

# LEADING LIVES OF CONSEQUENCE

A CLOSER LOOK AT CHRISTIAN LEADERS

TOM BICKERTON CYNTHIA HALE RAY BARFIELD NORMAN WIRZBA





## THE DUKE CIRCUIT RIDER 1952

### THE DUKE CIRCUIT RIDER



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The Student Body
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The first edition of *The Duke Circuit Rider* was dedicated to James Cannon III, who had been named dean the previous year: "We consider ourselves indeed fortunate to have as dean one so thoroughly qualified by his own academic preparation and experience, his long and intimate knowledge of th school and of the church, and his personal interest in the friendship of the students."

#### **OUR FIRST ANNUAL ...**



Something new has been added to the Duke Divinity scene! Heard echoing through these Gothic arches are the hoof beats of a new comer — modern descendant and name-sake of the most famous figure of pioneer American Protestantism — The Duke Circuit Rider! With no pretensions of grandeur, he has set out for one single purpose — the presentation and preservation of a RECORD ... of the school-year 1951–52. It is because those of us who labor here day after day may in the future want an accurate

record of our seminary days as well as a glimpse of old, familiar faces, that the Rider is sent forth on this, his first journey. This year of our Lord 1952 is truly a great time to be alive — a great time to be in seminary! It stands at the beginning of a new era in the history of Duke Divinity School — the beginning of our Alma Mater's second quarter-century and the beginning of the administration of Dean James Cannon III. In the Methodist Church, it is the year of the General Conference in San Francisco. In the U.S.A. it is the year of a General Election. In the world of nations, it is a year of war in Korea and continuing tensions between the Communist world and the relatively free world of the West. But perhaps most significant of all, certainly to the Rider and his constituents, is the gradually mounting tide of Spiritual Awakening which is bedfinning to be seen and experienced all across this continent and beyond!

J. Malloy Owen III

#### WINTER 2009

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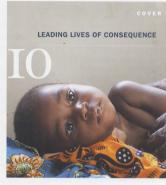
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#### NEWSMAKERS

#### Summer Institute 2009: Moving from Lament to Hope

**DUKE DIVINITY SCHOOL'S** first Summer Institute, offered by the Office of the Dean, encourages participants to re-imagine and re-envision their connection to Christianity within a broken world.

Scheduled for May 31 through June 5, the institute will explore a variety of methods for moving from lament to hope through faith. It has been designed for alumni, pastors, lay members of the church, and leaders from a variety of agencies and professions.

The Summer Institute will bring together concerned Christians for a time of reflection and dialogue in the cloistered campus setting of Duke University. Plenary speakers include Richard Lischer on spiritual autobiography, L. Gregory Jones on leadership, John M. Perkins on reconciliation, Jeremy Begbie on theology through music, and Ira Byock, M.D. on conversations at life's end. The institute themes will center around the three tracks below. For a full faculty list, visit www.divinity.duke.edu/leamingforfife/programs/summeinstitute/faculty.

"BUILDING HOPEFUL COMMUNITIES OF CARING AT LIFE'S END" will address the spiritual dimension of dying and focus on how communities can collaborate to care for those near death.

Faculty include Richard Payne, professor of medicine and divinity and director of the Duke Institute on Care at the End of Life; Ray Barfield, pediatric oncologist and associate professor of pediatrics and Christian philosophy; and Allen Verhey, professor of Christian ethics and author, editor, or co-editor of 12 books, including Reading the Bible in the Strange World of Medicine.

"SHAPING THE BELOVED
COMMUNITY IN A DIVIDED WORLD"
Will explore the rewards and challenges of leadership in ministries
of justice, peace, and reconciliation
from theological, contextual, and
practical perspectives.

Faculty include **John Perkins**, Mississippi civil rights activist and founder of the Christian Community Development Association; and Chris Rice and Emmanuel Katongole, codirectors of Duke's Center for Reconciliation. Rice is co-author of More than Equals: Racial Healing for the Sake of the Gospel with Spencer Perkins. Katongole is associate

research professor of theology and

most recently, of A Future for Africa.

world Christianity and the author.

"NARRATING YOUR STORY WITHIN GOD'S STORY" will focus on inward reflection and community engagement by way of the ancient habits of lectio divina, the Eucharist, reading Scripture, and holy friendship.

Faculty include Richard Lischer, Cleland professor of preaching and the author of the theological memoir *Open*Secrets; and L. Gregory Jones, dean and professor of theology, and the author or editor of 13 books, including Everyday Matters: Intersections of Life and Faith.

THE DEADLINE FOR REGISTRATION is April 15, 2009.

For more information or to register, go to www.divinitv.duke.edu/summerinstitute.



#### Leadership Lectures & Sermons Online

THE 2008 Convocation & Pastors' in School lectures and worship recordings feature lectures and conversations with Ron Heifetz, Adam Hamilton, and L. Gregory Jones, as well as the worship services with Bishops Larry Goodpaster, Janice Riggle Huie, and Greg Palmer.

To purchase the recordings, or download them for free, visit www.divinity.duke.edu/cps/leadership/audio. And mark your calendars for 2009 Convocation & Pastors' School, which is scheduled for Oct. 5–7 at Duke.

For more information, contact the Office of Continuing Education at 919.660.3448 (888.845.4216 toll-free) or divconted@duke.edu.

#### **Eight Join Board of Visitors**

**DUKE UNIVERSITY** President Richard Brodhead has appointed eight new members to the Divinity School's 36-member Board of Visitors. James Harnish, a United Methodist pastor from Tampa, Fla., chairs the advisory group, which meets twice a year at Duke.

Lucinda Samford Cannon, of Opelika, Ala., is a real estate developer and educator active with local, state, and national associations of realtors. She serves on the boards of East Alabama Medical Center, Southern States Bank, Huntingdon College, and the W. James Samford Jr. Foundation, and coordinates "20 under 40," a program working with young adults to cultivate city leadership.

D. Stephen Lewis Jr. D'00, of Johns Creek, Ga., is a Baptist pastor and regional director with the Fund for Theological Education, where his work includes Project Rising Sun, a leadership academy for young pastors. He is co-facilitator of the Young Ministers' Roundtable and one of the Joshua Generation pastors with ABLE (Atlantans Building Leadership for Empowerment).

Brian K. Milford D'86, of Atlantic, Iowa, is superintendent of the Southwest District in the Iowa Annual Conference of the United Methodist Church. He has served parishes in Iowa and, for three years, in New Zealand. He has served on the St. Luke's Hospital Hospice board and the board of the Boy Scouts of America in Cedar Rapids.

Thomas J. Pace, of Houston, Texas, is senior pastor of St. Luke's United Methodist Church. He serves on boards with Interfaith Ministries in Houston, the Seniors Place, the Methodist Hospital Houston, the Methodist Mission Home in San Antonio, and is on the advisory board with Perkins School of Theology satellite programs in Houston and Galveston. He also chairs the board of ordained ministry for the Texas Conference.

Edwin S. Roberson, of Memphis, Tenn., is a United Methodist layman, chief executive officer of Novostem Therapeutics Inc., and chairman of Methodist LeBonheur Healthcare. He serves as treasurer of the Tennessee Republican Party and is the former finance chairman for U.S. Senators Bill Frist, Fred Thompson, and Lamar Alexander.

Connie Mitchell Shelton D'97, of Jackson, Miss., is senior pastor at Galloway United Methodist Church. She served as executive director of The United Methodist Hour radio and TV ministry from 1999 to 2005 in Mississippi and as co-director of Field Education at Duke Divinity with her husband, Joey, prior to their appointment to parish ministry in 2008.

Ashley Crowder Stanley T'77, D'80, of High Point, N.C., is senior minister at Wesley Memorial United Methodist Church. She has served in chaplainey roles in Minneapolis, Minn., and Durham, as an adjunct faculty member at the Divinity School, and in parish ministry across western North Carolina. She is a former president of the Divinity School

Kevin K. Wright D'08, of Charlotte, N.C., is minister of missions at Myga-Park United Methodist Church and serves on the board of the South Tryon Community Coalition. He is serving as one of three recent-graduate members of the Board of Visitors.

Alumni Association.

Larry M. Goodpaster, of Charlotte, N.C., who is resident bishop of the Western North Carolina Conference of the United Methodist Church, joins the board as an ex officio member.

#### SHARE YOUR FEEDBACK

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Please include a daytime phone number and/or e-mail address. Letters may be edited for clarity or length.

**New Online Option:** You may now post online comments to any *Divinity* feature. Follow directions at the end of the article at www.divinity.duke.edu/divinityonline.

Worshipers pray before the icon "Christ in Glory" during the Nov. 20, 2008, service of blessing and dedication.

that is appealing to a community not normally schooled in the veneration of icons."

Carrington, whose work has been included in exhibitions of the Royal Academy of Art, the Royal Society of Painters, Sculptors and Printmakers, and the Royal Institute of Painters in Water Colours in London, earned bachelor's and master's degrees in fine arts from the University of Michiean, Ann Arbor,

She understands that non-Orthodox Christians may find praying to icons both mysterious and controversial.

"God revealed himself in Jesus Christ, and we venerate the person and relationship," she says. "It's a window and opportunity to see Christ — another way of seeing the Good News."

Praying to icons does not represent the worship of paint and wood, adds Fr. Rommen. "We regard the icon with reverence, directing our worship to the one depicted."

Chaplain Sally Bates D'95, who served on the arts advisory committee, says, "It is our hope that students will embrace the icon as a window onto the divine, the 'through which' we encounter God."

J. DANA TRENT D'06 is an ordained Baptist minister who works at Duke Divinity School as Staff Specialist for the Office of the Chaplain and the Anglican Episcopal House of Studies

"We regard the icon with reverence, directing our worship to the one depicted," says Fr. Edward Rommen, an Orthodox priest and adjunct faculty member. 1 For. Carl Sheep, Chaplain Sally Bates, Chris Capp, Gregory Norbet and his wife, artist Kathryn Carrington, and Fr. Rommen.

#### Responding to Domestic Violence

BY SHERRY WILLIAMSON

#### **DURING INTRODUCTIONS** at a

"Responding to Domestic Violence" conference hosted in November by the Divinity School Women's Center, one participant asked to stand.

"This is the first time I've said this publicly. I am a survivor of domestic violence," said Denise [not her real name] in a shaky voice that grew stronger with each word. "I'm here because I want to learn everything I can to help save people."

Denise was among more than 40 participants at the conference led by the FaithTrust Institute about engaging community faith leaders in response to domestic violence.

A multifaith, international organization based in Seattle, Wash., the institute trains and educates congregations and faith leaders on religious issues related to sexual and domestic violence.

People in faith communities who want to educate and equip their clergy leaders to deal with domestic violence should start with their pastor, said the Rev. Dr. Aleese Moore-Orbih, director of training and consulting for Faith Trust.

The best approach is to find commonalities — such as the agreement that no one deserves to be abused and that Scripture should not be used to justify abuse.

"Remember that most of the time when clergy is not on board as an ally, it's not because they're against this type of work, but mostly because they either don't understand it or they already have too much on their plates." said Moore-Orbih.

If the pastor doesn't engage, she recommended trying the associate pastor, and if that fails, the women's ministry.

The conference concluded a series of Women's Center events to raise awareness about domestic violence. In addition to students, it was open to clergy and laity, educators, shelter workers, and health care and mental health professionals.

Students Stephanie Neve and Christa Mazzone Palmberg, who serve as co-coordinators of the Women's Center, organized the events in collaboration with Professor of Theology & Women's Studies Mary McClintock Fulkerson, the center's faculty adviser.

Research indicates that in any conpregation at least every third person has had some experience with domestic violence. "Religious teachings can either be roadblocks or resources in addressing domestic violence," says the Rev. Dr. Marie M. Fortune, the institute's (nouder and senior analyst.

"We want to help people understand the practical as well as the theological foundation of what needs to be done in those situations not only for the victim, but for the perpetrator and the family." Fortune says.

For more information about FaithTrust Institute, visit www.faithtrustinstitute.org or call 206.634.1903. Additional resources for faith leaders and survivors of domestic violence are available at www.divinity.duke.edu/studentiffe/womenscenter.



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ELISABETH

of BERLIN

BY BLAKE RADGLIFFE

As contemporaries whose resistance to Nazism came at great personal risk, Dietrich Bonhoeffer and Elisabeth Schmitz never met. While Bonhoeffer's courage has been documented since the end of World War II, evidence of Schmitz's defiance of Nazi ideology was lost for decades.

The story of her heroism is just now being widely shared

with the release of a documentary, Elisabeth of Berlin,

Bishop Kenneth Carder, professor of the practice of Christian ministry, helped bring the film's world premiere to the Divinity School last October, with support from the United Methodist Board of Church and Society.

which premiered at Duke.

Schmitz was a lay member of the Confessing Church who had studied theology before becoming a history teacher, and her theological formation sharpened her critique of Nazism.

For divinity school students and alumni, Carder says, "This story teaches us that academic theology gives us the tools to participate in the great debates of our time, which demand great minds and courageous spirits to engage them."

The premiere was held in anticipation of the observance of the 70th anniversary of Kristallnacht, the Nov. 9, 1938, destruction of nearly every German synagogue and thousands of Jewish businesses. The presentation launched a year long series of forums at the Divinity School exploring the role of fatth communities in civil society.

Above, I to r: The small house where Elisabeth Schmitz provided refuge for Jewish friends; a draft of her letter urging church leaders to condemn Nazi mistreatment of Jews; the Jude star; Schmitz following her retirement from teaching.

The series is led by Stephen Chapman, associate professor of Old Testament, who believes that Schmitz could see the outrageous treatment of the lews because of her vantage point from the margins — both as a woman and as a law member of the church.

"The stories of those on the periphery expand the imagination of what's possible to bear, and they also further our historical perspective," Chapman says.

"For pastors, a perennial issue is that of church and culture. The more powerful and comfortable that you become, the more difficult it is to see when persecution transpires."

Seventy years later, the size of these German congregations is not so important, he says. "We only care about how they failed to challenge the Nazis." Elisabeth Schmitz (1893–1977) had studied theology at Humboldt University before becoming a public schoolteacher in Berlin. In 1935, she wrote a 24-page letter of protest and anonymously mailed 200 copies to the leadership of the Confessing Church.

Using theological language, Schmitz urged the Confessing Church to address the growing danger of Nazism. She timed the letter, mimeographed in her apartment, to arrive shortly before the Synod of Steglitz. The letter fell into the hands of Dietrich Bonhoeffer and Karl Barth, among others, but was not introduced at the synod.

Three years later, following Kristallnacht, Schmitz wrote to her pastor, Helmut Gollwitzer, urging him to denounce the violence. He agreed and became one of only a handful of pastors who condemned the injustice.

In the aftermath of the pogrom, Schmitz resigned, explicitly stating that she could no longer work for the Nazi state as a teacher expected to advance its ideology. In retirement, she was able to purchase a small countryside home from Jewish friends and use the site to hide others until they could escape to freedom. In each of these cases — especially her open letter, her resignation letter, and in her provision of refuge to Jews—she risked her life for others.

Despite her bravery, for decades after the war Schmitz led a simple life in anonymity, and when she died, seven people attended her funeral. During the past decade, she has become the subject of a biography, and the city of her birth, Hanau, has dedicated a memorial marker. On the 70th anniversary of Kristallnacht, German Chancellor Angela Merkel held up Schmitz as an example, calling her one of the few exceptions to the "silence that surrounded the pogrom."

"This story teaches us that academic theology gives us the tools to participate in the great debates of our time, which demand great minds and courageous spirits to engage them."

- RISHOP KENNETH CARDER

Elisabeth Schmitz's actions offer a central lesson to the church, Bishop Carder says. "The church has to live its own story but also engage the society in which it exists.

"Without a broad understanding of God's kingdom, political, economic, and social powers become controlled by self-interest. How did we let it happen that the *imago dei* in every person was not respected during slavery and then in Hitler's Germany? And today?"

The suffering of the Jews was not an abstraction for Schmitz, says Carder. "Walter Bruegeman's concept of the prophetic imagination grows out of our ability to grieve or lament. We enter into the suffering of another in a personal way. Seeing the other perspective deepens witness and lament and one's response."

In Exodus 3:7, God hears the suffering of his nation and identifies with the oppressed, says Carder, "The disestablishment of the church is an opportunity. We belong in the margins."

How are leaders of churches great and small to apply the lessons of Elisabeth Schmitz's life in their work and practice today? Some say even small efforts made in this direction will be of great consequence.

The Rev. Neal Christie, the assistant general secretary for education and leadership formation at the United Methodist General Board of Church and Society, described the board's support of the film in this context.

"Elisabeth ... ought to remind the church of the importance and ethical demand to advocate for others before the powers," Christie says. "For the General Board of Church and Society, this is a core value and purpose.

"There is nonviolent power in a single letter written and circulated, much like there is power in petitions and campaigns that we circulate to our constituencies to demand justice for God's people."

Steven Martin, the director of Elisabeth of Berlin, is a United Methodist extension minister in Oak Ridge, Tenn., and is one of Bishop Carder's former parishioners. He describes the practical lessons of Elisabeth Schmitz's life in terms of theology, and friendship.

"Goebbels said, 'Everyone knows one good Jew, but we have to steel ourselves for the Jewish question.' A lot of people chose his words over their friends' lives.

"After 12 years of relentless propaganda, it took a huge amount of clarity for Elisabeth Schmitz to see that a friend was a friend and that all the talk about the Jews was wrong. That is what is remarkable about her.

"Her friendship together with her theological training made the difference. The lesson of her piety is that you have to be steeped in the life of the church, and reach out to those that Jesus called 'the least of these."

Bishop Carder finds in her story a call for regret and repentance, but also for hope. "One lone voice can make a difference," he says. "The contribution multiplies, like the loaves and the fishes. Never underestimate what God can do with a little."

