ANGLICAN EPISCOPAL HOUSE OF STUDIES

Perspectives

DUKE DIVINITY SCHOOL 2013-14

INSIDE

IN 2009 I PAID MY FIRST VISIT to Duke University. Hearing I would be on campus, Jo Bailey Wells, founding Director of the Anglican Episcopal House of Studies, invited me to lead a seminar on my experience as Chaplain to the Archbishop of Canterbury from 2000-2005. I enjoyed the session very much and was struck by the lively group of students Jo had convened. I of course had no idea that four years later I would be taking over Jo's role here – nor could she have guessed that at the same time she would be starting as Chaplain to Archbishop Justin Welby!

Having been here now a few months, I have found AEHS every bit the thriving community of Christian worship, learning, and formation for ministry that was described to me. I am immensely grateful both for the welcome I have received and also for all that has been done by Ellen Davis, Liz Dowling-Sendor, and Sonja Tilley to maintain the momentum of AEHS during the recent interim period.

Studying at Duke Divinity School is already a demanding undertaking; those students who also choose to affiliate with AEHS, and especially those who choose to register for our Certificate in Anglican Studies, are embracing a significant set of further commitments that will profoundly shape them and their future service in the Church. This edition of *Perspectives* offers glimpses of what goes on at AEHS and of the experiences and enthusiasms of some of our members. Short articles reflect on the diverse life of the Anglican Communion, the vocation of the Christian artist, and eucharistic visits to the elderly and infirm; we also include a bold manifesto about altar bread and the thoughts of three members of a mixed Anglican-Episcopal Listening Group.

That AEHS brings together significant numbers of both Anglican and Episcopal students is perhaps its most distinctive feature. As the Listening Group members say in their piece, addressing our divisions is not a light matter. But the students of AEHS do have a somewhat unique opportunity, during their years here, to consider these painful divisions in an unhurried manner, held within a discipline of shared daily worship, study together, careful listening, and the bonds of friendship. As a newcomer to the USA, I have no competence to speak into the complex situations that have developed here, but as Director of AEHS I will do what I can to help the dedicated and capable leaders we are training to open themselves, together and before God, to the question: Where do we go from here? Next year we plan to hold a series of "Anglican-Episcopal Conversations" on that question, with input from a range of respected Episcopal and Anglican leaders.

Please hold us in your prayers.

SONJA TILLEY

Pictured at the 2013 AEHS Study Day (left to right): The Rev. Dr. David Marshall, AEHS Director; the Rev. Liz Dowling-Sendor, Associate AEHS Director; the Rt. Rev. Michael Curry, Bishop of the Episcopal Diocese of North Carolina

David Marshall, *Director of the Anglican Episcopal House of Studies and Associate Professor of the Practice of Christian-Muslim Relations.*

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They Spoke As One

BY CHRISTOPHER HOGIN

IN THE FADING LIGHT OF DUSK twenty-six souls, representing fourteen different countries in the Anglican Communion, hold candles at the altar of a darkened Canterbury Cathedral and recite the Lord's Prayer. Tribal languages from various African countries blend seamlessly with French, Korean, English, and Hindi. Voices merge together rhythmically, echoing throughout the hallowed spaces of the cathedral, filling the emptiness with unified prayer, and illuminating the darkness.

Such a moment captures my experience in summer 2012 as a Canterbury Scholar. The program, hosted by then Archbishop Rowan Williams, focused on ordination and how the call, regardless of one's culture or nationality, creates both challenges and opportunities for engaging God's work. A primary aim of the course was seeking out and knowing one another within the Anglican Communion. One of the presenters, the Rev. Dr. Michael Battle, Director of the Battle Peace Institute in Raleigh, North Carolina, quoted the Roman Catholic Cardinal Leo Joseph Suenens' observation: "In order to unite, we must first love one another. In order to love one another, we must know one another." Dr. Battle added, "But before we can know one another, we must seek one another."

