

ANGLICAN EPISCOPAL HOUSE OF STUDIES

# Perspectives

*Duke Divinity School* 2007

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**T**HE ANGLICAN EPISCOPAL HOUSE of Studies was launched just one year ago. Yet there have been Anglicans at Duke Divinity School—among both faculty and students—for decades. This year's first graduating class of nine Episcopalians proves the point: the students all started at Duke before an Anglican program was much more than a whisper. They have witnessed (and helped to shape) some rapid growth. These have been exciting times.

"My bishop was happy for me to do my seminary education at Duke Divinity," remarked Jonathan Melton, sponsored for ordination by the bishop of Northern Indiana, Rt. Revd. Ed Little. "He was just thrilled when Duke developed the Anglican Certificate and began a program of Anglican Spiritual Formation. The Formation was the missing piece (Duke has seen enough students through General Ordination Exams that academics were never a concern) and through a combination of the AEHS program and my local church I have been very well served."

As nine M.Div. graduates now disperse around the country, it is a delight to reflect upon their various callings and ministries. The interests of this first class illustrate well our goals at the Anglican Episcopal House of Studies. Out of this group, three are heading directly for ordination and parochial ministry, and another two are in discernment to that end while occupying lay positions in ministry. The rest remain within the field of education, ready to embark on their academic and/or teaching career or to begin the doctoral research towards that end.

What are our aims? To serve the church, to form future leaders and to help raise the next generation of theologians so they may do the same. Time and again I am asked "which church?" or "what sort of leaders?" The answers are many: lay and ordained, conservative and liberal, "high" and "low." That diversity serves us well so long as there is a commitment to name Christ in one another and to drink deeply and honestly at the same well.

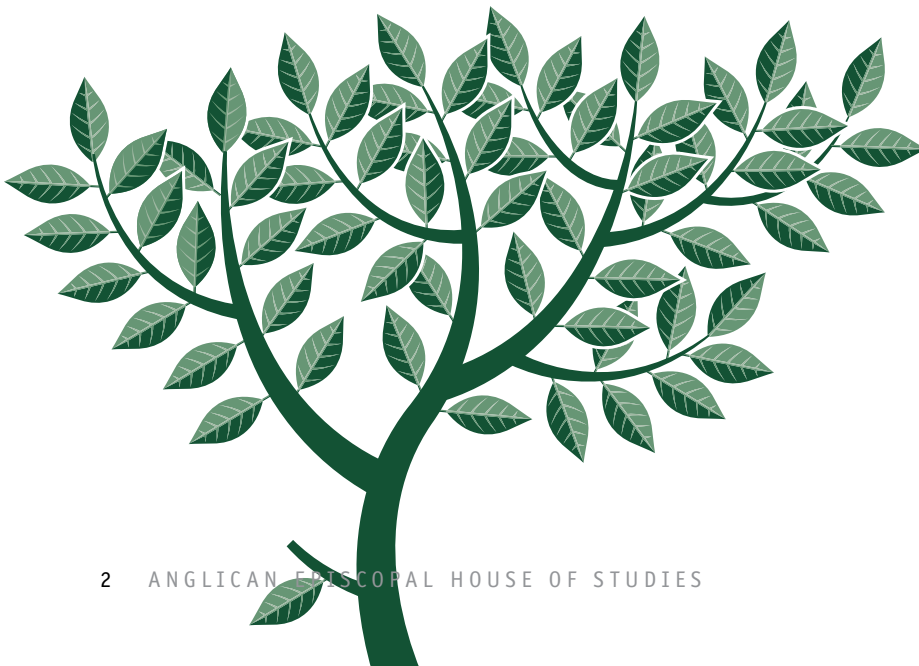


Members of the first AEHS graduating class of '07 present their gift of a processional Gospel. From left to right, back row: Daniel Miller, Jonathan Melton, Meredith Stewart, Jim Dahlin, Jo Bailey Wells (director); front row: Roxane Gwyn, Lauren Winner, Lauren Kilbourn. Not present: Chad McCall, Sarah Yeates.

We share the same resources and we work to the same end. Neither of these are limited except by our commitment and imagination. In our current ecclesial climate, it seems to me that theological education is the ideal process by which we may find ourselves formed at the same table, whether in the library, the classroom or the chapel.

