesus Christ.”

A Baptist from Greenville, S.C., Kinghorn entered Harvard Medical School in the fall of 1997, following his graduation from Furman University. At Harvard, he became increasingly interested in medical ethics and the relationship between medicine and religion. During his second year, he took a class on Spirituality and Healing under Dr. Herbert Benson, the noted Harvard physician and author of *The Relaxation Response*. Weekly lecturers ranged from eminent Harvard clinicians to a Lakota Sioux healer to a Pentecostal theologian.

“I was struck by how much more engaging the religious leaders were than the clinicians,” Kinghorn recalls. “They had a way to stand back and critique medicine. The physicians weren’t interested in critiquing medicine... They viewed spirituality as a practice of the individual to be used by the physician in the treatment of the patient. I thought it was an incredibly impoverished view of spirituality.”

When he realized that the demands of medical school made serious theological study impractical, he decided to take a leave. Duke quickly rose to the top of the list of theology schools he considered. It didn’t hurt that he had a brother in Duke Law School and a girlfriend (now wife) back home in South Carolina. But what really drew him to Duke was the school’s reputation.

“I knew they had a program in Theology and Medicine,” said Kinghorn, “and were just starting the Institute on Care at the End of Life and the Health and Nursing Ministries Program.”

Directed by Dr. Keith Meador, professor of the practice of pastoral theology and medicine and a clinical professor of psychiatry in the medical school, the Theology and Medicine Program explores the intersection between medicine and religion.

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**“I’ve learned to think critically about... the danger of trusting in medicine as a potential savior.”**

– Warren Kinghorn,  
Duke MTS’02, Harvard MD’03

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The past two years at Duke Divinity School have given Kinghorn the ability to think theologically and philosophically about the work physicians do, and to name the issues and problems they face in medical practice. It’s a skill, he says, that he simply could not get in medical school, which trains students in basic science and clinical decision making.

“This has given me the opportunity to learn the language of theology,” says Kinghorn. “I have no pretensions that I will be as proficient in the language as a Ph.D., but Duke has given me a wonderfully rich vocabulary to take back to clinical practice.”

As powerful in its own way as the latest medical technology, this new vocabulary will complement the remainder of his training as a physician.

“I’m committed to the highest standard of competence in medicine, but my theological education is going to support and strengthen that commitment,” he says. “Dr. Meador and Dr. (Stanley) Hauerwas and others have taught me that physical health, though a wonderful good, is not the highest good. Other goods transcend it. And Duke has made me aware that the physician’s duty to patients is not just contractual, but covenantal.” ❖

*Bob Wells is associate director of communications for Duke Divinity School.*



# FREEDOM

*The collapse of the Soviet Bloc helped restore Cubans' freedom to worship, but the religious revival has created a critical shortage of Protestant clergy.*



## **Cuba's Revival** **Certain Faith in an Uncertain Society**

*By Bruce Stanley*

*Editor's Note: The Methodist Church of Cuba and the Evangelical Protestant Seminary in Matanzas, Cuba, invited the directors of field education from United Methodist seminaries in the United States for a week of dialogue on education and training for ordained ministry. Bruce Stanley and his counterparts from Methesco, St. Paul, Illiff, Boston University, Perkins, and the Northwest House of Theology spent five days there in March. Isabel Dacampo, associate director of field education at Perkins, led the group. A Cuban American who maintains close ties with family in Havana and Santiago de Cuba, she travels to the island regularly.*

- ▲ **Sunday School, Central United Methodist Church. Basic materials, including paper and pens, are in short supply.**
- ◀ **Lovebirds in residence in seminary courtyard.**

*All photos by James E. Tomlinson*

MATANZAS, CUBA – As recently as 1992 the Evangelical Protestant Seminary here – the only one in Cuba – had an enrollment of only seven students. Church participation was not only frowned upon, but also actively discouraged. For many years a covert branch of the military/secret police had been assigned to identify and incarcerate “pastors, profiteers and homosexuals.”

With the break-up of the Soviet Union in 1991, the Cuban economy plunged into chaos. Cash and other subsidies from Moscow dried up, as did access to manufactured goods. The Soviets had suppressed Cuban manufacturing, forcing Cubans to import autos, electronics, and computers from the Soviet Bloc. Cuba was left with little hard currency and few resources for production. The U.S. economic blockade further isolated the island.

To cope with the financial crisis, Fidel Castro declared “The Special Period,” under which Cuban society still lives. New rules were made official and other “unofficial understandings” were reached. The government was savvy enough to recognize that the churches still had connections in the outside world, and that these ties might become a source of help as well as dollars. One of the unofficial understandings was that the church could operate openly.

As a result, the church has exploded. Methodist Church attendance has doubled in the past four years. More than 35,000 people worship each Sunday, yet there are only 22 ordained elders. The Protestant Seminary in Matanzas, while funded jointly by Methodists, Presbyterians and Episcopalians, has an enrollment of 89 students – more than 80 percent of whom are Methodists.

Because no one is certain how long the “Special Period” will last, many refuse to join the church officially. They fear membership lists will be used against them if the government reverts to its former policy. The churches find themselves in a dilemma that is nearly opposite ours – official membership is less than a quarter of the actively participating church. We, of course, have active participants who number less than a fourth of our official members.

The Cuban church recognizes that an entire generation has been effectively “lost.” Those we call “Baby Boomers” were taught that science held the ultimate truth and that care of the people was the responsibility of the state. Churches today are filled with pre-revolution worshippers who remember their faith, and with young people in their 20s. The latter group is sig-



**Cuba Libre, a mixed drink, inspired this political cartoon: Uncle Sam runs from Castro's offer of a "Free Cuba." Ingredients are "a true revolution, defended by a united party, led by a historic leader."**

nificantly larger than the other.

The church and seminary face enormous challenges, but the most urgent need is for clergy. Much like the U.S. Army during WWII, when officer candidate school was shortened to produce junior officers (whom the enlisted men derisively called “two week wonders”), the seminary has changed its degree requirements, which were formerly parallel to ours. The four-year B.A. in religion has been shortened to three years, and the three-year advanced degree (equivalent to the M.Div.) is now a two-year, non-resident degree. Candidates are on campus only for a few weeks every quarter and are writing a thesis while serving as full-time pastors.

Even on campus, students have access to very few texts in Spanish. While I was proud to see the *Obras De Wesley* and a Spanish translation of Heitzenrater's *Wesley e o povo chamado metodista* (*Wesley and the People Called Methodist*) in their stacks, most of the library was in English. Unless students are proficient in theological English, which most are not, they cannot benefit from the library. The embargo has limited availability of periodicals and other resource materials.

## Methodist Support

The Methodist Church of Cuba provides 49 of the 53 U.S. dollars per month it costs for a student to attend seminary and decides who is admitted. The church requires two years' probationary service as a lay pastor before admission. Attending seminary is a privilege that would not be wasted on someone whose call had not been clearly heard and confirmed by service. The church therefore considers one of the goals of most of our field education programs, that of discernment, unnecessary.

In the Methodist Church of Cuba, the current structure requires that the district superintendent (who has her or his own congregation, usually the largest in the district) supervise the student pastors. Our standard field education "internships" or "contextual learning experiences" are regarded as an almost unimaginable luxury. They simply can't afford to give a student that much time and attention.

From what we observed, there is little direct monitoring of a student's growth in ministry. Only where a student was assigned as an associate to a DS in a large church did anything significant in the way of mentoring occur. The chance for guided theological reflection by an experienced practitioner simply does not exist. There are simply not enough "old hands" to instruct the new ones.

There are practical challenges as well. Some of the students served churches 120 miles from the seminary. When they travel to campus, they set out on foot, walking and hitchhiking, or find a ride on a bus. There is a chronic shortage of paper (yes, travelers, of all types!). At their request, we took copies of our field education handbooks and evaluation forms. But, for the foreseeable future, there is no hope of implementing a program that depends on written review. Most evaluations are oral. In addition to the shortage of paper and pens, there is justified suspicion of written records and how they might be used.

