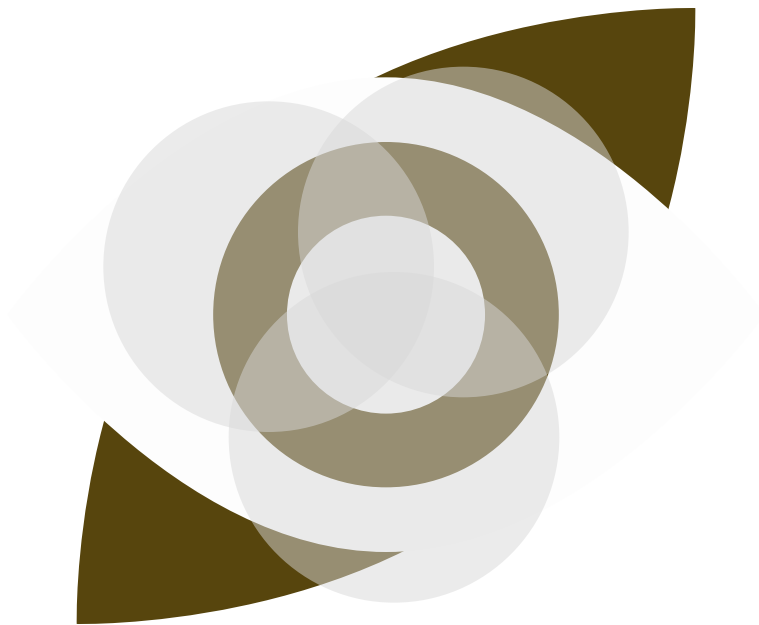


The log in our eye



An attempt at catholic self-reflection

I. INTRODUCTION

'First remove the beam out of your own eye, and then you can see clearly'

I acknowledge the irony of all this. I'm writing a judgy article about problems in the church using Jesus' words about not judging others for a title. Yes but, that's why I say that the log is in "our" eye. Whose eye? I say that it is in the eye of Jesus himself. Who am I to say this? Well, I am a member of his body. Or, so I identify. And as appalling as it is to say, there is a log in the eye of this body. There is even a beam in the eye of Christ. I'm not trying to be provocative. I'm just trying to accurately describe our condition. And, I don't think this comment should be any more shocking than the thought that Jesus would so identify with fallible people that he would call them his own body. I also think that the idea expressed in another way would be agreed upon almost universally: the church has serious problems. Moreover, the church has serious problems that she herself cannot see.

So then, this piece is an honest attempt to do what Jesus prescribes: not to look at specks in the eyes of others, but to first take the log out of our own eye. At least, I'm saying that we should notice that it is there. Yes, I want to talk about a problem (problems?) in the whole church. The scope is impossibly broad: the catholic (whole, global) church. And, I want to talk about problems that, as the analogy suggests, are virtually invisible to those of us that are a part of this body. But before I really begin, I want to acknowledge that I'm as much a part of this problem as anyone. I'm a participant in this body. I'm just like a skin cell in a particular spot sending signals out about what I can sense. Still, it's not lost on me that Jesus' words do not refer to a collective exercise but an individual one. And, I can't pretend for too long that this piece really is genuine, collective self-reflection. I'm just one person, and so are you. You have to decide whether or not these thoughts are relevant for you in your space and time and in your community. Again, take this signal exactly for what it's worth to you.

II. THE PATIENT

Before attempting to describe this log that is in our eye, I want to describe who it is that we are discussing. Who are we? We're the church. We're God's people who have come to know God through faith in his son, Jesus. Easy enough, right? Yes..? In a way? It's simple in a sense, but unfathomably deep in another, of course. We who have come to know God? Do any of us really know God? How do you know that you know God? How do you know you that know the son? How do you know that you're really believing? How do you know that you're not deceived?

I think the uncomfortable reality is that, in an ultimate sense, none of us know *absolutely*. Paul says writing to the Phillipians,

“But with me it is a very small thing that I should be judged by you or by any human court. In fact, I do not even judge myself. For I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive his commendation from God.”

