



The Sorrento Statement of the Council of the Associated Parishes for Liturgy and Mission

The Council of Associated Parishes for Liturgy and Mission, meeting in Sorrento, British Columbia, in April 2002, reaffirmed the Christian mission of embodying God's reconciling love for the world. As Christians, our identity is rooted in Christ, who died on the cross rather than repay violence with violence, thus breaking the power of evil to reproduce itself and opening a new way to live.

We met in British Columbia to witness and learn from the struggle for reconciliation between Native and non-Native peoples in the Anglican Church of Canada. We arrived in anguish over the escalation of conflict between the Israeli and Palestinian peoples. We shared our own experiences of acts of terror on this continent on September 11, 2001, and the responses in church, nation, and world.

In all of this we are amazed at the ways in which God brings good out of evil, for example, the acts of heroism and compassion on September 11; the enduring efforts of peacemakers in the Israeli-Palestinian conflict; and the repentance of the Anglican Church of Canada, its repudiation of the ongoing victimization of Native peoples, and its commitment to reconciliation and healing.

Reflecting on the violence we are witnessing, we recognize and confess a tendency to dehumanize and even demonize others. This failure to recognize and honor the image of God in others is a sacrilege. Such dehumanization is a locus of evil which breeds violence and creates a license to kill.

The crisis in the Canadian church and the events of September 11 arose out of this very dynamic. Faced with acts of terror on September 11, the United States and its allies, including Canada, had the opportunity to respond by initiating nonviolent alternatives; instead we chose to continue the futile cycle of vengeance and violence. So also during the nineteenth century the Church of England in Canada encountered the First Nations and had the opportunity to enter a cultural and religious dialogue that shared the Gospel and honored the First Nations peoples. Instead, despite the intent to share the Gospel, in reality we chose the path of cooperation with the policy of assimilation of the government of Canada. In both situations our churches, acting out of our historical Anglican legacy as established churches, have collaborated with our governments in this sacrilege of dehumanization and demonization.

But as Christians we have another legacy: the Paschal mystery. In the crucifixion an innocent victim was put to death by the state, with the collaboration of religious authorities and the complicity of his own disciples. Yet this innocent victim refused to participate in the cycle of violence and instead healed and reversed its consequences. In the Garden of Gethsemane, Jesus healed his arresting officer of the wound inflicted by one of his own disciples. On the cross, Jesus forgave his executioners. In his resurrection appearances, Jesus greets the despairing disciples with love and restores table fellowship with them. Jesus is risen in them and in us as we become a new humanity, peacemakers in the world.



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Reflections after Sorrento

KATHERINE M. LEHMAN

The dynamic between liturgy and mission creates a trajectory. As such, it is meant to form our worship into ever widening communion, to equip and impel us “to restore all people to unity with God and each other . . . to carry on Christ’s work of reconciliation in the world.”¹ To the extent that we fail to make the connection between liturgy and mission, we eviscerate the liturgy of its intent and end. That is, for liturgy to be doing its job, it must effect a change in the way we live and the way we live together.

Supremely, our worship must make a difference in the most difficult and conflictual times of life. It is this assumption about the essential dynamic of liturgy and mission which informed Associated Parishes Council as we met in Sorrento. My own sense of our deliberative process was that it was prayerful discernment which issued in a statement reflective of our common heart and mind, as we took seriously the events which so distressed us and the demands of the gospel in relation to them.

The initial discrepancy we had to confront was the dissonance between the joy of the paschal season and the depths of our despair over a world in the grips of violence. The terror of it had been brought close to us, by the struggle of the Anglican Church in Canada to make amends for child abuse in the residential schools, by

the events of September 11th and U. S. retaliation since, by the escalating bloodshed in Israel, Gaza and the West Bank. We had to dare enough together to imagine an alternative to counter-violence in these circumstances. We had to hope enough together in the example of Jesus, who proposed such an alternative in his life and death, and which we the church claim has triumphed over sin and evil once for all.

We all know that the cycle of violence and terror must stop. Do we honestly expect the most deprived and desperate of the earth to exhibit more restraint than the most privileged and civilized nations? Do we as Christians and/or North Americans expect more of our enemies than of ourselves? Who will exhibit the way of peace if not Christians, we who profess it in our worship, we who request grace to manifest it in our lives? Here’s who: In a recent act of civil disobedience, a growing number of Israeli soldiers are refusing to serve in the occupied territories. Im-

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Sorrento Statement--from page 1

As a grateful part of this new humanity the Council of Associated Parishes for Liturgy and Mission calls our churches to reclaim our Paschal legacy. We recognize such reclamation in the hard work of reconciliation between Native and non-Native peoples in the Anglican Church of Canada. Learning from their experience, we call upon all faithful people to make the daily and difficult choice for nonviolent and peacemaking action rather than revenge and violence. In the face of the United States government’s reaction to the events of September 11—including the resort to counter-violence, the sweeping and generalized interrogation of Muslims and Arabs, and the suppression of free debate—we call upon our churches to be advocates and agents of justice, respecting the dignity of every human being.

We further call upon our churches to end our unreflective collaboration with governments—for example, the designation in laws of church and state of the Cathedral Church of Saints Peter and Paul in Washington, D. C., as the Nation-

al Cathedral, leading to the appropriation of that pulpit by the government of the United States to proclaim United States policy. We also call upon our churches to reclaim our Paschal vocation of creative tension with and witness to governments. We call upon all Christians to eschew “holy war,” and we invite peacemakers everywhere to join this disavowal. Only when we confess our sin and work to change the systems of hatred and violence will we truly honor all victims of violence. This work shows forth the reign of God in our midst.

Our liturgies are to be effective signs of the reign of God. In the waters of baptism we are given our Paschal identity as agents of reconciliation. We strengthen our Paschal identity by proclaiming the sacred story in Word and at Table. We love our enemies by praying for them. We are a community of reconciliation by sharing the Body and Blood of the crucified and risen One. We are sent forth to be Christ’s Body in the world.

prisoned for their witness to what they believe is an unjust war against Palestinians, several were interviewed by *Sixty Minutes*, which aired the story on Sunday, May 5th. Their costly decision to resort to nonviolent resistance demonstrates the way of peace, the way of *shalom*. They know better. They can imagine a different ending.

Both nations and religions are capable of extremism, of an ideological fundamentalism which is the enemy of the freedom and tolerance so necessary in a pluralist world. The San Francisco *Chronicle* carried an article on the recent resurgence of the peace movement in the Bay area as the conflict has intensified in the Middle East. "The surge of patriotism right after September 11th was followed by government admonitions to stay either united or in line, depending on the interpretation...as when White House Press Secretary Ari Fleischer warned that Americans 'need to watch what they say' ... In the current climate, it's still hard...to explain how you can oppose attacking the enemies of America while still feeling patriotically supportive of the country.... The basic argument...is that nonviolent solutions will be more effective in the long run than military ones. It's harder to explain the nuances of that than it is simply to rail against either the Israelis or the Palestinians—but then the peace movement has always been about complex thought."²

Although the separation of church and state, as provided by the U. S. Constitution, was intended to protect the free exercise of religion in a nation characterized by religious pluralism, another useful effect of the separation has been to provide another check and balance in society. Free speech and religious freedom have served the nation well, providing an arena of public debate for controversial policies. Abolitionist initiative by Quakers at the time of the Civil War is an example. Ideally, religion is engaged in a dialectic with government for the sake of the commonweal. Extremism in government or religion seeks to stifle free debate on grounds of patriotism or orthodoxy. When public debate is stifled in church or

state, corporate discernment becomes impossible. Options narrow.

