



THE 2012 DEAN'S REPORT

Duke Divinity School

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DUKE DIVINITY SCHOOL OCCUPIES A DISTINCTIVE PLACE OF PREEMINENCE IN THEOLOGICAL EDUCATION AT THE BEGINNING OF THE 21ST CENTURY, COMBINING WORLD-LEADING SCHOLARLY EXCELLENCE IN THEOLOGICAL STUDIES WITH AN UNCOMPROMISING COMMITMENT TO THE HISTORIC CHRISTIAN TRADITION AND THE TRAINING OF MINISTERIAL LEADERSHIP FOR THE CHURCH. DUKE DIVINITY SCHOOL OFFERS RESIDENTIALLY BASED, ACADEMICALLY RIGOROUS FORMATION FOR CHRISTIAN MINISTRY, IN AN INSTITUTION WHOSE CURRICULUM AND ETHOS ARE THEOLOGICALLY ANCHORED IN THE HISTORIC CHRISTIAN TRADITION AND PRACTICALLY ENGAGED WITH THE CONTEMPORARY CHRISTIAN CHURCH.

THERE IS NO OTHER THEOLOGICAL SCHOOL IN THE WORLD THAT SO COMPELLINGLY COMBINES LEARNING AND FAITH.

Richard B. Hays

Dean and George Washington Ivey Professor of New Testament

(from remarks to the faculty, August 2012)

2	MESSAGE FROM THE DEAN: VISION FOR THE FUTURE <i>The Renewal of the Church Through the Formation of Scriptural Imagination</i>
10	PARTNERING TOGETHER <i>New Campaign for the Future</i>
14	UNDERSTANDING OUR PRIORITIES <i>Financial Reality for Divinity Students</i>
18	RESTRUCTURING FOR GROWTH <i>Cultivating Vocation and Mission: New Administrative Team Announced in 2012</i>
22	2012 HIGHLIGHTS FROM DUKE DIVINITY SCHOOL 22 Faculty Activities, Accomplishments, and Transitions 28 Programs, Initiatives, and Centers
34	FACTS AND FIGURES
35	ANNUAL FINANCIAL REPORT

THE RENEWAL OF THE CHURCH THROUGH THE FORMATION OF SCRIPTURAL IMAGINATION

Richard B. Hays

Dean of Duke Divinity School and George Washington Ivey Professor of New Testament

Blessed are those ... [whose] delight is in the law of the LORD, and on his law they meditate day and night. They are like trees planted by streams of water, which yield their fruit in its season, and their leaves do not wither. In all that they do, they prosper. —Psalm 1:1-3

Duke Divinity School occupies a distinctive place of preeminence in theological education at the beginning of the 21st century. It would be easy to look back on the past year and rest on the laurels of our reputation; indeed, throughout this report we'll share some of our notable achievements and highlights. But I also want to share with you a vision for the mission of Duke Divinity School and the way that we can work together to accomplish it. Here is the task to which we are called: in the midst of a secular age, we are called to promote the formation of scriptural imagination for the sake of renewing the church of Jesus Christ.

I. THE CURRENT ENVIRONMENT

Duke Divinity School combines world-leading scholarly excellence in theological studies with an uncompromising commitment to the historic Christian

tradition and the training of ministerial leadership for the church. We offer residually based, academically rigorous formation for Christian ministry in an institution whose curriculum and ethos are theologically anchored in the historic Christian tradition and practically engaged with the contemporary Christian church. No other theological school in the world combines learning and faith in such a compelling way.

How did Duke Divinity School come to embody this distinctive mission and identity, this deep union of learning and faith? A brief historical review will help to explain the context for our work.

Duke University was established in 1924 by a \$6 million designation from The Duke Endowment by James B. Duke. In the "Indenture of Trust" that

transformed the little liberal arts college named Trinity College into Duke University, Mr. Duke wrote the following prescription for the institution he wanted to create:

I have selected Duke University as one of the principal objects of this trust because I recognize that education, when conducted along sane and practical, as opposed to dogmatic and theoretical, lines is, next to religion, the greatest civilizing influence. ... And I advise that the courses at this institution be arranged, first, with special reference to the training of preachers, teachers, lawyers, and physicians, because these are most in the public eye, and by precept and example can do most to uplift mankind.

So from the beginning, "the training of preachers" was at the heart of the founding intention of Duke University. For that reason the new university adopted as its motto *Eruditio et Religio*.

Despite its strong Christian heritage, however, Duke Divinity School now shares certain challenges in common with divinity schools and theological schools in other major research universities. The founding intentions of universities grounded in Christian culture now seem remote and even quaint within institutions that have come to embody the worldview of what Charles Taylor described in *A Secular Age*: the ascendancy of secular reason and pluralism. For that reason, our particular union of faith and learning is not only distinctive but also precarious. The ecology that surrounds us is fragile.

From the time of the school's founding through the early 1960s, the religious culture of the United States assumed the dominance of mainline Protestantism. One striking indicator of this fact was that up until 1965,

Duke Divinity School did not charge tuition for students in the basic degree program that prepared Christian ministers, then called the Bachelor of Divinity. Duke University understood that training clergy was part of its primary mission and therefore subsidized theological education as a way to contribute to the good of society. Accordingly, the Divinity School had no separate endowment and relied on the University's ongoing financial support in order to hire a strong faculty and run its programs. Both the religious culture and our financial relationship to the University have since changed.

During the great social ferment of the 1960s, previous cultural assumptions started to collapse as the civil rights movement gained traction, protests against the Vietnam War increased, and the feminist movement began to stir. In the field of theology and religious studies, there was much buzz about a new secular age. Harvey Cox's book *The Secular City* analyzed the break-

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down of comfortable assumptions about a dominant Christian culture. The Protestant culture that had become entangled with American civic religion was starting to lose its grip, and the established Protestant denominations were losing both members and confidence.

Many mainline Protestant theological schools responded to the contemporary cultural climate by revising their curricula to find so-called relevance in a time of rapid cultural change. New approaches to theology began to proliferate, especially theologies of liberation and theologies rooted in ethnic or gender identity. Sometimes these new approaches were explicitly critical of traditional Christian

doctrine; more often, however, the schools that made these their primary approaches to theology shifted their curricular emphasis so that their students were no longer given detailed instruction in the long history of Christian thought.

As these developments took hold in mainline Protestant theological education, evangelical Protestants emerged as a potent force in American public life. While the mainline denominations entered a period of numerical decline, independent evangelical churches were growing, and the seminaries that trained their ministers also grew.

During the decades that followed the 1960s, the polarization of American society into stereotyped “liberal” and “conservative” camps found its analog and expression in the churches and theological schools. The “conservative” seminaries focused heavily on teaching biblical knowledge, though sometimes in a

We have a potentially serious problem—unless we can become a more effective engine of renewal within the church.

way that simply reacted against historical criticism or was narrowly apologetic. The “liberal” seminaries emphasized critical assessments of tradition, the politics of social identity, and the leadership of movements for social justice. Consequently, theological education in the United States has tended to suffer from ideological polarization, and both sides have suffered the loss of historical perspective about theology itself.

During this era, Duke Divinity School was fortunate to have series of deans who had a longer view about theological education and guided the school to swim against these cultural currents. Robert Cushman, Thomas Langford, Dennis Campbell, and L. Gregory Jones directed the school to claim and maintain a distinctive *Wesleyan* theological posture that was simultaneously

evangelical and *catholic*: grounded in Scripture, passionately hopeful about the transformative power of the gospel in human lives, and deeply committed to sympathetic engagement with the broad doctrinal and sacramental traditions of the church. The “generous orthodoxy” (as described by theologian Hans Frei) embodied in these commitments shaped the school’s curriculum and faculty appointments.

The result has been a theological school that is not blown about by every wind of doctrine, a school that defies categorization in the usual wearisome dichotomies:

- It is a school engaged with the intellectual life of the university and professional academic guilds while at the same time leading the way in shaping theological education that is focused on the concrete practices of living Christian communities. The false dichotomy between reason and faith gains no traction here.
- It is an ecumenical community that retains its clear United Methodist identity while welcoming other traditions, a mainline Protestant school that makes evangelical students feel both embraced and deepened by engagement with the tradition.
- It is a school that has to a remarkable degree escaped the bitter and debilitating culture wars that have divided so many ecclesial communities in this country. Indeed, it is a school in which the categories “liberal” and “conservative” make no sense.

A few years ago I was delivering a visiting lecture on New Testament ethics in another institution. After the lecture, a man said to me: “Professor Hays, I have really appreciated your book *The Moral Vision of the New Testament*, and I’ve read it carefully cover to cover. I just want to ask you one thing: are you a conservative or a liberal?” Many people ask similar questions about the theological ethos of the school as a whole. Why do the categories make no sense?

Because we draw from deeper wells of tradition—I would be willing to wager that we are the only divinity school in the United States that has asked its incoming students to prepare for their seminary orientation this fall by reading Gregory of Nyssa’s *Life of Moses*. We seek not to be conformed to this age, but to be transformed by the scriptural renewing of our minds.

For these reasons and more, wherever I go in this country and elsewhere in the world, I find people in the church and academy looking to Duke Divinity School as a sign of hope. They are looking to us for leadership and models for the future of the church.

Those who have been part of the Divinity School community for a while certainly know that this is neither Eden nor the New Jerusalem. And this statement of vision does not depend on arguing that we have unique importance in the divine economy. That way lies hubris. Rather, I want to suggest that we have been blessed in distinctive ways; and from those to whom much has been given, much will be expected.

II. THE CHALLENGE TO RENEW THE CHURCH

This past year provided a clear example of the need for renewal in the church. The quadrennial General Conference of the United Methodist Church was discouraging for nearly all who participated or observed: after four years of handwringing, political machinations, and strategic planning, the General Conference made only minor tweaks that failed to address the denomination’s endemic structural problems.

You’ve no doubt heard all the dismal reports. Membership and attendance is declining in the ecclesial communities that have been the heart

of the Divinity School’s traditional constituency. For example, since the time of the merger that created the United Methodist Church in 1968, the church’s membership has declined by 29 percent, while the U.S. population is growing. Similarly dire numbers could be reported for Episcopalians and Presbyterians. In addition, as the General Conference illustrated, these established denominations are becoming increasingly dysfunctional, both theologically and administratively. They are apparently incapable of making the discernments, decisions, and changes that might reverse their downward spiral.

To the extent that the Divinity School is tied to the future of the United Methodist Church, we have a potentially serious problem—unless we can become a more effective engine of renewal within the church. I believe that is exactly the mission we have before us.

I have already described our position in the theological landscape as being well-suited for this mission of renewal. In addition, we have resources at Duke Divinity School that will be part of this effort to revitalize the contemporary dispirited church.

1. Faculty

Our faculty combines world-class scholarship with a strong commitment to the church. Training leaders for ecclesial institutions will always be central to the mission of Duke Divinity School and our faculty, but as members of a university divinity school they also have a vocation to engage broadly with the intellectual and cultural issues of our time. They help both church and world understand what it might mean to think Christianly about the common problems we face.



Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

—Romans 12:2

Many members of our faculty are already engaged with the other faculties—with arts and sciences as well as the professional schools of medicine, nursing, law, business, public policy, and the environment. Ellen Davis has been working with the Episcopal Church of Sudan to provide resources for a seminary and community health initiatives. In addition to his Divinity faculty appointment, Norman Wirzba holds a secondary appointment in the Nicholas School of the Environment; he also participated in a university-wide course on food this spring, and along with leaders from the Nicholas Institute and the Kenan Institute for Ethics, he is organizing a project on the church and climate change. Ray Barfield and Warren Kinghorn teach in the Divinity School and also practice and teach medicine at Duke. Esther Acolatse co-taught a class at Duke Law School and led a trip to Ghana to research spousal property rights. Luke Bretherton’s work on politics and ethics has led to a joint appointment with the Kenan Institute for Ethics.