#### MORE INFO

# LIVES

OF CONSEQUENCE



INSPIRED BY Duke Chapel's year long "Living Lives of Consequence" Deans Sai Dialogues, which began last fall with deans Sai Wells and Greg Jones, Divinity has devoted this edition to an exploration of four such lives.

Included are alumni Thomas J. Bickerton, a bishop whose vision of global health would end diseases of overty in Africa, and Cynthia Hale, who bypassed the stained-glass ceiling as one of the few women leaders of a megachurch, and two recent additions to the faculty — Ray Barfield, a pediatric oncologist committed to better care for children at the end of life, and Norman Wirzba, whose teaching and writing explore the biblical imperative to care for creation.

As varied as these lives of consequence are, there are untold others, many lived quietly and obscurely. There are all those living in L'Arche communities

founded by Jean Vanier, who rejected worldly success in the military and the academy to create homes for "the least of these." And there is Elisabeth Schmitz, whose courageous opposition to Nazi oppression is revealed in Elisabeth of Berlin, the documentary described on the preceding pages.

These stories underscore the Divinity School's growing commitment to developing and supporting wise, theologically grounded leadership for the church and other Christian institutions. This month, Leadership Education at Duke Divinity has launched Faith & Leadership, an online magazine dedicated to helping Christian leaders reflect, connect, and learn. This new resource for pastors, laity, and institutional leaders offers a rich mix of profiles, essays, video interviews, sermons, blog postings, and more.

To explore this new resource, visit www.faithandleadership.com.

To hear the Oct. 30, 2008, dialogue on "Living Lives of Consequence" with deans Wells and Jones, visit www.divihy.duke.edu/news/notevorthy/20081111/deans/dialogues.

that had been building since '86.

across the globe.

Nothing But Nets.

came along, I had a world perspective

dict," he says. "When Nothing But Nets

office opens up, but that you can't pre-

"This was one of those gifts that this

never dreamed he would battle malaria

States until his trip to Africa, Bickerton

had never traveled outside the United

A native of Wheeling, W. Va., who

NBA Cares as founding partners of

Church had joined the United Nations the people of the United Methodist

tull support. (See p.14.). By late 2006,

was soon enlisting the denomination's

where he then served as president, and United Methodist Communications,

effort, Bickerton rallied colleagues at

children. An early champion of the

Foundation, Sports Illustrated, and

small boys with a foam mini-basketball As Bickerton was leaving, three are a professional basketball player," ing look to his host. "They think you to a local school, the entire class stood was invited to join a 17-member team

lifesaving mosquito nets to African a grassroots campaign to provide The link was Nothing But Nets,

other pros. former MBA player Sam Perkins and found himself standing courtside with Iwenty years later, Bishop Bickerton

were impressed," says Bickerton. usual so I could do some Jams, and they "Luckily their hoops were lower than

your moves, Mr. Missionary." approached him and said, "Show us

explained his Liberian colleague. by the response, turned with a questionclassroom. Bickerton, who was baffled up and applauded when he entered their several African countries. During a visit evaluating United Methodist missions in In 1986, the young West Virginia pastor

hoops more than two decades ago in a small village in Liberia. he is an avid fan of Duke and pro basketball, he played his most impressive

three shoe sizes in college, was never a standout on the hardwood. While But Tom Bickerton, a self-described late bloomer who grew 4 inches and former basketball player.

old United Methodist bishop for the Pittsburgh area is easily mistaken for a STANDING 6 FEET, 7 INCHES TALL in size 15 shoes, the 50-year-

BY ELISABETH STAGG

#### THE GOAL IS GLOBAL HEALTH FOR TOM BICKERTON,

*TEVDING LIVES OF CONSEQUENCE* 



the West African nation. bed nets to children in church's Côte d'Ivoire Methodists from the In November, United mosduito net in her home







I: Mothers and children wait during a Nothing But Nets distribution. Cotte d'Ivoire United Methodists partnered with the lovirian Ministry of Health to distribute 1 million bed nets and to provide shots and vatamins to 32 million children. r. A young victim of malaria, which kills one child every 30 seconds in sub-Saharan Africa.

ery system in Africa is not the government, but the church.

"We're the glue," says Bickerton.
"Our partnership with Nothing But
Nets represents a natural blending of
sacred and secular agencies to achieve
a common goal for the 21st century."

Bickerton's trip to Africa in 1986 was a long shot. When the 28-year-old pastor was invited to join a group evaluating United Methodist missionary teams in Liberia, Kenya, Tanzania, and Zimbabwe, he appealed to his congregation for support.

But his parishioners were less than enthusiastic. One woman, fearful for his safety, urged him not to go. The Sunday before the deadline to register for the trip, no money had come in, and Bickerton announced that he would decline the invitation. When he returned to his office, he found an unmarked envelope. Inside was a cashier's check for exactly the amount he needed.

"Whoever that person is — and I still don't know — changed my life," Bickerton says. "I came back a completely different person. My whole ministry changed."

His experiences in Africa broadened the scope of Bickerton's ministry, which to that point had not involved missions. He returned and began shaping a congregation with a global view of the church. He has since worked with Volunteers in Mission teams in his home state and throughout the world,



The goal of the United Methodist Global Health Initiative is to eradicate diseases of poverty including malaria, AIDS, and tuberculosis. At Granville Cemetery in Harare, Zimbabwe, fresh graves reflect the AIDS epidemic.

including Russia, Israel, Argentina, and Mexico.

What struck him most about his first trip to Africa was the faith and joyful-ness he encountered among people living in extreme poverty. On the flight home, he realized that he was returning to a country where most people had material abundance, but lacked the exuberant spirituality he so admired. "That contrast has intrigued me for 22 years," he says.

**Elected in 2004** at the age of 46, Bickerton became the youngest active member of the U.S. episcopacy.

The tallest United Methodist bishop in the world with the largest shoe size, Bickerton is also considered one of the most optimistic.

"Knowing Tom in seminary and

now as a bishop, one of his remarkable features is that he is relentlessly cheerful," Duke Divinity School Dean L. Gregory Jones says. "He has a 'can-do' attitude that is inspiring and hopeful, and that draws out the best in anyone around him."

Bickerton's cheerful determination is rooted in his upbringing in West Virginia, where his parents still live.

"In Appalachia you're bred knowing you don't have everything working
for you, but you don't have to, because
God has the full, wide picture in mind,"
Bickerton says. "If you trust in that,
there's always a way through. I try every
day to surrender to God's will for me."

Growing up, he was a frequent visitor to the glider on his paternal grandparents' back porch. On Sundays, he attended the United Methodist church with his Bickerton grandparents, who lived next door, and then headed for a home-cooked dinner at the nearby home of his mother's parents, whose families had immigrated a generation earlier from Lebanon.

"My Pappy and Nanny Bickerton formed my faith from a spiritual place, but my Cassis grandparents, who weren't Christian, were the kindest, most socially adept people I've ever known.

"Looking back, I got personal spiritual growth and an understanding of what it meant to be part of the world and to give back."

Five years after his appointment to the Western Pennsylvania Conference in the center of the Rust Belt, Bickerton retains his enthusiasm.

"I feel blessed to have come here

from West Virginia, where I learned to understand what it means to lose security," says Bickerton. In 1998, his appointment as superintendent of the Wheeling District took him back to West Virginia's northern panhandle. Though the move returned him to his homeplace, Bickerton was dismayed to find himself in a landscape ravaged by the closings of stee mills and elass factories.

But the challenges there forged in him a sense of determination. "I try to bring a spirit of joy in the midst of cynicism," he says. "In many ways, the people of western Pennsylvania are very much like those people in Africa who have a joy and determination in the midst of their troubles.

"Pennsylvania was among the states that sent the most volunteer work teams to New Orleans following Katrina," Bickerton says. "They are the same folks who say, 'We're depressed; we don't have anything,' but when a disaster hits, they respond. My job is to remind them how much they can do."

Soon after he arrived at seminary, Bickerton forged a close relationship with Ken Goodson, the new bishopin-residence

"I'd drop in and talk with him and he'd talk about the yoke of obedience and what it meant to serve God. To this day, he remains my mentor and inspiration for ministry."

Among his Duke professors, Bickerton best remembers Tom Langford, Mickey Efird, Moody Smith, John Westerhoff, and Frederick Herzog, whom he recalls as "operating with grace and gentleness."

#### UNITED, METHODISTS PARTNER TO ERADICATE MALARIA

BY JASON BYASSEE

**UNITED METHODISTS** are justly proud of their part as founding partners of Nothing But Nets, but the collaboration almost didn't happen.

Some in the church's leadership wanted to wait for a quadrennial General Conference to approve a mission of such scope and cost. Others feared it would compete for time and talent with their own mission projects. Still others worried about partnering with secular organizations like the United Nations and Sports Illustrated. (Would the cross-and-flame logo appear in the swimsuit issue?)

"It all moved faster than we like to move," Bishop Tom Bickerton explains. "Because we had not actively partnered with a secular agency in the past, there were several issues that had to be ironed out in order to move forward."

Between Bickerton's leadership and Nets' record of success, opposition within the church dissolved. To date, United Methodists have contributed more than \$6 million of the \$23 million the campaign has raised.

The Nothing But Nets brand began as the headline for a May 2006 Sports Illustrated column about malaria by Rick Reilly, who urged his readers to "Buy a net and save a life." In response, contributions poured in, eventually reaching \$1.2 million.

It helped that support from United Methodists began rolling in before Nets became an official ministry. Part of the campaign's appeal is its price point. A \$10 contribution buys and distributes a net that can protect a family for up to four years. The \$60 average contribution from someone in a United Methodist pew—about the cost of dinner out for a U.S. family—can save six families in Africa.

And the church didn't have to launch the campaign, adds Bickerton. "The United Nations Foundation approached us."

It did so largely because of Elizabeth Gore, executive director for Global Alliances at the United Nations Foundation. A lifelong United Methodist and member of Foundry Church in Washington, D.C., Gore recognized the potential of Nothing But Nets to take her foundation's Malaria Initiative to a new level. She quickly had Sports Illustrated and the National Basketball Association (NBA) signed on.

The problem, Gore soon realized, was that malaria has no constituency. The NBA has millions of fans, but no members. Her church had those — with more than three million professing Methodists in Africa, with able leaders on the ground in the form of bishops, and distribution networks in the form of congregations.

And he appreciates that Duke is still teaching him, especially through the Episcopal Leadership Forum and other efforts of the school to support church leaders.

"Duke cared enough to want to help form bishops as we're trying to lead the church. They realized that we needed an incubator to stimulate conversation on how to lead - not telling us how to lead - but helping us explore how to lead in the midst of big ideas."

The answers to contemporary problems must come from many sources, he says. "All of us have gifts to share. Local church pastors have answers we bishops don't have; laity have answers that pastors can't generate. We need to listen and to align ourselves in such a way that we can walk into the future together."

While he is grateful for the leadership of his many mentors. Bickerton says he's now "looking down rather than up." What he sees gives him more hope than ever.

"I get awestruck by some of my young clergy who are identifying with the emerging generation and willing to take this church into the 21st century. They are out there making the church come alive in the world."

He points to Mt. Lebanon United Methodist Church Associate Pastor Kimberly Greway, who served in Zimbabwe as a Peace Corps volunteer before earning her M.Div. at Duke in 2005

Greway is a charter member of The Nyadire Connection, a nonprofit dedicated to supporting the United Methodist mission complex about 100 miles northeast of Zimbabwe's capital city of Harare.

"I see young people like Kim, who are showing us how to do missions," Bickerton says, "And I look at what the Texas Conference is doing in Côte d'Ivoire."

He applauds the partnership between Bishop Janice Huie's Texas Annual Conference and the Côte d'Ivoire Conference, "People are working in hospitals and clinics, passing out bed nets with no concern about their own pensions or health care benefits. What they are concerned about is making the world a better place. Those are the heroes of the world today."

JASON BYASSEE contributed to this article.

#### MORE INFO

For more information about Nothing But Nets, visit www.nothingbutnets.net.

Gore contacted United Methodist Communications, where both general secretary Larry Hollon and Bickerton, who served as president, quickly saw the campaign's promise and soon had colleagues on board. During 2007, the campaign's first year, Bickerton traveled the country, rallying grassroots support among United Methodists in Miami, Washington, D.C., Chicago, Houston, Detroit, and Minneapolis.

"Bishop Bickerton has worked tirelessly for this." Gore said. "He hasn't slept in two years. We really need to thank his

wife, Sally." Part of the campaign's strength is its uniting effect on the whole church.

Gore notes that her grandmother's tiny, rural, conservative church in Whitesboro, Texas, and her own Foundry UMC "could not be more different." One is conservative, the other liberal; one rural, the other urban; one "closed-minded, the other open."

And "both are so into this campaign," Gore said.

JASON BYASSEE D'99, G'05, is the director of the



clutches the insecticide-treated mosquito net she received during a Nov. 11, 2008, Nothing But Nets distribution in Alepe, Côte d'Ivoire. She had just vaccination as part of the health campaign in that West African





LEADING LIVES OF CONSEQUENCE

#### CYNTHIA HALE'S RAY OF HOPE

BY KEN GARFIELD

AT A NEIGHBORHOOD evangelism program in her hometown of Roanoke, Va., 9-year-old Cynthia Hale turned to an adult family friend and asked, "Is God like my father?"

"Yes," the friend told her, "he is just like your father."

Nearly 50 years after that day when she accepted Christ, Cynthia Hale is the founding pastor of 5,100-member megachurch in Decatur, Ga., with a budget of \$4.5 million. A profound achievement for any pastor, it is virtually unheard of among African-American women in a world where race and gender remain challenges to leadership in and out of the church.

There were obstacles along the way, including skeptics who questioned her call. "Some people are just negative," says Hale. "They'll try to shut your dreams down. I've always believed that I, along with other people, could change the world for Christ."

Hale began Ray of Hope Christian Church in 1986 with a small Bible study in her living room. Today, The Ray's two Sunday morning services average 1,500 worshipers, many drawn by the charisma and widening reputation of its leader.

According to Mark Chaves, Duke professor of sociology, religion, and divinity and head of the National Congregations Study, those figures make Hale an exception on multiple levels.

Based on the 2006-07 survey of 1,506 U.S. congregations, Hale's The Ray is among just 10 percent of American churches led by women. And the larger the church, the less likely a woman is in the pulpit. A 1998 survey of 1,234 U.S. congregations revealed that just 4 percent of churches with more than 350 regularly participating adults had a woman in charge.

While African-American women have had some success in getting their own churches, Chaves said many of these congregations are small and outside of mainstream denominations.

Such numbers mean little at The Ray. When members are asked whether a woman is able to preach the word, Hale says their response is short and sweet: "She does it every Sunday."

Cynthia Hale D'79 leads two morning worship services each Sunday at Ray of Hope Christian Church. As founder and senior pastor, she has attracted a membership of 5.100.

#### Going Her Own Way

When Hale lost out on a job to lead a church of 25, she realized it was going to be difficult for a woman to get a pulpit no matter its size. So she started her own.

Independence is a hallmark of Hale's leadership. While many other megachurches have shed denominational ties, The Ray is content to remain in the Christian Church (Disciples of Christ). The lay leaders appreciate that their denomination allows them to interpret Scripture for themselves. It allows a church like The Ray to embrace a style of its own, says Hale.

Yet there's nothing unorthodox about The Ray's mission, which is "to bring people into a personal relationship with Christ and then send them back into the world." The church offers literally hundreds of classes and ministries, and worship might best be described as high-energy.

Members embrace Hale's challenge to worship, learn, and serve. And they are fiercely proud that their spiritual leader is also a trailblazer.

When Hale shared that she had been invited to pray from the podium at the Democratic National Convention in Denver, the congregation erupted in applause. Hale stumped for Barack Obama and was part of a weekly conference call in which pastors prayed for him. The opportunity to lead a prayer at the



historic convention, she says, was the highlight of her career.

On Sundays, the upbeat vibes are unmistakable as Hale shares hugs and conversation with folks between services outside the auditorium-style sanctuary.

Will Finch first met Hale 13 years ago at a church in Euclid, Ohio. She was there to speak. He was the guy who was supposed to turn on the microphone, supposed being the operative phrase: "She has a look that she gives people like, 'You better get it together."

Having seen the no-nonsense side of Hale, today he drives 50 minutes from his home in Loganville, Ga., because he is drawn to her more pastoral side. He has gone from 325 to 265 pounds after Hale preached on the importance of exercising and



She appreciated how professors including Tom Langford, Roland Murphy, and John Westerhoff made the Bible come alive.

Westerhoff, who served as Hale's spiritual director, retired to Atlanta, where he is resident theologian at St. Anne's Episcopal Church. Duke might have served Hale well he said, but she came to Durham with the potential to do special things in the pulpit.

"She was one of those students who stood out," says Westerhoff, "She always brought a creative edge to everything, something new, something original that wasn't just giving back the facts and information."

Don't be fooled by the fact that she leads a church whose worship style is "free and easy," as Westerhoff describes it. Beyond the emotion and theater that is part of the texture of the black church experience, he believes Hale's ministry is grounded in what she learned at Duke.

Theology and theater?

"She can do those things together," says Westerhoff.

Hale recalls debates at seminary about whether women were called to preach. But the arguments of doubters were doused by the weight of the evidence.

"The women there," she said, "were such strong preachers and such strong

partners in ministry. The doubters had to get over it."

#### 'A Magnificent Presence'

Hale spent seven years as a chaplain with the Federal Bureau of Prisons, work that she says prepared her to handle budgets and bureaucracy. Working with criminals also toughened her to the point that the unpredictable life of a megachurch leader does not faze her. She can. by all accounts, run a meeting, put out fires, and deal with the politics and personalities that are part of every church.

