

DIVINITY

News & Notes

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DUKE DIVINITY SCHOOL

Spring 1992

Donn Michael Farris, Divinity School librarian and professor of theological bibliography, came to Duke in 1950 and will retire effective June 30, 1992. His retirement marks forty-two years of service to the Divinity School and the Church. Professor Farris reflects on his tenure for *Divinity School News & Notes*:

Theological Bibliography: A Retrospective

by Donn Michael Farris

On becoming a librarian:

After receiving my seminary education at Garrett, I went to Yale to begin work on a doctorate in contemporary theology under Robert L. Calhoun, at that time probably the preeminent scholar and teacher in America in the field of the history of Christian doctrine. Needing to earn some money, I secured a part-time job in the Divinity School Library. I immediately became so fascinated by library work that I began to think of my future as being in librarianship rather than in the teaching career I had had in mind since my seminary days. I brazenly asked Raymond P. Morris, the Yale Divinity librarian, if he could find a way to create a full-time job for me so that I could have a year of hands-on library experience, which ought to tell me whether or not my vocational direction was a wise one. He somehow found the money, and I became a full-time librarian, doing in the course of the year a little bit of practically everything that goes on in the library. My first assignment was to shift the entire Yale Divinity School book and periodical collection so that stack space could be more efficiently used. Much of this was done on my shoulders and up and down stairs, because the library had three stack levels and no elevators. At the end of this year I was more certain than ever that I wanted to become a professional librarian, so I moved from New Haven down to New York to pursue my degree in library administration at Columbia.

On coming to Duke:

I have always been intrigued by the fact that I decided I wanted to come to Duke without having ever been here and before it was known to anyone—even anyone at Duke—that there would be a position open here for a theological librarian. My selection of Duke as my destination was born of several considerations. Since I had five years of graduate work in theology and philosophy behind me, I felt that I would probably find that my most useful and satisfying area of service would be in theological librarianship. Additionally, I had been raised a Southerner (in West Virginia), and after six years of schooling in large northern cities I knew I was ready to return to the South. I had for six years successively been a part of three large university communities (Northwestern, Yale, and Columbia), and I knew that I wanted to remain in that kind of environment. Because of my own educational experience and the character of the institutions in which it had taken place, I knew that I wanted to go to an institution that had a reputation for supporting serious scholarship and research and that, of course, reflected these concerns in the quality of its libraries. My own theological position had finally stabilized in the generally liberal tradition, and I knew I would feel more at home in an institution which could also be so described. Duke filled all of these requirements. And finally, I hoped that I could settle down someplace

DUKE
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What & Where

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*"I hope my work has been a contribution
to the growth of the Church
and solid, responsible religion."*

— DONN MICHAEL FARRIS
PROFESSOR OF THEOLOGICAL BIBLIOGRAPHY

that was within a reasonable distance from my original home and my parents in Welch, West Virginia. Durham is 250 miles from there. Duke was clearly the place for me.

Having decided where to go, I inquired of knowledgeable friends in the academic world as to what my chances were of becoming librarian of the Divinity School at Duke. The answers were unanimous: "It's impossible. The man who is in the position likes it there and will probably stay where he is for the rest of his life." So, with my goal of coming to Duke pronounced hopeless, I pressed on to the completion of my library school program.

Late in the fall of 1949 the Duke Divinity School librarian, George Brinkmann Ehlhardt, was offered the presidency of Brevard College. He accepted and suddenly "my" position was open. Benjamin E. Powell, the university librarian at that time, had the responsibility for finding a new Divinity School librarian. He realized that he had never known but one professional theological librarian, a man who had been a fellow student at the Columbia School of Library Science and who had subsequently gone on to become a theological librarian. That man: Raymond P. Morris. An inquiry to him elicited my name and a recommendation of me as a likely prospect. I was interviewed in February, was offered the position in April, and took up my duties on July 1, 1950. And I came to stay.

On professors and librarians:

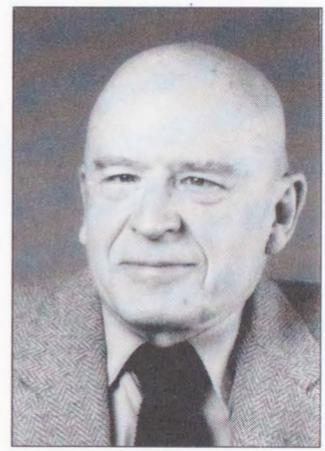
My original appointment was to the university library staff and was made by Benjamin E. Powell, with the approval of the then dean of the Divinity School, Harold A. Bosley. For my first nine years here I was simply a member of the library staff. When Robert E. Cushman became dean in 1959 he secured from the University administration my appointment to the Divinity School faculty with the rank of assistant professor. I was then advanced on the more or less regular schedule of promotion until I was made a full professor in 1971. I have no figures to offer, but the faculty status for librarians (at least, the chief librarians) in theological seminaries is far more common now than it was when I entered the profession. I am afraid that then many librarians were regarded as slightly glorified clerks by their schools and their colleagues on the faculty. I never had that problem here. And I do think that how a librarian is treated by academic colleagues is in part the result of his/her own self-image.

On my professional goals:

At Duke, I was the first full-time or professional librarian to hold my position. George Ehlhardt had served as registrar as well as librarian, and by the very pressing nature of its duties, the registrar's office received the greater share of his attention. When I came here I was told that I had two responsibilities: to develop the collection and to develop the reference services offered by the library. These, in fact, are the only two instructions I have ever received from either the Divinity School or the University library system. I suppose you might say that my work at Duke has been characterized by my following these two directions and by my desire to make the Divinity School Library a warm, inviting, and supportive place to be.

On building the collection:

This is without a doubt the most difficult question you could ask me about my work. I think I know the basic ingredients that are required in the librarian who is responsible for building a collection, but I cannot explain the mechanism that brings them together to produce each decision as to whether or not to buy a given title. One must know, of course, what is already in the collection, what its strengths and weaknesses are, and the nature and requirements of the patrons it is expected to serve. The Divinity School Library, for instance, serves a large undergraduate student body, a group preparing for the pastoral ministry, a large number of faculty members and doctoral candidates engaged in a wide spectrum of research, and the general University community, which expects the Divinity School to fill all of its bibliographical needs in the field of religion. Then the architect of the collection must have a basic knowledge of the entire range of religious subjects and an extensive knowledge of the bibliography of these subjects. Finally, when the moment comes to say "yes" or "no" to a specific title, the mind somehow weighs all relevant elements of this knowledge together with such considerations as the cost of the book, the state of the library's budget, and other possible needs of the library—and comes to a decision in (for me) a matter of a few seconds. I can only describe the final decision on the title as an intuitive one. I could never tell you exactly how the knowledge and experience I have accumulated over forty years produce the decision. I also like to point out that my decisions not to buy titles are as important as my decisions to purchase titles. Otto Harrassowitz, perhaps the preeminent European book dealer



Donn Michael Farris,
Divinity School Librarian
and Professor Emeritus of
Theological Bibliography

today, estimates that about 50,000 religious titles are published each year in the western languages alone. Since we acquire around 5,000 new titles a year, this means that in selecting from just this group I must say "no" to nine titles for every title to which I say "yes." And when one adds all the materials in non-western languages that I consider for purchase and all the titles I see in second-hand book catalogs, I probably make twenty negative decisions for every positive one I make. And these negative decisions are just as important to the maintenance of the quality of the library as are the positive ones, for it is by these "no" decisions that materials are excluded from our collections because they are of poor quality or are simply not relevant to our needs and purposes.

On preserving the collection:

During the last two decades librarians have become increasingly aware that they must not only build collections but must also preserve them, and that this preservation is becoming a major problem. During the last part of the nineteenth century and the first half of the present century, the paper which was used in the printing of many books was made of wood pulp, was of very poor quality, and had only a brief shelf-life. These books are now literally falling apart on our shelves. Since the process of deterioration is one of oxidation, it can truly be said that our books are burning on our shelves. The Divinity School Library

contains thousands of such books, so our problem is enormous; but we have begun the battle. With the cooperation of the preservation office in Perkins Library, we are beginning to copy onto acid-free paper volumes that are truly in desperate condition. We then bind the copy and return to the shelf what is essentially a new book with the prospect of a very long life. The other method of salvaging our deteriorating books is to transfer them to microform format. The American Theological Library Association (ATLA), as part of its preservation program, has for the past five years been transferring to microfiche approximately 4,000 endangered theological titles a year and making them available to theological libraries everywhere. The Divinity School has purchased the entire list every year at a cost of more than \$20,000 annually, and thus has taken an important step toward the support of the ATLA's preservation efforts and has assured Divinity School Library patrons of having available durable and permanent microform copies of those thousands of titles which would otherwise be lost to us. In view of the vastness of the preservation task still ahead of us, what we have done is only the beginning, but it is a real beginning.

On technology in libraries:

I think that the development of computer technology and its application to libraries is the single most significant advance in the storage and accessing of human knowledge since the invention of printing. And we are still seeing this development in its infancy. How far away it is I don't know, but we will eventually see the time when all of the significant records of the entire human enterprise will be stored electronically—not just the bibliographical records of it but the texts and documents themselves—and will be accessed by computer with a speed and sophistication that will make the card catalog look like a stone-age implement.

I do not mean that I think this technological development will eliminate the printed book. There is no way that reading from a computer terminal screen is ever going to replace the satisfaction of holding in one's hands a beautiful or well-made book and reading a novel by Reynolds Price or a poem by Dylan Thomas or a play by William Shakespeare.

On theological bibliography:

I have always thought of my work as a ministry. Initially this was perhaps somewhat defensive, since I had family and



friends who knew I had long had a sense of religious vocation and were expecting me to undertake teaching in the field of religion as a career, and who now felt that I had abandoned my religious calling by turning to librarianship. I continue to believe that my work constitutes a service to the Church, and that I have been given some of the special talents that this kind of service requires.

