

ANGLICAN EPISCOPAL HOUSE OF STUDIES

Perspectives

DUKE DIVINITY SCHOOL

2014-15



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A MAJOR FOCUS OF LIFE at AEHS during 2013-14 was a series of “Anglican-Episcopal Conversations.” From its beginnings in 2006, AEHS has brought together Episcopalians and other Anglicans studying at Duke Divinity School, and over the years a strong culture of shared worship and careful listening to each other, together with a rich social life, has enabled the House to establish a firm foundation. From the time of my arrival at Duke in early 2013, I gained from several people the sense that the time had come for AEHS to build on that foundation by engaging in a somewhat more intentional and, when necessary, robust discussion of ways forward in the relationship between The Episcopal Church and other Anglican churches in the USA. The resulting series of Conversations that we offered is the subject of five articles in this edition of Perspectives, with the first article (on page 6) setting out an overview of the whole process and four others offering personal reflections on what the writers found especially striking. As expected, the sessions were at times uncomfortable, or “anxiety-inducing,” as one student put it, and some questioned the value of what we were doing. But this venture also generated much that was deeply encouraging. Above all, I am grateful that a cohort of students is emerging from Duke Divinity with both a passion for prayerful and intelligent conversation

across church divisions and some confidence in making such conversation happen.

Thankfully, we spoke of other matters as well over the course of the year and were blessed with some memorable presentations by visiting speakers. For example, the lecture given by Dr. Robert MacSwain on the 50th anniversary of C.S. Lewis’ death attracted our largest audience of the year and is the subject of another article in this edition. While some theologians may look down on Lewis, no one can dispute that he is easily the most widely read of all Anglican writers, so it is important to reflect, not uncritically, on his enduring appeal. This edition also includes reflections from students on such varied experiences as learning from a disabled child and serving as a lay minister in a submarine.

The year ended with the tremendously encouraging news that Jack and Barbara Bovender, members of St. George’s Episcopal Church in Nashville, Tennessee, would endow the position of Director of AEHS. Details of their extraordinarily generous gift are given on the opposite page. I am very grateful indeed for this vote of confidence in what we are seeking to do, and I approach the new academic year with excitement about how we can continue to develop the work of AEHS. Together with my wonderful colleagues, Liz

Dowling-Sendor and Sonja Tilley, I hope that friends and former members of AEHS reading this edition of Perspectives will stay in touch and if possible come and see us – perhaps for the Study Day with Dr. Luke Bretherton on 16 February 2015. And we encourage anyone looking for a first-class theological education, combined with strong formation in the Anglican tradition, to learn more about the work of AEHS within Duke Divinity School.



David Marshall, *Director of the Anglican Episcopal House of Studies; Jack and Barbara Bovender Associate Professor of Anglican Episcopal Studies and Ministry & Associate Professor of the Practice of Christian-Muslim Relations*



The Rev. Dr. David Marshall, AEHS Director, and the Rev. Liz Dowling-Sendor, AEHS Associate Director

FRANKLIN GOLDEN

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

Jack and Barbara Bovender Endowment for AEHS

A MAJOR NEW GIFT of \$1.5 million will endow the position of the Director of AEHS as the Jack and Barbara Bovender Professor of Anglican Episcopal Studies and Ministry.

Explaining the motivation behind this extraordinarily generous gift, Duke University trustee Jack Bovender said, “We have known of the work of AEHS for some years. From our own personal experience we are convinced that, working with the exceptional theological education and ministerial training offered by Duke Divinity School, AEHS offers superb preparation for ordained and other ministries for students in the Anglican tradition. We are delighted to be able to ensure the long-term future of AEHS within the Divinity School.”

Richard B. Hays, dean of Duke Divinity School, said he was “thrilled by this generous and timely gift” and commented, “As a United Methodist seminary embracing a range of Christian traditions, Duke Divinity School regards AEHS as a vital part of what we are seeking to offer the wider Church. We look forward to the continued growth of AEHS and its contribution to our community.”

This is clearly a most encouraging moment in the life of AEHS, indicating great confidence in the work we are already doing and securing the place of AEHS within the Divinity School for the future. But this is no time for complacency, and we in AEHS are working with the Divinity School’s Development Office to identify sources of financial support which will enable us to increase the number of scholarships available to our Episcopal and other Anglican students. If you can assist us with these scholarships, or if you can suggest avenues we might explore as we address this pressing need, we would love to hear from you. Contact information can be found on the back page of this publication.

