



The Antioch Community Voice

A newsletter published by the Catholic Apostolic Church of Antioch

Spring, 2015

Remembering Marcus Borg, 1942-2015

By +Mark Elliott Newman

Marcus Borg was a leading figure in the Progressive Christian Movement. I was privileged to attend several of his lectures in Phoenix over the past few years and he never failed to deliver fresh insights into the meaning of Jesus' life. His work speaks to a mature spirituality and challenges us to reexamine critically many of our beliefs about what it means to be Christian. While not everybody will agree with everything he said, his work can nevertheless serve as a catalyst for each of us to think through many of the beliefs we may have accepted uncritically and may have led us to question whether Christianity makes sense in light of modern knowledge. Borg's work helped me see that it does and helped me reaffirm my commitment to the Way of Christ.

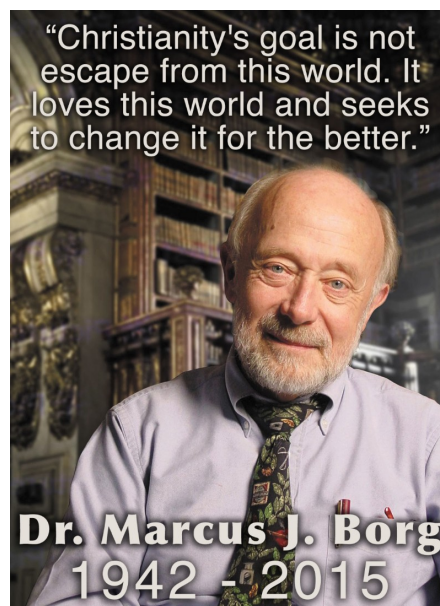
If you have not read any of his work, I would recommend that you consider reading one of two of his books; more if time and circumstance permit. His work, while scholarly, is very accessible to both scholars and the average reader. You can also find lectures by Borg on YouTube.

May his soul, and the souls of all the departed, be at peace.

+Mark, OC

"So, is there an afterlife, and if so, what will it be like? I don't have a clue. But I am confident that the one who has buoyed us up in life will also buoy us up through death. We die into God. What more that means, I do not know. But that is all I need to know."

~Marcus J. Borg



From www.progressivechristianity.org
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Spending a Year Honoring Marcus Borg

To honor an author, one reads some of his work; to honor a theologian, one takes action relevant to that reading. Borg's work includes:

Convictions: How I Learned What Matters Most.

Convictions: A Manifesto for Progressive Christians.

**Evolution of the Word: The New Testament in the Order the Books
Were Written.**

**The First Christmas: What the Gospels Really Teach About Jesus'
Birth.**

**The First Paul: Reclaiming the Radical Visionary Behind the
Church's Conservative Icon.**

**The God We Never Knew: Beyond Dogmatic Religion to a More
Authentic Contemporary Faith.**

The Heart of Christianity: Rediscovering a Life of Faith.

Jesus: a New Vision.

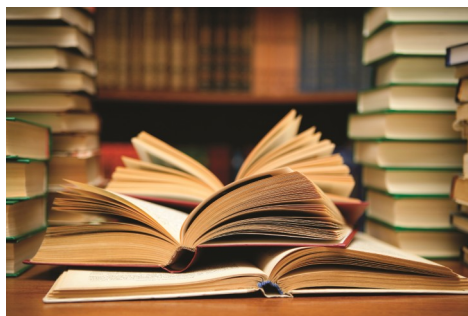
Jesus: The Life and Teachings of a Religious Revolutionary.

**The Last Week: What the Gospels Teach about Jesus' Final Days in
Jerusalem.**

**Meeting Jesus Again for the First Time: The Historical Jesus and
the Heart of Contemporary Faith.**

Putting away Childish Things. (a novel)

**Reading the Bible Again for the First Time: Taking the Bible Seri-
ously But Not Literally.**



Convocation, 2014



Bishop Mark, Presiding Bishop of CCOA, USA and
Archbishop Leon, Presiding Bishop of CCOA, UK.



Back row: Rick+, Ron, Michael+, Phil.
Front row: Darlene, +Linda, +Mark, +Leon, Mary+

Convocation, 2014, continued



Mary+ received her Masters of Divinity diploma!



Rick+, Ron, Mary+ and Michael+



We always enjoy seeing Julie Byrne.



Ron

Convocation, 2014, continued



Better hang on to your zucetto—the lady bishop might get it!



Rick+, Mary+ and Michael+



Darlene gave +Linda's homily the perfect 'pop!'

