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Centre for Theology and Religious Studies

Liberating Liturgy

Liberation Theology Traits in
Anglican and Lutheran Worship Services in
Jerusalem and the West Bank

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Abstract

The Israeli-Palestinian conflict is of great interest to me for many reasons; particularly, I want to stress the Palestinian Christian's position in the current situation. The Palestinian Christians belong to several denominations, of which I have chosen to focus on two minority churches: the Lutheran and the Anglican. My intention is to find if, and how, the situation affects the liturgy of these churches, and if there are any tendencies of liberating theologies.

After accounting for the history of Liberation theology as developed primarily in Latin America, but also in Germany, I focus on the spread of this theology, mentioning theologies and theologians from countries such as South Africa and South Korea. With this background at hand, I dwell on the liberating theology developed in the Palestinian context, particularly by Anglican Rev. Dr. Naim S. Ateek and Lutheran Rev. Dr. Mitri Raheb.

The main discussion of the thesis revolves around the comparison between service agendas obtained when visiting services in the Holy Land, and relevant liturgical books. I compare the two Anglican services with different editions of *Book of Common Prayer* as well as with *Common Worship*, and the two Lutheran services with *Evangelical Lutheran Worship*.

From these discussions, I have arrived at the conclusion that the current situation, at least on the surface, does not affect the liturgies to a high degree. However, I have, through my research, understood that the sense of communion and unity is of great importance in and around the services. I have, furthermore, found that the interest for liberating theology is increasing, which to some extent ought to depend on its biblical and contextual foci. With this conclusion, and its precedent discussion, I hope that this essay will begin to fill the gap of non-Arabic research about the conditions and liturgical implementations of the contemporary Palestinian Christians.

Key Words: Palestinian Christians, Liberation theology, liturgy, West Bank, Jerusalem, Ateek, Raheb.

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1. Introduction

1.1 Background

The Israeli-Palestinian conflict is of great significance to me in many respects. Primarily, of course, for humanitarian reasons but also for interreligious, ecumenical, socio-theological, and anthropological reasons. Israel is often equated with Jews, in the same way Palestine and Arabs is often equated with Muslims. However, neither of these equations is completely true. As Rev. Dr. Naim Ateek points out, among Palestinians, there were Arabs being Christian before there were Arabs being Muslim.¹ When I have visited the Holy Land, I have noticed that the Palestinian Christians play an important role in the area and in the development of a contextual theology and creed. The Palestinian Christians assume a special and complex role, being both Christians with the Old and New Testament as Holy Scriptures, and at the same time being of Arabic origin. They are furthermore not in any way a ‘new’ people, having dwelled in the area since the first days of Christianity, and with the help of missionaries now represented by many different communities. Naturally, the situation in the Holy Land has a huge impact on the Palestinian Christians as well as everyone else in the area, and this fact ought to affect their liturgy and prayers. This is an aspect of the conflict that very seldom gets attention neither in the media nor in the theological discourse, which is why it is both urgent and interesting to study it. In the current context, it could also be fruitful to study the situation from the perspective of Liberation theology. These are the thoughts from which I start my research.

1.2 Intention

The intention with this essay is to shed light on the Palestinian Christians, their context, liturgy, and their role in the political and geographical situation of the Holy Land. More specifically it is to study if, and in that case how and to what extent, the situation is reflected in the services and its liturgy, both the spoken and the performed, and to do comparisons with earlier theologies of liberation and other contextual theologies. Hence, it will be a study of the possibility to do advocacy and express political values in the most central Christian context: the worship service.

¹ Naim S. Ateek, ‘Who is the Church? A Christian Theology for the Holy Land’, in *The Christian Heritage in the Holy Land*, ed. by Anthony O’Mahony and others, (London: Scorpion Cavendish Ltd, 1995), p. 318.

1.3 Questions

- Does the political situation in Israel-Palestine notably affect the common religious life of Palestinian Christians?
- Does the liturgy and prayers contain any tendencies of Liberation theology, as developed in Latin America and spread to the world at large?
- Does the order of the services formulate a clear socio-political message?
- Are there any biblical passages that are more regularly present in the services than others?

The last question is interesting from a number of perspectives. First, it would be interesting to study if Old Testament passages specifically focusing on the Land are used, and if so in which context. Second, to see to what extent biblical passages concerning liberation and reconciliation are used, and whom they concern. Furthermore, it would be of interest to see which position and role Jesus is assigned through the use of passages from the Gospels.

1.4 Method

The method will to the largest extent be a study of literature concerning liturgy and theologies of liberation; historical documents; institutional reports; and surveys from relevant organisations. In order to discuss the liturgy, I will use service agendas from various relevant worship services which I attended during my last visit in the Holy Land in March of 2012.² I will also refer to my experiences from these services, when it is relevant for the discussion. The literature works as an instrument to explain and further develop the conduct of the current liturgy expressed in the service agendas, and for making comparisons to other contexts and orders. Facts and statistics about churches and demographics, mainly from reports and surveys, will further help to provide a historical as well as a contemporary context, enabling the reader to get a broader point of view.

1.5 Delimitations

My objects of study are the Lutheran and the Anglican/Episcopalian denominations. I have chosen these denominations mainly because they are, among the major denominations, the

² There are numerous words describing the agenda or leaflet enclosing the order of the worship service in the Holy Land. Different churches use different allusions, making many possibilities for a collective term. I have, for many reasons, found the most suitable term for the purpose of this study to be 'service agenda', which are the words I will use in my discussion.

easiest to get access to and to attend services in as European Lutheran. The limitation to these denominations is of course also due to the dimensions of this essay. In my selection of worship services to discuss, a selection naturally limited by the amount of time being spent in the Holy Land for the purpose of the study, I have tried to choose services that could provide a suitable foundation for my discussion.

The Lutheran Church is embodied in *The Evangelical Lutheran Church in Jordan and The Holy Land* led by the Rt. Rev. Dr. Munib A. Younan; and the Anglican communion is represented by *The Episcopal Diocese of Jerusalem* led by the Rt. Revd. Suheil S. Dawani, also the Anglican bishop of Jerusalem and the dean of the Cathedral of St. George the Martyr in Jerusalem. The geographical limits for my essay are East Jerusalem and the West Bank (see 2.1). This limitation is due to my intention of studying Palestinian liturgy in its most concentrated and conflict-filled, yet accessible, environment.

1.6 Previous research

A fairly large amount of literature about Christians and Christianity in the Holy Land has been written, although most of it is concerning older historical developments, e.g. Robert Schick, *The Christian Communities of Palestine from Byzantine to Islamic rule*, (Princeton: The Darwin Press, Inc., 1995) and Michael C. King, *The Palestinians and the Churches*, 3 vols (1948-56; 1956-67; 1967-74), (Geneva: World Council of Churches, 1981-85). There are, however, a few titles published concerning more contemporary, meaning the years before and after 2000, Christian presence in the Holy Land. From the last decade of the 1900s titles as *The Christian Heritage in the Holy Land*, ed. by Anthony O'Mahony and others (London: Scorpion Cavendish Ltd, 1995) with contributions from several scholars presenting the development of Christianity in the Holy Land up to 1995; and senior researcher Daphne Tsimhoni, *Christian Communities in Jerusalem and the West Bank Since 1948³ – A Historical, Social, and Political Study*, (Westport: Praeger, 1993) concerning statistics and demographical trends, are good examples. The history of Anglican presence in the Holy Land is discussed with focus on teaching and conflict handling in the doctoral thesis by Maria Småberg, *Ambivalent friendship: Anglican conflict handling and education for peace in Jerusalem 1920-1948* (published doctoral thesis, Lund University, 2005).

³ 1948 marks the year of The State of Israel's independence; commonly referred to by Palestinians as *al-nakba* (the catastrophe).

Concerning the contemporary liturgy of the Christian Communities, there is very little published. Some aspects are discussed in *The forgotten faithful: a window into the life and witness of Christians in The Holy Land*, ed. by Naim Ateek, Cedar Duaybis and Maurine Tobin (Jerusalem: Sabeel Ecumenical Liberation Theology center, 2007), but for more concrete insight into the liturgy of the worships services, one is directed to the Communities' own service agendas.

The development of a contemporary liberating theology is to the most part being concerned in the Anglican Rev. Dr. Naim S. Ateek and his organisation Sabeel's books, such as Naim S. Ateek, *Justice, and Only Justice – A Palestinian Theology of Liberation*, (Maryknoll: Orbis Books, 1989; repr. 2004) and Naim S. Ateek, *A Palestinian Christian Cry for Reconciliation*, (Maryknoll: Orbis Books, 2008). Lutheran Rev. Dr. Mitri Raheb also concerns a contextual and liberating theology, discussed in many books and publications such as Mitri Raheb, *I am a Palestinian Christian*, trans. by Ruth C. L. Gritsch, (Minneapolis: Fortress Press, 1995). There is, furthermore, a contemporary book stressing this subject, seemingly focusing on some of my questions, by PhD in Theology and Politics Samuel J. Kuruvilla, *Radical Christianity in Palestine and Israel: liberation and theology in the Middle East*, (London: I. B. Tauris, 2011), which is not published at time of writing.

I hope that my contribution to the discourse will begin to fill a seemingly great gap; providing a concise witness to how the current situation affects the liturgy of the Lutheran and Anglican worship services in the Holy Land, seen from the perspective of a European Lutheran. I am fully aware that I will only be able to provide a glimpse of this impact, due to many reasons. Because I do not have much knowledge in Arabic, I am limited to English-speaking, or translated, services, which at times ought to be accustomed to foreign visitors, and hence perhaps not showing the inside perspective. I will, furthermore, only be able to study a few services from a limited geographical area and within a limited time frame of the liturgical year. However, I do hope to present a brief introduction to this interesting discussion.

2. Context and definitions

2.1 Geographical situation

The geographical area focused in this study is East Jerusalem and the West bank. East Jerusalem (see app. 8.1) is the eastern, northern, and southern part of Jerusalem, including the

Old City, the Mount of Olives, the southern border to Bethlehem and the northern border to Ramallah. It was occupied by Israel in 1967, and made into an extended part of the Jerusalem municipality.⁴ The borders of East Jerusalem are separated from the remaining West Bank by a concrete and wire barrier. Today East Jerusalem contains some of the most well-known Israeli settlements, such as Ma'ale Adummim, and checkpoints such as Qalandia in the north and Gilo in the south (see app. 8.1). As of December 2011, according to United Nations Office for the Coordination of Human Affairs (OCHA), approximately two hundred and eighty-four thousand Palestinians resided in East Jerusalem, as well as approximately two hundred thousand Israeli settlers.⁵ The area of East Jerusalem, around 70,5 km², is zoned in four sections with a 13 percent section for Palestinian construction and a 35 percent section for the Israeli settlements.⁶

The West Bank including East Jerusalem (see app. 8.2), a land area of 5,650 km², is located between the Jordan River and the Dead Sea in the east and Israel in the north, west and south.⁷ Its population comprises approximately two and a half million Palestinians and more than five hundred thousand Israeli settlers.⁸ Among its major cities are Nablus, Ramallah, Jericho and Hebron. The West Bank has been under Israeli occupation since 1967, however with Palestinian rule to some extent. After the Oslo Interim Agreement of September 1995, the West Bank was divided into Area A, B, and C, areas whose sizes have changed since (see app. 8.2). According to the agreement Area A is totally under Palestinian civil and security control, Area B is under Palestinian civil control but security control is shared Palestinian-Israeli, and Area C is totally under Israeli control.⁹ Area C constitutes approximately 60 percent of the West Bank, with around one hundred and fifty thousand Palestinians and some three hundred thousand Israeli settlers living there.¹⁰

⁴ *The Humanitarian Impact of the West Bank Barrier on Palestinian Communities: East Jerusalem*, (East Jerusalem: OCHAOPT, 2007), p. 4.

⁵ *East Jerusalem: Key Humanitarian Concerns*, (East Jerusalem: OCHAOPT, 2011), p. 1.

⁶ *Ibid.* p. 2.

⁷ Västbanken. *Nationalencyklopedin*. <http://www.ne.se.ludwig.lub.lu.se/lang/västbanken> (accessed: 2012-04-24)

⁸ *Occupied Palestinian territory: Overview Map*, (East Jerusalem: OCHAOPT, 2011).

⁹ *West Bank: Area C Map*, (East Jerusalem: OCHAOPT, 2011).

¹⁰ *Humanitarian Factsheet on Area C of the West Bank*, ed. by United Nations – Office for the Coordination of Human Affairs (OCHA) occupied Palestinian territory (East Jerusalem: OCHAOPT, 2011), p. 1.

2.2 Demography of Christianity in the Holy Land

According to statistics from 2007, Christians comprise 9 percent of the Palestinian population in the Holy Land, and 2 percent of the total population.¹¹ In numbers this equals around fifty thousand Palestinian Christians living in the West Bank including East Jerusalem and the Gaza Strip, the total number in the Holy Land being around one hundred and sixty thousand.¹² The largest Christian denomination in Jerusalem and the West Bank is the Greek Orthodox: estimated numbers from 1993 presents around seventeen thousand five hundred members in the year of 1990.¹³ However, numbers tends to diverse: World Christian Database is arriving at approximately twenty one thousand nine hundred and fifty affiliated members in Palestine, defined as the West Bank, including East Jerusalem, and the Gaza Strip, in the year of 1970, increased to thirty thousand five hundred in 2010.¹⁴ The second largest denomination is the Latin¹⁵, the estimate from 1993 arriving at around thirteen thousand eight hundred in 1990. World Christian Database numbers is arriving at around fifteen thousand eight hundred affiliated members in 2010.¹⁶ The third denomination in size is the ‘Greek Catholics’, the Melkites, the estimated numbers from 1993 being approximately two thousand three hundred and fifty. The numbers from World Christian Database are arriving at around one thousand three hundred in 2010.¹⁷ As the chart from 2006 shows (see app 8.3), their sizes relative to one another remain more or less the same. The estimate from 1993 numbers the Anglicans, Evangelical Episcopal, to seven hundred and fifty, and the Lutherans to one thousand four hundred. In other words, these two denominations constitute a minority of the Christians in Jerusalem and the West Bank.

¹¹ *The forgotten faithful: a window into the life and witness of Christians in The Holy Land*, ed. by Naim Ateek, Cedar Duaybis and Maurine Tobin (Jerusalem: Sabeel Ecumenical Liberation Theology Center, 2007), p. 16.

¹² *Ibid.* p. 16;

Romell Soudah, ‘Christians in the Holy Land – Across the Political and Economic Divide’, in *The Sabeel Survey on Palestinian Christians in the West Bank and Israel*, published by Sabeel Ecumenical Liberation Theology center, (Jerusalem: Sabeel Ecumenical Liberation Theology Center, 2006), p. 9.

¹³ Daphne Tsimhoni, *Christian communities in Jerusalem and the West Bank since 1948: an historical, social, and political study*, (Westport: Praeger, 1993), p. 26.