The full release on the Bovenders’ gift can be read on the Duke website at: <http://today.duke.edu/2014/05/divinity-bovender>.

David Marshall, *Jack and Barbara Bovender Associate Professor of Anglican Episcopal Studies and Ministry & Associate Professor of the Practice of Christian-Muslim Relations*



Jack and Barbara Bovender make a major gift to ensure the long-term future of AEHS.



Members of the 2014 Anglican Episcopal House of Studies graduating class: (from left, back row) Brandon Walsh, William Glass, Peter Morris, Stephen Crawford, Joe Sroka, Willis Logan, Director David Marshall; (from left, front row) Associate Director Liz Dowling-Sendor, Michelle Wolfe, Sarah Barton, Michael Burns, Molly McGee Short. Not pictured: Heather Starkey, Elaine Tola, Margaret Wallace.

Congratulations Class of 2014!

FRANKLIN GOLDEN

ON THE WEB For information on where the graduates are now, visit www.divinity.duke.edu/initiatives-centers/aehs/graduates

C. S. Lewis and the *Reconciliation of All Things*

“HOLY PLACES ARE DARK PLACES,” says the priest in C. S. Lewis’s mythical narrative *Till We Have Faces*. “Holy wisdom is not clear and thin like water, but thick and dark like blood.” Whatever Lewis thought about the nature of holiness, his story prompts us to ask whether any reconciliation can happen between ostensibly warring binaries—between philosophers and poets, logic and narrative, reason and imagination.

On November 20 and 21, 2013, the Anglican Episcopal House of Studies observed the 50th anniversary of C. S. Lewis’s death, inviting the Rev. Dr. Robert MacSwain of the School of Theology at Sewanee to deliver a public lecture and to preach at a Duke Divinity chapel service to commemorate the occasion. Dr. MacSwain offered a picture of Lewis’s intense commitment to wrestling with those seemingly irreconcilable elements that characterize nothing less than the cosmos of the human life: spirituality and *eros*, agony and pleasure, reason and imagination, myth and fact. The primary question at hand was how, precisely, Lewis was so successful in communicating the elementary content of Christianity to millions of readers. Dr. MacSwain’s answer suggested that it was

Lewis’s extraordinary capacity for blending reason and imagination that made his writing so attractive and so effective in reshaping the interior landscape of his readers. Indeed, one can view the reconciliation of imagination and reason within Lewis’s mind as intimately linked to his conversion to Christianity—a *myth*, he concluded, that also happened to be *true*.

At the commemorative service in Goodson Chapel, Dr. MacSwain preached on Lewis’s interest and rhetorical facility in seeking to reawaken a desire for God in his readers, as well as his severe grappling with “the agonistic character of Christian faith and life.” These themes are epitomized in Lewis’s novel *The Horse and His Boy*, when Hwin (the horse) asks to be eaten by Aslan the lion. It is a picture of the desire for unity with God on any terms. For Lewis, to be consumed by God is our deepest desire. This desire of our souls is also the desire of our bodies as we approach the Eucharistic table, where we “feed on him in [our] hearts by faith, with thanksgiving.” It is where we consume God, and are thereby consumed by God—transformed, unmade, so that we may be re-made in God’s image and likeness.

It occurs to me that the fervent search for reconciliation in C. S. Lewis’s life and work bears strong resonance with what we hope to embody at AEHS. We are a House



that, in the wake of ecclesial brokenness, strives to assemble a diverse set of Christians in the Anglican tradition, grounded through prayer, study, and life together. We worship a God who did not shun human flesh but who became incarnate—Jesus Christ, who “is before all things, and in him all things hold together” (Colossians 1:17). Through Christ, all things will be reconciled. This is the vision inspiring the work of AEHS, a vision that one hopes Lewis would have deeply appreciated and understood.

Daniel Moore, M.Div. '15, is a



candidate for Holy Orders in the Episcopal Diocese of Virginia.