Exegesis Edge and Subtle Hermeneutics, Part I

By Rev. Father Rick Romero, OSF

“An aphorism, honestly stamped and molded, has not yet been “deciphered” once we have read it over; rather, its exegesis--for which an art of exegesis is needed--has only just begun.” ¹

“I am firmly of the opinion that the Macintosh is Catholic and that DOS is Protestant. Indeed, the Macintosh is counter reformist and has been influenced by the methodical path of the Jesuits.... It is catechistic: the essence of revelation is dealt with via simple formulae and sumptuous icons. Everyone has a right to salvation. DOS is Protestant, or even Calvinistic. It allows free interpretation of Scripture, demands difficult personal decisions, imposes a subtle hermeneutics upon the user, and takes for granted the idea that all can reach salvation.” ²

INTRODUCTION

Let's face it, just the word *exegesis* puts some of us on edge, while *hermeneutics* isn't as nervous looking and when fittingly used it can subtly relax our misapprehensions and misconceptions of language that is mistreated from Scripture.

Aside from the nervous edge of exegesis, there is an advantageous benefit in skillfully using it to decipher the written language of Scripture. I was excited about learning to interpret the Bible, but the thought of an exegetical method still evokes a chill. However, there are skills that we need to learn--like how to skillfully utilize the tools of exegesis—and these are the very ones that a Priest ought to use every week for explanation of readings and lessons taken from Scripture.

Exegesis provides the process for listening--for hearing the Biblical text as if you were an ordinary intelligent person listening to a letter from Paul or the Gospel of Mark in first-century Corinth or Ephesus or Antioch. Conversely, when trying to comprehend Scripture, hermeneutics, in its non-threatening way, liberates us from the written, and considers verbal, and nonverbal communication with interpretation of Scriptural language.

EXEGESIS EDGE , CONTINUED

PART ONE: GAPS BETWEEN US AND BIBLICAL WRITERS

“The goal of exegesis is to find something to be passionate about; it seeks the truth regarding what the Scripture says.”³ The intention of Scriptural interpretation is to come as close as possible to the intended meaning of the Biblical author, but we must also realize that there are several "gaps" between us and the original writers.

There is a time gap of hundreds or thousands of years between us and the original writers of the Scriptures. There is a gap of hundreds or thousands of miles between us and the foreign countries where the events of the Bible happened. There is a wide difference between how we live today and how people lived and acted in the societies of the original writers. There is a great difference between the way we speak and write today compared with how people spoke and wrote during the time of the original writers.

There are different Bible versions according to how "literally" they render the words of the original Biblical authors. "Word-for-word" translations come closest to the original text, but the resulting English may not be very readable. "Concept-for-concept" translations are more readable in English, but they may take some liberties with the original intention of the author. "Paraphrase" translations are very readable in English, but they usually render the original text in modern idioms or slang that often express meanings different from those intended by the original author. True language consciousness on the part of the interpreter is essential. “If in one sense the Biblical text is all we have, then understanding the text is of paramount importance to those of us who pin our ultimate hopes and expectations on its message. We confess that the Creator of the universe, the Judge of all humanity, has revealed himself to us in his dealings with Israel and in his Son, Jesus of Nazareth. If the stories of Israel and of Jesus are deposited authoritatively in the words of the Bible, then understanding those words rightly is essential for understanding the nature of our Creator and Judge, something well worth doing, considering the stakes.”⁴



Rick+

...to be continued in our next newsletter....



From yahoo images

~2015 ~ Celebrating Thomas Merton

2015 marks the 100th anniversary
of his birth.

January 31, 1915—December 10, 1968.

**“All Christian life is meant to be at the same time
profoundly contemplative and rich in active work.”**

Exegesis Edge and Subtle Hermeneutics, part I

END NOTES

- 1-Friedrich Nietzsche (1844–1900), German philosopher, classical scholar, critic of culture.
- 2- Umberto Eco (b. 1932), Italian semiologist, novelist.
- 3- Erickson, Richard J. *A Beginner's Guide to New Testament Exegesis*. Downers Grove, Illinois: InterVarsity Press 2005, p.21
- 4- Erickson, p. 20

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+Mark Elliott Newman,  
CCOA Presiding Bishop  
© photo by Phil Nichols

**“May YHWH bless you and keep you!  
May YHWH’s face shine upon you,  
and be gracious to you!  
May YHWH look kindly upon you,  
and give you peace!”**

*Numbers 6:24-26, The Inclusive Bible*

**The Catholic Apostolic Church of Antioch  
is an independent jurisdiction within the sacramental tradition.**

website: [www.churchofantioch.org](http://www.churchofantioch.org)

*This newsletter is brought to you by the CCOA Communications Program, +Linda Rounds-Nichols, editor. We thank those who submitted materials for this issue, and invite all CCOA clergy and seminarians to submit materials for the next issue. Send your items to [lindaroundsnichols@yahoo.com](mailto:lindaroundsnichols@yahoo.com). Thanks! Thanks also to proof-reader and all –round helper, Phil Nichols.*