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Ha shoah

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- ³ Sabellius was a 3rd century Monarchian Modalist who lived in the west. He was later condemned for “patripassionism” since, in his conceptualization of God, the Son would be a mode of the being of the Father. Eunomius held a very similar theological position in Eastern Christendom and wrote against the Cappadocian Fathers.
- ⁴ This according to Catherine Mowry LaCugna, *God For Us: The Trinity and the Christian Life* (San Francisco: HarperCollins Publishers, 1991) 81.
- ⁵ Colin Gunton, “Augustine, The Trinity and the Theological Crisis of the West,” *Scottish Journal of Theology* 43 (1990) 33-58.
- ⁶ Ibid.
- ⁷ Karl Rahner, *The Trinity*, tr. Joseph Donceel (New York: Herder and Herder, 1970) 17.
- ⁸ Ibid. 17-18.
- ⁹ Ibid. 22. Rahner formulated it in this way: *The “economic” Trinity is the “immanent” Trinity and the “immanent” Trinity is the “economic” Trinity*. This has become known as “Rahner’s rule”.
- ¹⁰ William J. Hill, *Knowing the Unknown God* (New York: Philosophical Library, 1971) 210-217.
- ¹¹ Referred to in William J. Hill, *The Three-Personed God: The Trinity as a Mystery of Salvation* (Washington: The Catholic University of America Press, 1982) 55-56. This judgement is also quoted by Mary T. Clark, *Augustine* (Washington: Georgetown University Press, 1994) 71. This quotation is a summary of Edmund Hill’s conclusions in “Karl Rahner’s ‘Remarks on the Dogmatic Treatise *De Trinitate*’ and St. Augustine,” *Augustinian Studies*, vol. 2 (Villanova University, 1971) 67-80.
- ¹² Edmund Hill, ‘St. Augustine’s *De Trinitate*’ 284. In support of Hill’s thesis it should be noted that books V-VII of *De Trinitate* were excerpted and made available to medieval readers in the *florilegia*. See Catherine Mowry LaCugna, *God for Us*, 81.
- ¹³ Ibid. 284.
- ¹⁴ Ibid. 285.
- ¹⁵ In this paper, the following translation was used: Saint Augustine, *The Trinity*, tr. Stephen McKenna (Washington: The Catholic University of America Press, 1963) 129. From this point on it will be abbreviated as follows: DT 4.0.1 (CUAP: p.129).
- ¹⁶ Augustine spends a lot of literary energy further developing this

distinction in books IX - XII in his *De Trinitate*. These arguments include a penchant for arguing that the outer world of sense is inferior to inner, rational nature. Especially in Book XI, the inferiority of the outer to the inner serves as an analogy of the Trinity. See Colin Gunton, "Augustine, The Trinity and the Theological Crisis of the West," *Scottish Journal of Theology* 43 (1990) 33-58; esp. p. 40.

- 17 DT 4.0.1 (CUAP: pp. 129-130).
- 18 DT 4.0.1 (CUAP: p. 130).
- 19 DT 4.1.2 (CUAP: p. 131).
- 20 DT 4.1.2 (CUAP: p. 131).
- 21 DT 4.2.4 (CUAP: p. 133).
- 22 DT 4.3.5-6 (CUAP: pp. 134-139).
- 23 DT 4.3.5 (CUAP: p. 135).
- 24 DT 4.3.5 (CUAP: p. 135).
- 25 DT 4.3.5 (CUAP: p. 135).
- 26 While writing about the problem of how to approach history, John D. Zizioulas contrasts Augustine's use of eternity as the ruling principle with the Greek fathers: "In contrast with the approach to this problem found in the West since St. Augustine, the problem of the relationship between truth and history is tackled not from the viewpoint of time in relation to eternity, but from that of being and life in relation to death and decay." John D. Zizioulas, *Being as Communion: Studies in Personhood and the Church* (New York: St. Vladimir's Seminary Press, 1985) 95.
- 27 DT 4.18.24 (CUAP: p.160).
- 28 DT 4.18.24 (CUAP: p.160 and p.161).
- 29 It should be noted here that the soul is mutable. See DT 4.18.24 (CUAP: p.160).
- 30 DT 4.18.24 (CUAP: pp.160-161).
- 31 DT 4.18.24 (CUAP: p.161).
- 32 "...in order that the faith of our mortal life may not strike a discordant note with the truth of eternal life" DT 4.18.24 (CUAP: p.161).
- 33 DT 4.18.24 (CUAP: p.161).
- 34 See William Vander Marck, "Faith: What It Is Depends on What it Relates To," *Recherches de Théologie ancienne et médiévale* 43 (January-December, 1976).

