



The 2016 Dean's Report

Duke Divinity School



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Listening Deeply, Looking Ahead

Today is the final day of classes for the fall semester in 2016. As I look back at my first several months as dean of Duke Divinity School, I am deeply grateful. Our school is on the cusp of a new direction that will come in the form of a new strategic plan, a renewed and widely shared vision and mission, and strengthened connections to the church. We will think deeply about the best way to prepare Christian leaders for a future that will be much more diverse and multicultural, and a church that will look quite different in the years ahead. I am excited and honored to lead Duke Divinity School at this time when we have amazing, God-given opportunities.

Through the summer and fall months I have listened deeply to our faculty, staff, students, alumni, Board of Visitors, donors, university administration, church leaders, and people in Durham, N.C. The Divinity School entered a strategic listening process and systems analysis with the help of Craig Gilliam & Associates that gave every faculty member, staff member, and student an opportunity to weigh in on our school's history, current state, and dreams for the future. On November 30, our consultants brought back the results of our listening circles and surveys, providing the feedback to all of us at a gathering in Goodson Chapel. The six areas in which feedback coalesced into common themes include:

1. Strengths of Duke Divinity School
2. Our identity, mission, and vision
3. Increasing diversity and fostering cultural humility
4. The need to attend to organizational infrastructure
5. Increasing capacity for courageous conversation while honoring dignity
6. Cultivating community.

The feedback in these six areas will inform conversations across the Divinity School as we engage in our strategic planning process. That planning process will run from February through November 2017. Implementation of the strategic plan will begin April 2018. Throughout 2018 we will conduct a study of the churches in our constituency, paying special attention to the leadership needs from the perspective of the laity, and taking into account cultural shifts, new expressions of church, causes of decline, and more. Following that study, and with the strategic plan giving focus to our mission, we will be ready for a thorough curriculum review by 2019.

While we will follow this general arc that began July 1, 2016, it is just as important that we nurture here at Duke Divinity School a strong and loving theological community. Theological education goes far beyond curriculum and a well-thought-out strategic plan. How faculty and staff experience community truly matters, not just for themselves but also for students and ultimately for the church. To that end, we have increased opportunities on and off campus for informal meals and gatherings that provide more unstructured time for conversation for faculty and staff. In these past few months, we have had plenty of laughter, good food, and music along the way. As you will see in this Dean's Report for 2016, we continue to be blessed in our ongoing work to form and support students for ministry, and we have much for which we're thankful.

May we together keep in step with the Spirit, love God with all our hearts, and welcome the mind of Christ as we prepare leaders for the church of tomorrow. ■



ELAINE A. HEATH



Practical Theologian and Evangelism Professor to Lead Duke Divinity School

Introducing New Dean Elaine A. Heath

BY JASON BYASSEE

Most people notice two things right away when entering the office of Dean Elaine Heath. One is her personal warmth. It radiates off her, almost physically. She's the sort of person whose smile and infectious laugh appear when she's being most serious. She seems like she's just been praying for you before she meets with you. The second is the great sign over her desk that makes this announcement, which is both playful and forbidding: "No whining!" It may be the perfect prohibition for what ails the church and the academy that seeks to serve it. The combination of kindness and severity is not only a mark of a good leader, but also both are in the very character of God (Romans 11:22). She has spent years on the ecclesial speaking circuit, holding gatherings of clergy and laypeople absolutely spellbound, imagining ministry that does not blame or harangue but instead entices.

Heath is a scholar, pastor, writer, and entrepreneur. Her academic books have been published by esteemed houses, including Baker, Westminster, and Cascade. She also has written books of the sort that most professors don't

write—*The Gospel According to Twilight* and *God Unbound: Wisdom from Galatians for the Anxious Church*—accessible theological texts for the church. She has pastored churches in challenging contexts. The hard-won wisdom garnered there peppers her writing and speaking. She held a named chair at Perkins School of Theology at Southern Methodist University. She also founded the Missional Wisdom Foundation, which oversaw the work of the New Day and Epworth communities and social enterprises that incarnate her ecclesial vision.

FROM ANOTHER STREAM OF METHODISM

Heath is rare among Duke Divinity deans. One has to go back decades to find an incoming dean whose pedigree does not include Duke or Yale. Several deans over the past half century studied theology and ethics with the same professors in the same department. Even the previous two deans, Richard Hays and Ellen Davis, both biblical scholars, are strongly theological readers of Scripture within their respective fields. What was once called the Yale School—a postliberalism marked by close reading of texts and a return

to a theologically fulsome voice—is often now called the Duke School. It has been a juggernaut—and Heath was not previously a part of it.

She studied at Ashland Theological Seminary in an economically declining area of north central Ohio, where she had grown up for a time and later pastored and taught and administrated. It's the sort of small school that's endangered in 21st-century North America: not enough students, too many financial demands, no clear future. She studied for her Ph.D. at Duquesne in Pittsburgh, a school many know as a fine place to steep in Catholic tradition but not renowned as a so-called elite school. Perkins School of Theology at Southern Methodist University has long been a place that has traded faculty with Duke: for example, Ted Campbell, Richard Heitzenrater, and now Perkins' new dean, Craig Hill. But its emphases have been elsewhere than postliberalism.

Meanwhile, Heath pastored a little church in Ohio, studied mysticism, wrote a dissertation on holiness pioneer Phoebe Palmer, and learned to teach evangelism and missional

theology with an accent that is neither process nor postliberal but with distinctly Methodist notes and respect for her Pentecostal heritage. If Methodism is, as former Divinity Dean Thomas Langford taught, a mighty river, then Heath comes from a different stream than those that have long flowed into Duke.

Dean Heath is unique in another way: she has a long publishing track record on what should be done in theological education. No previous dean had reason to write extensively on what ails the seminary. But the plates have been shifting under our feet as long as Heath has been teaching. As a committed practical theologian, she has been paying attention. She described in the Fall 2016 issue of *DIVINITY* magazine how she started to notice a decade or so ago that her best students at Perkins had reservations about ordination; not about God, or about church necessarily, but about the institution that seemed to want to grind them up in a failing effort to save the denomination's administrative

machinery. These students were willing to give their lives, but not for bureaucracy. They wanted to give their lives for Jesus and the vulnerable whom Jesus most loves. She also noticed the massive levels of education debt that stymied students' potential for creative ministerial callings.

As an academic committed to faithful practice, she did something about it. She helped launch two communities. One was New Day, a house church committed to working with refugees in Dallas as they orient to life in America. Another was Epworth Project, an intentional Christian community committed to a rule of prayer and learning the needs of its neighbors through real friendship that changes both parties. Both are premised on disciplined, face-to-face discipleship and relationships of mutual regard with the neighbor, especially the needy neighbor. Epworth has grown into seven houses, and New Day is modeling bivocational ministry that doesn't cost a church at least \$75,000 per year. Methodist bureaucracy doesn't now allow elders to be paid less, but that

day is coming, and Heath's communities show how to step into it. Epworth and New Day and other initiatives of the Missional Wisdom Foundation are all laboratories in which to try out ideas, demonstration plots for students to seek their own inspiration, and glimpses of a new future for theological education and church life.

A SEMINARY FOR THE CHANGING CHURCH

What if seminary is not for propping up a collapsing apparatus, whether denominational or educational or congregational, but for catalyzing the sort of community that Jesus summons? This practical and evangelical approach to faith is, in one of Heath's favorite phrases, "simple but not easy." Getting to know our neighbors, praying with a rule, relocating to places the church has long avoided, showing a fearful world a more hope-filled way to live—this is early Methodism. It has been done most recently in new monastic communities, such as Rutba House in Durham's Walltown neighborhood. But it has not often been done as theological education itself. Such

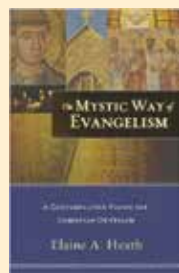
Select Books by Elaine A. Heath



GOD UNBOUND

Paul led the Galatians through a cultural shift to radically expand their ideas of who God is, who they were, and God's mission for the church. Heath extends an invitation to Christians to broaden their view of God by moving beyond the

walls of buildings and programs to become a more diverse church than they have ever imagined.



THE MYSTIC WAY OF EVANGELISM

This book examines evangelism using the classic threefold path of purgation, illumination, and union. The lives of the mystics and narrative theology inform different ways of thinking about and

practicing evangelism, which provides a corrective to evangelism as consumerist programs.



WE WERE THE LEAST OF THESE

In this book, Heath illuminates the good news in several biblical passages that have been profoundly healing for her and other survivors of abuse. It will be welcome reading for those who

have suffered abuse as well as for pastors, counselors, therapists, and others who minister to them.

Elaine Heath and her husband, Randall Bell, on pilgrimage along St. Cuthbert's Way in northern England in 2014.

approaches are often regarded from a distance as boutique options, but Heath innovated within an existing seminary at Perkins so that students could live this way while in training. Heath was essentially creating a new seminary in the shell of the old, to riff off one of her heroes, Dorothy Day. Now she's been handed the keys to one of the great theological centers of study. She has written about and practiced extensively a new approach to theological education. What can we expect based on this track record?

For one, she will stir devotion. Bishop Ken Carter of Florida has observed and hosted Heath in a variety of settings and noticed that she manages to appeal to both his most conservative and most progressive pastors. "The younger folks in the conferences I know are really drawn to her," he says. They can detect her authenticity. "If anyone has reason to be cynical about the church, she does. But she goes on to say, 'Let me tell you about what God has always been doing in the church.'" Carter praises her networking ability. After only a few weeks on sabbatical in Asheville, N.C., she seemed to know everyone nearby from any denomination doing anything similar to her work and to have challenged and been challenged by them, and they had grown together.

Blair Thompson-White, one of Heath's students and senior pastor at Arapaho United Methodist in Richardson, Texas, says, "I hang on every word she says, because she's such a deep listener to the Spirit." Thompson-White's husband, Adam White, who worked with Heath at the Missional Wisdom Foundation and is lead pastor at Grace UMC in Dallas, told me, "I revere her, but she's also a friend, a spiritual mother really." Whatever



else she will be, she will not be aloof. Heath's former students testify that she believes power is there to be given away. Cecilia Igweta, a Kenyan Methodist pastor and current abbess for the Epworth Project, says: "Elaine really mentored me, walked with me, and at some point asked me to take leadership. She's really good at mentorship—at empowering others."

Duke's provost, Sally Kornbluth, noticed these traits during the interview process. "Elaine Heath is the right person at the right time to lead the Duke Divinity School," she says. "During the search, I was especially impressed by the way that Elaine integrated her personal background and philosophy with the needs of the school. This is an important, maybe

even transformative, time for theological education within a university, and I believe Elaine will be a great partner and colleague with her fellow deans in advancing Duke's tradition of innovation and service."

A NEW PENTECOST

The foundation for Heath's academic project is her book *The Mystic Way of Evangelism: A Contemplative Vision for Christian Outreach* (Baker Academic). A revised and updated second edition will be out in October 2017, a testimony to the book's influence across the academy and the church. She asks whether the decline of Western Christendom has been sent by none other than God. As with the Israelites in the exile, the

loss of power is an act of divine judgment, and so of divine grace. As the money, status, and power melt like snow in spring, we realize God always asks God's people to empty themselves. This is a purging process. As church leaders and laity pine for some fix that isn't there, God longs for us to relinquish our grip on our idols and to embrace God alone, who is the "molten core, the vital breath" of all life.

