

SPRING 2019  
VOL. 18 • NO. 2

# DUKE DIVINITY

/ Responding to the Opioid Crisis / Theology and the Hospital Boardroom / Scripture, Poetry, and Pain /

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# DUKE DIVINITY

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**WE'D LIKE TO HEAR FROM YOU!** For comments or feedback on *DIVINITY* magazine, please write: Editor, *DIVINITY* magazine, Duke Divinity School, Box 90970, Durham, NC 27708-0970. Or email: [magazine@div.duke.edu](mailto:magazine@div.duke.edu). Please include a daytime phone number and an email address. Letters to the editor may be edited for clarity or length.

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*Photo by Franklin Golden*



LEFT: PHOTO OF JOHNSON CITY BY J. MICHAEL JONES/ISTOCK;  
RIGHT: PHOTO BY FRANKLIN GOLDEN

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# / THRIVING COMMUNITIES /

*How clergy and churches  
contribute to healthy communities*



# THRIVING COMMUNITIES IN THE FACE OF ADDICTION

*In southern Appalachia, a call to action to help respond to the opioid crisis*

BY YONAT SHIMRON

**E**very Saturday afternoon, Andrea Clements and her husband, Dale, stuff their phones, keys, scarves, and jackets into a locker at a detention center in Jonesborough, Tenn., and walk through the metal detector on their way to the jail's visiting room. Jason Greer, a 42-year-old recovering opioid addict who has spent nearly half his life behind bars, awaits them on the other side of a plexiglass window in the semi-private booth they settle into.

Greer has known these two visitors for two years—a relationship that formed when he was first released on probation and staying with a relative. He was bewildered by the world beyond incarceration, and a counselor encouraged him to call Andrea, or Andi, as most people know her. He did, and they talked on the phone for an hour, during which she invited him to her church and offered to pick him up.

Greer agreed, and for the past two years the two have talked on the phone almost every day—with the exception of those times when he has relapsed and was too ashamed to call. Miss Andi, as Greer calls her, is there with a listening ear in times of trouble and an invitation to a church that has become his family.

HOLY FRIENDSHIP

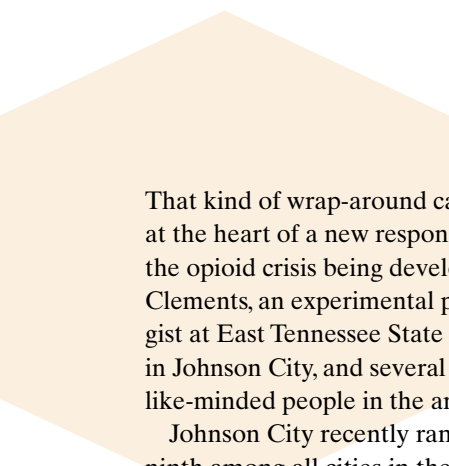






**ABOVE:** Andrea and Dale Clements at the Washington County Detention Center in Jonesborough, Tenn., to visit Jason Greer.

**BELOW:** Johnson City, Tenn., is nestled just west of the Appalachian Mountains in northeast Tennessee.



That kind of wrap-around care lies at the heart of a new response to the opioid crisis being developed by Clements, an experimental psychologist at East Tennessee State University in Johnson City, and several other like-minded people in the area.

Johnson City recently ranked ninth among all cities in the nation for opioid abuse. But the magnitude of the opioid epidemic extends far wider. It has ravaged the southern Appalachia region of northeast Tennessee and southwest Virginia, and the overdose deaths keep multiplying from year to year.

Recently, some dedicated Christians formed a new collaborative alongside experts from Duke Divinity School's Theology, Medicine, and Culture initiative to find new ways for churches to respond to this devastating problem. The Holy Friendship Collaborative, the nonprofit organization that has grown out of this mission, has been working to better understand the scope of the opioid epidemic: why it has hit this mountainous region with such ferocity, who is especially vulnerable to it, and what resources churches might tap into. With that information, the organization hopes to develop models that churches can use to lift up and help addicts who have slipped through the cracks.

"Churches haven't thought of being that involved," said Clements, executive director of the new collaborative and a member of a Johnson City start-up church whose mission is to help those struggling with addiction. "They'll take (addicts) a meal or send socks. This is much more an intensive

call to action, because that's what I think it will take."

Clements' experience with Greer has been instructive. She has helped coordinate medical care for him when he contracted Hepatitis C from sharing needles, sought church funds to defray the cost of a private attorney, and researched options for rehabilitation after his prison release.

But most of all, she has spent hours upon hours listening to him and extending Jesus' unconditional love.

Greer, who said he underwent a conversion to Jesus in 2014 while in jail, cannot thank her enough.

"I've lived a very troubled life for 20 years or better," said Greer, a Tennessee native whose long rap sheet includes multiple convictions for burglary, theft, and forgery, as well as assault.

"I'm just adjusting to everything. But I do want to change. But with Miss Andi and Dale and the church behind me, I feel like I have more options than I've ever had before."

### **A HOSPITAL WING FOR ADDICTED BABIES**

Two years ago, Dr. Raymond Barfield, a pediatric oncologist and professor of pediatrics and Christian philosophy with a joint appointment at Duke's medical and divinity schools, was set to give a lecture in Johnson City about one of his specialties: palliative care and end-of-life treatment. He had been invited by a Duke Divinity School alumnus who was managing a merger of two health care systems in Tennessee and Virginia.

But on a tour of Johnson City's new Niswonger Children's Hospital, Barfield saw something he had never seen before: a special 16-room wing built to care for babies born with neonatal abstinence syndrome (NAS). NAS affects babies born dependent on opioids or addictive drugs that the mother used during pregnancy.

"I was surprised, so I asked, 'What's the rest of the community like? What's the drug and alcohol problem?'" Barfield said.

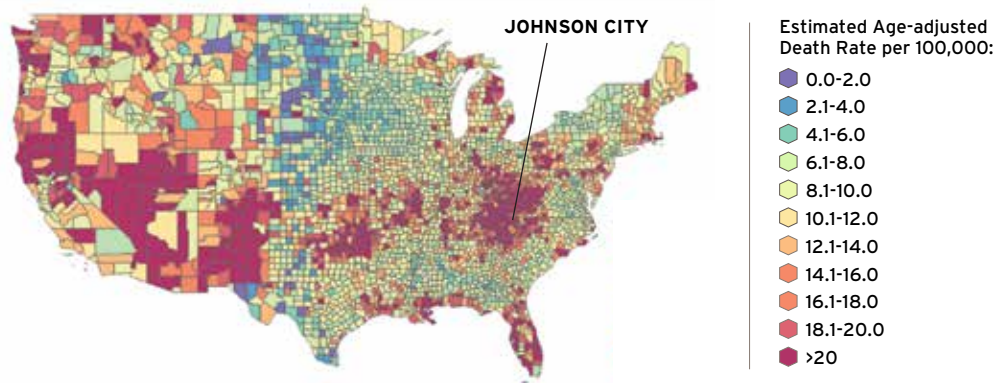
Once he learned about how expansive the problem was, Barfield promised: "I'll come back. ... I want to meet with the people who are struggling."

In 2017, the most recent year for which numbers are available from the Tennessee Department of Health, 1,090 babies were born with NAS. Those numbers have grown consistently since 2013 when the state first started to keep records on the syndrome.

NAS is only one symptom of a growing problem. Tennesseans received nearly 7 million prescriptions for painkillers in 2017, and many more people are addicted to street heroin or illegally produced fentanyl, a powerful synthetic opioid similar to morphine, according to the National Institute on Drug Abuse.

The problem is not limited to Tennessee, where 1,268 people died of opioid overdose in 2017. In neighboring Virginia, 1,445 died of opioid overdoses that year, and 1,884 died in North Carolina. The whole Appalachian region, stretching from northern Mississippi to southern New York —

**ESTIMATED AGE-ADJUSTED DEATH RATES  
FOR DRUG POISONING BY COUNTY, UNITED STATES: 2014**



and critically the central Appalachian region—has been dubbed “the cradle of the opioid epidemic,” a region where opioids are abused at rates far exceeding national averages.

Roger Leonard, the Masters of Theological Studies alumnus who invited Barfield to give lectures in the region, quickly realized that opioid addiction was the most urgent health crisis there. With Barfield’s encouragement, he began planning a two-day conference bringing together key leaders in health care, social services, law enforcement, and the church with scholars from Duke’s Theology, Medicine, and Culture initiative.

The Holy Friendship Summit, which took place in May 2018, was the first step. After the conference, Duke researchers and community leaders in northeast Tennessee and southwest Virginia pressed on with the launch of the Holy Friendship Collaborative.

They’re now deep in the work of developing best practices that churches should be able to adapt and build on to meet the specific needs of their congregations and communities.

“The opioid epidemic is a wicked problem and it will require churches to be much more engaged,” said Leonard, president of the Holy Friendship Collaborative. “It’s about helping congregations become more connected

with other congregations, with health care, and with government to become a volunteer workforce providing wrap-around support for people suffering from addiction.”

**DEVELOPING A TEST GARDEN**

It’s not as though churches in southern Appalachia haven’t tried. Many churches in the region and across the country offer a weeknight gathering to help people dealing with addiction. The format is typically based on Celebrate Recovery, a 28-year-old program started at Saddleback Church in Lake Forest, Calif.

But the Celebrate program, which consists of a worship service incorporating the 12 steps to recovery as defined by Alcoholics Anonymous followed by smaller group sessions, does not specifically address opioids or even drug addiction. Participants struggle with a range of issues, from eating disorders to sexual abuse.

Often, participants with similar problems form their own support groups apart from the regular life of the congregation.

The Rev. Mark Hicks, a former pastor at State Street United Methodist Church just over the Tennessee border in Bristol, Va., started a weeknight program for addicts trying to turn their lives around.

“The folks in the recovery program really enjoyed being their own congregation of people,” Hicks said. “It wasn’t so much that we took volunteers from the larger church. They would volunteer with one another.”

Shame may be one reason why people struggling with addiction don’t show up for services or ask church members for help. The stigma attached to addiction—some describe it as “the new leprosy”—may be another. Studies suggest that people in recovery, sometimes for decades, still run into community members with judgmental, if not contemptuous, attitudes.

And then there’s the social isolation so common to mountain communities.

“Here in southern Appalachia, the culture is very independent,” said Leonard. “We believe people should pull themselves up by their bootstraps and be self-sufficient.”

But the needs brought on by the opioid crisis are so great that many religious leaders realize congregations will have to come together as a community to stem the tragic tide.

It’s why 450 community leaders showed up for the Holy Friendship Summit, and it’s why the Health Resources and Services Administration, an agency of the U.S. Department of Health and Human Services, recently awarded



Brenna and Caleb Bennett, with one of their foster children, pray during a service at Christ-Reconciled.