Since Castro came to power, the state has refused to admit the possibility of hunger, nakedness, or a lack of medical care among its people. For the most part, the Cuban government did provide a consistent, if minimum, level of services before 1992. The churches, therefore, have had little sense of outreach.

The idea of placing students in non-traditional settings – a soup kitchen or homeless shelter – is totally

foreign. The Cuban church leadership would a) not see this as valid ministry in and of itself, and b) consider it a waste of a precious resource.

## Opportunity and Privilege

Except for the fantastic rhythm sections and the much more sophisticated percussion, Cuban worship is indistinguishable from a contemporary service in the United States. There is little formal liturgy, and the creed is not shared. Overhead projectors show lyrics on the front wall. The churches have hymnals, but they are not used.

The Cuban church is well aware of the church growth movements in both Mexico and the United State and has, in its desire to reach a new generation, adopted many of the same strategies. The biggest difference is frequency and length of services. Even at the smallest church, which drew 15 people for a Friday night children's service, we did not worship for less than two hours. At a weekly Monday night prayer service, the entire congregation (about 250 that night) knelt on the stone floor of the church for more than 30 minutes of silent prayer! Worship is an opportunity and a privilege, not an obligation. While they celebrate the gift of tongues, and dance during worship, they also observe disciplines of silence and devotional prayer. Worship, in one form or another, is held at most churches almost every night!

All this activity, the growing number of parishioners, and the travel demands on students are reason for concern. Pastors in Cuba tend to be workaholics who define success by the huge number of hours they work each week. In most cases, there is no parsonage: students and their families live in the churches, or else the congregation meets in the student's home.

We talked about the need to model for students a life of BOTH sacrifice and Sabbath, but we heard that this is the church's hour in Cuba: now is not the time to rest. One of the pastors said, "We cannot be certain how long our churches will have this opportunity. But we are certain of our faith and of our mission."

*Bruce Stanley is Duke Divinity School's director of field education. This was his first trip to Cuba.*





## Dissident Daughters: Feminist Liturgies in Global Context

Edited by Teresa Berger.

Westminster/John Knox, 2001. 255 pages. \$24.95

Reviewed by Jeanette Stokes

Teresa Berger's *Dissident Daughters: Feminist Liturgies in Global Context* is an ambitious and a very successful project. Understanding liturgical material as a source for theology, Berger collects samples of women's liturgies from around the world. Essays that set the religious and political context and bring each of the worshipping communities to life accompany the liturgies.

I began participating in feminist liturgies in 1974 as a student at Duke Divinity School. Our small group of women and men experimented with leadership styles, music, language and worship spaces in order to shake up the forms of worship to which we were accustomed. We sat in a circle on the floor of the Duke Chapel chancel to indicate the priesthood of all believers. We dared to use the Bible's feminine images for God instead of always calling God "the Father." We referred to men and woman as men and women instead of "the brotherhood of all mankind."

Teresa Berger demonstrates that women in far corners of the globe have also been "claiming their rites." They weave their lives as women, the practices of their churches, and traditions of their cultures into patterns of prayer and praise that support and encourage the faithful. Their liturgies honor the contributions of women of faith and local feminist theologians, critique the hierarchies of church and state, and denounce the injustices around them.

The writers of the 14 essays in *Dissident Daughters* represent such diverse locales as Germany, Peru, Mozambique, Korea, Australia, and the Philippines. They are Protestant and Catholic. Some of the communities described gather for worship with 100 people or more. Others are quite small. Some meet frequently, others only a few times a year. Some of the groups function within the church, using a feminist perspective to shift the dominant patriarchal paradigm for worship. Some are free standing, creating alternative worshipping spaces. All create spaces that are sacred and safe for women.

One of the oldest of the groups, Women and Worship, has been meeting monthly at the Fitzroy Uniting Church in Australia for 15 years. According to the Rev. Coralie Ling, the pastor who nurtures the community, "It is the only women's worship in

Melbourne and probably all of Australia that is actually sponsored by a church congregation as part of its mission." The German group Frauenstudien-und-bildungszentrum is part of the Evangelischen Kirche Deutschlands and is criticized for its feminist activities by others in the denomination.

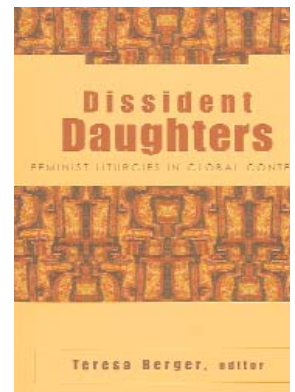
Some groups are daring in their inclusion of the feminine aspects of the Holy. A group in Sweden held a Sophia Mässa, at which Lady Wisdom was the hostess for the Lord's Supper. The traditional words of institution were used at this "liturgy introduced by women as an alternative to the androcentric form of worship."

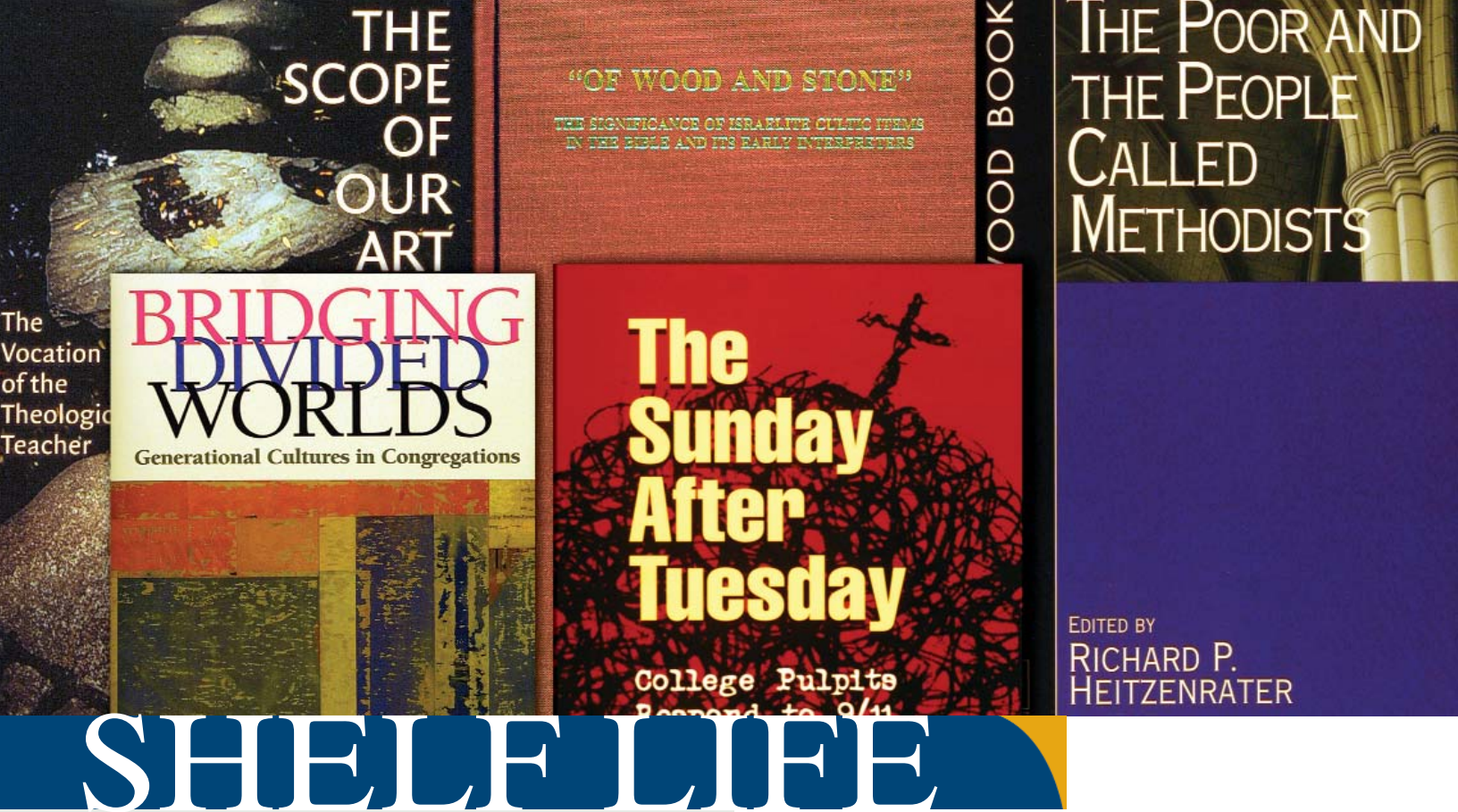
In addition to a respect for women, many of the liturgies honor local culture. Local fabric for banners, music, poetry, and prayers make the liturgies distinctive. In the essay "African Woman: Arise and Eat, for Your Journey is Long," Pauline Muchina and Jana Meyer describe a worship service at the Ecumenical Seminars on African women's Theologies in Mozambique. Casaba (a winter melon) and orange juice were used as the elements of communion. For most in the gathering, "this was the first time we had received African elements for communion."

