

## Tape 12

### Behold The Lamb

In the early part of this century in the late 1920's, there was a famous Jewish scholar by the name of Joseph Klausner who lived in Jerusalem and he wrote a book that became a famous scholarly work – a seminal work in the field entitled Jesus of Nazareth. And what it was, it was a book about Jesus as a Jew. Remembering that Jesus was born into a Jewish community, lived his whole life in Jewish surroundings, and that he was in every way an Orthodox Jew. So Klausner wrote this book, which has become famous, Jesus of Nazareth. It is accepted by scholars as a fine, fine presentation of the reality of Jesus, both Christian and Jewish scholars. His task was neither, as can happen with people of other religions, his task was not to downgrade Jesus or upgrade Jesus, his task was exclusively to talk about Jesus the Jew. And so I'd like to read you some excerpts from that book to begin our conference this afternoon.

This is Klausner:

There was yet another element in Jesus idea of God, which Judaism could not accept. Jesus tells his disciples to love their enemies as well as their friends since their Father in Heaven makes his sun rise on the evil and on the good. And sins rein upon the righteous and the ungodly. With this, Jesus introduces something new into the idea of God. But his teaching has not proved possible. Therefore, he left the course of ordinary life, untouched, wicked, cruel, pagan. And his exalted, ethical ideal has been relegated to a book or at the most becomes the possession of monistic who live a part from ordinary life. As a soul and self-sufficient national code of teaching, Judaism could by no means agree with what Jesus taught. And such has also been the case of Christianity from the time of Constantine to this present day. What Klausner is saying is, that with Jesus introduction of the idea of love your enemies based on the fact that God loves everyone, something new came into Judaism, something new was put into the idea of God. And that the Jewish community could not accept it because it was just idealistic and has proved itself to be unworkable as a way of sustaining the national Jewish community. And he says, since the time of Constantine, Christianity has found it equally unworkable. Now what is extraordinary there is he concedes that from Jesus until the time of Constantine, Christians lived it and it worked. But he says at the end, as you remember, "And such has been the case with Christianity from the time of Constantine to this present day." We do not teach in our churches to our children, in our families, and this Catholic, Orthodox, and Protestant. We do not teach what Jesus taught – love your enemies – it's just a fact. Martin Bruber, who is the major Jewish theologian of this century, speaking of love your enemies, says this: "This last and highest of Jesus pronouncements is that of love your enemies. Love your enemies in its fundamental meaning is deeply bound up with the Jewish faith, but at the same time transcends it. There is nothing in Judaism comparable to the love your enemies that Jesus taught. Later on, Klausner writes about the Jewish Jesus: "Jesus was truly Jewish in everything. The only difference was that against the belief in a political messiah, he supposed that only with the help of God, without the help of armed force, he should restore the kingdom of Israel to the Jews. If once they would repent. And that is what Jesus taught. He

kingdom was not of this World. He was not a political messiah. He was not looking to become King of Israel, prime minister of Israel, or anything else. Military of Israel. It was to be done exactly as Klaussner said, that he should restore the kingdom of the Jews without resort to armed force. If that is the case, then how can so many of Jesus followers since the time of Constantine say that they are Christians and be following Jesus and indeed seek to be Presidents, Prime Ministers, Generals, and so forth. If the issue at stake is for Jesus and for those who are following him, not one of establishing or keeping in existence a political kingdom, by the use of armed force, but by establishing if you will, the Kingdom of God by precisely what Klaussner says – by repentance.

