

'THERE IS ONE BODY AND ONE SPIRIT' ECUMENISM & CHRISTIAN UNITY

PROPER 13, YEAR B

Lectionary Texts: Exodus 16:2-4, 9-15 / II Sam 11:26-12:13a Psalm 51:1-12 / Psalm 78:23-29
Ephesians 4:1-16 John 6:24-35

Focus Text: Ephesians 4:1-16

¹I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, ²with all humility and gentleness, with patience, bearing with one another in love,³ making every effort to maintain the unity of the Spirit in the bond of peace. ⁴There is one body and one Spirit, just as you were called to the one hope of your calling, ⁵one Lord, one faith, one baptism, ⁶one God and Father of all, who is above all and through all and in all. ⁷But each of us was given grace according to the measure of Christ's gift. ⁸Therefore it is said, "When he ascended on high he made captivity itself a captive; he gave gifts to his people."⁹ (When it says, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? ¹⁰He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) ¹¹The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, ¹²to equip the saints for the work of ministry, for building up the body of Christ, ¹³until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. ¹⁴We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. ¹⁵But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, ¹⁶from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.

NRSV

ADDITIONAL TEXTS

Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint, but rather be healed. Pursue peace with everyone, and the holiness without which no one will see the Lord. See to it that no one fails to obtain the grace of God; that no root of bitterness springs up and causes trouble, and through it many become defiled.

Hebrews 12:12-15

[Jesus] said to them, "Is a lamp brought in to be put under the bushel basket, or under the bed, and not on the lampstand? For there is nothing hidden, except to be disclosed; nor is anything secret, except to come to light. Let anyone with ears to hear listen!" And he said to them, "Pay attention to what you hear; the measure you give will be the measure you get, and still more will be given you. For to those who have, more will be given; and from those who have nothing, even what they have will be taken away."

Mark 4:21-25

SCRIPTURE COMMENTARY

BY REV. ROLLIN RUSSELL, FORMER CONFERENCE
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This passage from Ephesians is one of the better known among scriptures which deal with the unity and peace of the church. It is a centerpiece of the central theme and plea in this letter. That theme is established in chapter 1: "With all wisdom and insight God has made known to us the mystery of the divine will, according to God's good pleasure which was set forth in Christ, as a plan for the fullness of time, to gather up all things in Christ, things in heaven and things on earth" (1:8b-10).

This quote is taken from the NRSV, and one of the changes that this version made from the earlier RSV was in verse 10. I had cherished for decades the wording of the RSV: ". . . a plan for the fullness of time to unite all things in him . . ." I recently expressed my disappointment with the NRSV rendering to friends in a study group and was helped by the insight of a group member: "unite" is abstract, while "gather up" is active and graphic and invites us to imagine God extending a holy embrace to all persons and all creation, gathering us up together. I like it either way, and whichever way it is read it states the central proposition of this letter: God's holy purpose, revealed in Jesus of Nazareth, is unity, the loving embrace of all things in Christ.

If this is God's ultimate purpose, it must also be ours. That is what the rest of the letter is about. In chapter 2 the author deals with the pain and strife that result from the many divisions in the human family, with the animosity between Jews and Gentiles as Exhibit A. The contention is that in Christ God has broken down that particular dividing wall of hostility and brought unity in the love of Christ and in the church where all are included and embraced. Those who have experienced that miracle of God's grace now live a new life together in and as the household of God. In chapter 3, then, we see that it is our calling "to make everyone see what is the plan of the mystery hidden for ages in God . . . so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities . . ." (3:9-10). The chapter ends with a soaring and poetic prayer of praise to God and intercession for the Ephesians, that they may "know the love of Christ which surpasses all knowledge, so that you may be filled with all the fullness of God..." (3:19). They need that depth of spiritual strength and wisdom to enable them in the fulfilling of their calling.