¹⁴ World Christian Database. <http://worldchristiandatabase.org> (accessed: 2012-04-24). Palestine: Denominations: Greek Orthodox Church: P Jerusalem.

¹⁵ i.e. Roman Catholic.

¹⁶ World Christian Database. <http://worldchristiandatabase.org> (accessed: 2012-04-24). Palestine: Denominations : Catholic Church of Palestine.

¹⁷ *Ibid.*

2.3 Explanation of terms

I will use a range of terms throughout this essay, many of which are interpreted differently by different people, depending on their adherence, religion, political opinions etc. It would be impossible to write this essay without hinting of one's own political opinions, however I want – as far as possible – to maintain impartial and I am therefore stressing this explanation.

2.3.1 Geographical terms

It is hard to find a suitable term for the geographical area of this study that is free from national or religious bias. It is indeed possible to describe the larger area as Israel and the Palestinian Territories or Israel/Palestine, but I find the best term to be the Holy Land. By this designation I refer to Israel, the whole of Jerusalem, the West Bank, the Gaza Strip, and the Golan heights. This is supposed to be understood as a geographical designation in contrast to a religious, national, or historical one. I will not use the term Palestine, since I want to be able to be more specific, and hence I will use the terms West Bank, East Jerusalem and Gaza Strip. Although I find East Jerusalem as a part of the West Bank, I will sometimes write about Jerusalem¹⁸ as a whole and therefore I will, for the sake of clarity, separate the West bank, East Jerusalem and Jerusalem, where Jerusalem is to be understood as all of Jerusalem, without ascribing it to a State.

2.3.2 Demographical terms

In terms of the people living in the Holy Land, developing a good conceptual framework would take an essay of its own. I am not fond of the name Arab Israelis as a description of Palestinians living in Mandatory Palestine, being the state of Israel after 1948.¹⁹ Since my essay is concerning the West Bank and Jerusalem, I will speak of Palestinians as the non-Jewish people living in the West Bank, East Jerusalem and the Gaza Strip. I will use the term Israeli settlers to describe the people living in Israeli settlements in the West Bank and East Jerusalem. When non-Jewish people with Arabic adherence outside the West Bank and East Jerusalem as well as the Gaza Strip are subjects of study, I will refer to them as Arab people living in Israel instead of Arab Israelis.

¹⁸ Note that World Christian Database defines Jerusalem (Yerushalayim), Israel as not including East Jerusalem.

¹⁹ *The forgotten faithful*, p. 16.

Both regarding geography and demography, this is of course not the perfect or perhaps the most politically correct conceptual framework to use; however I find it to be the most suitable for the purpose of this essay.

3. Liberation theology

3.1 A historical overview

Liberation theology as we most often refer to it today was developed in Latin America during the mid-twentieth century.²⁰ Political and theological occurrences such as the colonial oppression in Latin America, the Cuban revolution, and the Second Vatican Council had a huge impact on the formation of this theological current. The most significant theologians in this development were, among others, Gustavo Gutierrez, a Dominican priest, and Leonardo Boff, a former Franciscan priest who had studied in Germany. In 1971 Gutierrez published *A Theology of Liberation*, which is generally considered as the first major book on this theological area.²¹ A main thrust of Liberation theology is to read the Bible from the perspective of the poor and oppressed, and to include the marginalised just as Jesus himself did. The call to act for the oppressed comes from God's liberating actions for them. As Stephen Pattison argues, 'All liberation theology is theology done from a position of active involvement with the oppressed in their struggle for liberation'.²²

The Church has a major role in this struggle for liberation. Gutierrez considered the commitment of the Christians in Latin America from the perspective of three categories, all which affected the Church's struggle for liberation.²³ In common for the categories was, or should have been, the notion of a break with the political *status quo*; a social revolution. The first category, the laymen, had at the time been more aware of the political situation, starting groups which for example had similar political ideas but came from different denominations.

²⁰ I will refer to 'Liberation theology' as the theology especially developed in Latin America during the twentieth century, and 'liberating theologies' as well as 'theologies of liberation' as theological currents with similar thoughts developed in other countries and situations. Hence, 'liberating' will speak of a broader perspective.

²¹ Ondina E. González and Justo L. González, *Christianity in Latin America. A History*, (New York: Cambridge University Press, 2008), p. 254.

²² Stephen Pattison, *Pastoral care and liberation*, (Cambridge: Cambridge University Press, 1994), p. 29.

²³ Gustavo Gutierrez, *A Theology of Liberation. History, Politics and Salvation*, trans. and ed. by Sister Caridad Inda and John Eagleson, (London: SCM Press Ltd., 1974; repr. 1985), pp. 102 ff.

Gutierrez regarded these groups as instruments for the sharing of faith and for the advocacy of a social justice.²⁴ The second category is constituted by the priests and religious, who are by Gutierrez mainly described as moving towards a more active involvement in the pastoral direction of a just society. This active participation in the church, much affected by Vatican II²⁵, shows in the church's internal structures as well as in the church's external involvements.²⁶ The last category is the bishops, who can mainly work for liberation by coming together in conferences and make statements, and by affecting church structures.²⁷ In the center of all three categories is the work for the oppressed, towards a just order, through the liberating force that is the Gospel.

The biblical command to love one's neighbour is a central component in Liberation theology. God is through the Old Testament seen in the neighbour, due to each person being a temple of God.²⁸ Proverbs 17. 5 describes that an unjust full action against a poor is an unjust full action against God. Hence, with the words of Gutierrez, 'To know Yahweh, which in biblical language is equivalent to saying to love Yahweh, (...) is to recognise the rights of the poor'.²⁹ This notion becomes confirmed, and deepened, through the words of Jesus in Mathew 25. 40. In short, 'We love God by loving our neighbor [*sic*]'.³⁰ This love towards our neighbour must consist in actions, in loving deeds that are not only outcomes of charity between men for the sake of one's duty, but actions through the love of God that dwells within us.³¹

In focus of the thought of Liberation theology is furthermore, according to Gutierrez, the relation between praxis and theology. Theology is the reflection of praxis, and praxis is an outline of the trust in God which in its turn becomes a new critical reflection. Leonardo Boff further emphasised the connection between Liberation theology and ecclesiology, as in Gutierrez' example of the three categories above. In later days he also developed the thought

²⁴ Gutierrez, p. 104.

²⁵ i.e. The Second Vatican Council.

²⁶ Gutierrez, p. 105.

²⁷ Ibid. p. 107.

²⁸ Ibid. pp. 194 ff.

²⁹ Ibid. p. 195.

³⁰ Ibid. p. 196.

³¹ Ibid. pp. 198-200.

of the marginalised to include the earth in addition to people, moving towards a theology of ecology.³²

Although European theology had some impact on the development in Latin America, such as through the Vatican II and Leonardo Boff, it also developed a liberating theology of itself. Dietrich Bonhoeffer, a German Lutheran minister who was imprisoned and died in the concentration camps of the Holocaust, took the side of the oppressed and expressed his theology through solidarity. He emphasised the life in imitation of Jesus Christ, and advocated pacifism during the Second World War.³³ He talked about Jesus as a Jew, connecting the Church of the Old Testament with the Church of the New Testament. One of his most famous statements reminds very much of the Liberation theology of Latin America: ‘The church is the church only when it exists for others’³⁴; a quote that opens up for a contextual and just theology and ecclesiology.

During the last decades of the twentieth century, a theology of liberation also became essential in the struggle against Apartheid in postcolonial South Africa. In the foreground of this theology was, and still is, the former archbishop of Capetown, Desmond Tutu. He was influenced by the socially focused Anglican movement Community of the Resurrection, and emphasised contextualisation and adaptation, not least in the theology of Christ.³⁵ Desmond Tutu had a major interest in religious dialogue as well, focusing on the knowledge of Islam to be able to have a closer relationship with the religion.³⁶ This has also been stressed by Naim Ateek, who discusses the necessity of a theology of Islam, preferably developed not by Western scholars but by the ones who have been living and still live close together with Muslims: the Palestinians.³⁷ The knowledge, however, has to be mutual; educating each other

³² González and González, pp. 254-255.

³³ Werner Milstein, *Dietrich Bonhoeffer teolog och motståndsmän*, trans. by Evy Paulsson, (Stockholm: Sandelin Förlag, 2005), p. 47.

³⁴ Dietrich Bonhoeffer, *Letters & Papers from Prison*, ed. by Eberhard Bethge (New York: Macmillan, 1971), quoted in Paul Chung, Ulrich Duchrow, and Craig L. Nesson, *Liberating Lutheran theology: Freedom for Justice and Solidarity in a Global Context*, (Minneapolis: Fortress Press, 2011), p. 93.

³⁵ John Allen, *Rättvisans rebell: Desmond Tutu – en biografi*, trans. by Maria Store, (Örebro: Libris, 2007), p. 120.

³⁶ *Ibid.* p. 116.

³⁷ Naim S. Ateek, ‘Who is the Church? A Christian Theology for the Holy Land’, in *The Christian Heritage in the Holy Land*, ed. by Anthony O’Mahony and others, (London: Scorpion Cavendish Ltd, 1995), pp. 316-318.

about the beliefs in order to live as neighbours. In her doctoral thesis about education and conflict management in the Anglican Church during the British Mandate, Maria Småberg emphasises this aspect. She points out that the schools acted as important meeting places where children from different religions could live near, and learn from, each other; being a way of peace.³⁸

As archbishop, liberation was a key issue for Tutu: the liberation from apartheid, liberation to become free in order to be what God meant for his people to be.³⁹ This was an issue for the church as well as for the liberation organisations in South Africa. In practice, this common aim for liberation led church leaders to protest non-violently. In 1988, twenty five leaders and around one hundred clergy from different churches held a short service in the St. George Cathedral in Capetown, after which they walked out together arm in arm to hand over a document of protest to the parliament.⁴⁰

Liberation theology has won ground in many countries and taken on many shapes during the last years. Environmental and feminist theologies closely related to Liberation theology, as well as theologies focusing on cultural adherence, are examples. The latter is discussed by Arthur Pressley, who mentions the evident concern for political and social resistance in the worship services of oppressed people.⁴¹ The liberating theology of Bonhoeffer has also spread, and has influenced the *Minjung*-theology in South Korea. The theology of *Minjung* ('the lowest of the low in the public sphere'⁴²) holds a perspective from below, inspired by Bonhoeffer's embracing of the marginalised: 'Bonhoeffer's theology of resistance and hermeneutical perspective from below, his attention to the *Christus praesens* in the world (...) inspire *minjung* theology to take seriously the sacramental presence of Jesus Christ within the

³⁸ Maria Småberg, 'Ambivalent friendship: Anglican conflict handling and education for peace in Jerusalem 1920-1948' (published doctoral thesis, Lund University, 2005). pp. 169 ff.

³⁹ Allen, p. 328.

⁴⁰ Ibid. p. 13.

⁴¹ Arthur Pressley, 'Liberation Theology. Pastoral Care and the Spirituality of Violence', in *Faith and the Intifada. Palestinian Christian Voices*, ed. by Naim S. Ateek and others (Maryknoll: Orbis Books, 1992), p. 174.

⁴² Paul Chung, Ulrich Duchrow, and Craig L. Nesson, *Liberating Lutheran theology: Freedom for Justice and Solidarity in a Global Context*, (Minneapolis: Fortress Press, 2011), p. 75.

living reality of suffering humanity'.⁴³ This view of the divine in people, not least in the oppressed, is closely linked to the Latin American stress for love towards one's neighbour.

3.2 Liberation theology in the Holy Land

In 1989, Palestinian Anglican priest Naim Ateek, president of the Ecumenical Liberation Theology Center Sabeel⁴⁴ in Jerusalem, published *Justice, and Only Justice: A Palestinian Theology of Liberation*, which in many ways marked the beginning of a liberating theology for Palestinian Christians. Ateek considered the development of such a theology necessary for the Palestinian Christians due to pastoral, indigenous, biblical, and theological factors; in many ways as a response to the experiences of the tumultuous year of 1967.⁴⁵ The book *Justice, and Only Justice* concerns the Arab-Israeli conflict up until the First Intifada of 1987, with special regards to the theology of the land, the Palestinian Christian presence and its conditions, and the Palestinian cry for justice. Ateek stresses that the foundation of the theology of liberation he presents is the Bible, however misinterpreted it might be.⁴⁶ While the Bible works as a foundation for the theology, its very core is described as 'the question of God'.⁴⁷ In this contextualised theology, the ambition is to once again find Christ's liberation of the world, a liberation that includes the oppressed and the unjustified. However, this does not exclude other peoples, not even the oppressors, from the liberating force of God: the contextualised Gospel of the Bible has a message for everyone, enabling the peoples in the Holy Land to live as neighbours.

Ateek addresses the dynamic or dualistic perspective of the Bible, it being at the same time both the problem and the solution.⁴⁸ The question in focus is 'How can the Church, without rejecting any part of the Bible, adequately relate the core of the biblical message – its concept

⁴³ Chung, Duchrow, and Nesson, p. 97.

⁴⁴ Arabic for 'spring', 'path'. See Naim S. Ateek, *A Palestinian Christian Cry for Reconciliation*, (Maryknoll: Orbis books, 2008), p. 10.

⁴⁵ Naim S. Ateek, 'Introduction: The Emergence of a Palestinian Christian Theology', in *Faith and the Intifada*, p. 4. 1967 marks the year of Israel's occupation of the West Bank and the Gaza Strip as well as many other political occurrences of major importance in the Holy Land. See Ateek, 'The Emergence of a Palestinian Christian Theology', p. 1.

⁴⁶ Naim S. Ateek, *Justice, and Only Justice – A Palestinian Theology of Liberation*, (Maryknoll: Orbis Books, 1989; repr. 2004), p. 6.

⁴⁷ Ateek, 'The Emergence of a Palestinian Christian Theology', p. 5.

⁴⁸ Ateek, *Justice, and Only Justice*, pp. 77 ff.

of God – to Palestinians?’⁴⁹ Ateek argues that the answer is a correct use of theology, which revolves around liberation and what is considered the very centre of the biblical message. This is of course affected by one’s view of the Bible; is it God’s message to us about God, or merely human thoughts attributed to God? In the quest for the nature of God and the Bible, as well as in adequate hermeneutics, the centre is Christ.⁵⁰ When reading passages hard to comprehend in the context of the current situation, it is through Christ that they can be validated and understood. If the passage does not coincide with the message and nature of Christ, it is not something that can be given authority. There should, however, not be a need to force or manipulate the Bible to make it relevant in the current context; by this reading through Christ, it is possible for the Palestinian to read and implement the Bible in the present conditions.⁵¹

There are a few concepts that can be regarded as cornerstones in Ateek’s theology of liberation. First and foremost is the concept of Justice, which according to Ateek is essential in all liberating theology, and a common concern for all Palestinians.⁵² Ateek defines justice as an inner quality in correspondence with an external relationship, which together create a just living towards others.⁵³ We have the possibility to do justice, which is what the Bible invites us to do. Ateek takes the example of Deuteronomy 30. 19, where the people are invited to choose life for themselves and their descendants through God.⁵⁴ This freedom to choose can be applied on justice as well; the life of justice for everyone is based on God as being the God of justice, something stressed in many passages of the Old Testament.

