



# DIVINITY

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## *News & Notes*

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DUKE DIVINITY SCHOOL

Fall 1993

The following sermon on Luke 9:51–62 was delivered by Divinity School Dean Dennis M. Campbell at the Opening Convocation, Tuesday, August 31, 1993, in Duke University Chapel.

### **On Pilgrim's Way: Theological Education as Journey**

For a number of years our introductory course on the theology of Christian ministry, CM10, has used a book by Avery Dulles. At one place in the book he observes: "Christians commonly experience the Church more as a companionship of fellow travelers on the same journey than as a union of lovers dwelling in the same home." All of us who have experience in the Church know what Dulles means. The Church includes an incredible diversity of people. As such there are different ideas about almost everything. Nevertheless, the image of fellow travelers on the same journey is one with which we can identify. The Church has the character of a pilgrimage. It is not static, but it is a dynamic community in movement toward the goal of full life in Christ.

I was reminded of this image a few weeks ago during our Duke Divinity School course in Canterbury, England. I took a group of students to visit Bishopsbourne, the tiny town in which Richard Hooker lived while he wrote Book Five of *The Laws of Ecclesiastical Polity*. We held class in the parish church of St. Mary, which Hooker served at the very end of the sixteenth century. Later a group of us hiked the seven miles back to Canterbury along the famous Pilgrim's Way. When I was a sophomore in college here at Duke, our professor, Helen Bevington, made us memorize the first forty-two lines of *The Canterbury Tales*. As I walked along the road, I thought of Chaucer's stories of that incredibly diverse group of pilgrims.

The scriptures teach us that the whole of Christian life can be understood as a pilgrimage. The gospel text for this morning comes from chapter nine of Luke's gospel. In it we are told that Jesus "...set his face to go to Jerusalem." Already in the ninth

chapter, out of a total of twenty-four, Luke announces the intentional movement of Jesus toward Jerusalem. The rest of the ministry is presented as a series of encounters along the road. It is, in a sense, ministry in pilgrimage.

This morning, picture the Divinity School community gathered in this chapel as a remarkable pilgrimage of persons of diverse backgrounds, abilities, interests, gifts, and graces. The journey started before any of us was born, and it moves into God's future as new persons join us. All together contribute to the purpose of the school, which is leadership in teaching, scholarship, research, and service to advance the Church of Jesus Christ and its ministry to all the world.

Thinking of the Divinity School as a pilgrimage along the road of Christian life reminds us of the corporate character of our life and work. Christian ministry is a corporate reality. I urge you to refrain from talking about "my ministry." Ministry is the Church's ministry. In the same way, theological education is a corporate reality. We need to be reminded that the intellectual and educational life of the Divinity School goes on in all aspects of our life together—in the classroom, the chapel, the library, the lounge, the bookstore, and in service to the larger university and community. This is so because the Church and its ministry are corporate realities. Here you are not being trained to be an independent professional, but you are learning to think of yourself as a participant in shared ministry.

I am not suggesting that we will all agree, or that life at the Divinity School will be without its trials. A pilgrimage often is made up of a motley crew. Remember the astonishing variety and resultant problems

# What & Where

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*Education for leadership in the Church of Jesus Christ  
is in part about learning to extend to others the invitation  
to join the pilgrimage of Christian life.*

— DEAN DENNIS M. CAMPBELL

among Chaucer's pilgrims en route to Canterbury. Your fellow travelers may challenge your ideas and assumptions. Along the road you will have a variety of experiences, but it is through such encounters that education here proceeds.

It is like our gospel text for this morning. Luke groups four incidents along the road with Jesus that tell us about the corporate pilgrimage of Christian faith. These encounters are suggestive for theological education.

### Invitation of Example

In the first incident Jesus "sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; but they did not receive him, because his face was set toward Jerusalem. When his disciples James and John saw it, they said, 'Lord, do you want us to command fire to come down from heaven and consume them?' But he turned and rebuked them."

Can we not all identify with James and John? Here were people who would not receive Jesus, and the disciples proposed to burn them up. But the refusal of Jesus to choose that way reminds us that God's message in Jesus Christ comes not by force, but by the invitation of example.

In his own day there were those who hoped that Jesus would be an earthly ruler of Israel like David or Solomon. They hoped for a great military king to overthrow the Romans. But Jesus was not that kind of king. One becomes part of God's kingdom by accepting the invitation of example. Education for leadership in the Church of Jesus Christ is in part about learning to extend to others the invitation to join the pilgrimage of Christian life.

It is a fact that this school, and all who are associated with it, are observed in the university, in the nation, and indeed across the world, for signs of the nature of Christian faith. The representative character of Christian ministry carries with it high expectations. I had a conversation last year with one of our students who decided not to pursue ordained ministry after his field education experience. He did not like the fact that he was expected to be an example, and to represent the Christian community. The example we set, and the way in which each of us lives, is important because it serves as a witness. We invite others by the power of our example, including the hospitality we offer to all who will join us as fellow travelers along the way.

### Servanthood

In the second incident Luke tells us that "As they were going along the road, someone said to him, 'I will follow you wher-

ever you go.' And Jesus said to him, 'Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.'"

Disciples were called to leave all to follow Jesus. In the Christian church through the years, the dominant teaching has been to recognize that material goods and security have relative value. It is not that they have no value. If we really thought that, we would not be here in this chapel in this university today. I once heard the great Scottish church leader George MacLeod say, "There is no such thing as tainted money. Give it to me, and I'll untaint it." But our confidence can never be in the material goods and so-called security of any human construct in this world.

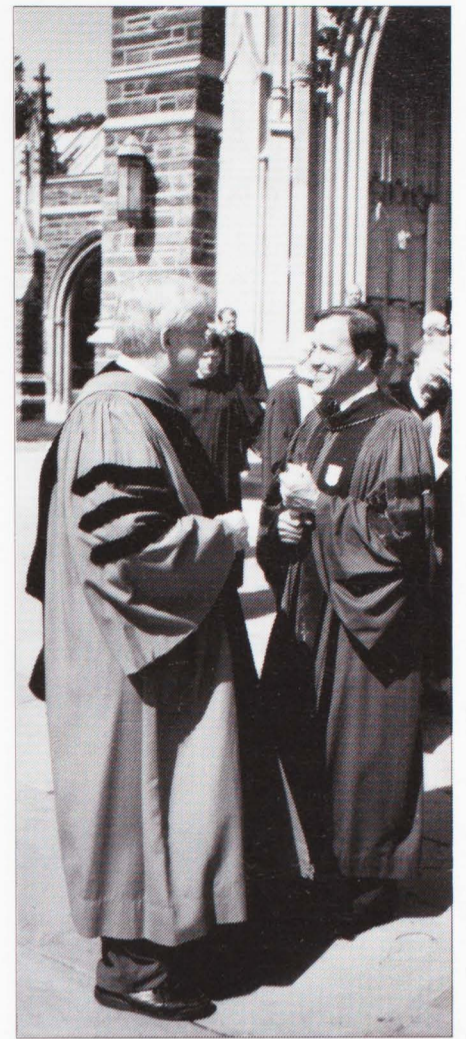
This recognition frees us to be servants; and all Christian ministry is servanthood. To learn to be a servant is not why most people come to Duke University. That is not why most parents pay over twenty thousand dollars a year to send their children here. But if you have come to prepare for any of the ministries of the Christian church, you must develop as a servant. It will be easy to become discouraged. You will look around you and see some students in other schools of the university living opulent lifestyles. Some will think about their education as a ticket to wealth. But let us never fall into the trap of comparing ministry with other vocations in terms of power, influence, or the capacity for financial gain. If the apparent attractions of money, power, and things are irresistible, then you should not look to ministry. The truth is that worldly goods and authority are short-lived. Ministry involves seeing reality through the lenses of the gospel, not through the lenses of the world. The meaning of Christian discipleship is self-giving service.

The call to any form of Christian ministry is a call to servanthood. It is a servanthood that recognizes the transient character of material goods and worldly security.

### A Disciplined Spirituality

In the third encounter along the road, Jesus said to a man, "Follow me." But he said, 'Lord first let me go and bury my father.' But Jesus said to him, 'Let the dead bury their own dead; but as for you, go and proclaim the Kingdom of God.'"

This is one of the more harsh sayings of Jesus in the New Testament. However, he does not imply a lack of respect for the father. That would be inconsistent with his other teachings. Rather, Jesus sets forth an attitude toward life. The reign of God is life-affirming. Spiritual health requires a fundamental affirmation that all of life is a gift from God. Each of us has choices to



David Steinmetz (left) confers with Dean Campbell at Opening Convocation

make in the context of the faith pilgrimage. We have a role in shaping what we do with the life God gives. The habit of faith chooses a positive spiritual attitude toward life.

It is essential in your theological education that you develop disciplines of the spiritual life. The Divinity School can guide you, and assist you, but we cannot do this for you. One of the great dangers of theological education, and indeed of professional ministry, is that we sometimes find that the Bible, and even prayer, come to function as tools of the trade. I mean by this that they are a part of our professional work, but sometimes neglected in our own lives. This choice leads to spiritual death.

In a recent book, Peggy Noonan wrote about some of those in the government who use religion to advance social policy. She once said to them, "You guys don't believe in God, you just believe in religion." We need to read the Bible, cultivate a disciplined prayer life, and participate in corporate worship apart from the demands of our work in school and church. Theological education must include spiritual formation, or the motivation that brought you here will die. Jesus calls us to leave the dead to bury the dead and join him by choosing life in God.

### A Future Hope

"Another said, 'I will follow you, Lord; but let me first say farewell to those at my home.' Jesus said to him, 'No one who puts a hand to the plow and looks back is fit for the kingdom of God.'"

There is a tremendous dynamism about this saying of Jesus. Christian faith calls us to an openness for the future. We are called to join the pilgrimage of faith. We are confident that God is in our future, and therefore we are not afraid to venture forth. This is a fitting text for Opening Convocation. Today we set our faces forward and join in the pilgrimage of the Divinity School.

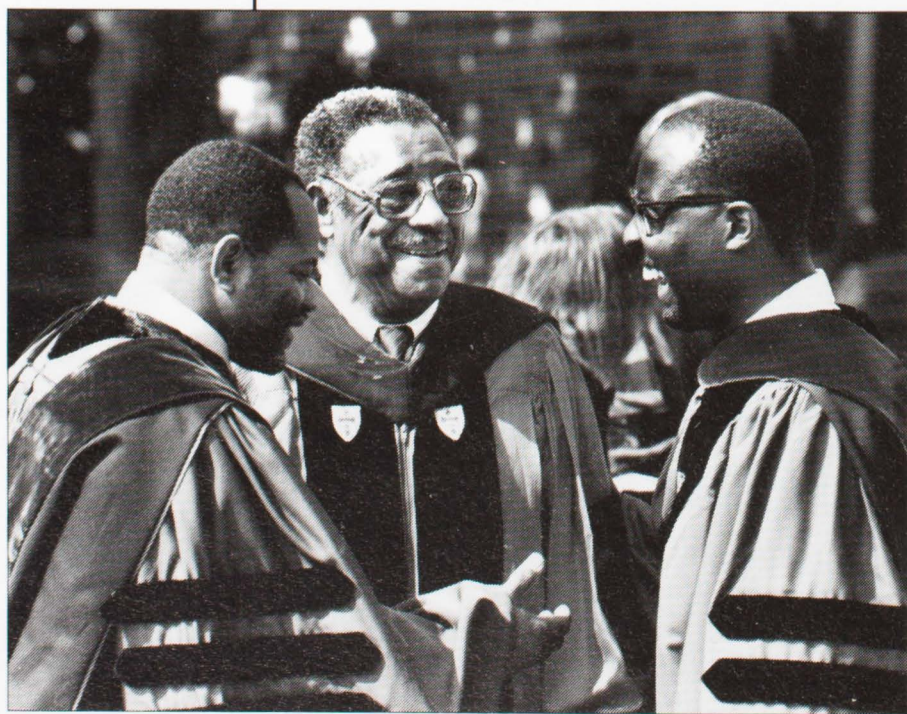
Theological education involves a willingness to venture and to risk. In your courses you will encounter provocative thoughts that challenge you, but do not be afraid of new ideas. In a sense, all education is alienating. It alienates us from shallow thinking and easy answers. God calls us to use the minds given to us; your education here is fundamental to your effectiveness in ministry. Being a pastor includes being a Christian scholar. We all need to study and learn the Bible with care and depth. We must imbibe the Christian tradition, and learn to think theologically, so that in our ministries we can always lead with theology, and not with politics or social analysis. I hope that you will use the library, read widely, and develop a plan to build your own working library. Christian ministry is an intellectual endeavor.

Jesus demands that disciples look forward with bold enthusiasm and not remain stuck in the past or the present. God is in our future and, therefore, we live in trust. A couple of years ago in Australia I met Archbishop Kiril of Smolensk. He is the chief ecumenical officer of the Russian Orthodox Church. I asked him about the Christian church in the former Soviet Union during the many years when Communist regimes sought to obliterate religion. He observed that the Church never feared for its survival because of its absolute assurance of God's grace. Orthodoxy, Kiril said, thinks in terms of millennia.

Trust in God allows us to see the long view. There will be times of discouragement, disappointment, and frustration in your time here, but do not forget why you have come. And do not get bogged down in the present and fail to take the long view forward. "No one who puts a hand to the plow and looks back is fit for the kingdom of God."

Think of theological education at Duke as being part of a great pilgrimage, which, like Christian faith itself, is a dynamic movement toward the goal of full life in Jesus Christ. Along the road we learn that:

- God calls us to the life of the mind. Christian ministry is an intellectual endeavor.
- God's message in Jesus Christ comes not by force, but by invitation. In ministry we are called to teach by example.
- Material goods and security are short-lived and of but relative value. In ministry we are called to servanthood.
- The habit of faith chooses and cultivates a positive spiritual attitude toward life. In ministry we are called to develop disciplines of spiritual life.
- We must be open to the future, face forward, and see the long view of God's providential care for each of us, for the Church, and for the whole creation. Amen.



(l to r) William C. Turner, Samuel D. Proctor, Willie J. Jennings at Opening Convocation



All in the Family: (l to r) Alice Weldon Perry, William Weldon, Margaret and Wilson Weldon, Will Weldon, and Ellen Lyles

## Divinity Dedicates Weldon Lounge, New Resources

At the 67th Opening Convocation of the Duke Divinity School, Dean Dennis M. Campbell dedicated \$ 1.5 million in recent endowments as well as several newly refurbished facilities at the school. Campbell announced the dedication of the new \$108,000 Weldon Student Lounge. Funds for the lounge were given in honor of Margaret L. and Wilson O. Weldon of Greensboro by their long-time friends Margaret W. and George C. Snyder, Sr. of Palm Beach, Fla. Weldon, a member of the Divinity School class of 1934, was the first president of the Divinity Alumni Association. He is a Duke trustee emeritus. Also dedicated was the Centenary Lecture Hall, a 130-seat hall located in the space formerly occupied by the student lounge. Centenary United Methodist Church in Winston-Salem supported the project. That same church provided funding for the original student lounge and contributed to its 1985 refurbishment. In addition, Campbell said, the J.M. Ormond Center and the Cokesbury Bookstore have undergone renovations, along with the 01 level hallway. Improvements include a new student organizations office and meeting room, and a new faculty mail room.

The United Methodist Publishing House provided funds for the Cokesbury Bookstore renovations and worked closely with the Duke University architect to synchronize the bookstore's renovations with others on the 01 level. The following endowments were acknowledged:

**The Aldersgate Endowed Scholarship**, announced earlier this year as the first million dollar endowment at the Divinity School, provides resources for student financial aid. It was begun by Duke alumni

Lucy and Wes Jones of Fayetteville as a matching challenge grant, and 153 other individuals, foundations and churches responded to the challenge to complete the \$1.2 million fund;

**The Mary Owens Bell Fitzgerald Scholarship Endowment Fund**, which supports study abroad for Divinity Students, was formed by a \$50,000 charitable annuity gift from Divinity School alumnus F. Owen Fitzgerald, Jr. of Raleigh;

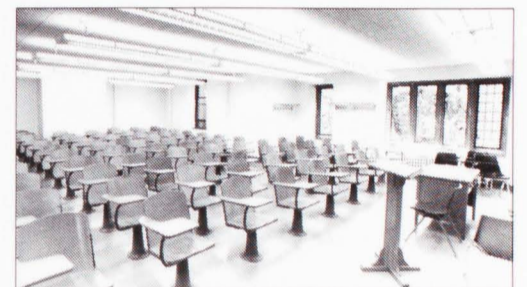
The \$50,000 **Irving Ray Dunlap Scholarship Endowment Fund**, which provides financial aid especially for second-career students, was given by Paul R. Dunlap of Kitty Hawk;

**The McClanahan Endowment Fund** for the Divinity School Library collections in practical theology and evangelism was established by a \$10,000 life insurance gift from Divinity School alumnus Arthur Lee McClanahan of Fairfield, Connecticut;

**The Chesley Carlisle Herbert, Jr. Endowment Fund**, which will provide funds for unrestricted use by the divinity school, was funded by a \$53,000 gift given by family members in memory of Divinity alumnus Herbert;

**The E. Clifford and Jane S. Shoaf Endowment Fund** for library acquisitions in Methodist studies was established by a \$25,000 commitment from the late Cliff Shoaf, a Divinity School alumnus, and Jane Shoaf of Edenton.

—by Debbie Selinsky  
Duke News Service



Room 01 before (above), Weldon Lounge after (below)



## Robert Earl Cushman: Dean and Theologian



(l to r) Divinity School Deans Cushman, Campbell, and Langford at Dennis Campbell's installation as dean in 1983.

Robert Earl Cushman, the seventh dean of Duke University Divinity School, died on Wednesday, June 9, 1993, in Penobscot Bay Medical Center in Camden, Maine. He was 79.

The funeral service was held at 10:00 a.m. on Saturday, June 12, in St. Andrew's Episcopal Church in Newcastle, Maine. Dean and Mrs. Dennis M. Campbell represented Duke University and the Divinity School. Burial was at the Cushman family cemetery in Manchester, Vermont, on June 13.

Dr. Cushman, emeritus professor of systematic theology, served on the faculty of the Divinity School for twenty-six years. He was dean from 1958 until 1971, when he resumed full-time teaching and research. During his tenure as dean, the faculty was strengthened and significant physical expansion was completed. In 1964, he began a program of renovations in the Divinity Library, Gray Building, and Old Divinity Building. He was responsible for the planning and development of the new wing, which was completed in 1972. After he left the deanship, he continued his active work in the faculty and was greatly appreciated as a teacher by another generation of theological students. Dean Cushman was an early and strong advocate of civil rights and was one of the key leaders in the effort to desegregate Duke University.

A native of Fall River, Massachusetts, Cushman grew up in Rochester, New York, and was educated at Wesleyan University, Middletown, Connecticut. The son of Methodist Bishop and Mrs. Ralph S. Cushman, he received his theological degree from Yale University Divinity School in 1940 and went on to earn the Ph.D. from Yale University in 1942. He received an honorary degree (L.H.D.) from Belmont Abbey College in 1966. Cushman served for a year as instructor in theology at Yale University and then taught for two years as professor of religion at the University of Oregon. He joined the Duke faculty in 1945.

A member of Phi Beta Kappa, Duodecim Theological Group, and the American Theological Society, Dr. Cushman was a prolific scholar. He published books, book chapters, and journal articles, among them his book *Therapeia: Plato's Conception of Philosophy*. Two books were published after his retirement: *Faith Seeking Understanding: Essays Theological and Critical* (Duke University Press, 1981), and *John Wesley's Experimental Divinity: Studies in Methodist Doctrinal Standards* (Abingdon Press, 1989). At the time of his death he was working on a book dealing with his ancestor Robert Cushman, who sailed on the Mayflower in 1621 and drew up the contracts between the Pilgrims and the merchants who financed the voyage.

Dr. Cushman was also working as editor of one of the volumes of the Bicentennial Edition of *The Works of John Wesley*. In this work he was assisted by Duke graduate Paul Chilcote. Cushman was one of the founders of the Wesley Works project in 1960, when Duke joined with the other university-related Methodist schools of theology to initiate publication of the first complete, definitive, and critical edition of the works of John Wesley.

Robert Cushman's theological thought is perhaps best expressed in his book *Faith Seeking Understanding*. This collection of essays, published in 1981, includes critical reflections on classic and contemporary issues in Christian theology. Themes emphasized in the book include the priority of God's grace and the authority of Christian scripture and tradition for theological understanding. Cushman always insisted on firm grounding in Christian theological thought and deep reflection on the nature and meaning of the tradition prior to constructive theology. This same emphasis characterized his deanship at Duke. Duke's emphasis on historical studies and the history of Christian thought is in part a reflection of Cushman's own emphases. Cushman's approach to theology as faith seeking understanding allowed Duke to steer a course of intellectual integrity within the growing confusion that characterized much of Christian theology in the late twentieth century. The priority of the faith and ministry of the Church distinguished Duke in its approach to theological education.

An ordained minister in the United Methodist Church, Dr. Cushman was a longtime member of the North Carolina Conference. He was actively involved in ecumenical affairs and served as a delegate to the World Conferences on Faith and Order in Lund, Sweden, in 1952, and in Montreal in 1963. He was a permanent member of the North American Commission on Worship for the World Council of Churches and was a Protestant observer at the Second Vatican Council in Rome in 1964. A delegate to the 1964 General Conference of the Methodist Church, he was also active in the North Carolina Conference Board of Education. As dean of Duke Divinity School, Dr. Cushman provided national and international leadership to theological education and was a member of the American Association of Theological Schools' executive committee.

