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STEPHANIE HUNT is a writer/editor based in Charleston, S.C. A graduate of Duke University and Vanderbilt Divinity School, she writes features, profiles, and essays for numerous publications, including Faith & Leadership, The Washington Post, Veranda, Orion.com, and Charleston Magazine, where she is editor-at-large.

CLAUDE EMANUEL GOATLEY is the Ruth W. and A. Morris Williams Jr. Research Professor of Theology and Christian Ministry and director of Office of Black Church Studies at Duke Divinity School. In July 2021, he became the associate dean for academic and vocational formation. His scholarship and practice is at the intersection of missiology, Black theology, and leadership strategy.

CLAIRE CUSICK is a freelance writer based in Durham, N.C. She has worked in communications at Duke University (M.A.’09) and at UNC-Chapel Hill (M.A.’21), covering stories on clergy health and directing multimedia campaigns. As a journalist, she has published pieces on the growth of the local food movement in North Carolina.

HEATHER MOFFITT is the senior content strategist in the Office of Communications at Duke Divinity School. During her career in higher education and nonprofit institutions, she has provided strategic content direction for major development campaigns, editorial guidance for publications, and long-form feature writing. Her work has been published in Faith & Leadership and Today in the Word.

DIVINITY magazine publishes a Fall and Spring issue each year. The magazine represents the engagement of Duke Divinity School with important topics and invites friends, supporters, alumni, and others in our community to participate in the story of what is happening here.

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ON THE COVER:

Catherine Neal graduated from Duke Divinity School in 2020 with her M.A. in Christian Practice and has followed her calling into ministry as a hospital chaplain

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Stories of how the Duke Divinity community has embraced ministry during unprecedented times

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A Year WITHOUT PRECEDENT

The Class of 2020 graduated directly into ministry in the midst of a pandemic. Here are five stories of their first year out of seminary and into the storm

BY STEPHANIE HUNT

“IMAGINE THAT THE WORLD” as you have known it has ceased to be. Imagine that the logic with which you approached your life now no longer seems to hold. Imagine that a hope in a bright future is now called acutely into question, if not seemingly demolished altogether.”

So suggested Duke Divinity School’s Sujin Pak, then associate professor of the history of Christianity and vice dean of academic affairs, as she offered the first-ever virtual sermon for the first-ever Senior Cross Service to be live-steamed from an empty Goodson Chapel. In May of 2020, seniors listened to Professor Pak via their laptops or iPhones. Later they picked up their beautiful glass crosses via a socially distanced handoff from Chaplain Meghan Benson’s home driveway—a makeshift “ceremony” that seemed part lemonade stand, part tender and joyful COVID pivot.
For a graduating class departing Duke Divinity School at the height of a global pandemic, this was yet another first no one wanted to be first for. As Pak noted, the world as they had known it had, indeed, ceased to be. Their hope for a bright future was fraught and questionable. Fittingly, the color of the 2020 senior crosses was a moody blue.

But graduate they did, the class of 2020, entering into ministries of various callings in a time without modern precedent. Somewhere between the start of their final spring semester and graduation, the playbooks all changed. Classes went online; pews were now empty; nonprofits shuttered or at least radically shifted. By this point in their final year, the class of 2020 knew well that being a divinity student involved confronting deep questions, but the post-graduation questions facing them were deeper and more daunting than any expected. What does it mean to pastor when the flock is far afield? How does a newly minted minister learn the ropes when ropes are now cordonning off everything?

Pandemic or not, every journey into ministry is personal and unique and brings with it distinct challenges and rewards. Those who crossed this threshold in the midst of COVID-19 and during a period of intense racial unrest and heightened political divide experienced God’s presence in truly unique ways: amid masked and anxious congregations; in full PPE beside ICU patients; in the throes of technology marvels and YouTube conundrums. They struggled to find ways to share God’s love during lockdown, and their lessons learned hold insights for all called to bear witness during uncertain times. Here we introduce five graduates of the class of 2020 and their stories of this unexpected journey.

**UNDOING HOW WE DO CHURCH**

Orlander Thomas’ big baritone voice is what you’d expect from a man of such big, jovial presence—and it’s no match for a mask. That voice resonated strong and hopeful from the pulpit of Durham’s Southside Church of Christ throughout the spring of 2020, despite the fact that no one was there to hear it. That’s thanks to a mix of prescience and God’s providence, according to Thomas, a Durham native who “had ministry stops” in California and Florida before he and his wife and three young children returned to his hometown in 2015 to be closer to family, and, he hoped, to attend Duke Divinity School. After being accepted into the M.Div. program in 2016, Southside, the church Thomas had joined as a teenager, welcomed him back as student pastor and associate minister. One of his first initiatives was evaluating the church’s technology.

“For the last four years, our IT guy and I had been talking about what the tech future might hold and dreaming about how to capitalize on that for Southside,” says Thomas, an “iPad preacher” often frustrated by unreliable internet connections. He worked with the church’s finance and leadership teams to upgrade the internet service and shift to Microsoft platforms. “I believe everything we need in the economy of the kingdom is here,” he says. “But little did I know how vital it would be when, in March 2020, we went from a full house one Sunday to figuring out how to set up my cellphone on a tripod for Facebook

“Ministry has to be fluid and adaptable to today’s context. That doesn’t mean we compromised doctrinal beliefs, but we can embrace new methods.”

—ORLANDER THOMAS
Live two Sundays later.” Quickly the church invested in professional cameras, and soon Thomas’ booming and assuring voice was broadcast loudly and clearly to Southside’s Facebook and YouTube subscribers.

As the pandemic was “changing life as we knew it,” according to Thomas, his role was also changing and expanding. He had been promoted to co-pastor in 2017, serving in the pulpit throughout his studies at Duke; then in August 2020, Southside’s long-time senior pastor retired. “He said he’d always asked God to tell him when it was time, and now with COVID here, the way we do church had to totally change. That was exhausting for a 73-year-old winding down 38 years in ministry.” Thomas, however, was energized, embracing the new challenges, both logistically and theologically.

“Our tradition is literalist to some degree, so change can be problematic,” he explains, noting some members worried that Hebrews 10:25 (“do not forsake the assembly of ourselves together”) invalidated virtual worship. “My response was that things are available to us today that weren’t available to the first-century church. Thank God for books and Kindles; that we’re not opening up long scrolls anymore! Let’s not shun advances that can aid worship,” says Thomas, who was officially installed as Southside’s new senior pastor in July 2021.

Under his leadership during the pandemic, giving has increased by at least 15 percent, the 425-person membership has grown by 10 percent, and the church has undergone a $40,000 renovation, including technology equipment. Southside’s YouTube channel launched in late March 2020 with 100 subscribers; today there are 1,200. But that growth hasn’t come easily. “There is more work to do today than before the pandemic, so much that you have to make up for when we aren’t seeing see one another weekly,” Thomas says.

He implemented a monthly CORE
report (connectivity, observation, reporting, engagement) with his ministry team to help “keep a pulse on the congregation. Our number one job is to connect,” he adds.

Such intense on-the-job learning and adapting while simultaneously studying at Duke showed Thomas that there is hope and promise in the unexpected. “At this time when Christianity is declining in this country, the pandemic has radically changed how we do church. People no longer take worship for granted. I’m seeing more people invigorated in their faith. It’s a glimmer in the darkness,” he says. “Ministry has to be fluid and adaptable to today’s context. That doesn’t mean we compromised doctrinal beliefs, but we can embrace new methods.”

ENORMITY OF GOD’S GRACE
“IT’S a perfect time to be in ministry,” affirms Alice Graham Grant, who earned a studio art degree from Davidson College and worked in finance before exploring ministry at Duke. She’s thoughtful, carefully measuring her words, and as you might expect of someone who enjoys painting abstract wildlife images and playing ice hockey, she’s both keenly observant and ready for action. “I believe this confluence of the pandemic, George Floyd’s murder, and the political reckoning in our country...
has helped us move past the small talk and will continue to help the church become who it’s supposed to be,” she says. “I hope that will be my work.”

Grant’s initial work after her “graduation that never happened” was a hospital chaplaincy rotation. “It was the height of the pandemic, when no hospital visitors were allowed, which meant chaplains worked overtime,” says Grant, a transitional deacon preparing for ordination in the Episcopal Church.

As a chaplain, Grant was grateful to be present with people in some of their “most holy moments,” but she also had a nursing infant at home, and the combination of new motherhood and pandemic chaplaincy required her to draw on the scope of all she’d learned as an M.Div. student in a concentrated, intense period of time. “I was especially grateful that Duke had taught me so much about the importance of prayer,” she says. Even so, she often found herself stretched thin, unable to pray with and for every patient. The level of suffering around her at times was overwhelming. “I learned to trust that God’s mercy was present regardless; it wasn’t dependent on me,” Grant says. “Understanding the enormity of God’s grace is what I walked away with, and what I hope I’ll carry forth.”

After completing her chaplaincy, Grant returned to parish ministry as curate of The Advocate, a small Episcopal mission in Chapel Hill. There she found more balance between joys and sorrows, “more of the totality of life,” she says, including celebrations of births and baptisms. She welcomed the “cerebral spaces” of preparing for sermons and teaching. But the cloud of COVID-19 along with the political and racial turmoil of that summer and fall underscored Grant’s realization that parish leadership demands speaking out and action.

“When there’s a crisis like George Floyd’s murder, people look to those of us in ministry. Sometimes it seems that words won’t suffice, but I think, as a white person, it is unacceptable to not have something to say, to lead people,” she adds. Nor are words alone enough, she believes, or even prayer and self-study. “A book study is a great place to start, but we can’t read or study our way into meaningful change or justice,” says Grant. “Jesus said ‘Blessed are the peacemakers,’ not the peace-lovers! Change has to come from collective, risky action.”

