

ANGLICAN EPISCOPAL HOUSE OF STUDIES

Perspectives

DUKE DIVINITY SCHOOL 2015-16



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“If *THERE IS A WAY FORWARD*

[amidst the divisions within North American Anglicanism], it surely arises from the recognition in these pages that Christ is present among those with whom we disagree and from whom we may be formally separated. Such a realization is humbling but hope-giving: it leaves us with no choice but to honor Christ wherever he is recognized and to find ways of connecting across the barriers that have arisen.”

These words come from the preface which Justin Welby, Archbishop of Canterbury, has contributed to a book recording the series of “Anglican-Episcopal Conversations” hosted by AEHS in 2013-14. We are very grateful for Archbishop Welby’s affirmation of the work of AEHS and his encouragement to us to persevere in our rewarding but challenging calling. Many thanks also to Isaac Arten (M.Div. 2015) and William Glass (M.Div. 2014) for their dedicated editorial work. Isaac writes more about this forthcoming volume in his piece in this edition of *Perspectives*.

This year the AEHS program has offered many opportunities for students to learn about and connect with fellow Anglicans of various traditions – and sometimes over great distances. A memorable moment occurred when three groups of AEHS students met by Skype with three groups of Anglican seminarians at St. Paul’s



(left to right)
The Rev. Liz Dowling-Sendor, AEHS Associate Director, The Rev. Dr. David Marshall, AEHS Director, and Sonja Tilley, AEHS Staff Specialist

University in Limuru, Kenya. This idea arose from Stephen Lyon’s presentation to AEHS about the global Anglican project “The Bible in the Life of the Church,” which he facilitated with significant input from Professor Ellen Davis of Duke Divinity School. One proposal from this project is that all Anglican seminarians should have at least some direct experience of Bible study with seminarians elsewhere in the Communion. We hope to strengthen this valuable connection next year, and indeed to extend the range of such encounters.

We also learned about the wider Anglican Communion on a number of other occasions. Bishop N.T. Wright shared with AEHS his thoughts on the Windsor Process, in which he played a key role – see Anthony Calzia’s fuller account of this fascinating seminar. Drawing on his highly readable travelogue *Backpacking Through the Anglican Communion: A Search for Unity*, Jesse Zink brought alive for us his encounters in Sudan and Nigeria. Other speakers shared perspectives from Rwanda, the Middle East, the Convocation of Episcopal Churches in Europe, and the Church of England.

These are only a few of the more obvious highlights of the AEHS year. Articles in this issue offer glimpses of other formative experiences in the lives of our students, including belonging to a community for “people with and without developmental and intellectual disabilities,” our AEHS Study Day on faithful Christian political witness, and the fruitful discipline of showing up daily at Morning Prayer, which is the bedrock of all we do. We thank God for a good year. Please join us in praying that God will continue to bless the work of AEHS and of the wider Divinity School to which we are privileged to belong.

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

ANGLICAN/EPISCOPAL FACULTY AT DUKE DIVINITY SCHOOL

- Dr. Raymond Barfield, Associate Professor of Pediatrics and Christian Philosophy
- Dr. Jeremy Begbie, Thomas A. Langford Research Professor of Theology
- Dr. Luke Bretherton, Professor of Theological Ethics
- Dr. Ellen Davis, Amos Ragan Kearns Distinguished Professor of Bible and Practical Theology
- Dr. Susan Eastman, Associate Research Professor of New Testament
- Dr. Jennie Grillo, Assistant Professor of Old Testament
- Dr. Joel Marcus, Professor of New Testament and Christian Origins
- Dr. David Marshall, Jack and Barbara Bovender Associate Professor of Anglican Episcopal Studies and Ministry & Associate Research Professor of Islamic Studies and Christian-Muslim Relations
- Dr. Lauren F. Winner, Assistant Professor of Christian Spirituality

ANGLICAN EPISCOPAL HOUSE OF STUDIES STAFF

- The Rev. Dr. David Marshall, Director
- The Rev. Liz Dowling-Sendor, Associate Director
- Sonja Tilley, Staff Specialist

BY ANTHONY CALZIA

DIVISIONS WITHIN the “one holy catholic and apostolic Church” can inflict deep wounds. For Anglicans, these wounds are still being inflicted as disagreements continue over ways in which same-sex persons should participate in Church life.