I believe that that centerpiece goal of our campaign should be to raise the endowment funds necessary to make it possible for all our students to attend Duke tuition-free.

J. Kameron Carter has been a fellow at the John Hope Franklin Center, focusing on interdisciplinary dialogue around issues of theology and race. Jeremy Begbie, who also has an appointment at University of Cambridge, has led fruitful collaborations between the Divinity School and Cambridge as well as the university departments of art and music. These are just a few examples of the outstanding faculty assembled here at Duke Divinity School and the ways that their work expands the reach of theological education.

We need to maintain and enhance the intellectually gregarious character of Duke Divinity School and our faculty’s ability to explore the intersection of

theology with the problems that confront the church and world. Their work will translate into models for how the church itself can renew its mission to bear witness to Christ in the world.

2. Centers and Initiatives

As wonderful as our faculty are, we do not expect them to bring about renewal of the church through solo efforts. Institutional and organizational efforts will also be required, and one way we are addressing this need is through our various centers and initiatives at Duke Divinity School. Leadership Education at Duke Divinity and the Center for Reconciliation are now established, and they are doing transformative work in the areas of clergy health research, resources for Christian leaders and institutions, and theological vision for reconciliation. Additionally, great energy is being generated by two newer programs. Duke Initiatives in Theology and the Arts has in a short time already established connections between the theological world and arts communities. Likewise, our nascent Initiatives in Theology, Medicine, and Culture expands our work on end-of-life care to deepen connections between the Divinity School and the schools of

medicine and nursing as well as the Duke Global Health Institute. These centers and initiatives extend our mission beyond the school’s traditional core program of ministerial education and allow us to participate in and learn from fields of inquiry that might inform theological studies and produce fresh insights that we can then share with the church.

3. Students

Our students are one of our most important resources. They are the ones who will be going into our churches to fill pulpits. They will be preaching sermons. They will be ministering at hospital bedsides. They will be leading faith

institutions. They will become denominational leaders. They are the ones who will translate renewal from their education at Duke Divinity School into the churches that so desperately need vitality. What do we need to give them in order to see this mission of renewal come to fruition?

III. THE VISION FOR DUKE DIVINITY SCHOOL

In order for us to meet the challenge I have described, Duke Divinity School will need to embrace two important distinctives. The first of these is key to our operational success; the second is foundational for all our work together to bring renewal to the church.

1. Funding theological education

The most immediately critical need we face is to find new sources of funding for student scholarship aid. The level of support from ecclesial communities for student scholarship is woefully inadequate.

This financial landscape means that many of our students accumulate alarming levels of debt during their time of study at Duke, a situation made even more precarious for people intending to enter low-paying positions in ministry. Perhaps you’ve heard the figures before. In the past year, nearly 65 percent of our students had to take student loans, and the average debt at graduation for the class of 2012 was \$44,500. We are providing students with the training to serve as agents of renewal in the church, and yet making it financially challenging for them to accept a ministerial appointment. This is unsustainable and unconscionable.

Some might think that we have a substantial endowment from which to provide student scholarship funds. The reality, however, is that we do not have

the level of endowment funding to enable us to compete with other schools, especially Emory, Vanderbilt, and Princeton. The Divinity School’s endowment is approximately \$135 million—which is not even in the top 10 of U.S. theological schools. This hurts us when we are recruiting the best students, even when they would like to come to Duke.

As I have said, this is more than a budget issue. Attracting, forming, and sending out students is crucial for our mission. For this reason, raising money for student aid will be our top priority in the campaign, which will be discussed in more detail later in this report. Indeed, I believe that the centerpiece goal of our campaign should be to raise the endowment funds necessary to make it possible for all our students to attend Duke tuition-free.

2. Formation of scriptural imagination

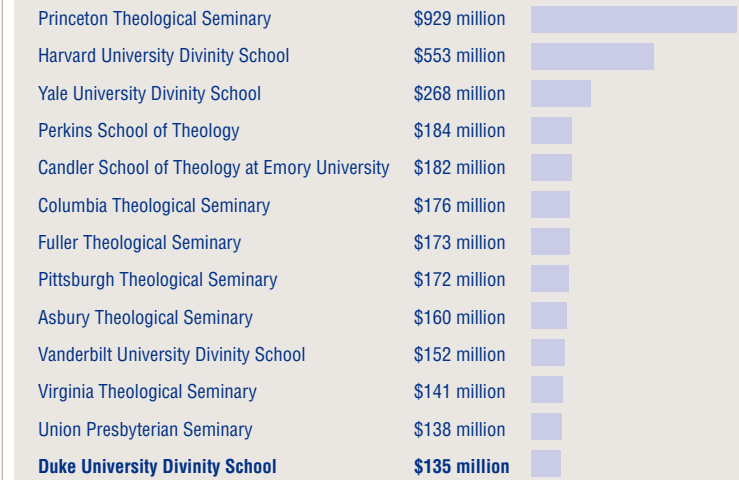
Nine years ago, Ellen Davis and I co-edited a book titled *The Art of Reading Scripture*. David Ford of the University of Cambridge wrote a short review that was both laudatory and incisive, describing the book as “very exciting” and “the most thorough, perceptive and balanced guide to Christian interpretation of Scripture that I have come across.” Noting that the book proposed “a quiet revolution” in theological education, he also posed a provocative challenge. He observed that four of the contributors, including the editors, were members of the Duke Divinity School faculty (Davis, Hays, Jones, and Steinmetz—we might note that now



For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that [we] need them all.

—Matthew 6:33

Theological School Endowments



two of these have also been deans of the school). Ford writes: “This makes me as an outsider think: Surely Duke must be a key centre for this revolution? ... What plans are there at Duke to train revolutionaries, issue manifestos, and spread this dangerous practice of reading Scripture with the risen Jesus in the Spirit?”

The task—the vision—that lies before us is nothing less than this: to seek the renewal of the church through the formation of scriptural imagination.

Ever since I read this review, Ford’s question has haunted me. It’s a “put up or shut up” question. I think the time has come for us to answer it. The task—the vision—that lies before us is nothing less than this: to seek the renewal of the church through the formation of scriptural imagination. In my remarks to the faculty at the time of my reappointment as Dean back in February, I put this point a little more fully: we are called to deep, sympathetic, critical, imaginative engagement with Scripture in service to God and the mission of the church.

That does not mean that we should narrow our curriculum to the texts that have been the traditional domain of biblical studies. Rather, it means that we should be guided by the determination that, in our diverse fields of study, Scripture is the stimulus, touchstone, and foundation for all our critical reflection.

This past May at a conference at the University of Oxford I heard a splendid paper, “Universities and the Movements of Christian Transformation,” presented by David Hempton, the newly appointed dean of Harvard Divinity School. Other speakers had set forth a bleak assessment of the future prospects of Christianity in universities and modern secular culture. But Hempton, a

trained historian, sketched out the transformative impact of three movements that arose in universities during the early modern period. His three case studies were 1) The Society of Jesus (the Jesuits), which began from a gathering of students at the University of Paris in the 1530s; 2) the Pietist movement at the University of Halle in Germany in the late 17th/early 18th century; and 3) the Methodist movement, which originated at Oxford in the 1730s. Without minimizing the finitude and fallibility of these movements, Hempton painted an impressive picture of their sweeping impact in establishing educational institutions, addressing practical social concerns, and alleviating human suffering.

At the conclusion of his survey, Hempton suggested that these three movements had four characteristics in common.

[1] rigorous spiritual discipline to control self-interest and promote holiness of life and thought; [2] a vision of the millennial expansion of Christianity to new cultures and places, including thoughtful cultural adaptation to those new places; [3] a vigorous and comprehensive social agenda; and [4] a truly remarkable commitment to education.

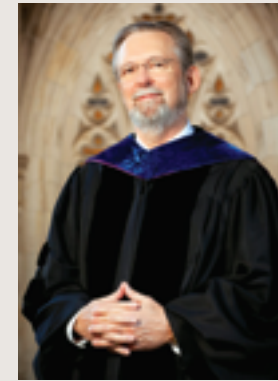
In the discussion that followed Hempton’s presentation, I suggested that there was a fifth element that in fact undergirded all the other four: a deep commitment to shaping the life of the community in imaginative obedience to Scripture. I’m happy to say that Hempton agreed with me. The Ignatian spirituality is grounded in meditation on the story of Jesus as told in the Gospels; the activism of the German Pietists overcame the rigidity of Lutheran orthodoxy by emphasizing a religion of the heart rooted in devout reading of the Bible; and of course John Wesley—who called himself “a man of one book”—famously understood his mission as one of spreading *scriptural*

holiness throughout the land. Thus Hempton’s examples illustrate elegantly how focusing on the formation of scriptural imagination can generate reform, renewal, and cultural impact on a scale far beyond the usual imagination of our tepid contemporary ecclesial bodies.

Our primary business here in the Divinity School is to cultivate the formation of scriptural imagination for our time and place. In Romans 12, Paul exhorts his readers, “Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.” In recent years we have often discussed the call to be transformed, and we have described our mission as “transforming ministry.” I want to draw attention to the other key word in Paul’s charge to the church: *renewing*. The Greek word is *anakainōsis*—literally,

the “making new.” This word does not appear in any pre-Christian Greek texts in the ancient world; it shows up as a new coinage in early Christian texts. Thus, the very word that Paul creates illustrates the point he is making: we are called to have our minds and imaginations made new in the community that Jesus Christ creates in our midst.

Duke Divinity School is called to be the *anakainōsis* of theological education, for the sake of making the church new. I want to invite all of you to join me in the task of close reading of Scripture and discernment of the fresh ways in which the gospel of Jesus Christ is coming to expression in our midst. If we set that as the chief task before us, we will be like trees planted by streams of water, yielding fruit in season. Our leaves will not wither, and in all that we do, we will prosper.



Richard B. Hays was appointed to a full term as dean of Duke Divinity School in 2012, a role he assumed on a two-year basis in August 2010.

Hays, the George Washington Ivey Professor of New Testament, is a scholar of the letters of Paul and of New Testament ethics. His work has bridged the disciplines of biblical criticism and literary studies, exploring the innovative ways in which early Christian writers interpreted Israel’s Scripture.

Hays came to Duke in 1991 from the faculty of Yale Divinity School, where he earlier received the M.Div. degree. He earned a Ph.D. at Emory University. His book *The Moral Vision of the New Testament: Community, Cross New Creation*, was selected by *Christianity Today* as one of the 100 most important religious books of the 20th century. His other influential books include *Echoes of Scripture in the Letters of Paul* and *The Conversion of the Imagination*. He has lectured widely in North America, Europe, Israel, Australia, and New Zealand.

An ordained United Methodist minister, Hays has preached in settings ranging from rural Oklahoma churches to London’s Westminster Abbey. He has chaired the Pauline Epistles Section of the Society of Biblical Literature as well as the Seminar on New Testament Ethics in the Society for New Testament Studies and has served on the editorial boards of several leading scholarly journals.



I am about to do a new thing; now it springs forth, do you not perceive it?

—Isaiah 43:19

NEW CAMPAIGN FOR THE FUTURE

Divinity School Fundraising Priorities Focus on Renewal of the Church

Our campaign aims to capitalize on the special history and culture Duke has developed to train the leaders our future requires: bold thinkers and problem-solvers who are adaptable to rapid change and engaged with the complex issues facing society. —Richard H. Brodhead, President, Duke University

Duke Divinity School is one of the most highly regarded theological schools in the world, part of one of the world's leading research universities. The history of academic, social, and ecclesial leadership is impressive. Faculty have achieved international honors like the Gifford Lectures; members of the Divinity School demonstrated early and consistent support for racial integration; graduates have become bishops in the United Methodist Church and leaders of Christian communities around the globe. Duke Divinity School has led the way in theological

education that makes a difference for the church, academy, and the world.