Many academicians who have not served a church have been relatively insulated from congregations' and judicatories' pain amid catastrophic decline. Heath, as an experienced parish pastor, has not, and she lists the struggles: "growth" by transfer and not evangelism or discipleship, disillusionment as good people quit trying, big givers who are bigger bullies, insecure ministers shutting down lay innovation, would-be ministers shut out because of gender, renewal-minded pastors shut down by suspicious bureaucracy, and the list goes on.

A look at the history of Duke Divinity School reveals that it does tend to convert students to become passionate advocates for this or that approach to church that has the answers. After Dean Robert Cushman discovered Roman Catholicism as a Protestant observer at Vatican II, the answer was liturgical renewal. The legions of high-church Anglicans and Catholic converts since are fruit of that legacy. Since Black Church Studies courses became mandatory for all students, many have seen our future in brave approaches to deconstructing racism and showing the church's *mestizo* future, as Professor Edgardo Colón-Emeric puts it. Others have been convinced the church has neglected its own treasures of nonviolence or orthodoxy.

For Heath, such "answers" are the proverbial finger pointing at the moon. The real answer, such as it is, is God. God empties would-be disciples of everything else—all comfort, all sin, all we are—to fill us with all God is. A mystic, as

Heath writes with a nod to Evelyn Underhill, is "irresistibly" drawn to God. She refuses to go to God without all the other people she can take with her. And then, as Heath says in an interview on the Work of the People website, we all have to go to hell. Because that's what God does. Taking flesh like ours, God plunges to wherever people are in hell to liberate them. To find God, we have to go to hell too, and take part in God's liberating project.

Heath has stern words for everyone associated with a theological seminary. By the time students arrive, a false self is firmly locked in place. We think we are what we achieve, not who God says we are in our baptism. Then they arrive in parish ministry with a false self now fortified with a degree. And ministry makes it worse. The machinery grades us on buildings, budgets, and attendance. Those who do well are often those on the "right" side of divides like gender, class, and race. We never address the "threefold wound" in all humanity—racism, sexism, and classism. We have few resources to deal with the formidable world of church politics, budgets, boards, conflicts, and jockeying for power.

None of this looks like Jesus of Nazareth. This is where Heath the evangelist kicks in. We need nothing less than a new Pentecost, she insists, as her spiritual predecessor Phoebe Palmer did before her. In the church, we have lost our ability to draw people to Jesus. We need intellectual rigor, which, adamantly, she insists, can never be left behind. We also need holiness. Not piety—she seems blessedly free from that naiveté—but holiness, the presence of the living God. As Heath puts it in *The Mystic Way of Evangelism*, in a church

On the Cover: Detail from the Pentecost Window

South Entrance, Westbrook Building

The lines and colors of the Pentecost Window, designed by artist Les Wicker, depict the Holy Spirit as a dove descending. The colorful garments of the twelve apostles blend at a specific point in time and geography, but rapidly spread across the horizon of the earth signifying the joyous carrying forth of the good news. "I wanted to draw out the meaning of Pentecost in a vision that was not restricted by the confines of realism but rather was freed in a kind of spiritual vision that broadened the significance by both time and space to include present-day ministry and a continuation of God's increase," said Wicker.

—Excerpt from *With God in Mind: Sermons on the Art and Architecture of Duke Divinity School*

I am not nearly so worried that my evangelistic, liturgical theology will be seen as eccentric by the guardians of liturgical orthodoxy as I am mindful that theology can and does either challenge or perpetuate systemic exploitation, manipulation, and violence against the least of these.

—Elaine Heath, from “Eucharist and Evangelism” in *A Wesleyan Theology of the Eucharist*

deformed by loving the wrong things, and with pastors so frenetic they cannot pray, only the “untamed presence of the living God” can save us.

What does this new Pentecost look like? It’s not necessarily small. Phoebe Palmer’s evangelism resulted in some 25,000 conversions. Heath points to the Methodist Pentecostal Church in Chile, that country’s largest Spirit-baptized denomination. But in the United States, a new Pentecost might feel small. It may not have as many giant congregations, but many more small ones. It will be vastly more egalitarian, taking seriously our own baptism’s decimation of division (see Galatians 3:28), healing the threefold wound. It will include churches stewarding their buildings well. Empty parsonages can be used for intentional communities. Unused Sunday school rooms can be clinics. The kenosis or emptying out that God is bringing means we have space unused that belongs to our neediest neighbors. But we have to meet them. What do the people right around us need most? What do we have that can help? What do we need most? What do they have that can help? Those questions can only be answered over time, patiently, around dinner tables, through caring for one another’s children, and in relationships of reciprocity, mutual encouragement, and genuine friendship.

A VISION FOR THEOLOGICAL EDUCATION

This may seem a severe cure and, depending on whether you realize the church and its academy are sick, an unnecessary one. Duke Divinity may be a misleading vantage point for assessing the health of the church and academy. The buildings are still grand, the classrooms are still full, and the chapel still soars over all of it. Duke became a national and international school over the last generation and a destination for scholars from broad constituencies all over the world. Why take such a bitter cure when it’s not at all clear we’re sick?

Because we are sick, whoever we are. No one escapes the woundedness that comes from being human. Not dealing with it means we will foist our wounds on others. (Here Heath sounds most like Richard Rohr). For all Duke Divinity’s greatness, it has its own institutional wounds. Fault lines of race and gender, sites of acute pain recently, have never been painless for those not born with white male skin. Duke’s own greatness is at risk. A decade ago, our admissions committee accepted around half the M.Div. applicants. It’s now closer to 90 percent. Our budget is stretched thin. The American Theological Society (ATS) suggests that seminary education in North America is in serious danger. Even the so-called prestigious schools of theological education have had to lay off dozens of people, not replace



Elaine Heath preaching at the Louisiana Annual Conference in 2015.

retiring professors, and search frantically for new financial models. These are, as someone said, but the beginnings of the birth pangs.

We should remember that these pains are God-breathed. We will see in Dean Heath’s leadership what former Dean Greg Jones called “traditioned innovation.” Much of what she says will be deeply familiar, but she will deploy it in a surprising way. There will be pain. And there will be greater joy.

Heath's enthusiasm for new monastic communities is her deepest alignment with Stanley Hauerwas' work. Many of his students over the years have come from or gone to or launched similar communities. Heath doubles down on their commitments. All Christians should be living rigorously disciplined lives, practicing a "hermeneutic of love" in their neighborhood, seeking not to acquire but to disperse. That's the way to be truly human, let alone Christian. And it will be genuinely novel. Heath's accent on holiness is newer at Duke. Faculty and students, especially people of color, will find Heath knows how to draw an "amen" while preaching. Pentecost is her natural habitat; it has usually not been for previous deans.

Worship aside, what will Heath's leadership look like in administrative practice? The Divinity School has undertaken a vast listening project, conducted by the consultants Gilliam & Associates and drawing on every faculty, staff, student, and alumni possible, which will direct our attention to several areas of greatest need. A five-year strategic plan will emerge in response. Heath speaks often of a fourfold pattern she developed partly from a lecture given by Sister Marguerite Buchanan: show up, pay attention, cooperate with God, and release the outcome. Heath is already paying attention. The cooperation with God is to follow in a form none of us should try to foresee too quickly. "Release the outcome" may be the most countercultural. We can't control what happens. The outcome of our cooperation with God is God's responsibility.

A VISION OF GOD

Heath speaks with surprising confidence and realism about God's guidance. She is serious about her spiritual

We are in a post-denominational world, one in which the institutionally self-serving ways of Christendom are crumbling and all the privileged, consumeristic, colonizing assumptions of the church are falling apart. We are in a new day in which the church is moving to the margins, a time that calls us to repent of our jockeying for power and privilege in a secular culture. It is time for denominations, including the United Methodist Church, to move with the Holy Spirit and become a kenotic church.

—from *Longing for Spring: A New Vision for Wesleyan Community* by Elaine A. Heath and Scott T. Kisker

commitments, including time-tested practices of discernment. Strands of the Christian tradition have lashed out at the idea of God speaking directly to people, especially to powerful women. Heath both loves the tradition and also sees fractures in it.

Heath recounts her teenage conversion in another interview on *Work of the People*. She was spiritually searching, reading widely, and especially invested in the book *The Robe* by Lloyd C. Douglas, asking herself if God is really like this Jesus. If so, she thought, she could follow this God. After thinking through this hypothetical hundreds of times, something clicked. Suddenly she knew that Jesus really is God. God actually does love all people and is not shut up within the institution's walls.

In her deeply brave book *We Were the Least of These*, she reflects on her experience of being sexually abused, including (but not only) by a pastor. Chewing on the text of Matthew 25 in seminary, asking appropriate questions about context and translation, she heard God tell her that she was among

the least of these during the abuse. Christ was never absent; Christ was present and suffering, as he is with all who suffer—bringing healing and mending. This was a deep step into shalom that has undergirded her teaching ever since. She already knew Christianity was true, but now she had a deep experience of healing, anointing, and a passion to share such full life with all.

What if God is not only the cause of what ails us but also the cure? God, in triune life, is never alone—and we are not alone, for God will always be with the least of these. During one job transition in her life, Heath had a vision of God as three wiry old grandmothers. She expressed her surprise and frustration at the long, drawn-out process. God said: "We try to avoid coercing people. We work with openings. This takes time." Now, she is the dean for whom we pray. ■

Jason Byassee D'99, G'05 holds the Butler Chair in Homiletics and Biblical Hermeneutics at Vancouver School of Theology and is a fellow in theology and leadership at Duke Divinity School. He has served as the senior pastor of First UMC in Boone, N.C.