In chapter 4, the text for this Sunday, having already stated the theological basis of the mission and life of Christian community, the author now deals with the painful reality. The Ephesian Christians, like so many other Christian churches then and now, do not always reflect the mutual love and the witness to unity that is central to their life and faith. Far from it. The author therefore begs them to "lead a life worthy of the calling to which you have been called" (4:1) and describes the personal and inter-personal qualities which are necessary to "maintain the unity of the spirit in the bond of peace" (4:3). Next, they are reminded of the fundamentals of Christian faith and teaching: "There is one body and one Spirit, just as you were called to the one hope that belongs to your calling, one Lord, one faith, one baptism, one God and Father of all . . ." (4:4-5). It's all about unity! They need to be gathered up into Christ.

Then the author makes a typically Pauline argument. Your differences are the result of differing gifts and abilities and different perceptions of ministry. They have all been given to you by God so that together you can fulfill all the roles necessary "for building up the body of Christ, until we all come to the unity of the faith and of the knowledge of the Son of God, to maturity . . ." (4:11b-13). Mature Christians are not prone to fighting over doctrine: they know that the unity of the church is more important. Mature Christians are not misled by enthusiasm for some new prophet or program: they know that the unity of the church is paramount.

Finally, the discipline by which mature Christians are able to negotiate their way through their different gifts, various perspectives, conflicting theologies and competing leaders is simple and yet profound. "Speaking the truth in love, we grow up in every way into him who is the head, into Christ" (4:15). To speak the truth, directly and in genuine love is frighteningly difficult, but utterly required for the Christian community to be faithful to Jesus Christ and to be fruitful in fulfilling His mission and our calling.

PASTORAL REFLECTION

BY REV. ROLLIN RUSSELL

God's purpose which was revealed in the life, ministry, death and resurrection of Jesus of Nazareth is to gather up all people and all things into a loving unity. It is clearly stated in Ephesians, and Ephesians even tells us how to go about it. It is in everyone's Bible. Whether we take it literally as Paul's faithful testimony to God's self revelation in Christ, or as the inspired counsel of some unnamed later follower of the Pauline theology and perspective, it is there and it is unambiguous. God's holy purpose is the unity of the whole creation and the unity of the church as a witness to that purpose. Nothing is more important or takes priority over the divine embrace of unity in Christ. We read it and weep at the continuing and growing scandal of our multiple divisions.

Likewise, the words of Jesus in his "High Priestly Prayer" in John 17 leave no doubt as to the divine purpose:

"I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you may they also be in us so that the world may believe that you have sent me" (17:20-21).

Again, whether we take it literally as the actual words of Jesus faithfully inscribed by John, or as the beautiful vision of a later apostle faithfully representing the full meaning of the love of Christ, it is there, and it is unambiguous. God in Christ is seeking to reconcile and unite the world in and through Jesus and the testimony of his followers. We cannot dodge it, and we dare not put other priorities before it.

Much as we cherish the lives and testimony of the 16th and 17th century Reformers, and deeply as we honor the traditions that have grown as a result of their faithfulness, we still know that separated as we are, we are not and cannot be whole. Throughout the generations since then, revered leaders in all our various traditions have seen the painful reality of our division, distrust, competition, mutual disdain and downright indifference. That reality is evident, in spite of the clear purpose of God and of Jesus. They have bequeathed to us a variety of ecumenical initiatives, locally, nationally and internationally. They have led, but too few have followed. It is hard work talking through centuries old prejudices and misperceptions, and it takes us out of our comfort zones to entertain the notion that our ecumenical counterparts may be just as faithful, just as authentically Christian as we.

The Ephesian formula for engaging in that task, "speaking the truth in love," is difficult, to say the least. We do not want to reveal our prejudices, not to mention our woeful lack of knowledge of the other. We think of others as kindred in Christ, but have made little effort to get to know or appreciate them and their stories of faith and faithfulness. And besides, we have so many other pressing obligations and responsibilities. On this day, and in relation to this text, we should remind ourselves that there is no more important task than God's purpose to unite and gather up all things in Christ, and that the first order of business in that task is the unity of the Church.