So we can't, in an absolute sense, judge even if we, ourselves are in the household of God. How then should we begin the task of identifying if others, whole groups of people even, ought to be considered as part of the church? Who should be considered 'Christian?' Of course, there have been many attempts to describe essential Christianity. It would be appropriate to cite Lewis, the early church fathers, and various creeds and catechisms. There is no shortage of workbooks or studies on this question. Many of these result in the production of some kind of list of doctrines that must be known and believed in order for one to be saved, to know God. It goes something like, 'you must believe this about the trinity,' because, you know, we all readily comprehend the trinity. 'You must hold to this view about what scripture is and its veracity;' I perceive that thinking too long on this one can lead a person to consider epistemology and ontology

or simply to deconstruct. And especially emphasized among protestants, 'you must know that none of your works can save you, only by faith alone can anyone be saved.' To know this one and even the others, I will, in complete seriousness say, is in a sense easy. James in his epistle says, "even the demons believe and shudder." The most lost in all of creation believe and know (know more clearly than any of us) these things, these doctrines. Surely, demons have better theology than the most perceptive and well-studied theologians on the planet. Similarly, Jesus said to the Pharisees, "you diligently study the scriptures thinking that in them you have life. But, you refuse to come to me to have life." And so, salvation is not about believing in doctrines. It is about believing in a person: Jesus Christ. It's about casting your faith on him and his ability to present you as acceptable to his father. As the one who was lifted up with Jesus said, "Remember me when you enter your kingdom." He was met with the Lord's commendation immediately, "today, you will be with me in paradise." How advanced was that man's soteriology? How firm was his concept of the trinity? We cannot know. But, we know that as Paul quoting the prophet Habakkuk says, "the righteous shall live by faith." It's only through a real, personal faith in Jesus that we are able to really live. We thereby relate to him as his bride and to God as sons and daughters. That is what it means to be a Christian.

Broad, isn't it? Maybe deceptively so. By this definition there are many who could be believing in Jesus. The subsequent question is, even if you are believing, how do you know you are believing in the actual Jesus and not another Christ? Some might say again that doctrine, specifically Christology and an understanding of the attributes of God, will identify the true Jesus and correspondingly those who are believing in the true Jesus by virtue of their answering this question correctly. But, I disagree. Assuredly, the Jesus that I can comprehend at my best isn't the full, real Jesus. And, I'm sure that every Christian has misconceptions about Jesus that could render him a false Jesus. So, again many would instruct us to identify the primary or cardinal truths that simply cannot be denied about Jesus. If these are denied, then you have a false Jesus. But even if you accept that there are cardinal or essential truths about Jesus and superfluous ones, that doesn't mean you're now actually believing in the person you can

identify. Consider, again, the demons. The demon possessed man more easily recognized Jesus than the greatest born of women (and Jesus' own cousin), John the Baptist. So, what is the essential condition of having met the real Christ? Ultimately, I would say that the reality of meeting the actual person of Jesus is not a function of how much you know about him. Like an interaction with any person, it is solely based on them coming to you or you coming to them. And, in the case of Christ, as Jesus himself says to Peter, all such revelation of the Son is from God. And, as Paul says, "we love him because he first loved us." So, Christ comes to you, he calls you, and you respond. An infant relates to his mother, but knows very little about her. He does not know her name, her likes or dislikes, or from where she comes. Instead, he exercises a perfect and natural dependence. He, in full innocence and faith, relies on her for his good. He trusts her. There are things he recognizes about her based on what he feels: her smell, her touch, her voice. But, his knowing these things does not legitimize his knowing her or her knowing him. If he were deaf, and did not know her voice, she would not be to him any less his mother. So it is with our relation to God. For the conscious person though, our knowing God will of course involve being acquainted with something about Christ, namely, his gospel. After all, Paul writes to the Corinthians about those who would attempt to deceive them with a different gospel and a different Christ. So, there is a real danger of being deceived, of not knowing the true Christ. An infant because of his ignorance, can mistake another for his mother to his own detriment. However, we also see examples of people believing in Jesus after hearing the true gospel without receiving the Holy Spirit. God communes with people according to his own will. He will not be summoned. And so, I won't attempt to draw a line around any concept of the 'essential' gospel. Instead, I'll comfortably leave this work where it is and move on to a question that I think is more accessible to answer and more pertinent to our discussion of the Church and this log in her eye.