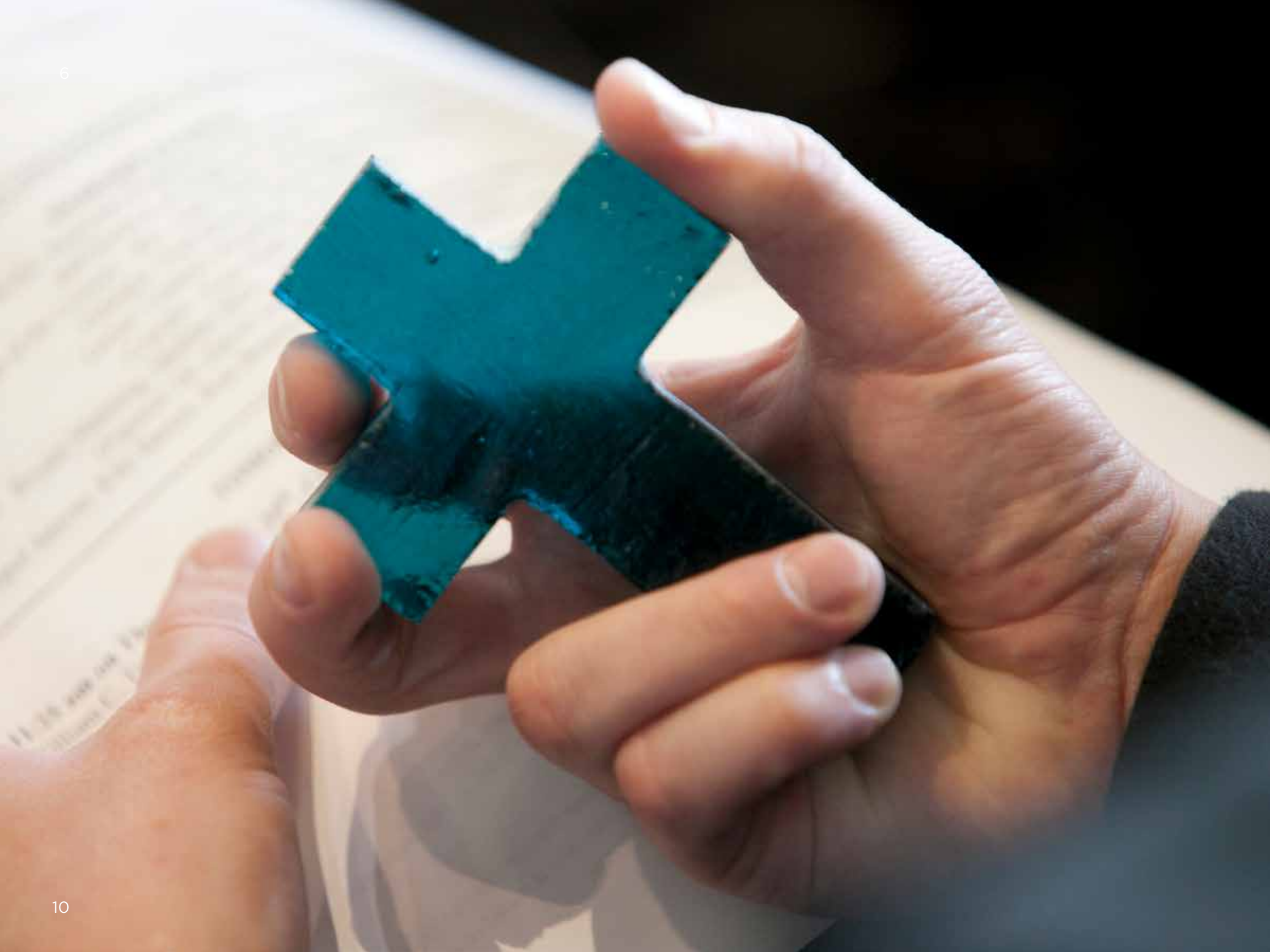
New Dean of Duke Divinity School Installed

Duke University President Richard Brodhead and the Duke community officially welcomed Elaine Heath as the new dean of Duke Divinity School on August 30, 2016, during the 90th Opening Convocation service for the Divinity School.

The convocation service, which was the first worship service of the 2016-17 academic year, featured an academic procession of the faculty and selected senior administrative staff, a blessing of new faculty and staff, and a welcome to the entering class of students. Dean Elaine Heath preached.

Heath began her tenure July 1 as dean of the Divinity School and professor of missional and pastoral theology after most recently serving as the McCreless Professor of Evangelism at Perkins School of Theology at Southern Methodist University in Dallas, Texas. She is the co-founder of the Missional Wisdom Foundation, the author of numerous books and monographs, and an ordained elder in the United Methodist Church. Her scholarly work integrates systematic, pastoral, and spiritual theology in ways that bridge the gap between academy, church, and world. Her research interests include evangelism and spirituality, evangelism and gender, new monasticism, and emergence in church and in theological education. ■

The service can be viewed online: <https://divinity.duke.edu/convocation2016>.



Practical Experience Key to Ministerial Formation

Field Education Opportunities at Duke Divinity School

Duke Divinity School has always believed that field education is an essential part of training for ministry during the Master of Divinity degree. Students are required to complete a minimum of 800 hours of practical service in approved ministry settings. In the past year, 335 field education placements were completed, including in urban, rural, and suburban churches; hospitals and nursing homes; camps and children's ministries; shelters and soup kitchens; international locations such as South Africa, Kenya, and Mexico; and many more. Because of the financial generosity of The Duke Endowment and the faithful donors to the Divinity Annual Fund, Duke Divinity School students received over \$2.5 million to support them during their field education placements.

Field Education Experiences in 2016

HALEY ECCLES



As a fourth-year divinity student, field education brought familiarity in a year of change. As many students do in their final year, I am working on commissioning paperwork and preparing to serve the church in my home conference of Florida. Work on my commissioning papers has allowed me to reflect on how much God has shaped me in divinity school. Field education has been a large part of this, and particularly my supervisors have played a large role. My first field education supervisor's confidence in my abilities as an intern and future minister helped me see my call to pastoral ministry. What seems obvious to me now didn't cross my mind until our conversations about gifts, graces, and growth.

This year I am returning to serve with the Rev. Lori Higgins in a new field education placement at Efland UMC in Efland, N.C. The familiarity of working with Pastor Lori has allowed us to hit the ground running. In my previous placement with her, she treated me like a colleague in ministry, providing helpful feedback while allowing me to minister according to my own

gifts. Now, as I approach commissioning, she has helped me consider what experiences and tools I might benefit from in my first placement. This way of showing pastoral care for me and investment in my future ministry is more valuable than the classroom. While we need to learn biblical and theological concepts for effective ministry, the opportunity to experience what it is like to love a congregation and to be loved by a pastor and supervisor captures the spirit of my calling, which can get dulled amid so many readings and assignments. I am thankful for my supervisor who has helped me grow this far and isn't done with me yet!

Eccles is a fourth-year divinity student who is seeking ordination as an elder in the Florida Conference of the United Methodist Church. Her background includes working as a case manager with foster and adopted children, children and adults with intellectual and developmental disabilities, and adults diagnosed with mental illnesses. Working with these groups of people God loves and cares for has made her especially passionate about working toward a more inclusive local church. She also has a particular interest in supporting caregivers who selflessly look after others and need outside support to maintain their self-care.

ROBERT BLEDSOE



During my final year at Duke Divinity School, I wanted to try something completely different from what I had done in the past, which was working at churches of different sizes in Florida, North Carolina, and Michigan. For my final field education placement, I requested to work at a nonprofit organization. I didn't know what the options were, what I would be doing, or what to expect, but I simply felt God calling me to this type of ministry before entering full-time ministry as a pastor. I ended up being sent to work at World Relief in Durham.

So far, my experience can be summed up into one word: *WHOA*.

During my first week, I had lunch with a family from Somalia, ate dinner with a family from Afghanistan, and met with a man from Central Africa. I never thought I could meet so many people from such different backgrounds, all right here in Durham.

Being so absorbed in classes, campus life, family, and worrying about what life will be like after graduation, I often don't notice what's *actually* going on in the world. My eyes have been opened, and my heart is heavier than ever before as I realize the trauma and challenges occurring in the lives of so many people, our neighbors, in this world. I've learned so much from my work with World Relief, and I cannot wait to see how God continues to work in my life and in the lives of these people.

Bledsoe is a third-year student at Duke Divinity School and is seeking ordination as an elder in the Florida Conference of the United Methodist Church. He cares most about building bridges between the local church and ministries such as World Relief and hopes that, through his time at World Relief, he will be able to build connections to work with victims of human trafficking.

SPENCER SHAW



For most of my life, people have told me that I'm an "old soul." I'm the kind of guy who starts his day off reading the newspaper, drinking black coffee, and irritating everyone on the road (my wife included) by driving the exact speed limit. I tend to be a creature of habit. Though I'm not opposed to breaking my routine every now and then, I like knowing what to expect every day. Upon finding out where I would be serving my first field education placement this past summer, I was thrilled, and thought, "I know just what to expect."

Since this past May, I have had the privilege to be in ministry with the people of Croasdaile Village, a United Methodist-affiliated retirement community here in Durham, N.C. What started as a summer field education placement for this "old soul" quickly blossomed into an opportunity to stay throughout the academic year to continue fostering Christian community with some incredible people. I've had the chance to get to hear the stories of many of Croasdaile's 600 plus residents and to see the ways in which God has been at work all along. I soon began to realize that I no longer knew quite what to expect every day, and that maybe that was an important piece of my discipleship.

While I originally thought ministry in a retirement community would be routine, my experience thus far has proven otherwise. Some days my time at Croasdaile includes co-leading a Bible study, and other days it involves assisting in planning a funeral. Some days I visit with residents in their 80s and 90s who are still serving God and others enthusiastically, and other days it involves praying at the bedside of a resident nearing death. Life in a retirement community is not static by any means. God has used this place and these people to teach me something about the unexpectedness of ministry. My friends who are further on in the aging process than I am have been helping me learn how to adapt to the many changes life brings and how to use such changes (whether losing physical abilities, moving unexpectedly, or losing loved ones) to the glory of God.

While the residents at Croasdaile often joke about being old, they have helped this “old soul” to learn how to break routine every now and then in response to the many ways God calls us and invites us into kingdom work.

Shaw is a second-year Master of Divinity student seeking ordination as an elder in the New England Conference of the United Methodist Church. After graduation he hopes to pastor local churches and share his passion for living into God’s kingdom and inviting others to do the same. ■

To receive regular updates and stories from field education at Duke Divinity School, sign up for the monthly newsletter, *Engaging in the Field*. To subscribe, contact us at fieldeducation@div.duke.edu.

To learn more about ministerial formation programs and activities, visit divinity.duke.edu/formation.



Ministerial Formation and Student Life Leadership

The Rev. Rhonda Parker began her new role as **Senior Director of Ministerial**



Formation and Student Life in 2016. She has served in the field education department for over five years and has been working closely with innovative initiatives supporting ministerial formation and student debt reduction. As an ordained elder in the North Carolina Conference of the United Methodist Church, and with more than a decade of

experience in leading church and nonprofit ministries, Rhonda brings a wealth of pastoral wisdom that guides her work in this expanded role with colleagues and students. As the senior director, and in partnership with the Rev. Jeff Conklin-Miller, associate dean for academic programs, Rhonda leads a team devoted to the work of ministerial formation and student life, including the Rev. Daniel Corpening (director of field education), the Rev. Matthew Floding (director of ministerial formation), the Rev. Meghan Benson (chaplain), the Rev. Cathy Watson (director of student life), the Rev. Brad Thie (director of Thriving Rural Communities), and the Rev. Ismael Ruiz-Millán (director of the Hispanic House of Studies).

The Rev. Daniel Corpening was named the **Director of Field Education** in



2016. A graduate of Duke Divinity School, member of the National Alumni Council, and ordained elder in the Western North Carolina Conference of the United Methodist Church, Daniel brings a wealth of insight, experience, and passion to his new role. He previously served as pastor of discipleship at Assurance UMC in Huntersville, N.C.

