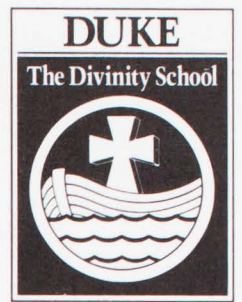


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The Divinity School welcomes renowned New Testament scholar C. K. Barrett as the Kenneth W. Clark lecturer for 1987.

News & Notes



H. SHELTON SMITH: A LIFE OF SCHOLARSHIP AND SERVICE

Dr. H. Shelton Smith, James B. Duke Professor Emeritus of American Christian Thought, died on January 8, 1987, in the Methodist Retirement Home in Durham, North Carolina. He was 93 years old. Smith retired from Duke in 1963 after a long and distinguished career in the field of American religious thought and history. His academic excellence was recognized by the University in 1953 when he was awarded one of the first James B. Duke professorships. In addition to teaching, Smith served as director of the Program in Graduate Studies in Religion from 1935 to 1962, the first program of its kind in Southern university education.

His ecumenical and pastoral interests prompted him to found the North Carolina Council of Churches, and he served as the first president of that organization.

Dr. Smith's published works earned him a national reputation as a theologian and historian. His book *Christian Nurture* was published in 1941. Other books include *Changing Conceptions of Original Sin*, *Horace Bushnell, In His Image, But . . .*, and the two-volume history *American Christianity*.



Photo courtesy of University Archives

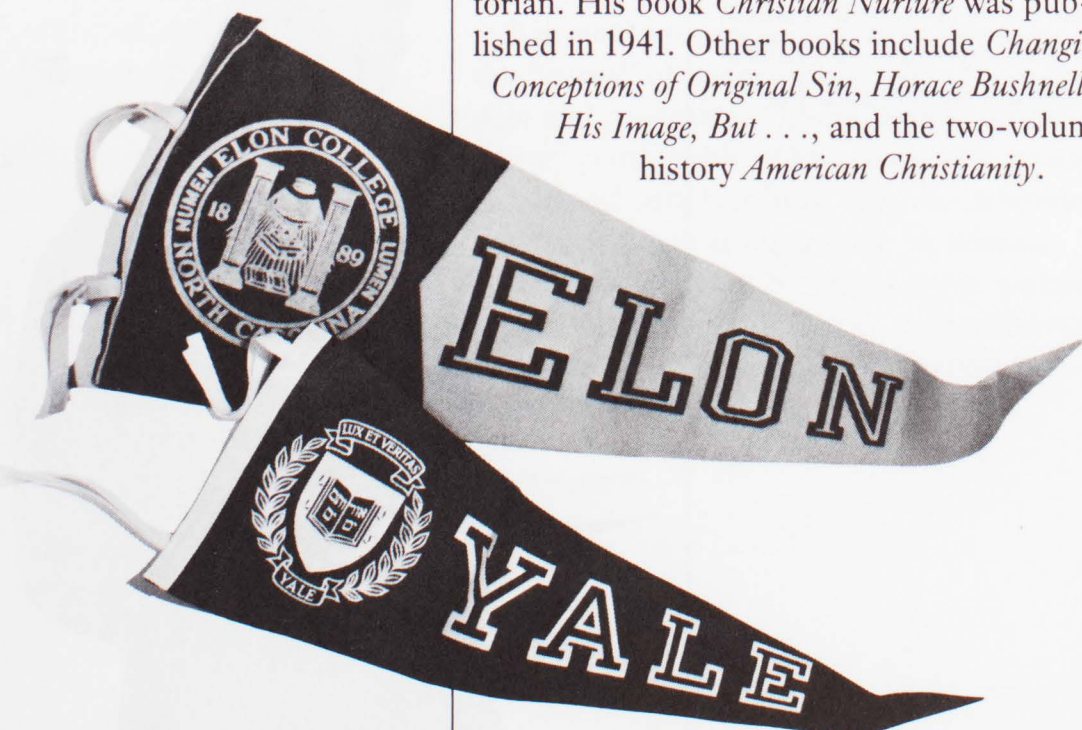
H. Shelton Smith at Duke University in the mid-1930s.

Smith studied theology at Yale Divinity School where he received bachelor and doctor of divinity degrees after volunteer chaplaincy service in France during World War I. He was an ordained Congregational minister in the First Congregational Christian Church in Durham; president of the American Society of Church History and the American Theological Society; and a trustee and alumnus of Elon College. A collection of Dr. Smith's sermons, scholarly papers, lectures and correspondence has been given to the Duke University Archives.

Prior to joining the faculty at Duke Divinity School, H. Shelton Smith was associate professor of education at Teachers College, Columbia University (1928-1929) and Yale Divinity School (1929-1931). He is survived by his wife, Alma Bowden Smith; his son, Dr. Richard B. Smith; and five grandchildren.

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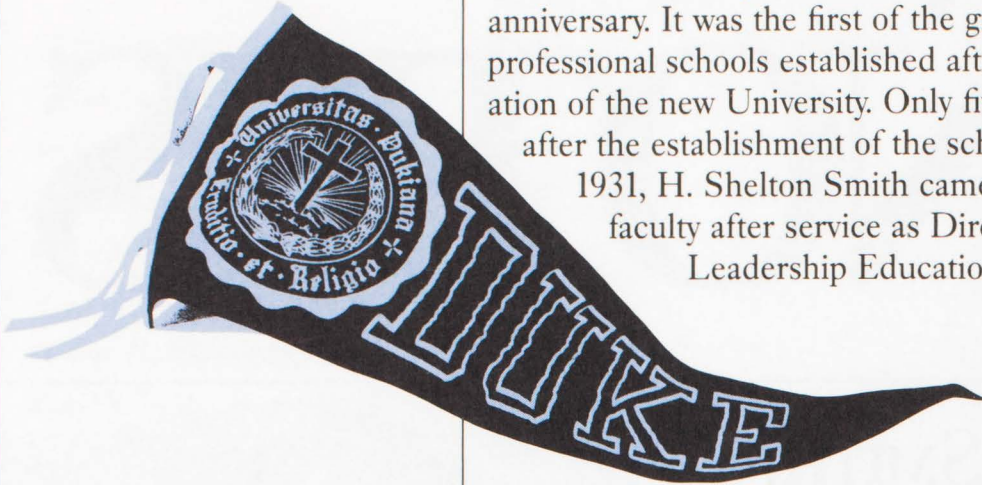
11 The vision and support of the Duke Endowment enables Divinity students to integrate practical ministry and theological study in an extensive field education program.



H. SHELTON SMITH
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HIS LEGACY TO US: A PERSONAL REMINISCENCE FROM THE DEAN

On November 9, 1986, the Divinity School of Duke University celebrated its sixtieth anniversary. It was the first of the graduate professional schools established after the creation of the new University. Only five years after the establishment of the school, in 1931, H. Shelton Smith came to the faculty after service as Director of Leadership Education for the



International Council of Religious Education, and as a faculty member at Teachers College of Columbia University and the Divinity School of Yale University.

For thirty-two years, from 1931 through his retirement in 1963, and well into his retirement years, Shelton Smith was a major force at Duke Divinity School. Although he retired in the year I came to Duke as a freshman in Trinity College, I knew him well, and, especially while I was working on my doctoral dissertation, we spent many hours together at the Smith's house on Dogwood Road.

He was a member of my doctoral committee, and after we talked about the materials at hand, he would tell me stories about earlier days at Duke, including the establishment of the doctoral program in religion he loved so much.

I mention these things as Dean of the Divinity School, to make two major points during this Memorial Service. The first is to recognize contributions made by Shelton Smith to Duke University and to its Divinity School, and the second is to remember his concern for continuity and change.

Any great institution is so because of the men and women who love and serve it. Shelton Smith helped to shape Duke Divinity School during its early formative years. He stood for rigor and excellence in scholarship; he was vitally concerned about educational philosophy and gave careful attention to curricular issues; he helped found and gave direction to Duke's outstanding Ph.D. program in religion. He

brought to Duke a passionate concern for the relationship between church and society, and was particularly involved in matters of racial justice. His organizational skills helped create the North Carolina Council of Churches. His vital commitment to, and involvement in, the church kept practical matters of ministry constantly before the faculty.

Shelton Smith was characterized by a concern for continuity and change. His primary discipline was American Christian thought. He was anxious to learn from those who had gone before and to help students find their own place in the Christian story in relation to the communion of saints. He was never satisfied just to hold on to the past, however. The immediate vitality of God's Holy Spirit opens new vistas and Shelton personified the excitement of new thinking and change. Right up to the end, he was anxious to know about current issues, and he had an opinion about everything.

The Old Testament lesson for this first Sunday after Epiphany is from the 42nd chapter of Isaiah. In it, the prophet reminds us that the people of the covenant are called to be

... a light to the nations
to open the eyes that are blind
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.

The church of Jesus Christ is commissioned so to do. The light of Christ in this dark world opens blind eyes to the truth of God and frees us to love and serve the Lord by service to all men and women. This, Shelton Smith understood, and it is his legacy to us.

—Dennis M. Campbell
Dean of the Divinity School

Dean Campbell delivered this eulogy at a memorial service for H. Shelton Smith on January 11, 1987, at Pilgrim United Church of Christ in Durham, North Carolina.



NEWS

WE HONOR
A TEACHER,
THEOLOGIAN AND
CHURCHMAN

H. SHELTON SMITH
1894–1987
PROFESSOR OF
RELIGIOUS
EDUCATION
1931–1940

PROFESSOR OF
CHRISTIAN ETHICS
AND AMERICAN
RELIGIOUS
THOUGHT
1940–1945

PROFESSOR OF
AMERICAN
RELIGIOUS
THOUGHT
1945–1963

JAMES B. DUKE
PROFESSOR OF
AMERICAN
RELIGIOUS
THOUGHT
1953–1963

DIRECTOR OF
PROGRAM FOR
GRADUATE STUDIES
IN RELIGION
1935–1962



Photo courtesy of University Archives

Plainly, we are met today as friends and neighbors, as colleagues of the academy, and as members of Christ's church of several denominations, and this fittingly to remember the person and life of Hilrie Shelton Smith. We do so, I believe, with a consensus of the highest esteem, deep gratitude, fond recollection and, for very many, besides the family, with abiding affection. Appropriate it is to say: Thanks be to God for his great gifts in the lives of the children of men!

Not unlike the pioneers, some folk move into the "coves" of life and make them more habitable and peaceable. Others simply make their "cove" comfortable. Thus, some folk communicate and enrich culture; the others bequeath their artifacts to antiquarians. H. Shelton Smith, quite plainly, belonged to the company of the enlargers of life, that is, to the refinement and sharing of its riches in the particular "cove" he occupied.

In his primary aspiration, Shelton Smith was never provincial, indeed, he was anti-provincial. He was also anti-sectarian, and a resilient critic of entrenched power—whether ethnic, economic, political, educational, or religious. Were we to look for the root of his anti-regionalism and his ecumenical spirit, perhaps we might best recall how his Confederate grandfather walked alone off the battlefield of Bull Run, making his faltering way among the dead and the dying, and lived to tell his grandson, Hilrie Shelton Smith: "It never should have happened!"

Moreover, Shelton Smith was an unapologetic Protestant! This is to say at least four things: first, that God has placed in the human conscience a notice of right and wrong however willfully suppressed, as St. Paul said, by sinful men and women; second, that this notice of conscience is the working of God's Holy Spirit in opposition to all human complacency or harbored self-deceit respecting manifest wrong; and, third, that justification before Almighty God is by way of faith in his will supremely disclosed in Jesus Christ; and *therewith*, in the fourth place, he saw a life altered and conformed to the image of Christ as the immemorial model of true Christian vocation.

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A PILGRIM'S LIFE OF PERFECT SERVICE

Shelton Smith's theology is somewhat easier to extol than expound, and considerably easier to applaud than apply. In a stunning integration of word and work Smith came of age when the memory of one world war was still green and the prospect of another inescapable. He strove with the honest Christian's tension arising from a faith that life is good and the observation that it is not. Unable yet—and, for that matter, unwilling—to escape to the moon, Shelton Smith refused to reject out of hand the optimism of old fashioned liberals who had not brought the Kingdom in, or to accept *en bloc* the dogma which a new generation offered as “realistic.”

His theology focused significantly on the Kingdom of God, just as his activity centered in ecumenical effort to narrow the gap between the society in which he lived and the ideal community. Nevertheless, he insisted on the distinction between the Kingdom and “any given social order.” Especially he protested every tendency to identify the Kingdom of God with democracy. Nor would he settle for a completely otherworldly view of the Kingdom. He denied any rationale that isolated creed from the struggles of human history, and in *Faith and Nurture* underscored the under-

Along with being a teacher of ecumenism, he was a prophet as well, insisting back in 1935 that the churches and the newly forming Council of Churches address such issues as militarism, economic individualism, industrial strife, and racism. Shelton drafted the original statement of purpose for the North Carolina Council of Churches, a prospectus it was called. It includes not only the language of traditional evangelical Christianity but also the prophetic language of the social gospel. He was, as to be expected,

sometimes criticized and attacked for his views, especially his views regarding racial equality. In his interview with Sister Evelyn, he said, “But you know when people begin to get angry, the Spirit's working on them.” I gather that he had to call on that perspective with some frequency.

An excerpt from a eulogy delivered by Collins Kilburn at a memorial service for H. Shelton Smith on January 11, 1987, at Pilgrim United Church of Christ in Durham, North Carolina.

standing of everyday life in terms of transcendent referent.