- 35 DT 4.18.24 (CUAP: p.161).
- 36 DT 4.18.24 (CUAP: p.161).
- 37 H. A.Wolfson asserts that Augustine places “faith” in an hierarchical relationship in between opinion and knowledge. “Faith” is not to be confused with either opinion or knowledge but is in a dialectical relationship with both. H. A. Wolfson, *The Philosophy of the Church Fathers*, vol. 1; Faith, Trinity, Incarnation (Cambridge: Harvard University Press, 1956) 130-138.
- 38 See: F. Bourassa, S.I. “Theologie trinitaire de Saint Augustine: (Deuxième Partie) L’Intelligence de la Foi,” *Gregorianum* 59 (1978) 375-412. He writes: “Par ce fait, Augustin a, déjà ici, réalisé la synthèse vivante de la foi, et ceci à un double niveau: (a) épistémologique: *synthèse de la foi et de l’intellectus*, et (b) éthique: théologie et économie, c’est-à-dire la connaissance et l’amour de la Trinité comme *ontologie du salut*, principe, structure et terme de l’économie.” (380)
- 39 See Robert W. Jenson, *The Triune Identity* (Philadelphia: Fortress Press, 1982) 116-118.
- 40 H. A.Wolfson, *Philosophy of the Church Fathers*, 586.
- 41 Ibid. 586-587.
- 42 Ibid. 586.
- 43 As quoted by H. A.Wolfson, *ibid.* 585.
- 44 DT 2.1.3 (CUAP: p.53). He gives the following examples: “I and the Father are one” and “when he was in the form of God, he thought it not robbery to be equal to God.”
- 45 DT 2.1.3 (CUAP: p.53). Augustine gives a large number of examples. Two of these are: “For the Father is greater than I” and “for neither can the Son do anything of himself, but only what he sees the Father doing.”
- 46 DT 2.1.2 (CUAP: p.52).
- 47 DT 2.1.3 (CUAP: p.55).
- 48 DT 2.1.2 (CUAP: pp.52-53).
- 49 DT 2.5.9 (CUAP: p.61). The use of the terms “word” and “wisdom” usually presumes that these do not have an independent existence apart from the person they belong to or originate from. However, long before Augustine wrote his *De Trinitate* an understanding of the biblical use of these terms had developed whereby, when applied to God, they were *hypostasized*. Over 150 years before Augustine wrote his *De Trinitate*, Origen had commented that “when one reads the term ‘door’ or ‘vine’ or

'way' no one thinks that Christ is an actual door or a vine or a tree...The Word of God, then, must be understood as something that is *like* a human word, but is not a human word." Origen continues that the "Word of God" has its own "individuality, i.e., has life in itself". As presented in Robert L. Wilken, "Not a Solitary God: The Triune God of the Bible." *Pro Ecclesia* 3 (1994) 41-42.

50 DT 2.5.9 (CUAP: p.62).

51 Edmund Hill presents this idea as the key to the structure of *De Trinitate*. He characterizes it as a "dramatic confrontation between God revealing and man seeking." Edmund Hill, "St. Augustine's *De Trinitate*: The Doctrinal Significance of its Structure," *Revue des Etudes Augustiniennes* 19 (1973) 278.

52 DT 2.5.10 (CUAP: p.63).

53 Eternity is identified with immutability for Augustine. He illustrates this identification with the example of the soul which, because it grows and changes, in a sense dies. That which used to be is no longer. See DT 2.9.15 (CUAP: p.69).

54 See DT 2.10.18; 2.18.35; 3.0.3 (CUAP: pp.73-74; p.92; p.98).

55 Colin Gunton, "Augustine, The Trinity and the Theological Crisis of the West," *Scottish Journal of Theology* 43 (1990) 33-58. Gunton concludes that this was due to Augustine's abhorrence of the material world. He calls this Augustine's anti-Incarnational slant. I read this, rather, as Augustine's attempt to spell out the difference between these appearances of the invisible, unchanging God in "signs" and the appearance of God in the Incarnation.

56 DT 2.15.26 (CUAP: pp.82-83).

57 DT 3.11.27 (CUAP: p.126).

58 DT 3.11.26 (CUAP: p.126).

59 DT 3.11.27 (CUAP: p.127).

60 DT 4.1.2 (CUAP: p.131).

61 "The doctrine of appropriations is a compensating strategy within Latin theology that tries to reconnect the specific details of salvation history to specific persons. Appropriation means assigning an attribute (wisdom) or an activity (creation) to one of the persons without denying that the attribute or activity applies to all three." (Catherine Mowry LaCugna, *God for Us: The Trinity and Christian Life*, San Francisco: HarperCollins Publisher, 1973, p.100.

62 Ibid.

- ⁶³ Edmund Hill, "St. Augustine's *De Trinitate*," 277-278.
- ⁶⁴ *Ibid.* 278ff.
- ⁶⁵ Henry Chadwick, "Augustine" in *Founders of Thought* (Oxford: Oxford University Press, 1991) 273. This concern anticipates Karl Barth's criticism of the *analogia entis*.
- ⁶⁶ See Erich Przywara, "Stellungnahmen zur Zeit," in *In und Gegen; Stellungnahmen zur Zeit* (Nürnberg: Glock & Lutz, 1955) 279f. Przywara insists that Christian theology has to be more than an assertion that God is totally Other.
- ⁶⁷ DT 1.1.1 (CUAP: p.3).
- ⁶⁸ DT 4.1.2 (CUAP: p.131).