The Rev. Matt Floding, Director of Ministerial Formation, provides student



formation as well as formation for field education supervisors, focusing on the Mentoring for Ministry co-curricular program, the Presbyterian-Reformed House of Studies, student-initiated field education placements, Clinical Pastoral Education (CPE), Friendship House, and career planning and postgraduate placement for Divinity School students. ■

Celebrating God's Call and the No Debt Challenge

Duke Divinity School Continues to Explore Ways to Reduce Student Debt

Seminaries and divinity schools across the nation continue to grapple with the ongoing challenge of reducing the burden of financial debt for students who want to minister in churches and missional organizations. The costs of providing higher education continue to soar, as does the amount of student loans and other indebtedness incurred by students. Duke Divinity School is not exempt from these trends. For the past few years, we have been seeking ways to partner with churches, supporters, and students themselves to reduce debt after graduation. “The cost of theological education has many stakeholders,” says the Rev. Rhonda Parker, senior director of ministerial formation and student life. “The student is one stakeholder. The others are the school and the church.”

In 2013, the Divinity School received a grant from the Lilly Endowment Inc. to support programs that help institutions and students reduce reliance on loans, and this year a supplemental grant was approved that will extend the programs and research. Parker is leading the Educational Debt Task Force to oversee and report on the implementation of the grant. This will allow us to continue existing initiatives, to develop new programs, and to conduct research into effective ways to help students finish their divinity school training with as little debt as possible.

CELEBRATING GOD'S CALL

The grant from Lilly Endowment Inc. allows the Divinity School to continue the scholarship program Celebrating God's Call. This initiative encourages churches to partner with Duke and with students to share the cost of theological education.

Congregations commit to offering scholarship support for a student pursuing a Master of Divinity degree. Funds from the Lilly Endowment Inc. grant and the Divinity Annual Fund provide a match of up to \$1,000 for the first 40 churches. Celebrating God's Call is open to all M.Div. students, regardless of their denomination or plans for ministry after graduation. In 2016, a record 61 churches partnered with students and Duke Divinity School to offer financial support. In the past three years, Celebrating God's Call has generated \$195,471 in new scholarship funds for students. This is an encouraging trend, reflecting a growing recognition that schools, institutions, and churches must all work together to remove the barriers of debt to make possible theological education and ministerial formation that empowers students for ministry.

NO DEBT CHALLENGE

The economic challenges facing future ministers include the potentially high cost of attending divinity school and the relatively lower wages offered by many ministerial positions. The No Debt Challenge was an initiative designed to encourage students to complete their divinity school degrees without incurring educational debt. The challenge is offered specifically for the approximately 50 percent of Master of Divinity students who receive the Ministerial Promise scholarship from Duke Divinity School. In order to qualify, students had to secure at least one outside scholarship and take out no student loans.

Those who are able to graduate without debt are awarded a Transition to Ministry Grant of \$2,000. This grant is intended to be both an incentive for students to make choices to reduce debt and an encouragement as they begin their future ministries. Graduates in 2016 were the

first cohort who had the opportunity to participate, and to date more than a dozen students have successfully completed divinity school without additional student loans and received the \$2,000 award.

Exit interviews with these students have been very fruitful in helping to understand the financial and lifestyle choices students make in order to graduate with no debt. “By living simply and managing finances carefully, students are doing what they can to minimize debt,” Parker says. “In order to graduate without debt or with a manageable amount of debt, they also need the financial support of their church or denomination, the Divinity School, and often their immediate or extended family.” Churches, missional organizations, schools, and financial supporters must all continue to work together to grapple with the serious issue of financial pressures on seminary and divinity students.

ADDITIONAL PROGRAMS

The Educational Debt Task Force spent much of 2016 analyzing the financial challenges facing students. Which students were able to graduate with little or no debt? Which students were graduating with the most debt? The task force focused particularly on potential disparities between students from different denominational affiliations as well as the amount and effects of debt on students of color. The task force aims to use this analysis to create additional programs that help students from all backgrounds minimize debt.

One finding of the task force was the growing need for financial literacy training for students. The grant from the Lilly Endowment Inc. will help in the development of a series

of lectures, workshops, and courses on financial literacy targeted for students preparing to enter vocational ministry. The programs also provide an increased focus on stewardship, simplicity, and the spiritual disciplines.

The landscape of higher education, including divinity school, looks much different in the 21st century than it did in past generations. Even though Duke Divinity School continues to keep tuition costs much lower than other schools at Duke and lower than many peer institutions, the financial pressures on students continue to rise. It will take an ongoing, sustained partnership between churches, denominations, schools, institutions, students, and generous donors to alleviate the burdens of debt. ■

For more information about how your church can participate in Celebrating God’s Call, contact the Rev. Rhonda Parker, senior director of ministerial formation and student life: rparker@div.duke.edu.

For more information about how you can support student scholarships and financial aid, contact the Office of External Relations: 919-660-3456.

It is the responsibility of the community of faith to equip those it calls to lead, and I can imagine no better way to equip leaders than the formation offered to our students at Duke Divinity. We will continue to work toward ways to help our student minimize educational debt and bring partners and stakeholders alongside us in this effort.

—Rhonda Parker, senior director of ministerial formation and student life;
chair of the Educational Debt Task Force



Divinity Annual Fund and the Year of Participation

The journey through divinity school requires the support of community—an encouraging family, a loving church, a lively study group. During his first semester at Duke Divinity School, Brandon Hudson T’06, D’13 tried to go it alone. That lasted for a month. He realized that he needed some partners on the journey. “I was brought into a study group of about 10 people that we called Da OrthoDocs,” he says. “The group became a community of love, growth, and support over the duration of my three years in the Divinity School.”

The mission of Duke Divinity School requires the support of a community to sustain it, which is what the Divinity Annual Fund is all about. Alumni, faculty, staff, and friends join together with their gifts—both large and small—to provide funds that make it possible to prepare men and women for ministry. This past fiscal year, the Divinity Annual Fund celebrated its most exciting year. A record number of donors, 2,353, contributed a record-breaking amount of \$810,216.

This year also begins the final year of Duke Forward, the comprehensive campaign for Duke, which will conclude in 2017. The university has named this the Year of Participation, in which all alumni and friends are invited to join the community of supporters by making a gift.

Brandon met Maranatha Wall D’13 in Da OrthoDocs, and their friendship eventually blossomed into romance and then marriage in 2015. They continue to live in Durham, where Brandon is the director of Urban Hope. “At Duke, I was able to work out what I was learning in the classroom through vibrant and innovative urban ministry contexts in Baltimore and

Houston,” he says. “Both places allowed me to build relationships with black and Latino youth seeking to survive and to transform the impact of the criminal justice system on their lives and communities.” Those experiences prepared him for ministry in the Walltown neighborhood of Durham, where Urban Hope offers a summer camp, after-school program, community Bible studies, and a leadership lab for high school students. Brandon sees his work as part of the shalom of God’s beloved community.

From rigorous theological formation to transformative field education experiences to the bonds formed in a supportive study group, the Divinity School offered Brandon and Maranatha a wealth of spiritual and intellectual resources for ministry. In addition, Brandon received funding that covered 75 percent of his tuition. These financial resources are indispensable for creating pathways for motivated students to answer God’s call to prepare for ministry. Each donor to the Divinity Annual Fund participates in making it possible for students like Brandon and Maranatha to study and to serve.

Brandon and Maranatha have modeled community since they were students, from the days of Da OrthoDocs to their work in Durham today. And they are part of the Divinity Annual Fund community too. Since graduation in 2013, they have continued to give what they can financially to the annual fund. “We give to the annual fund as an investment in the ongoing transformation of Duke Divinity School,” he says. “We believe Duke has shaped us in profound ways and believe it can profoundly shape generations to come. We encourage our fellow alumni to participate in God’s work here so that it may continue to become a place where all of God’s children can be empowered and equipped for a life of ministry.”

We are grateful for all the friends and donors who have supported the mission of Duke Divinity School through their gifts and prayers in 2016. Now in our final year of our comprehensive fundraising campaign, Duke Forward, we are continuing to make progress toward our goal of providing a strong financial foundation to ensure that we continue to prepare students for transformative ministries in the church, academy, and world.

—Dan Struble, associate dean for external relations

As the Year of Participation continues, all are invited to join this community of supporters by giving to the Divinity Annual Fund. This journey requires the partnership of all who want to be part of this mission. Every gift matters, whether \$10 or \$10,000, and every gift helps to prepare men and women for vibrant, effective ministry in churches and communities.

Join us today! For more information on how you can participate in empowering the next generation for ministry through the Divinity Annual Fund, call 919-660-3456. To give online, visit divinity.duke.edu/give.



Maranatha Wall and Brandon Hudson in downtown Durham, N.C.



2016 Highlights from Duke Divinity School

News, Events, Speakers, and Notable Achievements

SCHOOL LAUNCHES HISPANIC PREACHING FESTIVAL

On April 9, the Divinity School hosted the first annual Hispanic Preaching Festival to celebrate and explore Hispanic homiletics. The event drew 54 participants from 14 different Hispanic congregations across the region. Attendees included pastors, laypeople, and students. The festival featured sermons from local pastors, including Alma Ruiz M.Div.'13, an associate pastor of Fiesta Cristiana, which is affiliated with Apex UMC in Apex, N.C., and Raúl Colón, pastor of Centro Cristiano de Vida in Wake Forest, N.C. In addition, Dr. Loida Martell-Otero, professor of constructive theology at Palmer Theological Seminary and an ordained American Baptist minister, lectured on the role of preaching in Hispanic faith communities. Tito Madrazo Th.D.'18 organized the festival, which was also intended to give attendees an opportunity to make connections with one another, hear inspiring sermons, and reflect on the nature of their own calling as preachers. The festival was part of the Hispanic-Latino/a Preaching Initiative, a Spanish-language program that provides opportunities for Hispanic and Latino/a (H/L) pastors to receive homiletical training in a peer-group format. Each year, 10 applicants serving as pastors in the H/L community are chosen to participate as preaching fellows. The peer group begins with a retreat and then meets monthly for 15 months to engage with homiletical, theological, and exegetical resources in sessions led by the program coordinator and

other invited teachers. The Hispanic-Latino/a Preaching Initiative is a project of the Duke Preaching Initiative, a Lilly Endowment Inc.-funded initiative to explore new homiletical pedagogies. ■

DIVINITY SCHOOL CO-SPONSORS PANEL ON HOUSE BILL 2, DISCRIMINATION, AND LGBT RIGHTS

The Divinity School hosted an interdisciplinary panel of Duke University faculty, staff, and students on “HB2, Discrimination, and LGBTQ+ Rights,” featuring perspectives not only from the area of public policy but also from theological ethics, law, sexual and gender studies, and trans activism. Panelists included Mac McCorkle, associate professor of the practice in the Sanford School of Public Policy; Brett Ray, a second-year Master of Theological Studies student at the Divinity School, author, and trans-activist; Amy Laura Hall, associate professor of Christian ethics at the Divinity School; India Pierce, program coordinator of the Center for Sexual & Gender Diversity at Duke University; Howie Kallem, director for Title IX compliance at Duke University; and Hunter Buckworth, a first-year Master of Public Policy student at the Sanford School. The event was sponsored by Sacred Worth; the Divinity Women’s Center; the Divinity School Program in Gender, Sexuality, Theology, and Ministry; the Office of Black Church Studies; the Office for Institutional Equity; the Sanford School of Public Policy;

the Women’s Studies Department; the Duke Women’s Center; and the Center for Gender and Sexual Diversity. Anthea Portier-Young, associate professor of Old Testament at the Divinity School, organized the panel. The controversial bill forbids municipal anti-discrimination laws as well as discrimination or wrongful termination suits in state courts, and requires any N.C. citizen using public restrooms in the state to use only those restrooms that align with the gender designated on that person’s birth certificate. Panelists reacted with a strong condemnation of the bill. ■