For Grant, entering parish life during the crescendo of simultaneous crises without the ability to process them in community was particularly challenging. “It’s not God’s design for us to be figuring this out home alone, with only Facebook’s algorithm to lean on,” she says. While worship and church activities returned to a semblance of normal this past summer, Grant is unsure what the fall holds as she moves into a new role as associate rector at St. Paul’s Episcopal Church in Cary, a much larger congregation. But as she learned throughout 2020, being ready, attentive, and responsive...
“Thankfully God was constantly giving me the language and rhetoric I needed. I reminded folks that political office is temporary but our citizenship in heaven is not.”
—IAN BAILEY

People would assume that as a preacher’s kid, I didn’t know how to have fun, so I always challenged that,” he says. This mindset extended to his early professional life, which he opted to make “as secular as possible.” Yet several years into a lucrative advertising and sales career, “I felt empty,” Bailey admits. When he could no longer deny a pull toward ministry, he applied to seminary. “I took the round-about way of finding my own calling in my organic way,” he says, and when this die-hard Tarheel fan was accepted to Duke Divinity School, he jokes that he “knew God was real.”

At Duke Bailey sought solid theological grounding for his faith. He appreciated how the Divinity faculty balanced teaching traditional church doctrine with an inclusiveness to other faiths. The only thing lacking? “A class on how to lead a congregation through a pandemic,” he jokes. Serving as a student pastor for a rural congregation in Rougemont, N.C., however, helped take up that slack. “You can do practice drills all you want, but you really learn when you play the game,” says the sports enthusiast.

At Rougemont UMC, Bailey honed his agility. When in-person worship halted, he went to Best Buy and spent $40 on a carpool karaoke machine with a gold microphone. “It was so tacky! But I had this vision for a drive-in experiment, making an amphitheater. My wife has a gifted singing voice, so we played music and held worship while people at the gas station next door pumped gas,” Bailey notes. “It was fun. A good way to evangelize.”

In June 2020, one month after graduation, Bailey was named senior pastor at Merritt’s Chapel UMC near Lake Jordan, on the outskirts of Chapel Hill. Due to COVID, there was no traditional big church supper to welcome the new minister and his family, no shaking of hands or glad-you’re-here hugs. Instead, he stood on the corner and waved as church members drove by. “They honked their horns and found out how interactive drive-in church can be,” Bailey says. In his first months, he and the church’s sound and audio person worked to reach people in creative ways: drive-in with FM-radio transmission, online internet streaming, mailing out sermons to members in nursing homes. “We tried every single way we could to be physically, spiritually, socially connected,” Bailey says.

As Black Lives Matter protests and the 2020 presidential campaign heated up, Bailey, whose wife is Black, worried about his biracial family’s safety in his church’s rural community. But he didn’t flinch. “We countered racism through our sheer presence. Hearts can change,” adds Bailey. Nonetheless, pastoring a politically
divided congregation during a contentious election season was challenging. “Thankfully God was constantly giving me the language and rhetoric I needed. I reminded folks that political office is temporary but our citizenship in heaven is not.”

Between a dangerous virus and heated politics, Bailey realized that to pastor through a pandemic means “loving your neighbor as yourself, while being safe, wise, and faithful,” he says. “We want to spread the Good News, not the coronavirus. To balance all these things is the art of pastoring during COVID-19. Thankfully, Duke gave me the background to parse this all out.”

**HONORING THE QUESTIONS**

Engineers are problem solvers. They are trained to find elegant solutions to complex equations, at which Catherine Neal excelled. The Virginia native holds a master’s degree in engineering and worked as a software engineer in San Francisco, then on a spy satellite program for Lockheed Martin, before finding herself in a Duke Divinity theology class, where tidy answers were few and far between. “Divinity School helped me hold the questions, and be comfortable with not having answers. For an engineer, that was really disorienting,” says Neal, who finished her master of arts in
Christian practice (M.A.) degree in September 2019, right before COVID hit.

“I’ve always been a person of faith and active in church life,” says Neal. While living in San Francisco, she volunteered to visit hospitalized church members in her spare time and found it rewarding. “I felt a tug that chaplaincy might be my calling, but I wasn’t sure,” says Neal, a deacon in the United Methodist Church and mom of two teenagers. “Chaplaincy isn’t something you can just walk into without training, so that’s why I came to Duke. To discern.”

Neal loved the tight-knit M.A. program and the support, wisdom, and care she found in her discernment group. The opportunity to process her ministry path with her Duke spiritual partner helped deepen and affirm her sense of pastoral authority, she says. “From day one, Todd Mayberry and others told us, ‘you are here to be formed, to be transformed’—that shift from head to heart. As an engineer, I was prepared for the academics, but I didn’t expect so much of the spiritual formation.”

Nor when she envisioned chaplaincy did she expect that a pandemic would envelop the hospital. Neal completed the second of her two clinical pastoral education (CPE) rotations at UNC REX Hospital, where she now works part-time as a chaplain. Praying alongside COVID patients, many of whom were “truly in the valley of the shadow of death” with no family there to comfort them, was an honor, according to Neal. It helped deepen her understanding of a central tenet of the Methodist deacon’s role, “to have compassion, which means ‘to suffer with,’” she says. “I felt this remarkable peace going into rooms and sitting with people who were suffering deeply.”

But wearing masks and full PPE made it challenging—“It was hard to express emotion; there’s only so much you can do with your eyes,” she adds.

In addition to her chaplain role, Neal serves as congregational care director at Christ UMC in Chapel Hill, where again, the pandemic made the job more demanding and stressful. During the height of COVID, Neal spent a lot of time on the phone, reaching out to older members of the church who had no computer or DVD player. “It was so important to keep people connected, to let them know they are not alone. Church is community,” she says. “As a chaplain, and as a congregational care director, my job is to gently help others recognize where God is showing up, and I believe that God is always showing up.”

Entering into ministry during the pandemic affirmed for Neal, who lost her mother during COVID, how vital relationships are, specifically in discipleship. “The pandemic helped me discern what I needed to give up in order to be still, ‘to be still and know that I am God’—that kind of stillness,” she says. “At Duke, especially...”
with my discernment cluster, my eyes and heart were opened up, my heart transformed, my mind expanded. I had, and still have, so many questions. And I’m OK with that.”

GOD’S LANGUAGE OF LOVE
During his final semester at Duke Divinity School, Saul Gastelum was extra careful. One of his housemates had underlying health conditions and was at high risk for COVID-19, so even when fellow classmates planned a small, outdoors, socially distanced graduation celebration, he declined. A few weeks later in June 2020, when Gastelum moved to Holly Ridge, a small town in eastern North Carolina, to begin his first church appointment at the EDGE Church (UMC), he found a very different situation.

“On my first Sunday, worship was in-person, with no masks, no social distancing. I’d been so cautious in Durham, and now this was the opposite extreme,” he says. Suddenly he’d landed in a community where prevailing ideologies valued personal freedoms over public health, and this newly minted senior pastor was unsure how to handle it.

“I wish I’d taken Pandemic 101 in seminary,” laughs the affable native of Sonora, Mexico. “But actually, I felt prepared in terms of pastoral care and ministering to my congregation during COVID, but I wasn’t prepared to handle the political divide.” Being a Mexican pastor in a conservative, military, predominantly white town didn’t help matters, adds Gastelum, who missed the comfort of having good ethnic and Mexican food nearby. He struggled with how to follow CDC guidelines for his own safety and for others (“as an immigrant clergy person I need to follow the rules,” he says), and with how to speak about general current events, including the pandemic, without seeming political.

“My biggest challenge as I entered ministry in 2020 was learning how to serve my congregation in a polarized environment,” he says. “To love and care for people who don’t share my way of seeing the world, and be able to serve them and create relationships so together we can better serve our community and our God.” Like his fellow 2020 classmates, he too mastered the art of online worship, though as a former software developer, technology hurdles weren’t an issue. Regardless, the majority of his small congregation insisted on maintaining in-person options, so Gastelum got tested frequently and tried to be as safe as he could. His parents, both ordained Assembly of God pastors in Mexico, called daily to check on him.

Gastelum’s journey to Duke had been an unlikely one. As the son of ministers, he’d grown up in the church and always had a heart for church service, even as he advanced in his technology career. He thought bi-vocational ministry would be his path, “but I’m the type of person who gives 100 percent to what I do,” he says. Trying to juggle both software engineering and ministry meant 12-hour

“This is the path God was leading me to, this need for multicultural ministry and expanding multicultural environments for worship. My cultural background allows me to serve as a bridge.”

—SAUL GASTELUM
days, which soon exhausted him. He decided to take a year off to listen for God’s guidance and volunteered at a Methodist youth camp in Michigan, where he met a retired professor from Duke Divinity School. Gastelum had never heard of Duke, but soon visited, applied, and was accepted. Throughout his M.Div. studies, he wasn’t sure if he’d eventually return to serve in Mexico or stay in the States, but his experience at the EDGE Church during the tumult of 2020 has affirmed his calling to minister among those of different backgrounds. In June 2021, Gastelum became assistant minister of Holland’s UMC in Raleigh, where he will do just that.

“This is the path God was leading me to, this need for multicultural ministry and expanding multicultural environments for worship. My cultural background allows me to serve as a bridge,” he says. “God’s invitation is to join his language of love in spite of my own limitations and prejudices. Language and heritage might be a limitation for those who speak or know only one, but the language of love in the Holy Spirit has no limits. That is the language I hope to help others learn to speak fluently.”
Aiya Jennings first felt God call her to ministry when she was 16 years old. She resisted it. She wanted to go to college and have what she thought was the full college experience—so she did.

Then, during her senior year, while in her dorm room at Virginia State University, she felt God call her again.

“I was so lost and so clueless, because growing up in my denomination [National Baptist], I really didn’t see women preaching much,” she said. “I didn’t see them being pastors. I didn’t see them being leaders.”
RELYING ON GOD’S VISION

She had watched her mother and grandmother working in the church, managing Sunday school or the feeding ministry, but never preaching. “I never saw women in the pulpit really leading a congregation, a church, preaching the Word, until I was older,” she said.

Jennings had doubts about whether she was worthy of the role. She wondered why God would want her in mission when God could have called anyone else, someone with “a pristine life,” she said. “But that’s just not what I lived. And still God called me.”

This time, Jennings heeded God’s call. She went to seminary, and worked in churches and nonprofit organizations in Virginia. She was licensed to preach eight years ago and ordained to ministry two years ago. She then felt pulled to prepare further, to study spirituality within a Ph.D. program in
religion. She applied to several Ph.D. programs close to home, and just one D.Min.—at Duke Divinity School. She felt confident about her chances with the Ph.D. programs. She knew people already enrolled in some. Plus, she had connections and had lined up good recommendation letters.