SERMONS

Edited by Eduard R. Riegert

Introduction: The *Shoah* and Christian Preaching

We remember it as the Holocaust; Jews remember it as *ha shoah*. The Hebraic understanding of “remember” is important, here. To “remember” is so to re-member or re-present something that it becomes present to the contemporary hearers. For Jews to re-member the Holocaust is to lament with unimaginable pain:

LORD, the pagans have invaded your heritage,
they have desecrated your holy Temple;
they have left the corpses of your servants
to the birds of the air for food,
and the flesh of your devout to the beasts of the earth.

They have shed blood like water
throughout Jerusalem, not a gravedigger left!
We are now insulted by our neighbours,
butt and laughing-stock of all those around us.
How much longer will you be angry, LORD? For ever?
Is your jealousy to go on smouldering like a fire?

For Christians to re-member the Holocaust is, above all, to
hear that lament:

Pour out your anger upon the pagans,
who do not acknowledge you,
and on those kingdoms
that do not call on your name,
for they have devoured Jacob
and reduced his home to desolation.

Why should the pagans ask, “Where is their LORD?”
May we soon see the pagans learning what vengeance
you exact for your servants’ blood shed here!
May the groans of the captive reach you;
by your mighty arm rescue those doomed to die! (Psalm 79)

In the winter term of 1997 at Lutheran Theological Seminary,
Saskatoon, Professor John W. Kleiner’s Jewish-Christian Relations

class planned and conducted a service in the LTS Chapel, "A Holocaust Commemoration", using an order of service from *Liturgies on the Holocaust*, ed. Marcia Sachs Littell (Lewiston and Queenston: The Edwin Mellen Press, 1986). Two homilies were preached, one by Rabbi Roger Pavey and one by the Rev. Gordon Palmer. We are grateful to Dr. Kleiner for making these homilies available to *Consensus*.

To them we add two sermons, one a Good Friday meditation by the Editor, and the other an Easter narrative by Dr. Ilse Friesen. The Good Friday-Easter season has been for centuries the most terrifying time of the year for Jews. The remembrance of the Holocaust needs to become a necessary discipline for the Christian preacher during this central season of the Christian year.

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Homiletical Editor

Ha shoah

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Lutheran Seminary, April 9, 1997

The Nazi genocide has two aspects. Jews remember it as *ha shoah*, others remember it as the Holocaust.

For Jews the Shoah is a time to remember and to mourn. Millions of human beings who were Jews, men, women and children, were murdered because they were Jews. We mourn their deaths and everything that died with them, the unfulfilled dreams and hopes, the joys and the sorrows, that are the right of everyone. We will not—cannot—forget their pain and suffering, and the cruelty and the evil inflicted on them. We will not—cannot—forgive that evil, for forgiveness would make us accomplices, and it is not ours to give anyway. We who have survived, through no merit of our own, carry a burden of sorrow that is almost too hard to bear. We are their *kaddish*. They must live on through us. We must survive as Jews and so deny the final victory to darkness.

For all humankind, too, this is a time to remember. Because for those who are not Jews, this Holocaust is a symbol of the ultimate abyss of evil. While for Jews it is unique because Jews, and only Jews, were programmed for total extermination, it has meaning for non-Jews as well because they too were touched and soiled by this evil. As victims—Gypsies, gays and lesbians, Poles and Russians, communists and liberal democrats; as accomplices—all those who did not cry out, who were complaisant, who were silent; as resisters—all those who fought for humanity and decency and justice and peace, even unto death.

For humankind the Holocaust is not an historical event, some-

thing that happened in the remote past. It is being repeated over and over again, in the killing fields of Rwanda, in the ethnic cleansing of Bosnia. Because the road to genocide is an easy path to travel. Whenever we see in our fellow human beings, not the image of God our creator, but the image of the Other, the different, who threatens us; whenever we see in our fellow human beings, not the image of God our creator, but the image of the non-human, the demon; then we have begun the journey that starts in fear, goes on to hatred, and ends in murder.

We have to learn that so difficult lesson that if we do not choose the hard way of love, we inevitably must choose the easy way of hatred. And when we hate we destroy those we hate and ourselves with them, victim and oppressor bound up together in the agony of hopelessness and death.

We must not forget those who died. We must not let their deaths be meaningless. We must work and pray and dream and hope for the day of human fellowship before God when everyone shall sit under their fig and their vine and no one shall make them afraid and no one shall learn war anymore.

As the Talmud reminds us, it is not for us to finish the work, but neither may any one of us ever stop trying.