Two other major concepts in Ateek’s theology are peace and reconciliation, which together with justice form the possibility for a ‘genuine and enduring peace’.⁵⁵ The act for peace is stressed in the words of Jesus in Matthew 5. 9, and hence peace is closely connected with Christian faith. In Ateek’s book from 2008, *A Palestinian Christian Cry for Reconciliation*, which follows the thread from *Justice, and Only Justice*, the acting of peace is closely related

⁴⁹ Ateek, *Justice, and Only Justice*, p. 78.

⁵⁰ Ibid, pp. 79 ff.

⁵¹ Ibid. p. 86.

⁵² Ibid. p. 75.

⁵³ Ibid. p. 116.

⁵⁴ Ibid.

⁵⁵ Ateek, *A Palestinian Christian Cry for Reconciliation*, p. 180.

to nonviolence as a base for forgiveness and reconciliation. Ateek stresses that Jesus too lived under occupation, and in times of oppression he chose a nonviolent way.⁵⁶ The return to this way of Christ is essential in order to work for peace and reconciliation.⁵⁷ It implies repentance, with confession and admission, and forgiveness. The latter must be understood as something not based on earning, but a humbly given ‘revolutionary forgiveness’.⁵⁸ The justification given by God, perhaps best understood with the Latin word *gratia*, is a form of unconditional love that should also be applied by humans towards each other, as a ‘love of neighbor [*sic*] that denies boundaries’.⁵⁹ Ateek bases this thinking on the Gospel, mentioning the parable of the Prodigal Son, and urges us to see the good in, and offer forgiveness to, everyone.⁶⁰ This line of reasoning suggests that justice and peace are not enough; there has to be reconciliation and forgiveness, based on repentance, for an enduring peace to be possible.

In *A Palestinian Christian Cry for Reconciliation* just as in *Justice, and Only Justice*, the use of the Bible is, as already stressed, fundamental. Ateek attributes a contextual theology of liberation to both the Old and the New Testament, and calls Jonah ‘The first Palestinian Liberation Theologian’.⁶¹ In his exposition of the Old Testament book, Ateek brings the text out of its historical setting and places it in a contemporary context. The exposition concludes in three theologies, which draws attention to the current conflict.⁶² The first theology, a theology of God, suggests that the God who created everything cannot be regulated to a specific nation or a specific people; if that was the case, God would neither be omnipotent nor sovereign. The second theology concerns the people of God, and is closely connected to the previous. It argues that God cannot be seen as Israel’s God alone. Just like the Assyrians in the case of Jonah, God loves all people and all countries; in this theology, God is liberated from being exclusive to one people only. The third theology is that of the Land, which assigns the activity and presence of God to all places and all countries, not just Israel. The book of Jonah thus comprises the notion of God’s love towards everyone, and holds a meaning which

⁵⁶ Ateek, *A Palestinian Christian Cry for Reconciliation*, pp. 136 ff.

⁵⁷ *Ibid.* p. 92.

⁵⁸ *Ibid.* p. 184.

⁵⁹ *Ibid.* p. 96.

⁶⁰ *Ibid.* p. 184.

⁶¹ *Ibid.* pp. 67 ff.

⁶² *Ibid.* pp. 72-75.

links to the way of Jesus in the New Testament: the way of repentance and love towards one's neighbour.⁶³

Ateek further discusses the position of liturgy and worship in relation to a theology of liberation. He describes the Middle East's Christian liturgy as being double: it values the rich history and relation to the Fathers, but at the same time it needs to express the theology in a contemporary way.⁶⁴ Due to much of the liturgy's ancient character, Ateek calls for an adaptation: liturgy must express the faith and life of contemporary people. The use of the theology, as well as the theology itself, must meet the challenges of the day, and help to form a unity between the different churches of the Holy Land.⁶⁵ The adaptation of the liturgy goes hand in hand with an adapting and liberating way of reading the Bible, which very much reminds of Gutierrez' perspective. The care for the oppressed and marginalised is here stressed in a way very similar to Stephen Pattison's word above, and summarises much of Ateek's theology: 'Any theology that does not contribute to the liberation of the oppressed must be rejected as inadequate and irrelevant'.⁶⁶

The theology of liberation presented by Ateek is set in contrast to Christian Zionism, a fact that can help to further understand this liberating theology. Christian Zionism is described as a 'challenge to an inclusive theology of love and justice'⁶⁷, which must yet be handled with love. The theology of Christian Zionism, having its origin in Protestant fundamentalism, revolves around an exclusive theology that regards the state of Israel as a fulfilment of the prophecies of the Bible. In focus is the restoration of Israel, based on biblical passages such as Romans 9-11. This restoration includes the return of the Land to the Jews, which will lead to the new coming of Christ.⁶⁸ Ateek describes common eschatological beliefs of many Christian Zionist groups, e.g. the rebuilding of the Jewish temple for the sake of the second coming of Christ, and the killing of two-thirds of the Jews and the conversion of the last third at the great battle.⁶⁹ Hence, the thought of these Christian Zionists is double: the Jews have to return the

⁶³ Ateek, *A Palestinian Christian Cry for Reconciliation*, pp. 76-77.

⁶⁴ Ibid. p. 12.

⁶⁵ Ateek, 'Who is the Church? A Christian Theology for the Holy Land', p. 316.

⁶⁶ Ateek, *A Palestinian Christian Cry for Reconciliation*, p. 12.

⁶⁷ Ibid. p. 79.

⁶⁸ Ibid. p. 80.

⁶⁹ Ibid. p. 82.

Land, in order for the Christian religion to conquer. Of course, this fact has been understood by Israel, resulting in the morbid position of which the pioneer of Zionism Theodor Herzl was rightly noted: the anti-Semites will be Israel's best friends.⁷⁰

Christian Zionism, although not with that specific name, developed before the actual rise of Zionism in the late nineteenth century. When the Bible spread in vernacular language, thoughts regarding the second coming of Christ and the signs of it occupied the minds of numerous Christians.⁷¹ Christian Zionism embraced the Zionist movement when it was founded, the latter being a line of thought that was not accepted by the Orthodox, Reform, or Conservative Jewish groups.⁷² In the theology of Ateek, this orientation must be challenged not least through sermons and an alternative view of the Bible: Zionists may use the latter as a way to justify oppression, and liberation theologians as a way of justifying liberation.⁷³ The Christian Zionism can be challenged from other perspectives as well, just as the Zionists did in the nineteenth century. David W. Torrance and George Taylor describe anti-Semitism as something that is often hidden and can take on different shapes, which is why it has to be looked out for; especially since it in times, according to the authors, has had a strong effect on the Church.⁷⁴

Parallels to both Liberation theology as developed in Latin America and liberating theology of South Africa are drawn in *A Palestinian Christian Cry for Reconciliation*. The former was, in the development of a liberating theology in the Holy Land, seen by many as too related to Marxism, and was therefore often rejected. Because of this, the developers had to stress the biblical foundation of the theology and its ability to be adapted to the current situation.⁷⁵ The issue of the relation to the theology in South Africa is discussed by Desmond Tutu in his foreword to the book.⁷⁶ Tutu is reminded by the current situation in the Holy Land of the

⁷⁰ Ingmar Karlsson, *Bruden är vacker men har redan en man: sionismen – en ideologi vid vägs ände?*, (Stockholm: Wahlström & Widstrand, 2012), p. 294.

⁷¹ Ateek, *A Palestinian Christian Cry for Reconciliation*, pp. 81-82.

⁷² Ibid. p. 84

⁷³ Ibid. p. 91.

⁷⁴ David W. Torrance and George Taylor, *Israel, God's servant. God's Key to the Redemption of the World*, (London: Paternoster, 2007), p. 76. Regrettably, the authors equal anti-Zionism with anti-Semitism. See p.76.

⁷⁵ Ateek, *A Palestinian Christian Cry for Reconciliation*, p. 10.

⁷⁶ Ibid. pp. xi-xii.

oppression in South Africa; furthermore calling the comparison necessary to be able to make a change. Tutu stresses the words reconciliation, justice, and love, setting God in contrast to oppression.

The Lutheran Church is in the development of a contextual theology especially represented by Rev. Dr. Mitri Raheb from Bethlehem. Raheb has published several books, providing a comprehensive view of Palestinian Christian conditions and a contextual theology in *I am a Palestinian Christian* from 1995. Raheb discusses the importance of maintaining the Christian population in the Holy Land, in order for the holy places to continue being places of worship, and not reduced from living stones to ruins.⁷⁷ The Palestinian Christian population comprises an important heritage: linking East and West, Christianity and Islam; providing a historical voice in the Holy Land. The centrality of the Bible is stressed throughout the book, as well as the fact that it is to be interpreted within the context.

According to Raheb, at the time of rising Zionism Palestinian Christians had to change their way of reading the Bible; an allegorical interpretation could not implement the texts in the life of the Palestinians, and a directly political interpretation would seem to prove the point of the Zionists. In this quest for a fruitful way of reading the Bible in a contextual way, Raheb points to six aspects.⁷⁸ First of all, Raheb stresses that the Bible is essentially the words of people, developed from their encounters with God. Hence, the texts are subjective experiences in contrast to an objective truth. This fact is closely connected to the view of the Bible as an historical collection of texts, stressing the context in which the different passages were written. This opens up for a contextual, historic-critical interpretation of the Bible. The contextual way of reading the Bible further implies that the texts are living, and made contemporary by faith, which is the third aspect. In Raheb's fourth aspect, he emphasises the Bible as a unity in a way similar to the Fathers; the passages of the Bible is to be interpreted within the dynamics of the two testaments. The belief that it is the same God is important in order to stress the inclusive nature of God. The fifth aspect is much related to Liberation theology, accentuating the Bible as a book concerning above all the oppressed and the minorities. In the center is Jesus, from whom the Bible is to be interpreted. The oppressed

⁷⁷ Ateek, *A Palestinian Christian Cry for Reconciliation*, pp. 24-25.

⁷⁸ Mitri Raheb, *I am a Palestinian Christian*, trans. by Ruth C. L. Gritsch, (Minneapolis: Fortress Press, 1995), pp. 59-64.

holds a special bond to the Bible, being within it both the people concerned and the concerning people. The last aspect is about justice, which has its conditions in the Law and the Gospel. From these two, the Bible of a God of justice can be accurately read.

The centrality of Jesus in the interpretation of the Bible is further stressed by parallels between Jesus's conditions and the contemporary conditions of Palestinian Christians.⁷⁹ The notion of a God that in the incarnation of Christ resembles Palestinian refugees constitutes a source of hope and feeling of closeness for the Palestinians. From this perspective, celebrations such as Christmas ought to highlight the specific context in which Jesus was born, as well as the aspects of oppression and persecution in his early life. The fact that Jesus lived under similar conditions, as well as his call to action against oppression becomes more relevant. Raheb mentions the passage where Jesus demands that the oppressed should give his cloak as well, Matthew 5. 40, as a call to peaceful resistance.⁸⁰ Through this nonviolent action, love – but not acceptance – can be shown.

In the same way as Ateek, Raheb emphasises justice as a key for peace. Justice is closely connected to love, more precisely, to the love of everyone, even one's enemies.⁸¹ This love, however, does not mean that the other part in a conflict has the right to commit unjust actions, but that one should love the person behind the actions.⁸² Also, the love does not mean, similar to the context of Matthew 5 above, that one should be passive and accept what is happening, but resist in a nonviolent way.⁸³ Jean Zaru, a Palestinian Quaker woman who for a long time has been active in the struggle for peace, stresses this separation between the words 'peaceful' and 'passive'.⁸⁴ She takes the First Intifada as an example, where the action of nonviolent struggle defined the peace-seeking moral of the Intifada. Zaru describes one of the great powers of nonviolence to be that it is at the same time showing respect through the care for the other, as well as a striving in opposition to injustice.⁸⁵

⁷⁹ Raheb, *I am a Palestinian Christian*, pp. 106-107.

⁸⁰ *Ibid.* pp. 108 ff.

⁸¹ *Ibid.* p. 104.

⁸² *Ibid.* p. 103.

⁸³ *Ibid.* pp. 103, 108.

⁸⁴ Jean Zaru, 'The Intifada, Nonviolence, and the Bible', in *Faith and the Intifada*, p. 127.

⁸⁵ *Ibid.* p. 128.

The dynamics between love and resistance are important in the way to justice; as well as to look upon all people as God's people, which should be the subject of love and forgiveness.⁸⁶ Justice is further, similar to the sixth aspect in reading the Bible in a contextual way, closely related to law and power.⁸⁷ When these two contradict justice, or even help oppression, there needs to be a break with the *status quo*, similar to the situation regarding Gutierrez' categories above (see 3.1). Thus, the relationship between law, power, and justice can be restored.

4. The Episcopal Church

4.1 The Cathedral of St. George the Martyr, Jerusalem

The Cathedral of Jerusalem is to be understood as a home to all Anglicans when in Jerusalem.⁸⁸ Christian visitors to the Cathedral are considered pilgrims who should feel welcome, and therefore the joy of identification is stressed in the two congregations of the Cathedral: one English-speaking and one Arabic-speaking. Hence, the main liturgy of the Cathedral in the Episcopal Diocese of Jerusalem is closely connected to the *Book of Common Prayer* (BCP) of the Church of England, as of 1662. However, over recent years, a specific Eucharistic prayer has been developed in the Cathedral and spread throughout the diocese, being translated into Arabic in 2009.

I will compare 'The Jerusalem Eucharistic Prayer' to The Holy Eucharist in three Anglican/Episcopalian prayer books, the first and the third having two orders each. These are the *Book of Common Prayer* of 1789, reissued 1979, according to the use of the Episcopal Church in the USA; the 1662 *Book of Common Prayer*; and the *Common Worship* of 2000.

⁸⁶ Raheb, *I am a Palestinian Christian*, p. 103.

⁸⁷ Ibid. pp. 26-27.

⁸⁸ *Eucharistic Liturgies in Use from Throughout the Anglican Communion. The Cathedral of St. George the Martyr, Jerusalem*, ed. by The Episcopal Diocese of Jerusalem (Jerusalem: The Episcopal Diocese of Jerusalem, 2010), p. 2.