Berger demonstrates that "woman-identified liturgies and rituals have come to circulate the globe." The music of U.S. musicians turns up in South Africa and the Philippines, while African chants are sung in liturgies in Maryland. Feminist theologian Rosemary Radford Ruether has pollinated many budding feminist sites around the globe. Her lectures and her book *Woman-Church: Theology & Practice* (1985) are frequently mentioned as inspiration for the liturgies in *Dissident Daughters*.

While other feminist scholars examine liturgy and theology, Berger adds a unique global perspective to the discussion. *Dissident Daughters* combines a wide variety of geographical and denominational sites and full-length liturgies with theological and political analysis. It is a useful text for planning worship, for studying the church around the world, and for understanding the claims of feminists in the church today.

Jeanette Stokes is a Presbyterian minister and Executive Director of the Resource Center for Women and Ministry in the South. She served as the director of the Duke Divinity School Women's Center, 1975-76.





**Bridging Divided Worlds:  
Generational Cultures in Congregations**

*By Jackson W. Carroll & Wade Clark Roof.  
Jossey-Bass. 268 pages. \$23.95*

Tension among generations – whether baby boomers, senior citizens or Gen Xers – is more the norm than the exception in communities of worship. This book is the result of comprehensive research into generational dynamics within congregations. The authors profile three types of congregations: inherited (whose practices are guided by the past); blended (practices that honor inherited tradition and attend to generational diversity); and generation-specific (practices are adapted to the needs of a particular group). The strengths and weaknesses of each approach are described, as are ways in which congregations are bridging the gaps to connect worshippers’ different worlds. There is hope, the authors affirm, for creating stronger, richer and more vibrant religious communities.

**The Scope of Our Art:  
The Vocation of the Theological Teacher**

*Edited by L. Gregory Jones and Stephanie Paulsell.  
Eerdmans, 263 pages. Paper, \$20.*

What at first sounded disastrous – 17 theological teachers and scholars from different denominations and traditions assembled to converse about vocation — yielded sur-

prisingly fruitful results, including this collection of essays. The group that gathered during the summer of 1997 (and for two successive summers) at the Wabash Center for Teaching and Learning in Theology and Religion shared similar concerns, but “it was clear that terms like ‘vocation,’ ‘spiritual formation’ and ‘mission’ would be highly contested.” These essays invite us “into a living, breathing conversation about . . . vocation.” The editors “hope to open enough space . . . that you will find a place to consider your own [vocation].” These are portraits of vocations “lived out every day, in the tasks, large and small, that make up the theological teacher’s life. . . . There are many important agreements among these essays and many spirited disagreements. But all are in conversation with one another.” Though they couldn’t agree on a definition for ‘vocation,’ there was unanimous recognition of Gregory Nazianzen’s image of the theological teacher and scholar: “The scope of our art is to give wings to the soul.”

**Pastor: The Theology and Practice  
of Ordained Ministry**

*By William H. Willimon. Abingdon Press.  
386 pages. Paper, \$25.*

This book is the fruit of Willimon’s 30 years of pastoral ministry and almost as many years preparing people for that ministry at Duke Divinity School. “This is my loving, grateful, but not uncritical meditation upon the ministry

of the ordained,” said Willimon. “For experienced pastors, I hope that this will be a remembrance of the origins, a recalling to the blessings and the high adventure of ministry.” For anyone considering pastoral ministry, this is “a sort of textbook, a kind of manual that will guide in their preparation,” he said. “For all, I pray that this book will be part of what Paul might call ‘a ministry of encouragement.’”

### **Of Wood and Stone: The Significance of Israelite Cultic Items in the Bible and Its Early Interpreters, Vol. 61, Harvard Monograph Series.**

*By Elizabeth C. LaRocca-Pitts. Eisenbrauns. 385 pages. \$40.*

This study by LaRocca-Pitts reveals that a surprising diversity of cultic practices were acceptable in ancient Israel. She concludes that “Far from presenting a world in which one accepted notion of what the proper worship of YHWH entailed was forced upon all and leveled through all the textual traditions, the text and the later translated traditions evidence a remarkable variety of opinions existing alongside one another. This evidence demands that we begin anew an evaluation of Israelite religion that is free of the presupposition of ‘one normative YHWHism’ and gives credence to the many understandings of the biblical writers and later interpreters concerning what constituted the proper religion of ancient Israel.

### **The Poor and the People Called Methodists: 1729-1999**

*Edited by Richard P. Heitzenrater. Kingswood Books/Abingdon Press. 243 pages. Paper, \$28.*

This book gives an in-depth examination of the Wesleyan attitude toward and programs with the poor from the time of John Wesley to the present. The chapters consist of revised versions of presentations given at a major symposium on “The Wesleys and the Poor: The Legacy and Development of Methodist Attitudes Toward Poverty: 1729-1999,” in October 1999 at the Bridwell Library of the Perkins School of Theology at Southern Methodist University. In addition to Heitzenrater, who contributed the title essay, contributors include José Míguez Bonino, Ted A. Campbell, Gareth Lloyd, Joerg Rieger and Carlton R. Young.

### **The Sunday After Tuesday: College Pulpits Respond to 9/11**

*Compiled and edited by William H. Willimon; Afterword by Stanley M. Hauerwas. Abingdon Press. 212 pages. Paper, \$12.*

“A great trauma makes theologians of us all,” writes Will Willimon. “This book challenges us to think about God and our faith in the face of a terrible tragedy.” These homilies and sermons, all written in the context of September 11 and directed to the 18- to 22-year olds who worshipped in college communities shortly afterward, attempt to relate the Christian faith to the events of the week. The worship communities represented include Baylor, Colgate, Davidson, Duke, Emory, Furman, Harvard, Indiana University, SMU, Tennessee Wesleyan, Tuskegee, U.S. Naval Academy, Notre Dame, Wesley College, Stanford and Yale. There’s also a discussion guide organized for four sessions.

### **The Survival Guide for Christians on Campus: How to Be Students and Disciples at the Same Time**

*By Tony Campolo and William Willimon. Howard. 198 pages. Paper, \$14.99.*

The contemporary college campus is filled with spiritual surprises, daily dilemmas, and difficult questions.

As a Duke student once asked Will Willimon, “Dr. Willimon, have you ever tried to be a sophomore and a Christian at the same time? It’s not easy.” Willimon and co-author Tony Campolo accept this challenge, acknowledging that they are “brash enough to believe that we can speak to both committed Christians and those considering the Christian faith and help you as you consider and grow in faith.” They offer a candid look at some of the basic issues of Christianity, among them: “What am I supposed to do with my doubts?” and “How do I know what’s right?”



## Faculty & Staff

**David Arcus** is the composer of *Symphony No. 1*, which he played last May at the great church of St. Sulpice in Paris; the January 2002 *News & Notes* incorrectly attributed the symphony to Friedrich Schmolle.

Arcus premiered his *Symphony No. 2* at the 25th anniversary commemoration recital of the Benjamin N. Duke Memorial Organ (Flentrop, 1976) in Duke Chapel on Dec. 9, 2001, for which the symphony was commissioned.