Accordingly, I find that the authors of the New Testament consistently direct their readers to examine their faith not according to their theology but by their fruit. James says that the kind of faith that is not accompanied by works is a 'dead faith' that it will not save. Jesus himself says, "you will know them by their fruit." In calling out false

teachers, the apostles repeatedly cite their sensuality and impure motives as evidence of their falseness. So, what are we to do with that? On a personal and even a communal level, it feels doable to put such an understanding into practice by examining our own lives and the lives of those around us. We can test ourselves and each other, exhort and admonish one another. To do these things is the plain instruction of the New Testament. But, what are we to do about the global church? How do we make assessments about the genuineness of the faith of syncretistic Christians who practice Santería in the Caribbean, or 7th generation Greek Orthodox Christians in Central Europe, or the myriad of flavors of Evangelical Christians who pepper the American South and Midwest? Is this even a question that we should attempt to answer? And, are our attempts to answer this question actually inhibiting our ability to make this motion on the local level which is what is instructed, biblical and achievable?

Those are, of course, leading questions. What I'm really saying is that the task of identifying who is 'in' or 'out' of the global church is not only unproductive, but fundamentally un-Christian. As an example, the task of determining whether (capital C) Catholics are 'in' or 'out' of an authentic practice of Christianity is not a Christian motion, but a political one. Moreover, it is a motion which would inhibit a person from acknowledging and loving the Catholic who is his actual neighbor. And by political, I don't mean political in the sense of having to do with government or civil affairs, nor do I mean to refer to the specific American concept of the left and the right. By political, I am referring to the practice of groups and the individuals who comprise them to hold power and exert influence. And, I'm referring to the structures that we build which, in name, serve our need for cooperation, but are actually about the business of control and domination. They exist in and through our institutions, our governments, and our religions. It is a very natural, although terrible, tendency of man to organize himself in this way. It is, by way of allegory, to become Babel or Egypt or Rome. It is the great tragedy of God's project working through national, ethnic Israel that Jerusalem became a Babylon. They did not submit to God's direction, but instead did what was right in their own eyes, striking hands with the impure and the violent to rob widows' houses and oppress the poor. In Ezekiel's prophecy, God commissions his servant to mark everyone

in Jerusalem who sighed and groaned at the injustice that filled the city. In kind, I do not wish to even attempt to identify who is 'in' or 'out' of the church. I am speaking to you if only you are listening. If you are interested in God's project to work in and through people, this concerns you. If you are concerned about the state of this project, if you sigh and groan at the injustices which are evident among us, if you feel a gnawing, agitating pain in your eye and would like to identify the cause, then it is with you I would like to talk.

III. THE DIAGNOSIS

So to what can our condition as the church be likened? Is it just one disease or multiple? If it is multiple, how are they related? How can we measure our health as a body? Can we? First, I think it is good to delineate between the symptoms of our condition and the disease itself. And, I would say the symptoms are apparent.