On a typical Sunday, after preaching two back-to-back services, Hale returns to her office wiping away tears. During the second service, a first-time visitor dressed in cut-off blue jeans had answered the altar call

When Hale asked the men of the church to come forward to pray for him, more than 100 men responded, enveloping the stranger in prayer. Soon, Hale, the men, and the rest of the congregation realized the man was deaf.

"That's what got to me," says Hale afterward. "We had to communicate God's love to him through sign language." It was not the first time, says Hale, that she had been moved to tears in the sanctuary.

Yet more often than she cries, Hale laughs - either over something at church or in her life. Her willingness to reveal and share what she is feeling and thinking endears her to many, says former Duke classmate Michael Battle D'76, president of the Interdenominational Theological Center in Atlanta, "Cvnthia Hale has a magnificent presence in the pulpit that demands attention."

It is nearly 1 p.m. Hale has been at church since the sun came up. She's preached two sermons and she's shed tears. But she is soon smiling as she raises her arms high in a V and says, "The congregation loves when I do this. That's my signature 'Hallelujah!'" Hallelujah.

That one word, an exclamation in her case, is the answer to the question she posed as a 9-year-old: "Is God like my father?"

It is her response to the challenges she meets in life.

It is an expression of the call that caught fire at Duke.

Every time she faced a question about her call or her qualifications to start a church, she'd look to God.

"I always felt God leading me to respond, 'You tell them I called you."

KEN GARFIELD, director of communications at Myers Park United Methodist Church in Charlotte, N.C., writes often about religion for Divinity and other publications, including Charlotte magazine.





Ray Barfield examines a cancer patient at Duke Children's Hospital. Doctors must learn to be truly present with patients during short visits and despite the hectic hospital schedule. Barfield saws.

LEADING LIVES OF CONSEQUENCE

#### RAY BARFIELD'S EPIPHANY OF PRESENCE

BY JONATHAN GOLDSTEIN

WHEN RAY BARFIELD was a second-year resident at Eggleston Children's Hospital in Atlanta, he learned how parents and doctors alike can lose sight of what's most important when a child is terminally ill.

Barfield was part of a team at the hospital — affiliated with Emory University School of Medicine — treating the 3-year-old son of an Emory pediatrician and faculty member. The child was in the intensive care unit, suffering from a relapse of neuroblastoma, an aggressive childhood cancer that is nearly always fatal when it recurs.

Barfield watched as other doctors, especially the boy's mother, proposed increasingly invasive treatments — even some that had proved ineffective against neuroblastoma. Meanwhile, the child was sullen, stuck in a sterile room, connected by uncomfortable leads and tubes to monitors, intravenous fluid bags, and other equipment. All the while he was running out of time.

"We were just desperate to treat this child," Barfield says. "He was in pain because of what we were doing, and no one was dealing with the fact that he was going to die. Almost no one survives a relapse of neuroblastoma."

Finally, the boy's mother — a mentor to Barfield — realized that medical intervention wasn't working. She took her son home, where he could spend his final hours with loved ones in familiar surroundings, his pain controlled by morphine.

"At home, his grouchiness went

away," says Barfield, who is affiliated with the Institute on Care at the End of Life (ICEOL) at Duke Divinity School. "He had two or three good days with his family, and then he died peacefully."

It was a defining experience for Barfield, who last fall joined the faculty of the Divinity School and the Duke University School of Medicine and is developing a new model of pediatric care. Cooperating with physicians, nurses, faculty, and administrators from across the university, Barfield is working to help practitioners and families make better choices for children who are chronically or terminally ill.

In some cases, that means guiding families and physicians to the difficult conclusion that the time for hospitals, medicines, and surgeries is over. Sometimes a child is going to die, Barfield says. Accepting that can mean the difference between a death in which the child is comfortable at home, surrounded by family, friends, and spiritual support, or a death in a chaotic hospital environment, distracted by painful medical treatments.

His work also aims at involving conpregations before a terminally ill child is just hours or days away from death. That way the church can provide much needed support, offering something as simple as prayer or as complex as helping the family choose the kind of care they want for their child.

Barfield's work complements the ongoing efforts of ICEOL, which will soon release The Unbroken Circle: A Toolkit for Congregations Around Illness, End of Life, and Grief.

This new resource for clergy, lay leaders, and health care providers will help them address end-of-life care in congregations, says director Richard Payne, a physician with many years experience caring for terminally ill patients.

"The model that Ray is creating and the toolkit we've developed for congregations make a powerful combination." Payne says. "We're giving children and families a better opportunity to find the support they need from the church, as well as from medical practitioners."

An associate professor of pediatrics and Christian philosophy, Barfield grew up wanting to become a doctor. But in college, he discovered philosophy and literature and decided to become a philosopher/novelist.

He deferred graduate study in philosophy at Columbia University for a year of travel in Europe with a backpack full of books and his guitar.

"During that time I occasionally stayed with the father of a friend—a professor of obstetrics and gynecology in Tübingen, Germany," says Barfield. "Those encounters reintroduced me to

the thrill of medicine."

During a six-week stay on a Greek island in the Aegean Sea, he decided to do both medicine and philosophy, starting with medicine.

"Now I practice medicine on one side of Duke's campus, do Christian philosophy on the other side, and scribble novels secretly from 5 to 7 a.m. at home."

Barfield began his work at Duke last semester with a flurry of one-on-one meetings across the university. In six weeks he sat down with more than 40 doctors, professors, nurses, administrators, chaplains, and others whose work intersects with the care of chronically or terminally it fehildren.

His goal was simultaneously simple and profound: to sow the seeds for a culture of care that focuses on the whole child rather than simply attacking disease.

"Physicians are devoted, committed, good people," Barfield says. "But often





care for seriously ill children should involve nurses, doctors, clergy, hospice personnel, and others cooperating to meet the physical, emotional, and spiritual needs of the patient

they haven't been given the tools to think about whole people."

This manifests in many ways, he says. Sometimes children are given treatments without enough, or any, attention to relieving their pain. Overwhelmed by a huge number of patients, doctors may visit a child's hospital room without really being present with the patient and family. And both physicians and parents often fail to see when a different kind of care, such as hospice, is needed.

"We become myopic in the hospital," he says. "We think in terms of treating organ systems instead of how people experience illness. The way you achieve a good end of life is thinking about how to live well."

Barfield, whose clinical work focuses on Duke Children's Hospital & Health Center, has convened a variety of working groups to begin addressing some of the most important issues in improving the quality of care for children. Their topics include symptom management and reducing suffering, bereavement and end-of-life care, building bridges to hospice and churches, best practices in controlling suffering, improving communication among and between caregivers and families, and engaging parents to learn from their experiences.

A key to pursuing change is to work with those who spend the most time with patients, especially nurses, chaplains, and social workers.

"People often target culture change at the top of a system," Barfield says. "But care begins at the bedside. That's the place to start. That's where there is energy and more impetus for change."

Anthony Galanos, an associate professor of medicine in the division of geriatric medicine in the Duke University Medical Center, says Barfield's approach is promising.

Galanos, who already had been working to establish a care service for chronically and terminally ill children at Duke, is now a close collaborator with Barfield.

"A pediatric quality of life program not only will make more practitioners aware of suffering, but also of living - and what the practice of medicine can mean for all practitioners, from the respiratory therapist to the nurse to the doc to the housekeeper," Galanos says. "We all need a culture, a set of guidelines, to help us be the best we can be at caring for children."

Tonya Armstrong, an adjunct assistant professor with ICEOL, adds that the pediatric quality of life program

#### RAY BARFIELD

#### Position:

Associate Professor of Pediatrics and Christian Philosophy

B.A., Philosophy and English

#### Degrees:

Literature, 1986, Rhodes College, Memphis, Tenn.: M.D., 1993; M.A., 1999; Ph.D., 2001; Emory University, Atlanta, Ga.

Bom:

Decatur, Ga., Aug. 27, 1964

He and his wife. Karen Clay Barfield. have two children: Micah, 13, and Alexandra, 9.

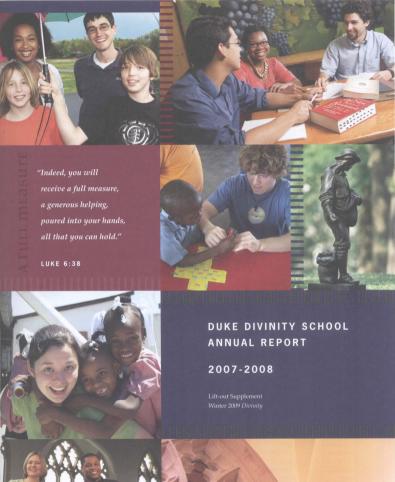
#### Hobbies.

Classical guitar, writing poetry and prose, running, cooking

focuses on maintaining hope in constructive ways even while recognizing when a child is dying.

"Parents and caregivers really don't want to reckon with the possibility that the child could die," Armstrong says. "But there are still ways to engage in a conversation around hope. We don't conflate hope and optimism. We ask 'What is it that you hope for in the child's final days?""

Barfield models the practices that he hopes other physicians in the Duke system will embrace. He especially tries to encourage interns and other newer doctors to reflect more on how they can care for patients and be present with them - even though they



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  - Graduate School
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TOTAL - \$2 770 Participation: 21%

#### 1983

Thomas J. Bickerton Heidi Campbell-Robinson Diane M. Christianson A. Gene Cobb Jr. W Louise C Hall Sarah Hart Johnsen David Emory Lupo

#### TOTAL: \$137.024.30 Participation: 19%

#### 1984

David Lester Rubb

Nancy Burgin Rankin

#### TOTAL: \$4,125

## 1985

Deborah A. McLeod Thomas H. McLeod William K Mitchell Ir

TOTAL: \$61,906.80 Participation: 17%

TOTAL: \$2,750

#### 1987

TOTAL: \$1,284 Participation: 11%

#### 1988

John M. Babcock Gilliam Perry Wise

#### TOTAL: \$794 Participation: 8%

#### 1989

Thomas A. Robinson

TOTAL: \$2,475 Participation: 13%

I Burt Palmer Ir.

TOTAL: \$3,660 Participation: 21%

1991 James Edward Bailey Daniel M. Rell Ir. Anette Van Alstine Gerher John Edward Gerber Jack W. Page Ir. Valerie Beth Rosenquist

TOTAL: \$6,300 Participation: 11%

#### 1992

Frederick Allan Beck Arnetta Elizabeth Beverly Martha G. Bowen Amy Louise Coles

TOTAL: \$4,180

### 1993

Caret a Assistant Frank Walton Avery Phillip Keith Gammons Madeline Dell Gray Douglas A. Hicks David Joseph Higginbotham Kathrya Rives Johnson Scott Thomas Kisker Leslie Anna Klingensmith Edward Shell Miller Kathleen Louise Reinger Scott Montgomery Rimer John Edwin Schwarting.

## TOTAL: \$1,515 Participation: 9%

Peggs Deloatch Bridgers Janet Elaine Clark Janet Elaine Clark John Paul Cleveland Caroline Evelyn Craig William M. Fackler Stephanie K. Frey David Carl Hockett Richard Claude Hooton Nancy Elizabeth Johnson Eric S. Porterfield Marijn Mae Sanders Dawa-Marie Singleton Larry Shane Stanford Stace, R. Watkins-Griffith

#### TOTAL: \$6,513 Participation: 11%

Mary Katherine Briggs Harriet Jean Bryan

#### 1995 Sally Glenn Bates

Wyman Fraser Davis Jodith Bolen Drye John Hubert Graham Loy Haskard Harris Elizabeth W. Jones Steven Lyle Jones Carl H. King James Albert Meadows Mary Lowrey Peacock Charles Frederick Reynolds William C. Ridenhour Paul Andrew Sneed Susan Anderson Sneed Noel Norman Sweezy Sean C. Turner Laceye Cammarano Warner

# Participation: 13%

Christopher A. Franks Debra Lynn Groves Emily Hope Guerry Karen K. Hayden Laura K. Helm Jerald Tbomas Lipscomb Todd Christopher Ream Susan Hatley Sides Amy Alspaugh Staley Elizabeth A. Thompson Gregory Jay Wilson II Louise M. Womble Luba V. Zakharow

## TOTAL: \$4,179.72 Participation: 10%

1997

Iracy A. Alfred
Jill Alventos-Brown
Angela G. Asmus
Demery Bader-Saye
Karen Bailey Berry
Mark C. Caldwell
Edgando A. Colon-Emeric
Cathy A. Cook
Michael Hanes Goode
William E. Heinzman II
Reginal Henderson
Thomas E. Joyce
Wendy Sue E. Kissa
Coory G. Miller
Alicia D. Porterfield
Alicia D. Porterfield
Steven Milburn Price
Connie M. Shelton

## Todd-Paul R. Taulbee TOTAL: \$10,065 Participation: 12%

#### 1998

Julie Jayun Anderson
Joseph D. Awotwi
Betty Anne Staples Berghaus
Amy C. Cammarano
Peter J. Cammarano
Peter J. Cammarano
Jr. Christopher L. Canipe
Margaret Marshall Crowell
Michael William Dale
Jason Buckmaster Duley
Douglas Michael Koskela
John Issae Norman Jr.
Mindy S. Reynolds

## TOTAL: \$1,265 Participation: 8%

1999
Jeanne B. Allen
Robert R. Braman
James D. Byassee
J. Gary Eichelberger Jr.
Brenda Kirton Harewood
William H. Lamar IV
Valerie Bass McMillan
James G. Mentzer
Prince R. Rivers

## TOTAL: \$7,585 Participation: 8%

Daniel Christian Armstron Michael Elmore Byerly Elizabeth S. Campbell Lisa Ann Moss Degrenia David Carl Hutchins Beth F. Jones Michael David Lancaster In-Yong Lee Edward Dewitt McKinney Suzanne G. Michael Laura H. Mirchell Paula Ras Northrup Laura L. Pennington Jeremy Daniel Rebman Joshua H. Sherfey Jack R. Snyder Robert D. Symanski

## TOTAL: \$3,240 Participation: 14%

#### 2001

Jajyun Warren Bjasue Cely C. Chicarel Julic A. Flinch Heather West Galvan C. L. Glaze Peter J. Gulden III Jeffrey A. Hall Ann G. Haywood-Batter Jennifer K. Keech Willian Er Malambri III Tajoler W. Mills Russell C. Pierce Katly Barko Pierce Katly Barko Pierce Lond J. Schlimm Cody J. Schlimm

## Curran Welch Martha B. Welch TOTAL: \$2,740 Participation: 13%

2002 Kenneth E. Brown Kathleen Myers Coe Randal Barrett Craft Barbara D. Day Meghan Elyse Feldmeye Patricia E. Hawkins Warren A. Kinghorn Kenneth B. McLean Irvin Vincent Plowden J Christine B. Richardson Lisa W. Thompson

## TOTAL: \$5,745 Participation: 10%

#### 2003 Jean-Luc

Jake E. Hall
Brian F. Jones
Madaline S. Keros
Nathan Kirkpatrick
Carley N. Lyerly
Megan M. McMurtry
James D. McSpadden
Betty B. Miller
Sarah S. Musser
Matthew T. Phillips

TOTAL : \$6 570 Participation: 12%

Hans K Arneson

Aimee N. Baxter Cheryl W Brown Robert W. Cantrell Matthew G. Hunter Sarah C McGivarin Jay N. Regennitter Mark E Reisinger Marilyn L. Weiler

TOTAL - \$5 525 Participation: 10%

James J. Carney

Anne M. Elmore

Donna L. Hoover

Sharon F. Sherrod Kristin A. Whitesides Brandon Wise

TOTAL: \$1.845.84 Participation: 12%

Lori A. Bowen Chris L. Brady

Charles W. Edmonds Cheryl H. Guyton

Richard E. LeBaube George E. Linney III Robert Lyons Elizabeth I. Schindler Mary Schmitt

Lottie L. Sneed Amy H Watson

TOTAL: \$9,577

Participation: 16%

2007 Kara M. Fidson Norman E. Jones Ir.

TOTAL: \$3,100 Participation: 9% 2008

Benjamin D. Alexander Phillin L. Anderas Mary E. Baars

Errick I. Baldwin Andrew M. Bell Jeremy P. Benton Drayone A. Bland Philin F. Bolles Hannah A. Bonner Christopher J. Brown

Ashlee L. Chowen Rebecca R. Donald Seann M. Duffin

Matthew C Easter Robert Ewusie-Moses Jennifer I. Finley

Joshua D. Hearne

Jodie F. Ihfe Richard L. Kane

Gregory A Markins

George T. Martin John Michael McAllister Martha K. McLean Rev C. Mondragon

Mark A Montgomery Sarah E. Moody Betty J. Morton Mark T. Muckler

Susan M. Pinson Jacquelynn M. Price-Linnartz Wilson F. Pruitt Mare W Rickahangh

Brandon P. Robbins Andrew Michael Rowell Scott C. Ryan Kristin I. Scarboro Christopher L. Schelin T. McKennon Shea

Leah K. Welch Meredith N. Wende Jared C. Wilkins Carla R. Williamson

TOTAL: \$4.587.36 Participation: 74%

## IN HONOR AND MEMORY

REFLECTS GIFTS THROUGH JUNE 30, 2008

IN HONOR OF...

