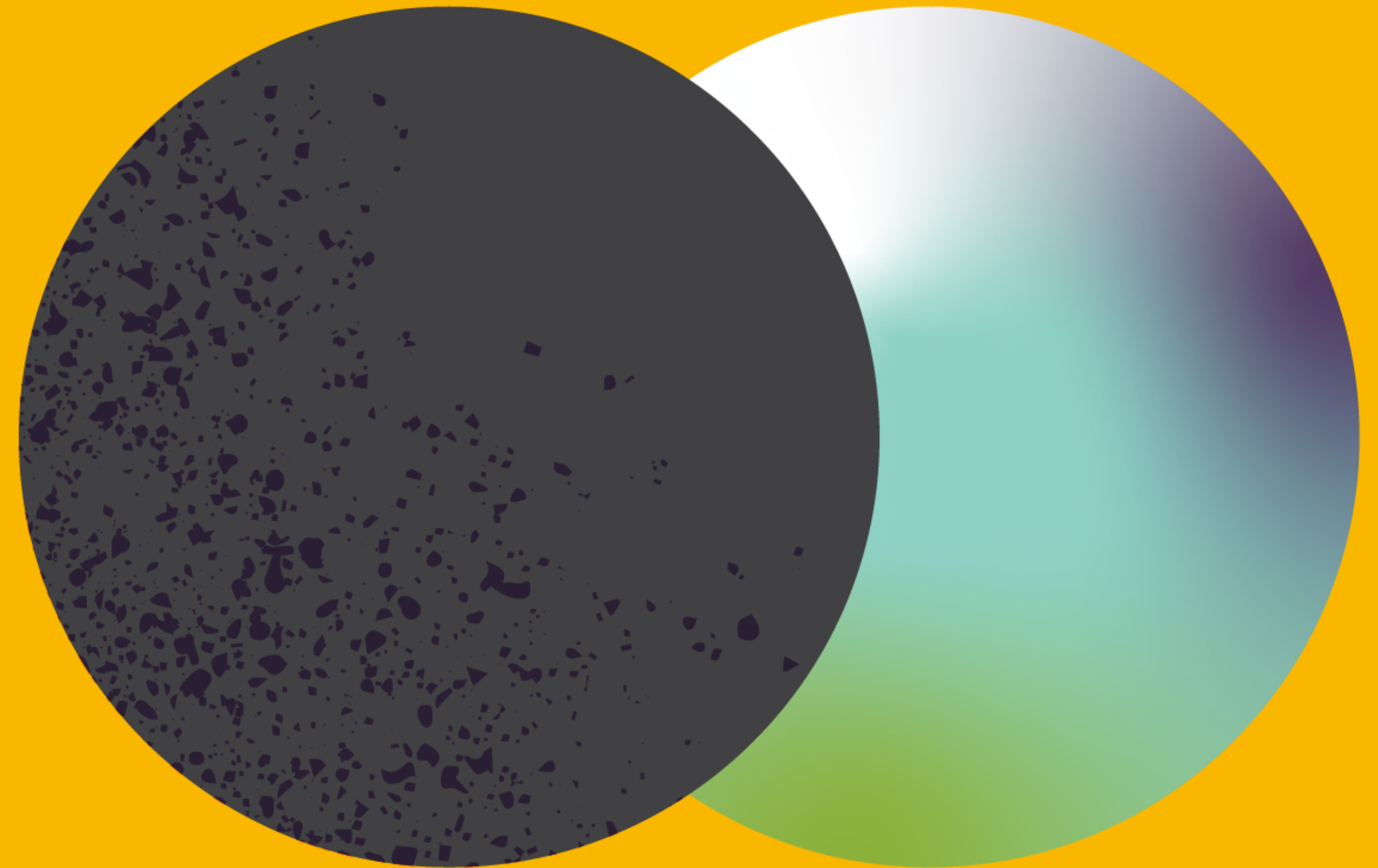


2023



Eastertide 6

