

COMMUNITAS

Jesus (part 5)

The crowd: sheep without a shepherd (Mk 6:30-44)

“The story begins with a homemaking God who creates a world for inhabitation. This God is a primordial homemaker, and creation is a home for all creatures. For the human creature, however, the divine homemaker plants a garden.”

(Walsh and Bouma-Prediger; “Beyond homelessness”)

1. The birth narrative (Luke 1)

2. The wedding banquet

- The Samaritan woman (John 4)
- The widow (Luke 7:11-17)
- The children (Luke 9:47-47, 18:15-17)
- Sinners and tax collectors (John 8:1-11, Mk 2:15-17, Luke 19:1-10)
- The lost (Luke 15)

“Jesus manifests this new vision of homemaking rule in the healing of the sick, the casting out of demons, and the restoration of the outcasts. He pays special attention to those who are ritually, symbolically, and socially unclean, and thereby have been rendered deeply homeless. Often he engages in activities that have unmistakable memories of Moses.”

(Beyond homelessness)

- The feeding of the crowd (Mk 6:30-44)

3. Exclusion and inclusion

- Exclusion (Luke 9:49)

"We exclude because we are uncomfortable with anything that blurs accepted boundaries, disturbs our identities, and disarranges our cultural maps."

(Volf, 'Exclusion and Embrace', p78)

"We exclude because we want to be at the centre and be there alone, single-handedly controlling 'the land'".

(Ibid)

- Inclusion (Luke 18:22-23)

Hospes = guest, stranger (hospital)

Hostis = stranger, enemy (hostility)

"Hospitality is the creation of free space where a stranger can enter and be a friend rather than an enemy"

(Henri Nouwen)

"Hospitality is the all encompassing approach to the Christian life."

(Patricia Kerr)

- The prodigal father (Luke 15)