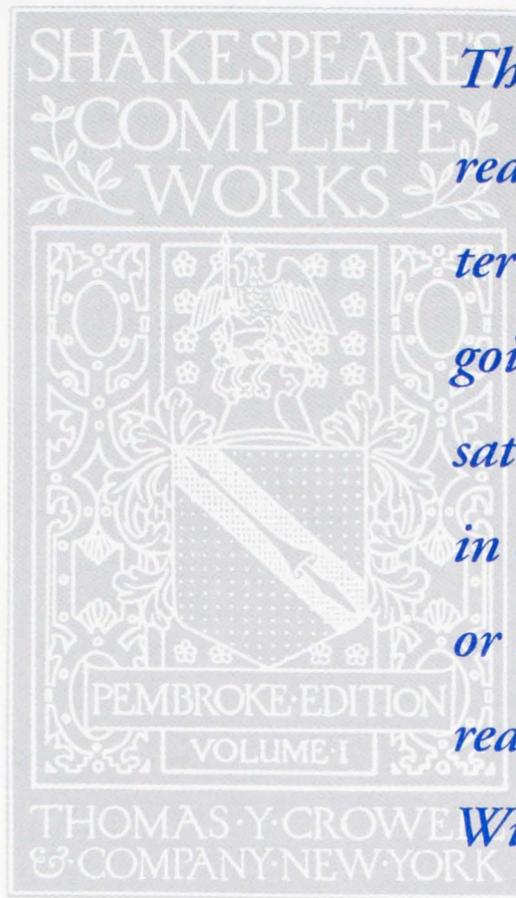
I have never stopped formulating and reformulating my own theological views, but I do not think my work has much influenced this process. If anything relating to my professional life has had an impact on my religious outlook, it is that my four decades of the daily selection of religious books for our library has brought an increasing awareness of and respect for the marvelous and infinite variety of humankind's religious experience. The effect that this has had on my work is that I have sought to incorporate in our collection some documentation for as much of this variety as I could secure—no matter where it has appeared in time or place or religious tradition or culture. This is one of the points of view that has helped to produce the balanced collection that we have. But I still wish that I had another hundred years to work on it.

On my colleague, Harriet Leonard:

I persuaded Dean Robert Cushman to find the funding to bring Harriet here in 1960. I still regard this as one of the best decisions I have made during my career here. As reference librarian, she has served generations of patrons at all levels—from the undergraduate writing his/her first college term paper to the faculty member or doctoral candidate searching for an obscure patristic text or an elusive sermon preached in early colonial New England. She has provided the Divinity School Library with a high quality of reference service for more than three decades and has acquired a nationwide reputation for her ability in her field. I continue to be astonished by the answers she can find and the materials she can unearth in response to reference questions. She has been a treasure.

On the joys of work:

I feel genuinely blessed that for all of my professional life I have had a job that caused me to look forward to going to my office almost every morning and gave me



There is no way that reading from a computer terminal screen is ever going to replace the satisfaction of holding in one's hands a beautiful or well-made book and reading... a play by William Shakespeare.

the opportunity to do the things I think I do best, all in a setting that I have found eminently satisfying and with a long and ever-changing succession of people who have enriched my life. My greatest satisfaction has been the opportunity to work with our students—from the undergraduates to the doctoral candidates—who are our patrons. And it is surely these relationships that I shall miss most upon my retirement.

The other great joy of my professional life has been to live it among books, the company of which—after all these years—continues to give me pleasure. I still see every book that comes into our library. I pick it up, handle it, and open it, in the hope that spending even a brief time with it will give me some sense of its nature and its quality.

Finally, my service as librarian of the Divinity School has given me the great satisfaction of knowing that I will leave the tangible legacy of a library that will continue to be profitably used by generations of students and faculty yet to come. In the past forty-two years I have selected approximately a quarter of a million books for the University; and one of the results of this is a Divinity School Library which is among the seven preeminent theological libraries in this hemisphere. With these observations I am willing to close my career and these reflections upon it.

Useful for Ministry: Harriet Leonard, Reference Librarian

"Library work is not as cut and dry as it appears," said Harriet Leonard of her work as Divinity School reference librarian. She retires this June, after thirty-two years of service. "I want to give people confidence and assurance and let them know we're here to help them. It's very important for any divinity school to make its library a human place."

Over the course of her career, Harriet Leonard has helped to make the Duke Divinity School Library a human place.



Harriet Leonard, Reference Librarian

Whether it means accompanying a student to the stacks to help find a particular book, or perusing a book for someone, or just giving words of encouragement for research, Leonard is dedicated to the principle that the reference library is for the people. "Faculty members often tell students to 'ask Harriet.' I like that," she said.

Harriet Leonard was educated at Catawba College and received the master of divinity from Yale Divinity School. While working in the divinity school's library during her years at Yale, she was persuaded to pursue a career in theological librarianship and earned the master of science in library science at the University of North Carolina, Chapel Hill. Her thesis was an analysis of book reviews in theological

libraries, studying whether book reviews were published quickly enough to be effective. After finishing her studies, Leonard joined the library staff of Duke Divinity School as its first reference librarian in 1960.

Leonard was initially charged with developing "good reference services. I aimed not to be overly structured, but to be very much available to people. I had obligations to divinity and religion faculty and to everyone else in the community—local preachers, street preachers, anybody," she said.

Leonard said that her studies in library science as well as in theology have proven indispensable over the years. "Whatever my training has been, I've used every bit of it. Sometimes people call and ask where to find certain things, or ask about a particular idea. I tell them that I have heard of it or think it is worth investigating, and they are thankful for that sort of encouragement," she said.

According to Leonard, there is a distinctly theological dimension to her work.

"There are many details involved in the work," she said. "I think you have to believe that accuracy and truth are part of God's will for my life. I could get discouraged, except that this puts me in touch with God's ordering of the universe. I also think there is something theological about identifying or empathizing with someone's questioning, and helping them rather than dismissing their questions."

Leonard is sensitive to the fact that library users have varying degrees of experience with reference materials, and she regards any inquiry as reasonable. "I'm more worried about their past experiences with libraries than their present knowledge, so no question is too little or too big. It is a challenge to use the CD-ROM, the on-line catalog, the fiche, or any of the other materials."

Leonard regards colleague Donn Michael Farris as a key to the pleasure she has found in her work. "Working with Donn Michael has been a wonderful experience. He has set the tone for the familial and caring sense that exists in the library. I have benefitted from not only his knowledge but his attitude as well," she said.

According to Farris, such respect is mutual. He said of Leonard, "My instinctive reaction to her accomplishments is to say that she possesses miraculous powers. But sober reflection always takes me back to the correct conclusion: that she has the intelligence, the imagination, the persistence, and the knowledge of the collection that are the fundamental elements of good reference librarianship.

"For as long as she has been here she has unfailingly supported me and shared my aspirations for our library. She has always been a source of moral support, of encouragement, and of renewed confidence when I was having a bad day or the library was going through difficult times. I cannot speak of Harriet without paying her my personal tribute," he said.

In her years with the Divinity School, Harriet Leonard has helped to shape the character of the library. These years of service have also shaped her own character and her vision of the Church. "I have become much more of a church person here," Miss Leonard said.

"In this religious community I have found my role in God's will, and have an expanded vision for what the Church can be. As I grow older, I have an increasing appreciation for the ordinary person with ordinary needs. The Christian life is a struggle, and a lot of people going through here have a hard time. In this context I try to help make their lives a little easier."

Roger Loyd Joins the Faculty as Library Director

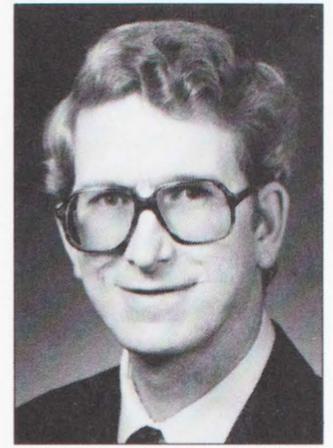
Roger L. Loyd has been appointed as director of the Divinity School Library and professor of the practice of theological bibliography, assuming the position to be vacated by Donn Michael Farris. Loyd, who comes to Duke from Southern Methodist University in Dallas, Texas, will join the faculty this summer. He said of Donn Michael Farris, "Every librarian I respect thinks of Donn Michael as a leader, particularly in his ability to select materials. It is an honor to come to a collection that is so well known as his."

Born in Lubbock, Texas, Roger Loyd graduated magna cum laude from McMurry College and received the master of theology (now called the master of divinity) from Perkins School of Theology in 1971. An ordained United Methodist minister, he served pastoral appointments in the Northwest Texas Conference, and was Wesley Foundation director at Texas Tech University, before becoming a librarian. He studied library science at North Texas State University and received the master of library science from that institution in 1983.

For eleven years Loyd has been associate librarian at the Bridwell Library and assistant professor of theological bibliography at Perkins School of Theology, Southern Methodist University. During his career at Perkins, Loyd has been responsible primarily for collection development, for the organization of the Methodist collections and archives, and for heading the public service group in the library. Loyd also serves the United Methodist Church as archivist for the North Texas Conference and the South Central Jurisdiction.

"We welcome Roger Loyd to the Divinity School faculty," said Dean Dennis M. Campbell. "His familiarity with theological education in a university setting, his knowledge of United Methodism, and his interest in library technology will all be invaluable to us."

Loyd's wife of twenty-three years, Leta Ruth, is a certified public accountant working with a Dallas accounting firm. They have one daughter, Melanie Diane, now a senior in high school.



Roger Loyd, Professor of the Practice of Theological Bibliography



The Campaign for DUKE

Divinity School Excels

The Divinity School enjoyed splendid support from its constituencies throughout the three-year Campaign for Duke University. Contributions totaling \$11,583,109 were received. The final figures were sixteen percent above the stated goal. Additional pledges of \$1.6 million generated during the Divinity School campaign effort will be paid within the next two years.

Of particular significance was a remarkably strong response, \$2,737,072, for the priority of new endowment resources. Student financial aid needs have increased dramatically in recent years, and a major

effort was made to secure additional endowment scholarship funds to address these needs directly. Since the beginning of the Campaign, seventeen new scholarship endowments have been established in the Divinity School along with one professorship, three program funds, two library funds, and one unrestricted fund.

Dean Dennis M. Campbell noted, "The Divinity School has a reputation for excellence that is proven. Our graduates serve the Church and communities across the world in faithful, effective ministries. Individuals, churches, and foundations have recognized and affirmed our work and mission through their generous support. I am delighted that we could quietly raise more than \$11.5 million in a relatively brief period of time. These resources are essential, and we are grateful for them."

The Campaign for Duke included fundraising efforts of the several schools that comprise Duke University. A total of almost \$551 million was raised, including more than \$200 million for endowment in the undergraduate college of arts and sciences.



Project BRI(DDD)GE Builds Duke-Durham Ties

This fall the Divinity School launched Project BRI(DDD)GE*, a new five-day, pre-orientation program for first-year students. This program introduces students to the Durham community by offering them the opportunity to build community among themselves through the task of serving Durham's needy.