**Michael Battle** gave the keynote lecture, “African Spirituality and Otherness,” in January at The Church Divinity School of the Pacific, Graduate Theological Union. He served as faculty for the January Conference for Teaching and Learning at the Wabash Center, Miami, Fla., and published a book chapter “African Male Spirituality” in *The Spirituality of Men: Sixteen Christians Write about their Faith* (Fortress Press, 2002).

**Teresa Berger** attended the North American Academy of Liturgy Annual meeting in January where she gave a paper, “Feminist Studies in Liturgy: *Dissident Daughters*, and Beyond.” She published “Das Brot des Lebens im Land des Fast Food,” in *Bibel und Liturgie* 57 (2002); and “Fragments of a Vision in a September 11 World,” in *Strike Terror No More: Theology, Ethics, and the New War*, ed. Jon L. Berquist, (Chalice Press, 2002).

**Jackson Carroll** was one of the presenters at the second annual Fund

for Theological Education Forum on “Good Ministry,” Jan. 7-9 in Indianapolis and gave the keynote address at a conference on “Resources for the Journey of Pastoral Ministry” at Austin Presbyterian Theological Seminary, Austin, Texas, in February. He was the featured lecturer at the 2002 Academy of Parish Clergy Conference in Richmond, Va., in April.

**Stephen Chapman’s** paper “America, Germany, the New Europe, and the New Realities” was distributed by the American Council on Germany. His review of George Aichele’s book *The Control of Biblical Meaning* appeared in *Theology Today* and his review of Anne Fitzpatrick-McKinley’s *The Transformation of Torah from Scribal Advice to Law* was published in the *Journal of Law and Religion*.

**Fred Edie** successfully defended his doctoral dissertation, titled “Dancing Toward the Holy: Forming Christian Character Through the Catechumenate,” in January at Emory University. During the Divinity School’s Laity Weekend in April he taught a workshop, “Jump In! The Water’s Fine!: The Deeper Meaning of Christian Baptism.”

**Curtis W. Freeman’s** presentation for the Stealy Forum in February at Wake Forest, N.C., will be published as “Carlyle Marney and Pilgrim Priesthood” in the May issue of

*Baptists Today*. His article, “A Baptist Looks at ‘Ex corde’: A Lesson for Catholics?” appeared in the April 5 issue of *Commonweal*. An avid runner, he finished the Charlotte marathon in 3 hours 21 minutes to qualify for the Boston marathon.

**Mickey Eford** lectured at Peace College in Raleigh and, in February, led the Annual Bible Conference for the First UMC in Montgomery, Ala. With Janice Virtue, he helped lead a Tri-District event at Lake Junaluska. He is serving as interim senior pastor at the First Baptist Church in Hillsborough, and is the “Scholar in Residence” at the Christ Episcopal Church in Raleigh.

**Amy Laura Hall** made a presentation on reproductive technology for the United Methodist Bioethics Task Force in Washington, D.C., in February and presented a paper on baptism in the Wesleyan tradition for the United Methodist/ELCA ecumenical meeting in Orlando, Fla. In March, she presented a paper on biotechnology and the formula industry as part of the Pew Scholars Program at the University of California San Diego. She presented “*The House of Mirth* and the Household of God,” a paper on Christian women’s studies and Edith Wharton’s *The House of Mirth* for a national meeting of the Ekklesia Project. Hall reported on research for her book *Conceiving Parenthood* during Duke Divinity’s Laity Weekend in April and, as a part of the Duke/UVA consortium, participated in a panel on teaching theological ethics.



**Stanley Hauerwas** spoke on issues of war and peace at the Catholic Worker farm in Silk Hope, N.C.; lectured in the convocation series “Windows on the World” at Eastern College, St. Davids, Penn.; led a retreat for the Second Baptist Church of Lubbock, Texas, in Glorieta, N.M.; and gave a workshop, “Why No One Wants to Suffer or Die in America: A Christian Alternative,” at the Mennonite Health Assembly in Knoxville, Tenn., all during February.

In March, he participated in the East Regional Meeting of the Ekklesia Project at Duke Divinity School and Shaw University; gave a paper for “Assessing the Legacy of John Howard Yoder,” a conference at the Institute of Mennonite Studies, Elkhart, Ind.; and lectured on “Dietrich Bonhoeffer as a Political Theologian” at the Toronto Mennonite Theological Centre and at Conrad Grebel College in Waterloo, Ontario, Canada.

He spoke in the Perspective Lecture Series, Brody School of Medicine, East Carolina University, Greenville, N.C.; gave a “Faculty Forum” lecture at Concordia Seminary, St. Louis; and lectured at Lutheran Theological Southern Seminary, Columbia, S.C.

His publications included: “In Time of War: An Exchange” in *First Things 1/20* (February 2002); “Can Just War Principles be Applied to a War on Terrorism?” in *Lift Every Voice: A Report on Religion in American Public Life* (The Pew Forum on Religion and Public Life, 2001); “Foreword” in *The Faith of Fifty Million: Baseball, Religion, and American*

*Culture*, eds. Christopher H. Evans & William R. Herzog II, (Westminster/John Knox Press, 2002); “The Tonto Principle” in *Sojourner Magazine* 31/1 (January-February 2002); with J. Alexander Sider, “Introduction” in *John Howard Yoder, Preface to Theology: Christology and Theological Method* (Brazos Press, 2002); and “The Sunday After Tuesday: An Afterword” in *The Sunday After Tuesday: College Pulpits Respond to 9/11*, edited by William H. Willimon (Abingdon Press, 2002).

**Richard Heitzenrater** has published two new books: *The Poor and the People Called Methodists* (Abingdon, 2002) and a Spanish translation of an earlier book, *Wesley y el Pueblo Llamado Metodista* (Abingdon, 2001). The latter book was previously translated into Portuguese and a Korean translation is in progress. Heitzenrater presented a paper, “Take Thou Authority’: Ministerial Leadership in the Wesleyan Heritage,” to the Council of Bishops task force on leadership in ministry and excellence in theological education. He has been named a Henry Luce III Fellow in Theology for 2002-03.

**Furman Hewitt** has received the 2002 Anne Thomas Neil Award for outstanding contributions to women in ministry. The award was presented March 15 at the annual meeting of N.C. Baptist Women in Ministry, Trinity Baptist Church, Raleigh.

**Reinhard Hütter** submitted a paper, “*Esse and Est: The Affirmative and the Negative in Theological Discourse*,” at the international colloquy on “Negative Theology”

hosted by the Instituto di Studi Filosofici “Enrico Castelli” in Rome in January. While in Rome, he gave a presentation on the state of contemporary systematic theology in America at the Franciscan University, Pontificio Ateneo Antonianum.

At Divinity School Laity Weekend in April, he taught the class “Thinking about War: Just War and Pacifism in the Christian Tradition.” Also in April, he participated in the first meeting of the new editorial group of *Pro Ecclesia: A Journal of Catholic and Evangelical Theology* in Princeton. One of the sessions at a joint Duke/University of Virginia colloquy of graduate students in theology was dedicated to a discussion with Hütter about his book *Suffering Divine Things: Theology as Church Practice* (Eerdmans 2000).

**L. Gregory Jones** delivered a Staley Lecture titled “Can, or Should, September 11th Be Forgiven?: Christian Reflections on the Gift and Challenge of Reconciliation” at Davidson College, Davidson, N.C., Feb. 11. He delivered a lecture, “Making Space, Taking Time: Theological Foundations of Health Ministries,” at the Caring Communities in the Carolinas: Challenges and Opportunities in Spirituality and Healthcare Conference, Charlotte, N.C., Feb. 18. He gave two keynote addresses at the Heritage Day Celebration of Tennessee Wesleyan College in Athens, Tenn., Feb. 25-26.

In April, Jones delivered the Voight Lectures, “The Wesleyan Way: Practices for Christian Living,” for the Illinois-Great Rivers Conference at McKendree College in Lebanon, Ill. He was



the keynote speaker at the Southeastern Leisure Ministries Workshop in Sumatanga, Ala., and delivered the lecture “Do Universities Still Care about Ideas? Newman’s Proposal and Its Implications for Christian Higher Education” at Loyola College, Baltimore, Md.