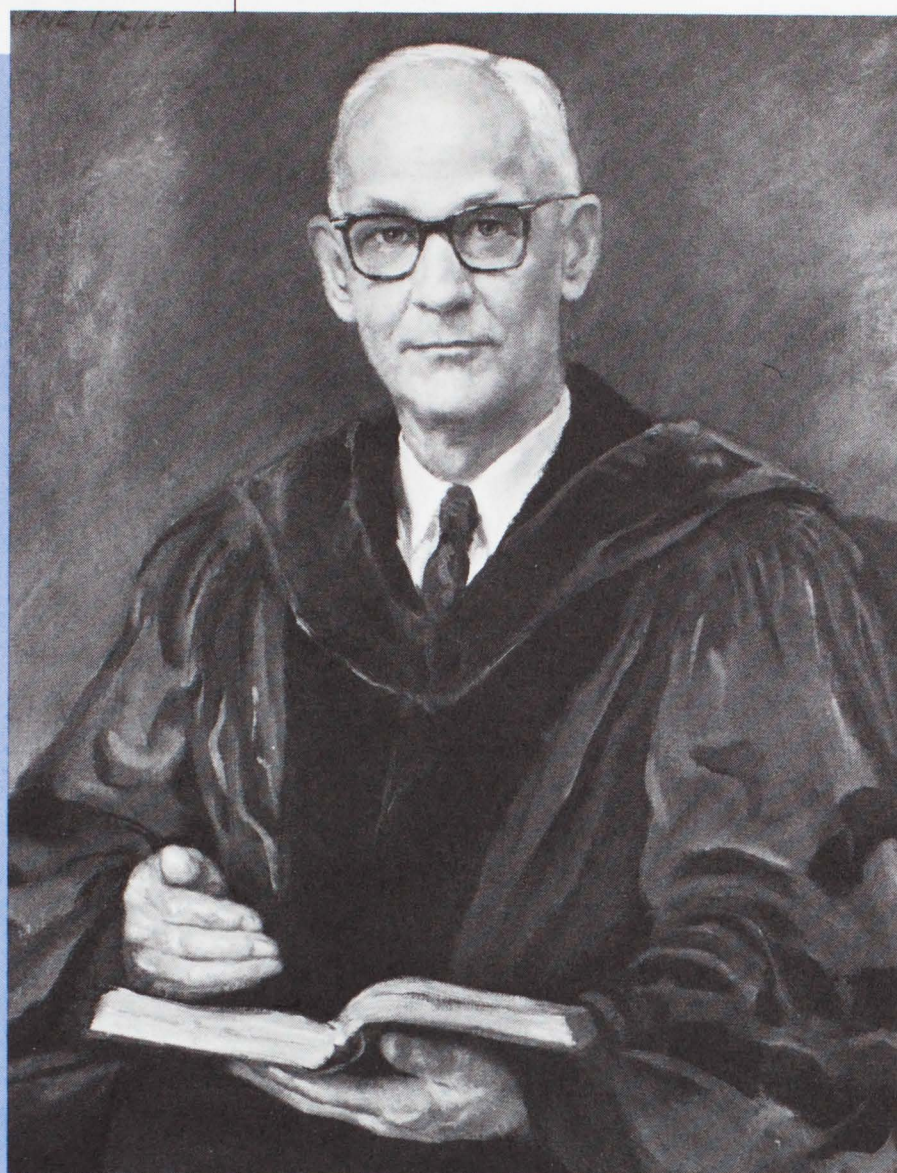
“To be sure, Jesus said, ‘My kingdom is not of this world;’ yet he also said, ‘The Kingdom is at hand.’ These two affirmations, taken together, point to the Christian claim that the Kingdom has been revealed in the world, even though the world is not the source and ultimate goal of it. History is thus the scene of God's redemptive action, and any effort . . . to retreat from history is in effect to deny the Church's faith in the doctrine of the Incarnation.”

His own steadfast refusal to retreat from history coupled with the drive to push beyond the limits of the known and break through the barriers of conventional social forms explains in large measure Shelton Smith's existential acknowledgement that “New occasions teach new duties,” that “Time makes ancient good uncouth.” His description of Theodore Parker (whom he admired extravagantly) is actually a self portrait. As passionate for righteousness as any Amos, Shelton Smith instinctively identified the essence of Parker's concern, because it was resonant of his own compassion, and styled him

. . . the greatest moral crusader that America produced in the nineteenth century. If he thundered against human slavery, political tyranny, industrial capitalism, and other social evils of his day, it was because he felt himself to be immediately conscious of the very moral law of God. All appeal to religious and social precedent he therefore rejected with an irreverence that often startled even his fellow liberals. He defended his unconventional action in these tradition-shattering words: “To know what is right, I need not ask what is current practice, what say the Revised Statutes, what said holy men of old, but what says conscience? what, God?”

Like Parker, Smith was constantly in ferment, churning over the injustice of church, court, and school, outraged at the lassitude of alleged Christians who were deaf alike to the voice of conscience and the cry of the oppressed. He excoriated his generation's indifference to the command of God. His acceptance of obligation to neighbor no less than the primacy of moral intuition meant that conscience transcended experience and made possible the anticipation of “what must be actualized in the march of moral progress.”

In His Image, But . . ., a study of racism in southern religion, is Smith's *vade mecum*—history for students, admonition for disciples. A characteristic work in which he pursues a hazardous course along the aleatory way between prideful prejudice and culpable confession, the book is no summa, rather a document which, like his life, protests sorrow for broken community and affirms faith that the tragedy can, and will, be redeemed. Here, as in all that he wrote, there is steadfast allegiance to the angels regardless of the matter considered.



A portrait of H. Shelton Smith which hangs in the H. Shelton Smith Graduate Lounge.

His eye, turned upward, neither misses the earthy detail, nor ignores the lively virtue in the flawed setting. So in *Horace Bushnell* he commends one who, liberal when measured by his own generation, deplored the fugitive slave law but rejected abolition; and in *Changing Conceptions of Original Sin* he slyly suggests that the persistence of stubborn controversy over an unpopular doctrine must indicate, however obliquely, its importance for the welfare and happiness of the human race. The work is but another evidence of Smith's recognizing the fallen creation for what it is but charitably evaluating it with regard to the ultimate.

Provisionally pessimistic, Shelton Smith was ultimately an optimist who espoused unpopular causes with enthusiasm and confidence. The unshakeable faith that informed his effort was the conviction that the human animal is salvageable, that progress (though not inevitable) is possible. He drove toward the ultimate, demonstrating in praxis that the very quest articulates the ideal more eloquently than any theology, however sophisticated or however logical.

In the course of his relentless search for answers, this down to earth scholar gained intimidating familiarity with the primary sources of his discipline, found "exhilarating liberation from an increasingly scholastic

orthodoxy," and fathered *American Christianity*, a two volume anthology of significant documents, presented in such fashion that by typical Smithian ploy they involve the reader in the author's quest. The cataloguer who must subsume Smith's theology under a single category does well to choose ontology. Smith's pivotal concern is not how one knows, but who one is. Better still, however, may be the recognition of the Faustian dimension of the man.

Smith's resemblance to Faust lies not in likeness to the monster of the Marlowe tradition, the puppet of the Middle Ages who sold his soul to recapture youth, but in kinship to the distinguished scholar of Goethe's invention who longed so passionately to know the secret of the universe, that he bargained self destruction on the possibility of meeting that union of knowledge and experience of which he could say, "Stay, thou art so fair." In the finitude of fallen creation neither Smith nor Faust ever knew *der schöne Augenblick*; the final, beautiful moment was always beyond. Each answer discovered ineluctably became another question; each height attained was but a better vantage from which to view summits yet to scale. The seekers never gave up, nor ever finished the quest. The difference between them is that whereas Faust never achieved certainty of having brought this good life to ultimate possibility, Smith lived—and died—in the assurance that validation of the ideal did not depend upon human endeavor. Faust, in the end, settled, and happily, for service to community, almost an end in itself. Smith, no stranger to the horizontal duty to neighbor, was, nevertheless, vertically oriented. Knowing himself to be neither the first nor the last to attempt solution of the eternal riddle, he was content that his work should be a part of the process, himself a pilgrim in the procession endlessly bound from strength to strength, from grace to grace, and from glory into glory in the life of perfect service.

—Stuart C. Henry
Professor Emeritus of American Christianity

Stuart C. Henry studied under H. Shelton Smith in the religious studies program at Duke and succeeded Smith as professor of American Christianity at the Divinity School. Professor Henry joined the faculty of the Divinity School in 1959 and retired in 1985.



At a retirement dinner honoring H. Shelton Smith, pictured here (from left to right) are H. Shelton Smith, Robert E. Cushman, Barney Jones, and MacMurry S. Richey. The portrait hangs in the H. Shelton Smith Lounge at the Divinity School.

WE HONOR A TEACHER

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As I perceive it, it was by such conformity that Shelton Smith endeavored to live—whether among his students, his colleagues, his fellow church members, or his neighbors and, this, whether in the army, the common way of life, the larger church, the educational community, or the nation—as this was given to his life and influence all of his years.

As a teacher, first at Columbia, then at Yale, and finally, at Duke University Divinity School, 1931-1963, he was unsurpassed in his day for provocative instruction, and granulating exhibition of the theological movements and issues in the history of American religious thought and life. In his two volumes on *American Christianity*—done in colleagueship with Handy and Loetcher—he became the leading expositor of a discipline which he brought to ripeness by extensive and faithful research of many years and which had been inaugurated, in part, by his book *Faith and Nurture*. The latter had dismantled the theological premises of the entrenched movement of Religious Education of that day and to which, indeed, he had himself belonged. In the interest of larger truth he became the foe of a smug liberal “dogmatic” and helped precipitate a new day in American theological reflection and affirmation. It coincided with both the liturgical revival of the time and the inroads of the critique of “liberalism” by Continental “neo-orthodoxy” which, in

America, began to be felt by the mid-thirties. In part, it was in his awareness of kinship with these newer trends that Dr. Smith found, with other contemporaries, the emerging auspices for the ripening ecumenical vocation of his time and of which he became an outstanding advocate.

Secondly, however true it is that Shelton Smith was at heart an educator, and an academic man, it was equally true that he was a churchman. He stood, by inheritance, firmly in “the Congregational way,” to use the words of its greatest American historian, Henry M. Dexter. As in the Church of the Pilgrims, central was a pattern of republican government, so in its covenantal origin and conception were the roots of later democratic society. So Shelton Smith’s reliably democratic politics (*sic!*) actually rooted in his ecclesiastical heritage.

His life-long ecumenism, moreover, rested equally upon a like basis. Therefore, he envisioned, as also he worked, for that measure of unanimity among the Protestant Churches that could stand and advance upon common consent of the several denominations for the nurture and enlargement of the common social good, the common meal. Human betterment all truly Christian people could affirm, he thought, and, for the advancement of such, they could unite against the wrongs of entrenched inequities of whatever sort—economic, racial, regional, or class engendered.

So positive, persuasive, and so tireless was Dr. Smith in company with the like-minded, including the late President William Preston Few, that he became the acknowledged founder and first president of the North Carolina Council of Churches. Deep was his satisfaction when, following the II Vatican Council, representatives of the Roman Catholic Church espoused, with their bishops, membership in the North Carolina Council of Churches. It was for Shelton Smith a very big day!

As, by common consent, Dr. Smith had been principal leader and planner of the Council, so he continued an active participant—contributing to the Council’s restructuring in the late ’60s and, as wise counselor and guide, long after his retirement. In these things he further proved himself an architect and solid builder, always dedicated to a united front of the churches in causes and on social issues for which, as Dr. Smith believed, the churches were possessed of a common, and manifest responsibility. Along with his friend and associate, Reinhold Niebuhr, he declared for the church’s prophetic task in society, i.e., for amelioration for societal evils. His Gray Lectures, printed under the title, *In His Image But . . .*, are indicative of his advanced position on “desegregation” long before 1954 and of his definitive indictment of laggard southern Christianity of the 19th century.



Several years ago, Sister Evelyn Matern of the North Carolina Council of Churches staff interviewed Shelton Smith. During their interview, Dr. Smith reflected on his move early in his career from Yale University Divinity School to Duke. "When Duke asked me to come back from Yale the first time, I said, 'No, I'm happily situated here.' But the invitation laid before me the question, was I going to be content in a nice nest I'd done nothing to build? This was the trouble with the Old South—her seed corn lifted out!" Dr. Smith went on to indicate that there were three things which were a major concern in bringing him back home to North Carolina, to the South—the racial concern, the concern for academic excellence in

the field of religion and the ecumenical concern.

Shelton Smith had been living for many years outside his native Southland, and he had traveled many miles spiritually and intellectually. Still, he had a commitment to the region, particularly with regard to these three matters.

An excerpt from a eulogy delivered by Collins Kilburn at a memorial service for H. Shelton Smith on January 11, 1987, at Pilgrim United Church of Christ in Durham, North Carolina. Kilburn studied under H. Shelton Smith in the M.Div. program at Duke. He later worked as a lobbyist with the North Carolina Council of Churches while Smith was director of that organization.