And finally Klaussner: ????? of Judaism was too mature. Its purposes too fixed to change. Its leaders were fighting for their national existence at the time of Jesus. And grappling with foreign oppressors and with semi-foreigners that sought to crush it. And with a decadent ideology that sought to absorb it. And such days of stress and affliction, they were themselves far removed and will remove also their fellow Jews from the dangerous fantasies of Jesus. An extremism which most of the race could not endure. They saw at the outset what the end would be, of following Jesus, how could Judaism accede to such an ethical ideal? They were to remove, the farcics and so forth, were to remove Judaism from the dangerous fantasies of Jesus that they saw if they were followed would destroy the nation of Israel. Can we say that since the time of Constantine, the church also has removed its people from the dangerous fantasies of Jesus? The dangerous fantasies of following the Lamb of God. The dangerous fantasies of rejecting violence and striving only for gentleness and mercy. The dangerous fantasies of forgiveness 70 times 7 on into eternity. The dangerous fantasies of love your enemies. And the churches have removed Christians from that for exactly the same reason that Judaism did – because of a fear that if they were to accept and follow Jesus teachings, they would be crushed as human beings. Because they saw them as an impossible, ethical ideal that could not be lived.

Back a few months ago, January 26, 1995, the 50<sup>th</sup> anniversary of the liberation of Ausvich. And probably the most famous person to come out of Ausvich, Jewish person, is a man by the name of Ellie Reselle. Ellie Reselle went through Ausvich as a young boy and then he wrote a famous little book called Night, which is probably the classic presentation of the Holocaust in a small literary form. Several years ago he won the Nobel Peace Prize. And so, at the anniversary of the liberation of Ausvich January 26, this past year, Ellie Reselle was of course there and was the major speaker. Or one of the major speakers. And in his talk, he said, “Merciful God, I plead with you not to have mercy on those who created this place.” We have not lived Ausvich. We don’t know Ausvich like he lived it. But that was his prayer on the 50<sup>th</sup> anniversary. Merciful God I plead with you not to have mercy on those who created this place. When Ellie Reselle won the Nobel Peace Prize, in the address that he gave accepting it, he said, in fact it was the conclusion of his talk, he said – remember he is talking to a worldwide audience at this point – and he said: “Of this I am sure – the Messiah has not come.” The reason I am raising this is because Klaussner is telling the truth when he says that the sole and sufficient national code of teaching, Judaism could by no means agree with Jesus teachings and such has also been the case of Christianity from the time of Constantine to

the present day. Ausvich was the work of Christians – totally. Totally. Not Atheist, not Muslims, not Jews, Ausvich was the work of Christians. Reselle explicitly and publicly makes it a point to say that the Messiah has not come. And of course the basis for saying that is: no one understands the Messiah like Jewish people understand the Messiah. It is not a Chinese concept. It is not a Japanese, a German, an Irish, an Italian, or American concept. It's a Jewish concept. They know Messiah. They pray over Messiah coming. They wait for the Messiah. Before Jesus they were concerned about the Messiah. And Jewish people understand that when the Messiah comes he is given the same trust that is given to God. He is God specially anointed – that's what Messiah means, messiah means anointed. He is God's specially anointed to tell people how to live in this World etc. etc. There is nothing and no one like him. He is the chosen one and what he says is given the same kind of trust that is given to the word of God, he is the ultimate interpreter.

And so, when Jewish people look out on Christianity and they see no one trusting Jesus except in word and as the last moment of death, its self evident to them. No one believes the Messiah has come. No one. And therefore, what we have to ask ourselves in all seriousness is, how many people are walking away from the church? How many people don't come to Jesus? Not because they are bad willed. Not because they are ignorant. But because we Christians put up an impediment to them seeing Jesus. I mean a real impediment, something that blocks everything. And that impediment is, we refuse to live what Jesus taught. We also see Jesus teachings as dangerous fantasies. And we will not live them with out husbands and wives, or in our schools or shops, let alone in out nations. And so people take a look, they see Jesus and his teachings and they see over here Christians, and they say this is not real. Mind you what we are not saying and the way Christians try to get out of this is they say, oh we are all sinners. That's not what's being said here. Sin is when you know something is true and you do the opposite. You know something is good, but don't do it, you do bad. You know something is evil and you go ahead and do it – that's sin. You know something is evil, you do it, and then you say God forgive me, or God have mercy on me, and you return to the right way. But that's not what has been going on with Christians for 1700 years. Doing evil. Saying to God they're sorry and trying to get back on the right track. For the last 1700 years they have been doing evil and calling it good. And that's what people see. Not people sinning and repenting, but people sinning and calling it good. Not people hearing the teachings of Jesus, failing at them and getting up and trying again, but people literally modifying and changing the teachings of Jesus till they become the direct opposite. And using the entire paraphernalia of religion, sacraments, Eucharist, prayer, to justify living contrary to the teachings of Jesus. For example, what do you think is the average witness to the average person in the world? The average Jew, and the average non-Christian. When they read the gospels, see what Jesus is and then see Christians going to mass at 9:00 in the morning in the battlefield in order to get the grace to kill at 11:00 before they go to battle. And then they see Christians on the other side doing it. What do you think is the average impression that people get when they hear Jesus' words, which are his words, that if you have something against the brother and sister, leave your gifts at the alter, straighten it out, and then come back. That is that reconciliation with his enmity is a precondition for the kind of worship that Jesus sees. And then they see Christians using