They all rejected her. “All of the Ph.D. programs said no,” she said. “Every single one.”

Only afterward did she feel the hand of God steering her toward the D.Min. program at Duke. As she reflects on her belief that spiritual commitments should go hand in hand with facts and history, she sees beauty in trying to marry those things together. For her, spirituality is not against history, and she wants eventually to work in higher education. She said yes to Duke. “It has been one of the most rewarding yeses,” she said.

Now Jennings realizes God had a vision for her—a plan that she couldn’t see. “I realize now why God has placed me here: to be a better leader, and also to see what is on the higher education side and how to marry those two things together,” she said. “I’m a better person because of Duke.”

“I love the knowledge that you get from Duke, and also from my cohort. My classmates are my greatest teachers.”

EXPANDING HER VISION
Gabby Cudjoe Wilkes, a member of Jennings’ cohort—“I call her my cohort sister”—urged Jennings to apply for the C. Eric Lincoln Fellowship at Duke Chapel. Named for the Duke professor of religion and culture from 1976 to 1993 who was an authority on the sociology of religion as it relates to race and ethnicity in the United States, the fellowship is a semester-long program that provides funding to a Duke student for a sacred art project and invites the fellow to broaden the reach of artistic expression at Duke Chapel. Cudjoe Wilkes knew that Jennings’ work focused on Black clergywomen in leadership, and told her: “This is how you can bring your vision to life.” Jennings was unsure, but she applied anyway.

The fellowship seeks students “whose artistic expressions include one or more of the following: employ theological concepts; illuminate one’s personal faith; display iconography; and engage the topics of gender, race, and religion.” Jennings’ application was successful, and she received funding for a digital and physical exhibition at Duke.

She collaborated with two Virginia photographers, Savannah Coker and Samia Minnicks, to photograph 13 Black clergywomen across the commonwealth. Each subject is presented twice. The resulting exhibition, On the Shoulders of Our Sisters! was on display at Duke Chapel from May 23 to July 26, 2021, and is also accessible on the Duke Chapel website.

Coker is from Jennings’ home church. “I’ve known her since she was a child,” Jennings said. “She has this almost kind of unjaded, raw type of eye.” Jennings wanted the exhibition to include that vision.

Minnicks is a more experienced photographer, with her own Richmond business that works with churches to do their photography. “She has a more polished look,” Jennings said. “A vibrant, colorful type of eye. I wanted both of them because they bring something different.” The resulting photos reflect sharpness, softness, brightness, and darkness. “That really was a moving part for me, because I couldn’t do it myself,” Jennings said. “But that’s part of ministry as well—sharing what you have.”

Jennings’ decision to share her vision with the two photographers was an act of generosity, an act of allowing Coker and Minnicks to share how they see. The clergywomen’s ministry is in part what they say, and the photographers’ offering is what they see. “That is beautiful—to allow people to see their own ministry, which is their photography, what they see,” Jennings said.

The clergywomen in the exhibition wear many hats. They are community leaders, lobbyists, and church founders. Each had a role in helping Jennings along her journey in ministry in Virginia, either as a close contact—a former professor, a seminary classmate—or as a woman in ministry embodying a particular role for Jennings, such as speaking at a conference, or simply inviting her to preach.

In some cases, the woman was the first woman or first Black woman in her role, just as Jennings was the
first woman elected to serve as the youth and young adult director for the Baptist General Convention in Virginia. For instance, Bishop Sharma D. Lewis, resident bishop of the Richmond episcopal area, serves as the first African American woman to be elected bishop in the Southeastern Jurisdiction of the United Methodist Church.

“Either directly or indirectly, these women have impacted me and opened up my eyes to the point where I realized that God was doing something bigger than me,” Jennings said. “But God also connected me to these people that could hold my hand through the process. And to this very day, that is what they do.”

One of the clergywomen, Pastor Anita Lewis, is also a hairdresser. She took care of Jennings’ hair for 20 years, starting when Jennings was just 5 years old. “She also is the first one that told my mom I had a calling on my life, that she should take a look at me, and she should keep an eye on me because God was doing something in my life,” Jennings said.

Another, Rev. Dr. Lacette Cross, leads the first openly affirming church in Richmond. “Here are Black women, leading in these spaces, and taking control and changing the space, and helping people be affirmed,” Jennings said. “Somebody needs to tell their story. Somebody needs to see them, because if I had women like that when I was younger, maybe I would have been quicker to accept my call . . . I don’t know where I would be now if I had that.”

Jennings directed the portrait subjects to dress the way they would for preaching on a Sunday morning. They wear skirts, suits, robes, and even sneakers. Because of COVID, some of the pastors created pulpits in their homes. “I wanted people to see them in their own element,” Jennings said. “And God is pleased, and satisfied, and honored with our true identity. That was so hard for me to grasp early in ministry, because I thought I had to be someone I wasn’t.”

The photographs are full of color and authority and joy. “That was major for me,” Jennings said, “to convey not only that Black women in ministry can hold power, can hold authority, but also this is their calling. And because they know they’re called, it is a joy that’s from within. It’s not anything worldly. It’s a spiritual joy that comes through, it is a God joy, it is a God duty, and I think I wanted people to see that, and just say, My goodness!”

Jennings also included an audio reel of Black women praying to accompany the visual exhibition. These prayers are lifted up by sisters across the country, Jennings said, not just the Virginia clergywomen. “I wanted people to not only just hear those who preach but also hear women in ministry who make up the fabric of this—of the spirituality that we hold as Christians.”

In describing these women and their effect on her, Jennings first called it being boxed in by them. Surrounded. But in actuality, she is sitting among them. “Maybe I can change that,” she said. “Maybe [it’s more like] being caped, or canopied, or covered. I was covered by women I didn’t know I needed who showed me how big God was, when I thought God was so small.”

In showing us these women—in allowing us to see and hear them in their fullness—Jennings is showing us chapters of her journey in ministry. And showing us possibility. “I just wanted people to see how amazing Black clergywomen are in the work that they do,” she said.

**SEE NOW WITH NEW EYES**

Growing up in the church, as the fourth generation to attend First Baptist Church Mahan in Suffolk, Va., Jennings didn’t register what she wasn’t seeing. Virginia remains very traditional, and her denomination
remains patriarchal. The pulpit is a sacred space. When it’s a person who looks like you, you wonder: What’s happening? Is this OK?

“That was so hard for me to grasp in ministry, because I thought I had to be somebody I wasn’t,” she said. “I had to realize that no, God called me, just as I am, for me to show up, just as I am.”

Jennings is now deep into the writing process for her thesis, which examines how Black clergywomen lead with their holistic selves.

“I think I was able to accept my call from seeing women in a pulpit,” she said. “When I actually saw women who looked like me, who were young like me, I said, OK, well, I guess, I can do it. I did it.”

**ARTIST STATEMENT** by KAIYA JENNINGS

This exhibition explores the ministry and faith of Black clergywomen in the Commonwealth of Virginia through audio recordings and photography. The women portrayed in this exhibition lead or pastor in various regions of Virginia, including Northern, Eastern Shore, Central, Hampton Roads, Southern, and Southeastern. They have all helped to guide other women in their ministerial callings and have had a direct effect on my own ministry. The images of these women share a visual story that testifies to the fact that no matter the issues that they may face due to factors such as race and gender, they still show up daily to care for those who need them the most: their congregations.

Virginia has a troubled history of issues relating to race, discrimination, and ideologies that perpetuate harm against minority groups. These problems are not limited to secular spaces; they have seeped into the bones of our religious institutions, including the Christian church. From the outside looking in, one would easily believe that within the church, women would occupy roles of power since the entity was built on their shoulders and service for generations. Yet, those in leadership tend to be heterosexual, married men. However, there are countless faithful African American women in Virginia who have been called and affirmed to pastor churches or to lead as staff pastors and community liaisons, even though they face much opposition.

It is my desire that through this exhibition people will be able to see themselves in the stories and work of these Black clergywomen in such a way that it challenges their faith and increases their love for all humanity.

1. **Pastor Littycia Clay-Crawley**
   Richmond, Virginia
   Photographer: Samia Minnicks

2. **Rev. Dr. Lacette Cross**
   Richmond, Virginia
   Photographer: Samia Minnicks

3. **Rev. Dr. Brennetta Williams**
   Chesapeake, Virginia
   Photographer: Savannah Coker

4. **Rev. Dr. Patricia Gould-Champ**
   Richmond, Virginia
   Photographer: Samia Minnicks

5. **Pastor Anita Lewis**
   Suffolk, Virginia
   Photographer: Savannah Coker

6. **Rev. Lucille E. Turner**
   Virginia Beach, Virginia
   Photographer: Savannah Coker

7. **Rev. Dr. C. Diane Mosby**
   Glen Allen, Virginia
   Photographer: Samia Minnicks

8. **Bishop Sharma D. Lewis**
   Glen Allen, Virginia
   Photographer: Samia Minnicks

9. **Rev. Dr. Yvonne Jones-Bibbs**
   Richmond, Virginia
   Photographer: Samia Minnicks

10. **Rev. Dr. Lesley Francisco McClendon**
    Hampton, Virginia
    Photographer: Savannah Coker

11. **Pastor Rose M. Curry**
    Lancaster, Virginia
    Photographer: Samia Minnicks
From programs to pastoral care, the Office of Black Church Studies provides resources from the Black Church to the whole church.

BY DAVID EMMANUEL GOATLEY
ART BY LARRY PONCHO BROWN

“Racism has never been this bad,” a panelist asserted during an event discussing challenges that churches face during the first quarter of the 21st century. I had been a rather modestly interested listener during the session. This statement, however, prompted me to pay closer attention, because it followed the panelist’s descriptions of increasingly aggressive manifestations of racism in the United States and its effect on churches.
The moderator of the session invited questions following the panelists’ presentations. My question was whether I had heard correctly the panelist’s assertion that racism “has never been this bad.” The panelist confirmed the statement.

I responded that Black people have lived, and continue to do so, with the legacy of chattel slavery, racial peonage, racial segregation, racial discrimination, racial violence, and more. Racialized legislation, regulation, prosecution, penalization, marginalization, exploitation, and the like continue to attack periodic progress among Black people with vicious backlashes.

