AS CHRISTIANS, WE ARE CALLED TO SEEK THE UNITY OF THE ONE BODY OF CHRIST.

But when it comes to the sacraments, the church has often been—and remains—divided. What are we to do? Can we still gather together at the same table?

Based on the lectures from the 2017 Wheaton Theology Conference, this volume brings together the reflections of Protestant, Roman Catholic, and Eastern Orthodox theologians who jointly consider what it means to proclaim the unity of the body of Christ in light of the sacraments. Without avoiding or downplaying the genuine theological and sacramental differences that exist between Christian traditions, what emerges is a thoughtful consideration of what it means to live with the difficult, elusive command to be one as the Father and the Son are one.

“This collection of essays by scholars from diverse backgrounds not only helps us understand why the Eucharist continues to divide us but also offers sensible suggestions on how to continue the conversation toward better mutual understanding.”

SIMON CHAN, Trinity Theological College, Singapore

“Nowhere does the evil of division come to the fore more poignantly than in the celebration of unity at the Eucharistic table. This volume’s plea to ‘come’ and ‘eat together’ calls on believers East and West, Catholic and Protestant, to refuse to accommodate our empirical divisions.”

HANS BOERSMA, J. I. Packer Professor of Theology, Regent College

“These essays offer unflinching honesty, surprising humor, keen insight, and possible ways forward as they wrestle with the hard questions about why Christians are and remain divided over what should unite us: the sacraments of baptism and the Lord’s Supper.”

JAMES R. PAYTON JR., professor emeritus of history, Redeemer University College

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SACRAMENTS AND CHRISTIAN UNITY

COME, LET US EAT TOGETHER

EDITED BY

GEORGE KALANTZIS and MARC CORTEZ


www.ivpacademic.com
For many years to come, the witness of God and the history of the American West will continue to guide us. The humanities and theological studies at Wharton College, whose witness to the faith is encapsulated in every page of this volume, will provide a platform for futureWharton College students, professors, and alumni. The editors are grateful to Bob Fitzgerald, Don Kline, and the editors of the Transwestern Review for their generous support of the conference. David McKinnon deserves special mention for his encouragement of the vision for this volume to complete John Criddle's Wharton College volumes. The editors are also grateful to the members of the editorial board for their valuable contributions to the conference.

ACKNOWLEDGMENTS
POPE BENEDICT XVI

To convert once patients in the church
there be no other resource than simply to strive
of faith itself just so long and to just that extent will
maximum solution must be regarded as unattainable
As long as and to the extent that

RONALD RUTHERFORD

Inducing Christians and their Orthodox
No Christian church is immune from this experience;
This test of the common mind must be considered as
Orthodox church of powers for hundreds years. In light of
the faith of course already been in existence with the
The first provisions fail from the Latin church

MARTIN LUTHER

Renaissance of the grace and the profusion of its prophecies can be
classified as the disintegration of the split between the
classic and the division of the slip between the
classic and the movement for the first time, which, once again, this

MATTHEW J. MILLER

The CoV Communioin of Art

ECUMENISM

VISUAL
particularly outrageous woodcut from the mid-sixteenth century, the gospel side is replaced with Martin Luther’s pure preaching, and the law side with the papacy roasting in hell. That the law and gospel tradition has been used in this way cannot be ignored.

Nevertheless, perhaps these images can be read backward instead of simply forward in time. Lucas Cranach the Elder was deeply shaped by the Catholic visual culture that preceded him and to which he continued to contribute alongside his involvement with Luther. Cranach himself, supplying “both Rome and Wittenberg with their preferred religious artworks,” has been described as “ecumenical in an age that was not.” Not surprisingly, therefore, echoes of the law and gospel tradition can be found in Catholic and Orthodox visual culture as well. Pursuing this evangelical visual heritage in non-Lutheran contexts, I contend, is one way of seeking church unity where sacramental communion has failed.

Evangelicals who are proud of the law–gospel visual tradition might be surprised to learn that “present[ing] the dry Tree of Death and the green Tree of Life within an integrated image . . . would have a direct application to the spiritual life of the individual soul” was a formula that dates back at least to the early twelfth century. To choose just one place where it appeared well before Cranach, consider the famous missal presented by Berthold Furtmeyr to the Archbishop of Salzburg in 1481. Here the same law–gospel distinction is laid out sacramentally, an appropriately feminine distillation of Cranach’s formula. On the right, Eve has been given the first law (“thou shalt not eat”), and yet she eats. As with Cranach, this is no distant event but a present reality, as contemporary persons—fifteenth-century folk—take up Eve’s suggestion. Death, almost straddling his victims, holds them hostage as a result.

But on the left side is gospel. The tree is the no longer the tree of the knowledge of good and evil but the tree of the cross, as made clear by the crucifix nestled in its host-bearing branches. The dispenser of the good news in this case, however, is not John the Baptist but Mary, who distributes the sacrament in an undeniably priestly fashion. Or perhaps she is the personified ekklesia. Either way, not only did Luther have a career-long love of the Virgin Mary, she has a clear place in many of Cranach’s law-gospel panels as well. It should be evident from such pre-Reformation imagery that “studied allusion to themes in Romans 5–8 does not represent an exclusively Lutheran interest, of course, but arises from the late medieval concern with the program of justification.” Moreover, if the “cross and the Last Supper are the alpha and the omega of . . . Lutheran theology as a whole,” then Furtmeyr’s Salzburg miniature—a law-gospel missal we might call it—is perhaps equally “Protestant.”