Dean Cushman was a dominant force in the initiation of the Ministerial Education Fund of the United Methodist Church, the fund that provides support for the thirteen theological schools of the United Methodist Church. He also served as president

## Bob Cushman: Faith Seeking Understanding

Bob Cushman originally came to Duke as a young professor of theology, and being a scholar was his most basic characteristic. Intellectually he was a heavyweight: intense, disciplined, careful, and creative. His scholarship was expressed in his own Greek-English idiom. Those who sat in his class will remember his special compound words: ontological alienation, ethotic subjectivity, Socratic elenchos, meiotic discourse. His courses in introductory Christian theology and Christology provided the staples of theological education for many students.

Bob possessed a New England reserve and a sense of place in the history of that region. He was formal and, at times, forbidding. I remember well knocking on his office door and waiting uncomfortably for long moments. Hearing a groan and a reluctant "Come in," I would step in and stand nervously while his sharp eyes penetrated my external cover. Then he would visibly relax, smile, and say, "How are you?"

Bob became the dean of the Divinity School with no real administrative experience, but budgets, fundraising, and vision were natural to him. Best of all, he had a fine eye for faculty talent. He brought unusually able people to this faculty. In everything, Bob was in control. He was confident, determined, independent and listened to himself.

Once when I was chair of the Department of Religion and was discussing with him a matter over which we differed, I said that he should listen to his faculty. He responded, "You know I am a Platonist; I believe there is a great chain of being, an established order from the top to the bottom. Confuse that order and no good will result." He could be Olympian, as some of you will remember.

But he saw far ahead and was respected by

university and church leaders. Perhaps his most satisfying experience beyond his publishing was his participation in Vatican II as an official observer and the resulting relationship with Roman Catholicism. On this campus, the new Divinity School building was his doing, as were the entrance portico and the furnishings of the faculty conference room and the Alumni Common Room. He was a builder of faculty and facilities.

After he left the deanship in 1971 he remained more loosely connected with the Divinity School, but his teaching excellence and his intellectual challenge continued to inspire students and his conversations engaged colleagues.

To describe Bob through these official roles, however, only partially captures who he was, for he was also a churchman and a family man. It was only slowly that I realized his richly symbiotic relationship with Barbara. He cared deeply for her, their children, and their grandchildren. He was a friend. I knew him both officially and personally. He supervised my dissertation and baptized one of our sons. He and Barbara were gracious hosts. He was a master craftsman with wood, a lover of antiques, and a composer of beautiful prayers.

Years ago I came upon Bob on a Saturday afternoon. There was paint on his clothes. Obvious as it was I had to ask, "What have you been doing?" He replied, "A friend is moving into a new office and I went over to help him get it ready to open." Many of us remember when he went out of his way to help us open some new enterprise.

It is good to remember Bob Cushman. May God bless him and Barbara and their family.

—Thomas A. Langford

Provost and former Divinity School Dean

of the Association of United Methodist Theological Schools.

Although Barbara and Robert Cushman were involved in the national and international life of the church, they never lost their primary love for Trinity United Methodist Church in Durham, which was their family church for the whole time they were at Duke. Together they composed a hymn to commemorate the 150th anniversary of Trinity Church in 1986, and Robert Cushman taught the Trinitarian Sunday School Class for many years.

In 1979, Dean Thomas A. Langford created what is now a fully-endowed chair, the Robert Earl Cushman Professorship in Christian Theology to honor Dr. Cushman. In 1985, Dean Campbell unveiled an oil portrait of Dr. Cushman by the noted portrait artist Jeffrey Mims. The portrait hangs in the Alumni Memorial Common Room.

Also in that room is a fine American antique chest given to the Divinity School by Dr. Cushman to honor his wife Barbara.

Dr. Cushman was married to Barbara Edgcomb Cushman. They have three children, the Reverend Robert Earl Cushman, Jr. of Damariscotta, Maine, the Reverend Thomas Spaulding Cushman of New York City, and Elizabeth Jane Johnston of Saco, Maine. A memorial service was held in Duke University Chapel on Monday, October 25, 1993, at 5:00 p.m. led by Dean Dennis M. Campbell, Dr. Thomas A. Langford, Provost of Duke University and former dean of the Divinity School, and the Rev. H. Gray Southern, pastor of Trinity Church. Memorial gifts may be made to the Robert E. Cushman Endowment Fund at Duke Divinity School.



Dean and Mrs. Cushman visit with Vatican II delegates.

## Chavis' Journey From Jail to NAACP Led Through Duke



Benjamin Chavis during his Divinity School days

Even as Ben Chavis stood before them in leg chains and surrounded by prison guards 14 years ago, faculty and staff from the Divinity School saw the leadership ability that has now taken him to the top of the civil rights movement.

The 45-year-old Chavis, who on April 9, 1993, was elected executive director of the National Association for the Advancement of Colored People, was admitted in 1979 to the Divinity School while still serving the fourth year of a jail term. Chavis, according to the *Durham Herald-Sun*, was a member of a group called the "Wilmington 10" consisting of nine black men and one white woman. The group was convicted of firebombing a store in Wilmington, North Carolina. The shaky evidence supporting the conviction brought international attention to the group, and their sentences were reduced in 1978 by Governor Jim Hunt. The conviction was overturned by a federal appeals court in 1980.

Speaking to reporters following the NAACP election, Chavis recalled being brought to Duke in leg chains and doing classwork in Greek and the New Testament while in detention in a Hillsborough facility. Prison rules dictated that all lights go out at 10 p.m., which meant that Chavis would have to move his studies to the bathroom—the only lighted place after curfew.

"We are always interested in someone who can bring different perspectives to the school," said Maurice Ritchie, who currently directs the field education program in the school and helped with Chavis' application. "His interest in issues of social justice set an example for others in the school. He of course is still very much involved in shaping these issues. Certainly in a prophetic way he has called attention to issues of human rights and civil rights and environmental justice. We wanted people in our midst who would uphold those commitments."

Chavis had some supporters at the school who thought his conviction would be overturned (as it was just before his graduation), said McMurry Richey, who was the acting dean of the school at the time of Chavis' admission and later his faculty adviser. Others raised some concerns, but merely called for caution. Only a few raised outright criticism, Richey said. The criticism never had any influence, however, because the decision to admit Chavis had the backing of then Dean Thomas Langford, who was on a sabbatical leave at the time.

"We were a little on edge about this because we thought there might be some people on the outside who would see it as a problem," Richey said. "Among ourselves, we just tried to keep things low key."

Nevertheless, the application did pose some different issues for the school's staff. Richey remembers an unusual meeting with Chavis and prison officials to hammer out the details of Chavis' work-release program at Duke. "There was the head of the prison there, and a prison guard and a third person from the prison as well, as I recall. I guess they felt it was necessary to have guards with him at first."

The school, Chavis, and the prison agreed to a daily procedure. Chavis was brought to the campus during the day, and all his movements were accounted for during the time he was at Duke. Every night he had to return to the Hillsborough prison.

"He was a good student," Richey said. "We admitted him because we were impressed with his leadership ability, his dedication to the ministry, his career working for social justice, his good personal skills, and his relationships with other people."

Most students didn't get to spend much time with Chavis, but his dedication made an impression. "Every day I would ride the East Campus bus on my way home," said Karen Westerfield Tucker, a classmate of Chavis who is now an assistant professor in the Divinity School. "I remember every day being on the bus and seeing him waiting on the chapel steps, waiting for the van to take him back to prison. That is a very vivid memory."

Chavis received the master of divinity from Duke in 1980, graduating magna cum laude, and went on to earn the Ph.D. in theology from Howard University. He is the author of two books, *An American Political Prisoner*, *Appeals for Human Rights* (UCC Commission on Racial Justice, 1979) and *Psalms from Prison* (Pilgrim Press, 1983).

—by Geoffrey Mock  
Duke Dialogue



## Gomes Visits for Fall Semester

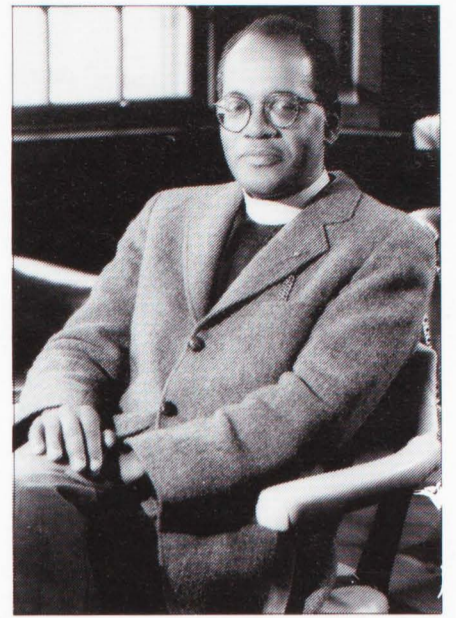
Duke Divinity School welcomes this fall as visiting distinguished professor of homiletics the Reverend Peter Gomes, who is Plummer Professor of Christian Morals and minister in the Memorial Church at Harvard University. Professor Gomes is widely sought throughout the United States and Great Britain as a lecturer and preacher, and has been awarded honorary degrees from New England College, Waynesburg College, Knox College, and Gordon College.

"We are delighted to have Professor Gomes here for the semester," remarked Dean Dennis M. Campbell. "Peter Gomes brings to the Divinity School expertise in preaching and ministry, and is known for his support of students and his sense of humor."

Peter Gomes, a native New Englander, was educated at Bates College and received the S.T.B. from Harvard University in 1968.

He taught history for two years at Tuskegee University and joined the Harvard faculty in 1974. At Harvard, he has taught courses in homiletics and in ancient Church history. Professor Gomes delivered the Hickman Lectures at Duke's 1990 Convocation and Pastor's School. An ordained American Baptist minister, he was listed by *Time* magazine in 1979 as "one of the seven most distinguished preachers in America."

Professor Gomes is the author of numerous articles concerning the Church, and his sermons appear regularly in *Pulpit Digest*. In 1988, Harper and Row published a set of his sermons under the title *Best Sermons*. He served for many years as a church organist and choirmaster and was National Chaplain of the American Guild of Organists for three years. A trustee of Wellesley College, he preached the inaugural sermon in Duke Chapel on President Keohane's inauguration.



From "The Yard" to "The Quad": Harvard's Gomes visits Duke

## Gilbert Greggs Joins Faculty

Duke University Divinity School received a new addition to the department of biblical studies with the appointment of Gilbert A. Greggs, Jr. as assistant professor of Old Testament, effective July 1. Greggs comes to the Divinity School from the University of Missouri, where he was assistant professor of Hebrew Bible.

Dr. Greggs is recognized as an outstanding teacher and has received two awards for excellence in that area: the Purple Chalk Teaching Prize, awarded by the College of Arts and Science of the University of Missouri (1992), and the Prize Teaching Award, presented by the dean of Yale College (1988-89). During his eight-year teaching career, Greggs has taught a variety of Old Testament courses ranging from introduction to Old Testament to a senior seminar on topics in the critical study of religion. In addition, he has begun to utilize his mastery of ten languages, and has instructed classes in biblical Hebrew and Akkadian.

"He is obviously a very fine teacher and a very able scholar. He also seems to have a great concern for the Church," commented James M. Eford, professor and division chair of biblical studies.

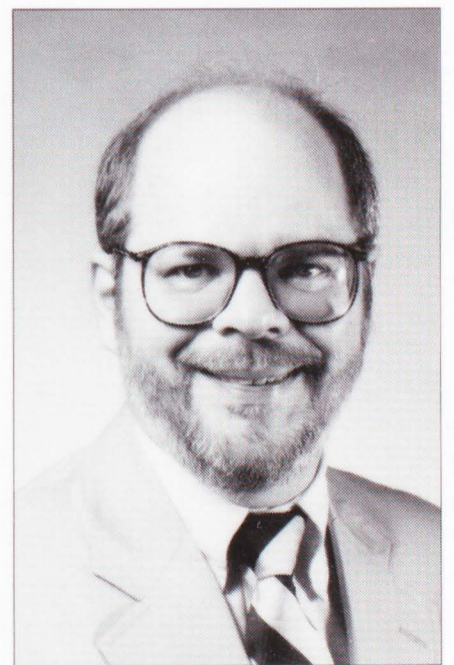
Greggs completed his undergraduate work at Amherst College in 1975. His education continued at Yale Divinity School, where he received the master of divinity in

1984. Professor Greggs then entered Yale University and earned the master of arts (1987), the master of philosophy (1987), and the doctor of philosophy degrees (1991). During his time at Yale, Greggs served as a teaching fellow from 1985 to 1989 under four professors. He received several fellowships and accolades including the Yale University Fellowship, the Two Brothers Prize, and the United Church of Christ Scholarship.

Gilbert Greggs' dissertation, *Priest, Prophet, and Apocalyptic*, was recently submitted for publication to the Overtures to Biblical Theology series at Fortress Press. His current research focuses on the social and literary problems of apocalyptic within Second Temple Judaism.

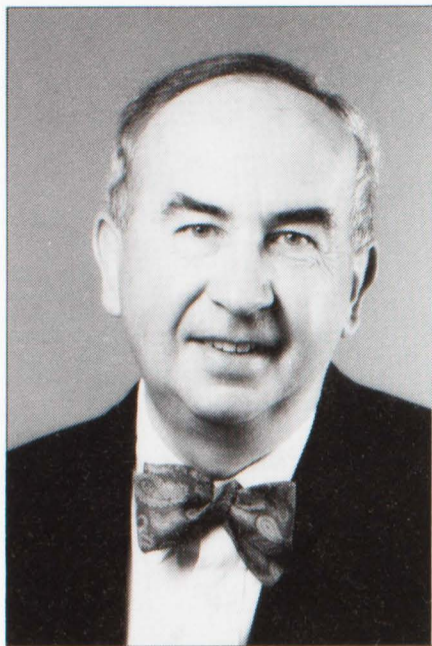
Dr. Greggs belongs to several professional organizations and serves as chair and convener of the Seminar on Hebrew Bible of the Central States Region of the American Academy of Religion and the Society for Biblical Literature.

"Gilbert Greggs has already demonstrated his teaching ability in a variety of contexts," said Dean Dennis Campbell. "He holds considerable promise as a scholar who can make significant contributions to the body of research in his discipline, and we welcome him here."



Literary problems of Apocalyptic: Gilbert A. Greggs

## North Carolina Methodists, Episcopalians Jointly Renew Their Baptisms



**Geoffrey Wainwright: "In baptism God actually does something."**

Episcopalians and Methodists each have an important word to say to the other, said Divinity School Professor Geoffrey Wainwright to a congregation of Episcopalians and Methodists on May 24, 1993, at Durham's Trinity United Methodist Church. The gathering of clergy and laity of the two denominations marked a celebration of unity in Christian baptism. Bishop Robert Estill of the Episcopal Church's North Carolina Diocese and Bishop C.P. Minnick of the United Methodist Church's Raleigh Area, North Carolina Conference, were celebrants at the service of unity. Dr. Wainwright gave the sermon.

The current international dialogue begun in Jerusalem last March and authorized by the Lambeth Conference of 1988 is working toward the goal of full communion between the two denominations, said Dr. Wainwright, who chairs the International Ecumenical Commission of the World Methodist Council. The term "full communion" refers to the mutual recognition of ministry and sacraments without necessarily implying an institutional merger.

"Episcopalians believe, as did John Wesley, that in baptism God actually does something, actually washes away sin sacramentally," he said. Too often in the past Methodists insisted only on a heartfelt conversion as a means of salvation and minimized the efficacy of baptism. On the other hand, Methodists suspected Episcopalians of placing too much emphasis on the sacraments and less on the need for

personal piety and evangelism, Wainwright said. Moreover, these two emphases, personal faith and sacramental baptism, belong together and are central to "apostolicity," the belief that the present church is continuing in the faith and discipline of Jesus' apostles, Wainwright said. Episcopalians have emphasized the need for an unbroken line of ordinations from the first apostles down to today's bishops. Methodists, on the other hand, have stressed the need for an evangelistic Gospel message. "Again," said Wainwright, "These two emphases are complementary."

Earlier in the evening, Dr. Wainwright said to the North Carolina Methodist-Episcopal Dialogue Commission members that the recent international dialogue in Dublin produced a working document that, after being revised in light of comments, will be brought before the World Methodist Council in 1996 and the Lambeth Conference of Anglican Bishops in 1998. The North Carolina United Methodist-Episcopal Dialogue was stimulated by a meeting held at the Divinity School last May. The statewide meeting of Episcopalian and Methodist bishops and church leaders sought ways of improving ecumenical dialogue on a local level in preparation for the upcoming national dialogues. The meeting was attended by the United Methodist Church's ecumenical officer, Bruce W. Robbins, and William Norgren, national ecumenical officer of the Episcopal Church.

## Divinity Students Win Awards

Several Duke University Divinity School students won awards for ministerial and academic excellence this spring.

**Frederick Beck** and **Arnetta Beverly**, both graduating seniors, were selected by a committee of homiletics professors as recipients of the Jones preaching awards. The awards, given on the basis of student preaching performances in the classroom and in the pulpit, were established in 1983 as part of a bequest from the late Jameson Jones, dean of the Divinity School from 1981 to 1982. Beck and Beverly will each receive a \$250 stipend.

Beck is the minister at First Presbyterian Church in Oak Hill, West Virginia.

Beverly is now an ordained United Methodist deacon in the Western North Carolina Conference.

Divinity School senior **Diana Marie Swancutt** has been named a recipient of the 1993 American Bible Society Scholarly

Achievement Award for excellence in biblical studies.

An Episcopalian, Swancutt has been active in gender issues at Duke.

**Edna Riggs** received the Wes Aitken Award for Excellence in Pastoral Care for the residency year of 1992-93. Riggs was a participant in the Clinical Pastoral Education (CPE) program at Duke University Medical Center through May 1993.

Riggs has accepted an appointment in the Greensboro district with the Liberty Circuit United Methodist Church.

**Christopher Franks**, a junior from Indiana, won the General Commission on Christian Unity and Interreligious Concerns' Oikumene Essay Award. Mr. Franks wrote an essay on the reports coming out of the World Methodist Council's ecumenical dialogue with the Roman Catholic Church. The award includes a \$250 prize.



## An Interview with David Arcus

**Would you say that the organ is primarily a church instrument? Why are the organ and the church so closely related?**

Yes, I'd have to say that the organ is primarily a church instrument as we understand it now. It did not begin this way. Originally, the earliest organs were secular instruments. We have drawings and early reliefs of crowds gathered at stadiums where the organ was available as a musical accompaniment to gladiator fights and other similar events. It was often a gift between kings. Thus it is entirely appropriate to associate baseball stadiums with the sounds of the electronic organ. There's some precedent for that.

Today we know it primarily as a church organ rather than a concert hall organ. I think the organ became so closely related to the church through the centuries because there are very few single instruments capable of leading a worship service musically, accompanying the hymn singing, or accompanying the choir. A piano can't do it. Guitars can't do it. An orchestra or a brass choir can do it, but it takes more than one person to play. So, there's a certain economy involved here. You can involve the organist, who is able to meet musical expectations for so many different components of the worship service.

**Why wouldn't a piano work as well?**

I think a piano would work in specific cases. Another question can crop into this. Is the organ the primary instrument for a church service? I think that the answer would have to be "No." In certain circumstances, I think the organ would be very inappropriate. For example, for a handful of people in a small room, an organ would be very inappropriate. In such cases a piano, guitars, unaccompanied singing, or some unusual instruments such as the zither or hammer dulcimer could be very effective.

Much of the reason the organ is often thought of as the only church instrument is that it has played an important role in the church as a visible, public, institution where large groups of people gather. The church has been the site of great town gatherings, town meetings, or great state occasions and also the place to be on Easter, Christmas Eve, Christmas, and midnight Mass. So whether or not you argue that the organ is always the best instrument to use, there are certainly occasions where you need something like an organ because churches cannot always afford an orchestra or a brass choir.

**Is there any place in church for electronic organs?**

Absolutely. It's amazing what electronic instruments have enabled us to do, but one of the problems with the electronic world is that the equipment you hang on to for ten years or even ten months can quickly become obsolete. Not so with the pipe organ. Even though the organ has gone through considerable evolution, its technology does not change as quickly as in the electronic world.

There is a place in the church for the electronic organ, but I'd have to say that if one is looking for a pipe organ sound, get a pipe organ. Don't sell yourself short and think, "We're going to fool these worshippers who have come expecting this great pipe organ and instead have them hear an electronic instrument." Why fool them? What are we saying about our ministry if we ask for genuine hearts and genuine approaches to God through Christ from our congregation, and yet we mock its intelligence by asking them to sing to an electronic imitation of a pipe organ?

There can be very creative implementation of electronic instruments or the electronic synthesizer. This has been done since the 1970s, so it's not a new concept. In the 1980s we saw the Musical Instrument Digital Interface (MIDI), and a lot of pipe organs have been hooked up with the capability to channel in electronic sound resources through the pipe organ keyboard. Several prominent cathedrals throughout the world have done this. It's not uncommon now, and in some ways it was bound to happen. Much of its success, however, will hinge on whether or not it's used discretely.

**Let's talk some about your style of playing. How much of it involves simply reading the music note-for-note, and how much is improvisation?**

I haven't really measured it, so I can't tell you. Most of the time when I'm playing, I don't pay a lot of attention to whether I'm improvising or not. I'd like to expand your question of reading it note-for-note by using the term "interpretation" as opposed to improvisation. For example, a hymn doesn't serve to minister to a congregation if I simply play what I read in the hymnal for three, four, five, six, seven stanzas. What I do is read the words and figure out how the music illuminates what the words say.

