

GIVE YOUR CLOAK AS WELL

In her interpretation of Matthew 5:38–48 KATHLEEN RUSHTON shows how Jesus calls disciples to engage in non-violent resistance of evil.

The motivation for the all-embracing love of neighbour and enemy which disciples are called to in Matthew 5:38–44, is “so that you may be called children of your Father in the heavens” who makes God’s “sun rise/dawn on the evil and the good, sends rain on the righteous and the unrighteous.” (Mt 5:45) God’s control of sun and rain is part of Jewish thought (Gen 1:14–19; 2:4–5, Job 38). In ongoing creation, God’s life-giving action embraces all persons – “evil,” “good,” righteous,” or “unrighteous”. Affinity exists between nature and humans because God is creator and sustainer of both. By observing God in creation, one learns how God acts with humans. As God makes the “sun rise/dawn” so disciples urged by Jesus are to “let your light shine/dawn (same verb) before others” (Mt 5:16).

Only Matthew uses the term, “*basileia* of the heavens/sky” to evoke God’s saving presence. Heaven is the abode of God (Is 66:1) and origin of God’s reign. The heavens/sky refers to that part of the universe which along with Earth comprises the universe. *Basileia* (empire/reign) is used of the Roman Empire which the alternative *basileia* of the heavens/sky critiques. The challenge facing Christians is for the language of *basileia*/empire to function prophetically so as not to become complicit with the injustices of their context.

Probably, Matthew’s gospel arose in the densely populated city of Antioch in Syria where there was a significant Jewish population, which like the rest of first-century Judaism, was diverse in beliefs, practices and responses to the destruction of Jerusalem (70 CE). Tension with a synagogue was not just religious but resulted in estrangement from one’s people which had social, political

and economic dimensions. Antioch was a Roman military centre and administered taxes, tolls and levies on goods and labour. In this context Matthew’s community was a minority and had a marginal existence.

Sermon on the Mount

The gospel readings for the 4th–9th Sundays of Ordinary Time are from



the Sermon on the Mount which Jesus taught on a mountainside near the Sea of Galilee. Jesus is committed to the old and new. The enduring validity of the Old Testament is presupposed in his explanation in Mt 5:17–20 of how he interprets Scripture which is his preface to six “for examples” which follow (anger, relationships Mt 5:21–26; adultery, male lust Mt 5:27–30; divorce, male mistreatment of women Mt 5:31–32; oath-taking, integrity Mt 5:33–37; non-violent resistance to evil Mt 5:38–42; and love for enemies Mt 5:43–48).

Jesus’ sermon is poetic, dramatic and pictorial and is not to be interpreted literally. Rather it tells a

story to inspire the imagination to resist the values of Rome’s *basileia*. It is not a complete rule book but offers disruptive, transformative “for examples” to give general directions to inform and form disciples more deeply in the way of life to which they have committed themselves (Mt 4:18–22).

Non-violent Resistance to Evil

Matthean scholar, Warren Carter, explains that the fifth “for example” (Mt 5:38–42) is about active non-violent resistance to the domination and violence of the oppressive imperial context. In Mt 5:38 Jesus

summarises the *lex talionis*, the law of equal retribution, which limits revenge in proportion to the offence of the offender: “You have heard that it was said, ‘an eye for an eye and a tooth for a tooth’” (Ex 21:22–25). The *lex talionis* was practised within a court process.

Carter translates Jesus’ words: “But I say to you” as “Do not violently resist (*antistēnai*) an evildoer” (Mt 5:39). This verb indicates “armed resistance in military encounters” or “violent struggle”. A translation like “Do not resist an evildoer (or evil)”

7th Sunday Ordinary Time
19 February

does not permit self-protection and promotes submission. Further, not resisting and opposing evil, which God seems to sanction, goes against Jesus' words and actions (Mt 4:1-11; 4:23-25; 5:3-16). The "for examples" which follow Mt 5:38 show resistance to power.

The issue is not whether to resist evil or not, that is, submission or fight back, but *how* evil is to be resisted. Jesus offers four serious yet rather witty examples of active non-violence to illustrate this principle and to inspire the moral imagination to see God's *basileia* at work and to understand both oppression and liberation.

Four Examples of Response

The first example (Mt 5:39b)

experience of indebtedness in loan collection proceedings in court: "If anyone wants to sue you and take your coat" (Mt 5:40). A poor person had to pledge their cloak which must be returned by night to keep that person warm (Deut 24:10-13). Jesus' response: "Give your cloak as well" is astonishing, for handing over one's outer and inner garments meant being naked in court. Why? Enacted is the stripping of property and land by the creditor who would have both garments in his hands. Standing naked, shames and dishonours the creditor, exposes the greed of his action and the unjust system which he represents.

After examples of social (Mt 5:39b) and economic inequalities

enabled the prosperous and powerful to bind others in dependent relationships. "Give to everyone who begs from you" (Mt 5:42) presumes there is poverty and exploitation from taxes and debt. Almsgiving (*eleēmosunē*) which was assumed of all disciples (Mt 5:7; 43-48) comes from the word *eleos*/mercy which signifies the presence of God's *basileia*. "Do not refuse anyone who wants to borrow from you" is not new (cf. Ex 22:25) but is an alternative to dominant practices by creating a system which ensures adequate support for all.

Scripture scholar and pastor, Walter Wink, describes this third way of Jesus in phrases like: seize the moral initiative, find a creative alternative to violence, assert your humanity and dignity as a person, meet force with ridicule or humour, break the cycle of humiliation, refuse the inferior position, shame the oppressor, be willing to suffer. While change is not guaranteed, God's *basileia* presents and illustrates what an alternative might look like in several situations while exposing unjust systems.

The ideal may be beyond human grasp. Yet it offers hope and the call for non-violence and resistance to become an attitude in responding to others, oneself and the Earth. This call inspired the 2016 Vatican conference on just war theory hosted by the Pontifical Council for Justice and Peace and Pax Christi. Around 80 experts who are engaged in non-violent struggles gathered in Rome to discuss a new moral framework which rejects ethical justifications for war. Pope Francis gave it his support in his 2017 World Peace Day Message: "Non-violence: A Style of Politics for Peace." ■

Painting: *Non-Violent Resistance* by Judy Baca. © SPARC www.sparcinla.org Used with permission.



presents a scene in which physical violence exerts control and enforces inequalities: "But if anyone strikes you on the right cheek". This refers to a slap in the face with an open right hand. This insulting gesture acts out the power deferential of a superior who despises an inferior — a master with a slave, or a Roman with a subject, or when Jesus is slapped (Mt 26:67). The inferior is dishonoured and humiliated because no response except submission is expected. Rather than submission or a violent response, Jesus teaches a third response: "Turn the other also".

The second example relates to the

(Mt 5:40), the third example relates to a practice of Roman power: "If anyone forces you to go one mile, go also the second mile" (Mt 5:41). The verb "forces" meaning to requisition labour, ships or animals for transport and lodgings is used when Roman soldiers force Simon of Cyrene to carry the cross of a convicted criminal (Mt 27:32). "To go one mile" most likely meant to carry a soldier's pack for a mile.

The fourth example suggests alternative economic practice because giving benefited the giver by enhancing their reputation and status. Patron-client almsgiving



Kathleen Rushton RSM tends her vegetable garden, walks in the hope her feet will allow her to tramp again and delights in learning about Scripture.

Opening of Eyes

KATHLEEN RUSHTON interprets John 9:1-41 showing how the man born blind came to believe in Jesus.

The sixth century *Rossano Codex* and other early illuminations of John 9 depict the “opening of the eyes” of the man born blind in two moments of this intriguing story (see image opposite). Jesus’ anointing of the man’s eyes with clay sits alongside the blind man’s washing in the waters of the Pool of Siloam. The focus on clay and water, the detail that the man is blind from birth and the repetition of “to open eyes” (Jn 9:10,14,17,21,30,32 and also Jn 10:21; 11:37) are found only in John even though the three other gospels tell of five healing the blind stories.

Creation

We read that the man was blind from birth. Therefore this is not a restoration of sight story as the man never had the gift of sight (Jn 9:2). Sight is a gift of creation. This is suggested by the clay (Jn 9:6) which evokes “the dust of the ground” in Genesis 2:7 from which God creates Adam. Creation is evoked in the gospel’s very first words: “In the beginning...”. Creation motifs, such as light and darkness, continue. Jesus as Wisdom-*Sophia* is with God in the beginning. Through him “all things came into being” (Jn 1:3). Jesus was buried and rose in a garden. In his post-resurrection appearance to his disciples, Jesus breathes on them as the Spirit of God breathed over the primal waters. A cosmic struggle continues between light and darkness.

The physical need of the man to see and his healing take place within the material world. Jesus is revealed in the flesh which is shared with all living creatures. Clay and water are elements of Earth through which body healing and the healing power of God are shown. Jesus speaks of doing the works of God while it is still day because when night comes no one can work. Here the natural rhythm of night and day indicate times for labour and rest.

All scenes of the story take place during the Jewish Festival of Tabernacles. Jesus’ words and actions evoke

its symbols of light and water. In our modern lit-up world, darkness is avoided through electric lights, enabling people inside and out to work and play sport into the night under flood lights. But then darkness at night was usual so Jesus’s claim: “I am the light of the world” (Jn 8:12), is set against the striking light of four huge candlesticks of the seven nights of the festival which were visible all over Jerusalem. But for John’s community the festival lights were only a memory as the Temple had been destroyed in 70 CE. For them, Jesus is present as light to the world (Jn 9:5).

Marginalised by Religious Prejudice

The man born blind lived among the majority of the people marginalised by their supposed ignorance of religion, as shown in Jn 7:48–49 and acted out in narrative form in John 9. When the Temple police sent to arrest Jesus return to the chief priests and Pharisees empty-handed, they are accused of being deceived: “Has any one of the authorities or of the Pharisees believed in him? But this crowd, which does not know the law – they are accursed.”