I am not naive. I know what you know. I have been a local church pastor and have served in a judicatory ministry. In both those roles I spent an inordinate amount of time dealing with institutional necessities and conflict resolution. To participate in the God given ministry of Christian unity we all must make the time and see it as a priority. Besides, every pastor knows just how hard it is to speak the truth in love. Even if you have the best of motives and intentions, you know that the truth can hurt, can be taken wrongly, and can be resented. So you speak cautiously, guardedly, so the whole truth, or some version of it, comes out over the phone or in the parking lot, and not usually in love. It is true in ecumenical gatherings if we get beyond the ecclesiastical niceties, and it is doubly true in congregations: Christian unity is a demanding vocation. Speaking the truth in love is a demanding vocation. But it is the vocation of all Christians, and it is a precious gift. "Speaking the truth in love we grow up in every way into Him who is the head, into Christ." Christian unity is the vocation that draws us into Unity with Him, into the new life He offers.

I ASK NOT ONLY ON BEHALF OF THESE, BUT ALSO ON BEHALF OF THOSE WHO WILL BELIEVE IN ME THROUGH THEIR WORD, THAT THEY MAY ALL BE ONE. AS YOU, FATHER, ARE IN ME AND I AM IN YOU, MAY THEY ALSO BE IN US, SO THAT THE WORLD MAY BELIEVE THAT YOU HAVE SENT ME.

JOHN 17:20-21

WORSHIP AID – ‘THERE IS ONE BODY AND ONE SPIRIT’

CALL TO WORSHIP

One: We gather together as God’s anointed children;
 All: Together, though we are divided.
 One: We praise the works of the Creator God, who created us to worship unceasingly;
 All: Together, though we are divided.
 One: We recognize the unity of the Trinity, the mysterious three-in-one;
 All: Together, though we are divided.
 One: We implore you, Jesus Christ, to gather us together as a “hen gathers her brood.” Your Church remains divided, though you call us to unity. We recognize our divisions and denounce them as unfaithful; we acknowledge that we sing your praises, though with a divided tongue. We profess along with your apostle Paul that there is indeed “one body and one Spirit,” and we ask that your Spirit descend upon us—your Body— today.
 All: We pray this in the name of the One “who is above all and through all and in all,”
 Amen.

(by Jason R. Jenkins)

PRAYER OF CONFESSION

Let us seek the forgiveness of God and of each other for the divisions that have hindered Christian witness: Lord we have sinned against you and against each other.

Lord, have mercy.

O Christ, our divisions are contrary to your will and have impeded our common witness to you.

Christ, have mercy.

Lord, we have not loved you enough in our brothers and sisters, created in your image, but different from us.

Lord, have mercy.

Creator God, let us no longer live beside each other as strangers. Satisfy the longings of our hearts, grant our rightful requests, and unite us soon in one Holy Church through Jesus Christ, who with you in the communion of the Holy Spirit lives and reigns eternally. Amen.

(anonymous)

SUGGESTED HYMNS

✓ Many Gifts, One Spirit	UMH 114/NCH 177
✓ We Love Your Realm, O God	NCH 312
✓ O God of Vision	CH 288
✓ In Christ There Is No East & West	NCH 394/UMH 548/BH 385/CH 687/GA 738 PH 439/TH 529/MW 523/AM 557/CM 360
✓ The Church’s One Foundation	UMH 545/PH 442/TH 525/LW 289/BH 350/ NCH 386/CH 272/AM 519/MW 511/CM 377/ GA 661

ADDITIONAL PRAYERS

A Prayer for Unity

Holy One, whose love has been poured into our hearts through Jesus Christ in the Holy Spirit, and who by the power at work within us is able to accomplish far more than we can ask or imagine, infuse us with a longing for reconciliation.

Help us maintain the unity of your Spirit
 in the bond of peace. In these days when people and places
 are affected by strife and its threat, make us light to the world.

When we get tired and confused,
 take us by the hand and show us the way forward.

Help us transform barriers into bridges. Amen.

(by Rev. Dr Diane C. Kessler, Executive Director, Massachusetts Council of Churches)

w Hymnal Legend w

† UMH – United Methodist Hymnal
† AM – African Methodist Episcopal
† CM – Christian Methodist Episcopal
† CH—Chalice Hymnal (Disciples of Christ)
† NCH—New Century Hymnal (UCC)
† BH—Baptist Hymnal
† PH—Presbyterian Hymnal
† TH – The Hymnal 1982 (Episcopal)
† MW – Moravian Book of Worship
† LW – Lutheran Worship
† GA—Gather Hymnal (Roman Catholic)

A Call for the Unity of Christ's Disciples

For every congregation of the Church—that we may end the sin of our division which makes a mockery of the Cross of Jesus before the world.