In the third place, never to be forgotten is the educational vision which Dr. Smith brought and largely implemented in the formative years of the University and of its Divinity School. In the first decade of the School of Religion (as then called), perhaps longer, no faculty appointment was made except with the oversight of President Few. It is not an accident that only four years had elapsed, following the appointment of Dr. Smith to the faculty of the School of Religion in 1931, that the first candidates for the Ph.D. in Religion had begun their studies and that a doctoral program was inaugurated with the blessing of Dr. Few in 1935. It was based upon the faculty of Divinity in three fields: Biblical Studies, Church History and Doctrine, and Contemporary Theology and Ethics. H. Shelton Smith was the Director of the Program, and he remained such until near his retirement in 1963.

This doctoral program in religion, leading to the Ph.D. degree, was the first of its kind offered in and by a southern university. In ten years it had earned the respect of the older institutions of the land. In fifteen years its then extended list of graduates were reflecting credit upon their *Alma Mater*, while the program continued to supply well-trained teachers and scholars on a national level to colleges in the South and Mid-West, in New England, and to theological seminaries. It is surely the case that this dimension of high-level academic enterprise, and integrity, earned for the Divinity School a standing and acceptance with institutions of its kind, north and south, and east and west. A funding of a supporting endowment was explicitly the endeavor and accomplishment of Dr. Smith.

As I see it, and while the man himself, H. Shelton Smith, surpasses them all, these three cretings of his life and influence high-light and disclose the man and his works. They are: great teaching undergirded by really pioneering scholarship in American religious thought and institutional life; responsible and ecumenical churchmanship suited to the time and rooted in the great free-church congregational tradition as restated; and third, Dr. Smith's educational statesmanship which is known by its fruits, and is still known by them today. These things together, and of high moment, justly accord to our beloved Shelton

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HONORING A TEACHER

continued from page 7

Smith a primary place forever, I believe, in the founding and formation of that school of Duke University—Shelton's chosen "cove"—to which he was always faithful—the Divinity School. For its well-being he remained ever concerned. Perhaps it was this composite achievement which made him, with some others, a first recipient of a James B. Duke Professorship in 1953. I believe it so.

This is not a time, perhaps, for personal reminiscence. But I ignore propriety to say that when I came to Duke more than forty years ago, it was Shelton Smith who, more than any colleague, shared with me both his vision and his spirit. Through all the years we have been much together. With him, theological discussion was regularly vital and real, deep-probing, and far ranging; and, of late years, it was touched with profound concern respecting both the church and the destiny of humankind. Here was a man who had participated in all the by-ways of liberal theology, so-called, who recovered his roots and affirmed them to the

As all of you know, the ecumenical concern was abiding with him; a priority in his teaching and his wider ministry in the church. Surely, a major part of his legacy is the expanded ecumenical spirit in North Carolina and the North Carolina Council of Churches. One of the remarkable things about all of this is the many different roles that he played in the cause. . . . as a teacher he served the cause of ecumenical understanding. In the classroom he could identify so clearly and explicate so cogently the validity of the various movements and traditions in American church history! And he underscored forcibly the

folly of denominational isolationism and exclusivism. He would dramatize the old hound dog taking his bone under the house, gnawing and focusing exclusively on a bone, oblivious to everything else. That was one of his images for sectarianism. He would ask us, his students, if we were going to be like that hound dog, off in a corner totally absorbed with our own denominational bone.

An excerpt from a eulogy delivered by Collins Kilburn at a memorial service for H. Shelton Smith on January 11, 1987, at Pilgrim United Church of Christ in Durham, North Carolina.

end—an impenitent Protestant! Here was a wise counsellor, which every soul needs, and no Dean, I testify, can safely do without. Here was one who could recover light out of darkness for others to walk in, because he, himself, walked in that light. Very often it was, as in the words of the poet—:

There are two kinds of people, you know them,
As you journey along on life's track;
The people who take your strength from you,
And others who give it all back!

For me, such was this beloved companion of the mind, of the heart, and of the years. And I know many others who would share that awareness. So, of his life, as of his spirit, there are many indeed who can say: Thanks be to God for his great gifts to the children of men!

The petition of Simeon just suits the man and the life we remember with thanksgiving today:

Now lettest thou thy servant, depart Lord,
according to thy Word in peace. For mine eyes
have seen thy salvation, which thou hast prepared
before the face of all peoples: A light for revelation
to the Gentiles, and the glory of thy people Israel.
Luke 2:29-32.

Amen.

—Robert E. Cushman
Research Professor Emeritus
of Systematic Theology

Robert E. Cushman preached this sermon at a memorial service for H. Shelton Smith on January 11, 1987, at Pilgrim United Church of Christ in Durham, North Carolina. Cushman is Research Professor Emeritus of Systematic Theology at the Divinity School, and was dean of the Divinity School from 1958-1971.

C.K. BARRETT
WILL GIVE
CLARK LECTURES

THE GOSPEL
ACCORDING
TO ST. JOHN
An Introduction with
Commentary and Notes
on the Greek Text
SECOND EDITION
C.K. BARRETT

Charles Kingsley Barrett, an internationally-recognized scholar in the field of New Testament studies, will give the Kenneth W. Clark Lectures at the Divinity School, Wednesday, April 8, 1987. Dr. Barrett will lecture in York Chapel at 11:00 a.m. and at 4:00 p.m. The title of his lecture series is "Acts and the Pattern of Christian History." Barrett is professor emeritus at the University of Durham.

C. K. Barrett was Professor of Divinity at Durham University in Durham, England, from 1958 to 1982. Educated at Shebbear College and Cambridge University, Barrett studied under C. H. Dodd and was a contemporary, friend, and colleague of W. D. Davies (Ivey Professor Emeritus at Duke Divinity School) during their time at Cambridge University. He gave the Shaffer Lectures at Yale University in 1965 and was the Alexander Robertson Lecturer at the University of Glasgow in 1984.

"C. K. Barrett is a distinguished British New Testament scholar whose works are well-known to students, teachers, and pastors in this country. His commentaries on John, Romans, and I and II Corinthians are widely used," explained D. Moody Smith, Professor of New Testament Interpretation at the Divinity School. "Barrett is an ordained clergyman of the British Methodist Church, and is an active preacher and churchman. His retirement from the University of Durham several years ago has not diminished the level of his activity, as he continues his scholarly work, writes, and lectures widely."

Dr. Barrett has published extensively. Among his works are *The Gospel According to St. John*, *Jesus and the Gospel Tradition*, *The First Epistle to the Corinthians*, *The Prologue of John's Gospel*, *The Second Epistle to the Corinthians*, *Essays on John*, and *Church, Ministry and Sacraments in the New Testament*. He has contributed to learned journals and symposia in Britain, the Continent, and the United States. Dr. Barrett's contributions to New Testament scholarship are great, and the Divinity School is pleased to have a Methodist of his fame to give the Clark Lectures.

A gift to the Divinity School from Mrs. Adelaide D. Clark, wife of the late Professor Kenneth W. Clark, has established the Clark Endowment Fund for Emergency Assistance. The Fund will serve as a discretionary resource for Divinity students who experience unforeseen financial crises due to serious illness, injury, or family emergencies.

In presenting the endowment fund, which is now in excess of \$15,000, Mrs. Clark recalled the numerous occasions when she and her husband, along with other members of the faculty, learned of and responded to situations of unexpected financial need among the students.

The Kenneth Clark Lectures are funded through an endowment established in the Divinity School by Adelaide Dickinson Clark as a memorial to her husband, Dr. Kenneth Willis Clark. Dr. Clark was a member of the Divinity School faculty for 36 years. He was a distinguished researcher and scholar whose life-long work with manuscripts of the Greek New Testament scholar to the Divinity School. Past Clark Lecturers have been Dr. Hugh Anderson and Dr. Eldon Epps. Past Clark Lecturers have been Dr. Hugh Anderson and Dr. Eldon Epps.

The Clark Lectures have quickly become important in the life of the Divinity School and are open to the general public.



NEW CLARK FUND
PROVIDES RELIEF
FOR EMERGENCIES

B. Maurice Ritchie was especially pleased to learn of the new Clark Fund. "In recent years we have had no true emergency resource from which to draw for unscheduled and often catastrophic events in student lives. Over the long haul this fund will be, at several levels, a life-saver for students who have nowhere else to turn," said Ritchie, who is Associate Dean for Student Life.

The philanthropy of Mrs. Clark is well-known and deeply appreciated by the Duke University community. Her previous gifts have enhanced the holdings of the museum, endowed a rare manuscript fund, and permanently funded a distinguished lectureship.

NEEDHAM-HAUSER MEMORIAL BENEFITS METHODIST STUDENTS



PITTS FAMILY DONATES SCHOLARSHIP FOR PARISH MINISTRY



Mr. and Mrs. Noah O. Pitts, Jr.

Duke Divinity School will have additional scholarship funds in the years ahead, thanks to the generosity of Noah Pitts, Jr., and his wife, Mildred, of Morganton, North Carolina. The fund, known as the Maude Simpson Pitts Scholarship Endowment, has been established in memory of Mr. Pitts's mother, Maude Simpson Pitts.

Maude Simpson Pitts was an honored citizen in Glen Alpine, North Carolina, and was active in the Methodist Church there. The Pitts scholarship will provide resources for students enrolled in the Divinity School who have significant financial needs and a strong commitment to ministry in the local church.

By establishing a memorial which will immediately enhance financial support for training in parish ministry, "Noah and Mildred Pitts are honoring his mother in a very wonderful way," said Dennis Campbell, in accepting the gift. "Their memorial scholarship provides help where it is most needed, and we and the larger Church are indebted to them," Campbell said.

Mr. and Mrs. Pitts are members of the First United Methodist Church in Morganton. In the summer they attend the Methodist Church at Blowing Rock, North Carolina.

Methodist seminarians from Western North Carolina will find theological education more affordable as a result of a major gift to the Divinity School from the Reverend and Mrs. Eugene W. Needham of Pfafftown, North Carolina. The Needham-Hauser Scholarship Endowment will provide financial support to United Methodist theological students from the Western North Carolina Conference who have chosen careers in parish ministry.

"The Needham's faithful ministry, careful stewardship and abiding love for Duke and the mission of the Divinity School find a wonderful expression in such a gift," explained Dean Campbell, in announcing the scholarship.

The Needham-Hauser Scholarship Endowment Fund is a memorial to the families of Mr. and Mrs. Needham. Both Eugene W. Needham and Antoinette Hauser Needham graduated from Trinity College in 1931. Mr. Needham continued his study in the School of Religion and subsequently served as a pastor in the Western North Carolina Conference of The Methodist Church and later as a U.S. Army chaplain during the Second World War. He retired in 1964. Their son, the Reverend Edwin G. Needham, also earned degrees from Duke, including the B.D. in 1957. He is a United Methodist minister with both parish and chaplaincy experience.

The Reverend and Mrs. Eugene Needham originally planned to initiate the scholarship through a bequest in their wills. The prospect of influencing theological education in their lifetimes prompted them to establish the endowment now, with an additional gift planned for later through their estates.

"We are thankful, and we celebrate their generosity and the vital support which they are providing," Campbell said.

PROGRAM MERGES CHURCH AND CLASSROOM

My experience helped me see myself as a vulnerable human being who is trying to serve God faithfully in the ministry," stated Ron Foster, a 1986 Divinity School graduate. "It helped confirm my call to ministry."

Foster was talking about the "on-the-job" training in parish ministry which he received through his field education placement. Every Duke Divinity School student is required to do at least two field placements, which usually involve working as a minister in a church during the students' summer break. The program enables students to put into practice the concepts they have been learning in the classroom while they earn money for living expenses.

The financial backbone of the Field Education program is provided by the rural church program of the Duke Endowment, which last year provided \$360,800 in field education stipends. While the Duke Endowment money is earmarked for support of United Methodist churches in rural North Carolina, additional funds make it possible for the Divinity School to fund field education placements in churches of other denominations as well. Students who are not Methodist are guaranteed at least one placement in a church of their denomination.

"The field education experience is part financial aid, part education, and part vocational counseling," according to Maurice Ritchie, administrator of the program. "It is a chance for the student to step into the ministerial role: to be seen as a minister, act like a minister, and be treated as a minister."

The program has two basic goals—to help students define their vocation and develop pastoral skills by giving students ministerial identity, and to help students form a theological understanding of ministry.



Charles K. Moseley visits with parishioners at Rougemont United Methodist Church.



Reverend B. Maurice Ritchie and Charles K. Moseley talk outside Rougemont United Methodist Church, where Moseley served during his final year at the Divinity School.

According to Joanna Miller, field education helped her decide to become an ordained minister. Originally enrolled in the Master of Religious Education program, she planned to work as a lay Christian educator. But after spending a summer working in a church, she switched to the Master of Divinity program.