There is a fine line between interpretation and improvisation. The license to change the harmony and the harmonization, which results from interpretation, is improvisation. New textures might come out of that improvisation by playing the melody in pedals to emphasize "founda-

*David Arcus is Duke Chapel organist and Divinity School organist. Divinity News & Notes spoke to him about organs, church music, and theology.*



**Organic theology: David Arcus instructs John Overman, D'88**

tion,” “faith,” “strength,” “buttress,” or “fortress.” That is, in a sense, a kind of improvisatory license.

It’s a little harder with the literature—the Bach preludes and fugues, the Franck chorales, or whatever else. Interpretation of literature sometimes involves imagination because we don’t always know how a piece was originally rendered or what the composer intended. I often argue that twentieth-century music needs interpreters, not just composers. Sometimes a composer is the worst interpreter of his or her music. So when we interpret, we sometimes have to employ improvisation and the skill of imagining what must have happened to that music as it first was being played.

On the other hand, you’ve also got improvisation that starts from nothing. For instance, suppose you are in the middle of the service, and you realize that the minister has gone out to retrieve his or her sermon notes. That’s the perfect time for some meditative piece, perhaps based on a hymn. Improvisation is something that we, as parish musicians, organists, directors of music, or whatever you want to call us, need to be equipped to render. In cases like that, it’s one-hundred percent improvisation.

***We often speak of hymns and their words theologically. Can we speak theologically of the notes as well?***

Absolutely. We can speak theologically of individual notes, chords, melody, or progression of chords, and ask how they symbolically illuminate the theology inherent in the hymn. Composers like Bach employed certain figures to mean specific things, like crucifixion. Even before Bach, composers were symbolizing resurrection and ascension in the ascending melodic line.

In some ways our theological education is enhanced by understanding how music and theology work together, and how music illuminates our text. Sometimes music goes against the text. Othertimes, though, music and text work together like magic: it clicks and happens. It’s important for people to realize that many hymns did not start out being text and tune together. Often someone authored the text and someone else put it to a tune, or vice versa. Occasionally, we have hymns in which the text and tune are written by the same person. In these cases, it’s important to examine how that person understood music as a way to illuminate the text or, as the case may be, how that person came up with a text to articulate the music.

***You mentioned earlier that you feel the way you interpret or improvise on a piece is due to the theological implications of the words. Could you say more about that?***

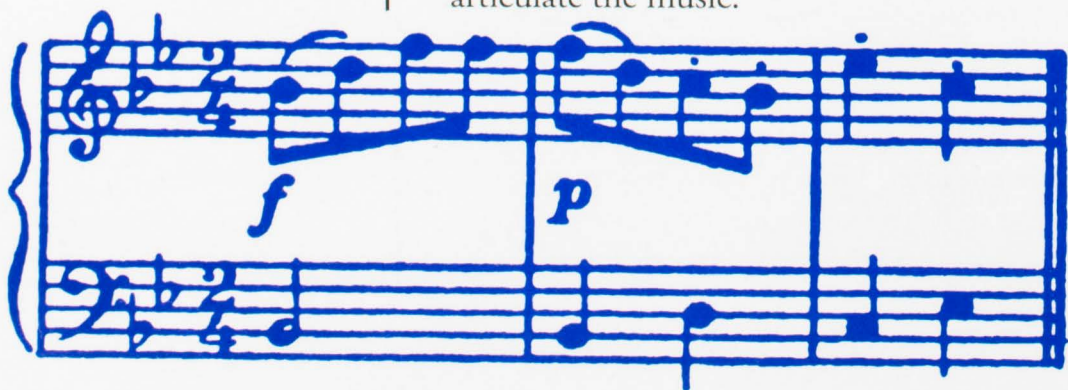
It’s important for a musician working in a church to have a theological awareness. Without it, we often end up imposing our own ideas on anthems, organ voluntaries, preludes, and postludes without knowing if ministry is really happening, if the Word is reaching the listeners. It’s not always possible to find the right piece for the prelude or postlude on a particular Sunday. I struggle with this all the time because much of organ music is liturgically, not biblically, based. You don’t have someone writing “Meditation on John 3:1–17.” More often someone writes in a general sense about communion, an offertory, or a psalm setting. Organ music incorporates more for a liturgical rather than a descriptive emphasis of the text. So it’s important to understand how music is a catalyst for worship and how it provides theological illumination. I think that the more theologically-based a person is, the more important improvisation will be to that person.

***Often it seems that churches get into musical ruts where they sing only one version of the Gloria, the Sanctus, or the Doxology. Do you think there should be variation? What is the proper relationship between tradition and innovation?***

Well, there are many sides to that issue. It’s not just a matter of whether to adhere to tradition or to let music be a catalyst for expanding your horizons. A congregation can’t get used to a new tune if it doesn’t have several chances to hear or sing it. At the same time, the congregation must ask, “Are we ready to go on to something else?” Are they ready, for example, to go on to another set of Eucharist responses? That’s a very difficult line to walk if you are trying to balance diversity with familiarity.

On the other hand, is it the Church’s responsibility to keep abreast of the times? I think that I am becoming more and more a student of tradition, and that’s a dangerous thing to say in a divinity school, where tradition and experimentation meet as if at a crossroads. Dean Dennis Campbell said before that worship at a divinity school is like lunch at a culinary institute—you have a lot of people who think they know how it should be done. But I think tradition gives us more information on how we are to worship, and not everyone combines tradition and experimentation well.

Sometimes the local parish follows along that same line as well. Experimentation allows a lot of room for failures as well as



successes. It carries as much risk of turning people away, of letting people vote with their feet, as tradition does. But it is important for us to understand how we can be faithful to tradition and still be innovative.

***Historically, have men dominated the organist profession? Are more women now entering the profession?***

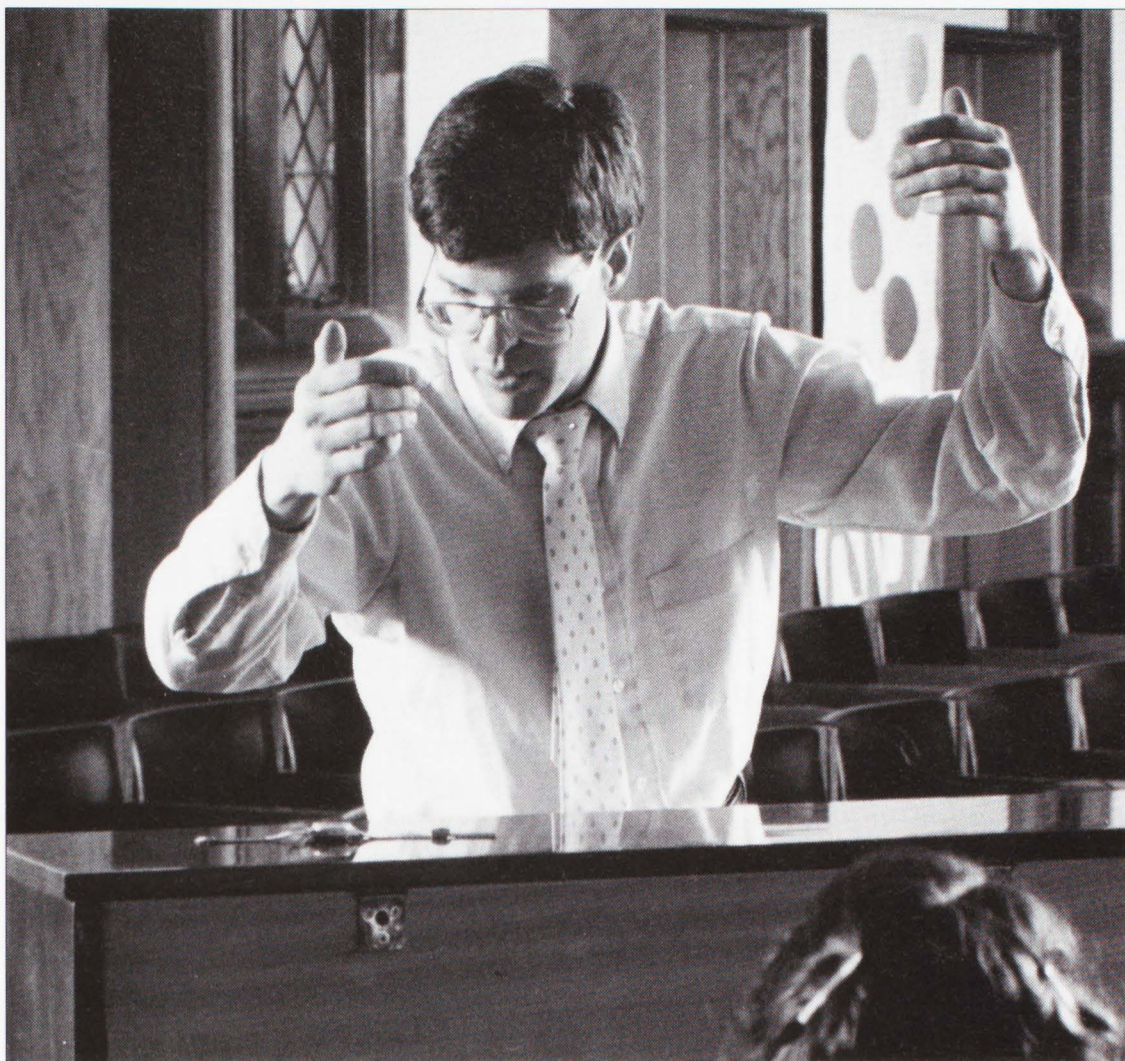
I think it depends on the visibility of the various positions. In the past the more visible, high-paying, and powerful positions have usually gone to men. But if you look at local history, particularly among the churches in Durham, women have served as organists, though many were volunteers.

As we might expect, the profession is changing. The position of organist is often inseparable from the duties of director of music or minister of music. And so, as we open positions of management and authority within the church, we realize that it's important not to exercise any discrimination prohibiting a person of a particular gender, background, or tradition from being considered for important positions. Diane Bish at Coral Ridge Presbyterian Church in Fort Lauderdale, Florida, is a pioneer. There is no reason why women can't be creative and work well with a large pipe organ or a large choir. Bish has been very important for demonstrating this fact. I'm confident more women are sure to follow.

We're also keeping the organ in check with other dimensions of the music profession: the development of choirs, development of music education in the churches, and the role of congregational music-making. As the position of the organ is challenged, the position of the organist will be challenged. The important question may not be, do you have a man or a woman at the organ, but is there a man or woman in charge of music at the church?

***I've heard it said that in churches the music ministry tends to be a war zone between the desires of the organist, choir leader, and minister. What advice do you have for ministers to deal effectively with the problems facing music ministers?***

Robert Mitchell, in his book *Ministry and Music*, helped clarify this for me. These are generalizations, but often ministers are more process-oriented and musicians more product-oriented. This describes the difference of what's important to these two people and what kinds of things they are looking out for. For example, the rehearsal might be described as an important musical process, but to the organist or the choir director that isn't what the congreg-



ations need to know. To the musician, practice or rehearsal takes place behind closed doors and, in the end, what matters is the outcome during worship or at the concert.

Not so with the minister. Yes, there is a certain amount of importance that needs to be attached to the content of the sermon, the content of the prayer. But there's a lot more going on in terms of how these messages reach people, how people grow in the church, and how they are growing in community. That has more to do with process.

We can learn a great deal from each other. It's important for the musician to know how a rehearsal can be an important means for the choir—a community within the community—to grow together. It's probable that a rehearsal needs to be a lot more than simply learning music and preparing for Sunday morning. It needs to be about sharing each other's triumphs and joys, knowing how to grow as Christians, and learning why something is difficult or easy.

Perhaps the pastor can learn how his or her preaching is an art; that the words he or she says in the pulpit truly matter. What a preacher lets fall from the pulpit makes an impression on the listeners. So maybe spending more time trying to understand and appreciate preaching as a valid expression of an art form may help build bridges between the preacher and the musician.

### Genesis, Creation, and Creationism

By Lloyd R. Bailey  
 Paulist Press, 1993;  
 259 pages; \$14.95

The rise of modern science, with its idea that the earth was of great age (millions or even billions of years), was initially perceived by many to challenge the biblical account of creation which seemed to move from an absolute beginning to the emergence of human beings within a single week which was made up of twenty-four-hour days. The flexibility of the word "day" provided a means of easing the tension through an accommodation of the Bible to science, commonly known as "the day-age theory." On the one hand, "conservatives" (mostly "old earth" creationists) noted that, according to 2 Peter 3:8, "...with the Lord one day is as a thousand years." On the other hand, "liberals" noted that the eras proposed by modern geologists were seven in number, perhaps corresponding to the "days" of Genesis: Azoic, Archeozoic, Proterozoic, Paleozoic, Mesozoic, Cenozoic, and Modern. Furthermore, the latter group noted the scientifically correct sequence of creation in Genesis (first plants, then animals, then humans) and that life had emerged from the seas ("Let the waters bring forth swarms of living creatures..." —1:20). Thus the "conservative" group could maintain belief in "special creation" (non-evolution), over a vast time scale, accommodating to astronomy and geology but not to biology. The "liberal" group could propose "theistic evolution," thus accommodating to biology as well. By contrast, modern (young earth) "creationists" virulently reject the entire "day-age theory," holding instead to creation within six days of twenty-four hours' duration each, in congruence with independently derived "true" science.

In seeking to evaluate the "day-age theory," the following particulars should be kept in mind.

1. Each "day" consists of an alternation of light and darkness, called "evening" and "morning." Consistency of interpretation in the "day-age theory" would demand a long period of light and darkness during each of the ages. This would quickly be

fatal both to plant and animal life. (It could be argued, of course, that such consistency of interpretation is not necessary!)

2. The text of 2 Peter (3:8) has been misused by those who would bring it to bear upon the word "day" in Genesis 1 such that one gets the "biblical" mathematical equivalent "one day equals one thousand years" (or make it a million, while one is at it). Rather, the purpose of that text is to point out that "The Lord is not slow about his promise [to establish justice in the world]...but is forbearing...not wishing that any should perish..." (3:9; cf. v. 4). That is, God is not subject to time in the sense that human beings are ("...as some count slowness," v. 9). The intent, then, is to make a statement about God's fidelity to promises, and not to define the meaning of the word "day" as it is used in Genesis 1.

3. After six such "days," the text in Genesis relates that God "rested." Although the text does not say so explicitly, this is an allusion to the sabbath, especially since the noun "sabbath" and the verb "to rest" are ultimately the same word (involving the same consonants, *sh-b-t*). This is then explicitly recognized in the ten commandments: "Remember the sabbath day.... Six days you shall labor...but the seventh day is a sabbath to the Lord your God...for in six days the Lord made heaven and earth, the sea, and all that is in them and rested on the seventh day..." (Ex 20:8-11).

If the "days" were actually long ages, presumably we would then be commanded to observe the sabbath only every thousand years or so, rather than weekly.

The fact that the creation is set within this week-long framework, that the goal of the entire story is that regular period of rest, and that the seventh day is the goal of creation as cited in the commandment, points the reader in the correct direction for understanding the whole story. What is important is sabbath observance, and not particulars of chronology, sequence, or the nature of creation (in contrast to "creationism").

Thus one must agree with "creationists" in the rejection of the "day-age theory," but that in no wise enhances the accuracy of their own understanding of the text in Genesis 1.



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## Caring for Yourself When Caring for Others

By Margot Hover  
Twenty-Third Publications, 1993;  
74 pages; \$7.95

### Like Trees Walking

*When you wonder what is really important*

...When he had put saliva on his eyes and laid his hands on him, he asked him, "Can you see anything?" And the man looked up and said, "I can see people, but they look like trees, walking."

—Mark 8:23,24

In our work of giving care, we generally focus on the feelings and needs of the recipient. As a parent, I ask about my son's day (and conduct) when I pick him up each evening. I open each pastoral visit by asking how the patient is doing. When I call my elderly mother, I expect that she will share with me the details of her week's activities and the outcomes of her doctors' visits. This, I've generally assumed, is the way caregiving goes.

Until the other day, when the tables tilted, if not turned, on me. My doctor found a "shadow" lurking in a routine x-ray, taken prior to very minor surgery. That set off three days of exhaustive and exhausting tests. Radiologists looked worried, and technicians patted my shoulder as they spoke of "masses" and colostomies.

Ultimately, the "shadow" disappeared, at least temporarily; my wry explanation was that it wore out. In the whole process, however, my universe warped and twisted like a fun-house mirror. I had already wearied of my self-absorption prior to the planned minor surgery, with half of my energy seeping away in anxiety and the other half going toward arranging for my household to function smoothly with a minimum of my involvement. Suddenly, it looked as though I might not be involved at all, at least for a while. My self-absorption intensified.

My memory of those days of tests is that, while my body took deep breaths and held them when it was told to by technicians, my mind frantically created its own world where my despair and my anger at God—what God!—wove through contingency plans for my family. The intensity of my dwelling in that world was so great that, when I returned to home and work, I was completely disoriented, like the blind man of the Gospel. I felt alien, and was almost surprised to notice that my co-workers were speaking the same language as I. I was slow in returning to the "normal" world once more.

Now, as I bring that experience into who I am as a pastoral caregiver, I remember that isolation and alienation. Like the man born blind, I re-entered the world of the well with confusion. I remember wishing for a good chaplain who could listen patiently and sensitively, of course. But my new realization was that I wanted someone who would connect me with the world outside myself and outside the Radiology Department, rather than focusing solely on me and my feelings.

Make no mistake about it. I know the difference between reassuring conversation that re-connected me with the world of friends and colleagues, and the babbling of those who "didn't know what to say." In fact, I struggled with that myself, as I tried to help those who looked as though they wanted to reach out to me. Some—those who were afraid of me—babbled nervously, in a frightening parody of my own fear. The others sat with me, held my hand, asked how I was, then told me how my students were doing in my absence, how my hospital unit was progressing, and how the office had received messages of concern. That the weather had turned cold reminded me that there was a world outside my own internal world of anxiety. Staff meeting gossip evoked images of reassuring patterns. There was no such thing as "small talk," only conversation that pushed me away or drew me back into comforting routine.

That experience has made me look differently at my own pastoral conversations with those I serve. I used to be very cautious about small talk, generally assuming that there were more important things to share in those situations. Not so, I now know.



## The Divinity School Annual Fund

Members of the 1926 Club make yearly contributions of at least \$100. Those who give \$250 or more during the fiscal year are listed as members of the Dean's Club. Sustaining members of the Dean's Club contribute \$500 or more annually. The Divinity School Fellowship recognizes persons who give \$1,000 or more annually.

### GIFTS FROM FRIENDS

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Sara H. Brandaleone, W'65  
Leesa and Dennis M. Campbell, T'67, G'73  
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+Waite C. Hamrick, Jr., T'33  
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## Annual Fund Sets New Record

The perennial loyalty of Divinity School graduates and friends was demonstrated once again in the 1992-93 Annual Fund campaign. Unrestricted Annual Fund support totaled \$169,051, with gifts coming from 42% of the alumni. The splendid response to the efforts of volunteers including class agents, phonathon volunteers, and others helped to establish a new record total. The three donor recognition groups—the 1926 Club, the Dean's Club, and the Divinity School Fellowship—each added significantly to their membership. Annual Fund gifts provide vital unrestricted dollars for additional student aid as well as for program and facilities support.

"Annual Fund contributions are one of the ways by which our graduates express their affection and support for theological education at Duke," according to Wesley

F. Brown, director of development. "The statistic that means the most to us each year with the Annual Fund is not the dollar total but the percentage of participation. We encourage every alumnus and alumna to reinvest here. Each gift is received gladly and gratefully."

The donors listed on the following pages include only those who gave unrestricted gifts (except as noted) for the Divinity School Annual Fund that were received between July 1, 1992 and June 30, 1993. Every effort has been made to ensure accuracy. Please direct any questions or corrections to the Development Office of the Divinity School.

Gifts and grants to the Divinity School for all causes during the 1992-93 fiscal year totaled \$3,141,321.

### The Best Of the Best Class Giving in 1992-93

Best Participation (each decade)		Most Dollars Given		Greatest Increase Compared to Last Year	
1932	89%	1944	\$7,045	1954	\$1,677 more
1940 and 1944	100%	1952	4,380	1944	1,555 more
1950	62%	1966	3,710	1960	1,330 more
1961	46%	1954	3,695	1976	1,293 more
1972	51%	1989	3,693	1989	1,268 more
1983 and 1989	33%				
1990	32%				



Be True to Your School—The 1993 National Alumni Association Officers. L to R—James R. Crook (T'50, D'54), Secretary; Camille Yorkey Edwards (D'85), Treasurer; C. E. "Smoke" Kanipe (T'80, D'83), President; Sylvester L. Shannon (D'66, D'93), Past President; William J. Fowler (D'68), Past President and Chair of the Distinguished Alumni Award Committee.