Lord hear us.

For every congregation of the Church—that the Spirit of the Lord may remove from between us the walls of separation which do not reach to heaven.

Lord hear us.

For every congregation of the Church—that we may reach out to meet one another and rejoice to find that we are brothers and sisters in Christ.

Lord hear us.

For every congregation of the Church—that we may all be one, worshipping God as beloved sons and daughters, in spirit and in truth.

Lord hear us.

For every congregation of the Church—that we may commit ourselves to the non-violent way of Jesus and transform society through offering forgiveness and receiving peace.

Lord hear us.

O God, unite all the congregations of the Church in Jesus, our Lord and Savior. May your will be done among us and your kingdom come soon, through Christ who lives and reigns with you in the unity of the Holy Spirit, forever and ever.

Amen.

(adapted, from Clonard Monastery, Northern Ireland)

ADDITIONAL HELPS

• PERSONAL VIGNETTE •

THAT THEY MAY ALL BE ONE

Dr. Geoffrey Wainwright

Robert Earl Cushman Professor of Christian Theology, Duke Divinity School

Raised in a village in Yorkshire, England, my earliest encounter with the problems and promises of ecumenism had to do with the sometimes tense relations between Methodists (of whom I was one) and Anglicans (the "parish church" belonged to the Established Church of the land). Things had eased somewhat by the time I went as an undergraduate to Cambridge University in 1957, and there people from the Church of England and the "Free Churches" got on rather well together. My experience broadened when I attended graduate school at the Ecumenical Institute of the University of Geneva, where I met not only continental European Protestants but also students from the Eastern Orthodox Churches and even a few Roman Catholics. My best contacts with Catholics were, in fact, with some young English Benedictine monks who were studying at the University of Fribourg, also in Switzerland; and I have retained a fondness for that monastic order.

My engagement with institutional ecumenism began in 1964, when my mentor Raymond George, the Methodist theologian, invited me to accompany him as a youth delegate to the meeting of the Faith and Order Commission of the World Council of Churches at Aarhus in Denmark. When I had gained a bit of seniority, I myself became a member of Faith and Order, and I played an active part in the writing of the document "Baptism, Eucharist and Ministry" that was unanimously adopted by the Commission at Lima in 1982.

For six years (1967-73) I served as a missionary in Cameroon, West Africa, teaching theology at the Protestant Faculty of Theology in Yaoundé which brought together Methodists, Presbyterians, Lutherans and Baptists from the French-speaking churches along that coast. At that time I also served as a pastor in the interdenominational English-language congregation in Yaoundé.

Around that time I also became involved with the work of the World Methodist Council. For two periods I chaired its committee on worship and liturgy. Then I was placed on its Commission for Dialogue with the Roman Catholic Church, and I have co-chaired that commission since 1986 along with a succession of Catholic bishops.

My ecumenism has always been exercised from within the Methodist tradition, which I love in its more Wesleyan manifestations. As I wrote in my book "Methodists in Dialogue" (1996), my hope has been to keep "as many Methodists as possible walking with historic Christianity." The restoration of full visible unity in Christ's sadly divided Church will help all Christians to be more faithful to their Lord, who prayed "that they all may be one" (John 17:21).