These words occur where “the crowd” has been used previously in Jn 7:40, 43. They are among 20 similar uses of “the crowd” throughout John which represent the struggle of those who are open to believing but cannot quite get there. As well, the crowd represents those who are held in low esteem and marginalised by the religious leaders. In short, the leaders are saying two things to the crowd: “Look at us, we know God’s Torah” and “We do not believe in Jesus.” They think the crowd cannot be trusted in their belief in Jesus because they are ignorant of God’s revelation in the law. But they are the world God loves (Jn 3:16).

Old Testament and early Jewish writings tell of religious leaders who felt superior to the common people and looked down on them as “people of the land” (*am haartz*). A distinction existed between the leaders and the common people. A further distinction was made between those who knew and observed the law, and those who did not.

Marginalised Physically

The remarkable story of this plucky man acted out brilliantly in seven scenes (see *Tui Motu* March 2012) inspired Elgar to compose *The Light of Life, Opus 29*. The man whom Jesus and

Kathleen Rushton RSM is the Residential Scholar at Vaughan Park Centre, Auckland and is continuing her research and writing on John’s Gospel.





The Man Born Blind, Rossano Codex .

his disciples meet in the streets of Jerusalem was a beggar “who used to sit and beg” (Jn 9:8). Maybe he was waiting near the Temple for alms from those who worshipped there. The man’s marginalisation has another layer – that of being physically incapacitated. This man’s physical weakness is that he is blind from birth. His considerable incapacitation has reduced him to begging. Along with the chronically ill man (Jn 5:1-15), he was on the margins of the centres of society and religion (Lev 21:17-23).

Eyes Opened to Jesus

The irony is that this outcast has his eyes opened to believe in Jesus. He moves from “the man called Jesus” (Jn 9:11), to “He is a prophet” (Jn 9:17), to “If this man was not from God, he could do nothing” (Jn 9:33), to “Lord, I believe” (Jn 9:38). And the learned ones regress from Jesus may be sinner or be from God (Jn 9:16), to “we know this man is a sinner” (Jn 9:24), to “we know that God has spoken to Moses, but as for this man, we do not know where he comes from” (Jn 9:29).

The two journeys go in opposite directions. Whereas supposed ignorance of the Law (Jn 7:49; 9:34) leads to Jesus, presumed knowledge of the Law blocks recognition of Jesus (Jn 7:48; 9:34; 9:40–41; 3:10). The man’s coming to understanding happens in the process of confession, rebuke and stubbornly continued confession. His character is brought out not through his interactions with Jesus but in his firm stand against the Pharisees. Like the woman of Samaria, he could be said to be Jesus’ co-worker.

The Struggle of John’s Community

Jesus’ absence for most of this story (27 of the 41 verses) probably reflects the situation of John’s community when, in the 90s, the gospel’s first readers/hearers faced three difficult choices because of their belief in Jesus. They could remain in their local synagogue as members of a religious group that had official recognition in the empire and avoid the scrutiny of its officials. They could stay with the synagogue, while at the same time also worshipping

secretly as Christians, as did Nicodemus. The man’s parents, whom the illumination depicts at the pool, may be in one of these two situations. Or John’s people could worship openly as Christians and risk the consequences. In his physical absence, Jesus is present in the experience and witness of this poor, marginalised man who has grown in faith, become a disciple of Jesus openly and has been “put out of the synagogue” (Jn 9:22; also Jn 12:42; 16:2). ■



2017 Arrupe NZ Retreat Schedule

Retreats held at the Home of Compassion
2 Rhine St (off Murray St), Island Bay, Wellington

July 14 (7pm) to July 23 (9am) A New Heart. An 8-day silent individually guided retreat in the dynamic of the Spiritual Exercises of St Ignatius of Loyola. **Application open to all**

September 29 (7pm) to Oct 6 (9am) Holy Mystery 6-day silent individually guided retreat in the dynamic of the Spiritual Exercises of St Ignatius of Loyola. **Open to all**

November 17 (7pm) to November 26 (9am) A Discerning Heart An 8-day silent individually guided retreat in the dynamic of the Spiritual Exercises of St Ignatius of Loyola. **Application open to all.**

To apply: email arrupenz@xtra.co.nz
or online www.arrupe.org.nz

**For further information
visit www.arrupe.org.nz
or email arrupenz@xtra.co.nz**

4th Sunday of Lent 26th March



JOURNEYING TO EMMAUS

KATHLEEN RUSHTON uses two artworks in her interpretation of the Emmaus Story in Luke 24:13-35.

The painting and the icon, two interpretations of the Emmaus story, are separated by nearly 400 years and come from opposite positions around the globe. The painting is from early 17th-century Spain and the icon from 21st-century Aotearoa New Zealand. Each can take us on a different yet similar journey into the encounter between Jesus and two disciples who were slow to recognise that the One they were talking about and to was with them.

It is amazing what we find when we gaze at Diego Velázquez's painting, *Kitchen Maid with the Supper at Emmaus*. In the centre a young, black, kitchen maid is at her workbench surrounded by kitchen utensils. She has stopped working. Her full attention and concentration draw the viewer into the picture, into what absorbs her. She leads us to follow the tilt of her head and the direction of her eyes. What has she heard? What has she seen?

Planted in Present Reality

Framed within her picture is another painting, though incomplete, that of the supper at Emmaus. We see the faint figure of Jesus with his hands raised blessing the bread. On the right is a disciple leaning forward and on the left we see only the hand of the second disciple. In a 17th-century Seville kitchen the kitchenmaid looks back. Her scene is juxtaposed with the time and story of the Emmaus supper which we enter through her kitchen and her eyes.

This Emmaus scene captures the moment just before the shadowy figure in the background disappears for: "Then their eyes were opened, and they recognised him;

and he vanished from their sight" (Lk 24:31). The kitchen maid represents true faith for she does not see physically as the two disciples did. Yet, she hears the Word of God and believes. Anne Thurston said: "The kitchen maid becomes a symbol for the woman today who reads the scripture with her head inclined towards what was written, listening attentively for the wisdom there, but with her feet firmly and solidly planted in her present reality as she asks: 'What is the Good News for women now?'"

Planted Firmly and Solidly

An ever-new, reoccurring question arises for people with their "feet firmly and solidly planted in [their] present reality" in Aotearoa New Zealand: What is Good News for people today? Velázquez places a poor, marginalised, black, servant woman at the centre. Maybe she is a bonded labourer or slave. Her position is very different from the two disciples. We might ask ourselves who we would paint at the centre of this scene today and what story our character would tell.

Phil Dyer's 2002 icon, *Meeting Christ on the Way* also places a woman in the story by depicting a couple, a man and a woman on the road to Emmaus. This depiction is supported by an interesting convergence between John's tradition that Mary of Clopas, a relative of the mother of Jesus, was present at the cross (Jn 19:25) and Luke's tradition that Cleopas was a disciple who

3rd Sunday of Easter 30 April

was in Jerusalem at the time of the crucifixion (Lk 24:18). Clopas and Cleopas are forms of a rare name found only in these two gospels and in Hegesippus, a 2nd-century writer. Mary of Clopas, then, may well be the wife of Cleopas who accompanied him on the road to Emmaus. Among other husband and wife disciples in the early church are Andronicus and Junia (Rom 16:7) and Prisca and Aquila (I Cor 16:19). Again, we might wonder what story a couple today might tell of their meeting Jesus on the Way.

The icon's setting is a rural Canterbury landscape. In the background is the snow-capped Torlesse Range from which three rivers flow irrigating the plains. In his explanation of the icon, Phil Dyer points out that the travellers did not perceive the Risen One's presence but that creation responds with eager expectation (Rom 8:19) "as shown by the fern fronds – symbols of new life – which unfold along the path, and silently invite the viewer to also unfold the moments of hope and grace that are encountered in the course of daily life, sometimes being so close that they are missed in the business or mundaneness of living."

Now viewing the icon nearly 20 years later we know that creation is responding with eager expectation not silently but in loud lament inviting us to be attentive to the greatly diminished flow and quality of water in the braided rivers and also in the aquifers deep beneath the plains. A front-page article in the Christchurch newspaper *The Press* (24 Feb 2017) included a map sourced from the Ministry of Environment showing Canterbury rivers colour-coded according to their "swimability". While the rivers of the high country regions showed the blues and greens of excellent and



good, those flowing through the plains showed the yellows and browns of fair, intermittent and poor.

Non-Violent Resistance

Jesus himself lived in violent times. Justin Taylor SM points out that in Roman occupied Palestine, for those first hearers of Luke's Gospel, "going to Emmaus" would mean going to join those who advocated a violent military option to overthrow the Romans. Usually Jews worked peacefully with their foreign rulers because, from the time of Jeremiah, they believed that their various situations were part of God's plan to chastise and redeem Israel. This view changed from the time of Maccabees when some (but not all) Jews, began to support armed revolt. The Battle of Emmaus (166 BCE) against the occupying Greek forces was a significant victory for Judas Maccabeus (I Mac 3:40; II Mac 8:8–29).

The two disciples spoke "about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people" (Lk 24:19). With disappointment they recount how he was condemned and crucified. They had hoped he was going to be the one to set Israel free (Lk 24:20–21). "Going to Emmaus" suggests they were joining those taking the violent option because they were disillusioned with Jesus who, as Pope Francis reminds us in his World Day of Peace message, "marked out the path of nonviolence." After meeting, and later recognising Jesus, the two disciples returned to Jerusalem and found the 11 and their disciples (Lk 24:33).

So we journey reading scripture with our head inclined towards what was written, listening attentively for the wisdom there, but with our feet firmly and solidly planted in the present reality of Aotearoa New Zealand. We can ask: "What is the Good News for people now?" At times we might be like the two confused, puzzled disciples journeying away from Jerusalem and then meeting the Risen Jesus unknowingly (Lk 24:15), the same Jesus we meet so often unknowingly. In the Emmaus journey as in our journey, we traverse a range of emotions: sadness, disappointment, confusion, gloom, bewilderment, blindness and suspense, as well as discovery, hope, joy, dawning recognition, care, non-violence, empowerment and excitement. ■

Top left: *Kitchen Maid with the Supper at Emmaus*, Diego Velazquez. c.1618 (Beit Collection, National Gallery of Ireland, Dublin. ©

This page: *Icon Meeting Christ on the Way*, written by Phil Dyer. 2002. © Copyright and used with permission.