The fact that the presenter was just becoming aware of racial hostilities did not mean that they were new. It indicated that this presenter—and others similarly situated—had been oblivious to the racist atrocities endured by Black people throughout the history of this country. They were just recently “seeing” the racist horrors due to citizen journalism and social media. These horrors had always been there.

THE REASON THE BLACK CHURCH EXISTS
The Black Church was born in the crucible of traditional African religious thought, chattel slavery, and American evangelicalism. It lives, moves, and has its being in the context of racism. There never would have been a Black Church if racism had not existed in white churches and society. Its continued existence testifies to the explicit and implicit anti-Black racism that persists.

The term “Black Church” refers to communities who are disciples of Christ Jesus and who primarily (1) share African American heritage, and (2) are committed to the freedom and flourishing of Black people, particularly, and all people, generally. While heterogeneous in composition and expression, Black churches were born, strive, thrive, and survive amid historical and contemporary racism in the church and the world.

A false anthropology is at the root of racism: the erroneous idea that people are inherently inferior or superior based on socially constructed categories of race. In the United States, those categorized as white are wrongly assumed to be intrinsically superior compared to those who are not categorized as white. While people should seek the flourishing of all people, racism grows from the psychological and emotional insecurities of some who seek advantage through the deliberate disadvantaging of those designated as “the other.” Racism leads people to seek to concentrate power, privilege, and possessions by manipulating the implicit and explicit rules of every facet of society in their favor.

Predatory capitalism grows from this poisoned root of racism. It extracts wealth from many and redistributes it to a few, with scant attention to the wellbeing of ecology or humanity. Racism has been an essential tool to advance genocide against Indigenous peoples and to extricate or allegedly develop natural resources that had been stewarded by inhabitants in what became known as the Americas. It is noteworthy to compare the light footprint in the ecology of Indigenous peoples, interpreted by some as underdevelopment, with the heavy hand of colonizers and so-called developers.

Racism also led to stealing labor from enslaved Africans and their progeny in order to generate wealth for the elites who perpetuated (both then and now) racial hierarchy. Enslaved people were not valued as people with creativity and capacity but only as chattel—property—to be used and abused for the creation and expansion of wealth for the alleged owners of the enslaved. Racism would have died long ago had it not been economically profitable. Regrettably and devastatingly, racism is rabid, ruinous, and resilient.

The Black Church is committed, in word and deed, to the full humanity of all people and responsible stewardship of the ecology. As a result, the faith and work of Black churches can be life-giving and life-saving resources to the whole church—and the world—if people let it.

OFFICE OF BLACK CHURCH STUDIES
Understanding more thoroughly the contexts and contours of Black churches and advancing lessons that have been, and are being, learned in service to the church, the academy, and the world is the work of the Duke Divinity School Office of Black
Church Studies. The scholarly projects of our faculty include disciplines of theology, history, ethics, economics, society, and ministry. Our faculty pursue these categories of scholarship, which have been traditionally segmented in higher education, in interdisciplinary rather than isolationist fashion. They interrogate and articulate their insights with constant awareness of and engagement with contexts of racist ideologies, systems, and practices that debilitate and destroy people who are not white. Their work holds both the theoretical and existential in tandem and tension. Reflection and action mutually inform the theological, intellectual, and vocational project of our faculty, both individually and collectively.

Doing this work is burdensome. The labor of researching, thinking, writing, teaching, presenting, publishing, and more is both exhilarating and exhausting for any scholar. Doing this in immediate and general contexts where your intellectual project is undervalued adds substantial weight. Continuing to explain overt insults to one’s professional and cultural intellectual, theological, and experiential projects is injurious. Contending with how microaggressions result in feeling as though one is dying from a thousand paper cuts can be ruinous. The work must go on, however, for our faculty and our staff also engage in ministries of nurture, counsel, and care for students who often are trying to thrive while negotiating direct and indirect questions about their humanity and capacity. In the words of an old spiritual song: “In this field it calls for labor . . . I’m glad I’m in this field.”

Black churches, and the people who populate them, have to “press their way through,” in the language of the elders. Implicitly and explicitly, Black Christians have to drink deeply from biblical, theological, historical, cultural, familial, and existential resources to “keep on keeping on.” Resourcing the life and thought and the faith and work of congregations and communities committed to the fullness and flourishing of Black people throughout the world is what the Office of Black Church Studies does.

FROM THE BLACK CHURCH FOR THE WHOLE CHURCH

The Duke Divinity Office of Black Church Studies is not a cul-de-sac, a dead-end that offers residence for just a few. Our work is a thoroughfare, a pathway to the theological project
Black churches, and the people who populate them, have to “press their way through,” in the language of the elders. Implicitly and explicitly, Black Christians have to drink deeply from biblical, theological, historical, cultural, familial, and existential resources to “keep on keeping on.”

of the Divinity School and the intellectual project of Duke University. Our program contributions occur through courses, a Black Church Studies certificate, lectures, experiential learning opportunities, networking, interdisciplinary partnership and leadership across the university ecology, and more. Our collaboration with others within the Divinity School includes the following, just to name a few:

- **Singing Our Songs in a Strange Land**, a journey of listening and learning with the Asian House of Studies and the Hispanic House of Studies;
- Partnering on a nondegree certificate program around Ministry amid Racialized Policing and Racialized Immigration with the Center for Reconciliation and the Hispanic House of Studies;
- Co-hosting a Cross-Cultural and Anti-Racist Ministry for the Global Church symposium with the Anglican Episcopal House of Studies;
- Co-hosting a Speakers’ Series around Prison Ministry with the Prison Studies Program.

The Office of Black Church Studies also provides pastoral care for students and families. We advocate for and facilitate academic support for student flourishing. We provide networking opportunities with alumni, congregations, and not-for-profit organizations. We engage in continuing education with partners for positive mental health, particularly in this season of pandemic, polarization, and racial hostilities. We collaborate with a global ecumenical network to promote the Thursdays-in-Black Campaign for a World without Sexual and Gender-Based Violence. We support student participation in experience learning opportunities in the United States and internationally.

The Black Pastoral Leadership Collaboration, supported by the Office of the Provost and the Office of the Dean, is one of our newest projects. The collaboration works to discover, design, and disseminate leadership lessons from the Black Church for the whole church. A multidisciplinary team of researchers from various institutions is working on a book project exploring strategies, successes, and struggles for Black pastoral leaders from the late 19th century through the early 21st century. We are curating a one-of-a-kind Black practical theology catalogue. We are building an archive of primary sources that exemplify the intellectual and theological characteristics of seminal Black pastoral leaders. We convene annual Black Pastoral Leadership Schools built around an arc of ministry that includes contextualization, conscientization, and construction. Through researching and publishing, archiving, cataloguing, and convening, the Black Pastoral Leadership Collaboration is building a unique resource to facilitate leadership development to enrich the church, the academy, and the world.

**LOOKING BACK AND LOOKING FORWARD**

The Duke Divinity Office of Black Church Studies was born as the Office of Black Church Affairs in 1972. For half a century, we have been contributing to the fabric of forming leaders for service in, to, and through the church. Our work has not been exclusive to Black students. Duke Divinity School has for decades required all master of divinity students to take at least one Black Church Studies course. This is a distinctive quality for a predominantly white institution of higher education.

Our history has not been free from stress and struggles. Some have questioned the validity of having the Office of Black Church Studies. Some actions have, overtly or accidentally, been offensive and hurtful. We have witnessed the fragility of forward movement both within and outside churches and institutions. This awareness, however, helps us to remain vigilant. As the old hymn reminds us, “Through many dangers, toils, and snares we have already come.”

And we recognize that others have been champions, advocates, supporters, and partners. Of course, Black people know not to take for granted advances enjoyed at a point in history, but the Duke Divinity Office of Black Church Studies looks strong in our capacity to carry on our mission into the future. Various stakeholders continue to support the momentum through prayers and gifts that strengthen our hands for the work ahead, and there is plenty to do. This work, however, is not of our choosing. The Lord has chosen us—all of us—for the work of forming good leaders for faithful ministry. As we are faithful, the Lord will provide.
FROM EXPERIENCED ministry practitioners to talented scholars, the consulting faculty in the Office of Black Church Studies in 2021–22 deepen the opportunities for the Duke Divinity community to access resources that strengthen congregations, organizations, and neighborhoods.

DONNA COLETRANE BATTLE, PH.D.
PRINCE RIVERS, PH.D.
JAMES FORBES, PH.D.
RALPH DOUGLAS WEST, D.MIN.

LEARN MORE: sites.duke.edu/obcs
Bishop Ken Carter (right) offers a prayer during the installation of Edgardo Colón-Emeric as Dean of Duke Divinity School with Duke University Provost Sally Kornbluth (left).
On August 31, 2021, the Duke Divinity School community gathered in Duke Chapel for Opening Convocation and the installation of Edgardo Colón-Emeric as dean. No stranger to theological education and formation, Colón-Emeric, the Irene and William McCutchen Associate Professor of Reconciliation and Theology and director of the Center for Reconciliation, has pastored in Durham and served on the faculty and staff of the school before his appointment.

We sat down with him recently to learn more about his own formation, vision for the school, opportunities in this season—and what else he loves to do in addition to theology and ministry.
As you are entering the Office of the Dean and reflect on your years of ministry, what shapes your perspective on being dean of Duke Divinity School?

I see my time at the Divinity School through the lens of my ordination. It was important to me that I was appointed to serve at Duke Divinity School. This is a place where I’m living out my ordination, and my different tasks within the Divinity School are ways for me to live out my ordination vows. The ministry of Word and Service and Sacrament and Order—that’s fundamental for me.

My appointment to serve as a pastor in Durham contributed to my sense of the value of rootedness. Durham is a place I came to love and that shaped me, through both the Hispanic/Latino community and ministry among people who are marginalized and excluded for a number of reasons.

My research also has formed me. Ecumenical theology has brought me into working relationships with churches in ecumenism, and my work on Óscar Romero has also deeply impacted my understanding of leadership. His motto, “sentir con la iglesia”—to sense, think, feel with the church—is the kind of leadership I aspire to embody. I want to be someone attuned to the community around me, especially the community of the Divinity School with its faculty, staff, and students; the community of the alumni; of Duke University; of Durham. I see community as these expanding, concentric circles.

Q: You've described Duke Divinity as the place for people who have a sense of “holy restlessness.” What is that holy restlessness, and how is Duke Divinity the place to welcome, form, and prepare those who feel that?