- A. Discord. Queue the obligatory mention of the ridiculous number of protestant denominations. Queue up the history of wars and murders committed over differences of opinion on baptism or justification or saints or anything. Bring up modern day divisions that would have members of one church holding protests outside of other churches. Hostility and division are bound up in the heart of human beings. But, this is not how the church has learned Christ. Jesus, in his high priestly prayer, asks the Father for us to be one even as he and his father are one. We fall despairingly, comically short of that.
- B. Adulteration and isolation. There are many evils and injustices in the world today that are in a sense occurring outside of Christ's body. It is the explicit purpose of this article (refer again to the title) to set those aside for now and focus on issues in and of the church. But, in response to evil in the world, there are a set of common life patterns to which certain groups in the church have shown a pre-disposition. One of these is retreat or exit. This is the 'Benedict Option.' This is the isolation of the church from the world. It is an attempt to be not of the world by not being in the world either. Meanwhile, the other impulse is to adulterate, to

accommodate, or to lose one's own soul to gain the world. Christ, in his sermon on the mount, gives a sort of pre-nuptial warning to his church about both of these tendencies. He directs us not to become like salt that has lost its saltiness and is indistinguishable from the sand on the road, but he also warns us not to become like a light that has been hidden so as to become useless. Today as in the past, there are traditions that will drive themselves into such isolation in the name of purity that they will almost completely lose their sense of mission and form cultures that behave and function as insular, echo chambers. Often held together by charismatic leaders, these are the acceptable cults of the Christian religion. On the other hand, there are traditions that habitually regress into worldliness and assimilate themselves out of who they really are as Christ's bride into little more than social clubs with Christian decoration. I do not find that these tendencies occur along a 'right' or 'left,' a 'conservative' or a 'liberal,' axis or according to any geographical faultline. I have seen that these movements can mix and often occur in response to each other and to broader forces in the culture by which Christians like everyone else set their orientation.

- C. Abdication of the responsibility coincident with freedom. Our marriage to Christ has afforded every individual direct access to God by his Spirit. Why then are there all of these podcasts and Q&As and lessons in which celebrity pastors tell listeners how to live out every minute detail of their lives? I'm not saying we shouldn't receive counsel or teach each other, but Christian, why are you asking a man you do not know these questions? He is not your pastor. Is he even anyone's pastor? Who does he know intimately so as to teach them personally, guide them, and correct them? Maybe no one. Certainly not you. I say this as someone who has benefitted very much from the words of Piper and Baucham and MacArthur just as I have benefitted from the words of other saints like Luther or Aquinas or Kierkegaard. But, John Piper can't live my life for me. And, it wouldn't be good if he could. In a related way, Christians have also become profoundly complacent on the local level. We have as a matter of course yielded our Christian responsibility to an officially sanctioned and groomed, professional, Christian class: the preacher, the missionary, the evangelist, and the

humanitarian. And, the job of the 'Christian' in many spheres today is to live exactly like the world. We are effective altruists. Our marching orders are to make as much money as we can, live comfortably with a clean conscious knowing that for the pure all things are pure, knowing the immense measure of God's blessing given to us in Jesus. We are called to pursue our careers and devote ourselves to raising godly families who will continue this work into the future. They are directed to come to church every Sunday to hear such messages from the preacher about where to fix one's attention and how to give to the ministries associated with this activity thereby empowering the parts of the body that will go out to the poor, the ignorant, and the hurting in Christ's name. Congregants are thus left to tend to their own wellbeing and personal lives. Be hospitable to neighbors who are like-minded, foster the relationships that will increase their respectability in the church, and strive for a life that is prosperous and correct at the end of which people will say, "that was a life well lived." What? How did we get to such a place that this is the promoted vision of the Christian life? This is not the kind of life the apostle, Paul, commends to his readers saying, "You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love. For the entire law is fulfilled in keeping this one command: 'Love your neighbor as yourself.' If you bite and devour each other, watch out or you will be destroyed by each other. So I say, walk by the Spirit, and you will not gratify the desires of the flesh." We have been called in freedom to the law of love. If we find ourselves biting and devouring each other, the cause is evident.