Project BRI(DDD)GE involves twelve students (six men and six women), who are accepted on a "first come, first served" basis. The project began before orientation on Wednesday, August 21, and ran through Wednesday, August 28. Each day after devotions, the students and their leaders divided into two groups. One group worked with Genesis Home, a transitional housing program for temporarily homeless families, where they assisted in home repairs, child tutoring, landscape maintenance, and supervision of children at play. The other group worked at the Community Soup Kitchen in the Urban Ministries Center, preparing and serving hot meals for many of Durham's hungry. Each afternoon the twelve joined together with Habitat for

Humanity in building houses for low-income families. In addition to their community work and lecture meetings, project participants picnicked, enjoyed a Durham Bulls game, toured the Duke Homestead and other historical sites, and worshiped together in Duke Chapel.

Project BRI(DDD)GE, under the guidance of Director of Admissions Greg Duncan, was led by three Divinity School students: Steve Miles, a Roman Catholic from Maryland in the second year of the master of theological studies degree program; Suzanne Cloyd, a United Methodist from Tennessee in the second year of the master of divinity degree program; and Maurice Barnes, a Disciples of Christ student from North Carolina who is finishing the master of divinity degree program.

Included in the project were sessions led by academic, political, and religious leaders in the Durham community. Neil Boothby, visiting assistant professor in the Institute of Policy Sciences and Public Affairs, detailed the story of the past relationship between the City of Durham and Duke University. Chester Jenkins, then mayor of Durham, spoke on current relations between Durham and the University, emphasizing ways in which the University has contributed to the Durham community. Mary Milbourne, director of the Presbyterian Urban Ministry, introduced students to the many service opportunities offered by the Urban Ministries Center. Haywood Holderness, director of Durham Congregations in Action, informed students of how Durham churches have responded to the needy in their community over the past two decades. Tom White, vice-president for economic development for the Durham Chamber of Commerce, led participants on a tour of Durham.



Maurice Barnes (left) and Vance Rains prepare shelving for Habitat for Humanity.

* *Building Relationships In Durham through Duke Divinity Graduate Education*

“Project BRI(DDD)GE is an outstanding program,” said White. “It’s a wonderful illustration of what can happen when you get graduate students, faculty, and staff involved in developing a genuine town and gown partnership. Project BRI(DDD)GE has given them an opportunity to investigate the community so that they can decide where they can bring their resources to bear on effective interventions.”

Project BRI(DDD)GE is modeled on Duke’s undergraduate, pre-orientation program “Project BUILD” (Building Undergraduate Involvement in Life in Durham). This fall over eighty incoming undergraduates participated in this community service. Maureen Cullins, assistant to the vice president for student life, is pleased with the success of the undergraduate Project BUILD and welcomes the addition of Project BRI(DDD)GE to Duke-Durham relations.

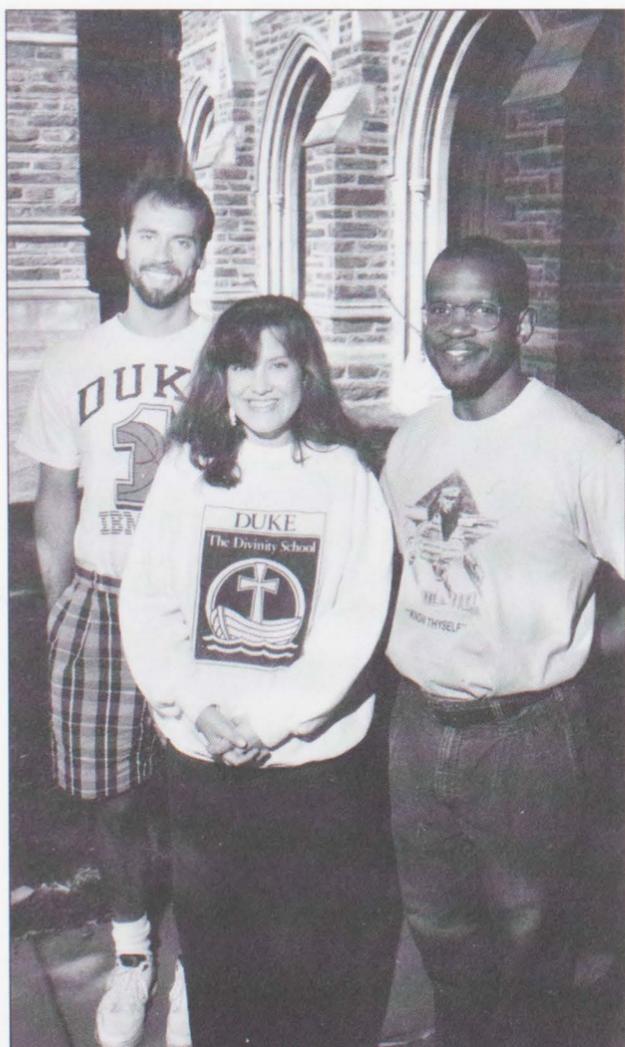
Duncan was thrilled with the initial response to the project. Within two weeks of mailing out Project BRI(DDD)GE brochures to all incoming students, twelve students had registered for the project. Vicki and Bo Gordy-Stith, a first year couple, enthusiastically responded to Project BRI(DDD)GE, expressing their excitement at the prospect of “diving headfirst” into Durham along with other Divinity School students. “We can think of no bet-

ter way to embark on our Divinity School journey,” they said. Duncan hopes that the Gordy-Stiths’ positive response, and others like it, forecast a bright future for Project BRI(DDD)GE. In addition to the pre-orientation week of activities, he would like to expand the itinerary into the second semester, provided that students could coordinate academic demands with the project’s goals. Regardless of its length, BRI(DDD)GE has nonetheless had a profound affect on participants’ lives.

“I think the success of this program lies in its emphasis on relationships,” remarked BRI(DDD)GE leader Suzanne Cloyd. “The primary focus of the project is not so much to change the world as it is to be faithful to the Gospel by forming relationships of service to one another, among project participants and the Divinity School and the people we served in Durham. And those relationships are continuing; the group meets monthly to report on their ongoing service projects in the community,” she said.



Bob Cooney and Suzanne Cloyd paint shelves for Habitat for Humanity.



Building bridges: Project leaders (l to r) Steve Miles, Suzanne Cloyd, and Maurice Barnes

*And what does the
Lord require of you
but to do justice,
and to love kindness,
and to walk humbly
with your God?*

—Micah 6:8, (RSV)

Herzog Honored on Founders' Day



Walking the talk:
Frederick Herzog

Divinity School Professor Frederick Herzog received this year's Humanitarian Service Award given annually by the Campus Ministry during the December 5th, 1991, Founders' Day Convocation in Duke Chapel.

The Duke Humanitarian Service Award is given each year to an individual whose life represents "a long-term commitment to direct service to others and simplicity of lifestyle." The award was initiated by a group of Duke faculty, students, and campus ministers who felt such a life might serve as a "challenging" role model for Duke students as they consider the "moral implications of their chosen vocations and lifestyles." The award was first presented in 1985.

Herzog, a longtime Duke faculty member who teaches systematic theology, came to Duke in 1960 from the faculty of Mission House Theological Seminary in Plymouth, Wisconsin.

Born in Ashley, North Dakota, and educated at Bonn and Basel universities, Herzog holds a Th.M. and a Th.D. from Princeton Theological Seminary. He received an honorary doctor of theology degree from Bonn University in 1986.

Herzog, who has lectured internationally and published extensively, is well-known for his pioneering work on "liberation theology" in the North American context, a view that sees Jesus squarely on the side of the poor, the suffering, and the oppressed. Herzog considers Third World theology as challenging as First World theology but with a great reversal in content as well as method. His major contribution has been to show how theory needs to "grow out of praxis and Christian doctrine out of discipleship."

He is the author of several books, including *Liberation Theology* (1972) and *God-Walk: Liberation Shaping Dogmatics* (1988).

He has frequently been a visiting professor at the University of Bonn and in 1978 initiated the Duke-Bonn exchange program, which he directed until 1988. In recent years he has been developing another Duke Divinity School exchange program with the Methodist Seminary and the Universidad Catolica in Lima, Peru.

A longtime member of the United Church of Christ, Herzog has served on numerous national and international commissions for his church and for the World Council of Churches. Father Mike Shugrue of Catholic Campus Ministry said Herzog has "acted as a bridge between the needs of the poor in Peru and the Duke community," networking and collecting food, medicine, and other donations from student and faculty organizations and individuals.

"Dr. Herzog quietly lets people know about the plight of the poor and draws them into his work on their behalf... His faith is remarkable," Shugrue said.

—Duke University News Service

Duke Breakfast in Louisville

The Divinity School has scheduled a breakfast meeting for alumni and friends of Duke University during the quadrennial General Conference of the United Methodist Church in Louisville, Kentucky. The Duke Breakfast will be Friday, May 8, 1992, beginning at 7:00 a.m. in the Grand Ballroom of the Hyatt Regency Hotel, which is adjacent to the Convention Center. Dean Dennis M. Campbell, National Divinity School Alumni President Margaret Turbyfill, and other leaders will be present.

Reservations will be required along with a five dollar contribution. Invitations are being sent to as many as can be identified, but all are welcome. Please call the Divinity School at (919) 660-3456 no later than April 30 to make your reservations.



Named to the Board of Visitors

The Divinity School Board of Visitors is organized to advise and support the mission of the Divinity School in matters of policy, programs, finance, student life, and external relations. Members are appointed for six-year terms by Duke University President Keith Brodie. The Board of Visitors consists of twenty-four members and is currently chaired by Dr. C. G. Newsome of Columbia, Maryland. These individuals were named to the Board in 1991:

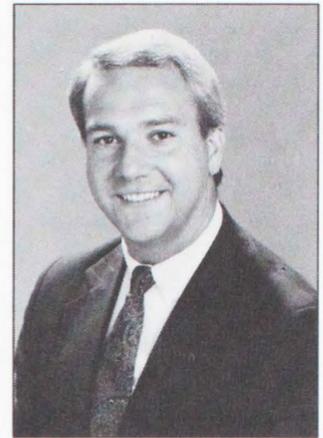
Thomas J. Bickerton, a resident of Hurricane, West Virginia, is a United Methodist minister. Educated at West Virginia Wesleyan College, he attended Duke University Divinity School, where he was student body president, 1982–83. He is married to Rebecca Bodenheimer Bickerton, and they are the parents of two children. Mr. Bickerton serves on the conference Board of Global Ministries and has been elected as a delegate to the jurisdictional conference of the United Methodist Church. He has been chairman of the board of directors of the Beckley Child Care Center, and in 1985 he was named West Virginia Conference Pastor of the Year.