It is easier for us to consider the alternative proposal put forward in the Sorrento Statement by using the example of the Israelis and Palestinians, because we are so embroiled in our own conflicts as Anglican Canadians and as U. S. Episcopalians. Still, we must not flinch to contemplate Christ's example in comparison and contrast to our own. We must admit the truth about ourselves, our churches, our nations as best we can, in love and humility, even and especially when it convicts us of falling short. Jesus refrained from retaliation and so broke the cycle. His restraint is not simply coincidental. Rather, it is itself the mechanism of redemption. When we do not restrain ourselves from violence, we conspire to defeat the possibility of redemption. In our sinfulness, we become the stumbling block.

Judaism, Christianity and Islam cannot undo the centuries of violence and terror perpetrated under their various religious auspices. We say we abhor it. Yet we can only do so authentically, with integrity, by refusing to perpetuate it in our own day and time and circumstances, precisely despite provocation. Thomas Friedman quotes Richard Day, a psychologist at American University in Beirut: "When will we have peace in Lebanon?...When the Lebanese start to love their children more than they hate each other."³ The same can be said for Jews, Christians and Muslims, for Israelis and Palestinians, for the U. S. and its enemies, for Republicans and Democrats, for the enmity of clans, tribes and races, for contentious Christian denominations and the world's warring religions.

If we do not hold ourselves accountable for the collective messes we've made, accountable to the gospel standard, then we are saying that these conflicts are beyond the reach of the gospel, that its power is of no effect upon us or the abysmal situations we have created. And that, I believe, is indeed heresy. It flies in the face of the paschal victory. We deny ourselves and the world our possible resurrection, proffered so generously by God

in Christ. If we refuse to relate the gospel to the violence and terror, our worship remains unconsummated and barren of its intended fruitfulness. The church's mission is stillborn. What a shame, not to dare the way of peace for Christ's sake!

Thomas Friedman quotes Rabbi Tzvi Marx concerning the passage in Isaiah "You are my witnesses, I am the Lord": "second century rabbinic commentators interpreted that verse to be saying, 'If you are my witnesses, then I am the Lord. And if you are not my witnesses, I am not the Lord'.... We are responsible for making God's presence manifest by what we do."⁴ The interpretive task and the missiologically imperative call us into the struggle to walk the costly way of peace with as much grace as we are given. And however costly, it is more worth the price than is the rising cost of violence and terror.

We have the resources to address the root causes of the desperation which breeds terror. We can redirect our resources from attempting to police the world's rapidly replicating anarchists and instead to invest in the civilizing effects of health, education and welfare, which build commerce, community and compassion. Those who have an increasing stake in their present and in the future for their descendents will be less likely to succumb to extremism, to ideological fundamentalism, whether it masquerades under the banner of nationalism or religious zeal.

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Notes

¹ BCP 1979, p. 855.

² "Issues: Mideast/U. S. Protests," San Francisco *Chronicle* (May 5, 2002), p. A3.

³ Thomas L. Friedman, *From Beirut to Jerusalem* (New York: Anchor Books, 1995), p. 230.

⁴ Thomas L. Friedman, *The Lexus and the Olive Tree* (New York: Anchor Books, 2000), p. 469.

Becoming custodians of paschal mystery: Reflections on the Sorrento statement

THEOPHUS SMITH

On Sundays we have only about five people in church,” the young priest told us. “But at funerals we have as many as seven hundred.”

The numbers astounded us. What’s going on among indigenous people on Native reservations in western Canada? We already knew some of the story. But the details grew overwhelming. Again it was the numbers.

“One year we had as many as three hundred funerals,” she continued. “And that was in a community of a thousand or so people. That’s because there was a suicide every week. That was the worst year. There were so many funerals that I had lots of ministry to do, but no increase in church attendance.”

The April 2002 meeting of the Council of Associated Parishes for Liturgy and Mission had been scheduled to meet in British Columbia because we wanted to investigate one of the most grievous scandals in the history of the modern church. In that connection we devoted one day of travel to reach a reserve (in U. S. English, a “reservation”), tour the site of a former residential school, and interview there an Anglican priest on the challenges of her ministry among Canada’s Native (“First Nations”) people.

Some of us already know this story, which compares with the current scandal involving the sexual abuse of children by Roman Catholic priests here in the U. S. For more than a hundred years, from the early 1800s until 1969, the Anglican Church of Canada operated residential schools for native children. Many other schools were run by the Canadian government and by other church denominations, Roman Catholic among them. But lest we Anglicans only point our fingers today at other churches we must also acknowledge our own historical complicity in the same cycle of tolerating and

covering up known cases of abuse.

Across Canada thousands of native children were forcibly removed from their families to attend residential schools as part of a national policy of assimilating the nomadic peoples who were formerly free to roam the continent as hunters and gatherers. After World War II, however, the quality of personnel and supervision in the schools deteriorated significantly. It was then that a problem endemic to such institutions escalated drastically. Literally hundreds of children were physically mistreated and intimately abused in the worst ways that we can imagine, in the most vulnerable and defenseless period in their lives; as the impounded children of a subjugated people.

For each child the emotional injury was lifelong, but it was not until the 1990s that the adult survivors of this horrific history began to come forward to tell their stories. We can imagine the following sequence: first they told their stories to counselors and caseworkers, then in court and in lawsuits, and finally in newspapers and other media. Since then an avalanche of lawsuits and lawyers have overwhelmed the government agencies and the churches involved. So many plaintiffs have come forward in recent years that one diocese is already bankrupt from paying cash settlements, and others are nearing bankruptcy.

Then there were the suicides. When former residents of the school testified in court they had to name not only their abusers but also other victims. For some who were exposed in that way the shame of being publicly identified was too much to bear, notably for the men who resorted to suicide. Even a successful cash settlement of a lawsuit could be shame-filled—‘dirty money’ that one settled for in lieu of any better compensation.

What better compensation is there? How can the church make amends to whole generations who have suffered

under its institutional failures and complicity in evil? Is the gospel of Jesus Christ adequate to the reality of such horrific history? As theologian John Cobb has queried and explored in his book of the same title, *Can Christ Become Good News Again?*¹

Can Christ become good news again?

In order to answer that question my own theological commitments have led me to conduct continuing research at the intersection of religion, victimization and violence. In that research nothing compels my attention as much as the recovery in our time of what Charles Emmanuel McCarthy has called the “nonviolent eucharist.” According to McCarthy, the non-violent imperative of the “mass,” the “holy communion” or the “eucharist” (Greek for “thanksgiving”) has been suppressed and subverted during the centuries since Christianity became the established religion in its host societies:

It is possible today, as it has been possible for 1700 years, for a normal person to spend a lifetime listening to the eucharistic prayers of all the main-line Christian churches and never apprehend that what is being remembered is a Person who—at the moments being remembered in the prayers—rejected violence, forgave everyone, prayed for persecutors, returned good for evil.

