Tell It Slant: Parables as Spiritual Direction

Session 6

**Spirituality of Hospitality and Lostness—****The Parables of Lk 14 and Lk 15**

**Spirituality of Hospitality**

*Introduction*

* Speaking in parable ~ receptivity
* Each of us takes a few years to become a “Pharisee”, to become self-confident in our faith.

*The Parables of the Meal Lk 14:1-26*

* One incident followed by 3 parables
* Hospitality is giving others space and time for intimacy
* We have a lot of “undigested truths.” We need time and space to digest, ruminate, assimilate, and contemplate these truths.
* Six Observations

1. The incident and 3 parables has a setting of a meal—a place of exchange (giving and receiving).
2. The meal takes place in the house of a Pharisee

* Instead of being relax, “*he was being carefully* ***watched***.”
  + Ac 9:23
  + Lk 6:7
  + Lk 20:20
* Jesus made it “worse” by healing a man with dropsy on the Sabbath (1-6).

1. 3 Parables:

First (7-11): the pride of the Pharisee; inhospitable = using the host for self benefits

Second (12-14): inhospitable = using the guest for self-serving purpose—buying social insurance

Third (15-24): it exposed the lack of sincerity of the pious—using God as an afterthought with 3 excuses: business, something more attractive, and urgent demand (marriage)

* Denigration of hospitality provoked by pious cliché.
* Hospitality and Friendship [Aelred Rievaulx’s Spiritual Friendship]

1. It is in the place of hospitality where we often see inhospitality.

* Church, instead of being a place for meditation, . . .

1. There was a Sabbath meal—to stop working so that we can receive everything from God.

* But here, nobody is receiving anything

1. The word and its derivatives of *kaleo* appear 11 times. It means invitation (vs a managerial term of control)

**Spirituality of Lostness Lk 15**

*Introduction*

* Ivan Illich*, Medical Nemesis*, introduces the notion of Iatrogenic disease (post-operative side-effects and drug-induced illness) or disease contracted during the treatment by a doctor.
* “Eusebegenic” of Christian ministry: in the course of providing leadership to the life of the church ends up in promoting sins that are confined to Christians.
* The antidote: keeping a acute awareness of our own lost condition.

*The Parables of Lostness—Lk 15:1-32*

* Three Observations

1. 1 incident followed by 3 parables

* Parables are context specific (time and place)

1. The Pharisees and the teachers of the law *murmured* (cf. 9:7; Ex 16:2) [muttered, NIV] against Jesus who befriended the tax collectors and sinners.
2. Four parables with spiralling intensification:

First: 100 sheep with one found (active finding)

Second: 10 coins with one found (active finding)

Third: 2 sons with one found (passive energy—waiting)

Fourth: 1 son lost (open-ended) but . . .

* The older son is lost; the father went to look for this lost son
* Likewise, these Pharisees, like the older son, whose stories are work in progress.
* The Pharisee is “me”. I am found but to continue my story, I have to admit that I am still lost to be found, by giving up my “reputation.”
* Our self-sufficiency in our own “godliness” (eusebia) prevents us from seeing that we are the “lost.”
* We have to maintain our sense of being the “lost”—waiting to be found and be restored, in order not to be lost forever.