Hal J. Bonney, Jr., of Norfolk, Virginia, is a judge with the United States Bankruptcy Court for the Eastern District of Virginia. A native of Norfolk, he earned the bachelor's and master's degrees at the University of Richmond and his law degree at the College of William and Mary. He has taught in public and private schools and, since 1987, has served as an adjunct professor at the Regent University School of Law. Judge Bonney is a past president of both the National Conference of Bankruptcy Judges and the William and Mary Law School Association. He has been honored by the Freedoms Foundation and by honorary societies in history and political science. Since 1962 Judge Bonney has been the teacher of the Wesleymen Bible Class at Epworth United Methodist Church in Norfolk, which is the largest United Methodist Sunday School class in the world. Lessons are broadcast live every week on radio and television. He is the father of two sons, one of whom, David J. Bonney, is a recent Divinity School alumnus.

Jeanne Waters Jolly is from Birmingham, Alabama, where she is very active in church and community concerns. A graduate of Birmingham-Southern College, she is a member of the National Association of Parliamentarians, past president of the board and current trustee of the Birmingham YWCA, former state president and national committee member of the American Association of University Women, and an officer with the League of Women Voters. At First United Methodist Church of Birmingham, she has served as a church school teacher, president of the United Methodist Women, chairperson of education, and chairperson of the council on ministries. Mrs. Jolly and her husband, Ralph, are the parents of four children and grandparents of eight.

James A. Knight, a native of St. George, South Carolina, has enjoyed a distinguished career in psychiatry and higher education. He earned degrees from Wofford College, Duke Divinity School, Vanderbilt University School of Medicine, and Tulane University School of Medicine. Prior to medical school, he served as a chaplain in the U. S. Navy during World War II and later as chaplain at the Citadel. He is a ministerial member of the South Carolina United Methodist Conference. Since 1955 he has been a professor of psychiatry and an administrator at Baylor, Tulane, and Texas A&M Universities. For the past fourteen years he was professor of psychiatry and medical ethics at Louisiana State University School of Medicine. He has recently accepted a position at the College of Medicine, Texas A&M University, as professor of psychiatry and humanities in medicine. The author of nine books and more than one hundred professional papers, Dr. Knight has served on numerous professional and editorial boards and committees and is a past president of the Society for Health and Human Values. He and his wife, Sally Templeman Knight, have one son. Dr. Knight presented the 1991 Goodling Lectures in Pastoral Care at Duke.

Two members-emerita accepted invitations to join the current Board of Visitors: **Mary Alice Massey** of Jacksonville, Florida, and **Beverly M. Small** of Elizabeth City, North Carolina. Each brings valuable experience in the practical relationships among theological education, the Church, and the larger world.



Thomas J. Bickerton



Judge Hal J. Bonney, Jr.



Jeanne W. Jolly



James A. Knight

Remembering Bishop W. Kenneth Goodson

*Duke University Chapel
September 30, 1991, 12:00 noon*

Remarks by Dean Dennis M. Campbell



W. Kenneth Goodson, as he appeared on his 1934 application to Duke Divinity School.

This past week I read Kenneth Goodson's application for admission to Duke Divinity School in 1934. It included a recommendation from the president of his undergraduate college that said: Kenneth Goodson "...is the president of our student body this year and has exhibited a high degree of the proper kind of managerial ability...he has exhibited leadership worthy of being followed." The application gave every indication that such leadership would characterize his time at Duke, and beyond. Indeed, throughout his life, Kenneth Goodson exhibited leadership worthy of being followed.

We gather today in this Chapel he loved so much to give thanks to God for Kenneth Goodson's life, and to remember the many ways he touched our lives.

His wife, Martha, and members of his family are with us. Their presence reminds us that Ken Goodson was a man utterly committed to his family. All of us know that he exemplified an unusual love and devotion toward them. He was thrilled that his grandson, Kenneth, is a freshman in Duke's Trinity College this year, and that his granddaughter, Sally, is a first-year student in Duke's Fuqua School of Business.

Kenneth Goodson was called by God to preach the Gospel of Jesus Christ, and the Church has seldom had a more devoted servant. He loved the Methodist Church, and the record of his pastorates speaks for itself. His episcopal style was marked by an unwavering conviction that the bishop's role was to lead. In Alabama he led the Church through the civil rights struggle; in Virginia his warmth and grace humanized that enormous episcopal area. Most of all, he was a preacher, an old-fashioned oral communicator. We all loved to hear him. He could take us from laughter to tears in the same minute, all the time in the service of God.

It is right that this service should be at Duke University. How many times have we heard him say, "I love every blade of grass on this campus"?

He came here first as a student in 1934, and although he lived many places after that, in a real sense, he never left. A loyal alumnus and devoted trustee, he never missed a chance to say a good word for Duke; and he literally did so all over the world. Our athletic teams were never far

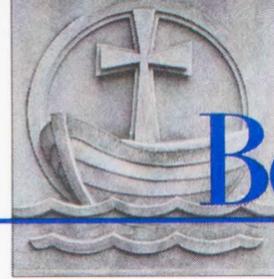
from his mind. He did not like to miss a Duke football or basketball game, but when his health declined, sometimes he stayed home. Martha would watch the television and report to Ken periodically, while he stayed upstairs so that he wouldn't have a heart attack from the tension and excitement.

He especially loved this Chapel. He often said that every time he walked by the Chapel he was reminded that this University has taken sides. We all looked forward to when he filled the pulpit. Even in this vast building, Ken's infectious warmth made the place seem like a Duke Endowment rural church.

The Duke Endowment trustees are here today. He was one of them. Again and again, he told me how much he loved his fellow trustees, their spouses, and the staff. He could recite a great deal of Mr. Duke's Indenture by heart, and he always believed that it represented extraordinary wisdom. Ken repeatedly told the story of the Endowment across the two Carolinas and championed its program to allow more North and South Carolinians to attend Duke. While a student here, he was himself the recipient of a Duke Endowment grant. Later he would chair the Rural Church Section and personally oversee the Endowment's support of the Divinity School.

It would be impossible to overstate his love for Duke Divinity School. He was one of our official "Distinguished Alumni," a long-time member of our Board of Visitors, and along with Martha, a donor to the school's endowment. Most of all, he was a partner in the school's mission. When he left Virginia, he came to us as bishop-in-residence. He once was asked what he did in that capacity, and he replied, "I reside." He did; but he also taught, counseled, and welcomed students, faculty, staff, and friends into his open-door office. He always had time to listen to students and their dreams about their futures. He deeply loved our students, and they knew it. He dreamed of a new chapel and expanded facilities for the School.

Kenneth Goodson had a remarkable gift for friendship, for caring, for loyalty. He related equally well to people of all ages. When he came to our house, no matter who else was there, his first attention was to the children. He never missed an opportunity to witness to the grace of the Lord Jesus Christ and to his conviction that all that he was he owed to God. He was authentic; that's why we liked him and loved him. His college president was right: Kenneth Goodson offered leadership worthy of being followed.



THE FOLLOWING ARE EXCERPTS FROM RECENT FACULTY PUBLICATIONS

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First, Second, and Third John Interpretation: A Bible Commentary for Teaching and Preaching

By D. Moody Smith
John Knox Press, 1991; 164 pages;
\$17.95

In preaching from such a text as this [1 John 1: 5–10], one can scarcely avoid being drawn into the circle of traditional and historic Christian doctrine in which Christ's death is set forth as the answer to the problem of sin. There is a certain obviousness about the subject matter of 1 John 1:5–10, whether for teaching or preaching. In one of his instructional tapes, a well-known tennis professional advocates hitting the obvious shot and describes how much difficulty players make for themselves when they fail to do so. The analogy with preaching is clear enough. Just because countless preachers and their congregations have found in the preaching of Christ's sacrifice their deliverance and healing from sin, we should not be discouraged from preaching on these themes today! Preaching needs to be original in presentation but not in its basic themes. Obviously these notes can be struck in such a way as to seem perfunctory, but the relating of the biblical perception of the human condition and the gospel to specific aspects of human lostness and entrapment and to the nature and possibilities of redemption is ever an exciting and challenging task.

One caveat is worth issuing in view of a common habit of Christian preaching, both ancient and modern. In order to make the gospel persuasive, it has often been thought necessary first to prove that humanity is, indeed, lost in sin. Paul's Letter to the Romans could be read in this way, with 1:18–3:20 understood as Paul's (or God's) indictment of human sinfulness. This is not an erroneous reading so long as one remembers that it is genuinely Paul's perception of the human situation apart from Christ. Yet it is also an assessment of that situation based on the gospel, so that Paul seems to move theologically from solution to plight. There is a large element of truth in this insight, which has been advanced or supported by influential modern interpreters. Nevertheless, such a description of the human condition, whether in Paul or John, would have no convincing power if it did not, so to speak, ring a bell — if people did not see in it an accurate perception of what they had already sensed about their own lives and the society in which they live. Yet once it is felt

to be necessary to prove a point about human sinfulness, something essential is lost. That condition cannot really be proven; it can at most be appealed to in the expectation that the assumption or description of human sinfulness will strike a familiar chord. To attempt to prove it makes preaching strident and tiresome.

John Wesley, along with many other preachers through the centuries, thought it necessary and proper to begin to address a congregation not with a condemnation of human sinfulness but with a statement of God's grace. Against the backdrop of God's gracious goodness, human sinfulness stands out clearly. Only then can it be seen for what it is, although its reality may already be felt or sensed. In 1 John we see the beginning of this way of proceeding (as in Rom. 1:16–17): First, the good news is announced (1:5; cf. 1:1–4); then the reality of human sinfulness is juxtaposed to it. Christ as answer allows the lineaments of the human question to come into clear focus.



After Christendom?

By Stanley Hauerwas
Abingdon Press, 1991; 192 pages

We must understand that if Christians and non-Christians differ over marriage, that difference does not lie in their understanding of the quality of interpersonal relationships needed to enter or sustain a marriage, but rather in a disagreement about the nature of marriage and its place in the Christian and national community. Christians above all should note that there are no conceptual or institutional reasons that require love—at least, love understood as a psychological state of mutual good feeling—between the parties to exist in order for a marriage to be a marriage.