Jesus worship as a way to intensify and nurture amenity and hate. And to stay with it and be calm with it and have peace with it so that they don't have to do anything about it.

We are deep into a serious problem. It is that we are looking at something that we have been nurtured into. Every single one of us. I went through 16 years consecutive years of Catholic education. Came out of college and went right in the Marine Corps. There was no thought that there was anything wrong. My nurturing in an Irish Catholic community back in Boston was basically when the government called to kill, you go ahead and kill. There was no problem, there was no distinction. And of course the distinctions are enormous because Jesus' kingdom is not of this world.

And so when Ellie Reselle says God of mercy, I plead with you, do not have mercy on people who created this place – Ausvich. He is saying something 180 degrees opposite to what Jesus said on Calvary, which was Father forgive them for they know not what they do. The whole spirit is utterly different. It is the spirit on the one hand of wanting eternal revenge against someone or someone's. And on the other hand it is a spirit of forgiveness even of the most atrocious enemies because they are the children of God. Both Jesus and Ellie Reselle talk about a God of mercy, but their definition of mercy is different. And so, what Klaussner is saying, and what I'm trying to raise here in the first part of this conference this afternoon, whose mentality has Christianity been closer to over the last 1700 years – whose spirit – Jesus or Ellie Reselle? Look at Ausvich. Is that a place of mercy? Napoleon marched his armies out of France – 400,000 Christians. They went to Russia. Only God knows how many millions of Orthodox they killed in Russia. And how many Orthodox killed the Christians from France. They returned with 10,000 out of 400,000. This is not once in the history of Christianity, or twice or three times. This is life that is total betrayal of the Lamb of God. The reason I'm raising it, is because does the question have to be, while we are worshipping the Messiah, while we are worshipping and praying to the lamb of God, are we in fact living pre-Messianic lives, pre-Christian lives. Lives as if Jesus never came. When Joseph Klaussner says, in what I read you, that Jesus introduces a new idea into God that could not be accepted. Jesus tells his disciples to love their enemies as well as their friends, since their father in Heaven makes his sun rise on the evil and the good. And with this Jesus introduces something new into the idea of God. But Jesus teachings have proved impossible. Klaussner is saying historically Christianity has failed.

Many years ago there was a study done and so forth and so on in terms of values and attitudes, beliefs and behavior of what person in history has had the most affect on the 20<sup>th</sup> century, and the answer was Mohammad – by far. Because Muslims follow the teaching. Christians worship the leader and ignore the teaching. Muslims follow. They submit to the teaching. And hence the enormous growth of Islam in the 20<sup>th</sup> century. There is a consistency between who they say the founder is and the authority of the founder and their trust in him. Christianity is on another road – the road of worshipping God in Jesus and the lamb but no obeying. Which carries almost no authority in real human life, which is why of the entire world population today; Christianity only represents now only 18%. 18%. Over 80% of the world simply rejects Jesus. Is it the fault of Jesus? Of course not. Klaussner: “the teaching has not proved possible. Who