NEW ENDOWMENT TO SUPPORT RECONCILIATION WORK

Duke Divinity School has announced the establishment of the Gayle C. Felton Reconciliation Endowment. The \$50,000 endowment, made in honor of the former Divinity School professor by members of her family, will provide annual funds to support the Center for Reconciliation (CFR) at the Divinity School. Felton was an active clergy member in the North Carolina Conference of the United Methodist Church who left behind a legacy of teaching and commitment to social justice. She contributed to the authorship of *This Holy Mystery* and *By Water and the Spirit*, both of which serve as important teaching resources on the sacraments in the United Methodist Church. Her numerous other studies and works are used widely by churches and church leaders. The endowment will help fund the CFR, which works to inspire,



Dean Elaine Heath speaks at Convocation & Pastors' School, which included panel discussions with faculty and notable guests.

form, and support leaders, communities, and congregations to live as ambassadors of reconciliation. ■

CONVOCATION & PASTORS' SCHOOL

The 2016 Convocation & Pastors' School addressed "Who Needs Theology?: Inside and Outside the Church" with featured presenters including Dean Elaine Heath; Norman Wirzba, professor of theology, ecology, and agrarian studies at the Divinity School; Brian Combs, founder and pastor of Haywood Street Congregation in Asheville, N.C.; Kenneth Carter Jr., resident bishop of the Florida Conference of the United Methodist Church; and Ellen Davis, Amos Ragan Kearns Distinguished Professor of Bible and Practical Theology at the Divinity School. The event explored the difference theology makes for the church, the university, and society at large, and featured a multidisciplinary panel that included Valerie Ashby, dean of Trinity College of Arts & Sciences at Duke; Eugene Washington, chancellor of Duke University health affairs and president and CEO of Duke University Health System; and Peter Gerend, regional managing director at Duke Corporate Education. The annual two-day conference included lectures, worship, seminars, and alumni events. ■

CHAPEL ORGANIST EARNS ROYAL DISTINCTION

After years of preparation and two days of intensive exams, Duke Chapel Organist Christopher Jacobson received the highest honor from the United Kingdom's Royal College of

Organists. The College's Fellowship Diploma, awarded to Jacobson on March 12 at the conferment and hooding ceremony at Southwark Cathedral in London, is among the most prestigious international recognitions for organists. According to current records, Jacobson is one of only a few Americans to have achieved distinction as a Fellow of the Royal College of Organists (FRCO). At Duke, Jacobson conducts the Chapel's Evensong Singers in addition to playing the organ at Duke Divinity School and Duke Chapel worship services, university ceremonies, and concerts. He initiated and oversees Duke Chapel's Organ Scholars program, which provides rigorous training for two organ students each year in the practical skills of keyboard musicianship and sacred music through regular accompaniment of Choral Evensong. In addition to his duties as chapel organist, Jacobson maintains an active solo concert schedule and has performed the entire organ works of Johann Sebastian Bach on several occasions across the United States. ■

FAITH & LEADERSHIP WINS FIVE ACP AWARDS

Faith & Leadership, an offering of Leadership Education at Duke Divinity, won five Associated Church Press (ACP) awards, including two first-place Awards of Excellence in 2016. The top honors were awarded for best website redesign and for best feature article on a website, news service, or blog. Judges cited the "outstanding redesign" of *Faith & Leadership* for its "effective and attractive design; well-integrated content; user friendliness; clear and sufficient instructions; quality of graphics, content, and writing; ease of finding information" as

NOTABLE SPEAKERS, VISITORS, AND HONORED GUESTS

The Center for Reconciliation welcomed the following speakers and workshop leaders to the Summer Institute: **Drew G.I. Hart**, a Ph.D. candidate in theology and ethics at Lutheran Theological Seminary in Philadelphia; **Phileena Heuertz**, author, spiritual director, yoga instructor, public speaker, and retreat guide; **Grace Ji-Sun Kim**, associate professor of theology at Earlham School of Religion; **Claudia May**, associate professor of reconciliation studies at Bethel University, St. Paul, Minn.; **Cheryl Miller**, executive director of Perpetual Help Home in Victoria, Texas; **Soong-Chan Rah**, Milton B. Engebretson Associate Professor of Church Growth and Evangelism at North Park Theological Seminary in Chicago; **Louis D. Threatt**, director of Project TURN; **Jonathan Wilson-Hartgrove**, co-founder of the Rutba House and director of the School for Conversion; and **Brandon Wrencher**, pastor of Blackburns' Chapel United Methodist Church in N.C. • The Office of Black Church Studies and Duke Initiatives in Theology and the Arts held a symposium on African

well as the “carryover of quality content and other assets to new design.” Duke Web Services, part of the Office of Information Technology, was the developer of the redesigned site; the project manager was Jessamyn Rubio, *Faith & Leadership’s* interactive media manager. The feature article “Charleston entrepreneur is writing a new story for day laborers” also won an Award of Excellence. The story was written by freelancer Stephanie Hunt and edited by *Faith & Leadership* Associate Editor Bob Wells, with photographs by freelancer Leigh Webber. The feature article “Death and resurrection of an urban church” won an Award of Merit; Mark R. Gornik won an Award of Merit for his first-person essay “Jeremiah is for the ‘Birds’ — Remembering a friendship and ministry.” The *Faith & Leadership* website also was given an Award of Merit for general excellence. The ACP, founded in 1916, is the oldest interdenominational religious press association in North America. ■

AFRICAN AMERICAN THEOLOGY & THE ARTS SYMPOSIUM

The Divinity School Office of Black Church Studies hosted a symposium March 4–5 featuring Ailey II, the young company of Alvin Ailey American Dance Theater, to celebrate and explore the intersection of African American theology and the arts. The purpose of the symposium was to highlight the cultural significance of African American art forms for the Black Church and the black theological imagination. The symposium featured an evening of dance that included a performance of Ailey II’s *Revelations*, which explores the

sorrow and the jubilation of African American cultural heritage through dances set to spirituals, gospel songs, and holy blues; a master dance class taught by Troy Powell, artistic director of Ailey II, and Ailey dancers; a keynote lecture and panel discussions led by African American theologians and religious scholars; and experiential workshops led by Black Church pastors and practitioners. The symposium was part of a partnership with Duke Initiatives in Theology and the Arts, the Duke University Department of African & African American Studies, Duke Dance, and Duke Performances. ■

STUDENTS ATTEND GLI INSTITUTE IN KAMPALA, UGANDA

Ten Duke Divinity School students traveled to Kampala, Uganda, Jan. 10–16 to participate in the sixth annual Great Lakes Initiative (GLI) Leadership Institute as part of the Divinity School course “Reading(s) for Our Lives: Contemporary African Biblical Interpretation,” taught by Ellen Davis, Amos Ragan Kearns Distinguished Professor of Bible and Practical Theology, and Th.D. candidate Fr. Jacob Onyumbwe, who is originally from the Democratic Republic of the Congo. The course was designed to create an active theological and interpretive conversation between North American Christians and East African Christians, both of whom engage Scripture seriously in their own contexts, often with keen interest in its contemporary significance. The Divinity School students joined a group of 160 reconcilers from the Great Lakes region of Africa (Burundi, Democratic



Divinity School Professors Ellen Davis and Esther Acolatse with CFR staff and divinity students at the GLI Institute in Kampala, Uganda

Republic of the Congo, Kenya, Uganda, Rwanda, South Sudan, and Tanzania), Canada, Ghana, Sudan, and the U.S. for the annual gathering of the GLI. They participated in a week-long seminar, “The Prophetic World in Conflict Zones: Lament and Hope, Judgement and Healing,” alongside teaching pastors, theological educators, and students. The Center for Reconciliation (CFR) at Duke Divinity School is one of the founding sponsors of GLI. ■

American theology and the arts with **Troy Powell**, artistic director of the Ailey II dance company; **Takiyah Nur-Amin**, assistant professor of dance at UNC-Charlotte; **LeRhonda S. Manigault-Bryant**, associate professor of African studies and religion at Williams College; **Tommy DeFrantz**, professor of women’s studies at Duke University; **Alisha Lola Jones**, assistant professor of ethnomusicology at Indiana University, Bloomington; **Melanie Jones**, a Ph.D. student in ethics, theology, and culture at Chicago Theological Seminary; **Charles Anthony Bryant**, minister of music for youth at Abyssinian Baptist Church, Harlem, N.Y.; **Tony McNeill**, director of worship arts at Ebenezer Baptist Church, Atlanta; **Neichelle Guidry**, associate pastor to young adults at Trinity United Church of Christ in Chicago. • **Jennifer Pinckney**, the widow of the Rev. Clementa C. Pinckney, who was one of nine members of a Bible study group killed in Charleston, S.C., in June 2015, took part in a public dialogue on faith and race co-sponsored by the Office of Black Church Studies. • The Theology, Medicine, and Culture Initiative at Duke Divinity School and the Trent Center for Bioethics, Humanities & History of Medicine at Duke University held a seminar presented by **Ryan Antiel**, a resident in the



Pianist Cordelia Williams and poet Micheal O'Siadhail at the Call & Response event in Goodson Chapel

DITA CELEBRATES NEW SCHOOL YEAR WITH THEOLOGY AND THE ARTS EVENTS

Duke Initiatives in Theology and the Arts (DITA) hosted “Call and Response: Two Days of Theology and the Arts” to celebrate the 2016 Opening Convocation. The events included a poetry reading interspersed with musical responses, a panel on visual art and the call to ministry, and a culminating event featuring nine principal musicians from five national orchestras and Duke University. The series began with “Futures Spring Alive,” an evening of poetry and music featuring readings by acclaimed Irish poet Micheal O’Siadhail. Interspersed with the reading was the U.S. premiere of *Impromptus*, five piano pieces composed in response to O’Siadhail’s poetry by Jeremy Begbie, Thomas A. Langford Professor of Theology at Duke Divinity School. Cordelia Williams, a concert pianist from the United Kingdom and former student of Begbie’s, performed the pieces after beginning the evening with two pieces from J.S. Bach. DITA also hosted a panel discussion featuring Dean Elaine Heath and Ben Quash, professor of Christianity and literature at King’s College London. Ross Wagner, associate professor of New Testament, moderated the discussion entitled “Seeing Your Calling: Lessons from the Visual Arts for a Seminary Education.” The two-day celebration culminated in “A Careful Carelessness: An Evening of Theology and Improvisation.” During this event, top musicians from respected orchestras demonstrated musical improvisation’s capacity for conveying theological wisdom. The evening featured a wide range of musical selections and genres. ■