I don't presume to tell the story of this work alone. Following are reflections and essays by Duke Divinity School students involved with the program—expressing in various forms how they have interacted with AEHS and, I trust, grown from the experience. As they are the reason for the Anglican Episcopal House of Studies, their voices will lift up its progress and possibilities.

**Jo Bailey Wells**, *director,*  
*Anglican Episcopal House of Studies*



September 14, 2006

Seminar: *Cardinal Sheep? Leadership of an Historic Parish*  
Rev. Canon Pierce Klemmt

## ANGLICAN EPISCOPAL HOUSE OF STUDIES: A Program in Context

February 1, 2007

Seminar: *Teaching Eucharist*

Rev. Dr. Sam Wells

February 8, 2007

Seminar: *My Theological Journey*

Lord Carey of Clifton

September 28, 2006

Seminar: *Spiritual Friendship, Spiritual Direction*

Rev. Liz Dowling-Sendor

**THE PRISTINE**, gothic spires of Duke University were a far cry from the dusty streets of Africa where I spent nearly three years before coming to divinity school. When I entered Duke Divinity School I had to wonder—would the questions of a missionary working in Sudan be the same ones asked in an academic setting like Duke?

More than anywhere else at Duke, the Anglican Episcopal House of Studies immediately provided the space to engage questions related to what I saw in Africa both inside and outside the classroom. In a course on canon law and relationships within the Anglican Communion, taught jointly by Bishop Michael Curry and Dr. Jo Wells, we discussed how African Anglicans are responding to issues such as HIV/AIDS and poverty. In conversations over lunch or coffee we talked about how the church working in peace and reconciliation in a violent place such as Sudan relates to our wider questions of ecclesiology.

The intentional international focus emphasizing the relationship of the Episcopal Church to provinces around the Anglican Communion has given me the opportunity to relate my experience in Africa to my broader theological education.

**Ross Kane, M.Div. '09,**  
aspirant in the Diocese of Virginia

**LAST SPRING**, I gathered weekly with eight students to read and discuss some of our tradition's great writers, including George Herbert and Jeremy Taylor. Some of the students complained that Richard Hooker was not especially "spiritual," and I'm not sure I persuaded them. I must confess a deep fondness for Hooker: how can you find boring a writer who claims that giving an unbaptized person communion is like trying to feed a corpse? Even if you don't agree with the sentiment, you have to admit it's a vivid image.

Not all of our authors were, strictly speaking, Anglican: Julian of Norwich and Margery Kempe, for example, pre-date the Church of England. We also read John Wesley. Despite Methodists' funny habit of claiming him, our class decided Wesley fit right into a long tradition of what one might call Anglican's practical piety.

Indeed, that practical piety was at the heart of our class...the sense that one knows through doing, that one knows who one is and who God is and even who one's neighbor is through the enacting of the habits of faithfulness. We discovered, *inter alia*, that study itself is one of those habits of faithfulness, a practice that helped us more fully know God and one another.

**Lauren F. Winner, M.Div. '07,**  
newly appointed Assistant Professor of  
Christian Spirituality



## CANTERBURY TALES

**IN AN ESSAY** on Old Testament community, Walter Brueggemann says: “The trick of community is to hold together real differences of interest in the midst of treasuring a passionate commitment to belong faithfully to one another.”

That is exactly what I and 27 other Anglicans from around the world did last summer as we participated in the Canterbury Scholars educational program at Canterbury Cathedral. The program is for senior seminarians and those who have been priests for less than five years, and my group came from UK, USA, Brazil, Korea, India, Canada, Sri Lanka, Mauritius, Sudan, Uganda, Zambia, Tanzania and Jamaica. There were eight women and one openly gay man, and we represented both the liberal and deeply conservative theological and political spectrums.

It could have gone terribly wrong—yet we learned to see the face of Christ in one another. We followed what Dr. Michael Battle calls “the theology of proximity” in that we got to know one another as children of God before we dared to judge. By the end of our two weeks together, we all agreed that we deeply care about the Anglican Communion holding together because we are enriched by the differing views and diversity of a faith tradition that is found around our entire planet.

The 28 of us were welcomed members of the Canterbury community as we worshipped with them three times a day. Robert Willis, the amazingly loving Dean of Canterbury Cathedral, gave this place the mission: “To show people Jesus,” and that mission is reflected in every aspect of this community.

