



St. Andrew's Tidings

A Message from The Rev. Deacon Ray Wishart: Who are these Pharisees?

In this week's Gospel it seems that Jesus is once again upsetting the local Pharisees, which he does fairly often. He is giving his message to the crowd when the disciples approached and said to him, 'Do you know that the Pharisees took offence when they heard what you said?' Jesus just continued preaching.

At Pub Theology on Monday night we got into a discussion that we often hear about the Pharisees disagreeing with Jesus's acts of compassion, but we all agreed that we didn't really know who they were. It was a wake-up call to me to research who these Pharisees really are, and I did find it interesting.

The Pharisees were at various times a political party, a social movement, and a school of thought in the Holy Land during the Second Temple in the wake of the Maccabean Revolt. After the destruction of the Second Temple in 70 CE, the beliefs became the liturgical and ritualistic basis for Rabbinic Judaism (commonly known as simply Judaism today). They believed that Jews must "be meticulous in small religious duties as well as large ones, because you do not know what sort of reward is coming for any of the religious duties," suggesting that all laws are of equal importance. This was a real conflict with what Jesus was saying to his followers.

The Pharisees appear in the New Testament, engaging in conflicts between themselves and John the Baptist and with Jesus, and because Nicodemus the Pharisee with Joseph of Arimathea entombed Jesus' body at great personal risk. Gamaliel, the highly respected rabbi and defender of the apostles, was also a Pharisee, and according to some Christian traditions secretly converted to Christianity. There are several references in the New Testament to Paul the Apostle being a Pharisee before converting to Christianity.

The New Testament, particularly the Synoptic Gospels, presents especially the leadership of the Pharisees as obsessed with man-made rules whereas Jesus is more concerned with God's love; the Pharisees scorn sinners whereas Jesus seeks them out. The Gospel of John, which is the only gospel where Nicodemus is mentioned, particularly portrays the sect as divided and willing to debate. Because of the New Testament's frequent depictions of Pharisees as self-righteous rule-followers, the word "Pharisee" has come into semi-common usage in English to describe a hypocritical and arrogant person who places the letter of the law above its spirit. Jews today who subscribe to Pharisaic Judaism typically find this insulting and some consider the use of the word to be anti-Semitic.

Some have speculated that Jesus was himself a Pharisee and that his arguments with Pharisees are a sign of inclusion rather than fundamental conflict. Jesus' emphasis on loving one's neighbor, for example, echoes the teaching of the school of Hillel (recognized as the highest authority among the Pharisees). Jesus' views of divorce, however, are closer to those of the school of Shammai, another Pharisee.

Most scholars date the composition of the Christian gospels to between 70 and 100 CE, a time after Christianity had separated from Judaism (and after Pharisaism emerged as the dominant form of Judaism). Rather than an accurate account of Jesus' relationship to Pharisees and other Jewish leaders, this view holds that the Gospels instead reflect the competition and conflict between early Christians and Pharisees for leadership of the Jews, or reflects Christian attempts to distance themselves from Jews in order to present themselves in a more sympathetic light to Romans and other Gentiles — thus making them a biased source concerning the conduct of the Pharisees.

Examples of disputed passages include the story of Jesus declaring the sins of a paralytic man forgiven and the Pharisees calling the action blasphemy. In the story, Jesus counters the accusation that he does not have the power to forgive sins and forgives them, and also heals the man. Christians interpret the Parable of the Paralytic Man as showing that the "man-made" teachings of the Pharisees had so "blinded their eyes" and "hardened their hearts", that they were persisting in

refusing to credit his authority. Hence, the New Testament describes Jesus as tackling what he saw as the Pharisees' non-scriptural judgmentalism concerning sin, disability and sickness.

Some historians, however, have noted that Jesus' actions are actually similar to and consistent with Jewish beliefs and practices of the time, as recorded by the Rabbis, that commonly associates illness with sin and healing with forgiveness. Jews (according to E.P. Sanders, a New Testament scholar and former Arts and Sciences Professor of Religion at Duke University) reject the New Testament suggestion that the healing would have been critical of, or criticized by, the Pharisees as no surviving rabbinic source questions or criticize this practice. Another argument is that according to the New Testament, Pharisees wanted to punish Jesus for healing a man's withered hand on Sabbath. No Rabbinic rule has been found according to which Jesus would have violated Sabbath.