In order to continue building on this legacy of leadership, Duke Divinity School needs vision and commitment from administrators and faculty and support from friends and financial partners. As the Divinity School surveys the challenges ahead in the 21st century, it's clear that substantial financial investment is necessary for the school to maintain its vision for training a generation of leaders who will serve the church and the world.

On Sept. 29, 2012 the Duke University Board of Trustees approved the public launch of a comprehensive fundraising campaign, "Duke Forward: Partnering for the Future." This university-wide initiative will raise \$3.25 billion in support of all schools, units, and programs comprising the university. As a comprehensive campaign, Duke Forward encompasses all gifts received by the university between July 1, 2010, and June 30, 2017, including donations to the annual fund, newly established endowments, and additions to endowments, grants, program support, bequests, and estate gifts.

In collaboration with Duke's fundraising leadership, Duke Divinity School Dean Richard Hays set an \$80 million goal for the Divinity School. These funds will not only sustain Duke Divinity's thriving programs but will also fund new initiatives to serve the church and to address major issues facing communities around the world. The distinctive strengths of the Divinity School—the caliber of faculty and students it attracts and the intellectual and spiritual vitality it nurtures—will be tremendous resources for renewal of the church.

CAMPAIGN PRIORITIES

The Duke Forward fundraising campaign is focused on enriching the student experience, expanding support for students and faculty, and blazing new paths through interdisciplinary programs and research. This focus resonates with the priorities of Duke Divinity School. The campaign will advance the mission of the Divinity School by providing significant funding for student financial aid, support for new faculty and academic research, and growth in key centers and initiatives.

STUDENT FINANCIAL AID

The growing importance of providing financial aid for students can be illustrated in just a few numbers: the average salary for first-year, full-time

United Methodist pastors is less than \$40,000. The average student-loan debt for students who graduated in 2012 was \$44,500. Few divinity graduates intend to pursue financially lucrative careers, but their overwhelming debt burden increasingly keeps them from the parish or nonprofit ministry they were called to and trained for.

The availability of financial aid also affects the Divinity School's ability to attract and retain top students. When other theological schools and seminaries can offer vastly more financial aid, potential students can find it difficult to choose to attend Duke, even when they would prefer to study with the faculty and learn in the environment here. In order to address the needs for renewal in the church and engagement with social and global problems, Duke Divinity School needs to train the best students who will bring transformation and creativity to their ministries. Financial aid is a critical component of the school's ability to move forward.

Divinity students learn in the classroom from faculty, and they also learn through hands-on field education placements. All M.Div. students must complete two units of field education for graduation, and financial support for these formative

experiences remains a pressing need. These contextual learning experiences, which enable students to discern their vocational calling, require up to \$9,000 per placement for stipend, travel, and living expenses. Placements range from rural Methodist and other denominational churches to nonprofit ministry settings and international service in places like South Sudan, Uganda, and El Salvador. Duke Forward seeks to raise funds for some 30 additional placements in international and urban settings, as well as in under-represented denominations. Support for the field education program accounts for \$15 million of the total campaign goal.

FACULTY SUPPORT

In the past seven years, enrollment of Duke Divinity School has grown by 20 percent, to 650 students, and new degree programs have been launched, including the Th.D., D.Min., M.A.C.P., and M.A.C.S. Yet there has been no corresponding growth in the number of faculty. The school is committed to recruiting, retaining, and supporting the best theological faculty in the world and to funding their research and projects. A key priority of the campaign is to create two named full professorships (\$2.5 million each), two named visiting professorships (\$1 million each), and to provide funding for research projects (\$8.5 million). "Our faculty are



Duke Divinity School
Campaign Goal
 \$80 million
Currently Raised
 \$34.7 million

answering the call to deep, sympathetic, critical, imaginative engagement with Scripture in service to God and the mission of the church,” said Dean Hays. “It is crucial to give them the tools and resources they need to expand the reach of theological education.”

The faculty’s research, interdisciplinary interests, and service have helped develop programs that link them with other faculty in the arts and sciences and leaders in Duke’s other professional

“Our faculty are answering the call to deep, sympathetic, critical, imaginative engagement with Scripture in service to God and the mission of the church. It is crucial to give them the tools and resources they need to expand the reach of theological education.”

—RICHARD HAYS, Dean of Duke Divinity School

schools. “Our faculty nurture and challenge those who will be ecclesiastical leaders. This work of forming students is central to our mission,” says Dean Hays. “But, as members of a larger university community, our faculty also engage with the intellectual and cultural issues of our time. This rich interchange with other entities and programs at Duke informs the scholarship, ministry, and vision that thrive at Duke Divinity.”

GROWTH IN KEY INITIATIVES

Distinctive Divinity School centers, initiatives, and certificates include the Center for Reconciliation; Leadership Education at Duke Divinity; Gender, Theology, and Ministry Certificate; Duke Initiatives in Theology and the Arts; Prison Studies Certificate; and Initiatives in Theology, Medicine, and Culture. The work of these centers helps to form students and also serves to translate the mission of the Divinity School to meet social and global needs like reconciliation, restorative justice, and health care. “Creating spirited dialogue at the intersection of theology with other disciplines is an important part of how Duke Divinity reaches out to the world to address complex problems,” said Wes Brown, associate dean for external relations.

Sustaining and growing these programs requires both expendable and endowment support. Duke Forward seeks to raise \$13.5 million for this purpose. Other important groups at the school—including the houses of study that serve Baptist, Anglican/Episcopal, and Hispanic communities—will also benefit from these funds. The houses of study have provided critical support for students in their preparation for ministry, but they also connect Duke Divinity School with other parts of the church. For example, the Anglican

Episcopal House of Studies hosts a Clergy Study Day, and the Hispanic House of Studies has hosted retreats and offered training for those who minister to Hispanic/Latino congregations. Additionally, Duke Youth Academy, a summer program for high-school students who want to explore their faith in depth, will receive additional financial support. Duke Divinity School recognizes that the renewal of the church encompasses many denominations, ethnicities, and age groups. The innovative programs now in place are poised to grow, which will strengthen the church and provide greater engagement between the resources at Duke and the needs confronting the world.

Duke Divinity has made a major commitment to helping churches address one of their most pressing challenges—caring for the mental and physical health of clergy members. For small churches, health insurance costs (often inflated by chronic health issues) have become the second largest budget expense, and churches are forced to forego hiring full-time ministers as a result. Through the Clergy Health Initiative, founded with a generous grant of \$10.9 million from The Duke Endowment, the Divinity School is studying and implementing ways to promote health and wellness in clergy. “We now know that programs to improve

clergy health will succeed only if they address the multiple conditions that shape a minister’s life,” said David Toole, associate dean for global health initiatives and principal investigator for the Clergy Health Initiative. Through qualitative and quantitative measures, the Clergy Health Initiative is developing models for holistic health. Currently, some 1,150 clergy in North Carolina are participating in Spirited Life, a multiyear health and wellness program and behavioral health study through which ministers are acquiring tools for managing stress, caring for their bodies, and ensuring their own spiritual renewal. The campaign seeks an additional \$4.1 million to expand this important initiative.

BUILDING ON MOMENTUM

The public launch of the Duke Forward campaign marked the end of a two-year silent phase during which \$34.7 million—43% of the overall Divinity School goal—was reached. Gifts during the silent phase included \$9 million for student financial aid; \$6 million for field education; \$4 million for support of faculty; \$10.9 million for the Clergy Health Initiative; \$2.3 for the Center for Reconciliation; \$1.5 million for Initiatives in Theology, Medicine, and Culture; and \$1 million for Duke Youth Academy. Such initial enthusiasm bodes well for the work ahead.

“Every gift counts. The campaign anticipates receiving gifts from \$5 to \$5 million,” said David Lindquist, director of development. “We hope that as potential donors learn about our priorities, they will see that a gift to Duke Divinity School is a gift to the church.”

Every gift will strengthen the Divinity School’s ability to recruit the most promising students, sustain the best faculty, and shape ministers, leaders, and teachers who will become instruments of renewal for the 21st-century church, academy, and world.

DIVINITY SCHOOL CAMPAIGN COMMITTEE

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DUKE DIVINITY SCHOOL CAMPAIGN PRIORITIES

Student Financial Aid
(including field education)
\$36 million

Faculty Hiring and Support
\$15.5 million

Centers and Initiatives
\$13.5 million

Clergy Health Initiative
\$15 million

FINANCIAL REALITY FOR DIVINITY STUDENTS Unsustainable Debt Levels Reveal Need for More Financial Aid

Ebony Grisom was pretty sure she had heard God speak in an audible voice: *Apply to Duke*. Though Grisom had gone to college not far away at UNC-Charlotte, she didn't even know Duke had a divinity school until she was a dozen years into her life after graduation in New England. She was at a sorority function, perusing Delta Sigma Theta T-shirts and jewelry, and she struck up a conversation with the vendor, who happened to be from Durham.

Grisom had not been thinking long about seminary, let alone Duke's program. She had held administrative jobs in college admissions and with the National Park Service and was volunteering in youth ministry in Boston when she began to think theological education might lead her into a career of teaching in a Christian environment. She thought she might take one class at a time at

nearby Gordon-Conwell Theological Seminary. Then that T-shirt vendor told her she reminded him of the Duke Divinity students he knew.

"There were hundreds of vendors and thousands of women," Grisom said. "It's not a small feat that I even passed his table. Only God could have done that."

Grisom didn't think about how much Duke would cost. "Because I didn't know how all the particulars were going to shake out, I thought, 'Ok, God, this is on you,'" she said. Just a couple of months after she first heard of Duke Divinity School, Grisom was on the phone with admissions director McKennon Shea, who offered her a Dean's Scholarship to cover 75 percent of her tuition for three years. "That was like 100-percent confirmation that this is what I needed to do," Grisom said.

Grisom probably never would have come to Duke if not for that scholarship, which supports minority students. At Duke she heard God's voice again, this time calling her to ordained ministry in her Baptist tradition. This spring, Duke will graduate another potential pastor, thanks to friends and donors of the Divinity School. Stories like Grisom's echo through the halls of the Divinity School. Every year, Duke Divinity School provides almost 60 scholarships to eligible students, and nearly one third of M.Div. students receive one. Two thirds of students receive need-based aid, which covers an average of 25 percent of tuition costs—about \$5,000.

"When I applied, I knew that I needed to get a scholarship in order to go," said the Rev. Daniel Corpening M.Div.'12, now a pastor at Assurance United Methodist Church outside Charlotte. Corpening's father was out of work when his son

graduated from Appalachian State University. But a full-tuition Benjamin N. Duke Scholarship convinced Corpening to accept his calling to prepare for ministry at Duke Divinity School. "That was such a huge gift," he said. "I just felt like it was God leading the way."

Corpening was able to graduate with no debt. He knows very well that he is among the fortunate ones. Last school year, 64 percent of Duke Divinity School students had to take out loans to cover expenses, and the average debt load upon graduation was \$44,500. Corpening's wife had to borrow money to finish her M.T.S. degree. Even with the Dean's Scholarship covering three quarters of her tuition, Grisom still expects to graduate with almost \$35,000 in debt. "Because I never thought about seminary, I never thought about saving for expenses for seminary," she said. "You can't always save for God's plan."