My Greatest Teacher:

Embracing Diverse Participation in Anglican Life

MY GREATEST TEACHER throughout my years of education has been not a person with an advanced degree, but a boy named Shiloh.* I met Shiloh when I was a college student and he was seven. Shiloh does not walk or talk; he depends on others for his participation in daily life. As my relationship with Shiloh blossomed during the four years I served as his caregiver, I grew more and more astonished at the clarity of his communication and the depth of his personality.

Many people see Shiloh primarily as someone with multiple, severe disabilities. Yet his formative role in my life and faith far surpasses that of most of my other teachers. Shiloh formed me in patient endurance, the ministry of presence, and the mystery and hilarity of human relationship. My experiences with Shiloh deepened my understanding of interdependence with God and others.

My work in theology at Duke Divinity School, alongside my work as a pediatric occupational therapist, has made me increasingly aware of how few people with disabilities are members of Episcopal and other Anglican churches. I have witnessed faith crises among individuals and families affected by disability that stem from being unable, because of accessibility challenges, to attend worship and other parish events. In addition to physical barriers, families and individuals also face judgment



from fellow parishioners, painful experiences of stigma, and cognitive barriers to full participation in the life of the Church. Our emphasis on intellectual skills, including reading, understanding sermons, and participating in Christian education, often marginalize persons with intellectual disabilities and hinder them from participating in the full life of their congregations.

Theologies of disability offer an important critique and way forward for all Anglicans as we strive to make our participation in the liturgy, the sacraments, catechesis, and prophetic witness open to our sisters and brothers experiencing disability. Theologies of disability dismantle destructive notions that attempt to connect disability and sin. These theologies also emphasize the universality of human limitedness and find pathways to identify, embrace, and celebrate the wide diversity of human giftedness. Partnering with persons experiencing disability to create welcoming spaces in the Church where all truly belong can provide a critical witness in Anglican communal life.

The Church as Christ's diverse body stands in desperate need of the full participation of its diverse members, including those like Shiloh who experience disability. In response to the homogeneous composition of many Episcopal and other Anglican communities, may we instead embrace the presence of all those who participate differently than ourselves. In these spaces may we also encounter the embodied, resurrected, and living Christ who dares to enter into intimate, radical presence with us all.

** Name has been changed.*

Sarah Barton, M.T.S. '14, will begin



the Th.D. program at Duke in the fall, concentrating on the theology of disability and theological anthropology. She

will also continue her work as a pediatric occupational therapist at Duke.



IN SPRING 2014, AEHS hosted a series of “Conversations” challenging students to think deeply about the current state of affairs in North American Anglicanism and encouraging them to envision a way forward as they prepare for ministry in this context. Divinity School faculty and church leaders laid the groundwork for these Conversations last fall, as Dean Richard Hays spoke on unity and disunity in the New Testament, Dr. Warren Smith discussed conflict in the early Church, Chris Rice of the Divinity School’s Center for Reconciliation shared reflections on how to talk about matters that divide us,

and Dean Timothy Kimbrough of Christ Church Cathedral (Nashville, Tennessee) examined recent Anglican/Episcopal divisions.

The four spring Conversations included prayer, table fellowship, lectures by visiting speakers, and a chance for student response. Speakers alternated between Episcopal and other Anglican leaders, each of whom was asked to address this question: “Where do we go from here?”

The following five articles by AEHS students include an overview of the entire process, followed by a variety of personal reflections on the Conversations.

Fierce Conversations: *Seeking Sources of Unity Amidst Division*

IN THE WORDS OF the Rt. Rev. Dorsey McConnell, Bishop of the Episcopal Diocese of Pittsburgh, the Anglican Episcopal House of Studies at Duke Divinity School is a “happy anomaly” in the global Anglican Communion. Here, Episcopal and other Anglican students worship, study, serve, and share meals together as members of a single organization. These interactions are built into the design of the House; incoming students expect them and current students boast about them. However, the harmony experienced by House members training for ministry can obscure the fact that the ministries for which we prepare will take place amid the real theological and ecclesiastical differences that characterize the relationship between The Episcopal Church and other Anglican bodies in the United States.

Recognizing this need to prepare to minister to a Church in conflict, in 2013 AEHS’ founding director, the Rev. Dr. Jo Bailey Wells, challenged the House to engage in “fierce conversations” about the common life of, and struggles within, the Anglican Communion. Responding to this challenge, AEHS hosted a series of discussions during the 2013-2014 academic year. Organized around worship, meals, and intentional conversation between Episcopal and other Anglican students, this series

aimed to create a House culture in which difficult issues could be fearlessly and lovingly debated and faithful future actions could be imagined.