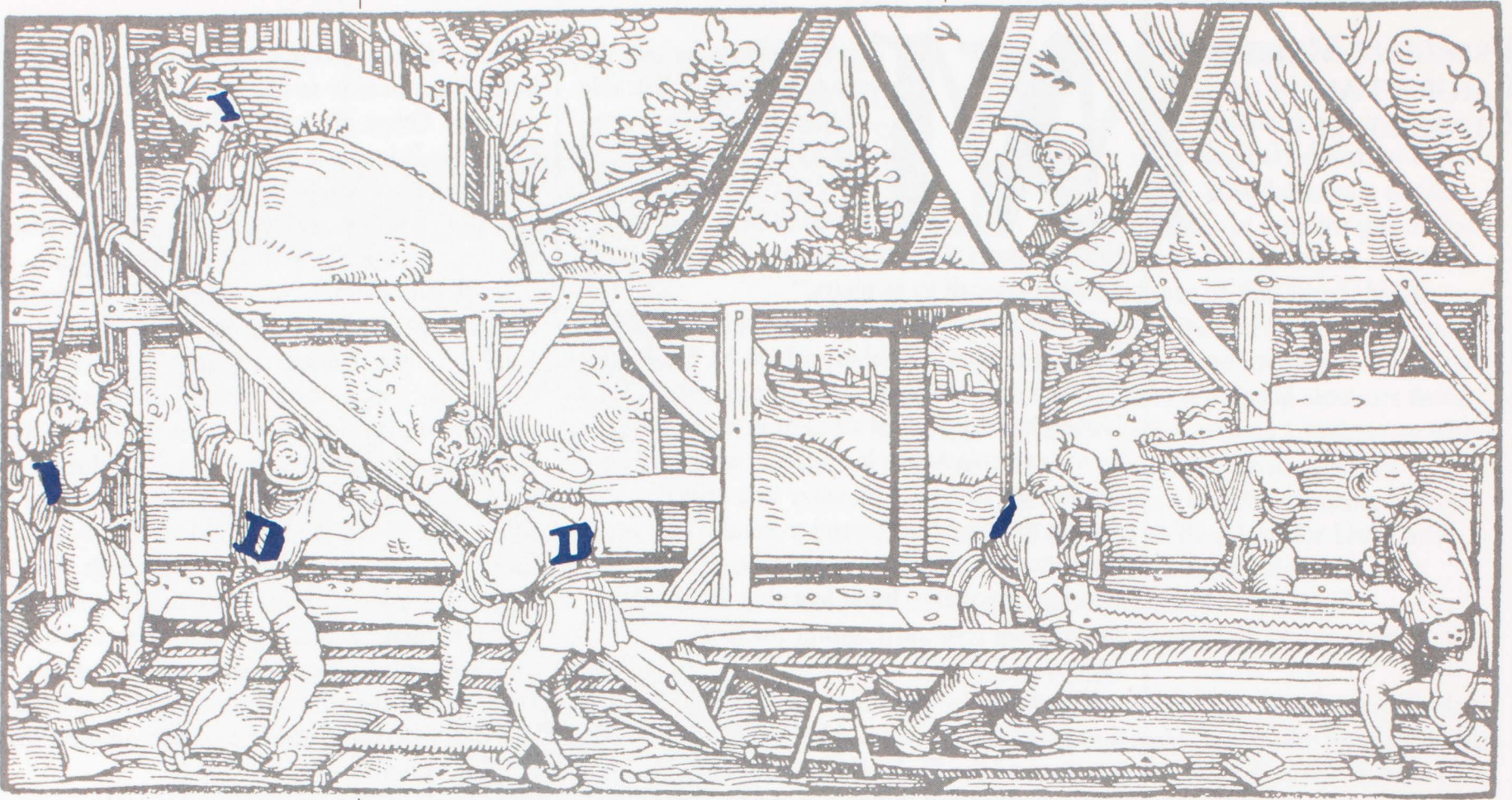
Such discernment of one's vocation cannot be accomplished without experiencing what Ritchie calls a "ministerial identity." "For most of the students in the program, their field placement experience will be the first time they will be earmarked as a minister," Ritchie said. "We encourage churches not to give them the title of Youth Worker," he added. "They are there for everyone and not just the kids. We want the students to be before the congregation in the ministerial role. In the process there may be a collision between the personality of the student and the role of minister, but we hope that will help them better understand their own role and identity."

According to Ritchie the relationship between the students and the churches goes both ways. The churches are glad to have another role model in the church, someone newer, younger, and closer to the ages of the young people in the church. Also, students are people with new and different ideas, he said.

"They are encouraged to make a few waves," Ritchie said. "We encourage a healthy tension. The student can say some things that the regular pastor can't."

Field education placements are available in three settings: parish ministries, institutional ministries (hospitals, prisons, etc.), or social ministries (soup kitchens, crisis centers, etc.). Generally, Divinity School students will do their first field education placement in the summers following their first or second years. Some students opt to do their placement during the academic year, especially if they elect to take Clinical Pastoral Education, a program that trains students for hospital chaplaincy.

The most important ingredient of the program is the close learning relationship between the student and the supervising pastor, according to Ritchie. "Supervision is very important to the process," he said, adding that the field placement office is getting more and more selective about placements. "Not everyone is called to supervise." Ritchie remarked that his office currently has more requests than they can fill, especially in the Durham area. "We are looking for people who can take the time, and who can show an interest in the students."



GENEROUS GIFTS STRENGTHEN OUR DIVINITY ENDOWMENT

The endowment of the Divinity School grew significantly in the last quarter of 1986, according to Wesley F. Brown, Director of Development and Alumni Affairs. "We are thankful for the loyal support of alumni and friends," said Brown, who announced the following gifts:

Mr. and Mrs. Gaston Small of Weeksville, North Carolina, almost doubled the value of the **Gaston Elvin Small Family Fund** with an additional gift of \$45,000. The Fund is an unrestricted resource for The Divinity School.

The Brown F. Finch Foundation of Winston-Salem, North Carolina, provided a grant of \$20,000 for the **George D. Finch Scholarship Endowment Fund**.

The vital work of the **Parish Ministry Fund**, which provides continuing education for pastors in the local churches, has been further strengthened by a gift of \$20,000 from Mr. Ivy Cowan of Spindale, North Carolina.

Through gifts and matching funds from the IBM Corporation, Mr. Don W. Andrews of Columbia, South Carolina, continues to build the **Martha Anne Hills Andrews and John Spell Andrews Memorial Scholarship**, with a major donation annually.

The Men of the Village Chapel, in Pinehurst, North Carolina, have made additional contributions of \$7,000 to the **Henry C. Duncan Scholarship Fund** honoring their pastor, the Reverend Henry C. Duncan.

A gift of \$5,000 has been made to the **Richard R. Hanner, Jr., Memorial Scholarship Fund** by Henry D. Hanner of Phoenix, Arizona.

Three memorial funds initiated in 1986 are continuing to grow. **The Richard A. Goodling Memorial Fund**, honoring the late professor of pastoral psychology, is increasing quickly toward the permanent endowment level. Gifts and pledges from the family, friends, and former students of Dr. Goodling, including very generous commitments from John P. Jaquette, Jr., D'68, D'70, and Ann Kaiser Stearns, D'67, will help establish the Goodling Fund within the next two years.

The family and friends of the late **Millard W. Warren**, D'34, a longtime United Methodist pastor in the North Carolina Conference, are contributing to a fund in his name. Gifts for Divinity School scholarships are also being received as memorials to the late **Edgar B. Fisher**, T'24, who served as a minister, district superintendent, and leader in the education and evangelism programs of the North Carolina United Methodist Conference.

"The growing membership in the annual gift clubs by graduates and friends of the Divinity School is another indication of keen interest and essential support," Brown said. **The Dean's Club**, whose members contribute \$100 or more, has almost four hundred members now, and **The Divinity School Fellowship** counts thirty members, including a number of alumni, who donate \$1,000 or more annually.

These and other gifts to established scholarship funds strengthen and encourage the work of the Divinity School. Memorial contributions to the Divinity School have increased dramatically this year. Such gifts, when so designated by the family, enhance scholarship resources and serve as especially appropriate remembrances.

ECUMENICAL THEOLOGIAN APPOINTED TO FACULTY



Teresa Berger, Assistant Professor
of Ecumenical Theology

Teresa Berger, a native of Hanau, West Germany, has been appointed Assistant Professor of Ecumenical Theology effective July 1, 1987. "We are delighted that Dr. Teresa Berger has accepted our invitation to join the faculty of the Divinity School," remarked Dean Dennis Campbell in response to the appointment.

Berger received her undergraduate degree at St. John's College, in Nottingham, England, her master's degree at Johannes Gutenberg University in Mainz. She was awarded her doctorate at Ruprecht Karl University in Heidelberg, which included research in Israel and Geneva, Switzerland.

"Since we have had her in our midst for the last two years as Visiting Scholar and Visiting Assistant Professor, we know exactly what we are getting," said the Dean. "We are getting an enormously talented young theologian who brings a great deal of experience in ecumenical Christianity. We are getting a talented teacher

"An area of particular concern for the future financial strength of the Divinity School involves planned giving through trusts, pooled income funds, and bequests," Brown said. "The development staff of the Divinity School and Duke University can be of great assistance with estate planning. We welcome all inquiries about giving opportunities, as well as suggestions regarding donor prospects."

deeply committed to training men and women for Christian ministry. We are getting a person who is marvelously diverse in her interests, from the Wesley hymn corpus (which originally brought her to Duke as a post-doctoral fellow) to Eastern Orthodox worship."

Teresa Berger's interests are not confined to the classroom; she is an active member of the Divinity School community, added Campbell. She regularly attends worship services at York Chapel, sings in the Divinity School choir, and participates in other community activities.

Dr. Berger has recently published a book entitled *Spiegel der Kirche: Eine systematische theologische Analyse des liturgischen Gedankenguts in Traktarianismus*.

"Dr. Berger will continue to be a significant presence in the Divinity School, and alumni will delight in getting to know her," said Campbell. "We are getting a proven scholar whose publications are already important and being noticed."

ANNUAL FUND SHOWS STRONG PARTICIPATION



Contributions to the Divinity School Annual Fund are continuing at a record pace during fiscal 1986-87 according to Wesley F. Brown, director of development.

Pledges of \$55,673 were received through January toward a goal of \$107,000 set for June 30.

A nationwide telethon in early February secured an additional \$30,510 in support thanks to the volunteer efforts of 43 students, alumni, and faculty members of the Divinity School. Professor emeritus Arthur Kale, T'25, D'31, worked all three evenings. The support and good will generated by the telethon are always heartening. Later in the spring, class agents will be contacting their classmates who have not pledged since July 1.

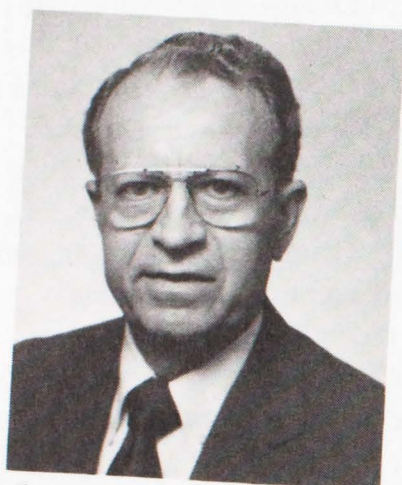
The Divinity School leads the University in the percentage of alumni participation in the Annual Fund. The average pledge amount in the 1985-86 campaign was \$73 and nearly fifty percent of the alumni contributed.

The Annual Fund supports scholarships and general program needs of the Divinity School.

MEET OUR BOARD OF VISITORS



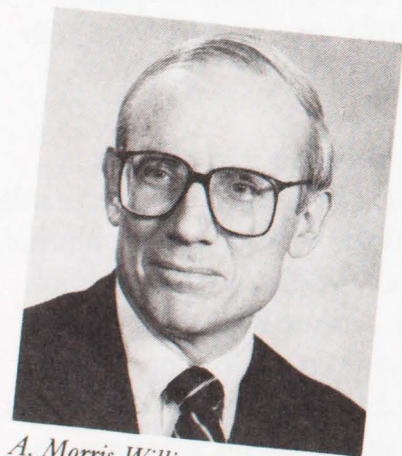
C. Leonard Richardson



James Seaborn Blair, Jr., M.D.



Mary Alice Massey



A. Morris Williams, Jr.

Acting at the request of Dean Dennis M. Campbell, former Duke University President Terry Sanford established a Board of Visitors for the Divinity School in October, 1983. Under the direction of its current chairman, A. Morris Williams, Jr., the Board of Visitors advises and supports the Dean and the Divinity School of Duke University in matters of policy, programs, organization, finance, student life, and external affairs. The Board members help interpret the Divinity School to its several constituencies and articulate the expectations of the Church for the Divinity School.

Current members of the Board of Visitors are: The Rev. Dr. Joseph B. Bethea (Raleigh, NC), Dr. J. Seaborn Blair, Jr. (Wallace, NC), Thelma B. Crowder (South Boston, VA), Chaplain Henry C. Duncan (Pinehurst, NC), Randolph R. Few (Durham, NC), Bishop Ernest A. Fitzgerald (Atlanta, GA), The Reverend Dr. F. Owen Fitzgerald (Burlington, NC), Margaret B. Harvey (Kinston, NC), Dr. J. Ralph Jolly (Birmingham, AL), Sarah C. Jordan (Raleigh, NC), The Reverend Dr. Wallace H. Kirby (Durham, NC), Professor Robin W. Lovin (Chicago, IL), Mary Alice Massey (Jacksonville, FL), Bishop C. P. Minnick, Jr. (Raleigh, NC), The Reverend Dr. William K. Quick (Detroit, MI), C. Leonard Richardson (Asheboro, NC), The Reverend Dr. George P. Robinson (Winston-Salem, NC), E. Norwood Robinson (Winston-Salem, NC), Beverly M. Small (Elizabeth City, NC), The Reverend Thomas B. Stockton (High Point, NC), James T. Tanner (Rutherfordton, NC), M. Sherrill Williams (Newton Grove, NC), and Gordon Wilson "Yogi" Yarborough (High Point, NC).