Kathleen Rushton RSM is the Residential Scholar at Vaughan Park Centre, Auckland and is continuing her research and writing on John's Gospel.



Jesus and the Spirit

In her reading of John 14 KATHLEEN RUSHTON points to the climax of the passion as the giving of the Spirit.

From Easter to Pentecost we'll hear sections of the farewell discourse of John 13-17 read several times at our liturgies. This parallels John's intention. The writer is not just recording what happened at that supper in the month of Nisan in the early 30s CE. He is telling of the life, death and resurrection of Jesus and of its significance for a community in another time and place: the 90s, and probably in the Roman city of Ephesus. Its significance continues for Christians in 2017 who assemble at the Eucharist to hear the Word of God.

From my desk window in a secluded corner of Vaughan Park Anglican Retreat Centre, framed by pōhutukawa trees and flax flowers, I can see a seat on a grass-covered

rise overlooking the sea. Usually, someone is seated there gazing at the beauty before them in the Book of Nature while I sit working on the Book of Scripture. Early Church theologians taught that God's loving self-communication, or what is called revelation, is revealed through the Book of Nature and the Book of Scripture. In holding these together the role of the Holy Spirit is essential. In these weeks leading up to Pentecost, John 14 offers a springboard to look at the Spirit in John.

Spirit in John

The Greek word *pneuma* is used throughout the Scriptures translating the Hebrew *ruah* meaning the "wind". Sometimes it is translated as "breath" which is necessary for life. Wind and breath are beautiful images which describe the Spirit as an unseen wonder known by what it does, the effect it has and how it feels. The Spirit flows through all creation

bringing life and love. Earlier in John, Jesus says: "The wind (*pneuma*) blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit (*pneuma*)" (Jn 3:8).

Creation is evoked in the first words of John: "In the beginning. . ." (Jn 1:1) which here refers to the period before creation, what we would call before the Big Bang. The Spirit brooded over our universe from the beginning. For John, the beginning of creation is when through him "all things came into being" (Jn 1:3). Jesus as *Wisdom-Sophia* is with God in the beginning (Proverbs 8:22-23).

The climax of the passion is not the death of Jesus but a giving of the Spirit: "When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his [in Greek, 'handed over the'] Spirit" (Jn 19:30). James Swetnam SJ explains Jesus' handing over of the Spirit to the women and the Beloved Disciple: "Jesus' 'death' as God is a leavetaking in which he is replaced by the Spirit." The Spirit remains with the Church, the new family of God created when

Kathleen Rushton RSM is the Residential Scholar at Vaughan Park Centre, Auckland and is continuing her research and writing on John's Gospel.



blood and water flowed from the pierced side of Christ (Jn 19:34). Jesus was buried and rose in a garden evoking new creation. After his resurrection, Jesus breathes on the disciples (Jn 20:22) as the Spirit of God breathed over the primal waters (Gen 2:7).

Doing the Works of God

Jesus speaks often of God as “still working” and of himself: “I am still working” (Jn 5:17). He speaks of finishing the works God gave him to do. His last words were: “It is finished.” Jesus speaks of God doing works through him (Jn 14:10) and those who believe in Jesus “will do the works that I do and, in fact, greater works than I do” (Jn 14:12). Underlying the words of Jesus in Jn 14 is the assurance that when he is absent he is present through the Holy Spirit. Now, those earliest disciples didn’t get it! Jesus’ talk is interrupted by Thomas, Philip and Judas (not Iscariot). Jesus had begun, and ended, by saying: “Do not let your hearts be troubled” (Jn 14: 1, 27). “Troubled” literally means stirred up as when the waters of the pool were stirred up in the story of the man who is ill (Jn 5:7). Jesus is truly the Word made flesh for this word describes his inner agitation and emotional distress at the death of Lazarus (Jn 11:33), heard when he speaks of his death (Jn 12:27) and his betrayal (Jn 13:21).

The Spirit is the Paraclete who is presented as a person (Jn 14:15-16, 25-26; 15:26-27; 16:14-15) and is the One who will be with disciples who do God’s works. Under the name Paraclete, many meanings come together in a rich, all-embracing picture of the Spirit as: presence, teacher, comforter, guide, helper, friend, advocate, one who intercedes, consoler, spokesperson, witness and companion.

Resemblance to Jesus

Almost everything said about the Paraclete has been spoken elsewhere about Jesus. Raymond Brown groups these resemblances in four ways. The first concerns the coming of Jesus into the world (Jn 5:43; 16:28; 18:37) and the Paraclete who will come only if Jesus departs (Jn 15:26; 16:6-8, 13). Both come forth from God. As Jesus was sent (Jn 3:16) in the name of God (Jn 5:43) so the Paraclete will be sent in Jesus’ name.

Second, Jesus and the Paraclete share titles. Jesus speaks of asking God to give the disciples “another Paraclete” (Jn 14:15). This implies that he is the first Paraclete. Jesus is “the truth” (Jn 14: 6) and the Paraclete is the Spirit of Truth (Jn 14:17; 15:26; 16:13). As Jesus is the Holy One of God (Jn 6:69), so we find the Holy Spirit of God (Jn 14:26).

Third, the relationship of Jesus and the Paraclete with the disciples is described in similar ways. Being with Jesus is about enduring relationships of abiding (translated as “stay” or “remain” in Jn 14:10; 15:4-10). The Holy Spirit

“abides with you and will be in you” (Jn 14:17; 16:13; 17:23, 26). The Spirit will “guide you into all truth” while Jesus is the way and the truth (Jn 14:6). Jesus teaches (Jn 6:59; 7:14, 18; 8:20) and, too, the Paraclete teaches (Jn 14:26, 16:13). The Paraclete’s teaching glorifies Jesus (Jn 16:14), Jesus glorifies God (Jn 11:4; 14:13; 17:4).

Finally, in their relationship to the world, Jesus is at times unseen (Jn 16:2) and unknown to those who encountered him (Jn 16:3; 7:28) and these ones neither see nor know the Spirit (Jn 14:17).

Ongoing Creation and Re-Creation

What is God’s work that is Jesus’ work and our work? Pope Francis reminds us that in the Bible, “the God who liberates and saves is the same God who created the universe, and these two divine ways of acting are intimately and inseparably connected” (LS par 73). It is striking that this gospel has no description of Jesus’ future return, or of the heavens opening, or of Jesus coming down on the cloud of heaven in judgment. Instead Jesus speaks in relational language: “I ... will take you to myself” (Jn 14:3). This promise centres on a person, on a relationship and on finding Jesus in the present, in our world. We will find that in our work in God’s ongoing creation and re-creation (salvation), “[t]he Spirit, infinite bond of love, is intimately present at the very heart of the universe, inspiring and bringing new pathways” (LS par 238). ■

Photo: The view from Vaughan Park Anglican Retreat Centre. [Kathleen Rushton]



Caritas
AOTEAROA NEW ZEALAND
The Gift of Giving to the Most Vulnerable

THIS MOTHER'S DAY
buy mum a gift that
transforms lives

GIFTS

www.caritasgifts.org.nz
0800 22 10 22

HOPE LIFE PEACE LEARNING

John 14

5th Sunday of Easter 14 May (14:1-12)
6th Sunday of Easter 21 May (14:15-21)

THE WORLD GOD LOVES

KATHLEEN RUSHTON explains how the meanings of “the world” in John 3:16–18 are related to our involvement in good works.

The Gospel of John distinguishes between those who did not accept the Word (Jn 1:11) and all who receive the Word, believe, and are given power to “become children of God, who were born . . . of God” (Jn 1:12-13). Over what is John making this distinction? In John’s community members understood themselves to be “born of God” and to be “children of God”. Three examples. After telling us to love our enemies, Luke adds we will be “children of the Most High” (Lk 6:35). Matthew says that peacemakers “will be called children of God” (Mt 5:9) and in the First Epistle of John we find “everyone who does justice is born of God” (1 Jn 2:29). When we find these two expressions in other texts, their contexts are about “good works”.

In the milieu of the New Testament “good works” and “evil works” had precise and limited meanings. Walter Grundmann explains: “Good works are actions of mercy on behalf of all those in need of them, and they are works of peace that eliminate discord among people.” Good works became known as the works of mercy, which evolve and encompass “the signs of the times”. Pope Francis extended the seven corporal and spiritual works of mercy to include an eighth work of “care for our common home”. As a spiritual work it means gratefully contemplating God’s world, and as a corporal work, it calls for performing daily gestures that help to build a better world.

“Evil works” are precisely the opposite or when “good works” are not done. In Matthew 25:31-46, the only

description of the last judgement in the New Testament, doing good works or omitting to do them are the only criteria for judgement. We have a tendency today to water down, romanticise or generalise love of neighbour and under the guise of loving everyone to embrace rich and poor equally. However, biblical love of neighbour, like biblical mercy, is action orientated and anything but neutral towards social injustice. Against this background of good works and evil works, I turn now to John 3:16-18 in which “the world” is found four times as well as the well-known verse: “God so loved the world that God gave the only son.”

World Has Several Meanings

What is known today as “the universe” is named in Scriptures as “the heavens and the earth”. Later, the Greek word *kosmos* (“the world”, from which we derive the word cosmetics and which described order and beauty, as when rowers in a boat sat in order and worked together), became a technical term for the order of the universe. In John we find three meanings of “the world”.