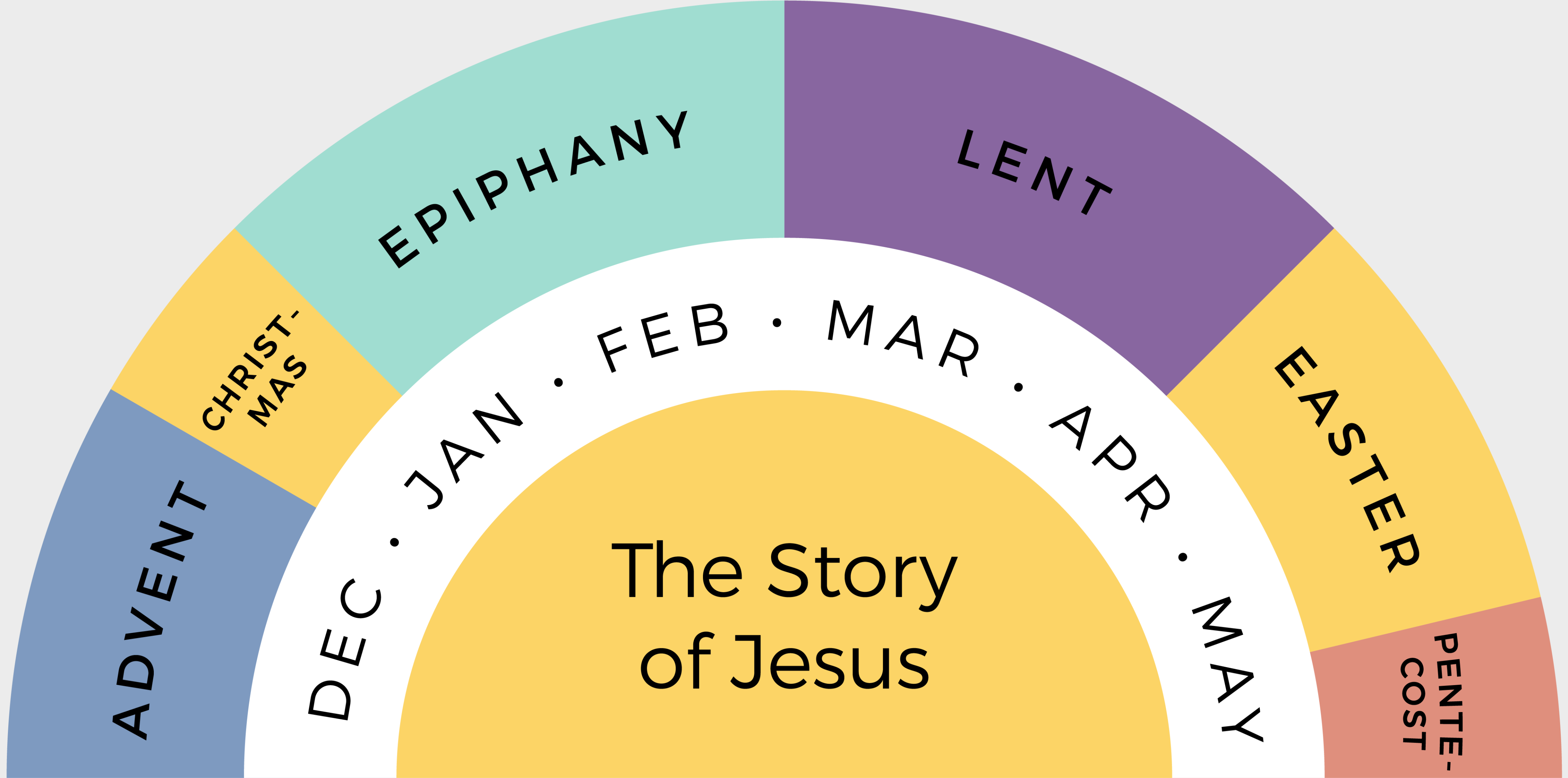
John 14:15-21



John 14:15-21

[page 752]





