

ANGLICAN EPISCOPAL HOUSE OF STUDIES

Perspectives

DUKE DIVINITY SCHOOL 2017-18



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In AN ATTRACTIVE sitting area frequented by AEHS students, we have just hung a piece of Haitian metal drum art, made from recycled oil drums. Commissioned some years ago, the image is of a great tree with a broad set of intertwining roots and a crown of winding branches and spreading leaves. This is a visual representation of the motto that founding director Jo Bailey Wells chose for the House: “Roots down, walls down.” That is, *roots down* into the common tradition—better, the organic blend of traditions, the



rich soil out of which healthy theologies and practices, current and emerging, may grow. *Walls down*—defying our temptation to erect barriers along lines of difference that seem decisive, impossible to cross... until someone articulates a more generous vision. The tree spreads its shade in an unwallled garden.

If it is a coincidence, then it is a happy one that the image of the tree is rendered in light, flexible steel, both durable and portable. This visual emblem of AEHS now graces a space that is shared by students from different ecclesial traditions, and so it is apt that there is nothing narrowly denominational about it. The firmly rooted tree expresses a commitment well suited to Episcopalians and other Anglicans in our generation, but by no means only to us—a commitment to cultivating unity that reckons honestly with difference but goes much deeper than diversity. We can aspire to be one in Christ because we are created in the image of God. “What that means,” said my spiritual director Sr Mary Christabel of the Community of the Holy Spirit, “is that we are all much more alike than we are different from one another.” We especially rejoice that this year, AEHS students will have opportunities to learn and pray and talk with Methodist colleagues and mentors as the Episcopal

Church and the United Methodist Church work together on a proposal, developed through nearly two decades of study and dialogue, for full Eucharistic communion between these two parts of the still broken body of Christ.

We are very grateful for the strong and loving leadership—intellectual, liturgical, and spiritual—that Dr David Marshall provided over four years, for the willing sacrifice that he and his family made so he could offer his gifts to Duke Divinity School and the wider church in this way. We enter this new academic year with a sense of joyful confidence that the God who began this good work more than ten years ago is even now guiding us into the next stage of living out our shared vocation as a community of study, prayer, witness to and celebration of the presence of the risen Christ in our midst.

Ellen Davis, Amos Ragan Kearns Professor of Bible and Practical Theology, is the interim director of the Anglican Episcopal House of Studies.



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Dr. Ellen Davis, *Interim Director*
The Rev. Joe Carnes Ananias, *Pastoral Associate*
The Rev. Dr. Kara Slade, *Pastoral Associate*
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Real Presence

BY JONATHAN SHEA GILLILAND

THIS PAST YEAR I had the privilege of serving as an intern at an Episcopal parish in Raleigh. A particularly memorable moment when I felt God's presence occurred when I shadowed my supervisor, Father James, on a home visit to a dying parishioner. We knew that this parishioner had only days to live. His body was visibly deteriorating, and his cognition was minimal. I had seen this parishioner at church just weeks before, when he seemed healthy, affable, and sharp. I hardly recognized the man in the sickbed that day.

Our visit was short but powerful. Father James spoke to the parishioner like an old friend. Even though he knew that the parishioner was probably not processing much of the conversation, he assured the man that the church family was there for him and his wife. He told the parishioner, "Jesus is coming for you because He loves you, and you have loved Him too. When your time comes, you simply need to follow Jesus, who will take you with Him."

We prayed the prayers for the dying from the BCP, said a Hail Mary, and left the room. Father James spent a few minutes talking and praying with the parishioner's wife, and then we took our leave.

Father James' directness about death was powerful for me. He did not dance around the fact that this man was dying. Although we did pray for healing, Father James was very open about the reality of death. His words "Jesus is coming for you" did not seem childish or threatening; it was just a fact. The man was dying, and as a priest, Father James' role was to assure him of Jesus' saving love. I felt God's presence in this direct confrontation with death.