The University annual estimated budget for living expenses is \$20,000, on top of almost \$20,000 in tuition and fees. Grisom took a work-study job and received funding from The Duke Endowment for her field education placements, but that didn't meet all her financial needs. Even with her tuition reduced below \$5,000 a year, she still couldn't cover her living expenses without borrowing. For the majority of students who don't receive a scholarship, the financial picture is even more difficult. Last year more than one third of students received

private scholarships, at an average of \$6,700 each, but Duke students have to take out loans at a higher rate than their peers at other seminaries. A 2001 study by Auburn Seminary found that the average debt burden for theological-school alumni was \$25,000, which at the time was about 10 percent lower than the average debt for Duke Divinity graduates. In the past decade, the average debt for Duke Divinity School graduates has climbed nearly 60 percent.

Susan Jones, associate dean of United Methodist initiatives and ministerial formation, said financial hardship can play a role in a pastor's education. "That is a crucible that helps to mold you and shape



"In no way do I disparage the money that I received. It's been an incredible blessing. I will still have debt as student loans, and the Lord will help with that too. I will either have a job to make those monthly payments, or something will happen that's way more miraculous."

— **EBONY GRISOM**, third-year M.Div., received a 75-percent Dean's Scholarship and still borrowed almost \$35,000 to cover the rest of her expenses.

you," she said. "But we don't want to cripple students with long-term debt that they can't escape."

While the Auburn study estimated that alumni needed to earn about \$70,000 a year in order to pay the standard 8 percent of their monthly income toward a \$45,000 debt, Jones said the typical Duke graduate is paid less than \$40,000 a year. Financial aid director Sheila Williams said some alumni have to stretch their payoff

horizon to 25 years, in effect tripling the amount of interest they'll end up paying. "They'll still be paying when their kids are in college," said Jones. "There's a real crisis in terms of debt for our students," said Dean Richard Hays. "A lot of people think we're a wealthy institution and floating in money, and it just isn't true."

In fact, Duke's \$135 million endowment ranks 13th among theological schools in the United States, behind not only Princeton, Harvard, and Yale, but also other United Methodist schools like Candler at Emory University and Perkins at Southern Methodist University. Wealthier schools include not only those affiliated with major univer-

sities, like Vanderbilt, but also stand-alone evangelical and denominational seminaries like Fuller, Asbury, and Union Presbyterian.

"We're looked at in the popular perception as being the best, but our financial resources are not commensurate with that perception," said Hays. People see the name "Duke" and assume the Divinity School has access to the university's coffers.



**Duke Divinity School
Tuition and Fees**

\$20,000 per year

Estimated Living Expenses

\$20,000 per year

**Average Divinity Student
debt at graduation**

\$44,500

“It’s our own best friend on one hand and our worst enemy on the other,” said Jones. “It hurts us because people just assume that Duke is a wealthy place.” Duke is hampered by its history: Until 1965, Duke University subsidized the divinity school, and students attended for free. Only when the university forced professional schools to support themselves did the Divinity School begin to build its own endowment. At the same time, Protestant denominations have seen a decrease in attendance and financial support. As church at-

will still have a hard time competing financially with its competitors. Admissions surveys show that applicants to Duke Divinity School often also apply to Princeton, Yale, Candler, and Vanderbilt. Candler’s endowment is nearly \$50 million larger than Duke’s, thanks to a \$105 million gift in 1979 from the former owners of Coca-Cola, at that time the largest single donation to any educational institution; Yale’s endowment is twice as big at Duke’s; and Princeton’s endowment dwarfs everybody’s at nearly \$1 billion.

“I wouldn’t have come if it wasn’t for that. It wasn’t like I was going to earn a whole lot of money afterward.”

—JAVIER ALMENDAREZ BAUTISTA, third-year M.Div., received a Dean’s Scholarship to cover 75 percent of his tuition.



tendance has declined, so has denominational support for seminarians. “There was a sense that these are our students; we’re going to train them. It is a more individualized culture now. There is less of a sense of corporate responsibility,” Hays said. “There are many students who choose to come here at great economic sacrifice.”

That’s why the Divinity School is earmarking \$36 million for new scholarship endowments as it aims to raise a total of \$80 million over the next five years. The school would invest that money to yield 5 percent a year, generating more than \$1 million in annual scholarship money. Even then, Duke

As a result, Princeton’s need-based grants cover up to 100 percent of tuition for Presbyterian Church (U.S.A.) students and up to 80 percent for other students. Almost all of their students receive some form of aid. Candler hands out \$5 million a year in aid, with 86 percent of M.Div. students receiving some, and a few students getting up to \$10,000 a year in stipends on top of full tuition coverage. Duke gives less than \$2.5 million a year in scholarships and need-based grants. “We lose the most students to Candler,” said Jones. “We’re losing incredibly good students.”

Second-year M.Div. student Dave Swanson heard a call to the Mennonite pulpit. He wanted to come to Duke to study agrarian theology with Ellen Davis and Norman Wirzba, but as a husband, father, and carpenter, with business debt on a small farm in rural New Hampshire, he didn’t think he could afford it. Even with the need-based grants, he would have to borrow about \$15,000 a year to finance his M.Div. Then, like Grisom, he got a 75-percent scholarship. “Because I got a scholarship, it’s barely doable,” said Swanson. “Without one, I couldn’t have come.”

As it is, Swanson expects to have more than \$25,000 in debt when he leaves. His wife works full-time at Duke’s Clergy Health Initiative, and he works part-time for a local carpenter. But the rental income on their farmhouse back home doesn’t cover their mortgage on it. In August, Swanson started his third and final field education placement, a pastoral internship that pays several thousand dollars for full-time summer work or part-time hours during the school year. But his father-in-law had been diagnosed with terminal cancer last March, and with so much traveling back and forth to New England, Swanson had to leave his field education placement.

“My goal was to do this without loans, but that became impossible for us,” he said. When reflecting

on his education at Duke Divinity School, he noted, “It doesn’t make me doubt whether it’s a good thing for me in terms of my vocation, but it has made me wonder whether it’s logistically viable.”

“Leaving school with a high amount of debt is intimidating when you’re going into a place where comparatively, you’re not making a significant salary,” said second-year M.Div. student Sara Beth Pannell. “It’s worrisome to me.”

Hays said the stress of big loans and a low anticipated income doesn’t make for a good seminary experience. He would like to raise enough money for Duke to pay all of students’ tuition, like at Princeton, or maybe even offer stipends for living expenses, like at Candler.

“The only reason I care about the money is I want our students to have the freedom to wait upon the Lord without distraction,” said Hays. “I want them to be able to devote themselves to study without having to work 30 hours a week at Starbucks.”

Hays’s vision for the impact of Duke Divinity School is nothing short of the renewal of the church. The church needs leaders who can bring a vivid scriptural imagination to bear on social challenges. Christian churches were behind the labor reforms and the civil rights movement of the

last century, and Hays said Duke Divinity School is preparing leaders for similar cultural influence. “It could reverse the process of decline we’re seeing in the churches,” Hays said.

Hays said it’s not enough to have one of the top theological faculties in the world. Duke has to attract the best students in order to train a new gen-



“Most of us aren’t going into ordained ministry to make money; that’s not the goal. Leaving school with a high amount of debt is intimidating when you’re going into a place where comparatively, you’re not making a significant salary.”

—SARA BETH PANSELL, second-year M.Div., received the Rural Ministry Fellowship to cover 100-percent tuition in exchange for a 5-year commitment to serve rural churches. She’ll still graduate with about \$13,000 in debt.

eration of leaders in faithful scriptural imagination. “Decline Surveys,” which are completed by students who choose schools like Princeton or Candler instead of Duke Divinity, show that money is often the deciding factor. “It’s definitely the No. 1 reason why people say they don’t come here,” said assistant admissions director Morgan Hendrix.

Wes Brown, associate dean for external relations, said the financial hardship of borrowing for seminary can have long-term impacts on alumni. Not only do they have to reject low-paying but important jobs in order to make their monthly loan payments, but they often can’t model generosity for their own congregants. “You feel a responsibility to pay it forward,” Brown said.

“The charitable intentions of our recent graduates can’t come to fruition.”

That, of course, affects the Divinity School’s own fundraising efforts. Brown said there’s not much hope in asking Duke Divinity alumni, who are burdened by their own seminary debt, to contribute toward growing the endowment. But Brown

said alumni have offered strong spiritual shepherding to people who do have the means to contribute. Those are the folks he’s trying to reach. “Our alumni connect us with people who care deeply about the church,” said Brown. “We still depend a lot on the individual whose life was changed by the influence of a particular pastor.”

“Duke is a place where they could invest wisely to try to effect the renewal of the church,” agreed Hays. “The bigger question is this: Do we value this kind of formation of vision that I think can only happen in a place like this?”

CULTIVATING VOCATION AND MISSION

New Administrative Team Announced in 2012

I have a high regard for those who become chairs, deans, provosts, and other administrators in the university. I do not like the assumption that those who take on the responsibilities of those positions have given up on intellectual work. I think such positions demand the most serious intellectual work in the university. —Stanley Hauerwas, Hannah's Child

Not long ago, academic administration at a seminary or divinity school could easily be described as the dean, his administrative assistant, and perhaps an associate dean of academic affairs or student life. The dean typically made all substantive decisions, without consultation with faculty. Those who have been around the Divinity School for many decades no doubt remember some of the legendary stories about the tenure of Dean Robert Cushman, whose strong vision and leadership included making decisions on everything from furnishings

to faculty hires. This approach to academic leadership is past. Few deans view their office as having such a mandate, and many recognize that the growing complexity of seminary education demands greater administrative resources than one person can provide.

When he was reappointed to a full, five-year term as dean of Duke Divinity School in March, Richard Hays took the opportunity to reflect on what kind of leadership was needed for the school at this point in time. In the past 15 years, the Divinity School has grown dramatically. New

degree programs and new centers and initiatives have been added. The school enrolls more students and employs more faculty and staff. And the complexity of leading this institution extends beyond numerical growth. The mission of the Divinity School to prepare ministers who will serve the church and the world has not changed, but those contexts of ministry have grown increasingly challenging. Denominations have fewer guaranteed appointments to parish ministry; pastoral positions demand creative, imaginative approaches to ministry; local and global problems are often intertwined.

Dean Hays has noted the ecclesial and cultural challenges and has articulated a vision for the Divinity School to participate in the renewal of the church through scriptural imagination. Each academic department and member of the faculty has a role to play in this vision to form students, but in order to move forward, the school also needs operational structures and positions to assist the dean in administering this calling. To execute his vision for the Divinity School in the coming years, Hays has assembled a leadership team to help provide oversight and guidance for various areas of the school.

The work of the dean requires focus on strategic vision and planning, faculty appointments and development, fundraising, budget management, and representing the Divinity School within Duke University and to external constituents. These responsibilities can leave limited time for operational oversight. To address this need, shortly after his appointment Hays created the position of executive vice dean to work closely with him to oversee the day-to-day operations of the school, including the appointment and management of staff, administration of all academic programs and student services, use of building facilities, and supervisory responsibility for the school's centers and initiatives.

With so many important responsibilities assigned to the executive vice dean, the school needed to have the right person in place. Dean Hays asked

Lacey Warner, the former associate dean for academic programs, to step into the new role. “Lacey has superb administrative gifts, and she also has a rare gift for gracious leadership that affirms and encourages everyone who works with her,” said Hays. “Most importantly, she shares and embodies Duke Divinity School’s vision for renewal of the church through forming students who are passionately committed to the gospel. I look forward to working closely with her in the years ahead.”

The role of executive vice dean is essential for Duke Divinity School to be successful in our mission of participating in the renewal of the church. “Duke Divinity School is a significant resource to the church as a co-participant in the reign of God. We strive to serve the church by informing



“Administrators are in the position to facilitate the vocation of others. We work to find and build alignment between the vocation of individuals and the mission of the institution.”