The engaging classroom discussions about our understanding of ordination carried over into hiking excursions across the English countryside, afternoon tea in the terrace gardens, and evenings in the pub. As the three-week seminar progressed, cultural chasms transformed into bonds of affection that endured long after the program ended. As an example, when one of the participants from South Africa tragically died in November, the group connected over Facebook, expressed their grief, and organized a memorial service in her honor in each person's respective worship space. During a designated time we offered prayers derived from a common liturgy to honor the life of our friend. Such a profound experience revealed to me the Anglican vision – a vision that seeks unity through common worship aimed at upholding one another despite differences of culture and language.

I became so enamored by this vision elegantly illuminated at Canterbury that I yearn for additional experiences. This summer I will be working in a very different part of the Anglican Communion, South Sudan, participating in a health initiative project aimed at disease prevention. For me this is not just a "service project," but rather an opportunity to seek out and form lasting relationships with my brothers and sisters within the Anglican Communion. While Christians live in a divided world, the meeting of radically different cultures through common prayer opens up pathways for genuine friendship that have transformative consequences. Such exchanges not only illuminate more brilliantly the presence of God, but also give a foretaste of a heavenly life yet to come.

Christopher Hogin, M. Div. '13, *is a candidate for the priesthood in the Episcopal Diocese of Virginia.*

A Fit Form of *Words*

BY CHRISTINA L. CARNES

PILLAR TIMPANE © 2012

QU4RTETS No.1 (Spring), 2012 ©Bruce Herman – This was one of the paintings displayed as part of the Engaging Eliot: Four Quartets in Word, Color, and Sound event held at Duke Divinity School in late January 2013. This event explored T.S. Eliot's spiritual and literary masterwork, Four Quartets, through music, painting, poetry, informal conversation, and academic discussion. It was sponsored by Duke Initiatives in Theology and the Arts (DITA).

Christina L. Carnes, M.T.S. '13,

hopes to continue her studies with Ph.D. work in theology and visual art history.

ONE EVENING OVER DINNER, my friend Sara confessed to me that she didn't know how to be a Christian artist. Although her faith was deep and abiding, she struggled to find the ways in which Christianity could influence her work. Surely the all-embracing power of the Gospel that guides her life should also shape her painting practice – yet she struggled to reconcile her Christian identity with that of a serious contemporary artist.

Sara's intuition was right – as a Christian visual artist, she had the amazing, yet strange calling to embody the *imago dei* through image-making. But *how*? That night, chatting over our tacos, I surprised Sara by suggesting a practice that few people associate with creativity – the daily recitation of Morning Prayer. Art school might have shaped her artistic craftsmanship through exposure to images from the art historical canon, but it is within liturgical practices such as Morning Prayer that her expressive skill set would be cultivated; and cultivated in a distinctively Christian way.

St. Athanasius once wrote that within the Psalms, one finds "a fit form of words wherewith to please the Lord on each of life's occasions." The artist – the Christian – learns the Church's peculiar way of expressing itself through joining brothers and sisters in praying this "fit form of words" in Morning Prayer. In the daily rehearsal of this ancient vocabulary the artist encounters expressions of the fullness of the human experience: joy, despair, suffering, celebration, and, in Athanasius's words again, "all the movements of the human soul." By divine grace, these patterns of communication between God and humanity cultivate the artist's own expressive impulses, generating a sanctified creativity.

In Morning Prayer, Sara has learned a language that energizes rather than dominates her creative work. In other words, it is possible for Sara's paintings to be "Christian" even without portraying an ichthus, cross, or temple. Just as the English language facilitates an infinite number of recognizably English sentences, so competence with the expressions of the Church can facilitate an infinite amount of recognizably Christian expressions (including painted, sculpted, and carved expressions). Furthermore, because the Church finds its source and energy in the Word made flesh, its language can be endlessly inspiring and generative for artistic practice. In the work of the artist guided by the Holy Spirit, the ancient words of common prayer can become the catalyst for the innovation and expression for which artists like Sara yearn.

Eucharistic Visits

BY MICHELLE WOLFE

IT IS RATHER A DIFFERENT THING to speak of death when one is in a church than when one is in a nursing home. When we are surrounded by those who seem healthy, by children and adults who are in their prime of life, it is easy to forget the reality of death. Even when we remember and enact the death of Christ through the Eucharist, I will admit that *my* death can seem far off and even disconnected from Christ's.