This experience expanded and sharpened my view of priestly ministry. I had understood that the primary task of a priest is to administer the sacraments. Since this was not a "last rites" visit, there was nothing technically sacramental about it. What I witnessed was the deeply sacramental aspect of the priestly role of coming alongside the suffering and praying for and with them. The way this encounter

strengthened my sense of calling and my desire to be present with people as an agent of God's love is reflected in the prayer I wrote afterwards:

O God our Father, You are with us in life and in death. I give you thanks for allowing me to participate in this holy experience. I pray for the souls of the faithful departed, that they may rest in peace and grow in Your love and service. I pray also that You would continue to be at work in the life of the Church and its ministers, and that You would continue to teach me how to be an agent of Your love. I pray this in the name of Jesus Christ our Lord, who died and rose again. Amen.

Jonathan Shea Gilliland, M.Div. '17,



was ordained to the transitional diaconate in the Episcopal Diocese of Dallas in June, and serves as Curate at Church of the Transfiguration in Dallas, Texas.



The Friendship House community gathered at the wedding of Judson Van Wyk and Lena Connor in May 2017. The bride and groom are both members of the AEHS Class of 2017.

THE *Ideal* Worshiper

BY JUDSON VAN WYK

LIKE MANY OTHERS, I discovered the beauty of Anglican liturgy while in divinity school. How could I say “no” to an inheritance of word and gesture that not only expressed my faith, but also imprinted it upon my heart, mind, and body? Smitten, I eagerly embraced these gifts, which I share with saints worldwide, both present and past. Through the study of liturgical history and theology, I learned when and why to bow, genuflect, kneel, and cross myself; I wanted to become the “ideal worshiper.”

Yet here is the irony of my experience of worship in Durham: The majority of those in the community in which I most often pray – where I was in fact introduced to the Book of Common Prayer and the daily office – do not match my textbook image of the ideal worshiper. My home here is Friendship House, where people with

and without intellectual and developmental disabilities live together in the recognition that we need each other as brothers and sisters in Christ. Through daily rhythms of worship, shared meals, mutual support, and celebration, we seek to more fully live into our identity as God’s beloved community.

My friends here are some of the most spiritually mature, devoted followers of Jesus I have ever met—and yet, many of them cannot read, kneel, or bow. Many think in concrete rather than abstract terms; and most are unconcerned about the liturgical debates of the scholarly world. Even as I was discovering the riches of the liturgical tradition, I began to wonder: Is the liturgy for these members of Christ’s body too?

The miracle I have discovered is that brothers and sisters of different cognitive abilities each make a

uniquely valuable contribution to liturgical prayer. Though written prayers can be a barrier to participation for many, the daily repetition makes both learning and leading prayer a possibility even for non-readers. The appreciation of gesture invites a diversity of bodily expressions beyond the typical bow and sign of the cross, enriching prayer with meanings both profound and unexpected. Pauses, hiccups, and interjected questions and comments prevent prayers from becoming mechanical or performative. Even rephrasing parts of the liturgy in plain language provides occasion to consider the import of what we are saying.

Above all, the presence and testimony of my friends in the Friendship House has taught me that the purpose of our liturgy is not to get it all right, silencing any who might disturb our performance, but rather that our prayers may be held in common. The right words and gestures are incidental to fulfilling that aim. The “ideal worshiper” is the one who understands that our shared inheritance must include all of us, or it includes none of us at all.

Judson Van Wyk, *M.Div. '17*, is a



Curate at Church of the Redeemer in Greensboro, NC and postulant for Holy Orders in the Anglican Diocese of Christ Our Hope.

Duke Divinity School participates in an exchange program with Cranmer Hall, a Church of England theological college of the University of Durham, England. Cranmer Hall is located very near Durham Cathedral, one of the most historic centers of Anglican church life and scholarship. Durham University is widely regarded as one of the leading centers of theological study in the United Kingdom today.