ECE: This restlessness comes not simply from being a nonconformist but from the Holy Spirit who rectifies and sanctifies the restlessness many have with the status quo. The Holy Spirit is seeding and stirring this restlessness with how things are. And that, I think, is something the younger generations feel acutely; it’s a global phenomenon.

I hope that we at Duke Divinity School do not quench the Spirit, even as we seek to inform the restlessness by bringing it into conversation with different voices. Our church mothers and fathers had dreams, and we can learn of them and study their theology, writings, and hopes. Our sisters and brothers, near and far, and here in our neighborhoods, they also have dreams. And our students, and the professors, and the staff dream of a new creation and new Pentecost. We should be that community that builds and share each other’s dreams. We engage in these practices together: study, from ancient times and near and far locations; worship, turning to God in prayer and praise and supplication; and through service, field education, and our common witness.

Q: You have committed to a vision of Duke Divinity as a school that is “irrevocably anti-racist.” What is the work of anti-racism here today?

ECE: The work of anti-racism begins with a denunciation of the power and persistence of racism in our society, in our institutions, in our hearts, in our imaginations—and yet that negation is possible because of a more profound affirmation of the goodness and dignity of all human life, and all people being made in the image of God.

I use the image of building a cathedral of anti-racist wisdom, which suggests that we didn’t just start
this. The project didn’t start with me becoming dean or the response to the murder of George Floyd. This work has been going on for a long time. The next year our Office of Black Church Studies turns 50. It’s a reason for celebration and acknowledgment that this work has been going on for a long time and is continuing.

When I think of a cathedral, I think of how it has many chapels. The side chapels were places where the particularities of our people’s piety and culture and context could be honored. That’s the role I see for our Houses of Study, and they contribute to the central space where we gather together. They are not simply sideshows or back rooms, but they are very much connected to the central enterprise, and they nurture and nourish that central enterprise.

It’s multigenerational. It’s not built in a day or in a year. Previous generations have contributed to it, and it’s now our time to contribute to this project. It’s communal, multigenerational, and it’s visionary as we seek to imagine new structures to support this growing edifice and structures that need to be dismantled to make way for stronger foundations. We’re using it as we’re building it—there are cathedrals in Europe that are still unfinished, but people are still worshipping in them even while they are still being built.

Q: Though we are still in this season of pandemic, you have called the Duke Divinity community to be present to the possibility of a new Pentecost. What would this look like at Duke Divinity School?

ECE: This vertiginous coalescence of forces and movements—pandemic, violence against African Americans, economic inequality, and polarization—is not all that is happening. There’s also God at work, in the midst of these historical processes. To speak of Pentecost in this is to speak of Babel, the world that Babel created, the world of empire and forces that seek to homogenize and seek to rank diversity on a scale and say that “different” introduces hierarchy. God’s dream for Pentecost is the transformation, the undoing of Babel, the fulfilment of God’s promises.

What that means in the Divinity School is listening to new voices and seeking to welcome and celebrate new students, staff, faculty. We receive new voices in our reading assignments, where God has spoken through the prophets and the teachers and the church fathers and the scholastics—and also the women, who were journeying with the people of God the whole time and whose testimonies and voices can be heard around the world and in our communities today. The Holy Spirit who spoke through the prophets also speaks through the church today, so we seek to incorporate the lived faith of the church into the curriculum and our conversations.

We also welcome new accents. You don’t need to lose your accent—our accents are part of our story, even as we continue to grow and learn new languages and new accents. This refers not only to verbal accents but also to cultural practices—we welcome these and honor these, and God is also communicated through these.

Q: You left Puerto Rico to attend Cornell University as an engineering major. Today you are an ordained United Methodist Church minister and dean of Duke Divinity School. What did that journey involve?

ECE: Surprises! God’s call came through different events and the support of
the community. I didn’t know any
Protestants when I was growing up,
and I did not know pastors or priests
personally or well. This was not
something that I was envisioning—
becoming an ordained minister. But
studying engineering, when so many
applications were military, did not reso-
nate with my own sense of Christian
vocation and my understanding of who
God was calling me to be. So there was
a vocational restlessness that I carried
from my bachelor’s to my master’s
degree in engineering.

I had to respond to that call and
to be faithful to God. Ordained
ministry was not something I planned
for or that excited me—I would have
to talk to people, and get in front and
preach. I was an engineering person
interested in computers and numbers
and doing my own thing! I felt
completely unprepared for this when
I came to the Divinity School. And
yet I have found that God supplied
for me along the way.

My experiences in field education
were important in confirming
that this was God’s call and God
was supporting me to grow in my
capabilities to follow that call. One
placement was in Bushy Forks, N.C.,
and they were very generous and
hospitable. It was such a welcoming
community. I was only an intern, but
they have invited me to preach their
homecoming sermons for years. It
was not something I planned—it was
all God, working through people
and communities and churches who
supported me along the way.

My hope is that Duke Divinity School is a place with a newfound
sense of mission. We have a story to tell—not the Duke Divinity
story but God’s story. What we are about here is helping our students
understand better the great things of God in Scripture and in the
history of the church so that they can recognize the great things in
their communities and become better witnesses with their own
accents for their communities and for others.

Q: What are some of your other
interests, apart from ministry
and theology?

ECE: I love opera, and classical
music in general. When
my first son was restless and colicky
at night I would sing to him from
operas—whole acts, all the parts!

I also love mountains. Every time
I see a mountain, especially if it is a
rugged mountain with a snow-capped
peak, I feel this urge that I want to
go up it. We do a lot of vacations in
national parks with places to hike.
When I was young, I did some rock
climbing and some ice climbing, but
that’s a long time ago. Hiking is
good now! I love long hikes, arduous
hikes, the more elevation gain the
better. One of my favorite ones is
in Peru in the Andes, this glacier
Huaytepallana where the trail begins
at 13,000 feet and then goes up.
I would love to do more!
Hybrid Programs Drive Largest New Class at Duke Divinity

This academic year, Duke Divinity School welcomed the largest incoming class in the school’s history, with 259 new students from 31 different states and five other countries—India, Zimbabwe, Colombia, Mexico, and South Korea. Enrollment in the flagship Master of Divinity (M.Div.) degree program jumped to 133 students, up from approximately 110 students during each of the previous four years. The growth was heavily driven by the first cohort of 52 Hybrid M.Div. students.

Students from minority groups comprised more than 28 percent of incoming M.Div. students, with Black students making up 16 percent. Half of incoming M.Div. students are women.

There were 27 denominations represented in the M.Div. entering class, with 38 percent affiliated with the United Methodist Church (up from 30 percent in 2020). Anglican-Episcopal students made up 13 percent of the new M.Div. students (up from nine percent the prior year); non-denominational students, 11 percent; and Baptists, 10 percent.

“The incoming 2021 class represents the beginning of a new chapter in the life of Duke Divinity School, as it includes the first cohort of our Hybrid Master of Divinity students,” said Todd Maberry, senior director of admissions, recruitment, and student finance. “We continue to have solid enrollment in our residential programs, and the hybrid students add tremendous strength to our academic community with the opportunity to welcome new Duke students who are rooted in communities all over the country. The majority of Hybrid M.Div. students are serving in full-time church ministry, and they are bringing that practical wisdom with them into the classroom.”

The Doctor of Ministry (D.Min.) welcomed 36 students, the Master of Theological Studies (M.T.S.) gained 33, and the Master of Arts in Christian Practice (M.A.) saw 17 new students. The Master of Theology (Th.M.) enrolled 12 students, and the Doctor of Theology (Th.D.) enrolled seven new students.

The Certificate in Theology and Health Care welcomed five residential students to campus and a large first cohort of 14 students in the hybrid version of the program. Across all degree programs at the Divinity School, 32 percent of the incoming class identified as a race or ethnicity other than white. Black students made up 18 percent of all students; Latinx students, six percent; Asian students, two percent; and American Indian students, two percent. Women made up 47 percent of incoming students across all programs.

First-year students stand to be recognized during Opening Convocation.
Watch Webinars Available from Duke Divinity

The Duke Divinity YouTube channel offers a feast of webinars, including the Martin Luther King Jr. lecture series; expert insights and conversations from our Theology, Medicine, and Culture initiative; reflections on and support for ministry with Wind in Our Sails; reading the theology of Karl Barth with noted faculty Will Willimon and Stanley Hauerwas; and so much more.

New Certificates in Worship and Latinx Studies Announced

Duke Divinity School has announced a new Certificate in Worship, designed to prepare Duke Divinity students to engage in practical formation and theoretical reflection on the worship of God in Christian congregations, and a new Certificate in Latinx Studies, designed to prepare students for ministry in Hispanic/Latinx churches and communities in the U.S.

Students enrolled in the hybrid and residential M.Div., M.A., and M.T.S. degree programs are eligible to pursue the Certificate in Worship, which includes components of coursework, field education, ministry events, spiritual formation groups, or a thesis project. The Certificate in Latinx Studies can be earned as part of the M.Div., M.T.S., and M.A. degrees. Students will take courses in Latinx theology, participate in the Caminantes advanced spiritual formation program, and, in the case of M.Div. students, have at least one field education placement or contextual engagement project in a Hispanic/Latinx ministry setting.

The new certificates are part of several measures being introduced by the school in response to listening sessions on racial justice and cultural competency that unfolded throughout 2020. The work of the Racial Justice and Cultural Competency task force revealed a desire and need for both formation and expression that would welcome, support, enhance, and celebrate diverse racial, ethnic, and cultural backgrounds.

New Partnership with NC Wesleyan Accelerates Pathway to Duke Degrees

A new partnership with North Carolina Wesleyan College will enable qualified undergraduates to take master’s level courses at Duke Divinity School beginning in 2022. The Duke Accelerated Pastoral Formation Program offers select juniors and seniors the option to begin coursework toward Duke’s Hybrid Master of Divinity (M.Div.) or Master of Arts in Christian Practice (M.A.) degree programs while completing their baccalaureate degree.

Funded by the generous support of the Kern Family Foundation, the Accelerated Program is designed to help students lower educational debt incurred in the preparation for ministry process and accelerate their timeline to engaging the field of ministry.