—LACEYE WARNER, Executive Vice Dean

and shaping practices of renewal. Overseeing operations, I see my role as a facilitator of resources providing support and coherence to the systems that drive the school and enabling and strengthening our contributions to church renewal,” Warner said.

Warner brings a wealth of experience into this new position. Not only has she previously served

as the associate dean of academic programs, she is also associate professor of the practice of evangelism and Methodist studies and the Royce and Jane Reynolds Teaching Fellow. She is also an ordained elder in the Texas Annual Conference of the United Methodist Church and has served urban congregations in the Methodist Church in Great Britain. This combination of pastoral, academic, and administrative gifts provides a structure for her to hear from students and faculty as well as constituents like the Alumni Council and Board of Visitors.

Becoming executive vice dean is not merely personal career advancement for Warner. She sees this as an opportunity to engage more deeply with the calling of the students who come to Duke to be trained for ministry, as well as to serve

the Divinity School as it seeks to follow its institutional call. “Administrators are in the position to facilitate the vocation of others,” she explained. “We work to find and build alignment between the vocation of individuals and the mission of the institution. This is a privilege and a sacred space.”

With Warner’s move into the role of executive vice dean, the critical position of associate dean

for academic programs became vacant. For this role, Dean Hays turned to **Sujin Pak**, an assistant research professor of the history of Christianity and a United Methodist lay leader who has been actively involved in teaching and preaching. As the associate dean, Pak is responsible for overseeing the planning and implementation of the curriculum, facilitating the work of the houses of study and the writing center, and leading the student life and ministerial formation group.

Pak shares a deep concern for preparing students to engage in the renewal of the church. “We have a challenge to form leaders who are equipped to

School to instill conviction in our students—but a conviction without arrogance—so that they can speak truthfully, affirm other Christians, and behave in a Christlike manner,” she said.

Pak also understands that student life in divinity school includes much more than academic preparation. Warner describes Pak as “compassionate, fair-minded, and pastoral at heart. She brings clarity of thought and judgment to a complex role.” Her door is open to all students and student groups, and she demonstrates an interest in hearing student needs and finding solutions. “I have a particular concern for our students to balance academic rig-

or with healthy habits,” she said. “That will translate into a generation of pastors and ministers who have learned better ways to care for themselves. The findings of our Clergy Health Initiative reveal that this is a pressing problem in the church, and something we need to address in divinity school.”

that engage the academy, church, and world. The Clergy Health Initiative to which Pak referred is one program administered by an initiative; it is funded by The Duke Endowment and is a project of Leadership Education at Duke Divinity (LEADD). **Dave Odom** has served as the executive director of LEADD, one of the key centers of Duke Divinity School, since 2007. Dean Hays has now asked Odom also to facilitate the work of the other centers and initiatives, and has added the role of associate dean for centers and initiatives to his responsibilities at LEADD. This position will support the centers and initiatives, including the Center for Reconciliation, Duke Initiatives in Theology and the Arts, and Initiatives in Theology, Medicine, and Culture, and help to integrate them with the core mission of the school: to participate in the renewal of the church in the world. Odom will continue to devote most of his time to LEADD, but his new role will enhance accountability and efficiency between the various centers.

“The initiatives at Duke Divinity School have a long history of focusing the resources of key partners and the faculty to address pressing challenges facing the world,” Odom said. “Initiatives have most often been experiments in creating new networks and methods of teaching, learning, and

research. As the school’s initiatives have matured and new ones are considered, we realized that each and all would benefit from being more coordinated.” As associate dean for centers and initiatives, Odom lends his many years of expertise as a consultant and organizational strategist to support the school’s work in its interdisciplinary, nondegree efforts. “He is uniquely gifted as an ecclesial and institutional leader to assist individuals and groups in articulating their strengths and priorities while wisely discerning and carefully executing practices for the renewal of the church in the world,” said Warner.

Dean Hays has created another new position to respond to the needs of students for ministerial formation and the needs of the church to be a conversation partner with the Divinity School. **Susan Pendleton Jones** has been appointed to the position of associate dean of United Methodist initiatives and ministerial formation. Jones has served Duke Divinity School in many capacities over the years, most recently as the director of field education. She also has a long history of involvement in the United Methodist Church, especially the two North Carolina conferences to which the Divinity School is so deeply connected. The combination of her ecclesial and academic experience made

her ideally suited for the new position. As Warner described: “She is firmly rooted in the school, while listening closely to our ecclesial constituents. This keeps us aware of the needs of the church and helps us clarify our direction and mission.”

“We need to listen to the church, and we need to inform the church of what we’re doing. We are blessed to have these resources at Duke Divinity School.”

—**SUSAN PENDLETON JONES, Associate Dean of United Methodist Initiatives and Ministerial Formation**

In order for the Divinity School to fulfill the calling to participate in the renewal of the church, it is essential both to understand the needs of the church and also to prepare students to meet those needs. Jones’s role is to connect those two components in conversation. “We need to listen to the church, and we need to inform the church of what we’re doing,” Jones said. “I am a visible representative of that dialogue at Duke Divinity School, facilitating good conversation between the bishops, boards of ordination, and students.”

Jones also oversees the ministerial formation requirements for United Methodist students who are on the ordination track. Matthew Floding, director of ministerial formation and field education, oversees the formation for non-UMC students who are pursuing ordination. “We are blessed to

have these resources at Duke Divinity School,” Jones said. “Many seminaries can’t afford to devote these kind of staff resources into the formation of their students.” Duke Divinity School is known for internationally-renowned faculty and

academic excellence, and is part of that same commitment to the ministerial formation of students. “The heart of a seminary is listening to the heart of the church,” Jones said. We are not simply focused on academic preparation in a silo away from the needs of the church. Hope for renewal of the church requires that we grow from these conversations so that we are forming students prepared for the actual demands of ministry.”

These administrators understand the “sacred space” of their vocations, and they embrace the challenge of using their positions to cultivate the calling of students to ministry and service. With their wisdom, experience, passion, and insight, Duke Divinity School is better prepared to train students who will be formed to participate in the renewal of the church in the 21st century.

“I want Duke Divinity School to instill conviction in our students—but a conviction without arrogance—so that they can speak truthfully, affirm other Christians, and behave in a Christlike manner.”

—**SUJIN PAK, Associate Dean for Academic Programs**

minister to a diverse church,” she said. “Mature Christian leaders can argue faithfully and theologically and also charitably.” She wants to create more opportunities for students to develop a global perspective on the church and to understand how knowledge of the history of the church helps discern faithful practices from unfaithful practices that often lead to violence and decisions motivated by pride or self-preservation. “I want Duke Divinity

In addition to academic departments, Duke Divinity School has several centers and initiatives

FACULTY ACTIVITIES, ACCOMPLISHMENTS, AND TRANSITIONS

Interdisciplinary Projects in 2012

Esther Acolatse co-leads

Duke Law course and trip to Ghana

In the spring, Esther Acolatse, assistant professor of the practice of pastoral theology and world Christianity, co-taught the course “Integrating Legal Frameworks” at Duke Law School. Students examined two legislative measures that would alter spousal intestate succession and property rights in Ghana. They traveled to Ghana in March to meet with an array of stakeholders, including government officials, religious leaders, lawyers, and women’s rights advocates. Their meetings helped to clarify the language and intention behind specific legislative provisions and to identify the causes of resistance to the bills from some sectors of Ghanaian society. The class also partnered with Hilary Gbedemah at the Law

Institute in Accra to work on materials to support the passage of the bills and to assist judges who will have to interpret and implement the laws.

Luke Bretherton and Duke University partners launch initiative

The Religions and Public Life Initiative at Duke is a collaboration among the Trinity College of Arts & Sciences, the Divinity School, and Kenan Institute for Ethics. Divinity Professor Luke Bretherton is co-leading the initiative, which includes a graduate seminar course and speaker series. The new course, “A Paradoxical Politics? Religions, Poverty, and Re-Imagining Citizenship in Globalizing World,” will touch on faith, politics, and economics. The speaker series has attracted experts such as José Casanova

of the Berkley Center for Religion, Peace & World Affairs at Georgetown University and Susan Holman of the Global Health Institute at Harvard University.

Douglas Campbell leads Restorative Justice Studio

Douglas Campbell, associate professor of New Testament, is co-directing the Restorative Justice Studio funded by the Duke Center for Civic Engagement (DCCE). The Studio engages Duke University affiliates as well as people in the Durham community to envision and practice restorative justice. Part of the Studio’s mission is to develop effective methodologies for training Duke students and Durham community members in restorative justice. In 2012, Campbell’s Divinity

School course “Prison Ministry, Restorative Justice, and the Church” brought in community leaders to hold a series of four workshops to connect Divinity students with current practitioners.

Ellen Davis and Norman Wirzba receive Africa Initiative grant

Ellen Davis, Amos Ragan Kearns Distinguished Professor of Bible and Practical Theology, and Norman Wirzba, research professor of theology, ecology, and rural life, received a grant to support a half-day conference on food security in Africa. The funding is part of an Africa initiative launched in 2012 by Duke University to create a network of Duke faculty, staff, and

students with scholarly interests in Africa. The initiative aims to enhance sharing of knowledge and resources, build connections between Duke programs, and explore funding opportunities. David Toole, associate dean for global health initiatives at the Divinity School, was also awarded a grant for a week-long series of events to explore population, health, and environment in Uganda. The combined grants to support these projects are more than \$60,000.

Wirzba participates in University course on food
Divinity Professor Norman Wirzba participated in Duke University’s inaugural University Course in 2012, a class open to undergraduate

and graduate students from across the University. The class, “Food Studies: Interdisciplinary Approaches to Why, What, and How We Eat,” was convened by Laurie Patton, dean of arts and sciences, and addressed questions about industrial food, farming practices, and cultural processes that shape every aspect of food from planting to buying. With a secondary appointment to the Nicholas School for the Environment at Duke University, Wirzba also participated in events jointly sponsored by the Nicholas School and the Divinity School, including a panel discussion on the theme “Are You a Good Steward: The Challenges to Christians in a Warming World” held Oct. 25, 2012.

Awards and Honors

KATE BOWLER, assistant professor of the history of Christianity in the United States, received a Lilly Theological Research Grant to study immigrant megachurches in Canada and the United States.

LUKE BREHERTON, associate professor of theological ethics at Duke Divinity School and senior fellow at the Kenan Institute for Ethics at Duke, has been selected to the shortlist of books for the

Michael Ramsey Prize for theological writing. The book, *Christianity and Contemporary Politics: The Conditions and Possibilities of Faithful Witness*, shows how Christians can engage politically in a multi-faith, liberal democracy. The case studies include assessments of initiatives such as community organizing, fair trade, and the sanctuary movement. Established by former archbishop Rowan Williams in 2005, the prize aims to encourage the most promising contemporary theological

writing and to identify it for a wider readership. It is awarded to the author of a theological work that is judged to contribute most toward advancing theology and making a lasting contribution to the faith and life of the church.

MARK CHAVES, professor of sociology, religion, and divinity, received an \$850,000 grant from the Lilly Endowment to launch the third wave of the National Congregations Study (NCS),

a survey of a nationally representative sample of religious congregations from across the religious spectrum, which will be fielded in 2012. His book *American Religion: Contemporary Trends* was awarded Book of the Year honors by *Christianity Today* in the “Christianity and Culture” category. The book provides up-to-date information about religious trends in the United States, exploring such questions as what Americans mean when they say they believe in God, what church attendance really looks like, and the religious and social implications of the decline of liberal Protestant denominations. It was published by Princeton University Press in 2011.