People at Christ-Reconciled Church in Johnson City, Tenn., pray, worship, and eat together as part of their ministry in the community.

the collaborative a \$200,000 federal planning grant.

Duke Divinity's Theology, Medicine, and Culture initiative scholars have been helping the collaborative figure out innovative and theologically grounded programs and practices. The idea is to find local solutions rather than a generic, one-size-fits-all program. The collaborative is inviting individuals and churches to take part, and hopes to identify a cohort of eight to ten congregations willing to spend 18 months in theological discernment developing different ideas.

"We want to develop a test garden or plot," said Dr. Farr Curlin, Josiah C. Trent Professor of Medical Humanities and co-director of the Theology, Medicine, and Culture initiative. "We'll see what grows in the soil, what flourishes, and we hope to learn from that lessons that can be taken up and disseminated."

Getting educated on the complexity of the opioid epidemic is key.

"Part of the problem with the opioid crisis is that there are these institutional silos where public health has its response, the criminal justice system has its response, social services has its response, the health care system and nonprofits have their response," said Brett McCarty D'11, 18, the St. Andrews Fellow in Theology and Science at Duke Divinity who studies the ethics of attending to people in pain.

"They're all speaking their own language, and the people on the receiving end are always scrambling to catch up," McCarty said. "What's really exciting is the possibility of churches in the region providing a big tent. How might churches enable those different folks to come together and share a common language of religious commitment and respond in

more fitting ways to the people most affected by the opioid crisis?"

### "ONE IN HEART AND MIND"

On the face of it, Sunday services at Christ-Reconciled Church in downtown Johnson City feel like any other church service. The band plays an energetic version of "Rock of Ages" and "Leaning on the Everlasting Arms."

But this six-year-old start-up that meets in a flat-roofed cinderblock building surrounded by car-salvage yards, a tire service, and auto-parts dealers has become a kind of laboratory envisioned by Duke Divinity scholars.

Its members, including Andi Clements and her family, and now Jason Greer, are uncommonly committed to each other and to the mission of saving lives physically and spiritually.

There's also Brenna and Caleb Bennett, a young couple that has fostered or provided emergency respite care for 13 children during the two and a half years they've been married. They are now caring for an 11-month-old baby who was brought to their home in the middle of the night, malnourished and homeless.

"I like that this church is small and there are no secrets," said Brenna Bennett, a social worker who works as a family coordinator for an elementary school serving children in a low-income district. "Everybody knows what's going on. We're in each other's lives."

After the service, 30 plus members sat down at a long folding table to eat grilled cheese sandwiches and tomato soup, lunch prepared by Dale Clements and another church member.

They welcomed a few children from





*The church has shown me that I can be loved no matter what my circumstances have been. I've done some terrible things that I've accepted responsibility for . . . but they're teaching me the right way to live.*

—JASON GREER

a nearby public housing project, who stopped in for a free meal.

Bennett cites the book of Acts as the theological basis for the practice of keeping close tabs on one another. She refers to Acts 4:32, a passage that describes the nascent Christian community as being “one in heart and mind” and sharing their possessions.

Forming a tight-knit community that shares information and holds each other accountable makes practical sense too—especially if a congregation wants to reach out to people caught in cycles of addiction. If there’s one thing all too common among substance abusers, it’s a sense of social isolation. They might have burned out and burned bridges to family and friends who tired of trying to help.

“Real healing requires being in a circle of support,” said Leonard. “People need the support of someone walking alongside them, mentoring them, being there and providing the care and love human beings need. All of us have challenges in our lives. Those challenges take time.”

Ben McCurry, a member of Christ-Reconciled Church who has struggled with addiction, knows that too well.

“Recovery is a journey,” he said. Once addicted to prescription drugs, the 31-year-old began to abuse alcohol when his marriage broke up, a predilection toward destructive behavior

that hangs over him. “It’s something I’ll have to deal with my entire life.”

Which is why Clements believes the church must stand by those in recovery for the long haul—in good times and bad.

“Even when they don’t want to be helped, we have to keep helping,” Clements said. “You have to love them enough to intrude.”

#### THE RIGHT WAY TO LIVE

Jason Greer hopes to be released in April after his next court date. But he will remain on probation for at least another decade. If he relapses, as he has before, he may end up in jail again.

Andi Clements has been working hard to try to find him a long-term treatment program. There are two that said they’ll take him, one in Tennessee and another a few hours away in North Carolina.

In the meantime, the two continue to talk daily, and on her trips every Saturday to the jail Clements adds more money to his calling card. The bond between them has grown over the last two years. Clements was there to buy him clothes, find him furniture, and enroll him for food stamps the last time he was released.

As Greer conceded: “I did not know how to navigate out here. I had no clue.”

He’s enormously grateful for all the

help—and especially for the practice of cultivating relationships.

“I’ve never had people in my life like that,” Greer said. “The church has shown me that I can be loved no matter what my circumstances have been. I’ve done some terrible things that I’ve accepted responsibility for, and I know that I’m being punished because of my actions in the past. But they’re teaching me the right way to live.”

But Clements also knows there may come a time, and probably soon, when Greer will have to strike out on his own, and not just at a rehabilitation facility, which will likely provide him a safety net and support system for a year.

“He needs to be hours away to remove him from the people, places, and things connected to drug use,” Clements said. “Jason knows that it would be best if he creates a new life wherever he goes to treatment and doesn’t come back to this area.”

She knows he will really miss his church family, and she will miss him. But she tells him that the lessons he’s learned from members of Christ-Reconciled will carry over wherever he goes.

“I reassure him often that the big ‘capital C’ church is like us,” she said, “and he will develop those new connections wherever he is.” ■



*Visiting Clergy*  
Division of FaithHealth  
Wake Forest Baptist Medical Center





# *The* BEAUTIFUL CHALLENGE *of* BELOVED COMMUNITY



*Rural church clergy help their churches contribute to thriving communities*

PHOTOGRAPHY BY FRANKLIN GOLDEN

**T**

he Thriving Rural Communities (TRC) initiative works to foster thriving rural North Carolina communities by cultivating faithful rural Christian leadership and fruitful rural United Methodist congregations. Each year, TRC awards full merit-based scholarships (sponsored by The Duke Endowment) to Duke Divinity School students from the two United Methodist conferences in North Carolina.

These Rural Ministry Fellows must exhibit the gifts, passion, and signs of a calling to exceptional ordained leadership in rural United Methodist churches in the state.

In just over a decade, Duke Divinity School has prepared nearly 60 Rural Ministry Fellows for ministry across the state of North Carolina. See a few of these gifted, passionate ministers in their local settings as they share their reflections on rural churches and communities.

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The car dashboard of Rebekah Shuford Ralph D'14 reflects her sense of fun and passion for ministry.

## LAURA BEACH BYRCH D'11

BOONE UMC

*At their best, churches are places where people experience that deep, vulnerable, community and find a place of belonging. Of course, there are also churches that encourage surface-level community, but everyone is afraid to share how they're really doing or what they really feel or think out of fear of being judged or past experiences of being hurt or shamed. On a more macro level, churches can also play a vital role in making connections and leveraging resources to improve the community: engaging with schools, creating economic impact, and encouraging their congregation to be active in creating the changes they want to see.*





MAK  
KAYCE  
LANER  
BOARDS  
AND  
RACKLE

CAPTAIN  
CATFISH  
SAUCES

## JASON VILLEGAS D'13

MURFREESBORO UMC

*Rural churches and communities face many challenges. On an international level, job loss harms our social fabric by thinning out the resources we pour into it. On a national and statewide level, the rural-urban divide continues to grow, with our young people leaving and not returning. On a local level, the once-diluted pangs of racial segregation are growing more pronounced as we lose resources, with minority communities suffering in unparalleled ways.*



**REBEKAH SHUFORD RALPH D'14**  
**MITCHELL'S CHAPEL UMC**

*My community in Boonville is thriving because we are trying to share love with anyone who needs love. It may not make church members, but we are OK with that because it is making us better disciples and leading people to God's love. Thriving happens when people are actively seeking and accomplishing the mission work that God has put before them. Our question for our mission team this year has been, "How do we reach the unreached?" Our willingness to seek the answer is a sign of thriving.*

## JAMES HENDERSON D'07

### SANFORD CIRCUIT

*Challenges for rural communities include the lack of quality, long-term, professional employment and urban and suburban creep. These communities thrive when more people move here rather than move away, along with an influx of industry.*





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“For more than 200 years, Pittsboro UMC has literally been at the center of the community—just a few steps outside of Pittsboro’s well-known traffic circle, where two main highways that stretch across the state come together. I often say that our church family is blessed to be in ministry where we are: in the heart of town, where we experience the heartbeat of our community. Our physical location empowers our spiritual location: being with and being for Pittsboro.”

## SARA BETH PANSELL D'14 PITTSBORO UMC

*I believe community is our calling and our identity as children of God. Scripture tells us that we are all created in God's image and, as people of faith who believe in the Triune God, community is the very nature of the One who created us. Just as Father, Son, and Holy Spirit are in relationship with one another, we are created and called to be in relationship, too.*

*The entire story of Scripture is a story of God seeking to be in relationship with us and inviting us to be in relationship with one another. When the Word became flesh and lived among us, God put on flesh and bones and lived in community with us. Throughout his life, Jesus created community everywhere he went—breaking bread, building relationships, and picking up 12 traveling disciples along the way. Even in his death and resurrection, Jesus created community—sending the Holy Spirit to his disciples like fire breaking down walls and spilling out into the streets to build this community we call church. ■*



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*Thriving Rural Communities is a partnership of Duke Divinity School, The Duke Endowment, the North Carolina Conference of the United Methodist Church, and the Western North Carolina Conference of the United Methodist Church. It also is a part of Leadership Education at Duke Divinity.*

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# / EMBODIED WISDOM /

*God's transforming grace reaches lives  
and communities in need of healing*



Professor Ellen F. Davis  
preaches during the  
Closing Convocation  
service on April 17, 2019.

# TAKING THE MIND OF CHRIST TO THE HOSPITAL BOARDROOM

*How theological study led to innovation and hope for health care management*

BY BRIDGETTE A. LACY  
PHOTOGRAPHY BY LES TODD

**R**oger Leonard had been serving as a member of the board for the Wellmont Health System in Kingsport, Tenn., which was struggling financially and missionally. When he was selected as the board chair, he faced the challenge of guiding the \$750 million health system that included seven hospitals.

Leonard says the master of theological studies (M.T.S.) degree he earned from Duke Divinity School in 2015 was more helpful than his M.B.A. in leading Wellmont Health.

At the time, Wellmont Health was navigating a difficult financial period following the departure of its CEO and CFO. The health system was struggling to provide adequate service to rural, underserved areas where a substantial portion of the population was dealing with chronic illnesses such as high rates of obesity, diabetes, and lung cancer.