ADVENT

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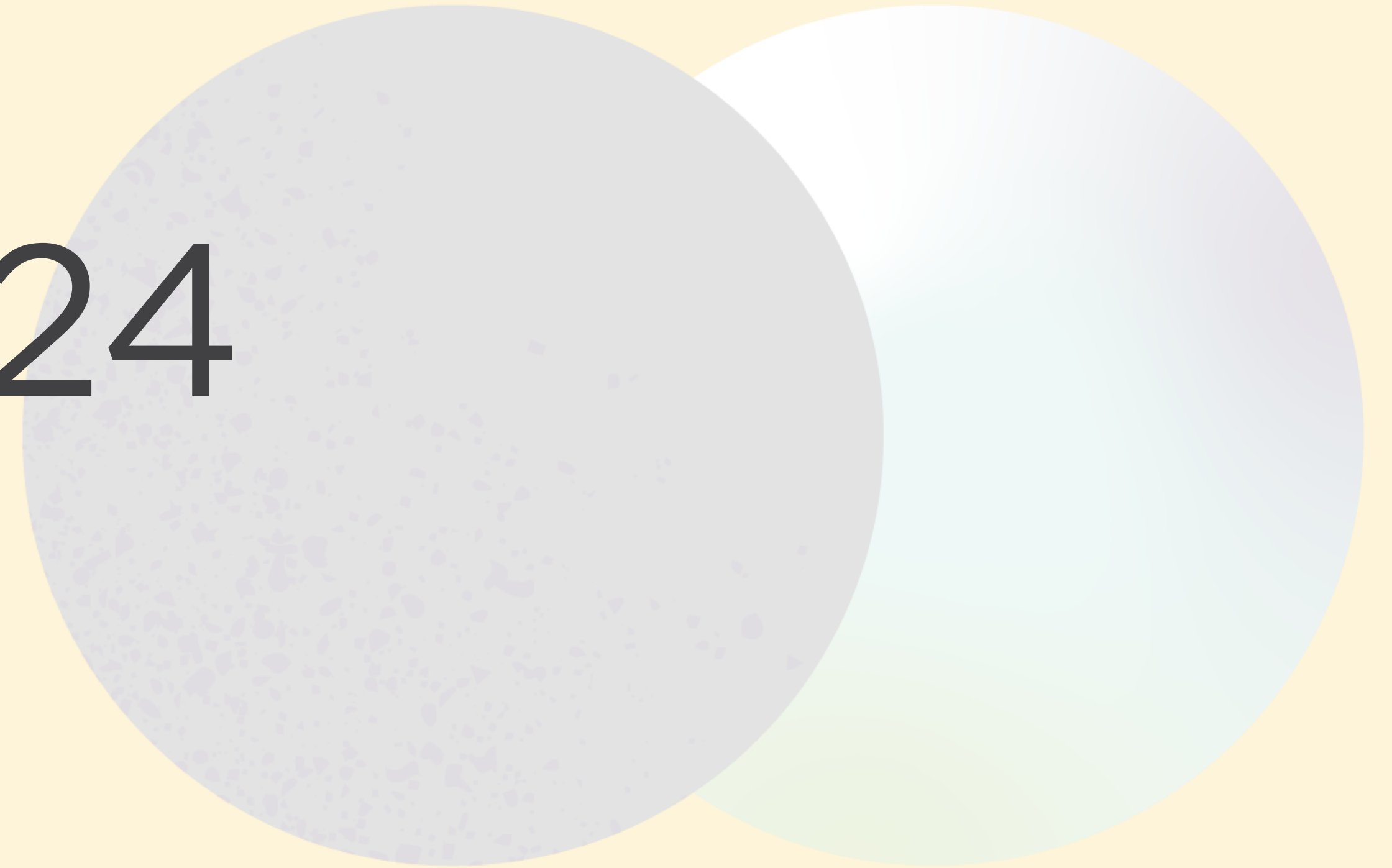
PENTE-
COST

DEC · JAN · FEB · MAR · APR · MAY

The Story
of Jesus

John 13:22-24

[page 751]