RICHARD HAYS, Dean and George Washington Ivey Professor of New Testament, was recognized as Alumnus of the Year by the Graduate Division of Religion at Emory University, which cited his distinguished record as a scholar, teacher, and administrator. Hays received his Ph.D. from Emory University. The Alumnus of the Year award was presented Nov. 18 at a reception during the annual meetings of the American Academy of Religion and the Society of Biblical Literature in Chicago, Ill.

WARREN KINGHORN, assistant professor of psychiatry at Duke University Medical School and pastoral and moral theology at Duke Divinity School, was named “Honored Teaching Professor” for the Department of Psychiatry at

Duke University for the 2011-12 academic year. This was the second time Kinghorn received the teaching award, which is voted on by psychiatry residents. He first received the award in 2009.

RICHARD LISCHER and **PAUL GRIFFITHS** were named Henry Luce III Fellows for 2012-13. Each fellowship provides up to \$75,000 of salary replacement and research funds during a sabbatical year. The Henry Luce III Fellows in Theology program supports the research of junior and senior scholars whose projects offer significant and innovative contributions to theological studies. It seeks to foster excellence in theological scholarship and to strengthen the links among theological research, churches, and wider publics. Lischer, the James T. and Alice Mead Cleland Professor of Preaching and associate dean for faculty development, received his fellowship for the project *Telling Lives: Christian Autobiography and Memoir*. Griffiths, the Warren Professor of Catholic Theology, received his fellowship for the project *The End: An Eschatological Assay*.

ANATHEA PORTIER-YOUNG, associate professor of Old Testament, has received one of 10 Manfred Lautenschlaeger Awards for Theological Promise. The award is sponsored by the Manfred Lautenschlaeger-Stiftung and honors the best doctoral or first postdoctoral book. Portier-Young received the award for her book, *Apocalypse against Empire: Theologies of Resistance in*

Early Judaism (Eerdmans, 2011). The book views the first Jewish apocalypses as responses to imperial domination and hegemony. Winners are selected by a committee of distinguished scholars from all over the world. Awards will be presented at a ceremony on May 31, 2013, at the University of Heidelberg in Germany. The winners will participate in a scholarly colloquium and receive a cash prize of \$10,000.

WILLIAM TURNER and **NORMAN WIRZBA** were featured in an article in the November 2012 issue of *Our State* magazine, “Saying Grace.” Turner, professor of the practice of homiletics, and Wirzba, research professor of theology, ecology, and rural life, offered practical and theological insights into the tradition of offering thanks before eating. Steve Sager, adjunct professor at the Divinity School, was also profiled in the feature article.

LAUREN WINNER, assistant professor of Christian spirituality, has received several awards for her book *Still: Notes on a Mid-Faith Crisis*. It was named a “Best Book of 2012” in the religion category by *Publishers Weekly*, and *Christianity Today* awarded it Book of the Year honors in the spirituality category. The memoir explores an unexpected mid-faith crisis that caught her by surprise and situated her in a stage during which God seemed to be hiding.

New Faculty

LUKE BRETHERTON was appointed associate professor of theological ethics and senior fellow with the Kenan Institute for Ethics. He has degrees from the University of Cambridge and King’s College London. Prior to his appointment at Duke, he was Reader in Theology & Politics and Convener of the Faith & Public Policy Forum in the School of Social Science and Public Policy at King’s College London. He has also worked with a variety of faith-based NGOs and churches around the world. His current area of research focuses on the intersections between Christianity, grassroots democracy, responses to poverty, and patterns of interfaith relations. The particular focus of this work is a study of broad-based community organizing, which will be published in a forthcoming book with Cambridge University Press. His other publications include the book *Christianity & Contemporary Politics: The Conditions and Possibilities of Faithful Witness*, articles in academic journals, and writing in the media on the topics of religion and politics.

CRAIG DYKSTRA joined Duke Divinity School’s faculty as research professor of practical theology and senior fellow at Leadership Education at Duke Divinity. An ordained minister in the

Presbyterian Church (U.S.A.), he earned his M.Div. from Princeton Theological Seminary, where he also received a Ph.D. in moral theology and Christian education. He served as Thomas W. Synnott Professor of Christian Education at Princeton Theological Seminary, editor of *Theology Today*, associate professor of Christian education at Louisville Presbyterian Theological Seminary, and assistant minister of Westminster Church of Detroit. Since 1989 he has served as senior vice president for religion at Lilly Endowment. During his tenure, the Endowment gave more than \$1.5 billion in grants, focused primarily on congregational renewal and fostering excellence in pastoral ministry across a wide range of denominations and theological traditions.

LUKE A. POWERY was named dean of Duke Chapel and associate professor of the practice of homiletics at Duke Divinity School. Prior to his appointment at Duke, he served as the Perry and Georgia Engle Assistant Professor of Homiletics at Princeton Theological Seminary. He received his B.A. in music with a concentration in vocal performance from Stanford University, his M.Div. from Princeton Theological

Seminary, and his Th.D. from Emmanuel College, University of Toronto. His teaching and research interests are located at the intersection of preaching, worship, pneumatology, performance studies, and culture, particularly expressions of the African diaspora. He has written two books, *Spirit Speech: Lament and Celebration in Preaching*, and *Dem Dry Bones: Preaching, Death, and Hope*. Though nurtured in the Holiness-Pentecostal tradition, he was ordained by the Progressive National Baptist Convention and has served in an ecumenical capacity in churches throughout Switzerland, Canada, and the United States. He is a member of the Academy of Homiletics for which he serves as secretary, the American Academy of Religion, and the Society for the Study of Black Religion.

MEREDITH RIEDEL joined the Divinity School faculty as assistant professor of the history of Christianity. She has a D.Phil. from the University of Oxford, as well as degrees from Princeton Theological Seminary, Westminster Theological Seminary, and Wellesley College. Previously she was assistant professor of history at Wheaton College in Illinois. Her research interests include global history, especially the medieval Middle East and the Mediterranean region. Her

scholarship focuses on the nexus of war, politics, and religion with a particular interest in pre-Reformation, non-Latin Christian theology. She studies military and diplomatic interactions between Christendom and Islam, particularly Byzantine cultural attitudes and beliefs in the centuries leading up to the Crusades. She is a member of Tenth Presbyterian Church (PCA) in Philadelphia.

BETH SHEPPARD became the new director of the Divinity School Library and associate professor of the practice of theological bibliography. Previously she directed the United Library at Garrett-Evangelical Theological Seminary in Evanston, Ill., where she also taught introductory courses in Greek and New Testament. She holds a library science degree from Emporia State University and a Ph.D. in biblical studies from the University of Sheffield. She conducts research in both fields and has published articles and delivered papers in both theological librarianship and biblical studies. In addition to scholarly articles, she has written a book, *The Craft of History and the Study of the New Testament*. Although a United Methodist layperson, she has pastored in rural United Methodist congregations and continues to preach and teach in church settings. She is a member of the editorial team for the European Studies on Christian Origins series published by Continuum.



Faculty Transitions

Geoffrey Wainwright retires

Geoffrey Wainwright, the Robert Earl Cushman Professor of Christian Theology, presented his retirement lecture after teaching at Duke Divinity School since 1983. The public lecture, “Divine Disproportion & Poetic Paradoxes: Charles Wesley at Chalcedon” was held in Goodson Chapel on March 22, 2012. Wainwright has devoted much of his energy to the cause of ecumenism (unity in the truth of a gospel to be preached to the world). As a member of World Council of Churches Faith and Order Commission, he played a leading part in the production of the Lima text on “Baptism, Eucharist and Ministry” in 1982. Since 1986 he has co-chaired the dialogue between the World Methodist Council and the Roman Catholic Church. He served as president of the international Societas Liturgica and the American Theological Society. Wainwright was honored by the publication of *Ecumenical Theology in Worship, Doctrine, and Life: Essays Presented to Geoffrey Wainwright on his Sixtieth Birthday*. He received the 2005 Johannes Quasten Medal from the Catholic University of America for excellence in scholarship.

Greg Jones to lead AFTE

Former dean L. Gregory Jones has been appointed executive director of A Foundation for Theological Education (AFTE), which sponsors the John Wesley Fellows Program. He will remain at Duke University, where he will continue serving as professor of theology at Duke Divinity School and senior strategist at Leadership Education at Duke Divinity. AFTE was established in 1977 by Albert C. Outler and Edmund W. Robb Jr., to strengthen classical Christian witness in the United Methodist Church. AFTE sponsors the John Wesley Fellows Program, which provides doctoral fellowships for United Methodists preparing to teach and lead, especially in United Methodist seminaries. Since its founding, the Foundation has awarded more than \$3 million in grants to over 140 Fellows. AFTE also sponsors *Catalyst*, a scholarly newsletter for United Methodist seminarians.

Sam and Jo Bailey Wells return to England

Sam and Jo Bailey Wells returned to England, after being at Duke since 2005, for Sam Wells to become the vicar of St. Martin-in-the-Fields in London. He had served as the dean of Duke

Chapel and research professor of Christian ethics at the Divinity School. He has written 17 books and was an active leader in the Duke and Durham communities. His connections with students, campus deans, and local leaders addressed ethical issues, especially to advocate on behalf of the poor, and he established close ties with diverse faith groups. Jo Bailey Wells, associate professor of the practice of Christian ministry and Bible and also director of Anglican Studies at the Divinity School, founded the Anglican Episcopal House of Studies. She will continue in priestly ministry and seek a new post in London. She led a Divinity School arts committee initiative that has led to the placement of numerous works of art throughout the school.

Susan Keefe passes away unexpectedly

Susan Keefe, associate professor of church history, died unexpectedly at her home in August 2012. She was 58 years old. Before coming to Duke University in 1988, she taught at Harvard University, Davidson College, and the California Institute of Technology. She was a noted church historian whose work focused on Carolingian texts on baptism and the creeds, especially as they related to the instruction of the clergy. She traveled extensively throughout Europe, visiting remote libraries, churches, and monasteries to study original manuscripts. Her book, *Water and the Word—Baptism and the Instruction of the Clergy in the Carolingian Empire: A Study of Texts and Manuscripts*, was recognized for its

comprehensive study of previously unpublished manuscript materials. The *Journal of Ecclesiastical History* called the book “an essential tool” for the study of Carolingian manuscripts. The *Medieval Review* described *Water and the Word* as a book that “should be read by all liturgists, theologians and historians whose interests touch in the greatest intellectual and spiritual revival of the early Middle Ages.” At the time of her death, Keefe had just completed work on a new book entitled *Explanations symboli aevi Carolini*, a critical edition of unpublished Carolingian commentaries on the creed. Her teaching interests included Christian writers of the fourth through ninth centuries as well as medieval spirituality and the writings of medieval women mystics.

JOY MOORE, associate dean for black church studies and church relations and visiting assistant professor in homiletics and the practice of ministry, accepted a position at Fuller Theological Seminary. Keith Daniel has been named the interim director of the Office of Black Church Studies.

EMMANUEL KATONGOLE, associate professor of theology and world Christianity and a co-founder of the Center for Reconciliation, accepted a position at the University of Notre Dame.

ROGER LOYD, director of the Divinity School Library, retired this year. He had served as director since 1992.