After a few months on the volunteer board, Leonard was asked to take over the audit and

compliance committee; a few years later the investment committee. “Along the way, our board made the decision to initiate a strategic evaluation to address the declining reimbursements in health care,” he said. Wellmont wanted to shift the emphasis on improving health by focusing on prevention, not just treatment.

“About half way through the process, our sole in-market competitor with whom we had fought for years approached us with a remarkably innovative plan to merge and reinvest those synergies into improving population health and adding behavioral health and addiction services,” Leonard said. “This was a major act of regional reconciliation that would end decades of wasteful divisiveness in the delivery of health care within our combined 22-county market.”

On Feb. 1, 2018, Wellmont Health System and Mountain States Health Alliance merged, forming a new health system to serve the 1.2 million residents of northeast Tennessee and southwest Virginia. The transaction created Ballad Health.

“It offered an innovative model to address our region’s sky-high rates of diabetes, obesity,





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While studying at Duke, Leonard spent a lot of time at Goodson Chapel. "What makes Duke Divinity such a special place is the community is deeply engaged in worship. It's not just a school. It's a community centered and grounded in worship. You have the opportunity to worship several times a week in this extraordinary and aesthetically beautiful space. I have memories of worshipping with fellow students and can still hear the extraordinary sermons from faculty and world leaders."

smoking, and neonatal abstinence syndrome,” said Leonard.

### **THEOLOGY, INNOVATION, AND HEALTH CARE**

Leonard, now a managing consultant for the Summit Companies, a business consultant organization, credits his inspired thinking about health care to Duke Divinity School’s Theology, Medicine, and Culture initiative.

“My course work with Dr. Warren Kinghorn, a theologian and physician at Duke University, dramatically changed my perspective and drove my commitment to help create an innovative regional experiment in population health by moving the locus of health care back where it belongs—in the community,” he said.

“Health care can be delivered in the hospital setting, but improved health is something that only happens in the home and community. Ballard Health is engaged in creating a region-wide accountable care community that will engage people and nurture the practices within the community that improve the health of our people.”

Leonard knows that the decision to merge two health systems that were former market competitors will lead to better outcomes for the community—but also that the results of innovation and creative approaches take time to emerge.

“The post-merger integration continues to be a difficult process, and it will take three to five years to get all the pieces in place, but the benefits in improved community health and regional accord will benefit our people for generations to come.”

### **THE FAMILY BUSINESS**

Leonard came to health care during a time when he was taking a break from the family business of electrical products and services.

“My father was trained in electrical apparatus repair and service by the U.S. Navy and General Electric,” he explained. His father founded Electro-Mechanical Corporation. “I started working at his shop when I was 10 or 11, sorting used nuts and bolts so they could be reused. Then, as a teenager, I bailed used copper that was stripped out of electric motors for recycling.”

By the time he received his bachelor’s degree in operations management from the University of Tennessee at Knoxville, the business had expanded into custom electrical switchgear and transformers. Leonard worked his way through jobs in purchasing, sales, production control, and general management.

After graduating from Wake Forest University with his M.B.A., he was named chief financial officer and later president and chief operating officer.

“In 2008, I decided that I had accomplished all that I could and felt like the family dynamics were becoming less healthy, so I left to take a year off and went to two fly-fishing guide schools,” he said. “I had been in offices and manufacturing plants all my life; I wanted to spend time outdoors. I wanted time to just be.”

### **THE ROAD TO SEMINARY**

During his youth in his home church, Leonard was expected to attend seminary. He recalls his grandmother taking him to church for Sunday school and worship. “She was a special and inspired woman who had a servant’s heart and was our county school system’s visiting teacher—or what would be known today as the county school system social worker.

“She would often tell me stories about the horrible conditions that kids my age were living in throughout the ridges and hollers of southwest Virginia. Those stories and her

compassion deeply and indelibly informed my perspective, and it still does today.”

His father-in-law, Ed Steffner, graduated from Duke Divinity School in the late 1940s and was in the ministry for 10 years before returning to medical school to become a general practitioner.

“We often talked Scripture and theology, and he was the first to explain hermeneutics to me. He spoke often about how he loved Duke Chapel, and late in his life wanted to return for a visit.”

So about four years into the health system merger, Leonard decided to shift gears. “I wanted to take a break, decompress. I wanted a spiritual experience and to be challenged academically.”

Leonard first applied and was accepted to the Master of Arts in Christian Studies (M.A.C.S.), a one-year program that Duke Divinity offered for several years. But then he decided to seek his M.T.S. “I was interested in intersections of theology, social work, and social entrepreneurship. I want to devote the rest of my career to social impact and social ministry.”

### **THEOLOGICAL STUDY AT MID-CAREER**

Almost immediately, he felt at home. “On a personal level, I loved the opportunity to be in a community where I could worship three, four, or five days a week. After all that I had experienced—both good and bad—over the course of my 52 years, I felt like I needed and desperately wanted spiritual re-formation.

“Moreover, I found Duke Divinity School to be an enormously welcoming and hospitable place for mid-career persons who are keen to do mid-life spiritual discernment in an intellectually challenging academic environment.”



That didn't mean theological study and divinity school life was all smooth sailing.

"The experience at the outset was admittedly a bit intimidating. My academic chops were a bit rusty, and, to use a musical analogy, I wasn't certain that I could play in their key—not having a liberal arts background of any kind."

But Leonard discovered that the resources of Duke Divinity went beyond the worship services and the classroom lectures. The community of people were ready to welcome and support him, even as a mid-career professional returning to the classroom for the first time in years.

"My initial fears were vanquished on the first day of class," he said. "I was still learning my way around the

divinity school labyrinth and a bit terrified as I made my way to my first class that morning. As I turned the corner at the bookstore and looked down the hallway to the left, I saw Kate Bowler, the associate professor of the history of Christianity in North America, who had delivered our class orientation, gleam. She saw a lean, bearded man in a clerical collar—our beloved professor J. Warren Smith, associate professor of historical theology—and she raised her arms in the air and loudly exclaimed, 'One of my favorite people!' They embraced, and I knew that I had found a spiritual home and place of belonging."

#### **A CHANGE IN PERSPECTIVE**

During his time at Duke, Leonard's thinking about the corporate world

changed. "I thought about business differently. Health care had become a business rather than a ministry, but the first hospitals were created by the early church as a ministry, not as a business."

Leonard's perspective on ministry changed as well. "It tasked me to be attentive to my inadequate understanding of mission and ministry within my community and to the pervasive role that structural sin plays in our consumer-capitalist culture. I realized that the goal of being human is to flourish, not simply to function—which is often the default objective of medical and social services in a resource-constrained world."

His time at Duke Divinity earning an M.T.S. helped Leonard see how the example of Christ could help him seek a spirit of unity and hope, even in the world of business and health care management.

"We are called to move beyond the self-limiting mindset of scarcity and adopt the mindset of Christ that embraces an abundance mentality. It is a mindset that unleashes our imaginations in a manner that opens us up to innovation and creative new possibilities. It is a mindset that is inherently entrepreneurial. It produces within us an energy of hope that is life-giving if we only accept it. I told many people, including professor emeritus Richard Hays, that the Divinity School's motto should be (with apologies to the apostle Paul), 'Be Renewed by the Blowing of Your Mind.'" The Divinity School offers a renewing process of intense spiritual and intellectual examination that forms its students into 'New Creation!'" Leonard would love to see more people adopt the mindset of Christ and embrace the spirit of unity and eternal hope that is life-giving, exemplified so poignantly to him at Duke Divinity School. ■



# NO SOUNDNESS *in my* FLESH

*A reflection and conversation adapted from a session during the symposium, “But I Am Afflicted”: Attending to Persons in Pain in Light of the Opioid Crisis*

BY ELLEN F. DAVIS

**A** question that I have begun to ask more frequently is this: What does poetry do that ordinary prose does not do so well? Or perhaps, putting that question slightly differently, what does poetry help us to do that ordinary discursive prose is less effective in facilitating? When I say *prose*, I mean the language in which I do most of my work when I’m writing an article or a book or giving a lecture. It’s the language in which you might write a grant application or report or memo or an email.

But what does poetry help us to do that prose does not help us to do so well? My shortest answer is this: poetry gives us mental space and flexibility. Poetry often calls forth some experience with verbal images. It calls forth somatic experience, the experience of the body, which is to say, poetry doesn’t stop at the neck. It gives us word pictures to explore something that cannot be explained, to explore a mystery, such as prolonged or chronic pain.

I don’t know enough about chronic pain to lecture on it, so I’m going to read you several poems and try to elicit from you a reflection on this mystery of pain. I begin with a biblical poem, a psalm.

## PSALM 38

This psalm may not be familiar to you, because it rarely shows up in Sunday services. Even if you're a churchgoer, you may not be familiar with it. It's also one of the very few (only two or three) of the lament psalms that do not move in the direction of praise.

I've given you my translation, trying to make it as transparent to the Hebrew as I possibly can. Keep in mind these questions: Is there anything about this biblical poem that surprises you? Is there anything that sounds familiar to you? Do pictures begin to come to your mind? Do you hear echoes of voices that are familiar to you?

### Psalm 38

*(Translation by Ellen Davis)*

1. *A Davidic psalm, for calling to mind.*
2. *O Lord, do not rebuke me in your rage nor chastise me in your wrath!*
3. *For your arrows have descended on me, and upon me your hand has descended.*
4. *There is no health in my body because of your indignation, no soundness in my bones because of my offense.*
5. *For my iniquities have mounted over my head; they are like a heavy burden, too heavy for me.*
6. *My wounds stink, fester, because of my folly;*
7. *I am bent, bowed very low; all day long I go about in mourning.*
8. *For my loins are filled with burning; there is no health in my body.*
9. *I am numb and utterly crushed; I roar, from the growling of my heart.*
10. *Lord, all my longing is before you; and my groaning is not hidden from you.*
11. *My heart palpitates; my strength forsakes me, and the light of my eyes—that too is absent from me.*
12. *My intimates and companions stand distant from my plague, and my own kin stand far away.*
13. *Those who seek my life take aim; they who wish me harm speak violence, and deceit they murmur all day long.*
14. *But I, like the deaf I do not hear; and like the mute who don't open their mouth.*  
*I have become like a person who does not hear and has no rebuke in his mouth.*
15. *Yet for you, O Lord, I wait-in-hope. It is you who will answer, my Lord, my God.*
16. *For I said, What if they rejoice over me...?! When my foot slips, they vaunt themselves over me."*
17. *Indeed I am ready to stumble, and my agonies are ever before me.*
18. *Yes, I declare my iniquity; I am in dread because of my offense.*
19. *But my enemies are alive and strong, and those who hate me for false reasons are many—*
20. *Those who return me evil for good, who oppose me because of my pursuing the good.*
21. *Do not forsake me, O Lord; my God, do not be far from me!*
22. *Hurry to my aid, my Lord, my deliverance!*

**DAVIS:** Is there anything about this biblical poem that surprises you?

Hope is stated in the future. People are looking for something in the here and now and then there's an underlying promise that it's going to come but you have to wait.