The Hybrid M.Div. and M.A. programs at Duke allow students to work in ministry contexts while pursuing their degree. Students serving in the ministry field are able to complete their program of study through a combination of weeklong intensives and synchronous online coursework.

Up to six graduate-level courses taken during the undergraduate period may be eligible to be counted toward future enrollment in Duke’s degree programs.

KEEP UP WITH ALL THE NEWS FROM DUKE DIVINITY SCHOOL!

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Lies My Preacher Told Me: An Honest Look at the Old Testament
By Brent A. Strawn, Professor of Old Testament
Westminster John Knox, 2021


No Cure for Being Human (And Other Truths I Need to Hear)
By Kate Bowler, Associate Professor of the History of Christianity in North America
Random House, 2021

HOW DO YOU MOVE forward with a life you didn’t choose? Everyone wants to believe that they are headed toward good, better, best. But what happens when the life you hoped for is put on hold indefinitely? Kate Bowler believed that life was a series of unlimited choices, until her cancer diagnosis at age 35. In this book, she searches for a way forward as she mines the wisdom (and absurdity) of today’s “best life now” advice industry, which insists on exhausting positivity and on trying to convince us that we can out-eat, out-learn, and out-perform our humanness. We are, she finds, as fragile as the day we were born. With dry wit and unflinching honesty, she grapples with her diagnosis, her ambition, and her faith as she tries to come to terms with her limitations in a culture that says anything is possible. She finds that we need one another if we’re going to tell the truth: Life is beautiful and terrible, full of hope and despair and everything in between—and there’s no cure for being human.

A Widower’s Lament: The “Pious Meditations” of Johann Christoph Oelhafen
By Ronald K. Rittgers, Duke Divinity School Chair in Lutheran Studies and Professor of the History of Christianity
Fortress Press, 2021

LAMENT IS ESSENTIAL to human thriving; it allows people to cope with significant loss, an inescapable feature of mortal existence. Lament is the passionate outpouring of deep sorrow and grief over such loss, which helps one avoid being completely overcome by the strong emotions that come with it. Lament is cathartic and constructive, a necessary step in coming to terms with great loss and moving forward in life. This book deals with one instance of Christian lament in the late Reformation by exploring the efforts of a talented yet little-known layman, Johann Christoph Oelhafen, to cope with the death of his beloved wife. It provides access for the first time to the remarkable work of private devotion to express his lament. A work of haunting candor, impressive artistry, and searching faith, Pious Meditations is a rare and valuable source that has received little scholarly attention. It furnishes both fresh insight into life in the past and important resources for life in the present. Written in a period that knew no radical separation between
the academy and the church, it was informed by the author’s experience in both, and can continue to speak to both today.

Prescribing Together: A Relational Guide to Psychopharmacology
By Warren Kinghorn, Esther Colliflower Associate Research Professor of Pastoral and Moral Theology; Co-Director, Theology, Medicine, and Culture Initiative; Associate Professor of Psychiatry, Duke University Medical Center; with Abraham Nussbaum, M.D., M.T.S.’05 American Psychiatric Association Publishing, 2021

WHAT IF CLINICIANS treating mental disorders were also collaborators with patients rather than only dispensers of medication? It’s a simple but profound shift in how to think about approaching psychopharmacology, and in Prescribing Together, Kinghorn and Nussbaum argue that this relationship-building is critical to prescribing more effectively and to achieving health equity. While many books have focused on what to prescribe, this volume is more concerned with how to prescribe: how to talk to patients about medications, how to understand the cultural and social factors that affect how they relate to medication, and how to build trust in the relationship. Each chapter offers a practical introduction to a key concept or skill, from cultural formation and structural competency to medication concordance and de-prescribing. Profiles of a diverse group of accomplished clinicians serve as an engaging, real-life foundation for evidence-based strategies for building strong alliances in the context of 13 mental disorder categories. Prescribing Together encourages clinicians not just to look at their patients, but to look with them at their lived experience in order to understand their stories and interpersonal and social contexts—all with the aim of returning agency to patients and empowering them to set meaningful goals and to be active participants in their own flourishing.

Just Tell the Truth: A Call to Faith, Hope, and Courage
By Richard Lischer, James T. and Alice Mead Cleland Professor Emeritus of Preaching Eerdmans, 2021

WHAT IS MEDICINE, and what is it for? What does it mean to be a good doctor? Answers to these questions are essential both to the practice of medicine and to understanding the moral norms that shape that practice. Challenging the reigning “provider of services” model, in which clinicians offer an array of services for the patient’s subjective well-being, Curlin and Tollefsen call for practitioners to recover what they call the “way of medicine.” This also offers physicians the moral resources necessary to resist the various political, institutional, and cultural forces that constantly push practitioners and patients into thinking of their relationship in terms of economic exchange. The book provides an accessible account of the ancient ethical tradition and explores the nature of medicine as a practice, health as the end of medicine, the doctor-patient relationship, the rule of double effect in medical practice, and a number of clinical Christian conviction has a place in the controversial realms of politics, racial justice, and the COVID-19 crisis. These nourishing meditations align the rhythm of the gospel with the curvature of human experience, empowering Christians to find the heart of God in what is too often a heartless world.

The Way of Medicine: Ethics and the Healing Profession
By Farr Curlin, Josiah C. Trent Professor of Medical Humanities, with Christopher Tollefsen Notre Dame Press, 2021
ethical issues from the beginning of life to its end. This is an intellectually serious yet accessible exploration of medical practice written for medical students, health care professionals, and students and scholars of bioethics and medical ethics.

By Brittany Wilson, Associate Professor of New Testament
Oxford University Press, 2021

Many Jews and Christians today believe that God is invisible and incorporeal, and even though Christians believe that God can be seen in Jesus, God otherwise remains veiled from human sight. In this groundbreaking work, Wilson challenges this prevalent view by arguing that early Jews and Christians often envisioned God as having a visible form. Within the New Testament, Luke-Acts in particular emerges as an important example of a text that portrays God in visually tangible ways. According to Luke, God is a perceptible, concrete being who can take on a variety of different forms, as well as a being who is intimately intertwined with human fleshliness in the form of Jesus. In this way, the God of Israel does not adhere to the incorporeal deity of Platonic philosophy, especially as read through post-Enlightenment eyes. Given the corporeal connections between God and Jesus, Luke’s depiction of Jesus’ body also points ahead to future controversies concerning his divinity and humanity in the early church.

Indeed, questions concerning God’s body are inextricably linked with Christology and shed light on how we are to understand Jesus’ own visible embodiment in relation to God. This book reframes approaches to early Christology within New Testament scholarship and calls for a new way of thinking about divine and human bodies and embodied experience.

The Gospel for the Person Who Has Everything
By Will Willimon, Professor of the Practice of Christian Ministry
Paraclete Press, 2020

In this short, accessible book, Willimon brings the gospel of Jesus Christ to life for the person who has everything—happy, fulfilled human beings who don’t feel the same level of need expressed by the downcast, the outcast, the broken-hearted, and the miserable. While the church’s message of good news should reach out to the wretched and sad, the gospel must not exclude the strong and the joyous. The good news of Jesus does not require one to be sad, depressed, wallowing in sin and degradation, immature, or childishly dependent. There is a particular kind of evangelistic message to the strong and one to the people who are weak and want to be stronger. The book also encourages worship that takes seriously God’s strong love and the ethics that arise out of our response to that love. In these nine concise chapters, Willimon encourages the church to be a place of continual growth and widening responsibility.


JEREMY BEGBIE published two chapters in the book Theology, Music, and Modernity: Struggles for Freedom (Oxford University Press), a volume he co-edited with Daniel K.L. Chua and Markus Rathey. Other publications include “Music and Divine Revelation” in The Oxford Handbook of Divine Revelation (Oxford University Press); “Theology,” in The Oxford Handbook of Western Music and Philosophy (Oxford University Press); “Scripture in Sound” in Hearing and Doing the Word: The Drama of Evangelical Hermeneutics (Bloomsbury T&T Clark); and “Making the Familiar as Unfamiliar: MacMillan’s St Luke Passion” in James MacMillan Studies (Cambridge University Press). In 2020 he participated in a roundtable discussion on the “Histories of Sacred Listening” for the Centre for Research in the Arts, Social Sciences, and Humannities at the University of Cambridge, was a panelist for the “Bach in Italy” international conference, and a book panel respondent for the “Christ among the Disciplines” Christology Conference. In 2021 he presented “Re-Thinking Wonder: God and the Art of Infinity” at the Wheaton Theology Conference (digital) and delivered a keynote address at the Sing! Global Getty Music Worship Conference in Nashville, Tenn. He was featured in several podcasts and webinars and produced a series of digital interviews with scholars and artists responding to the pandemic titled “Meeting Our Moment.”

KATE BOWLER published No Cure For Being Human (And Other Truths I Need to Hear) (Random House). She was the keynote speaker for National Nurses Week at Duke University in 2021.

LUKE BRETHERTON published “Political Theology, Radical Democracy, and Virtue Ethics; Or Alasdair MacIntyre and the
Paradoxes of a Revolutionary Consciousness,” and “Political Theology, Religious Diversity, and the Nature of Democratic Citizenship,” both in Political Theology (special issue, 2021); “Political Theology and Qualitative Research,” in The Wiley Blackwell Companion to Theology and Qualitative Research., eds, Pete Ward & Knut Tveitereid (Wiley Blackwell). He wrote, produced, and presented the Listen, Organize, Act! podcast, an 11-part series on community organizing, religion, and democratic politics. He delivered a lecture on populism and Christianity for the Lutheran World Fellowship and Church of Norway (June 25, 2021) and the plenary lecture to mark the relaunch of the Whitelands Center for Pentecostalism and Community Engagement at Roehampton University (Oct. 26, 2020).