\* unrestricted gifts only

+Aldersgate Endowment donor



# The Divinity School Annual Fund 1992-93

Class	Class Agent	Pledged	Paid	Donors	Participation
1931 and before		\$ 600	\$ 600	3	38%
1932	J. Lemacks Stokes II	1,613	1,638	8	89%
1933	no agent	920	760	10	67%
1934	no agent	1,390	1,390	7	50%
1935	Dan H. Montgomery	800	800	7	58%
1936	Carl W. Haley	1,010	910	8	53%
1937	Jennings H. Fast	1,215	1,115	11	85%
1938	no agent	1,220	1,220	13	62%
1939	no agent	2,250	2,250	13	72%
1940	R. Lexie Freeman	530	630	11	100%
1941	M. Wilson Nesbitt, Jr.	1,635	1,585	14	58%
1942	Howard C. Wilkinson	1,295	1,295	13	81%
1943	Charles H. Mercer	1,865	1,590	19	70%
1944	C. Maness Mitchell	7,045	7,045	24	100%
1945	Harley M. Williams	1,985	1,960	15	65%
1946	no agent	1,680	1,205	19	51%
1947	Ray F. Swink	1,103	1,003	21	62%
1948	Herman S. Winberry	1,035	1,135	18	62%
1949	J. Peyton Royal	613	613	14	54%
1950	Harry R. Mays	1,860	1,615	21	62%
1951	Ernest A. Fitzgerald	1,973	1,973	21	55%
1952	J. Robert Regan, Jr.	4,240	4,380	31	57%
1953	Bernard R. Fitzgerald	3,920	3,570	32	52%
1954	W. Thornton Hawkins	3,645	3,695	35	59%
1955	John L. McWhorter	1,960	2,000	18	41%
1956	William W. Sherman, Jr.	2,195	1,820	31	48%
1957	Robert E. James	3,680	3,580	22	44%
1958	Rene O. Bideaux	1,980	2,255	26	44%
1959	J. C. Gilland	2,365	1,915	26	49%
1960	C. Garland Young	3,160	2,775	24	42%
1961	Reginald W. Ponder	2,508	2,883	30	46%
1962	Kelley R. Jones	1,817	1,582	23	42%
1963	Vassar W. Jones	1,935	1,880	27	35%
1964	Ronald A. Koonts	2,875	2,700	26	31%
1965	E. Thomas Murphy, Jr.	1,915	1,837	23	32%
1966	Robert E. Boggan, Jr.	4,415	3,710	28	36%
1967	E. Wannamaker Hardin, Jr.	2,317	2,117	24	29%
1968	William J. Fowler	3,460	3,230	23	34%
1969	James C. Adams	1,010	710	18	29%
1970	N. Fred Jordan, Jr.	1,955	1,375	27	28%
1971	J. Michael Leatherwood	3,000	2,850	32	33%
1972	D. Michael Jordan	2,195	1,500	36	51%
1973	Harvey Manchester, Jr.	888	680	17	27%
1974	James C. Lee	1,520	1,280	18	24%
1975	Arthur L. McClanahan	2,065	1,720	25	36%
1976	T. Lee Bryant, Jr.	2,690	2,850	29	34%
1977	Robert E. Fritts, Jr.	1,419	1,122	22	21%
1978	Hope Morgan Ward	1,598	1,230	30	27%
1979	W. Emmett M. Diggs	3,450	2,925	39	35%
1980	Ashley Crowder Stanley	1,678	1,193	31	28%
1981	Ruthenia H. Finley	2,340	2,055	33	31%
1982	Robert J. Howell, Jr.	1,535	1,310	26	31%
1983	Robert W. Rollins, Jr.	3,940	3,165	37	33%
1984	Susan E. Norman Vickers	2,230	1,765	24	25%
1985	Kevin R. Armstrong	2,060	1,815	32	30%
1986	David G. Atkinson	2,457	2,287	34	30%
1987	Claire Clyburn	2,095	1,657	29	29%
1988	Raegan V. May	1,515	1,290	18	17%
1989	E. Eugene Richardson, Jr.	4,143	3,693	38	33%
1990	Milton Davies Kirkland	1,330	970	28	32%
1991	Cyrus V. Helm, Jr.	2,018	1,408	30	22%
1992	Elizabeth M. Hackney	1,115	1,015	22	20%
		\$132,270	\$120,126	1,414	

Other Gifts to the Annual Fund

48,925

**Grand Total**

**\$169,051**

Frank L. Messick, T'37  
 Dorothy H. Nelson, W'47, G'50  
 William H. Owens, G'40  
 H. Jefferson Powell, G'77  
 Charles K. Robinson, G'58  
 John N. R. Score, G'63  
 James L. Travis III  
 Dan O. Via, G'56  
 Mrs. Jesse G. Wilkinson  
 William H. Willimon  
 Orval S. Wintermute

### Other Gifts

Dinny Mickal Abaunza, W'67  
 James S. Aull, G'71  
 Elizabeth D. Barnes, T'77  
 Lucille I. Barrett, W'36  
 Laurence A. Bauman, T'52  
 Elizabeth Gregg Black, W'54  
 Peter E. Braun  
 George L. Brockway, E'45  
 Jesse H. Brown, G'64  
 Milton Perry Brown, Jr., G'59  
 T. Conn Bryan, T'26, G'49  
 Gerald Allen Butler, G'73  
 James A. Campbell, Jr., T'78  
 Ted A. Campbell  
 Doris M. Carver, W'40  
 Carole F. Chase, G'73  
 Janet J. Chase, W'61, G'65  
 Virginia C. Church, T'28  
 + Dorothy W. Cooke, W'49  
 W. Scott Cooper, T'74  
 Carolyn R. Cort, W'66  
 John H. Crowell  
 Boyd L. Daniels, G'56  
 Ann W. Davant, W'51  
 Samuel Wilds DuBose, G'43,  
 G'47  
 Maggie J. Erwin, W'40  
 Richard N. Galbreath  
 Marcus A. Garriss, T'49  
 Thomas Hammond Gorey, T'74  
 Minnie G. Grant, T'28, G'30  
 James Grier Henderson, G'79  
 Arthur Glenn Holder, T'73,  
 G'87  
 Elizabeth T. Howe, G'77  
 Linda B. Hoyle, N'63  
 William Russell Hoyt III, G'62  
 Jeffrey C. Huber, T'76  
 Ormah W. Jenkins, T'29  
 Donald L. Jones, G'66  
 Susan P. Jones, W'52  
 Creighton Lacy  
 Paul R. Leitner, T'50  
 G. Douglass Lewis, G'66  
 Mary Evelyn Lockey, T'78  
 Jerry Clinton McCann, G'85  
 William Cary McMullen, G'89  
 Mrs. Joseph C. McMurray  
 Ralfe Mesrobian, T'50  
 Allana Harper Minnick, N'83  
 Walter D. Moffitt, T'37  
 Norman Kenneth Morgan, T'49  
 William R. Moser, Sr., T'50  
 Carol M. Noren  
 H. Bruce Russell, T'27  
 Ruth H. Palmer  
 Harlan K. Schlicher, Jr.  
 William J. Serravezza, T'67  
 William G. Sharpe  
 Alexa Anne K. Schmidheiser, T'73  
 Martha C. Spruill, T'29  
 Elizabeth E. Steele, W'67  
 Flora D. Stott, W'30  
 Robert G. Tuttle, Jr., T'63  
 John H. Westerhoff III  
 James F. White, G'60  
 Robert E. Willoughby, T'45  
 Roland Daniel Zimany, G'80

\* unrestricted gifts only  
 + Aldersgate Endowment donor

## Gifts From Divinity School Graduates

### 1930

no agent

**Dean's Club (Sustaining)**  
John Asa Guice

#### Other Gifts

Ruth Eberly Hunt  
*Annual Fund Pledged:*  
\$575.00  
*Paid:* \$575.00  
*Participation:* 67%

### 1931

no agent

#### Other Gifts

T. Rupert Coleman  
*Annual Fund Pledged:*  
\$25.00  
*Paid:* \$25.00  
*Participation:* 20%

### 1932

*J. Lemacks Stokes II,*  
agent

**Dean's Club (Sustaining)**  
Chester J. Andrews

#### Dean's Club

Raymond W. Council  
Harvey McConnell  
Hardin  
J. Lemacks Stokes II

#### Other Gifts

Charles W. Clay  
Garland R. Stafford  
Atticus Morris Williams  
Raymond E. Wilson  
*Annual Fund Pledged:*  
\$1,612.50  
*Paid:* \$1,637.50  
*Participation:* 89%

### 1933

no agent

#### Dean's Club

James Worth Lineberger  
Cecil Wayne Robbins

#### 1926 Club

C. Wade Goldston  
Lee F. Tuttle

#### Other Gifts

W. Harold Groce  
Theodore R. Jenkins  
Walter L. Lanier  
Joseph Ragsdale Still  
Conrad C. Washam  
*Annual Fund Pledged:*  
\$920.00  
*Paid:* \$760.00  
*Participation:* 67%

### 1934

no agent

**Divinity School Fellowship**  
Wilson O. Weldon

#### 1926 Club

Martell H. Twitchell

#### Other Gifts

W. Candler Budd  
John C. Harmon, Jr.  
Robert G. Tuttle, Sr.  
Robert E. Walston  
Edward E. Wiley, Jr.  
*Annual Fund Pledged:*  
\$1,390.00  
*Paid:* \$1,390.00  
*Participation:* 50%

### 1935

*Dan H. Montgomery,*  
agent

**Dean's Club (Sustaining)**  
Mack B. Stokes

#### 1926 Club

Dan H. Montgomery  
John R. Poe

#### Other Gifts

Lee P. Barnett  
Harold H. Hutson  
Howard Roy Jordan  
Howard M. McLamb  
*Annual Fund Pledged:*  
\$800.00  
*Paid:* \$800.00  
*Participation:* 58%

### 1936

*Carl W. Haley,*  
agent

#### Dean's Club

Richard J. Starling

#### 1926 Club

John Boyce Bennett  
Harlan L. Creech, Jr.  
R. Leon Crossno  
Carl W. Haley  
Hampden H. Smith, Jr.  
R. Wright Spears

#### Other Gifts

Forrest D. Hedden  
*Annual Fund Pledged:*  
\$1,010.00  
*Paid:* \$ 910.00  
*Participation:* 53%

### 1937

*Jennings Howard Fast,*  
agent

**Dean's Club (Sustaining)**  
Sam Bruce Jones

#### 1926 Club

W. Darwin Andrus  
James M. Copeland  
Inman Ueber Townsley  
Sidney L. Willis

#### Other Gifts

George S. Duffie, Sr.  
Jennings Howard Fast  
C. Ray Hozendorf  
A. Frank Phibbs  
Philip L. Shore, Jr.  
Milton Chick Wilkerson  
*Annual Fund Pledged:*  
\$1,215.00  
*Paid:* \$1,115.00  
*Participation:* 85%

### 1938

no agent

**Divinity School Fellowship**  
Floyd M. Patterson

#### Dean's Club

Harry Cleveland Rickard

#### 1926 Club

Joseph T. Shackford

#### Other Gifts

Robert E. Bearden, Jr.  
E. Wannamaker Hardin  
F. Ervin Hyde  
Grier Smith Kester, Jr.  
Everett H. Lowman  
John Carlisle Miller  
Horwood P. Myers  
James E. Rink  
Paul R. Taylor  
Percy D. White  
*Annual Fund Pledged:*  
\$1,220.00  
*Paid:* \$1,220.00  
*Participation:* 62%

### 1939

no agent

**Divinity School Fellowship**  
McMurry S. Richey

#### 1926 Club

George William  
Bumgarner  
Claude R. Collins  
James C. Jarvis  
R. Talmage Mallory, Sr.  
Courtney B. Ross  
Marion O. Stephenson  
Ewart G. Watts

#### Other Gifts

John Reynolds Hamilton  
Samuel Register Neel, Jr.  
Elgar C. Soper  
T. Marvin Vick, Jr.  
Melvin J. Williams  
*Annual Fund Pledged:*  
\$2,250.00  
*Paid:* \$2,250.00  
*Participation:* 72%

### 1940

*Ralph Lexie Freeman,*  
agent

#### 1926 Club

William Edward Andrews  
Walter Gray McLeod  
Harold A. Milstead

#### Other Gifts

Robert Newton Arbaugh  
Steadman Bagby  
William Herman Brady  
Wade R. Bustle  
W. Wesley Dodge  
Ralph Lexie Freeman  
John W. Fulton  
Seaborn M. Kiker  
*Annual Fund Pledged:*  
\$530.00  
*Paid:* \$630.00  
*Participation:* 100%

### 1941

*M. Wilson Nesbitt, Jr.*  
agent

#### Dean's Club

\*A. McKay Brabham, Jr.  
Jack Cooke  
M. Wilson Nesbitt, Jr.  
Robert H. Stamey

#### 1926 Club

Joseph Claude Evans  
Haywood L. Harrell  
Walter R. Thompson

#### Other Gifts

William Jacob Andes  
Sherrill B. Biggers  
J. Albert Bridewell  
Edwin Lawrence Brock  
Sidney Randolph  
Crumpton  
Thomas D. Everett  
Thomas C. Hendrix  
*Annual Fund Pledged:*  
\$1,635.00  
*Paid:* \$1,585.00  
*Participation:* 58%

### 1942

*Howard C. Wilkinson,*  
agent

**Dean's Club (Sustaining)**  
+Leroy A. Scott

#### Dean's Club

Howard C. Wilkinson

#### 1926 Club

\*Ray Holder  
Donald M. Mackay  
Julian P. Moorman, Jr.  
John J. Powell

#### Other Gifts

J. Russell Andrews  
I. Howard Chadwick  
William B. A. Culp  
Benjamin F. Meacham  
Robert C. Mooney, Jr.



Brooks Patten  
Vergil E. Queen  
Wilbur H. Tyte  
*Annual Fund Pledged:*  
\$1,295.00  
*Paid:* \$1,295.00  
*Participation:* 81%

### 1943

Charles Henry Mercer,  
*agent*

#### Dean's Club

Joel A. Cooper  
Osmond Kelly Ingram  
R. Harris Kesler  
William T. Medlin, Jr.  
+ Charles Henry Mercer

#### 1926 Club

Byron Clay Cravens  
James Edward Major  
Aubert M. Smith  
D. Leon Stubbs, Jr.

#### Other Gifts

Gilbert W. Crutchfield  
William Dixon Davis  
Carl W. Judy  
G. Ernest Lynch, Jr.  
James W. Merchant  
Lee V. Ruckman, Jr.  
William Lyons Sturtevant

*Annual Fund Pledged:*  
\$1,865.00

*Paid:* \$1,590.00  
*Participation:* 70%

### 1944

C. Maness Mitchell,  
*agent*

#### Divinity School Fellowship

Arthur M. Carlton  
James A. Knight  
C. Maness Mitchell

#### Dean's Club (Sustaining)

M. Clyde Hendrix

#### Dean's Club

C. Marvin Boggs  
J. Edwin Carter  
George W. Jones

#### 1926 Club

William E. Albright, Jr.  
Roy E. Bell  
Maylon H. Elliott  
Murry Douglas Fleming  
Thaddeus L.  
McDonald, Jr.  
George H. Needham  
Ernest C. Phifer  
Roland W. Rainwater

#### Other Gifts

Robert Lee Bame  
James Claude Chaffin  
Robert W. Evans  
Lewistine Martin McCoy  
Douglas L. McGuire  
Benjamin F. Musser  
Kenneth Davis Register  
William A. Rock, Jr.  
Linwood J. Stevenson

*Annual Fund Pledged:*  
\$7,045.00

*Paid:* \$7,045.00  
*Participation:* 100%

### 1945

Harley M. Williams,  
*agent*

#### Divinity School Fellowship

J. Ralph Jolly

#### 1926 Club

R. Delbert Byrum  
Robert M. Fuqua  
Norman G. Preston, Jr.  
Harley M. Williams

#### Other Gifts

Arnold Dwane Belcher  
Sidney G. Boone  
Jack Homer Cooke  
Franklin W. Greene  
Dawyer Dincoff Gross  
George W. Harbuck  
John A. Lowder  
James W. McGinnis  
R. Paschal Waugh

*Annual Fund Pledged:*  
\$1,985.00

*Paid:* \$1,960.00  
*Participation:* 65%

### 1946

*no agent*

#### Dean's Club

John M. Bevan  
John M. Cline

#### 1926 Club

U. G. Bailey  
Robert N. DuBose  
Benjamin R. Oliphint  
Fred R. Pfisterer  
Eugene G. Purcell, Jr.  
Alvin C. Young

#### Other Gifts

Paul M. Dennis  
Emmanuel M. Gitlin  
Griffith Askew Hamlin  
Charles Sherwood McCoy  
Jack Warren Moore  
R. Herman Nicholson  
Warren B. Petteway  
Melvin S. Risinger  
Donald Gilbert Smiley  
Robert N. Wells, Sr.

*Annual Fund Pledged:*  
\$1,680.00

*Paid:* \$1,205.00  
*Participation:* 51%

### 1947

Ray F. Swink,  
*agent*

#### Dean's Club

Ray F. Swink

#### 1926 Club

Donald William Durham  
Vera R. Royal  
\* L. Elbert Wethington

#### Other Gifts

Ray M. Allen  
F. Roderick Dail  
J. Paul Edwards  
Charles Arthur Francis  
John B. Haskew, Jr.  
Anna Scott Hook  
Robert C. Howard  
J. Bernard Hurley  
Norwood L. Jones  
Weldon T. Madren  
Clairmont T. Miller  
Robert L. Nicks  
W. Roy Parker  
Rowland S. Pruette  
Aldred Pruden Wallace  
Robert B. Way

*Annual Fund Pledged:*  
\$1,102.50

*Paid:* \$1,002.50  
*Participation:* 62%

### 1948

Herman S. Winberry,  
*agent*

#### 1926 Club

James A. Auman  
Van Bogard Dunn  
E. Paul Hamilton  
Melton E. Harbin

#### Other Gifts

Gilreath G. Adams, Jr.  
Mark W. Andes  
Johnnie Dolphus Aycock  
Troy J. Barrett  
John C. Brinson  
Clyde L. Collins  
William P. Combs  
J. Leslie Hartz  
Robert Frank Kirchgessner  
Walter N. McDonald  
Edgar H. Nease, Jr.  
James William  
Reynolds, Jr.  
William M. Wells, Jr.  
Herman S. Winberry

*Annual Fund Pledged:*  
\$1,035.00

*Paid:* \$1,135.00  
*Participation:* 62%

### 1949

James Peyton Royal,  
*agent*

#### Divinity School Fellowship

\* Henry C. Duncan

#### 1926 Club

Jarvis P. Brown  
Johnny Anastatious Dinas  
James Peyton Royal

#### Other Gifts

Hazel M. Box  
Raymond P. Carson  
Earl Thompson Farrell  
John T. Frazier, Jr.  
Ray Price Hook  
M. Benjamin Hudnall  
Vernon Adam Morton  
Earl Whitaker Paylor, Jr.  
W. Bryant Spivey

*Annual Fund Pledged:*  
\$612.50

*Paid:* \$612.50  
*Participation:* 54%

### 1950

Harry R. Mays,  
*agent*

#### Dean's Club

Frank B. Cook  
Robert Grumbine  
Harry R. Mays

#### 1926 Club

Martha H. Casey  
Marion L. Fisher, Jr.  
J. Spurgeon McCartt  
Fred P. Register  
Betty S. Turner

#### Other Gifts

Harold D. Burkhardt  
James Olin Cansler  
Kenneth D. Crouse  
Ralph I. Epps  
Harold Hamilton  
Neal Vannoy McGlamery  
William R. Merriman  
James H. Miller, Jr.  
John A. Mote  
Albert J. Schrader  
Martha M. Taylor  
William Ford Van Hoy  
Clarence Lee Warren

*Annual Fund Pledged:*  
\$1,860.00

*Paid:* \$1,615.00  
*Participation:* 62%

### 1951

Ernest A. Fitzgerald,  
*agent*

#### Dean's Club (Sustaining)

\* Robert Granville Gardner

#### Dean's Club

James C. P. Brown  
James Anderson Carpenter  
H. Fred Davis

+ Ernest A. Fitzgerald  
Clarence M. Fogleman, Jr.

#### 1926 Club

Joseph Howard Casey  
Timothy S. Chang  
David W. Charlton, Jr.  
Jacob B. Golden  
J. Earl Richardson  
Clarence Daniel Williams

#### Other Gifts

Hubert L. Barlow  
Kenneth E. Beane  
Daniel K. Christenberry  
Barney Lee Davidson  
Barbara K. Hardesty  
Kenneth R. Moore  
Marvin R. Park, Jr.  
Donal M. Squires  
Earl G. Statler  
Kelly J. Wilson, Jr.

*Annual Fund Pledged:*  
\$1,972.50

*Paid:* \$1,972.50  
*Participation:* 55%

### 1952

J. Robert Regan, Jr.,  
*agent*

#### Divinity School Fellowship

John Wesley Chandler

#### Dean's Club

Robert G. Clarke  
Adlai C. Holler, Jr.  
James Sidney Lock  
J. Robert Regan, Jr.

#### 1926 Club

Garland Howard Allred  
Henry A. Bizzell, Jr.  
Carl E. Glasow  
Louise C. Hutchinson  
Orion N. Hutchinson, Jr.  
Harold Franklin  
Leatherman  
George Anfosso Lewis, Jr.  
C. Dwight Pyatt  
Arnette S. Smotherman  
W. Allen Wentz, Jr.

#### Other Gifts

James H. Anderson  
Kenneth W. Bedenbaugh  
Cyrus B. Dawsey, Jr.  
Otis Carl Edwards, Jr.  
William T. Ferneyhough  
Curtis R. Gatlin  
R. Harry Jordan  
Robert F. McKee  
George C. Megill  
Herman K. Nagel  
Reginald H. Potts III  
W. Burkette Raper  
C. Clyde Tucker  
Max W. Wicker  
M. Marion Workman

*Annual Fund Pledged:*  
\$4,240.00

*Paid:* \$4,380.00  
*Participation:* 57%

### 1953

Bernard Ray Fitzgerald,  
*agent*

#### Dean's Club (Sustaining)

C. Harley Dickson

#### Dean's Club

Billy V. Dennis  
Bernard Ray Fitzgerald  
Robert S. Gibson  
Frank Joseph Mitchell  
John Malloy Owen III

#### 1926 Club

W. Wayne Ballentine  
Edwin C. Boulton  
Fred I. E. Ferris  
James T. Hall  
Alonzo L. Harman

\* restricted gift

+ Aldersgate Endowment donor

Conley Kent Hinrichs  
Thomas Holmes House  
Forrest G. Nees  
Max Eugene Polley  
\* E. Clifford Shoaf  
Ernest H. Smotherman  
Eben Taylor  
Sterling D. Turner, Jr.  
Russell L. Young, Jr.