Some scholars believe that those passages of the New Testament that are seemingly most hostile to the Pharisees were written sometime after the destruction of Herod's Temple in 70 CE. Only Christianity and Phariseeism survived the destruction of the Temple, and the two competed for a short time until the Pharisees emerged as the dominant form of Judaism. When many Jews did not convert Christians sought a number of new converts from among the Gentiles. Christians had to explain why converts should listen to them rather than the Non-Messianic Jews, concerning the Hebrew Bible, and also had to dissociate themselves with the rebellious Jews who so often rejected Roman authority and authority in general. They thus were perceived to have had presented a story of Jesus that was more sympathetic to Romans than to Jews.

This was probably more than you ever wanted to know about Pharisees, but it is important to understand who they were and their relationship to Jesus and his followers to understand the Gospels.

peace+

Ray

BISHOP DUNCAN TO VISIT



THE RIGHT REV. PHILIP M. DUNCAN WILL MAKE HIS ANNUAL VISIT TO ST. ANDREW'S ON WEDNESDAY, SEPTEMBER 3RD. HE WILL CONFIRM AND BAPTIZE ON THAT EVENING. IF YOU ARE INTERESTED IN EITHER, PLEASE CALL THE OFFICE CONFIRMATION CLASSES WILL BEGIN THIS SUNDAY IN THE LIBRARY AT 9 A.M.

NEWS FROM THE DIOCESE

Massey Gentry has been named by Bishop Duncan as Canon to the Ordinary. Massey served in the Diocese of Alabama as Canon to the Ordinary to Bishop Bob Miller. His job will be to work with parishes in their search for a new clergy person, and various other duties at the diocesan office. **Vince Currie**, financial assistant at the diocese retired after 30 years in that position. **Dwight Babcock**, husband to the Rev.

Jessica Babcock, associate at St. Christopher's, Pensacola, has been named as the new Diocesan Administrator. **Eleanor Reeves** has been named as the Interim Executive Director at Beckwith, following the resignation of Massey Gentry. Eleanor's experience, expertise in marketing, and high profile in the diocese makes her an excellent choice.



ST. ANDREWS MOVIE LOVERS MOVIE NIGHT

This Friday, August 15, 2014 at St. Andrews Episcopal Church 6 PM.

Where: Byrne (Parrish) Hall, St. Andrews Episcopal Church, 1608 Baker Court, PC 32401 [Parking in the Back]

What: Dinner and a Movie

Dinner: Pizza, red wine, white wine, ginger ale and water

Movie: My Dog Skip (2000) IMDB rating 7.0; rated PG; starring Frankie Muniz, Kevin Bacon, Diane Lane and Luke Wilson. Summary: Set in 1942, a shy boy is unable to make friends in his small Mississippi hometown until his parents give him a terrier puppy for his ninth birthday. The dog, Skip becomes well known and loved throughout the community and enriches the life of the boy, Willie, as he grows into manhood. The story is based on the best-selling Mississippi memoir by the late Willie Morris. It was filmed in Yazoo City, Canton, Jackson and Mendenhall, Mississippi.

Announcement: **We will have a large-screen TV!**

Other: No admittance fee, but donations accepted and encouraged. None of the donations are used to cover expenses. All donations will go to Living Stones building fund.

Future: The concept is to find interesting and watchable movies for the movie lovers at St. Andrews and from the community.

THE COLUMBARIUM

St. Andrew's Columbarium will be located on either side of the door inside the chapel on the curved wall. Niches come in sections of four and include a beautiful bronze cover. The architect had previously located it in the narthex, but the thought was visiting the Columbarium would be more private in the chapel. The pre-construction is \$300 plus tax per niche. After construction, the price will increase to \$500 per niche. It is requested that if you are interested and want this price, you make your check for \$300 to Living Stones or St. Andrew's Construction Account. A letter will be sent out soon giving more details.

Pennies from Heaven For Living Stones

Ladies, you know how exasperating it is to have all your change fall to the bottom of your purse; and men, you know how heavy your pockets can become with all that silver. Do we have a deal for you! There is a large bucket for "pocket change" at the back of the worship space for you to dump your change! When the bucket gets filled up, we will have a contest for everyone to guess how much change is in the bucket. The person who comes closest to the amount will win a prize.

AUGUST BOOK GROUP

The August Book Group will meet on August. 26 at Glenda Dean's house at 11:30 to discuss the books for September and December. Please bring your cell phones and call Glenda at 774-0848 to enter through the new lobby door.

Ultreya

The Cursillo Commission has especially made these Ultreyas at a time that those



**St. Christopher's
Episcopal Church
Cursillo**



in our area can come, instead of later on Saturday. Please, let's say thank you by going to the Ultreya!!

