



THE 2013 DEAN'S REPORT

DUKE DIVINITY SCHOOL

THE CENTRAL MISSION OF DUKE DIVINITY SCHOOL IS TO PROMOTE THE FORMATION OF SCRIPTURAL IMAGINATION FOR THE SAKE OF RENEWING THE CHURCH. IF WE ARE TO HAVE THE RESOURCES NECESSARY TO FORM A HEALTHY SCRIPTURAL IMAGINATION IN OUR STUDENTS, ONE OF OUR TOP PRIORITIES MUST BE THE BUILDING OF A STRONG FACULTY. THIS CHARACTERIZES THE HEART OF ANY GREAT THEOLOGICAL SCHOOL.

BY ANY MEASURE, WE HAVE ONE OF THE LEADING THEOLOGICAL FACULTIES IN THE WORLD.

RICHARD B. HAYS | Dean and George Washington Ivey Professor of New Testament

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Scholarship, Character, and Commitment to the Church

RICHARD B. HAYS

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

Be strong in the grace that is in Christ Jesus; and what you have heard from me through many faithful witnesses entrust to faithful people who will be able to teach others as well. – 2 Timothy 2:1–2

The central mission of Duke Divinity School is to promote the formation of scriptural imagination for the sake of renewing the church. In order to fulfill that task wisely and well, we must have the resources necessary to form a healthy scriptural imagination in our students. Therefore, one of our top priorities must be the building of a strong faculty, which is at the heart of any great theological school.

The excellence of our faculty is evident to anyone who spends time on our campus, and it is widely recognized both here at Duke University and throughout the world of theological studies.

We are graced by the presence of many leading scholars: they publish extensively, and their books and articles have wide-ranging influence. Their research sets the agenda for fresh conversations in the academy and also in the church. By any measure, we have one of the leading theological faculties in the world. We are at a pivotal moment for the faculty of Duke Divinity School; as you will see throughout this report, we have recently made a number of hiring decisions that will shape the direction of our faculty for years to come. But we also face growing challenges to our ability to support our faculty in the important work that we ask them to do. With that in mind,

I want to articulate why I believe this vision for our faculty is so important and what it means for our central mission.

WHY DOES SCHOLARSHIP MATTER?

If our goal is to promote the renewal of the church, why do we need a faculty that produces outstanding scholarship? Many people are skeptical about the value of high-level academic study. In popular usage, the word *academic* can describe something that is obscure, irrelevant, or immaterial. To say “the question is academic” can mean that it is a nitpicking or trivial question that should be of no concern to practical, sensible

people. Indeed, in our time, many voices are questioning whether we need to invest all the time and trouble to send prospective pastors through three years of expensive, technical M.Div. courses taught by high-powered Ph.D.s. Couldn't we just hire skilled ministry practitioners to teach students how to be ministers? Couldn't we eliminate costly campuses and libraries and teach them everything they need to know in online certificate courses? Or couldn't we just train future ministers in apprenticeship programs in successful churches without requiring any sort of higher academic training at all? Why does scholarship matter, and why does having a world-class faculty matter?

Roots

One key role of scholarship is to provide deep roots for the church. The church is always in danger of becoming conformed to the spirit of the age, flattened out by loss of historical perspective. In last year's Dean's Report, I suggested that the distinctive character of Duke Divinity School is partly due to its longstanding commitment to a deep and sympathetic study of the Christian tradition. It has given the school roots so that we are not, like many other institutions, "blown about by every wind of doctrine" (Ephesians 4:14). Serious scholarship gives us the long view; it enables us to have critical perspective on what our age regards as common sense.

The worldwide community of the church is both wiser and more faithful because of the deep scholarship of Duke Divinity School faculty—always through profound, sympathetic engagement with Scripture and tradition, and through recovery of its word for our time.

In his essay "On the Reading of Old Books," C. S. Lewis explains the value of immersing ourselves deeply in the wisdom that comes from encountering older writings and traditions:

Every age has its own outlook. It is specially good at seeing certain truths and specially liable to make certain mistakes. We all, therefore, need the books that will correct the characteristic mistakes of our own period. And that means the old books. . . . We may be sure that the characteristic blindness of the twentieth century—the blindness about which posterity will ask, "But how could they have thought that?"—lies where we never suspected it. . . . None of us can fully escape this blindness, but we shall certainly increase it, and weaken our guard against it, if we read only modern books. . . . The only palliative is to keep the clean sea breeze of the centuries blowing through our minds, and this can be done only by reading old books.

The old books from which we Christians particularly take our bearings are the books of the

Old and New Testaments, along with the body of careful and passionate interpretation that has grown up around them over more than two millennia of close reading by faithful men and women in the church.

At the same time, it must be emphasized that historically grounded study does not confine us to the past; rather, it provides deep roots that can *nurture* the church, even in times of stress and drought. Understanding Scripture in its original historical context—and, I hasten to add, in the original languages—as well as understanding how it has been read across the centuries by the saints can help us to grow in healthy continuity with the tradition.

Scholarship itself has its fads and trends, and academic work has no magic, no foolproof cure for confinement to the shallow assumptions of the present moment. But scholars who are well trained will always lead us back to drink freshly from the deep fountain of the Word, and over time this will correct aberrations and promote healthy growth.

Vision

At the same time, sound scholarship does not only look back to the past. It also reflects critically and imaginatively on the present and helps us chart a course for the future. We do not merely *repeat* the tradition; we *recover* it for our time, discovering fresh ways that Scripture and the church's time-tested wisdom can speak to new occasions, new challenges. This requires not only deep knowledge but also skillful and disciplined imagination. The best scholarship engages in what Ellen Davis has called "critical traditioning." The skill of imaginatively engaging Scripture so that it speaks freshly to us entails the making of metaphors: it is the integrative skill of placing our community's life imaginatively within the world articulated by the texts of Scripture. The present close reading illumines the past, and the past enables us to see the present in a new light, to diagnose its ills and to imagine its healing transformation.

Perhaps it will clarify my point if I offer some examples of ways in which the scholarship of

TO READ MORE about the vision of scholarship in service to the church, see the essays in *The Art of Reading Scripture*, edited by Ellen Davis and Richard Hays (Eerdmans), and *The Moral Vision of the New Testament: Community, Cross, New Creation* by Richard Hays (HarperSanFrancisco).

several recently retired Divinity School faculty members has performed this illuminating role.

- **David Steinmetz:** In a series of studies, Professor Steinmetz demonstrated significant continuities between the teaching of the Protestant Reformers and medieval exegetical traditions. His insights have enabled contemporary Protestantism to recover a wiser and more generous ecumenical relationship with its Catholic roots. His work also has played a huge role in sparking a renewed appreciation in recent theology for "pre-critical exegesis" and for interpretations that recognize multiple senses of the scriptural texts.
- **Geoffrey Wainwright:** Professor Wainwright developed an approach to theology as doxology; that is, he showed how the church's prayer and praise and song can serve as a substantive guide to our understanding of God and the church's mission. His work contributed significantly to the late 20th-century recovery of the centrality of the doctrine of the Trinity. And he was also a key contributor to the World Council of Churches document *Baptism, Eucharist, and Ministry* that has helped to reform and reshape the church's worship practices across a wide range of ecclesial communities.

- **Stanley Hauerwas:** One of the most influential thinkers of our time in the field of theological ethics, Professor Hauerwas highlighted *the formation of character within Christian communities* as the central task of Christian ethics (as opposed to the articulation of abstract moral principles or responses to isolated moral problems). His work has been a major factor contributing to the recovery of *narrative* as the heart of Christian theology and ethics. His emphasis on the story of Jesus as the fundamental paradigm for Christian ethics has encouraged peacemaking as a hallmark of the church's vocation.

These three examples are particularly clear because we can look back over the span of a lifetime of scholarship and see how these three outstanding professors, now retired from our faculty, have greatly influenced preaching, teaching, and practice in the church. Generations of Duke Divinity students have had their ministry shaped by what they learned from these three (very different!) scholars. Further, the worldwide community of the church is both wiser and more faithful because of the deep scholarship of these Duke faculty members. These examples could be multiplied by tracing the influence of many other key members of our faculty over the past generation.

Just as importantly, the examples I have cited here could and should be extended by considering the work of our *current* faculty, who offer fresh and perceptive readings of tradition in order to engage our time. Here are just a few illustrations:

- The writings of **Ellen Davis** and **Norman Wirzba** have shown how Scripture and Christian theology might reconfigure our relationship to land and our thought about the contemporary ecological crisis.
- Scholars such as **Allen Verhey**, **Ray Barfield**, and **Warren Kinghorn** have undertaken the task of “reimagining medicine” and advocating fresh, compassionate approaches to our care of the dying and the mentally ill.
- Historians **Grant Wacker** and **Kate Bowler** have authored influential books that offer incisive and sympathetic analyses of Pentecostalism and popular American Christianity. Professor Bowler’s recent book on the burgeoning prosperity gospel movement has provoked much useful reflection on the church’s teaching on wealth and possessions.
- **J. Kameron Carter** and **Willie Jennings** have written important studies that seek to analyze and rethink the category of race while offering a theological critique of distorted and unhealthy tendencies in the history of western culture.
- The Archbishop of Canterbury awarded the Ramsey prize for theological writing to **Luke Bretherton**’s recent book *Christianity and Contemporary Politics*. Professor Bretherton’s work seeks to discern the relationship between classical Christian commitments and contemporary social, political, and economic concerns.
- **Anathea Portier-Young** and **Kavin Rowe** have written two quite different books that both show how Jewish apocalyptic traditions and early Christian proclamation posed a transformative challenge to the power of ancient empires and offered the hope of a new counter-politics, in which Israel’s Lord and God truly reigns.

Growth and Success of the Th.D. Program

DUKE DIVINITY SCHOOL launched the Th.D. program seven years ago to meet a great need for younger scholars trained with a theologically grounded vision. We believe it is crucial not only to hire new faculty members but also to train future faculty for other Christian institutions and theological schools. We are concerned not just to build the castle at Duke and pull up the drawbridge. We are seeking to renew the church, and that means sending out strong academic leaders for many other institutions.

The initial results of this program, despite relatively slim scholarship funding, have been impressive. In a time when many graduates of doctoral programs are finding the job market clogged and unpromising, our Th.D. graduates are finding teaching positions at good institutions such as Baylor University, Fuller Theological Seminary, Pittsburgh Theological Seminary, Memphis Theological Seminary, and Loyola University Maryland—and here at Duke as well. They are attractive to other institutions because they have been formed with a vision for integrative, interdisciplinary theological scholarship. Duke’s vision for renewal of the church through scriptural imagination has been instilled in them. And they have been formed to pursue their critical work and teaching from a stance of robust, unapologetic trust in the truth of the gospel. Other theological schools and Christian liberal arts colleges are looking for teachers trained in this way, and we are providing them. ■

Time would fail me to tell of the many and various ways in which the scholarship of our faculty has offered fresh and exciting vision for the church—always through profound, sympathetic engagement with Scripture and tradition, and through recovery of its word for our time.

Thus—and here is my point—the scholarly work of our faculty has a deepening, nurturing effect on the renewal of the church. Duke Divinity School is not simply teaching students tricks and techniques for effectiveness in church work; we are seeking to teach them how to *understand* the tradition of which they are the heirs and custodians.

It is no accident that students graduating from Duke are assuming positions of creative leadership in renewing the church; this happens because they have been taught by faculty who have grounded them in the resources they will need throughout their ministries and *modeled* how to employ those resources to think incisively about the challenges we face.

The discipline of serious scholarship contributes to the formation of character in the church's leaders. Anyone who has carefully studied the tradition understands how complex human experience is, and, even more, how mysterious is the God we serve.

Character

The emphasis on the faculty's role of *modeling* faithful scholarship leads to a final point, and to a claim that is perhaps more subtle and controversial: the discipline of serious scholarship contributes to the formation of character in the church's leaders. Anyone who has carefully studied the tradition understands how complex human experience is, and, even more, how mysterious is the God we serve. Real scholarship, therefore, discourages hasty and superficial judgments. It encourages patient and sympathetic probing not only of the meaning of texts, not only of the past, but also of the motives of those we encounter in the present. Real scholarship promotes a *hermeneutic of charity* that seeks to understand the mind and motives of people and cultures that may initially seem strange to us.