**Other Gifts**

Lundy Meredith Barkley  
Chester D. Brown  
Peter Talmadge Burks  
Carl G. France  
Fred A. Hill  
John R. Lackey  
Donald F. Marsh  
\* Bennie Edward Pledger  
Daniel M. Schores, Jr.  
Douglas N. Shepherd  
Frank I. Smith

*Annual Fund Pledged:*  
\$3,920.00  
*Paid:* \$3,570.00  
*Participation:* 52%

John J. P. Kincaid  
Arlie C. Knipmeyer  
Arvest N. Lawson  
Homer Lefew Lemaster  
Ezra A. Luessen  
Raymond Ledbetter  
Moore II  
Charles E. Owens  
R. Bruce Pate  
Wayne G. Shelton

*Annual Fund Pledged:*  
\$3,645.00  
*Paid:* \$3,695.00  
*Participation:* 59%

**1955**

*John L. McWhorter,*  
*agent*

**Divinity School Fellowship**  
Thomas B. Stockton

**Dean's Club**

Earle R. Haire  
James P. Rickards  
Harmon L. Smith, Jr.

**1926 Club**

William W. Butler  
Ralph E. Kayler  
Julian H. Lazar  
Earl V. Nelson  
E. William Rogers  
Donald E. Rollins  
Wayne G. Wegwart

**Other Gifts**

Louis Allon Aitken  
John R. Blue  
Gertrude C. Gillespie  
John H. Kamps  
Gene H. Little  
John L. McWhorter  
James W. Spitzkeit

*Annual Fund Pledged:*  
\$1,960.00  
*Paid:* \$2,000.00  
*Participation:* 41%

**1956**

*William W. Sherman, Jr.,*  
*agent*

**Dean's Club**

Reginald J. Cooke  
William W. Sherman, Jr.  
Rufus H. Stark II

**1926 Club**

Jackson W. Carroll  
Beverly Madison  
Currin, Jr.  
James Chalmus Grose, Jr.  
Charles Burns Nesbitt  
Donald L. Richardson  
\* Ella Eugenia Shore  
Josephine L. Sivewright  
John H. Sutton

**Other Gifts**

William Ray Bailey  
Lawrence E. Barden  
Martha W. Barden  
William O. Bigham  
Paul C. Browning  
Lawrence H.  
Greenwood, Jr.  
Michael R. Howard  
William Mac Jeffries  
E. Owen Kellum, Jr.  
Wilson S. Lambert  
Theodore R. Morton, Jr.  
Michael Riley Pelt  
Charles Franklin Pennigar  
Henry M. Pollock  
G. Julius Rice  
Richard N. Robertson  
Walter Christian Smith, Jr.

*Annual Fund Pledged:*  
\$2,195.00  
*Paid:* \$1,820.00  
*Participation:* 48%

**1957**

*Robert E. James,*  
*agent*

**Divinity School Fellowship**  
Richard K. Martin

**Dean's Club (Sustaining)**

James H. Nates, Jr.  
Dwight Moody Smith, Jr.

**Dean's Club**

J. Conrad Glass, Jr.  
Coriless V. Hanson  
Robert E. James  
Jacob C. Martinson, Jr.

**1926 Club**

F. Donald Beaty  
Albert N. Gore, Jr.  
Cecil K. Myrick

**Other Gifts**

William P. Berry  
Julian L. Byrd, Jr.  
Rosser L. Clapp  
Laughton Lee Corr  
Sidney Alexander Head  
Randall C. Mason  
Daniel Dennis Sain  
Lewis Bill Simmons  
Vernon C. Tyson  
W. Siegfried Volskis

*Annual Fund Pledged:*  
\$3,680.00  
*Paid:* \$3,580.00  
*Participation:* 44%

**1958**

*Rene O. Bideaux,*  
*agent*

**Divinity School Fellowship**  
\* James B. Thomas, Jr.  
Kenneth Rule Wier

**Dean's Club**

Rene O. Bideaux  
R. Richard Blocker  
Donald W. Haynes  
George Parks Robinson

**1926 Club**

Avery A. Ferguson  
William K. Quick  
Charles Alison  
Simonton, Jr.  
H. Ralph Smith  
John P. Spillman, Jr.  
Gerould A. Ward

**Other Gifts**

William Andrew Cheyne  
George A. Fidler  
Woodrow Adams Giles  
Richard B. Jarrett  
S. Collins Kilburn  
William P. Lowdermilk  
W. Vernon O'Kelly  
T. Arnold Pope  
John E. Reed  
C. William Sartin  
Garry J. Shelton  
W. Dabney Walters  
*Annual Fund Pledged:*  
\$1,980.00  
*Paid:* \$2,255.00  
*Participation:* 44%

**1959**

*J. C. Gilland,*  
*agent*

**Divinity School Fellowship**  
Martha R. Brown

**Dean's Club**

Robert L. Baldrige  
Bobby C. Black  
J. C. Gilland  
H. Hasbrouck Hughes, Jr.  
+ Samuel D. McMillan, Jr.

**1926 Club**

John M. Burton, Sr.  
Danny W. Burttram  
Wilfong W. Clarke, Jr.

Luther Harold Lawing, Jr.  
George A. Tanner

**Other Gifts**

Paul G. Bunn  
Marvin Homer Carr III  
Donald P. Davis  
Charles Erwood Goodin  
A. Kimsey King, Jr.  
James W. Luck  
James R. Maxfield  
Norwood P. Montgomery  
James M. Murr  
James S. White  
Howard R. Wilkinson

*Annual Fund Pledged:*  
\$2,365.00  
*Paid:* \$1,915.00  
*Participation:* 49%

**1960**

*C. Garland Young,*  
*agent*

**Divinity School Fellowship**  
Paul M. Bassett  
Rodney Cain Brown

**Dean's Club**

William R. Jennings  
R. Webb Leonard

**1926 Club**

Merle Francis Frank  
John S. Jordan  
Henry A. Justice  
C. Garland Young

**Other Gifts**

O. Richard Bowyer  
William B. Day, Jr.  
Charles Owen Dundas  
William W. Erbach, Sr.  
George H. Gravitt  
Merrill G. Perkins  
Orville H. Ripley, Jr.  
Charles E. Sparks  
Betty McCoy Vaughan  
Robert Terry Young

*Annual Fund Pledged:*  
\$3,160.00  
*Paid:* \$2,775.00  
*Participation:* 42%

**1961**

*Reginald W. Ponder,*  
*agent*

**Dean's Club**

M. Randall Baker  
Hubert C. Clinard  
J. Oscar Dowdle, Jr.  
George W. Johnson  
Reginald W. Ponder  
+ F. Roderick Randolph  
Larry D. Wilkinson

**1926 Club**

Lon B. Chesnutt  
James R. Faggart

**Other Gifts**

Lloyd Richard Bailey  
Billy G. Deel  
George S. Duffie, Jr.  
Ross I. Dunn  
John E. Harwood, Jr.  
James L. Hobbs  
L. Arthur Hunsley, Jr.  
Charles H. Hutchinson  
Wilbur I. Jackson  
William Anderson Lane  
Milton T. Mann  
W. Jack Martin  
James F. McDonald  
Beverly B. Peace  
David K. Townsend  
Walter A. Whitehurst  
William A. Will  
H. Thomas Wilson, Jr.

*Annual Fund Pledged:*  
\$2,508.00  
*Paid:* \$2,883.00  
*Participation:* 46%



**Women faculty at DDS,  
Spring 1993: (standing l to r)  
Drs. Ann Hoch, Susan Keefe,  
Gayle Felton, Teresa Berger,  
Mary McClintock Fulkerson;  
(seated l to r) Drs. Carol Norén,  
Karen Westerfield Tucker, and  
Miriam Anne Glover-Wetherington**

**1954**

*W. Thornton Hawkins,*  
*agent*

**Divinity School Fellowship**

\* Albert F. Fisher  
\* F. Owen Fitzgerald, Jr.  
\* Thomas A. Langford

**Dean's Club (Sustaining)**  
G. Robert McKenzie, Jr.

**Dean's Club**

James R. Crook, Jr.  
W. Thornton Hawkins  
Marvest A. Lawson  
Charles Holt Richardson  
Loy H. Witherspoon, Jr.  
L. Carroll Yingling, Jr.  
H. Claude Young, Jr.

**1926 Club**

John H. Christy, Jr.  
Joe Lane Ervin  
John F. Few  
Wallace H. Kirby  
Alfred G. Stables  
Thomas M. Williams

**Other Gifts**

Walton N. Bass  
Ernest E. Bortner, Jr.  
Richard L. Christopher  
John H. Coffey  
Ralph L. Fleming, Jr.  
Philip H. Gibbs  
R. Keith Glover  
Ernest Paul Hansen  
Emmett E. Hiatt, Jr.

**1962**

Kelley R. Jones,  
agent

**Dean's Club**

Rhon V. Carleton  
M. Dana Hunt  
+Olin B. Isenhour

**1926 Club**

W. James Athearn  
David F. Jarvis II  
James C. Kannon, Jr.  
Harry R. Sellers, Jr.

**Other Gifts**

Kenneth L. Alexander  
Reuben S. Askew, Jr.  
Gerald E. Blevins  
Oliver W. Clark, Jr.  
J. Mason Cosby  
Charles W. Courtoy  
Mae Braswell Harris  
G. Samuel Jones  
S. T. Kimbrough  
R. Lynn McSpadden  
Lewis H. Morgan  
Albert D. Sikkelee  
Walter P. Weaver  
Edwin Winston  
Williams, Jr.  
Grover A. Zinn, Jr.

Annual Fund Pledged:  
\$1,817.00

Paid: \$1,582.00

Participation: 42%

**1963**

Vassar W. Jones,  
agent

**Dean's Club**

Robert L. Carter, Jr.  
Vassar W. Jones  
+John A. Mason  
B. Maurice Ritchie

**1926 Club**

Bill Edward Bass  
Billy M. Carden  
Donald F. Funderburk  
Douglass W. Gilbert  
Leslie Milburn Myers  
Raymond M. Rowe

**Other Gifts**

Vada M. Baird  
Carlton Eugene Best  
Joseph Charles Daniels  
Kenneth E. Halcott  
Joe A. Law  
Donald D. Lewis  
Tracy A. Maness  
M. Robert Mansfield  
Bill R. Mathews, Jr.  
Ernest R. Porter  
James P. Rush  
John Terrell Rush  
Margaret House Rush  
William H. Vogel  
James E. Waddell

Annual Fund Pledged:  
\$1,935.00

Paid: \$1,880.00

Participation: 35%

**1963**

Ronald A. Koonts,  
agent

**Dean's Club (Sustaining)**

William E. Lovell

**Dean's Club**

Julian M. Aldridge, Jr.  
Kermit L. Braswell  
Annelle Clute  
Richard P. Heitzenrater  
Ronald A. Koonts

**1926 Club**

David L. Hilton  
Wm. Louis Piel  
Thomas R. Sigmon  
Barbara Brown Zikmund

**Other Gifts**

John Risher Brabham  
Thomas Edward Gensel  
Daniel Webster Jones, Jr.  
E. Earl Jones  
David B. Lewis  
J. Raymond Lord  
Robert W. Morgan  
G. Roland Mullinix  
William Edwin Nickle  
George H. Park  
Carl O. Stewart  
James F. Weekley  
Hollis R. Williams, Jr.

Annual Fund Pledged:  
\$2,875.00

Paid: \$2,700.00

Participation: 31%

**1965**

E. Thomas Murphy, Jr.,  
agent

**Dean's Club (Sustaining)**

\* Daniel T. Earnhardt

**Dean's Club**

Alexander M. Alvord  
Eugene H. Lovell, Jr.  
Charles M. Smith

**1926 Club**

S. Wyndham Anderson  
J. Paul Davenport  
\* David L. Holmes  
Philip A. Pharr  
Marion M. Swann

**Other Gifts**

Kenneth L. Bohannon  
William R. Bouknight III  
Tommie L. Cassady  
Dorothy M. Chance  
Joe C. Davis  
Donald P. Fortenberry  
H. Sidney Huggins III  
Myung J. Kim  
James W. Lineberger, Jr.  
James E. Taggart  
Robert Louis Wallace

Annual Fund Pledged:  
\$1,915.00

Paid: \$1,837.00

Participation: 32%

**1966**

Robert E. Boggan, Jr.,  
agent

**Divinity School Fellowship**

Clifford H. Clark

**Dean's Club (Sustaining)**

J. Lawrence McCleskey  
Slyvester L. Shannon  
Frank A. Stith III

**Dean's Club**

+G. Richard Albury  
David W. Gaffron

**1926 Club**

Harry A. Allen, Jr.  
William B. Ellison  
James P. Gragg  
John W. Grove  
William W. Hutchinson  
Norman E. Neaves  
Benjamin C. Rouse  
Oliver F. Taylor

**Other Gifts**

Robert E. Alexander  
John C. Allen III  
J. Wayne Billings  
Robert E. Boggan, Jr.  
John P. Callahan  
Robert E. Dowda  
David J. Frame  
Samuel K. Harmon  
Robert E. Manthey  
Russell C. Parchman  
J. Larry Sharpe  
Judith L. Weidman

Annual Fund Pledged:  
\$4,415.00

Paid: \$3,710.00

Participation: 36%

**1967**

E. Wannamaker Hardin, Jr.,  
agent

**Dean's Club**

Edgar H. Ellis, Jr.  
James Ellis Griffeth  
William R. Kyle, Jr.  
Bill R. Ragsdale  
Arnold H. Skaar

**1926 Club**

Lawrence C. Adams  
E. Wannamaker  
Hardin, Jr.  
R. Paul Walters

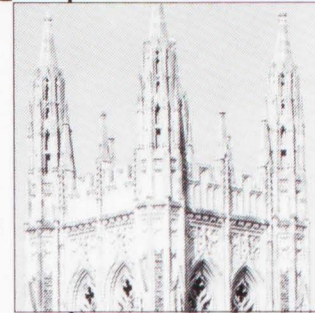
**Other Gifts**

Wayne D. Arrowood  
J. James Boles  
Raymond M. Fearnow  
Richard C. Holliday  
Clay J. Morgan  
Fred C. Morton  
Jimmy J. Norred  
Barbee O. Parsons  
G. Lee Pollock  
Louis F. Pomrenke, Jr.  
Samuel M. Stone  
Phillip S. Washburn  
Dana R. Wellman

Annual Fund Pledged:  
\$2,316.50

Paid: \$2,116.50

Participation: 29%

**1968**

William J. Fowler,  
agent

**Divinity School Fellowship**

John P. Jaquette, Jr.

**Dean's Club (Sustaining)**

William J. Fowler

**Dean's Club**

Quay W. Adams  
Donald E. Rankin  
Charles D. White, Jr.

**1926 Club**

Charles E. Alexander  
J. Harley Cecil  
Charles N. Crutchfield  
Thomas J. Herin  
Hubert H. Hodgkin  
William A. Kerr  
David R. Peters

**Other Gifts**

Franklin Wilson Grice  
Toby A. Hale  
C. Randal James  
Fred K. Macon  
Stephen R. Moore  
Mary B. Norbury  
Donald H. Seely  
D. Clark Thompson

Annual Fund Pledged:  
\$3,460.00

Paid: \$3,230.00

Participation: 34%

**1969**

James Carl Adams,  
agent

**Dean's Club**

James Carl Adams  
Kwanlyun Kim

**1926 Club**

Arthur H. Brown III  
Glenn D. Fields, Jr.  
Peter M. Wohlwend

**Other Gifts**

W. Donald Britt  
G. William Climer, Jr.  
Benjamin F. Davis  
Jade L. Dell  
G. Lloyd Edge  
W. Drew Heitzenrater  
Ann C. Pearce  
J. Charles Schuster  
William A. Smalling  
James C. Stokes  
Amos Taj  
H. Douglas Watson  
Leslie C. Wicker

Annual Fund Pledged:  
\$1,010.00

Paid: \$ 710.00

Participation: 29%

**1970**

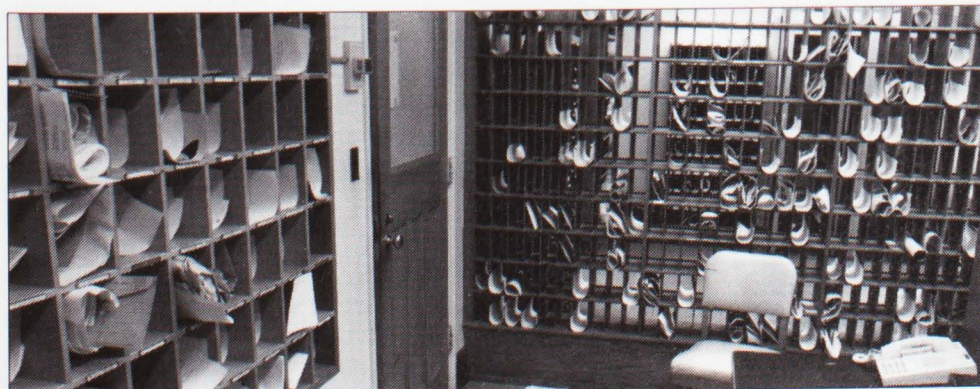
N. Fred Jordan, Jr.,  
agent

**Dean's Club**

Darris K. Doyal  
N. Fred Jordan, Jr.

**1926 Club**

Ellen Foglesong Fisher  
Myung Ok Yun Hahn  
John S. Horner



**Remember the mail room? It's now a kitchen in the Weldon Lounge!**

\* restricted gift

+ Aldersgate Endowment donor

Jerry M. Morris  
James F. Shumake  
James T. Trollinger

**Other Gifts**

Robert L. Blackwell  
W. August Breyspraak  
R. David Cox  
Gregory R. Dell  
Donald N. Dial  
Robert N. Dunn  
H. Sterling Green  
John A. Larsen  
L. Powers McLeod, Jr.  
Robert H. Rhode  
Dorothy S. Walker  
John W. Walker  
J. Christian Wilson

*Annual Fund Pledged:*  
\$1,955.00  
*Paid:* \$1,375.00  
*Participation:* 28%

**1971**

*J. Michael Leatherwood,*  
*agent*

**Dean's Club (Sustaining)**

Jerry D. Campbell  
Keith C. Chappell

**Dean's Club**

Thomas G. Holtsclaw  
James R. Reeves

**1926 Club**

Joan R. Barclay  
Roger V. Elliott  
J. Michael Leatherwood  
Russell E. Martin  
Karl A. Netting  
Barry P. Osborne  
V. Otis Wilson, Jr.  
Dennis R. Winkleblack

**Other Gifts**

John T. Brogdon, Jr.  
James C. Cooper  
Robert V. Dodd  
Samuel G. Dodson, Jr.  
Jamie T. Fonville, Jr.  
Clarence Garner  
Robert L. Grigsby  
David G. Kelley  
Dennis R. Lee  
Kay D. McCullen  
Rutledge D. Sheridan, Jr.  
Lorris M. Wimberly, Jr.

*Annual Fund Pledged:*  
\$3,000.00  
*Paid:* \$2,850.00  
*Participation:* 33%

**1972**

*D. Michael Jordan,*  
*agent*

**Divinity School Fellowship**

W. Mark Craig  
William B. Hill

**Dean's Club**

Roland T. Barnhardt  
+James Andrew McClung

**1926 Club**

Alvin N. Harbour, Jr.

\* C. Gene Jester  
D. Michael Jordan  
William T. Medlin III

**Other Gifts**

David W. Adkins  
Sharon Stevens Beattie  
William J. Caple  
Larry B. Clifton  
Paul C. Field  
Stephen C. Gray  
Robert L. Greenawalt  
John Richard Hendricks  
Thomas L. Joyce  
William F. Lee  
Robert E. McKeown  
David Peck Meriwether  
John D. Miller  
P. Scott Owen, Jr.  
Andrew C. Puckett, Jr.  
Joe C. Rice  
Laurie C. Roberts  
James E. Segin  
Joseph C. Seymour, Jr.  
David L. Steele  
W. Douglas Tanner, Jr.  
Woodrow W. Wells, Jr.  
John Bradley White  
Richard A. Wittig

*Annual Fund Pledged:*  
\$2,195.00  
*Paid:* \$1,500.00  
*Participation:* 51%

**1973**

*Harvey Manchester, Jr.,*  
*agent*

**Dean's Club**

Harvey Manchester, Jr.

**1926 Club**

M. Winston Baldwin, Jr.

**Other Gifts**

Charles Lane Boyd  
Ina Mason Carpenter  
William Alfred Eason  
Gilmer Davis Fauber, Jr.