CHRISTINE PARTON BURKETT presented several guest lectures, including “Introduction to Christian Preaching” and “Arguments with Shrubbery: Who Made Your Mouth?” at Duke Divinity School. She presented the plenary lecture, “What We Keep: Preaching Post-Pandemic,” for the Preaching Excellence Connection, Episcopal Preaching Foundation (Roselyn Center, Va.); served with J. Virtue as the facilitator and worship leader for “The Word in the World: The Reach and Wisdom of Story,” for Advancing Pastoral Ministry, Cohort 9, UMC, Center for Clergy Excellence (Camp Allen, Texas); and with J. Harnish and N. Kirkpatrick was a facilitator and lecturer for the Florida Annual Conference RIM Preaching Retreat (Orlando, Fla.). She presented several lectures on preaching in pandemic, including “We’re Not in Kansas Anymore: Worship and Preaching in a Virtual World” with the Florida Conference of the UMC (Oct. 2020); “Live-Streaming Jesus: Preaching in a Time of Pandemic” with the Alabama-West Florida Conference, UMC (June 2020); “Preaching Virtually, not Virtually Preaching,” a panel discussion with Carrie Ferenac with the Institute of Preaching (May 2020); and “The Art of the Virtual Interview: Hospitality, Quality, and Conversation,” for the General Conference of the UMC (Oct. 2020). She created content for the launch of the Leitourgia Project, a digital learning platform with Seattle Pacific Seminary.


PETER CASARELLA published the preface for From the Trinity by Piero Coda (Catholic University of America Press); and the foreword to Paradise: Reflections on Chiara Lubich’s Mystical Journey, ed. Donald Mitchell (New City Press); “A Dialogical Theology of the Word,” in The Edinburgh Critical History of Middle Ages and Renaissance Philosophy, ed. Andrew LaZella and Richard A. Lee, Jr. (Edinburgh University Press); and the foreword to Theology of the People: The Pastoral and Theological Roots of Pope Francis by Juan Carlos Scannone (Paulist, 2021). He participated in webinars on “Passage to Modernity: Renaissance Christianity Today”; and, with Michelle Gonzalez Maldonado, on “Future Directions of Latino Theology,” both with Lumen Christi at the University of Chicago.

DANIEL CASTELO, with Robert W. Wall, is a founding series editor of Wesleyan and Methodist Explorations, a series published by Cascade Books to showcase interdisciplinary, pan-Methodist scholarship in service to the academy and the church.

STEPHEN CHAPMAN has been named the William Barclay Distinguished Visiting Fellow in Biblical Studies for 2021–22 at the University of Glasgow. He is the editor for Touchstone Texts, a new biblical commentary series with Baker Academic.

NEW VICE DEAN FOR FACULTY BEGINS APPOINTMENT

In July 2021, C. Kavin Rowe, George Washington Ivey Distinguished Professor of New Testament and associate dean of the faculty, assumed his appointment as the vice dean for faculty. In this role, he will work with Dean Edgardo Colón-Emérick to manage faculty affairs and academic appointments in order to continue excellence in research, teaching, and service; diversification of the faculty and fostering an inclusive environment; stewarding external church relationships; and financial sustainability.

“We have one of the most capable theological faculties in the world, and it is a great privilege to work with them,” said Rowe. “At our core we are a research institution at a great university for the sake of the church, and we will focus on our ability to study and produce work that helps the church know what it needs to think and shows the world what that looks like when it comes to life. Our faculty understands that for us there can be no final division between thought and life. We thus think in order to live, and live out our calling as those who have been entrusted with the task of thinking through what Christian life in all its complexity entails.”

Rowe’s most recent book, Christianity’s Surprise: A Sure and Certain Hope, was published in 2020, and his many awards and recognitions include the John Templeton Prize for Theological Promise, the Paul J. Achtemeier Award, and a Distinguished Scholars grant from the McDonald Agape Foundation.

with Joseph Roso and Anna Holleman, “Changing Worship Practices in American Congregations.” He has been named the Anne Firor Scott Distinguished Professor of Sociology at Duke University.


FARR CURLIN published The Way of Medicine: Ethics and the Healing Profession, with Christopher Tollefesen (Notre Dame Press).


DAVID EMMANUEL GOATLEY celebrated the 25th anniversary printing of his book Were You There?: Godforsakeness in Slave Religion (Wipf and Stock). He published “Ministering at the Margins in a Time of Pandemic: Insights from the Pilgrimage of Justice and Peace,” The Ecumenical Review 72, no. 4 (2020): 538–552; and “Forming Leaders to Flourish in Crises,” Reflective Practice: Formation and Supervision in Ministry 41 (2021): 101–14. He is the executive producer and host of the podcast Pilgrimages of Striving and Thriving. His preaching engagements include Vermont Avenue Baptist Church (Washington, D.C.), Friendship Baptist Church (Durham, N.C.); Duke University Chapel; Mt. Bright Baptist Church (Hillsborough, N.C); and...
Kenwood Northeast Baptist Church (Louisville, Ky.). He delivered the 2021 Walter B. and Kay Shurden Lectures, “Religious Liberty Has Been White Too Long: Voices of Black Scholars” for the Baptist Joint Committee on Religious Affairs (April 15, 2021); “The Future of the Faith Community,” for the Virtual Spartanburg Interfaith Alliance Session (April 27, 2021); and “Christianity in the Age of Anxiety,” with Edgardo Colón-Emeric, at “Christianity in the Age of Anxiety.”

AMY LAURA HALL published “Beverly Cleary, Author of the Ramona Series, Understood Children, Shoes, School, Words, and How it Feels to be Heard, or Misunderstood” (April 2021) and “Men Without Guns: A Tribute to Larry McMurtry” (May 2021) for Religion Dispatches. Her presentations include “Human Dignity and Sexuality” for the Journeying Toward Justice series at Epworth UMC (Durham, N.C.); “‘All Shall Be Well,’ She Wrote. But There’s More to the Story” for Christianity Today’s Prayer amid Pandemic podcast; as a panelist for “Engaging Communities Prayer amid Pandemic” (Brite Divinity School (7 June 2021); “Page to Pattern: How Score Study Shapes Conducting and Rehearsal Planning,” for the Church Music Institute at Shenandoah University (24 June 2021) and for the Association of Lutheran Church Musicians (11 June 2021); and “Choral Music Returns to Worship,” for the American Choral Directors Association (26 April 2021). His hymn “The Rain Falls in Its Season” won the 2020 new hymn competition of the Hymn Society in the United States and Canada.


ZEBULON M. HIGHBEN published, with Sally Messner, “New Creations Arising: Crafting Hymns and Tunes for the Assembly” CrossAccent: The Journal of the Association of Lutheran Church Musicians 28, no. 3 (Fall/Winter 2020): 43–46; and “Still a High Feels to be Heard, or Misunderstood” CrossAccent: The Journal of the Association of Lutheran Church Musicians 28, no. 2 (Summer 2020): 78–80. His choral compositions include Live unto God, SATB, unaccompanied (Augsburg Fortress, 2021); Lord Jesus, You Shall Be My Song SATB, organ, oboe (Augsburg Fortress, 2020); and Lord, Who Throughout These Forty Days, SATB, unaccompanied (MorningStar Music, 2020). Three of his hymns were published in All Creation Sings (Augsburg Fortress, 2020), the new hymnal supplement of the Evangelical Lutheran Church in America. His presentations include “Beyond ‘Special Music’: The Church Choir’s Role in Worship,” and “Sing Many Names: Expanding Imagination and Imagery in Sacred,” presented at the [virtual] annual conference of the Ohio Choral Directors Association (21 June 2021); “Corporate Song and Christian Worship,” presented for the Church Music Institute of Dallas / Brite Divinity School (7 June 2021); “Page to Pattern: How Score Study Shapes Conducting and Rehearsal Planning,” for the Church Music Institute of Dallas / Brite Divinity School (7 June 2021); “Page to Pattern: How Score Study Shapes Conducting and Rehearsal Planning,” for the Church Music Institute of Dallas / Brite Divinity School (7 June 2021); “Page to Pattern: How Score Study Shapes Conducting and Rehearsal Planning,” for the Church Music Institute of Dallas / Brite Divinity School (7 June 2021); “Page to Pattern: How Score Study Shapes Conducting and Rehearsal Planning,” for the Church Music Institute of Dallas / Brite Divinity School (7 June 2021); “Page to Pattern: How Score Study Shapes Conducting and Rehearsal Planning,” for the Church Music Institute of Dallas / Brite Divinity School (7 June 2021); “Page to Pattern: How Score Study Shapes Conducting and Rehearsal Planning,” for the Church Music Institute of Dallas / Brite Divinity School (7 June 2021); “Page to Pattern: How Score Study Shapes Conducting and Rehearsal Planning,” for the Church Music Institute of Dallas / Brite Divinity School (7 June 2021); “Page to Pattern: How Score Study Shapes Conducting and Rehearsal Planning,” for the Church Music Institute of Dallas / Brite Divinity School (7 June 2021); “Page to Pattern: How Score Study Shapes Conducting and Rehearsal Planning,” for the Church Music Institute of Dallas / Brite Divinity School (7 June 2021); “Page to Pattern: How Score Study Shapes Conducting and Rehearsal Planning,” for the Church Music Institute of Dallas / Brite Divinity School (7 June 2021); “Page to Pattern: How Score Study Shapes Conducting and Rehearsal Planning,” for the Church Music Institute of Dallas / Brite Divinity School (7 June 2021); “Page to Pattern: How Score Study Shapes Conducting and Rehearsal Planning,” for the Church Music Institute of Dallas / Brite Divinity School (7 June 2021); “Page to Pattern: How Score Study Shapes Conducting and Rehearsal Planning,” for the Church Music Institute of Dallas / Brite Divinity School (7 June 2021); “Page to Pattern: How Score Study Shapes Conducting and Rehearsal Planning,” for the Church Music Institute of Dallas / Brite Divinity School (7 June 2021); “Page to Pattern: How Score Study Shapes Conducting and Rehearsal Planning,” for the Church Music Insti...
Board of Ordained Ministry of the North Carolina Annual Conference of the UMC and serves on the Anti-racism Task Force for the Board of Ordained Ministry, North Carolina Annual Conference of the UMC. In July 2021, he started a two-year term as a Triangle Region co-chair on the Duke Asian Alumni Alliance Board.

WARREN KINGHORN co-authored, with Abraham Nussbaum (M.T.S.’05), Prescribing Together: A Relational Guide to Psychopharmacology (American Psychiatric Association Publishing), and published articles in Journal of Religion and Health, Christian Bioethics, Journal of Medicine and Philosophy, and Perspectives in Religious Studies. Prior to the pandemic he delivered the Blandy Lectures at Seminary of the Southwest and also presented at Christ Episcopal Church, Charlotte, Kansas University School of Medicine–Wichita, and Christopher Newport University. During the pandemic he lectured virtually at Baylor University, presented at the Conference on Medicine and Religion and the American Psychiatric Association, and participated in online forums at Church of the Heavenly Rest (New York City), Harvard University, University of Delaware, Trinity Church Princeton, Signal Mountain Presbyterian Church, Baylor College of Medicine, and Dell Medical School at the University of Texas at Austin.