4.1.1 Order of service

The Cathedral of St. George

- Hymn
- Prayer of Preparation
- Decalogue or summary
- *Kyrie*
- *Gloria*
- The Collect of the Day

- Readings
- Sermon
- Creed
- The Prayers of the Faithful

- Confession
- Absolution
- Peace

- The Presentation of the Gifts
- The Great Thanksgiving
- Eucharistic prayer
- The Lord's Prayer
- The Breaking of the Bread
- *Agnus Dei*
- Prayer of humbleness
- Communion
- Prayer of thanks

- Blessing
- Hymn
- Sending

BCP 1979

- Hymn
- Doxology
- Prayer of preparation
- Decalogue or summary (only in order I)
- *Kyrie*
- *Gloria* or song of praise (in order II as an option instead of the *Kyrie*)
- The Collect of the Day

- The Lessons
- Sermon

- Creed
- The Prayers of the People
- Confession
- Absolution
- The Comfortable Words (only in order I)
- Peace

- Offertory
- The Great Thanksgiving
- Eucharistic prayer
- The Lord's prayer
- The Breaking of the Bread
- *Agnus Dei*
- Prayer of humbleness
- Invitation
- Communion
- Prayer of thanks

- Blessing
- Dismissal

Common Worship

- Greeting (only in Order I)
- Prayer of Preparation
- Confession (in Order II: Decalogue or summary, Confession after Intercessions)
- *Kyrie*
- Absolution
- *Gloria* (in Order II before the blessing)
- The Collect

- Readings
- Sermon
- Creed (comes before the sermon in Order II)
- Offering (only in Order II)
- Prayers of Intercession

- Peace
- Preparing the table (comes after the sermon in Order II)
- The Great Thanksgiving
- Prayer of Humble Access (only in Order II)
- Eucharistic prayer
- The Lord's prayer (after the Communion in Order II)
- Breaking of the Bread (only in Order I)
- *Agnus Dei*
- Communion
- Prayer of thanks

- Hymn (after the blessing in Order II)
- Blessing
- Sending

4.1.2 Specific traits of the church's liturgy

'The Jerusalem Eucharistic Prayer' opens with an optional hymn, a doxology, and the preparation prayer from BCP in the translation from *Common Worship*. Typical for Anglican liturgy, the Decalogue, or as an alternative Matthew 22. 37-40, follows accordingly to BCP 1979, as well as *Kyrie eleison*. The subsequent greater doxology is according to *Common Worship*, and is 'not normally used on the Sundays or ordinary weekdays of Advent or Lent'.⁸⁹ The service continues with The Collect of the Day in the same way as in *Common Worship*, after which The Ministry of the Word, with the mandatory Gospel, is held, with the translations from *Common Worship's* Order One for the congregational responses to the readings. The Nicene Creed is said after the sermon, with the adding 'on Sundays and other Major Feasts'⁹⁰, and with *filioque*.

'The Jerusalem Eucharistic Prayer' has chosen the title The Prayers of the Faithful instead of BCP 1979's The Prayers of the People or *Common Worship's* Prayers of Intercession. The prayers continue as follows:

⁸⁹ *Eucharistic Liturgies in Use from Throughout the Anglican Communion. The Cathedral of St. George the Martyr, Jerusalem*, p. 4.

⁹⁰ *Ibid.* p. 6.

Let us pray for the whole Church of God in Christ Jesus, and for all people according to their needs.

Almighty God, who has promised to hear the prayers of all who ask in faith:

(We pray for the Holy Catholic Church, for the Anglican Communion ... according to the calendar: for the Province of Jerusalem and the Middle East; for bishop Suheil; for our local church.)

V. Lord in your mercy, **R. Hear our prayer.**
Grant that we, and all who confess your name, may be united in your truth, live together in your love, and show forth your glory in the world.⁹¹

(We pray for the nations of the world, for this land, and for current world situations of conflict and distress.)

V. Lord in your mercy, **R. Hear our prayer.**
Give wisdom to all in authority and direct the rulers of this and every nation in the ways of justice and of peace, that we may honor one another and seek the common good.

(We pray for the local community, our homes, families and friends.)

V. Lord in your mercy, **R. Hear our prayer.**
Give grace to us, our families and friends, and to all our neighbors [*sic*] in Christ, that we may serve him in one another, and love as he loves us.

(We pray for the sick, the poor, the homeless...for those in trouble or in need of guidance and for all who care for others.)

V. Lord in your mercy, **R. Hear our prayer.**
Save and comfort those who suffer, that they may hold to you through good and ill, and trust in your unfailing love.

(We commemorate the departed and any saint to be remembered on this day.)

V. Lord in your mercy, **R. Hear our prayer.**
Hear us as we remember those who have died in faith, and grant us, with them, a share in your eternal kingdom.

**Merciful Father, accept these prayers,
for the sake of your Son, our Savior [*sic*] Jesus Christ. Amen.**⁹²

⁹¹ Most service agendas use bold text for parts read by the congregation, and Roman for parts read by the service leader.

⁹² *Eucharistic Liturgies in Use from Throughout the Anglican Communion. The Cathedral of St. George the Martyr, Jerusalem*, pp. 7-8.

The Confession has the order of a mixture between BCP and *Common Worship*:

Let us humbly confess our sins unto Almighty God.

Or this

Let us confess our sins in penitence and faith, firmly resolved to keep God's commandments and to live in love and peace with all people.

**Most merciful God,
we confess that we have sinned against you
in thought, word and deed,
by what we have done, and by what we have left undone.
We have not loved you with all our heart;
we have not loved our neighbours as ourselves.
We are sorry and repent of all our sins.
For the sake of your Son Jesus Christ,
forgive us and strengthen us;
that we may delight in your will, and walk in your ways,
to the glory of your Name. Amen.**

Almighty God have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting love; through Jesus Christ our Lord.
Amen.⁹³

The peace in BCP 1979, as well as in *Common Worship*, is simply 'The peace of the Lord be always with you', after which the people replies 'And also with you'. 'The Jerusalem Eucharistic Prayer' uses the version from *A Prayer Book for Australia*⁹⁴:

We are the body of Christ.

People: His spirit is with us.

The peace of the Lord be always with you.

People: And Also with you.

Let us share with one another a sign of His peace.⁹⁵

The Presentation of the Gifts consists of a prayer that is to be found in *Common Worship*'s suggestions of prayers for the Preparation of the table, as well as reflecting the Roman Catholic Missal:

⁹³ *Eucharistic Liturgies in Use from Throughout the Anglican Communion. The Cathedral of St. George the Martyr, Jerusalem*, p. 9.

⁹⁴ *A Prayer Book for Australia: A service of morning and evening prayer for a saint's day*, p. 4.

⁹⁵ *Eucharistic Liturgies in Use from Throughout the Anglican Communion. The Cathedral of St. George the Martyr, Jerusalem*, p. 9.

As the bread is offered
Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. For us it becomes the bread of life.

Blessed be God for ever.

As the wine is offered
Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. For us it becomes the cup of salvation.

Blessed be God for ever.⁹⁶

The Great Thanksgiving follows, with the *Sursum Corda* according to the first order of *Common Worship*, and a doxology:

All glory and honor, thanks and praise be given to you
Holy Father, heavenly King, Almighty and Eternal God, at all
times and in all places, through Jesus Christ your only Son our Lord.⁹⁷

The service continues with a somewhat adapted opening to the Eucharistic prayer:

For he is the living Word; through him you have created all things from the beginning and formed us in your own image. Through him you have freed us from the slavery of sin, giving him to be born in Bethlehem to share our common life, and here in Jerusalem to die upon the cross; you raised him from the dead and exalted him to your right hand on high. Through him you have sent upon us your holy and life-giving Spirit, and made us a people to serve you for ever.⁹⁸

The order from the point of the Lord's prayer is not specifically developed in the Diocese of Jerusalem. It continues with the Breaking of the bread, *Agnus Dei*, the Prayer of humbleness (We do not presume...), communion, prayer of thanks, and an order of dismissal chosen among the alternatives of *Common Worship's* Order One.⁹⁹

⁹⁶ *Eucharistic Liturgies in Use from Throughout the Anglican Communion. The Cathedral of St. George the Martyr, Jerusalem*, p. 10.

⁹⁷ *Ibid.* p. 11.

⁹⁸ *Eucharistic Liturgies in Use from Throughout the Anglican Communion. The Cathedral of St. George the Martyr, Jerusalem*, p. 11.

⁹⁹ *Common Worship*. Principal Services: Holy Communion: Order One.

The Lord be with you.

People: And also with you.

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and Love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the +Father, the +Son, and the +Holy Spirit, be among you, and remain with you always. **Amen.**

A hymn may be sung during the procession.

The deacon, or the Celebrant, dismisses the people with these words

Go in peace and serve the Lord.

People: Thanks be to God.

From the Easter Vigil through the Day of Pentecost “Alleluia, Alleluia” may be added to the dismissal.¹⁰⁰

4.1.2.1 Liberation traits

The liturgy of the Cathedral of St. George the Martyr is, as already emphasised, in many ways closely related to *Book of Common Prayer* and *Common Worship*. Due to the church’s position as a Cathedral, and its function as a church for Anglicans from all over the world and not just for the locals, there is not much room for adaptation or additions to the standard liturgy. However, some parts of the liturgy focus on the current situation and its concerns.

‘The Jerusalem Eucharistic Prayer’ encloses the summary of the Decalogue from Matthew 22. 33-40 as well as the complete commandments; however, the former was used in the service I participated in. The foci of the summary are the uncompromising love towards God and the love for your neighbour as yourself, which are closely related through the connecting words ‘And the second is like it’ in Matthew 22. 39.

There are, furthermore, some concerns for the political and religious situation in the prayers of intercession. *Common Worship* suggest that the prayers should include the Church of Christ, the creation, human society, the Sovereign and those in authority, the local community, those who suffer, and the communion of saints.¹⁰¹ The Prayers of the Faithful in ‘The Jerusalem Eucharistic Prayer’ follows this pattern except for the creation (see above).

¹⁰⁰ *Eucharistic Liturgies in Use from Throughout the Anglican Communion. The Cathedral of St. George the Martyr, Jerusalem*, p. 24.

¹⁰¹ *Common Worship*. Principal Services: Holy Communion: Order One.

An important and interesting part of the prayers is the concern for the nations of the world. This prayer does not specifically focus on the current conflict in its own geographical area, but pray ‘for current world situations of conflict and distress’.¹⁰² The congregational response focuses on the justice and peace of both the own and other nations, without stressing the current situation.

The importance of a welcoming Cathedral for Anglicans from all over the world, and perhaps with sympathies from both sides of the conflict, seems fundamental in this part of the liturgy as well. However, the prayers comprise quite a few key words that closely relates to the struggle and need for peace and reconciliation: ‘united’, ‘live together’, ‘direct the rulers (...) in the ways of justice and peace’, ‘all our neighbors [*sic*]’ to name a few.¹⁰³ The prayers together form a traditional and objective part of the liturgy, however with a fundamental concern for peace and love.

The confession comprises both the inability to love one’s neighbours and the sins caused by what has been left undone. This focus on action and work, through the grace of God, is closely connected to ‘The Cathedral Prayer’ (see app. 8.4) and the invitation to confession aiming to ‘live in love and peace with all people’.¹⁰⁴

The communion and the dismissal, not specific for ‘The Jerusalem Eucharistic prayer’, follow *Common Worship* to a large extent. However, it is interesting to notice the last sentence of the prayer of thanks in the service, from *Common Worship*’s Order One. It concerns the importance of action through the grace of God: ‘Send us out in the power of you Spirit to live and work to your praise and glory’.¹⁰⁵

4.1.2.2 Contextual traits

The question of the use of *filioque* is indeed relevant, and something I have tried to notice in the current services. In a context where the Greek Orthodox Church comprises the majority of the Christians and where Anglicans and Lutherans are a minority, there seems to be three

¹⁰² *Eucharistic Liturgies in Use from Throughout the Anglican Communion. The Cathedral of St. George the Martyr, Jerusalem*, p. 7.

¹⁰³ Ibid.

¹⁰⁴ Ibid. p. 9.

¹⁰⁵ Ibid. p. 24.

possible ways of implementation. For a minority church, it would seem important to mark one's own dogmatic views to remain independent and steadfast in the own tradition. The introduction words of the liturgy stresses that the Cathedral is home to all Anglicans while in Jerusalem.¹⁰⁶ Hence, the use of *filioque* can be seen as a given part of the Nicene Creed for use in this Anglican tradition, which is the case in 'The Jerusalem Eucharistic Prayer'. It is however important to notice the possibility of omitting *filioque* in *Common Worship*, which is a possibility 'on suitable ecumenical occasions'.¹⁰⁷ The second possible direction would thus be to omit *filioque* when using the Nicene Creed, hence stressing the ecumenical relations. In a context where Christians are a minority, the relations between different denominations would seem to be of large importance, and strive for a good ecumenical situation vital for the continued existence of Christianity in the Holy Land. The third direction is simply to use another creed. *Common Worship* declares that the Apostles' Creed or the Athanasian Creed can be used instead of the Nicene Creed at celebration of Holy Communion.¹⁰⁸

After the *Sursum Corda* and the doxology follows the, to some extent, accustomed Eucharistic prayer. It is made contextual by emphasising the birth of Christ in Bethlehem only a few kilometres from the Cathedral, and the death and resurrection 'here in Jerusalem'.¹⁰⁹ This is a very specific and pregnant example of contextualised theology. Throughout the consecrating prayer there are, however, numerous sentences where this type of contextualising could be implemented, although the developers of the liturgy have chosen not to.

4.2 Christ Church, Jerusalem

Christ Church in Jerusalem is a part of the worldwide CMJ community, with churches in Australia, Ireland, Israel, South Africa, United Kingdom, USA, Canada, and France.¹¹⁰ CMJ, 'The Church's Ministry among Jewish people', was established in 1809 in England following the spread of the Bible in vernacular language, as well as an increasing attentiveness by the Christians to God's promise to Israel. It was, furthermore, based on the position that

¹⁰⁶ *Eucharistic Liturgies in Use from Throughout the Anglican Communion. The Cathedral of St. George the Martyr, Jerusalem*, p. 2.

¹⁰⁷ *Common Worship. Psalter, Collects and other Resources: Creeds and Authorized Affirmations of Faith*.

¹⁰⁸ *Ibid.*

¹⁰⁹ *Eucharistic Liturgies in Use from Throughout the Anglican Communion. The Cathedral of St. George the Martyr, Jerusalem*, p. 11.

¹¹⁰ CMJ UK: Links.

Christianity had developed too remote from its Hebrew origin.¹¹¹ CMJ, which is a part of the Anglican Communion, works through mission and ministry, with a Zionist foundation.¹¹²

Christ Church is part of the Episcopal Diocese of Jerusalem, and the church considers itself to be the oldest Protestant church in the Middle East, built with the intention of ‘great love and concern for the Jewish people and [will] to share with them the Good News of Messiah Jesus’.¹¹³ The interior of the church is a mixture of Christian church and Synagogue: both a Menorah and a cross standing on the altar, עִמָּנוּאֵל (Immanuel), a crown, and the Star of David decorating the front of the altar together with the Hebrew writing for ‘Do this in remembrance of me’¹¹⁴, and Hebrew scripture from *Tanach* written on the altarpiece (see app. 8.5). The Sunday service is divided into a Holy Communion Service in the morning and an informal worship in the evening, both into English. However, worship in Hebrew and Bible study in Arabic is held at different times during the week.