The first is the *natural universe* which is the created reality that God so loved that God gave the Son (Jn 3:16). The expression “comes into the world” highlights the physical universe and is associated with Jesus, the light who has “come into the world” (Jn 3:19). The expression “coming into the world” relates to Jesus the Messiah (Jn 6:14). “To be sent into the world” describes the mission of Jesus

(Jn 3:17) into which disciples are drawn when he prays: “As you have sent me into the world, so I have sent them into the world” (Jn 17:18).

The second meaning of the “world” is *humanity* as created universally and loved by God. Humanity is part of the natural world yet it is created in the image and likeness of God and called to divine/eternal life. This world God so loves is the whole human race in the sense that “God sent the Son . . . that the world might be saved through him” (Jn 3:17). Humanity is viewed as natural, open to grace by a new birth which is a work of God through which the human being co-operates with God and shares in the divine life.

The third meaning concerns humankind and suggests a construction of created reality that is able to respond. This means individually and collectively human persons respond by continuing the good works of God or by choosing evil works (Jn 7:7). This is the one meaning of “the world” which can have negative overtones. Evil works comprise the aggressive force (“the ruler of this world” Jn 14:30), working in the individual and the collective behaviour of persons in the political, economic, social and religious systems which throughout history organise reality and the resources of the Earth and humankind to cause, support or exploit evil.

The World Today

What this might mean today is clarified in Catholic Social Teaching when John Paul II wrote about “sin” and “structures of sin” in his encyclical *On Social Concerns*. He names “the collective behaviour of certain social groups, big or small, even whole nations or blocs of nations” where “cases of *social sins* are the result of the accumulation and concentration of many *personal sins*”. These personal sins cause, support or exploit evil. Those in a position to avoid, eliminate or at least limit social evils fail to do so out of laziness, fear, silence, complicity, indifference, or take refuge in the supposed impossibility of changing the world or sidestep the effort or sacrifice needed. In this way

Trinity Sunday – 11 June



The Seven Acts of Mercy by Pieter Brueghel II

individuals comprise and support the structures of sin.

Laudato Si' reiterates that everything is interconnected. In this situation: "Each of us has his or her own personal identity and is capable of entering into dialogue with others and with God . . . Our [own] capacity to reason, to develop arguments, to be inventive, to interpret reality and to create art, along with other not yet discovered capacities" (LS par 81). Francis declares bluntly: "The earth, our home, is beginning to look more and more like an immense pile of filth" (LS par 21). Because of the part our personal lives, culture and nation play in this shocking situation: "A great cultural, spiritual and educational challenge stands before us, and it will demand that we set out on the long path of renewal" (LS par 202). Francis warns that "a true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor" (LS par 49).

Resistance and Witness

John's Gospel is shaped by resistance and witness because Jesus breaks into the lives of people subjected to the Roman Empire and whose religious, social and economic life was lived under imperial domination. The theological concern of the gospel writer is to expose the Empire for what it is — a threat to the works of God in this world —

and to resist its values, just as we must today. The tension between good works and evil works is set against the imagery of light and darkness (Jn 1:4-5). Darkness implies a dynamic evolving situation which requires ongoing resolution through our continuing the work of God. In a wonderful phrase, Pope Francis described the world as God's construction site.

Each person, society and humankind — "the world" — responds by choosing light or darkness, to believe or not to believe the Word. Faith and action are linked. Today in this world, in this time, we — the human persons who make us "the world" — judge ourselves. We are people "who loved darkness rather than light because their works were evil" (Jn 3:19) or people "who do what is true [and] come to the light, so that it may be clearly seen that their works have been done in God" (Jn 3:21). ■

Note: Above, I refer to "the son". English translations insert the pronoun "his" where here, and elsewhere in John, the Greek has "the".



Kathleen Rushton RSM lives in *Otautahi* Christchurch where, in the sight of the Southern Alps and the hills, she continues to delight in learning and writing about Scripture.



LISTEN AND HEAR

In her interpretation of the parable of the baker woman KATHLEEN RUSHTON alerts us to the twists hidden in Matthew's parables 13:1-52.

Jesus is recorded as uttering the words: "Those who have ears to hear, let them hear" a number of times. Nine variants of his appeal to our sense of hearing are laced through Matthew 13 and include Jesus' response to the disciples' question: "Why do you speak to them in parables?" Parables are an invitation to go beyond what seems, to ponder at length, to take further and to go deeper. An invitation. To whom?

Matthew says that Jesus sat beside the sea. Great crowds gathered. He

Kathleen Rushton RSM lives in Otautahi Christchurch where, in the sight of the Southern Alps and the hills, she continues to delight in learning and writing about Scripture.



15th–17th Sundays
of Ordinary Time
15, 23, 30 July

got into a boat and from there he told the parable of the seeds and the soils to the crowds and the disciples (Mt 13:1-9). When he was alone with the disciples Jesus answered questions and explained the parable (Mt 13:10-23). Then, yet again, he "told the crowd all these things" in a series of parables beginning "the kingdom (*basileia*) of heaven is like" the wheat and the weeds, the mustard seed, and the yeast (Mt 13:24-43). The crowd leaves and Jesus returns to the house, explains the parable of the wheat and the weeds to the disciples before telling them three

more parables: the treasure in a field, a pearl, and a dragnet cast into the sea (Mt 13:44-52).

Basileia of the Heavens/Skies

Only in Matthew do we find the phrase, the *basileia* of the heavens, which expresses God's vision for the earth and the universe. This vision is imaged in the first-century language of the *basileia* or empire.

The word for heavens is plural and has layers of meaning. When used in the phrase "earth and heaven" it can mean the sky above. Because so often "heaven" is understood apart from earth, Elaine Wainwright uses the phrase "the *basileia* of the heavens/skies" (*Tui Motu* Issue 212, Feb 2017: 20-21; *TM* Issue 213, March 2017: 22-23). Such wording is inclusive of contemporary understandings of the universe of which the human community is a part.

Context of Hearing Parables

What is the immediate context of the seven parables of Matthew 13?

Matthew 11-12 tells of the failure of Jesus' mission. While the word was preached to all, a few came to believe in Jesus but the vast majority did not. Opportunity does not guarantee response. People are free to respond. The gospel has met and will meet a mixed response.

The parables about Jesus' ministry of proclaiming the *basileia* of the heavens in the here and now, draw on the everyday, earthy realities in which his listeners were immersed — a sower, seeds, soils, weeds, a farmer, a merchant, fishers, nets, a baker woman, yeast, bread, mustard seed and the hope of finding treasure or a pearl.

Jesus' parables are puzzling stories. Often they are not pleasant tales that reinforce the way things are. They can turn the world upside down. In these stories of earthy realities, there is usually an unexpected twist that invites us to imagine God and the *basileia* of the heavens in a radically different way. There are no neat answers. They are open-ended. They tease us into working out what the story means and what our response will be.

Puzzling Comparisons

Let's look at "The *basileia* of the heavens is like the yeast a woman took and mixed in with three measures of flour until all of it was leavened."

Jesus' hearers would have noticed several things that the modern ear won't detect. They would have been surprised that Jesus referred to yeast in a positive way. In other places in the Scriptures, yeast is used to refer to corruption and hypocrisy as when Jesus warns about the yeast of some Pharisees (Mt 16:6; 11-12). Luke speaks of the "leaven of Herod" (Lk 12:1). And instructions for the first Passover prescribe unleavened bread which became a sign of membership of God's holy people (Exodus 12:15-20). No grain offerings were to be made with leaven (Lev 2:11).

Greek writers, such as Plutarch, also refer to the leaven of corruption.

How, then, does Jesus invert these commonly held notions of holiness? What is the unexpected twist here? Has leaven now become the locus of the sacred for Jesus? Is the *basileia* of the heavens like dough, which has been tainted by a "corruptive yeast", as was the commonly held standard?

The story said the woman *hid* the yeast in the flour. "Mixed", used in translations, has the wrong connotation because the Greek means "hid" — the same word Jesus uses when thanking God "because you have hidden these things from the wise . . . revealed them to little ones" (Mt 11:25; 13:35, 44).

Something Hidden Becomes Great

The coming of the *basileia* of the heavens does not have spectacular, grand and public beginnings. A little can have a great effect, a transforming influence.

Three measures of flour is a huge amount — about 30 kilos — which would make a great many loaves of bread and feed about 100 people. What does this suggest about the abundance of God? Those who heard Jesus

God's basileia, like yeast working in a hidden way, will pervade life. Life is not the same for those who encounter the basileia of the heavens. It is disruptive of and disturbing to the way things are.

speak and knew their biblical traditions would recall that Sarah (Gen 18:6), Gideon (Judges 6:19) and Hannah (1 Sam 1:24) also baked with three measures (also called an *ephah*). They did so in preparation to receive a heavenly visitor. So what is Jesus asking of us by evoking this connection?

The practice of using living cultures of yeast in bread-making has been part of the interdependent rhythms of human and other-than-human life from time immemorial. Live organisms are isolated and propagated. This organic, growing process functions in similar but different ways to single grains of wheat which fall into fungi-rich soil to be transformed into ears of wheat. These ears of wheat are then worked by human hands, milled into

the flour in which the woman hid the yeast. Live organisms working silently and unobtrusively, quietly, organically — a fantastic outcome.

Unexpected Twist

What is the unexpected twist? How are we teased into working out what the parable might mean? God's *basileia*, like yeast working in a hidden way, will pervade life. Life is not the same for those who encounter the *basileia* of the heavens. It is disruptive of and disturbing to the way things are. What does it mean for us gathered at the Eucharist and for living our faith in the world? ■

Painting: *Parable of Leaven* by James B Janknegt
© Used with permission. <http://www.bcartfarm.com>



EAST AFRICA

CRISIS APPEAL

Save lives in East Africa

ALL DONATIONS DOUBLED

\$1 GIVEN = \$2 TO FEED THE HUNGRY AND GIVE DRINK TO THE THIRSTY

Every dollar donated will be matched by the New Zealand Aid Programme.