The requirement of love in marriage is not correlative to the intrinsic nature of marriage but is based on the admonition for Christians to love one another. We do not love because we are married, but because we are Christian. We may, however, learn what such love is like within the context of marriage. For the Christian tradition claims that marriage helps to support an inclusive community of love by grounding it in a pattern of faithfulness toward another. The love that is required in marriage functions politically by defining the nature of Christian social order into which children are welcomed and trained.

Therefore Christians do not believe marriage and the family exist for themselves, but rather serve the ends of the more determinative community called church. The assumption that the family is an end in itself can only make the family and marriage more personally destructive. When families exist for no reason other than their own existence, they become quasi-churches, which ask sacrifices far too great and for insufficient reasons. The risk of families that demand that we love one another can be taken only when there are sustaining communities with sufficient convictions that can provide means to form and limit the status of the family. If the family does stand as a necessary check on the state, it does so because it first has a place in an institution that more determinatively stands against the state—the church.

Understanding Fundamentalism and Evangelicalism

By George Marsden
Wm. B. Eerdmans Publishing Co., 1991;
208 pages; \$12.95

A fundamentalist is an evangelical who is angry about something. That seems simple and is fairly accurate. Jerry Falwell has even adopted it as a quick definition of fundamentalism that reporters are likely to quote. A more precise statement of the same point is that an American fundamentalist is an evangelical who is militant in opposition to liberal theology in the churches or to changes in cultural values or mores, such as those associated with “secular humanism.” In either the long or the

short definitions, fundamentalists are a sub-type of evangelicals and militancy is crucial to their outlook. Fundamentalists are not just religious conservatives, they are conservatives who are willing to take a stand and to fight.

This definition would be fairly clear if we knew exactly what an evangelical is. However, our task is made more difficult because neither fundamentalism nor evangelicalism is a clearly defined religious organization with a membership list. Rather, both evangelicalism and fundamentalism are religious *movements*. Each of these movements, though only informally organized, is an identifiable set of groups and individuals with some common history and traits. So we may talk about each movement as a whole, as when we say fundamentalists are militant. At the same time, it is just as true that each of these movements is a coalition of submovements, which are sometimes strikingly diverse and do not always get along.

Gerhard von Rad Makers of the Modern Theological Mind

By James Crenshaw
Hendrickson Publishers, 1978; reprint,
193 pages; \$15.95

The evil that he [von Rad] sought to overcome was the excessive atomization of Old Testament scholarship, the fact that literary critics and historians of religion were failing to show any interest in the larger text, which they were breaking down into its individual units with great skill. For instance, more than twenty literary sources were “discovered” within Genesis alone, and Gunkel’s isolation of literary forms called attention to the fragmented character of the book without endeavoring to examine the work in its final form. Confident that the Old Testament was composed of traditions whose history was traceable by means of the form critical method developed by Gunkel, von Rad devoted himself to this task with great diligence and astonishing success. The conviction that the Old Testament itself, rather than systematic theologians, should dictate the form of an Old Testament theology, led von Rad to his great “discovery” of credal statements which were later expanded into the Hexateuch. In his view, such historical confessions were not limited



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to the Hexateuch; von Rad hoped that the elucidation of these confessions of faith in Yahweh's decisive action in history would give a depth dimension to Old Testament studies and thus serve as a corrective of the aforementioned atomization...

How did von Rad hope to salvage the Hebrew Bible and to introduce vitality into exegesis without adopting an approach that betrayed the text? It occurred to him that the only appropriate way to do Old Testament theology was to let Israel's own confessions determine the content of theology. In his judgment, no systematic interpretation of the Old Testament could do justice to the material, since it would not have been recognized by Israel herself. Thus he developed his unusual approach to Old Testament theology: the study of Israel's own confessional theological statements of God's action in leading his people to a distant goal.

Early American Methodism

By Russell E. Richey
Indiana University Press, 1991;
137 pages; \$25.00

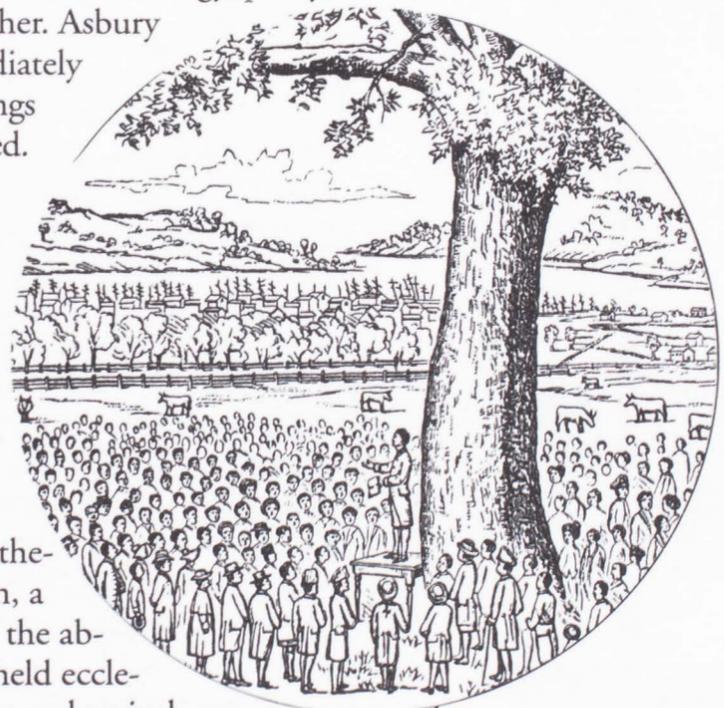
Methodists knew there was something eminently fitting about the coincidence of revival with conference. They could not capture that appropriateness in words, conceptually, theologically; eventually they did find a pattern that allowed them to program for it. They called such programs camp meetings and scheduled them to coincide with quarterly meetings and annual conferences. Thereby they institutionalized the revivalistic conference. Engineering served in the place of theory. That resulting unity between the conference and revival was a resounding success. But camp meetings could not substitute for a theological

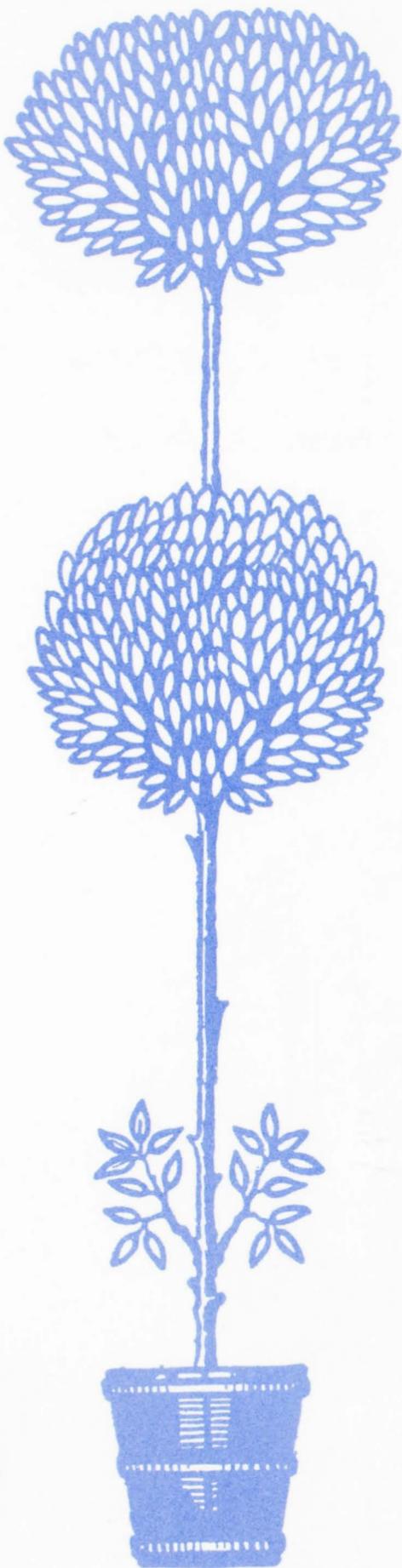
understanding of conference or an adequate ecclesiology or a theology of the church that made sense of actual Methodist workings.

Camp meetings served to obscure the powerful, coherent but unarticulated ecclesiology in terms of which early Methodists labored. That ecclesiology found expression in their *Minutes*, diaries, journals, letters, accounts of revivals, and even histories. Lee's *Short History*, in fact, portrayed the unity of form and substance, of conference and revival. Neither he nor the church possessed the language to hold together what was experienced and described. And so ecclesiology became one thing, to be found in the Articles of Religion. And polity another, to be encountered as conference and understood from the *Discipline*. And revival yet a third, to be undertaken and appreciated as a distinct endeavor in its own right. And camp meetings a means to hold ecclesiology, polity, and revival together. Asbury

perceived immediately that camp meetings must be promoted. At some level, he and his compatriots recognized that camp meetings were quintessentially Methodist. They were. Camp meetings served as a kind of unarticulated theology of salvation, a program that, in the absence of theory, held ecclesiology and polity and revival together. And camp meetings were a program that achieved what they promised. They were a means. So it was that camp meetings became Methodism's means of grace. So it was also that Methodists lost the intellectual opportunity to recognize conference as a means of grace.

Camp meetings served as a kind of unarticulated theology of salvation, a program that, in the absence of theory, held ecclesiology and polity and revival together.





New Endowment Resources

A Divinity School priority, the growth of permanent endowment resources continued to receive significant support during the first half of the 1991-92 fiscal year, according to development director Wes Brown. Three new funds, which will ultimately provide over \$160,000 in endowment, were established. Additional gifts totaling more than \$225,000 were received for existing endowment funds.

The **Alexander Scholarship Endowment Fund** has been initiated by Dr. Milton D. Alexander of Columbia, South Carolina, in order to celebrate and encourage dedicated parish ministry. His pastor, Robert J. Howell, Jr., D'83, suggested the Divinity School as an especially appropriate context for the endowment.

The **George L. Balentine Scholarship Endowment Fund**, a gift from Ms. Geraldine Wells of Raleigh, North Carolina, honors her pastor and is designated to provide financial aid for students from Baptist traditions who are doing ministerial studies at Duke. Dr. Balentine is the pastor of Hayes Barton Baptist Church in Raleigh and is a former president of Shorter College. Ms. Wells wishes to underwrite excellence in leadership education for the Church.

A gift from Daniel T. Earnhardt, T'62, D'65 and '66, a campus minister in Greenville, North Carolina, has inaugurated the **Roberts-Earnhardt Endowment Fund** to provide unrestricted funds for the Divinity School Library. The Fund honors the lives of his parents, Daniel Edwin and Esther Roberts Earnhardt.