• CONTACTS AND OTHER RESOURCES •

- W www.nccouncilofchurches.org/aboutus/members.html—North Carolina Council of Churches, a list of the Council's twenty-four member judicatories and seven individual member congregations which are not part of a member judicatory.
- W www.nccouncilofchurches.org/areasofwork/issues/christian_interfaith_unity_christian_interfaith_unity_issue.html—Christian Unity Committee, North Carolina Council of Churches. While Christian unity is modeled and promoted through all of the Council's work, the Christian Unity Committee is the one entity whose primary responsibility is to further Christian unity or wholeness. This includes bringing people together across lines of denomination to realize that we are more alike than different and that we can be enriched by many of our differences. Website contains a few of the Council's resources on ecumenism and Christian unity, including the work "A Reflection on the Churches' Doctrine of Humanity."
- W www.nccouncilofchurches.org/resources/downloads/EcumenicalPrayerCalendar2006.pdf—North Carolina Council of Churches' Ecumenical Prayer Calendar, which identifies member judicatories and congregations to be the focus of your prayers each month.
- W www.wcc-coe.org – World Council of Churches, the broadest and most inclusive among the many organized expressions of the modern ecumenical movement, a movement whose goal is Christian unity.
- W www.ncccusa.org – National Council of Churches, the leading force for ecumenical cooperation among Christians in the United States. The NCC's 36 Protestant, Anglican, Orthodox, historic African American and Living Peace member faith groups include 45 million persons in more than 100,000 local congregations in communities across the nation.
- W www.prounione.urbe.it – Centro Pro Unione, the Franciscan Friars of the Atonement's Web Site for Christian Unity. Located in Rome, Italy (and in New York), the Pro Unione Center is among the leaders of promoting and encouraging ecumenical dialogue. Website contains "Interconfessional Dialogues," e.g. between the Roman Catholic Church and Baptists, Episcopalians, Orthodox, etc.
- W www.geii.org/#wpcu— the Week of Prayer for Christian Unity (always January 18-25) and resources prepared by Graymoor Ecumenical & Interreligious Institute. Graymoor Institute promotes ecumenism and interreligious understanding through its support of theological dialogue, research, and publication. The Institute publishes Ecumenical Trends, a journal of ecumenical and interreligious articles, news, and dialogue. The Institute produces resources in print and on its website for the annual observance of the Week of Prayer for Christian Unity.
- W www.cuicinfo.org—Churches Uniting in Christ. After forty years of study and prayer through the Consultation on Church Union (COCU), the nine member churches (see next page) agreed to stop "consulting" and start living their unity in Christ more fully. On January 20, 2002, these churches inaugurated a new relationship to be known as Churches Uniting in Christ (CUIC).

KEY FACTS

DID YOU KNOW?

- q The twentieth century conciliar movement produced councils of churches at the international, national, state, and local levels. The North Carolina Council of Churches shares the broad goals of Christian unity and justice with the World and National Councils and with the many state councils, and our members come from many of the same denominational streams. But there are no structural or financial connections between us. Each is its own autonomous organization, and the NC Council, founded in 1935, actually predates both the National and World Councils by more than ten years.
- q According to the World Christian Encyclopedia, edited by David Barrett, et al, just under 34,000 separate Christian groups have been identified in the world; over half of them are independent churches that are not interested in linking with the big denominations.

q Bilateral and Multilateral Dialogues on Christian Unity

A remarkable theological and ecclesiological convergence is taking place among Christian denominations in North America, and the results to date, taken together, are remarkable as well. The following summary is a sampling only and is not exhaustive. To learn more, check denominational web sites or those for the various agreements which have been completed or are in progress. Also, check the "Christian Unity Committee" section of the Council website for a more complete list of such dialogues as they relate to the ecumenical movement in North Carolina:

CHURCHES UNITING IN CHRIST is the successor to the Consultation on Church Union and includes nine partner churches and two "Partners in Mission and Dialogue." (See www.cuicinfo.org) The partner church bodies of CUIC are:

- √ African Methodist Episcopal Church
- √ African Methodist Episcopal Zion Church
- √ Christian Church (Disciples of Christ)
- √ Christian Methodist Episcopal Church
- √ Episcopal Church, USA
- √ International Council of Community Churches
- √ Presbyterian Church, USA
- √ United Church of Christ
- √ United Methodist Church

The Partners in Mission and Dialogue are:

- √ Evangelical Lutheran Church in America
- √ Moravian Church (Northern Province)

The nine partners have completed and are testing within each denomination a document titled "Mutual Recognition and Mutual Reconciliation of Ministries." After it is revised on the basis of the partner communions' responses and resubmitted in 2007, it will be voted on by the governing body of each church. If adopted it would bring the partners into Full Communion, an internationally acknowledged pattern of relationships in which the partners remain independent church institutions, operating under their own traditions, but which affirm the baptism, membership, sacraments, faith, mission and ministries of each of the others, and which includes the interchangeability of Ordained Ministers. The document would establish in the Churches Uniting In Christ a threefold pattern of ministry including Bishops, Presbyters, and Deacons.