It guided the Canterbury Scholars Program and led us to understand that, regardless of how diverse our social and political and theological views may be, if we Anglicans continue to share in the same (or similar) worship patterns, if we remember and value our faith tradition and the saints who have gone before us, and if we simply listen and respect and love one another, nothing can destroy the unity of the Anglican Communion.

This unity will hold in spite of power struggles and hidden agendas that fuel our current crisis. Archbishop Rowan Williams is correct that continuing dialogue will enable us to see that we are far more alike than we are different. We are all children of God who believe as we worship, using similar prayer books designed in the Anglican tradition

**Miriam Saxon, M. Div. '07,**  
*newly ordained deacon in the Diocese of North Carolina*

## GO TO MALAYSIA!

**SHE MOVED MY HANDS** to the failing knee I was to bless. “Not there,” she said. “Here.”

Next was a mom. “Ask God to cleanse her blood,” she pleaded. Her anemic 3-year-old smiled weakly as I laid hands on her. “Give me the faith you talked about,” said the last in line.

Sabah is one of Malaysia’s 14 states. Formerly the colony of North Borneo, Sabah neighbors Indonesia to the south, and the Phillipines to the east. When a mentor responded, “go to Malaysia!” in response to my question about how I should spend my last summer before ordination, he explained that I would find the most vibrant Christianity in the world here.

I don’t doubt he is right. I am laying the groundwork for future AEHS students to pursue summer internships

here if desired. And I am learning what the church has the potential to be when it is a minority. Again and again I encounter Christ on the faces of those whose trust that the American “Reverend” will cast out their demons—in the name of Christ—belies their premise that I can teach them anything about faith.

The migrant children are my teachers. Here in North Borneo, Christ is present. The kingdom is visible in the peaceful life-sharing of Chinese, Indians, many Malay tribes, and even the Christians and Muslims together. Here, in the diocese of Sabah, it is a great joy to be an Anglican.

**Craig Uffman, M. Div. '08**



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## CONNECTING IN VIRGINIA

**TWO AEHS STUDENTS** served in field education placements in the Washington, D.C. area this summer. Cindy Briggs served at Christ Church Alexandria, a large Episcopal parish in Alexandria, Va. Andrew Rowell was at The Falls Church, a large parish in Falls Church, Va. that recently left the Episcopal Church to join the Convocation of Anglicans in North America (CANA).

Although Cindy and Andrew served parishes which differ greatly on important theological matters, they met for reflection and were startled to recognize just how much these parishes (as well as Cindy and Andrew themselves) share about the vision of God's Kingdom on earth. Each reflects here on the summer's learning:

*The current climate of the Anglican Communion has been and continues to be difficult and painful to endure. As I serve Christ Church Alexandria this summer, I am keenly aware of the hurt that is felt by many. In the midst of debates over the authority and interpretation*



*of scripture and the legal and ecclesial battles being waged, it is easy to forget about those crucial things that we hold in common. It is easy to forget that, despite the current brokenness of our Communion, we are all a part*

*of the one Holy Catholic and Apostolic Church that worships the Savior who was, and is, broken for us.*

*As I have been in conversation with Andrew Rowell over the summer, I am coming to see more fully that the movement of the Holy Spirit through the church transcends even the sharpest of divisions. God is using both Christ Church Alexandria and The Falls Church to do God's work in the world. The Good News is being proclaimed in word and deed as we strive to bring the Kingdom of God near. Although we live in a time full of disagreement and struggle, we all hope and look toward the day when Christ will be all in all.*

**Cindy Briggs, M.Div. '08,**  
discerning candidacy for priesthood  
in the Diocese of North Carolina

*It has been a joy to return to my home parish this summer. I have been simultaneously comforted and challenged by the opportunity to teach and preach at a church through which I've been profoundly formed as a follower of Christ. It has also been both joyful and challenging to be a part of a new thing that God is doing in our midst—as the Global South intercedes to give shelter to former Episcopalians who do not believe that ECUSA is willing to accept discipline from the broader Anglican Communion.*

*Notwithstanding the divisions facing Anglicanism in America, my conversations with Cindy Briggs this summer have confirmed a number of*



*wonderful congruencies in our hopes for God's Church. We both feel passionately that the Creeds must be declared boldly to a world that needs to know its only Savior and Lord, and we both be-*