The greatest scholars I have known are usually (not always, but usually) also the most gracious and thoughtful people, the most patiently curious in engaging students and colleagues. They are not arrogant self-promoters, because they seek above all to learn and to understand the object of their study. And when the object of the study

is Scripture or the history of God's people, the close scrutiny of it can often promote intellectual humility—or even the fruit of the Spirit.

Of course, these generalizations have their exceptions. Some scholars are narrow, petty, or self-absorbed. But if one is studying St. Francis or John Wesley or Jesus, it is hard to resist the pull of their example toward holiness, generosity, and passion for justice. In our time, when popular culture, even in the church, can be heedless of the past and dominated by shrill polemic, I would argue that deep scholarship can help the church's leaders become wiser and more humane people.

SCHOLARSHIP AND COMMITMENT TO THE CHURCH

Duke Divinity School has maintained a strong historic commitment to appoint faculty who are devoted participants in the church and its ministry. When we post advertisements for faculty searches, we always include a sentence stating qualifications for the job: "A Ph.D., Th.D., or equivalent and *experience in ministry, lay or ordained*, are requisite." The requirement of "experience in ministry, lay or ordained" is not a standard feature of job descriptions published by university divinity schools, but it is at the heart of Duke Divinity School's understanding of its mission and identity. To put the point bluntly: we are not interested in scholarship that does not seek to serve the church in some way.

The goal of service to the church is not only an ideal, but a reality: every member of the faculty is active in church communities, teaching, preaching, and participating in ministries of one sort or another. And 25 of our full-time faculty—fully half!—are ordained ministers.

Again, I offer just a few selected examples:

- **Lacey Warner**, executive vice dean and associate professor of the practice of evangelism and Methodist studies, provides leadership at the national level in the Study of Ministry Commission of the United Methodist Church.
- **Edgardo Colón-Emeric**, assistant professor of Christian theology, has played a key role in establishing a program for training United Methodist ministers in El Salvador.
- **William C. Turner**, in addition to serving as a full-time professor of the practice of homiletics, has served for many years as pastor of Mount Level Missionary Baptist Church in Durham; he has also been an active clergy participant in state-wide initiatives.
- **Will Willimon** left our faculty to serve as a United Methodist bishop in the North Alabama Conference. After completing his term in the episcopacy, he returned to our

faculty as professor of the practice of Christian ministry, and he has now assumed a leadership role as the interim pastor of Duke Memorial United Methodist Church in Durham.

- New Testament professor **Douglas Campbell** leads the Divinity School's Certificate in Prison Studies and oversees the program that sends students into prisons for conversation and study with prisoners.
- Several members of our faculty, including **Ellen Davis**, **Warren Smith**, and **Susan Eastman**, travel regularly to South Sudan to teach in seminaries and provide support for the church's work there.
- **Curtis Freeman**, research professor of theology and Baptist studies, plays a key role in the leadership of the Cooperative Baptist Fellowship.

I will not belabor the point by prolonging this list. But the thing I want to emphasize is that all of our faculty members use their time and gifts to participate in the life of the church and to help promote its renewal. In every case, their service to the church is informed by their scholarly work, and their teaching in the Divinity School's classrooms is informed by their on-the-ground engagement with the real work of the church.

THE DEVELOPMENT OF THE FACULTY SINCE 2010

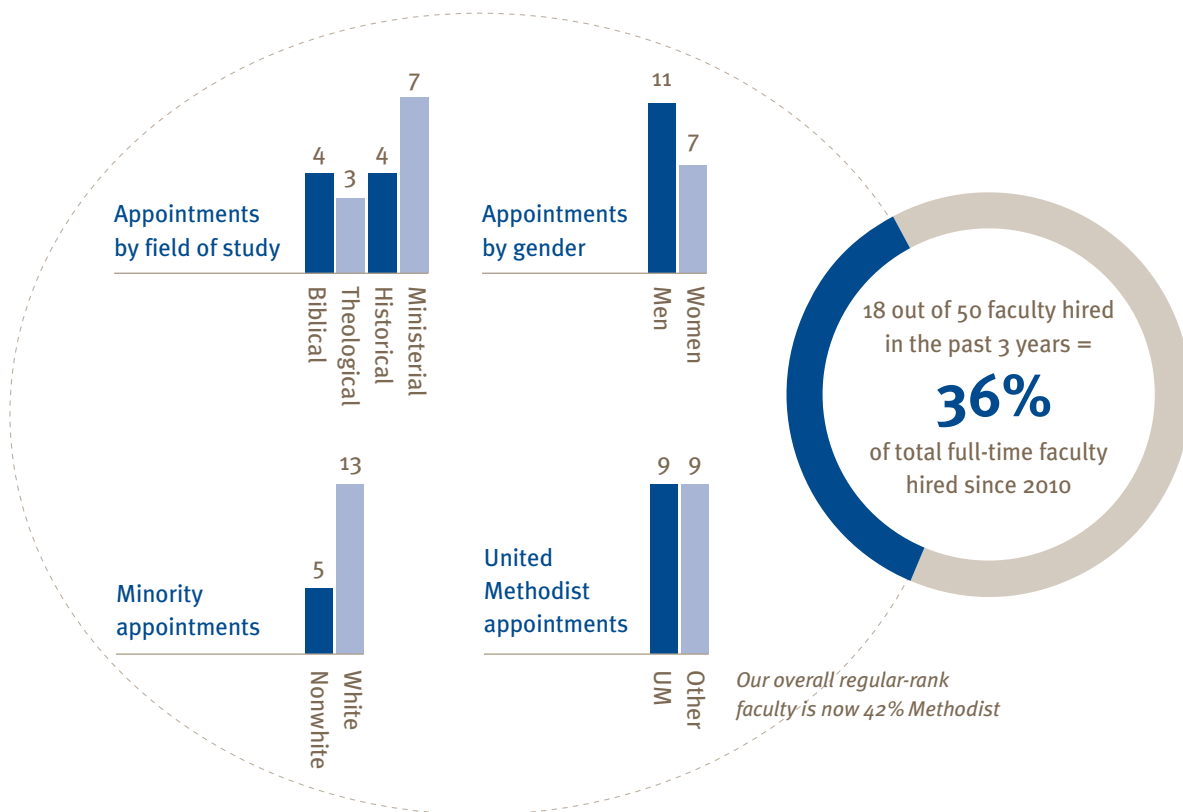
One reason for concentrating this Dean's Report on the faculty is that the work of appointing faculty has been a major focal point of my attention during my time as dean. In the past three years, we have undergone substantial changes in our faculty composition. In fact, we have appointed 18 new faculty members in three years—that's 36 percent of our current total of 50 full-time faculty members. Why so many new appointments? Some of the appointments have been necessary because of retirements or departures of faculty members, while others have been the result of planned faculty expansion to meet the needs of a growing student body and the new degree programs we have launched during this period (the M.A.C.S, M.A.C.P., and D.Min. degrees).

Because the faculty participates fully in the processes of approving job descriptions, interviewing candidates, and deliberating about appointment decisions, each new faculty search requires much time and the commitment of intense energy. There is spirited debate within the faculty about nearly every appointment! (A sign of how we care passionately about our mission.) But the painstaking work of these searches has been worth it, because it has brought us many exciting new colleagues who will continue the established trajectory of the Divinity School's distinctive mission and identity.

In these appointments, we have consistently attended to the candidate's intellectual energy, excellence in scholarship, deep grounding in the Christian theological tradition, capacity to reflect creatively, commitment to the church, and generous, community-building character. At the same time, we have sought to address the school's curricular needs by making appointments in

academic areas that need additional support, and we are always mindful of seeking to enhance the faculty's diversity.

It is also noteworthy that several of these new appointments address the particular challenges of our time by expanding the Divinity School's faculty expertise into new and crucial areas.



- **Xi Lian**, professor of world Christianity, brings us new resources for study of the history of Christianity in China.
- **David Marshall**, the new director of the Anglican Episcopal House of Studies, is an expert on Islamic studies and Christian-Muslim dialogue.
- **Meredith Riedel**, assistant professor of the history of Christianity, provides us with broad knowledge of Byzantine Christianity, particularly in its engagement with the Muslim world in the medieval period. Her work fills a huge previous gap in our curricular offerings.
- As noted previously, **Luke Bretherton's** work on Christianity and contemporary politics, along with his emphasis on community building in a pluralistic cultural setting, adds a new angle of vision to his work as associate professor of theological ethics.

At the same time, many of the recent appointments also shore up our traditional areas of strength and provide the foundation for carrying forward Duke Divinity School's evangelical/catholic theological tradition into the next generation. Here I would draw attention to the following appointments: **Edgardo Colón-Emeric** (theology), **Jeff Conklin-Miller** (Christian

formation), **Jennie Grillo** (Old Testament), **Maria Doerfler** (early church history), **Lester Ruth** (Christian worship), and **Ross Wagner** and **Brittany Wilson** (New Testament).

In approaching these appointments, from my perspective as dean, I have emphasized the need to build up the faculty's biblical and historical divisions (which have been understaffed in recent years), to appoint a strong cohort of younger tenure-track faculty, and to strengthen our interdisciplinary programs in theology and the arts as well as in theology, medicine, and culture. By and large we have been successful in addressing these concerns. The faculty at the end of 2013 is a vibrant community of scholars well positioned to carry the work of forming scriptural imagination for the next generation.

With all the change and new voices here, we find ourselves now in a period of consolidation. This community of new colleagues needs time to jell as a team, to settle into the rhythms of life together, and to explore fresh possibilities for collaborative work. No further numerical growth in the faculty is planned in next five years. We will continue to fill vacancies created by retirements or unexpected departures, but we do not expect to expand into new fields of inquiry—unless, of course, we receive major outside funding for a chair in some new area.

All of our faculty members use their time and gifts to participate in the life of the church and to help promote its renewal. In every case, their service to the church is informed by their scholarly work, and their teaching in the Divinity School's classrooms is informed by their on-the-ground engagement with the real work of the church.

FORMING "FAITHFUL PEOPLE WHO WILL BE ABLE TO TEACH OTHERS"

At the end of Matthew's Gospel, the disciples encounter the risen Jesus on a mountain in Galilee. He charges them to "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matthew 28:19–20a). Just as they have been taught by Jesus, they are to teach others. Just as they have been made into disciples by Jesus' example and instruction, so they too are to pursue the vocation of making more disciples.

That is a picture of the mission of Duke Divinity School. At the end of the day, a community of scholarship is nothing more nor less than a community of people who have been rigorously taught and who seek now to share with others the treasure that has been given to them. To build an excellent theological faculty is nothing more nor less than to gather a team of disciples who are rooted in the tradition they have received, animated by a vision

of making disciples of all nations, and formed by the character of the Lord they have followed. That is what we are seeking to do at Duke Divinity as we build a faculty for the coming generation. As we seek to carry out that commission, we trust that the One who promised to be with us will empower and sustain our work. ■





Campaign Priority Focuses on Faculty Resources

Why do so many people want to attend Duke Divinity School? Why is Duke Divinity School consistently named one of the top theological schools in the world? Hint: both of these questions have the same answer—our faculty.

As you know, Duke University launched a comprehensive campaign, Duke Forward, last year to position Duke for the future. One of the signature priorities for the Divinity School is to raise funds to support our faculty. Recruiting and retaining renowned faculty is imperative for the continued success of Duke Divinity School—success not only in terms of reputation and rankings but, more importantly, for supporting the work of spiritual formation that happens here. While the accolades about our “well-respected” programs (as *U.S. News & World Report* described us) are encouraging, we never lose sight of the mission and purpose that governs what we do here: to engage in spiritually disciplined and academically rigorous education in service and witness

to the triune God in the midst of the church, the academy, and the world. This requires investment in our faculty resources.

The truth is that faculty who shine in both the classroom and their scholarly work are in tremendous demand worldwide. In fact, Duke Divinity School has been able to hire faculty from the United Kingdom, Ghana, South Africa, Germany, and Uganda. But for us to attract and retain the strongest possible faculty, we must have financial investments that support their work. The reality of the global marketplace affects Duke Divinity School, and without significant financial resources to make their work possible, we will struggle to maintain the quality of faculty and educational programs that have distinguished us.