 **Caritas**
AOTEAROA NEW ZEALAND
The Catholic Agency for Justice, Peace & Development

DONATE NOW TO SAVE LIVES

0800 22 10 22
www.caritas.org.nz



the Gospel according to Matthew. My experience of working ecumenically is leading me, where possible, to shape my work on the Sunday Gospels to both the Roman Lectionary of Catholics and the Revised Common Lectionary of many Christian denominations. Let me explain. My passion for writing in these pages on the Sunday Gospels is because it is in the Sunday liturgy that most Christians hear the Word of God.

The revision of the lectionary mandated by the Second Vatican Council in 1963 has proved to be a great gift to all Christians. The Latin edition, the *Ordo Lectionem Missae* of 1969, was a ground-breaking revision of the medieval *Roman Lectionary*. For the first time ever, the Sunday lectionary embraced a three-year cycle with each year dedicated to a particular synoptic gospel – Matthew, Mark, or Luke. Readings from John permeate the sacred liturgical seasons especially at the end of Lent and most of Easter. *The Revised Common Lectionary*, first published in 1992, derives from *The Common Lectionary* of 1983. Both are based on the 1969 *Ordo Lectionem Missae*.

“Ordinary” and “After”

In the main, the gospel readings of the Roman and the Revised Common Lectionaries are similar. While there is no liturgical calendar common to all Christian Churches and communities, all traditions follow a common sequence for the principal Christian feasts such as Christmas, Epiphany, Easter and Pentecost. The *Roman Lectionary* refers to the season which follows Pentecost as “Ordinary Time”, while the *Revised Common Lectionary* names this time as “Sundays after Pentecost.” “Ordinary” and “after” could be thought to mean unimportant or insignificant. Far from it!

After the seasons of the great feasts there is a shift and a change of pace. The prayers and gospel readings have us accompanying Jesus in his public ministry. The Church selects from his healings,

Come After Me

KATHLEEN RUSHTON explains the use of the lectionaries and interprets what is involved in following Jesus in Matthew 16:21-28.

In his inspiring little book, *A Handbook of Spiritual Ecumenism*, Cardinal Walter Kasper writes: “It is significant that Jesus did not primarily express his desire for unity in a teaching or in a commandment but in a prayer to his Father” (Jn 17:21). A fundamental source for prayer and a bond of unity for all Christians are the Scriptures. Later he continues: “It is first of all in the liturgy of the Church that Sacred Scripture is venerated, read and explained.” These readings, which have been “cut” from a larger book, are proclaimed from a lectionary which is a collection of readings arranged in an orderly sequence by a particular faith community for use in its public worship.

Two Lectionaries

Readers will notice below that this reflection for Sunday 3 September is found in two lectionaries. Further, we see a variation in each “cutting” from

Painting: *Worship* by Miki de Goodaboom ©
www.goodaboom.com

actions and teachings to remind, affirm, console and challenge us in our living of the Gospel. We hear Jesus tell us to pray, to trust in his care of us, to forgive, to accept others with generosity, to seek peace, to be healed and serve others as instruments of healing, to be humble. Ordinary Time and After are anything but “ordinary” and “after”. This season is extraordinary, essential and fundamental to guiding us on our daily following of Jesus today. The principal Christian feasts are grounded in this season which is about our today. Pope Francis reminds us: “Today does not repeat itself: this is life ... How is my ‘today?’” Let us consider Matthew 16:21-28.

The Galilean Ministry of Jesus

Throughout his early ministry in Galilee, Jesus teaches, heals and reconciles (Mt 4:12-10:42). While some believe in him, for most Jesus is not the Messiah they were expecting so he experiences hostility and rejection (Mt 11:1-16:12). We enter the section of Matthew where a new direction unfolds as Jesus journeys to Jerusalem (Mt 16:13-20:34). In Matthew 16:21, we are told explicitly: “Jesus began to show his disciples that he must go to Jerusalem” and in the first of three times he tells them that there at the hands of the elders, chief priests and scribes, he will undergo great suffering, be killed and be raised on the third day (Mt 17:22-23; 20:17-19).

Peter objects strongly. He rebukes Jesus with the very same word Jesus used to rebuke the waves (Mt 8:26). Jesus calls Peter not only “Satan” but “a stumbling block” (*skandalon*), a cause of sin. Peter is distracting Jesus from God’s purposes in a way which parallels Satan’s earlier temptations (Mt 4:1-11). Peter, “the rock” (Mt 16:18) who falters when faced with this stumbling block, contrasts with the Peter who after his confession of faith Jesus declared: “Blessed are you” (Mt 16:17).

To become my followers means literally “to come after me” or “to get behind me”. The present tense here indicates a continuous state of existence, a continuous way of being as when one goes behind Jesus walking in his tracks. This phrase, “to come after me/get behind me”, is very close to the one found in Jesus’ authoritative call of the disciples (Mt 4:18-22). They responded immediately, at considerable social and economic cost, to the call to be part of building an alternative community in the imperial world around them.

Jesus’ Scandalous Call

We need to be clear that denial of self is not just giving up certain things or blotting out joy and fulfilment in life. It is a choice to lose oneself entirely in Jesus, to live his way, to be part of his mission and take on his identity as one’s very own. Each follower will confront certain suffering because of the choice to follow/get behind a Messiah such as Jesus.

Loyalty to Jesus meant not just division in the family or household but social conflict. To take up their cross suggests an array of factors dulled by centuries of spiritualised

Christian piety about “the cross” which is divorced from the social and political reality of the world of Jesus. As used by Rome, crucifixion was a cruel means of execution imposed on conquered peoples, foreigners, criminals and slaves. It divided citizen from non-citizen, and those accepted socially from the socially rejected and excluded. Crucifixion in public places served to discourage non-compliant behaviour. This is the very real background to Jesus’ scandalous call to risk all, even to death.

Jesus’ call is to choose a way of marginalisation, to be one with people who are nobodies (like slaves) and be regarded as one cursed. It is to identify with those who resist the control of the empire, who challenge or threaten its interests and with those who contest its vision of reality. To identify with the cross is not to glorify or sentimentalise this violent symbol but to reframe and subvert its meaning as Jesus does. Whenever his suffering and death is spoken of it is not in a duo but always a trio, a threesome – his suffering, his death and his resurrection. His death and resurrection in the four Gospels and all New Testament writings are found in such close proximity that it has been suggested that this unity be shown by hyphenating his death-resurrection.

As I accompany Jesus in his ministry how do his words remind, affirm, console and challenge me in my answering his call to come after me/to get behind me? “How is my ‘today?’” ■



Kathleen Rushton RSM lives in *Otautahi* Christchurch where, in the sight of the Southern Alps and the hills, she continues to delight in learning and writing about Scripture.

MAKING A DIFFERENCE NOT A FUSS

The Society of St Vincent de Paul has flourished in New Zealand since 1867. 150 years of service, generosity and compassion, without fanfare or fuss.

It’s time to celebrate the Vinnies fantastic contribution to New Zealand life. Keep this remarkable story alive by joining your local Vinnies Group and making a difference in your community. Donations to our work are very welcome – see our website for details.



Society of St Vincent de Paul

Freepost 992, PO Box 10-815, Wellington 6143
TEL: 04 499 5070 EMAIL: national@svdp.org.nz
WEB: www.svdp.org.nz

Matthew 16:21–28 3 September:

Matthew 16:21-27 22nd Sunday Ordinary Time (Roman Lectionary). Matthew 16:21-28 13th Sunday after Pentecost (Revised Common Lectionary)



SLAVERY IS SLAVERY

KATHLEEN
RUSHTON

uncovers the evil of human slavery in her reading of Matthew 18:21-35 and points out how often it is obscured or mistranslated then and in our own times.

Two areas of interest are converging for me. I am researching slavery in the world of the earliest Christians and the difference this background makes to interpreting Scripture. And I attended “The Tip of the Iceberg” Conference on human slavery in Aotearoa New Zealand recently. Although the slavery is separated by 2,000 years, similarities exist. Slavery and the exploitation of human persons is mainly unseen in biblical scholarship or is sidestepped in translation. Similarly, modern human slavery is unseen and not named for what it is.

Obscured, Sidestepped and Overlooked

The word *doulos* which means “slave”, is translated as “servant”. Many hold that it makes no difference about the person’s status as long as there is a real superior-subordinate factor involved. And a lot of uncritical appropriation has led to sincere church-talk about so called “servant” leadership which theologises and obscures ancient slavery. Slavery was intrinsically oppressive and maintained

only for the benefit of the privileged, the slave owners.

Today’s illicit trade whereby vulnerable human persons are traded as a commodity is human slavery. Men, women and children are bought, sold and exploited. The more familiar term “human trafficking” mostly refers to sexual slavery and suggests crossing borders and immigration/migration. We can be led to think that this happens only in the two-thirds world (countries with the lowest UN Human Development Index). But this exploitation happens in our country – an estimated 800 people are held in human slavery in Aotearoa New Zealand. Further, we are implicated in a global lifestyle which demands cheap clothing, goods, services and food which encourages the use of slave labour. While consumers might protest against the use of pesticides contaminating food, they seldom extend their protests to the people exploited in the supply chain.

Ancient Slavery

Slaves were stock characters in fables and plays, usually portrayed as clever

rascals and tricksters. The gospel parables contain similar features to those in the fables of the *Life of Aesop* and in the comic plays of Plautus. Slaves are portrayed as significant characters. In a festive way, this ancient literature overturns the rigid, clearly defined roles and relationships of the hierarchical systems of Rome. It is unlikely that Graeco-Roman masters would have put up with their own slaves acting out the antics found in these comedies. Audiences, however, admired their devious ways and enjoyed the exaggerations and the threats and beatings were considered hilarious.

The grim reality was that the institution of slavery was everywhere in the Roman Empire. It is estimated that there was one slave to every five free adults and in the city of Rome the ratio was one to three. The Empire was structured on slavery which made the lifestyle of the upper classes possible. Not all societies functioned like that even though for generations slavery had existed. In Palestine, for example, slavery was practised as part of life by both Jews and non-Jews well before Roman rule.

