

THE FIFTEENTH SUNDAY AFTER PENTECOST
28 August, 2005

1. **Peter was a slow-learner!** Many times Jesus had explained to him that the path to glory was filled with pain and suffering and death. Peter's anguished concern for Jesus was a hindrance to him for it might take his mind away from the focus he knew was right. He was to suffer and die, for only then would he be raised and glorified
2. **Set your mind on divine things, not human things.** These words are harsh to Peter because no doubt he was acting out of love for Jesus. But Jesus goes on to explain that true love is to follow Jesus' path of service. Only by giving your life freely, surrendering completely your own desires and living for others, will you truly gain life. Such is the call to his disciples with the reminder that the Son of man, the Messiah, will be the judge of that discipleship when he comes in glory.
3. **Well, what are these divine things?** Romans 12.9-21 spells out a little of what the Christian life will be like, a life characterized by genuine love, with attitudes and actions which put others first, which mean denying self and giving honour to others – be patient in suffering, contribute to the needs of the saints, extend hospitality to strangers, bless those who persecute you 'associate with the lowly, do not claim to be wiser than you are, look after enemies, overcome evil with good.
4. **We know enough about the values held in the Roman Emperor in those times to know that this advice is quite revolutionary.** Christian values questioned many aspects of society which exhibited huge differences in status between classes, cruel and malicious actions, persecution and violence. Paul's advice contradicts most of the moral standards of the time.
5. **Yet, this advice is not outdated today.** Examine several of these injunctions and see how it applies to your church today. How are we challenged to change our values and our actions by these words? The diocesan *Focus on Pentecost* program is concerned with these things. Our values need to be consistent with what we believe about God. Only when these Christian values are firmly implanted will we understand fully what action God is calling us to.

THE TRANSFIGURATION OF OUR LORD
7 August, 2005

1. **What a difficult word 'glory' is!** People may remember 'glory-boxes' in readiness for radiant brides. We say someone has 'gone to glory'; you 'glory in someone's success'; we are 'arrayed in glory'; Wordsworth said we came 'trailing clouds of glory from God'. The whole bundle of usages includes a mixture of giving or deserving praise and honour, looking resplendent. All these meanings are associated with the Transfiguration of our Lord.
2. **The earliest record of the Transfiguration event is 2 Peter 16-19.** It's hard for us to understand just what happened. Mark 9.2-10 spells out what this 'majesty' and 'honour and glory' were. It describes an outwardly visible change in Jesus - 'transfigured' and 'his clothes became dazzling white'. Perhaps more important is the company of Moses and Elijah (The Law and the Prophet), a voice from heaven, and a cloud encompassing him (a biblical sign of God's presence). Obviously whatever happened was awe-inspiring and momentous for Peter, James and John.
3. **No doubt the apostles linked Jesus with the Son of Man in Daniel 7. 9-10, 13-14** (Mark 9. 9-10) coming 'with the clouds of heaven' as eternal king. Whatever happened physically on the mountain-top, the event's significance is not what happened to Jesus physically but the confirmation of Jesus as the messiah to himself and the apostles
4. **Jesus knew his ministry would lead to future glory through suffering.** His disciples, too, knew the vision of the Son of Man. Only through this vision of a glorified Jesus could they be given hope. No matter what pain and suffering was to come, the path of passion was the path to victory and glory. Jesus needed more than words to convey this to his 'slow to understand' friends.
5. **'heaven and earth are full of your glory''. we 'look for his coming in glory'.** In our baptism we are reminded to 'Shine as a light in the world to the glory of God the Father' May our actions show that the path to glory is through service to others, through taking up our cross, and following Jesus through death to resurrection and glorification.