SUPPORT FOR SCHOLARSHIP THAT MATTERS

Just in the past year, Duke Divinity School faculty have been awarded some of the top recognitions in the field. Luke Bretherton was awarded

the Ramsey Prize for Theological Writing. Anatheia Portier-Young received the Manfred Lautenschlaeger Award for Theological Promise. Books by Kate Bowler and Richard Lischer garnered national media attention and praise. They are continuing a robust tradition of excellence that has characterized Duke Divinity faculty for over a generation.

This level of scholarship requires financial resources, however. For instance, Bowler’s work on the prosperity gospel and megachurches in North America entails extensive travel. Professor Maria Doerfler’s work in early Christianity has required substantial time researching in specialized libraries around the world. We have scholars with creative, robust curiosity who are exploring fascinating new questions in biblical, theological, historical, and ministerial studies. They are writing the books that change the conversation and redefine the parameters of theological inquiry. Their work is being cited in both academic journals and popular magazines.

We need to ensure that they have access to financial resources that make their work possible.

ACADEMICS WHO MAKE A DIFFERENCE

Duke Divinity School professors are also involved in numerous projects, activities, and programs that extend education beyond the boundaries of the classroom and engage our students for 21st-century ministry. Professor Douglas Campbell

A GIFT OF \$100,000 OR MORE can create an endowment to support groundbreaking research and interdisciplinary efforts that cross academic boundaries.

A GIFT OF \$250,000 OR MORE can create a named endowment to support research within a specific field.

A GIFT OF \$1 MILLION can endow a visiting professorship, enabling Duke Divinity School to bring expert practitioners and outside scholars to campus to share their unique expertise and enhance intellectual exchange.

A GIFT OF \$1.5 MILLION can create an endowed assistant or associate professorship fund, allowing Duke Divinity School to recognize talented young scholars at a crucial point in their careers. An endowed professorship of practice allows us to hire and retain faculty who have distinguished records of service and ministry.

A GIFT OF \$2.5 MILLION can endow a distinguished faculty chair, helping Duke Divinity School to hire and retain outstanding faculty members who enrich our academic programs, train students, and contribute to groundbreaking research.

oversees our certificate in prison studies, which allows Divinity students to study not only about prison ministry but with prisoners in Raleigh, N.C. He has worked with the Restorative Justice Studio, a partnership between Duke University and local Durham groups. This year he spent part of his sabbatical researching restorative justice practices in New Zealand.

Professor Edgardo Colón-Emeric has opened doors for Th.D. students to travel to Central America to teach in churches and seminaries there. They gain teaching experience while they grapple with issues confronting the global church and learn practical lessons about doing theology in another cultural context. These are just two examples of the innovative theological and ministerial work of our faculty. These kinds of programs require substantial funding, and they are increasingly important for the preparation of ministers and Christian leaders in the 21st century. From the local parish to the global church, from classrooms to prisons, Duke Divinity School faculty are preparing students for vital ministry contexts.

THE VALUE OF ENDOWED PROFESSORSHIPS

Faculty choose to teach, research, and mentor students at Duke Divinity School because they appreciate our commitment to the academy, church, and world. They want to be at a place

that allows them to teach important and interesting courses, explore their research interests, and develop creative programs that collaborate with other departments in the university and offer new opportunities for students. To sustain our world-class faculty and to recruit new faculty in the future, we must support them at a level that matches our peer institutions. We have a much smaller endowment than other premier theological schools, which means that fewer of our faculty hold chaired professorships.

We are committed to developing faculty at all levels, but we require increased funding support to be able to do that. Gifts that endow a named, chaired professorship provide a permanent source of support for faculty members. That level of support ensures the resources to equip faculty to teach students and to engage in the research that informs theological work around the world. The gift of an endowed chair is a significant investment in the future of scholarship and spiritual formation for students at Duke Divinity School for years to come. ■

For more information on ways that you can support the faculty at Duke Divinity School, please contact our External Relations Department at 919-660-3456. You can also see more information about Duke Forward and the Divinity School's campaign priorities at <http://dukeforward.duke/divinity>.

Duke/Forward Update for 2013

BY DAN STRUBLE, *associate dean for external relations*

We are now in our second year of Duke/Forward, our comprehensive fundraising campaign. This is a concentrated effort to communicate the opportunity, challenge, and urgency of supporting Duke Divinity School's vision of renewing the church through the formation of leaders with scriptural imagination. Our campaign goal is to raise \$80 million toward the following priorities:

THE ANNUAL FUND

The Divinity Annual Fund supports scholarships, field education, faculty support, Centers and Initiatives, and Houses of Study. The Annual Fund averages \$700,000 per year, for a combined campaign goal total of \$4.2 million or more. We ask all graduates and friends to make some portion of their campaign gift to the Annual Fund. Over half of our alumni (68%) have supported the Divinity School since graduation, and about 20% support the school in any given year. We are thankful for their support and for their efforts to encourage their classmates and friends to give annually.

FACULTY SUPPORT

\$5.6 MILLION in faculty support so far in the campaign toward a goal of **\$15 MILLION**.

Recruiting, supporting, and retaining faculty members who embody Duke Divinity School's commitment to both the historic Christian faith and outstanding scholarship is essential to sustaining our distinctive place in theological education. Faculty research and

publication requires a significant portion of time in order to maintain a standard of scholarly excellence. Our emphasis on student formation necessitates a very low student to faculty ratio. Considerable financial resources are required in order to support faculty in both their scholarship and their formation of students.

CENTERS, INITIATIVES, AND HOUSES OF STUDY

\$22.9 MILLION in the campaign toward a goal of **\$28.5 MILLION**

The Center for Reconciliation; Duke Initiatives in Theology and the Arts; Theology, Medicine, and Culture; Baptist House of Studies, Leadership Education at Duke Divinity; Office of Black Church Studies; Clergy Health Initiative; Anglican Episcopal House of Studies . . . each of these enriches our students, engages the academy, serves the church, and meets real-world needs. Each requires ongoing support and dedicated staff support to give students, the church, and the world the benefit of their work. We have been blessed with tremendous support from the United Methodist Church Ministerial Education Fund, which provides support for UMC students and faculty. The Duke Endowment (a separate entity from Duke University) provides support for Field Education, Thriving Rural Communities, Hispanic House of Studies, and the Clergy Health Initiative. The Lilly Endowment supports Leadership Education at Duke Divinity (LEADD), Duke Youth Academy, and an initiative to help research ways to reduce student debt.

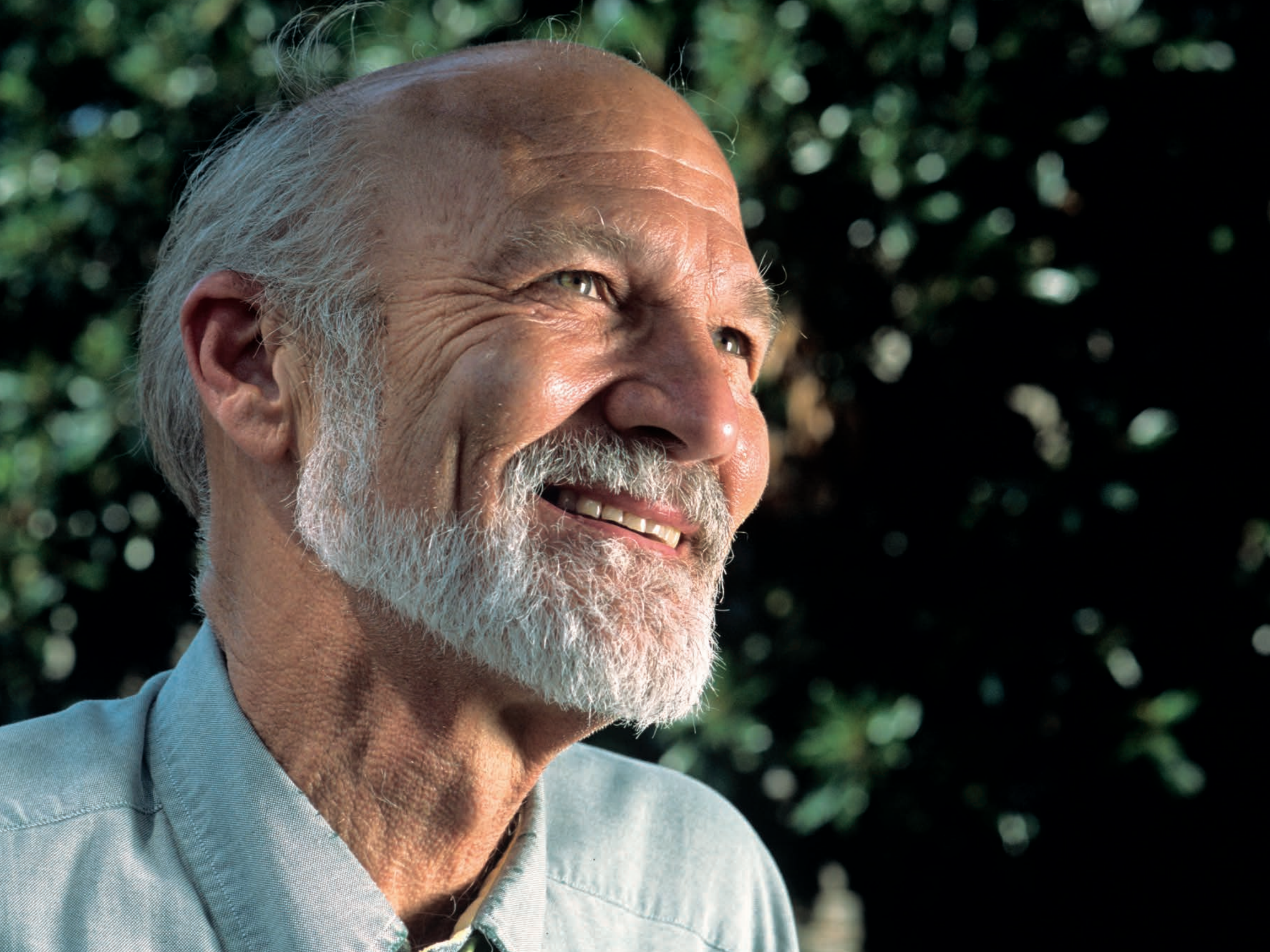
STUDENT SCHOLARSHIPS

\$28.5 MILLION in support of scholarships and financial aid toward a goal of **\$36 MILLION**.

Preparation of students for leadership in ministry and academia is our core mission. Recruiting those with the most potential and then sending them out to serve without an undue debt burden is essential if we are to participate in the renewal of the church.

While the value of the Duke Divinity experience is clear, the cost of providing that experience has increased faster than sources of support. As a result, student debt has increased considerably over the last few decades to the point that the ability to repay while serving in the ministry is becoming strained.

Most seminaries focus on preparing students for ministry, and most divinity schools focus on scholarship and preparing the next generation of scholars. Duke Divinity School does both in numbers and with a level of excellence that sets it apart. Join us in providing the resources to move Duke forward as we prepare for the future. ■





The Difference Christ Makes

CELEBRATING THE LIFE, WORK, AND FRIENDSHIP OF STANLEY HAUERWAS

BY CHARLES PINCHES AND D. STEPHEN LONG

On June 30, 2013, theologian Stanley Hauerwas officially retired from the faculty of Duke Divinity School after a remarkable 29-year tenure. When Hauerwas arrived at Duke, there appeared to be little interest in pacifism or virtue theory. Worship mattered, but it took place in a room in the library known as York Chapel. Ecumenism was important, but it did not include a rich discussion among Catholics, Anabaptists, and Protestants.

A celebration was held to honor Hauerwas on November 1, 2013 (All Saints' Day): "The Difference Christ Makes: Celebrating the Life, Work, and Friendship of Stanley Hauerwas." The worship service in Goodson Chapel reflected the changes that have occurred at Duke Divinity School since he arrived. The worship was liturgical, and Eucharist was shared. More than 200 theologians, many of them prominent scholars and many of Hauerwas's students—Catholics, Methodists, Mennonites, Anglicans, and others—arrived from near and far to share in honoring

this extraordinary man who had changed and enlivened their minds. Hauerwas's strong voice has been a key part of the exciting mix that has spilled over from the Divinity School to affect both the academy and the church throughout the world. In fact, Duke became the most exciting place in the country to study Christian theology.