Meeting twice yearly, these people contribute their energies to direct the life and work of the Divinity School. In the next several issues, **News & Notes** will profile the members of the Divinity School Board of Visitors.

James Seaborn Blair, Jr., M.D., of Wallace, North Carolina, has been in family practice there for almost forty years. A graduate of the University of North Carolina at Chapel Hill, the University of Maryland Medical School, and East Carolina University, he is an adjunct faculty member at the Duke University Medical Center and the East Carolina School of Medicine. A United Methodist layman, he has chaired the North Carolina Conference Committee on Campus Ministry, served twice as a delegate to the Southeastern Jurisdictional Conference, and chaired the Duplin County Good Neighbor Council and local advisory committee. Dr. Blair and his wife, Elizabeth, are the parents of three children who are in medical school.

C. Leonard Richardson of Asheboro, North Carolina, is chairman of the board of the Walker Shoe Company. A director and member of the executive committee for Footwear Industries of America, his business responsibilities and travels take him world-wide, including the Far East where he has occasionally relayed greetings from the Divinity School to our alumni. Mr. Richardson is a member of Flag Springs United Methodist Church near Asheboro where he has served as church school superintendent, lay leader, and chairman of numerous committees. He and his wife, Nellie Jean, have four children and two grandchildren.

Mary Alice Massey of Jacksonville, Florida, has worked with the Divinity School for several years as a member of both the Dean's Advisory Council and the Board of Visitors. She has served her community as a leader in the Duval County PTA and the Junior Women's Club of Jacksonville, as a trustee for Episcopal High School, and as a member of the Methodist Hospital Board. Now vice-chairman of the Hope Haven Children's Clinic Board, Mrs. Massey is also on the board of directors of the Christian Enrichment School. As a very active member of the Southside United Methodist Church she teaches an adult class and sings with the choir. Mrs. Massey is currently the president of the Jacksonville District United Methodist Women. She and her husband, Robert, have three sons, one of whom recently earned the Ph.D. degree in mathematics from Duke University.

A. Morris Williams, Jr., of Gladwyne, Pennsylvania, is chairman of the Board of Visitors. A partner in the Philadelphia investment management firm of Miller, Anderson, & Sherrerd, Mr. Williams has enjoyed a lifelong relationship with the Divinity School. His father was a member of the Class of 1932 and a pastor in the North Carolina Conference of the United Methodist Church. Both he and his wife, Ruth, have degrees from Duke University and their two daughters are also Duke alumnae. Morris Williams has served as both a deacon and an elder in the Presbyterian Church of the U.S.A., and he is currently on the national pension board of the denomination.

LIFE WITHIN A
COMMUNITY OF
SCHOLARS



LETTERS

Dear Friends:

DFourteen years ago I was invited to teach at Duke. My decision to accept that appointment has proven to be among the wisest I have ever made. Now it is almost impossible for me to imagine teaching anywhere else.

Over these years I have experienced life within a community of scholars committed to the Christian faith, the church, and the search for truth. I am impressed that Duke attracts faithful persons from various traditions who are dedicated to the integration of theory and practice in the service of Christ and His church. Happily Duke has provided me with an environment which both encourages and aids me to make my best, most creative contribution to the church's faith and life.

I continue to be impressed that so many bright, capable, probing, imaginative and committed students choose to study here. Still I am most excited that my vision of a decade ago for the ministerial division is slowly becoming reality. We are no longer a collection of individuals each with their own separate field and primarily concerned with "how-to" issues. We are emerging as a community of practical theologians striving to integrate the liturgical, moral, spiritual, pastoral, catechetical and ecclesial dimensions of the church's faith and life, while still maintaining our specialized disciplines of inquiry and research. Together we are seeking to answer the question, how ought persons to live within a community of Christian faith so that they might become Christ's Body or presence in the world?

Consistent with this wholistic view of practical theology, my teaching continues to be somewhat eclectic. Recent course offerings included classes and seminars in spirituality and the spiritual life; spiritual direction; healing and reconciliation; evangelization and religious, intellectual and moral conversions; and religious experience and the arts. I continue to focus on catechetics. I am attempting to identify, differentiate and establish the relationships between three catechetical processes, Christian formation (nurture), education, and instruction. I am convinced that one of the church's foundational problems has been the blurring of these three processes and its primary emphasis on instruction, especially with children in a school setting.

Instruction refers to the means by which we aid persons to acquire knowledge and skill. While never unimportant, instruction without formation and education has proven to be of little significance in terms of Christian faith and life.

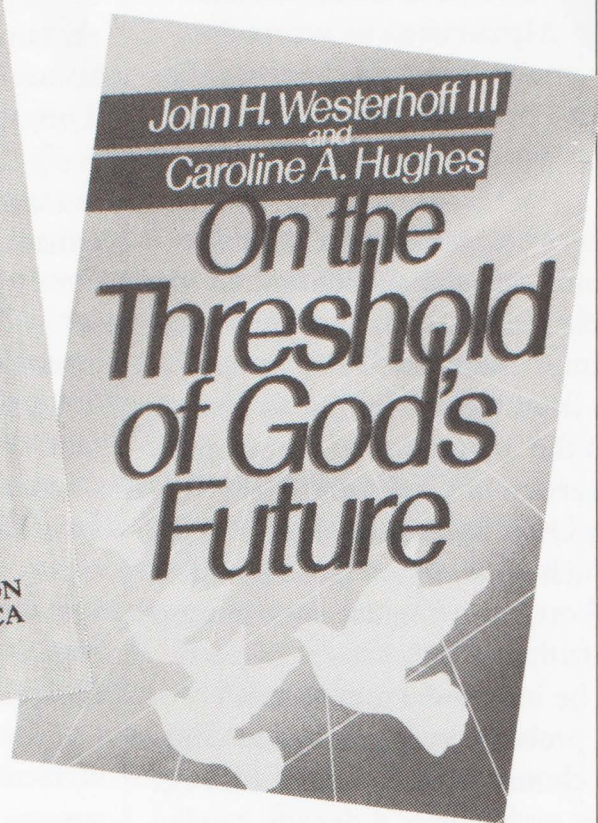
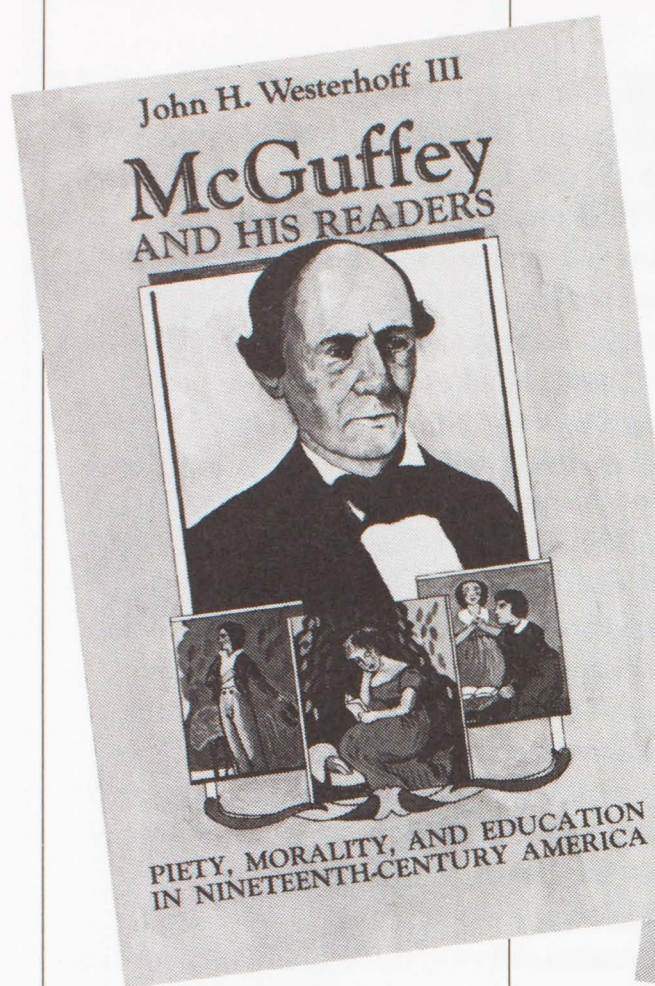
Formation is a process similar to what anthropologists call enculturation. When used by the church, formation refers to those intentional relational experiences persons are encouraged to share within an identity conscious community of Christian faith and life. Through such experiential processes, especially those related to ritual, persons are inducted into and the community sustains, enhances and enlivens Christian faith (perceptions of life and world view), consciousness (attitudinal awareness and values), and character (identity and behavioral dispositions). Thus formation is foundational to Christian faith and life; it is also, while lifelong, the dominant process with children and adults entering the community. Regretfully, the nature of this process has been typically ignored, so I will continue to focus my attention on formation, especially as it relates to liturgy.

Education refers to those intentional, critical reflections on life experience persons and groups are encouraged and aided to make. Through such reflective processes formation is prevented from becoming indoctrination and persons are aided to arrive at personal convictions and commitments; similarly, the community is enabled to reform its common life so that the processes of formation are more faithful to the tradition.

Education, therefore, is a necessary correlate to formation and while lifelong is a dominant activity of adults. Which explains why I have suggested that children need to participate in worship and adults need to be involved in education. Nevertheless, only when congregations are intentional, for example, about both moral and spiritual formation and education, as well as moral instruction, will they be taking catechistics seriously.

In any case, such issues remain at the core of my concerns. My work as a parish priest at the Chapel of the Cross in Chapel Hill combined with my teaching, continue to influence my writing. Besides numerous chapters in books and the usual host of articles in journals, I have





typically written a book a year. Two years ago it was *A Pilgrim People*, in which I investigated what it means to be a community formed by a story and how the Christian story might be used to order a congregation's life and its catechetical efforts. Next came *Living the Faith Community* in which I explored the essential characteristics of a Christian faith community and defended its necessity as the context for Christian formation and education. This year I wrote *On The Threshold of God's Future* with Caroline Hughes, a lay woman, one-time assistant to the Episcopal Bishops of Atlanta, and now Senior Consultant with the Alban Institute and visiting lecturer in Christian education at the University of the South School of Theology. *On The Threshold* addresses such issues as Christian faith and life in our day, the primacy of worship in the life of the church, the distinctive roles of clergy and laity, daily life and work as the proper context for the church's ministry, and the nature and character of formation and education for ministry.

and Serve, which focuses on the nature of Christian ministry. We want to confront the contention that an active lay ministry implies keeping lay persons busy within the church supporting or sustaining its institutional life. Convinced that ministry must not be related to age, sex, health, wealth, leisure, intelligence, occupation or activity, we are advocating an understanding of ministry as particular character traits that inform every behavior of Christians. We are also exploring the importance of formation in the shaping of these character traits.

Further, I have been involved in developing a number of educational T.V. series. Produced by

Tabor, a subsidiary of Argus, my latest are "Will Children Have Faith?" and "What Will the Future Be? Can Christians Make a Difference?" I am also developing a series of projects which are now being tested in workshops throughout the country and will soon be turned into manuals for parish use. One is a program which are now being tested in workshops throughout the country and will soon be a program aimed at helping persons prepare for the renewal of their baptismal covenant. And the last is a planning process to aid congregations plan for formation, education and instruction in their particular historical, social, cultural context and denominational ethos.

As many of you already know (we keep meeting at various events) I also spend a fair amount of my time traveling throughout the Continent. Last year I lectured at conferences in thirty-one states and five Canadian provinces for Roman Catholic, Anglican, Lutheran, United Methodist, Presbyterian, Reformed, United Church of Christ, Baptist, Mennonite and Moravian clergy and laity. Summers I continue to travel outside the United States. Having previously visited most every continent, this summer I traveled to the orient, to teach in Japan and Korea. I found Japanese Christians are asking foundational questions about the formation and education of faithful Christians in a culture very different from the Christian West and in a country in which Christians comprise a minority of the population, though many are in positions of influence. I was impressed by both their scholars and practitioners in Christian education. I was amazed to discover their knowledge of our literature and humbled to learn how many of my books had been translated into Japanese and Korean. I was also struck by the different problems we face. For example, in the United States where individualism is at the core of our culture, we need to continually address the issue of community for Christian formation. In Japan, however, their formational issues are personal identity, self-worth and decisions of conscience.

The religious situation in Korea was very different from Japan and reminded me of the early church. Christianity is growing rapidly and may soon become the dominant religious group in the country. Current debates between Christians in the "Christ Church" and the "Jesus Church" are reminiscent of patristic controversies. Yonsei University in Seoul and its school of theology is among the finest in the world. I discovered that many of their scholars were trained in the United States. Professor Un, for example, whose son is a student at Duke was also educated here and is now one of the leaders of the Christian education movement in Korea. The Koreans are struggling with appropriate formation during this evangelistic birth period and faithful education to prepare the church for the future when it will come of age. I left Japan and Korea aware once again of how much we have to learn from others and especially how important the Christian East is to us in the West.