Administration & staff

Mark T. Muckler, D'08

Kat and Jennifer Laura Fine, D'08 Julie Anderson

Ann G. Haywood-Baxte D'01

Phillip & Lisa Anderas, D'08

Annie & Houston Francine LaPointe Bray D'96

Dr. A. Purnell Bailey Carol Bailey-Harriman

Russell O. Ballard

Thelma Barclift

III, T'80

Angela P. Toth, D'08

*The Beairds* Kristin L. Scarboro, D'08

John & Becky Bell Andrew Bell, T'98, D'08 & Elizabeth Jordan-Bell, T'99

Rev. Cheryl Brown Gyasi A. Patterson, D'09

Bruton House: Todd, Gav Bryan and Adam J. Gavin Rogers, D'08

Sean C. Turner, D'95, D'9

Reverend Johnny C. Bush

Allan R. Robinson, D'08

Bishop Kenneth Carder Matthew R. Ashburn, D'07 James & Diane Bailes, D'74 Patsy & Garney Carter Audrey B. Warren, D'08

ev. Tom Cassady ark H. Christy, D'90

Stephen Chapman Christopher & Ann Saternus, T'06, T'06

Gregory & Gusan Pendleton Jo 2'83, D'85, G'88, 2'09, P'12

David & Libby Clift, D'76, P'06 Coaches & Staff Duke

im & Susan Sabiston

Ar & Mrs A. G. Cobb St

Raymond Coggins

Erin Collins & Arthur Jo

Dr. & Mrs. Paul Coughli. Sue D. Langfitt

Reverend P. Cousin Allan R. Robinson, D'0

im Crenshaw

ndra Davis orman E. Jones Jr. D'0'

he Divinity School community I. Blaine Wimberly, D'08

> Divinity School omen's Center toria L. Shields, D'08

ally Duffin eann M. Duffin, T'04, D'08 brina Duleney idrev B. Warren, D'08

Rev. James L. & Barbara Duley Jason & Jenn Duley, D'9

Greg Duncan Gyasi A. Patterson, D'0

The Reverend & Mrs. Greg Duncan William & Judith Fackler D'94

Amanda Earp Allegra Young

Fred Edie Ruth A. Lind

Dr. Mickey Efird Margaret M. Crowell, D'98 Manuel & Karen Wortman, D'66, D'67

Lou Ella Drayone A. Bland, D'0

amily Iark T. Muckler, D'08

My family and husband Rochele A. Bailey-George

My family Emily I. Chanman D'08

My family Bethel Lee, D'08

Dr. John Few Michael L. Bozeman, D'80

Rev. William J. Fowler Christopher J. Brown, D'08

ohn Hope Franklin Michael Hooper, D'71 Carl & Mary Ellen Frazier Elizabeth Q. Frazier, D'08

Carla R. Williamson, D'08

Bill & Carol Gafford

Joe Dan Gilliland Clarence D. & Belva Williams, T'62, G'63, WC'6

Ronald E. Gurgan B'80, D'08

Terry Hall Carol G. Rush

Katherine Hande Ruth A. Lind

Stanley Harrell Charles & Elizabeth Harre D'85, G'95

Harrison UMC Mark T. Muckler, D'08

Jessica, Larry, & Sharon Hearne Joshua D. Hearne, D'08

Jeffrey A. Hall, D'01

Reverend W. Hill III

Allan R. Robinson, D'08

Josh Hubert Roger & Mary Peterman

Reverends Bess and Hank Hunnings T. Gaston & Laceye Warne D'95, D'99

Bishop William Hutchinson Sarah S. Kreutziger

the Huyck's 50th Wedding Anniversary

aul A. Tomasko L
ennie & Karen Johnson V

Nancy & James Johnson Edgar B, Fisher III Dean Jones

John & Mary Kamps, D'55

Ben Jones

Greg & Susan Jones

Nathan Jones Dean & Bonnie Shinneman

usan Pendleton Jones Latherine M. Hande, D'09 usan Jones' fiftieth birthday

les & Jane Brown, D'76

Andrew Bell, T'98, D'08 & Elizabeth Jordan-Bell, T'9

Tracey Allred, D'97 & Mark Chancey, G'99

Tanya Kossler Bethel Lee, D'08

Dianna LaBaube Richard E. LeBaube, D'06

Clara S. Godwin Rev. Dr. Vincent Lau

Lisa Lefkow

Roger Lewis Jonathan C. Lewis, D'08

William Nevins Linney George E. Linney III, D'0

Or. Richard Lischer Barbara D. Day, D'92

Jane Tucker Lyon Michael R. Lyon Larry & Vera Springe Whole Woman Conference Inc.

#### XXII . THE DIVINITY SCHOOL

| Sallie Mae                 | Dr. Richard Payne                           | Dean and Bonnie Shinneman                  | the Williamsons             | L. Gregory & Susan                              |
|----------------------------|---|--|-----------------------------|---|
| Kate S. Forer, D'08        | Harriet C. Hanley                           | Fred & Shelley Rossbach                    | Carla R. Williamson, D'08   | Pendleton Jones,                                |
| Teresa, Karah &            | Marilyn Herleth                             | Riley Short                                | Will & Patsy Willimon       | D'83, D'85, G'88,                               |
| Ashton Markins             | Joyce Lowinson                              | Audrey B. Warren, D'08                     | Craig & Abigail Kocher,     | P'09, P'12                                      |
| Gregory A. Markins, D'08   | Harriet G. Peters                           |  | T'00, D'01, D'06            | Eric & Candace Law                              |
| Cregory A. Markins, D 00   | David R. Peters, D'68                       | The Rev. Dr. William                       |                             | William & Susan Porter,                         |
| Leslie Martin and family   | Dariu R. Fettis, D 00                       | E. Smith                                   | Jane Winner                 | P'04  |
| George T. Martin, D'08     | Mary Margaret Porter                        | Mark & Susan Andrews,                      | Charles S. Winner, D'08     | Robert & Nora Scott                             |
| p. 100 1 14 1              | Eugene & Jean Cochrane Jr.                  | T'73, T'74                                 | Brandon & Patti Wise        | Gaston & Beverly Small Jr.<br>WC'49, P'74, P'80 |
| Ray and Wendy Martin       | Do America Donal - Vision                   | Tolorona T. Common In                      | Alan & Alma Flowers, D'05   | David & Norma Stone, P'04                       |
| Rebecca P. Martin, D'08    | Dr. Anathea Portier-Young                   | Talmage T. Spence Jr.<br>Stanley W. Spence | Alan & Alma Flowers, D 05   | David & Norma Stone, P 04                       |
| Rev. Ken McLean &          | Mary E. Baars, T'05, D'08                   | Stanley w. Spence                          | Kristin Woodall             | "Papa Epp" Catlett                              |
| John and Ann McLean        | Mrs. Josephine Price                        | Peter & Elizabeth Storey                   | Robert A. Boone             | Timothy & Erin Catlett,                         |
| Martha K. McLean, D'08     | Chris & Carla Brady,                        | Susan Hagans                               |                             | D'08  |
|                            | D'06, D'08, S'06                            |  | Jim and Frances Wright      |   |
| Mrs. Kenneth McLean        |   | the Rev. Dr. Eben Taylor                   | Kevin K. Wright, D'08       | Loretta Cohen                                   |
| Kenneth B. McLean, D'02    | Dr. William Kellon Quick                    | John T. Miller, D'70                       |                             | Danielle M. Garcia, D'08                        |
| The Family of Ken &        | Grazina Bielousova, D'08                    | Franklin & Becky Buie,                     | IN MEMORY OF                | Dean Cushman                                    |
| Martha McLean              | Mark Williams, D'06                         | D'65                                       |                             | Franklin & Becky Buie,                          |
| Linda J. Trevor            | Reconcilation UMC                           | Mr. & Mrs. Anthony Toth                    | Louise L. Anderson          | D'65  |
| Linua J. Hevor             | Stephanie C. Lind, D'08                     | Craig M. Toth, D'08                        | David B. Anderson           | D 03  |
| Martin McLin               | Stephanie C. Linu, D 00                     | Craig M. 10th, D 08                        | Dr. A. Purnell Bailey       | Dad   |
| Christopher L. Schelin,    | Earl Richardson                             | James Travis                               | S. Wyndham &                | Rachel L. Doboney, D'08                         |
| D'08                       | William & Dixie Wells Jr.                   | Edgar Draper                               | Huldah Anderson, D'65       |   |
|                            | T'45  | Dennis & Diane Hill                        | Traidan Anderson, D 05      | Merlin C. Davies                                |
| The Mercers                |   |  | Carolyn Francis Baldwin     | George A. Lewis Jr. D'52                        |
| Noel Dunivant              | Tom and Nancy Richey                        | Cordelia Hayes Tucker                      | Errick L. Baldwin, D'08     | W. D. Davies                                    |
| Staff at Milford Hills UMC | Russell & Merle Richey,                     | Michael & Jane Lyon, D'08                  |                             | Sarah S. Freedman, D'92                         |
| David & Kimberly Hockett,  | WC'64                                       | Dr. William C. Turner Jr.                  | Troy J. Barrett             | Saran S. Freeuman, 17-72                        |
| D'94, D'99                 | C. & B. Riddle                              | Attya K. Guiles, D'08                      | Robbie W. Barrett           | Marshall L. Deavens                             |
|                            | Carla R. Williamson, D'08                   |  | Gaston & Beverly Small Jr.  | Prinn L. Deavens, D'08                          |
| C.P. Minnick               |   | Dr. Utz & Dr. Hall                         | WC'49, P'74, P'80           |   |
| James & Sharon Lee, D'74   | Ms. Caroline Rinehart                       | Bethel Lee, D'08                           | Linda Beckner               | Dr. Dorothy Dennis, PhD                         |
| Mom, Dad and Laurea        | Audrey E. Cecil, D'08                       | N 10H :                                    | Nicolas G. Mumejian, D'08   | Patricia B. Willard                             |
| John Michael McAllister.   | Emily Sanford                               | Nora Villamia                              | ritons of maniquin, p oo    | Orena Dinas                                     |
| D'08                       | Doris Sanford, P'08                         | Wynter V. Galindez, T'01                   | John R. Blue                | Johnny A. Dinas, D'49                           |
| 1) 08                      | Doris Sanioru, P 08                         | Laceye Warner                              | H. Stanley &                | Johnny A. Dillas, D 47                          |
| Karen and                  | the Scarboros                               | Mary E. Baars, T'05, D'08                  | Janice Mullins, D'55        | James Duffin                                    |
| Frank Montgomery           | Kristin L. Scarboro, D'08                   |  |                             | Seann M. Duffin, T'04,                          |
| Mark A. Montgomery, D'08   |   | Sue Wasiolek                               | Maryann Bolden              | D'08  |
|                            | Elizabeth Ingram Schindler                  | Mary E. Baars, T'05, D'08                  | Tremayne M. Johnson, D'08   |   |
| Reverend and               | Lois R. Ingram                              | Amy Hawfield Watson                        | Rev. J.W. Bradley           | Esta Lee Duncan                                 |
| Mrs. James A. Moore        | Ruth A. Lind                                | Linda Kee Hawfield                         | Irvin & Ann Pearce, D'69    | Jane M. Brouwers                                |
| Susan Moore, D'08          | Lee Schelin                                 | Linda Ree Hawileid                         |                             | Joanna M. Brown<br>S. M. Cimino                 |
| George & Sheri Mumejian    | Christopher L. Schelin,                     | Mr. & Mrs. Blue Whitaker                   | Charlotte Churchill Brown   | Jaunita J. Williford                            |
| Nicolas G. Mumejian, D'08  | D'08  | Angela P. Toth, D'08                       | Wes & Jane Brown, D'76      | Jaunita J. Williford                            |
|                            |   |  | Don Brown                   | JoAnn F. Dunn                                   |
| Nancy Olver                | Senior class representatives:               | my wife Nancy,                             | Eric W. Vogt, D'08          | Robert N. Dunn, D'70                            |
| Matthew & Kristin Olver,   | Phil, Chris, Audrey & Jared                 | and 3 children                             | Lite H. Yogi, D 00          |   |
| D'05                       | Erin K. Collins                             | Marc W. Rickabaugh, D'08                   | Margaret Burke              | Lionel Eckel                                    |
| Beth & Will Page           | Freida Dannar Chanle                        | Loy H. Witherspoon                         | Tyson & Deborah Bennett,    | Mary Layman-Goldstein                           |
| Edgar B. Fisher III        | Freida Bennett Shaulis<br>Elwood M. Shaulis | Larry & Gail Clifton, D'72                 | P'96, P'99                  | Lee Ann Eldredge                                |
| Lugar D. Fisher III        | Elwood M. Shaulis                           |  | T. Harold & Thelma Barclift | Robert & Dodie Eldredge,                        |
|                            | Rev. Dr. James Shepherd                     | Sheila Williams                            | Crowder Jr. M'55, WC'56,    | D'87  |
|                            | Christi D. Dye, T'96, D'08                  | Rey C. Mondragon, D'08                     | G'57, H'57, H'60            | W W/  |
|                            |   |  |                             |   |

| Rev. Ben & Mrs. Sarah Elmore          | Bobby Landers                            | Father Roland Murphy                                      | Rosalie Shepherd                                      | John Wesley                                   |
|---------------------------------------|--|---|---|---|
| Anne M. Elmore, D'05                  | R. Courtney & Lea Krueger,<br>D'92       | James & Frances Olson, D'78                               | Christi D. Dye, T'96, D'08                            | Jeffrey M. Hubbard, D'08                      |
| my father                             |  | James H. Nates III  | Lewis Sherard   | Reverend J. Rue Wesley                        |
| Dewitt & Susan Nunn Jr.<br>E'76, T'76 | Thomas Langford<br>Ella Jean Shore, D'56 | James & Patricia Nates Jr.<br>D'57                        | Georgia B. Sherard<br>Grant S. Shocklev               | William & Patricia Cross III,<br>D'59         |
| Rev. Nancy Lee Filston                | Karen E. Layman                          | Hal Olsen   | Doris T. Shockley                                     | Daniel Whitcome                               |
| Howard C. Filston                     | Anna E. Layman, D'08                     | Leah K. Welch, D'08                                       |   | Danielle M. Garcia, D'08                      |
| David R. Finley                       | Merle Lavman                             | Ray C. Petry  | Lauren Sigmon   | Frank & Frances White                         |
| Jennifer I. Finley, D'08              | Mary Layman-Goldstein                    | William G. Hardesty, D'51<br>William F. Pollard Jr.       | Thornton & Evelyn Hawkins,<br>D'54                    | Barry & Lisa White, D'84                      |
| Edgar B. Fisher Sr.                   | Harriet Leonard                          | G'70, D'72, G'76  | A. Smellev  | E.V. Williams                                 |
| James V. Johnson                      | Walter & Beverly Tuttle                  | Wiliam H. Poteat  | Danielle M. Garcia, D'08                              | Olin & Shirley Isenhour, D'62                 |
| Hoover Godwin                         | C. Eric Lincoln                          | Gene R. Thursby, G'72                                     |   | Wilma Wilson                                  |
| Clara S. Godwin                       | Sylvester & Doris Shannon,<br>D'66, D'93 | Rev. Dr. Andrew J. Prince                                 | Ann & Frank Smith<br>Edward & Sarah McKinney,         | Danielle M. Garcia, D'08                      |
| Wayne Hammond                         | D 00, D 75                               | Frances Prince Corlew                                     | D,00  | Joe H. Withers                                |
| Cindy K. Frisch, D'08                 | Everett H. Lowman                        |   | m dente de  | Matthew H. Marston, D'08                      |
|                                       | Charles M. Drum Jr.                      | Donna Ribet   | Prof. William Stinespring                             | Ross and Nell Woodworth                       |
| Christopher Hankerson                 | Philip & Virginia Mann                   | Carol G. Rush   | James T. Clemons, D'63                                | Jeremy P. Benton, D'08                        |
| Christian B. Peele, D'08              |  | 1/1/ 0:1  | Martha Taylor   | Jeremy r. Benton, D 06                        |
| Melton Harbin                         | Hope Lunsford                            | McMurray Richey   | Franklin & Becky Buie, D'65                           | Reverend Wasena                               |
| Hilda H. Harbin                       | Robert & Nancy Monson,                   | Henry & Bobbie May Jr. D'67                               |   | "Buddy" Wright                                |
| Bruce & Lillian Hatley                | D'66<br>Jenny B. Marston                 | Thomas & Nancy Richey, L'75<br>Ichiro & Shigeko Yamauchi, | Emerson McLean Thompson Jr.<br>Catherine T. Thompson, | Morgan & Cheryl Guyton,<br>G'05, D'07         |
| Susan Hatley Sides, D'96              | Matthew H. Marston, D'08                 | D'65  | WC'56   | 0.00,000                                      |
|                                       | Matthew H. Marston, D 06                 | Clark Rivinoja  |   | Kimberly Yeargin                              |
| Bernice Haynes                        | Lillian Turlington McIntosh              | Sally Glenn Bates, D'95                                   | Susan Thompson  | Katherine B. Montague, D'08                   |
| Prinn L. Deavens, D'08                | Megan G. Dahlberg<br>Eunice Davis        | Lori A. Bowen, D'06                                       | L. Gregory &<br>Susan Pendleton Jones,                |   |
| Dr. Stuart C. Henry                   | Elizabeth P. Fesler                      | Charles & Erin Edmonds, D'06                              | D 03, D 03, O 00,                                     | IN HONOR                                      |
| Larry & Gail Clifton, D'72            | Charlene Follett                         | Troy Forrester, D'06                                      | P'09, P'12  | AND MEMORY                                    |
| Frederick Herzog                      | Lynn T. Gardam                           | Ellen Robison, D'06                                       | Henry Turlington                                      | Mr. & Mrs. A.G. Cobb Sr.                      |
| Katherine L. Dixon, WC'61             | Mary B. McIntosh                         | J. Dana Trent, D'06                                       | Ralph D. Turlington                                   | Gene & Brenda Cobb Jr. D'83                   |
| Sheldon Sorge, G'82, G'87 &           | Nancy R. Myers                           | Charles K. Robinson                                       | Kaipii D. Iurinigton                                  | was a barbar                                  |
| Tammy Wiens                           | Janet Pate                               | Mary S. Whetstone, D'85                                   | W. Van Vickle   | Various individuals                           |
| Talliny Wichs                         | Shirley Roy                              |   | Jennifer S. Van Vickle,                               | Jennifer I. Asbill, D'08                      |
| Paul Douglas Huffman                  | Betty M. Shaw                            | Pauline Robinson  | D'78, M'86, H'86,                                     | Sifiso Khuuzwayo                              |
| Patricia J. Brightwell                | Helen N. Turlington                      | L. Gregory &  | H'87, H'91  | Sarah E. Moody, D'08                          |
| Charles & Emily Lambeth Jr.           | Mary S. Wester                           | Susan Pendleton Jones,                                    |   | James & Patricia Travis III                   |
| WC'55                                 | Dovle McKinney                           | D'83, D'85, G'88,<br>P'09, P'12                           | Kacey Elyse Vestal<br>John C. Vestal, D'00            | Family and friends<br>Charles R. Conner, D'08 |
| Dr. Orion N. Hutchinson Jr.           | Edward & Sarah McKinney,                 |   | Rev. F. Odell Walker                                  | Charles K. Collifer, D'00                     |
| Carolyn H. Coram                      | D'00                                     | Benjamin Sanford Sr.<br>Emily L. Sanford, D'08            | Sarah M. Walker-White                                 |   |
| Mildred Holt                          | Elizabeth McKnight                       | Mitchell D. Schroder                                      | Oliveira Warren                                       |   |
| J. Bernard & Doris Hurley,            | Woodrow & Carol Wells Jr.                | Brian Hacklander, D'80 &                                  | Isobel C. Drill, WC'37                                |   |
| D'47                                  | D'72                                     | Bilan Hackialidel, D 60 &                                 | and the second second                                 |   |

Kay Schroder-Hacklander,

Judith L. W. Scyster, WC'60

Coolidge A. Porterfield Jr.