After receiving his Ph.D. from Yale, Stanley Hauerwas began his academic career in 1968 at Augustana College in Illinois. Two years later he moved to the University of Notre Dame where he really became "Stanley Hauerwas"—the notoriously brash theologian from Texas, so inspiring to some, so offensive to others. His experience teaching in Notre Dame's Department of Theology, among Catholics such as David Burrell and Robert Wilken and with Mennonite theologian John Yoder, shaped Hauerwas profoundly. In 1984 he came to Duke.

Disruption followed immediately. Hauerwas gave forthright advice about which courses to

take, whether or not they fit the requirements of the day. Students quickly began signing up for Hauerwas's classes: his first doctoral seminar at Duke enrolled only seven students, but within a few years he was forced to divide seminars into two circles, the inner for doctoral students and the outer for master's-level students.

He often began his Christian Ethics class by saying, "You don't have minds to make up. Your task in this class is to think like me"—which not only challenged the cliché that education meant "thinking for yourself" but also intentionally provoked resistance to thinking exactly like him. His classroom style risked confusion and misunderstanding because he did not need to control the discourse. Nonetheless, contemporary Christian theology has tended to flow in the directions he has moved. Both ecclesiology and eschatology have been central to his work, which presses to overcome assumed distinctions such as between Christ and the church or between ethics and doctrine. He has urged a different sort

of politics as well, asserting that the church doesn't *have* a social ethic but rather *is* a social ethic. His accent on the necessity of nonviolence for Christ's disciples has been particularly powerful and provocative.

In 1989 Hauerwas received one of his greatest gifts; his work at Duke could not have fully flourished were it were not for his marriage to Paula Gilbert. His first wife, Anne, left him and filed for divorce shortly after he came to Duke. Then, unexpectedly, he and Paula discovered each other. Her preaching, love for the liturgy, devotion to the Eucharist, and commitment to theology inspired his own work. His students and colleagues now had to adjust to a happy Stanley Hauerwas. After his wedding, which was conducted by his friend Will Willimon, one of his students commented, "Stanley now knows grace."

At Notre Dame in the 1970s Hauerwas began publishing scholarly articles in the field of Christian ethics that signaled a paradigm shift in how the subject was approached. His books from this period remain classics in the field: *Character and the Christian Life* (1975), *Truthfulness and Tragedy* (1977), and *A Community of Character* (1981) brought scholars' attention to the significance of character, virtue, memory, and narrative, categories that remain integral to theological discussion today. This early success did not fade; indeed,

it was just the beginning. As of 2013, Hauerwas has published 40 books and over 400 articles and directed 71 dissertations (plus three in process), more dissertations than anyone else at Duke Divinity School. More than 26 dissertations and monographs have been written on his theology. He has delivered the prestigious Gifford Lectures, published as *With the Grain of the Universe* (2001), and written a memoir entitled *Hannah's Child* (2010), now in its second edition.

Such a record perhaps justifies the title bestowed on him by *Time* magazine in 2001: "America's Best Theologian." For Hauerwas, fame has been another opportunity to influence how Christians today think about the God they claim to worship and to get out the message about what sort of difference this God can make in their lives.

Hauerwas's influence is due to more than his brilliance; it springs also from his incomparable work ethic. No one works harder than Stanley—which is why the idea of Hauerwas being retired seems like a contradiction in terms. We shall see how it goes. He is no longer teaching classes, but as an emeritus professor he is keeping his office and has agreed to be available for students. If past practices hold, they will find him there every day by 5:00 a.m.

The 71 dissertations Hauerwas directed do not share much in common—except that all their

authors know him as an excellent, active supervisor. Students speak often of having grown under Hauerwas's tutelage in ways that both awaken but also burden them. "You never let us fall asleep in Jesus' presence," Michael Battle G'95 said. "Your powers facilitated maturity. You made us blossom. And yet we were deeply aware that by following you we would also carry your crosses (civil religion, war, disabilities, individualism, etc.)." Perhaps the strongest conviction Hauerwas engendered in his students is that the pursuit of the truth, wherever it takes you, is more important than career or position. Commenting on the rambunctiousness of a seminar with Hauerwas, Michael Baxter G'96 noted that this was due not only to the turbulent brilliance of Hauerwas's mind but also to the tumult in the minds of his students, which somehow gained focus and forged significant agreement. "Each of us brought into Stanley's seminars something we had to overcome," Baxter said. "We were too certain of ourselves, too angry at the fact of injustice, or too insecure in the face of what we didn't know or understand. Stanley helped us to overcome these demons by devoting ourselves to something more important: to reading, writing, thinking things through, thinking with Christ and the church—by devoting ourselves to the truth and to being truthful."

Stanley Hauerwas's work is not a comprehensive theological project; as he often says, theology

always ends with ellipses. There is more to be done. His theology is not above critique, nor does it pretend to be. How could you bring Catholics, Anabaptists, and Protestants together into a conversation without serious unresolved tensions? What kind of ecclesiology can capture this vision? Has Hauerwas given sufficient attention to race, gender, or postcolonial thought? Did he adopt liberal Protestantism's anti-metaphysical posture? Should he have dispensed so thoroughly with natural law? Has he encouraged students wrongly to think attending church suffices as a political witness and so to avoid struggles for justice? To be sure, on all of these fronts, there is more to be said, more debates to be had.

On the other hand, criticisms persist that seem wildly off the mark. For instance, James Davison Hunter, in his book *To Change the World*, calls Hauerwas's theology "world-hating," noting that it is difficult to find within it "any affirmation of good in the social world and any acknowledgment of beauty in creation or truth shared in common with those outside of the church." The statement doesn't describe the Stanley Hauerwas who—with his wife, Paula Gilbert—brims with excitement about planting tulips or bakes a quiche for an injured student. Students at Duke Divinity School have seen Hauerwas enraptured with philosophical and theological questions and have grown enraptured themselves. As Jason Byassee D'99,

G'05 noted, "The most important thing I learned from Stanley is the joy of doing theology."

Hauerwas commented on his retirement in Yale Divinity School's most recent issue of *Reflections*. While he is retiring from the classroom, he can never retire from theology. "Theology is a discipline that takes over your life because the subject matter of theology is life-changing," he said. "I cannot imagine what it might mean for a theologian to retire." In his 45-year career of teaching and writing, Stanley Hauerwas has demonstrated what it means for the subject matter of theology—none other than God—to take over a life. He has given himself over to the activity of theology, which for him necessarily includes debating with his friends and colleagues and forming his students. We cannot know God alone, so his activity of theology throughout his extraordinary career has been an invitation for others to join.

Over his long career of scholarship, service, and teaching, Stanley Hauerwas has contributed to a community of characters who share his joy and passion for truth. Indeed, students who have come to Duke to study with Hauerwas—or for that matter, readers who come to one of his many books—typically arrive with an inkling that there is something more to this Christianity business than they have so far known; perhaps this loud-mouth from Texas might actually have something

to say that will help name it. In this context, Jana Bennett G'05 notes that our modern accent on special events that mark an end or beginning in some individual life—for instance, a birth or a retirement—can misrepresent the continuities, indeed the long stream of stories that we do not so much tell as join: "Hauerwas is embedded in stories that aren't of his own making—his many friends (including the likes of Aquinas or Wittgenstein) were telling the tale before he did, and [others] have picked up the tale since."

Her reflections suggest an apt image: a river of friendship flowing around Stanley Hauerwas, whose source lies beyond in God. For many years he has shouted out to those who by some prompting have found their way to the river's edge to join him, to plunge in. Thanks be to God, the river flows eternal and will gently bend to accommodate the retirement of the strange, provocative, irrepressible, wonderful Stanley Hauerwas. ■

Charles Pinches defended his dissertation at Notre Dame the day before Hauerwas moved to Duke in 1984. He is professor and chair of theology at the University of Scranton.

D. Stephen Long D'87, G'91 studied and served as an administrator at Duke Divinity School from 1984 to 1991, and his daughter Lindsey earned her M.Div. from Duke in 2012. He is professor of theology at Marquette University.

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CHRISTIAN AND MUSLIM PERSPECTIVES

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EERDMANS



New Faculty Join Duke Divinity School in 2013

FACULTY GROWTH CONTINUES IN BIBLICAL, HISTORICAL, THEOLOGICAL, AND MINISTERIAL STUDIES

The work of appointing new faculty has been a major focus of energy for Duke Divinity School for the past three years, culminating in eight new hires in 2013. These men and women are each characterized by brilliant scholarship, passion for students, and a love for Christ and the church. Their contributions to the Divinity School will shape our students and the intellectual life of our community in rich ways.

BIBLICAL STUDIES

JENNIE GRILLO,
assistant professor of Old Testament



Professor Grillo most recently was a visiting assistant professor of religion at Amherst College. Her book, *The Story of Israel in the Book of Qohelet: Ecclesiastes as Cultural Memory*, was published by Oxford University Press in 2012. Her current projects include a monograph on the history of interpretation of the Additions to Daniel and a study of the idea of idolatry in the Old Testament.

Her interests include the interactions of early Jewish and early Christian biblical interpretation, wisdom literature, and Aramaic texts and language. She earned M.A., M.St., and D.Phil. degrees from the University of Oxford, and she was just named one of 10 international winners of the Manfred Lautenschlaeger Award for Theological Promise.

J. ROSS WAGNER,
associate professor of New Testament



Professor Wagner returned to Duke in 2013 after teaching New Testament for 15 years at Princeton Theological Seminary. His research focuses on Paul's letters and Septuagint studies, and he seeks to contribute to the recovery of theological exegesis through careful investigation of the ways scriptural interpretation shaped early Jewish and Christian communities. His publications include *Heralds of the Good News: Paul and Isaiah in Concert in the Letter to the Romans* (2002), *Between Gospel and Election: Explorations in the*

Interpretation of Romans 9–11 (co-edited with Florian Wilk, 2010) and, most recently, *Reading the Sealed Book: Old Greek Isaiah and the Problem of Septuagint Hermeneutics* (2013). He was co-editor of *The Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard Hays*. His current project, a book-length treatment of the Old Testament in the New, aims to show that theological reflection on the meaning of Jesus' life has, from the very beginning, required Christian interpreters to wrestle with the textual and linguistic plurality of the Scriptures in their witness to God's actions in Jesus the Messiah.

He is a member of the editorial boards of the *Catholic Biblical Quarterly* and *The Journal of Theological Interpretation*, and he also serves on the steering committee for the Pauline Soteriology Group of the Society of Biblical Literature. Wagner was a Humboldt Research Fellow at the University of Göttingen in 2006–2007 and 2010, and he spent 2009–2010 as a member in residence at the Center of Theological Inquiry in Princeton. He

is a United Methodist. He earned his B.A. from Michigan State University, an M.Div. and M.A. from Trinity Evangelical Divinity School, and his Ph.D. from Duke University.

BRITTANY WILSON,
assistant professor of New Testament



Professor Wilson's current book, *Unmanly Men: Refigurations of Masculinity in Luke-Acts* (Oxford University Press, forthcoming),

analyzes key male characters in Luke-Acts in relation to ancient constructions of masculinity and Luke's emphasis on God's power. Her next project focuses on portrayals of Jesus' crucifixion across the four Gospels to see how they intersect with Christology and ancient gender norms.

She is a Regional Scholar for the Society of Biblical Literature and a recipient of the Kenneth Willis Clark Award for the Society of Biblical Literature-Southeast. She has published in journals such as the *Catholic Biblical Quarterly* and is a contributor to the *Women's Bible Commentary*, Third Edition (Westminster John Knox, 2012). She is also a John Wesley Fellow and an active layperson in the United Methodist Church. She earned a B.A. degree from the University of Texas, an M.T.S. from Duke Divinity School, and her Ph.D. from Princeton Theological Seminary.

THEOLOGICAL STUDIES

EBONI MARSHALL TURMAN,
assistant research professor of black church studies;
director of the Office of Black Church Studies



A native of New York, Professor Marshall Turman served as an assistant minister of Abyssinian Baptist Church in New York City for 10 years.

She is the youngest woman to be licensed and ordained and the second woman to preside over the ordinances in Abyssinian's 205-year history.

Her primary teaching interests span the breadth of social ethics as a discipline, especially the 20th century and the historical development of American theological liberalism, liberation theology and ethics, sexual ethics, and postcolonial ethics. Her current research interests include womanist/feminist liberation theology and ethics, black church studies, difference theory, and W.E.B. DuBois. In addition to her various articles, Marshall Turman has published *Moving the Body: Toward a Womanist Ethic of Incarnation* (Palgrave MacMillan) and is currently working on her second book project, titled *Prophetic Disruptions: Sexism and the Black Church*.