PROGRAMS, INITIATIVES, AND CENTERS

Research Finds That Creating Health Interventions for Clergy Is Complex

The Clergy Health Initiative's latest study, published in the *Journal of Prevention & Intervention in the Community*, found that for health intervention programs to succeed they must overcome a variety of potential barriers: cost, distance, pastors' unpredictable work schedules, and fear that mental health issues will be discovered and stigmatized by congregants and supervisors. In addition, the research found that compared to other North Carolinians, United Methodist clergy have higher than average rates of obesity (40 percent versus 29 percent), diabetes, asthma, arthritis, and hypertension. They also exhibit symptoms of depression at nearly double the national average: 10.5 percent versus 5.5 percent. These findings are drawn from in-depth focus group data gathered from United

Methodist clergy in North Carolina and underscore the need to place preventive care programs for clergy in the context of their beliefs, congregations, and institutional structures. The Duke Clergy Health Initiative is testing this idea through Spirited Life, a multi-year health intervention funded by a grant from The Duke Endowment. More than 60 percent of the United Methodist clergy in North Carolina are currently enrolled in the program, which is the first study for clergy to combine weight loss and stress management interventions into a single program lasting more than 12 months. The first group of participants completed the program this year and lost significant amounts of weight and lowered their risk for metabolic syndrome after receiving wellness services that included

theologically grounded workshops, training in managing stress and eating mindfully, and conversation with Clergy Health Initiative staff.

In addition, 81 percent of United Methodist clergy in North Carolina participated in Clergy Health Initiative's longitudinal health survey in 2012. The survey was part of a larger body of research that allows researchers to identify changes to clergy health over time. Three papers reporting the findings were accepted for publication in academic journals, and media coverage included articles in *The Christian Century*, *The Washington Post*, and *The Huffington Post*, among others.

Oliver Messiaen's *Visions de l'Amen* in a Two-Piano Concert Presented by DITA

On Aug. 28, Duke Initiatives in Theology and Arts presented director Jeremy Begbie and London-based concert pianist Cordelia Williams in a two-piano concert featuring Oliver Messiaen's *Visions de l'Amen*. Messiaen, one of the most distinguished and influential French composers of the 20th century, composed *Visions de l'Amen* as a celebration of the Christian narrative. The performance was accompanied by an exhibition of the winning photographs of "Illuminating Messiaen"—a photography competition that included students, faculty, and alumni of Duke Divinity School. Each movement of Messiaen's *Visions* was paired with an image that best reflected that movement's theme. Williams and Begbie first performed this work at the Holy Week celebration at Kings College Chapel in Cambridge, England, last spring, where representatives from Duke and Cambridge gathered to collaborate on theological and artistic projects.

Reconcilers Weekend Explores Connection between Communities and Care of the Land

The Center for Reconciliation, in partnership with The Center for Environmental Leadership, hosted this year's Reconcilers Weekend Sept. 21-22 at the Divinity School. The conference, "Making Peace with the Land: Embracing God's Call to Reconcile with Creation," focused on giving clergy and practitioners the tools they needed to explore reconciling with the land in their communities. Conference participants explored why reconciliation with creation is an essential part of God's work of redemption, the connections between care of the land and just relationships among people, and practices for faith communities seeking a reconciled relationship with creation. Speakers included Norman Wirzba, research professor of theology, ecology and rural life at Duke Divinity School; Norm Christensen, research professor and founding dean of the Duke University Nicholas School of the Environment; and Fred Bahnsen, director of the Food and Faith Initiative at Wake Forest School of Divinity.

Divinity Library Partners with UNC-Chapel Hill and Wake Forest University on "Religion in North Carolina" Project

Duke Divinity School received a \$110,000 grant from the State Library of North Carolina to the Divinity School Library for the digital project, "Religion in North Carolina," which will be a collection of the primary materials of religious bodies in North Carolina. Project partners are the other libraries at Duke University and the libraries of the University of North Carolina at Chapel Hill and Wake Forest University. It will take the libraries the next three years to complete the project, which will receive more funding in each of the two upcoming years. The

Religion in North Carolina Digital Collection will bring together, preserve, and provide access to 8,000 volumes of the main materials of religious bodies from every county in the state. The collection will include the histories of local religious bodies as well as the publications of larger North Carolina associations that describe the history of religious bodies and their leaders. Materials will be digitized primarily from the collections of project partners but will also be enriched by unique materials from over 200 public, university, and college libraries and archives

in North Carolina and elsewhere. Digitized materials will be made available through an Internet archive and promoted through a project website that will include critical interpretive tools and connections to other resources. The grant for the collection is made possible through funding from the federal Institute of Museum and Library Services under the provisions of the Library Services and Technology Act as administered by the State Library of North Carolina, a division of the Department of Cultural Resources.

Divinity School Unveils New Art Installations

As part of the ongoing work of the Divinity School's Arts and Aesthetics Committee, new works of art were installed in rooms and hallways throughout the school in spring 2012. To celebrate the unveiling of the artwork, the committee hosted a reception and art tour on March 12. Led by Jo Bailey Wells, the committee chair, professor, and director of Anglican studies, the tour highlighted the new installations and gave several artists an opportunity to describe their work and its significance. Rachel Campbell painted a series of oil portraits for the Langford basement hallway titled "Our Parish." The subjects, chosen based on recommendations from the Divinity School community, represent different ages, ethnicities, and walks of life. Margaret

Parker, the sculptor of the "Reconciliation" statue on the Bovender Terrace, has loaned the school a series of woodcuts titled "Ruth." She collaborated with Ellen Davis, Amos Ragan Kearns Professor of Bible and Practical Theology, to create the series for the book *Who Are You, My Daughter: Reading Ruth through Image and Text*. The starkness and simplicity of the woodcuts, installed in the 0015 Westbrook classroom, trace the story of suffering and redemption found in the book of Ruth. A paper-cut titled "Immersion" is on loan from Angela Eastman. The painstaking work of cutting a pattern to transform a plain sheet of paper into an intricate, textured work of art is similar to the repetitive discipline of prayer or meditation,

Eastman noted. "Immersion" is on display in the Goodson Lobby outside Goodson Chapel. The Westbrook cloister walk was transformed into a camera obscura art installation that projected images of the surrounding area onto the walls and ceiling of the hallway. Ethan Jackson, a visiting artist with the Duke University Department of Art, Art History and Visual Studies, chose the hallway after a search throughout the Duke campus. The installation constantly changed with the light, revealing images of the Duke Chapel tower, passing clouds, and people walking near the building. The Divinity School Library hosted two exhibits: "The Vision of Isaiah" by Luke Allsbrook and "Haitian Stations of the Cross" by Jean Silvestri.

NOTEWORTHY

The **OFFICE OF MINISTERIAL FORMATION** hosted United Methodist representatives from 11 annual conferences across the country, including two bishops, several district superintendents, and various members of Boards of Ordained Ministry. The **METHODIST HOUSE OF STUDIES** co-hosted a meeting of students and representatives from the leadership of the United Methodist Annual Conferences, including the newly appointed bishop of the North Carolina Conference, Hope Morgan Ward. Two new programs were launched this year by **HISPANIC HOUSE OF STUDIES**: the H/L Scholar Fellowship and the Acompañamiento Apprenticeship. In partnership with the North Carolina Annual Conferences, the fellow will be appointed to a Hispanic/Latino ministry and will receive financial aid while pursuing an M.Div. or Th.M. degree. The **ANGLICAN EPISCOPAL HOUSE OF STUDIES** sponsored "Faith and Politics in the Election Season," a discussion between WRAL-TV news anchor the Rev. David Crabtree and Luke Bretherton, associate professor of theological ethics. **LEADERSHIP EDUCATION AT DUKE DIVINITY** introduced a new service called Generative Solutions, designed to

Cultivating Christian Leadership Focus of 2012 Convocation and Pastors' School

Duke Divinity School's annual Convocation & Pastors' School was held Oct. 15-16 and focused on the theme "Form/Reform: Cultivating Christian Leaders." The annual conference is an intensive two-day program that offers lectures, worship, and seminars for Christian leaders of all traditions. Led by scholars and practitioners from Duke and beyond, this event is a cooperative endeavor with the North Carolina and Western North Carolina Conferences of the United Methodist Church. The 2012 event featured Richard J. Mouw, Sarah Coakley, Andy Crouch, and Prince Raney Rivers. Fuller Theological Seminary president Richard J. Mouw, a leading voice for culturally engaged evangelicalism, delivered the Gray Lectures. Sarah Coakley, professor of divinity at the University of Cambridge and a leading authority on the dialogue between science and religion, gave the Hickman Lecture and offered a challenging proposal on ways to reconceive pastoral theology. Andy Crouch, executive editor at *Christianity Today*, and Prince Rivers, pastor of Metropolitan Missionary Baptist Church, were also featured speakers. In addition to the lectures were 17 seminars on topics ranging from youth formation to church planting to making disciples in the local church, offering participants avenues for exploring the cultivation of Christian leaders with faculty, church leaders, and practitioners.

equip institutions with a process for doing research, defining challenges, and proposing experiments in order to move forward in the face of complex institutional situations. The **WOMEN'S CENTER** co-sponsored with the Duke School of Nursing a workshop led by Nancy Houfek, head of voice and speech at American Repertory Theater at Harvard University, for women to practice using their voices with confidence. **FAITH & LEADERSHIP**, www.faihandleadership.com, had more than 200,000 unique visitors this year. The **TH.D. PROGRAM** hosted the third biennial gathering of Doctoral Programs in Religious Practices, which brought together selected faculty and doctoral students from Duke Divinity School, Candler School of Theology at Emory University, and Vanderbilt University Divinity School for conversation about their respective programs in theology and practices. In 2012, 58 pastors participated in the **LEADERSHIP EDUCATION AT DUKE DIVINITY**'s Study Leave program, which invites pastors to campus to attend classes, worship, and have space for conversation and reflection; and 282 people enrolled in Course of Study, designed to prepare licensed local pastors.

Center for Reconciliation Hosts Asian Christian Leaders

As part of a year-long engagement with Christian leaders in Asia, the Center for Reconciliation hosted leaders from China, Korea, and Japan for three days of meetings and conversations in December. Nora Bynum, Duke University's associate vice provost for global strategy and programs and the managing director for Duke Kunshan University and China initiatives, participated in the event along with Lung-kwong Lo, president of the Methodist Church, Hong Kong. This event followed several months of exploration and discussion about the possibility of incorporating another regional reconciliation institute in Asia, modeled on the Summer Institute held by CFR at Duke University each summer and the African Great Lakes Initiative Leadership Institute held in Uganda each January.

(CONTINUED NEXT PAGE)

The 2012 Duke-Cambridge Collaboration: Holy Week in Cambridge

In April, 25 members and friends of Duke Divinity School traveled to Cambridge, England, for a week of theology and the arts in and around the historic setting of King's College Chapel. The Duke-Cambridge Collaboration developed from a similar venture in 2010 and built on a growing partnership between Cambridge and Duke Initiatives in Theology and the Arts (DITA) to pursue a vibrant and enriching engagement between Christian theology and the arts at Duke Divinity School and beyond. The framework for the week was provided by the Easter services at King's College

Festival of Music and Services. Scholars and musicians from Duke met and performed with counterparts from the United Kingdom and beyond, including Irish poet Micheal O'Siadhail, Scottish composer James MacMillan, and theologian Alan Torrance from the University of St Andrews. The events spanned from Palm Sunday to Holy Saturday and included a performance of Bach's *St. Matthew Passion* conducted by Stephen Cleobury and a Good Friday rendition of MacMillan's *Seven Last Words from the Cross*. Dean Richard Hays preached at the Maundy Thursday service held in King's College Chapel.

Showcasing this interweaving of arts and theology was the *Rumours of Passion* concert in Clare College Chapel. Duke Divinity School commissioned new poetry from Micheal O'Siadhail in response to four Servant Songs of Isaiah. The poems were interspersed with music and set in counterpoint to the biblical passages, and a musical setting of the second poem, composed by DITA Director Jeremy Begbie, was sung by a choir of singers drawn specially for the occasion from both Durham, N.C., and Cambridge.