Charles M. Ivey Jr. WC'45

Oby B. Lyles

Ray & Madeline Jackson

Emily L. Sanford, D'08

Nancy C. Kincaid John J. P. Kincaid, D'54 Rev. Sam McMillan

James & Emily Douthat,

D'72, WC'72, G'77

Earle & Patricia Haire, D'55

## FOUNDATION & CORPORATE SUPPORT

Contributions were received during fiscal year 2007-2008 from the following charitable foundations and corporations for support of the divinity school.

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Dorothy Woodward Cooke
Dade Community Foundati
Darla Dee Turlington Chari
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State Farm Companies Founda St. John Health System St. Louis Black Pages, Inc. St. Martin's Episcopal Church Teagle Foundation

Josiah C. Trent Memorial Foundation Triangle Community Foundation Inc.

T. Rowe Price Program for Charitable Giving UBS Foundation

Western North Carolina, Inc.
Value Enhancement International LLC
Vitas Healthcare Corporation
Vitas Hospite Services LLC
Wachovia Corporation
W.C. English Foundation
W.C. English Foundation
W.C. English Foundation Inc.
Westbrook Family Foundation. Inc.

World Vision

## MESSAGE FROM THE DEAN



This Annual Report recognizes and celebrates the many alumni, students, friends, churches, and foundations that provide support for programs and ministries of Duke Divinity School. We are especially grateful for financial support for our students as they seek to become vibrant leaders who will spread the Gospel's transformative message. We thank you for your faithful support of Duke Divinity School—where Christian leaders are prepared, renewed, and sustained for ministry,

Gratefully, L. Gregory Jones, Dean



This annual report is a record of contributions received by Duke Divinity School during the fiscal year July 1, 2007 through June 30, 2008. Every effort has been made to assure accuracy. Please bring any questions to the attention of the Office of External Relations, (919) 660-3456.

Duke Divinity School • Box 90966 • Durham, NC 27708-0966 (919) 660-3456 • www.divinity.duke.edu

have many patients and little free time. After he completes his rounds each week, Barfield makes a point of holding "teaching sessions" about He also invites younger doctors to join him for some conversations with

"The new physicians are struggling with a lot, and there's not as much room in their lives to think about the profound nature of working with sick. dying children," he says. "But we can keep that conversation going."

time considering what it means to work with dying children. Before coming to Duke Divinity School, he spent eight years working in oncology and bone marrow transplantation at St. Jude Children's Research Hospital in Memphis, Tenn.

One patient in particular left a deep impression on Barfield.

Ali Mills was a 12-year-old girl with a big smile and a deep faith in God when Barfield met her at the hospital in 2004. She had survived neuroblastoma as a 5-year-old, and her family thought she had beaten the disease.

When the cancer returned, Ali underwent a bone-marrow transplant at St. Jude, and she eventually became Barfield's patient.

Ali's treatment went on for months. and Barfield found he was spending more and more time with her and her mother, Nancy.

Sometimes he would just come by to chat. Sometimes he would sing to Ali, who got a kick out of hearing Barfield sing the theme song to the SpongeBob SquarePants cartoon. Other times the conversation was more serious, focusing on the spiritual. Ali's church eventually arranged for her to be baptized in her hospital room.

"Typically, doctors don't serve as deep witnesses for their patients," Barfield says, "They write orders, put

## 'How We Die in America'

POLITICAL COMMENTATOR and author Eleanor Clift will join Duke Institute on Care at the End of Life Director Richard Payne on March 24 for a public conversation on issues

(2008), chronicles the end of her husband's battle with cancer, which coincided with the controversial Terri Schiavo "right to die" case.

deal, or fail to deal, with dying in modern American life.

Formerly Newsweek's White House correspondent, Clift also served as a congressional and political correspondent for six years. She is a regular panelist on the syndicated talk show The McLaughlin Group and serves as a political analyst for several

The event, to be held in Goodson Chapel at 5 p.m., will be preceded by a reception

Sponsors include the Duke Institute on Care at the End of Life, Duke Divinity School's Richard A. Goodling Memorial Endowment Fund, the Mary Duke Biddle Foundation, and

out fires, and get ready for the next the first time I got a direct experience of what it's like to suffer - not for the week that I'm on service, but week after week after week."

Ali died shortly after her 13th birthfirst by the cancer itself and then by chemotherapy and other harsh treatments. Barfield spoke at her funeral in Memphis. Her photo, perpetually grinning and youthful, sits on his office bookshelf, a reminder of what she taught him.

Through this and other experiences at St. Jude, Barfield refined his thinking about how medical practitioners can to best support their patients. There he began to formulate the questions and ideas that he's now exploring at Duke.

church as natural

domain: frailty, illness, fear, and grief," Barfield says, "In recent years the

That conviction comes from his ence in the medical world. The son of a Presbyterian minister, Barfield has great respect for theological inquiry. His wife, Karen, is an Episcopal priest.

The opportunity to work with the Institute on Care at the End of Life. whose work crosses disciplinary boundattracted him to Duke.

"The institute is working on tools to help clergy in training and in the field to take a greater role in helping people - even those with terminal illness - live well in hopeful communities," Barfield says. "We can't just It's about a continuum, with the hosa good end to life."

Norman Wirzba, research professor of theology, ecology, and rural life, at a fall harvest tour at Anathoth Garden in Cedar Grove, N.C. Anathoth is a ministry of Cedar Grove United Methodist Church, a partner in the Divinity School's Thriving Paral Comprengations of the Company of the Compan





LEADING LIVES OF CONCEOUENCE

## NORMAN WIRZBA ON TAKING CARE OF CREATION

BY SHERRY WILLIAMSON

**AS A NEW PROFESSOR** of philosophy at Georgetown College in the mid-'90s, Norman Wirzba asked a Kentucky native what he should read to get a sense of place.

The friend recommended *The Unsettling of America*, a book by writer and farmer Wendell Berry that tells the story of agriculture's transformation into an industrial enterprise, and explains why it's so destructive.

The book ended up giving Wirzba an unexpected sense of home — reminding him of the Canadian farm where he was raised and eventually witnessed such destruction firsthand — and a sense of Kentucky, where he became one of the country's best-known "ecological theologians."

"As I was reading his book, I immediately realized that Wendell was giving voice to the same concerns that I understood implicitly but had never articulated," says Wirzba, "In many ways, it was the story of my own growing up."

Berry's description of agrarianism a social and political philosophy that describes the cultivation of plants an the care of animas, or arming, as a means to a fuller and happier life, led Wirzba to think differently about his own work. As he continued reading Berry's works, he began to examine theological and philosophical questions and traditions in a new way. He also developed a close friendship with Berry and has since collaborated with him on numerous projects.

"Theologically, agrarianism has given me ways to think about what it means to be a creature in creation with other creatures," he says. "Philosophically, it has given me a way to think about what the good of human life is, and what are the practical skills we need to become responsible as Christians in creation."

As Duke Divinity School's first research professor of theology, ecology, and rural life, Wirzba is now extending the work he began in Kentucky — trying to understand the place of human beings in the world.

And that place, Wirzba believes, is in gardens.

"Gardens are microcosms of the world in which human life and the

meet," he says. "As we eat, drink, and breathe we are bound to the biocheminot only our benefit, but our survival. Gardens, and by extension farms and the land, are the places where our bodies and souls are fed."

What does Christianity have to do

Everything, says Wirzba, who is currently teaching courses on "Food, Eating, and the Life of Faith" and "Theology and Ecology."

located the first human drama in a garden - the Garden of Eden, literally the "garden of delight," he says, In Genesis, God charged people to "till and keep" the garden, thus giving them their most fundamental identity and vocation.

"A garden is the place where people first taste and fully sense the grace of God - with their eyes, mouths, noses, ears, and fingers - and Scripture tells us that this goodness of God is not only to be received but shared."

Scripture communicates the idea that people's relationship to the earth is like a marriage in that it's a faith agreement, a covenant with the animals and land to take care of them and help create conditions in which they can be most fully the way that God wants them to be, says Wirzba,

work of gardening is essential not only because the world is facing an unprecbe able to feed ourselves" he says "It's terrifyine "

precarious is that more people worldwide live in urban areas than in the country for the first time in human history. The result, says Wirzba, is increased estrangement from our-

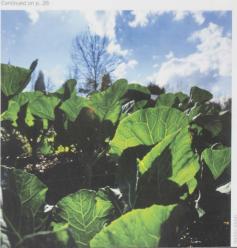
#### RECOMMENDED READING

The Paradise of God: Renewing Religion in an Ecological Age and

The Essential Agrarian Reader: Commonplace: The Agrarian Essays of Wendell Berry edited by Wirzba

Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible

Animal, Vegetable, Miracle





While most urban dwellers have been taught to think of food as a commodity that is available anytime they want it, exactly how they want it, and under their complete control, "gardening shows you that life comes as a gift, always."

Wirzba learned that and other "gardening" lessons following in the footsteps of his grandfather on the family's 400-acre farm in Alberta, Canada, where they raised eattle, wheat, barley, and alfalfa using traditional practices. He recalls the unhurried rhythm of each day as they did the hard but satisfying work.

When his family opened a small cattle feedlot, Wirzba quickly saw how even such small scale industrial farming was destructive to land and animals. In order to fatten large quantities of cattle for sale to a processing facility, a feedlot takes cattle off pastures and puts them in confinement where they are fed grain, silage, or corn. This requires the use of fertilizers and pesticides, growing only one type of crop on farmland, more acreage, and large machinery.

"I saw that farms cannot be sustained on this model of getting bigger and bigger to survive economically," says Wirzba, whose experience led him to reject farming as a career. "It also makes farming no longer enjoyable, but stressful. Good farming, like my grandfather did, has at its core the care of ani-

In college, Wirzba majored in history until "falling in love" with theology and philosophy. After earning a Ph.D. in philosophy, be taught at Northern Illinois University and Loyola University in Chicago and at St. Thomas More College at the University of Saskatchewan in Canada. He then went to Georgetown as an assistant professor in the Department of Philosophy and later became the department chair.

Although he rejected farming as a career, Wirzba did become a theological gardener of sorts. "I am trying today to perform my work in the spirit of my grandfather's work. It is the spirit I try to carry into my garden — both literally and figuratively," he says.

ing interests are at the intersection of theology, philosophy, ecology, and agra ian studies. He focuses on understand-

#### NORMAN WIRZBA

#### Position:

Research Professor of Theology,

#### Dodroom

B.A., History, 1986, University of Lethbridge, Lethbridge, Alberta; M.A., Religion, 1988, Yale University Divinity

School, New Haven, Conn.; M.A., Philosophy, 1991; Ph.D., Philosophy, 1994, Lovola University, Chicago, Ill.

#### Down

Lethbridge, Alberta, Canada, Feb. 7, 1964

#### Family:

Spouse, Gretchen Ziegenhals; children, Emily, 17, Anna, 15, Benjamin, 10, and Luke, 8

#### Hobbies

Gardening, woodworking, playing

ing and promoting practices to equip rural and urban church communities to be more faithful and responsible members of creation.

As Christians start thinking more seriously about eating and food production. Wirzba hopes they will demand changes in the economy to create a more just food system — one in which all people can eat, farmers are properly compensated, and the land and animals are treated with care and respect.

Some, including Wirzba and his family, are planting their own gardens and buying local and organic foods when possible. After moving to Hillsborough last fall, the Wirzba family planted strawberries, raspberries, and other fruits, and prepared raised beds for spring planting of tomatoes, lettuce, beans, and other vegetables.

The growth of community-supported agriculture, in which urbanites and

churches partner with farmers to supsign. There's also a back-to-the-land committed to small-scale agriculture that is supplemented by other income.

"It's hard to argue against the good of a garden," says Wirzba. "Once people get involved they witness the miracle and fragility of life, learning that sacrifice is at the heart of eating. Neither life nor food comes cheap. Until we see how precious life is, we're not going to develop

the kinds of affections and responsibilities we need to take care of it."

wide growth of the ecological move-

"We've been sucked into this con-

faith traditions have to say about eating," says Wirzba. "Instead of focusing

Wirzba's not suggesting that everyone become a farmer. But he wants everyone to be aware of what's at stake

"We want not only to be able to eat. but we want to remain true to what God has called us to do - take care of creation "

## The Bible Goes Green



IS THE GOSPEL GREEN? The publishers of The Green Bible, which has more than 1,000 scriptural references to the earth and caring for creation highlighted in green ink, believe so.

Published in 2008 by HarperCollins, The Green Bible is not another translation but a new edition of the New Revised Standard Version

of the Bible. The editors have highlighted passages they deemed to be of significance to environmental and ecological issues, similar to the "red-letter" editions that print Jesus' direct statements in red.

The Green Bible contains a foreward by Archbishop Desmond Tutu and essays from respected theologians and conservationists worldwide, including Ellen Davis, professor of Bible and practical theology at Duke Divinity School, Pope John Paul II, and Wendell Berry.

The new edition also contains inspirational quotes from Christian teachings, a topical index, and a study guide. It is printed on recycled paper, using soy-based ink, and sports a cotton/linen cover.

"The awareness of the physical world as God's creation is pervasive in the Bible - both the flourishing as well as the destruction or threat of destruction to creation," says Davis, "You see it throughout the Old Testament, as well as in the New Testament, although it is less pro-

Davis says the publication of The Green Bible marks the growing recognition in the last decade that faith communities need to be part of the solution to the environmental crisis and have resources to address the problem.

"Scripture is saying that we are embodied and physically located people in our relation to God," she explains, "and the well-being of physical creation is not separable from the integrity of our relationship to God. If our notions of spirituality deny the physicality of the larger world on which our lives depend, then we are deluding ourselves."

MORE INFO

## Race: A Theological Account

BY J. KAMERON CARTER, Associate Professor of Theology and Black Church Studies Oxford University Press, 2008, Hardcover, 504 pages, \$35,00

REVIEWED BY CHERYL J. SANDERS

n his impressive first book, Race: A Theological Account, J. Kameron what he sets out to do.



THEOLOGICAL explain how Christian theology and theologians ests of slavery colonial-

ism, and other manifestations of white racism from the 18th century to the

present. His account, however, involves to dismantle oppressive structures and and different approaches to theological discourse that actually seek to remedy the problem of race. Carter respectfully acknowledges prior efforts of leading ogy and culture. Yet, he demonstrates a

welcome awareness of the shortcomings of black liberation theology and historifailure to engage the depth of theological investigation and inquiry necessary to leverage a recovery of scholarship that is neither defined nor limited by the cultural and intellectual dominance of those who discount the humanity of the darker peoples of the world.

I found the scope of Carter's work

## NEW RELEASES

## Speaking the Truth: Preaching in a Pluralistic Culture

By SAMUEL WELLS

WHILE CONTEMPORARY pastors are called to speak from the pulpit and in



always want to hear what they have to say they also are called to speak the truth of God in Jesus Christ, Wells

## The Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard B. Havs

Edited by J. ROSS WAGNER, KAVIN ROWE. Assistant Professor of New

Testament, and A. KATHERINE GRIEB

THIS FESTSCHRIFT in honor of

November at the annual meeting of the Society of

scholarship. Authors include Duke's Marcus, C. Kavin Rowe, D. Moody

## Seeking the Identity of Jesus: A Pilgrimage

Edited by BEVERLY ROBERTS GAVENTA and RICHARD B. HAYS

Paperback, 336 pages, \$28,00

SEEKING THE IDENTITY OF JESUS

## gathers an interdisciplinary group



the fields of biblical studies. theology, and church history - to focus on the complex problems sur-

rounding the quest for the historical church's past, and experience of the risen Jesus in the present.

"Carter boldly exemplifies some new and different approaches to theological discourse that actually seek to remedy the problem of race."

to be absolutely breathtaking. His by thorough text notes and a fairly turned to the index to review key topics little or no recent acquaintance with thought may struggle through the text. especially Part I.