are the only people on the face of the earth who could make the teaching prove possible?” Christians. If Christians don’t live the teachings, who is going to live it? Muslims? Buddhists? And Klaussner says it has not proved possible and his proof is that from the time of Constantine to today, Christianity, like Judaism has found this a dangerous and destructive fantasy that they will not even touch. Therefore, Klaussner says, Jesus left the course of history untouched, wicked, cruel, and pagan. And his exalted idea has been relegated to a book or at most becomes the possession of a few manatics. Least you think Klaussner is being anti-Christian at this point, he is not. When Jach Maritan, who was the leading Catholic philosopher of the 20<sup>th</sup> Century, the teacher of 3 popes – when Maritan was asked towards the end of his life, is the world any better off morally today than at the time of Jesus – his answer was no. That’s all Klaussner is saying. Jesus has left the world untouched. If anything it may even be worse. More people have been slaughtered in war in this century alone than in all the centuries of humanity combined. And the single largest sociologically identifiable group of people that has killed more people in war than any other group in history is Christians.

In the nature of ultimate judgment, do Christians and does the church, and does church leadership, and does the average man and woman on the street whose a Christian – are they or are they not responsible for turning people away from Christianity? Are or are they not responsible for making it impossible for people to see Jesus?

Klaussner: “Jesus teachings have proved impossible and therefore the world is left untouched, wicked, cruel, pagan and his exalted ethical ideal has been relegated to a book or to the possession of manastics??”

When you and I are baptized into Christ, we are baptized into a tremendous mystery. It is a mystery beyond our comprehension. St. Paul says, “we are baptized into Christ, we put on Christ” Another place he says, “Christ is more in us than we are in him after baptism. Whatever that tremendous mystery is, of you and I with Jesus Christ, baptism is always baptism into the Lamb of God. As I mentioned a few conferences ago, when Jesus arises from the water, the words are this is my beloved servant and whom I am a son and whom I am well pleased, and those universally are recognized as the opening lines to the hymn of the suffering servant. The hymn of the suffering servant is 100% identical with the biblical notion of the Lamb of God. It’s the same notion. The lamb that was slaughtered for others. Whatever our baptism is, it is baptism into the Lamb of God. Baptism as we said, means total immersion, and therefore it means total immersion into the Lamb of God. But not just physically, not just morally. At some level that we can’t see, we become Jesus. We become Christ. We share in the divinity of Christ as he shared in our humanity. There’s a mystery here, but that has been the teaching of the church from the beginning.

There’s a strange passage in the New Testament – very, very strange. And the passage is, when St. Paul is going up to the Damascus from Jerusalem, at this time he Saul as the names goes, so this religious fanatic is going from Jerusalem on up to Damascus to get Christians and to destroy them. Bring them back for prisoners and destroy them. Everyone’s terrified of him. St. Paul, or Saul, it says in the act, that he was there at the

execution of St. Steven. This is a guy that has put together religion and violence like Christians have, and Jews have, and Muslims have and Buddhists have, and Shinto's have and all kinds of other religions have in the history of the world. That he's about to do for God what he thinks God wants. And on his way to the road, there's this terrifying passage, he's on his way outside Damascus and what he hears he's knocked down to the ground, there's a light – 3 times its mentioned in scripture – and he hears the words, Saul, Saul, why do you persecute me? And the reality is at this point, he's on the ground, he doesn't even know who's talking, he has to say who are you Lord? And he gets the answer: "I am Jesus of Nazareth whom you are persecuting" That's a terrifying passage. That should send shivers up and down people's spine. For when Saul says, who are you lord? And he says I'm Jesus of Nazareth whom you are persecuting, the first sentence Jesus gave was – why are you persecuting you? Not, why are you persecuting my community. Not why are you persecuting my friends? In some mysterious way, the attack on the Christians was an attack on Jesus himself. And that's said 3 times over in the New Testament. I don't understand it, I'm sure you don't understand it, I'm sure no one understands it. But it's the mystery of baptism. There is some union between the Human being and Jesus. The human being who's chosen, some mystical human. Mystical is just a Greek word for hidden. Some hidden union between them that is beyond comprehension. Baptism is not just a ceremony, its entrance into a new reality, a reality that we can't comprehend, but its true. Somehow Jesus, and you and I become 1 at a level of union that we just don't understand. And so, what we have is, when Saul is going to attack the Christians in Damascus, he is attacking Jesus somehow. And therefore, this means that any time, any time, you attack another Christian, you're attacking Jesus. Every Christian is Jesus in disguise. Every Christian is Jesus in disguise. Why should it be different to what Paul was going to do to the Christians in Damascus than what the Catholics and Protestants have done in Northern Ireland?