This spring, two representatives from the Anglican Church in North America (ACNA) and two representatives from The Episcopal Church (TEC) visited AEHS for a series of evening presentations addressing the question “Where do we go from here?” Each speaker considered a potential source of unity in the Church. The Rev. Dr. John W. Yates III, Rector of Holy Trinity Church (ACNA) in Raleigh, NC, called on the House to delve deeply into Scripture and discover “Gospel unity” in its narrative. The Rt. Rev. John Bauerschmidt, Bishop of the Diocese of Tennessee (TEC), proposed thinking about Anglican-Episcopal debates through the ecumenical principles contained in the Chicago-Lambeth Quadrilateral. The Rt. Rev. Terrell Glenn, Missionary Bishop in the Diocese of the Western Gulf Coast (ACNA), framed his remarks around the unity of love as described in Scripture: an intentional, tender, harsh, patient love that makes demands on everyone involved. Finally, the Rt. Rev. McConnell, Bishop of the Diocese of Pittsburgh (TEC), called on AEHS to remember the Church’s ultimate unity in the heart of God,

which transcends every conflict that has divided the Christian community throughout its history.

As the speakers and members of AEHS understand it, the goal of the “fierce conversations” in the House and in the Anglican Communion at large is not simply peaceful coexistence or mere tolerance, but ultimate reconciliation and visible unity in the Church. Given the complexity of the current conflicts, which involve ecclesiastical governance and sacramental practice in addition to faithful engagement with such issues as human sexuality, AEHS’s initial discussions could only begin to explore them. But these conversations trained House members, as we engage in our ministries, to refrain from demonizing each other, to remain aware of the sources of the Church’s unity, and to speak the truth in a manner that recognizes each party’s need for the convicting and converting work of the Holy Spirit.

Isaac Arten, M.Div. ’15, plans to continue his studies with Ph.D. work in systematic and missionary theology.



The Unbreakable Church: *Persisting in Community*

SO MANY THINGS divide us as Anglicans in AEHS and in the entire Communion. How could we possibly have a “fierce conversation” about our divisions without having numerous fierce conversations about the Eucharist, gender identity, biblical hermeneutics, sexuality, theological anthropology, and norms of authority?

Even if we could address each of these topics, something would still be missing. Regardless of what we may personally believe or collectively decide upon, the conflicts within Anglicanism are beyond our control. As many of our speakers stressed, the decisions of our denominations precede many of our calls to ministry or even, for many of us, precede our involvement in the Anglican Communion.

Yet I was encouraged to hear all our speakers emphasize the absolute unbreakability of the Church, in spite of her members’ attempts to tear apart the body. In the midst of doubt and the Church’s all-too-public

failures, we must continue to be the Church—and we must begin with one another.

Indeed, while we presently have little control over the current conflicts, we do have a great deal of power in this peculiar space, this Anglican Episcopal House of Studies. Each of our speakers commented on the unique opportunities for reconciliation our community provides. As part of an ecumenically minded United Methodist divinity school, the AEHS community as a whole, rather than any one particular denomination or jurisdiction, leads our worship. As Bishop Dorsey McConnell put it, AEHS is “an anomaly, a happy anomaly.”

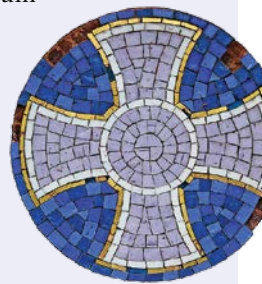
As I see it, the most critical questions deal with the nature of our community. What is this liminal space to which the Lord has called us? What is our unique witness to a Church in the throes of conflict? How should we order our common life to embody the reconciliation we long to see within our local communities and throughout our worldwide Communion?

AEHS offers two particular charisms, interrelated gifts through which we can witness to the larger Church as we seek to recover our communion:

1. Relationality: Anglicanism is a church of communion. Its contours are defined by our relationships. Our communion is impaired when we do not talk to one another and when we settle for stereotypes and generalizing narratives of each other. AEHS serves as a witness to communion when we engage interpersonally with those with whom we disagree.