NOTEWORTHY

PROJECT TURN, a program that offers Divinity School courses for both enrolled students and those who are incarcerated, expanded to six courses this year, including the first course offered to participants who are on death row. A service in Goodson Chapel with the **PRISON STUDIES CERTIFICATE** program welcomed prison-based students from Raleigh Correctional Center for Women, who assisted in worship alongside their campus-based Divinity classmates. Twenty-eight entering M.Div. and M.T.S. students and 13 returning student leaders participated in **PROJECT BRIDGE**, in which students partnered with local organizations, including Reality Ministries, Urban Ministries of Durham, and Habitat for Humanity, for a week-long program to introduce them to the greater Durham community.

Notable Lecturers, Visitors, and Honored Guests

MELVIN L. BUTLER, jazz saxophonist and ethnomusicologist from the University of Chicago, discussed "The Spirit of David: Negotiating Faith and Masculinity in Black Gospel Performance" and "Performing Transcendence: Thoughts on Musical Blackness, the Holy Spirit, and Jazz Improvisation" in two public lectures sponsored by the Office of Black Church Studies and Duke Initiatives in Theology and the Arts. **THOMAS SAYRE**, a founding partner of Clearscapes design firm in Raleigh, N.C., and the artist who created the chancel cross for Goodson Chapel, presented a lecture and slide show about the casting and installation of the piece in 2011. The 2012 Kenneth Clark Lectures featured **MARKUS BOCKMUEHL**, a fellow of Keble College and professor of biblical and early Christian studies at the University of Oxford, who presented two lectures: "The Cuckoo in the Nest: How Not to Read the Apocryphal Gospels" and "The Virgin on the Donkey: Making Sense of the Christmas Story." **DONALD HAYNES**, a retired United Methodist minister, *United Methodist Reporter* columnist, and director of United Methodist studies at Hood Theological Seminary, gave a talk on passing down the Wesleyan heritage to future generations. The Office of Black Church Studies sponsored **ABRAHAM SMITH**, a New Testament scholar from Perkins School of Theology, who spoke about "The King James Bible and the Figuring of African American Bodies" and also sponsored a discussion with **JUDY FENTRESS-WILLIAMS**, an Old Testament scholar at Virginia Theological Seminary. Duke Initiatives in Theology and the Arts presented "Theology and the Arts: Conversation and Film with **RANDALL WALLACE**," the distinguished screenwriter, director, producer, songwriter, and Duke alumnus (T'71) who gained recognition for writing the Oscar-winning film *Braveheart* and directing *We Were Soldiers*, *The Man in the Iron Mask*, and *Secretariat*. The 2012 Wallace Chappell Lecture Series featured

DANA L. ROBERT, Truman College Professor of World Christianity and History in Mission at the Boston University School of Theology and director of the Center for Global Christianity and Mission, who gave two lectures: "Witness Unity and World Christianity: 1910-2011" and "Christian Presence and Proclamation Reunited." The Office of Black Church Studies' 2012 Martin Luther King Jr. Lecture Series featured **THOMAS HOYT JR.**, the 48th bishop of the Christian Methodist Episcopal Church. Duke Initiatives in Theology and the Arts co-sponsored a brown-bag lunch featuring Jewish artist **DEBRA BAND**, who spoke about her artistic process, what motivates her as a Jewish artist, and why she creates Judaic artwork. The Center for Reconciliation, Women's Center, and Chaplain's Office hosted a brown-bag lunch featuring **AMY JULIA BECKER**, the author of *A Good and Perfect Gift: Faith, Expectations, and a Little Girl Named Penny*, which was named one of the top religion books of 2011 by *Publishers Weekly*. **JOHN WITTE JR.**, the Jonas Robitscher Professor of Law, Alonzo L. McDonald Distinguished Professor and director of the Center for the Study of Law and Religion at Emory University, delivered the 2012 David C. and Virginia R. Steinmetz Lecture on "Rights, Resistance and Revolution: Historical Protestant Contributions to Universal Human Rights." Divinity School alumna and internationally acclaimed biblical storyteller **TRACY RADOSEVIC** presented a dramatic reading of the entire Gospel of Mark in Goodson Chapel. The annual Gardner C. Taylor Lecture Series featured **ZAN WESLEY HOLMES JR.**, pastor emeritus of St. Luke "Community" United Methodist Church in Dallas, Texas, who spoke on "Some Unforgettable Lessons I Have Learned about Preaching" and **CLARENCE LANEY JR.**, a Duke Divinity alumnus and pastor of Monument of Faith Church in Durham, N.C., who gave a sermon titled "Deep Roots in Shallow Places."

STUDENT INFORMATION

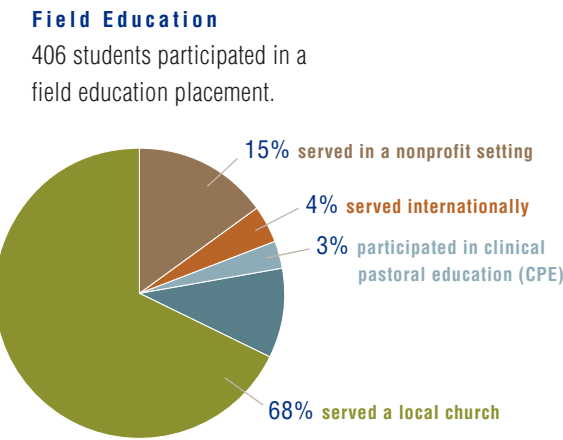
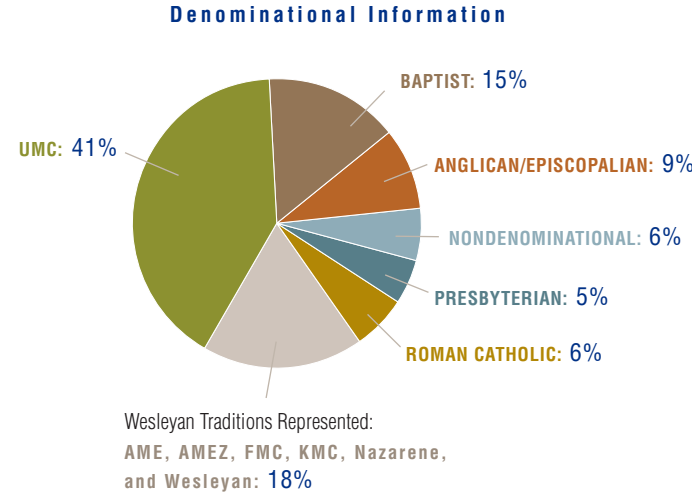
Student Enrollment Summary

Total Enrollment	650
Master of Divinity	449
Master of Theological Studies	50
Master of Theology	18
Doctor of Theology	44
Doctor of Ministry	36
Master of Arts in Christian Practice	27
Master of Arts in Christian Studies	14
Special Students*	9
Auditors*	3

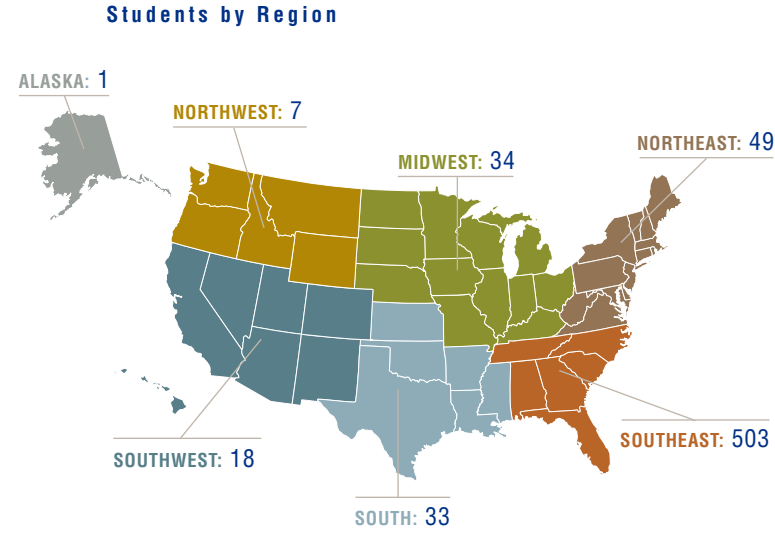
* Special students are taking courses for credit but are not enrolled in a specific degree program. Auditors attend classes but do not receive course credits.

Students Entering in 2012

Applicants:	676
Admitted:	431
Matriculated:	224
Median Age:	25
Median GPA:	3.56
Male:	63%
Female:	37%
White:	74%
Black:	13%
Asian:	5%
Hispanic:	5%
Am. Indian	2 students
Not specified:	6 students



Field Education provided stipends to students in excess of \$2.2 million. International field education opportunities in 2012 included placements in Mexico, El Salvador, Kenya, Uganda, and South Africa.



37 states are represented as well as the countries of the Democratic Republic of the Congo, the Dominican Republic, England, Japan, Mexico, the Netherlands, Peru, Singapore, and South Korea.

Two exchange students, one from VU University Amsterdam in the Netherlands, and one from Durham University in Durham, England, are visiting this academic year.

ANNUAL FINANCIAL REPORT 2011-2012 (fiscal year ending June 30, 2012)

Expenses

Compensation & Benefits	\$15,837,015
General Operations	10,291,577
Financial Aid	6,269,997
Prepaid Expenses (Gifts, Grants)	-208,208
Total Operating Expenses	\$32,190,380

Revenues

Student Tuition & Fees	\$10,642,082
Endowment & Investment Income	7,171,873
Gifts	9,016,967
Grants	3,357,709
Other Revenue	2,001,749
Total Operating Revenue	\$32,190,380

Nonexpendable Endowment Gifts Received	\$905,406
Gifts Received to Fund Capital Projects	25,250
Total Nonoperating Revenue	\$930,656

Development Summary

	2009-2010	2010-2011	2011-2012
Grand Total	\$11,204,043	\$12,874,933	\$10,307,886
	2,845 donors	1,909 donors	2,447 donors
Individuals	\$1,162,526	\$1,902,919	\$1,218,298
Divinity School Alumni	1,243 donors	1,111 donors	1,357 donors (\$284,942)
Other Duke Alumni	483 donors	231 donors	321 donors (\$541,741)
Friends	968 donors	424 donors	643 donors (\$391,865)
Foundations	\$7,231,159	\$7,800,568	\$6,830,471
	30 donors	45 donors	46 donors
			(The Duke Endowment: \$5,450,052)
Corporate	\$619,192	\$1,060,628	\$136,703
	30 donors	27 donors	21 Donors
Church	\$1,726,748	\$1,855,085	\$1,848,425
	30 donors	64 donors	51 donors
			(The Ministerial Education Fund of the UMC contributed \$1,734,101)
Other Groups	\$464,418	\$255,733	\$272,989
	61 donors	7 donors	8 donors

Purpose

Unrestricted:	\$2,383,423
Restricted:	\$7,041,461
Endowments:	\$857,452
Facilities:	\$25,250
Total:	\$10,307,886

Total Gifts and Pledges Received



DIVINITY SCHOOL SENIOR ADMINISTRATION

Richard Hays
Dean and George Washington Ivey Professor of New Testament

Lacey Warner
Executive Vice Dean, Associate Professor of the Practice of Evangelism and Methodist Studies; Royce and Jane Reynolds Teaching Fellow

Wes Brown
Associate Dean for External Relations

Stephen Gunter
Associate Dean for Methodist Studies

Susan Pendleton Jones
Associate Dean for United Methodist Initiatives and Ministerial Formation

Rob Knebel
Associate Dean for Finance and Administration

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THE LORD BLESS YOU AND KEEP YOU;
THE LORD MAKE HIS FACE TO SHINE UPON YOU,
AND BE GRACIOUS TO YOU;
THE LORD LIFT UP HIS COUNTENANCE UPON YOU,
AND GIVE YOU PEACE.

—Numbers 6:24-26



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