I will compare the *Holy Communion Service – Lenten Liturgy* of Christ Church to *Common Worship*, due to the liturgy’s modern language and adaptation to the theology of the congregation.¹¹⁵ I will furthermore describe relevant visual and spoken parts of the liturgy not enclosed in the service agenda.

¹¹¹ Maria Thordson, *In Israel after 2.000 years – Jewish Believers in Jesus or Messianic Jews*, (London: Minerva press, 1999), p. 128.

¹¹² According to CMJ, Zionism is defined in ways of backing up the Jewish people: going against anti-Semitism, trusting in God’s faithfulness towards the Jews etc., although not ignoring the rights of the people of the Holy Land. See further explanation: CMJ UK: About Us: Is CMJ Zionist?

¹¹³ CMJ Israel: CMJ Ministries: Christ Church.

¹¹⁴ transl. in Thordson, back cover.

¹¹⁵ Find the complete liturgies and service agendas at CMJ Israel’s website: CMJ Israel: CMJ Ministries: Christ Church: Services: Liturgies.

4.2.1 Order of service

Christ Church

- Preparation
- Collect to Purity
- Commandments
- Confession
- *Kyrie*

- Worship
- Ministry of the Word
- Declaration

- Offertory and hymn
- Intercessions
- The Lord's prayer

- Peace
- The Communion (Eucharistic prayer)
 - The Great Thanksgiving
- Adoration
- Communion
 - *Agnus Dei*
- Thanksgiving

- Blessing

Common Worship

- Greeting (only in Order I)
- Prayer of Preparation
- Confession (in order II: Decalogue or summary, Confession before the Great Thanksgiving)
- *Kyrie*
- Absolution
- *Gloria* (in Order II before the blessing)
- The Collect

- Readings
- Sermon
- Creed (comes before the sermon in Order II)
- Offering (only in Order II)
- Prayers of Intercession

- Peace
- Preparing the table (comes after the sermon in Order II)
- The Great Thanksgiving
- Prayer of Humble Access (only in Order II)
- Eucharistic prayer
- The Lord's prayer (after the Communion in Order II)
- Breaking of the Bread (only in Order I)
- *Agnus Dei*
- Communion
- Prayer of thanks

- Hymn (after the blessing in Order II)
- Blessing
- Sending

4.2.2 Specific traits of the church's liturgy

The service of Christ Church begins with the preparation, based on Hosea 6 in the translation of 'World English Bible':

Come, let us return to the Lord.
He has torn us but He will heal us; He
will bind up our wounds. After two days
He will revive us; on the third day He
will restore us that we may live in His
presence.

Let us acknowledge the Lord; let us press
on to know Him.

**As surely as the sun rises, He will
appear; He will come to us like the
winter rains, like the spring rains that
water the earth.**

The collect to purity follows the *Common Worship* in the same way as 'The Jerusalem Eucharistic Prayer', but with the version 'through Jesus of Nazareth our Lord' instead of 'through Christ our Lord'. The commandments, in italics, follow a special order with congregational responses from Deuteronomy and Psalms:

Our Lord Jesus said: 'If you love me,
keep my commandments; happy are those
who hear the word of God and keep it.'
Hear then these commandments which
God has given to His people, and take
them to heart.

*I am the Lord your God who brought you out of
Egypt: you shall have no other gods but me.*
You shall love the Lord you God with
all your heart, with all your soul, with all
your mind, and with all your strength.
We will hear and we will obey.

You shall not make for yourself any idol.
God is spirit, and those who worship
Him must worship in spirit and in truth.
The law of the Lord is perfect!

*You shall not dishonor [sic] the name
of the Lord your God.*

You shall worship him with awe and
reverence.

The precepts of the Lord are right.

Remember the Sabbath day, to keep it holy.

You shall call the Sabbath a delight and
the Day of the Lord honorable [sic].

**The statutes of the Lord are
trustworthy.**

*Honor your father and mother that
it will go well with you.*

Fathers, do not exasperate your children;
instead, bring them in the training
and instruction of the Lord.

**Teach us knowledge and good
judgement.**

You shall not commit murder.

Be reconciled to your neighbour;
overcome evil with good.

Turn my heart to Your decrees!

You shall not commit adultery.

Know that your body is a temple of the
Holy Spirit.

I delight in Your commands.

You shall not steal.

Be honest in all that you do and care for
those in need.

How I long for your precepts.

You shall not be a false witness.

Let everyone speak the truth.

Keep me from deceitful ways.

*You shall not covet anything which
belongs to your neighbor [sic].*

Remember the words of Lord Jesus:

It is more blessed to give than to receive.

Love your neighbor [sic] as yourself, for love
is the fulfilling of the law.

**Oh, how I love Your law – I will
meditate on it all day long.**

This day I call heaven and earth as
witnesses that I have set before you life
and death, blessings and curses.
Now chose life.¹¹⁶

In *Common Worship* the *Shma Israel* can be used as a summary of the law, translated to English. *Holy Communion Service – Lenten Liturgy* uses the *Shma Israel* in addition to the commandments, said in Hebrew but written with transcribed letters in the service agenda, however with the English translation written underneath.

Let us proclaim our allegiance to God:

**Shma Israel, Adonai Eloheinu,
Adonai ekhad. Barukh shem kavod
malkhuto, le'olam va'ed.**¹¹⁷

The invitation to confession is in the words of Joel 2. 13. The prayer of confession is, just like the invitation, not among the given in *Common Worship*'s order for Holy Communion, although it is to be found in other orders. It comprises the words of Psalm 51. 1-3, beginning with 'Have mercy on me'. There is no absolution, instead the Comfortable Words, here embodied in Psalm 51. 17, are read. *Kyrie eleison* follows according to *Common Worship*, although with other words than suggested:

Lord have mercy.
Lord have mercy.

Messiah have mercy.
Jesus, son of David, have mercy.

Lord have mercy.
Jesus, Son of David, have mercy.¹¹⁸

In *Common Worship* this is followed by a collect, possibly after a *Gloria*. The service in question, however, continues with a title called Worship. Due to the service's Pentecostal and charismatic orientation, hymns are not widely used, but replaced by songs of praise led by a small orchestra. The lyrics of the songs are displayed on a projection screen, often in English and transcribed Hebrew. The languages are sung alternately, similar to the fluctuating

¹¹⁶ *Christ Church Jerusalem. Holy Communion Service – Lenten Liturgy*, ed. by Christ Church Jerusalem (Jerusalem: Christ Church, n.d., in use 2012), pp. 1-2.

¹¹⁷ *Ibid.* p. 2

¹¹⁸ *Ibid.*

between English and Latin in many Taizé-songs. Quite a few of the Worship songs are sung in this part of the service. The liturgy of the Word, in the service agenda called the ‘Ministry of the Word’, follows with the three readings and a sermon.

Due to this study’s limitation to liturgy I will not go deeper into the field of homiletics; however, I want to stress the proposition of the sermon. It dwelled on the relations between Jews and Christians, with the former as a religion with imperfections and the latter as the fulfilment of the old covenant. It implicated that the Old Testament name of God, the *Tetragrammaton*, does not accurately describe the fullness of God, and stressed the Christian mission. Furthermore, it seemed to emphasise the second coming of Jesus more than the first, in other words, with my interpretation, the new coming of the Messiah more than the already accomplished resurrection of the Messiah.

The creed in the service of Christ Church is represented by a ‘Declaration’. This version of a creed is a modified version of 1 Peter 2. 21-25 (most urgent being the insertion of ‘Messiah’ in v. 24), ending in the doxology of *Gloria Patri*. The declaration is followed by the offertory, hymn, and intercessions, although not written out in the agenda. The intercessions, however, were held after a specific model, and stressed the peace between all people in the Holy Land. The Lord’s prayer is said here, between the intercessions and the peace. The latter is initiated with words from Romans 5. 1, suggested in *Common Worship* as an introduction for use during Lent:

Being justified by faith, we have peace
with God through our Lord Jesus.

The peace of the Lord be always with
you. **And also with you.**

Let us offer one another a sign of peace.¹¹⁹

The service continues with ‘The Communion’, not to be confused with the subsequent ‘Communion’. The former follows the order of *Common Worship*’s Order One in the *Sursum Corda*, with the alternative ‘The lord is here. **His spirit is with us.**’ However, the rest of the

¹¹⁹ *Christ Church Jerusalem. Holy Communion Service – Lenten Liturgy*, p. 3.

Eucharistic prayer does not completely coincide with any of the eight authorised prayers suggested in *Common Worship*, although the first doxology is a version of Prayer A's:¹²⁰

It is indeed right and just, our duty and our joy always and everywhere to give you thanks holy Father, almighty and eternal God, through Jesus the Messiah our Lord.

For, as the time of his passion and resurrection draws near, the whole world is called to acknowledge His hidden majesty. The power of the life-giving cross reveals the judgement that has come upon the world and the triumph of the Son of David crucified. He is the victim who dies no more, the Lamb once slain, who lives forever, our advocate in heaven to plead our cause.

Therefore with angels and archangels... (as in Prayer A)

Sanctus ¹²¹

The epiclesis coincides with Prayer A, but with the change from 'Christ' to 'the Messiah'. The prayer of consecration is partly taken from *Common Worship*, but words used when blessing the *challot* and the wine in the Jewish Sabbath ritual is inserted:

¹²⁰ *Common Worship*. Principal Services: Holy Communion: Eucharistic Prayers for use with Order One: Eucharistic Prayer A.

¹²¹ *Christ Church Jerusalem. Holy Communion Service – Lenten Liturgy*, p. 3.

For in the same night that He was betrayed, He took bread; after giving You thanks, *Blessed are You, O Lord our God, King of universe who brings forth bread from the earth*, He broke it, gave it to His disciples, and said: ‘Take, eat; this is My body which is given for you. Do this in remembrance of Me.’

Again, after supper He took the cup; He gave You thanks, *Blessed are You, O Lord our God, King of universe, who creates the fruit of the vine*. He gave it to them, saying: ‘Drink this, all of you; for this is My blood of the New Covenant which is shed for you and for many, for the forgiveness of sins. Do this, as often as you drink it, in remembrance of Me.’¹²²

The acclamation takes place here, although with changes from *Common Worship*:

Great is the Mystery of faith:
**Messiah has died; Messiah is risen;
Messiah will come again. Lord Jesus
come in Glory.**¹²³

An adoration consisting of Revelations 15. 3b-4 follows, with the congregational response of Revelations 5. 13b. The service continues with the communion including *Agnus Dei* in the translation of *Common Worship*’s Order One, and the invitation to communion:

Draw near with faith and receive the body
and blood of Jesus the Messiah.¹²⁴

The prayer of thanksgiving is not included in *Common Worship*:

¹²² *Christ Church Jerusalem. Holy Communion Service – Lenten Liturgy*, p. 4.

¹²³ *Ibid.*

¹²⁴ *Ibid.*

**Almighty God, our Heavenly Father,
we have sat at Your feet, learned from
Your word and eaten from Your table.
We give You thanks and praise for
accepting us into Your family. Send
us out with Your blessing to live and
witness for You in the power of Your
Spirit through Jesus, Your Anointed
One. Amen.**¹²⁵

The service concludes with the blessing, which is a version of the *Common Worship* suggestion for use during Lent:

May Jesus of Nazareth give you grace to grow in holiness, to deny yourselves, take up your cross, and follow Him. And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.
Amen.¹²⁶

4.2.2.1 Liberation traits

The commandments stress the actual Decalogue rather than a New Testament summary, moreover expressing them as perfect and delightful in praises from Psalms. The explanations of the commandments point in more than one direction. The fifth commandment expresses a very patriarchal view of the family and the relations between the children and their fathers. The following sixth commandment stresses the reconciliation with one's neighbour, which is also the theme of the tenth commandment. The perspective of the oppressed is further comprised in the explanations of the eighth and ninth commandments. In summary, the commandments express a theology both with conservative and patriarchal tendencies, and at the same time traits of liberation and reconciliation.

The prayers of intercessions, following the offertory and hymn, focused on the congregation around Christ Church, as well as the peace between people in the Holy Land, and God's people. The peace stresses the justification through faith, and that the way to God is Jesus. The text from Romans describes Jesus as the deliverer of access to God (5. 1), and the text implicates that peace, towards God and, hence, towards men, comes through Jesus Christ.

¹²⁵ *Christ Church Jerusalem. Holy Communion Service – Lenten Liturgy*, p. 4.

¹²⁶ *Ibid.*

4.2.2.2 Contextual traits

The liturgy of Christ Church is without any doubt closely connected to the Zionist foundation of CMJ, a foundation evident throughout the service. Although this study does not focus on Messianic congregations or influences in the churches of the Holy Land, it would seem almost impossible not to draw some parallels while dwelling on this liturgy. The service's very atmosphere is somewhat charismatic, a fact that at times shows through the service agenda's texts and prayers; e.g. outbursts in the responses to the Commandments and the order of the part referred to as Worship.¹²⁷

The prayer of preparation focuses, in the same way as a considerable part of the rest of the service, on the returning of the Lord rather than the historical encounter with the Lord. The book of Hosea speaks about a hope for the future for the people of God, as well as a return to the right relation between God and God's people of the Land (2. 14-23).¹²⁸ With the adding of the book's focus on repentance, Hosea seem a suitable choice for the prayer of preparation.

The omission of 'Christ' is evident throughout the liturgy: it is not said once. Instead 'Jesus of Nazareth' is said in the collect to purity, a replacement that can be interpreted both as a wish for a contextual focus and a reluctance to use the term 'Christ'.

The *Shma Israel* is, as already noticed, said in Hebrew, connecting the Jewish and the Christian creed. The fact that it is said in Hebrew with the translation into English gives the idea of an allegiance to the Christian God but with the promise of the old covenant: the Land.

The return to the Lord is, like in the prayer of preparation, once again in focus in the confession: here in the words of Joel. The mercy of God is central within these words as well as the words of Psalm 51, and connects with the subsequent *Kyrie eleison*. This part of the service contains the first example of another very interesting replacement of the word 'Christ': 'Messiah'. Although it is the same word in different languages, the order of Christ Church replaces the Greek translation with the Hebrew-Greek a number of times. The title of

¹²⁷ *Christ Church Jerusalem. Holy Communion Service – Lenten Liturgy*, pp. 1-2.

¹²⁸ David Hedegård and Aapeli Saarisalo, *Biblisk uppslagsbok – En handbok för bibelläsare*, (Malmö: Evangeliska Fosterlands-stiftelsens förlag, 1972; forth ed.), p. 446.