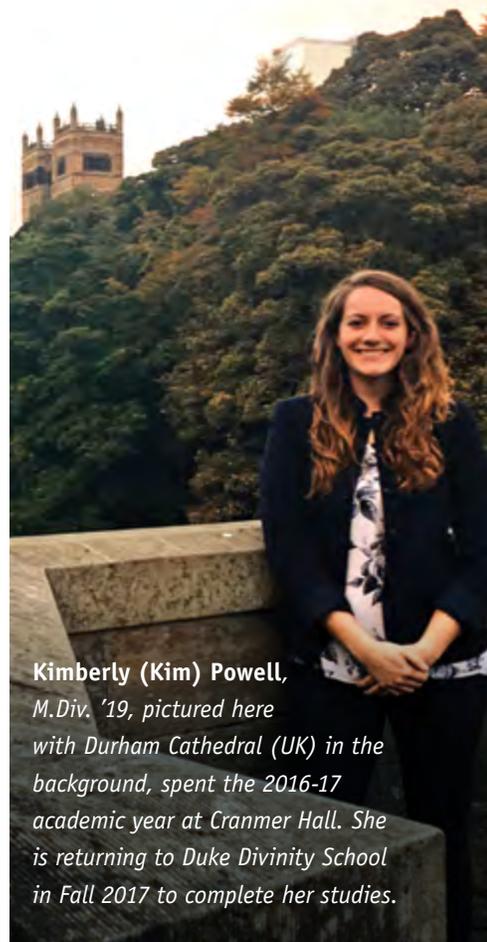
The Duke-Cranmer Exchange: *A Tale of Two Durhams*

A view from Cranmer Hall

Durham University, United Kingdom BY KIMBERLY POWELL

THE INTENSITY OF community life has been one of the most rewarding (and equally, challenging) parts of my time at Cranmer Hall. We live, eat, study and socialize together in one building, every day. Plunging into a very diverse, concentrated communal life has taught me a great deal about the struggle for unity, the beauty of variety, and the sacredness of community. As I reflect on this past year, I wonder how in the years to come I may continue to honor diversity while still pursuing dialogue and peace, both locally and globally.

In these close quarters, I am forced to engage directly with people whose perspectives are very different from my own. I am learning to listen attentively and at the same time genuinely to value our differences. As I feel tensions arise and abide among us, I recognize the complexity in myself and in the people around me. We are all as multifaceted as the issues we discuss around the dinner table, and yet together we are striving and praying for peace, for healing, and for the presence of Christ to be made known in our midst.



Kimberly (Kim) Powell, M.Div. '19, pictured here with Durham Cathedral (UK) in the background, spent the 2016-17 academic year at Cranmer Hall. She is returning to Duke Divinity School in Fall 2017 to complete her studies.

A view from Duke Divinity School

Durham, NC, USA BY PHILIPPA SLINGSBY

THIS YEAR AT DUKE has been such a great experience for me, and AEHS has been a huge part of that. What has most been a blessing is the community that AEHS creates: bonding with the same sleepy-eyed people every morning through Morning Prayer, celebrating Eucharist alongside people from different years, and having discussions over brown bag lunches and evening events. In nine months, this community has become precious and a place of real care, building friendships that I hope will last.

However much I was told by Dr Marshall beforehand about the love American Anglicans and Episcopalians have for the Anglican liturgy and tradition,

nothing quite prepared me to meet people my age who really do love Anglicanism and quote Rowan Williams at any opportunity! This has been so challenging for me and has begun to change the way I see liturgy and tradition. It has been a hugely enriching experience to see something of the worldwide Anglican Communion in its difference and diversity, and it has been humbling to enter the space of others and learn from them how to do something familiar and yet different.

Without a doubt what I shall most take from my time of sharing life in AEHS this year, is how brightly God shines in and through its members, enabling them to bless and love others, such as me.