In January, Jones led the first Duke Divinity Forum on Faith: Leadership, Character and a Life of Commitment with Jean Bethke Elshtain in Sea Island, Ga. With Susan Pendleton Jones, he served as a plenary leader on conflict resolution at the SEJ Cabinet consultation in St. Simon’s Island, Ga.; co-led the Greensboro District Retreat in Pawley’s Island, S.C.; and co-led the S.C. Annual Conference Rock Hill District Retreat at Myrtle Beach.

He published, “Beliefs, Desires, Practices, and the Ends of Theological Education,” in *Practicing Theology: Beliefs and Practices in Christian Life*, and co-edited *Theology and Eschatology at the Turn of the Millennium* with James Buckley. Articles for his regular Faith Matters column in *The Christian Century* include “Mundane Excellence,” January 2-9; and “Psalms of Rage,” February 27-March 6.

**Emmanuel Katongole** has been appointed to the editorial board of *Morality and the Meaning of Life*, which is published by Peeters Publishers, Leuven, Belgium. In February, he presented the Annual Lecture in Ethics and Society, “Why Do They Hate Us So Much? Perspectives from the Third World

on September 11,” at the Center for Ethical and Social Concerns, Molloy College, Long Island.

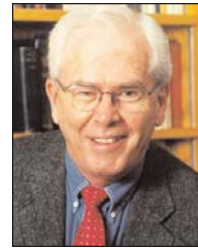
Missionalia has published two of his articles: “Christian Ethics and Aids in Africa Today: Exploring the Limits of a Culture of Suspicion and Despair” (August 2001) and “A Different World Right Here, ‘a World Being Gestated in the Deeds of the Everyday’: the Church Within African Theological Imagination” (March 2002).

**Richard Lischer** gave a seminar on “The Poetry of Martin Luther King” at Renaissance Weekend in Charleston, S.C., and preached at the Duke University Sunday morning M.L. King Jr. service. He also preached at Greensboro College for a joint King commemoration service co-sponsored by Bennett College. He wrote an essay, “To the End, a Baptist Preacher,” for *Christianity Today*, and *Leadership* magazine excerpted a lengthy segment of his book *Open Secrets*. He participated in the Conference on Southern Preaching held at the Divinity School.

**D. Moody Smith** presented the Kenneth W. Clark Lectures, “John’s Quest for Jesus,” at Duke Divinity School, March 3-4. In Naples, Fla., he taught “Darkness and Light in the Johannine Literature” for the Education, Parish, and Service program sponsored by Trinity College of Washington, D.C. His article, “Johannine Studies since Bultmann,” which appeared in the Lutheran journal *Word and World*,

21(2001), revisits Bultmann’s analysis and interpretation of John, the subject of his doctoral dissertation and first book, *The Composition and Order of the Fourth Gospel: Bultmann’s Literary Theory* (Yale University Press, 1965). He published a revision and expansion of *John Among the Gospels* (University of South Carolina Press, 2001) last fall.

**Peter Storey** led a six-session seminar, “Hospitality, Inclusion and Forgiveness,” for Mississippi clergy in January, and a one-day



clergy seminar, “The Local Church in Mission,” for the Greenwood District, S.C., in February. In March, he addressed the annual meeting of the General Board of Discipleship on “Disciple-Making from a Theoretical and Practical Standpoint” and the Justpeace Annual Conference on “Nonviolence — a Call too Far?,” both in Nashville, Tenn.

He is serving as an adviser to the Greensboro Massacre Truth and Reconciliation Project, which held its first meeting in March in Greensboro, N.C. Storey preached the eight Holy Week Services at Duke Chapel. He gave keynote addresses at the General Board of Global Ministries “That They May be One” conference, and at Duke Divinity School’s Laity Weekend in April: “Faith, Hope and Love in the Shadow of September 11.” His post-September 11 letter to American friends was published

by Herald Press in a collection entitled “Where was God on September 11?” and edited by Ron Kraybill.

**Karen Westerfield Tucker** and Geoffrey Wainwright co-wrote a pan-Methodist eucharistic prayer and commentary published as “A Wesleyan Anaphora” in *Liturgia et Unitas* (Fribourg and Geneva, 2001), a festschrift for the Swiss liturgist Bruno Bürki. The eucharistic prayer was used for the 2001 opening service of the World Methodist Conference in Brighton, England. Her essay “A Decade of Christian Song: Observations on Recent Hymnals and Songbooks” appeared in *Studia Liturgica* (2001).

In February, she attended the council meeting of Societas Liturgica at Hoeven, The Netherlands. She is the first United Methodist elected to the Council, and the second Methodist; Geoffrey Wainwright was the first. Her four-year term began at the August 2001 Congress of Societas Liturgica. Teresa Berger has also previously served as a member of the Council.

In March, she was one of six members (three Orthodox, three non-Orthodox) of a working/drafting group appointed by the Special Commission on Orthodox Participation in the World Council of Churches to write a statement dealing with worship in ecumenical contexts. The four-day meeting took place at the Ecumenical Institute at Bossey, Geneva, Switzerland. Also in March, she spoke on “The Lord’s Supper in the Wesleyan Tradition” to the Virginia Conference (UMC) Society for Wesleyan Studies at

their spring meeting, Randolph-Macon College.

She was selected as a Henry Luce III Fellow in Theology for 2002-03.

**Geoffrey Wainwright’s** book *Eucharist and Eschatology* has appeared in a new edition with Order of St. Luke Publications. In March, Wainwright lectured at the Centro pro Unione in Rome on “The Ecumenical Scope of Methodist Liturgical Revision.” While there, he conducted business for the continuing dialogue between the World Methodist Council and the Pontifical Council for Promoting Christian Unity. Also in March, he gave the keynote address, “The One Hope of Your Calling? Ecumenicals and Pentecostals after a Century,” at the annual meeting of the Society for Pentecostal Studies in Lakeland, Fla. In April he conducted a colloquium at the Mundelein Institute, Chicago.

**Lacey Warner** published “Offer Them Christ: Characteristics of a Wesleyan Paradigm for Evangelism” in *The Future of Methodism: Trajectories into the Third Millennium*, an edited volume compiled by Paul Chilcote. In



January, she led a seminar on “Embracing our Mission” for the Durham and Elizabeth City Districts of the UMC, and a workshop for the Winston-Salem District leadership. At the annual John Wesley Theological Institute in Chicago in February, she responded to “Radical Methodism.”

**Brett Webb-Mitchell’s** publications include “Six Men and a Cross” in *Advent, 2001, Sacramental Life*; “Broken Bodies, Healing Bodies, the Body of Christ” in *The Spirituality of Men*, edited by Philip Culbertson (Fortress Press, 2002); and “Teaching Pilgrims to Walk” in *Teaching Theology and Religion*, April 2002. He was the keynote presenter at a conference on people with disabilities and the church, Asbury Theological Seminary, Orlando, Fla., March 9; spoke at the 2002 Mennonite Health Assembly in Knoxville, Tenn., March 1-2; and taught at Duke Divinity School’s Laity Weekend, April 5-6.

**Will Willimon’s** book *Pastor: The Theology and Practice of Ordained Leadership*, an outgrowth of his interdisciplinary course at Duke Divinity School, has been published by Abingdon Press. With Tony Campolo, he published *The Survival Guide for Christians in College* (Howard Publishing), a manual for young adults that relates Christian discipleship to their challenges on the contemporary campus. *The Sunday After Tuesday: Campus Ministers Response to 9-11*, a collection of sermons with an introduction by Willimon and an afterword by Stanley Hauerwas, was also published by Abingdon.

During the spring semester, Willimon preached at Memorial Church, Harvard, and lectured at the Canadian Baptist Seminary, Edmonton, Alberta; the Cooperative Baptist Fellowship in Atlanta; and the National Pastors Convention in San Diego.