In other words, in most Christian churches, the anamnesis has become an agency for amnesia about truths in the suffering and death of Christ that if consistently brought to consciousness at the sacred time of the community’s eucharist would stand in judgment on a multitude of community activities, past and present.²

McCarthy’s passion is to counter that “eucharistic amnesia” by recovering in-

stead a genuine *an-amnesis* (un-forgetting) of the “Person” of Christ. More holistic and less “spiritualizing,” that an-amnesis that would “stand in judgment on a multitude of community activities, past and present.” Toward that end, McCarthy proposes emending the eucharistic prayers of the mainline liturgical traditions to include specific references to the nonviolent intention of Jesus’ life and ministry, death and resurrection. Such emendations are explicit in the Sorrento Statement that issued from APLM’s April meeting, albeit stated in prose form and not yet framed in liturgical formulae (nor yet in *gestalt* with ritual action).

My own passion expands McCarthy’s focus on nonviolence in order to encompass John Cobb’s more general query, “Can Christ become good news again?” Paraphrasing Cobb, “Can eucharist counteract victimization again?” This more general question presupposes that eucharist reenacts the core phenomenon of Christianity: the paschal phenomenon of Jesus as the archetypal victim whose suffering-death-resurrection exposes, repudiates and transfigures victimization. As a liturgical re-enactment of that counter-victimary phenomenon, eucharist conveys similar power to overcome victimization in its communities of re-enactment. Moreover, such an expansion of eucharist links liturgy and mission in concert with the Sorrento Statement.

The following excerpts from the Sorrento Statement are selected, on the one hand, to highlight the statement’s espousal of what I call a “counter-victimary eucharist.” In that regard I have selected passages that apply a paschal perspective to the crisis of reconciliation between the First Nations and the Anglican Church of Canada. In addition, the statement conveys a practical theology that links liturgy and mission. In that connection let it not be forgotten that the residential schools operated as agencies of Anglican Church *mission* to the indigenous peoples of Canada.

As Christians, our identity is rooted in Christ, who died on the cross rather than repay violence with violence,

thus breaking the power of evil to reproduce itself and opening a new way to live.

With this opening evocation of the paschal mystery, the Sorrento Statement makes explicit what is at best implicit in the eucharistic prayers of the liturgical traditions, that Christ “died on the cross rather than repay violence with violence.” Then immediately following the passage above, the statement goes on to specify, in the context of current events like the Mideast crisis and the war on terrorism, concrete ways in which identifying with Christ also identifies us with his “breaking the power of evil to reproduce itself and opening a new way to live.”

We met in British Columbia to witness and learn from the struggle for reconciliation between Native and non-Native peoples in the Anglican Church of Canada. . . .

In all of this we are amazed at the ways in which God brings good out of evil, for example...the repentance of the Anglican Church of Canada, its repudiation of the ongoing victimization of Native peoples, and its commitment to reconciliation and healing.

What the Statement makes explicit here is the counteractive power of Paschal mystery—a power that induces us first to acknowledge and confess, then to self-censure and repudiate, and finally seek to heal and redeem, our complicity in victimization and violence.

Reflecting on the violence we are witnessing, we recognize and confess a tendency to dehumanize and even demonize others. . . .

[D]uring the nineteenth century the Church of England in Canada encountered the First Nations and had the opportunity to enter a cultural and religious dialogue that shared the Gospel and honored the First Nations peoples. Instead, despite the intent to share the Gospel, in reality we chose the path of cooperation with the poli-

cy of assimilation of the government of Canada. In [such] situations our churches, acting out of our historical Anglican legacy as established churches, have collaborated with our governments in this sacrilege of dehumanization and demonization.

However the statement does not wallow in self-censure but turns, like eucharist itself, from confession to absolution and then to thanksgiving (Greek: *eucharist*).

But as Christians we have another legacy: the Paschal mystery. In the crucifixion an innocent victim was put to death by the state, with the collaboration of religious authorities and the complicity of his own disciples. Yet this innocent victim refused to participate in the cycle of violence and instead healed and reversed its consequences . . .

The basis of our absolution and thanksgiving is the paschal mystery of a divine suffering universal enough to forgive all of our human sins—somehow, because it has *endured* all our sins—somehow (in mystery, the mystery of atonement). Thus our eucharistic thanksgiving follows upon our faith in Christ’s pardon from the cross: “Father, forgive them; for they do not know what they are doing” (Lk. 23:34). Only ignorance of such a gospel (such good news!), or unbelief in its all-encompassing forgiveness (for both ourselves and our enemies), can account for our failure to respond with eucharistic thanksgiving for the restoration of our fellowship with God and each other, or account for our failure to carry this good news to others.

On the cross, Jesus forgave his executioners. In his resurrection appearances, Jesus greets the despairing disciples with love and restores table fellowship with them. Jesus is risen in them and in us as we become a new humanity, peacemakers in the world.



Paschal mystery thus provides the basis for our own resurrection from the power of death, in which we are restored to fellowship with God and each other and therein empowered to “become a new humanity, peacemakers in the world” who acknowledge and heal our violations of one another. In identification with, or imitation of Jesus (*imitatio Christi*), we too “refuse to participate in the cycle of violence and instead heal and reverse its consequences.”

Reversal of consequences

The holy eucharist is our ritual re-enactment of such “reversal of consequences”—the consequences of our participation “in the cycle of violence” and victimization. That healing potency of the eucharist is received and released—whether subliminally or with our quasi-conscious cooperation—wherever the following constitutive reversals occur:

- *The reversal from being mere victims to becoming prospective Christ-types*

All victims are potential Christ-types for us, and become so liturgically when the eucharistic prayers and intercessions reverse their identity as just a statistic for our disinterest or just an object of our enmity. Rather, they become prospective scapegoats who, like Jesus himself, have been wrongfully victimized and whose blood is therefore included in the paschal blood symbolized by the wine on our eucharistic altar. At the altar the blood of such victims is symbolically collected with all the blood “shed from the foundation of the world...from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary” (Lk. 11:50-51)

- *The reversal from purity to complicity, then to repentance and pardon*

All of us are subject to discovering that, instead of being mere observers of events (or mere participants in liturgy), we have become culpable as either disin-

terested bystanders, self-interested accomplices, or even vicious perpetrators in some context of victimization. In such reversals of our moral or ritual purity, eucharist can recapitulate for us the transition of those first disciples from a state of unawareness to their later state of confessing themselves to be betrayers, implicated in the abandonment of Jesus that facilitated his arrest and execution. But if we let ourselves enter deeper, persisting in the logic of the liturgy, then another and more gracious reversal awaits us—how many so often miss it! For all our complexities are met by the divine word of pardon uttered from the cross and received in eucharistic thanksgiving. In order to experience that more gracious reversal we must first be persuaded of our need for it.

Therefore I send you prophets, sages, and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and pursue from town to town, so that upon you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar. Truly, I tell you, all this will come upon this generation. (Mt. 23:34-36)

- *The reversal from being mere congregants to becoming prospective Christ-types*

All of us are capable of such transformations, and finally the transformation from being mere communicants—whether mechanically or super-spiritually participating in liturgy—to becoming potential Christ-types in mission in the world. In that reversal we are enabled by the grace of God to render our own bodies and souls as flesh and blood on behalf of others. Thus we too become eucharistic bread and wine—“broken bread and poured-out wine for the life of the world.” We thus fulfill the ancient eucharistic injunction, “Behold what you are; become what you see!” and obey those scriptures that commend to us the imita-

tion of Christ (*imitatio Christi*):

In my flesh I am completing what is lacking in Christ’s afflictions for the sake of his body, that is, the church. (Col. 1:24)

I am the living bread that came down from heaven...and the bread that I will give for the life of the world is my flesh. (Jn. 6:51)

Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. (Eph. 5:1-2)

This call to be, in concrete ways, the eucharistic “body of Christ” in the world today provides the concluding emphasis of the Sorrento Statement, a conclusion that effectively fuses liturgy and mission: As a grateful part of this new humanity the Council of Associated Parishes for Liturgy and Mission calls our churches to reclaim our Paschal legacy.