Later, early Christianity did not question this practice. It is well documented that slaves were subjected to brutal punishments including sexual assault, torture, flogging and execution. Jesus' crucifixion was a form of punishment for slaves. An individual, along with their family, could be enslaved because they were unable to pay their debts. Biblical examples include a man who has stolen oxen or sheep and cannot make restitution, who "shall be sold for the theft" (Ex 22:2). A widow tells of "a creditor [who] has come to take my two children as slaves" (2 Kgs 4:1). Wives and children were regarded as property.

The Parable of the Unjust Slave

Against this background, let us consider a parable which Jesus tells at the end of his fourth discourse (Mt 18) about "the church" (Mt 18:17) as a community of sustaining relationships and practices. As an alternative community, the church is to embody the mercy of God. Disciples are not perfect so conflict is inevitable. Peter asks Jesus how often he must forgive. Jesus' reply of "seventy-seven times" is illustrated in the ensuing parable where the *basileia* of the heavens is compared to "a king who wished to settle accounts with his slaves".

Three scenes unfold. In the first (Mt 18:24-27), Jesus' hearers would have latched onto the exaggeration we miss. "Ten thousand talents" is a vast amount. The largest money unit (1 talent equals about 6,000 denarii) is multiplied by a very large amount. If one denarii was equivalent to a day's wage for a labourer, John Pilch estimates 10,000 talents would require more than 164,000 years of work, seven days a week! This amount was more than likely the yearly production of all the Eastern provinces of the Roman Empire. It compares with the huge international debts which today burden the peoples of the developing world.

17 September – Matthew 18:21-35
24th Sunday of Ordinary Time
(Roman Lectionary)
15th Sunday after Pentecost
(Revised Common Lectionary)



Looking back . . .

"Agriculture is humanity's most important link with the life-giving soil. If we degrade this vital asset to the status of a soulless factory it will lose its life." From *Holistic Farming* by Frank Hoffmann (RIP 13 August 2017). [Issue 173 July 2013]

Being Moved with Compassion

As expected the king resorts to the usual solution – sell the slave, his family and possessions. However, his response to the slave's appeal is totally unexpected: "Out of pity (*splagnizomai*) for him, the lord (*kyrios*) released him and forgave him the debt." The translations of "out of pity" (NRSV) and "felt so sorry" (*New Jerusalem Bible*) somewhat miss the mark. The Greek verb comes from *splanchna*, a plural noun which literally means entrails, bowels or guts and metaphorically means from the depths of one's being, or the place of heartfelt compassion. This verb connects the king's response with Jesus who is "moved with compassion" when he sees people as "sheep without a shepherd" (Mt 9:36), sick (Mt 14:14), hungry (Mt 15:32) and blind (Mt 20:34). In another parable, the Samaritan "was moved with compassion" for the wounded man (Lk 10:33).

A role reversal occurs in scene two (Mt 18:28-30). The forgiven slave comes upon a fellow slave literally "seizing him by the throat he choked him" because he owed a small debt of 100 denarii. The latter pleads with the same words which enabled the forgiven slave to receive forgiveness. In contrast to the king, we find: "He refused" and threw the one pleading into prison.

In scene three (Mt 18:31-34), fellow slaves report what happened to the king who then resorts to expected behaviour. The slave who had abused power, and did not extend to another the mercy he had experienced, is handed over to torturers.

Experiencing God's Mercy

The experience of God's mercy can change us. The gifts we receive can transform us and make our gifts work for the common good. Forgiveness, though not easy, is presented in this

parable in stark form. To forgive "from your heart" (Mt 18:35) can take a long time and mean a long process of prayer and discernment.

Every person can make a positive difference through awareness, conversations and actions.

It was through the actions of a woman moved with compassion when she saw that another woman was upset at a Church service and invited her for a cup of coffee, that a breakthrough came. Saliana, from Fiji, began to tell her story of exploitation. This simple action by a member of a faith community led to the first conviction for human slavery in Aotearoa New Zealand (15 September 2016).

And other actions might include using the ethical fashion guide (See, Louise Carr-Neil TM August 2017: 26) and support initiatives such as the Christchurch City Council's recent decision to pay the living wage. ■

Further Resources

Tui Motu InterIslands. Issue 209, "Freeing the Slaves" October 2016.

Ethical Fashion Guide:

www.baptistworldaid.org.au/resources/2017-ethical-fashion-guide/

Baptist Churches of New Zealand Stand Against Slavery:

www.standagainstsavery.com

Aotearoa New Zealand Religious Against Trafficking of Humans:

www.anzrath.com

Painting: *Farm Workers on the Back of a Truck* by Marianne Manasse. Collection of the Nasher Museum of Art, Duke University, USA. © Photo by Peter Paul Geoffrion.

Contributor since Issue 39
March 2001



Kathleen Rushton RSM lives in *Otautahi* Christchurch where, in the sight of the Southern Alps and the hills, she continues to delight in learning and writing about Scripture.

Come to the Wedding

KATHLEEN RUSHTON grapples with the Parable of the Wedding Feast in Matthew 22:1-14 comparing the willingness of guests called to the banquet table.

“**T**o go in with all guns blazing,” “if you do that I’ll murder you,” “to nuke the opposition” – these phrases are so much part of daily speech that their violent literal meanings are lost in unexamined exaggeration. In the everyday speech of everyday speakers, we don’t notice the violence of these dead metaphors, but when someone in a position of power threatens to unleash “fire and fury like the world has never seen” – as Donald Trump did recently – our collective ears prick up. In the troubling parable of the wedding feast (Mt 22:1-14), the violent language and actions of the king who is suggestive of God are embedded in a context, its rhetoric and power relationships.

Ancient Context of Destruction

The absurdly exaggerated response to destroy those murderers and

burn their city prompts readers to remember that Matthew wrote most likely in Antioch about 50 years after Jesus’ crucifixion, and about a decade after the destruction of Jerusalem. Both events were perpetrated by the military force of the Roman Empire. It is hard to imagine the aftermath of the destruction of the Temple, the religious, political and economic centre. Priestly leadership could no longer function. In this void, Matthew’s community, too, was finding its way within the leadership struggles of Judaism from which emerged rabbinic Judaism and Christianity. Was Wisdom *Sophia*, for example, now found in the Torah or in Jesus?

Gospel Context

So Matthew’s story of Jesus is shaped by the struggles of that time. In his early ministry in Galilee, Jesus is presented as interpreter of the Torah, as healer and reconciler. He gathers disciples. Ordinary folk come to believe in him. However, for many especially the religious leaders, Jesus is not the Messiah they were expecting. Conflict increases. Jesus

takes a new direction and journeys to Jerusalem. As he enters the holy city, the crowds acclaim: “This is the prophet Jesus from Nazareth” (Mt 21:11). Jesus then enters and cleanses the Temple.

It could be that Matthew is projecting the ever-watching religious leaders of the unsettled 80s CE back into Jesus’ lifetime, questioning his authority. Certainly in the two world-turning-upside-down parables of the two sons and wicked tenants, “they realised he was speaking about them”. They seek to arrest him but are afraid of the crowds who regarded him as a prophet. Tension rises. Jesus does not back off. He tells a third parable, the wedding feast, which is laced with strange, absurd details which astonish, shock and tease. What does he mean? Then soon after, in a lengthy 35 verse denunciation,

Kathleen Rushton RSM lives in *Otautahi* Christchurch where, in the sight of the Southern Alps and the hills, she continues to delight in learning and writing about Scripture.



15 October – Matthew 22:1-14
28 Sunday of Ordinary Time
(Roman Lectionary)
19th Sunday After Pentecost
(Revised Common Lectionary)

Jesus repeats six times: “Woe to you, scribes and Pharisees, hypocrites!” Then, he laments over Jerusalem (Mt 23:37-39). This lament helps to place our parable in context.

Invited but Unwilling

In antiquity, there were two stages of invitations to a feast. A request was sent out for guests to attend. Then a second request went out when the banquet was ready. In

Matthew, both times the king “sent his slaves”, evoking Wisdom sending her messengers (Proverbs 9:3). The same word (*kaleo*) is repeated: they are literally “to call those having been called” (Mt 22:3).

This is translated usually as “who have been invited.” While “call” may suggest the authority of the king, in Matthew’s Gospel, God’s calling of Jesus is for God’s purposes (Mt 1:21, 23; 2:15; 4:21; 5:9; 21:13).

Usual translations of “they would (*thelo*) not come” (Mt 22:3) obscure a word used, also, when Jesus laments over Jerusalem, the city which symbolises Israel: “How often have I desired (*thelo*) to gather your children together as a hen gathers her brood under her wings, and you were not desiring (*thelo*)!” (Mt. 23:37-39). The verb *thelo* meaning “to will”, “to be willing”, or “to desire” is translated often as “want”.

How helpful today is “want” when it is linked to acquiring more, wanting one’s way? “Desire” goes deeper. In the Gospels, this word is found in three ways: healing those who desire to be healed; in Jesus’ conditions of discipleship; and in parables when Jesus seeks to win people to specific patterns of behaviour. By giving attention to “call” and “desire”, the parable of the wedding feast can be understood to be about the choice of the called to be desiring (or not desiring) to respond.

Feasting at God’s Table

The king’s hosting a wedding feast for his son suggests God giving a feast for Jesus who is known as God’s son. A wedding banquet evokes biblical traditions. Marriage is found in the prophets as an image for God’s covenant relationship with God’s people (Hosea 1-3). Feasting suggests participation in God’s purposes. God provides food for the people in the

Exodus. God will make “for all peoples a feast of rich food” (Is 25:6). The image of God as “king” is meshed with Wisdom *Sophia* who, in Proverbs 9:2-5, “has slaughtered her animals, mixed her wine ... set her table ... sent out her servant-girls, she calls ... Come, eat my bread and drink of the wine I have mixed.”