# CUSHMAN

*A former student became pastor and friend to Robert Cushman during a tumultuous time.*

## REMEMBERING A FORMER DEAN

*By William Kellon Quick*

Robert Cushman, who joined the Duke faculty in 1945, was an intellectual heavyweight who introduced Christian theology and Christology to me and a generation of students prior to becoming dean in 1958, the year of my graduation. He was intense, precise, formal, independent, somewhat distant; an excellent professor, but always intellectually challenging.

Upon reflection I confess that, as a student, I never felt close to Bob Cushman. Eleven years later all that would change.

My appointment to Trinity Church in Durham was initiated in 1968 by Bishop Paul Neff Garber. At the time, town and gown relations were strained, particularly over civil rights and integration. Trinity was then



the home church to a dozen Divinity faculty families. There was considerable speculation among pastors about who might succeed Trinity's longest-serving pastor.

Bishop William R. Cannon, who was Garber's successor, called me at St. James parsonage in Greenville on May 20, 1969 (my 36th birthday) to say I could start packing for Durham: Trinity Church was my new appointment. Bob Cushman expressed his surprise to me that Bishop Cannon, his Yale classmate and close friend, would thrust the divided Trinity parish into the hands of the youngest pastor in its 143-year history. But between 1969 and 1974, I became pastor and friend to Bob and Barbara Cushman, and to Barbara's mother, Mrs. Edgecombe.

I began to experience Bob Cushman differently as his pastor, and there was a life-enriching shift in our relationship. A classical ecumenist (one of three official Methodist delegates to the Second Vatican Council in 1963, 1964 and 1965), he never forgot his Methodist heritage or Wesleyan roots. He was passionate about social issues, particularly racial equality. Cushman had no real administrative experience, and life in the deanship brought him face-to-face with the reality of budgets, fund raising, inadequate cramped space, dissenting faculty, and rebellious students.

He was a builder of facilities as well as faculty. He began renovations in the Divinity Library, Gray Building and Old Divinity, and planning and development of the New Divinity building and entrance portico. He was a dominant force in the initiation of the Ministerial Education Fund, and he proposed a new and definitive edition of *Wesley's Works*, a project begun at Duke in 1959.

"In the late 1960s," Russell Richey has written, "The Divinity School experienced civil rights, its own integration, 'secular cities', 'the death of God', antiwar efforts, the democratization of the campus and radical students." Bishop William R. Cannon characterized Cushman as "by nature arbitrary and dictatorial" and an "easy target" for those who were constantly stirring up trouble and "keeping the school in turmoil."

When Tom Langford counseled that he should "listen to his faculty," Cushman responded, "You know I am a Platonist; I believe there is a great chain of being, an established order from the top to the bottom. Confuse that order and no good will result."

In the midst of these difficult times, Bob and Barbara opened both hearth and heart to their pastor. The warmth, wit and wisdom of those evenings are treasured memories. Their love for Trinity United Methodist Church was evident week by week. Bob was the lead Sunday School teacher for the Trinitarian Class and Barbara served as chair of worship. They were exemplary in their support of the church's ministry and mission through their "prayers, presence, gifts and service."

One wintry afternoon in 1971 he knocked at the Trinity study door. As if burdened by the weight of the world, evidenced by the fatigue and exasperation on his face, he announced his resignation of the deanship had been placed on President Terry Sanford's desk and had been accepted. "As my pastor, I ask you now to please visit Barbara and break the news to her." I requested that we go to the sanctuary where we knelt and prayed together. When I arrived at their home in Duke Forest, I said, "Barbara, I am here at Bob's request. You no longer have a husband who is a dean, but I believe because he has resigned, you will have a husband longer." We hugged, cried and prayed together – pastor and parishioner!

Three years later, in 1974, Bishop Dwight Loder approached me about becoming senior pastor at Metropolitan Church in Detroit. Among those who encouraged me to accept the challenge were Bob and Barbara Cushman. The final parish visit I made prior to the move to Michigan was to the Cushmans, a visit they would repay two years later in the Metropolitan parsonage.

Twenty-two years after his resignation as dean, in his beloved New England, Robert Earl Cushman, 79, joined the Church Triumphant on June 9, 1993.

*Visiting Lecturer William Kellon Quick D'58 retired in 1998 as senior pastor of Detroit's Metropolitan Church, after 45 years as a United Methodist pastor. He has served on the World Methodist Council Executive Committee since 1976. The William Kellon Quick Chair in Methodist Studies was established by a gift of Stanley S. Kresge to honor his pastor in 1982. A scholarship in his honor was established upon his retirement by a lead gift from Eric and Candace Law and many parishioners and friends. He serves as an emeritus member of the board of visitors and was named Distinguished Alumnus in 1991.*

# COMINGS & GOINGS

**Elizabeth Baker** has joined the Divinity School as technology support coordinator. She holds a B.A. in Spanish and International Studies from UNC-Chapel Hill. **Sally G. Bates D'95** has been named chaplain effective July 1. She has served as an associate minister at Hayes Barton United Methodist Church in Raleigh since 1996. **Kim Goode**, previously with Duke's Arts & Sciences Development Office, is now administrative secretary for the Office of External Relations. **Tiffney Marley D'96** will become director of the Office of Black Church Studies July 1. An ordained minister of the American Baptist Churches, USA, she was assistant director of student services at Duke's Fuqua School of Business. She replaces interim director **Rodney Sadler G'01**, who will be an assistant professor of biblical studies at the extension campus of Union Theological Seminary

and Presbyterian School of Christian Education in Charlotte. **Meg Ricks** joined the Duke Institute on Care at the End of Life in February as staff assistant. She previously worked for IBM and Mebane United Methodist Church. **Renee Valade** has been named director of general administration and finance. A 1988 graduate of Michigan State University, she was previously business manager for the Civil and Environmental Engineering Department in Duke's Pratt School of Engineering. Her predecessor, **Charlotte Núñez-Wolff**, transferred to Duke Medical Center's Office of Finance and Resource to pursue a new career opportunity. **Tony Willms M.T.S.'04** is staff specialist for the Center for Continuing Education. Tony serves as a volunteer youth worker for his congregation at New Sharon UMC in Hillsborough.

## DEATHS

**Theodore E. Jones D'39** died June 29, 2001, in Charleston, S.C. A retired United Methodist pastor who had served 42 years in South Carolina churches, he was a trustee for Wofford College, delegate to the World Methodist Conference, and first secretary of the Association of Retired Ministers of S.C. Survivors include his wife, Mary Elizabeth Jones, and a son and daughter.

**Seaborn M. Kiker D'40** died Aug. 11, 2001, in San Antonio, Texas. He was a minister with 40 years of service in the Southwest Texas Conference of the United Methodist Church. His wife, Mary Frances Kiker, a daughter, and five grandsons survive him.

**Kermit R. Wheeler D'43** died Feb. 19, 2002, in Mount Dora, Fla. He served in the N.C. Conference of the United Methodist Church for 39 years before retiring in Central Florida. He is survived by two sons, nine grandchildren, and four great-grandchildren.

**Norman George Preston Jr. D'45** died Nov. 26, 2001 in Avon, N.C. He was a retired United Methodist pastor in the Virginia Conference who had served for 33 years. He had also been a campus minister at Louisiana Tech University and the University of Southern California. He is survived by his wife, Evelyn Buchanan Preston, four children and six grandchildren.

**Jacob B. Golden D'51** died Nov. 15, 2001, in Clyde, N.C. He served the Western North Carolina Conference as a United Methodist pastor. He is survived by his

wife, Jane Lohr Golden, two sons, **Jacob B. Golden Jr. T'74, D'78** and Jonathan L. Golden, one daughter, Anne Golden, and three grandchildren.

**Emerson M. Thompson Jr. T'54, D'58** died Dec. 19, 2001, in Greenville, N.C. He was a United Methodist minister who served parishes across the N.C. Conference. His wife, **Catherine Traynham Thompson WC'56**, and three children including **Catherine T. Rockerman, T'84**, survive him.

**Susan P. Levis D'76** died Aug. 28, 2001, in Mt. Pleasant, S.C. She served as a United Methodist pastor in both North and South Carolina. She was a member of the Charleston Symphony Orchestra Singer's Guild, and the founder and conductor of the East Cooper Community Chorus. She is survived by her mother, two sisters, and a brother.