Our liturgies are to be effective signs of the reign of God. In the waters of baptism we are given our Paschal identity as agents of reconciliation. We strengthen our Paschal identity by proclaiming the sacred story in Word and at Table. We love our enemies by praying for them. We are a community of reconciliation by sharing the Body and Blood of the crucified and risen One. We are sent forth to be Christ’s Body in the world.

Concluding exhortation

I exhort all readers of the Sorrento Statement to discern and heed the confessional framework of its recovery of our “Paschal legacy.” In this more irenic and non-polemical framework we can to recover our identity as a “confessing church,” whose members are so convicted by our own complicity that we feel compelled to make extraordinary efforts to counter that complicity in ourselves and others (cf. the Confessing Church of the German Christians who dissented from the policies of the Nazi regime during

World War II).

In this confessional mode I urge us to avoid uncharitably polarizing ourselves against others, in and out of our church, who are not convinced or convicted as we are precisely because they do not share our realization of complicity on the one hand, nor our experiences of the gospel rescuing us from that complicity on the other. Indeed it is uncharitable of us to expect from others evidence of a grace that they have not yet received, and received from the One who alone gives sufficient grace to transform any of us.

Nonetheless I encourage us to continue to bear witness prophetically, even provocatively and agonistically, wherever following Christ requires us to dissent from our customary support for “the powers that be,” in and out of our church. The balance I endorse is skillfully expressed in that watchword of the Hartford Appeal from several years ago: “Against the world for the world.”³ God grant us grace to discern and practice such balance.

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Notes

¹ John B. Cobb, *Can Christ Become Good News Again?* St. Louis, MO: Chalice Press, 1991.

² Emmanuel Charles McCarthy, *The Non-violent Eucharist* (Baxter, MN: Center for Christian Nonviolence [293 Kenwood Ct., tel. 218-828-1217], n. d.), p. 5.

³ Peter L. Berger and Richard John Neuhaus, eds., *Against the World for the World: The Hartford Appeal and the Future of American Religion* (New York: Seabury Press, 1976).

Santa Fé Statement

The Council of the Associated Parishes for Liturgy and Mission, meeting in Santa Fé, New Mexico, in April 2001, calls upon the Church to rethink completely its practice and understanding of mission

Our hearts burned within us as our Canadian members shared the story of how the Anglican Church of Canada embraced and implemented the government’s policy of assimilation of indigenous peoples as an opportunity to further its mission. Children were taken out of their homes and removed to distant residential schools, run by the churches. Grave injustices were committed by the Anglican and other churches, with dire consequences to the peoples and ultimately to the churches themselves. (Go to Canada for details).

As a Council dedicated to the renewal of liturgy and mission, we asked ourselves how the Church could have come to be an agent of the kind of “mission” revealed in this story. It prompts us to acknowledge our own inherent racism, past collusion, and present complicity in such policies. Evangelism predicated upon the conversion of individual hearts to a relationship with Jesus is insufficient to prevent such evils as the deprivation of culture, and may serve as little more than a means for achieving assimilation. The Gospel is not a possession of the Church; nor a one-way gift; nor an instrument of the power of state or culture.

Accordingly, we urge the Episcopal Church to approach with caution the proposals of the U.S. Government for “faith-based initiatives,” to avoid the future occurrence of tragedies similar to those in Canada about which we heard. We further urge both churches to engage in the formation of faithful communities as signs of healing and reconciliation.

We therefore call upon the Episcopal Church in the U.S.A., the Anglican Church of Canada, and our brothers and sisters in other denominations, to reconsider their foundational understanding of mission, always beginning with God’s purpose for creation and the reign of justice on earth.

Santa Fé, New Mexico
April 2001

Editor’s Note

This issue of *OPEN* marks a change in our publication schedule. At the recent annual meeting, the Council of Associated Parishes for Liturgy and Mission agreed to publish three issues a year: Epiphany (winter), Ordinary Time (early summer), and All Saints (fall). This year we will publish the Ordinary Time and All Saints issues, and APLM members will also receive in the fall one copy of each new brochure (*The Catechumenate: Forming the Body of Christ in the 21st Century*; and *The Cantor: Leader of Song, Minister of Prayer*). Revised editions of *The Burial of the Dead: The Celebration and Blessing of a Marriage*, and *The Rites of Reconciliation of a Penitent and Corporate Confession* will be available for purchase later in the year.

Letters to the Editor and articles are always welcome. Members are also encouraged to participate in the e-mail listserve for Associated Parishes for Liturgy and Mission.

Books

edited by Elizabeth Morris Downie

Louis Weil. *A Theology of Worship. The New Church's Teaching Series* Volume 12. Cambridge, MA: Cowley Publications, 2002. xiii + 160 pp. \$11.95 (paper). ISBN 1-56101-194-0.

As the Episcopal Church has published and republished *The Church's Teaching Series*, the titles of individual volumes and the sequence in which they were listed seems to reflect a changing sense of the relative importance of the different topics. In particular it is interesting to observe that *The Worship of the Church*, by Massey Shepherd, was the fourth volume of six in the initial 1950s list, and that *Liturgy for Living* by Charles Price and Louis Weil was the fifth volume of seven. The latest series includes two volumes about worship, Jeffrey Lee's useful *Opening the Prayer Book*, seventh of twelve and the volume currently under review, which is the final, twelfth, volume.

It is tempting to see the decision to include Weil's book as the last of this series as expressing the conviction or hope that worship completes life in the church and constitutes us as the priestly Body of Christ, and that worship understood theologically is the pinnacle of the church's life. In any case, Weil's book is a fitting conclusion to the series and builds on what comes before. Most people have their major contact with the church at worship, and the shape of worship significantly determines their experience of the church and, even more importantly, their experience of God. How Christians worship shapes who they are and how they live as people of faith. Weil points us



toward a deeper and richer understanding of these things.

In the acknowledgments which begin his work, Weil sets the scene for his work by observing, "my goal here is rather to explore how in recent decades the public worship of all the major liturgical traditions has been moving tentatively toward a new mindset, a new perspective on the fundamental meaning of all liturgical arts... The basic presupposition of this book is that public worship—the liturgy—is the shared action of the whole baptized community. The idea of the laity as passive observers or listeners, as in some fundamental sense secondary to the ordained in the roles they fulfill, is simply not acceptable as an understanding of Christian worship." (pp. xi f.) From this perspective flows the shape of the book, five chapters which explore the answer to the questions asked in the chapter titles: 1) "Which Theology? The Recovery of a Baptismal Ecclesiology"; 2) "Who Celebrates? Liturgy as the Work of the People"; 3) "Whose Culture? Liturgy in a Multicultural Church"; 4) "Whose Music? The Arts as Embodied Prayer"; and 5) "Whose Sacraments? Celebrating the Signs of Baptismal Faith." Although those who have been privileged to hear Weil lecture as well as the readers of this journal will not find anything surprising here, the book will reward all close and careful readers with a deeper sense of the entire church at worship and of our challenge to shape Christian worship in a manner which expresses and reinforces the sense that the entire assembled body of Christ makes known the redemptive love of God through its celebration of word and sacrament.