Prior to coming to Duke, Marshall Turman taught theology and ethics at Hood Theological Seminary in Salisbury, N.C., and at Union Theological Seminary in the City of New York.

She is an ordained minister in the National Baptist Convention, USA, Inc., and is regularly called upon to preach and teach from pulpits across the nation. She earned her B.A. degree from Fordham University and her M.Div., M.Phil., and Ph.D. degrees from Union Theological Seminary in the City of New York.

HISTORICAL STUDIES

MARIA DOERFLER,
assistant professor of the history of
Christianity in late antiquity



Professor Doerfler's academic research focuses on the development of Christianity in its social and political context during the first six

centuries of the Common Era. She is particularly interested in Early Christian readings of Scripture and their deployment in situations of personal or communal crisis. Her work has appeared in *The Journal of Ecclesiastical History*, *Le Muséon*, *Church History*, and the *Journal of Early Christian Studies*. She received the 2013 Eusebius Prize from the *Journal of Ecclesiastical History*, and she is currently working on her first book, a study of the intersection of Roman law and monastic and clerical formation in the Latin West at the turn of the fifth century. She earned her B.A. from Princeton University, a J.D. from the University of California, Los Angeles, an M.A.T. from Fuller Theological Seminary, and her Ph.D. from Duke University.

XI LIAN,
professor of world Christianity



Professor Lian's research is focused on China's modern encounter with Christianity. His first book, *The Conversion of Missionaries* (1997), is a critical study of American Protestant missions against the backdrop of rising Chinese nationalism in the early 20th century. His second book is *Redeemed by Fire: The Rise of Popular Christianity in Modern China* (2010), winner of a 2011 *Christianity Today* Book Award. One of his current research projects looks beyond grassroots Christianity and examines the emergence of Protestant elites and their prominent, if also precarious, role in the search for civil society in today's China.

Lian currently serves as editor of the *Studies of Christianity in China* book series. He has earned degrees from Fujian Normal University and the State University of New York at Albany.

MINISTERIAL STUDIES

JEFF CONKLIN-MILLER,
assistant professor of the practice of Christian formation and director of the Master of Arts in Christian Practice degree program



Professor Conklin-Miller teaches courses in Christian formation, mission, evangelism, and ministry in

the Wesleyan/Methodist tradition. Drawing from conversations in theological ethics, missiology, practical theology, and the Methodist theological tradition, his research considers the theological relationship of the church and the world and the connections between ecclesial practices of formation and faithful witness. He has contributed to the *Wesleyan Theological Journal*, the *Dictionary of Scripture and Ethics* (Baker Academic), and *Generation Rising: A Future with Hope for the United Methodist Church* (Abingdon).

As an ordained elder in the California-Pacific Annual Conference of the United Methodist Church, Conklin-Miller has more than a decade of experience serving local churches in Southern California as an associate pastor, co-pastor, and senior pastor. In his role as director of the Master of Arts in Christian Practice (M.A.C.P.) degree program, he leads the development of an initiative to expand Duke Divinity School's service to the church.

Prior to joining the faculty, Conklin-Miller served as the director of youth ministry initiatives at Leadership Education at Duke Divinity. In this role, he led the Duke Youth Academy for Christian Formation and its integration with the M.A.C.P. degree program. He earned his B.A. degree from the University of California, Riverside, an M.Div. from Garrett-Evangelical

Theological Seminary, and his Th.D. from Duke Divinity School.

DAVID MARSHALL,
associate professor of the practice of Christian-Muslim relations and director of the Anglican Episcopal House of Studies



Professor Marshall is a priest in the Church of England and a scholar in the field of Islamic Studies. He has served as a parish priest and has taught in a variety of settings, including the universities of Edinburgh, Oxford, and Notre Dame in London, as well as in an ecumenical theological school in Kenya. He also served as chaplain to the Archbishop of Canterbury from 2000 to 2005. Before joining the Duke Divinity School faculty, Marshall worked as a research fellow of the Berkley Center for Religion, Peace & World Affairs at Georgetown University, serving as the academic director of the Archbishop of Canterbury's Building Bridges Seminar for Christian and Muslim scholars. He continues to be involved in this project.

His many publications include articles in the journal *Islam and Christian-Muslim Relations* and edited volumes in the series *Christian and Muslim Perspectives* (Georgetown). He earned an M.A. from the University of Oxford and an M.A. and Ph.D. from the University of Birmingham. ■

2013

Convocation & Pastors' School

RENEWING THE CHURCH

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2013 Highlights from Duke Divinity School

2013 Convocation & Pastors' School Addresses Church Renewal

Duke Divinity School's annual Convocation & Pastors' School focused on the topic of "Renewing the Church" and explored how thriving Christian communities are meeting the deep needs of the world while breathing new life into the church. This year's event featured lectures by notable scholars and practitioners and seminars intended to foster in-depth discussion among attendees and program faculty. James K.A. Smith, professor of philosophy at Calvin College and editor of *Comment* magazine, delivered the two James A. Gray Lectures. Jorge Acevedo, lead pastor at Grace Church, a multi-site United Methodist church centered in Cape Coral, Fla., delivered the Franklin S. Hickman Lecture, through which he examined the identity of the church and the task of theological education. Lacey Warner, executive vice dean, associate professor of the practice of evangelism and Methodist studies, and Royce and Jane Reynolds teaching fellow at Duke Divinity School, lectured

on contemporary church practices within the larger Christian narrative. Rev. Jeremy Troxler served as preacher during the event's two worship services. In addition, 12 seminars on topics ranging from ministering to millennials to clergy health provided attendees an opportunity to explore additional avenues for cultivating Christian leaders. ■

"Engaging Eliot" Events Celebrate Art and Faith

On Jan. 28, Duke Initiatives in Theology and Arts (DITA) premiered QU4RTETS, a visual and musical celebration of T. S. Eliot's *Four Quartets*, in Duke Chapel. A multifaceted engagement of art and faith, the opening night featured a display of 16 original works by painters Bruce Herman and Makoto Fujimura; a performance of "At the Still Point," a quintet by Christopher Theofanidis commissioned for the event; and lectures by the artists. "At the Still Point" was performed by the Ciompi Quartet, with Professor Jeremy Begbie on

piano. Each of the piece's four parts was named after a line from Eliot's poem, and readings from the poem delivered by Professor Ellen Davis and Dean Richard Hays laced the movements together. During the performance, Eliot's words and the music illuminated each other to create an effect one listener described as "hints of the cross within the landscape of 20th century England ... a confirmation of life right in the middle of modern pain, that difficult 'yes.'" The next evening, the school hosted an academic colloquium featuring Hays, Fujimura, Herman, Davis, and professors Gennifer Weisenfeld and Michael Moses. Moses, an English professor at Duke, introduced attendees to the modernist aesthetic from which Eliot emerged, while Weisenfeld, from the Art, Art History, and Visual Studies Department, cross-referenced the QU4RTETS works with post-traumatic art history to talk about the way visual representation functions in the aftermath of disaster. For Weisenfeld, the Engaging Eliot events "vividly evoked the critical intersection of ... the crisis of modernity, spirituality, and the trauma of disaster. The rich

texture and profound depth [of the art works] demonstrates how we all continue to wrestle with these issues.” ■

Student Wins FASPE

Griff Gatewood M.Div.'13 was awarded a fellowship by FASPE (Fellowships at Auschwitz for the Study of Professional Ethics) to participate in a two-week program in New York, Germany, and Poland in June 2013. The fellowship gives journalism, law, medical, and seminary students a structured program of study that explores the role of their chosen professions in Nazi Germany and the Holocaust and uses that historic focus as a framework for the consideration of contemporary ethical issues. Gatewood was one of 14 seminarians and divinity students chosen for the fellowship. ■

Bretherton Book Wins Ramsey Prize

Luke Bretherton, associate professor of theological ethics at Duke Divinity School and senior fellow at the Kenan Institute for Ethics at Duke, has received the 2013 Michael Ramsey

Prize for his book on Christianity and politics. Former Archbishop of Canterbury Rowan Williams awarded the theological writing prize to Bretherton for *Christianity and Contemporary Politics* on May 28 at *The Telegraph* Hay Festival in Britain. Bretherton received an approximate \$16,000 prize for the book, published by Wiley-Blackwell in 2010. Established by Williams in 2005, the prize aims to encourage the most promising contemporary theological writing and identify it for a wider readership. It is awarded to the author of a theological work who is judged to contribute most toward advancing theology and making a lasting contribution to the faith and life of the church. ■

GLI Leadership Institute Explores Reconciliation

The Great Lakes Initiative Leadership Institute welcomed 150 U.S. and African clergy and practitioners to Kampala, Uganda, from Jan. 13–19 for a rigorous week of academic study, personal reflection, communal worship, and Christian reconciliation. The 2013 Leadership Institute featured a host of voices from diverse Christian

faith backgrounds and introduced new partnerships between Duke Divinity School faculty and African leaders. Participants attended plenary sessions that explored how to live into new visions of reconciliation in the midst of conflict, and seminars taught primarily by African theologians and peace-building practitioners. Participants also made a pilgrimage to Lake Victoria to reflect on the pain of their shared histories and to pray collectively for all of the nations of the Great Lakes region, which includes Uganda, Rwanda, Tanzania, Kenya, the Democratic Republic of Congo, Burundi, and other countries. During the institute, Professor Ellen Davis led a class on Isaiah's role as a prophetic peacemaker, while Maggy Barankitse, founder of Maison Shalom, shared her radical story of reconciliation during Burundi's civil war. Barankitse's forgiveness of her family members' killers led her to parent former child soldiers and orphaned children. She received an honorary degree from Duke University in May. Duke Divinity alumnus Dr. Peter Morris D'07, who now serves as the executive director of Urban Ministries in Raleigh, co-led a community health seminar with Dr. Sabina Mtweve

Notable Speakers, Visitors, and Honored Guests

This year's Kenneth Willis Clark Lecture series featured **Amy-Jill Levine**, University Professor of New Testament and Jewish Studies, E. Rhodes and Leona B. Carpenter Professor of New Testament Studies, and professor of Jewish Studies at Vanderbilt University Divinity School and College of Arts and Science, who presented two lectures: “‘I Didn't Mean to Sound Anti-Jewish': Historical Ignorance, Cultural Stereotype, and New Testament Interpretation,” and “Of Bridegrooms and Virgins: Jesus

of Tanzania. Warren Smith, associate professor of historical theology at Duke Divinity School, co-led a seminar with Fr. Martin Vuni of South Sudan tracking the interactions between the early church and the Roman Empire. The institute's reach extended well beyond the classroom. Early in the week, Rwandan and Congolese church leaders felt at odds with one another due to ongoing political tensions between their two countries. At the end of the week's teaching and worship, they came together to pray and to ask for forgiveness of one another, and they made concrete plans to continue their reconciliation journey together—an encounter that has the power to change an entire region. Now in its seventh year, the Great Lakes Initiative is a partnership of Duke Divinity School's Center for Reconciliation, African Leadership and Reconciliation Ministries, Mennonite Central Committee, and World Vision. ■

Clergy Health Initiative Receives \$5.74 Million from The Duke Endowment

The Duke Endowment committed \$5.74 million to Duke Divinity School to extend the work of

the Clergy Health Initiative, an effort to study and improve the health and well-being of United Methodist clergy in North Carolina. The Duke Endowment initially funded the project in 2007 with a gift of \$12 million. Over the past six years, findings from the initiative's research demonstrated a critical need for health programs tailored to clergy. Compared to other North Carolinians, United Methodist clergy have higher rates of obesity (40 percent, compared to 29 percent in the general population), diabetes, asthma, and arthritis. About 10.5 percent of them also exhibit symptoms of depression—nearly double the national average of 5.5 percent. Yet because clergy perceive themselves to be much healthier than they actually are and often default to caring for others first, they are unlikely to seek help. The new funding enables the Clergy Health Initiative to extend the duration of the study from which these findings emerged and to further analyze the data. The gift also supports the continued implementation of Spirited Life, a multi-year health intervention program that the Clergy Health Initiative offers to pastors in the North Carolina and Western North Carolina Conferences of the United Methodist Church. Grounded in

theology, Spirited Life combines weight loss and stress management interventions into a single program. Approximately 1,100 pastors—more than 60 percent of the eligible clergy—have enrolled in Spirited Life, which launched in 2011. ■