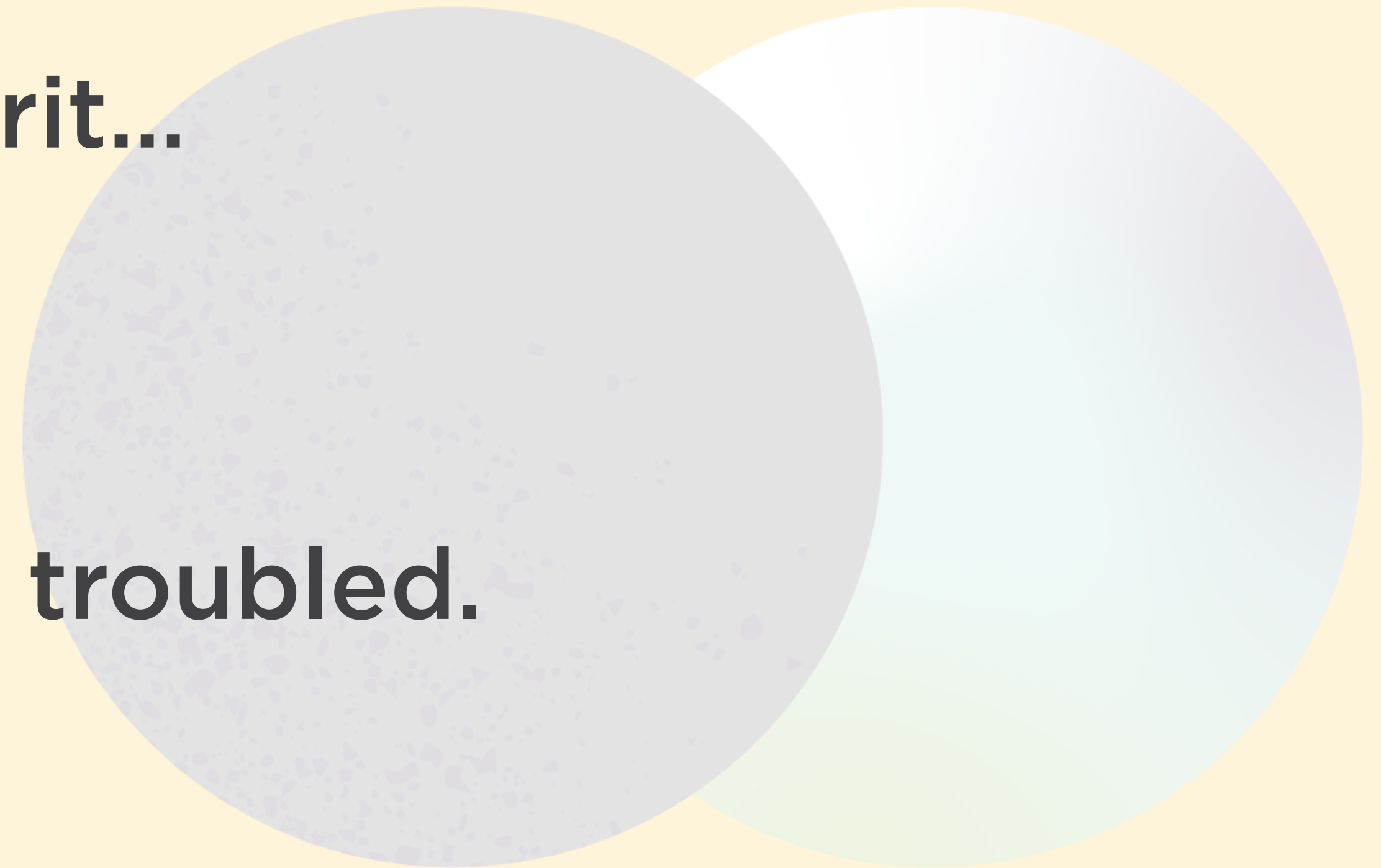


Jesus was troubled in spirit...