2. Sacramental Worship: Anglicanism’s commitment to relationality goes beyond personal relationships. Communion by definition is something greater than the sum of its parts. Our daily worship strengthens our relationships by incorporating us into Christ by the power of the Holy Spirit. This is why we continue to make and share Eucharist with one another, despite our divisions.

Through continuing communal performance of these charisms, the members of AEHS will be formed into the kind of leaders our Anglican Communion desperately needs. *“By this everyone will know that you are my disciples,”* Jesus says, *“if you have love for one another.”* (John 13:35)



AEHS students William Glass (left) and Stephen Crawford (right), deacons in the Episcopal Missionary Church and The Episcopal Church, respectively

Bryan Biba, M.Div. '15, is in the ordination



process with the Convocation of Anglicans in North America (CANA). He is from Darien, Illinois.

Gathered *at the Foot of the Cross*

IN THE DAYS PRECEDING each of our conversations with leaders from Episcopal and other Anglican dioceses, I felt a growing sense of dread and foreboding. Our conversations created such a visceral response within me because, each time, I was

The pain of schism was made even more acute by my flourishing friendships with those on the other side from me. These unexpected friendships across the chasm were thriving, despite our stances on opposite sides of the split.

It was these friendships, fed by our communal prayer, which prevented me from abandoning or withdrawing from these anxiety-inducing conversations. Our shared prayer life gathers us at the foot of the cross. During Morning Prayer, I have taken to staring at the crucifix in the front of the chapel. When the rising sun illumines the crucifix, the shadow of Jesus' broken body leans towards us and broods over us. In our prayer, friendships, and conversations, we draw near to our crucified Lord, placing our fingers into the wounds of his broken Body, the Church.

These conversations render us vulnerable to one another because no one has escaped unscathed by our schisms. All have been wounded. The conversations involve not only probing the wounds of Jesus' body, but also letting others probe our own wounds.

For this very reason, we must hold fast to charity in continuing conversations with one another. There is a great temptation within these vulnerable contexts to turn our energies towards tearing holes in one another's arguments, attempting to make others look foolish or heretical. This temptation to belligerent conversation is even more pressing since many of us recently came to,

coming face to face with the ugliness and hatred accompanying our recent schisms. Entering into these conversations was like stepping to the edge of a deep chasm and gazing over the edge — to see people and churches broken on its rocks. Each week I crept to the edge to marvel at the seemingly unbridgeable distance between Episcopalians and other Anglicans. Each week tore my heart.

or are rediscovering our zeal for, our Anglican/Episcopal roots. But once conversation turns in this direction, it becomes increasingly difficult to dissipate mounting anger and resentment among us.

Charity does not mean easy fixes or glossing over differences, but it does mean that we forgive and seek forgiveness when we cruelly pin or manipulate one another in our speech. It means acknowledging wounds we inflict on one another. It means repenting and forgiving.

Let us continue to pray together, to eat together, and to engage in these difficult conversations together because they are gifts. Looking to our crucified Lord, may the Spirit fill us with courage, hope, and faithfulness to live into our calling to be his Body.

Molly McGee Short, M.Div. '14, is



a candidate for the priesthood in the Episcopal Diocese of North Carolina. She will be attending the School of

Theology at Sewanee, Tennessee, for her Anglican year of studies.



A Naïve Hope

DR. MARSHALL'S DIRECTIVE question for the “fierce conversations” – “Where do we go from here?” – was a crucial one. Each of our speakers offered personal memories which, paired with their understandings of the Gospel and tradition, helped us imagine faithful ways forward amidst the questions with which our unhappy division has presented us.

Worship together, they said. Pray together. Laugh together. Be patient. Be humble. Be repentant. Love your dissenter. All these are worthwhile exhortations.

As faithful Christians we have no recourse but to talk about our unhappy division, to address the reality, and to seek reconciliation, whatever shape it takes. Perhaps Bishop Bauerschmidt was right in saying that a “re-hash” is not needed. Certainly if by “re-hash” he means a re-enactment of a vitriolic battle over brick, mortar, and moral high ground, I’m in full agreement. But as our conversations proceeded, I grew more and more certain that we have

little idea what we are talking about when we talk about our division. Because of this, a re-hash of sorts might well be in order.

