

“...On His Shoulders With Great Joy”: Jesus as Model of Ministry

1. **Opening screen**
2. **Opening prayer**
3. **Motive for talk**
 - a. Love of the Church and/or love of Jesus?
 - i. Being sure of our focus.
 - b. “What did Jesus say, and how did He do this?”
 - i. or “How have we always done this thing?”
4. **Other models to consider**
 - a. Male and female founders of religious orders are *not* the primary focus
 - b. E.g., the Daughters of Charity, are “animated first of all by the love of Christ,”
 - i. Putting the person of Jesus front and center.
5. **The Holy Presence of God**
 - a. Jesus’ activities: raise the dead; cure the sick and possessed and feed the thousands
 - i. Demonstrate that Jesus is the Father’s Divine Son, and fulfillment of biblical prophecies
 - b. Our response: comfort the dying; believe in the resurrection of the dead; food drives, food pantries, emergency relief; comfort the sick, medical research, and accessibility.
 - c. The compassion of Jesus governs Church ministry.
 - d. Curious miracles: Matthew 17:27 and avoiding scandal; waiting for water to freeze
6. **It’s not just the miracles**
 - a. Jesus’ roles: carpenter, rabbi, master, lord.
 - b. Jesus’ relationships: son, companion, friend.
7. **His claim to authority:**
 - a. His authority was not from a human role, religious political or military
 - b. His title: “Son of Man,” = “son of a human” = “human being”
 - i. Daniel 7:13c-14
 - c. All authority from the Father: Matt 11:26-27; John 5:43; 10:25; 14:7; Matt 26:53
8. **Use of power**
 - a. Servant greatness and priority: Mark 10:42-45
 - b. Modeling humble service: John 13:2-10
 - c. Peter and the pretense of humility
 - d. John IV of Constantinople – “ecumenical patriarch” (588 AD)
 - i. Pope Gregory I (599-604) – *servus servorum dei*,
 - e. Feet as symbols of human fragility, yet objects of the tender ministries of Jesus
9. **Teaching adults or children?**
 - a. Jesus hugged children and taught adults.
 - i. Modern practices flipping the paradigm
 - b. Renewing the focus on discipling of adults.
10. **Jesus answers peoples real questions**
 - a. Jesus was asked *many* questions, and took them seriously:
 - i. From the crowds: Matt 19; Mark 12:28; John 4:9; 6:52,
 - ii. From Jesus’ family and companions: Luke 2:48; John 1:48; 3:4; Matt 13:10; 15:33; 17:10,

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17:19; 18:21; 21:20; 26:17; 13:37

- b. Jesus provided answers accessible to the asker.

11. Jesus' pedagogy

- a. Jesus' pedagogy
 - i. with a scholar of the law: Luke 10:25-28, pulling an answer from a learned asker,
 - ii. with a ruler: Luke 18:18: using a teaching moment on the ten commandments:
 - 1. using a developmental approach, starting with basics, moving to the difficult, finishing with discipleship.

12. Unanswered questions

- a. Jesus does not answer every question: i.e., Pontius Pilate, Matt 27:13; Mark 15:4
 - i. avoiding malevolent intentions, i.e., paying taxes to Caesar and Rome.
 - ii. puzzled by Nicodemus: John 3:9

13. Answering current questions

- a. Jesus did not appeal to the authority of the Church, the synagogue or the Temple.
 - i. avoiding "What the Church has always taught..." / "The Catechism instructs..."
- b. He provided answers that were persuasive *in themselves*.
- c. Most people questions are more practical than theological.
 - i. *Why* do we want people to know what we want them to know...does it serve *their* needs
- d. Answer people's questions, or expect them to go looking elsewhere for someone who will.
 - i. use human reason.

14. Concrete answers

- a. Jesus' clear preference was to create real life examples in his parables
 - i. drawing from the gritty, everydayness of the audience.
- b. Modern parables' sources:
 - i. computers, traffic, colds, soccer, Netflix binging, mobile phones, on-line shopping, turn signals, etc.
- c. Jesus' fundamental question Luke 13:18, "To what shall I liken the Kingdom of God?"

15. Could he get angry

- a. Righteous anger against legalistic hardness of heart: Mark 3:1-6; Exod 31:14-15
 - i. not waiting even one day to heal a withered hand.
- b. The cleansing of the temple, a barren lifeless place with small, reasonable, markups,
- c. Religious hypocrisy: Matt 23:13-15, 23-25, 27-28, 33
 - i. Condemning the appearance of holiness, without the substance, and the practice of faith without compassion
- d. Not an attack on Judaism, but on misdirected clergy, lay leaders and laity everywhere.

16. What kind of news?

- a. An unambiguous message: the "good news."
- b. The heart of the good news:
 - i. that there is a God who breaks into human history,
 - ii. that God's motive is to seek us out, wherever we might be found;
 - iii. that God's judgment is that being human is something that God, himself, would do;
 - iv. that God's actions are incarnational, embracing our human condition in everything but sin;
 - v. that God desires, not sacrifice, but mercy;
 - vi. that the nature of God is to love,
 - vii. and that the object of God's love...is *us*.