"These new Funds directly address our most important needs for student financial aid and additional library resources," noted Dean Dennis M. Campbell, "and we are deeply grateful to the donors and thankful for those who have inspired these gifts."

In addition to many contributors to the **Aldersgate Endowed Scholarship Fund** (see facing page), donors of \$1,000 or more to Divinity School endowment funds include: Mr. Don Andrews of Bethesda, Maryland, for the **Martha Anne Hills Andrews and John Spell Andrews Scholarship**; Bishop William R. Cannon of Atlanta, Georgia, for the **Emma McAfee Cannon Scholarship**; Mrs. David S. Coltrane of Raleigh, North Carolina, for the **Lela H. Coltrane Scholarship**; Mr. Ivy Cowan of Spindale, North Carolina, for the **Parish Ministry Fund**; Mr. Walter S. Crump of Blowing Rock, North Carolina, and Mr. O. Bliss Williams of Brenham, Texas, for the **Wilson O. and Margaret L. Weldon Fund**; Mrs. Ruth K. Fisher of Burlington, North Carolina, for the **Edgar B. Fisher Memorial Scholarship**; Mrs. Martha O. Goodson of Winston-Salem, North Carolina, for the **W. Kenneth and Martha O. Goodson Fund**; Mrs. Jean P. Jerome of Smithfield, North Carolina, for the **Robert L. Jerome Memorial Fund**; Dr. and Mrs. Thomas A. Langford of Durham, North Carolina, for the **Thomas A. and Ann Marie Langford Fund** and the **Louie Mae Hughes Langford Scholarship**; Dr. Kenneth E. Mitchum of Pittsboro, North Carolina, for the **C. Graham and Gradie Ellen E. Mitchum Fund**; the Reverend and Mrs. Eugene W. Needham of Pfafftown, North Carolina, for the **Needham-Hauser Scholarship**; Mr. and Mrs. Edwin B. Robbins of Pascagoula, Mississippi, for the **Henry Haywood Robbins Scholarship**; Mr. and Mrs. Norman V. Stockton, Jr., of Winston-Salem, North Carolina, for the **Emorie and Norman Stockton Scholarship**; the Reverend and Mrs. James B. Thomas, Jr., of Etowah, North Carolina, for the **Divinity School Scholarship**; Dr. Thomas J. Vaughan of Lexington, Kentucky, for the **T. C. Vaughan Memorial Fund**; and Mr. C. Carl Woods, Jr., of Durham, North Carolina, for the **Woods Family Scholarship**.

Aldersgate Challenge Continues



continuing opportunity for major scholarship support in the Divinity School, the Aldersgate Endowed Scholarship Fund is matching all gifts of \$1,000 or more received through 1992 up to a total of \$500,000, thanks to the remarkable generosity of Dr. and Mrs. J. Wesley Jones of Fayetteville, North Carolina. As of January, 1992, Divinity School alumni and friends, churches, and foundations had pledged \$281,071 and paid \$258,578.

The Aldersgate Fund gained almost \$100,000 in additional resources during 1991. Gifts and pledges of \$1,000 or more received since the last *Divinity School News and Notes* report were from the following donors:

Mrs. Martha Lynn Johnson Ballard, T'75, D'78

The Walter G. Canipe Foundation
Bishop William R. Cannon

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Winston-Salem, North Carolina

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G'72

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D'58

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T. H. Swofford

The Wesley Fund, Myers Park United
Methodist Church, Charlotte, North
Carolina

Mr. & Mrs. Scott L. Whitaker

Mrs. Robert L. Wilson

Dr. Loy H. Witherspoon, Jr., T'51, D'54

Gifts for the Aldersgate Fund were also made by sixty-six other donors, many of whom responded to the request of Mrs. Robert L. (Betty) Wilson that memorials to Professor Wilson be sent to the fund.

The Aldersgate Endowed Scholarship celebrates the times of spiritual insight essential for faithful Christian ministry. It is being awarded, according to financial need, to students preparing for parish service.

For further information about gift procedures, please contact the Divinity School Development Office, (919) 660-3456.

Special Gifts

The following gifts to the Divinity School were made during 1991 especially to commemorate the lives and service of friends and families.

IN HONOR OF...

Frank Baker
Paul Wesley Chilcote

George L. Balentine
Geraldine Wells

Jerry D. Campbell
William M. Fynn, Jr.

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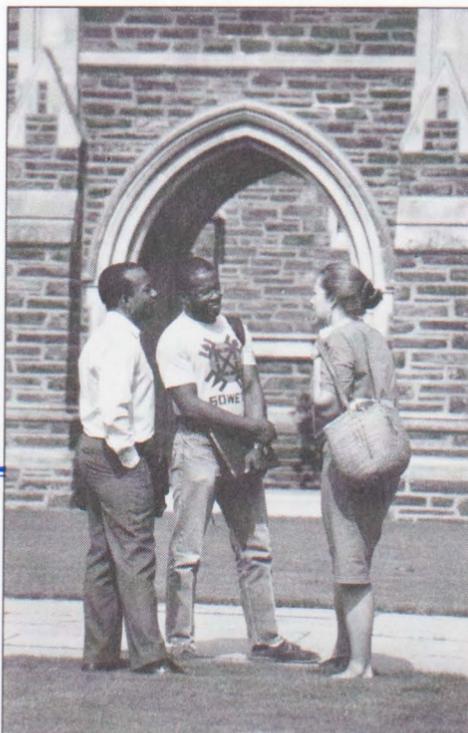
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Don W. Andrews
Susan Elizabeth Gladin
Daniel A. Pitt

Know Your Courts and Quads

In the previous issue, *Divinity School News & Notes* incorrectly identified the quadrangle in the photograph captioned, "Divinity students on Kilgo Quad." The correct location is Chapel Court, not Kilgo Quadrangle.



IN MEMORY OF...**Louis and Evelyn Bailey**

A. Purnell Bailey

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E. H. Thomas

Mrs. W. C. Till

Mr. & Mrs. Donald A.

Vantine

David L. Wade

Mr. & Mrs. Leo

Wallace, Jr.

Mr. & Mrs. Sidney D.

Welch

Dr. & Mrs. Wilson O.

Weldon

Allen D. Wilkinson

Mr. & Mrs. G. J. Williard

Mr. & Mrs. Dean S.

Wilson

Mr. & Mrs. Jere W.

Witherspoon

John Conrad Woods

Mr. & Mrs. William L.

Woolard

K. G. Younger

Robert L. Jerome

Jean Porter Jerome

Charles E. Jordan

Elizabeth Jordan

Carl and Mary King

Dr. & Mrs. William E.

King

Sally B. Kirby

Wallace H. Kirby

Louie Mae Hughes**Langford**

Sally Overby Langford

Dr. & Mrs. Thomas A.

Langford

Thomas A. Langford III

Irene Leonard

L. Inez Costomiris

Mr. & Mrs. L. C. Lane

Mr. & Mrs. Billy Marks

Sarah L. Morris

Mary T. Murphy

G. Richard Osborne

Earline P. Riddle

Hazel W. Scott

Mr. & Mrs. W. Ellison

Smith

Mary Brown Spence

John A. Magnuson, Jr.

Olin B. Isenhour

Gradie & Graham**Mitchum**

Dr. & Mrs. Kenneth E.

Mitchum

Jennie Morton

Vernon Adam Morton

James H. Nates III

Dr. & Mrs. Clarence C.

Lyles

Needham-Hauser Families

The Rev. & Mrs. Eugene

W. Needham

A. C. Outler

Joseph T. Shackford

Lester Polderman

Ronald L. Polderman

Forrest W. Pursley

Elva Norton Pursley

Henry Haywood Robbins

Mr. & Mrs. Edwin B.

Robbins

Roberts-Earnhardt Families

Daniel T. Earnhardt

Mr. & Mrs. Joseph L. Gay

Gilbert T. Rowe

R. Delbert Byrum

John J. Rudin II

John Edward Morrison

Elbert Russell

Richard J. Starling

William F. Stinespring

Richard P. Heitzenrater

Joseph Lesley Stone

Emorie & Norman**Stockton**

Norman V. Stockton, Jr.

Key Wesley Taylor

R. Talmage Mallory

T. C. Vaughan

Mr. & Mrs. Charles M.

Vaughan, Jr.

Thomas J. Vaughan

F. M. Walters

F. Ann Whitter

Lafon C. Vereen

Robert W. Morgan

F. Odell Walker

Sarah B. Walker

Jesse G. Wilkinson

Margaret W. Wilkinson

E. Vandrey Williams

Olin B. Isenhour

Robert L. Wilson

The Rev. & Mrs. W.

Darwin Andrus

Mr. & Mrs. Howard G.

Blanton

Mr. & Mrs. Baldwin

Bridger

The Rev. & Mrs. Kenneth

H. Carter, Jr.

Mr. & Mrs. Allen Cordts

Mr. & Mrs. Bascom S.

Deaver, Jr.

Mr. & Mrs. Lawrence L.

Diehl

Philip C. Edwards

Dr. & Mrs. James M. Eford

Marja Lynn Erickson

Mr. & Mrs. H. D. Godwin

Bebe Harris

Mr. & Mrs. Warren

Hartman

Stuart C. Henry

Edward F. Hill II

Maxie B. Honeycutt

Dr. & Mrs. W. Arthur Kale

Dr. & Mrs. Creighton Lacy

Mr. & Mrs. L. W. Lambert

Dr. & Mrs. Murray Leiffer

Harriet V. Leonard

Richard A. Lischer

Luis Lopez-Silvero

David E. Lupo

The Rev. & Mrs. W. Joseph

Mann

Mr. & Mrs. E. W. Meeler

Mr. & Mrs. Paul E.

Middlebrooks

James Q. Miller

Dr. & Mrs. Robert L.

Mowery

M. Wilson Nesbitt, Jr.

Bernice L. Ourada

Dr. & Mrs. Harry A.

Owen, Jr.

Frances D. Parrish

Mr. & Mrs. George W.

Platt

Mr. & Mrs. Erwin H.

Plumer

Mr. & Mrs. Thomas

Pollock

Allen B. Rice

The Rev. & Mrs. B.

Maurice Ritchie

James S. Robb

Mr. & Mrs. H. B.

Robertson, Jr.

Mr. & Mrs. George

Sedlacek

Mr. & Mrs. Norman Sharp

Virginia K. Sharp

The Rev. & Mrs. Donald S.

Sheffield

Candice Yeary Sloan

H. Paul Smith

Carol E. Storey

Mr. & Mrs. Lennart R.