CLERGY HEALTH INITIATIVE PUBLISHES REPORT ON TRENDS IN UMC APPOINTMENTS

The Clergy Health Initiative has published a new report that illuminates how the demographics of elders and local pastors actively serving United Methodist congregations in North Carolina are shifting. In an effort to better understand and describe the multiple demands and rewards of clergy life, the Duke Clergy Health Initiative has conducted a longitudinal survey of North Carolina’s United Methodist clergy every two years since 2008. For the report on appointments, the Clergy Health Initiative paired survey findings with publicly available data from the North Carolina and Western North Carolina Conferences. The findings illuminate shifts in the demographics of elders and local pastors actively serving congregations. ■

CENTER FOR RECONCILIATION ANNOUNCES 2016–2017 FELLOWS

The Center for Reconciliation (CFR) named Crystal DesVignes, M.Div.’17 and Elizabeth Styron, M.Div./MSW’17 the 2016–17 Center for Reconciliation Justice Fellows. The Center for Reconciliation Justice Fellowship provides a \$2,000 scholarship, mentorship, and funding to complete a small-scale project that engages the wider Duke University community in a contemporary justice issue of global concern. As fellows, they will complete independent research projects under the mentorship of Professor Luke Bretherton. Funding for this fellowship is provided in part by World Vision US and individual CFR donors. ■

Department of General Surgery at the Mayo Clinic in Rochester, Minn., and an assistant professor of biomedical ethics. • **Derek Hicks**, assistant professor of religion and culture at Wake Forest University School of Divinity, was invited by the Office of Black Church Studies, the Center for Reconciliation, and Duke Chapel to lecture on “Feeding Debased Flesh and Broken Spirits: Religion, Food, and Race in African American Life” as part of the “Race & Faith Dialogues” lecture series. • The National Farm Worker Ministry, in partnership with Thriving Rural Communities, held a panel discussion, “Food, Faith and Farm Workers,” featuring **Susan Alan** and **Julie Taylor** of the National Farm Worker Ministry (NFWM), **Brock Meyer** and **Edgar Vergara** of Community United Methodist Church, and **Jazmin Posas** of Student Action with Farm Workers. • Duke Divinity Veterans, a student group at Duke Divinity School, hosted and co-sponsored “Drone Nation,” an interdisciplinary panel discussion on U.S. drone strikes, policy, ethics, and technology with panelists **Professor Missy Cummings** of the Humans and Anatomy Lab at Duke; **Major General Charles J. Dunlap Jr.**, executive director of Duke’s Center on Law, Ethics and National Security; and **Murtaza Hussain**, investigative reporter

PRACTICE & PRESENCE: GATHERING FOR CHRISTIANS IN HEALTHCARE

In May, Duke Divinity School's Theology, Medicine, and Culture (TMC) initiative held an event, "Practice & Presence: Gathering for Christians in Healthcare," to engage healthcare professionals who want to deepen or reimagine the relationship of faith with vocation in community with like-minded practitioners. The program was designed to explore the ways that the church matters for modern medicine and healthcare, foster renewal and inspiration for participants, and develop a community that will strengthen faith, vocation, and the connection between them. ■

AEHS STUDY DAY ON HEALTH, ILLNESS, AND THE CHURCH

The Anglican Episcopal House of Studies hosted the AEHS Study Day on "Health, Illness, and the Witness of the Church," led by Professors Warren Kinghorn and Farr Curlin. The annual event offers clergy, other ministry professionals, and students the chance to learn and reflect on a substantial topic relating to theology and ministry. This year, topics included a theological framework for health and medicine, care for the dying, and mental health. The day included plenary sessions and prayer. ■

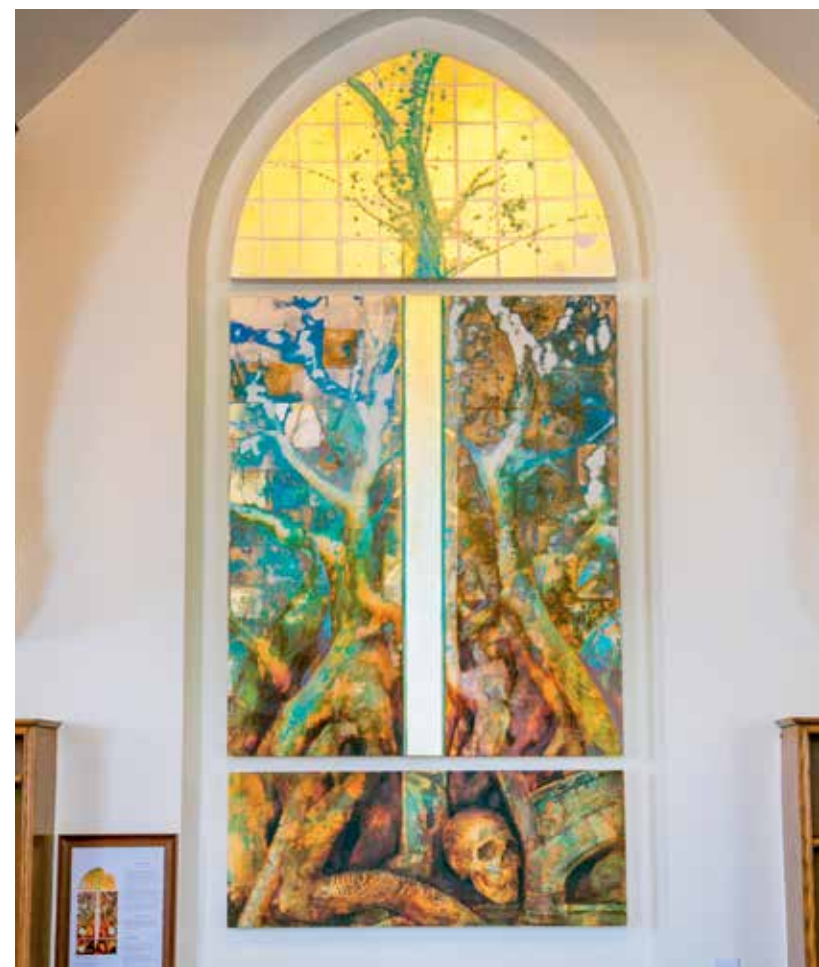
SANKOFA BLACK ALUMNI SPEAKING SERIES

The Office of Black Church Studies sponsored the annual Sankofa Black Alumni Preaching Series, which celebrates the distinct contributions of alumni of African descent with

preaching throughout the month of February. Featured preachers were the Rev. Chalice Overy D'06, youth minister at Baptist Grove Church in Raleigh, N.C.; the Rev. James Ballard, Ph.D., D'66, interim pastor at St. Paul Baptist Church in Charlotte, N.C.; and the Rev. Tiffany Thomas D'11, senior pastor at South Tryon Community Church, also in Charlotte. ■

DIVINITY SCHOOL INSTALLS COMMISSIONED PAINTING

On March 30, the Divinity School installed a commissioned painting by artist Bruce Herman. *Riven Tree* is based on the resurrection of Jesus and now hangs in the school's York Room. Herman, Lothlórien Distinguished Chair in Fine Arts at Gordon College in Wenham, Mass., was the Duke Initiatives in Theology and the Arts (DITA) spring 2016 artist-in-residence. He previously took part in the Divinity School's 2013 "Engaging Eliot" event on T.S. Eliot's *Four Quartets*, which included an exhibition of paintings by Herman and artist Makoto Fujimura. *Riven Tree* is made up of five sections, which correspond to the medieval elements of earth, water, fire, and air—and the mysterious fifth element known as the "quintessence" or "ether" that was believed to surround, enfold, and hold together all the other elements in the universe. In making *Riven Tree*, Herman says he was striving to show echoes of the Resurrection in creation—in the cyclical, seasonal return of spring—"death giving way to life, in a kind of eternal springtide



Riven Tree has been installed in the York Room at Duke Divinity School

for *The Intercept*. The panel was moderated by **Phil Bennett**, professor of the practice of public policy studies and journalism at Duke. • Catholic theologian **George Weigel**, author of *Witness to Hope: The Biography of Pope John Paul II*, lectured on "Gaudium et Spes at 50: John Paul II's Rescue Operation." • The **Rev. Starsky Wilson**, co-chair of the Ferguson Commission and president and CEO of Deaconess Foundation and pastor of Saint John's Church (The Beloved Community) in St. Louis, lectured on "From Ferguson to Flint: Pastoral Leadership for American Apartheid" an event sponsored by Duke Divinity Chapel and the Office of Black Church Studies. • **Shelly Rambo**, associate professor of theology at Boston University School of Theology, gave a talk on "Resurrection Wounds and a Theology of After-Living" for the Theology, Medicine, and Culture initiative and the Women's Center. • **Tonya Armstrong**, founder and chief executive officer for the Armstrong Center for Hope in Durham, N.C., gave the annual Jill Raitt lecture sponsored by the Divinity School Women's Center on "Sisters Empowering Ourselves: Narrating Our Journeys through a Theology of Hope." • **Stacey Floyd-Thomas**, associate professor of ethics and society at Vanderbilt Divinity School in

of creation.” The commission was made possible through the generosity of Walter and Darlene Hansen. During his residency, in addition to delivering the public lecture, Herman spoke to classes and held open studio hours during which he worked on the painting. ■

CONVOCATION ON THE RURAL CHURCH

The 2016 Convocation on the Rural Church, “Apprenticeship with Jesus,” took place Aug. 8–10 in Myrtle Beach, S.C. The event is an annual opportunity for pastors from the North Carolina and Western North Carolina Conferences of the United Methodist Church to join with Duke Divinity School and The Duke Endowment to discuss issues that are important in transforming rural churches and communities and sharing the gospel of Jesus Christ. The event featured Gary Moon, executive director of the Martin Institute for Christianity and Culture and the Dallas Willard Center for Christian Spiritual Formation at Westmont College; Chris Adams, director of the Center for Vocational Ministry at Azusa Pacific Seminary; and Randy Maddox, William Kellon Quick Professor of Wesleyan and Methodist Studies at Duke Divinity School. Preachers, plenary speakers, and workshop leaders offered models for ministry that embody the classical spiritual disciplines. ■

SUMMER INSTITUTE FOR RECONCILIATION

The Center for Reconciliation at Duke Divinity School held the ninth annual Summer Institute for Reconciliation, a five-day

intensive institute to nourish, renew, and deepen the capacities of Christian leaders in the ministry of reconciliation, justice, and peace. Participants experienced in-depth teaching by world-class theologians, including Duke Divinity School faculty and ministry practitioners, on a variety of topics, including “Subverting White Supremacy: An Anti-Racism Theory and Theological Ethics Approach,” “Justice in Our Changing Cities,” and “The Rural Church as Prophetic Institution: The Practice of Listening with the Community.” Ellen Davis, Amos Ragan Kearns Distinguished Professor of Bible and Practical Theology at the Divinity School, and David Anderson Hooker, professor of the practice of conflict transformation and peacebuilding at the Kroc Institute for International Peace Studies at the University of Notre Dame’s Keough School of Global Affairs, facilitated the plenary sessions. The institute also included prayer and worship, shared meals, vibrant conversations, and opportunities for participants to reflect on their own vocations and ministries. ■

GARDNER C. TAYLOR LECTURE SERIES AND AFRICAN AMERICAN ALUMNI REUNION

The Office of Black Church Studies at Duke Divinity School hosted the annual African American Alumni Day Reunion and Gardner C. Taylor Lecture Series. The 2016 guest preacher and lecturer was the Rev. Dr. Frederick D. Haynes III, senior pastor at Friendship-West Baptist Church in Dallas, Texas. The events also included prayer, networking, and an address by the Rev. Racquel Gill M.Div.15, pastoral resident at St.