**DAVIS:** So you might say there's no satisfaction yet here, not even any firm assurance at this point.

The illness is linked, in his perception, to sin.

**DAVIS:** That's very rare in the psalms, that illness is linked to sin. Generally the psalms focus on my suffering, on God's presence or absence, or they focus on my enemies. You see all of that here. But it's very rare in the psalms that they focus on "my offense," as this psalm has phrased it. It's one of the reasons I chose this psalm, because my sense is that when we're talking about opioid addiction, guilt is an element of what people are dealing with. This psalm doesn't major in guilt but acknowledges it.

Affliction from God is justified, but affliction from any other human beings is without reason.

There seems to be moral ambivalence about the state of being he finds himself in.

**DAVIS:** As you listened to this, did anything sound familiar to you? Does this also sound like people you know in your community?

As I read it, I was imagining a fellow that I mentor who's in jail right now. And it's so literal for him. It may be metaphorical for lots of us, but just about every line is absolutely literal every day for him.

I don't know if this is metaphorical, but when he talks about his heart—"the growling of my heart and my heart palpitates, my strength forsakes me"—I wonder if he's talking literally about or expressing some sort of anxiety that's causing some sort of palpitations? In my own life I have heart palpitations when I have anxiety, so that could be something that's very similar.

**DAVIS:** I would say that the line between literal and metaphorical is not a bright divide in biblical poetry, but metaphors are not casually chosen. And so while these phrases you've cited can be used metaphorically when you're not feeling a pounding or a palpitation in your chest, they also reflect exactly what you just said: they reflect somatic experience. The biblical writers never pull metaphors just haphazardly out of the air. They are connected to experience, even if not confined to immediate experience.





## "GRAVITY"

The 20th-century poet Laurance Wieder, from Connecticut, has written a wonderful book, *Words to God's Music: A New Book of Psalms*. He has written a response to each of the 150 psalms, trying to draw forth into contemporary poetry what he finds in the psalms. I like what he did with Psalm 38. Do any lines here to stand out for you as you think about the mystery of pain and the people you know who are living in it?

The psalms don't have titles, but Wieder has given this a title, "Gravity."

*Brought up short:  
It hurts to think I am alive,  
Bones stuck with arrows,  
Understanding botched  
With guilt. My bedsores weep, skin slick,  
Sheets billow from gut-wrenching wind.  
Friends carry flowers, keep a distance,  
Napkins to their faces.  
Those who hate me call my sickness  
Judgment. Is it?  
I heard nothing,  
Would not see God spoke no longer.  
I want to live, remembering my faults,  
Am ready not to be.  
If you are near, how  
Many return good, or try to  
Follow something other  
Than self-measure? Do the hateful  
Make their smiling matches  
Over tables, split  
Sides with laughter and the check?  
Your joke. My body.  
Now, or never.*



**DAVIS:** *Gravity* is a word that means two things in English. It describes the seriousness and depth of the situation, sometimes but not always with a negative cast, but *gravity* also means where one comes down, or is weighted.

I found this line striking: “Understanding botched with guilt,” echoed with the question “Is it?” In this condition, there are still lots of questions, probably having something to do with some measure of guilt that this individual is experiencing.

**DAVIS:** “Understanding botched” points to the notion of pain as a mystery that nobody’s going to explain to you. You need to keep probing it with your understanding, your faulty understanding.

The first two lines, “Brought up short: it hurts to think I’m alive.” I’m a hospital chaplain, and I’ve spoken with people after a suicide attempt when they say, *I wish I had been successful. I don’t want to be here.*

The last two lines, “Your joke. My body. Now, or never.” There’s a real utter loneliness to that. You could talk about it, but I’m in it.

**DAVIS:** It catches the urgency of the psalm. “Hurry to my aid, my Lord, my deliverance!” And I’m not entirely clear who is the “you” being addressed there. Whose joke? Is it the people smiling at the table as they split the check and make matches? Or is it in some sense God’s joke?

The section, “Friends carry flowers, keep a distance, Napkins to their faces. Those who hate me call my sickness Judgment.” I think of the ways in which some Christians have blamed the sick person for their illness and then placed on them the burden of healing, as though if they pray enough or repent enough somehow they will be better.



## “I AM GOING TO TALK ABOUT HOPE”

The third poem is by the Peruvian poet César Vallejo. I believe he grew up as a Roman Catholic (his grandfathers were priests) but did not acknowledge himself as a believer later in life. I don't know a clearer expression of pain as erasing every other part of one's identity than César Vallejo's poem.

*I do not feel this suffering as César Vallejo. I am not suffering now as a creative person or as a man nor even as a simple living being. I don't feel this pain as a Catholic or as a Mohammedan or as an atheist. Today, I am simply in pain. If my name weren't César Vallejo I'd still feel it. If I weren't an artist, I'd still feel it. If I weren't a man or even a living being I'd still feel it. If I weren't a Catholic or an atheist or a Mohammedan I'd still feel it.*

*Today I am in pain from further down. Today I am simply in pain. The pain I have has no explanation. My pain is so deep that it never had a cause and has no need of a cause. What could its cause have been? Where is that thing so important that it stopped being its cause? Its cause is nothing and nothing could have stopped being its cause. Why has this pain been worn all on its own? My pain comes from the north wind and from the south wind, like those hermaphrodite eggs that somewhere birds lay conceived of the wind. If my bride were dead, my suffering would still be the same. If they had slashed my throat all the way through, my suffering would still be the same. If life in other words were different, my suffering would still be the same. Today I'm in pain from higher up. Today, I am simply in pain.*

*I look at the hungry man's pain and I see that his hunger walks somewhere so far from my pain, that if I fasted until death, one blade of grass at least would always sprout from my grave. And the same with the lover. His blood is too fertile for mine, which has no source and no one to drink it.*

*I always believed up till now that all things in the world had to be either fathers or sons, but here's my pain, that is neither a father nor a son. It hasn't had any back to get dark and it has too bold a front for dawning. And if they put it into some dark room, it wouldn't give light. And if they put it into some brightly lit room, it wouldn't cast a shadow. Today I am in pain, no matter what happens. Today I am simply in pain. [translation by Robert Bly]*

**DAVIS:** Even if he does not use God-language, César Vallejo speaks in the tradition generated by our psalmist, a tradition that affirms that profound pain warrants articulation, demands it—and, as the title of his poem suggests, somehow that is also an articulation of hope. ■

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The Out of Our Meds? Symposium is sponsored by the Theology, Medicine, and Culture Initiative at Duke Divinity School and made possible by generous support from the McDonald Agape Foundation.



**“We were able to engage with God in a deep and transformational conversation.”**

~ Group participant



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# /NOTES/

*News, events, and updates on the work  
of Duke Divinity School*



## Reconciliation through Photography

Photographer Saskia Keeley gave a luncheon presentation on March 21 titled “Beyond the Lens: Photography Bridging Divides.” Her work explores the possibility of reconciliation through photography workshops that unpack decades of fear and hatred through the simple acts of looking and listening. Her workshops have been helpful in conversations about peace, reconciliation, and justice, and she has worked with nonprofit organizations including Roots and Taghyeer in the West Bank and with Pico Union Project within divided communities in Los Angeles. Her presentation was sponsored by the Duke Initiatives in Theology and the Arts and the Center for Reconciliation at Duke Divinity School.



TOP PHOTO: COURTESY OF SASKIA KEELEY; BOTTOM PHOTO: DUKE UNIVERSITY OFFICE OF NEWS AND COMMUNICATIONS

## Divinity Faculty Awarded 2019 Intellectual Community Planning Grants

A key goal of Together Duke is to invest in faculty as scholars and leaders of the university’s intellectual communities. To foster collaboration around new and emerging areas of interest, Intellectual Community Planning Grants are available to groups of faculty. These grants cover the cost of food, meeting venues, external speakers, or other meeting costs, and exploratory research into potential collaborators at Duke and elsewhere. The Offices of the Vice Provost for Interdisciplinary Studies and the Executive Vice Provost oversee this seed-grant program.

Divinity School professors Jan Holton, Norman Wirzba, Warren Kinghorn, and Ray Barfield and postdoctoral fellow Brett McCarty, in addition to colleagues from the Duke School of Medicine, Nicholas School of the Environment, Pratt School of Engineering, Trinity College of Arts & Sciences, and the University of North Carolina–Chapel Hill, received a grant for the



project *Health as an Ecosystem: Expanding Our Imaginations of Health*. In ecology, an ecosystem is a community of living organisms and their interactions with the abiotic environment. Dynamic and complex, they may flourish in settings of balance, diversity, and responsive resilience, or they may flounder in contexts of deficit and disruption. This group will apply the ecosystem concept to health and explore new perspectives on health systems, population health, well-being, and disease. During monthly meetings, members will consider a range of questions and engage in activities whose focus will encompass capstone projects, seminars, and future grant proposals.

## Conference on Medicine and Religion Held at Duke

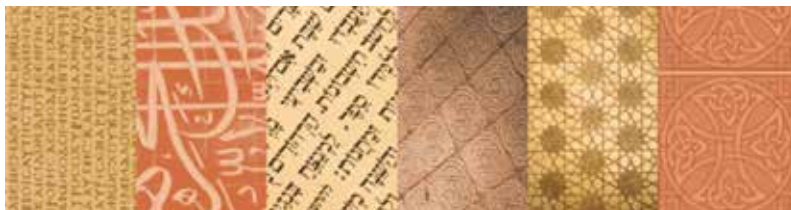
The annual Conference on Medicine and Religion was held at Duke March 29–31 and focused on chronic pain and faithful responses to it with the theme “My Pain Is Always with Me: Medicine and Faithful Responses to Suffering.”

Pain haunts human experience and frequently leads people to seek help from medical practitioners. As many as one in four American adults suffers chronic pain. On one hand, relieving pain seems the most obvious of responsibilities for clinicians. As the saying goes, “To cure sometimes, to relieve often, to comfort always.” On the other hand, pain often seems to defy medical solutions and to bedevil the efforts of both patients and clinicians. What are traditioned practices of responding wisely to pain? What role does medicine play in those practices?

Jewish, Christian, and Islamic scriptures and traditions all speak to the experience of pain, why it exists, how one might respond faithfully to pain in oneself and in one’s neighbor, and what may be hoped for when pain will not go away. The 2019 Conference on Medicine and Religion invited health care practitioners, scholars, religious community leaders, and students to take up these questions about pain by relating them to religious traditions and practices, particularly but not exclusively those of Judaism, Christianity, and Islam. The conference is a forum for exchanging ideas from an array of disciplinary perspectives, from accounts of clinical practices to empirical research to scholarship in the humanities.