But when I bring the elements of communion to those who are shut-in and unable to come to church, the reality of human weakness and mortality confronts me. The mechanics of sharing the Eucharist in this context require consideration: If the person is bed bound, where amidst the medicine bottles and Kleenex boxes could my colleague and I lay the corporal? Is the parishioner able to say the responses in the abbreviated liturgy, or should we say both the call and the response? In serving the elements, is the parishioner able to lift her own hands for the bread and wine, or would it be best for us to dip and serve her directly?

In one sense, we are bringing death into the hospital room: the death of Jesus. But in his death we have life. The power of life in the Eucharist is more evident when it is set against our own death and decay. In feeding on Christ's body and blood, we, the Church, are acknowledging the power of Christ to transform and sanctify us in this life and to keep us in eternal life even after our mortal bodies have died.

The Eucharist can communicate this truth where words cannot. I have been moved to see how fervently these parishioners desire the Bread of Life, and how they direct their strength and energy to participate in the liturgy however they are able. Even those who have trouble speaking will mouth the prayers, those who have suffered memory loss will join in some responses, and those who cannot easily lift their hands will make every effort to guide the cup to their lips. In their own aging and sickness, they reach out for the gift of life that we have in Christ.

Facing death, our own and that of others, is an act of trusting in Jesus, believing that he is the resurrection and the life. Despite all appearances, the parishioner who receives communion each month, who has not risen from his hospital bed in ten years, *will* rise again. When we share the communion chalice, we proclaim this reality.

We remember his death,
We proclaim his resurrection,
We await his coming in glory.

Michelle Wolfe, M.Div. '14, *is an Anglican student in the ordination discernment process from San Diego, California.*

Altar Bread: **A Manifesto**

BY AARON JONES

"PUT YOUR HANDS INTO THE FLOUR, into the dust," I tell the students at my bread making and spirituality workshops. "Play with the dust," I continue, "and know that you are made like bread" (Gen. 2:7). Every step of the baking process has a spiritual analogue: leaven, salt, water, grain, kneading, rest, purgation, transformation. My students lay hands on these biblical realities, and in the process they deepen their intimacy with the Eucharist.

Altar bread requires bakers with not only skill but deep integrity. In Ancient Israel, only priests could make the holiest breads. Why? Because the character of the bread depended in large part on the character of the baker (1 Chronicles 23:29, Leviticus 2). At my workshops, I do not simply train students how to bake, but also how to pray. They invoke the Spirit, asking God to sanctify their bodies, their work, and finally, the fruits (loaves) of their labors.

Where our altar bread comes from – whose hands provide it, and how – matters. When I bake for churches my prayers, failures, and humanity get infused in the loaves. Following the bread's consecration, the mouth of my mouth, the mouth of my soul, tastes grace entwined with the work of human hands. Any congregation can benefit from baking its own altar bread. Human handprints on the bread reinforce the basic pattern of the Eucharist: God takes something of us, sanctifies it, and returns it to us as blessing. Baking on behalf of this miracle, tasting our own handiwork in this miracle, can renew our sacramental appetites.

Baking ourselves into our altar bread also requires baking ourselves into Creation. Wheat and wine, water and oil, God's sacramental materialism disarms any fantasies of disincarnate holiness. Altar bread begins in the soil, absorbs sun and rain, cracks in our mills, blooms with our yeast, and burns in our ovens before it ever breaks at our suppers. The Eucharist invites us to ask not only What (does it do), but Where (it comes from) and Who (puts it on the table). Do we eat, even frail and inadequate as we are, with an attempt at integrity?

I do not believe God disdains our worship if machines make our altar bread, but I do believe with all my heart that handmade bread makes our worship more human. A few months ago, one of my students died four days after a workshop where we made altar bread for her church. The very bread she kneaded became Eucharist at her funeral. You could taste her life imprinted in that bread, and because of this, you could taste the eternity of Jesus in it like fire. Her blood mingled with his, and resurrection was no far-off thing.