Nevertheless, the more I travel the more aware I become that Duke is rare among Divinity Schools. We are a seminary of the United Methodist Church—from my perspective, the finest in the Wesleyan tradition—and an ecumenical center for theological study. While among the most significant intellectual resources in the country today, our faculty scholarship is grounded in the Christian tradition and committed to the service of the church. I find Duke to be a unique graduate school for the formation and education of leaders for the church. A number of changes in our curriculum make me enthusiastic and hopeful about the future. For example, a new Master of Divinity curriculum clearly focuses on preparing persons for ordination without losing any of the richness of our previous course of study. A reformed and renewed Master of Religious Education curriculum will better prepare persons for leadership in Christian formation and education. A projected Master of Theological Studies curriculum attempts to meet the needs of those who want to investigate various theological issues in the context of the church's faith and life and to explore daily life and work as ministry. And a commitment to the development of a new Doctor of Theology curriculum in practical theology which will prepare scholars and teachers who will be able to integrate liturgical, moral, spiritual, pastoral, catechetical and ecclesial theology and to teach in seminaries liturgics and homiletics, formation and education, pastoral care and counseling, spirituality and spiritual direction, church and society or missiology.

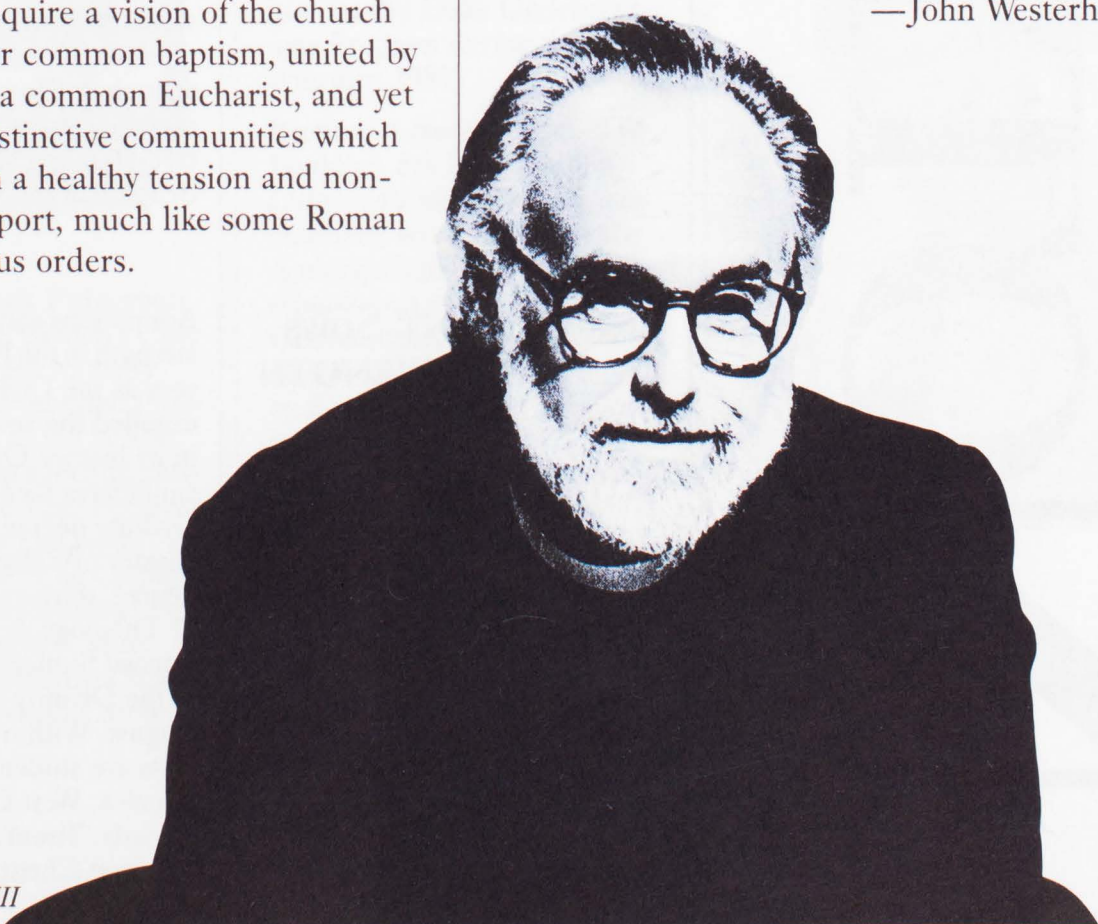
While we have not yet adequately addressed issues related especially to women and blacks, our commitment to sound, longterm approaches to these important aspects of the church's faith and life is, I believe, clear. I am, hopeful about our future. I have experienced Duke Divinity School as a healthy pluralism, that is, a community comprised of various and diverse communities of positive self identity and a concerned openness to each other. Duke has helped me to acquire a vision of the church made one by our common baptism, united by participation in a common Eucharist, and yet comprised of distinctive communities which provide for both a healthy tension and non-competitive support, much like some Roman Catholic religious orders.

John H. Westerhoff, III

Well, that brings to an end this open letter to old friends. Before I close, I'd like to offer a few suggestions for your reading. That is difficult for me; most every book I read I want to share, but let me give it a try by mentioning a few new books in each dimension of practical theology that deals with catechetical concerns. In liturgical theology and education: Robert Browning and Roy Reed, *Sacraments in Religious Education and Liturgy*; in moral theology and education: Craig Dykstra, *Vision and Character*; in spiritual theology and education: Iris Cully, *Education for Spiritual Growth*; in pastoral theology and education: James Fowler, *Becoming Adult, Becoming Christian*; in ecclesial theology and education: Urban Holmes, *Turning to Christ*; and in catechetics, for an overview: Jack Seymour and Don Miller, *Contemporary Approaches to Christian Education*; on formation: Aaron Milavec, *To Empower as Jesus Did*; on education: Thomas Groome, *Christian Religious Education*; on instruction: Sara Little, *To Set One's Heart: Belief and Teaching in the Church*; and last, a general work: Parker Palmer, *To Know As We Are Known: A Spirituality of Education*. And if you'll excuse me for naming one of my own: *Building God's People in a Materialistic Society* which attempts to look at the issue of stewardship around each of the dimensions of practical theology.

In closing, I acknowledge that I was humbled by Dean Campbell's request that I bring you up to date on both my life and work and my impressions of our school. Some will surely accuse me of being too uncritical or overly enthusiastic, but I am being honest in sharing my experience of Duke which has accepted me as an Anglican priest, offered me a home in which to engage in research, teaching and writing, and affirmed me in my efforts to make some small contribution to the church's faith and life, in the parish and seminary, ecumenically and internationally. One of my joys is meeting you in your parishes or when you return for continuing education, so if you are at Duke again, please drop by.

—John Westerhoff



NATIONAL COUNCIL ELECTED AT FALL CONVOCATION



Pictured here are president-elect Larry Hays, D'75, from Lake City, SC; vice-president Ruth Harper, D'79, from Hamlet, NC; president Charles M. Smith, D'65, from Goldsboro, NC; and members-at-large Julian Aldridge, D'64, D'68, of Morganton, NC; and Hasbrouck Hughes, D'59, of Richmond, VA. Secretary William Fowler, D'68, from Bristol, TN, and treasurer Cynthia Hale, D'79, of Lithonia, GA, were not available for the photo.

Duke alumni elected new officers last fall at the annual meeting of the Divinity School Alumni Association during the Divinity School Convocation luncheon. Elected were Larry Hays (president), Ruth Harper (vice-president), Julian Aldridge (member-at-large), Hasbrouck Hughes (member-at-large), William Fowler (secretary), and Cynthia Hale (treasurer).

President Charles Michael Smith outlined expectations for the Association during the year highlighting the Divinity School publications, continuing education opportunities, student

recruitment, special events for reunion classes, new alumni and half-century alumni, and the thirty-five regional gatherings of Divinity School graduates across the country in May and June coinciding with United Methodist annual conferences.

The spring meeting of the Divinity Alumni Council will be devoted to work on a new set of bylaws to be voted upon by the Association membership in October. The council welcomes the suggestions and assistance of all Divinity School alumni.

DEAN CAMPBELL NAMED TO ACCREDITING BOARD

Dean Dennis M. Campbell has been named a member of the Commission on Accrediting of the Association of Theological Schools in the United States and Canada. The Association of Theological Schools is the accrediting agency and professional association for all graduate professional theological schools in North America. This includes all university-based and free-standing schools of all denominations. The Commis-

sion on Accrediting is a twelve-member group of senior theological educators who make decisions about institutional accreditation on the basis of peer-review reports from visitation teams which have evaluated schools and academic programs. The Commission then renders decisions about institutional accreditation. Dean Campbell was appointed to the Commission in January, 1987, and will serve a six year term.

ENROLLMENT SOWS SIZE AND STRENGTH

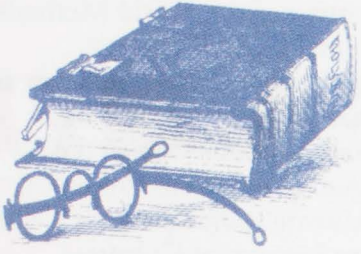
Admissions statistics showed strength in the 1986-87 academic year as the Divinity School enrolled the second largest class in its history. One hundred candidates for the Master of Divinity degree, ten for the Master of Religious Education degree, thirteen for the Master of Theology degree, and fifteen Special Students were welcomed to the Divinity School in late August. Within the first year class are students from Liberia, Jamaica, West Germany and Canada. Twenty-three states and nineteen Christian communions

are represented among this group which has a median age of 27 and a median grade point average of 3.238 on a scale of 4.0.

The January entering class was also one of the largest ever. Of a total of twenty-six new men and women, fifteen are candidates for the Master of Divinity degree, one is a candidate for the Master of Religious Education degree, three are candidates for the Master of Theology degree, and seven are Special Students.

NOTES

FACULTY AND STAFF NOTES



Lloyd Bailey published "Words and the Translator" in *Word and World*, volume 6, number 3, 1986, in which he discussed issues facing translators of ancient documents. His article "Gehenna: The Topography of Hell" appeared in *Biblical Archaeologist*, volume 49, number 3, 1986.

Teresa Berger has been appointed Assistant Professor of Ecumenical Theology effective July 1, 1987. Her new book is *Liturgie—Spiegel der Kirche: Eine systematische theologische Analyse des liturgischen Gedankenguts im Traktarianismus*, (Vandenhoeck & Ruprecht, 1986).

James M. Efrid delivered the Purcell Bible Lectures at Atlantic Christian College in Wilson, North Carolina, in November, 1986, and the Hughes lectures at Hillsborough Presbyterian Church. In addition to teaching engagements at the Christian Workers' Schools at Garner and Burlington and Continuing Education courses at Duke University, Professor Efrid taught a seminar on apocalypticism at Fall Convocation at the Divinity School. He is currently editing the Contemporary Christian Concerns Series for Abingdon Press.



Mary McClintock Fulkerson

Mary McClintock Fulkerson was elected to the Women's Unit: one of the executive ministry committees of the reunited Presbyterian Church of the U.S.A. She also delivered a lecture entitled "Faithful and Fair: Perspectives on Inclusive Language" as part of the series "The Changing Church: Transcending Traditional Roles" held at West Market Street Methodist Church in Greensboro, North Carolina.

Stanley Hauerwas wrote *Suffering Presence: Theological Reflections on Medicine, the Mentally Handicapped, and the Church*, published by University of Notre Dame Press. His article "Some Theological Reflections on Gutierrez's Use of 'Liberation' as a Theological Concept" appeared in *Modern Theology*, volume 3, number 1, October, 1986. Professor Hauerwas delivered the O.P. Kreuzman Lecture at Valparaiso State University in September, 1986, entitled "A Christian Critique of Christian America," which later appeared as an article in *The Cresset*, volume 50, number 1, November, 1986.

Frederick Herzog wrote "Die Quelle der christlichen Lehre" published by *Evangelische Kommentare* in October, 1986, and "Der Schrei der Sprachlosen," which appeared in the November/December 1986 issue of *Gottesdienst und Predigt*. He also lectured at the Lutheran/Reformed Dialogue in Virginia for Laity and Clergy, held in Harrisonburg, Virginia in November, 1986.

Creighton Lacy delivered a paper entitled "Women, Famine, and the Religious Complex" and participated in two panels as part of the Bennett College Scholars Program symposium on "The Famine Complex and Women: Culture, History and Science" held at Bennett College in Greensboro, North Carolina, in October, 1986.

Thomas A. Langford coauthored a book with Ann Marie D. Langford entitled *The Centenary of Duke Memorial Church* and wrote "Comments to the Board of Trustees" which appeared in the *Faculty Newsletter* of Duke University, volume 7, number 8, May, 1986. Professor Langford is currently teaching a Distinguished Professor Seminar for the Duke Undergraduate Program during the Spring semester, 1987.

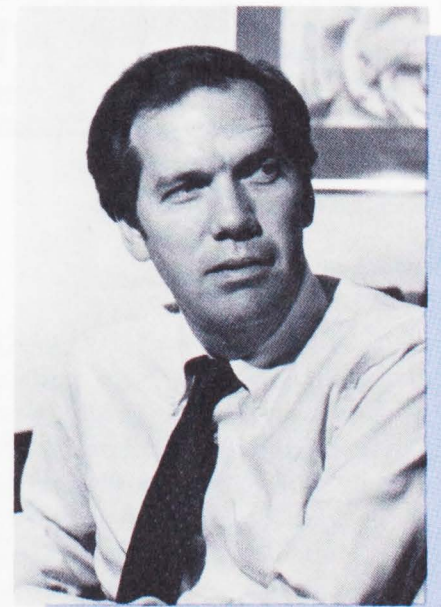
Richard Lischer wrote "Die Funktion des Narrativen in Luthers Predigt. Der Zusammenhang von Rhetorik und Anthropologie," which has been republished and included in a German textbook on preaching, *Homiletisches Lesebuch*, published by Katzmann Verlag of Tübingen. Dr. Lischer's article is the only item in the textbook which was translated into German for publication.