In November 2014, renowned New Testament scholar N.T. Wright led an AEHS seminar on his work with the Windsor Report, which offered a process to help address and reconcile disagreements within the Anglican Communion. Wright also participated in a Divinity School panel on Pauline theology and delivered a lecture titled “Why and How Paul Invented ‘Christian Theology.’”

Wright focused in his seminar on his participation in the Windsor Working Group (WWG), established in 2004. During his time as Bishop of Durham, England, he helped address divisions caused especially by the consecration of Gene Robinson (a partnered gay priest) in 2003 and the subsequent interventions of bishops from Africa and Asia into the jurisdiction of The Episcopal Church. He emphasized WWG’s task was not to take a partisan position on the issues but to find a way toward restoring trust and fellowship with the eventual goal of reconciliation.

WWG faced a daunting challenge in trying to establish a common narrative, Wright said. Some Anglicans saw the issue as a revisionist abandonment of the Church’s moral teaching; others viewed the main concern as disagreement over how to interpret and apply Scripture. WWG quickly realized the wounds were deeper than any simple solution could heal. Group members articulated three key concepts they saw

as essential to maintaining communion amidst strong disagreement: *adiaphora*, *subsidiarity*, and *authority*.

Adiaphora refers to “things indifferent,” matters over which Christians can disagree without needing to break communion. As St. Augustine’s maxim goes, “In essentials, unity; in non-essentials, liberty.” For some the issues surrounding the participation of same-sex people in the Church’s life are *adiaphora*, for others they are not. With *subsidiarity*, which promotes deciding an issue at the most local level possible, Wright said the challenge is that “the decision as to whether something should be decided locally is not a decision that *can* be decided locally.” The issues surrounding the consecration of Bishop Robinson and same-sex blessings, he added, are of such nature and magnitude that they cannot be decided solely by a parish, diocese, or even province. They affect the entire Communion and need to be decided at the Communion-wide level.

As for *authority*, Wright said the primary authority for Anglicans is Scripture, specifically “the authority of God working through Scripture.” He spoke of the enormous task of interpreting and applying Scripture’s teachings, especially passages from the

Old Testament. The Windsor Report, he said, issued a challenge to define how the Anglican Communion’s Instruments of Communion (the Archbishop of Canterbury, Anglican Consultative Council, Primates’ Meeting, and Lambeth Conference) should be used to articulate the mind of the Church.

Wright’s reflections concerned crucial issues for the future of worldwide Anglicanism. His articulation of how communion might be maintained and how controversial decisions should be made offer vital lessons for the life of the Church today.

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Anthony Calzia, M.Div. 2017, hopes to continue his studies with Ph.D. work in Historical Theology.



Anthony Calzia introduces his daughter, Alithea, to Professor Wright as they share a warm moment after the seminar.



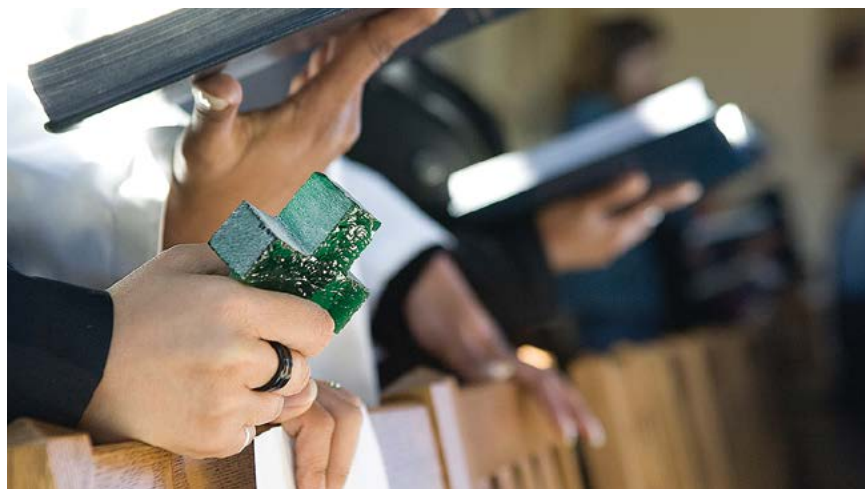
The Path of Communion: A Conversation with N.T. Wright