**Richard S. Miller D'92** died Dec. 5, 2001, in Covington, Va. He was a United Methodist minister who served parishes across the Virginia Conference. He is survived by his wife, Loretta Miller, his mother and four brothers.

**Angela Harper Dunlap D'94** died Feb. 10, 2002, in Durham, N.C. She was a pastor in the AME Zion Church.

**Eurwen Llewelyn Davies** died Jan. 16, 2002, in Durham, N.C. She was the widow of the George Washington Ivey Professor emeritus **W. D. Davies** and a beloved member of the Divinity School community. Their daughter, Rachel M. Davies, is a coordinator with Duke Alumni programs.



# CLASS NOTES

## 50s

**Max K Lowdermilk T'52, D'55** and his wife, Mary, have moved from Fort Collins, Colo., to Mesa, Ariz. Max and Mary were agricultural missionaries with the United Methodist Church (1956-1974) in Pakistan. After completing graduate work at Cornell University, they served with the State Department (1980-87) in Washington, D.C., and India as agriculture advisors. He first joined Colorado State University (CSU) in 1975, and returned following his stint with the state department. He retired from CSU in 1995.

## 60s

**Kermit L. Braswell D'64** is currently the Raleigh district superintendent. He will retire from the N.C. Annual Conference in June 2002.

**Charles Michael Smith T'62 D'65** will become executive director of the North Carolina Conference Connectional Ministries in June 2002, after having served as district superintendent in the Rocky Mount district.

**John R. Manley ThM'67** was recently honored at First Baptist Church in Chapel Hill, N.C., for 55 years of ministry. He is deeply engaged in the life of the community and celebrated the grand opening of a 41-unit apartment complex for low-income residents named the First Baptist Manley Estates for the Elderly in January 2002.

## 70s

**Robert E. Roach D'75** has been named to the Western North Carolina Cabinet and will serve as district superintendent in the Marion district.

**Albert Shuler D'77**, was named to the North Carolina cabinet and will serve as district superintendent in the Elizabeth City district.

**Judi Smith D'77** will move to the Durham district from her position as district superintendent in Elizabeth City following the North Carolina Annual Conference in June 2002.

**Hope Morgan Ward T'73 D'78** will become district superintendent of the Raleigh district in June 2002. She previously

served the North Carolina Conference as the executive director of the Conference Connectional Ministries.

**Larry W. Easterling D'78** and Barbara Wendland, who participated in the 1999 Divinity Convocation & Pastors' School keynote conversation, are the authors of a new book, *Spiritual Family Trees: Finding Your Faith Community's Roots* (Alban Institute, 2001). He is vice president of mission and spiritual care at Advocate Christ Medical Center, a Chicago-area hospital system in Oak Lawn, Ill.

## 80s

**Kenneth H. Carter Jr. D'83**, pastor of Mount Tabor United Methodist Church in Winston-Salem, N.C., has published the book *The Gifted Pastor: Finding and Using Your Spiritual Gifts* (Abingdon Press, 2001).

**Tim Taylor, D'86**, is curator of exhibitions at the San Francisco Airport Museums, San Francisco International Airport. He had a solo art exhibit at the San Francisco Public Library last year and was included in a group exhibit there in March.

**John Wilkins Jr. D'88** of Wake Forest, N.C., has been named by the board of trustees of the Z. Smith Reynolds Foundation to its 16-member advisory panel. He is the senior pastor of Wake Chapel Church. Since its founding in 1936, the foundation has made grants of more than \$305 million in all 100 N.C. counties. It is based in Winston-Salem.

## 90s

**Michael Baker D'99** was commissioned to enter into the chaplaincy of the U.S. Navy on April 7 at Bude United Methodist Church in Bude, Miss. He will be in Officer Training School in Newport, R.I.

**Joseph L. Hester Jr. T'87 D'91** has been named academic personnel librarian at North Carolina State University where he will be responsible for recruiting, developing, and retaining librarians at NCSU and in educating and attracting qualified candidates to the profession of librarianship.

**L. Timothy Manarin D'92** and his wife, Trish, announce the birth of their son Peter Livingstone on November 16, 2001. In addition, Tim was awarded a Fulbright-Hays Fellowship to conduct doctoral research in Uganda in 2002.

**Nancy Barnard Starr D'93** has recently started serving as a priest at Selwyn Church in Auckland, New Zealand, which was named for New Zealand's first Anglican bishop. She and her family, including three sons, have lived in Auckland for seven years.

**Bronnie F. McNabb Jr. D'97** was recently named chief development officer at Claremont School of Theology in Claremont, Calif., after serving four years as president of the United Methodist Foundation of Western North Carolina in Charlotte.

**Jenny D'98 and Scott Williams D'98** are proud parents of Emma Louise, born Nov. 30, 2001. They live in Durham where Jenny is associate pastor at Mt. Sylvan United Methodist Church.

## 00s

**Christopher Ingram D'99 and Jeanell Cox Ingram D'00** have married and now live in Durham. Jeanell is in the CPE program at Duke and Christopher is the minister of Christian education at Ridge Road Baptist Church in Raleigh.

**Para R. Drake D'97, D'00** was honored for her paper "The Spirituality of a Young Methodist: The Unpublished Diary of Maria Dyer Davies, 1850-1856" at a reception at the Duke Rare Book, Manuscript and Special Collections Library in November. Drake's paper was a runner-up for the Chester P. Middlesworth Award.



**Duke Divinity women gathered in January following worship at the International United Methodist Clergywomen's Consultation in San Diego.**



## New endowment funds, with a combined initial value of \$550,000, include:

### The Ned Fitzgerald Scholarship Endowment Fund

Donor: Anonymous

For Baptist women from North Carolina, South Carolina, or Virginia.

*To provide financial assistance for Baptist women enrolled in the Divinity School.*

### The Jimmy and Helen Garland Scholarship Endowment Fund

Established by the Garlands and their children, Patricia A. Garland of Richmond, a member of the board of directors for the Baptist House of Studies, and James D. Garland Jr. of South Boston, Va.

*To provide scholarship support for Baptist students from Virginia.*

### The Norwood and Pauline Gray Robinson Faculty Support Endowment Fund, a gift in response to the Nicholas Challenge for Faculty Support at Duke.

Donors: Their sons, Edward N. Robinson Jr., Michael L. Robinson, J. Gray Robinson and Mark A.

Robinson, with other family, and friends. Norwood Robinson is a member emeritus of the Divinity board of visitors, and Mike serves on the board of directors for the Parish Ministry Fund.

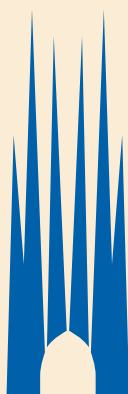
*To support faculty teaching and research in New Testament studies, affirm the lives of their parents, Norwood Robinson (Law School Class of 1952) and Pauline Gray Robinson, and to celebrate the many ties between their families, Duke, and the United Methodist Church.*

### The Harold G. Wallace Scholarship Endowment Fund

Donors: Hugh A. Westbrook (Divinity School Class of 1970) and his wife, Carole Shields. He is a member of the Divinity board of visitors and is the founder and chief benefactor of the Duke Institute on Care at the End of Life.

For African-American students with priority given to graduates of Claflin University, Harold Wallace's undergraduate alma mater.