George Marsden lectured at a conference on "Evangelical Political Involvement in the 1980s," held at Calvin College in October, 1986. He also spoke at a conference on "Conflict in the Public Square," which was

sponsored by the American Jewish Committee and the University of Chicago Divinity School in November, 1986.

Roland E. Murphy will receive in May the Cuthbert Allen award for ecumenism from Belmont Abbey College and Wake Forest University Ecumenical Institute. He edited *Medieval Exegesis of Wisdom Literature*, published by Scholars Press, 1986; and he coauthored "Wisdom Literature" with Burton Mack which appears in *Early Judaism and Its Modern Interpreters*, also published by Scholars Press, 1986. Professor Murphy delivered an address on the Old Testament at the Lutheran-Anglican-Roman Catholic dialogue in Salter Path, North Carolina and gave two lectures on the Bible at Southeastern Baptist Seminary in September, 1986. He also gave a response paper at the annual meeting of the Society of Biblical Literature, held in Atlanta in November, 1986. In addition, he inaugurated the McCarthy lectures at Washington Theological Union in Washington, D.C., in March, 1987, and addressed the 15th Annual East Coast Conference of Religious Educators on the topic of current scriptural trends, held in Washington, D.C., in February, 1987.

Carol Noren spoke at the Clergywomen's Luncheon during the 1986 Fall Convocation. Her topic was "Effective Strategies to Strengthen Your Preaching."



Richard Lischer

FACULTY NOTES

continued

Russell E. Richey was selected by the graduate students of Drew University as the recipient of the 1986 Will Herberg award for excellence in teaching. His essay entitled "American Methodist Pioneer: The Life and Journals of Reverend Freeborn Garrettson" and a sermon, "Expecting and the Unexpected: An Advent Homily on Chapel Discourse" appeared in *The Drew Gateway*, Spring, 1986. Dean Richey also received one of two "ecumenical faculty associate grants from the General Commission on Christian Unity and Interreligious Concerns" to attend the workshop on "Teaching of Ecumenics," held at the World Council of Churches educational center at Chateau de Bossey, Geneva, Switzerland, July 1-11, 1986.

Harmon Smith spoke at the University of North Carolina at Asheville in the Medical Ethics Community Lecture Series; he lectured and led a seminar as part of "Ethical Reflections on Critical Choices in Sickness Care" at the Wake Medical Center and Wake Area Health Education Center in Raleigh, North Carolina; and he participated in the 25th Anniversary Symposium at the University of South Carolina in Aiken, South Carolina. Professor Smith was the Sternberger Lecturer at Greensboro College in Greensboro, North Carolina, and led an

adult forum at Emmanuel Episcopal Church in Southern Pines, North Carolina. His articles "Ethical Decisions," "Teaching Ethics," and "Case Studies in Ethics" appeared in *Handbook for the Academic Physician*, Springer-Verlag, 1986. In addition, he wrote "On Cherishing the World and Struggling to Endure It" for *Anglican Theological Review*, volume 68, January, 1986.

Jon Michael Spencer, a Visiting Postdoctoral Scholar with a joint appointment in the Divinity School and the Department of Music, received a grant from the Lilly Endowment toward the completion of a book on Black sacred music. He delivered lectures at the Divinity School entitled "Rhythm in Black Religion of the African Diaspora" and "Music in the Contemporary Black Church." "Original Hymns in the Black Tradition" was the topic of his lecture for the Hymn Festival sponsored by the Divinity School in October, 1986. Professor Spencer also spoke at the Interdenominational Theological Center in October, 1986, on the subject of "Contemporary Black Church Music." As part of his appointment through the Department of Music, he participated in the Music Department Lecture Series with "Sacred Symphony: The Music of the Black Preacher."

Geoffrey Wainwright coedited *The Study of Spirituality*, which was published by Oxford University Press, 1987. At the Nairobi meeting of the World Methodist Council in 1986 he was appointed to a five year term as Chair of its committee on ecumenism and bilateral dialogue. In addition, Professor Wainwright delivered the Dahlberg Lecture at Colgate-Rochester Divinity School.

Wilson O. Weldon was named Honorary Minister of West Market Street United Methodist Church in Greensboro, North Carolina. Now Assistant to the Dean for the Divinity School, he previously served as Senior Minister of West Market Street Church from 1963-67.

William H. Willimon traveled for lectures series' at Virginia Wesleyan College, Austin Theological Seminary, and the Presbyterian Pastors Convocation in Des Moines, Iowa. He also delivered the clergy lectures at Hamline University in St. Paul, Minnesota. His articles for *The Christian Century* include "Time and Marriage: The Promises of June," and "My Dog the Methodist." He also wrote "Sunday Praise and God's Absence" for *The Circuit Rider*, and "The Promise of Marriage" for *Christian Ministry*.



ALUMNI NOTES

Chester A. Andrews, D'32, was one of 15 alumni volunteers to receive the prestigious Charles A. Dukes Award for outstanding volunteer service to Duke University in 1986. A 1929 graduate of Trinity College, Andrews has served in a variety of alumni leadership roles for the University and the Divinity School.

Carl W. Haley, D'36, of Norfolk, Virginia shared an extensive collection of "dear old Duke" memorabilia with classmates and friends at the Half-Century Alumni breakfast

during the fall Divinity School Convocation. In his student days, Carl and some other School of Religion men shared housing with a young law student named Richard M. Nixon.

A. Purnell Bailey, D'48, president of National Temple Ministries, Washington, D.C., was recently invited to lead a preaching mission in Germany.

John W. Carlton, D'50, G'55, professor of preaching at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, was named the 1986 recipient of the Distinguished

Alumni Award during the annual Divinity School Convocation last October. Dr. Carlton, the first non-United Methodist recipient of the Award, was honored for his contributions as "an admirable, imaginative, devoted, and compassionate servant of Jesus Christ and his Church." He was selected by a special committee from the largest number of alumni nominations since the Award's inception in 1973.



The Reverend Lane C. Hurley presents the 1986 Distinguished Alumnus Award to Dr. John Carlton (D'50, G'55) during the annual Divinity School Convocation last October.



Jacob B. Golden, Sr., D'51, is the newly appointed superintendent of the Asheville District in the Western North Carolina Conference of The United Methodist Church.

Ernest A. Fitzgerald, D'51, presiding bishop of the United Methodist Church in the North and South Georgia conferences, has been elected to the Emory University Board of Trustees. Fitzgerald also serves as president of the United Methodist Development Fund and is a member of the Board of Visitors for the Divinity School, Duke University.

Orion N. Hutchinson, Jr., D'52, has been elected editor of church school publications for The United Methodist Church. An author and district superintendent, he is a North Carolina native and the husband of **Louise Conrad Hutchinson, D'52**.

E. Fay Bennett, D'54, and his wife, Jean, send greetings from Santiago, Dominican Republic, where they serve as educational missionaries. They anticipate a furlough in the U.S. in July.

R. E. "Jack" Kayler, D'55, and family are in Boger City, North Carolina, where he is pastor of The United Methodist Church of Boger City. He is district mission secretary and chairman of the Scandinavian Caravan Committee for the Western North Carolina Conference. Their son, Claude, is a student in the Divinity School.

Earl V. Nelson, D'55, chaplain at Ankeny, Iowa, wrote "Reflections" in the Fall 1986 issue of *Beyond Freud*, a publication of the Mental Health Association of Iowa.

C. Garland Young, D'60, has been named superintendent of the Gastonia District in the Western North Carolina Conference of The United Methodist Church.

Lloyd G. Hunsucker, D'62, will serve as superintendent of the Albemarle District in the Western North Carolina Conference of The United Methodist Church.

Julian M. Aldridge, Jr. D'64, D'68, pastor of First United Methodist Church, Morganton, North Carolina, has been elected a member-at-large of the Divinity School Alumni Association Council, Duke University.

Thomas R. Sigmon, D'64, was awarded the Doctor of Ministry degree from the Theological School of Drew University in the October commencement exercises at Madison, New Jersey. His project for the degree was "Development and Employment of a Strategy for Entry Evangelism and Member Assimilation in a Larger Church." Sigmon has served as a United Methodist pastor in the Western North Carolina Conference since 1964.

Richard P. Heitzenrater, D'64, G'72, serving on a 24-member Theological Commission appointed by the General Conference, is rewriting the theological statement of the United Methodist denomination for publication in the *Book of Discipline*. The writing was mandated by the 1984 General Conference for consideration in 1988. He holds the Albert Outler distinguished professorship at Perkins School of Theology, Southern Methodist University.

David L. Holmes, D'65, is writing *The Episcopalians* to be published in the 17-volume American Denominations Series of Greenwood Press. A member of the faculty at the College of William and Mary, Williamsburg, Virginia, he teaches courses in American Religion, Reformation, and the Great Books. During the Spring semester he will be a Fellow at the Virginia Humanities Center.

E. Wannamaker Hardin, Jr., D'67, a United Methodist minister in Winston-Salem, North Carolina, and former president of the Divinity School Alumni Association has been named as a representative to the General Alumni Association Board of Duke University.



Allan M. Parrent, G'69, presented a paper, "Making Distinctions About Making Peace," at the annual conference of the Council on Christian Approaches to Defense and Disarmament, held in September at Friedewald Castle, West Germany. Dr. Parrent, co-chairman of the American delegation at the conference, also gave a recital of German *lieder* in the Great Hall of the Castle. In the Spring semester of 1987 he will be on sabbatical at Cambridge University, England, studying on a grant from the Conant Fund. Dr. Parrent is Associate Dean for Academic Affairs at the Episcopal Theological Seminary in Virginia where he also serves as the Clinton S. Quin Professor of Christian Ethics.

J. Hurley Thomas, III, D'69, has been awarded the Doctor of Ministry degree at Drew Theological Seminary. His project was "Development and Implementation of a Caring Ministry of the Laity." He is a pastor in Franklin, North Carolina.

Roger V. Elliott, D'71, pastor at Centenary United Methodist Church, New Bern, North Carolina, participated last summer in a pulpit exchange with Kenton Methodist Church, Kenton, England.

James R. Reeves, D'71, has earned the Doctor of Ministry degree from Drew University Theological School. His project was entitled "Stewards: Introducing a Ministry of the Laity." Reeves is currently pastor of First United Methodist Church, Valdese, North Carolina.

Elroy Lewis, D'71, a bishop of the United Holy Church of America, was the preacher for services in the Gardner C. Taylor lecture series held recently at the Divinity School.

James Noseworthy, D'72, is the new campus minister and director of church relations at Simpson College in Indianola, Iowa.

Carol Miller, D'74, and Craig Shelley announce the birth of Christa Ann Miller-Shelley born August 22, 1986. Carol is the pastor of the First Presbyterian Church of Far Rockaway, Queens, New York. Craig is a lieutenant in the New York City Fire Department.

Michael W. Safley, D'75, has been named Vice President for Student Affairs at Methodist College in Fayetteville, North Carolina. He has served since 1982 as an associate director with the North Carolina Conference Council on Ministries staff of The United Methodist Church.



Richard A. Muller, G'76, has written *Christ and the Decree: Christology and Predestination in Reformed Theology from Calvin to Perkins*, published in 1986 by Labyrinth Press.

Dan Ottaviano, D'76, received the Coast Guard Commendation Medal for "Outstanding Achievement as the Seventh Coast Guard District Chaplain," Miami, Florida, 1983-86. Chaplain Ottaviano, Lieutenant Commander United States Navy, is attending the Naval Education and Training Center, Newport, Rhode Island, until June, 1987.

William Green, D'77, has been appointed campus pastor at Methodist College, Fayetteville, North Carolina. He has served as a parish minister and last May graduated from the Cancer Residency Program at East Carolina University in Greenville.

Vergel L. Lattimore, D'77, and his wife announce the birth of Adam Victor, July 25, 1986. Vergel is a senior staff counselor and satellite coordinator at the Onandaga Pastoral Counseling Center in Syracuse, New York.

Micki Nunn-Miller, D'77, and **Steven Nunn-Miller**, D'78, are living in Cresskill, New Jersey, with their two sons, ages 5 and 3. Micki is the pastor of Cresskill Congregational Church-UCC. Steven is on the New York Conference staff of the United Church of Christ and responsible for missions and social issues in the New York metropolitan area.

A. Owen Peeler, D'77, and Mary are the parents of fraternal twins, Michael David and Andrew Thomas, born May 7, 1985, in Asheville, North Carolina. He is a United Methodist minister in Asheville.

Elizabeth Thompson Wood, D'77, married Radford Henry Severance on December 31 in Duke Chapel. She is a chaplain at Durham County General Hospital.

Hope Morgan Ward, D'78; recently directed a youth workteam in Mamayas, Puerto Rico. She is pastor of Soapstone United Methodist Church near Raleigh, North Carolina, and has had considerable workteam mission experience in Bolivia.

Mark W. Wethington, D'78, G'84, and Bobbi are the proud parents of Paul Wesley, born August 11 in Roanoke Rapids, North Carolina.