Plenary speakers include Divinity School faculty Abdullah Antepli, Ellen Davis, and Patrick Smith, in addition to Laura Lieber and Jeffrey Baker (Duke University), John Swinton (University of Aberdeen, Scotland), and Samaiya Mushtaq (UT Southwestern, Dallas).

The conference was sponsored by the Theology, Medicine, and Culture initiative at Duke Divinity School; the Trent Center for Bioethics, Humanities, and History of Medicine at Duke University; the Albert Gnaegi Center for Health Care Ethics at Saint Louis University; Institute for Spirituality and Health at the Texas Medical Center; Initiative on Health, Religion and Spirituality at Harvard University; the Ohio State University Center for Bioethics & Medical Humanities; Institute for Faith and Learning at Baylor University; Notre Dame Center for Ethics and Culture; and Loma Linda University.



## Grants to Expand Awareness of and Response to Childhood Trauma

The Pittulloch Foundation, whose president is Lynn Pattillo ’85, a member of the Duke Divinity Board of Visitors, has pledged \$250,000 to expand awareness of and response to childhood trauma. The grant has been matched with \$250,000 from Bass Connections, a program that exemplifies Duke’s commitment to interdisciplinary, collaborative inquiry to tackle complex societal problems. Duke Divinity School faculty and students will work alongside other Duke schools in an interdisciplinary approach to use trauma-informed care to address adverse childhood experiences. They will also expand training in preventing child sexual abuse and engage their work and ministry with compassion and empathy for trauma survivors. The grant builds on work initiated by a grant from the Pittulloch Foundation in 2015 that allowed every entering Divinity School student to receive training in awareness of child abuse, including in church environments.

## Randy Maddox Receives Lifetime Achievement Award

Randy Maddox, William Kellon Quick Professor of Wesleyan and Methodist Studies, received the Lifetime Achievement Award from the Wesleyan Theological Society (WTS) for his many contributions to Wesleyan theology. Jason Vickers, professor of theology at Asbury Theological Seminary, presented the award and said that Maddox had “pioneered a more sophisticated and nuanced way of thinking about Wesley’s theology. In doing so, he influenced and inspired a whole generation of Wesleyan theological scholarship.”

Maddox’s scholarly interests focus on the theology of John and Charles Wesley and theological developments in the later Methodist/Wesleyan tradition. He is author of *Responsible Grace: John Wesley’s Practical Theology*, a contributor to *Wesley and the Quadrilateral*, and editor of *Aldersgate Reconsidered, Rethinking Wesley’s Theology for Contemporary Methodism*, *The Cambridge Companion to John Wesley*, and Volume 12 of *The Bicentennial Edition of the Works of John Wesley*. He serves as general editor of the Wesley Works Editorial Project and heads a project that makes available all of the verse of Charles Wesley online at the website for the Center for Studies in the Wesleyan Tradition at Duke Divinity School.



Maddox is an ordained elder in the Dakotas Conference of the United Methodist Church and has served as a theological consultant to the Council of Bishops on several projects.

The WTS is an international fellowship of scholars, pastors, friends, and students that comes together annually to discuss the work of Wesleyan Holiness theology and related topics. Maddox previously served as president of the organization. The award was presented during the WTS 54th annual meeting March 9–10 in Washington, D.C.

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## “But I Am Afflicted”: Conference Addresses Pain and Opioid Crisis

The third annual conference in the series *Out of Our Meds?: Theology and Pharmaceuticals* was held at Duke on March 28. “‘But I Am Afflicted’: Attending to Persons in Pain in Light of the Opioid Crisis” considered the contemporary opioid crisis through a theological lens in order to develop fitting and faithful resources for churches and health care professionals.

The conference gathered theologians and health care practitioners to address a moral question: In light of the opioid crisis, how should clinicians, pastors, and support networks of friends and family respond to those who suffer pain? This is no easy question, as the opioid crisis has complex theological, philosophical, socioeconomic, and institutional roots. Considering approaches to pain in a theological context can lead to a better understanding the multifaceted nature of the opioid crisis and help to develop fitting responses.

The *Out of Our Meds?* project will produce scholarly manuscripts and other resources to aid clinicians, clergy, and congregants as they seek to coordinate their support of those in pain. Not merely clinical primers, these resources will be oriented toward helping practitioners.

Plenary speakers included Duke Divinity faculty Dr. Farr Curlin, Josiah C. Trent Professor of Medical Humanities; and Ellen Davis, Amos Ragan Kearns Professor of Bible and Practical Theology; in addition to John Swinton, professor of practical theology and pastoral care at the University of Aberdeen (Scotland); Brett McCarty, St. Andrews Fellow in Theology and Science at Duke Divinity School; Eleonore Stump, the Robert J. Henle S.J. Professor of Philosophy at Saint Louis University; and Joel Shuman, professor of theology at King’s College (Wilkes-Barre, Pa.).

The conference was sponsored by the Theology, Medicine, and Culture initiative at Duke Divinity School, with generous support from the McDonald Agape Foundation.



## Dance and Theology: Healing What Is Broken

Ekklesia Contemporary Ballet performed at the Duke Divinity School chapel service in Goodson Chapel on March 5, followed by a lunchtime conversation on the intersection of dance and theology. Ekklesia Contemporary Ballet exists to “love all and serve all” as the church embodied through the visible form of dance. Ekklesia features a diverse repertory that encompasses a wide spectrum of emotion, physicality, and vocabulary and addresses major global issues such as poverty, inequality, and human suffering.

“Healing What Is Broken” includes a pair of dance pieces, complementary reflections on the experience of intense longing for God. Psalm 42 gives clear articulation to such longing—“As the deer longs for the water, so my whole-being longs for You”—intertwined in complex ways with both anguish and hope. The first dance piece is a direct interpretation of Herbert Howells’s haunting setting of the first three verses of Psalm 42. The painful intensity of Howells’s composition reflects its wartime setting; it was composed on a single day (Jan. 8, 1941) during the *Blitzkrieg*, the heavy aerial bombardment of Britain. The second dance piece, *Dark Night*, treats two related themes: a dark night of the soul and a dark night of the body. The first of these draws upon the 16th-century poem of the same title by St. John of the Cross, as interpreted musically by contemporary composer Ola Gjeilo. The piece depicts the soul’s longing for a deeper union with God and kinship with Christ, as vividly expressed in these lines of the poem:

*Dark night one dark night fired with love’s urgent longings.  
The sheer grace! I went out unseen, my house being now all stilled.  
In darkness and secure, by the secret ladder, disguised,  
in darkness and concealment, my house being now all stilled.  
On that glad night, in secret, for no one saw me,  
nor did I look at anything,  
with no other light or guide  
than the one that burned in my heart.*

As an exploration of a dark night of the body, the dance is deeply informed by the personal witness of those who live with post-traumatic stress disorder (PTSD). Recent studies have demonstrated that PTSD, a condition that affects an estimated 5 percent of Americans (more than 13 million people), fundamentally changes the brain’s structure and functions. *Dark Night* views that experience of profound disorientation through the lens of Psalm 42:3: “My tears have been my food day and night.”

*Dark Night* prompts important questions regarding suffering and healing: Can a quest for union with God heal the broken places in the soul as well as the body? Does healing mean forgetting the triggering experience, or can reconciliation with God empower us to remember and even embrace our pain?

Ekklesia Contemporary Ballet also participated in a discussion with Ellen Davis’s class on Old Testament interpretation. The event was sponsored by Duke Initiatives in Theology and the Arts; the Theology, Medicine, and Culture initiative; and the Center for Reconciliation.



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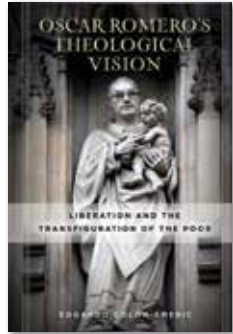
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## Óscar Romero's Theological Vision: Liberation and Transfiguration of the Poor

By Edgardo A. Colón-Emeric, Irene and William McCutchen Associate Professor of Reconciliation and Theology  
*University of Notre Dame Press, 2018*  
418 pages, Hardcover, \$39.00



ON MARCH 24, 1980, Archbishop Óscar Romero was assassinated as he celebrated mass in El Salvador, and in 2018 he was canonized by the Roman Catholic Church. In one of the first books to investigate Romero's theology, Edgardo Colón-Emeric examines Romero's life and theological vision, which finds its focus in the mystery of the transfiguration.

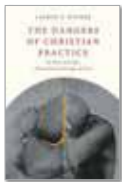
Romero is now understood to be one of the founders of liberation theology, which interprets Scripture through the plight of the poor. His theological vision is most succinctly expressed by his saying, *Gloria Dei, vivens pauper*: "The glory of God is the poor who lives." God's glory was first revealed through Christ to a landless tenant farmer, a market woman, and an unemployed laborer, and they received the power to shine from the church to the world.

Colón-Emeric's study is an exercise in what Latino/a theologians call *ressourcement* from the margins, or a return to theological foundations. One of the first Latin American Church Fathers, Romero's theological vision is a sign of the emergence of Christianity in the Global South from "reflection" Church to "source" Church. The hope for this study is that scholars in the fields of theology, religious studies, and Latin American studies will be captivated by the doctrine of this humble pastor and inspired to think more clearly and act more decisively in solidarity with the poor.

### The Dangers of Christian Practice: On Wayward Gifts, Characteristic Damage, and Sin

By Lauren Winner, Associate Professor  
Christian Spirituality  
*Yale University Press, 2018*  
240 pages, Hardcover, \$20.00

**SOMETIMES**, beloved and treasured Christian practices go horrifyingly wrong, extending violence rather than promoting its healing. In this bracing book, Lauren Winner provocatively challenges the assumption that the church possesses a set of immaculate practices that will by definition train Christians in virtue without being held accountable to their histories of abuse. Is there, for instance, an account of prayer that has anything useful to say about a slave-owning woman's praying for her slaves' obedience? Is there a robustly theological account of the Eucharist that connects the Eucharist's goods to the sacra-



ment's central role in the murders of Jews by medieval Christians? Arguing that practices are deformed in ways that are characteristic of and intrinsic to the practices themselves, Winner proposes that the register in which Christians might best think about the Eucharist, prayer, and baptism is that of "damaged gift." Christians go on with these practices because, though blighted by sin, they remain gifts from God.

### John the Baptist in History and Theology

By Joel Marcus, Professor of New Testament and Christian Origins  
*University of South Carolina Press, 2018*  
272 pages, Hardcover, \$59.99

**WHILE THE** Christian tradition has subordinated John the Baptist to Jesus of Nazareth, John himself would likely have disagreed with that ranking. In *John the Baptist in History and*



*Theology*, Joel Marcus makes a powerful case that John saw himself, not Jesus, as the proclaimer and initiator of the kingdom of God and his own ministry as the center of God's saving action in history.