Strandh

Louise M. Stubbs

Dr. & Mrs. James L.

Travis III

Dr. & Mrs. John Vickers

Betty B. Wilson

Dr. & Mrs. Charles Young

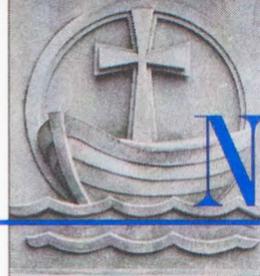
Mrs. E. E. Woodall

Donald D. Lewis

Maxine J. Young

Dr. & Mrs. H. Claude

Young, Jr.



FACULTY AND STAFF NOTES

Professor Emeritus Waldo Beach edited *Christmas Praise: Resources for the Seasons of Christmas*, published by Westminster/John Knox Press, 1991.

Teresa M. Berger gave a lecture to the Commission on Unity of the North Carolina Council of Churches in September, "Ecumenism in the United States—A European Perspective." Dr. Berger contributed the following articles to the *Dictionary of the Ecumenical Movement* (Eerdmans Publishing Company, 1991): "Catechism," "Lima Liturgy," "Liturgical Movement," and "Worship in the Ecumenical Movement."

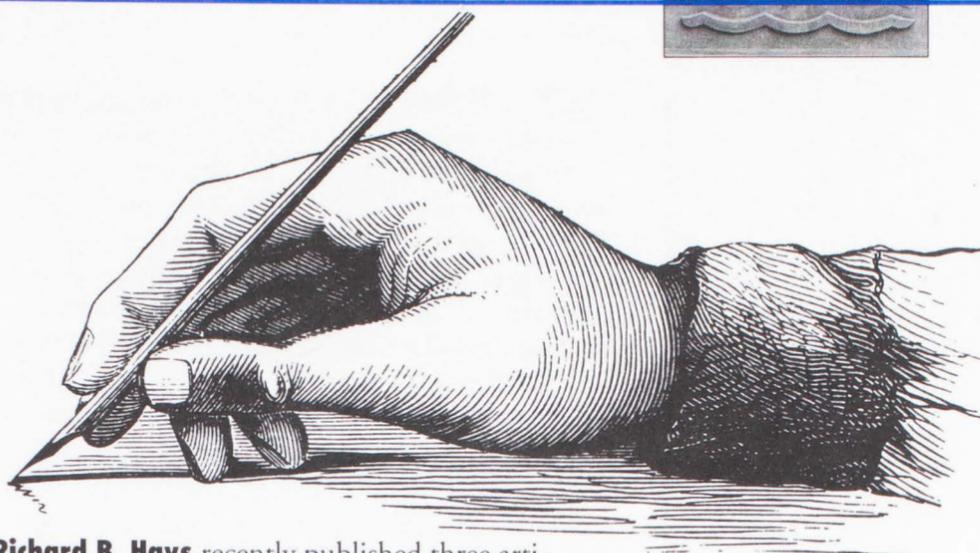
Wesley F. Brown gave the commencement address at Methodist College, Fayetteville, North Carolina. He was awarded the Methodist College Medallion in recognition of distinguished service in United Methodist higher education.

Ted A. Campbell recently published *John Wesley and Christian Antiquity: A Study of Religious Vision and Culture Change* (Abingdon Press, 1991). The article, "Scripture as an Authority in Relation to Other Authorities: A Wesleyan Evangelical Perspective," was published in *Quarterly Review*, 11 (Fall 1991). In July 1991, Campbell delivered an address, "The Roots of Methodism," at the World Methodist Historical Association meeting in Singapore.

Gayle C. Felton delivered two lectures in November, "The Changing American Family," in the Religion and Life Series at Barton College in Wilson, North Carolina, and "Christian Disciplines in the Wesleyan Tradition," at the Elizabeth City District Christian Enrichment School. In October, Dr. Felton taught a continuing education seminar, "United Methodism and Baptism," at the Divinity School Convocation and Pastors' School, and led a three-day conference on the topic, "Reexamining and Recommitting to Your Call," for the National Christian Educators Fellowship at the Simpsonwood Retreat Center in Atlanta, Georgia. Also in October, Dr. Felton taught at the North Carolina Conference Clergywomen's Retreat. At the Durham District Christian Workers' School in September, Dr. Felton served as dean and taught a class on the Gospel of John.

Mary McClintock Fulkerson published two articles: "Theological Education and the Problem of Identity," in *Modern Theology* (October 1991), and "Contesting Feminist Canons: Discourse and the Problem of Sexist Texts," for *Journal of Feminist Studies in Religion* (Fall 1991). Dr. McClintock Fulkerson presented a paper in August, "Biblical Authority and Homosexuality in the PC(USA): A Theological Method Reconsidered," at the Lilly Endowment-funded Reformed Theologians Work Group. She also delivered the Staley Lectures at Ferrum College, Ferrum, Virginia, on "Christian Feminism: Blessing or Curse?" and "Justice and Gender: Visions for the Future."

Stanley M. Hauerwas recently published the book, *After Christendom* (Abingdon Press, 1991). The article "If It Were Up To Me: Critics Choice" appeared in the November/December issue of *Salt*. Dr. Hauerwas published three articles in October: "Why Resident Aliens Struck a Chord," with Will Willimon, in *Missiology: An International Review*; "Discipleship as a Craft," in *Christian Century* (October 2); and "Beyond 'Political Correctness,' Left or Right," in the *New Oxford Review*. In November he was awarded the honorary degree of doctor of divinity from the University of Edinburgh, Scotland.



Richard B. Hays recently published three articles: "Awaiting Redemption of Our Bodies," in *Sojourners* (July 1991); "Crucified with Christ: A Synthesis of the Theology of 1 and 2 Thessalonians, Philemon, Philippians, and Galatians," in *Pauline Theology, Volume 1* (Fortress, 1991); and "Pistis and Pauline Christology: What is at Stake?" in *SBL Seminar Papers 1991*. Dr. Hays debated this issue on November 26 with James D. B. Dunn in the Pauline Theology Group at the Annual Meeting of the Society of Biblical Literature, Kansas City, Missouri. Dr. Hays presented the series, "New Testament Ethics: Controverted Issues," during the Divinity School Convocation and Pastors' School in October. Professor Hays presented "Exegetical Problems in 1 Corinthians 1:18-25" at the *Studiorum Novi Testamenti Societas* meeting at Theologische Hochschule Bethel in Bielefeld, Germany, in July. He was a participant in the conference on "The Arts in Theological Education" at the Institute of Sacred Music, Yale Divinity School, New Haven, Connecticut, November 8-9.

Frederick Herzog contributed "Entdeckung des anderen Amerikas" to *Ev Kommentare*, 25:1 (January 1992). In December, Dr. Herzog was presented the Humanitarian Service Award, given annually by the Campus Ministry, during the Founder's Day Convocation in Duke Chapel.

Carol M. Norén published *The Woman in the Pulpit* (Abingdon Press, 1992). At Duke Divinity School's Convocation and Pastors' School in October, she led a workshop on "Women and Preaching." She gave two lectures and preached for the Florida Conference Institute of Preaching in February.

Russell E. Richey published *Early American Methodism* (Indiana University Press, 1991). An essay, "Three Ecumenical Agendas: A Methodist Approach," appeared in *Quarterly Review*, 11 (Winter 1991), and an entry on denominationalism was contributed to *Dictionary of the Ecumenical Movement* (World Council of Churches and Eerdmans, 1991). Professor Richey also had major responsibility for three conferences underwritten by the Lilly Endowment—one on the "Scholarly Writing of Denominational History" and two on Methodism. The latter were underwritten by a planning grant and were preparatory for a proposal to Lilly for a major study of the denomination being submitted by Dean Campbell and Richey.

Harmon L. Smith contributed the article, "Who Should Decide the Medical Treatment of Minors," to *Social Responsibility: Business, Journalism, Law, Medicine* (Washington and Lee University 1991).



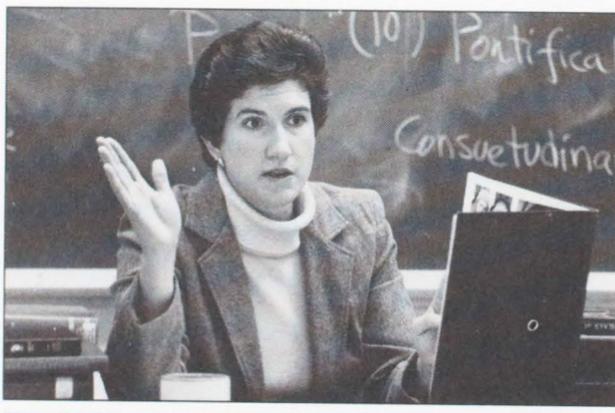
C. G. Newsome, T'72, D'75, G'82, of Columbia, Maryland, is the new chairman of the Divinity School Board of Visitors. He is acting dean of the Howard University Divinity School in Washington, D.C.



Russell E. Richey

David C. Steinmetz has recently published several articles on John Calvin including: "Calvin and the Divided Self of Romans 7," in *Augustine, the Harvest and Theology (1300-1650)*, (E. J. Brill, 1990); "Calvin and the Natural Knowledge of God," in *Via Augustini* (E. J. Brill, 1991); "Calvin and the Monastic Ideal," in *Anticlericalism in Late Medieval and Early Modern Europe* (E. J. Brill, 1991); and "Calvin among the Thomists," in *Biblical Hermeneutics in Historical Perspective* (Eerdmans, 1991). Professor Steinmetz will spend June, July and August 1992 in Germany, where he has been awarded a grant for research at the Duke August Library in Wolfenbüttel. Dr. Steinmetz read a paper on "Luther and Loyola" at the 500th anniversary celebration of the birth of Ignatius Loyola held at the University of Duesto in Bilboa, Spain, September 9-13, 1991. He currently serves as the director of the Duke University Center for Medieval and Renaissance Studies and as the chair of the University Commencement Committee.

Geoffrey Wainwright was an editor of the *Dictionary of the Ecumenical Movement*, recently published by the World Council of Churches and Eerdmans. Four years in the making, and with contributors from every continent and confession, the dictionary surveys the history, theology, and practice of modern ecumenism. In October, Dr. Wainwright gave lectures at the Irish School of Ecumenics in Dublin, and in the Distinguished Scholars series at Queen's University, Belfast. He has been reappointed for five more years as chair of the joint commission between the World Methodist Council and the Roman Catholic Church.