The Gift of Showing Up:

Reflections on a Year of Morning Prayer

BY AMY BRADLEY

I LAUGHED WHEN, at our end-of-the-year meeting together, Dr. Marshall told me that I had “the charism of showing up.” We were talking about my attendance at daily Morning Prayer. I laughed because, as a student enrolled in Anglican Spiritual Formation, I never had a choice about it. Showing up was a requirement.



It never occurred to me to think of showing up as a gift — especially not when it meant leaving my house at 6:45 every weekday morning to make it to Goodson Chapel by 7:45. I certainly never felt like I was exercising a spiritual gift as I knelt each morning to give my sleepy-eyed, pajama-clad five-year-old daughter a final hug and kiss before I left for the day. If anything, I worried that I was short-changing my most precious gift: my family.

There was not a single morning this year when it was easy for me to show up for Morning Prayer. And yet, when my spiritual director asked me last week what practices had sustained me through the doubts, disappointments, and challenges of my first year of seminary, I found that I had only one answer — an answer that surprised me even as I

spoke it: “Morning Prayer. I had to keep showing up for Morning Prayer.” Suddenly Dr. Marshall’s remark about “the charism of showing up” didn’t seem so laughable.

As I look back over the past year, I can see how showing up was truly a gift. It was a gift that those of us who kept showing up morning after morning gave to one another. We may have been exhausted from a late night of studying, disappointed after bad news from a bishop, or discouraged after a lower-than-desired grade

on a paper. But we showed up. We showed up, and we acknowledged together that there was a God who was greater than any of our struggles and anxieties. We acknowledged that we were forgiven by a God more merciful than we could fathom for all the things we had done and left undone. We acknowledged that we were loved by a God whose power, working through us, could do infinitely more than we asked or imagined.

We showed up. And God showed up, too.

I am thankful, now, for the gift of showing up. It is a charism I gladly embrace. It has sustained me through one of the most challenging years of my life, and I suspect it has sustained many of those who gathered each morning in Goodson Chapel through difficult times as well. Perhaps some of the people who were there showed up because they had faith. But after a year of Morning Prayer, I can say with certainty that I have faith because I showed up.

Amy Bradley, M.Div. 2017, is



*a member of
St. Matthew’s
Episcopal Church
in Hillsborough,
NC.*

Christian Politics as Neighbor Love in Secular Babylon:

A Review of the 2015 AEHS Study Day

BY BRYAN BIBA

WHILE CHURCH-STATE relations in America have always been a fraught affair, today they present especially difficult challenges. In what situations should faith-based nonprofits accept government funding and potentially compromise with the demands of secular society? Is it possible to maintain religious and spiritual integrity amidst our increasingly complex political climate? Or, following the prophet Jeremiah, how then shall we live in Babylon?

These questions were the focus of the 2015 AEHS Study Day with Dr. Luke Bretherton, Duke Divinity professor of Theological Ethics and senior fellow at Duke's Kenan Institute for Ethics, who sought to help attendees develop a theo-political vision to inspire faithful witness in public life.

According to Dr. Bretherton, the religious disestablishment envisioned by the U.S. Constitution's First Amendment contributed to a culture of ecclesial competition, leveling the spiritual playing field and inspiring such new forms of spiritual expression as the Great Awakenings. The various traditions of European Christianity became denominations when the state reduced theological distinctions to mere "preferences" or "lifestyle choices".

America's centuries-old religious "establishment" was further transformed in 2001, when President George W. Bush created the Faith-Based and Community Initiatives program. Now in addition to competing for members, religious denominations could compete for government contracts for social

services. As a condition of these government grants, so-called "faith-based" nonprofits were forced to secularize their provision of care, a phenomenon known as institutional isomorphism. No longer could Christian charities explicitly "give a reason for the hope that is in you" (1 Peter 3:15) without the fear of losing government funding.