*To honor the distinguished service to Duke and longtime personal friendship of Harold G. Wallace (Divinity School Class of 1971), who has served 1999-2002 as chairman of the Divinity board of visitors.*



## The Campaign for Duke

*Divinity School Progress Report April 26, 2002 (starting date 01/01/96)*

**Total commitments to date: \$72,735,364**

Support Area	Goal by 12/31/03	Cash Received 4/26/02	Pledges Outstanding 4/26/02
<b>UNRESTRICTED</b>	<b>\$ 10,000,000</b>	<b>\$ 6,689,750</b>	<b>\$ 103,608</b>
<b>RESTRICTED</b>	<b>\$ 41,000,000</b>	<b>\$ 33,988,094</b>	<b>\$ 10,283,593*</b>
<b>ENDOWMENT</b>	<b>\$ 14,500,000</b>	<b>\$ 10,314,027</b>	<b>\$ 2,559,233</b>
<b>FACILITIES</b>	<b>\$ 19,500,000</b>	<b>\$ 5,779,965</b>	<b>\$ 2,323,546</b>
<b>TOTAL</b>	<b>\$ 85,000,000</b>	<b>\$ 57,465,384</b>	<b>\$ 15,269,980</b>

\* 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 Sally Potts Lewis, director of development, [spotts@div.duke.edu](mailto:spotts@div.duke.edu), or Wes Brown, associate dean for external relations, [wbrown@div.duke.edu](mailto:wbrown@div.duke.edu), Duke Divinity School, (919) 660-3456.

# COMING EVENTS

## Duke Divinity Center for Continuing Education Learning for Life



2001 Youth Academy

**May 17-19**

*Discovering Our Common Bond:  
Living in Community with People with Disabilities*

**June 30 - July 26**

Summer Course of Study

**July 7 - 20**

Duke Youth Academy

**September 4, 11,  
18 & 25**  
(Mornings)

Lay Academy of Religion: *Gospel of Luke*  
James "Mickey" Efird, Duke Divinity School

**September 9-11**

Fayetteville & Wilmington District Event  
A seminar with the Fayetteville and Wilmington districts of the United Methodist Church.  
William K. Quick, Duke Divinity School

**September 23-25**

Probationer's Seminar  
A seminar for United Methodist pastors pursuing elders orders.

**October 3, 10,  
17 & 24**  
(Evenings)

Lay Academy of Religion: *Genesis – Exodus*  
James "Mickey" Efird, Duke Divinity School

**October 14-16**

*Remembering Who We Are:  
Renewing the Spiritual Life*  
Convocation & Pastors' School

Featuring  
Roberta Bondi, Candler School of Theology  
Richard Hays, Duke Divinity School  
Ralph Wood, Baylor University  
Timothy Whitaker, Florida Annual Conference

Duke Divinity School's annual event featuring invited lecturers, continuing education seminars, and worship in Duke Chapel.

**November 7, 14, & 21**  
(Evenings)

Lay Academy of Religion: *Then and Now*  
Grant Wacker, Duke Divinity School



Bondi



Hays



Whitaker

## Dave's Top 10 Tips for Parish Life

By Dave Rochford, D '99

On our first morning as the new parsonage couple, I sheepishly called the chair of the pastor-parish relations committee. Did he know how to unlock the bedroom doors? Somehow in the chaos of moving day, we had managed to trip the lock on a back room. Sequestered in this room were all of my wife's clothes – and I do mean all.

“Didn't they tell you?” he asked. “Don't ever use those locks.”

Since then, my parishioners have omitted to tell me a few other things. But one picks them up along the way, like grocery cart dents or burrs on one's socks. Here, then, are 10 things I've learned by circumnavigation:

- 1) You can only make one first impression. In the first few days, when you should be unpacking, visit as many elderly members as you can. These visits will be long remembered. (This was easy for me, really. You can't unpack what is securely locked away.)
- 2) In the first few weeks, stop by and meet the local principals and school secretaries. Get to know waiters and waitresses, and if you're in a rural area, converse with convenience store clerks and deputies. They can transmit to hundreds of unchurched people that the new pastor is accessible.
- 3) If you feel inclined to introduce a radical and controversial change – like having Communion more often than once a quarter – never say “At Duke we....” Instead, talk to a homebound member with a long memory. Often you'll find that back in the Eisenhower days, they were doing it your “new way.” Thus, you can cast yourself as a conservator, not an innovator.
- 4) Your new role is sure to seem daunting at times. You must keep your soul fed, so that you can offer the Bread of Life to others. Read the Scriptures daily – often enough that you become immune to Homilitis (“Oh, wow. That will preach!”)

- 5) Keep track of your hours, for your own well-being. No one else will! You could easily put in 70- to 80-hour weeks, and still leave visits unmade and Greek word studies undone. Trust God to have power in your parish beyond your control. Limit yourself to 55 hours or less.
- 6) People will call you on your day off. Escape to the mountains, run to the beach, hide behind a newspaper in a darkened corner of the IHOP – but if you're at home, you're found, pal. Remember, a day off must be taken. They are never given!
- 7) It is remarkably tough to stay in touch with seminary colleagues – even those stationed 30 minutes away! Perhaps it has to do with flagging energy by the end of the day (“Ugh. No more church talk. No more any talk.”) Resist the isolation. Reward yourself with at least a weekly call to, or better still a meal with, a Duke friend.
- 8) If anyone asks, you live in a beautiful parsonage that is well-maintained and ideally located. Oh, and all innovations by your predecessors are A-OK with you. Even the cat doors.
- 9) For all the times someone says to you, “Preacher, I need to ask you a question,” if you listen closely, you'll seldom hear a question. Most people just want a sacred ear – and they should have one.
- 10) When in doubt, and certainly when indignant, say nothing at all. Look gentle and wise if you can manage it. I usually just shoot for calm.

One closing bit of advice: learn to laugh when God laughs. This has something to do with taking our calling very seriously, and ourselves not so much so. Never underestimate the liberating power of laughter. It can even open locked doors, when paired with a screwdriver.

*Dave Rochford D'99 is pastor of Brosville United Methodist Church in the Danville District, Virginia Conference. He and his wife, Lisa, are leading the first United Methodist Spanish language services in Southside, Va. Their 22-month-old son, Ben, exhibits Pentecostal Holiness inclinations, waving his hands and hollering during his father's sermons. Dave reports that he was unprepared for in-family competition.*

# END QUOTES

## Finding the Enemy

*“Intellectually, I realized I couldn’t tell the story of American courage without portraying the courage of the other side. . . . There’s not one single human villain in this story. War is the villain.”*

— **Former Divinity student Randall Wallace T’70** during a screening at Duke in February of his most recent film, **“We Were Soldiers.”**

## Safety First

*“No one expects that clergy are different from teachers, coaches, therapists...in having sex offenders in their ranks. But people do expect and deserve that when someone in leadership in their church engages in conduct that harms people and breaks trust, their church will act quickly and carefully to remove that person from a position where they can harm others and will respond to victims with compassion. ...If the church really intends to restore trust and confidence in its leadership, then it had better get busy fixing not its image, but itself.”*

— **The Rev. Marie M. Fortune** in the *Dallas Morning News*, **March 9, 2002**. A minister in the **United Church of Christ**, she is the founder and senior analyst of the **Center for the Prevention of Sexual and Domestic Violence**, a national interreligious education and training center in Seattle.

## No Quick Fix

*“The ‘Cassie Pledge,’ as with so much of the Cassie material on the Internet, purports to express a spirituality that will last a lifetime. But last, how? Absent the sustaining forms of spiritual discipline, of any discipline, Cassie Bernall’s death has become just the latest splash in the stream of American spiritual self-help. Political and cultural change is effected when people hang in for the long haul, and institutions—places of work, schools, governments, families—are thereby transformed. Websites and rallies will not do it. Conversion experiences, without the sturdy wisdom of traditions and institutions, will not suffice.”*

— **Jean Bethke Elshtain** in the *New Republic* quoted in *First Things* about an Internet site dedicated to the teenage girl killed at Columbine after purportedly affirming her belief in Jesus.

## No Contest

*“Any contest between Duke basketball and Dr. Storey, Dr. Storey is going to win.”*

— **Maria Edmonds Martin, M.Div. ’02**, who gave up two tickets to the Duke-Carolina game so she could hear Professor Peter Storey preach.

## Lost in Translation

*An advertisement by a Hong Kong dentist:  
TEETH EXTRACTED BY THE LATEST  
METHODISTS.*

**On our back cover: Special thanks to Sheila Williams’ daughter Terri (kneeling), and (clockwise) Julie Elliott’s daughter Victoria, Christine Perry’s son Adrian, Greg Duncan’s children Matt and Katie, and Rachel, daughter of Amy Laura Hall and John Utz.**



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