

They were a fascinating group. They were a group much like us.

They refused to take scripture absolutely literally. Instead, they also placed a high value on human reason. And they could argue and debate the meaning of a particular passage of scripture while still being in relationship with their opponents.

They believed in social justice. They taught that all people were brothers & sisters.

Their central religious questions centered on how one could be faithful to God in a faithless world, how one could maintain one's religious identity in a diverse and pluralistic culture.

They wanted to help ordinary people deepen their faith. They tried to promote spiritual disciplines for ordinary people, not just clergy. They were fervent about prayer, praying three times a day

They looked for the coming of the Messiah. They believed in the resurrection of the body. They believed that God would judge the living and the dead.

When the Jewish Temple was destroyed, they were the only group in Israel that was able to carry on without it. Thus, they became the direct theological ancestors of modern Judaism.

Of all the groups in Israel during Jesus' time, they were probably the very closest to Jesus theologically. They were the Pharisees.

Now you may be thinking, "Now wait a minute. The Pharisees? All of that stuff sounds pretty positive. Aren't they the bad guys in the Gospels?"

Well, yes, Jesus often clashed with the Pharisees. Perhaps that's because they did have so much in common. Thus when they disagreed, those arguments were pretty sharp.

I know I have that same tendency. I can speak respectfully with Muslims and Jews about issues of faith because we're so different. It's the Baptists I sometimes have a hard time dealing with.

It was the same with Jesus and the Pharisees. As I said, of all the groups in Israel, they were the closest in beliefs to Jesus. But when they disagreed, the arguments could get heated.

When you think of the Pharisees, don't caricature them. Don't think of them villains in black hats. Instead, think of Tevye from "Fiddler on the Roof." Tevye would have been a perfect Pharisee. At the beginning of the play, Tevye sings,

"Tradition.

Because of our traditions, every one of us knows who he is and what God expects him to do."

Later in the play, when one of his daughters has eloped with a gentile boy, he asks,
"Can I deny everything I believe in...
how can I turn my back on my faith, my people?
If I try and bend that far, I'll break."

That's the Pharisees to a "T".

Their traditions defined them individually. Tradition gave them their sense of identity. Remember, the Jews were a minority. They were a small nation of monotheists in the midst of powerful pantheistic pagan empires.

They wanted their distinct traditions to keep them distinct as a people. Only eating kosher food; dressing a certain way. We might find this a little silly. But to them it was like a football game. If you're playing a game, you don't put both teams in identical uniforms. If you did, you couldn't tell which side was which. There would be pandemonium on the field. We know that in a game, each team needs to be distinct from the other in order for the game to go on.

Thus the Pharisees relied upon their traditions to give them identity and cohesion as a people.

And they were very successful in this endeavor. In the past two-thousand five hundred years, the Jews have only had an independent nation for about 10% of that period. No other people in the history of the world has been able to stick together as a people without a homeland for millennia at a time. It was their Tradition that kept the Jewish people together and distinct. That's the legacy of the Pharisees.

Tradition gave them their identity. And they looked to tradition to help them know how God expected them to act.

All Jews acknowledged that God gave them the Torah, the Law. All Jews agreed that God wanted them to follow the Law. But the Pharisees took a special interest in trying to find practical ways to live with the Law, to keep the Law. God said, "Don't work on the Sabbath." So the Pharisees worked hard to determine what constituted work and what didn't.

In fact, the Pharisees had a guiding principle. They wanted to keep all of God's Law. They didn't want to violate a single precept. And so they erected protective barriers around the Law. In their words, they tried to put a "hedge around the Torah."

The hedge around the Torah was like guard rails on a mountain highway. There's nothing that's more disconcerting to me than driving on a mountain road with a steep drop off and no guard rails. You don't want to cross the line. You don't want to accidentally put your wheels on the narrow shoulder, because the next thing you know you may be past the shoulder and your car will be tumbling down the mountainside. On a curvy mountain road you want a guard rail to be there. A guard rail gives you a sense of security. It helps prevent you from leaving the road.

The same with the Law. If crossing this line <<gesture make line>> meant violating the Law, then let's put a guard rail up. Let's put up a barrier to keep you from getting too close to the line, so that you don't inadvertently go over it. And for the Pharisees, that guard rail, that barrier, was their Traditions.

In theory that sounds great.

The only problem was that, by Jesus' time, the Pharisees had forgotten what the barrier was for—to protect God's Law. In Jesus' time, the Pharisees began equating their Traditions with the Law. They started protecting the hedges, protecting the guard rails, instead of letting the guard rails protect the law.

Case in point is today's Gospel lesson from Mark 7. The clash comes in v2: The Pharisees are upset that the disciples haven't washed their hands properly. Why is this a big deal? After all, we tell our kids, "Wash your hands" before a meal.

Well, for the Pharisees, this is not about hygiene. This isn't cleanliness for cleanliness' sake. This is ritual purity. You want to follow the Law and be ritually pure and ceremonially clean when you eat a meal? That's the line. Then we'll put up a hedge. Make sure you symbolically wash your hands in order to be in a state of ritual purity.

Jesus jumps on them in v6 by quoting Isaiah: "This people honors me with their lips, but their hearts are far from me; 7 in vain do they worship me, teaching human precepts as doctrines."

His message. You're stressing going through the motions on the outside, observing your traditions without even thinking about them. But you're missing the point.

v15 It's not the stuff outside you that'll trip you up.

v21 "It is from within, from the human heart, that evil intentions come : fornication, theft, murder, 22 adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. 23 All these evil things come from within, and they defile a person."

Bottom line, Jesus is telling them it's not about what you do, but why you're doing it. Note: he never says what they're doing is wrong. But he's jumping on them for doing these things without having the right motivations of trying to serve God.

The traditions have not only become ends in themselves. They've also become weapons, ammunition for the attacks against Jesus. It's no longer about washing your hands to symbolize a pure heart. It's become, "We can now jump down your throat because you haven't observed all the traditions we have made customary." And Jesus has no patience with such attacks. So he calls them on it.

It's a good reminder to us. Doing good things is never an end itself. We have to be doing them with the right motivation.

Am I doing this so I can make a good impression? Am I doing this so that people will see what I'm doing and praise me?

Or, am I doing it because it's the right thing to do? Am I doing it because I love God, and I want to serve him and his people.

This is especially important for Episcopalians. We have lots of traditions. And that's wonderful. But traditions are never ends in themselves. They are simply tools that can help us draw closer to God if we view them correctly. Or they can become stumbling blocks if we emphasize them in an automatic or knee jerk way, forgetting the whole purpose for their existence.

It's not about choirs or prayer books or vestments or standing or kneeling or bowing. It's all about worshipping the living God. That's the whole purpose of all of our traditions, and we forget that at our spiritual peril.

The same thing applies to our other ministries. Today is Rally Day. Today is the day that our various groups and ministries at St Paul's share the way they use their time and talents to serve God. I'll hope you'll come to Washington Hall, and see all the things we do and offer at St Paul's. There are lots of things to do. There are many ways to serve God and his people. And if you're not involved in a group or ministry at St Paul's, I hope you'll come and find a place to plug in.

But all of these wonderful ministries are not ends in themselves. Again, they are ways to serve. If we keep that in perspective, everything else falls into place.

In the name of the Father, and of the Son, and of the Holy Spirit.

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