For example, supposedly we all know what the term “practicing homosexual” means. But I confess to having no idea what we mean when we use that term. Similarly, I would guess that if we scratched the surface of the oft-referenced tropes about the origins of our division, we would confront confusion over Christology, pneumatology, polity, and more. We might need to sort out such questions as these: Does the term “practicing homosexual” imply particular genital contact or certain desires which some believe are proscribed? Has The Episcopal Church wrongly adopted the language of “orientation essentialism” for its discourse? Are the “historic goods of marriage” appealed to within the Christian tradition in fact “Christian”? What bearing does Anglican polity have on evaluating the events that precipitated and followed the recent split(s)? We cannot know where to go from here if we cannot understand and be precise about our judicatories’ answers to these and many other questions.

So where might we go from here? We need to take up the suggestions of our speakers and continue to pray together, worship together, laugh together. Out of the relationships we have cultivated, we can begin to work anew. We can make use of the ecclesially ambiguous space we inhabit and open ourselves to



the Spirit and to one another as we struggle to understand what exactly is at the root of our unhappy division. It might be naïve to presume we could redirect the paths upon which our separate churches now seem set. But if AEHS offers an unusual opportunity to carry this naïve hope – this hope that the Spirit may stir within our respective jurisdictions a movement of mutual recognition and Calvary love – then I would nevertheless urge us to do so.

David Wantland, M.Div. '15, is an aspirant for Holy Orders in the Episcopal Diocese of North Carolina.



Toward a Shared Narrative

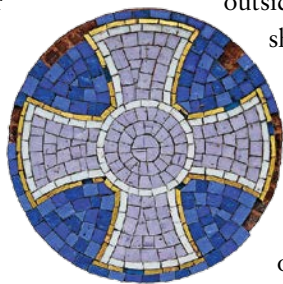
AS I LISTENED to each narrative told in our Anglican-Episcopal conversations this semester, it was striking how different they were, both across and within the Anglican-Episcopal divisions. For instance, one presenter narrated our division through the evolving decisions of the Episcopal Church about human sexuality, while another presenter told a story of divided understandings of the authority of the Bible and Church tradition, with no mention of sexuality. How do we know where we are now or where we are going if we disagree about where we have been? In this community of AEHS, where we have a unique opportunity and witness to the wider Church, it is essential that we work toward creating a shared narrative of our past in order to understand our present and work toward our future.

I have been particularly grateful for the dinner conversations we had during the dialogues. During that individual, informal time, I had the opportunity to hear others'

stories in a way that I had not previously and to see similarities and differences with my own experiences. Given that many of us came into the Anglican Communion inheriting the decisions of our parishes, we have also inherited particular narratives of struggle, tragedy, and triumphalism. Working toward a shared narrative is crucial because it requires listening to others and acknowledging our own sinfulness. As many presenters suggested, it requires repentance and lament. I hope these conversations can continue both within the formal structures of the House, such as the small, mixed listening groups in which we meet week by week, and outside of them. Until we can

share a narrative, it is understandable that we will have trouble sharing a table.

I do not naively hope for a single statement of our divisions to which we can all assent. Instead, I hope that as we grow to understand each other and our communities, we can recognize the truth in each other's narratives, and our own narratives



will stretch and expand to accommodate others' stories as legitimate and important. We can have a shared narrative while recognizing that the divisions are manifested in particular ways in different communities, congregations, and families. Sharing a narrative is intimately connected to sharing a unity of love with one another—demonstrating our love for each other through listening and valuing each others' dreams, desires, and disappointments. If we can share a narrative of our division, then we are already working toward a shared narrative of our unity, starting with this House.

Because of our common life together in AEHS, we have the opportunity to listen to each other and demonstrate unity in the midst of institutional disunity. May we continue praying, listening, and repenting together as we build a narrative, and a future, that we can share.

Michelle Wolfe, M.Div. '14,



participated in the Fellowship at Auschwitz for the Study of Professional Ethics this summer.

Following her August wedding, she will be moving to New York City.

Deep Calls to Deep:

From Submariner to Seminarian



“DIVE! DIVE! Make depth 400 feet!”
As the USS Seawolf slipped quietly into the Pacific Ocean, my mind raced with questions. Underway from Pearl Harbor on my first deployment in the U.S. Navy’s submarine force, I wondered what the coming months would bring. What sort of adventure lay ahead? Would I get along with the rest of the crew? But the most puzzling question that occurred to me was: How is God calling me to serve in this unconventional setting?