*lieve that the church must be the loving hands and feet of Christ in a broken, suffering and sinfully unjust world. Thanks be to God that both The Falls Church and Christ Church Alexandria have amazing ministries which strive, with the Holy Spirit's guidance, to make the world look more like God's Kingdom. And both congregations come to the rail week after week with all hopes pinned on Christ's crucified and risen Body. Thus, although the divisions are great between our parishes, we still all come to Christ's Table, longing to be remade into instruments of God's saving purposes for creation.*

**Andrew Rowell, M.Div. '08,**  
postulant in the Convocation of Anglicans in North America

## LIVING LITURGY:

### Clergy Collars and the Friendship of God

**BY SECOND SEMESTER** of third year the anxious seminarian will hear and share the whispers with her peers: Light blue or black? Roman or pink? Plastic tabs or 'cleri-cool'? That's right, in the blink of an academically distracted eye (call it a "senior moment"), the dilemma of the clergy shirt and collar quickly joins the growing list of "Things that Div. School Didn't Get To."

By observation, the seminarian will know that the awkward white stripe often acts as a sign of one's churchmanship; that the collar relays a complex code of denominational distinctions for those in the know, with cufflinks to match; and that the one who wears it will spend the better part of his or her remaining days blessing other people's food. But what else? What of substance? Enter cynicism, and the prayerful seminarian might well swear off the clergy collar before ever putting it on.

And yet most folks who have grown up in the church will recall receiving lessons of informal, unintentional and solidly life-transforming sorts from those who wore their collars well. These folks know intuitively that the collar possesses potential for meaningful symbolism, even if they don't know where to begin its description.

Clergy collars are first and foremost symbols of humility and availability. To wear a collar is to be visually set apart as one available, and it is

a greatly humbling thing. It is simply true that if one wears a collar, 1) one will be noticed, and 2) one will be approached. Moreover, if one is human, 3) he or she will experience the approach of others as unwanted interruption, and more than a few times.

But the humility of undesired con-



versations is really just the surface; the richness of the humility that the collar would teach us rests principally in the fact that folks read the collar as an encounter with God—and not because of the one who wears it. I heard someone object to the collar once, noting how a collar makes socialites of clerical introverts. Her gist was this: "A priest shouldn't need the help." The availability and approachability of the collar, however, is not primarily for the help of the priest; rather, the collar is for the one who finds herself without a soul in which to confide; for the one without an ear to hear his sin; for the one in need of lips to speak that sin's forgiveness.

The presence of God in the midst of something decidedly "not

God" is what the church has long celebrated as sacramental. Thus the public wearing of a clergy collar by the Church's sacramental characters reminds the church that she does not exist for herself any more than sacraments do; instead, the church exists with her whole being—even and especially her liturgical parts—for the reconciliation of the whole world to God. The sheer awkwardness of the clerical uniform in a department store, for example, witnesses to the desire of the divine friendship even for those parts of creation that are at present oblivious to the possibility of that friendship.

Imagine yourself in Old Navy, checking out the discount rack, talking it up with a nearby friend. Continue this imagination for too long, and you will no doubt know intuitively the dramatic overlap of the corporate and individual essence of the divine friendship represented by the four-inch plastic collar on your neck. You stand out. They are not all flattering stares. You begin to make decisions for others in relation to your apparent awkwardness. From time to time, you glimpse the world, you think, as God might. You catch yourself praying for the random faces.

Which brings us to the chief way by which the humility of availability can be undone, chiefly by the choosing of the symbol. That is, if one constantly wonders whether this or that place is an appropriate venue in

[continued on page 8]

# Anglican Theology from Henry VIII to James I

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## WHY DUKE? A Texan Reflects

**BECAUSE THE BISHOP** sent me here.

Perhaps there is more to it. While I am in the ordination process in the Diocese of Dallas, I can say why I was excited about the bishop's decision regarding where the educational portion of my formation would occur.

The Master of Divinity program at Duke in connection with the Certificate in Anglican Studies provided by AEHS exists in a climate of rigorous academic engagement where orthodoxy is possible. Certainly, I do not agree on all issues with all my classmates or professors, but I am also not alone. I am continually challenged and am continually challenging others in the classroom, around the table in the Refectory, and when the AEHS gathers. My belief in the apostolic faith remains and grows as a result of these interactions.