Philippa Slingsby, pictured here reading at an AEHS gathering, is studying for a BA at the University of Durham, UK, and pursuing ordination in the Church of England. She spent the 2016-17 academic year at Duke Divinity School.

Blessed Repetition



BY KATHRYN GILLETT

*O Lord, open thou our lips.
And our mouth shall show forth
thy praise.*

EACH MORNING, I come to Goodson Chapel to pray Morning Prayer in community. In the five minutes of silence at the beginning, I wait. In the silence, I long to say these words. Some mornings the silence is endless; others, it is fleeting. It is a time of waiting, a time of listening for the voice of the Lord. Even when my mind is exhausted from the late nights spent working on papers, studying for exams, and trying to complete the endless list of readings, when I cannot think of words to pray during the silence, the “Spirit intercedes with signs too deep for words” (Romans 8:26). It is in the silence that I watch the sunlight shine into Goodson Chapel. I look around at the community

of students gathered for Morning Prayer. As a community, we watch and we wait.

After confessing our sins and preparing our hearts and minds to worship, the words ring out:

*O Lord, open thou our lips.
And our mouth shall show forth
thy praise.*

The silence of the night has ended. Now the Lord opens our mouths. Now we praise the Lord. Morning by morning, our lips repeat these words from Psalm 51. The words are a prayer of returning ourselves to the Lord, remembering our dependence upon the Lord, and recognizing the Lord as the One who enables us to pray. In our prayers we offer up our thoughts, concerns, fears, loves, doubts, and especially our hopes, to the Lord.

Praying the Daily Office each day creates a rhythm of re-orienting ourselves to the Lord. The repetition, rather than being monotonous, incorporates our individual prayers

with the prayers of the Church. We join the ongoing chorus of prayers by all the host of heaven and the communion of saints that has been said and sung across the centuries; their chorus enriches our prayer life in the present, our own personal (but not private) devotions and intercessions to the Lord.

In the challenges of the day, when there is not enough time to complete all the tasks, when the cares of the world cloud the mind, it is essential to come together as a community, to wait in silence, and to pray,

*O Lord, open thou our lips.
And our mouth shall show forth
thy praise.*

Kathryn Gillett, M.Div. '18, is a



Postulant for Holy Orders in the Episcopal Diocese of Central Florida.

BY MIRANDA HARRISON-QUILLIN

IT HAS BEEN about 500 years since there was a religious community in residence at Lambeth Palace. Archbishop Justin Welby counts it as a point of pride to have ended that long exile of monasticism with the establishment of the Community of St. Anselm in 2015. Our Community is one of many efforts to further his first priority, “Prayer and the Religious Life”. By all estimations, the very existence of the Community of St. Anselm is counter-cultural. Young people leaving their ordinary lives to spend a year in prayer, study, and service? Not likely. And yet, here we are, from eleven different countries and nearly as many Christian denominations. Perhaps the most counter-cultural aspect of our life together (aside from the usual suspects: celibacy, silence, and limited technology usage) is the unity that we seek to live. In any other context we might feel pressured to underline our differences and the boundaries around our identities—for example, the difference between me as a Methodist woman from the US and you as an Anglican man from Pakistan. But when seeking to live unity, the things that bring us together naturally carry more emphasis—for example, the fact that you and I both confess Jesus Christ is Lord and celebrate His transformative and redemptive power at work in the world. Unity is something beyond even ecumenism, and yet it is not uniformity. Unity means walking together and following Christ with people who may or may not look, speak, act, or exegete like I do. It means that together we hold our differences instead of giving them power to push us apart.



2015-16 Members of the Community of St. Anselm surround Archbishop Justin Welby outside the entrance to Lambeth Palace.

Every day during Morning Prayer in the Crypt at Lambeth Palace we use the following prayer of the Chemin Neuf Community¹:

Lord Jesus, who prayed that we might all be one, we pray to You for the unity of Christians, according to Your will, according to Your means. May Your Spirit enable us to experience the suffering caused by division, to see our sin, and to hope beyond all hope. Amen.