‘Messiah’ was at the time of Jesus referring to the future saviour of Israel; hence, the liturgy attributes this title, and the mission ascribed to it, to Jesus.¹²⁹

The liturgy further connects to the Old Testament by emphasising Jesus as the son of David in the responses of the *Kyrie eleison*. The stressing of Jesus as the son of David further emphasises that Jesus is the Messiah, with regards to the words of Moses in Deut. 18. 15, also Jeremiah 23. 5-6 and Hesekiel 34. 23-24. Jesus is, furthermore, not only the King but also the high priest after Melchizedek, symbolised by the crown on the front of the altar.¹³⁰ The Old Testament, and the *Torah* in particular, is no longer interpreted through the Jewish tradition; the movement towards an interpretation through Jesus, just as it is done in many Messianic Jewish congregations, is, thus, emphasised.¹³¹

The declaration functions as a complement to the *Shma Israel*, again inserting ‘Messiah’ and emphasising Jesus’s adherence from Nazareth. This version of a creed stresses the already done instead of the new coming of the Messiah, the prayer being said in simple past (He committed no sin...).

In the Eucharistic prayer ‘Christ’ is again replaced by ‘the Messiah’, and the adherence of Jesus from the house of David is emphasised. The insertion of the Sabbath ritual into the words of consecration is interesting, once again connecting the Jewish and the Christian tradition. However, although wine comes before bread in a typical Jewish meal, some Jewish Messianic congregations in the Holy Land celebrates the Eucharist by first blessing the wine and then the bread, the liturgy of Christ Church begins with the bread.¹³²

The acclamation describes Jesus as the Messiah, as does the remembrance. The adoration from the book of Revelations speaks about an exclusive religion, which will be followed by all nations. This is interesting in a perspective of Christian Zionism, regarding the coming of the Messiah (see 3.2). The prayer of thanksgiving explains the title of Messiah further by

¹²⁹ Messias. ‘Uppslagsdel’ in *Bibel 2000*, ed. by Cordia, (Örebro: Cordia, 2001), p. 1816.

¹³⁰ Thordson, p. 128.

¹³¹ David W. Torrance and George Taylor, *Israel, God’s servant. God’s Key to the Redemption of the World*, (London: Paternoster, 2007), p. 202. Note that the members of messianic groups are not necessarily Jews. See p. 199.

¹³² Thordson, p. 68.

writing ‘Jesus, Your Anointed One’¹³³, and the service concludes with the blessing again focusing on Jesus as from Nazareth.

5. The Lutheran Church

5.1 Lutheran Church of the Redeemer, Jerusalem

The Lutheran Church of the Redeemer is a congregational church of the Evangelical Lutheran Church in Jordan and the Holy Land, and also a global mission ministry of the Evangelical Lutheran Church in America.¹³⁴ According to the information on the Sunday’s service agenda, its mission priorities are to help believers to use their faith in the work for human rights and justice, to proclaim the gospel of Jesus Christ in a contemporary language, and to support various projects and organisations for humanity work in the area. The church comprises congregations speaking Arabic, English, German, and Danish, although the languages sometimes interact in the services.¹³⁵

I will compare the order of the Sunday service of Lent in the Church of the Redeemer to the order for Holy Communion in *Evangelical Lutheran Worship* (ELW) for use in America and Canada. The *Evangelical Lutheran Worship* follows, according to its introduction, ‘the rich tradition of Christian worship practiced among Lutherans and, at the same time, seeks to renew that tradition in response to a generation of change in the church and in the world’.¹³⁶ Hence, it is a suitable book for the comparison. The Holy Communion in this worship book contains ten orders, each with their particular musical setting. The orders stress the flexibility and freedom to shape the worship locally, although with a common pattern.

¹³³ *Christ Church Jerusalem. Holy Communion Service – Lenten Liturgy*, p. 4.

¹³⁴ *Lutheran Church of the Redeemer, the English-speaking congregation, Fifth Sunday of Lent*, ed. by The Lutheran Church of the Redeemer, (Jerusalem: Church of the Redeemer, 2012), p. 8.

¹³⁵ ELCJHL: Congregational Ministry: Congregations: Jerusalem.

¹³⁶ *Evangelical Lutheran Worship*, ed. by Evangelical Lutheran Church in America, (Minneapolis: Augsburg Fortress, 2006; Pew edition, repr. 2007), p. 7.

5.1.1 Order of service

The Lutheran Church of the Redeemer

- Bells and Welcome
- Confession
- Forgiveness
- Gathering hymn
- The Prayer of the Day

- First reading
- Psalm
- Second reading
- Gospel
- Sermon

- Hymn of the day
- Creed
- Prayers of the people
- Sharing of the peace
- Song of peace

- Offering
- Offertory hymn
- Offertory prayer
- The Great Thanksgiving
- Eucharistic prayer
- The Lord's prayer
- Distribution (with hymns)
- Blessing
- Post Communion prayer

- Announcements and Introductions
- Benediction
- Sending hymn
- Postlude
- Dismissal

ELW

- Gathering
- Confession
- Forgiveness
(or Thanksgiving for baptism)
- Gathering song
- Prayer of the Day

- First reading
- Psalm (sung)
- Second reading
- Gospel Acclamation
- Gospel
- Sermon

- Hymn of the Day
- Creed
- Prayers of Intercession
- Peace

- Offering
- Prayer of thanksgiving
- Great Thanksgiving
- Eucharistic prayer
- The Lord's prayer
- Communion
- *Agnus Dei*
- Prayer after Communion

- Blessing
- Sending song
- Dismissal

5.1.2 Specific traits of the church's liturgy

The order of the Church of the Redeemer's English-speaking Sunday service begins with ringing of bells and words of welcome, followed by confession and forgiveness.¹³⁷ The opening doxology is another than in ELW, although with the same invitation to confession:

P: Blessed be the holy Trinity, + one God, the well of eternal life,
the light of the world, the breath giving life to dry bones. **Amen.**

P: Let us confess our sin in the presence of God and one another.¹³⁸

The prayer of confession is a shorter version of ELW's second prayer 'Gracious God...', and the absolution is closely connected to baptism, however not present in ELW:

Gracious God, we confess that we have sinned in thought, word, and deed, by what we have done and by what we have left undone. Forgive us and give us strength to turn from sin and to serve you in newness of life. Amen.

By water and the Holy Spirit, God gives us new birth, and through the death and resurrection of Jesus Christ, God forgives us all sins.
Almighty God strengthen us and keep us in eternal life.
Amen.¹³⁹

The Prayer of the Day in Church of the Redeemer reads:

P: *Let us pray* Almighty God, our redeemer, in our weakness we have failed to be your messengers of forgiveness and hope in the world. Renew us by your Holy Spirit, that we may follow your commands and proclaim your reign of love; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen¹⁴⁰

The liturgy of the Word occurs according to ELW, but with the psalm read responsively, and without an acclamation before the Gospel. ELW favours the Apostles' Creed during the time of Lent, and it is said in the service with the adding 'spoken together'.¹⁴¹

¹³⁷ *Lutheran Church of the Redeemer, the English-speaking congregation, Fifth Sunday of Lent*, p. 1; *Evangelical Lutheran Worship*, p. 94.

¹³⁸ *Lutheran Church of the Redeemer, the English-speaking congregation, Fifth Sunday of Lent*. p. 1.

¹³⁹ *Ibid.* p. 2.

¹⁴⁰ *Ibid.*

¹⁴¹ *Ibid.* p. 5.

The prayers of intercession are referred to as ‘Prayers of the people’ in the agenda, and are held without any specific invitation. ELW expresses the freedom to adapt the prayers to the local occasion, although they should follow the suggested form or another suiting pattern.¹⁴² The prayer petitions conclude according to ELW’s second suggestion, and end with the words ‘Through Jesus Christ, our Savior [*sic*]. Amen.’¹⁴³

The peace is said according to ELW, and is continued by a widespread Palestinian song:

**Yarabba ssalami amter alayna ssalam,
Yarabba ssalami im la’ qulubana ssalam**
(*God of peace, rain peace upon us, fill our hearts with peace.*)

**Yarabba ssalami amter alyana ssalam,
Yarabba ssalami im’nah biladana ssalam.**
(*God of peace, rain peace upon us, give our land peace.*)¹⁴⁴

The meal begins with the offering, in the Sunday of the study given to The Jerusalem Peace Center, after which the offertory hymn is sung. The offertory prayer used is in ELW suggested as an offering prayer for use during Lent, and it is in the Church of the Redeemer continued with the Great Thanksgiving (*Sursum Corda*).¹⁴⁵ The service agenda does not enclose the Eucharistic prayer, which is followed by the Lord’s prayer in the new translation with the instructional addition ‘spoken together, each in his or her own language’.¹⁴⁶

The distribution, in ELW called ‘Communion’, has an open-minded alignment in the Church of the Redeemer. The wine can be received in a collective, or individual, cup. There is also the possibility of receiving the communion with grape juice instead of wine. According to the information on the back of the service agenda, ‘All who are members of the Body of Christ are welcome at the table.’¹⁴⁷ There is no *Agnus Dei*, however distribution hymns are sung. Church of the Redeemer concludes the distribution with a blessing:

¹⁴² *Evangelical Lutheran Worship*, p. 105.

¹⁴³ *Lutheran Church of the Redeemer, the English-speaking congregation, Fifth Sunday of Lent*, p. 5.

¹⁴⁴ *Ibid.*

¹⁴⁵ *Ibid.* p. 6; *Evangelical Lutheran Worship*, p. 64.

¹⁴⁶ *Lutheran Church of the Redeemer, the English-speaking congregation, Fifth Sunday of Lent*, p. 6.

¹⁴⁷ *Ibid.* p. 8.

P: The Body and Blood of our Lord Jesus Christ strengthen you and keep you in his grace. **C: Amen.**¹⁴⁸

The prayer of thanks used in the service is suggested in ELW as the concluding prayer of Ash Wednesday:

P: Let us pray. Merciful God, accompany our journey through these forty days. Renew us in the gift of baptism, that we may provide for those who are poor, pray for those in need, fast from self-indulgence, and above all that we may find our treasure in the life of your Son, Jesus Christ, our Savior [*sic*] and Lord. **C: Amen.**¹⁴⁹

The title for the last part of the service is in ELW ‘Sending’, enclosing possible announcements, possible affirmation of Christian vocations, the blessing, a sending song, and the dismissal. In the Church of the Redeemer the service continues with announcements and introductions followed by a benediction, not coincident with the blessings of ELW:

P: The blessed, holy Trinity keep you in grace, lead you in light, and + give you peace. **C: Amen!**¹⁵⁰

The sending hymn concludes the service together with the dismissal, the latter according to ELW’s first suggestion.

5.1.2.1 Liberation traits

The confession of the Church of the Redeemer mentions both the deeds done and those left undone, just like the liturgy of St. George’s Cathedral. This is also the meaning of the prayer of the day: we the people have not succeeded in doing the deeds of reconciliation and hope in God’s world. The proclamation and the adherence to the commands, deeds through the grace of God, are thus central to the prayer.

The importance of deeds is again emphasised in the post communion prayer: through the renewal of baptism, we can provide for the poor and pray for the theme of peace.

¹⁴⁸ *Lutheran Church of the Redeemer, the English-speaking congregation, Fifth Sunday of Lent*, p. 7.

¹⁴⁹ *Ibid.*; *Evangelical Lutheran Worship*, p. 254.

¹⁵⁰ *Lutheran Church of the Redeemer, the English-speaking congregation, Fifth Sunday of Lent*, p. 7.

5.1.2.2 Contextual traits

The singing of a Palestinian liberation song, sung in Arabic, closely connects the Christian heritage with the Arabic culture as well as the current situation; thus, making the theology contextual and liberation oriented. This song is sung on each Sunday in the English-speaking service, taking the sharing of the peace to a more specific level. The congregational participating is important, taking a stand with a specific language but without being exclusive. The Lord's prayer is said in the respective language of the service members, although written in English in the service agenda.

5.2 The Evangelical Lutheran Christmas Church, Bethlehem

The mission of the Evangelical Lutheran Christmas Church in Bethlehem is, according to the first page of its service agenda, 'continuing Christ[']s ministry of preaching, teaching, and healing in His birth place'.¹⁵¹ The church stresses its location in the very cradle of Christianity, and the presence of Christians here since the first Pentecost.¹⁵² The church is the oldest Lutheran church in the West Bank, construction started in 1854, with a congregation today comprising approximately two hundred members. The participants in an average Sunday service numbers between fifty and sixty.¹⁵³ While Arabic is the church's primary language, in which the Sunday service is held, service agendas in English are handed out to enable non-Arabic speaking participants to join the service, and, according to the agenda, 'feel at home'.¹⁵⁴ Rev. Dr. Mitri Raheb is the leader of the congregation, and was, furthermore, preaching in this particular service of study.

This Sunday service is the only one in my study not containing the Holy Communion. Hence, I will for the comparison choose an order that is not a Holy Communion service, namely 'Service of the Word' from *Evangelical Lutheran Worship* (ELW). This service order is developed from the pattern of the Holy Communion service, and focuses on gathering in the Holy Spirit, proclaiming the word of God, giving thanks, and continuing out to share the good news.¹⁵⁵

¹⁵¹ *The Evangelical Lutheran Christmas Church, Order of Service April 29 2012 at 10:30 AM*, ed. by The Evangelical Christmas Church, (Bethlehem: The Evangelical Lutheran Christmas Church, 2012), p. I.

¹⁵² *Ibid.* p. 7.

¹⁵³ Rev. Dr. Mitri Raheb, The Evangelical Lutheran Christmas Church, Bethlehem. Meeting 2012-03-27.

¹⁵⁴ *Order of Service April 29 2012*, p. 7.

¹⁵⁵ *Evangelical Lutheran Worship*, p. 210.

5.2.1 Order of service

The Evangelical Lutheran Christmas Church (ELCC)

- Greetings and Welcome
- Psalter reading
 - Sung response
- Opening hymn
- Confession
- *Kyrie*
- Absolution
- *Gloria*
- Prayer of the Day

- First Lesson
- Gospel Lesson
 - Sung response
- Statement of faith
- Hymn of Preparation
- Sermon

- Offertory hymn
- Pastoral Prayer
- The Lord's Prayer

- Benediction
- Closing hymn
- Sending
- Recessional

ELW

- Gathering
- Confession
- Forgiveness
- Gathering song
 - *Kyrie* and/or hymns
- Prayer of the Day

- First reading
- Psalm (sung)
- Second reading
- Gospel acclamation
- Gospel
- Sermon

- Hymn of the Day
- Creed
- Prayers of Intercession
- The peace

- Offering
- Canticle of thanksgiving
- Thanksgiving for the Word
- The Lord's prayer
- Blessing

- Sending song
- Dismissal

5.2.2 Specific traits of the church's liturgy

Greetings and Welcome is similar in ELW; however, in the order of Christmas Church this is followed by a dialogue:¹⁵⁶

Pastor: In the name of the Father and the Son and the Holy Spirit.

People: Amen.