RICHARD LISCHER published Just Tell the Truth: A Call to Faith, Hope, and Courage (Eerdmans), a collection of his sermons.

RANDY MADDOX published “Reflections on Responsible Grace” in a special issue of Wesleyan Theological Journal (56.1, 2021) that published the symposium held in 2020 by the Wesleyan Historical Society to celebrate the 25th anniversary of the publication of his book Responsible Grace.

JERUSAH MATSEN NEAL was awarded a Trent Foundation grant funding her next book project on the sermons of displaced communities advocating for climate justice. Her research has appeared in the Spring 2021 issue of Interpretation: A Journal of Bible and Theology, a guest-edited issue exploring the implications of migration for preaching, and in The Future Shape of Christian Proclamation: What the Global South Can Teach Us about Preaching (Cascade). Living Tradition, an exhibition of sermons from the Duke Chapel Sermon Archive, was launched in December 2020, through her continued work with the Lilly Foundation’s Strengthening Preaching Initiative. She was a keynote lecturer and preacher for the Michigan Bayview Association and served as faculty for the Engle Institute of Preaching at Princeton Theological Seminary. Her book The Overshadowed Preacher: Mary, the Spirit, and the Labor of Proclamation (Eerdmans) received a 2020 Jesus Creed book award for the Preaching Life and was recognized as a Must Read by the Perkins Center for Preaching Excellence. In 2020, she was named an Exemplary Teacher of the Year by the United Methodist Church.


LUKE POWERY published “Invocation Vocation: Preaching and Praying,” in What’s Right with Preaching? The Enduring Influence of Fred B. Craddock, eds. André Resner and Mike Graves (Cascade); the foreword to The Overshadowed Preacher: Mary, the Spirit, and the Labor of Proclamation by Jerusha Matsen Neal (Eerdmans); “Brutalizing Black Bodies is an Assault on God,” Faith & Leadership (Sept. 9, 2020); “The Growing Edge of Life and Ministry,” in Anchored in the Current: Discovering Howard Thurman as Educator, Activist, Guide and Prophet, ed. Gregory Ellison (Westminster John Knox); “Life on the Other Side of Easter in 2020,” Church Anew; the foreword to Sunday’s Sermon for Monday’s World: Preaching to Shape During Witness by Sally A. Brown (Eerdmans); and “Do This In Remembrance of Me: Black Bodies and the Future of Theological Education,” Theology Today Vol. 76, No. 4 (Jan. 2020): 336–347. In addition to preaching at Duke Chapel and Goodson Chapel, he preached at Shiloh Baptist Church (Trenton, N.J.); Bethany Theological Seminary (Richmond, Va.); and Park Avenue UMC (New York City). He participated in the annual Festival of Homiletics and in numerous panels including the Center for Christianity and Scholarship; WNCU Radio and PBS (Feb. 11, 2021); the 2021 Institute of Liturgical Studies Virtual Seminar Series, Valparaiso University; and the Calvin Symposium of Christian Worship.

RON RITTGERS published A Widower’s Lament: The “Pious
**Meditations** of Johann Christoph Oelhafen (Fortress Press); Protestants and Mysticism in Reformation Europe, edited with Vincent Evener (Brill); “Scripture as ‘Sacrament’ in Protestant Pastoral and Devotional Literature,” in Scott M. Manetsch, ed., The Reformation and the Irrepressible Word of God (IVP Academic); “Religious Colloquies,” Ward Holder, ed., John Calvin in Context (Cambridge University Press); foreword, co-written with Carlos Eire, 40th anniversary edition of Steven Ozment’s The Age of Reform, 1250–1550: An Intellectual and Religious History of Late Medieval and Reformation Europe (Yale University Press); and “COVID-19: The Alien Work of God,” Christianity Today (May 19, 2020). He lectured on “The Reformation of Suffering,” for Disease, Healing, and Pastoral Care: Challenges and Opportunities in the 16th and 21st Centuries, Kessler Conversations, Fall 2020, Emory University/Candler School of Theology.


**WILL WILLIMON** published *The Gospel for the Person Who Has Everything* (Paraclete Press), and articles in Christianity Today, The Abingdon Preaching Annual, The Christian Century, Plough Quarterly, and Journal for Preachers. He preached virtually at the National Cathedral, Duke Chapel, and in congregations in North Carolina, California, Georgia, South Carolina, and more. He preached seven sermons for A Sermon Every Sunday video sermon series. His conference presentations include an international conference for pastors of the Church of the Brethren, a series of lectures at Evangelical Seminary in Taiwan, church conferences and workshops for Baptists in Canada, and an international conference on Christology. He was interviewed in a number of media: Godpod, Crackers and Grape Juice, Faith & Leadership, Voices in My Head, Parker Haynes, The Weight, Paraclete Press, Ministry Matters, and others. The documentary on his preaching, *A Will to Preach*, along with an interview about his development as a preacher, has aired on PBS stations around the country and can be found at https://www.scetv.org/watch/will-preach.


**NORMAN WIRZBA** published “Placing Humility, Finding Joy” in *The Joy of Humility: The End of the Virtues*, eds. Collins, McAnnaly-Linz, Rosa (Baylor University Press); and “The Witness of Praise—The Hope of Dwelling” in *Theology, Music, and Modernity: Struggles for Freedom*, eds. Begbie, Chua, Rathey (Oxford University Press). He hosted the 13-part webinar series “Facing the Anthropocene” in the spring of 2021 (now available on YouTube), and gave numerous presentations to congregations, colleges, and civic groups, including the Gregory Lecture on “The Spirituality of Eating” (University of St. Andrews); the Amos A. Jordan Lecture “The Role of Religion in Healing a Wounded World” (Brigham Young University); “Food, Faith, and Responsibility” (Canadian Christian Relief and Development Association); “Reimagining Creation: Agrarianism, Theology, and Ecological Responsibility” (Santa Clara University); and “Facing the Anthropocene” (Bucknell University).

Let Your Voice Count—
And Win Duke Basketball Tickets!
Participate in the Duke Divinity Alumni Survey

This upcoming spring semester, Duke Divinity School will be conducting an Alumni and Mapping the Workforce survey.

- What are graduates doing for a living and under what job titles?
- What are the educational requirements for their positions?
- What competencies do alumni most heavily rely on, and what education do religious leaders need for their roles?
- How has COVID-19 affected alumni job situations?
- How has educational debt affected alumni post-graduation?

Please update your contact information through the Duke Alumni Network or through the alumni contact form on the Divinity School website. The survey will be distributed electronically.

Participants will be entered into a drawing, which includes tickets for Duke Blue Devils basketball games!

Don’t Miss an Episode of Divcast!
In-depth interviews and up-close accounts of Duke Divinity

Divcast is the podcast from Duke Divinity Admissions that provides a look inside the school and community. Episodes have featured alumni in their ministry settings, great things about living in Durham, field education highlights, and interviews with Duke Divinity faculty. It’s a great way to introduce prospective students to life, study, and formation at Duke.

You can find Divcast at https://sites.duke.edu/divcast/, or wherever you get your podcasts, including Apple, Spotify, Stitcher, and Google. Listen and subscribe today!
Enhance Your Vocational Skills with Wind in Our Sails

Wind in Our Sails is a program that seeks the Christ-loving nurture of clergy and Christian leaders, both professionally and personally, by supporting them with virtual webinars on skills and practices critical to clergy’s ministry vocation.

The program is open to all Duke Divinity alumni and friends. You can participate in one or all of the webinar sessions.

Sessions include:

**November 9, 2021, 12:00 pm – 1:00 pm EST: Scriptural Imagination**
How to develop an imagination that allows the Scripture to transform you and your context. *Presenter: Ellen Davis, Amos Ragan Kearns Professor of Bible and Practical Theology*

**February 8, 2022, 12:00 pm – 1:00 pm EST: Kenotic Listening**
How to engage in self-emptying listening that fully embraces the stories of others as you journey with them. *Presenter: Rev. Susan Jones M.Div.’83*

**March 8, 2022, 12:00 pm – 1:00 pm EST: Being Resilient**
How to develop skills that stabilize a leader during turbulent times. *Presenters: Anthea Portier-Young Ph.D.’04, associate professor of Old Testament; Rev. Dr. Monique Williams M.Div.’08; Rev. Alma Tinoco Ruiz M.Div.’13, lecturer in homiletics and evangelism and director of the Hispanic House of Studies; Rev. Melissa Florer-Bixler G’05; and Rev. Dr. Latanya Agard M.Div.’08*

**April 12, 2022, 12:00 pm – 1:00 pm ET: Incarnational Spirituality**
How one embodies responses to trauma and triumphs. *Presenter: Norman Wirzba, Gilbert T. Rowe Distinguished Professor of Theology*

**TO REGISTER**, go to https://divinity.duke.edu/events/wind-our-sails-web-series-online.
What is there to say amid the numerous tragedies we have experienced these past few years? Nothing. No words adequately address the grief we have experienced in these times. There is hope, however, for us to hold onto for solace. The book of Isaiah records, “Comfort, O comfort my people, says your God” (Isaiah 40:1). The living God utters these words, and in doing so gives us the assurance of God’s presence.


As we remember the many members of our community who have passed, we hold the message of hope that God extends comfort to every family and community impacted by their loss.

~ MYCAL BRICKHOUSE, D’16 | Director, Alumni Relations

1940s

1950s
J. Earl Richardson B.D.’51 died May 9, 2020.

1960s
Woodrow E. Walton B.D.’60 died Dec. 27, 2019.
William A. Smaljing M.Div.’69 died June 1, 2021.

1980s
Mary Beth Bishop M.Div.’87 died March 12, 2021.

1990s

2000s

2010s

2020s
Learn more about our NEW DEAN!

See inside to find out what he means by “holy restlessness,” and hear how an engineering student became an ordained minister and theologian. In this Q & A, he reveals his vision for Duke Divinity School—as well as his passions outside of theological education.

SEE PAGE 32!