European conquest and policies of ther strident nor arrogant. Given that the nature of his topic demands extensive explication, he intersperses the text with prologue, prelude, interlude, postlude, and epilogue to keep the reader

## Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible

By ELLEN F. DAVIS

Paper, 238 pages, \$23.99 ELLEN DAVIS'S NEW collection of



essays explores Scripture's pervasive concern for the care of develops a theology and ethcal biblical exegesis. Davis's

work explores the theme that we came from the earth and will return to it. and therefore we must care for it as a images of beauty in the Bible - in the Prophets, the Psalms, and the Song of Songs - show a righteous people living in harmony with the land and in full

## The Fourth Gospel in Four Dimensions

By D. MOODY SMITH

THIS COLLECTION of D. Moody Smith's seminal works from the past two



decades focuses on the four major issues that define con-

examines the relationship between John ers John's account against the Synoptic Gospels, and explores how the Gospels, especially John's, became Scripture and are now interpreted in conjunction with one another.

## Restoring Hope: Decent Care in the Midst of HIV/AIDS Edited by JEFFREY V. LAZARUS.

TED KARPF, TODD FERGUSON

and ROBIN SWIFT. Director.

IN RESTORING HOPE, Robin Swift and her fellow editors have gathered essays



"decent care" based on philagency, and integrity. Swift

draws on her earlier experience working with HIV patients to illustrate the in caring for those with the disease. This book re-examines assumptions their own health plans.

apprised of various twists and turns in the flow of his argument.

and race. His overall approach to the topic bears a striking symmetry, which comes across as clever but not contrived. What he does is to interanti-Gnostic intellectual. Gregory of Nyssa, the abolitionist intellectual, and Maximus the Confessor, the anti-colonialist intellectual: three early Afro-Christians from the slavery period. Douglass and Jarena Lee: and three contemporary African-Raboteau, James Cone, and Charles Long, Rather than put all nine into conversation with each other. Carter enlists ing the radical Christian humanism needed to unravel the toxic merger of Christianity and Western civilization.

In each case, he provides a succinct overview of the key texts associated with the figures under discussion. I was especially grateful for his critical readings of the works of Raboteau, Cone, and Long, With a deep appreciation for the value of their contributions, he respectfully unveils the points where their work falls short of the desired liberating and humanizing discourse that can unseat the prevailing logic of white theological thought rather than mimic it.

Carter's project would have been greatly enhanced had he given atten-

tion to the work of Howard Thurman, who deftly articulated a vibrant and liberating Christology six decades ago in his classic little text Jesus and the Disinherited. In addition, Carter's omission of the contributions of womanist theologians and religious scholars signals a significant blind spot in his otherwise comprehensive theological field of vision.

The epilogue cites the story of Michael Eric Dyson, a tenth figure who embodies the overall symmetry with which Carter arranges his discussion of the nine thinkers evaluated in the

"Carter brings a relentless logic to his analysis of the problem of Christology and race." — CHERVL SANDERS

book. Dyson is a 21st-century Afro-Christian public intellectual who has published his autobiography and contributed other writings to the corpus of modern African-American religious scholarship. He recalls his experience of one day reading Sartre's autobiography and then rushing to the corner store in his native Detroit to purchase a cigar in an effort to capture "a whiff of the Parisian café life," just in time to be caught in a robbery and to feel the joil of a sawed-off shotgun in his back.

Carter reflects upon this lesson that "learning takes place in a world of "trouble," drawing from it wisdom for restoration of relevance to modern theological discourse with respect to focus and locus:

The value I want to take from Dyson's autobiographical story lies in how it illustrates the need for theology, insofar as it has functioned as a scholastic universe animated by the theological problem of whiteness, to reevaluate how it does its work . . . in company with and out of the dispositions of those facing death, those with the barrel of a shotgun to their backs, for this is the disposition of the crucified Christ, who is the revelation of the triume God.

I receive these words as confirmation of my own work as a professor at a historically black theological school and as a pastor of a Holiness congre-

gation that ministers to the urban poor, as I strive to fulfill a scholarly vocation while inhabiting a real-world environment where the pain, suffering, violence, and death that characterize urban exis-

tence bear urgently upon my pastoral ministry on a daily basis.

Moreover, it is my sense that the release of Carter's radical representation of the audacity of theological imagination is perfectly timed for our critical moment in history, now that the election of an African American as president of the United States of America has made the audacity of hope the order of the day. Race: A Theological Account lays the groundwork for a new generation of Christian intellectuals in our churches and seminaries to come to voice as witnesses for racial justice, healing, and reconciliation.

CHERYL SANDERS is professor of Christian ethics at Howard University School of Divinity and pastor of Third Street Church of God. Washington, D.C.

## COMING EVENTS

| DATE  | EVENT  | LOCATION / CONTACT   |  |  |
|---|--|--|--|--|
| EBRUARY Resurrecting the Word:  , 12, 19 "Reclaiming a Lived Language of Evangelism"  Lay Academy of Religion  LACEYE WARNER  |  | Amity UMC, Chapel Hill, N.C. www.divinity.duke.edu/layacademy  |  |  |
| FEBRUARY 9-13   | Study Leave for Ministry Professionals A week for self-directed study, worship, and prayer for ministry professionals of all traditions on the campus of Duke University. Other dates for spring semester are March 2–6, March 23–27, and April 13–17.   | www.divinity.duke.edu/studyleave   |  |  |
| FEBRUARY 20-22  | <b>5th Annual Alumni Reunion</b> Duke Youth Academy for Christian Formation  | Camp Chestnut Ridge, Efland, N.C.<br>www.duyouth.duke.edu  |  |  |
| MARCH 6-7   | APPEAL (A Progressive Palliative Care<br>Educational Curriculum for the Care of<br>African Americans at Life's End)<br>Training for health care practitioners<br>offered in partnership with VITAS Innovative<br>Hospice Care, Georgia Medical Association,<br>and Atlanta Medical Association                                   | Spelman College, Atlanta, Ga.<br>www.iceol.duke.edu/events/appeal  |  |  |
| MARCH 12  | "The Power of Ministry"  Clergy Continuing Education Day  How can clergy discover (or rediscover) the true power of ministry? This workshop especially for Episcopal and Anglican clergy will explore the use of power in ministry and how to redirect attention to the source of true power.  SAMUEL WELLS, Dean of Duke Chapel | Robin Fowler (rfowlerfieldv.duke.edu) or<br>Dana Trent (dtrenfëdiv.duke.edu)                                 |  |  |
| IARCH 24, "Can We Talk?"  P.M. ELEANOR CLIFT on Death, Politics & Hope Clift, a political commentator and author, joins a public conversation with DR. RICHARD PAYNE, Director of the Duke Institute on Care at the End of Life. The event will be preceded by an open house and book signing beginning at 4 p.m. |  | Goodson Chapel, Westbrook Building,<br>Duke Divnity School<br>Bebe Guill, 919.660,3497<br>www.lceol.duke.edu |  |  |
| APRIL 15, 22, 29;<br>MAY 6  | Romans<br>Lay Academy of Religion<br>MICKEY EFIRD  | Epworth UMC, Durham, N.C.<br>www.divinity.duke.edu/layacademy  |  |  |

## **Funding the Future of Ministry**

#### 'A REMARKABLE RESPONSE'

Gifts and commitments of more than \$1.0.8 million — including 33 new scholarship endowments and generous additions to existing endowments — lifted the Divinity School past its goal for the three-year Duke University-wide Financial Aid Initiative, which ended Dec. 31, 2008.

"This remarkable response means more graduates will leave with less debt, and the church will be the better

"We are profoundly grateful for this remarkable support, yet we have more to achieve. Our greatest continuing concern is to have enough scholarship resources for every student so that debt does not interfere with ministerial formation and learning."

Recent gifts include:

- A commitment of \$400,000 from the Ruth Lilly Philanthropic Fund, Indianapolis, Ind., to be matched by \$200,000 from the Stange Financial Aid Initiative Challenge to establish The Reconciliation Scholarship Fund. These resources directed to the Divinity School by Bill McCutchen E'62 and his wife, Renie McCutchen WC'62, of Westport, Conn., will be for the Th.D. program, giving special consideration to students who work in the areas of Scripture and reconciliation. Bill serves on the Divinity School's Board of Visitors and Renie is on the advisory board for the Center for Reconciliation.
- A charitable gift annuity of
   \$200,000, which will be added to
   The James L. Matheson Scholarship
   Fund, thanks to the generosity
   of Jim Matheson T'51, D'54, of
   Wardensville, W.Va.

- An additional \$150,000 from the Pine Tree Foundation in Gladwyne, Pa., contributed for The A. Morris and Appaled Williams Scholarship Fund
- A gift of \$25,000 from Merritt Jones T'52 and his wife, Susan Pickens Jones, WC'52, of Raleigh, N.C., to be added to The Jones-Distance Cabalantia Fined
- A gift of \$25,000 to be added to The William L. Carson Scholarship Fund from the Carson Foundation in
- An additional \$20,000 for The Clair M. and Mary Durham Herndon Memorial Scholarship Fund from the C.M. Herndon Foundation of Durham, N.C.

Gifts received in recent months for Diwinity School programs include a grant of \$429,855 from The Stewardship Foundation of Tacoma, Wash., to support the work of the Center for Reconciliation: \$125,000 from The Foundation for End of Life Care; \$100,000 from the Dade Community Foundation and \$100,000 from VITAS Hospice Services, all of Miami, Fla., \$95,500 from the U.S. Cancer Pain Relief Foundation of Madison, Wisc.; and \$85,500 from St. John Health System, Warren, Mich., for the Duke Institute on Care at the End of Life; and \$157,100 from The Foundation for Evangelism of Lake Junaluska, N.C., to support evangelism leadership

Support from graduates and friends for The 2008–09 Divinity School Annual Fund, which continues through June 30, 2009, continues to make a vital

30, 2009, continues to make a vital difference helping with financial aid for current students. Participation signals a faithful investment, and each Annual

## Fund gift, regardless of size, is greatly appreciated — now more than ever.

For information about scholarship endowments and gift planning for the Divinity School, please call Wes Brown or Jami Moss Wise at 919.660.3456.

## NEW DIVINITY SCHOOL SCHOLARSHIPS

Financial Aid Initiative 2005-2008

The Robert E. and Pearl F. Seymour Scholarship Endowment Robert and Pearl Seymour

The T. Reynold and Martha Chesson Spruill Scholarship Fund Dian Spruill Williams (WC '60)

The Marjorie Lutz Douglas Scholarship Endowment Fund John Douglas

The Vanessa Louise Hall Memorial Scholarship Fund

The Robert E. Cushman Memorial Scholarship Fund

The Brown and Riggins Family Scholarship Fund

The Kimberly St. George Irion Memorial Scholarship Fund Mount Vernon Mills and Moon Kwan Ja and George Irion

The Charis Scholarship Fund

The Sally McWhorter Spears and Marshall Turner Spears, Jr. Scholarship Fund

Daniel M. Nunn (T01), Leslie C. Grignolo (T05), Maria H. Grignolo, David M. Nunn, and Michael M. Nunn

The Alexander and Mary Haggar Scholarship Fund Mary R. Haggar

The Teaching Congregations Scholarship Fund

The Owen Hawes Johnson Memorial Scholarship Fund Rebecca K. Johnson (WC'69)

The A. Morris and Annabel Williams Scholarship Fund

The Mary G. and Donald H. Stange Distinguished Scholars Fund The Stange Trust and David and Norma Stone

The Stange Financial Aid Initiative Challenge Scholarship Fund The Stange Trust The Helen and Everette Eason Memorial Scholarship Endowment Fund

Bill Eason (1765, L'68), Don Eason, Steve Eason (D'79), Susan Mullis Eason

The Timothy R. Hickey Scholarship Fund Bruce and Peggy Ann Kresge and frie.

The McCutchen World Christianity Scholarship Fund Bill (E'62) and Renie (WC'62) McCutchen

The Ruth Lilly Scholarship Fund
Ruth Lilly Philanthropic Founds

The Janet Swingle English Memorial Scholarship Fund Carole English and William English

The Ben F. Meyer Scholarship Fund Max (T49, D'52) and Ann (WC'55) Wicker

The R. Wensell and Marion Norris Grabarek Scholarship Fund

The William A. Ritter Scholarship Fund

Friends

Charlie Fonville

The Patricia Parker Willimon and William H. Willimon

Will and Patsy Willimon

The William Lee Proctor Memorial Scholarship Fund J. T. and Sandi Rowell

The Jones-Pickens Family Scholarship Fund Merritt (T'52) and Susan (WC'52) Jones

The Anderson-Hakim Scholarship Fund Raymond and Vickie Hakim

The James L. Matheson Scholarship Fund Jim Matheson (T51, D'54)

The William L. Carson Scholarship Fund
The Carson Foundation

The G. David and Judith Walker Scyster Scholarship Fund Judith Walker Scyster (WC '63)

The David E. and Terry B. Lupo Scholarship Fund David (1776, D'83) and Terry Lupo

The Rose and Leonard Herring Scholarship Fund Leonard and Rose Herring



"Through the generosity of financial aid ... from the beginning, my parish will come first.

ANNA ADAMS DYA'01, D'10



## Anna Elizabeth Adams DYA'01. D'10

While a junior at N.C. State University, history and religious studies major Anna Adams began researching graduate schools for an advanced degree in the history of Christianity, But as she read the course listings at Duke and other seminaries, she found herself drawn again and again to the master of divinity degree.

"After a lot of thought and prayer, I realized that divinity school was where God was calling me — not to academia but to the church and parish life," says Adams, a 24-year-old middler from Greenville, N.C.

Seminary is stretching her intellectually and pastorally, Adams says. "I'm being prepared not only academically, but liturgically and spiritually. Here at Duke I've felt God's confirmation of my call as the Holy Spirit prepares me for pastoral leadership."

A summer 2001 alumna of the Duke Youth Academy for Spiritual Formation, Adams's return to Duke was made possible by financial aid.

As a candidate for United Methodist ordination, Adams knows she'll be asked whether she is in such debt that it would hinder her ability to pastor.

"Through the generosity of financial aid, I will be able to answer 'no' without hesitation," she says. "From the beginning of my ministry, my parish will come first."

VISII:

## **FACULTY & STAFF NOTES**

#### ABDULLAH T. ANTEPLI, who serves as



an adjunct faculty member in the Divinity School, became Duke University's first Muslim chap-

lain last July and teaches introductory courses on Islam. One of only a handful of full-time Muslim chaplains at U.S. colleges and universities, he joined more than 20 campus chaplains ministering to diverse faiths at the university. Learn more about professor Antepli at www.divinlg.duke.edu/ portal\_memberdaty\_antepli.

TONYA D. ARMSTRONG presented the workshop "Community-Based Hospice Care" at the invitational continuing education conference "Community-Based Prevention and Management of Cardiovascular and Other Chronic Diseases among Caribbean Elderly; A Focus on Nursing Leadership" in Antigua, West Indies, Oct. 13–15.

In November, she preached the sermon "Grieving with Hope" in Goodson Chapel during Grief Awareness Week.

JASON BYASSEE reviewed Brian Brock's Singing the Ethos of God: On the Place of Christian Ethics in Scripture for Studies in Christian Ethics (December 2008), and William P. Young's The Shack, Eric Gregory's Politics and the Order of Love together with Chuck Mathewes's A Theology of Public Life, and the mockumentary Religations for Christian Century (Oct. 21, Nov. 4, and Nov. 18), He published "Grandpa on the Gridfiron," a review of Mike Flynt's The Senior: My Amazing Year as a 59-Year-Old College Football Linebacker, for Books & Calture's Book of the Week Feature at

www.christianitytoday.com.

Byassee published three "theological perspectives" for Feasting on the Word: Preaching the Revised Common Lectionary, edited by David Bartlett and Barbara Brown Taylor (Year B, Vol. 2: Westminster John Knox), and two entries in Pulpit Resource (Nov. 16 and 30).

In October, he delivered the keynote address to the Ethics & Public Policy Forum of the Wisconsin Council of Churches at First United Methodist Church in Appleton, Wis., and preached at Gary Memorial United Methodist Church Wiscons III.

KENNETH L. CARDER led a seminar with Laceye Warner during Convocation & Pastors' School on the topic "Grace to Lead: Practicing Leadership from a Wesleyan Perspective." In November, he preached, presented a lecture, and led discussion at the Western North Carolina Conference Elders' Retreat entitled "Wesleyan Contributions to Leading Causes of Life."

Carder delivered the sermon for the closing Eucharist at the conference "Peace Matters: Proclaiming the Prince of Peace in a World of Violence," held at Chestum Ridge Conference Center Dec. 6, and preached at Asbury Temple United Methodist Church, Durham, N.C., Dec. 7.

JACKSON W. CARROLL, Williams Professor Emeritus of Religion and Society, was guest editor for the 50th anniversary special issue of the Review of Religious Research (October 2008). He organized a panel discussion celebrating the Review's anniversary at the annual meeting of the Religious Research Association and Society for the Scientific Study of Religion in Louisville, Ky., Oct. 17–19. At the Louisville meeting he also spoke at a memorial symposium honoring the late Dean R. Hoge of Catholic University of America. Or Oct. 23, he spoke as part of a panel on the future of theological education at the 175th anniversary celebration of Hartford Seminary.

STEPHEN CHAPMAN published 
"SaullPaul: Onomastics, Typology, 
and Christian Scripture" in The 
Word Leaps the Gap, a Festschrift 
for Richard Hays (Eerdmans). He 
reviewed Kenton Sparks's God's Word 
in Human Words at the Society of 
Biblical Literature Annual Meeting 
in Boston, On Nov. 16, he preached 
the sermon "God of the Nations" on 
Judges 4 in Duke Chapel.