I didn’t have to wait long for a response. With my two feet barely onboard, the Executive Officer asked me if I would serve as the ship’s “lay leader.” In lieu of chaplains, the submarine fleet relies upon lay personnel to run the ship’s religious programming—which ranges from weekly Bible studies and worship services to pastoral counseling. This dynamic “collateral duty” quickly became my personal focus. I enjoyed listening to my fellow shipmates and walking through hard questions with them. I appreciated their openness about struggles, cut off from the rest of the world. Most importantly, I saw the power of the Gospel to speak peace into the uncertainties of military life, long distances from home, and broken relationships.

Over the course of my deployments, two observations struck me with regard to ministry. First, I saw how hungry men and women are to hear the message of grace. Like society at large, the military is a hornet’s nest of performance-based identity in which self-worth is measured by diplomas, dress size, and W-2s. But the Gospel gives us a dramatic counter-narrative—one in which God chooses us before we can even pretty ourselves up for the occasion. As the old hymn says, we are invited to “Cast [our] deadly ‘doings’ down— / Down at Jesus’ feet; / Stand in Him, in Him alone, / Gloriously complete.”

Armed with the Gospel of grace, I saw the extraordinary opportunity Christians have to shape a culture that is life-giving. Faced with the stress and dislocation of deployment, sailors in my division often defaulted to cynicism, anger, and despair. But by living distinctive lives marked by the hope we share in Jesus, Christians can invite others into a healthy, positive counterculture. As the writer of Hebrews notes, *“At present, we do not yet see everything in subjection to him. But we see him...”* (Hebrews 2:8-9). Because we see Christ, we offer a culture marked by the fruit of the Spirit instead of sarcasm, resentment, and hopelessness. From the submarine force to my current life with AEHS, I’m privileged to walk side by side with men and women who seek to bring this game-changing good news of Jesus to the deepest, darkest corners of the world.

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Mike Lavoie, M.Div. ‘16, is an aspirant for ordination in the Anglican Diocese of the Carolinas.





ANGLICAN EPISCOPAL HOUSE OF STUDIES

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2014 AEHS STUDY DAY: Towards Understanding Islam

IN ADDITION TO DIRECTING AEHS, Dr. David Marshall teaches within the wider Divinity School in the field of Islamic Studies and Christian-Muslim Relations. He has a passion to help Christians better understand Islam and to reflect on their own faith in the encounter with Muslims. He is Academic Director of Building Bridges, a theological Christian-Muslim dialogue chaired for ten years by former Archbishop of Canterbury Rowan Williams. Not surprisingly, Islam has been featured occasionally in the AEHS program. In spring 2013, Dr. Marshall led an event with Duke Muslim Chaplain Imam Abdullah Antepli celebrating the legacy of the late Anglican scholar of Islam, Bishop Kenneth

Cragg. The students' enthusiastic response prompted another collaboration in spring 2014, when Imam Antepli and the Rev. Dr. Colin Miller, a local Episcopal priest, spoke about fasting in Islamic and Christian practice – a salutary challenge to Christians shortly before Lent!

Having enjoyed opportunities to speak on Islam at churches in North Carolina, Florida, and Tennessee, Dr. Marshall made the theme of the 2014 Study Day "Towards Understanding

Islam." About 30 clergy, laypeople, and students from different denominations attended the program, which began with Morning Prayer and featured sessions on understanding Muhammad, the Qur'an, and Muslim perspectives on Christianity. The day ended with reflections on dialogue and proclamation as twin aspects of Christian engagement with Islam.



SAVE THE DATE: 2015 AEHS Study Day with Dr. Luke Bretherton

Monday, February 16, 2015

We are delighted that Dr. Luke Bretherton, Associate Professor of Theological Ethics and Senior Fellow at Duke's Kenan Institute for Ethics, will lead our next Study Day. His theme will be "Faith and Politics: Poverty, Power, and Privilege." Dr. Bretherton's most recent book, *Christianity & Contemporary Politics*, was awarded the 2013 Michael Ramsey Theological Book Prize. Please join us for what promises to be a fascinating event. For more information, please visit www.divinity.duke.edu/initiatives-centers/aehs/aehs-study-day.



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