Paul Community Baptist Church in Brooklyn, N.Y., on the past, present, and future of the Office of Black Church Studies and the legacy of African American church leaders and theologians. Since 1975, the Gardner C. Taylor Lecture Series, named in honor of the Rev. Dr. Gardner C. Taylor (1918–2015), known as “the dean of preaching,” has brought outstanding black preachers and pastors to Duke University. ■

DUKE BAPTIST HOUSE AND KEESEE FOUNDATION SIGN PARTNERSHIP

The Baptist House of Studies at Duke Divinity School and the Charles B. Keesee Educational Fund have entered into a formal partnership that will ensure that Duke students are eligible to apply for Keesee theological educational grants. With the agreement, which Duke Divinity School Dean Elaine Heath and Keesee Board of Trustees Chair David Burhans signed on Oct. 17, Duke Divinity School joins 10 other Baptist-related seminaries and divinity schools whose students are eligible to apply for the grants. Applications are limited to Baptist students in the M.Div. and D.Min. degree programs who are also residents of Virginia, North Carolina, or South Carolina. Baptist House Director Curtis Freeman expressed appreciation for the trust and affirmation of the Keesee Foundation, which changed its charter in order for Duke students to be eligible for the grants. The Keesee Fund was established in 1941 by Mr. and Mrs. Charles B. Keesee of Martinsville, Va., to support men and women in obtaining a theological education in preparation to serve in the Baptist ministry. ■

Nashville, Tenn., delivered the annual Pauli Murray/Nannie Helen Burroughs Lecture on Women & Religion, sponsored by the Office of Black Church Studies. • The annual Clark Lectures featured **Loveday Alexander**, emeritus professor of biblical studies at Sheffield University in England, who spoke on “Is Luke a Historian? Writing the History of the Early Church.” • Duke Divinity School Professor Jennie Grillo organized “The Lives of Religious Books” symposium featuring **David Stern**, Harry Starr Professor of Classical and Modern Jewish and Hebrew Literature and professor of comparative literature at Harvard University; and **Dagmar Riedel**, associate research scholar at Columbia University. • The **Rev. Heidi Neumark**, pastor of Trinity Lutheran Church of Manhattan, preached in Goodson Chapel and signed copies of her book, *Hidden Inheritance*. • Duke Chapel and the Divinity School hosted a talk by *TIME* magazine reporter **Elizabeth Dias** on the intersection of her two beats—religion and politics—during the election season. • **Sandra Van Opstal**, executive pastor at Grace and Peace Community on the west side of Chicago, and **Saul Gomez**, community director with Urban City Mission, were featured speakers, and **Roberto Rada Jr.**, worship director at Iglesia Fiesta Cristiana, was

CONFERENCE ON PASTORAL MINISTRY AMIDST SEXUAL ABUSE AND DOMESTIC VIOLENCE

Duke Divinity School held a two-day conference titled “Tamar’s Ashes: Pastoral Ministry Amidst Sexual Abuse and Domestic Violence” for the school’s students as part of the Mentoring for Ministry program. The goal of the conference was to teach students how to empower themselves as ministerial leaders by becoming better informed and more equipped to provide pastoral care to those who experience sexual abuse and domestic violence. ■

CENTER FOR RECONCILIATION CELEBRATES 10TH ANNIVERSARY

In honor of its 10th anniversary, the Center for Reconciliation (CFR) hosted a series of lectures titled “Reconciliation Conversations: Parts of the Whole.” The goal of the series was to explore the idea of reconciliation and what it means in the life of a Christian from a variety of perspectives and to facilitate conversation within the Divinity School and in the wider community. The Rev. Peter Goodwin Heltzel, associate professor of systematic theology and director of the Micah Institute at New York Theological Seminary, led a conversation on “Faith-Rooted Community Organizing in a Time of Travail”; Allan Boesak, the Desmond Tutu Chair of Peace, Global Justice, and Reconciliation Studies at Christian Theological Seminary and Butler University, lectured on “Radical Reconciliation: Beyond Political Pietism and Christian Quietism”; and David Anderson Hooker, professor

of the practice of conflict transformation and peacebuilding at the Kroc Institute for International Peace Studies at the University of Notre Dame’s Keough School of Global Affairs, delivered a lecture on “Discovering and Embracing Narratives of Reconciliation.” The lectures were co-sponsored by Duke Divinity School groups including the Asian Theology Group, the Hispanic House of Studies, the Department of Ministerial Formation, Project BriDDDge, and Students Thinking Theologically about Reconciliation. ■

WOVEN BANNER DEDICATED TO RICHARD AND JUDY HAYS

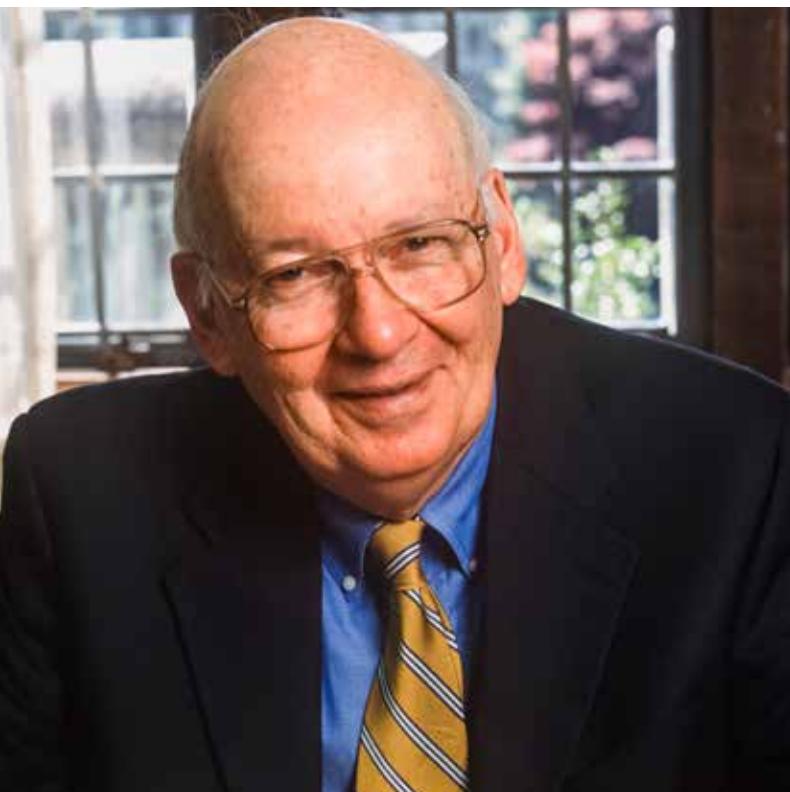
Duke Divinity School held a worship service Oct. 20 that included the dedication of a woven banner to honor Richard B. Hays, the George Washington Ivey Professor of New Testament and dean of the school from 2010 to 2015, and his wife, Judy Hays. The banner now hangs over a side altar in Goodson Chapel that will be used for services of anointing and prayers for healing. Sharon Schulze, a senior M.Div. student, created the banner and a table runner, both woven of cotton in plain weave. The weavings, titled *This Is the Day*, are a material expression of the truth that the darkest threads cannot diminish the threads of God’s light running through life. Shulze said she was inspired by Romans 8:18 and Psalms 118:24, biblical passages that were of particular importance to the Hayses during the process of illness and healing after Richard Hays was diagnosed with pancreatic cancer. ■



Textile artist Sharon Schulze (left) with Judy Hays and former dean Richard Hays in front of the woven banner, *This Is the Day*

the worship leader at the 2016 Retreat for Pastors Serving the Hispanic and Latino Community. • The **Rev. Dr. Marvin A. McMickle**, president of Colgate Rochester Crozer Divinity School, professor of church leadership, and the director of the Program of Black Church Studies, gave the 2016 Martin Luther King Jr. Lecture Series. • The Dean’s Office and the Center for Reconciliation at Duke Divinity School hosted a discussion titled “South Africa’s Truth & Reconciliation Project—Noble Failure?” featuring the **Rev. Peter Storey**, a South African Methodist minister who is a former president of the Methodist Church of Southern Africa (MCSA) and of the South African Council of Churches (SACC), and is also the Ruth W. and A. Morris Williams Distinguished Professor Emeritus of the Practice of Christian Ministry at the Divinity School. • The **Rev. Alan Storey**, minister of the Central Methodist Mission of the Methodist Church of South Africa and a justice activist, led a “Manna and Mercy” workshop designed to help re-examine Scripture to illuminate it for our time and place and led a Mentoring for Ministry workshop on encountering diversity. • The Theology, Medicine, and Culture initiative joined the Triangle Christian Medical and Dental Association, Intervarsity

Notable News from Faculty



D. Moody Smith, a professor, scholar, and mentor to many New Testament students over four decades at Duke Divinity School

D. MOODY SMITH DIES AT 84

D. Moody Smith, George Washington Ivey Professor Emeritus of New Testament, died May 10 at age 84. He joined the Duke faculty in 1965, and he taught in the Divinity School as well as the Graduate Program in Religion. From 1974 through 1980 he was director of Graduate Studies in Religion. He was the George Washington Ivey Professor of New Testament from 1987 until his retirement in 2001. In 1999, he served as president of the Society of Biblical Literature. Smith directed the dissertations of two dozen New Testament Ph.D. students, most of whom subsequently taught in theological schools. His research centered on the Gospel of John and the Epistles of John, on which he published extensively. He also taught a wide range of New Testament courses, particularly on the Gospels and Jesus. This broader interest is reflected in his widely used introduction, *Anatomy of the New Testament* (7th ed., with Robert A. Spivey and C. Clifton Black, 2013), which has been in print continuously since it was first published in 1969. ■

NEAL APPOINTED TO FACULTY

Dean Elaine Heath has announced the appointment of Jerusha Neal as assistant professor of homiletics at Duke Divinity School effective July 1, 2017. Neal is currently serving as a missionary and lecturer in practical theology at the Davuilevu

Theological College of the Methodist Church of Fiji and Rotuma in the South Pacific. Her particular interests are formational theological education, teaching preaching in cross-cultural settings, and affirming women in their pastoral call. A native of the U.S. Midwest, Neal is ordained in the American Baptist Churches USA. She holds a B.A. from the University of Chicago and an M.Div. and Ph.D. in homiletics, both from Princeton Theological Seminary. She published *Blessed: Monologues for Mary* (Cascade) in 2013. Neal has also worked as a teaching fellow in the homiletics department at Princeton Theological Seminary, served as co-pastor of the Santee United Methodist Church in Santee, Calif., and been the director of Christian education at the First Presbyterian Church of Fullerton, Calif. ■