MARK CHAVES published "Continuity and Change in American Congregations: Introducing the Second Wave of the National Congregations Study" in Sociology of Religion (Winter 2008), with Shawna Anderson.

Chaves has been named chair of the Board of Overseers of the General Social Survey (GSS), an ongoing national survey of American adults conducted by the National Opinion Research Center at the University of Chicago.

JAMES L. CRENSHAW published "Sipping from the Cup of Wisdom" in Jesus and Philosophy: New Essays, edited by Paul K. Moser (Cambridge University Press).

**ELLEN F. DAVIS** published *Scripture*, Culture, and Agriculture: An Agrarian Reading of the Bible (Cambridge University Press) and participated in

a review panel on the book at the SBL. essay "Entering the Story: Teaching the Bible in the Church" was published



and Living the Bible. edited by Michael Root and James J.

She led a workshop Oct. 13-14 at Luther Seminary on preaching Isaiah in Advent, Christmas, and Epiphany, and the following day gave the 16th Annual Word and World Lecture, "Learning Our Place: The Agrarian Perspective of the Bible." In November, she preached and gave the keynote lecture "The Danger of Abstraction" at the conference "Reading the Bible Today as Church" at Western Theological Seminary, Holland, Mich.

CURTIS W. FREEMAN contributed the essay "Back to the Future of Trinitarianism?" to Theology in the Service of the Church; Essays Presented to Fisher H. Humphreys, edited by Timothy George and Eric F. Mason (Mercer University Press). His article "Moving Forward in Baptist-Catholic Conversation" appeared in a January issue of Commonweal.

Freeman attended the annual gathering of the Baptist World Alliance July 22-25 and gave a paper at the Baptist International Conference on Theological Education, July 26-28, in Prague, Czech Republic. In October, he gave the lecture "Puritanism and Dissent in Early America" for the Durham County (N.C.) Library series "Divining America: Religion in

the Baptist World Alliance and the Divinity School and hosted by the Baptist House of Studies, Dec. 14-20. Leadership Education at Duke Divinity hosted the annual retreat for the the regional fellowship of the Baptist World Alliance, which was responsible Celebration in early 2008.

#### MARY MCCLINTOCK FULKERSON

published "Being Nice in Church': Rituals of Propriety and the Sin of Oblivion" in Church and Religious (T&T Clark). She gave a talk on race and the church Oct. 12 at the Church of Reconciliation Presbyterian Church sented the paper "Essentials of the Reformed Tradition" Nov. 2 at the Reformed Theology & History Unit of the annual meeting of the American Academy of Religion in Chicago.

PAUL J. GRIFFITHS published "The



in First Things (August/September 2008), and "A Challenge That

Cannot Be Met: Some Comments on the 25th Anniversary of The Challenge of Peace," in The Sign

He delivered the lecture "Quickening the Pagans: Mary Visits the World" at the University of Dallas in September. ral lecture as Warren Chair of Catholic

"Desire Deranged: A Theological Requiem for the Natural" (available at www.divinity.duke.edu/news/noteworthy/2008/ 20081015desirederanged). In November. symposium on William Abraham's of the American Academy of Religion.

STANLEY HAUERWAS published Living Gently in a Violent World: The Prophetic Witness of Weakness (InterVarsity), with Jean Vanier: "Following Jesus in America" in Presbyterians Today (October 2008); and "La guerra de la diversita Americana: Una valutazione teologica" in All'origine della diversita: Le sfide del multiculturalismo, edited by

Hauerwas spoke in October at the Pa.; the Christian Labor Association, Ontario, Canada; and St. Mark's Anglican Church, Niagara on the Lake, Canada. He co-led, with Jean Vanier, the Teaching Communities event "Living Gently in a Violent World" for the Duke Center for Reconciliation Nov. 8-10, and delivered the annual Archbishop's Lecture for the Archdiocese of Denver Nov. 17.

RICHARD B. HAYS co-edited, with Beverly Roberts Gaventa, Seeking the Identity of Jesus: A Pilgrimage (Eerdmans). He published "Here We Have No Lasting City': New Covenantalism in Hebrews" in The Epistle to the Hebrews and Christian Theology, edited by R.J. Bauckham et al. (Eerdmans); "Kervgma and Midrash: A Conversation with Luke Timothy Johnson and C.H. Dodd" in Between Experience and Interpretation. Engaging the Writings of the New Testament, edited by W. Allen and M. Foskett (Abingdon): and "What Is 'Reall Participation in Christ'? A Dialogue with E.P. Sanders on Pauline Soteriology" in Redefining First-Century Jewish and Christian Identities. Essays in Honor of E.P. Sanders, edited by F. Udoh et al. (University of Notre Dame Press).

During the fall term, he delivered more than a dozen public lectures and sermons in the United Kingdom, at Cambridge University, Ridley Hall (Cambridge), Tyndale House (Cambridge), King's College London, Oxford University, and Durham University, and Durham University, and Durham University, and State of the Cambridge of the State of the Stat

At the Society of Biblical Literature
Annual Meeting in Boston, he participated in review panels on Seeking the
Identity of Jesus and Richard Burridge's
Imitating Jesus. During the meeting.
Hays was presented with a Festschrift in
honor of his 60th birthday (see p. 28).

RICHARD P. HEITZERRATER published "Prison Ministry in the Wesleyan Heritage" in IWas in Prison: United Methodist Perspectives on Prison Ministry, edited by James Shopshire, Mark Hicks, and Richmond Stoglin. He presented two lectures Nov. 7 at the Theological Institute of the Seventh Episcopal District of the African Methodist Episcopal Church in Florence, S.C., on "Methodism from a Wesleyan Point of View," L. GREGORY JONES, with SUSAN PENDLETON JONES, addressed the New Canaan Society in Westport, Conn., Sept. 26. In October, he met with church leaders to discuss United Methodist trajectories in global health offered the lecture "What Is Christian about Christian Leadership" and coled, with Sam Wells, the seminar "But It Shall Not Be with You: Exercising Authority in the Church" at the 2008 Convocation & Pastors' School: preached and delivered two lectures at the Haefner Preaching Teaching Mission at First United Methodist in Lincolnton, N.C.; and preached and delivered two lectures on forgiveness at the Church of St. Andrew and St. Paul in Montreal, Canada.

He and Susan Pendleton Jones co-led the Sustained Learning Seminar "Living Faith: Christian Life Illuminated through Fiction and Film" Nov. 14-15 in Nashville: Frenn Dean Jones spoke about Christian leadership challenges in the 21st century at the North American Baptist Fellowship Executive Retreat Jan. 5 at Duke Divinity School. He and Susan Pendleton Jones led a workshop on forgiveness Jan. 23-25 at Mountain View United Methodist Church in Boulder. Colo.

Dean Jones's essays "Monkey Business" and "Back Home in Gilead" appeared in the Sept. 9 and Nov. 4 issues, respectively, of The Christian Century.

RICHARD A. LISCHER served as guest preacher in several churches, including Duke University Chapel, over the sum mer. Last fall he taught in the Florida Institute of Preaching sponsored by the Florida Annual Conference of the United Methodist Church.

ROGER L. LOVD chaired an off-site review committee for the Southern Association of Schools and Colleges Nov. 5-6 in Atlanta, Ga. The group reviewed information submitted by several theological schools seeking reaccreditation by the Southern Association and the Association of Theological Schools. This joint review, using both agencies' sets of accreditation standards, was the first in recent years. Each of the schools will be visited for an or-site review by other groups of their peers, after which both agencies' commissions on accrediting will decide on the reaccreditations.

RANDY L. MADDOX offered "Wesleyan Reflections on Identifying and Preparing United Methodist Clergy for the 21st Century" to the combined Boards of Ordained Ministry of the North Carolina and Western North Carolina annual conferences at Duke Divinity School Oct. 27. On Nov. 3, he presented "Wesleyan Reflections on Atonement" in a session at the annual meeting of the American Academy of Religion in Chicago.

G. SUJIN PAK's article "Luther, Melanchthon, and Calvin on Romans



5 and 13: Three Reformation Approaches to Reading" was published in Reformation

Readings of Romans, edited by Kathy Ehrensperger and R. Ward Holder (T&T Clark).

Pak presented the paper "Martin Luther as a Theological Interpreter of Scripture" at the Symposium on the Theological Interpretation of Scripture at North Park Theological Seminary in Chicago in late September. She presented "Calvin on the Literal Sense of Prophecy: The Case of Hab 26-9" Oct, 24 at the Sixteenth Century Studies Conference in St. Louis, Mo., and served as the commenter for a Jan. 2 panel at the American Society of Church History Conference in New York City

Pak was profiled for the Oct. 22

Duke Today feature "Meet the New Faculty." Read the profile at http://news.duke.edu/2008/10/pak.html.

RIGHARD PAYNE presented the Humphrey Oei Distinguished Lecture Oct. 14 at the official opening of the Lien Center for Palliative Care of the Singapore National Cancer Centre. He delivered the lecture "Leadership Innovation at the End of Life — Lessons from Google" at the Carolinas Center for Hospice Leadership conference, Oct. 29–30 in Wytel Beach. S.C.

He presented "Building Communities of Hope and Caring at the End of Life" Jan. 6 at the St. John Health Grand Rounds, Detroit, Mich.

ANATHEA PORTIER-YOUNG published introductions to Tobit, 1
Maccabecs, and 2 Maccabecs in The
People's Bible (Fortress), and the
essay "Our Community, Our Choice"
in Commonweal (Oct. 10). At the
SBL Annual Meeting in Boston, she
presented a review of In the Shadow
of Empire Reclaiming the Bible as a
History of Faithful Resistance, edited by
Richard Horsley (WJK) and presided
over a panel review of Philip Rolnick's
Person, Grace and God (Eerdmans).

**CAROL GREENE RUSH**, staff assistant with the Office of External Relations, graduated from Duke University's First-Time Supervisor Program

Dec. 19. The 12-month management training program was offered by the Professional Development Institute.

ROBIN Y. SWIFT, director of the Clergy Health Initiative, Thriving Communities



in the Carolinas, co-edited Restoring Hope: Decent Care in the Midst of HIV/AIDS (Palgrave Macmillan), with

Ted Karpf, J. Todd Ferguson, and Jeffre V. Lazarus. A compilation of essays by faith leaders, health providers, and HT advocates, the book explores better ways to meet the needs of those with HTV and their families.

GEOFFREY WAINWRIGHT delivered the Mercer Lectures at the Nazarene Theological Seminary in Kansas City on the Weslevan theme of "Holiness of Heart and Life" in September. In October, he traveled to Dublin to chair the 2008 session of the Joint the World Methodist Council and the Roman Catholic Church. His own writings were the subject of an article in L'Osservatore Romano at the end of that month. Wainwright's recent publications have included the chapter "The Healing Work of the Liturgy" in Immersed in the Life of God: Essays in Honor of William J. Abraham

JO BAILEY WELLS was the keynote speaker for the Episcopal Church Women's annual conference, Diocese of Alabama, Oct. 8–10, and the keynote speaker at the Episcopal Diocese of Florida's annual clergy conference, Oct. 14–15. She gave the Zabriskie Lectures and preached at All Soul's

Cathedral, Asheville, Diocese of Western N.C., Oct. 18–19.

Wells was a speaker at the Anglican Communion Institute conference "Anglicanism". A Gift in Christ" held at St Paul's Church, Toronto, Nov. 25–27. She is serving as scholar-in-residence at Christ Church in Raleigh, N.C., Sundays through Advent '08 and Lent '09. She gave daily Bible studies at CMS Victoria's annual "Summer under the Son" conference, Jan. 16–21, at Philip Island Australia.

SAM WELLS published Speaking the Truth: Preaching in a Pluralistic Culture (Abingdon). He contributed a chapter on Christian ethics for Christianity: The Illustrated History, edited by Hans Hillerbrand (Duncan Baird). In September, he traveled to England to give the keynote lecture at the Exeter Clergy Conference and the George Bell Lecture at Chichester Cathedral, as well as presentations in Chester, Cambridge, and Leicester.

LUBA ZAKHAROV published "International Collaboration and Storytelling" in the ATLA Newsletter (August 2008). Her article "Library Support for Educational Programs in Theological Schools" was published in the East-West Church & Ministry Report (Winter 2009), from Southern Wesleyan University, Stepresented "From Russia with (God's) Love: Collaborating with Theological Librarians from the Former Soviet Union" Nov. 18 for the Duke University Libraries staff on behalf of the Professional Affairs Committee.

## CLASS NOTES

## 50s

REINHARD BROSE D'58, who was unable to attend his 50th class year amiversary during Convocation, sent greetings from Berlin, Germany, where he serves as a part-time pastor in three retirement homes Ordained in the United Methodist Church of Germany, he spent much of his career as a missionary to Brazil teaching theology and communications. He also served parishes in Kassel and Bremen, Germany, prior to his retirement in 1998. He recalls with thanksgiving the scholarship he received from an anonymous donor for his second year of studies at Duke.

## 60s

WALTER A. WHITEHURST D'6.1 and his wife, Betty, have published Following God's Call: Individual Volunteers in Mission (Abingdon, 2008), reflecting upon their long-term leadership with the United Methodist Volunteers in Mission programs. They are retired in Virginia Reach Va

## SYL LORENZO SHANNON D'66, D'93

was named the 2008 recipient of the Distinguished Alumni Award Oct. 13 during the annual Convocation & Pastors' School. (See below.)

## $70^{\rm S}$

RICHARD F. MCCLEERY D'71, D'74, a



United Methodist/Society of Friends chaplain with Halifax Health, Hospice of Volusia, in Flagler, Fla., has published Of Sorrow and Laughter

(Carebourne, 2007). He and his wife, Carole, reside in Palm Coast, Fla.

## 80s

WILLIAM S. "BILL" SHILLADY D'81 is the new executive director of the United Methodist City Society in New York, N.Y. He was formerly pastor

DISTINGUISHED ALUMNI

## SHANNON RECEIVES DISTINGUISHED ALUMNI AWARD

WHEN SYLVESTER Lorenzo "Syl"
Shannon D'66 arrived at one of his
pastorates, the church had three different worship services—one black, one
white, one Hispanic. When he left that
church, there was one service with all
Gods' people worshiping together.

whether preacting in the pulpit at the Pentagon, conducting preaching missions around the world, or starting a college scholarship fund to bring hope from despair after the assassination of Martin Luther King Jr., his life's work has been all about breaking down barriers and bringing people together.

In honor of his contributions to education and ministry, the retired U.S.

Army chaplain received the Divinity
School's 2008 Distinguished Alumni

ward last October.

bits an awocate of incusiveness," said Eric Porterfield, 1994, 1996, former president of the National Alumni Council and chair of the selection committee. "He's not a gatekeepe keeping people out, but a person committed to breaking down barriers and bringing people together."

Shannon served with the U.S. Army. Chaplain Service from 1966-1981, retiring with the rank of colonel. He was the first African-American chaplain to gradutate from the Command and General Staff College and the first African American to serve as senior pastor of the Pentagon pulpit. He conducted preaching missions all over the world and received the U.S. Army Legion of Merit Award for service in outh Vietnam.

After retiring from the army, Shannon served Presbyterian Church (USA) pastorates in North Carolina, Virginia, Kansas York, and Washington, D.C. In 1

York, and Washington, D.C. In 1990 he became pastor of the historic Siloam Presbyterian Church, the largest predominantly black congregation in his denomination, located in Brooklyn, N.Y.

Shannon's commitment to helping others pursue education has its roots in the 1960s. After King was assassinated in 1968, Shannon and two clergy colleagues pooled their money and started a scholarship. To this date, they have helped 87 students from the United States, India, Korea, and Zimbabwe pay for college. <sup>88</sup>

of Park Avenue United Methodist Church. Shillady represented Duke University at the Nov. 17, 2008, inaugu-

GAYLE C. FELTON D'82, G'87 has written United Methodists and the Sacraments (Abingdon, 2008), a study guide of rituals and practices. She resides in Rougemont, N.C.

STEVEN C. MORTON D'83 has been elected to serve on the National Council of the Divinity School Alumni Association. He is a United Methodist pastor in Downingtown, Pa.

DEBORAH A. MCLEOD D'85 has been elected president of the National Council of the Divinity School Alumni Association. She is superintendent of the South East District of the Florida United Methodist Conference and resides with her husband, Thomas H. McLeod D'85, in Coral Gables, Fla.

LISA WITHROW D'88, who teaches church leadership and directs the Doctor of Ministry program at the Methodist Theological School in Ohio, has written Claiming New Life: Process Church for the Future (Chalice, 2008). During the past two years, she has enjoyed kayaking trips in Antarctica and the Arctic.

## 90s

JOERG RIEGER D'90, G'94, pro-Perkins School of Theology, Southern Methodist University, has been named the Wendland-Cook professor of constructive theology at Perkins. An

of the United Methodist Church, he is Times (Fortress, 2007).

SCOTT T. KISKER D'93 published Mainline or Methodist: Rediscovering Our Evangelistic Mission (Abingdon, 2008). He is an assistant professor on the faculty at Wesley Theological Seminary, Washington, D.C.

## MICHAEL SCHNEIDER D'93 a

Ohio, represented Duke University at the Oct. 7 inauguration of Wendy

L. SHANE STANFORD D'94 is the author of When God Disappears: Finding Hope When Your (Regal, 2008), He and Barbara. his wife, reside in Petal, Miss,

#### **AUDREY LANGLEY WILSON D'98**

has served as the palliative care chaplain at the Durham Veterans Administration Medical Center since 2006. She has recently earned full board certification for chaplains.

## OOS

JASON C. DYKEHOUSE D'00 has completed a Ph.D. in religion with a concentration in Old Testament/ Jason, his wife, PAMELA LYNN DYKEHOUSE D'00, and their children

Caleb and Eliana now live in Corpus Christi Texas, where she is pastor of St. Luke's United Methodist Church.