I was over having lunch with the priest last year and I remember one of them talking about – its stories you probably all know, but this just happened to hit me as a story – he was talking about the fact one Sunday morning, someplace in the North, Catholics came out of church, Presbyterians came out of church, and before they got home, people had killed each other coming directly from church. Today someone was talking about the fact that one of the Catholic leaders and one of the protestant leaders were up there, and one of them said he wasn't gonna shake hands with the other guy. This is the history I'm talking about. This is the history I'm talking about. Every time a Christian attacks a Christian, a Christian attacks Jesus. Persecutes Jesus. But you say, Jesus is God, he is beyond suffering. As God he is, but he is very, very clear in the scripture that is the risen Christ, there is some way as being totally human which he is, that he is not beyond suffering. The suffering Christ is a real phenomenon that has been in the tradition of Christianity from the beginning. The fathers talk about it this way: Jesus remains nailed to the cross until every last tear is wiped away. If Jesus is human, and he is totally human even though he's God, and if he loves those that the father has given him, we all know that when the loved one suffers, the one that loves him or her suffers. And whatever the union is between mother and father, husband and wife and child, the union between Jesus and those that he has chosen, those who are baptized is infinitely beyond that. Now I know that this kind of thought takes on for the average Christian, a kind of cloudiness as

if it doesn't make any difference. It's so far out there, so far removed. But it's the truth. It's far removed because we have never been taught in ????? that the attack on another Christian is an attack on Christ. In the council in Nebon in 1945, the council says, "to spill the blood of another Christian is to spill the blood of Christ." The baptism that we are baptized into is not a fantasy, it is a reality. There is a union between us and Jesus of Nazareth and of course there's a bright side to that, the bright side is whatever we do to relieve the pain of someone who's a Christian, we relieve the pain of Christ. And in some strange way perhaps mysteriously beyond that. I remember Mother Theresa, when a friend of mine Eileen Eagen went to see her in 1955 before she was Mother Theresa that we know, and she went into the leprosarium and everything else, and Eileen was just overwhelmed with the disease and the sickness and grotesqueness the ugliness that she saw there. People just torn apart. And Eileen tells the story how one of the dying men put out his hand to her just to hold her hand, as dying people might do, and she turned away because the person was obviously so full of disease that she was afraid of catching something. And so she asked Mother Theresa how was it possible for her to do what she was doing. To risk contagious disease and to spend her whole life picking up nobody's from the street and her answer then was the same as it is today – everyone is Jesus in disguise. She was ministering to Christ. Whatever you do to the least you do to me. And that is the consciousness we should have been nurturing from the cradle. And we have not been. And we pay a terrible price for it. And only God knows how many people have been kept away from the Lamb of God by the witness of Christians who refuse to follow Jesus in his most obvious teachings. You see, for what's at stake here is a totally different understanding of reality, but it's not an understanding of reality that's not verified. Saul, Saul, why do you persecute me – all reality changes. A dead man is saying, at least Saul thinks he's a dead man – a dead man is saying that when Saul attacks one of the dead mans followers; he is attacking this dead man. That is reality unlike anyone knows. Something has happened with the incarnation, with the resurrection. Something new is going on in the universe and it is Christians that are supposed to be the magnifiers of it to the world. They are supposed to magnify that idea of God as father, that's way beyond Judaism's idea of God. As mercy, that's way beyond Judaism's idea of mercy. We are taught to imitate a God who loves friends and enemies – that's way beyond anything Judaism teaches. We are supposed to be the magnifying glasses, as Klausser says, we also respond to Jesus like parasitic Judaism did. The only difference being, of course, parasitic Judaism didn't worship him, we do. We worship and refuse to trust, they just wouldn't trust that kind of thought. The theological word for this is, theological notion of this is, in baptism we are adopted into what Christ is by nature. Jesus by nature is the 2<sup>nd</sup> person of the blessed trinity, he is divine. We are obviously creatures. But in Christ, in baptism, we are adopted into that reality. But we are adopted into it to serve humanity, not to become another patriotic religion looking out for itself by the means of violence and fear and hurt. We are adopted into it so that we can magnify the true God by our words and deeds as Jesus did. And so when we pray, you and I pray, we pray our Father, and we mean Jesus father, the same father that Jesus talked about. We pray with Jesus, we pray in Jesus stronger Jesus prays in us. He's more in us than we are in him. And so we present our petitions literally living in the life of Christ, our Father. And so we always approach God as children. That's the only way to approach God. Not as intellectuals, not as big shots, not as self-righteous, we're children, not even