But, are things really all that bad in the church today? One might say that, "Yes, I live comfortably. Yes, I try to earn a good living. Yes, I benefit from the teaching of the good Christian leaders close to me and far away. Yes, I support ministries that I believe in. So, what? I'm doing all of this in God's will, and I'm not transgressing any commandment. I am living this life as an expression of the freedom I have in Christ guided by the Spirit." Are we, though? Truly, I'm prompting myself for examination as much as anyone else. Time and time again in God's history of working with man, we

have been so apt to run with both eyes closed straight into the second commandment: 'do not take my name in vain.' It is so easy to build up a Babel and call it Jerusalem. It is so easy to draw near to God with our lips and our professions, while our hearts are nowhere near him. It is so easy to be lukewarm. Hear Jesus' words to the rich young ruler, "Go and sell all that you have and follow me." I don't just mean to talk about money. Hear again our Lord, "if you love mother or sister, father or brother more than me, then you are not worthy of me." What I mean to say is that I believe that we have deluded ourselves. We have created this system of 'Christianity' by which we intend to alleviate our conscience all the while making every provision we can for the flesh. We make every provision for comfort, for sensuality, for selfishness, for our own prosperity and security, knowing nothing of the true peace and freedom that is available to those who will have faith in Christ, who will serve God and not Mammon. I believe that instead of living our own spirit-led lives with a good conscience and a sincere faith, we have become agents of the powers again. As long as that power will write the name, "Jesus" on his forehead and his hand, we find it acceptable, even necessary to bow to him. And the consequences of this are the symptoms of our condition. They are also the evidence of our illness. Yes, things in the church are really that bad. In truth, we are devouring each other while carrying on our face the worst kind of false gentleness and grace. We subsidize and justify the murder of the orphan and the foreigner and the poor in our cities and abroad. We teach and preach not to edify, but to file members into our camp and to win percentage points of converts and adherents. We love our own to build our strength and we despise the other while he lay in need on the road.

What then should we call this illness? I say the illness is idolatry. It is the sickness that was diagnosed of Israel from Sinai to Jerusalem to Babylon and back again. And, it is still with us today. By way of this protracted metaphor of the body, it is Cancer. Instead of each member of the body living and serving in the way God intended, we have rapid and ultimately destructive cell growth. Certain kinds of cells do not wish to love and relate to each other, but in pride elevate themselves to dominate and to conquer. Ears want to replicate themselves in the spleen and feet push on the heart to converge and conform and they divide and divide and divide and divide. The pernicious character of

this condition is such that the disease's progression can actually feel like healthy growth. We can easily mistake our filling the pews and building seminaries and winning elections for activity that builds Christ's kingdom. When we feel our sickness or rather its symptoms, it is easy enough to blame on external factors, the other, the specks we see outside. And, so we never address or even see the thing in our eye that is killing us. It's a threat of our own making.

All of this leads to the following conclusion: **the Christian religion has itself become a meta-institution** which undermines the legitimate practice of Christianity. Christianity is not unique in becoming an institution in this respect. Organizational webs that could be similarly described have sprung up from other religions, ideologies, and histories. But, for Christianity to be thus described is I think the most ironic and the most tragic. Contrary to the modern concept of the prudish, straight-jacketed, puritanical christian, true Christianity is a philosophy of radical freedom. Listen to Paul's words to the Philippians, "All of us, then, who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you. Only let us live up to what we have already attained." Paul knows that each person in his address has the Holy Spirit. He does not expect nor want absolute conformity from his readers, but he wants them to each follow God. Elsewhere Paul asserts his own credibility on the same footing saying, "I think that I too have the Spirit of God." What other way of thinking would entrust to its followers such autonomy and freedom? The Christian revelation is that each of us were called like Adam, to exercise dominion, first over oneself, and then over the creation. Trying to exercise dominion over another person de-humanizes them. It deprives them of a task which God assigned to them: to rule. And, we are each to rule not in the pretense of our own authority but according to the authority that Christ announced to his disciples, that authority which he received after the triumph of his resurrection. I would wish it were not so, but the systems and structures that we've constructed in the name of Jesus are tearing us apart and keeping us away from him and each other.