One is tempted to quote Weil at length, but limitations of space will not permit. One more example will have to suffice:

[The sacraments] can express a deep experience of human community and be signs of God's grace in the fabric of human existence. So we may say that

the starting point for a theology of Christian worship is to take the world seriously as the place where God acts. Our liturgical rites point to that activity, but they do not limit it.

This insight offers us a guiding principle for the relations of each Christian to the world: *the work of the church is not to escape the world, but to be the agent of transformation and healing whenever we encounter injustice, abuse, hatred, or indifference.* The ministry of each Christian, and of each Christian community, is found right before our eyes. This helps us to understand why, during the early centuries of Christianity a newly baptized Christian was referred to as "another Christ." (p. 17)

The work is enhanced by a good set of endnotes and resources and includes useful discussion questions. This would be a good book to read and then to use with a parish study group or parish worship committee. It is heartily recommended.

RONALD H. MILLER
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John Koenig. *The Feast of the World's Redemption: Eucharistic Origins and Christian Mission.* Harrisburg, PA: Trinity Press International, 2000. 320 pages. \$25.00 (paper).

This volume by John Koenig, Sub-Dean for Academic Affairs and Professor of New Testament at General Seminary, opens new perspectives both on the contextual re-interpretation of multiple New Testament texts and on the central significance of the eucharist for mission in the early church. Koenig argues that the eucharist is deeply rooted in the mission and ministry of Jesus and that it was the central motivation toward mission in the early church, not only because it provided nurture and support for the faithful, but especially because it was the liturgical locus for the discernment of spiritual gifts for individual and corporate mission activity experienced in the powerful and immediate eschatological

presence of the risen Lord and of the Holy Spirit. In effect, the eucharist was a driving force to reach out to the world with the Gospel message because it was experienced as the Reign of God in the present tense.

Fully acknowledging the earlier work of Alexander Schmemmann (*For the Life of the World*), J. G. Davies (*Worship and Mission*), and Geoffrey Wainwright (*Eucharist and Eschatology*), Koenig's stated purpose is to provide "firmer exegetical grounding for their chief hypotheses." As Koenig explores a variety of New Testament texts, he places their interpretation in the context of eucharistic celebrations of the early church, uncovering much more evidence for the centrality of the eucharist in the interpretation of the New Testament than was previously thought. This exegetical exploration and discovery, in turn, lead to Koenig's historical and liturgical mapping out of eucharistic dynamics at the core of the early church's inner life and missionary fervor.

Yet Koenig's real concern is not exegetical, historical or liturgical. Ultimately he identifies "the core of our concern throughout this study. What does our eucharistic celebration today, as believers united with Jesus, really accomplish for the redemption of the world?" Koenig's response to this question is not one single answer, but a large number of questions about how we might structure and experience our worship in ways influenced by the early church, particularly centered in allowing room for spiritual discernment and in having more physical movement and personal sharing. Though Koenig does not accept the view of the leaders of St. Gregory Nyssa, San Francisco, concerning the communing of non-baptized persons, he has clearly reflected on their more interactive style of worship and the greater movement of the people during worship as one experiment that begins to capture some of what he is urging us to consider. Quoting Gutiérrez that the eucharist is "a point of arrival and a point of departure," Koenig asks for a wider dialogue to the aim of making the eucharist a "missionary event from start to finish."

While Koenig admits that his exegetical work needs the critical scrutiny of others, his book is important, stimulating and provocative. A short review can not do its riches justice. Not only is it recommended for those interested in mission and parish work, but also for those interested in building bridges between the catholic and evangelical portions of the Episcopal Church and those involved in Episcopal-Lutheran dialogue and shared ministry.

JEFFREY BESSLER

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Susan K. Wood, S.C.L. *Sacramental Orders*. Collegeville, MN: Liturgical Press, 2000. 216 pp. \$19.95 (paper).

In this "liturgical and theological study of ordained ministry grounded in the liturgy of the 1990 typical edition of the rites" of the Roman Catholic Church (p. xiv), Susan Wood has gifted the whole church with a short, profound and clear summary of post-Vatican II theology of order. The volume is a must-read for bishops, Commissions on Ministry, aspirants, seminarians and anyone who cares about the church's order and its relation to worship.

The volume is part of the series *Lex Orandi*, edited by John Laurance, S.J., and marked by a desire to locate the meaning of the sacraments in a theological reflection upon the experience of the rites, rather than on *a priori* doctrinal statements.

After a short introduction, the first chapter, "The Ecclesiological Foundations of Ministry," launches into what must be one of the clearest, richest and most succinct summaries available of the nature and mission of the Church as expressed in Vatican II. Wood shows that besides the earlier "monarchical" model of the Church, Vatican II's *Constitution on the Church* presents four other models: the Mystical Body; the People of God; the threefold office of Prophet, Priest and King; and the sacrament. In a section

on the mystical Body and a eucharistic ecclesiology, Wood presents the connection between Christ's Body, the Church, as a sacrament of Christ, and the sacramental presence of Christ in the eucharist. In this model the ordained minister, in turn a sacrament of the Church, is intimately connected to Christ; but the importance of Vatican II's formulation is that the minister is connected to Christ precisely through his relationship to the Church, not independent of that relationship.

A second section, "The People of God," shows the importance of the model as an ecumenical image not to be narrowly identified with the hierarchy, but referring to the "prior unity of the whole people of God on the basis of their baptism before they are identified in their diversity" (p. 12).

A third section on the threefold office of priest, prophet and king shows the whole people of God sharing in this threefold office and articulates its expressions in the episcopacy and presbyterate. Unfortunately, Vatican II did not articulate how the diaconate shares in the threefold office.

A final section of this chapter presents the model of the Church as sacrament. Based on the work of Edward Schillebeeckx and Karl Rahner, this model sees relationships of sacramentality originating in Christ as the sacrament of God, the Church as Christ's sacrament in the world, and the sacraments as sacraments of the Church in the world. The foundations laid by this chapter for the rest of the book are deep and strong, and they support the rest of the book.

Wood moves on to examine the 1990 *editio typica* of the ordination rites, dedicating two chapters to each order: a first chapter reviewing the 1990 translation and comparing it to the ICEL (International Commission on English in the Liturgy) translation of 2000, followed by a chapter on the theological dimensions embodied in the rite.

The rite of Ordination of a Bishop (chapter 2) explores the bishop's ministry of teaching, sanctifying and governing, as

presented in the rite. Chapter 3, “The Sacramentality of Episcopal Consecration,” delves into different aspects of the ordination of bishops, such as the distinction between priest and bishop (a sacramental distinction and not merely a functional one), the ecclesial and relational dimensions of the episcopacy, and the problem of recognizing the orders of other denominations. Wood concludes that the sacrament of order (present in its fullness in the episcopacy) creates a relationship between the ordinand and a particular eucharistic community as well as with other bishops, “constituting and manifesting the order of the Church as a communion of communions” (p. 79). This signification is “inseparable from the more traditional view of orders as signifying configuration to Christ, with the difference that this configuration does not occur within an ordained minister in isolation from that minister’s *ordo* within an ecclesial community” (ibid.). Likewise, the distinction between the priesthood of the laity and that of ordained ministers “does not lie in the fact that one is more configured to Christ than the other, but in their role in relation to the community” (p. 80). Bishops cannot exercise their authority in isolation but only through “collegiality, . . . mutual consultation and support” (ibid.) with other bishops and presbyters.