as adults, our Father. Jesus says whatever you ask the father in my name, he will give to you. That's clear, he says it, that's as clear as anything else. Whatever you ask the father in my name, he will give to you. But what does it mean to ask in the name of Jesus. To ask in the name of Jesus means the same thing it means to ask in the name of anyone else. If I go out and I collect money in the name of the anti-abortion movement, the understanding is there's some connection between me and the anti-abortion movement, and I am going to collect the money for them. If I go out and collect signatures for a politician to get on the ballot or something, there is an understanding that I support his cause. In the name of means there's some legitimate and real connection between what I'm about and what the other person's about. Therefore, when Jesus says whatever you ask the father in my name will be granted, the understanding is you are asking the father for whatever it is that is consistent with what Jesus wants. And so it's impossible to ask the father for victory in war. Victory in war is achieved when one party hurts the other party so bad, and causes them so much pain and so much anguish that they can't continue. In a humiliated way they plead for peace and that's what the world calls peace for victory. There's no such thing you could ask Jesus for in victory in war. War has nothing to do with the name of Jesus. On the other hand, look at the things we can ask Jesus for. We can ask Jesus for the power to love our enemies. The power to have a 24-hour a day merciful life. The power to return good for evil. The power to know the father and to manifest him, glorify him in the world. The power to give up the use of hurt and fear and violence, etc. The power to forgive 70 times 70. Now when we ask in the name of Jesus, now we're asking and it's granted. That's what it means to ask in the name of Jesus. One of the 2 miracles of St. Theresa's beatification was a priest by the name of Abi Ann. And Abiann was dying of tuberculosis when he was a seminarian. All gone, all but dead. And the papers from the beatification say that he was from Luzere, that they gave him a little relic of St. Theresa who was only dead 4 or 5 years by that time. And they gave him – this was actually 1906, so it was more than 4 or 5, so they gave him a little relic of St. Theresa and he had it on his chest. And the sister who was taking care of him kept telling him; make your peace with God, die in peace and so forth. And he kept saying to St. Theresa, no there is work to be done, Jesus work is to be done in this World. His words were exactly little Theresa you're in heaven but I'm on earth and Jesus work has to be done here, heal me, and he was healed like that. That's in the name of, it makes no sense to be asking for healing to go out and do more evil after you get the healing. That's in the name of, Jesus says if you abide in me I will abide in you and I will give it to you. The statement is clear. It's absolutely clear. The critical issue is how do we abide in Jesus, how do we have union with Jesus? The first and fundamental way is baptism. When we are baptized into Christ, we abide in Christ, but it doesn't end there. We abide more deeply in Christ when we love as Christ loves. When we love Christ in other words. Jesus says if you love me you will keep my commandments. And what are his commandments? Love your enemies, do good to those who hate you. Be merciful as your heavenly father is merciful. Those are his commandments. And when we keep them we abide more deeply. Thirdly we abide and love by imitation. Love one another as I have loved you. Imitation is a commandment and it's also a way of abiding. Fourthly we abide in love by repentance. Jesus sets it up, but even if we fail, even if we fail, the mysterious experience of his mercy of forgiveness, just like mercy anyplace, deepens our love, deepens our union. The person who sins