THIRTEENTH SUNDAY AFTER PENTECOST 14 August, 2005

1. **Wherever there is a group, there are always others who are excluded.** It can be easy for ‘insiders’ to think that they are special, and not welcoming of ‘outsiders’. Give some examples from life: members of clubs, students from different schools, etc. Today’s Bible readings are about ‘insiders’ and ‘outsiders’ of the Kingdom.
2. **The idea of God’s salvation being for all nations is found even in the Old Testament.** Isaiah 56.1, 6-8 is just one of the prophecies which proclaim that God is lord of all peoples. The Jews were specially called, but called to be bearers of the light to other nations, not just for their own salvation. The ‘insiders’ were not to be exclusive. However, many Jews felt otherwise.
3. **Jesus challenged his own cultural situation.** In his ministry we see that his salvation is for non-Jews (gentiles) too. Jesus challenged Jewish customary rules about cleanliness which even included people. In Matthew 15: (10-20) 21-28 the Canaanite woman was such a one. Perhaps this passage is meant to show Jesus being ironic, even taunting of the prevailing attitude to ‘outsiders’. His words, “I was sent only...” and “It’s not fair...” may have been deliberate statements to test the disciples, maybe quoting their own words back to them. Jesus he recognized her faith as genuine and healed her.
4. **The early Church struggled with the concept that God’s salvation might include gentiles.** In Romans 11.13-32 (33-36) Paul uses the metaphor of the grafted tree to remind gentiles of the salvation offered to them, and to reassure the Jews of God’s continuing mercy and love for them. We think of this all being in the past, but the same issues are alive today. Take for example, the attitude of some Anglicans towards the Pentecostal Churches— how can they worship that way? Or some attitudes to Christians from third-world countries – how can their faith be like our faith? Or how dare people who don’t go to Church speak about knowing God?
5. **Jesus’ inclusive behaviour is a model of how we should be inclusive.** The theme of today challenges us to look at groups within the Church. Is there anything in their behaviour which speaks of ‘insiders’ and ‘outsiders’? How do we behave as a congregation to ‘outsiders’? How generous are we with our money to ‘outsiders’? Do we prefer to keep our money and our prayers and our service ‘inside’?

FOURTEENTH SUNDAY AFTER PENTECOST 21 August, 2005

1. **1. The Son of Man from Daniel 7.13-14 of ‘one like a human being’ who would come to rule the earth.** Jewish scholars used to speculate about him, and so when Jesus asks, “Who do people say the Son of Man is?” his disciples gave him the current thinking. When he asked, “But who do you say I am?” the penny dropped for Simon Peter - “so it’s Jesus!” – and he was able to proclaim Jesus as the Messiah. On this divine revelation, Jesus proclaimed that Simon was Peter (petra), the rock on which the Church would be founded, and pronounced the authority of the church to forgive sins.
2. **The metaphor of rock is also found in Isaiah 51.1-6.** The Jews were very conscious of their inherited faith as descendants of Abraham. We Christians often speak of our inherited faith too. The faith inherited from the apostles, the Anglican tradition, even ‘she comes from a good Anglican family’. Although it is a wonderful thing to inherit faith, and to be baptized as infants, there comes a time when we, like Peter, have to answer that question for ourselves, Who is Jesus? It may be a gradual dawning or a sudden revelation of truth.
3. **Paul in Romans 12.1-8 knew that once the truth about Christ is known then the Christian begins a new life.** He urges the Christians in Rome to be ‘living sacrifices’, perfect offerings to worship God, and open to discerning God’s will. He urges them not to think too highly of themselves as individuals, but to see that by God’s grace they each have gifts which collectively fit them to be the Body of Christ.
4. **Paul’s words are particularly apt for us as we endeavour to grow as Ministering Communities.** Every member of the Church has gifts which can be offered for the life and work of the Body. If we can proclaim Jesus as Lord, then a natural corollary is to recognize in ourselves the gracious gifts of his Spirit which we can use for his glory.
5. **Every time we meet for the Eucharist, we proclaim that we are the Body of Christ;** we profess our faith; and we proclaim our understanding of what God wants us to do. “Father, we offer ourselves to you as a living sacrifice through Jesus Christ our Lord.” Our response to the question, Who do you think that I am?’ needs to be made by each of us; and once made, the worshipful response is to offer ourselves as living holy offerings to do the will of God.