Aaron Jones, M.Div. '13, *plans to teach high school and continue his bread-making and preaching ministries.*

In Community and Prayer,
Mourning our Brokenness

OVER AN AFTERNOON CUP OF COFFEE, a visitor told us that he was glad for what we were doing, but that he was skeptical. Anglicanism in America is divided, often very bitterly. So people are often surprised, even suspicious, about what is happening in the Anglican Episcopal House of Studies at Duke Divinity School, where Anglicans (non-TEC) and Episcopalians prepare for their ministries alongside one another without an over-arching consensus about who is right and who is wrong on various issues. This is the setting that brought us – Brandon, who is Anglican; Willis and Stephen, who are Episcopalian – to meet every week as a Listening Group.

Being in a Listening Group like ours is part of Anglican Spiritual Formation, which is a set of commitments Divinity School students can take on in preparation for ministry. Our meetings do not have a strict format. Often we meet for coffee, we have had one another over to our houses for breakfast, and sometimes we go grab a beer in the afternoon. When we meet, similarly, there is no strict agenda. Sometimes we argue about some theological issue in which we are interested. We talk about the Church. We talk about our families. Usually, though, we just check on each other, asking about how we are all doing. If there is anything we are struggling with, we often bring it to the group. Finally, we always pray with and for each other.

It is difficult to say exactly what this has meant for us in light of our divisions. Some of our positions have actually solidified. One thing that has certainly come out of our time together is that we cannot take our divisions lightly. Seeing people on the other side of the fence from a distance, it is so easy to be either angry or just apathetic. We no longer have the option of taking it lightly that we are not part of the same Church-body. Squishy and superficial ecumenism is out of court. Maybe this is the first step forward, though. We are learning to mourn the ways our Church is broken.

Stephen Crawford, M.Div. '14, *is a candidate for Holy Orders in the Episcopal Diocese of Louisiana.*

Willis Logan, M.Div. '14, *is a postulant for Holy Orders in the Episcopal Diocese of Virginia.*

Brandon Walsh, M.Div. '14, *is an aspirant for priesthood in the Anglican Church of Rwanda (PEARUSA).*

Coming together to listen, share, and pray: (from left to right) Stephen Crawford, Brandon Walsh, and Willis Logan

KATE ROBERTS

Congratulations
Class of 2013!

Members of the 2013 Anglican Episcopal House of Studies graduating class: (from left, back row) Aaron Harrison, Aaron Jones, Javier Almendarez Bautista, Sean Ewing, Mac Stewart; (from left, middle row) Anna Masi, Christopher Hogin, Matt Wilkins, Christina Carnes, Joe Ananias; (from left, front row) Assoc. Director Liz Dowling-Sendor, Stewart Clem, Justin Fletcher, Kara Slade, Marcus Walton, Director David Marshall

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

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Professor Stanley Hauerwas addresses participants at the 2013 AEHS Study Day.

To view videos from the 2013 AEHS Study Day:

1st Morning Session: http://www.youtube.com/watch?v=9GNt2JEwFQg

2nd Morning Session: http://www.youtube.com/watch?v=FzGixJsSozU

AEHS Study Day led by Professor Stanley Hauerwas: "Preaching without Apology"

On March 14, 2013, the Anglican Episcopal House of Studies hosted its annual Study Day, inviting clergy far and wide to a conversation with Stanley Hauerwas entitled "Preaching without Apology." The day's content was vintage Hauerwas: with his typical antagonism for modern theology's tendency to give away the store and his emphasis on the Church as a politic aimed at God's glory – all dressed up in a unique blend of wordsmithing and Texas humor. Preachers should not waste time trying to minimize the scandal of the Gospel's particularity by relating its central matter to some other way of seeing the world. The Gospel breaks all molds except its own. "As soon as you find a preacher defending God, you know atheism is right." Instead, Hauerwas believes, Christian preaching should tell the story of God's engagement with the world on its own terms, trusting that the Gospel's way of reading the world will be compelling by the power of the Spirit on those who join in the hearing of Christian proclamation. In this way, preaching is "without apology," both in the sense that one does not apologize, but also in the sense that one does not provide an apologetic for the Gospel outside the Gospel's own account of itself. The day concluded with a panel discussion with Dr. Hauerwas, as well as Bishop Michael Curry of the Episcopal Diocese of North Carolina and Dr. Ellen Davis of Duke Divinity School.

William Glass, M.Div. '14, *is a transitional Deacon in the Episcopal Missionary Church.*

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