DONNA M. THOMPSON D'00, pastor of Saint Peter United Methodist Church in Hamlet, N.C., received the D.Min. degree from Wesley Theological Seminary in May 2008. Her project, "Revive Us Again: Reviving the Black Church Through Experiential Worship in the Methodist Revivalist Spirit," was developed to promote revival in the black church, but is relevant for any ministry setting. For more information e-mail her at church.revival@vahoo.com.

MATTHEW SCHLIMM D'01 has

been appointed an instructor in Old Testament at the University of Dubuque Theological Seminary, An ordained elder in the United Methodist Church, he has served as a ministry coordinator for the Duke Youth Academy for Christian Formation. and as an associate pastor and interim supply pastor for churches in Minnesota and Michigan. He is completing his Ph.D. in religion at Duke.

#### Artist CAROLE BAKER D'03. a research associate at the



Divinity School, has completed "Mary: The Paper Doll Project," an interactive exhibit supported by grants from

the Mary Duke Biddle Foundation. Duke Divinity Women's Center, and the Resource Center for Women and Ministry in the South.

An opening reception was held Dec. 11, 2005, at St. Philip's Episcopal Church (Durham, N.C.) where the exhibit was open through Dec. 25. Viewers could interact with four lifedepictions of the Holy Mother: Our Lady of Lourdes, Byzantine Theotokos, Virgin of Guadalupe, and Madonna of Soweto. For more information or to arrange an exhibition, contact Baker at carrale baker@duke.edu.

AMANDA MILLER GARBER D'03 and her husband, Jack, announce the Sept. 7, 2008, birth of a son, John Robert. Robert joins his 3-year-old sister, Abigail. Garber is director of the Wesley Foundation at James Madison University and an associate pastor at Asbury United Methodist Church in Harrisonburg. Ya.

R. DAVID RUTH D'03, a Presbyterian pastor in Kingstree, S.C., has been elected to serve on the National Council of the Divinity School Alumii Association.

JENNIFER HARNER SIMS D'04 and her husband, MICHAEL L. SIMS D'04, are the parents of Luke Bentley, who was born Oct. 8, 2008. They are United Methodist pastors who reside in Palm Beach Gardens Fla.

## JOSE LUIS VILLASENOR D'04 has

begun Keno (Hoy, Spanis) tor "Kingdom Now," a new ministry that meets at different locations in Durham, N.C., once each month. The church's aim is to establish a network of worshippers and churche interested in ministering within the Hispanic community. Reino Hoy is supported through the new church program of the Cooperative Baptist Fellowship of North Carolina.

EDWARD S. NEW D'05 and his wife, Judi, announce the Nov. 21, 2008, birth of Riley William. Ed is a United Methodist pastor in Raleigh, N.C.

#### ELIZABETH EVANS HAGAN D'06

has been named senior pastor of Washington Plaza Baptist Church in Reston, Va. While at Duke she was active with the Uganda Pligrimage program, the Free Church Women's Retreat (she continues as a resource person), and the Roger Williams Fellowship.

### CANESSA LOCKHART STAFFORD

D'06 has been ordained as minister of word and sacrament by the Salem Presbytery (PC-USA) and installed as pastor of Bethesda Presbyterian Church in Statesville, N.C.

AMY HAWFIELD WATSON D'06 and her husband, Bill, announce the July 28, 2008, birth of twins, Benjamin and Elizabeth, in Charlotte, N.C. Amy is employed by the Accenture Foundation

GOT NEWS? Stay in touch with your classmates! Use the postcard inserted in this issue to share your news, e-mail magazine@th.duke.edu, or write Alumni News, Divinity magazine, Box 90970, Duke University Durham, NC 27708-0970. Update info or submit Class Notes online at www.divinity.duke.edu/update.



MALCOLM M. ADAMSON D'47 died April 8, 2008, in Chattanoga, Tenn. A United Methodist minister, he served with the Holston Methodist Home for Children in Greeneville, Tenn., for several years and then for three decades as superintendent of The Bonny Oaks School in Chattanoga. After retirement he was executive director of Big Brothers/Big Sisters of Chattanoga for five years. He is survived by his wife of 60 years, George Hankins Adamson, two sons, and those standishiftem.

W. BRYANT SPIVEY D'49 died July 26, 2008, in Columbia, S.C. He was a Navy veteran of World War II, a Baptist pastor who served churches across South Carolina, and served as a chapian with the state Department of Mental Retardation, in the Adult Prison System, and with the Department of Youth Services. He was also a director of the Baptist Student Union at the Department of the Commission of the South Carolina Child Care Association. His wife, Curol More Spivey, two children, five grandshilddren, and four great grandshildren survive him.

NORRIS L. FELLOWS D'50 died July 17, 2008, in Mocksville, N.C. A Presspytenan ministe who served as a U.S. Air Force chaplain in the Korean War, he was a pastor in Springfield, Mo., Oxford and Wadesboro, N.C., and founding pastor of Gaithersburg Presbyterian Church in Gaithersburg, Md., Prior to his retirement, he

preached at Northgate Presbyterian Church in Durham, N.C. He is survived by his wife of 57 years, Betty Jean McInnis Fellows, two daughters, and four grandchildren. Another daughter, Elisabeth London Fellows King T'77, died Aug. 15, 2008.

DONAL M. "JACK" SQUIRES D'53 died April 6, 2008, in Fairmont, W. Va. A veteran who served with the Army in the Pacific during World War II, he was ordained as a United Methodist and later became a chaplain with the U.S. Air Force. His assignments included Toxas, Alaska, Washington, D.C., Vietnam, Montana, Mississippio, and the Azores. His last duty assignment was as senor art force chaplain at Arinston Matona Cemetery.

Squires earned five Air Force commendation medals. He was active with the American Legion for retirement he worked with Kiwanis, the American Cancer Society, the Boy Scouts, and as executive County, W.Va. He is survived by his wife. Lou G. Engle, her three children, five step-grandchildren, and three great-grandchildren.

EBEN TAYLOR JR. D'53 died Oct. 23. 2008, in Laurens, S.C. He was a pastor, civil rights advocate, and social justice pioneer, A U.S. Army veteran who served in Europe during World War II, he was ordained in the United Methodist Church and served parishes across years. He represented the church at numerous General and Jurisdictional conferences, served two terms on the national General Commission on Religion and Race, and helped to oversee the merger of South Carolina black and white his career, he helped found and support many social ministries. He was predeceased by his wife, MARTHA MALLARY TAYLOR D'50. Three sons and four grandchildren survive him.

JOHN H. "JACK" CRUM D'56 died Sept. 20, 2008, in Littleton, N.C. He was a United Methodist pastor who served parishes across prophetic ministry and ecumenical understanding. He enjoyed traveling and had visited all 50 states and more than 50 countries on seven continents. His wife, Kay Sugg Crum, a son, and three grandsons survive him.

EDWIN M. HEATH D'56 died Sept. 18, 2008, in Kernersville, N.C. He served in the Korean War prior to seminary and ordination as a United Methodist minister. He was pastor of congregations across the Western North Carolina Conference and retired in 1988. His wife. Ruth Heath, two sons, and two grandchildren survive him.

CHARLES E. GOODIN D'59 died Nov. 8, 2008, in Phoenixville, Pa. He was a United Methodist minister who served parishes across the Western Pennsylvania Conference for several decades. He is survived by his wife. Alcinda "Cindy" Ann Murray Goodin, four daughters, and

CLINGMAN C. CAPPS D'61 died Aug. 8, 2008, in Reidsville, N.C. He served as a United Methodist pastor in the North Camlina Conference of the United Methodist Church, His

SUZANNE H. MANGES D'66 died Oct 16 her move to Colorado.

REECE E. COOK JR. D'68 died Oct. 24, 2008, in Mooresville, N.C. He was a United the Western North Carolina Conference for more than 44 years. His wife, Flaine Willis Cook, four children, and five grandchildren survive him.

ELBERT JOHNS D'69 died July 14, 2008, executive director for the Stanly County Mental Health Center in Albemarle, N.C. He co-founded the ArcLink, a nationwide resource for individuals with developmental disabilities and their families, and was involved with the ARC (formerly the Association for Retarded Citizens) on the local. state, and national levels while living in North Christina M. Johns, two sons, two daughters, and

SUSAN LUTZ ALLRED D'83 died Dec. 10, 2008, in Durham, N.C. A hospital chaplain, tor, she served parishes in the North Carolina

advocate for mission work. She is survived by two sons and four grandchildren.

TRACEY ANNE ADAMS D'08 died Dec. 13, 2008, in Richmond, Va. She was the director of church membership and developin Richmond. Prior to divinity school she had worked with the American Social Health Association in Research Triangle Park, N.C., and as a student she served as president of the Black APPEAL and other programs in the Duke Institute on Care at the End of Life. Her parents and other family members survive her.

The Divinity School Community RANDOLPH R. FEW T'43 died Oct. 14. 2008, in Durham, N.C. He was a real estate developer and lifelong United Methodist church leader, a member emeritus of the Divinity School and the son of William Preston Few, the president of Trinity College as it became Duke University. He is survived by his wife, Shirley Dana Few, three children, and eight grandchildren.

FRIKA MARX RICHEY died Oct. 16. 2008, in Durham, N.C. The daughter of German Moravian missionaries to Tibet and an educator who specialized in early childhood education, she had a lifelong commitment to Christian missions and human rights. Her late husband was professor MCMURRY S. RICHEY T'36, D'39, G'54, whom she supported throughout faculty. Her Moravian sugar cake was enjoyed by a couple of generations of his students. children survive her.

## **Relearning Our Native Tongue**

BY DAVID C. HOCKETT D'94

On Monday, Nov. 3, the evening before the



conversations in hallways and our lot blaming the Republicans, the Democrats, George

Bush, greedy investment bankers, and the like. While the credit crunch had reduced the stream of cash into our the flow of opinion, accusation, fear,

My hope was that Slate, an associate professor of economics at Catawba toward a more nuanced conversation that would take into account the solutions. Words matter, and, just as our economy was faltering, our ability to speak effectively and faithfully about a very serious concern seemed

the election. But the lecture, "Getting the Current Economic Crisis," was political context. Professor Slate demand institutions, which followed the

of 1933, allowed affiliations between securities firms and commercial banks and contributed to the crisis.

Our members listened attentively and asked questions that reflected deep concern for their own financial neighbors, children, grandchildren. and their church. Whether they were Democrat or Republican, liberal or for greater levels of openness, equality, fairness, and accountability in our

Professor Slate's willingness to moved all of us to a more thoughtful and thorough understanding of this the knowledge and skill in a variety of areas and disciplines. Whether plumbteachers, cooks, or ves, even econo-

As important as it is to expand our language - the language of Scripture, of faith, of the saints. While we may

believe the most interesting questions and answers are theological. The lecture reminded us of the important ecocontributed to the current crisis, and increased our ability to speak thoughtfully about these matters. And vet, with the shadow of the cross falling on the portable screen we had brought into our sanctuary for the PowerPoint presentation, I was reminded that the in gracious judgment over and against all of our markets, default swaps, bottom lines, and balance sheets.

It is our vocation as pastors and as our Lord's kingdom as we confess our greed, our lack of compassion for the poor, our stinginess, and our excessive consumption. We must extend to all the gracious invitation to live freely

Since the lecture, there seems to be less parroting of partisan positions, vative lines, and a greater acknowledgment that the economic situation is larger and far more complex than we often admit. On that level I was

But as a pastor, a theologian, and thing more. The goal is not a more economically savvy congregation, but the formation of a community of disForming communities that speak this language requires us as pastors and disciples to ask more difficult questions than, "What is Glass-Steagal?"

How might the church bear witness to an economy based not on profligate consumption, but on holding things in common and sharing generously with one another so that no one is in need?

When we can't even talk openly with one another about how much wealth we have, can we hold one another accountable for how we use our wealth?

In what ways have we treated the gospel as a commodity and the ministry as a career?

What might it look like to live freely and sacrificially out of a sense of God's abundance, thereby avoiding what Walter Brueggemann calls "the myth of scarcity?"

To be honest, I am not sure that we have made much progress in addressing these questions, and certainly not in living out faithful answers to them. Perhaps asking them, or at least knowing they need to be asked, is a beginning.

I know that answering them faithfully will require more than a single lecture and polite conversation. It demands that our communities be defined by practices that make answering the questions, and living the answers, possible.

In fact, might those practices be the answers themselves? Are they not the places where the language of God's economy becomes incarnate?

Where is the table of radical welcome



"It is our vocation as pastors and as disciples to speak first that language of our Lord's kingdom as we confess our greed, our lack of compassion for the poor, our stinginess, and our excessive consumption."

- DAVID C. HOCKETT D'94

with enough bread and wine to go around? Who speaks the word of grace and truth to a self-centered culture of death and lies? What community is united in intercession for the poor, the marginalized, and the stranger?

Each Sunday, we leave behind the stock market ticker on CNN and MSNBC and gather to hear the word read and proclaimed, to sing, to pray, and to share a meal. My hope and prayer is that there we will relearn our native tongue and become the embodiment of God's economy for the life of the world.

The REV. DAVID C. HOCKETT D'94 is the pastor of Milford Hills United Methodist Church in Salisbury, N.C., where he lives with his wife, Kim, and their three children.

## Making the Best of Hard Times

BY JAMES G. MENTZER D'99



was the best of times; it was the worst of times." used these words to describe the eve of the French Revolution. They

could just as easily, though, describe

The "worst of times" portion of today is pretty clear

The recession of 2008 ran over investors like a freight train out of control. Market values sank to lows last seen in 2002 and consumer confidence plummeted.

Where, then, is the "best of times" part? Many economists suggest that a recovery will begin by the second quarter of 2009, although expansion pre-crisis levels until 2010. At the same time, experts like Warren Buffett believe that public fears about the ness in general make no sense at all. In a recent op-ed piece published in The New York Times, he pointed out that in the 20th century, the United States endured two world wars, the Great sions, oil supply shocks, the 1919 flu epidemic, and the resignation of a dis-Average rose from 66 points to 11.497.

In the midst of negative news, what should you be doing to safeguard your investment portfolio? First, I hope that investors monitor their portfolios on a

regular basis. At the same time, I hope price point higher than right now. In other words, you will end up buying high and selling low - never a winning

Specifically. I would urge you to con-

Can you tune out the noise? The website at http://online.wsi.com/pubfinancial information without "endof-times" sensationalism. Or consider the Bloomberg News Service (www. bloomberg.com), another excellent decisions consider Clark Howard's website at www.clarkhoward.com. For the concerned investor, this site offers a wealth of useful information on a wide variety of financial and consumer-

timeline still long-term, requiring your makes sense? Only if changes have lio make sense.

individual investment selections? Most

investment choices in your portfolio. And if a particular funds manager is doing an excellent job during these trying times, now would be an excellent time to buy more.

What are your asset allocation paramportfolio is better equipped to weather downturns in the markets than a portfolio invested in only one major asset category. If your portfolio does not have a wide range of stocks, bonds, and cash positions, then now is the time to make changes in that direction.

How large is your cash reserve? Savvy investors keep an emergency to withdraw from their investment times of extreme market lows. In addition, consider stashing any assets that you expect to tap within the next five years into shorter-term fixed-income investments where fluctuations in your principal value are apt to be minor.

JAMES G. MENTZER, CLU, CHFC, has

of the author and should not be considered either professional tax or legal advice. If you please consult a personal adviser.

## **Changing Congregations**

"The two-parent family with kids is still the main basis of American religious congregational life, but that kind of household is somewhat less common than it used to be. And each generation, as it reaches that stage of life, seems to be joining or returning to (a religious congregation) at a slightly lower rate than the one before it."

MARK CHAVES, professor of sociology, religion, and divinity, quoted in the Dec. 21, 2008, issue USA TODAY on findings of his National Congregations Study

## Reading the Tea Leaves

"I'm sure a lot of churches are reading the tea leaves, so to speak. When you're faced with declining retirement or declining stock portfolios or loss of jobs in particular, that does cause people to cut back on most thiss, including their giving to their church."

JACKSON CARROLL, Williams professor emeritus of religion and society, quoted in the Dec. 20, 2008, issue of The Herald (Rock Hill, S.C.) on giving to churches in a bad economy

## Two Families of Anglicans

"It's certainly going to be deplored by one part of the Communion and halled by another. Are we going to end up with two families of Anglicans, and if so, are they in communion with each other in any way? There are so many possibilities and geopolitical differences, it's really hard to predict when this will on"

DAVID STEINMETZ, Amos Ragan Kearns professor of the history of Christianity, quoted in the Dec. 3, 2008, issue of *The New York Times* on the founding of a rival denomination to the Episcopal Church

## Liturgy and Anarchy

the second section

STANLEY HAUERWAS, Gilbert T. Rowe professor of theological ethics, quoted in the Nov. 13, 2008, issue of *The News & Observer* (Raleigh, N.C.) on welcoming those with disabilities to participate in worship

## Segregated Worshit

"Today, worshipping separately is both a bad and a good thing. Bad because it gives an impression of disunity. It says that we are first black and second Christian. It's good in the sense that we get to wavely in a freedom."

ESTHER ACOLATSE, assistant professor of pastoral theology, quoted in the Nov. 7, 2008, issue of The Star-News (Wilmington, N.C.) on segregation of Sunday morning worship

#### Graham's Gifts

"He never got over the good fortune of being a Southern farm-boy-made-good, atways actuely award of his lack of advanced education. He had a certain kind of wide-eyed innocence as he reached out in amazement to all those people who flocked with him. He enacted America's idealized self. He's made had a foregood people with they were."

GRANT WACKER, professor of Christian history, quoted in the Nov. 4, 2008, issue of USA TODAY on Pulls, Cenhanis, Indiana.



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