WILSON RECEIVES LAUTENSCHLAEGER AWARD

Brittany E. Wilson, assistant professor of New Testament, received a 2016 Manfred Lautenschlaeger Award for Theological Promise. Wilson is one of 10 recipients of the Lautenschlaeger Award for her first book, *Unmanly Men: Refigurations of Masculinity in Luke-Acts*, published in 2015 by Oxford University Press. The book challenges widely held assumptions that men in the Gospel of Luke and Book of Acts

Graduate Student Fellowships at Duke and UNC, and the Samaritan Health Center to host a seminar with Resurrection Health's **Rick Donlan**, chief executive officer, and **Nathan Cook**, chief strategy officer, which was moderated by **Martha Carlough**, professor of family medicine at the University of North Carolina at Chapel Hill Medical School. • **Fr. Josh Thomas**, executive director of Kids4Peace, a global movement of Jewish, Christian, and Muslim youth dedicated to ending conflict and inspiring hope in divided societies around the world, took part in a discussion on "Islamophobia and the Christian Theological Response" hosted by the Center for Reconciliation. • The Duke Divinity School Center for Reconciliation hosted a conversation with **Laura Dunn**, director of *The Seer: A Portrait of Wendell Berry*. • **Reynolds Chapman D'11**, executive director of DurhamCares, shared information about his organization and how to get involved. • **Karla Holloway**, James B. Duke professor of English, Professor of law, and professor of women's studies at the university, led a seminar on "The Em/Bodied Cultures of Ethics" sponsored by the Theology, Medicine, and Culture initiative at Duke Divinity School and the Trent Center for Bioethics, Humanities & History of Medicine at Duke

embody variations of “muscular Christianity.” Instead, Wilson argues that Luke reconfigures—or refigures—men’s claims to power in order to highlight God’s alternative construal of power in Jesus. Wilson maintains that in Luke-Acts “real” men in fact look manifestly unmanly. The Lautenschlaeger Award is given annually to 10 scholars from around the world and across academic disciplines. Twenty-three committee members, currently from 19 different countries, select the winners. Previous winners have included Duke Divinity School Professors Jennie Grillo, Anthea Portier-Young, and Kavin Rowe. Wilson received the Lautenschlaeger Award’s 3,000 euros prize money in May at the University of Heidelberg in Germany and presented her current research project, which is on the importance of embodiment in Acts and the early church. ■

DYKSTRA WINS AWARD IN EXCELLENCE IN THEOLOGICAL EDUCATION

Craig Dykstra, research professor of practical theology and senior fellow at Leadership Education at Duke Divinity, received the 2016 Award in Excellence in Theological Education from the Committee on Theological Education of the Presbyterian Mission Agency at the June 2016 meeting of the General Assembly of the Presbyterian Church (U.S.A.). The award is given biennially “to honor a person who has made an outstanding lifetime contribution to theological education in and for the Presbyterian Church (U.S.A.)”

The citation highlighted his book, *Growing in the Life of Faith*, which has influenced decades of study and practice in Christian education, and his work in shaping the conversation about how to prepare men and women for ministry and leadership in the church. ■

RETIREMENT OF RICHARD LISCHER

In honor of Richard Lischer, who retired June 30 after 37 years at Duke Divinity School, the Office of the Dean sponsored a day of reflection on preaching. “A Vocation to Preach” included contributions from Thomas Long, Bandy Professor Emeritus of Preaching at Candler School of Theology, and Duke Divinity faculty Ellen Davis, Amos Ragan Kearns Distinguished Professor of Bible and Practical Theology; William Turner, James T. and Alice Mead Cleland Professor of Preaching; Lauren Winner, associate professor of Christian spirituality; Charles Campbell, professor of homiletics; Richard Lischer, James T. and Alice Mead Cleland Professor Emeritus of Preaching; Will Willimon, professor of the practice of Christian ministry; and Luke Powery, dean of Duke University Chapel and associate professor of homiletics. The day began with a morning prayer service and homily, followed by a series of lectures and short presentations, each treating aspects of the vocation of preaching. The program included the presentation of a Festschrift in honor of Professor Lischer and concluded with a reception in his honor. ■



Richard Lischer, speaking in Goodson Chapel at the event “A Vocation to Preach”

University. • **Mark Valeri**, Reverend Priscilla Wood Neaves Distinguished Professor of Religion and Politics at Washington University in St. Louis, Mo., gave the 2016 David C. and Virginia Steinmetz lecture on “How Calvinists First Encountered Religions in the New World: Huguenots in Brazil and Florida.” • **The Rt. Rev. Graham Tomlin**, bishop of Kensington, Diocese of London (Church of England), and president of St Mellitus College, preached in Goodson Chapel. • **John Swinton**, chair of religious studies and divinity at the University of Aberdeen and the director of the Center for Spirituality, Health, and Disability, was the guest speaker at the fourth annual Duke Graduate Conference in Theology on “Embodiment and Christian Practice” and led a seminar sponsored by the Theology, Medicine, and Culture initiative. • **Gary Paul Nabhan**, Kellogg Chair in Southwest Borderlands Food and Water Security at the University of Arizona, spoke on “Fostering Community-Based Food Security in the Face of Climate Change.”

STUDENT ENROLLMENT SUMMARY

418	Master of Divinity
52	Master of Theological Studies
8	Master of Theology
45	Doctor of Theology
71	Doctor of Ministry
16	Master of Arts in Christian Practice
23	Master of Arts in Christian Studies
1	Special Student*
7	Auditors†
641	Total Enrollment

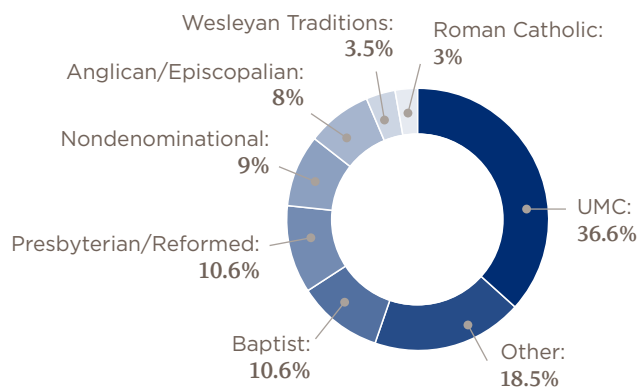
*Special students are taking courses for credit but are not enrolled in a specific degree program.

†Auditors attend classes but do not receive course credits.

STUDENTS ENTERING IN 2016

682	Applicants	54%	Male
498	Admitted	46%	Female
230	Matriculated	67%	White
25	Median Age	16%	Black
3.60	Median UG GPA	7%	Asian
		2%	Hispanic
		1%	American Indian
		0%	Hawaiian
		7%	Not specified

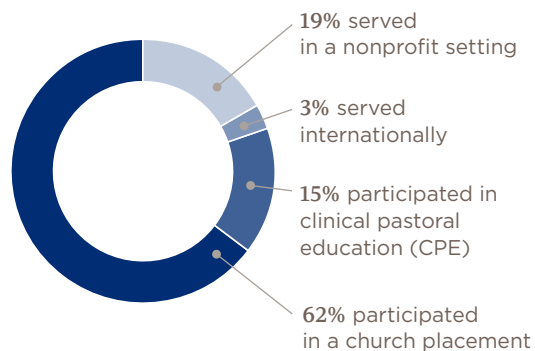
DENOMINATIONAL INFORMATION



[24 other denominations and religious traditions are also represented.]

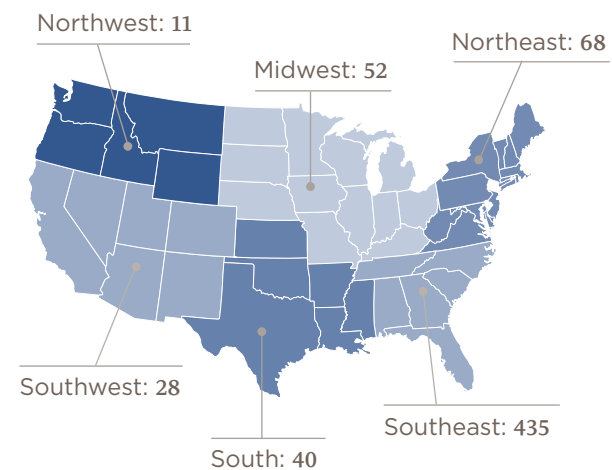
FIELD EDUCATION

In 2016, 335 field education placements were facilitated by Duke Divinity School.



Field Education provided stipends to students in excess of \$2.5 million. International field education opportunities in 2016 included placements in Mexico, El Salvador, Kenya, Uganda, and South Africa.

STUDENTS BY REGION



39 states and the countries of Canada, China, South Korea, Puerto Rico, Singapore, and South Africa are represented.

EXPENSES

\$14,749,617	Compensation & Benefits
8,953,559	Financial Aid
6,528,238	General Operations
4,507,432	Other
\$34,738,846	Total Expenses

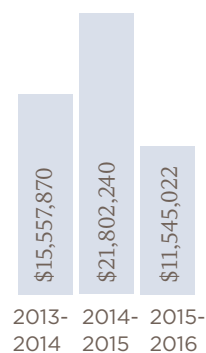
REVENUES

\$12,183,565	Student Tuition & Fees
3,499,480	Endowment & Investment Income
6,942,437	Gifts
7,181,468	Grants
6,264,630	Other Revenue
\$36,071,579	Total Operating Revenue
\$1,768,509	Nonexpendable Endowment Gifts Received
25,500	Gifts Received to Fund Capital Projects
\$1,794,009	Total Nonoperating Revenue

DEVELOPMENT SUMMARY

	2013–2014	2014–2015	2015–2016
Grand Total	\$15,557,870 3,102 donors	\$21,802,240 3,159 donors	\$11,545,022 3,165 donors
Individuals	\$4,022,533	\$3,457,928	\$1,561,826
Divinity School Alumni	1,434 donors (\$1,161,566)	1,480 donors (\$1,374,366)	1,487 donors (\$612,027)
Other Duke Alumni	317 donors (\$2,174,337)	317 donors (\$1,435,607)	320 donors (\$246,211)
Friends	1,210 donors (\$668,255)	1,216 donors (\$647,955)	1,181 donors (\$703,588)
Foundations	\$8,458,695 53 donors	\$14,729,406 61 donors	\$7,106,308 62 donors (The Duke Endowment: \$5,535,662)
Corporate	\$29,040 23 donors	\$84,848 25 donors	\$39,645 33 donors
Church	\$2,659,250 50 donors	\$2,485,921 41 donors	\$2,213,566 64 donors (The Ministerial Education Fund of the UMC contributed \$2,047,691)
Other Groups	\$388,352 15 donors	\$1,044,136 19 donors	\$623,678 18 donors

TOTAL GIFTS AND PLEDGES RECEIVED



PURPOSE

\$2,856,048	Unrestricted
7,196,196	Restricted
1,466,917	Endowment
25,500	Facilities
\$11,545,022	Total

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Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.

—1 Corinthians 15:58, NIV



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