

ment in history, one that we'll look back to again and again. There was little change from slightly before the reformation to the '79 BCP in that Eucharist was seen as the Office of the Priest. In pre-reformation theology, the priest, in the person of Christ, 'confected' the Eucharist. In a common misunderstanding of that theology, the host was seen almost as some kind of 'magic cookie.' The Reformation took away that idea,

the bread was just bread, so you didn't really need priests. But in the '79 BCP, the Eucharist becomes the Office of the Community."



Episcopal School for Ministry  
DIOCESE OF MISSOURI

The priest speaks the prayer, and Handschy urged attendees to follow along on pages 361-3. "Look there on page 363, at the end of Eucharistic Prayer A, the end of the Dovology. What do you see? *AMEN*. In capitals. In italics. At the end of the

Eucharistic prayers, this resounding *AMEN* set in a typeface and style that in the whole of the book you see here alone. *AMEN*, when the congregation joins with the priest. In that prayer we recite our narrative. That prayer contains our story. *AMEN*."

If this brief visit with the three fall term professors interests you, and you'd like to join one of their classes, it is mostly possible. The three weekends of each term are the meat of the class, and it's possible to miss the first half day introduction. (Special arrangements should be made with the professors so the student will have assignments and be prepared to begin the first weekend, particularly for the Old Testament class.)

You can find ESM on the diocesan website, [www.diocesemo.org](http://www.diocesemo.org). Look under the tab "About Us" or "Ministries" or "Formation," and you'll find your way to an application form and deeper course information.



some fall termers at orientation

For more information or with any questions, please feel free to contact:

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# Sunday Seek

September 2010

*The Episcopal Diocese of Missouri*

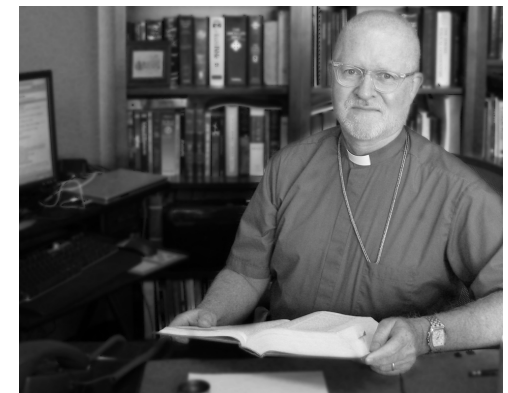
Pray God, that as you read this, those in Florida who had planned a very public desecration of the Qu'ran will have come to their senses. My best hope is that these words will seem moderately irrelevant, the profanation set for September 11 having turned out to be no event at all. I have no need to rehash the many eloquent pleas asking those in that tiny church in Florida to desist from burning the Qu'ran. Nor do I want to add my voice to the denunciations. I do, however, want to put before you some reflections from my perspective as a person of Christian faith.

First, the current reading through the book of Acts in the Daily Office has again made me aware of Paul's apostolic strategy, especially as he encounters the non-Jewish, non-Christian populations in the Mediterranean world. While maintaining the integrity of his belief in Christ Jesus, risen from the dead, he shows respect and generosity toward those who have worshiped other gods. (Acts 14:15-18, 17:22 and following, for example.) He builds bridges from what he knows of these others and their belief, no doubt as a rhetorical strategy in telling the gospel of Jesus. But I also like to think that Paul is secure enough in his own faith to approach the beliefs of others. May we all be so secure.

Second—and this is a point of fact to be aware of—desecrating the Qu'ran is simply horrific in the imagination of most Muslims. It goes beyond the notion of mere "book-burning," itself

abhorrent to most Westerners. For a similar response from a sensibility among Christians, imagine the spiritual and emotional response which we might have toward someone planning to desecrate the sacrament of the Holy Eucharist. It goes that deep.