Dan Lee Hendricks  
John William  
Lipphardt, Jr.  
Kennard Craig Smith  
David Wesley Swink  
James W. Trent, Jr.  
David William Venter

*Annual Fund Pledged:*  
\$887.50  
*Paid:* \$680.00  
*Participation:* 27%

**1974**

*James Carroll Lee,*  
*agent*

**Dean's Club**

James Robert Bailes  
William Neil Grosch  
James Carroll Lee

**1926 Club**

Lynn Francis Chappell  
Michael J. Coyner  
J. Keith Kennedy  
Carol Ann Miller  
Daniel Nelson Powell

**Other Gifts**

D. Richard Brown  
Benjamin Carl Clodfelter  
Donald Francis Gum  
Edward Marvin Gunter  
Philip Loyce Hathcock  
Darrell Eugene Mount  
Donald Lee Shuman  
Robert Gary Strickland  
Jeffrey Thomas Timm

*Annual Fund Pledged:*  
\$1,520.00  
*Paid:* \$1,280.00  
*Participation:* 24%

**1975**

*Arthur Lee McClanahan,*  
*agent*

**Dean's Club (Sustaining)**

\* Marshall Roy Old

**Dean's Club**

Lawrence Foy Hays, Jr.  
+Arthur Lee McClanahan  
John Edward Morrison  
William Edward Privette  
Lee Hylton Strange

**1926 Club**

Frederick A. Ferguson  
Ronald Clay Grunke  
Paul Lee Leeland  
Michael Dean McLaurin  
Robert Charles Redmond

**Other Gifts**

Allen Wayne Evans  
Nat Hamlin, Jr.  
Geoffrey C. Hemenway  
Lane C. Hurley  
Gregory Blaine Iverson  
Barry William Lane  
Kenneth Robbins  
Moore, Jr.  
Clarence G. Newsome  
Philip Stone Ratliff  
Bobby Huel Sharp  
Helen E. Steiner Smith  
Richard M. Waters  
Betty Wolfe

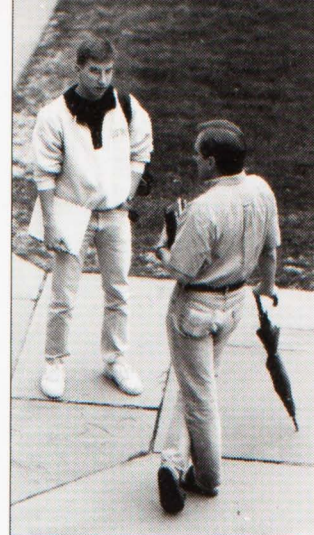
*Annual Fund Pledged:*  
\$2,065.00  
*Paid:* \$1,720.00  
*Participation:* 36%

**1976**

*T. Lee Bryant, Jr.,*  
*agent*

**Dean's Club**

Wesley Freeland Brown  
+T. Lee Bryant, Jr.  
James Maurice Caldwell  
Sally Louise Campbell  
Paul T. Stallsworth



**1926 Club**

Robert Casby Brizendine  
Andrew W. Brown, Jr.  
Franklin McLeod Dew  
Mark Victor Ogren  
Daniel Henry Ottaviano  
Steven Knight Rainey  
Robert Michael Reed  
Gerald Steven Sallee  
Margaret A. Turbyfill

**Other Gifts**

William George Davidson  
Rex Lewis Gibbs  
David R. Grissom  
Cheryl Harrison-Davidson  
Deborah Gates  
Hemenway  
Kathy K. Higgins  
Gary Wayne Hines  
Warren Dexter Langer, Jr.  
Charles Allen Maloney  
Claude T. McCollough, Jr.  
David H. McDowell-  
Fleming  
Sher L. Sweet

*Annual Fund Pledged:*  
\$2,689.50  
*Paid:* \$2,849.50  
*Participation:* 34%

**1977**

*Robert E. Fritts, Jr.,*  
*agent*

**Dean's Club**

\* Paula E. Gilbert  
Thomas Carl Pietila  
William Michael Presnell

**1926 Club**

Charles Arthur Berdel  
Gregory F. Duncan  
Robert E. Fritts, Jr.

**Other Gifts**

Carol W. Bernard  
Eric N. Chavis  
Albert Pinckney Connelly  
Patricia B. Diming  
Gayla Greene Estes  
J. Harvey Estes  
Vergel L. Lattimore  
Quentin E. Scholtz III  
Thomas Kroener Speer  
Jeanette Stokes  
James Alexander Ward, Jr.

*Annual Fund Pledged:*  
\$1,419.00  
*Paid:* \$1,121.50  
*Participation:* 21%

**1978**

*Hope Morgan Ward,*  
*agent*

**Dean's Club**

Carol Woods Goehring

**1926 Club**

David Jacob Goehring  
Daniel Gray Martin  
Hope Morgan Ward  
Mark Wesley Wethington

**Other Gifts**

Martha Lynn Johnson  
Ballard  
David M. Biondi  
Richard Allen Daily  
Robert Andrew Edwards



"It's a good thing you called us when you did, Ms. McFee. Your basement was nearly hip-deep in toxic shame!"

Thomas Charles Ettinger  
 +James M. Fogle-Miller  
 Jacob Bowles Golden, Jr.  
 James A. Hewitt III  
 Julius Jesse Jackson, Jr.  
 Cynthia Anne Jones  
 Earl Michael Jones  
 \*Thomas A. Langford III  
 Richard Wray McBride  
 \*Nancy McIlwain Morris  
 Mark Bradford Motsinger  
 Helen R. Neinast  
 Thomas Carl Noll  
 Frances F. Phillips-Olson  
 Douglas Lee Suggs  
 Jeanne E. Tuttle  
*Annual Fund Pledged:*  
 \$1,597.50  
*Paid:* \$1,230.00  
*Participation:* 27%

**1979**

W. Emmett M. Diggs,  
*agent*

**Divinity School Fellowship**  
 Karen Westerfield Tucker

**Dean's Club**

Ruth E. Harper  
 James Comer Howell

**1926 Club**

Preston McKeever-Floyd  
 John William Rintz  
 Mary Elizabeth Stinson  
 Tom Hennies Brodie Wall  
 Jacqueline A. Williams

**Other Gifts**

William Robert Bell  
 J. Jeffrey Butcher  
 Paul Wesley Chilcote  
 John Patrick Colatch  
 Stephen Charles Compton  
 Dale E. Dealtrey  
 W. Emmett M. Diggs  
 Ruth Watkins Faison  
 James Ernest Hinshaw  
 Kenneth Edward Hogren  
 Barry L. Penn Hollar  
 Joan Jennings Hope  
 James Walker Kemp  
 \*Sally Overby Langford  
 Isaac Donnell Lloyd  
 Anna Louise Reynolds  
 Pagano  
 Robert Henderson Ray  
 Steven Paul Ricard  
 Gary Neil Shepard  
 Lynn Bozich Shetzer  
 Mary Lee Von Canon  
 Randy Lee Wall  
 M. Carol Williams  
*Annual Fund Pledged:*  
 \$3,450.00  
*Paid:* \$2,925.00  
*Participation:* 35%

**1980**

Ashley Crowder Stanley,  
*agent*

**1926 Club**

C. Wayne Allen  
 Johnny O'Neil Haynes  
 Edward Felix Hill II  
 John R. Nations, Jr.  
 Kathleen Suzanne Ross  
 Ashley Crowder Stanley

**Other Gifts**

Alan Ray Broadwell  
 Karen Louise Brown  
 Rowan Dampier Crews, Jr.  
 Stephen Emmett Darr  
 Brian C. Hacklander  
 William A. Haddock, Jr.  
 Bruce Marvin Jones  
 Miriam Smith Maloney

Alyce M. McKenzie  
 David Joseph McNitzky  
 Jeffrey Paul Mickle  
 +David Michel Oliver  
 Jeannette Green  
 Rodenbough  
 Robert Henry Roth, Jr.  
 Phillis Lambeth Scott  
 Rudolph Edward  
 Tucker, Jr.  
 Pearl Gooding West  
*Annual Fund Pledged:*  
 \$1,677.50  
*Paid:* \$1,192.50  
*Participation:* 28%

**1981**

Ruthenia H. Finley,  
*agent*

**Dean's Club**

Stephen Blair Hall  
 William Scott Shillady



**1926 Club**

Henry David Cribb, Jr.  
 Penny Dollar-Farmer  
 Ruthenia H. Finley  
 Frances Kay Hemstreet  
 Wendy Kilworth-Mason  
 Leslie M. Marsicano  
 Wayne Austin Sayre  
 Candice Yearly Sloan  
 Antoinette Ray Wike

**Other Gifts**

Gary Alan Anderson  
 Deborah L. Austin  
 E. Adele Byrum  
 William Ambrose Davis, Jr.  
 John Garabed Giragos  
 Beth McWhorter Graham  
 Richard Meredith Hill  
 Bradford Donald Hunt  
 Dennis Patrick Levin  
 Thomas John Lewis  
 William David McEntire  
 Gary Beau McManus  
 Karen Farish Miller  
 Perry Stanton Miller  
 Mary Louisa Mills  
 Jonathan Roy Reese  
 +Ronald Ray Robinson  
 Gary M. Smith  
 Haywood Allan Smith  
 Douglas Levin Stokes  
*Annual Fund Pledged:*  
 \$2,340.00  
*Paid:* \$2,055.00  
*Participation:* 31%

**1982**

Robert J. Howell, Jr.,  
*agent*

**1926 Club**

Donnie Erwin-Brown  
 Gayle Carlton Felton  
 Howard Frank Holley  
 Robert Joseph Howell, Jr.  
 Marion Heaton Wilson

**Other Gifts**

Steven Alspach  
 Ralph M. Armstrong III  
 Ralph Wayne Arnold, Jr.  
 John Edward Conner  
 Gregory Daun Golden  
 Charles Ray Guy  
 Richard Burke Haverly, Jr.  
 Geraldine Dysart Ingram  
 Brian Douglas Ladr  
 William Giles Lindley  
 \*Dwight Ralph Mays

Benjamin Ray Melvin  
 John Robert Myers  
 Charles Adrian Pullins  
 James A. Rawlings, Jr.  
 Leslie Sladky-Hillman  
 E. Lou Wallace  
 John Richard Wimmer  
 Randal Mack Woodham  
*Annual Fund Pledged:*  
 \$1,535.00  
*Paid:* \$1,310.00  
*Participation:* 31%

**1983**

Robert William Rollins, Jr.,  
*agent*

**Dean's Club (Sustaining)**  
 Steven Charles Morton

**Dean's Club**

Thomas James Bickerton  
 +Heidi Campbell-Robinson  
 Neal Ralph Harris  
 Edward Allman Hopkins  
 Sandy Kopp McNutt  
 +William Joseph Oakley

**1926 Club**

\*Jason Barr, Jr.  
 Susan Lutz Allred  
 Paul Douglas Johnsen  
 Sarah Hart Johnsen  
 Clarence Earl Kanipe, Jr.  
 Anita Small Oldham  
 Kelli Walker-Jones

**Other Gifts**

David Orland Aspenson  
 Timothy Lewis Auman  
 Diane M. C. Blanchard  
 Randy Coy Blanchard  
 Reuben Lawrence Bowden  
 Kenneth Harper Carter, Jr.  
 Pamela Barrow Carter  
 Michael Glen Cartwright  
 Karen Neola Evans  
 Timothy Harris Evans  
 W. Louise C. Hall  
 Joe Allen Hamby  
 Susan Pendleton Jones  
 David E. Lupo  
 Beth Gassert Lyon  
 Dana Bruce Wooten  
*Annual Fund Pledged:*  
 \$3,940.00  
*Paid:* \$3,165.00  
*Participation:* 33%

**1984**

Susan Norman Vickers,  
*agent*

**Divinity School Fellowship**  
 Laura M. Spangler

**Dean's Club (Sustaining)**

+Julie Cuthbertson Clarkson

**Dean's Club**

Kirk Bradley Oldham  
 Nancy Burgin Rankin

**1926 Club**

David Lester Bubb  
 Lisa Meadors Cresson  
 William George Crowell  
 Sally D. Hoyt  
 William Douglas Mills  
 Dolores Barus Queen  
 Barry Maxville White

**Other Gifts**

Richard Willard Andrews  
 Joseph William Collins  
 James R. Fouts  
 Samuel F. Hamilton-Poore  
 Howard Eugene Holland  
 Stephen Trent Johnson  
 Michael David Kurtz  
 Mark William Lewis  
 Norris Ashley Randall, Jr.  
 Christopher Samuel  
 Robinson  
 Timothy Fred Shoaf  
 Susan Norman Vickers  
*Annual Fund Pledged:*  
 \$2,230.00  
*Paid:* \$1,765.00  
*Participation:* 25%

**1985**

Kevin R. Armstrong,  
*agent*

**Dean's Club**

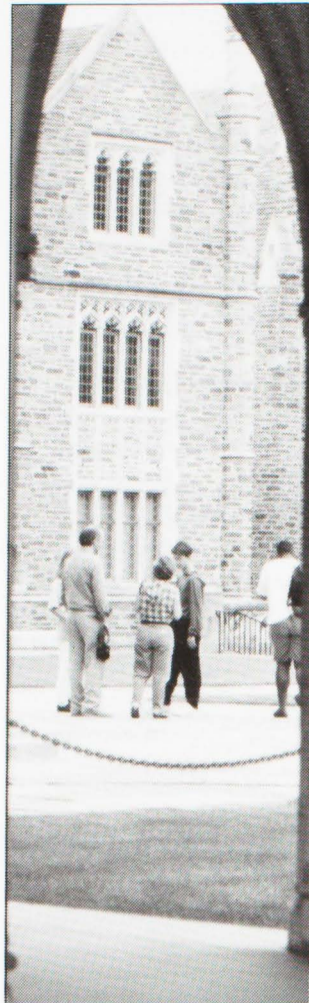
Carter Dale Clem  
 Lorentz Gregory Jones

**1926 Club**

Andrew Stephen Angel  
 Kevin R. Armstrong  
 Camille Yorkey Edwards  
 Susan D'Arcy Fricks  
 Martha McDowell Goble  
 Linda Marie Kelly  
 Jerry Lowry  
 Brenda Elaine Thomas

**Other Gifts**

Clifton Earl Buckrham  
 Mary Wilder Cartwright  
 \*Kelly Haugh Clem  
 Mary Alene Clive  
 Charles Randall Cooper  
 Edith Lee Gleaves  
 Richard St. Clair Gregory  
 Brian Hodson Groover  
 David Harlan Hicks  
 Bess Gibbs Hunnings



James Richard Huskins  
Alecia Ann Taylor Laws  
Douglas Howard Laws  
William K. Mitchell, Jr.  
Todd Edward Outcalt  
Bruce Douglas Tuttle  
Mary S. Whetstone-  
Robinson

*Annual Fund Pledged:*  
\$2,060.00  
*Paid:* \$1,815.00  
*Participation:* 30%

### 1986

*David Glenn Atkinson,*  
*agent*

**Dean's Club (Sustaining)**  
David Glenn Atkinson

**Dean's Club**  
Karen Brewer Hall  
Glenn Eldridge Mason

**1926 Club**  
Gail F. Angel  
Barbara Keegan  
Armstrong  
Keith G. Meador  
P. Alice Rogers  
Howard Michael Stanton-  
Rich

**Other Gifts**  
Zenda Addis  
William Mark Andrews  
Jesse Virgil Bone, Jr.  
Thomas Kevin Cartwright  
Lisa Brown Cole  
Ralph Morgan Daughety  
Richard George Eli  
Ronald Keith Foster  
Christopher Terry Graebe  
Terry Jo Hamilton-Poore  
Rebecca Tate Hundley  
Samuel White Loy  
J. William Lentz, Jr.  
Scott Angier Medlock  
Julia Atkinson Melgreen  
Mark Brian Miller  
Roderic Lynn Mullen  
Steven Wayne Perry  
Mary Kriek Steege  
Julia Webb-Bowden  
Joseph Michael Westfall

*Annual Fund Pledged:*  
\$2,456.66  
*Paid:* \$2,286.66  
*Participation:* 30%

### 1987

*Claire Clyburn,*  
*agent*

**Dean's Club**  
Randall Jay Cirksena, Jr.  
Claire Clyburn  
Samuel Duncan  
McMillan III  
+ William L. Walters

**1926 Club**  
Barry Douglas Steiner Ball  
Sandra Lynn Steiner Ball  
Robert E. Cleveland  
James M. Comfort  
Sara C. Elliott  
David Hughes Hobson  
D. Stephen Long  
Carrie Elizabeth Yearick

**Other Gifts**  
Luke Bell  
Christopher William Cox  
Cynthia Davis  
Richard P. Gates  
Susan Newton Graebe  
Melissa Ann Johnson  
Sandy Amabel O. Matzko  
Deborah Ann Morgan  
Kimberly Kyle Mustard  
Carolyn Reed Smith  
Michael Cunningham  
Walker  
Sarah Reynolds Dixon  
West  
Mary Jane Wilson-Parsons  
Scott Wilson-Parsons

*Annual Fund Pledged:*  
\$2,095.00  
*Paid:* \$1,657.46  
*Participation:* 29%

### 1988

*Raegan V. May,*  
*agent*

**Dean's Club**  
Delores Anne Langley  
Raegan V. May

**1926 Club**  
Rachel Elizabeth Benefield  
Karolyn E. Berkey  
Mary Elizabeth Burton-  
Williams  
W. D. Luke Conway  
Charnell Claryce Kolm

### Other Gifts

Mark Lawrence Barden  
Mark Roger Flynn  
Jeff Alan Lust  
James Olen Murphy, Jr.  
John Frederick  
Overman III  
\* David Blair Ramsey  
Shelly Wilson Wall  
Charles William Wickham  
Lisa Renee Withrow

*Annual Fund Pledged:*  
\$1,515.00  
*Paid:* \$1,290.00  
*Participation:* 17%

### 1989

*E. Eugene Richardson, Jr.,*  
*agent*

**Divinity School Fellowship**  
Michael John Solano

**Dean's Club**  
John Conrad Woods

**1926 Club**  
S. Mark Clark  
Richard Earl Lanning  
Katherine Lewis Owen  
E. Eugene Richardson, Jr.  
Thomas A. Robinson  
Timothy Calhoun Sims

### Other Gifts

Betty Ann Buckley  
Virginia Lee Carlisle  
Jamyne Cartner Christy  
John Paul Christy  
Patty T. Earle  
John Crockett Fitzgerald  
Doris T. Fox  
Early Young Freeman  
Douglas Donald Gestwick  
Marja L. Erickson  
Houston  
Orea Jones  
James David Juliano  
Laura Bishop Lefelar  
Paul Baird Lewis  
Anne N. McNamara  
Jonathan Allen Minnick  
Sue Ellen Nicholson  
Tracy Ann Radosevic  
Bradley Howard Scott  
Harriette Horsey Sturges  
Carlene Rose Triplett  
Donnie Ray Warren, Jr.  
Barbara Ellen Welbaum  
Andrea Reese Woodhouse  
David William  
Woodhouse

*Annual Fund Pledged:*  
\$4,142.50  
*Paid:* \$3,692.50  
*Participation:* 33%

### 1990

*Milton Davies Kirkland,*  
*agent*

**Dean's Club**  
+ Milton Davies Kirkland

**1926 Club**  
Thomas Carey Broom  
Mark Holmes Christy  
Ronald Edward Gonia  
William Robert Lynn  
Frances Truitt Moody

### Other Gifts

Wilbur Christopher  
Aydlett  
Carl Dean Belcher  
Sean Robert Butler  
Patricia Thompson Cleary  
Wayne Robert Cleary  
Christopher Oris Cumbest  
Sheila Rayburn Cumbest  
Annette Marie Notar  
Flynn  
Clara Price Gestwick  
Randall Wayne Gibson

Haywood Wrenn Gillikin  
Martha Jean Hoffman  
Alisa B. Larson  
Thomas Ehrmann Long  
Debra Dean Murphy  
Joyce-Lenore Parker  
Herbert Burnett Strange  
*Annual Fund Pledged:*  
\$1,330.00  
*Paid:* \$ 970.00  
*Participation:* 32%

### 1991

*Cyrus V. Helm, Jr.,*  
*agent*

**Dean's Club (Sustaining)**  
Cyrus V. Helm, Jr.

**Dean's Club**  
Ann Giles Benson  
Nancy Lee Filston

**1926 Club**  
Paul Edward Blanchard  
Joseph Louis Hester, Jr.

### Other Gifts

Karen Louise Adams  
Elaine Evans Allen  
Anne Torrance Bachmann  
James Edward Bailey  
David James Bonney  
James Preston Byrd, Jr.  
Patricia Gifford Chaput  
David Harold Christy  
Gregory Paul Ciesluk  
Lisa G. Fischbeck  
Walton Clark Forstall II  
Belinda Dean Peoples  
Freeman  
Anette Van Alstine Gerber  
John Edward Gerber  
Linda Kay Hall  
Charles Thomas Hawkins  
David Lee Hodges  
Mary Carleene Holt  
Paula E. Roane  
Catherine Rose Rusin  
John Kenneth Tisdale  
Robin Townsley-Arcus

*Annual Fund Pledged:*  
\$2,017.50  
*Paid:* \$1,407.50  
*Participation:* 22%

### 1992

*Elizabeth Merle Hackney,*  
*agent*

**Dean's Club**  
\* Roger Courtney Krueger

**1926 Club**  
Marjorie Barnwell Carr  
Amy Louise Coles  
Dale Walker Davidson  
Elizabeth Merle Hackney  
Adolph Conrad Smith  
Bobby Powell Tyson, Jr.

### Other Gifts

Dianne Edith Ciesluk  
Stephen John Davis  
Lore Blinn Gibson  
Edmond Carl Gresick  
Stephen Hadyn Kirby  
Scott Alan Mann  
Richard B. McDaniel  
Helen Greene Phillips  
John David Ramsey  
Amy Jeanine Rio-  
Anderson  
Charlene Louise Rodrigue  
J. Thomas Stinson-Wesley  
Lisa Ann Stone  
Lisa Lynne Wishon  
*Annual Fund Pledged:*  
\$1,115.00  
*Paid:* \$1,015.00  
*Participation:* 20%





The 1993 Distinguished Alumni Award was presented to D. Moody Smith, Jr., George Washington Ivey Professor of New Testament. (l to r) D. Moody Smith, William J. Fowler (D'68), Chair, Distinguished Alumni Award Committee and Mrs. Jane Smith.