Baptist House Retreat Strengthens Bonds of Mentorship

The 2013 Baptist House retreat Feb. 8–9 focused on strengthening the bonds of mentorship among Duke Divinity School Baptists as well as the community that supports the Baptist House. Attended by students and led by alumni, the retreat included worship, a hike in Duke Forest, campfires, and other opportunities for building friendship and community. The retreat included two workshops on mentorship in the church. Rev. Randy Carter Th.M.'01 encouraged students to surround themselves with people who could guide them in living a Christian life and to keep previous mentors in mind while continuing to develop relationships with new mentors. In the second workshop, Rev. Kiki Barnes M.Div.'12 encouraged students to be mindful of those who, like Elizabeth did for Mary, acknowledge and affirm the “divine spark within

and Jewish Women.” | Duke Initiatives in the Arts' “Distinguished Lectures in Theology and the Arts” welcomed **James K. A. Smith**, professor of philosophy at Calvin College and holder of the Gary and Henrietta Byker Chair in Applied Reformed Theology & Worldview, who drew from his own work, including his two-volume *Cultural Liturgies* series project to explore how a less romantic understanding of imagination can yield new frontiers for engagement between theology and the arts. Smith was also a featured speaker at the 2013 Convocation & Pastors' School, along with **Jorge Acevedo**, lead pastor at Grace Church, a multi-site United Methodist church centered in Cape Coral, Fla. | The Baptist House of Studies at Duke Divinity School and the Rubenstein Library of Duke University invited a team of scholars to discuss

us.” The retreat culminated in a celebration of the 25th anniversary of the Baptist House during a Goodson Chapel service of worship, thanksgiving, and communion. ■

Duke Youth Academy Expands Program

The Duke Youth Academy for Christian Formation (DYA) has announced its expansion to a year-long program that combines a week of summer residency at Duke University with a year of ongoing engagement and practice. The new format will allow high school students to build upon the intensive summer residency experience to engage in Christian practice and theological study in their own communities, with the support and guidance of the DYA community and a local mentor. DYA was originally established in 2000 as a two-week summer program designed to immerse high school students in intensive Christian practices, theological reflection, and the life of the church. The redesigned program continues this mission while giving participants support to expand DYA beyond the summer. The program includes lectures by Divinity School faculty, workshops, theological readings, an

online community forum, and a self-directed final project on Christian practice. ■

Rev. William Turner Delivers Keynote Address at Annual Martin Luther King Jr. Commemoration

The Rev. William C. Turner, Divinity School professor of homiletics, three-time Duke graduate, and member of one of the first classes to include African Americans, delivered the keynote address on Jan. 20 for the university’s annual Martin Luther King Jr. commemoration. The theme, “Praise, Protest & Power: 50 Years in the Making,” complemented the university-wide commemoration of the 50th anniversary of Duke’s first black undergraduate students. In his remarks, Turner reflected on the growth and development of Duke University in the last 50 years and said the university is at a critical juncture and must accept the power it has to proceed, “even into the darkness,” to new marks of achievement, strengthening the student body, faculty, administration, and campus. “We have to decide whether we want to lead or lag,” he said. “Shall we return to a painful past? Or shall we move into

the future?” Turner, pastor of Durham’s Mount Level Missionary Baptist Church, has served the university as assistant provost and dean of black affairs, acting director of the African and African American Studies Department, and director of black church affairs. ■

Food Security in Africa: The Case for South Sudan

A Feb. 28 cross-disciplinary symposium sponsored by the Duke Africa Initiative explored how the issue of food security in South Sudan stands at the intersection of the sciences and the humanities within the Duke community, and between culture, economics, and agriculture in the world at large. Dr. Akec Khoc, ambassador of the Republic of South Sudan, gave the keynote address. Other speakers included Charles Piot, professor of cultural anthropology, African and African American studies, and women’s studies at Duke; Mary Eubanks, adjunct professor of biology at Duke; Nyuol Tong T’14, a former refugee from South Sudan and founder of the nonprofit organization Sudan Education for Liberty Foundation (SELF); and Ellen Davis,

their work decoding an essay by Roger Williams, who started the first Baptist church in America and founded the colony of Rhode Island. The panel included **Lucas Mason-Brown**, an undergraduate mathematics student at Brown and the lead de-coder; **Linford Fisher**, assistant professor of history at Brown and main faculty supervisor to the project; and **Stan Lemmons**, retired professor of history at Rhode Island College. | The Office of Black Church Studies’ 2013 Martin Luther King Jr. Lecture Series featured the **Rev. Dr. James Forbes Jr.**, senior minister emeritus at The Riverside Church and president of the Healing of the Nations Foundation in New York City. | **Mark A. Noll**, Francis A. McAnaney Professor of History at the University of Notre Dame, gave the 2012–2013 David C. and Virginia R. Steinmetz Lecture in

Amos Ragan Kearns Distinguished Professor of Bible and Practical Theology at the Divinity School. Norman Wirzba, professor of theology and ecology at the Divinity School, moderated the conference. The Duke University Office of Global Strategy and Programs, the Hanscom Endowment, and the Divinity School co-sponsored the event. ■

DITA Offers “Image & Word” Film Series

Duke Initiatives in Theology and the Arts introduced its first informal film study for Divinity School students, “Image & Word,” this fall. The series included three sessions, each focused on a film that strikes a particular chord within a broad theological theme. The sessions included a screening of a film introduced by a mini-lecture and followed by group discussion. This fall the group viewed three dramas: *Casablanca* (1942), *Last Year at Marienbad* (1961), and Terrence Malick’s *Tree of Life* (2011). The series seeks to practice the art of discerning the theological contours of a film—in its philosophical, historical, and technical components—and to deepen imaginative and pastoral acumen. ■

Dean’s Songwriter Series Launches

In March, Dean Richard Hays launched the Dean’s Songwriter Series to start an ongoing conversation at the Divinity School about songwriting, performance, and music in relation to Christian faith. The first event featured American folk singers and songwriters Pierce Pettis and Grace Pettis and offered a day of events, with an exclusive “unplugged” lunch concert and discussion with Divinity School students and staff and a full-length evening concert open to the community. The artists blended the storytelling of the American acoustic genre into the Divinity School’s theological repertoire, and they invited conversation about performance, songwriting, and theological influences in their work. As part of the conversation between theology and the arts at the Divinity School, they discussed their life as Christians and artists and about what it means to “give an account of the joy” in their music without ignoring life’s complexity and pain. In the fall, the conversation continued when the school hosted folk singer-songwriter and storyteller David Wilcox. The event, co-sponsored by DITA, included a public evening concert and a smaller lunchtime session. ■

Dan Struble Named Associate Dean for External Relations

Dan Struble joined the Office of External Relations in May as associate dean. Previously Struble served as president of Montreat College for nine years. During that time he focused the vision of the college on a Christ-centered education and a culture of service. He also built a leadership team and oversaw a tripling of major giving and an increased participation in alumni giving. Prior to his time at Montreat he worked for the U.S. Naval Academy, where he was responsible for establishing the United States Naval Academy Foundation and leading a successful \$250 million campaign. A U.S. Naval Academy graduate, Struble earned a degree in naval architecture/engineering with honors and served five years of active duty as an officer in the U.S. Navy. He later earned an M.A. and Ph.D. in political science from the University of Southern California. He has additional fundraising experience from his work in major gifts and planned giving at Occidental College. Throughout his career in higher education, he has focused on ways to build institutions and support the institution’s ability to fulfill its mission. In his new

March and explored “Revisiting ‘The Demise of Biblical Civilization’: History and Theology in America, 1865–1918.” The November 2013–2014 David C. and Virginia R. Steinmetz Lecture featured **Marilyn Ann McCord Adams**, a noted author who specializes in medieval and philosophical theology, who lectured on “Perfect Productive Power: A Unifying Theme in Scotus’ Philosophical Theology.” | Student group Prison Ministry Enlivening Duke Divinity hosted **Greg Taylor** and **Yolanda Littlejohn** in their first joint public interview, where they described how Littlejohn supported the jailed Taylor in his ultimately successful campaign to be exonerated for the murder of Littlejohn’s sister. | The Methodist House and the Divinity Student Council sponsored **Zack Hunt**, creator of the American Jesus blog and a student at Yale Divinity

role at the Divinity School, Struble will work with the rest of the development team to continue progress on the Duke Forward campaign and the Divinity School's goal of \$80 million. ■

Divinity Student Speaks at University Commencement Ceremony

A campus committee selected Andrew Barnhill M.Div.'13 to deliver the student speech at Duke University's 161st Commencement ceremonies. Barnhill has been recognized for his speaking ability before. In January, he participated in the second National Festival of Young Preachers, an ecumenical event hosted by the Academy of Preachers and underwritten by the Lilly Endowment, and his sermon was among three published by *The Huffington Post*. His experiences at Duke have been unusually broad, reaching beyond the Divinity School to extensive interactions with Duke undergraduates. He has been a graduate resident on central campus, a leader with recruitment programs for the undergraduate admissions office, and a member of the undergraduate student affairs committee of the board of trustees. A native of

Wilmington, N.C., Barnhill plans to continue his graduate work in law and public policy after graduation. He also will continue in his role as chair of the Young Democrats of North Carolina for the state's 7th Congressional District. He served for a year in Washington, D.C., as a legislative intern for the district's congressman, Rep. Mike McIntyre, and also was an intern for Ridge Road Baptist Church in Raleigh. ■

Bowler's Book Attracts Major Media Interest

The release of Professor Kate Bowler's first book, *Blessed: A History of the American Prosperity Gospel*, in June by Oxford University Press attracted significant national and international media attention. Bowler's book was favorably reviewed by *Publishers Weekly*, *Christianity Today*, *The Christian Century*, *The Wilson Quarterly*, *The (Toledo) Blade*, and the *Winnipeg Free Press*, and she was interviewed by BBC Radio. An assistant professor of the history of Christianity in the United States, Bowler also wrote op-eds on the topic for *The Globe and Mail* (these also appeared in *The Des Moines Register*, *The News &*

Observer, and *The (Newark) Star-Ledger*) and also in *The Huffington Post*. Bowler spent eight years traveling, interviewing, and researching archives to create the first broad account of the prosperity gospel, one of the most popular religious movements of the last 50 years. ■

Second Phase of Thriving Rural Communities Initiative Begins; Thie Named Director

A partnership of Duke Divinity School, The Duke Endowment, and the North Carolina and Western North Carolina Conferences of the United Methodist Church, the Thriving Rural Communities (TRC) initiative is designed to help divinity students, pastors, laity, districts, and conferences cultivate and strengthen Christian leadership and United Methodist congregations in rural North Carolina. This year, the second phase of this work began with eight new partner churches in the Western North Carolina and the North Carolina Conferences, thanks to generous funding from The Duke Endowment over the next five years. By the end of 2017, approximately 70 Thriving Rural Communities Fellows will

School, who discussed practicing theology in the public sphere. | In May the Divinity School welcomed **Marguerite "Maggy" Barankitse**, a Burundian humanitarian and the founder/president of Maison Shalom, who spoke about her work helping children and orphans affected by 12 years of civil war between the Tutsis and the Hutus in Burundi. | Duke Initiatives in Theology and the Arts welcomed essayist and poet **Scott Cairns**, a Guggenheim Fellow and a professor of English at the University of Missouri, who gave a reading of his work to the Duke Divinity School community in September. Cairns also lectured at "Summoned Toward Wholeness: A Conference on Food, Farming, and the Life of Faith." **Joel Salatin**, an organic farmer featured in the book *Omnivore's Dilemma* and the documentary *Food, Inc.*, and

be serving in United Methodist churches across North Carolina. Currently 22 alumni from the program serve in various United Methodist ministries across the state of North Carolina, and 25 fellows are students at Duke Divinity School. In July, Brad Thie stepped into the role of director. Thie previously served as pastor of Friendship UMC in Newton, N.C., a partner church with TRC. He has also pastored United Methodist churches in Charlotte and Asheboro, N.C., and he has extensive experience ministering as a chaplain and spiritual counselor in prisons, hospitals, and retirement communities. He earned his M.Div. from Duke Divinity School in 1998 and his M.B.A. from Jacksonville University in Jacksonville, Fla. ■