much is forgiven much, as he says. So that person loves more. We abide by receiving the Eucharist in communion. Communion means common union. He or she who eats my flesh and drinks my blood, I will abide in him or her and they will abide in me. Every time we go to the Eucharist, the churches are empty. I know its better here in Ireland than anyplace in the World. But in the world, of the billion Catholics, the churches are empty everyday for all practical purposes. 26% of the Catholics only go to mass on Sunday in the United States – 9% in France. That's not abiding. We abide in Jesus through mercy. Every act of mercy is deepening our union with Jesus. Whatever you do to the least you do to me. Every time we reach out to someone that's hurting in any little way we abide. And we abide by prayer. Now if we are working and abiding deeply in Jesus, and then we ask, well that's a different story. And if we ask in the name of God what Jesus wants, now we're talking about prayer. But if we ask without abiding, its not what Jesus is talking about. Because our life is a baptized life, it is totally immersed in Jesus. And therefore, it should be totally immersed. In keeping his commandments, in loving as he loved, imitating him. Of asking his forgiveness when we fail, of Eucharist, or mercy, and of prayer. Its not something like we go to some of these Christian meetings and they have a prayer at the beginning and a prayer at the end, and they kind of tack it on. It's that the whole life is Christian life. We all experience ourselves as Irish, but our Irish-ness passes just like Ireland passes at a point. What remains is our life in Christ. That's what's permanent. And so, it is precisely if you think through the life of St. Theresa, it is precisely here in this abiding, not just baptism, but by keeping Jesus commandments even the ones that were dangerous fantasies, by imitation, love as I have loved as we talked about. By communion, she went to communion almost daily at a time when no one went to communion daily. And she said that she would make sure that the convent got communion daily as soon as she died and less than 3 weeks after she died the priest died that wouldn't give communion daily and no one came in and had communion daily. And cause she abided in mercy and abided in prayer, and then she asked, and then she says, that's why she can pray with us to Jesus and her prayers are so powerful. It is because she abides so deeply in the new life given to her at baptism of Christ.

And so I say all this because this, indeed the historical record for 1700 years is exactly what Klaussner says it is – it has been found impossible to live by both Christians and Jews, it is a dangerous fantasy. And Jesus teachings are impossible to live unless we abide in him and ask him for the grace to do it. The first and most important step in the Christian life is to pray for the grace to live it. It cannot be lived by raw willpower. But that is the test of whether we really want to live it or not. The test of the validity of our prayer is how much we're willing to labor for it; the test is how much we're willing to labor for it. But the test of how much we want it is how much we're willing to pray for it. And if we want to live as Christ loved, love the enemy, forgive 70 times 70, if we really want that, if we really want all those dangerous fantasies and ideals, if we really want that trust, step 1 is to pray to the lamb of God to become like the lamb of God. But if we don't pray, if we don't pray to become Christ like, if we don't pray to be able to live all those things that Jesus teaches and that the rest of the world finds folly, then we have to serious ask ourselves do we really want to be Christian, do we really want to follow Jesus? How much of what Klaussner and Reselle, and so forth see is 100% accurate, but its 100% accurate as the result of a Church and individual after individual really not

wanting to be Christ like and really not from the cradle beginning to pray and have their parents pray that they will be able to live the teachings of Jesus. Prayer is step 1, it is not the entire Christian life, but it is the essential first step. And so as a point of examination of conscious the question might be, if I really want to follow the lamb of God in my daily life with my friends and those that I come in contact with, am I willing to put in serious prayer time and am I willing to do those things that will make it possible for me to abide ever more deeply so my prayer will be ever more effective. If that was so and had been so, we would not have Klaussner writing like he was writing and we would not Ellie Reselle saying of this I am sure the messiah has not come.