## Alumni Meet Coast-to-Coast

Duke Divinity School graduates, spouses, and friends gathered from Maine to Florida and Virginia to California at thirty-seven regional meetings during May and June. The annual meetings, scheduled by a network of volunteer coordinators in conjunction with United Methodist conferences, were occasions for almost one thousand alumni to share memories and expectations about theological education at Duke.

Representatives from the Divinity School and the regions where they spoke included Wes Brown (South Carolina, North Texas, Louisiana, South Indiana, Maine, and New York); Dennis Campbell (West Virginia and Virginia); Jackson Carroll (Western North Carolina); Greg Duncan (Florida); Gayle Carlton Felton (North Carolina); Owen Fitzgerald (Eastern Pennsylvania, Alabama-West Florida, and North Arkansas); Maurice Ritchie (Holston); and Karen Westerfield Tucker (California-Nevada). Gatherings were convened in college dining halls, local restaurants, or picnic sites. Groups that did not host a speaker from Duke this year shared "quick facts" and "recommended reading" information along with "remarkable reminiscences" about faculty, classmates, courses, and field education.

Following are some of the highlights from reports received. The Peninsula-Delaware group had 100% attendance for the sixth year in a row and its membership grew by 33%, according to Barry Steiner

Ball, D'84, coordinator. At the Little Rock meeting, Roy Smith, D'80, noted that officers elected included an official sage and mentor, C. Ray Hozendorf, D'37. Bert Palmer, D'90, and the North Texas alumni welcomed three entering Duke Divinity students to their meeting. Sharon Adams, D'86, and the other Western North Carolina officers, following a mix-up on the dinner menu and costs, directed a \$249 surplus to become a contribution to the Divinity School in memory of Dean Robert E. Cushman. The New York group, convened by Art McClanahan, D'75, included three past-presidents of the SRA, Ruthenia Finley, D'81, Bill Shillady, D'81, and Art himself. Baltimore-Washington alumni with Ron Foster, D'86, enjoyed the Divinity School video presentation, "Sharing the Vision." Brad Scott, D'89, reported from the Holston group that Carl Glasow, D'52, was pleased and honored by the news that the jersey number (32) he wore as a Duke basketball player has been retired. However, it was last worn by someone else—Christian Laettner. A good time was had by all.

Outgoing Alumni Association President Syl Shannon, D'66, D'93, has observed, "Our graduates are our greatest treasure. Their loyalty, support, and enthusiasm—along with distinguished service to the church—keep Duke Divinity School among the best."

## FACULTY AND STAFF NOTES

**David Arcus**, Duke Divinity School organist and University Chapel Organist, created five new compositions. A setting of Psalm 150 for a choir and two organs was performed St. Cecilia's Day, November 22, 1992. Two organ settings of "Forty Days and Forty Nights" (*Aus der tiefe*) were premiered by Dr. Arcus in a Duke Chapel recital. The February 1993 recital also included his "Partita on Azmon" and compositions by Buxtehude, Bach, Böhm, and Raison. "Jesus and Nicodemus" and "For You So Loved" were composed in collaboration with William H. Willimon especially for a worship service on March 7, 1993.

**Carter Askren** received one of two 1993 John H. Ness Memorial Competition Awards for historical research given by the General Commission on Archives and History of the United Methodist Church. The second place award carries a \$200 stipend and was given for his paper entitled, "Gnaeus Pompeius Magnus: Methodist Self-Disclosure in the Life of Ernest Cadman Colwell (1901-1974)."

**Lloyd R. Bailey** recently published a new book entitled *Genesis, Creation, and Creationism* (Paulist Press, 1993). In February 1993, Dr. Bailey delivered the Harrison Lectures at Mount Olive College on "Jeremiah: The Prophet, His Book and His Teaching."

**Emeritus Professor Frank Baker** spoke to the annual meeting of the General Commission on Archives and History of the United Methodist Church on September 18, and was given its distinguished service award. He is one of two living persons to be featured on the cover of *Methodist History*, a journal published by the Commission.

**Emeritus Professor Waldo Beach's** book, *Christian Ethics in the Protestant Tradition*, was recently translated and published in Italian, *L'Etica Cristiana Nella Tradizione Protestante* (Claudiana Editrice, 1993). Dr. Beach delivered two lectures at the April Conference of School Superintendents of North Carolina Public Schools at Pinehurst, North Carolina. The lectures were entitled "Church, State, and Education" and "Ethical Education in American Public Schools."

**Teresa Berger** taught a course entitled "Women and Worship" at the University of Münster, Germany, this summer. Dr. Berger presented "Women and Liturgical Space" at the Congress of Societas Liturgia in Fribourg, Switzerland, in August.

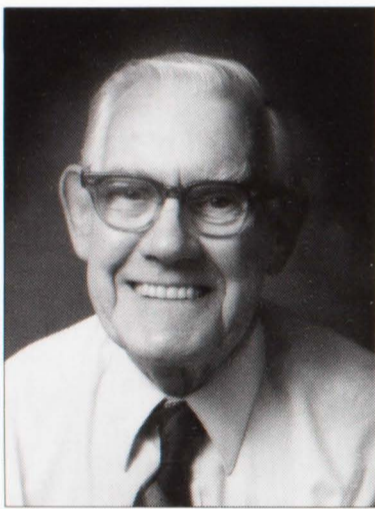
**Jackson W. Carroll** most recently co-edited the new book *Beyond Establishment, Protestant Identity In A Post-Protestant Age* (Westminster/ John Knox Press, 1993) with Wade Clark Roof.

**James Crenshaw** was also awarded an honorary doctorate by Furman University on May 29 at the commencement exercises in Greenville, South Carolina. Dr. Crenshaw presented "The Restraint of Reason, the Humility of Prayer" to the University of Arizona Department of Judaic Studies in April. This paper will be published in a festschrift for Lou H. Silberman. He gave a paper entitled "The Origin of Literature: An Alternative Proposal" to the Colloquium on Violence and Religion at the University of North Carolina at Chapel Hill on April 22, 1993. In June, he delivered the plenary address, "The Hebrew Sages: On Knowing and Not Knowing," at the Eleventh World Congress of Jewish Studies in Jerusalem. This address will be published in the Congress Volume.

**James M. Efird** delivered the Staley Lectures at Emory and Henry College in April. Also in April, he lectured at Pembroke State University. Dr. Efird continued his work with the lay academy programs through which Duke Divinity School offers continuing education in biblical studies at local United Methodist churches.

**Gayle C. Felton** was one of four authors in *Circuit Rider's* February 1992 issue on baptism, which won the Award of Merit for Theological Reflections from the Associated Church Press. She published a quarter of the lessons on Romans and Galatians in the 1993-94 *International Lesson Annual* (Abingdon) and two sermons in the *Abingdon Preacher's Annual* of 1994 (Abingdon, 1993). Dr. Felton is one of the primary researchers

*continued*



Frank Baker

### Distinguished Professors Named

**Jackson W. Carroll** was named Ruth W. and A. Morris Williams, Jr., Professor. The chair, given by Duke University Trustee and Emeritus Divinity School Board of Visitors Chair A. Morris Williams, Jr. and his wife Ruth in 1988, was established to enhance the Divinity School's commitments to preparation for parish ministry.

The establishment of the Williams Chair continues a long-standing commitment to theological and university education by the Williamses. The son of a United Methodist minister, A. Morris Williams received the bachelor of arts and master of arts in teaching degrees in 1962 and 1963, respectively, from Duke University. He is a partner in the

investment firm of Miller, Anderson, and Sherrerd of Conshohocken, Pennsylvania. His wife Ruth, also a Duke graduate (1963), is director of Gateway Nursery School in Wynnewood, Pennsylvania.

**James Crenshaw** was named the Robert L. Flowers Professor of Old Testament by Duke University, effective July 1, 1993. Flowers, who joined the Trinity College faculty in 1891, served Trinity and Duke for sixty years as a teacher and administrator. In his long and distinguished career, Flowers filled the posts of professor of mathematics, chair of the Department of Mathematics, secretary, treasurer, vice-president, president, and chancellor.

in the Lilly Endowment Project on "United Methodism and American Culture." In May, she led a preaching and teaching weekend seminar on baptism at Hyde Park United Methodist Church in Tampa, Florida. She was also the leader for a July workshop on "The New Book of Worship: Sacramental Issues" at the Southeastern Jurisdictional Minister's Week/Leader Development Center at Lake Junaluska. Professor Felton was the preacher for the North Carolina Annual Conference Summer School at Methodist College in August.

**Sarah Freedman** and **Roger Loyd** co-edited *Latin America Through the Eyes of Peru: A Bibliography* containing over six hundred items and researched by Luis Reinoso for the Divinity Library. The library in recent years has been adding materials pertaining to the Methodist mission in Latin America.

**Mary McClintock Fulkerson** delivered one of the keynote lectures, "Beyond the Sexist Text: A Feminist Theological Analytic for Difference," at the Ecumenical Women's Interseminary Conference, held at Union Theological Seminary in Richmond, Virginia, April 23-25. On February 28 and March 7, she taught a two-session Sunday class on "Women and Theology" at University United Methodist Church in Chapel Hill, North Carolina. Dr. McClintock Fulkerson also led a class, "Biblical Practices for the 'Other' Woman," for the Duke Summer Institute in July.

**Stanley Hauerwas** was for the 1992-93 academic year a fellow at the National Humanities Center. During his fellowship year, Hauerwas completed two books, *Unleashing the Scripture: Freeing the Bible from Captivity to America* (Abingdon, 1993) and *Dispatches from the Front: Theological Interventions into the Secular*, forthcoming from Duke University Press. He also contributed the following articles to various publications and books: "A Non-Violent Proposal for Christian Participation in Culture Wars" in *Soundings: An Interdisciplinary Journal*, LXXV, Vol. 4; "The Kingship of Christ: Why Freedom of 'Belief' is not Enough," with Michael Baxter, in the *DePaul Law Review* 42, 1 (Fall 1992); "The Sources of Charles Taylor," with David Matzko, in the *Religious Studies Review* 18, 4 (October 1992); "Who is the 'We'?" in *Sojourners* 22, 3 (April 1993); "Living the Proclaimed Reign of God: A Sermon on the Sermon on the Mount" in *Interpretation*, XLVII, 2 (April 1993); "Abortion Theologically Understood" in *Church and Abortion: In Search of the New Ground for Response* (Abingdon Press, 1993); "Christian Practice and the Practice of Law in a World Without Foundations" in the *Mercer Law Review* 44, 3 (Spring 1993); and "The Differences of Virtue and the Difference It Makes: Courage Exemplified" in *Modern Theology* 9, 3 (July 1993). He gave the Vinson Lectures at Mercer Law School, the Peter Kaye Lectures at Vancouver School of Theology, the Sugerman Lecture at Drew University, the Bradley Lectures at Boston College, and the Shaffer/Mars Lectures at Northwestern University. In May, he offered the keynote address to the Congress on Systematic Theology at Fuller Theological Seminary. The Congress centered on the work of James McClendon.

**Richard B. Hays** received the 1992 "Award of Merit" from the Associated Church Press in the category of biblical exposition, for articles in *The Christian Century's* "Living by the Word" series (February 19 and 26 and March 11, 1992). Dr. Hays published "Christ Prays the Psalms: Paul's

Use of an Early Christian Exegetical Convention" in *The Future of Christology: Essays in Honor of Leander E. Keck* (Fortress, 1993) and "Justification" in the Anchor Bible Dictionary (Doubleday, 1992, Vol. 3). In February, he delivered a lecture series on "Community, Cross, New Creation: How Scripture Shapes the Church" for the Associated Mennonite Biblical Seminaries Theological Lectureship in Elkhart, Indiana. Professor Hays gave the plenary address entitled, "Israel's Psalms as Matrix for Early Christianity," for the April Eastern Great Lakes Regional SBL Meeting in Pittsburgh, Pennsylvania, and a lecture on New Testament Ethics at the Pew Summer Seminar in Stowe, Vermont, in June.

**Richard P. Heitzenrater** published *The Works of John Wesley*, Volume 22, Journal and Diaries V (1765-1775) with W. Reginald Ward (Abingdon Press, 1993).

**Frederick Herzog** published in *Evangelische Kommentare* "Amerika wiedererfinden? Ein 'kleiner Katechismus' transatlantischer Werte," and "Zur Gewaltlosigkeit erziehen: Ein Volk von zwei Vökern zusammenführen." He lectured to the Council for Health and Human Service Ministries in Anaheim, California, on "Humankind With a Human Face."

**Margot Hover** recently published *Caring for Yourself When Caring for Others* (Twenty-Third Publications, 1993).

**Creighton Lacy** contributed "Toward a Post-Denominational World Church" in *Beyond Establishment, Protestant Identity in A Post-Protestant Age* (Westminster/Knox). He also published "A History of Christianity in China" in *The China Connection* (Spring 1993, number 26).

**Richard Lischer** presented a paper on "Martin Luther King as Interpreter of the Scripture" at the meeting of Societas Homiletica in the Free Faculty of Theology in Oslo, Norway. Professor Lischer also gave five lectures and preached at a summer institute held at Princeton Theological Seminary. He recently gave a presentation on biblical interpretation and preaching for the Yates Baptist Association in Durham. Dr. Lischer also published a chapter, "Preaching as the Church's Language," in the festschrift for Fred B. Craddock, *Listening to the Word* (Abingdon Press).

**Roland Murphy** received an honorary degree from the school of theology at Loyola University in May 1993. He also wrote the Word Biblical Commentary series volume on Ecclesiastes.

**Russell E. Richey** co-edited *Perspective on American Methodism: Interpretive Essays* with Kenneth E. Rowe and Jean Miller Schmidt (Kingswood Books, 1993). He contributed the chapter entitled "History as a Bearer of Denominational Identity: Methodism as a Case Study" to *Beyond the Establishment: Protestant Identity in a Post-Protestant Age* (Westminster/John Knox, 1993). Dr. Richey delivered several papers and talks, including: "The Teaching Office in Episcopal Methodism" to the United Methodist Historical Society in Denver (August 1992); "The American Denominational Pattern" to a Lilly-sponsored conference, The American Denominational Future: The Southern Baptist Case in Louisville (March); "The Chesapeake Imprint on American Methodism" to the Peninsula Conference Historical Society at Barratt's Chapel (May); and "Regionalism in American Methodism" to the World Methodist Society/Wesley Historical Society Conference in Cambridge (July).

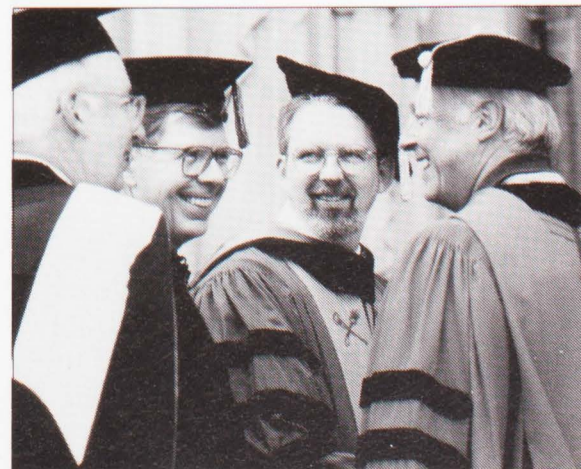


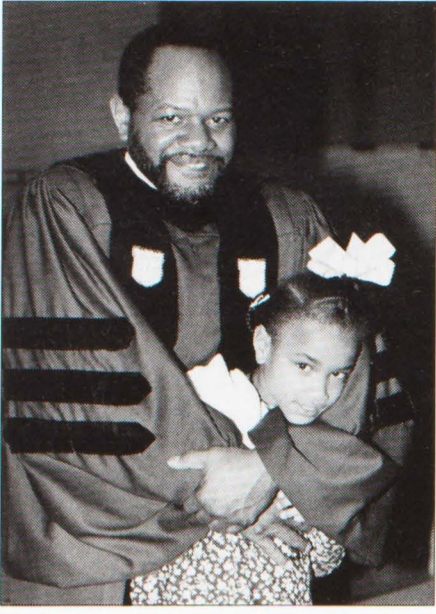
Gayle C. Felton



Librarian Roger Loyd accepts Peruvian bibliography, *Latin America Through the Eyes of Peru*, from Frederick Herzog.

(l to r) Professors Moody Smith, Russell Richey, Richard Hays and Eric Meyers at Graduate and Professional School Opening Convocation





**William C. Turner, Jr. and daughter Alice**

**Harmon Smith** read a paper, "Sins is not the Plural of Sin; or Whatever Happened to Our Ability to Name Sins," at the Scholarly Engagement with Anglican Doctrine conference at Virginia Theological Seminary in Alexandria. He published a paper, "Physician Assisted Suicide: Why Doctors and Christians Ought to Believe it is a Mistake," in *Terminal Illness and Assisted Suicide* (Washington National Cathedral Papers Series, Number 6). Dr. Smith has also been engaged in several pastoral and priestly performances as a priest associate at St. Phillip's Episcopal Church.

**Karen Westerfield Tucker** received a faculty travel grant from the Duke University Center for International Studies. The grant will help finance her travel to three sites in Europe noted for their production of reformed liturgies during the 16th century: Geneva and Zurich, Switzerland, and

Strasbourg, France. Professor Westerfield Tucker led a workshop on "United Methodist Identity through the Book of Worship" at the Annual Conference Session of California-Nevada on June 17, 1993. In August, she presented a paper and slide presentation on "Methodist Worship and Octagonal Space" at the 1993 Congress of Societas Liturgica meeting in Fribourg, Switzerland. Dr. Westerfield Tucker published an essay entitled "A Look at the Christian Year" in the 1993 *Jubilate! A Newsletter for United Methodist Musicians*.

**William C. Turner** attended the Hampton Minister's Conference in Hampton, Virginia, in June.

**Grant Wacker** contributed "Response to George Marsden's 'The Religious Right: A Historical Overview'" in *No Longer Exiles: The Religious New Right in American Politics*, Ethics and Public Policy Center, 1993.

**Brett Webb-Mitchell**, visiting professor of Christian Nurture, was elected president of the Religious Division of the American Association on Mental Retardation for 1993-95. At the Association's annual meeting in June, he presented two papers, "A Spiritual Approach to Special Education" and "Spirituality and the Creative Arts with People with Mental Retardation." He also published "Hope in Despair: The Importance of Religious Stories for Families with Children with Disabilities" in *Children with Special Needs* (Harcourt, Brace, Jovanich, 1993).

**William H. Willimon** participated in an April preaching series for the Knox United Church in Winnipeg, Canada. In the same month, Dr. Willimon gave a lecture on "Culture and Counter-Culture" at Yale Divinity School in New Haven, Connecticut. He delivered the graduation address at Princeton Theological Seminary in Princeton, New Jersey, during May and preached at Harvard University's Memorial Church. Professor Willimon collaborated with David Arcus on the composition of "Jesus and Nicodemus" and "For You So Loved" for a worship service on March 7, 1993.



**Dean Dennis Campbell (left) checks out the first book from the library using the new on-line check-out system. Divinity Student Bekka Litton accepts the charge.**

## CLASS NOTES

**John T. Greene**, T'36, D'38, G'40, performed the wedding ceremony for his granddaughter, Laura Elaine Green, and Michael Johnson in May at New Smyrna Beach, Florida, where Laura's father, John E. Greene, T'62, M'66 is a practicing urologist.

**Seaborn M. Kiker**, D'40, and his wife have moved to Morning Side Meadows, a retirement community that he helped to establish many years ago, in San Antonio, Texas.

**Fred P. Register**, D'50, has been elected conference minister emeritus after 22 years of service in the Southern California Conference of the United Church of Christ. He resides in Alhambra, California.

**G. Howard Allred**, D'52, and Florence celebrated their 52nd wedding anniversary June 8, 1993. They are residents of Greensboro, North Carolina. He is a retired United Methodist minister.

**Rufus H. Stark II**, T'53, D'56, delivered the May 1993 commencement address at Methodist College, Fayetteville, North Carolina, and was awarded the D.D. degree in recognition of his leadership in services to children and families. He is executive director of the Methodist Home for Children in Raleigh, North Carolina.

**Wallace H. Kirby**, D'54, retired in June 1992 and is now living in Roxboro, North Carolina. He and Dixie Anderson were married in August 1991.

**John R. Blue**, D'55, is chief of chaplain services at the Huntington, West Virginia Veterans Affairs Medical Center.

**Earl V. Nelson**, D'55, was honored by the Zeta Chi fraternity alumni of Baker University, Baldwin City, Kansas, as the 1993 recipient of the James S. Chubb Memorial Award for outstanding service. He is a chaplain in Ankeny, Iowa, with special ministries in mental health and aging.

**George P. Robinson**, T'55, D'58, senior minister at Centenary United Methodist Church in Winston-Salem, North Carolina, has been named a trustee of Duke University.

**James W. (Pete) Spitzkeit**, D'55, has retired after 47 years of ministry in the Louisiana Conference of the United Methodist Church. He and Virginia are now living in Jackson, Mississippi.

**Mason M. Willis**, D'55, D'61, represented Duke University at the inauguration of the new president of Denver Seminary. He is a United Methodist pastor in Englewood, Colorado.

**Walter W. Benjamin**, G'57, professor of religion at Hamline University, St. Paul, Minnesota, has been speaking before business and medical groups on "Ethics of Health Care Rationing," "The Boardroom and the Pulpit," and other topics. He recently published "The Canadian Prescription: Rx for American Health Care Delivery?" in *Humane Medicine*, a journal published by the Canadian Medical Association.

**Charles E. Goodin**, D'59, will serve as Western Pennsylvania Conference statistician for another quadrennium. He is a United Methodist pastor in Johnstown, Pennsylvania.