Summer Institute Reinvigorates Reconciliation Leaders

Nearly 145 Christian leaders involved in diverse reconciliation ministries throughout the world gathered at Duke Divinity School at the end of May for the fifth annual Summer Institute, sponsored by the Center for Reconciliation (CFR). An intensive weeklong journey through the joys and pains

of what it means to be an ambassador of reconciliation in a divided world, the Summer Institute offered participants structured time to learn from top theologians and seasoned practitioners, to attend seminar tracks catered toward their specific ministry contexts, and to reflect and pray with like-minded Christian partners. The Summer Institute gave participants not only the opportunities to lament the pain of Christian communities divided by race, class, gender, violence, and denomination, but also the resources to reinvigorate their ministries in the present. Participants heard from lecturers such as Duke Divinity School theology professor Edgardo Colón-Emeric, pastor and ethics scholar Cheryl Sanders, civil rights activist and author John Perkins, and local pastor and activist Jonathan Wilson-Hartgrove. For the first time this year, the Summer Institute featured a seminar on Muslim-Christian dialogue, led by Professor Ellen Davis and Duke Muslim Chaplain Abdullah Antepli. An institutional track designed specifically for leaders of Christian faith-based institutions was led by CFR director Chris Rice and manager of operations and programs Abi Riak. The Summer Institute brought together attendees representing more than 25 U.S. states

and seven countries. Participants included those from World Vision International, InterVarsity Christian Fellowship, the Reformed Church in America, North Park Theological Seminary, and the National Immigrant Youth Alliance, as well as from organizations in South Korea, Japan, Burundi, South Sudan, and Uganda. ■

Center for Reconciliation Names International Programs Coordinator

Kate Davelaar joined the Center for Reconciliation (CFR) as international programs coordinator in August. In this role, Davelaar works to strengthen partnerships with Christian leaders of ministries of reconciliation throughout the world. Davelaar graduated from Western Theological Seminary in 2008 and became an ordained minister in the Reformed Church in America before serving as the college chaplain at Hope College in Holland, Mich. Davelaar will organize the annual African Great Lakes Initiative (GLI) in Kampala, Uganda, which brings together hundreds of reconciliation leaders throughout Africa for a week of academic study, theological reflection, and opportunities to build ecumenical

Dr. Matthew Sleeth, author and founder of Blessed Earth, also spoke at the event. | The Religions and Public Life initiative, co-sponsored by Duke Divinity School, the Kenan Institute for Ethics, and Trinity College of Arts & Sciences, welcomed **Cardinal Francis George**, Catholic Archbishop of Chicago, who spoke on “Catholic Social Teaching and Economic Globalization”; **Jose Casanova**, a world-renowned scholar in sociology and religion at Georgetown University, who spoke on “Post-secularization, Globalization, and Poverty”; **Ruth Marshall**, professor in the study of religion at the University of Toronto, who spoke on “Pentecostalism, Poverty, and Power”; **Katherine Marshall**, a senior fellow at Georgetown’s Berkley Center for Religion, Peace & World Affairs, who spoke on “Religion and Development”;

partnerships. She will be supporting a new transition plan that shifts leadership of the GLI from the CFR to African partners. She also will coordinate the center's burgeoning Northeast Asia Initiative, which invites Chinese, Japanese, and Korean ministry leaders to work together toward healing and reconciliation. In addition, Davelaar serves on the steering committee of Christian Churches Together—an ecumenical movement whose members reflect U.S. Christian traditions including Roman Catholic, Eastern Orthodox, Evangelical, Pentecostal, and African Methodist Episcopal churches. ■

Conference Connects Food and Faith

In September, the Divinity School co-hosted “Summoned Toward Wholeness: A Conference on Food, Farming, and the Life of Faith.” Plenary speakers were Professors Ellen Davis and Norman Wirzba; Joel Salatin, an organic farmer featured in Michael Pollan's book *Omnivore's Dilemma* and the documentary *Food, Inc.*; Scott Cairns, a poet and professor of English at the University of Missouri; and Dr. Matthew Sleeth, author and founder of Blessed Earth. They explored how

a concern for food and agriculture can deepen faith and heal our lands and communities. Twelve workshops—on topics from teaching children to reconnect with the soil to advocating for farmworkers—helped participants develop specialized skills to help connect food, farming, and faith. The event was co-hosted by Wake Forest University School of Divinity, Blessed Earth, Cherokee Gives Back, The Duke Endowment, the Humane Society of the United States, and Anathoth Community Garden. ■

Friendship House Opens

In September, Friendship House, a home that offers Duke Divinity School students and people with intellectual or developmental disabilities (I/DD) the opportunity to live together in community, officially opened. Located in Durham's North Street community, the home is a partnership between Duke Divinity School, HopeSpring Village, Reality Ministries, and The Arc of North Carolina. The first Friendship House was established at Western Theological Seminary in Holland, Mich., in 2005. Matthew Floding, Duke Divinity's School's director of ministerial

formation and field education, was the dean of students at Western and was approached about finding housing for a young man in the community who had Down syndrome. Recognizing the benefits to both the seminary and the local community, Floding developed a plan for Friendship House, which opened in 2007. Floding has led the development of the Durham Friendship House, which is run through the Duke Divinity School Office of Ministerial Formation. HopeSpring Village owns the house, which is managed by The Arc of North Carolina. As part of the North Street community, Friendship House is part of a larger project of urban renewal and community building. In each of four apartments, three students live with one resident who has an I/DD. All live together as roommates: residents with a disability improve their independent living skills, hold down jobs, and participate fully in the life and ministry of the church; students attend classes and learn from their roommates, gaining a deeper appreciation for all people and developing a practical understanding of how to integrate people with disabilities into the church. The program, which is also open to graduate students outside of the Divinity School, is the first of its kind in the state. ■

Peter van der Veer, director of the Max Planck Institute for the Study of Religious and Ethnic Diversity in Göttingen, Germany, who spoke on “The Spiritual, the Secular, and the Poor in India and China”; and **Susan Holman**, senior writer at the Harvard Global Health Institute, who spoke on “Public Health, Poverty, and Patristics.” | The Duke Divinity Women's Center sponsored the annual Jill Raitt Lectures and featured **Sarah Azaransky**, a postdoctoral teaching fellow in theology and religious studies at the University of San Diego, who lectured on “Pauli Murray's Theological Legacy and Resources for a Common Freedom Struggle.” | The Duke Faith Council, the Duke Department of Religion, the Center of Muslim Life, the Department of African and African American Studies, the Duke Islamic Studies Center, Duke Divinity

Study Finds Clergy More Likely to Suffer from Depression, Anxiety

A study released in August by the Clergy Health Initiative found that the demands placed on clergy by themselves and others put pastors at far greater risk for depression than individuals in other occupations. The study, published in the *Journal of Primary Prevention*, compared the mental health of 95 percent of the United Methodist clergy in North Carolina (1,726 pastors) to a representative sample of Americans and identified key factors that predict depression and anxiety. The depression rate among clergy was found to be 8.7 percent when responses were limited to telephone interviews that closely approximated the conditions of a national survey (the 2005–06 National Health and Nutrition Examination Survey). Among clergy taking the survey via web or paper, however, the rate of depression was even higher: 11.1 percent—double the national rate of 5.5 percent. Anxiety rates among clergy were 13.5 percent (no comparable U.S. rate was available). More than 7 percent of clergy simultaneously experienced depression and anxiety. A number of factors were found to be powerful predictors

of depression and anxiety, most notably job stress. Clergy engage in many stressful activities, including grief counseling, navigating the competing demands of congregants, and delivering a weekly sermon that opens them up to criticism. The strain of these roles is further amplified by having to switch rapidly between them, which other studies have shown to exacerbate stressful experiences. Furthermore, the study found that pastors' sense of guilt about not doing enough at work was a top predictor of depression, and that doubt of their call to ministry was a top predictor of anxiety. Pastors who reported feeling socially isolated were at higher risk for depression. By contrast, pastors reporting greater satisfaction with their ministry were half as likely to experience depression or anxiety. The research is part of a longitudinal study conducted in 2008, 2010, and 2012; it is scheduled to continue in 2014 and 2016. The 2010 data yielded no significant changes to depression and anxiety rates found in the 2008 data. The data from 2012 is still being studied. Additional information about the Clergy Health Initiative and its research is available online at www.clergyhealthinitiative.org. ■

Lischer's *Stations of the Heart* Receives Critical Acclaim

Professor Richard Lischer's new memoir about the death of his son generated a great deal of favorable attention in the media, churches, medical communities, and Catholic dioceses nationwide. In *Stations of the Heart: Parting with a Son*, Lischer evokes the grace, humor, and daring faith with which his 33-year-old son, Adam, faced cancer and his impending death while awaiting the birth of his first child. Lischer, the James T. and Alice Mead Cleland Professor of Preaching at Duke Divinity School, has taught preaching at Duke for 33 years, and courses on religious autobiography and memoir for more than a decade. *The Christian Century* described his book as exceptional in its exploration of meaning and wholeness in the midst of suffering, while adding that it ranks with such classic memoirs as John Gunther's *Death Be Not Proud* and Nicholas Wolterstorff's *Lament for a Son*. "It is elegant without excess, personal without self-absorption, profoundly emotional without sentimentality," the magazine review stated. "It tells as much about the father as about the son, exploring the complicated relationship between them. It looks beyond the one man's

School, and Duke Chapel co-sponsored a conversation on race and Muslim-Christian relations with **William Turner**, professor of the practice of homiletics at the Divinity School, **Sherman Jackson**, and **Lawrence Mamiya** to honor the work of C. Eric Lincoln, Methodist minister, civil rights activist, and professor of religion and culture at Duke University in the 1970s and '80s and author of the seminal book *Black Muslims in America*. | The Anglican Episcopal House of Studies (AEHS) at Duke Divinity School and the Duke Center for Muslim Life co-sponsored "The Call of the Minaret: Honoring the Legacy of Bishop Kenneth Cragg in Christian-Muslim Relations." Speakers included the **Rev. Bruce Lawrence**, professor emeritus of religion in the Duke University Department of Religion; **David Marshall**, AEHS director

death to the death we all will face. It raises religious and philosophical questions without offering pat answers.” In a review for *People* magazine, writer Anne Lamott described the book as “a gorgeous, profound, deeply spiritual nonfiction story.” The book also has been favorably reviewed in *Publisher’s Weekly*, *Kirkus Reviews*, *Booklist*, and *The Toronto Star*. ■

Bell from Second Vatican Council Given to Divinity School

A bell from the Second Vatican Council has been given to the Divinity School by Tom Cushman, son of Robert Earl Cushman, former dean of Duke Divinity School and professor of systematic theology (1958–1971). In 1964, Dean Cushman served as the official Methodist observer at the Second Vatican Council. The cast bronze bell, which features the symbols of the Four Evangelists cast in deep relief, was created by the Vatican and given by Pope John XXIII to each of the Council observers as recognition of their presence. An ordained Methodist minister, Dean Cushman was actively involved in ecumenical affairs, serving as a delegate at the World Conference on Faith

and Order in 1952 and 1963. During his tenure as dean, Cushman was committed to building a Roman Catholic faculty at the Divinity School and was also at the forefront of efforts to bring racial desegregation to Duke. The bell is on display in the Divinity School Library. ■

M.Div. Students Attend WCC Assembly in Korea

Two Divinity School students represented the school at the World Council of Churches 10th Assembly in Busan, South Korea, this fall. Kayla Harward M.Div.’14 and Carmen Gonzalez-McKernie M.Div.’14 traveled to South Korea as part of a directed study on the ecumenical movement with Christy Lohr Sapp, associate dean for religious life at Duke Chapel and a former staff member of the World Council of Churches (WCC). The Assembly occurs once every seven years and represents the most diverse gathering of Christians of its size in the world. Christians from more than 330 member churches from around the world come together for prayer, worship, and Bible study and to set the priorities and agenda for the WCC. In

preparation for the event, the students studied the history of the ecumenical movement, read WCC preparatory materials and documents on church unity and reconciliation that were presented for adoption, and studied the particularities of Christianity in the Asian and Korean contexts. ■