Pastor: Our help is from the Lord,

People: Creator of heaven and earth.¹⁵⁷

The service continues with an alternated Psalm reading, being on this particular Sunday Psalm 66. 8-20, and the *Gloria Patri* in the form of a sung response. Here follows the opening hymn (in ELW called Gathering song following the absolution) and the confession in words very similar to the corresponding text in ELW:

Most merciful God, we confess that we are in bondage
to sin and cannot free ourselves. We have sinned against you in
thought, word and deed, by what we have done and by what we
have left undone. We have not loved you with all our heart;
we have not loved our neighbors [*sic*] as ourselves.
For the sake of your Son, Jesus Christ, have mercy upon us.
Forgive us, renew us, and lead us, so that we may delight in
your will and walk in your ways, to the glory of your holy name.
Amen.¹⁵⁸

The *Kyrie eleison* follows and is continued by the absolution, not written out in the agenda. In the ELW, this whole section has a different structure: first a prayer of preparation or a thanksgiving for baptism, then absolution, Gathering song and *Kyrie eleison*.

The *Gloria* is a congregational song, sung in Arabic, called 'All Glory be to God on High', with the translated lyrics:

¹⁵⁶ Although the service agenda accounts for both the transcribed Arabic words and the English translation, I will in the extracts only account for the English words.

¹⁵⁷ *Order of Service April 29 2012*, p. 1.

¹⁵⁸ *Ibid.* p. 2.

All glory be to God on high and thanks to him forever.
Whatever Satan's host may try, God foils their dark endeavour.
He bends his ear to ev'ry call, and offers peace, good will to all.
And calms the troubled spirit.¹⁵⁹

The song is a sixteenth century hymn written by Nicolaus Decius, and is often used in troubled times when there is a need for consolation.

The prayer of the day is followed by the readings, which do not include the Old Testament. The first lesson, 1 John 5. 1-4, is read in English and the Gospel lesson, John 15. 1-8, is read in Arabic. The Gospel acclamation consists of three sung 'Halleluiahs', and the congregational response to the Gospel is sung, the latter not comprised in ELW.

While ELW continues with the sermon, the hymn of the day and thereafter the creed, Christmas Church places the creed, called Statement of Faith, as well as a hymn of preparation, before the sermon. ELW suggests the Apostles' creed for the time of Lent, which is the creed used in Christmas Church on the current Sunday. The words are the same as in ELW except for one small difference: Christmas Church uses the words 'the holy uniting Church' instead of 'the holy catholic Church'.

After the sermon, ELW has the prayers of intercession, continued by the thanksgiving part of the service, which consists of the offering, a hymn, prayer, and the Lord's prayer. The order of Christmas Church is simpler, with an offertory hymn, a pastoral prayer and the Lord's prayer, the latter to be prayed in the participant's own language.

ELW concludes the service with a traditional blessing¹⁶⁰, a sending song, and the dismissal. The order of Christmas Church has the blessing, in the agenda called benediction, after the Lord's prayer, and it consists of an extract from a seventeenth-century hymn:

Abide, O dear Redeemer among us with your word
and thus now and hereafter true peace and joy afford.¹⁶¹

¹⁵⁹ *Order of Service April 29 2012*, p. 2.

¹⁶⁰ i.e. Numbers 6. 24-26; Romans 15. 5-6, 13; "Almighty God, Father + Son, and Holy Spirit, bless you now and forever." (p. 221).

¹⁶¹ *Order of Service April 29 2012*, p. 5.

The sending is not enclosed in ELW:

Dear beloved: Go to the whole world and serve God faithfully.
Mercy and Thanks to the Lord.¹⁶²

5.2.2.1 Liberation traits

The importance of the deed is stressed in the service, in a similar way as in the service of the Church of the Redeemer (see above 4.1). The prayer of confession used is the one mentioning the deeds done and undone, as well as the importance of love towards one's neighbour. The importance of action and deed, through the grace of God, is, furthermore, accentuated in the words of sending concluding the service, although not exclusively applied to the current situation but concerning 'the whole world'.¹⁶³

Rev. Raheb explains that the current situation has a fairly small impact on the liturgy in Christmas Church.¹⁶⁴ The church wants to maintain the structure of the service, which is also the wish of the congregation's members who are described as tired of hearing about politics and often looking for a sanctuary in the church. This factor can explain the relatively few tendencies of liberation traits in the service. However, there are a lot of other channels that can transport contextual and liberating thoughts: the art and interiors of the churches, the words of the sermon, and the prayers are a few examples. Rev. Raheb further emphasises that special services can be held at locations where the conflict is more evident, such as by the Wall, where the service can focus on the current situation to a higher degree than the Sunday service. New hymns have recently been written by Rev. Raheb among others, concerning the current situation, and exchanges of ideas with other countries and churches that have been in similar situations are ongoing. The use of contextual hymns is of course a fruitful way to express contemporary feelings; however, older songs can be used in an adaptive way, such as the case with 'All Glory be to God on High' in the service.

The Church needs to empower the people, something that does not necessarily come through liturgy. Rev. Raheb stresses the parts of and around the service where people come together,

¹⁶² *Order of Service April 29 2012*, p. 6.

¹⁶³ *Ibid.*

¹⁶⁴ Rev. Dr. Mitri Raheb, The Evangelical Lutheran Christmas Church, Bethlehem. Meeting 2012-03-27.

such as the Communion and the coffee afterwards, as essential parts of the church's mission.¹⁶⁵

5.2.2.2 Contextual traits

The Arabic culture is much incorporated in the service, and expressed not least in the choice of language and the use of Arabic hymns. Although the liturgy is primarily in Arabic, certain parts are held in English and hence non-Arabic participants, are to some extent, included.

The fact that the service is held in Bethlehem is not a vital part of the service's liturgy, although emphasised in the greeting on the back of the service agenda. It is also expressed in the architecture and art of the church: the church tower is inspired by a Bethlehemite woman's hat and the glass windows describe the life of Jesus, with the Nativity story and the early periods of his in the center. The glass windows also tell the history of the biblical Bethlehem. One window describes the flight to Egypt, which is a powerful image in the context, a majority of the members of the congregation being refugees.

6. Conclusion

6.1 The Cathedral of St. George the Martyr, Jerusalem

Due to the function of the Cathedral, described in Chapter 4.1, I did not expect the order of the service to be considerably affected by the current situation, or by liberating thoughts. However, some aspects concerning my questions (see 1.3) were shown in 'The Jerusalem Eucharistic Prayer'.

Contextual influences from the current political situation in the Holy Land are few in the Sunday service of the Cathedral; most of the ones existing are embodied in the Eucharistic prayer. The fact that the service takes place in the geographical context of the birth of Jesus, at least nearby; the last supper; and the resurrection of Jesus is stressed; seemingly emphasising Mitri Raheb's thought of Christians as living stones in the Holy Land (see 3.2). This geographical contextualisation also becomes a tendency of liberating theology, bringing the liberating actions told in the Eucharistic prayer seem more relevant and close at hand.

¹⁶⁵ Rev. Dr. Mitri Raheb, The Evangelical Lutheran Christmas Church, Bethlehem. Meeting 2012-03-27.

Traits of liberating theology can be seen in the summary of the Decalogue as well, where the unconditional love, towards God and one's neighbour, is emphasised. In the thought of Gutierrez, that to love our neighbour is to love God (see 3.1), the commandments can be seen as two sides of the same coin, connected by Jesus's words 'And the second like it'. Read from the perspective of Ateek, who stressed that Jesus himself lived under occupation, the commandments can, further, be seen as taking on a more contextual dimension. In that case, they cannot be neglected as utopian or impossible to live by in a situation such as the current: Jesus did it. The command to love can also be seen in the prayers of the faithful, where words like 'justice' and 'peace' strongly reminds us of the Palestinian theology of liberation. However, the concern for peace in the Holy Land is not emphasised to a higher degree than the peace in the rest of the world.

The close relation between love and action, evident throughout the discussion about liberating theology above (see 3), is notable in the prayer of confession. This relation can be associated with the view upon action as an important instrument in the struggle for peace, advocated by Tutu as well as Ateek, Raheb, and Zaru. The invitation to confession formulates the Christian, as well as the political, message of peace, which is achieved through the grace of God.

6.2 Christ Church, Jerusalem

In my view, the Messianic and Jewish influences on the liturgy of Christ Church can have two possible goals of achievement.

The first of these goals would be to shed light on the relation between Christianity and Judaism, the Old and the New Testament, in a political and geographical context where this relation is often tense. The connection between the testaments, and the religions, is accentuated both by Bonhoeffer and by the Palestinian liberation theologians. As discussed above (see 3.2), the close connection between, and the notion of the one and same God in, both of the testaments lead to the view of God as inclusive in contrast to exclusive. This line of thinking is in Christ Church supported by the liturgy as well as the interior: the Hebrew text presenting the famous verse of the last supper decorating the altar, the equality between Jesus of Nazareth and the Messiah, and the focus on Jesus as the son of David, are a few examples. Of course, this does not have to mean that Judaism and Christianity should be viewed upon as the same religion or even that a theology of replacement is preferred; but merely that the religions are closely related and mutually affected by each other.

The other purpose of the liturgy, as well as the church's interior and appearance, is that of a theology of replacement; replacing the Old covenant with the New. Judaism is the old religion, which has been confirmed through Christianity; hence, the mission is to convert Jews to the religion of Jesus. The liturgy of Christ Church, which regarding the word 'Christ' has a bit obscure name in the context, further expresses that the Messiah is already found in Jesus from Nazareth. He is the risen prophet, the anointed one, who will come again. The sermon implied that Judaism is a religion with imperfections, something that additionally speaks for a theology of replacement. The Old Testament is, furthermore, interpreted through Jesus as the Messiah. This is of course related to Christianity as an exclusive religion, where there cannot be any place for Judaism without belief in Jesus from Nazareth as the Messiah.

Whichever of these interpretations, concerning the purpose of Christ Church and its liturgy, might be the most accurate, there are still a few tendencies of liberating theology in the service that are at times portraying a liberating surface of the service. Key words such as 'reconciled' and 'love your neighbor [*sic*]' are used, which, in addition to the concern for peace in the prayers of intercession and the struggle for justice through faith, gives the liturgy tendencies both of liberating theology and being influenced by the current situation.

6.3 Lutheran Church of the Redeemer, Jerusalem

The mission priorities of this church involve proclaiming the gospel of Jesus Christ in contemporary language. This mission can to a large extent be carried out through the church's liturgy. An adaptation to contemporary language could be interpreted as a striving towards a modern language, but also, which is more interesting here, to involve contemporary situations occurring in the context where the language is used. The Gospel can, with support from liberating theologies, be read from a perspective of the oppressed and thus be made contemporary. It can, further, be challenged by the situation, being, in the discussion by Ateek (see 3.2), both the problem and the solution.

With this mission priority in mind, how does the liturgy try to accomplish it? An important part of the liturgy is the song '*Yarabba ssalami*'. The song presents the gospel, in its meaning of a joyful message, of Jesus expressed with lyrics and music written within a Palestinian context. The message is one of peace; hence, the song can be seen as a way of proclaiming the gospel of Jesus Christ in a contemporary way. This song also stresses the importance of the

Palestinian Christian presence in the Holy Land, linking Arabic culture and Christian heritage in a way that represents the specific and complex, yet important, role of the Palestinian Christians, as discussed by Raheb above (see 3.2).

The importance of deeds and action is also a focus point in the liturgy. In the prayer of confession, the deeds done and undone as well as the strength to serve are dwelled on, implying a close connection between action and righteousness. This is, furthermore, interesting in a Lutheran perspective, not completely coinciding with the message of 'through grace only'. The deeds are, however, closely connected to the grace of God, something that is evident in the post communion prayer with the renewal of baptism. The prayer of the day connects to the confession in the failure to do righteous deeds. The people are described as messengers of hope and love. By not loving our neighbour enough, we have thus failed towards God; hence, with the words of Gutierrez (see the second paragraph of page 11) in mind, we have failed to love God.

An important key word throughout the liturgy of Church of the Redeemer seems to me to be participation, which testifies about inclusiveness in the service. There are quite a few instructions, or rather invitations, reminding that the liturgy is directed to a congregation. Furthermore, the participants are invited to actively be a part in the order of service a number of times. As we have seen, the Psalm is read responsively, the participants sing the peace together, the Lord's prayer is instructed to be said in the own language, and the unison creed is emphasised. This ought to spread a sense of inclusiveness, further implying that God has a message for all, as emphasised by Ateek in the first paragraph of Chapter 3.2. The Church, more specifically the service, becomes a metaphor for the people of God, where the neighbour in the bench equals the neighbour in the world. The thoughts of Raheb, regarding the importance of people coming together in a sense of communion and unity in the service, is very much related to this view. The Church as a metaphor for the people of God is, further, interesting in an ecclesiological perspective. As we recall from the discussion about Liberation theology in Chapter 3.1, the need for a well conceived ecclesiology is essential in Liberation theology, as emphasised by Boff and Gutierrez.

6.4 The Evangelical Lutheran Christmas Church, Bethlehem

In a similar way to Church of the Redeemer, Christmas Church of Bethlehem provides a brief account of its mission in accompaniment to the service order. The key words of this mission is

preaching, teaching, and healing, with the geographical assignment of Christ's birthplace. Being the church were Mitri Raheb works, his concern for the Christian presence and its contextual conditions shows through. The use of newer hymns and contextually adapted songs such as 'All Glory be to God on High', as well as the interiors of the church, further points in this contextual direction.

The service agenda translated to English provides an inclusive invitation for non-Arabic speaking participants, as does the reading of the Epistle in English. In similarity to Church of the Redeemer, the importance of righteous deeds is also stressed in Christmas Church, with the commandment of love towards the neighbour in focus. This care for others can naturally be shown in more ways than through spoken liturgy; Raheb's emphasis on the common activities such as the Communion, the coffee afterwards, and simply the fact that people come together in the service, accounts for outlets where this love and care can be manifested, in a time where people get enough of politics outside the church.

6.5 Biblical passages

My last question is somewhat separated from the previous three, thus requiring a discussion of its own. In order to do it justice, it must be based on all four services I have discussed; still, it will only provide an indication of the use of biblical passages. My focus when dwelling on the question (see 1.3) was specifically passages concerning the Land, passages concerning or connected to liberation, and the role of Jesus. Quite a few of the extracts referring to these foci, that were discussed in the chapter about liberation theologies, proved to be important in the Palestinian Christian discourse; however, this does not mean that they are regularly used in the liturgies. Given the fact that many of the lessons read in the services are part of a lectionary, these texts are difficult to discuss in terms of frequency, based on the participation in a few services. Hence, I have not focused on reflecting the lessons in the relevant services. Instead, the discussion will dwell on texts directly used, or implicated, in the remaining liturgy.

The Cathedral of St. George the Martyr included the summary of the Decalogue, Matthew 22. 37-40, in the liturgy accounted for; although there is the possibility to use the full Ten Commandments instead. The words of the extract from Matthew are in the foreground throughout the discussion about liberating theologies in Chapter 3: Gutierrez emphasises them in the context of the love for God which equals the love for the neighbour; Ateek dwells on

the love for the neighbour in many contexts, as with the unconditional love and the need of forgiveness; Zaru underlines that one can, and should, show compassion and love towards one's neighbour, and yet still resist injustice. Hence, although these words are only explicitly used in the service of The Cathedral of St. George and cannot therefore be described as frequently used in the larger perspective, they are still of major importance in a contemporary Palestinian Christian context. Due to the use of the words from Matthew as part of a given liturgy, where they are not further developed or connected to another piece of text, the passage cannot be said to assign Jesus any other role than that of the Son of God, an advocate of love towards God and the neighbour.