Marcus contends that biblical and extrabiblical evidence reveals a continuing competition between the two men that early Christians sought to muffle. Like Jesus, John was an apocalyptic prophet who looked forward to the imminent end of the world and the establishment of God's rule on earth. Originally a member of the Dead Sea Sect, an apocalyptic community within Judaism, John broke with the group over his growing conviction that he himself was Elijah, the end-time prophet who would inaugurate God's kingdom on earth. Jesus began his career as a follower of the Baptist, but, like other successor figures in religious history, he parted

ways from his predecessor as he became convinced of his own centrality in God's purposes. Meanwhile, John's mass following and apocalyptic message became political threats to Herod Antipas, who had John executed to abort any revolutionary movement.

Based on close critical-historical readings of early texts—including the accounts of John in the Gospels and in Josephus' *Antiquities*—the book concludes with thoughtful reflections on how its revisionist interpretations might be incorporated into the Christian faith.

**Connections: A Lectionary Commentary for Preaching and Worship (Year C, Volume 3)**

Edited by Luke A. Powery, Associate Professor of Homiletics, Thomas G. Long, Cynthia L. Rigby, and Joel B. Green  
*Westminster John Knox, 2019*  
584 pages, Hardcover, \$45.00

**DESIGNED TO** empower preachers as they lead their congregations to connect their lives to Scripture, *Connections* features a broad set of interpretive tools that provide commentary and worship aids on the Revised Common Lectionary. For each worship day within the three-year lectionary cycle, the commentaries in *Connections* link the individual lection reading with Scripture as a whole as well as to the larger world. In addition, *Connections* places each psalm reading in conversation with the other lections for the day to highlight the themes of the liturgical season. Finally, sidebars offer additional connections to Scripture for each Sunday or worship day. This nine-volume series is a practical, constructive, and valuable resource for preachers who seek to help



congregations connect more closely with Scripture. This volume covers Year C for the season after Pentecost.

**Were You There? Lenten Reflections on the Spirituals**

By Luke A. Powery, Associate Professor of Homiletics  
*Westminster John Knox, 2019*  
144 pages, Paperback, \$13.00

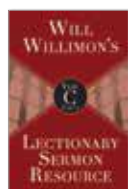
**VALUABLE NOT ONLY** for their sublime musical expression, the African American spirituals provide profound insights into the human condition and Christian life. Many spirituals focus on the climax of the Christian drama, the death and resurrection of Jesus Christ, and the ways in which those events bring about the liberation of God's people. In these devotions for the season of Lent, Luke A. Powery leads the reader through the spirituals as they confront the mystery of Christ's death and victory over the grave. Each selection includes the lyrics of the spiritual, a reflection by the author on the spiritual's meaning, a related Scripture verse, and a brief prayer.



**Will Willimon's Lectionary Sermon Resource (Year C, Part 2)**

By Will Willimon, Professor of the Practice of Christian Ministry  
*Abingdon, 2019*  
298 pages, Paperback, \$24.99

**FOR EACH** Sunday of the Christian year, widely acclaimed preacher Will Willimon provides the tools needed to begin the journey toward a sermon. This guide will stoke, fund,



and fuel the imagination while leaving plenty of room to insert personal illustrations, make connections within a particular congregational context, and speak the word in a distinctive voice. Guidance from Will Willimon is like sitting down with a trusted clergy friend and asking, "What will you preach next Sunday?" Year C Part 2 is part of a six-volume set that includes years A, B, and C (two volumes per year) in the Revised Common Lectionary. Each week of sermon resources includes readings, a theme title, introduction to the readings, and notes on encountering, proclaiming, and relating the text.

**Minding the Web: Making Theological Connections**

By Stanley Hauerwas, Gilbert T. Rowe  
Professor Emeritus of Divinity and Law  
*Cascade, 2019*  
334 pages, Paperback, \$39.00

**IN THIS NEW** collection of essays, lectures, and sermons, Hauerwas continues his life's work of exploring the theological web, discovering and recovering the connections necessary for the church to bear faithful witness to Christ in complex and changing times. Hauerwas enters into conversation with a diverse array of interlocutors as he brings new insights to bear on theological questions, delves into university issues, demonstrates how lives matter, and continues in his passionate commitment to the importance of preaching. The book also includes essays by Robert Dean that illumine the connections that have made Hauerwas' theological web-slinging so significant and demonstrate why his sermons have a crucial role to play in the recovery of a gospel-shaped homiletical imagination. ■



**Jeremy Begbie** gave the inaugural Calvin M. Bower lecture, “Circling around the Triduum: James MacMillan’s Musico-Theological Vision,” at the University of Notre Dame on Nov. 14. That same month he delivered the keynote for the T.F. Torrance Theological Fellowship annual meeting, “Incarnation, Creation and New Creation: What T.F. Torrance Offers to a Theological Re-visioning of the Arts,” and a performance lecture, “Why the Arts Matter in a Culture of Reductionism,” at Biola University in La Mirada, Calif. In January he led a music event at Gordon-Conwell Theological Seminary on the theme “Music and the Abundance of God.” He was interviewed for the *Makers & Mystics* podcast and participated in a discussion of “Christian Wisdom in the World of Music” at St. David’s School in Raleigh, N.C., in February. In March he preached at St. George’s Episcopal in Nashville and served as scholar-in-residence at Union University (Jackson, Tenn.). He hosted and played for the world premiere of *Elegy* as part of the event “Performing Faithfully: Music and Martyrdom,” held March 29 in Goodson Chapel, and in April gave presentations on “Lament and Hope” and preached at the Cathedral of All Saints (Albany, N.Y.).

**Kate Bowler** gave the Frederick Buechner Lecture for 2018–2019 at King University (Bristol, Va.) on Jan. 28, participated in a public conversation with Elaine Pagels for the Winter Words author series at the Aspen Institute (Colo.) on Feb. 26, and spoke at the Inspired for Life Conference at Church of the Resurrection (Leawood, Kan.) on Feb. 8–9 and as part of the Burke (Va.) Presbyterian Distinguished Speaker Series on March 1. She made several TV appearances to discuss her memoir,

*Everything Happens for a Reason (and Other Lies I’ve Loved)*, including *The New York Times Sunday Review* on Dec. 28 and *Amanpour & Company* on Feb. 19. Last fall she gave public talks on her memoir at Hospice of Green County Education Institute (Tulsa), TEDMED 2018 (Palm Springs, Calif.), First Presbyterian (Asheville, N.C.), and Preston Hollow Presbyterian (Dallas), for its Speaking of Faith Series.

**Luke Bretherton** published, with Devin Singh, “The Axes of Debt” in the *Journal of Religious Ethics* (46.2, 2018) and presented two papers, one at the Henry Luce III Scholars / Association of Theological Schools symposium in October and “Two Theses Towards a Political Theology of Populism” at the AAR annual meeting in November. He wrote an op-ed, “What Progressives Need to Defeat Trump: Populism and Religion,” for *The Guardian* (Nov. 24) and was interviewed about religion and populism for the Australian Broadcasting Company radio program *The Religion & Ethics Report* (Dec. 2).

**Charles Campbell** delivered the Lyman Beecher Lectures at Yale University in October.

**Douglas Campbell** published “A Participationist Eschatological Account of Justification: Further Reflections” in *Revue Biblique* (125.2, 2018), “Mass Incarceration: Pauline Problems and Pauline Solutions” in *Interpretation: A Journal of Bible and Theology* (72.3, 2018), “The Trinity in Paul: From Confession to Ethics” in *Essays on the Trinity* (Wipf & Stock), and “The Apocalyptic Reading of Paul, and Its Road through Romans” in *Preaching Romans: Four Perspectives* (Eerdmans). He participated in the Bridge Panel conversation “Re-visioning Justice” at Duke Memorial Chapel on Nov. 20.

**Stephen Chapman** published “Theological Interpretation as a Traditional Craft” in *Interpreting the Old Testament Theologically*, a Festschrift in honor of Willem VanGemeren (Zondervan), and presented “Delitzsch’s Fourth Edition” to the Formation of Isaiah Section at the SBL annual meeting.

**Mark Chaves** published, with David Voas, “Even Intense Religiosity Is Declining in the United States” in *Sociological Science* (5.29, 2018). He gave two invited lectures, one on “The National Congregations Study” for Protestant Theological University and Vrije Universiteit Amsterdam (Oct. 10) and “Religious Trends, Congregations, and the Arts” for the Yale Institute of Sacred Music Colloquium Series (Sept. 19). He was awarded two supplemental research grants in December: \$562,851 from the John Templeton Foundation, to expand the fourth wave of the National Congregations Study (NCS) and provide additional support for the National Survey of Religious Leaders, and \$150,000 from Lilly Endowment Inc., to provide additional support for the NCS fourth wave.

**Edgardo Colón-Emeric** published *Óscar Romero’s Theological Vision: Liberation and the Transfiguration of the Poor* (Notre Dame). He lectured on Romero at the Collegium Institute at the University of Pennsylvania in Philadelphia in November and on Wesley’s social ethics at Wesley Theological Seminary in Washington, D.C., in February. He participated in the 2018 Joint International Commission for Theological Dialogue between the World Methodist Council and the Roman Catholic Church in Hong Kong in October, was a delegate to a special session of the UMC General

Conference in February, and attended the meeting of the UMC Committee on Faith and Order in Manila, Philippines, in March. In January he traveled to Kampala, Uganda, to speak at the annual leadership institute of the Great Lakes Initiative, which nominated him to its board of directors. He gave lectures in February at the Argentine Methodist Church's retreat in Buenos Aires and in April taught a leadership course for the Central American Course of Study, a GBHEM-organized training program for local pastors.

**Jeff Conklin-Miller** contributed two entries to the forthcoming preaching commentary series *Connections: A Lectionary Commentary for Preaching and Worship*, year B, vol. 1 (Westminster John Knox). He spoke on "Reimagining Evangelism" for the Rural Church Leadership Incubation Lab at Martin Methodist College in January and presented "Missional Formation: Theological Education for Methodist Ecclesial Innovation" at Answering the Call: Hearing God's Voice in Methodist Mission Past, Present, and Future, convened at Candler School of Theology (Atlanta) in April. He preached in Goodson Chapel as part of the Divinity School's recognition of the WCC Week of Prayer for Christian Unity in January, and in March taught "Forming Disciples in the Wesleyan Tradition" for the Advanced Course of Study Program. In October he began as a faculty fellow in the Teaching for Equity Program at Duke University.

**James Crenshaw** published "Wisdom Traditions and the Writings: Sage and Scribe" in *The Oxford Handbook of the Writings of the Hebrew Bible* (Oxford) and "A Rhetoric of Indecision: Reflections on God as Judge in Qoheleth" in *When the Morning Stars*

*Sang": Essays in Honor of Choon Leong Seow on the Occasion of His Sixty-Fifth Birthday* (De Gruyter).

**Matthew Floding** presented two workshops at the Association for Theological Field Education Biennial Consultation: "Canoeing the Rapids: New Field Education Directors Orientation," with Dipa Hart, Mark Chung Hearn, and John Senior, and "The Power of Formational Stories in Supervising and Mentoring Students," with Sung Hee Chang and John Senior.