Third, much is made of the legacy of religious liberty and nonestablishment cherished from the beginnings of this nation. The First Amendment named this ideal as something which "constitutes" us as a people. And well it should. But there is also a well-grooved path in the national life which leads away from this honorable legacy. So at various times a broad consensus has "othered" groups who may now seem unlikely: Roman Catholics, Baptists, Adventists, Jews, Mormons, Freemasons, Irish, Italian, Chinese, Eastern European immigrants, to name a few. The impetus to target groups any way unlike the dominant culture is almost a default reflex in American culture;



*continued on page 3*

**Episcopal School for Ministry**  
*a visit to fall term introduction*

*The Episcopal School for Ministry is a community of faith, forming disciples of Jesus for all the ministries of the baptized.*

We are creating community in Jesus Christ, how do we do that? began Barbara Willock (teaching Old Testament during fall term at ESM) is one of the last of the founding faculty of ESM still teaching. The history of ESM begins with the episcopacy of Hays Rockwell and the need to form more deacons for the diocese. Warren Crews designed the beginning model which Willock said was based on an English model of education: small groups that live and study together. The role of ESM has expanded; the clear intention is to shape leaders of the Church in the Episcopal ethos.



the Rev. Dr. Barbara Willock

“God works in community,” continued Willock. “In the ESM community,

**Fall Term 2010**

- Aug. 21, 2010 (half Saturday intro)
- Sept. 24-25, 2010
- Oct. 29-30, 2010
- Dec. 3-4, 2010
- Dec. 18, 2010 (half day wrap-up)

**Old Testament with**

*the Rev. Dr. Barbara Willock*

**Tradition I with**

*the Rev. Roderic Wiltse*

**Theology I with**

*the Rev. Daniel Handschy*

worship is integral to our time together. Regular worship, that marks the time and the days. We are a people formed around the table.”

*Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you.*

Rod Wiltse read from Paul’s first letter to the Thessalonians, then added: “Pray without ceasing—books have been written on this subject. We pray in the Book of Common Prayer the prayer of the church, and the church is praying without ceasing. We are a

worldwide international community. When I left my students in Nigeria I said please pray for me and they said please pray for us. We were praying around the time zones of the world. And we prayed reading the daily office

ESM has developed a customary (a custom or practice) for their community prayer using the daily office including guidelines and a rationale that explains why those guidelines exist. “So when we pray together we are joining the church, the church that is praying without ceasing. And we offer the prayer of the church. It’s not just our prayer, we are part of an ongoing living community that prays without ceasing. It adds to our life and helps to form us as a community.”

*How do you become a Christian? Baptism grants a status, makes us part of the body of Christ, but does it make us Christian?. If I followed you around a week of your life, how would I know you are Christian?*

“When you walk through the door of that church on Sunday morning, I know this is who you are. You are a follower of Jesus Christ. Eucharist makes us Christian,” began Dan Handschy, teaching Theology I this term. “What identifies a community as a specific group of people is their narrative. We are Christians defined by our narratives. We hear that narrative both specifically and generally every Sunday morning. Specifically with the bit of scripture we read, and generally at the altar, where we recite the meta-narrative that gives us our identity

*On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.” After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the*

**BISHOP’S MESSAGE CONT’D.**

people of color know how this reflex plays out. This business of othering Muslims is but a most recent assertion of a familiar reflex. I believe that Christian people must call this reflex into awareness, name it for what it is, and resist it with all our might.

Revelation 4 and 5 describes a vision of the end of the age, a vision summarized in the Prayer Book canticle, “A Song to the Lamb.” (BCP, 93-94.) That vision undermines any



the Rev. Daniel Handschy

*remembrance of me.*” We hear this narrative, this story, every Sunday.

“Something else happens to you when you walk in church, you engage in the process of divinization, in the process of becoming divine. Changing who you are. You offer your life to the church; you offer yourself to become a means of revelation to the church.”

Handschy added that when we become the Body of Christ, we offer ourselves to be that medium of revelation in the world. “The 1979 Book of Common Prayer was really a watershed mo-

impression that the reign of God—and the Church, the servant of that reign—should look like “our kind of people.” No. God, through Christ, is working to make a new people out of “every family, language, people, and nation, a kingdom of priests to serve our God.” To this vision, we are held accountable.

Wayne Smith  
Bishop of Missouri