For many pastors, these contemporary dynamics present real challenges in everyday ministry. To Dr. Bretherton, practical change requires robust theological reflection that is sensitive to these political and economic dynamics. As St. Augustine did in his time, he said, Christians must embrace the ambiguous character of this present age. We must resist the Manichean tendency to view civil society in "black or white" terms. Public life provides both opportunities and challenges that require constant discernment concerning our faithful witness.

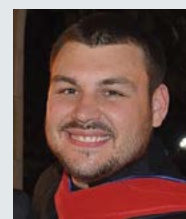
Christian engagement in the public sphere is a form of neighbor love, Bretherton added. In our current socio-political climate, Christians are often faced with three temptations that constitute an insidious betrayal of neighbor love: 1) co-option by interest groups, 2) communalism or political action constricted to identity politics, and 3) the commodification of Christian service into *service providers* for "the public good." The possibility



of our common life depends on resisting these temptations through an active awareness of our power and privilege. Only then can Christians work for meaningful social change by partnering with our neighbors.

As a Divinity School senior, I appreciated hearing the experiences of academics, pastors, and laypeople from a variety of ministry contexts. Particularly encouraging was the fact that the Study Day offered a context in which Episcopalians and other Anglicans were able to put aside controversial theological differences and reflect together on what is involved in faithful Christian political witness.

Bryan Biba, M.Div. 2015, completed



his chaplaincy internship at UNC Hospitals this summer. He moved to Florida in August to serve as curate at St.

Peter's Anglican Church in Tallahassee.

Education by Neighborhood:

The Ministerial Formation of Living in Community

BY MATT HOEHN

DUKE DIVINITY SCHOOL encourages our minds to flourish in the context of devotion to the Triune God. The school's Neo-Gothic exterior walls not only symbolize history and academic rigor, they also physically encompass a community of learners immersing themselves in Scripture and in the Church's tradition for the sake of formation for Gospel ministry. Duke is a place where one's mind is stretched and where thoughtful theological reflection is the norm.

I am certainly grateful for this academic formation, but it comes with potential challenges. One such challenge is the risk of faith becoming primarily an intellectualized activity of the mind rather than a lived reality encompassing heart, soul, mind, and body. At any seminary, a student's community can become limited to other seminarians and to theological authors — at the expense of experiencing the breadth of gifts present within the wider Body of Christ.

For the past two years, I have been graced with the opportunity to live in a community that daily reminds me of this breadth of gifts present among God's people. A few years ago, several volunteers associated with Reality Ministries of Durham prayerfully discerned God's call to establish a neighborhood where people with and without developmental and intellectual disabilities could live lives together of mutual support. The result was "North Street": three blocks of refurbished homes in north-central Durham where those both with and without disabilities, divinity students, families,

Matt Hoehn
(second from left,
wearing heart) with
other members of
the North Street
Community at the
2015 Valentine's
Banquet.



and single adults, live together as neighbors and friends.

Life in North Street consists of equal parts ancient Christian practice (daily communal prayer and the regular breaking of bread) and good-old-fashioned fun (karaoke nights and Ultimate Frisbee matches). Friends with disabilities are fully incorporated into the community and help shape its rhythms in ways such as arranging social outings and leading prayer. A recent "Album Release Celebration" in honor of a local band fronted by a member of the North Street neighborhood provides a glimpse into community life. Roughly 30 neighbors packed themselves into a humble-sized living room under streamers and a hand-drawn banner. Conversation was so lively that the music started 30 minutes late. As the lead singer introduced his songs, he told numerous stories of how the North Street community had served as artistic inspiration. As the album was played, neighbors sang along, danced, or sat in silent reflection. Each person experienced the music differently, but I could sense a unity of deep appreciation among those

present for the community in which God has placed us.

Living in the North Street Community has been as formative to my spiritual growth and ministerial formation as has my time in the classroom. Duke has challenged me intellectually and equipped me for ministry; North Street has challenged me to take what I am learning and live it out in community. The North Street Community is daily teaching me that faith is a lived reality encompassing one's mind, heart, soul, and body, a lesson for which I am truly grateful.