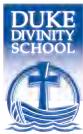
We do suffer from division, most notably at the Eucharist, when we cannot yet share full communion with every member of our ecumenical community. Until that day we hope beyond all hope that Christ’s prayer will become the prayer of the Church Universal, and we will live the reality that Christ Himself desires for us: “...that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.” (John 17:21)

Miranda Harrison-Quillin, M.Div. '11, has just finished a #YearInGodsTime in the Community of St. Anselm in London with the Archbishop of Canterbury. She is a Certified Candidate for ministry in the Florida Annual Conference of the United Methodist Church (UMC).



Miranda Harrison-Quillin (center) worshipping with the St. Anselm Community in Lambeth Palace.

¹ The Chemin Neuf (“New Path”) Community is a Roman Catholic community with an ecumenical vocation that grew out of a prayer group in Lyon, France, in 1973. It currently has about 2,000 members in over 30 countries including four that live at Lambeth Palace. For more information, see www.chemin-neuf.org.



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From the Pastoral Associates

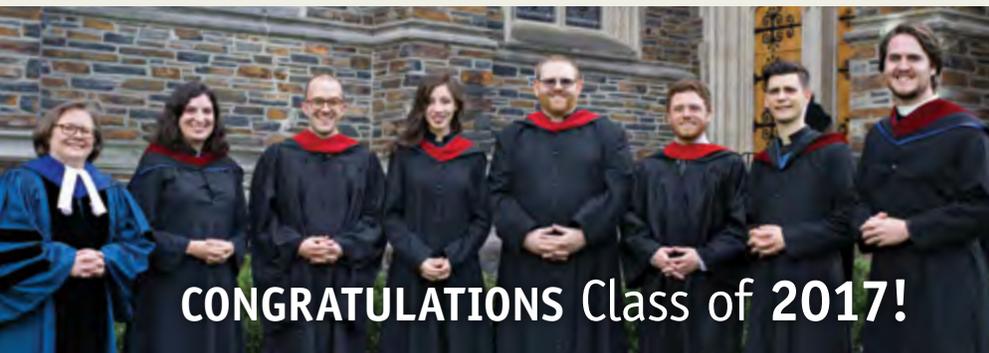
I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another. (John 15:15-17, NRSV)

AN ICON based on this Scripture hangs in the chapel of Westcott House, Cambridge. In that place where ordinands are formed to serve the Church of England, it stands as a reminder that is at once comforting and challenging. The vocation that we share as disciples is only possible because God has first chosen us in Christ, and because God has called us to be witnesses to that saving reality in the world. Regardless of whether that call is to lay or ordained ministry, and regardless of how circuitous the path of discernment can often be, we are all called - and empowered - to bear the fruit of witness in works of love.

Over the course of the next year, many of our discussions in AEHS will focus on

this theme of vocation. As a program where students come to seminary with such a rich variety of backgrounds and vocational directions, we hope to be a place where everyone can find the community and the conversations that will support them as they bear the kind of fruit that lasts. And we hope to continue to be a place where those conversations are grounded in and centered on the one risen Lord who calls each of us to follow him as friends.

The Rev. Dr. Kara Slade
The Rev. Joe Carnes Ananias
AEHS Pastoral Associates



CONGRATULATIONS Class of 2017!

MEMBERS OF THE 2017 ANGLICAN EPISCOPAL HOUSE OF STUDIES GRADUATING CLASS: *(from left)* Pastoral Associate Kara Slade, Amy Bradley, Austin Wilson, Samantha McKean, Anthony Calzia, Judson Van Wyk, Jonathan (Shea) Gilliland, and Pastoral Associate Joe Carnes Ananias. *Not pictured:* Lena Connor, Giovanna Meek, Aaron Moschitto, Samuel Otwell, Philippa Slingsby, Nate Suire, Matthew Tintera

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ROOTS DOWN — into our rich tradition
WALLS DOWN — in God's church today