The liturgy of Christ Church comprises many different passages, both from the Old and the New Testament. The extracts from Hosea, Joel, Psalms, and 1 Peter refer to sin and the return to the Lord, who is to be found through Jesus Christ, or Messiah. The passages from Revelations revolve around the coming of Christ, when the one true God will be honoured. These passages, not being part of the other services of study, can thus not be described as typical in any kind for Palestinian Christians. On the contrary, they can be seen as examples of passages connected to Christian Zionism, where the return of Christ is often stressed (see 3.2). It is, however, important to emphasise that this tendency does not necessarily mean that the intention, or theological orientation, of Christ Church is in any way equal to the examples regarding Christian Zionism in Chapter 3.2. As we recall from the discussion in Chapter 4.2 and 6.2, parts of the liturgy in Christ Church, such as the prayers of intercessions and the Decalogue, display traits of liberating theology.

6.6 Summary

In all humbleness, I have to say that I initially thought that the current situation in the Holy Land would affect its liturgies to a larger extent than I have now perceived. But perhaps, I did not take the thought to a deeper level. It is obvious that tendencies of liberating theology, as well as contextual traits, are part of the liturgies I have studied; some to a higher degree than others. At the same time, there seem to be a widespread concern for the, at least relative, fixation and tradition of the liturgy. I am reminded of Mitri Raheb, who emphasised the importance of the Church as empowering the people (see 5.2.2.1); something that is not out of necessity equal to a liturgy filled with politics and direct contextual references. Instead, the service can provide an opportunity for people to come together, to form a unity, and to remember that they have a specific place and mission in history. In this line of thinking, the

actual coming together in a worship situation, based on tradition, transcends as well as comprises the outlets for contextual concern in the liturgy. In other words: although no clear political message is evident in the services, the situation *does* affect the liturgies, in a contextual way as well as in a way of liberating theology, but these influences are not always detectable on the surface.

At the same time, especially in the situation of the Cathedral of St. George the Martyr, it seems that more could be done: e.g. additional influences from liberating theologies, larger concern for the political situation, and more references to the context in which the service is held. All things considered, this seems to be a matter of balance. The Church must at the same time be a welcoming place for Christians from all over the world, whatever their political opinions may be, where they can find comfort in a recognised liturgy; and furthermore, the Church must continue in the footsteps of Jesus Christ, showing concern for the neighbour, taking the side of the oppressed, and provide the means for a loving relation towards God and the neighbour, in this conflict-filled situation. This balance is, of course, indeed a challenging one to sustain. It is, furthermore, possible to apply this balance on the very phenomenon of liberating theology. As we have seen in Chapter 3.2, Liberation theology has met opposition due to its relations with Marxism. In the contemporary context the Bible must, as stressed by Ateek, be seen as the very foundation of a liberating theology. At the same time, although not in contrast with the Bible, it has to include a society oriented political agenda. Hence, in a situation where the interest for Liberation theology seems to increase, this balance between the use of the Bible and the strictly political component is an essential focal point. In the regard of my third question (see 1.3), I draw the conclusion that the political message is very much incorporated in the use of the Bible, in contrast to statements supporting a specific political party or affiliation; the focus of the political message being the love towards God and the neighbour.

The relation between what is seen on the surface and what resides under it can also be applied to the liturgy of Christ Church. On the surface, there are quite a few tendencies of liberation and contextual theology; however, the issue about what kind of theology, and which perspectives towards other faiths, that lies behind the surface still remains. In a situation where every word and every Bible passage used can lead to numerous interpretations, the order of service in Christ Church, as well as the other liturgies discussed, must carefully consider their use of the Bible. Perhaps this is a balance as well, additional to the ones

concerning a welcoming service with contextual traits and the foci of liberating theology. The balance can be described with a thought of Ateek: the Bible is, at the same time, both the problem and the solution (see 3.2). The answer to my fourth question (see 1.3) cannot be answered by a strict yes or no; it is far too diverse and multifaceted. Instead, I wish to stress that the Bible, and naturally some passages more than others, is indeed of vital importance in the contemporary Palestinian Christian context. However, the way of using the Bible, to read it in a fruitful and contextual way, is a matter of balance between the Bible as the problem and as the solution. Of course, to accurately describe whether some specific Bible passages are more frequently used than others throughout the Christian services of the West Bank and Jerusalem, would take an essay of its own.

To sum up, I have arrived at the following conclusions regarding my questions in Chapter 1.3: the political situation in the Holy Land has an effect on the religious life of Palestinian Christians; although, these influences are at times not seen in the order of service but merely incorporated in the very existing of the service as a way towards unity and a place of community. There are, furthermore, liberating tendencies in the services, embodied in key words such as justice, love, and neighbour. Concerning the third question, this political message is affected by the balance between the Bible and the political agenda; hence, the political statements are biblically oriented rather than taking the side of a specific political affiliation. As for the question about biblical passages, I have stressed that, although it is difficult to see regularity in the usage, the Bible plays a vital role in the common life of the Palestinian Christians.

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7.2 Service agendas

- Christ Church Jerusalem. Holy Communion Service – Lenten Liturgy*, ed. by Christ Church Jerusalem (Jerusalem: Christ Church, n.d., in use 2012)
- Eucharistic Liturgies in Use from Throughout the Anglican Communion. The Cathedral of St. George the Martyr, Jerusalem*, ed. by The Episcopal Diocese of Jerusalem (Jerusalem: The Episcopal Diocese of Jerusalem, 2010)
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7.3 Electronic resources

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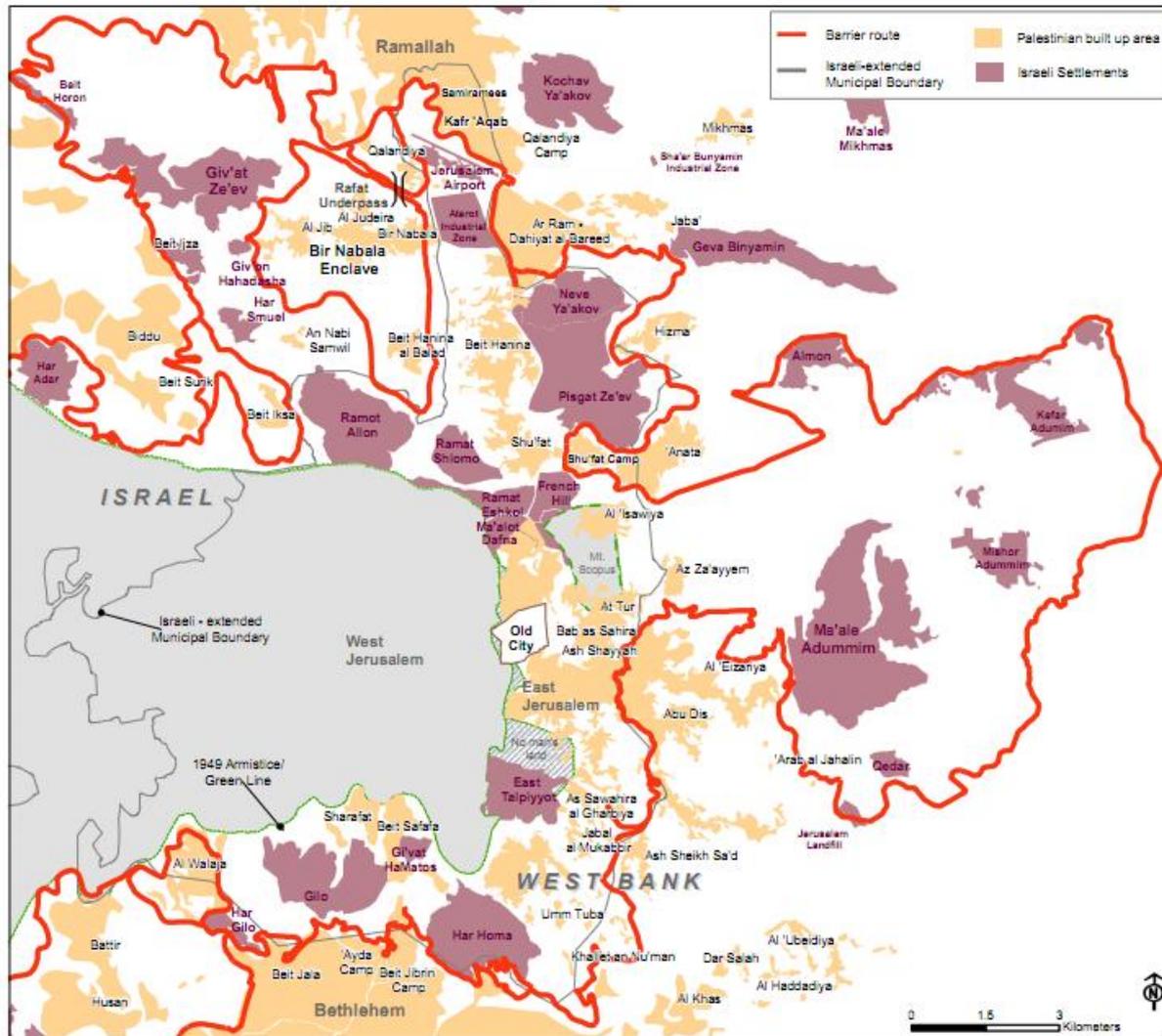
7.4 Personal encounters

Rev. Dr. Mitri Raheb, The Evangelical Lutheran Christmas Church, Bethlehem. Meeting 2012-03-27

8. Appendix

8.1 East Jerusalem

East Jerusalem 2007

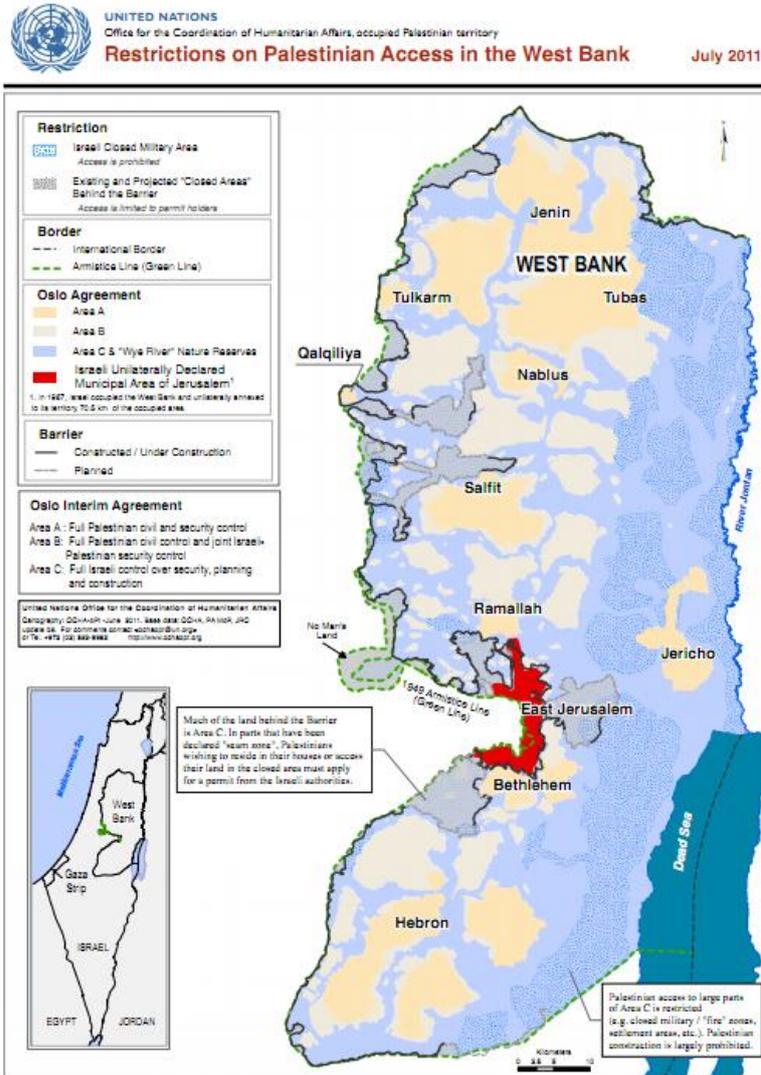


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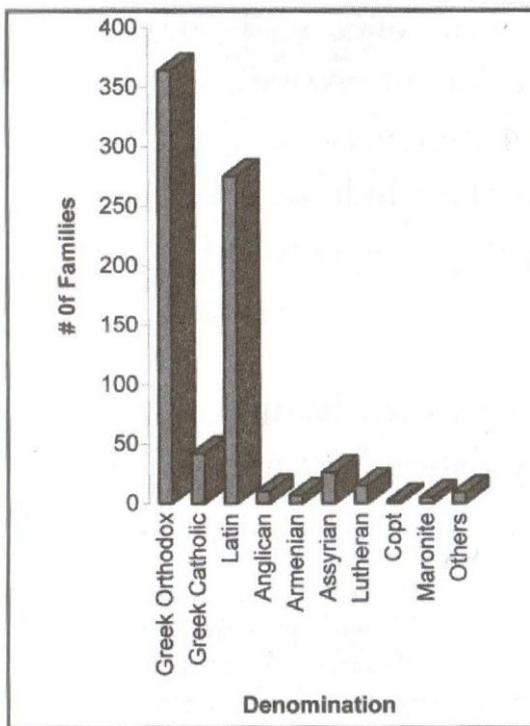
8.2 The West Bank, restrictions and Palestinian access



Humanitarian Factsheet on Area C of the West Bank, (East Jerusalem: OCHA OPT, 2011). Available: http://www.ochaopt.org/documents/ocha_opt_Area_C_Fact_Sheet_July_2011.pdf p. 2.

8.3 Christian demographics in the West Bank

Christian Sample Population
Classified by Denomination
West Bank



*Source: Christian sample population in late 2005 and early 2006.

The Sabeel Survey on Palestinian Christians in the West Bank and Israel, published by Sabeel Ecumenical Liberation Theology Center (Jerusalem: Sabeel Ecumenical Liberation Theology Center, 2006), p. 11. (edited)

8.4 The Cathedral Prayer, St. George the Martyr, Jerusalem

Gracious Father,
your love knows no limits.
Fill our heart with your compassion,
open our eyes to your presence in the world,
enlarge our minds to understand your will.
Take our hands and minister through them.

Speak through our words
and direct our feet in the path of peace,
that Christ may be revealed in us
And the world may believe.
Amen.

Eucharistic Liturgies in Use from Throughout the Anglican Communion. The Cathedral of St. George the Martyr, Jerusalem, ed. by The Episcopal Diocese of Jerusalem (Jerusalem: The Episcopal Diocese of Jerusalem, 2010), p. 25.

8.5 Christ Church, Jerusalem



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