Other dialogues include:

- ü CALLED TO COMMON MISSION is an agreement between the Episcopal Church, USA and the Evangelical Lutheran Church in America whereby these two bodies are now in Full Communion, including interchangeability of ordained clergy.
- ü EPISCOPAL/UNITED METHODIST DIALOGUE is a process in which those two denominations are engaging in the same sort of discussions which could lead to their Full Communion.
- ü EPISCOPAL/LUTHERAN/MORAVIAN DIALOGUE (ELM) in North Carolina has been ongoing since 1994. (www.episcopalchurch.org/6947_31700_ENG_HTM.htm) For a summary of the current status of Episcopal dialogue with other denominations: www.ladiocese.org/interfaithdialoguestatus.htm.
- ü FORMULA OF AGREEMENT is a relationship between the Evangelical Lutheran Church in America, the Presbyterian Church, USA, the Reformed Church in America and the United Church of Christ. It is an agreement of Full Communion with interchangeability of Ordained Ministers.
- ü INTERIM EUCHARISTIC SHARING is an agreement between the United Methodist Church and the Evangelical Lutheran Church in America which moves those two denominations toward Full Communion.
- ü COVENANT PARTNERSHIP is an agreement between the Christian Church (Disciples of Christ) and the United Church of Christ in which the ordained ministers of each church are designated as Ordained Ministerial Partners of the other with full interchangeability as a part of their Full Communion.

Ecumenical: A Working Definition

by H. Stephen Shoemaker, Senior Minister, Myers Park Baptist Church

Ecumenical, adj., from the Greek, oikoumene, meaning "the whole inhabited earth." Used early to designate a geographical space (civilization) or a cultural/political space (the expanse of the Roman Empire), its most important meaning is a spiritual one: the whole world as the household of God: human, animal, plant, mineral.

"Ecumenical" affirms the oneness of God, the oneness of reality, and the sacredness of life. If the world is the household of God, then human persons are called by God to be stewards of that household, caretakers of the earth, world citizens, home economists in the Great Economy, and home ecologists in the Great Ecology. The word refers to a movement begun in the 20th century (the "Ecumenical Movement"), which recognized the scandal of a divided Christianity and sought to unite Christians around the world so that Christianity might better represent the oneness of the Body of Christ. From the movement arose the World Council of Churches (see "Contacts" above).

Today ecumenism must move to a deeper and more expansive level, from reconciliation among Christians to include reconciliation among religions, that is, the cultivation of interfaith conversation and interfaith relationships; from the welfare of the Church to include the welfare of the world; from salvation of individuals to include the salvation of communities and nations and the saving care of the earth. The history of salvation is not confined to Jewish and Christian histories, but includes the history of all peoples and the future of all peoples held in the hand of God.

An ecumenical Church is both pre-denominational and post-denominational. It seeks an original unity in diversity; it also holds more loosely to denominational identity in order to hold more firmly to God in order better to serve the world God made. It sees its Christian mission as within the larger *missio Dei* – the mission of God.

IT IS TRUE IN ECUMENICAL GATHERINGS IF WE GET BEYOND THE ECCLESIASTICAL NICETIES, AND IT IS DOUBLY TRUE IN CONGREGATIONS: CHRISTIAN UNITY IS A DEMANDING VOCATION. SPEAKING THE TRUTH IN LOVE IS A DEMANDING VOCATION. BUT IT IS THE VOCATION OF ALL CHRISTIANS, AND IT IS A PRECIOUS GIFT. "SPEAKING THE TRUTH IN LOVE WE GROW UP IN EVERY WAY INTO HIM WHO IS THE HEAD, INTO CHRIST." CHRISTIAN UNITY IS THE VOCATION THAT DRAWS US INTO UNITY WITH HIM, INTO THE NEW LIFE HE OFFERS.

ROLLIN RUSSELL