Matthew (Matt) Hoehn, M.Div. 2016,



is a member of ACNA. He served this summer as site coordinator for DukeEngage in Uganda. Duke Engage provides opportunities for undergraduates to pursue an immersive service experience domestically or internationally.

For more information about North Street: <http://northstreetneighborhood.weebly.com/>

BY ISAAC ARTEN

DURING OUR TIME at Duke Divinity School, my colleagues and I have found that our conversations—with professors and peers, with visiting lecturers, priests, and bishops—have been as influential on our development as ministers and theologians as have our lectures, research, and writing. In particular, we have been inspired by our experience in the Anglican Episcopal House of Studies to enter deep and creative, though often painful, conversations about the common life of the Church we love. We keenly feel the Holy Spirit's conviction that remaining in conversation, in worship, and in sharing everyday life together as Episcopalians and members of other Anglican bodies is a critical commitment to make if the Church is to be one.

We recognize, however, that these conversations have two limitations:

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Ways Forward for
North American Anglicans**

edited by

Isaac Arten and William Glass

with contributions from

**John Bauerschmidt, Terrell Glenn,
Timothy E. Kimbrough,
Dorsey W.M. McConnell,
John Yates III**

and preface by

**The Most Reverend Justin Welby,
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Keeping the Conversation Going

they are naturally time-restricted by the length of a seminary degree, and conversations among seminarians do not by themselves produce the results in the wider Church that we hope they would. With the publication of our new book, *A House Divided? Ways Forward for North American Anglicans* (Wipf & Stock, August 2015), my co-editor William Glass (MDiv, 2014) and I, together with the rest of AEHS's membership, offer an invitation. We ask the congregations who support AEHS and in which AEHS graduates serve to join us in the task and adventure of conversation that imagines the reconciliation and visible unity of Episcopal and other Anglican churches and takes steps toward making it a reality.

A House Divided?, which we commend to you as a starting point for your own exploration, contains ways forward for the Church proposed by the speakers who visited AEHS during the 2013-14 academic year. Read these proposals in your own congregations: explore Dr. John Yates's "Gospel unity," Bishop John Bauerschmidt's "ecumenical unity," Bishop Terrell Glenn's "unity of love," and Bishop Dorsey McConnell's mystical "unity in the heart of the Father." Find partners among Episcopalians and other Anglican bodies with whom you can discuss and evaluate and respond to these ideas in your own ways.

Move beyond the words of the book as well. Art and music can depict the joy of reconciliation and the obstacles to it in ways too deep for words, so set loose the artists and performers in your midst to respond to our proposals. Where words illuminate divisions,

shared service to a community can establish common ground, so come together to feed and clothe and visit those who need such care. As Christians we have been entrusted with a ministry of reconciliation, so imagine what specific ministries might enable reconciliation among the Episcopal and other Anglican churches in your area: what will get people talking, studying, serving, and praying together?

A House Divided? represents AEHS's initial foray into "fierce conversations," which recognize the sources of ecclesial division, advocate passionately for our distinct theological positions, and yet remain dedicated to meeting together for worship and service and further discussion. As you join this creative, difficult, grace-dependent process, may it begin to draw you into lasting relationships oriented around prayer and service, around passionate disagreement, and may it offer you glimpses of "the peace that passes understanding" (Phil. 4:7).

Isaac Arten, M. Div. 2015, will



begin Ph.D. work in Historical Theology at Saint Louis University this fall. He plans to study the history of missionaries' engagement

with the doctrine of creation over the last two hundred years.



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CONGRATULATIONS Class of 2015!

MEMBERS OF THE 2015 ANGLICAN EPISCOPAL HOUSE OF STUDIES GRADUATING CLASS: *(from left, back row)* Antony Bishop, Timothy McLeod, David Wantland, Guillermo Arboleda, Bryan Biba, Nicholas Krause, Benjamin Theimer, Jonathan Tuttle, John Zambenini, Daniel Moore; *(from left, front row)* Allison Waters, Christa Levesque, Kelly Steele, Isaac Arten, Jessina Leonard, Associate Director Liz Dowling-Sendor, Director David Marshall. *Not pictured:* Jane Burkett, Andrew Phillips.

ON THE WEB

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ROOTS DOWN – into our rich tradition
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