Also, Duke and, more specifically, the AEHS, provide an opportunity to learn the practices and beliefs of Anglicanism in context. We are not a tradition defined by who we are not; we are a tradition defined by who we are. That said, placing Anglicanism in context and tension with other Christian traditions—not just our United Methodist hosts, but also

Baptists, Roman Catholics, and others—has produced for me a more robust Anglicanism. Each morning, several of us gather for the Daily Office. In that simple practice, we find ourselves making a bold daily claim about a rule of life, about liturgy, about scripture, and about prayer.

Finally, for me, the Divinity School's placement in the context of a larger institution was a significant benefit. The university forces us into conversation and witness with a diversity of people and provides an opportunity to be part of the larger world. We can and do engage with our peers in other graduate programs, as well as with the undergraduate students. Furthermore, being part of a larger institution provides us with lectures, performances, and activities—including an occasional basketball game—that would not be available in other settings.

In short, Duke is a place where my faith continues to increase, where my appreciation for the Anglican tradition continues to grow, and where I have found a home to live out God's call.

**Thomas Kincaid, M.Div. '09,**  
aspirant in the Diocese of Dallas

*The Anglican Tradition*

*The English Reformation*

*Anglican Social Ethics*

*Liturgy & Worship*

*Contemporary Issues in Anglicanism*

*Preaching Grace on Special Occasions*

which to wear the collar, the temptation to invoke the collar in advantageous ways becomes too great; the symbol becomes a selective emphasis of the one who wears it –instead of the reliably constant, if sometimes wearying, “Here am I,” uttered in response to the call and claim of God.

Without the weariness, I dare say the humility would vanish. The weariness reminds the clergy person that he is, after all, “a company man,” not representing himself, but the church whose life in the Spirit is encounter with the Risen Jesus. Thus he submits to the authority of scripture and the church. Indeed, the church is replete with examples of priestly figures for whom ordination

represented a voluntary surrender or restraint of freedoms for the flourishing of the whole body of Christ. The first lesson of ordination is to be externally labeled as one whose life belongs to another for the sake of the church for the world.

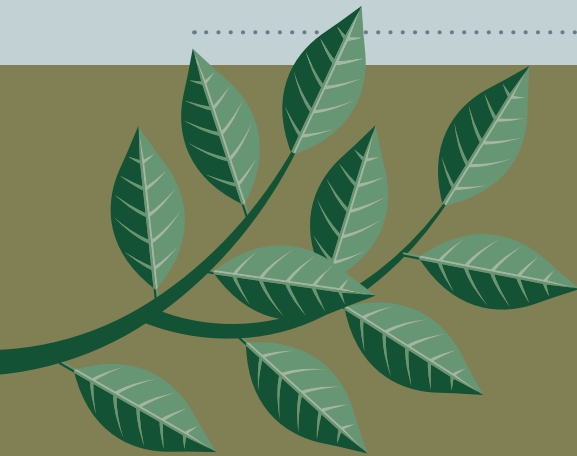
As the textbooks tell us, the clergy shirt is, after all, an abbreviated cassock. The cassock, for its part, is the most basic vestment that a clergy person wears; it is, most simply, a garment of prayer. To be clothed in prayer for the life of the world, listening with that world for and to the presence of God is the great gift and charge of ordained ministry.

The embarrassingly conspicuous priest focuses the desire of God em-

bodied in Jesus “that they all may be one,” and stubbornly recalls at every turn that the Church primarily exists for those who are not yet members. Indeed, in its small way, the wearing of the collar becomes a symbolic offering of the total self-emptying of Christ for the whole world.

All of which is not to say you will never see me in a T-shirt. It is to say that I’m not as quick to grab one, and even slower to regard this ordination business apart from the lines it works so hard to blur: a “secular” world and living worship.

**Jonathan Melton, M.Div. '07,**  
*newly ordained deacon serving*  
*St. Helena’s, Boerne, Diocese of West Texas*



ANGLICAN/EPISCOPAL FACULTY AT DUKE DIVINITY SCHOOL

Dr. Ellen Davis, *Professor of Biblical and Practical Theology*

Dr. Susan Eastman, *Asst. Professor of the Practice of Bible and Christian Formation*

Dr. Joel Marcus, *Professor New Testament and Christian Origins*

Dr. Jo Wells, *Assoc. Professor of the Practice of Ministry and Bible*

Dr. Sam Wells, *Research Professor of Christian Ethics and Dean of Duke Chapel*

Dr. Lauren F. Winner, *Asst. Professor of Christian Spirituality*



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