The fourth chapter, “The Liturgical Rite of the Ordination of Presbyters,” examines that rite and concludes that “the ordination rite for presbyters reveals the essence of ordination to the presbyterate to lie in the constituting of coworkers for the order of bishops to assist in the three-fold office of governing, sanctifying and teaching” (p. 112). Priests are thus by nature assistants to the bishop, and in this sense at least they have much in common with deacons. “Ordained priesthood exists for the service of a priestly people” (p. 113).

A chapter on “The Theology of the Presbyterate” follows. Wood explores the presbyter’s relationship with Christ, the bishop, other presbyters, and the Church, “the priestly People of God.” She concludes, “What is achieved sacramentally

[through presidency in the eucharist] must then be concretized in the historical order through teaching, evangelization, the model of holiness of life, and orchestration of the various charisms in the Christian community” (p. 137). Eucharistic presidency, though the main sign of the presbyterate, is by itself insufficient grounding for a theology of that order.

The next chapter examines “The Liturgical Rite of the Ordination of Deacons” and finds that the rite stresses service—a characteristic of the whole people of God. The rite, however, does not specify the kinds of service, leaving room for the further development of this order within the life of the Church.

Interestingly, chapter 7, a theological reflection upon the ordination of a deacon, takes the form of questions. Need the church necessarily continue to ordain to the “lower” orders before ordaining to the “higher” orders? Wood answers “no.” The reason is that the fullness of the sacrament of order resides in the episcopacy. She writes, “the diaconal service of deacon derives from the bishop and pastor [presbyter] rather than the diaconal service of the bishop and presbyter being derived from their ordination to the diaconate. ‘Lesser’ orders are related to the fuller orders rather than fuller orders being an addition to the lesser orders” (p. 171).

A second question, “How are the three orders distinct?” explores commonalities shared by the episcopacy and the presbyterate (pastoral governance expressed in eucharistic presidency) which are not shared by deacons, for their liturgical role is directly related to their service of charity (p. 175) and “identifies that service as a service of the Church and not merely the service of an individual Christian” (p. 182). In sum, “we cannot adequately sort out the distinctiveness of the three orders on the basis of liturgical ministry or other pastoral functions, . . . but must do so on the basis of ecclesial relationships” (p. 172).

A third section asks, “What is the distinction between a deacon and a lay person since both serve the church in the same way?” Wood finds three answers:

First, diaconal ministry needs to be recognized as such by ordaining those who perform it. Second, diaconal ministry is identified by the vocation of those who perform it. Third, ordination to the diaconate confers sacramental grace.

Three further conclusions close the chapter on the theology of the diaconate: the permanent (and not the transitional) diaconate is normative for our understanding of the theology of the diaconate; the diaconate strengthens the relationship between the liturgy and the world; and, finally, the permanent diaconate does not present a solution to the problem of the shortage of presbyters.

At a time in the Episcopal Church when some dioceses are re-examining the diaconate, when some presbyters think of their bishops as merely a promoted priest with wider jurisdiction, and some bishops are tempted to forget their college of presbyters, when Commissions on Ministry, aspirants, seminarians and creative congregations all are questioning the traditional tridentine or congregational theology of orders, Susan Wood has crafted an enormously helpful volume. Reading, rereading and digesting it will further our discussions, clarify terminology, and above all show in a very practical instance how to do sacramental theology out of the rites themselves.

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Brian Wren. *Praying Twice: The Music and Words of Congregational Song*. Louisville: Westminster John Knox Press, 2000. X + 422 pp. \$22.95 (paper).

Brian Wren is probably best known to Episcopalians as the author of “I come with joy to meet my Lord” (#304 in *The Hymnal 1982*). In his preface to *Praying Twice* he describes himself as “a poet who is also a pastor, theologian, and teacher.” He says that he

writes “with pastors and seminarians particularly in mind, but also lay worship leaders, musicians, people who enjoy singing in church, people who consider themselves unmusical, and people who care about the words they say or sing.” He goes on to say that he hopes that “this will prove to be an accessible and practical book, which pastors, ordinands, seminarians, musicians on-site or in training, and other worship leaders can draw on directly for their work.” I believe Wren has achieved his goal. The work is well organized, well documented, and thought-provoking.

The book begins with an intriguing journey back through time with stops along the way to catch “glimpses” of worshipping communities. The journey’s point of departure is late twentieth-century England, and it terminates in Israel in 1200 BCE. As Wren himself points out, his journey is not inclusive of all cultures and traditions. The stops along the way are in North America, Europe and the Middle East. Run forward in time, they would begin with Judaism and travel through first millennium CE communities of Jerusalem, Syria, Greece, and Rome and on through second millennium Western Europe and North America. Each stop is a verbal “video clip” which is intended to help the reader view how congregational song might have been employed in worship in different times and places during our developing worship traditions.

In his second chapter, Wren declares that “congregational song is indispensable.” He asserts, “Congregational song is by nature corporate, corporeal, and inclusive; at its best, it is creedal, ecclesial, inspirational, and evangelical.” Then he proceeds to make his case for each of these assertions.

Each chapter is partially titled with a phrase from a hymn. The third chapter is, for instance, “‘A More Profound Alleluia’: Encouraging the People’s Song.” In it Wren gives some suggestions for encouraging congregational singing. Not all will agree with every suggestion, but I find his ideas helpful and thought-provoking.

In a later chapter Wren gives his own perspective on “assessing the lyrics of

congregational song.” In it he argues “that a good congregational song lyric is devout [‘devoted to divine worship or service’], just, frugal, beautiful, communal, purposeful, and musical.” Those who are completely satisfied with their congregation’s repertoire “just as it is” might wish to avoid this chapter.

Then there is the chapter “Why Do They Keep Changing the Good Old Hymns?” The history and theology of hymn alteration given here by Wren can be very helpful to those of us confronted by choir members or parishioners (or *ourselves*) asking such questions. Wren’s seventeen principles for when and how hymn lyrics should be changed are excellent.

Wren has much to say about contemporary worship music such as praise choruses. He uses his own principles for assessing lyrics of hymns with congregational songs from other genres. Again, there will be those who disagree with his assessments, but I believe there is much “food for thought” here.

The chapter “Hymns as Poems of Faith” discusses the form, format and function of hymns. This chapter, along with the final “How Hymns Do Theology,” are excellent discussions of the hymn as a genre. In these sections, as in the others, Wren cites pertinent examples to illustrate the points he is making. There is a good balance between classic hymns and more modern examples.

I believe those who are directly involved in preparing liturgy, especially clergy and musicians, will find this book quite valuable to their ministry. At times they may find affirmation for their ideas. At others they may find their assumptions challenged. For anyone who wants to read more the subject of congregational song and worship there is an extensive bibliography included. I recommend *Praying Twice* to all those involved in ministries of liturgical preparation and leadership as well as “people who care about the words they say or sing.”

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Letters

To the Editor:

I am delighted to see the ongoing discussion of the relationship between eucharist and baptism in the pages of *OPEN*. “Baptism and Communion” by Stephen Reynolds (*OPEN*, Winter-Spring 2001) was an interesting addition, raising some very fruitful issues concerning the biblical record. I was concerned, however, about several points which he used to support his view that baptism must precede eucharist, which I would like to address.