The feast alerts the reader to food as the gift of earth and the work of human hands. “Give us this day our daily bread” (Mt 6:11) is an example of food as a gift from God symbolising God’s justice and giving of adequate resources for all. Jesus eats with the unlikely and outcasts. Meals provoke conflict and divisions. Religious leaders object to the company, time, observance and place of Jesus’ meals. Food (yeast) is used to warn disciples about the teaching of some religious leaders.

Invited and Willing

Those invited to a king’s feast would have been the well-to-do elites as eating together assumed a common social class. No-one crossed those boundaries. Between 5-10 per cent of this population lived in the centre of cities separated by internal city walls and gates. From there, they controlled the economic, political and religious life. These people would not refuse to attend a king’s banquet. They needed to be seen there, to curry favour. But, astonishingly, the parable says that some of those invited are indifferent. Some accept. Some even become violent. To offer lame excuses and refuse is unimaginable, let alone to

mistreat and kill the king’s slaves.

Now the king sends his slaves out “into main streets” and “into streets”, words better translated as “public squares” where those who live outside the city could be found. They call all the ordinary people, the outcasts, beggars and all not permitted to live within the city walls.

The end of the parable functions as a warning to all Christians (Mt 22:14). After the time of call is the time to put on our “garments”, as St. Paul exhorts: “For all of you who are baptized into Christ have clothed yourselves with Christ.” Being clothed with Christ includes being clothed with the works of mercy (Mt 25:31-46) including an eighth work of “care for our common home”. At our banquet, the Eucharist, we must include the marginalised and ask ourselves: Who is missing? 

Painting: *Banquet Still Life* by Abraham van Beyerem c1620-1690. Inset: Mosaic on the altar of Church of Dominus Fleuit (Jesus has wept) on Mount of Olives.



Marralomedas Charitable Trust Community Leader

Marralomedas is a Christian community where people with and without intellectual disabilities share life together. The community includes 19 people with intellectual disability living in four homes.

We are looking for a community leader who will provide spiritual and organisational leadership. This role requires experience in leading a team and faith-based group. Intellectual disability service provision experience is an advantage.

Your cover letter, CV and referee details, along with any request for the job description, can be emailed to: kprushton@gmail.com.

**Applications close
24 October 2017**



You did it TO ME

KATHLEEN RUSHTON shows how the righteous described in the parable of Matthew 25:31–46 are imitators of Jesus and in solidarity with the whole Earth community.

In a recent interview Richard Rohr recalled how we have grown up hearing: “We are saved by the death and resurrection of Jesus.” Although proclaimed as the mystery of faith at the centre of the Eucharistic prayer, it remains a somewhat distant belief, as some magical transaction that happened in the heavens in the death and resurrection of Jesus. This results in an “up there” and “back there” belief rather than an experience in our own life.

“The way we are saved by the death and the resurrection of Jesus,” Rohr explains, “is by walking through our own death and resurrection. The important word here is *and*.” Much emphasis is given to the death while “we are not taught much about how to hold the resurrection nor even to go there.” The death part is over-glorified and the resurrection drained. Resurrection is all around us. We see it in spring, the beauty of people, animals, the sky.

Rohr continues: “Yet resurrection is always tempered by the fact it does not last. Not everyone is enjoying the resurrection all the time. We all have to walk through the valley of death, and through solidarity we are with others in their pain as they do so. We are there with others as we watch the evening news, as we see Syria, as we view the refugee camps – or more accurately said, the death camps.”

Solidarity by its very nature provokes action (including, at times, confrontation) but it does so always on the basis of a vision of community and of being called to live with dignity and respect in the human community and Earth community. Mt 25:31–46 takes solidarity with those in pain even further. Jesus declares to the righteous: “Truly I tell you, just as you did it to one of the least of my brothers and sisters, *you did it to me*” (Mt 25:40).

The balancing act of engaging and living with the death-resurrection of Jesus enlarges our soul. As Rohr so aptly says: “We have to stay in both the dance of death and the dance of resurrection.” On any one day or through any one period of our life, we can hope and pray that God leads us to both the resurrection and the valley for there is no other path.

Identifying the Righteous

According to Matthew, the righteous or just are those who are faithful to God's requirements as Joseph was (Mt 1:19). The term suggests faithfulness and perseverance in the difficult, reaching-out-to-the-other work of justice. The righteous, therefore, are blessed because they hunger and thirst for God's justice even when persecuted (Mt 5:6; 10). They welcome/receive the gospel message not only by believing but extending hospitality. Earlier in Matthew hospitality is symbolised by giving "even a cup of water to one of these little ones" (Mt 10:40-42). In the parables of weeds and the fish net, the righteous are vindicated for following and imitating Jesus who is described as righteous (Mt 27:19 which is often translated as "innocent").

The Old Testament traditions show that such works were part and parcel of people's way of living as, for example, expressed in Proverbs: "Whoever is kind to the poor lends to the Lord, and will be repaid in full" (Prov 19:17). What is new in Matthew is Jesus' shocking identification with the social and economic needy and the least ones (Mt 25:40). A new twist emerges in being prepared for the unknown time of Jesus' final coming as explored in Mt 24-25. In this sense, Jesus is not really absent at all but nevertheless is present in the needy and the least.

Those in the story, like us today, either help or ignore them: "Truly, I tell you, just as you did (or did not do) to one of the least of my brothers and sisters, you did (or did not do) to me" (Mt 25:40; 45). Jesus' presence in the needy and the least is part of Matthew's vision of life which is infused with the presence of Emmanuel "God with us" (Mt 1:23), in the community which gathers in Jesus' name for worship (Mt 18:20) and with the Risen One until the end of time (Mt 28:20).

Jesus is absent where we might expect him to be present (for example, in Mt 7:23, "prophesy in your name," "cast out demons," "do deeds of power"). And Jesus is present where he is not expected – in the needy and least ones. We can see that our conduct in this life is of overriding importance, because time and eternity are linked.

Matthew stresses the surprise of both the accused and the blessed who did not realise they touched Jesus in their actions to their neighbour. This is a far-reaching solidarity, but not a total identification, with his brothers and sisters. Their suffering affects him. In other words, Jesus is telling us: "I appear over and over again." "I am present over and over again." He has not been recognised by evil doers or by the righteous when mercy is done or refused. The criterion for showing mercy is how one meets the neighbour in need. Although six areas are named, all need, material and spiritual, is contained in them.

"You Did It to Me"

Recently, I was privileged to attend a Mercy Day celebration assembly for grandparents at St Patrick's School, Bryndwr. The

Feast of Christ the King
25th Sunday After Pentecost
Reign of Christ 26 November

Sisters of Mercy had opened the school in 1951 and taught there for its first decade. I was deeply moved by the young ones' awareness of those in need in many different everyday ways. After an inspiring and humour-filled presentation of the Works of Mercy in word, action and song, a boy went to the lectern and proclaimed: "A reading adapted from Matthew 25." He continued: "I was alone in the playground and you invited me to join you. I was in trouble and you spoke up for me. I was . . ." Later a St Vincent de Paul Society member, a grandfather, reinforced this by asking: "What are the three verses to remember which sum up what we are to do wherever we are?" Children's voices called out: "Matthew 25:35, 36, 45."

The traditional corporal and spiritual works of mercy now include an eighth work – care for our common home. The spiritual work calls us to contemplate God's world gratefully and the corporal work invites us to perform daily gestures that help build a better world. They call us to acknowledge our human contribution to ecological devastation and to commit firmly to living and acting differently.

Brendan Byrne suggests that we approach life with one of two attitudes. We can adopt an "exploitative" attitude to everything outside ourselves. This approaches people and creation from the standpoint of our own advantage. On the other hand, we can have a "contemplative" attitude where we reverence and respect the autonomy and uniqueness of every person and of all creation. Only a contemplative attitude and practice enlarges us and enables us to discover Jesus present and to live with paradox, uncertainty and mystery. In this way we stay in "both the dance of death and the dance of resurrection". ■

Painting: *Works of Mercy* by Jen Norton ©
www.jennortonartstudio.com



Kathleen Rushton RSM lives in *Otautahi* Christchurch where, in the sight of the Southern Alps and the hills, she continues to delight in learning and writing about Scripture.

Theology and Spirituality from New Zealand



THE GOD BOOK:
Talking about God today
Edited by Neil Darragh

BUT IS IT FAIR?:
Faith communities and social justice
Edited by Neil Darragh

Published by

Accent Publications

Order online from www.accentpublications.co.nz
or email: info@accentpublications.co.nz

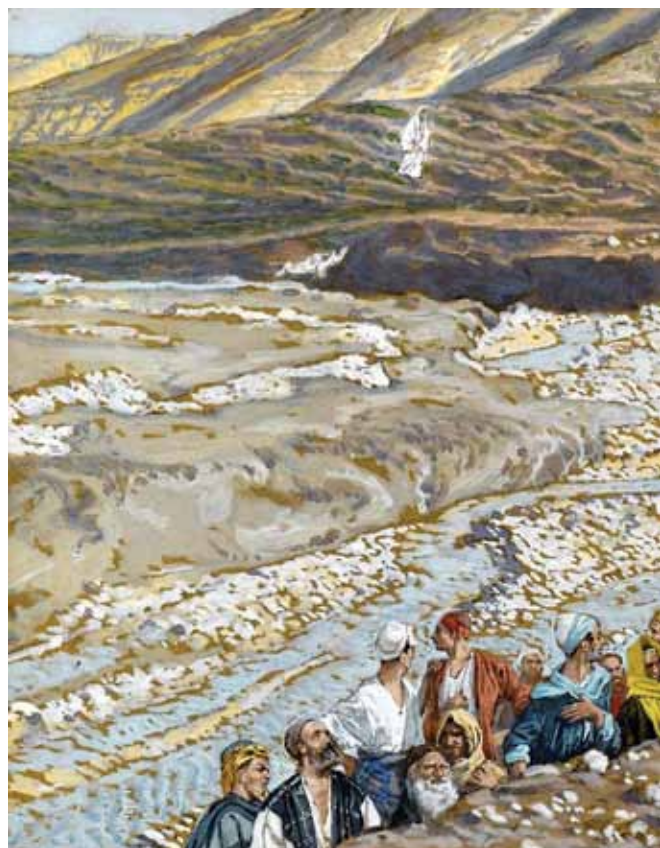
or send a cheque to Accent Publications, 16 Waterloo Quadrant, Auckland City 1010

Special price for
Tui Motu readers:
\$20 per book
incl. postage
in NZ

John the Baptist

KATHLEEN RUSHSTON explains the difference between John the Baptist in John's Gospel from the other Gospels and the message he calls us to understand.