Payne Appointed to Center for Practical Bioethics

Richard Payne, Esther Colliflower Professor of Medicine and Divinity at Duke Divinity School, was named the John B. Francis Chair in Bioethics at the Center for Practical Bioethics, a part-time joint appointment he will hold while he continues his work at Duke. The center, established in 1984 in Kansas City, Mo., is a national leader in applied bioethics. Dr. Payne is a faculty associate of the Trent Center in Bioethics at the Duke Medical Center and a member of the Duke Cancer Center. He is also the faculty lead for the Collaborative on Healthcare for Aging Populations and Advanced Illnesses, a program of the Duke Fuqua School of Business. At Duke Divinity School, Dr. Payne was the director of the Duke Institute for Care at the End of Life and

and associate professor of the practice of Christian-Muslim relations; and **Abdullah Antepi**, Muslim chaplain and adjunct professor of Islamic studies. | The Office of Black Church Studies’ annual Gardner C. Taylor Lecture featured the **Rev. Martha Simmons**, associate minister at Rush Memorial United Church of Christ in Atlanta, Ga., and founder of The African American Lectionary. | The Dean’s Songwriter Series, an event co-sponsored by the Dean’s Office and the Duke Initiatives in Theology and the Arts and intended as an ongoing conversation about songwriting, performance, and music in relation to Christian faith, welcomed singer-songwriter **Pierce Pettis** and his daughter, musician **Grace Pettis**, in March and folk singer-songwriter **David Wilcox** in September. | In November, Duke Initiatives in Theology and the Arts, along

is currently a member of the ministry division and the Theology, Medicine, and Culture initiative. He teaches courses in pastoral care at the end of life. ■

Verhey Receives Distinguished Professorship

In May, Duke University honored Divinity School faculty member Allen Verhey with a distinguished professorship, naming him the Robert Earl Cushman Professor of Christian Theology. The award of a distinguished professorship is one of the highest academic honors at Duke University. The faculty member is first nominated and then approved by a committee that assesses the academic achievement and scholarly impact of each candidate. The dean makes a recommendation to the provost of the university, who asks external reviewers in the faculty member's field to determine how the person's work has reshaped thinking in the discipline. After this objective evaluation, the university determines whether the faculty member will be awarded the distinguished professorship. Allen Verhey's work has focused on the application of Christian ethics, especially

in the area of medical and health practice. He has published widely and is the author, editor, or co-editor of 12 books. Verhey was director of the Institute of Religion at the Texas Medical Center for two years and served as the Blekkink Professor of Religion at Hope College for 10 years before coming to Duke. ■

Clergy Health Initiative Offers Curriculum for Congregations

In November the Clergy Health Initiative introduced Pastor & Parish, a theologically framed training curriculum for United Methodist churches designed to strengthen relations between clergy and congregations and promote the health of pastors. Since 2007, the Clergy Health Initiative's research and programming has focused on helping pastors understand and improve their health. Its research has shown that efforts to improve clergy health must also account for the influence that congregations and denominational polity have on the lives of pastors. It identified the Staff-Parish Relations Committee (SPRC) as a critical point of influence within a United Methodist congregation

because the group is responsible for many activities central to a pastor's well-being, including promoting unity within the church and advocating for a healthy work/life balance and respect for the pastor and his or her family. Pastor & Parish provides a scriptural foundation for the SPRC's role in promoting discipleship, preserving institutional memory, naming issues truthfully, and stewarding the pastor's time and talents. To learn more or purchase the curriculum, visit www.pastorandparish.com. ■

Jones Joins Leadership Team for Innovation and Entrepreneurship

Greg Jones, former dean of the Divinity School who now serves as senior strategist for Leadership Education at Duke Divinity and professor of theology, has been named to the leadership team for the Duke Innovation and Entrepreneurship (I&E) Initiative. He will serve as a senior strategist for education. ■

with sponsorship from the Art, Art History, and Visual Studies Department at Duke, brought art history scholar **Anna Kim** to lecture on "Sculpture, Iconoclasm and Re-formations of the Spirit: Phenomenological and Theological Reflections on Michelangelo's Last Pietà." | The Anglican Episcopal House of Studies sponsored a lecture by the **Rev. Dr. Robert MacSwain**, "Rational and Imaginative Persuasion: Reflections on C. S. Lewis on the 50th Anniversary of His Death." MacSwain, a professor from The University of the South in Sewanee, Tenn. and co-editor of *The Cambridge Companion to C. S. Lewis*, also delivered a sermon in Goodson Chapel commemorating Lewis. ■

STUDENT INFORMATION

Student Enrollment Summary

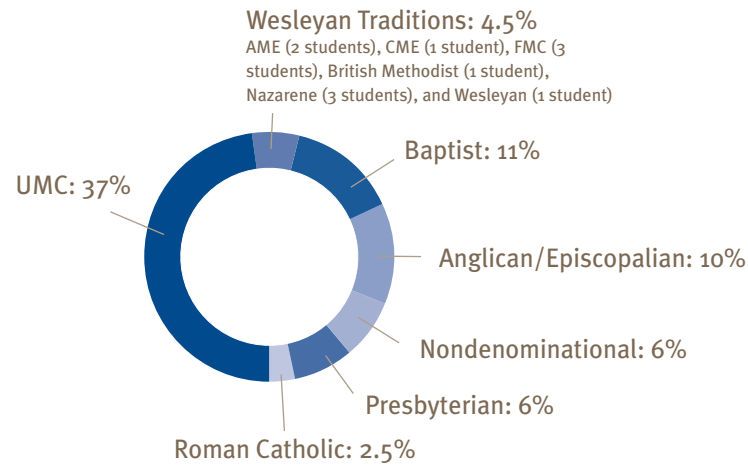
Total Enrollment	635
Master of Divinity	434
Master of Theological Studies	60
Master of Theology	18
Doctor of Theology	43
Doctor of Ministry	36
Master of Arts in Christian Practice	25
Master of Arts in Christian Studies	17
Special Students*	8
Auditors†	4

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

Students Entering in 2013

Applicants:	635
Admitted:	429
Matriculated:	242
Median Age:	25
Median GPA:	3.58
Female:	38%
Male:	62%
White:	76%
Black:	10%
Asian:	5%
Hispanic:	4%
American Indian	3%
Not specified:	6 students

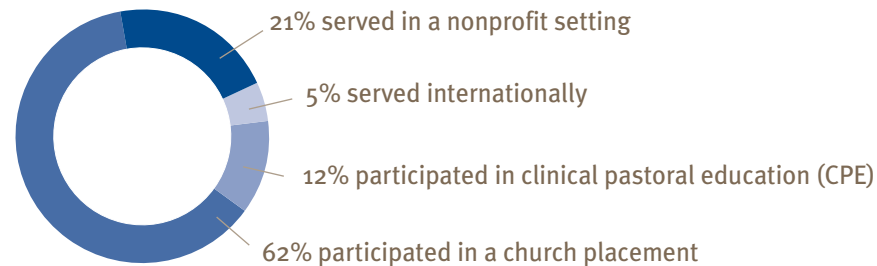
Denominational Information



[17 other denominations are also represented.]

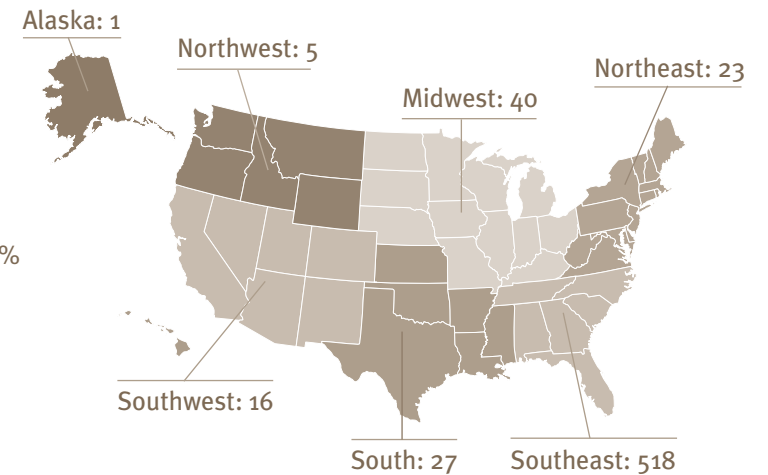
Field Education

In 2013, 374 students participated in a field education placement.



Field Education provided stipends to students in excess of \$2.3 million. International field education opportunities in 2013 included placements in Mexico, El Salvador, Kenya, Malawi, Uganda, and South Africa.

Students by Region



28 states and the countries of Great Britain, China, Indonesia, South Korea, Mexico, Ireland, Canada, and Germany are represented.

ANNUAL FINANCIAL REPORT 2012–2013 (FISCAL YEAR ENDING JUNE 30, 2013)

Expenses

Compensation & Benefits	\$14,822,851
Financial Aid	8,449,286
General Operations	8,190,706
Other	2,209,339
Total Expenses	\$33,732,182

Revenues

Student Tuition & Fees	\$11,368,586
Endowment & Investment Income	8,836,866
Gifts	14,791,668
Grants	2,209,136
Other Revenue	2,319,968
Total Revenue	\$39,526,224

Nonexpendable Endowment Gifts Received	\$954,498
<i>Gifts Received to Fund Capital Projects</i>	46,400
<i>Total Nonoperating Revenue</i>	\$1,000,898

Development Summary

	2010–2011	2011–2012	2012–2013
Grand Total	\$12,874,933 1,909 donors	\$10,307,886 2,447 donors	\$15,415,880 2,678 donors
Individuals	\$1,902,919	\$1,218,298	\$1,574,324
Divinity School Alumni	1,111 donors	1,357 donors	1,398 donors (\$518,097)
Other Duke Alumni	231 donors	321 donors	313 donors (\$615,475)
Friends	424 donors	643 donors	842 donors (\$440,752)
Foundations	\$7,800,568 45 donors	\$6,830,471 46 donors	\$10,644,678 51 donors (The Duke Endowment: \$9,355,999)
Corporate	\$1,060,628 27 donors	\$136,703 21 donors	\$78,023 16 donors
Church	\$1,855,085 64 donors	\$1,848,425 51 donors	\$2,490,566 46 donors (The Ministerial Education Fund of the UMC contributed \$2,366,041)
Other Groups	\$255,733 7 donors	\$272,989 8 donors	\$628,289 12 donors

Purpose

Unrestricted:	\$ 3,058,384
Restricted:	\$ 11,106,498
Endowments:	\$ 1,204,598
Facilities:	\$ 46,400
Total:	\$ 15,415,880

Total Gifts and Pledges Received



DIVINITY SCHOOL SENIOR ADMINISTRATION

Richard Hays

Dean and George Washington Ivey Professor of New Testament

Lacey Warner

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

Stephen Gunter

Associate Dean for Methodist Studies

Susan Pendleton Jones

Associate Dean for United Methodist Initiatives and Ministerial Formation

Rob Knebel

Associate Dean for Finance and Administration

Randy Maddox

Associate Dean for Faculty Development

Dave Odom

Associate Dean for Centers and Initiatives; Executive Director of Leadership Education

Sujin Pak

Associate Dean for Academic Programs; Assistant Research Professor of the History of Christianity

Beth Sheppard

Director, Divinity Library; Associate Professor of the Practice of Theological Bibliography

Dan Struble

Associate Dean for External Relations

David Toole

Associate Dean for Global Health Initiatives; Senior Director, Clergy Health Initiative

Audrey Ward

Executive Director of Communications

DUKE UNIVERSITY, THE DIVINITY SCHOOL BOARD OF VISITORS 2013-14

Paul S. Amos II

President and COO, AFLAC
Columbus, Ga.

Jonathan C. Andersen

Assistant Pastor,
Hamilton Hill United Methodist Church
Buford, Ga.

Nancy B. Anthony

Executive Director,
OK City Community Foundation
Oklahoma City, Okla.

John Augustine

Managing Director,
Barclays, NYC and London
Minneapolis, Minn.

Kurt O. Berends

President, Issachar Fund Initiative
Grand Rapids, Mich.

Mark F.C. Berner

CEO, Telos
New York, N.Y.

Dan G. Blazer, M.D.

Gibbons Professor of Psychiatry,
Duke University Medical Center
Chapel Hill, N.C.

Becky Briggs

Church and Community Leader
Bethlehem, Pa.

Lucinda Cannon

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GO AND MAKE DISCIPLES OF ALL NATIONS, BAPTIZING THEM IN THE
NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT, AND
TEACHING THEM TO OBEY EVERYTHING I HAVE COMMANDED YOU.

MATTHEW 28:19-20



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