**Mary McClintock Fulkerson** was awarded an honorary doctorate from Uppsala University (Sweden) for outstanding scholarly contributions to the theological study of Christian practices.

**David Emmanuel Goatley** presented "Liberating Missions: A Model for the 21st Century" on Oct. 6 for the annual Underwood Lecture & Symposium at New Brunswick Theological Seminary (N.J.) and "Aiming for the Ditch" on Oct. 8 for Convocation & Pastors' School. He participated in the 11th Assembly Planning Committee of the World Council of Churches (WCC) at Paralimni, Cyprus, Jan. 9–16, and the WCC Reference Group for Pilgrimage of Justice and Peace, convened in Myanmar and Thailand, Feb. 28–March 6. He preached at numerous church gatherings: Grace Baptist of Germantown (Philadelphia); First Baptist (Eminence, Ky.); West Side Baptist (St. Louis); a Jan. 6 leadership conference in Hickory, N.C., for the Catawba Valley District of the Western Carolina Conference of the UMC, where he also led a workshop; and Freedom's Chapel Christian (Memphis). On May 19 he will preach at Mount Olive Baptist (Hackensack, N.J.) and then travel to Chania, Crete,

for the Global Forum of Theological Educators, convening May 20–24 at the Orthodox Academy of Crete.

**Stanley Hauerwas** published, with Robert J. Dean, *Minding the Web: Making Theological Connections* (Cascade).

**Richard Hays** published "Hope for What We Do Not Yet See: The Salvation of All Israel in Romans 11.25–27" in *One God, One Future, One People*, a Festschrift for N.T. Wright (SPCK; Fortress), and "Made New by One Man's Obedience: Romans 5:12–19" in *Preaching Romans: Four Perspectives* (Eerdmans). He wrote responses to four reviews of his *Echoes of Scripture in the Gospels* for the online forum Syndicate (Feb. 11). He presented "Figural Exegesis and the Retrospective Re-Cognition of Israel's Story" as the annual lecture for the Institute for Biblical Research meeting in Denver on Nov. 16 and the next day offered a review of *A New Testament Theology* by Craig Blomberg at the SBL annual meeting. On five Wednesdays during Lent, he taught on the Sermon on the Mount at CityWell Commons (UMC) in Durham, and he preached there March 31 and for the Duke Chapel Easter sunrise service April 21.

**Jan Holton** spoke March 1 on "Refugee Resiliency" for the third annual Refugee Health Conference, held at Cone Memorial Hospital (Greensboro), and led a workshop, "Supporting Toward Resilience—Welcoming Refugees and Immigrants," at the Migration and Border Crossings Conference convened Feb. 7–9 in Decatur, Ga., by Columbia Theological Seminary and Emory University's Center for the Study of Law and Religion. On June

20 she will give a plenary address, “An Invitation to Belonging and Meaning: Traversing New Boundaries with Faith and Courage,” at the Association of Professional Chaplains annual conference in Orlando. She is one of a group of faculty members, including **Ray Barfield**, **Warren Kinghorn**, and **Norman Wirzba**, awarded a 2019 Intellectual Planning Grant for the project “Health as an Ecosystem: Expanding Our Imaginations of Health,” which is using the concept of an ecosystem to explore new perspectives on health systems, population health, well-being, and disease.

**Randy Maddox** served as institute secretary for the 14th Oxford Institute of Methodist Theological Studies, held Aug. 12–19 at Pembroke College, and presented three keynote lectures on “Salvation as Flourishing for the Whole Creation: A Wesleyan Trajectory” at the annual conference of the Australasian Centre for Wesleyan Research in Sydney, Sept. 7–9.

**Joel Marcus** published *John the Baptist in History and Theology* (South Carolina). He also received a Festschrift, *The Ways That Often Parted: Essays in Honor of Joel Marcus* (SBL Press), which included an essay by **Susan Grove Eastman**.

**Jerusha Neal** received a Duke University Bass Connections and Story+ grant for an interdisciplinary research project entitled “#MyVoiceMyBody: Minoritized Bodies in the Pulpit at Duke Chapel.” The 2019–2020 project will look at the performances of minoritized preachers in the Duke Chapel pulpit between 1963 and 2001. She presented a keynote address Oct. 26 at the North Carolina Homegrown Women’s Preaching Festival in Durham and was

a panelist for “Strengthening Pedagogy for Preaching” at the Colloquium on Strengthening Christian Preaching, held Feb. 28–March 1 at Calvin College. On Nov. 7 she discussed faith and film as a featured guest on the *Technicolor Jesus* podcast.

**Thomas Pfau** gave the plenary address “On Catholic Responses to Our Materially and Intellectually Devastated Saeculum” for a March 8 symposium at Angelicum University (Rome).

**Russell Richey** traveled to numerous libraries for his research into the racist roots of American Methodist sectionalism. The project, sponsored by the Louisville Institute and entitled “Why Methodism’s Broken Heart? Kentucky, Ohio, Tennessee, and Indiana: 1816–1876,” will be published by New Room Books. In September, Wipf & Stock republished *Ecumenical and Interreligious Perspectives: Globalization in Theological Education*, which he edited and co-authored, and his co-edited *American Civil Religion* will be reissued this year by Edwin Mellen Press. He continues to serve on the editorial boards of the *Journal of Southern Religion* and *Methodist History* and as co-editor of *Methodist Review*, which just celebrated its 200th birthday.

**Meredith Riedel** published “Biblical Echoes in the Taktika of Leo VI” in *The Bible in Byzantium: Appropriation, Adaptation, Interpretation* (Vandenhoeck & Ruprecht) and a review of *Creating Memories in Late Eighth-Century Byzantium: The Short History of Nikephoros of Constantinople* by Dragoljub Marjanović in *Speculum* (94.1, 2019). She delivered three conference papers: “Kashrut in Byzantium,” Byzantine

Studies Conference, San Antonio, Oct. 4–7; “‘Supernatural Courage in a Small Frame’; or, How an Armenian Ruled the Greeks,” Southeastern Medieval Association annual conference, Nassau, Bahamas, Nov. 8–10; and “Jews as Byzantine Christians,” American Society of Church History annual conference, Chicago, Jan. 3–6. She preached a sermon on Job 42, “No Plan of God,” at Goodson Chapel on Oct. 23.

**Patrick Smith** published “Ramsey on ‘Choosing Life’ at the End of Life: Conceptual Analysis of Euthanasia and Adjudicating End of Life Care Options” in *Christian Bioethics: Non-Ecumenical Studies in Medical Morality* (24.2, 2018). He gave numerous public talks: “The Value of Life at the End of Life,” the James Gregory Lecture on Science, Religion, and Human Flourishing, University of St. Andrews (Scotland), Feb. 25; “Hospice Care and End of Life Ethics,” Chaplaincy, University of Edinburgh, Feb. 26; “Structural Racism and Health Disparities: Legacies of the Past, Challenges for the Future,” with Jeff Baker, Conference on Medicine and Religion, Duke University, March 29–30; and an awards banquet talk, as recipient of the 2019 Paul Ramsey Award for Excellence in Bioethics from the Center for Bioethics and Culture Network, Diablo, Calif., April 27. He also spoke to various academic gatherings: Medical Ethics Fellowship Seminar, Harvard Medical School Center for Bioethics, on “Social Justice and Bioethics: Insights from Liberation Theology for Those Who Care,” March 1; Theology, Medicine, and Culture Program, Trent Center for Bioethics, Humanities, and History of Medicine, Duke University School of Medicine, on “Toward a Common Grace Christian Bioethics,” March 22; Center for Practical Bioethics, Kansas

City, on the “Act Justly” portion of the special program “Act Justly, Love Mercy, and Walk Humbly,” convened in honor of the late **Richard Payne**, its John B. Francis Chair of Bioethics and the Esther Colliflower Professor Emeritus of Medicine and Divinity at Duke Divinity.

**Ross Wagner** published “The Paideia of the Lord: Moral Formation in Old Greek Isaiah” in *Scriptural Interpretation at the Interface between Education and Religion* (Brill) and “Old Greek Isaiah 1:13: Early Evidence for the ‘Great Day’ as a Name for Yom Kippur” in *The Early Reception of the Book of Isaiah* (De Gruyter). He gave numerous lectures and papers: “The Drama of Justification: Markus Barth’s *Rechtfertigung*,” Markus Barth Symposium, Princeton Theological Seminary, Sept. 27; “The Way of the Lord and the Way of This People: The Book of Isaiah and Communal Identity at Qumran,” SBL annual meeting; and a keynote address at Biblical Formation for Witness: Missional Hermeneutics in Context, a conference held April 11–13 at Princeton Theological Seminary. He preached “A Community of Servants (Mark 10:32–45)” in Goodson Chapel in October and during Epiphany taught an eight-week adult education course on Philippians at All Saints in Durham.

**Lacey Warner** was named associate dean for Wesleyan Engagement and continues as the Royce and Jane Reynolds Associate Professor of the Practice of Evangelism and Methodist Studies. She was a clergy delegate of the Texas Annual Conference to the Special General Conference in February.

**Will Willimon** published the fifth volume (year C, part 2) of his *Lectioary Sermon Resource* (Abingdon), “Preaching the

Eschatological Paul” in *Preaching Romans: Four Perspectives* (Eerdmans), and two book reviews and an op-ed (Feb. 27) for *The Christian Century*. He recorded sermons for A Sermon Every Sunday and helped Jim Wallis draft the “Recovering Jesus” and “A National Call to Prayer, Fasting, and Action” documents. He addressed academic audiences at Gammon Theological Seminary (Atlanta), for the installation of Michael Pasquarello as professor at Beeson Divinity School (Birmingham), and at Texas Christian University (San Antonio). He spoke also to numerous church audiences: sermon/lecture weekends at First Scots Presbyterian (Charleston, S.C.), Moody UMC (Galveston, Texas), Mt. Olivet UMC (Arlington, Va.), First Presbyterian of Delray Beach (Fla.), Christ Episcopal (New Bern, N.C.), Covenant Presbyterian (Chattanooga), Harrison UMC (Charlotte), and West End UMC (Nashville); talks on racial justice at University Methodist (Chapel Hill); lectures to pastors on preaching (Salt Lake City); lectures for Lutheran pastors in the New York area (Hartford, Conn.); a workshop for the Western N.C. Conference Board of Ordained Ministry (Gastonia, N.C.); a meeting with New York area pastors at Brick Presbyterian (New York City); a talk on racial reconciliation at Mount Level Missionary Baptist (Durham); and preaching for the first Sunday of Advent at Duke University Chapel and for all Holy Week services at St. Peter’s Episcopal (Kerrville, Texas).