1) Reynolds writes: “It will surely become increasingly awkward to justify the necessity of baptism. If the sacrament no longer initiates people—if it does not grant new birth, even new creation, but only ratifies a status previously adopted by the candidate through reception of communion—why bother with it at all?” This statement sounds like a reductionist view of baptism with which even many who hold to baptism before eucharist might find themselves uncomfortable. Baptism, like all sacraments, is excessive grace. Is it true, as Reynolds implies, that we get baptized in order to receive the eucharist? Or is it more like the practice of the early Christians, who had come to declare that “Christ is Lord” and so chose to ally themselves with the community of faith? Does baptism merely provide new life, as Reynolds insists, or does it affirm, as we see in the stories from Acts, the new life God has already given through the work of the Spirit? Indeed, as he asks, why bother with it at all? We get baptized not in order to get the goods which God (and God’s community of friends, the Church) had previously kept from us; rather, we seek it because we continue to long for it and ask for it, regardless of whether or not we have been invited to the table.

2) A large part of Reynolds’ argument is drawn from Paul’s writings. Baptism, he claims, is the means by which we become part of the Body of Christ. It may of interest to read latest work of James D. G. Dunn, a leading Pauline scholar, on the imagery of baptism in Paul, before draw-

ing too strong an argument from those verses. Dunn argues cogently that baptism in Paul's writing (and other early writing) cannot be limited to the ritual act. It must include justification, union with Christ and the gift of the Spirit. In that light, Dunn insists that Paul's use of the word "baptism" is metaphorical. Missing this point in Paul leads to an important warning: "The potential for a church in effect claiming to control the grace of God or the Spirit of God (through its sacramental rubrics) becomes a serious danger" (*The Theology of Paul the Apostle* [Grand Rapids, MI: Eerdmans, 1998], p. 445). Understood as a metaphor, however, baptism has the potential to expand our understanding of who is part of the Body.

3) At one point, Reynolds claims genuine respect for the views of those who hold to an open table, even if he finds their argument false: "I do not for a moment believe that such questions arise from a low regard for the sacraments. They arise from a high regard for our duty to welcome and include everyone in our midst, and this sense of duty itself arises, I am sure, from a high regard for one seam of the gospel." Unfortunately, Reynolds exposes his real regard toward the end of his article: "The call for condition-free invitations to communion become questionable. For what then are we saying about the eucharist? . . . That it signifies a sort of Sunday brunch where the Christianly minded attest their warm fellow-feeling by sharing blessed bickies and sips of prayed-over plonk?" Thanks for the respect, but no thanks. It does our mutual conversation no good to offer these kinds of tossed-off insults. It undermines our fellowship and our trust that the Spirit is leading us into all knowledge, together, as a community of faith. After being stimulated and even challenged by Reynolds article, I found myself terribly disappointed.

Peace,

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the dead, his first words were, "Peace be with you!"

And so we were reminded that each time we gather around the Lord's Table, we recall both his death at our hands and his forgiveness of us. We gather as the penitent persecutors around the body of this self-giving victim, whose forgiveness changes our perception of everything and prompts our resolve never to victimize another human being again.

What is the future shape of our mission, then? That is the question we must pursue, conscious in a new way that colonialism—in whatever form—is a betrayal of our mission. Dialogue must become our way of being, and the embodiment of our love and respect for those among whom we bear witness to the risen Christ.

This, then, was the context of our work on the Sorrento Statement, published in this issue.

John Hill, a priest of the Anglican Church of Canada, is a member of Associated Parishes Council.

In memoriam, William A. Wendt, D.D.

HORACE T. ALLEN, JR.

Editor's note: William Wendt, formerly a member of Associated Parishes Council, died July 8, 2001. Here a former member of AP Council remembers him.

Actually, "memory" is a poor and inadequate word with which to speak of Bill Wendt. Nothing about him, for those who were privileged to know him, could ever be forgotten. Just to see his picture in the July 9, 2001, edition of the *Washington Post* was to hear his voice and to delight in his friendship and presence. But "priest" is a good and complete word for Bill. He remembered this office and exercised it with reckless abandon. If "presbyter" be "priest" writ large, Bill was, and is for us who treasure him, "priest" writ very large. For this Presbyterian cleric that reality will always be both instructive and inspiring.

Remembering Bill is always in fact an *anamnesis*, a recalling which is also an anticipation of what might be of ministry, of hope, and of what is not yet but is already prepared for by the gospel. Most of us live somewhere between our problematic past and our precarious present. But Bill continues to live, in his institutions and his friends (*and* in his enemies, probably) as the joyful and indefatigable advocate of God's future, which Paul Lehmann described as "what God is doing in the world to make and to keep human life human."

For instance, at his funeral mass there was a phalanx of women clergy, bishops, priests and deacons. And decades before, at his last paschal mass as Rector of St. Stephen and the Incarnation, by his gracious invitation this unworthy "worthy" presided at the altar, a Presbyterian *episcopos vagans*. (I vividly recall that on that day, when I reminded him of his bishop's prohibition against non-episcopally ordained celebrants, he sweetly squeezed my shoulder with the comforting word,

"Even if he finds out, he'll be glad you're a man." And when I asked him which eucharistic prayer I should use, he gently said, "Aren't all you Presbyterian ministers bishops? Make up your own." And I would have to confess that if ever there was in either of our denominations a genuine "servant bishop," it had to have been himself.)

My own association with Bill was born in the camaraderie of Associated Parishes in the '70s when I was the "token Calvinist." He was, of course, one of the more radical voices in the group. When talk of revising the prayer book would come up, which it certainly regularly did, his response was regularly to question whether such a book was even needed! He, Henry Breul and Vienna Anderson constituted a "left wing" Gang of Three. This Presbyterian often wondered what was happening to the Episcopal Church, but of late has come to quite a serious appreciation of such witness and boldness. And when the Proposed Book of Common Prayer appeared (1977) and Associated Parishes necessarily began rethinking its mission, it was Bill who, acknowledging that a catechetical effort would be needed, kept our feet to the fires of reform in ministry, parish life, and openness to the marginal members of society.

It was "in, with and under" this Associated Parishes relationship that I began spending many a Holy Week and Easter with Bill at St. Stephen's. There he would press me into all manner of unfamiliar liturgical and homiletical duties—often with very little notice! In solemn procession to the altar of repose one Maundy Thursday evening, he whispered to me that I might say "a few little words there." And the only words that came immediately to my mind were the Westminster Directory's injunction that the sacramental elements were not "to be lifted up and carried about." On another occasion he left me on Good Friday to preside at the veneration of the cross while he went off

with the church's thurible to exorcise the Department of Justice! As I was holding the crucifix for all to kiss, Mother Scot burst into tears *and* song. For this Presbyterian these were impressive and uncharted liturgical waters.

With Bill, liturgy always became a liberation...into the known past and also into the unknown future. His almost eschatological reading of tradition will always be for me the holy work and lively play of my own vocation as a practitioner and professor of liturgical studies, now at Boston and Yale Universities. This is a great debt which I owe both to Bill and to the publishers and stewards of this journal.

Coincidentally with Bill's death at the age of 81 here at the dawn of the 21st century, I have to report, sadly, that we are probably witnessing the effective end of vital Roman Catholic participation in ecumenical liturgical reform in the English-speaking world. What is wonderfully clear to this "insider-outsider," however, is how well Bill would have understood the meaning of such a sad development. He didn't even need the phrases "liturgical inculturation" or "indigenization of the liturgy." That was very simply and very powerfully the flesh and bones of his extraordinary liturgical priesthood and secret episcopacy.