Come and enjoy an afternoon of fellowship, prayer, and music. Saturday August 23, 2014 - 12 Noon
St. Christopher's Episcopal Church, Pensacola.

3200 N 12th Ave, Pensacola FL 32503

[Map](#) | [Website](#)

Program

- 12 Noon - Worship with Eucharist and witness talk
- Music of joy and celebration
- Potluck lunch
- 20 minutes at tables sharing closets moment to Christ, Piety, Study, etc.
- Close with music and dismissal prayer

Please bring a dish to share. Drinks will be provided.

Contact:

Bill Miller [850-934-5208](tel:850-934-5208) wjtmiller@gmail.com

Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me.

Thursday, August 21st, is St. Andrew's turn to host" Supper at Grace "at Grace Episcopal Church on Panama City Beach. Each Thursday night, several churches in Bay Country take turns providing a hot meal for as many as 100 people. We also provide take out sack lunches for guests who come to Grace. Our last turn in June St. Andrew's had only four volunteers come to help cook, serve and clean up. We gave thanks to God for help in feeding those who came, but we really need more hands to serve "the least of these".

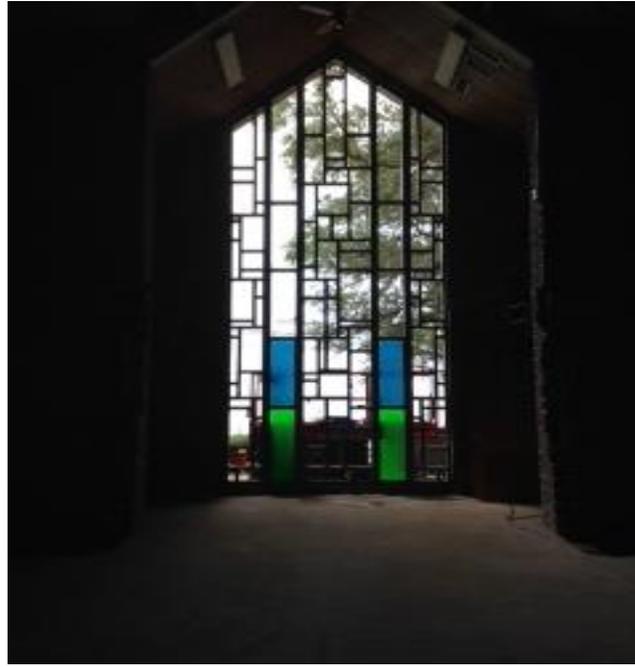
Here are the needs of this ministry:

- Helpers to prepare 50 sack lunches: peanut butter and jelly sandwiches, chips, cookies, drink (can be done either at Grace (3:30-4:30 at Grace or ready to leave St. Andrew's by 2:30) .You do not have to shop for the contents of the lunches- they are provided.
- Set up help in putting placemats and utensils on tables, setting up serving lines, and preparing bread and desserts donated by Panera Bread for guests (3:30-5:00)
- Assistance in the preparation of the meal (at Grace Church 2:30-6:00)
- Serving the meal (5:30-7:00)
- Cleaning up (7:00-7:45)

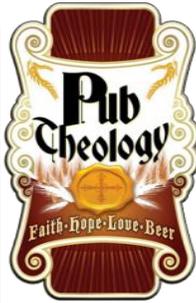
Please pray about and for this ministry. If you are able to come and help, please add your name to the sign up sheet on the bulletin board in Byrne Hall. Working together we can serve those in need.

For more information contact Teri Floore: tfloore@knology.net or 763-2439

Construction Continues



*Pub Theology
Monday
Night
6 p.m.
"The Place"
on Harrison*



*Bring a
Bible-
no experience
necessary!*

Please keep the following in your prayers : Warren, Ruth Ann, Iva, Janet, Glen, Robert, Ginny, Pete, Steve, Maria, Ethel, Joy, Jane, Kelly, Ryan, Colleen, Pete, Joni, Tim, Carol, Linda, Lui, Rhonda, Steven, Kathy, Jeremy, Rosemary, Dorothy, Kiley, Maggie, Patricia, Jeremy, Anne, MaryLou, George, Walt, Debbie, Susan, Nurse Nancy, Dr. Kent, Mary Jane, Sammy

We pray for our men and women in the Armed Forces at home and abroad; Jeff, James, Andrew, Kenneth, Evan, Ryan, Joe, Nate, Richard, David, Brian, Jason, Billy, Colin, Todd, Brett, Jordan