



Chronicles of Diversity

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Contact

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Metis Economics: Easter Eats

Easter, the paganized name for the church feast of the Resurrection of Jesus Christ, will be celebrated this Sunday with a big family supper of Easter ham, which you should know, comes to us from the Inquisition. The Easter bunny will deliver colored fertility eggs, and hopefully a lot of chocolate ones, and a good time will be had by all. This rite of spring comes a little early this year. The first Sunday, after the first full moon, after the spring vernal equinox, is March 27th, for the full moon is this Friday. Ain't that a grand history for the greatest day of the church calendar.

My goal in this week's Chronicles of Diversity, when I started to write, was to talk about how fellowship around a dinner table is a good thing for the church and the world to practice, because it really is the basis for all community structure. In light of what follows, Easter Eats especially fits that description,

even though we do not fully understand Easter's mystery.

As I have talked with other people about what could be generally construed as Metis Economics, I have become more convinced that one of the major problems in our society has to do with organizations not living up to their professed beliefs, and forcing members, and would be members, to adhere to a code of ethics far different than institution's specified, or unspecified, creeds and doctrines.

Churches should have such agendas codified as a specific part of their organizational culture. This however, must go beyond a statement of faith, into a readily discernible code of conduct for the members, but more importantly the church's leadership. Integrity of word and deed must be synonymous to all who venture into God's hallowed sanctuary. For it is only in the truth of both law and gospel, can true saving faith be understood.



In more worldly organizations the same principles should apply, but for the most part they have a more lax standard, because the perception of religion does not apply. That perception is false however, for the faith of many of the proponents of evolutionary dogma is much more extreme and evangelical in their programs, than the so called religious right. The same can be said with the political left and a host of other so called secular causes.

Probably most of you have heard the story of the man who wakes up Sunday morning with the very strong desire not to attend church on the Lord's Day. He illustrates and justifies his reasoning for a long period of time until his wife interrupts and says, "You have to go to church today, you're the pastor!"

How many times this happens with pastors, I am not qualified to guess, but because of my role of being independent of ministerial trappings, I would venture that a great majority of Christians feel that way most Sundays. However, for a vast continuum of reasons, they and their pastor, hallow the church with their reluctant presence.

Is it then part of God's natural law and common grace, that Christians congregate on the Lord's Day? Seldom is church a life changing experience, or a lot of fun, or even that educational, it must be part of a calling. This calling requires you to put up with stuff you wouldn't normally desire to do. Of course, the best training for this position is the work place.

If you were to create a general list of activities that humanity claims to partake, and require church and work to be part of the list, in most cases for both Christians and pagans, going to work and going to church would be placed near the bottom of their list.

So going to church really isn't natural law and common grace as we have normally understood the principle, but rather a specific revelation of God much deeper than we normally recognize. This is the manifestation of love that brought the humanity of Jesus to the Cross to be sacrificed for the sins of man. He took on this struggle knowing full well for most of church history, this act and His conquering of death,

would be celebrated on a church holiday named after a pagan fertility goddess.

Couple, not only a distortion of His life for the sake of Easter relevancy, but also a foreknowledge of the fact that how few would accept this gift of love, drove Jesus in the garden to sweat blood (Luke 22:44). The best you and I can do is to struggle to get to church on Sunday, but this is the manifestation of Christ revealed to Peter in Matthew 16, that calls out to the the community, of called out ones, to go to church.

It is our revealed knowledge of who Jesus really is, that drives our attendance, "You are the Christ, the Son of the living God."

Jesus answered and said to him, "Blessed are you, Simon Bar-jonah, for flesh and blood has not revealed *this* to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." (Matthew 16:16b-19)

Jesus speaks of His church, not the church of the pope, or the bishop, or the denomination, or the non-denomination, and His words are the promise that we will have the strength to fulfill his calling to persevere in the face of religious persecution, especially from within.

The binding he speaks of in context, is the communion of saints throughout history, or the Church Triumphant in a more reformation context. This is not the binding of the devil, prevalent in many church circles, but a deeper revelation that the church is established and maintained by God through His word. This creative growth continues despite the efforts of His followers to continue to attempt to save sinners as our means of justification, and to make this message relevant to all, buy using whatever questionable schemes that come into our heads.

We forget, or really don't realize, that the problem that Jesus had with the scribes and Pharisees in his day, would be similar in context with the problems the churches have today. That being the (self) righteous don't need a

savior, and every human being is, without the grace of God, self righteous. This grace is made more challenging when we fight to maintain an institution based upon our perception of righteousness that Jesus would want, when in reality we are trying to maintain a community of righteousness that makes us feel secure in our own concept of righteousness.