Karen Westerfield Tucker, Lecturer in Liturgics



Divinity School Secretary Marjorie Lobsiger and her thimble collection were featured recently in Duke Dialogue and on WTVD's "Don Ross' Journal." Shown are Marjorie's Smokey the Bear (left) and Prince Charles and Princess Diana (right) thimbles.

William H. Willimon recently published the article, "Be Imitators of Me," in *The Christian Ministry* (November/December 1991). "Why Resident Aliens Struck a Chord," with Stanley Hauerwas (*Missiology: An International Review*), was published in October, and "Going Public" appeared in *The Christian Ministry*, also published in October. "The Search for Meaning in Life," a first-year student seminar taught by Dr. Willimon, was featured in the fall issue of *Duke Magazine*, and the article, "What Bible Are Your Children Reading?" appeared in the July 23-31 issue of *Christian Century*. A series of lectures entitled "Psychotherapy and the Christian Faith" was delivered to the Institute of Religion and Medicine at the Houston Medical Center in Houston, Texas. This fall Professor Willimon lectured extensively to conference meetings of the United Methodist Church, and to conference meetings of both the Disciples of Christ and the American Baptist Churches of Canada. He was the speaker at the opening convocation for both Wofford College, Spartanburg, South Carolina, and Presbyterian College, Clinton, South Carolina. He led the Annual Faculty Retreat at Asbury Theological Seminary in Wilmore, Kentucky, and gave lectures at Oklahoma City University in Oklahoma, and at First United Methodist Church, Little Rock, Arkansas. Willimon was presented the Award of Distinction by the Board of Alumna Affairs at Yale Divinity School in February.

CLASS NOTES

J. Worth Lineberger, D'33, and his wife, Allene Gable Lineberger, celebrated their sixtieth wedding anniversary on December 5, 1991, in Raleigh, North Carolina. They served pastoral appointments and the Children's Home in the North Carolina Conference of the United Methodist Church.

James W. Lineberger, Jr., D'65, is their son.

Wade R. Bustle, D'40, a retired United Methodist minister, has been named minister emeritus at Mount Pleasant Church in McLeansville, North Carolina.

James Edwin Rogers, D'42, has been honored by Barton College, Wilson, North Carolina, as a recipient of its Alumni Achievement Award. A retired United Methodist minister now residing in Edgefield, South Carolina, Rogers enjoyed a distinguished career in chaplaincy with the Veteran's Administration, including the position of chaplain services director.

Donal "Jack" Squires, D'51, of Fairmont, West Virginia, is the newly appointed national chaplain of the American Legion.

Randall C. Mason, T'54, D'57, founding director of the Center for Religion and Psychotherapy in Chicago, Illinois, has been honored by the establishment of an endowed research fund commemorating his 25 years of service.

C. Alison Simonton, Jr., D'58, of Greensboro, North Carolina, editor of the *North Carolina Christian Advocate*, was honored at the fall 1991 national meeting of the United Methodist Association of Communicators with four awards for excellence in editorial content and writing, use of illustrative material, layout and design, and the overall quality of the publication.



Jim C. Gilland, D'59, senior minister at Providence United Methodist Church, Charlotte, North Carolina, was awarded the doctor of ministry degree by Drew University at its October 1991 commencement. His project was on the development of support systems for divorced clergy.

Donald Hanks, D'60, associate professor of philosophy at the University of New Orleans, recently published *Selective Incapacitation: Preventive Detention of the Violent Offender* (Vantage, 1991).

Harold E. Wright, D'63, of Charlotte, North Carolina, has been elected as an associate general secretary for the General Council on Ministries of the United Methodist Church, the programming council for the national church. He had served for the past five years as superintendent of the Charlotte District, Western North Carolina Conference.

Robert E. Dowda, D'66, G'72, headmaster of Tuscaloosa Academy is serving this year as president of the Alabama Independent School Headmasters' Association. He is national vice-president of the Birmingham-Southern College Alumni Association and has recently been selected for Leadership Tuscaloosa, a program recognizing leadership skills and community involvement.

Joseph C. McMurry, D'70, was awarded the doctor of divinity degree from Pfeiffer College at the May 1991 commencement. He is a United Methodist pastor in Gastonia, North Carolina.

Michael B. Brown, D'74, of Boone, North Carolina, has been selected as one of three clergy from the Southeastern Jurisdiction of the United Methodist Church to preach on the Protestant Hour radio program in 1992.

Paul Wesley Chilcote, D'79, G'84, professor of the history of Christianity at the Methodist Theological School in Delaware, Ohio, has been named to the faculty of theology for the new United Methodist-related Africa University.

Susan E. Gladin, D'82, of Hillsborough, North Carolina, was featured as The Tar Heel of the Week, October 13, 1991, in the *Raleigh News & Observer*. A United Methodist minister, she served for the past eight years as director of Orange Congregations in Mission developing a major interdenominational program (\$450,000 annual budget) assisting the poor and underprivileged in Orange County. She is now devoting her time to her family and farm. Her successor at OCIM is **Sharon Freeland**, D'91.

Logan C. Jones, D'82, A'87, and **Kelli Walker-Jones**, D'83, joyfully announce the December 30, 1991, birth of Kathleen Davis who joins sister Sarah Austin and family in Cedar Hill, Texas. Logan is associate director of pastoral services at Methodist Medical Center in Dallas, and Kelli works part-time with Divinity School admissions and development.

Stuart R. (Randy) Smith, D'82, and Sarah of Rock Hill, South Carolina, are pleased to share the news of the July 3, 1990, birth of Rebekah Clare.



Heidi Campbell-Robinson, D'83, D'87, is a pastoral psychotherapist with The Methodist Counseling Center in Charlotte, North Carolina, and is serving as a consultant on family life ministries with the Western North Carolina Conference of the United Methodist Church. She is active on the regional Duke alumni board and at Myers Park United Methodist Church, where her husband, **Ron Robinson**, D'81, D'84, is a staff member.

William E. Roth, D'83, and his wife announce the October 9, 1991, birth of a son, Errett Tyler. They are residents of Kernersville, North Carolina.

David C. Surrett, D'83, and Donna, along with their son, Myles, announce the June 19, 1991, birth of Lydia Emily. The Surretts live in Norway, South Carolina.

Lucrecia (Chris) Norman, D'84, has been called to First Baptist Church, Yadkinville, North Carolina, as associate pastor.

Kelly Haugh Clem and **C. Dale Clem**, both D'85, of Piedmont, Alabama, announce the November 27, 1991, birth of a second daughter, Sarah Carter. Dale is the Wesley Foundation director at Jacksonville State University.

Michael A. Macdonald, D'85, a pastor in Albemarle, North Carolina, has won a national Pentecost sermon contest for United Methodist clergy sponsored by *Circuit Rider* magazine. His sermon will be published in the spring. This is the second time Mike has won the contest. He and Delaine are parents of one-year-old twins, Caleb and Rebekah.

Mary S. Whetstone-Robinson, D'85, and her husband, Duke Divinity Professor Emeritus **Charles K. Robinson**, G'58, moved last year to Columbus, Ohio, where she is now serving as a staff chaplain at Riverside Methodist Hospitals. Mary had an article, "Paul: Fall Guy on Women's Issues?" published in the *McKendree Pastoral Review* (Spring 1990). She continues to compete in sports on Riverside's Corporate Challenge Teams in eight-ball, table tennis, and softball.

J. Cameron West, D'86, and Elizabeth announce with thanksgiving the December 8, 1991, birth of Grace Louise. They are living in Valdese, North Carolina, where Cam is a United Methodist minister.

Cynthia Davis, D'87, received the master of education degree in counseling from the University of Arkansas in May 1991.

David L. Mayo, D'87, and **Barbara Boyd Mayo**, D'88, announce the January 30, 1991, birth of their second child, Matthew Ryan. They reside in Fort Myers, Florida.

Mark R. Flynn, D'88, and **Annette Notar Flynn**, D'90, of Hillsville, Virginia, are the proud parents of Anna Grace, born September 2, 1991.

Reva McPherson Halloran and **Timothy W. Halloran**, both D'88, are happy to share the news of the December 24, 1991, birth of Cameron McPherson. The Hallorans live in Beckley, West Virginia.

P. Baird Lewis, D'89, continues to live and work in the L'Arche community in London, England.

Mark B. Statler, D'91, is serving this year as associate minister of the Cadder Presbyterian Church, Bishopbriggs, Glasgow, Scotland.



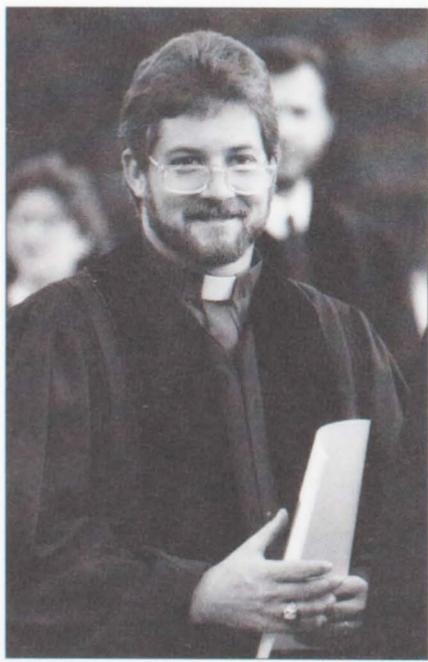
DEATHS

Marvin Woodrow Topping, D'35, died May 7, 1991, in Chesapeake, Virginia. He was retired from public service as a congressional liaison with the Small Business Committee of the U. S. House of Representatives. Earlier he had been the executive director of the American College Public Relations Association. He is survived by his wife, Louise Marshall Topping, one son and two grandchildren.

Clarence Poe Morris, D'38, died January 10, 1992, in Burlington, North Carolina. A retired United Methodist minister, he had been for more than 20 years the executive secretary of the Board of Education of the North Carolina Conference directing the development of four church-related camps in the eastern part of the state. C. P. Morris is survived by his wife, Myra Vaden Morris; a daughter, three sons, four grandchildren, and six stepgrandchildren.

William Clark Ellzey, D'39, died February 22, 1991, in Perryton, Texas. He was a professor in the field of home and family life at Texas Tech University.

Roy A. Grisham, Sr., D'42, died September 11, 1991, in Montgomery, Alabama. He served United Methodist parishes in North Mississippi over a long career that included chaplain service in the U. S. Army during World War II. He is survived by his wife, Irene York Grisham, and two children.



Mark Mashburn, D'88

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