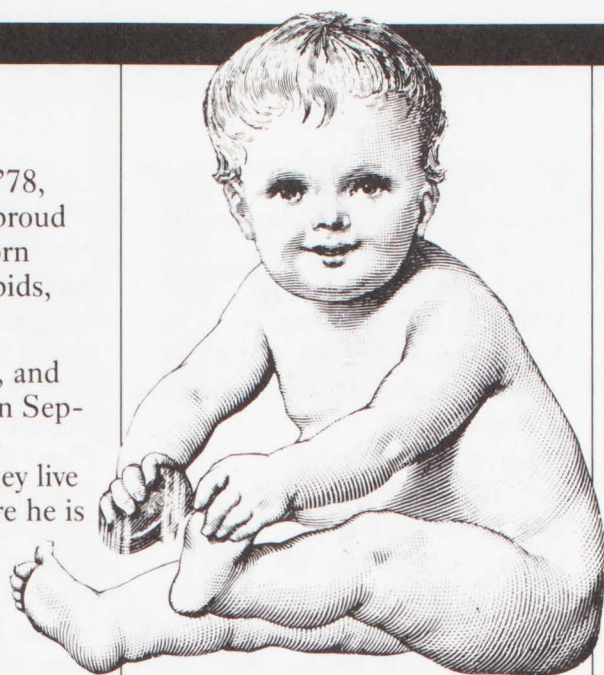
J. Jeffrey Butcher, D'79, and Jan announce the adoption September 15 of a son, James Bennett, born July 19. They live in Stafford, Virginia, where he is a pastor.

James C. Howell, D'79, G'84, married Lisa S. Stockton on March 1, 1986. She is a medical social worker at Charlotte (North Carolina) Rehabilitation Hospital, and he is pastor of Plaza United Methodist Church in Charlotte.

W. Rickman "Rick" Pinner, D'80, and Marie are the parents of Ashley Marie born October 27 in Roxboro, North Carolina where he is a United Methodist minister.

Wendy Kilworth-Mason, D'81, has been accepted as a Methodist missionary and will be appointed as a lecturer in Christian education at Mindolo Theological College, Zambia.

Laura A. Lofsvold, D'81, is serving as associate pastor in a Lutheran parish in Lund, Sweden.



Leslie E. Sladky, D'82, and **Ed L. Hillman, D'83,** are the parents of a son, Luke, born January 12, 1986. They live in Monroe, North Carolina.

Ken and Pam Carter, both D'83, announce the birth of Elizabeth in March, 1986. They are living in East Bend, North Carolina.

Kathleen A. Overby, D'83, and **Harold F. Webster, Jr.,** were married May 10. Both are ministers in the Virginia Conference of The United Methodist Church.

Alan P. Swartz, D'83, and **Jo Anne** announce the birth of Joseph Paul on September 11. They live in LaGrange, North Carolina.

R. Carl Frazier, D'84, is the new book review columnist for the North Carolina *Christian Advocate*. He is the pastor of two United Methodist churches in Rocky Mount, North Carolina. The *Advocate*, established in 1855, is a weekly newspaper edited by **C. A. (Al) Simonton, Jr., D'59.**

Samuel F. Poore, D'84, and **Terry Jo Hamilton, D'86,** were married May 10. They reside in Charlotte, North Carolina.

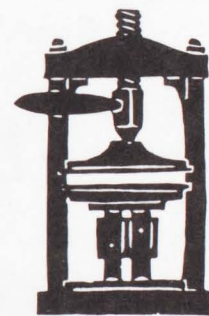
Edward R. Walker, D'84, and Sharon are the parents of Catharine Ellen, born December 10 in Lynchburg, Virginia. Ed serves a United Methodist parish near Rustburg and Sharon works with the Central Virginia Training Center.

Jerry Lowry, D'85, is pastor of Robeson County (North Carolina) Cooperative Ministries working with five Native American churches.

Powell Osteen, D'85, married Mary Lynne Eure July 16. He is pastor of a new United Methodist Church in southwest Durham County, North Carolina.

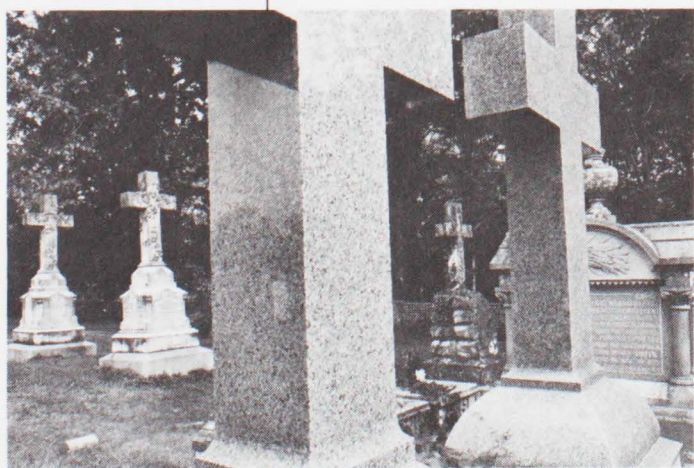
Christopher Graebe, D'86, and **Susan L. Newton, D'87,** were married May 17. They are living in Durham, North Carolina.

Steve Kiser, D'86, and Beth announce the birth August 8 of David Marshall. They live in Pilot Mountain, North Carolina.



Elaine Thomas, D'86, is editor of *The Garner News*, a weekly newspaper, and is living in Garner, North Carolina.

DEATHS



Alumni

Razzie Ray Branton, D'30, November 26, 1985, in Lafayette, Louisiana, at the age of 93. He was responsible for organizing ten new Methodist Churches in Louisiana during his active ministry.

Hoskie O. Huss, D'35, December 17, in Lincolnton, North Carolina.

John A. McKenry, Jr., D'43, October 10, in Boydton, Virginia. He was a retired pastor of the Virginia Conference of The United Methodist Church with almost fifty years of distinguished service.

W. Grady Burgin, D'48, December 18, in Hickory, North Carolina. He served as minister to 17 parishes over more than forty years in the Western North Carolina Conference of The United Methodist Church. He is survived by his wife, Lois Lav-

ender Burgin; a son, William G. Burgin, Jr.; a daughter, **Nancy B. Rankin, D'84;** one brother, two sisters, and five grandchildren.

Robert J. Penberthy, D'57, September 27, in Massachusetts. He was pastor of the Westport Point United Methodist Church.

James W. Lavengood, D'59, July 2, in Grand Rapids, Missouri. He was a United Methodist pastor and, since 1974, a social worker for Tonia County, Missouri.

Faculty

H. Shelton Smith, James B. Duke Professor Emeritus of American Religious Thought, January 8, in Durham, North Carolina.

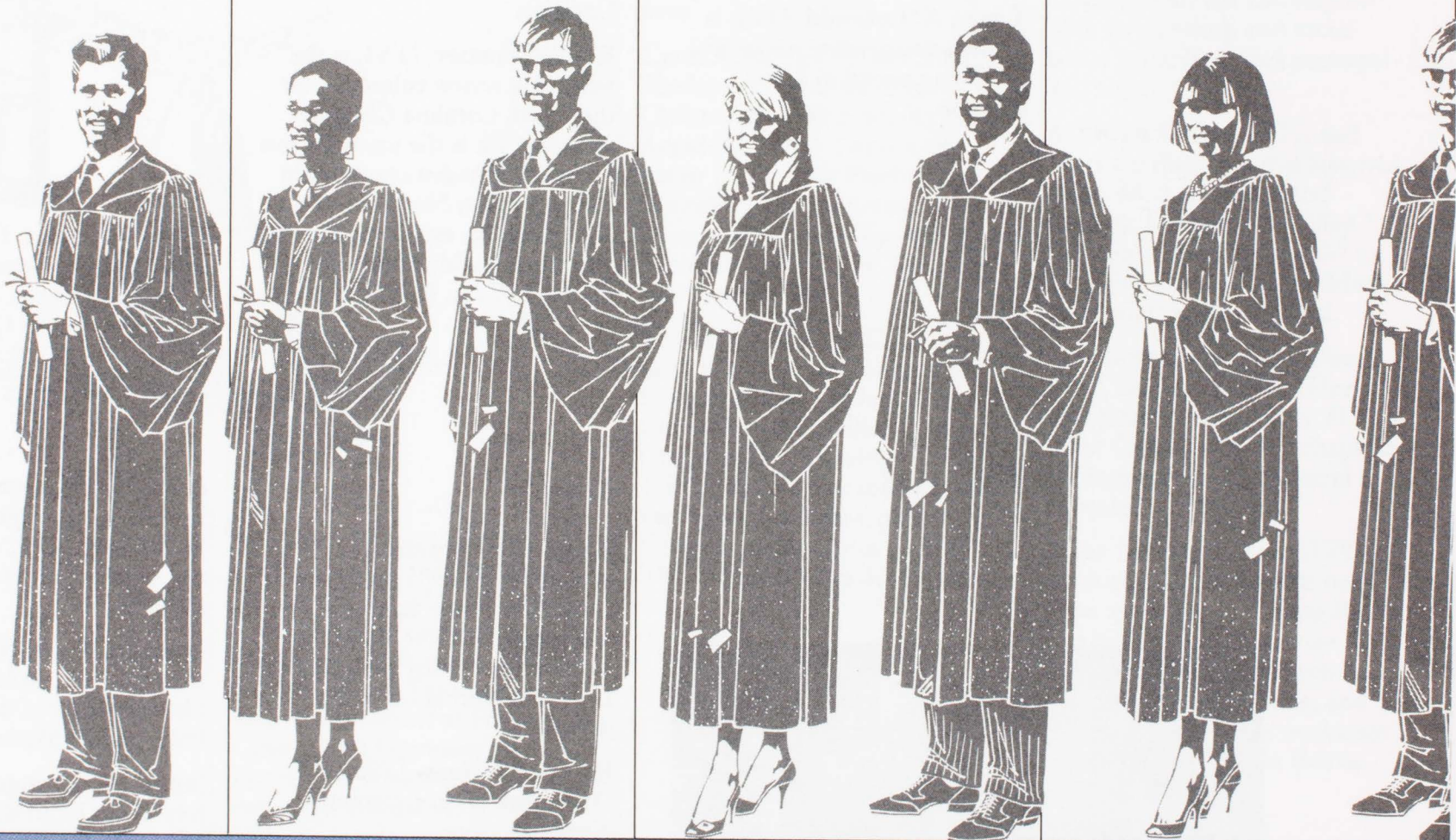
CAN YOU HELP US FIND THESE ALUMNI?

The Divinity School Office of Alumni Affairs needs your help in locating the following alumni. Please contact Wesley F. Brown, Director of Alumni Affairs, if you have a current or recent address for these people.

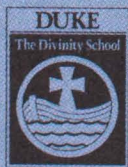
Joon Hwa Ahn, '66
Fremont Franklin Anderson, Jr., '78
Charles Webster Armour, '76
William H. Armstrong, Jr., '72
Ralph Wayne Arnold, Jr., '82
Robert Randall McDonald Bagwell, '86
Herbert J. Barker, '68
R. J. Blankenship, '70
Coy R. Bovender, '60
Lester Gale Brady, '60
Ernest Fielding Brickhouse, '45
Clyde G. Brown (Gene), '63
Larry Edwards Brown, '80
Robert F. Brown, '71
Ronald Glenn Brown, '67
Danny W. Burrtram, '59
Richard E. Butler, '75
James F. Caldwell, '66
William J. Caple, '72
David S. Cavin, '64
Kenneth R. Channell, '71
Lynn Francis Chappell, '74
Charles B. Clapp, '61
R. Allan Clark, '64, '66
James B. Cogdell, '56
Isaac M. Copeland, Jr., '53
Roger Lee Crim, '80
Myers B. Curtis, '46
McKinley Alfred DeShield, '86
Truman Lee Dunn, '76

George B. Ehlhardt, '46
William Clark Ellzey, '39
Noel L. Erskine, '71
Ronald Ferguson, '71
Samipeni Finau (Sam), '67
David F. Fleece, '69
Bary R. Fleet, '71
Robert Benjamin Forward, '59
Floyd R. Gilbert, '83
Francis S. Goh, '66
John Michael Guest, '74
Myung Ok Yun Hahn, '70
John H. Halbrook, '73
Wayne B. Hamilton, '66
John William Hammons, '37
Howard D. Hardeman, '52
Henry L. Heath, Jr., '56
Lawrence W. Hendon, '77
John George Herring, '74
John R. Himes, '64, '65
Thomas L. Hooper, Jr., '46
Thomas M. Horner, '49
Larnie G. Horton, '67
Dennis B. Huggins, '64
Charles R. Humphries, Jr., '71
Herbert L. Isenberg, '74
Suzanne Thomas Jones, '70
John Mark Jones, '83
Robert W. Jones (Robb), '81
Lawrence A. Kelly, Jr., '64
E. Lamar Kincaid, '53
John J. P. Kincaid, '54

Akihiro Kojima, '64
Thomas A. Kruchkow, '77
Basil Kustodwicz, '71
John D. Lee, '34
Kyung Jay Lee, '77
Lawrence W. Lee, '35
Johnnie Murrell Lewis, '61
W. Lowndes Lipscomb, '75
George E. Lyndon, Jr., '57
Jack P. Mansfield, '57
Murray A. Martin, '56
Jack Banks McCullough, '62
Pamela Kay McDaniel, '79
Billy S. McKinley, '64
Daniel Eric Mitchell, '83
Marvin Louis Morgan, '75
Paul C. Morrison, '71
Charles Edward Moss, '78
Zoe Wade Murphy, '69



NEWS & NOTES



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