**Stanley G. Harrell**, D'59, a United Methodist minister in Temple Hills, Maryland, has been elected secretary for the Baltimore-Washington Conference.

**O. Richard Bowyer**, D'60, D'68, spent ten days in February in Belfast, Northern Ireland, and London, England, studying the role of the churches in responding to urban violence. He chairs the Northeastern Jurisdiction (United Methodist Church) Urban Steering Committee and is the campus minister at Fairmont State University in Fairmont, West Virginia.

**Woodrow E. Walton**, D'60, has earned the D.Min. degree from the School of Theology and Missions of Oral Roberts University. He is an Assembly of God minister and theological extension educator residing in Norman, Oklahoma.

**Reginald W. Ponder**, D'61, has been named president and chief executive officer of the Methodist Retirement Homes, Inc. in Durham, North Carolina. He had served for seven years as executive director of the Administrative Council of the Southeastern Jurisdiction of the United Methodist Church.

**William A. Will, Jr.**, D'61, of Falls Church, Virginia, has been selected for promotion to the rank of Rear Admiral in the Chaplain Corps of the United States Naval Reserve. In his recent civilian career he has served as program coordinator for the Arlington District of the Virginia United Methodist Conference.

**C. Nolen Hudson**, D'64, has moved from a general surgery practice in Vicksburg, Mississippi, to a practice limited to diseases of the breast at the Bay Diagnostic Center for Women in Bay City, Michigan.

**Harold B. Brown, Jr.**, D'65, pastor of Lely Presbyterian Church in Naples, Florida, has earned the D.Min. degree from Columbia Theological Seminary. His doctoral project was "Insights into Caring: A Biblical Review."

**Donald P. Fortenberry**, D'65, chaplain at Millsaps College, Jackson, Mississippi, is active on the board of directors for Habitat for Humanity, the Ecumenical Health Care Organization (including an AIDS patient hospice), and the Mississippi

Religious Leadership Conference. His wife, Kaye, is director of the Children's Advocacy Center in Jackson.

**Myung J. Kim**, D'65, of Richmond, Virginia, has received the Distinguished Alumnus Award from his undergraduate alma mater, Randolph-Macon College, in Ashland, Virginia. He is the superintendent of the Ashland District of the Virginia United Methodist Conference.

**John F. Piper, Jr.**, G'65, has been named dean of Lycoming College in Williamsport, Pennsylvania. A professor of history there since 1969, he is also a United Methodist minister. **James E. Douthat**, D'72, G'77, is president of the college.

**John W. Setzer, Jr.**, D'65, received the D.Min. degree in May from Gordon-Conwell Theological Seminary. His thesis was "An Evaluation of the Effectiveness of Liturgical Preaching for Spiritual Formation." Setzer is an Episcopal priest who resides with his family in Midland, Texas.

**Charles W. Brockwell, Jr.**, G'71, has been named director of graduate studies and professor of church history and Wesley studies at Louisville Presbyterian Theological Seminary in Louisville, Kentucky. He is a clergy member of the Louisville United Methodist Conference.

**Robert E. Dowda**, D'66, G'72, headmaster of Tuscaloosa Academy, Tuscaloosa, Alabama, has been named the recipient of the Highest Effort Award, the top national education recognition presented by the Sigma Alpha Epsilon fraternity.

**Royce P. Jones**, D'67, professor of philosophy at Illinois College, Jacksonville, Illinois, was honored in May as a recipient of the Ernest G. Hildner Award. He has been with the faculty since 1974.

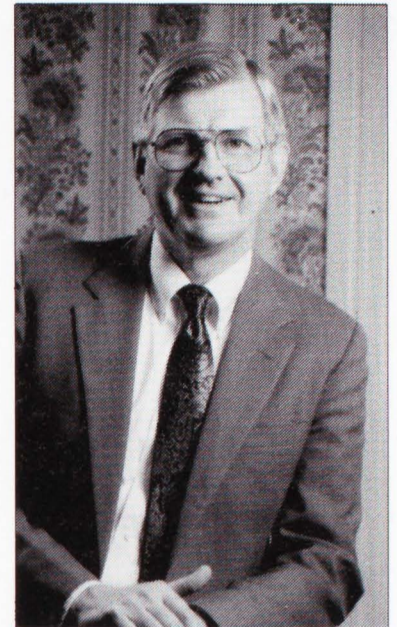
**James B. Long, Jr.**, D'67, was awarded the D.D. degree in May by Pfeiffer College, Misenheimer, North Carolina. For the past seven years he has been executive director of the Children's Home, Inc., in Winston-Salem, North Carolina.

**Arthur H. Brown III**, D'69, was acknowledged on the NBC Sunday Night News, February 28, for his innovative work in treating juvenile sex offenders. He is director of a residential treatment center at Benchmark Regional Hospital in Woods Cross, Utah.

**J. Charles Schuster**, D'69, a United Methodist pastor in Arvada, Colorado, has been named 1993 Alumnus of the Year in Parish Ministry at Iliff School of Theology.

**Happy James (Jim) Lawrence**, D'70, assistant professor in the department of Radio-TV-Film at California State University in Northridge, California, is a new member of the national advisory board of the School of Theology at Claremont, California. He has participated on two occasions in the International Radio and Television Society's Faculty-Industry Seminars, which examine the implications of new media technologies such as fiber optics and digital compression.

**Nancy Lee Allen** and **Arthur L. Allen**, both D'74, have been appointed as pastors of Aldersgate United Methodist Church in Urbandale, Iowa. They have previously directed camping and youth ministries. Art continues part-time service with a publishing, songwriting, and consulting ministry that he and Nancy established in 1976.



Dr. John F. Piper, Jr., G'65

**Robert K. Johnston**, G'74, is the new provost and senior vice-president of Fuller Theological Seminary in Pasadena, California. He was previously provost and dean of the seminary at North Park College and Theological Seminary in Chicago, Illinois.

**Gladys R. Williford**, D'74, has retired from United Methodist parish ministry in North Carolina. She is residing in Holly Hill, Florida.

**Betty J. Seymour**, G'75, professor of religious studies and co-coordinator of women's studies at Randolph-Macon College in Ashland, Virginia, has been honored as a recipient of the Thomas Branch Award for Excellence in Teaching.

**Paul T. Stallworth**, D'76, and Marsha are the proud parents of Peter John, born August 19, 1993. Paul is a United Methodist minister in Creswell, North Carolina. He was general editor of *The Church and Abortion: In Search of New Ground for Response* (Abingdon, 1993).

**Sher L. Sweet**, D'76, D'77, and **Donald J. Stevens**, G'78, are married and residing in Northfield, Massachusetts, where they both teach religious studies at Northfield Mt. Hermon School. Sher and Don have a four-year-old son, Jacob David Stevens Sweet.

**Steven D. Haines**, D'77, and Nancy announce with joy the December 15, 1992, birth of Kathryn Elizabeth, their third child. Steve is a United Methodist minister in Salisbury, North Carolina.

**William M. Presnell**, D'77, has been named superintendent of the Elizabeth City District in the North Carolina United Methodist Conference.

**Mark R. Smith**, D'77, a native of Texas, has worked for the past eight years with the chamber of commerce in Paris, France, and as an English instructor with the University of Paris.

**G. Wilson Gunn**, D'78, D'79, and Pam are the parents of Lisa, Daniel, Benjamin, and Rachael Abigail. Wilson is organizing pastor of Peace Presbyterian Church in Roanoke, Virginia, and is currently pursuing the Ph.D. in adult and higher education at UNC-Chapel Hill.

**Preston L. McKeever-Floyd**, D'79, instructor of philosophy and religion at Coastal Carolina College in Conway, South Carolina, has been honored by that institution for distinguished contributions to the quality of student life through both participation and leadership.

**Gregory V. Palmer**, D'79, is senior pastor of the United Methodist Church of Berea, Ohio.

**Benjamin F. Chavis, Jr.**, D'80, is the new executive director of the National Association for the Advancement of Colored People (NAACP) in Washington, D.C. He is a minister in the United Church of Christ.

**James E. Lilly, Jr.**, D'80, pastor of Eagles' Summit Christian Fellowship Church in Durham, North Carolina, recently celebrated the first anniversary service there. The service included guest ministers Mack and Brenda Timberlake who host the nationally broadcast television program, *Bread from Heaven*.

**Jeannette Green Rodenbough**, D'80, interim pastor at Speedwell Presbyterian Church in Reidsville, North Carolina, has earned the D.Min. degree from Columbia Theological Seminary. She was previously a chaplain and bereavement counselor with Hospice in Greensboro, North Carolina.

**David M. Seymour**, D'80, has earned the D.Min. degree, with a focus upon liturgy, from Lutheran Theological Seminary. He is pastor of Holland United Christian Church in Suffolk, Virginia.

**James B. Craven III**, D'81, is the Episcopal chaplain at the Federal Correctional Institution in Butner, North Carolina, and assistant rector at St. Luke's Episcopal Church in Durham.

**Steve J. Harper**, D'81, is the new executive director of A Foundation for Theological Education and founder of Shepherd's Care, a ministry to ministers based in Lexington, Kentucky.

**Janie K. Long**, D'81, is an assistant professor in the College of Family and Consumer Sciences at the University of Georgia in Athens, Georgia. Her research and teaching center upon women in therapy and the impact of Alzheimers on families.

**Thomas H. Norrell**, D'81, of Baton Rouge, Louisiana, has earned the Ph.D. degree in higher education administration from the University of South Carolina.

**Cynthia Jay Pendleton**, D'81, has been awarded the Ph.D. degree from the University of North Carolina at Chapel Hill. She is the chaplain and assistant professor of religion and philosophy at Pfeiffer College in Misenheimer, North Carolina.

**William S. Shillady**, D'81, recently received the D.Min. degree from the Theological School at Drew University. He is a United Methodist pastor in Mamaroneck, New York.

**W. Allen Weller III**, D'81, a United Methodist minister in Hendersonville, Tennessee, has been chosen as "Ecumenist of the Year-1992" by the Tennessee Association of Churches.

**Jason Barr, Jr.**, D'83, is adjunct professor of urban ministry at Pittsburgh Theological Seminary. He wrote "Some Time for the Mind" in *From Proclamation to Praise*, edited by Clifford Jones, Sr.

**Fred J. Gomendo**, D'84, is a central committee member for the All Africa Conference of Churches and a member of the board of directors for the Bible Society of Zimbabwe. He recently retired as president of the United Church of Christ in Zimbabwe and is residing in Mutare.

**Carla Jory Scanlan**, D'84, D'87, is the new Rocky Mountain/Plains regional chair for legal concerns for the American Association of Pastoral Counselors. She is working in the doctor of ministry program in marriage and family studies at Denver Seminary, Denver, Colorado.

**J. Agustin Pasten B.**, D'85, is assistant professor of modern Latin American literature at the University of Nebraska in Lincoln, Nebraska.

**Terry A. Robertson**, D'85, has been promoted to lieutenant commander in the United States Navy Chaplain Corps. He is stationed in Naples, Italy.

**Mary S. Whetstone-Robinson**, D'85, staff chaplain at Riverside Methodist Hospitals in Columbus, Ohio, co-authored "The Hour After Death: Integrating Institutional Necessity and Caregiving Grace" published in *The CareGiver Journal*, volume 9, number 4, 1992. She and another chaplain have developed a "Popcorn Ministry" as a creative way of addressing their concerns for hospital staff stress.

**Nancy Hollowell Conger** and **Steven M. Conger**, both D'86, are pleased to announce the March 14, 1993, birth of Haley Alison, who joins sisters Jessica and Lindsey. Steve is founding pastor of Celebration United Methodist Church in Warsaw, Indiana.

**Holly Jones**, D'87, completed the Masters of Public Health degree at the University of North Carolina at Chapel Hill in May and is now employed with the Durham County Health Department as the school health educator for the recently merged Durham School system. She is also a board member for the American Waldensian-Methodist Society and recently returned from a fact-finding trip to southern Italy.

**Samuel D. (Mack) McMillan III**, D'87, has been appointed to Riverside United Methodist Church, Elizabeth City, North Carolina, a parish designated as an "emerging congregation." He and Paige are the parents of Duncan and Hannah.

**Sheldon W. Sorge**, G'87, is now pastor at Royal Oak Presbyterian Church in Marion, Virginia.

**Mary Elizabeth (Beth) Burton-Williams**, D'88, and Martin happily share the news of the April 4, 1993, birth of Ellen Ruth. They are residents of Hookerton, North Carolina.

**Moses E. Hodnett, Jr.**, D'88, pastor of the Madison Circuit United Methodist Charge, Madison, North Carolina, has been elected chairperson of the Southeastern Jurisdiction Commission on Religion and Race.

**Charles B. (Chuck) Jones**, D'88, has completed the Inter-University Program for Chinese Language Studies and received a DuPont Fellowship from the University of Virginia to research his dissertation, "The Nung Ch'an Temple: A Study of Buddhism in Modern Taiwan." He continues to live in Taipei, Taiwan.

**Raegan V. May**, D'88, D'92, and Lee Yeager May are pleased to announce the March 8, 1993, birth of twin daughters: Abigail Grace Yeager May (Abby) and Margaret Ann Yeager May (Megan). Raegan is a United Methodist minister in Yanceyville, North Carolina.

**David B. Ramsey**, D'88, has been installed as senior minister of the Farmville Baptist Church, Farmville, Virginia. **Dr. Dan O. Via, Jr.**, G'56, delivered the installation sermon.

**M. Keith Thomason**, D'88, and Lori are the proud parents of Joshua Cole, who was born August 24, 1993. They are residents of Greenville, North Carolina, where Keith is a United Methodist pastor.

**Charles S. G. Boayue, Jr.**, D'89, is now an associate council director and urban missionary with the Detroit United Methodist Conference. He will be a resource person for several Conference boards as well as a missionary for the urban areas of Detroit, Flint, and Saginaw, Michigan.

**Kimberly A. Garner**, D'89, and Charles L. Pollock were married on February 6, 1993. Both are United Methodist ministers in the North Carolina Conference currently residing in Durham, North Carolina.

**Steven M. Ling**, D'89, is studying for the D.Min. degree in the Beeson Pastor Program at Asbury Theological Seminary in Wilmore, Kentucky.

**Andrea Reese Woodhouse** and **David W. Woodhouse**, both D'89, are the proud parents of a second daughter, Taylor Anne, born April 8, 1993. Andi and David are United Methodist ministers in New Bern, North Carolina.

**William R. (Bill) Englebreth**, D'90, received the John Wesley Award for the best sermon by a minister who has been an ordained elder four years or less at the June 1993 session of the Western North Carolina United Methodist Conference. He won the same award in 1990. Bill is pastor of the Indian Trail United Methodist Church and his wife, **Judah L. Jones**, D'90, is director of pastoral care at the Methodist Home in Charlotte, North Carolina.

**Jon Michael Spencer**, D'90, associate professor of African and Afro-American Studies at the University of North Carolina, Chapel Hill, has written *Blues and Evil* (University of Tennessee Press, 1993), an exploration of spiritual values and culture.

**Patricia (Tricia) Gifford Allen**, D'91, and Emmett Chaput were married December 31, 1991. She is a United Methodist minister in High Point, North Carolina.

**Brenda Kirton**, D'91, a chaplain intern with the pastoral care program at Duke University Medical Center, has been named campus minister for Black Campus Ministries at Duke University.

**Kelly D. Sipes**, D'91, and his wife, Nancy, are the proud parents of Joshua, born May 9, 1993. Kelly is a United Methodist pastor in McPherson, Kansas.

**Brian D. Stewart**, D'91, currently studying at Union Theological Seminary in Richmond, Virginia, has been awarded the W. T. Thompson Scholarship.

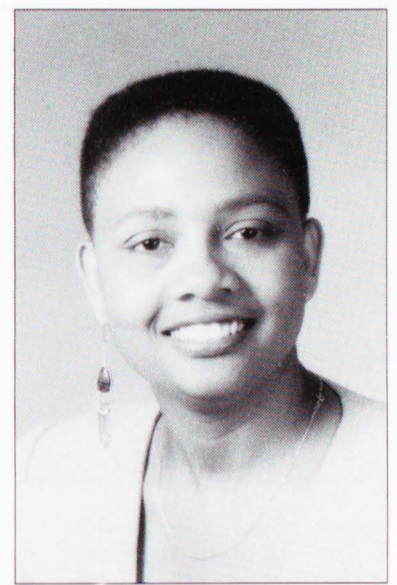
**Tobias L. Winright**, D'91, is pursuing the Ph.D. degree in moral theology and Christian ethics at the University of Notre Dame in South Bend, Indiana.

**Edna G. Riggs**, D'92, was the 1992-93 recipient of the Wes Aitken Award for Excellence in Pastoral Care at Duke University Medical Center during her Clinical Pastoral Education program. She is a United Methodist pastor in Liberty, North Carolina.

**Kelli D. Waters**, D'92, has been named interim chaplain at Converse College in Spartanburg, South Carolina.

**Jane D. Brannock**, D'93, is the new director of Christian education at Saint Paul United Methodist Church in Goldsboro, North Carolina.

**Doug Hicks**, D'93, is pursuing the doctor of philosophy degree at Harvard University. He was recently named a Young Trustee of Duke University. Doug had served on the presidential search committee that chose Duke President Nannerl O. Keohane.



**Brenda Kirton**



**In Memoriam:**

**Robert Earl Cushman**  
December 26, 1913–June 6, 1993  
Dean of the Divinity School,  
1958–1971  
Professor of Systematic Theology  
(see article on pg. 6)

**DEATHS**

**Eugene W. Needham**, D'30, died May 26, 1992, in Winston-Salem, North Carolina. He was a retired United Methodist minister in the Western North Carolina Conference whose service also included army chaplaincy in World War II. He is survived by a son, **Edwin G. Needham**, T'54, D'57.

**Norman A. Huffman**, D'32, D'33, died March 18, 1993, in Hillsboro, Oregon. He was a professor of biblical studies and chairman of the department of religion at Willamette University in Salem, Oregon, for much of his professional career.

**James A. Smalling**, D'38, died March 16, 1993, in Clearwater, Florida. He served forty years as a United Methodist pastor in the Holston Conference. He is survived by his wife, Blanche Webb Smalling, three sons, and six grandchildren.

**Wyatt David Boddie**, D'41, died March 11, 1993, in Shreveport, Louisiana, following a lengthy illness. He served as a pastor and administrator in the Louisiana United Methodist Conference for fifty-one years. He is survived by his wife, Margaret Smith Boddie, T'35, two daughters, and a son. At the time of his death he was serving in his ninth year as associate minister at First United Methodist Church in Shreveport.

**George B. Culbreth**, D'43, died August 5, 1993, in Ramseur, North Carolina. He was a retired pastor in the Western North Carolina United Methodist Conference. He is survived by his wife, Vivian Moore Culbreth, a son, and two daughters.

**Francis W. Fowler**, D'46, died November 9, 1992, in Laguna Vista, Texas, following a lengthy illness. He was an Episcopal priest. He is survived by his wife, Dorothy O. Fowler.

**Joseph S. Johnson**, D'47, died March 22, 1993, in High Point, North Carolina. He was a minister with the Western North Carolina United Methodist Conference for forty-two years. He is survived by his wife, Mary Louis Woolwine Johnson, one daughter, two sons, nine grandchildren, and three great-grandchildren.

**Donald L. Flynn**, D'48, died March 11, 1993, in South Charleston, West Virginia. He taught in colleges in Virginia, West Virginia, and North Carolina and served pastorates in those states as well as in Ohio. He is survived by his wife, Shirley E. V. Flynn, three sons, and two grandchildren.

**Arthur B. Pearce, Jr.**, D'50, died March 11, 1993, in Charlotte, North Carolina. He was an army chaplain in World War II and a United Methodist pastor with service in the New York, Holston, and Western North Carolina Conferences. During the 1960s he established and directed the Blue Ridge Service Project assisting the needy in Appalachia. He is survived by three sons, two daughters, fourteen grandchildren and seven great-grandchildren.

**E. Clifford Shoaf**, D'53, died August 9, 1993, in Edenton, North Carolina, following a lengthy illness. He was a United Methodist minister in the North Carolina Conference and former director of field education (1972–1978) for the Divinity School. He is survived by his wife, Jane S. Shoaf, three sons and two daughters.

**M. Dewey Tyson**, D'54, died February 18, 1993, in Greenville, North Carolina. He was a United Methodist minister in the North Carolina Conference for thirty-eight years and one of many Tyson family members who have served as Methodist pastors. He is survived by his wife, Ruth Craft Tyson, one son, two daughters, four brothers, including **Tommy Tyson**, D'51, and **Vernon C. Tyson**, D'57, four grandchildren, and one great-grandchild.

**George H. Winecoff**, D'54, died June 23, 1992, in Clyde, North Carolina. He was a United Methodist minister in the Western North Carolina Conference. He is survived by his wife, Wanda Mae Sams Winecoff, three daughters, and six grandchildren.

**W. Eugene Tisdale**, D'57, died May 1, 1993, in Wilmington, North Carolina. He served for thirty-nine years as a minister in the North Carolina United Methodist Conference. He is survived by his wife, Diane Tisdale, two sons, including **John K. Tisdale**, D'91, two daughters, and three grandchildren.

**Robert L. Alger**, D'71, died January 8, 1993, in Salisbury, North Carolina. He was a clinical specialist with the Rowan County Department of Social Services.

**Richard E. Wimberley III**, D'89, died June 18, 1993, in Asheville, North Carolina. He was a chaplain at Central Prison in Raleigh, North Carolina. He is survived by his wife, Denise Joyner Wimberley, and other family members.