Should this be the case, then Cranach’s law-gospel distinction may have been less branding Lutheranism than it was catechizing people into a transconfessional grammar of the gospel. As Cranach’s law-gospel panels spread in so many versions, including frontispieces to new translations of the Bible and theological treatises, countless prints, and even domestic wooden chests, the best of pre-existing Catholic theology was being disseminated as well. Which is to say, while verbal systems increasingly polarized the confessions, art may have been surreptitiously uniting them. As art historians have been pointing out for some time, “The terms ‘Anabaptist,’ ‘Lutheran,’ ‘Calvinist’ and ‘Catholic’ do not entirely hold water because the religious doctrine, as it emerges in the rhetoricians’ poems and plays and paintings, is never entirely pure.” Or, to borrow the words of Sarah Hinckley Wilson, “profound Christian art will not stay obediently within the boundaries we impose upon it.”

14Lucas Cranach the Younger’s “The False Church and the True Church” (ca. 1549) can be found in Renaissance and Reformation: German Art in the Age of Dürer and Cranach (Berlin: Staatliche Museen, 2016), 91, or in high resolution at Google Arts and Culture: www.google.com/culturalinstitute/beta/asset/the-false-and-the-true-church/9gHx9D-Ypbc36ug.
15Ozment, Serpent and the Lamb, 1.
17Thib., 195. The image can be found in the following database: daten.digitale-sammlungen.de/~db/0004/eb006456/2187810/187810/index.html#f=193.147.98.30&cettee-1278pdfeiler. See also Joseph Leo Koerner, The Moment of Self-Portraiture in German Renaissance Art (Chicago: University of Chicago Press, 1993), 377.

18Susanne Kimmig-Villkra, “Luther, the Virgin Mary, and the Saints: Catholic Images as a Key to Understanding the Lutheran Concept of Salvation,” in Martin Luther and the Reformation: Essays (Dresden: Sandstein Verlag, 2016), 261-69.
19In the Prague version (discussed below), Mary is nearly as prominent as Christ.
20O’Reilly, “Trees of Eden,” 198. O’Reilly claims the same Augustinian tones are reflected in late fifteenth-century manuscripts of Augustinian City of God.
21Nohe, Lucas Cranach the Elder, 84.
22The range of such variations is well illustrated in Ernst Grohne, Die bremischen Trachten mit reformatorischen Darstellungen und der Ursprung ihrer Motive (Bremen: Geit, 1936), 65-87.
23Not all art, of course. As mentioned above, images were undeniably weaponized as well.
cannot be described in any way but is hidden by the differences of the exterior. It is not visible to the eye, but it is felt in the heart. The silence of the room is filled with the sound of the world. The air is thick with the scent of memories. The walls are covered in the whispers of the past. The darkness is illuminated by the light of understanding. The only sound is the rustling of the pages of the book that lies open on the table. The room is filled with the weight of the knowledge that is contained within the pages. The only way to understand the world is to understand the heart. The heart is the key to unlocking the secrets of the universe.


In this article, Runyan explores the intersection of law and Christian duty, arguing that contracts should be read not only according to legal principles but also with an eye towards the moral implications of the obligations they entail. Runyan's work is part of a broader movement within legal scholarship to integrate ethical considerations into legal reasoning.

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Visually Enhanced Content

- The text is formatted in a serif font, consistent with academic publishing standards.
- The page layout includes standard margins and spacing, making it easy to read.
- There are no images or diagrams, but the text is well-organized and clearly presented.
- The content is accessible and can be easily copied and pasted for further analysis.
Figure 8.4. Archimedean Tomb of Julius I, showing mosaic floor made away from the church altar.
Personnelized Law and Gospel in Weimar and Beyond

Professor Lawrence C. Corwin, who spoke at the conference, pointed out that the concept of "Law and Gospel" is not a static or absolute concept but a dynamic and context-dependent one. He emphasized the importance of understanding the historical and cultural context in which the concept was developed and how it was applied in different settings.

Corwin discussed the evolution of the concept from its origins in Lutheranism to its adaptation in the Weimar Republic. He noted that the Weimar period was marked by a significant debate on the relationship between Law and Gospel, with different interpretations and applications.

Corwin argued that the concept of Law and Gospel was not only a theological tool but also a political one, used to navigate the complex social and political landscape of the Weimar Republic.

He concluded by emphasizing the continued relevance of the concept in contemporary discussions on law and religion, noting that it continues to be a source of inspiration and critique.

In his closing remarks, Corwin encouraged participants to reflect on the lessons of the past and to engage with the ongoing debates on Law and Gospel in a responsible and informed manner.
There is an unexpected resonance with women’s qualification that stands not in itself. Just as licensed professionals who exercise the power to receive the mandated opportunities of their position are able to control their own agenda and promote their own interests, so too are those who possess the requisite qualifications to lead the organization, the power to decide their own destiny. This is the message that this chapter aims to deliver.

In the context of the organizational climate, the message is clear: "Me too! I want in!" The critical question is whether the organization is prepared to embrace this perspective. The message is a challenge to the organization to reconsider its approach to power and decision-making, and to create a more inclusive and empowering environment for all participants.
The idea that non-Catholic Christians can celebrate sex well

why God's provision can be trusted to provide fulfilling, in the absence of the Church...