And having alluded to Bill's "two-fold" office, one dare not forget that third aspect of all Christian ministry: the diaconal. This is where I would locate Bill's compassionate and creative efforts to care for the terminally ill and those who dwell in the face of death, but also that in the presence of "our sister death" we can live in joy, faith, hope and love. That is why all the recent rites for a Christian funeral begin with a reference to the completion of our baptismal vows. And that is why, with no hesitation, I suggested to Bill Mackay, in response to his inquiry about the shape of Bill's committal service at St. Stephen's, that it be a baptismal renewal rite. After all, baptism is the begin-

ning and source both of discipleship and of all three classic forms of ordained ministry (a point not yet grasped by countless Christians and even some denominations, who recoil from ordaining to certain offices fully baptized and “practicing” Christians).

The classic theologoumenon for Christ’s reconciling ministry, as brilliantly exegeted by Barth of Basel (in *Church Dogmatics IV*), that of “Prophet, Priest and King,” as the *munus triplex* of Reformed dogmatics, and as more recently described as “Prophet, Priest and Shepherd/King,” nicely and richly describes the peculiar ministry we are calling to mind and heart. But Jesus himself once said, “I call you no more servants but friends.” How proud and grateful many of us are that Bill regarded us as friends.

In Bill’s honor, and to note the saintly and brave company he always shared, it is worth quoting in conclusion some moving words of Dietrich Bonhoeffer, in a letter from prison to his friend Eberhard Bethge, written in January 1944:

Just because friendship belongs to [the] sphere of freedom...it must be confidently defended against all the disapproving frowns of moralism... I believe that within the sphere of this freedom friendship is by far the rarest and most priceless treasure, for where else does it survive in this world of ours?

Bonhoeffer ended his darkest letters to Bethge, just after the failure of the assassination attempt against Hitler, with the confident assertion, “We shall meet again.”

Bill, we shall meet again, love.

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New brochures

MARILYN HASKEL

My first awareness of Associated Parishes came about through the brochures. I knew them before I knew the organization. The first to grab my attention was *The Great Vigil of Easter: A Commentary* in which I underlined only one sentence—the one saying that to read all nine lessons with psalms or canticles and the collects would take an hour! Nevertheless, the initial shaping of my liturgical understanding of the vigil came from that brochure.

Recognizing that it has been some time since new brochures have been offered to the membership and that several needed revision, Associated Parishes for Liturgy and Mission undertook a writing mission. The result is a complete revision of *The Burial of the Dead* and *The Celebration and Blessing of a Marriage*. New brochures include *The Catechumenate: Forming the Body of Christ in the 21st Century*; *The Rites of Reconciliation of a Penitent and Corporate Confession*; and *The Cantor: Leader of Song, Minister of Prayer*. Each of these new offerings includes reference and discussion of rites in The Book of Common Prayer (BCP) and the Canadian *Book of Alternative Services* (BAS) where appropriate. At this writing they are about to go to press and will soon be available to the membership.

The Burial of the Dead as revised is designed for clergy as well as parish liturgy committees offering education to their congregations about the rites. In addition to a discussion of pastoral considerations and a summary of the BCP and the BAS services, the brochure contains a Funeral Planning Worksheet.

Planning The Celebration and Blessing of a Marriage According to The Book of Common Prayer of the Episcopal Church, USA or The Book of Alternative Services of Canada is primarily for couples preparing to be married. There are also worksheets at the end of the brochure for the couple as well as for clergy.

The original brochure on the catechumenate included the subtitle “Formation

for Church Membership.” As we have studied and learned more about the nature of formation, a new brochure was necessary to describe not only the goal but the process. *The Catechumenate: Forming the Body of Christ in the 21st Century* is the result. The editor’s introductory paragraph states:

This booklet is designed to guide congregational leaders in the formation of new Christians, and in the continuing formation of others needing particular incorporation or re-integration into the church. For a catechumenal process to be effective, there must be congregational awareness of and commitment to that process. Careful catechesis will bear much fruit in the life of the whole body of the faithful.

The Rites of Reconciliation of a Penitent and Corporate Confession begins by placing the rites within the context of the Christian life and addresses when each rite may be appropriate. There is also a brief discussion of the rites themselves and an appendix that discusses the history of the rite of reconciliation. This brochure is useful for study groups as well as for individual penitents and clergy.

The Cantor: Leader of Song, Minister of Prayer approaches a subject somewhat new to Anglicans and Episcopalians although it is part of our Judeo-Christian heritage. The brochure begins with a brief discussion of the history of the role of cantor, then focuses on the rationale and process of the ministry of cantor with practical suggestions for parishes of all sizes. The intent of the brochure is also to encourage small congregations “to be bold in developing their ministry of music.” The Editor’s Note sums up this intent: “Even the smallest community of Christians can raise up and support a leader of song to strengthen the congregation’s common prayer.”

Marilyn Haskell is a member of Associated Parishes Council.

Associated Parishes publishes a series of brochures.
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The Sorrento Statement: Envisioning mission in a post-colonial age

JOHN W. B. HILL

The Council of Associated Parishes for Liturgy and Mission met in western Canada this spring to witness firsthand the crisis in the Anglican Church of Canada. In our Santa Fe meeting the previous year, we had begun to struggle with the implications of the legacy of the Residential Schools (see *OPEN*, Summer 2001). For over a hundred years, Canada sought to assimilate its First Nations peoples by removing children from their homes and communities to government schools which were operated with the assistance of the mainline churches. The lawsuits brought by former students, charging both church and government with responsibility for the physical and sexual abuse that took place in the schools, are threatening to bankrupt the General Synod of the Anglican Church and have already bankrupted one diocese (and threaten a few others). The broader charges of cultural abuse have yet to be heard.

Meeting in the Anglican retreat center of Sorrento, just west of the Rocky Mountains, we struggled to name the assumptions, both cultural and theological, that have shaped our mission strategies in these dying years of the Constantinian era. We spent an afternoon listening to Archbishop David Crawley, metropolitan of British Columbia, as he recounted the history of the relationship between the church and the aboriginal people, and the details of the current crisis. It became clear to us that this moment of apparent calamity has become for the Canadian church a defining moment: a new and profound commitment has emerged among both aboriginal and non-aboriginal Christians to seek healing and a new partnership in the Gospel.

On Sunday, we gathered with a tiny First Nations congrega-

tion to share the eucharist, then meet informally during lunch. Following this we traveled to the town of Lytton, site of one of the residential schools and the setting of the first court case which defined the responsibility of the church in the abuses that had taken place. The local Anglican priest—herself an aboriginal person—answered our questions with patience and simplicity, as we sat in the shadow of the school chapel (all that remained of the school). She gave us a graphic impression of a traumatized community of aboriginal Christians who largely avoid the church, but are eager to share in baptism and eucharist when it is on their own turf. She helped us picture the healing work which is slowly developing, based on traditional First Nations spiritual practices.

One of the most illuminating dimensions of our exploration as a Council was our reflection on the perennial role of violence within the religious experience. Religion—not just the Christian religion, but virtually every religious tradition down through history—has been used to justify violence. Violence against the most vulnerable among us has been the pattern, time and again, for dealing with our own problems.

The most astonishing moment in this sordid history, we were reminded, was the betrayal and execution of Jesus. Astonishing because he himself had been bold in exposing the futility of such violence, urging his friends to forget about insurrection against the Romans, telling them to love their enemies and pray for those who abused them. Astonishing, too, because he showed the same attitude not only to his accusers and executioners, but to his own friends who abandoned him in his crisis and silently melted into the mob: when he appeared to them again, alive from

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