**Brittany Wilson** published “Masculinity in Luke-Acts: The Lukan Jesus and Muscular Christianity” in *Luke-Acts* (T&T Clark) and “Elizabeth” and “Masculinities in the New Testament” at Bible Odyssey, an online resource of the Society of Biblical Literature. She presented “The

Aroma of Prayer: Smell, Space, and Sacrificial Praxis in Luke-Acts” at the SBL annual meeting.

**Lauren Winner** published *The Dangers of Christian Practice: On Wayward Gifts, Characteristic Damage, and Sin* (Yale).

**Norman Wirzba** published an expanded second edition of *Food and Faith: A Theology of Eating* (Cambridge), “From a Partnership to a Fidelity Ethic: Framing an Old Story for a New Time” in *After the Death of Nature: Carolyn Merchant and the Future of Human-Nature Relations* (Routledge), “Eating Our Way into the Care of Our Common Home” in *Theology and Ecology across the Disciplines: On Care for Our Common Home* (T&T Clark), and “Can We Live in a World without Sabbath?” and “Learning to Say Grace” for the ABC Religion & Ethics portal. He gave numerous talks on food, faith, and creation care: “The Spirituality of Eating,” University of St. Thomas (St. Paul, Minn.); three sessions on “Food and Faith,” St. Paul’s Benedictine Monastery (St. Paul, Minn.); “Food and Creation: More than Just Nature,” National Geographic Society (Washington, D.C.); “Why Food Matters for the Church,” St. James UMC (Greenville, N.C.); the Rutlen Lecture “Framing a Life of Faith with the Stomach in Mind,” Luther Seminary (St. Paul, Minn.), two sessions on “Sabbath and Creation Care,” Creation Care Alliance retreat (Black Mountain, N.C.); “Entering Lent: Preparing for Joy,” Laity Lodge (Kernersville, Texas); “The Ethics of Eating,” Methodist University (Fayetteville, N.C.); and “The Spirituality of Eating,” Berry College (Rome, Ga.).

## MINISTRY UPDATES

**Michael Battle D'76** has retired after a career that included service as a university chaplain and U.S. Army Reserve chaplain and a tenure as president of the Interdenominational Theological Center (ITC) in Atlanta, Ga. After his academic career, he was named U.S. Ambassador to the African Union, U.S. Representative to the U.N. Economic Commission on Africa, and senior advisor to the Africa Bureau of the U.S. Department of State.

**Howard Rich D'86** serves as pastor of Rehobeth UMC in Terrell, N.C., after serving six years on staff with the Western North Carolina Conference of the United Methodist Church.

**Robert Cox D'94** retired in July after 26 years of service as a United Methodist pastor. He now resides in Columbia, S.C., where he teaches church administration and serves as the South Carolina Annual Conference scouting coordinator.

**Carl King D'94** joined the Duke Divinity School staff as associate director of development in October 2018. He lives with his wife, Stacy Wood, and two young daughters in Chapel Hill, N.C. The happy Blue Devil family enjoys cheering on both the men's and the women's basketball teams.

**Louis Butch Kuykendall D'94** presented the poster, "The Role of Hospice Volunteers in Helping Patients Deal with Issues of Guilt, Regret and Related Spiritual Issues," at the American Public Health Association 2018 Annual Meeting and Expo in San Diego, Calif., Nov. 10–14, 2018.

**Brent William Scott D'02** is the 27th Chief of Chaplains of the U.S. Navy. His leadership and ministry to all chaplains in the U.S. Navy, U.S. Marine Corps, and U.S. Coast Guard have taken him around the world. He and his wife, Marilyn, reside near Washington, D.C.

**Patricia Hawkins Wells D'02** has reopened her private practice for pastoral psychotherapy, Wells Spring Pastoral Counseling. She will be seeing clients in her home office at Lake James in Nebo, N.C., and in her office located in First UMC in Morganton, N.C.

**Benjamin Shryock D'04** has returned to his calling as a chaplain with the Ascension Medical System after a career practicing immigration law. He lives with his wife and two children in Brookfield, Wis.

**Thomas McGlothlin D'07, G'15** received the 2019 Manfred Lautenschlaeger Award for Theological Promise for his book, *Resurrection as Salvation: Development and Conflict in Pre-Nicene Paulinism*.

**Matthew Easter D'08** was honored with the Emerson Excellence in Teaching Award in St. Louis, Mo., Nov. 12, 2018.

**Angela M. MacDonald D'10** was promoted to system director for mission integration at CHRISTUS Health in Irving, Texas. CHRISTUS Health is one of the top 10 Catholic health care systems with facilities across five states in the U.S. and three countries in Latin America.

**Elizabeth Queen Henry D'14** has been named the program director of Thriving in Ministry. Thriving in Ministry is a new ecumenical program offered by the Center for Ministry at Millsaps College that will support clergywomen across the South.

**Regina Wenger D'15** is beginning a Ph.D. program in history at Baylor University.

## FAMILY NEWS

**Amie Elisabeth Stewart D'12** and her husband, Mike Stewart, welcome daughter Kelsey Beth Stewart. She was born Dec. 4, 2018.

**Luke Wetzel D'12** and his wife, Natalie Wetzel, welcomed a son, Joseph Nicholas Wetzel on July 2, 2018. The

family recently moved to Riverside, Ill. where he serves as rector of St. Paul's.

**Wayne Credle Jr. D'15** married Passion Credle on Aug. 18, 2018. He is currently youth pastor at First Shiloh Baptist Church in Mechanicsville, Va., and a mental health counselor for

Therapeutic Application Practice in Richmond, Va. He began Ph.D. studies in Organizational Leadership at Regent University in March 2018.

**William Miller McLeane D'15** and wife, Cate Tidwell, welcomed a daughter, Annie Cate McLeane, on Feb. 6, 2019.



Duke Divinity alumni are among the most equipped, transformative leaders in the church and world. I invite you to share your experiences with the Duke University community by updating your alumni profile today by visiting [alumni.duke.edu](http://alumni.duke.edu).

—MYCAL BRICKHOUSE D'16, ASSISTANT DIRECTOR OF ALUMNI AFFAIRS

## NEW BOOKS

**Wilbur I. Jackson D'61** published *Thinking of God Every Day (Running the Gamut of Life's Issues)*, a book of 145 devotionals best suited for an individual, couple, or small group study.

**Todd Outcalt D'85** published two books: *Blue Christmas* (Upper Room Books) and *All about Mohandas Gandhi* (Blue River).

**Murray Richmond D'88** published *Wrestling with the Word* (Parson's Porch Books). He serves the First Presbyterian Church in Medford, Ore.

**Thomas A. Robinson D'89** published *Questions of Faith: Encountering Christ at the Point of Doubt and Confusion* (Mazarin Press).

**William McDonald D'91**, with co-authors Sandra Beardsall and Mitzi Budde, published *Daring to Share: Multi-Denominational Congregations in the United States and Canada*.

**Michael Gehring D'92** published a spiritual autobiography, *As the Broken White Lines Become One* (Wipf and Stock).

**Julius McCarter D'97** published *Pastoralia: Reflections on Ministry after Twenty Years*.

**Tonya Armstrong D'03**, published *Blossoming Hope: The Black Christian Woman's Guide to Mental Health and Wellness*.

**J. Dana Trent D'06** published two books: *One Breath at a Time: A Skeptic's Guide to Christian Meditation* (Upper Room) and *Born Dying: Faithful Reflections to Help You Cope with Death and Grief* (Chalice Press). She is a professor of world religions at Wake Tech Community College.

**Thomas McGlothlin D'07, G'15** published *Resurrection as Salvation: Development and Conflict in Pre-Nicene Paulinism* with Cambridge University Press.

**Joshua J. Whitfield D'08** published *The Crisis of Bad Preaching: Redeeming the Heart and Way of the Catholic Preacher* (Ave Maria Press).



## GOT NEWS? STAY IN TOUCH!

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## MORE ON SOCIAL MEDIA!

Be sure to follow the Duke Divinity social media accounts for updates from faculty, students, and alumni as well as the latest news and events—and beautiful campus photos!

OBITUARY NOTICES

**40s**

**Lewis Elbert Wethington D'46, G'49** died March 3, 2019.

**Effygene Chunn Bull D'48** died Oct. 28, 2018.

**James William Reynolds Jr. D'48** died Oct. 30, 2018.

**50s**

**Edwin Hilmore Langrall D'50** died Nov. 12, 2018.

**Ralph E. "Jack" Kayler T'52, D'55** died Oct. 22, 2018.

**Max Kearns Lowdermilk T'52, D'55** died Oct. 5, 2018.

**Reginald "Reg" Harrell Potts III D'52** died Feb. 13, 2019.

**Robert "Bob" T. Simpson D'52** died Jan. 13, 2019.

**John R. Lackey D'53** died Nov. 16, 2018.

**Joe Lane Ervin D'54** died Aug. 29, 2018.

**Boyce C. Medlin D'55** died Dec. 25, 2018.

**Ralph E. Wilbur D'56** died Jan. 10, 2019.

**Robert E. James D'57** died July 30, 2018.

**Vernon C. Tyson D'57** died Dec. 29, 2018.

**William A. Cheyne Sr. D'58** died July 12, 2018.

**James Weldon Smith III D'58** died Oct. 24, 2018.

**60s**

**Lester Gale Brady D'60** died July 10, 2018.

**Paul Carlson D'60** died Feb. 13, 2019.

**Edward P. Osteen Sr. D'60** died Oct. 11, 2018.

**Samuel Belton Bridges D'61** died Dec. 28, 2018.

**George William Johnson D'61** died Nov. 19, 2018.

**Henry E. Riley Jr. D'61** died Dec. 18, 2018.

**William Fonville Gandy D'63** died July 13, 2018.

**James Paul Rush D'63** died Sept. 27, 2018.

**Daniel P. Freitas D'65** died Oct. 18, 2018.

**William H. "Pill" Osborne Jr. D'67** died Sept. 19, 2018.

**Carlton Earl Davis D'68** died June 17, 2018.

**70s**

**William M. Hall D'70** died Jan. 2, 2019.

**David Adkins D'72** died Sept. 14, 2018.

**Earl Wilson Jr. D'73** died July 3, 2018.

**Richard Ervin Butler D'75** died June 29, 2018.

**Benjamin Killian D'75** died Sept. 28, 2018.

**Elizabeth Scott Thompson Severance (Betsy Wood) D'77** died Feb. 11, 2019.

**Rick Cartwright D'79** died Aug. 3, 2018.

**80s**

**Elizabeth Graves D'86** died Nov. 27, 2018.

**Charnell Kolm D'88** died July 17, 2018.

**90s**

**William "Bill" Lambert D'90** died Nov. 16, 2018.

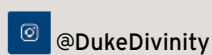
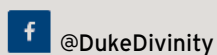
**William Marion Fackler D'94** died Aug. 22, 2018.

**Ellen Sears Harkey D'97** died Nov. 25, 2018.



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