John 13:21

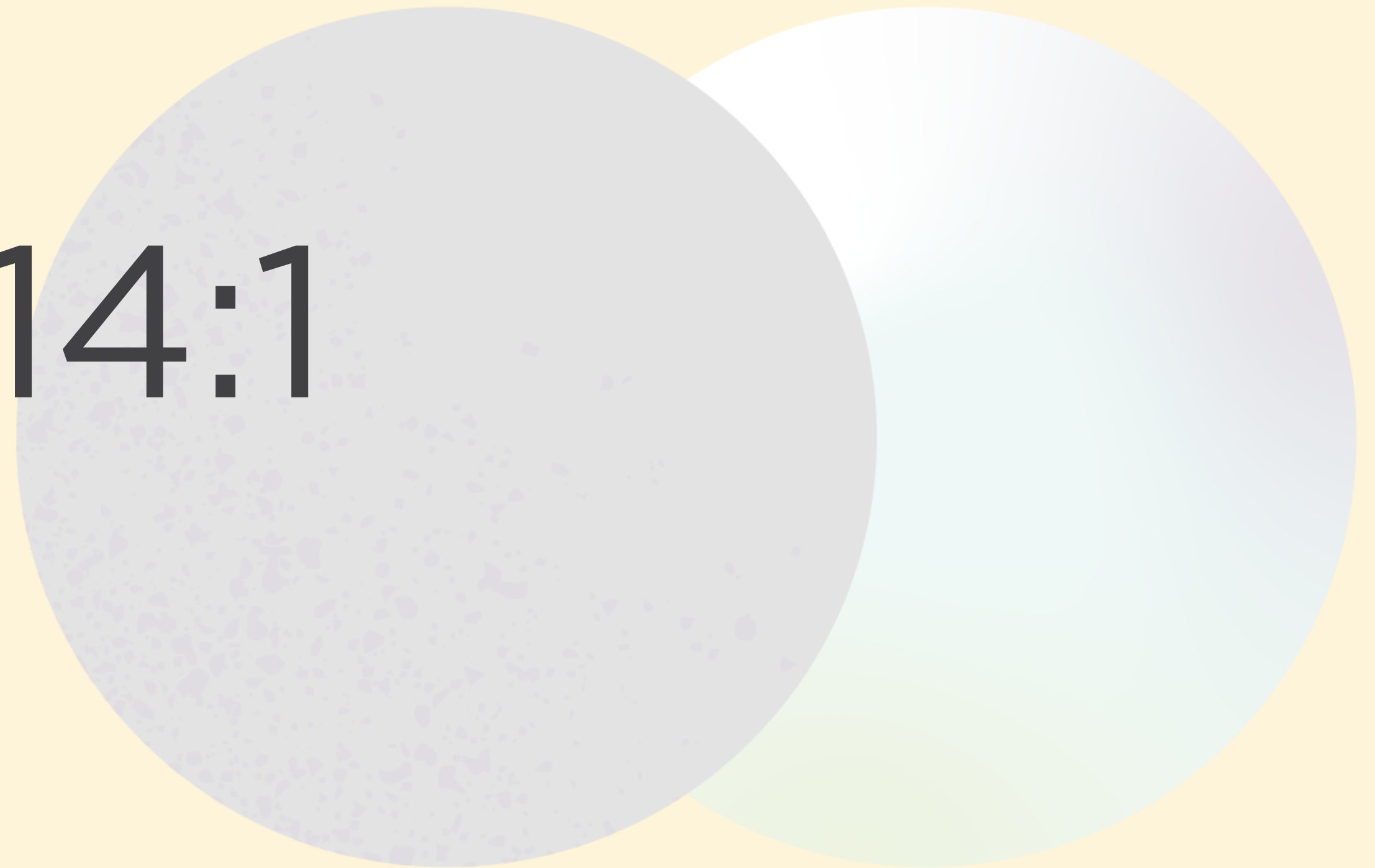
Do not let your hearts be troubled.