IV. THE CURE

I don't know. That's the whole point. You're supposed to take responsibility for yourself and embrace radical freedom in Christ, utilize your giftings and discernment empowered by the spirit in your community, and live according to the knowledge that Jesus is coming back soon at which time he will demand an account of you as an individual. You're supposed to love God and neighbor for yourself. You're supposed to grow in wisdom and insight of every kind for yourself. You are to live the life God has assigned to you by the power of the Spirit who raised even Jesus from the dead to life everlasting. I can't tell you what to do. And, I don't want to.

V. WHAT I WANT TO DO

Ok. I realize that might be unsatisfying. But, I meant every word of it. And, what I'm about to describe now is not a prescription. It's not even a recommendation. It's just a description. If, in your being led by the Spirit of Christ, you find some of this useful to reference or even adapt into practice, then praise God. But, you won't be able to blame me for this on judgement day, ok? I'm just telling you my own resolutions largely based on the example of the early church as shown to us in the New Testament. What you do is on you. And, if this set of principles must be named, call it **Ecumenical Anarchism**.

- A. Advocate for local church leaders to embrace their role to know and lead their flocks
- B. Be a congregant who will keep their local leadership to this and submit to them
- C. Advocate for the divestment of each "church's" assets. Property (buildings, money, food) should instead be considered in the possession of individuals who are then empowered to practice generosity
- D. Church / and activities should be more visible, public
- E. Deacons should be in place to administer giving and coordination for other needs
- F. Seminary must no longer be seen as required for church eldership
- G. Elders must be made and tested in churches

- H. Congregants must commit to radical, sacrificial participation in building God's kingdom (giving, serving, etc.) and cease offloading these responsibilities to the professional Christian class
- I. Leaders, evangelists, and teachers must equip the saints themselves for these things, for the work of the ministry
- J. Leaders and Congregants (churches) must focus on local needs and opportunities. These will primarily be geographically local, but can also include local to the circumstances of the particular church and/or individual
- K. Congregants must change their mindset of being the consumers of church; This is evident in the age and other demographic based segregation, service and program marketing, and flippant membership. Leaders should not enable this consumerism in order to feed the church systems themselves rather than loving the needy
- L. Avoid ceding the responsibility of stewardship to the powers whether from government, from denominations, from families, from

VI. OPEN QUESTIONS

Since this really is reflection and not prescription, I will be plain with the open questions I have. These are the seeds, I think, of further dialogue on the local level.

- A. How do you scale when numbers increase (church planting, church growth, etc.)
- B. What is a de-institutionalized missionary
- C. How should the church respond to large scale or global needs?
- D. What problems are outside of the purview of the church or a church? Better left to individuals or other organizations
- E. How can church leaders collaborate, even organize? How can meeting in public facilitate that?

VII. CONCLUSION

Can we let go of Christendom for the sake of Christianity? Can we surrender what is most valuable back to God like Abraham did Isaac? In our marriage to Christ, we have gone astray by the very means we thought to stay faithful to him. We've built up walls to trap ourselves and our people into a relationship with a Christ who is a mirage of the real. Our true suitor was left unanswered with his hand at the door which we would not open to him. Can we come back to him by letting go of ourselves to him? Can we lay ourselves down on the altar like Isaac, like Christ himself? Will we let God as a surgeon excise this log out of our eye? Will we let him cut into us to remove the cancer? Can we lie naked and exposed before God and let him dictate the terms of our relation to him and to each other? We are like a lost love to Christ. Like Isaac was like a lost son to his father. We can only be brought back to Christ by surrender in faith. God must do it. It is he who sanctifies us. We must give it back to him. Can it happen? Yes. With God, all things are possible. His bride can be sanctified, she can be cleansed, she can be fruitful, she can love him and be brought into his presence. And, she will be.

"The lamp of the body is the eye. Therefore when your eye is good, your whole body is also full of light; but when it is evil, your body also is full of darkness. Therefore see whether the light that is in you isn't darkness. If therefore your whole body is full of light, having no part dark, it will be wholly full of light, as when the lamp with its bright shining gives you light."