Painting: *John the Baptist Sees Jesus from Afar* by James Tissot



No character is more associated with Advent, the coming of Jesus or the *advent-ure* a disciple undertakes by following the way of life set out by Jesus than John, known as the Baptist or the Baptiser. The evangelist well may have assumed that those who first heard the Fourth Gospel proclaimed knew about him. No mention is made of John's clothing, denouncing people, baptising Jesus, his imprisonment or death. Instead, he is quite a different character (John 1:6-8, 15, 19-37; 3:22-36; 5:31-47; 10:41). John uses an analogy to sum up his relationship with Jesus. He is "the friend of the bridegroom, who stands and hears him, rejoices at the bridegroom's voice" (Jn 3:29).

"A Man Sent from God"

A move occurs from the cosmic (Jn 1:1-5) to earth. Events happen in time and place: "There was a man sent from God." In this Gospel's textual world, the only other character described as "sent from God" is Jesus (Jn 1:14, 6:46; 7:29; 9:33; 16:27; 17:18). The stage is set for John's role of bearing witness to Jesus (Jn 1:7; 15, 32, 34, 3:32; 5:33). His cry of witness rings out through this Gospel's early scenes. The other Gospels tell us: "A voice came from heaven: 'This/You are my beloved son with whom I am well pleased'", while in the Fourth Gospel, John testifies: "I myself have seen and have testified that this is the Son of God" (Jn 1:34). He is the first in a line of witnesses: the Woman of Samaria (Jn 4:39),

the works of Jesus (Jn 5:36; 10:25); the Scriptures (Jn 5:39), the crowd (Jn 12:17); the Advocate (Jn 15:26), the followers of Jesus (Jn 15:27) and the Father (Jn 5:32, 37; 8:18).

Jesus Sets Out a Way of Living

A distinctive feature of Jesus in the Fourth Gospel is that he sets out a way of living. No mention is made of the reign (*basileia*) of God or of the heavens. Instead, Jesus is presented as having people seek him out to become disciples. Disciples are followers of a teacher from whom they learn a way of living. Jesus, the teacher, sets out a way of living centred on attachment to him. Knowing him is a process of unfolding discovery, a lifelong pilgrimage.

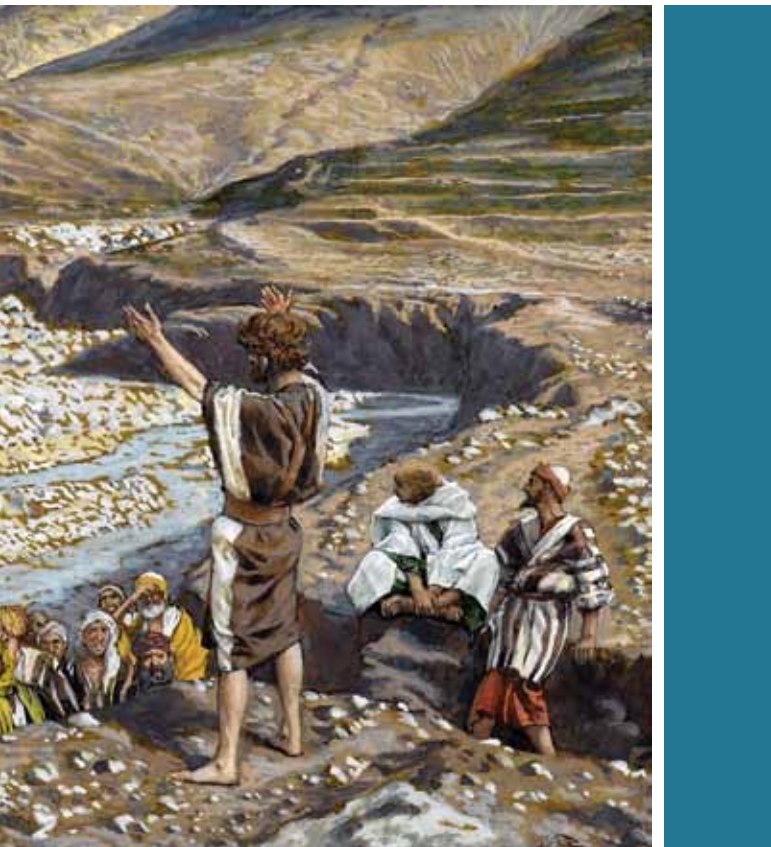
John not only has his origins with God but also the Holy Spirit, the one who will "abide" with the disciples and who will continue the works of God. The Spirit enters the human story through his testimony: "I saw the Spirit descend from heaven like a dove, and it remained (*menō*) on him" (Jn 1:32). It is on John's lips that we first heard the word *menō*, found 40 times and translated in Bibles as "stay", "continue", "remains", "endure", "live", "dwell", "abide". This word characterises the relationship between God and Jesus, the Spirit and Jesus, and Jesus and disciples. *Menō* describes what being a disciple is all about — abiding in Jesus.

First Concern

John's social status and honour came from his father, Zechariah, a faithful rural priest. Concern arose in Jerusalem because John was behaving like a prophet which was not in keeping with his priestly heritage. The traditional tension between priests and prophets lingers. So, the Pharisees sent priests and Levites (Jn 1:19, 24) with two concerns. The first concern is about the identity of

Kathleen Rushton RSM lives in Otautahi Christchurch where, in the sight of the Southern Alps and the hills, she continues to delight in learning and writing about Scripture.





John: “Who are you?” John denies he is the Messiah, Elijah or “the prophet.” Then, adapting the words of Isaiah who says “a voice cries out” (Jn 40:3), John declares he is that voice: “I am the voice of one crying out in the wilderness, Make straight the way of the Lord.”

Why the Jordan? Why in wilderness? The location where John was baptising is full of meaning for his questioners. He is not preaching or baptising in villages or cities but in the wilderness and most likely where the people of Israel once crossed the Jordan to enter a new land – the Promised Land. He is preaching to Israel. A new Exodus and new coming into the Promised Land is near. Hosts of associations are evoked. The Jordan River is found as a proper name in over 80 contexts in the Old Testament. Crossing of the Jordan is a recurring motif. Time and again, mention is made of its strong flow. Crossing into that green, fertile land was not easy.

Second Concern

A second concern is the question of why John is baptising: “Why are you baptising?” Baptism was common in the ancient world both within and beyond Judaism. The rite derived meaning from a particular tradition or context and was regarded as symbolic. John’s questioners, therefore, wanted to know what his baptism meant. In Mark and Luke, it was “a baptism for the forgiveness of sins”. Not so in the Fourth Gospel. John, who baptises with water, says one is coming his questioners do not know. He continues: “The one who is coming after me; I am not worthy to untie the thong of his sandal” (Jn 1:26-27). Implied here, and later, is John’s testimony that the One who will come

will bring a deeper, more radical purification. Clearly he points to Jesus’ divine identity. The role of John is subordinated – untying sandals was slave’s work.

Bethany-beyond-the Jordan



John is not described specifically as baptising people “in the River Jordan” but in Bethany across the Jordan (Jn 1:28) – a site known today as Al Maghtas in the Hashemite Kingdom of Jordan. While the exact location is unknown, he is placed in the powerful mythic landscape of the Jordan River. Mythic because most Jews and Christians – throughout history and today – have never visited there so it retains its strangeness and mystery through time. Our knowledge of the symbolism of the purifying water of this region comes through biblical texts and cultural traditions. A huge gap exists between rich biblical symbolism and material reality today.

The River Jordan is in an area of the planet most threatened by a decline in water supply. Generations of intense conflict is inflamed easily by water shortage. Most pilgrims who visit the three possible baptismal sites, and those who hear this Gospel proclaimed, are unaware these sacred waters are both an intently watched international border and polluted. Moral theologian Christiana Peppard describes this river as “a limp toxic strip of water. A warning sign conveys the hazard posed by coming into contact with this water.” There is little Christian ethical engagement with the waters of the Jordan. She continues: “The material and symbolic status of the river needs to be drawn together more tightly if ecology is indeed a vital part of faith.” Such ethical engagement permeates the remarkable documentary film, *Seven Rivers Walking – Haere Mārire*. This series of *hiko* (walks) along seven Canterbury rivers began on Ash Wednesday, 2017, as an act of repentance.

In *whakawhānaungatanga* (making right relationship happen), during Advent we join liturgically and creatively with our ancestors who expressed the relationship of John and Jesus, who in sandals walked the Earth (Jn 1:27), in the rhythms of the Universe. The birth of John is celebrated on 24 June (mid-summer in northern hemisphere) when the sun begins to decrease. The birth of Jesus is celebrated on 25 December at the time of the midwinter solstice when light begins to increase. How are we like John, who is not the light, but in the words of Jesus “was a lamp that was kindled and shining” (Jn 5:35)? ✨

Third Sunday of Advent – John 1:6-8, 19-28
Roman Lectionary and Revised Common Lectionary


Theology and Spirituality from New Zealand

THE GOD BOOK:
Talking about God today
Edited by Neil Darragh

BUT IS IT FAIR?:
Faith communities and social justice
Edited by Neil Darragh

Published by



Order online from www.accentpublications.co.nz
or email: info@accentpublications.co.nz
or send a cheque to Accent Publications, 16 Waterloo Quadrant, Auckland City 1010