If you look around America today you can find megachurches in every urban area, established on the concept that Christianity is a religion of the cool and the wealthy. You will also find tiny churches of the struggling pilgrims of humility of perfect doctrine and other churches along a number of tensioned continuums. All these churches are joined by a symbolic supper generally called communion. Even if they have nothing else in common, or even little in common with the way this communion is handled, communion is the historic mark of the church.

Does it make a difference in the way God's saints handle this communion? Probably not to the megachurch. Maybe some good croissants and some Starbucks coffee might be awesome. In the church of the struggling pilgrims this sacrament, and its unleavened bread and true wine, is the mark of the true church.

If you caught both pastors, just as they hurriedly entered the church on Sunday, after their wives finally kicked them out of the house door, and ask them which communion Jesus would do, they would both affirm that their communion was correct not only in their eyes, but also in the eyes of their perception of Jesus. Both may also testify to the quality of the (spiritual) light they have been given and the need to affirm this light to society as the essence of the gospel.

Can both be right, or can both be wrong, or does it really matter, is church just a community of the egalitarian family of God? The question we are really asking however, is where does God's (truth) reality lie?

If you have never eaten a true fresh French croissant, only a few minutes out of the oven, with a cup of strong black coffee, you really cannot understand the concept of heaven. (Just

kidding of course, but only slightly.) Mass produced crescent rolls and even Starbucks with flavor can't get you there.

In the same respect, after spending a time for reflection and coming forward to the Lord's Supper, with some real unleavened bread and wine, for a moment to be alone with God and His grace, also gives you an understanding of heaven that cannot be duplicated by passing out soda crackers and Welch's to whoever might like a taste.

Truth does not lie in the eye of the beholder however, truth lies in the grace of God. Therefore, truth also lies in mystery, under the application. But truth with God doesn't lie with us bringing a sacrifice of lame excuses, as did Old Testament Jews, sacrificing lame animals.

The problem with both systems we have outlined, is that they are really a mediocre attempt to recreate something that has already taken place in time and history. The croissants came by the dozen from Sam's Club and the coffee was brewed in an urn from a pre-ground house blend. The communion crackers were mass produced somewhere, as well as the Welch's, or the cheap communion wine. It costs real money to do things right, but the church takes the easy, cheap way out, with the most precious gift the world has ever received. The church is characterized by freeloaders, because it is part of historic church culture. Always seeking a blessing rather than to bless.

Is it any wonder then that both the pastor and the congregation, have problems with going to church on Sunday. If He is risen, why not prove it. Make your own communion bread and get some really good wine. After all, church is also symbolic in the wedding feast of Cana of Galilee (John 2:1-10).

To build a French bakery, and to hire a good baker, for one day a month really doesn't make any sense. But just perhaps a place to get a good croissant and a good cup of coffee, during the business times of the week might be much more cost effective evangelism than all the tracts, and other evangelism programs combined.

That doctrine of the pilgrims might also take root when they come in to order some real unleavened bread for their Lord's Table. Heaven knows, it might lead to church people really learning

about one another over coffee and a croissant, which is the essence of communion of the body of Christ, just not suitable for a Sunday service where time always is the essence.

One of the concepts of the Reformation that has been lost in modern evangelicalism and evangelism is the fact that God gave man creation and its gifts to enjoy. That is reinforced in the fact that at the wedding feast in Cana, water was changed into superb wine, not Concord grape juice.

In that context, a great ham for Easter dinner is better than a bucket of the Colonel's chicken with a side of mac & cheese. But as for me and my house I would prefer to have my ham on another day of the year, and my church to understand, or at least cognizant, of the reason for my choices.

Have a blessed Resurrection Sunday feast!

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Liquidity with purpose; PDF link: <http://www.wondersprings.com/2004pdffiles/liquidity9-29-4.pdf>

Bottled Liquidity; PDF link: <http://www.wondersprings.com/2004pdffiles/bottleliquid10-6-4.pdf>

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Show me; PDF link: <http://www.wondersprings.com/2004pdffiles/showme11-24-4.pdf>

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The Complete (Natural) Metis; PDF link: <http://www.wondersprings.com/2005pdffiles/completemetis1-5-5.pdf>

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Metis Economics, People; PDF link: <http://www.wondersprings.com/2005pdffiles/metispeople1-19-5.pdf>

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