John 14:1



John 13:36-14:1


[MSG]



John 16:29-33

[page 753]





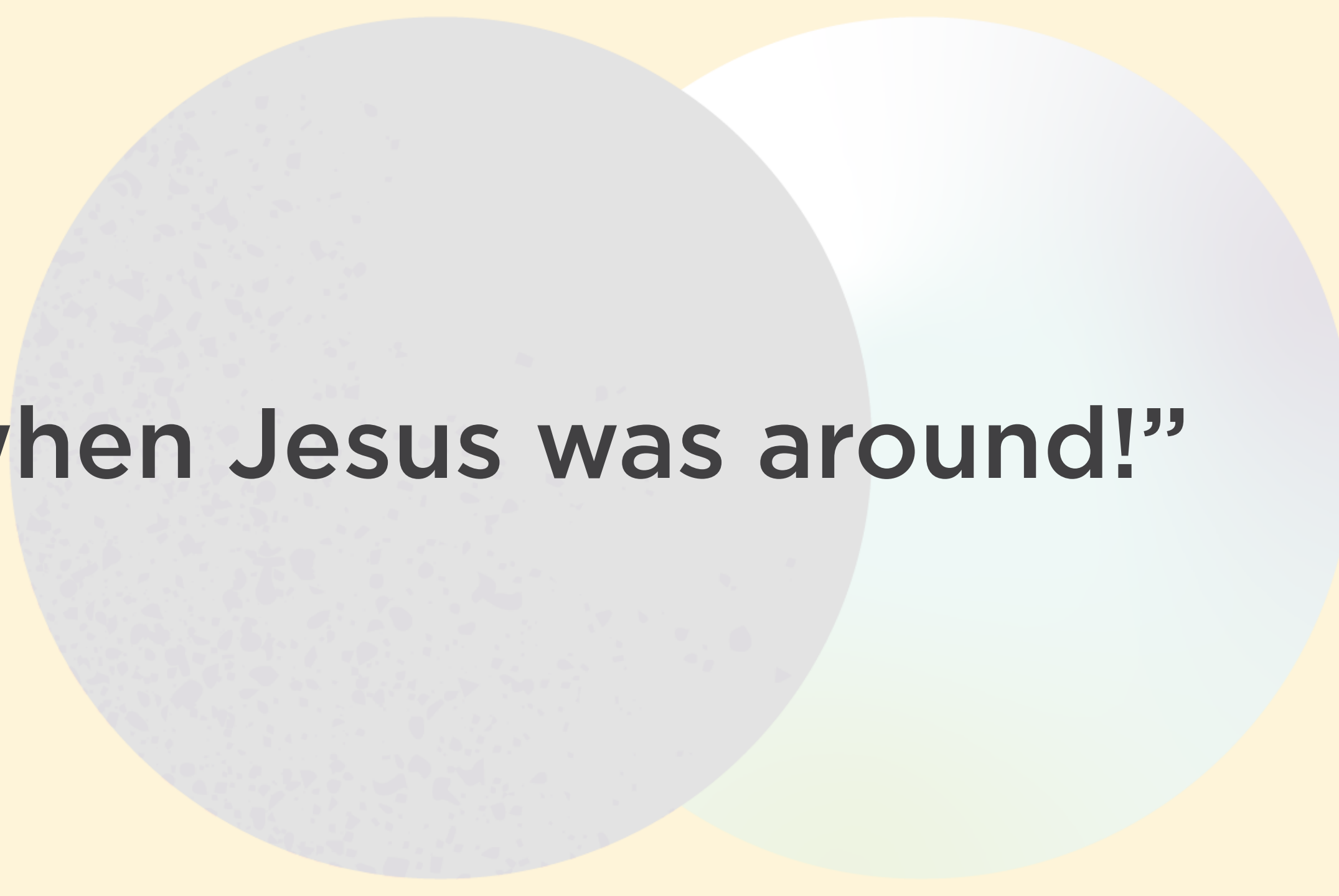
**Judas would betray.
Peter would deny.
The rest would abandon.**

**No wonder Jesus was troubled in spirit.
And yet, he offers peace and comfort.**

John 14:15-17a

[page 752]






“If only we’d been there when Jesus was around!”

John 14:17
[page 752]





She births creation, hovering over her newly-hatched brood in Genesis, and breathes through the scriptures.

Wil Gafney

The deliberate choice to render the spirit in masculine terms...reflects theological commitments apart from the grammar of the texts. If we were to hear Jesus speak John 14:17 in Aramaic, we would most likely hear: “This is the Spirit of truth, whom the world cannot receive, because it neither sees her nor knows her. You know her, because she abides with you, and she will be in you.”

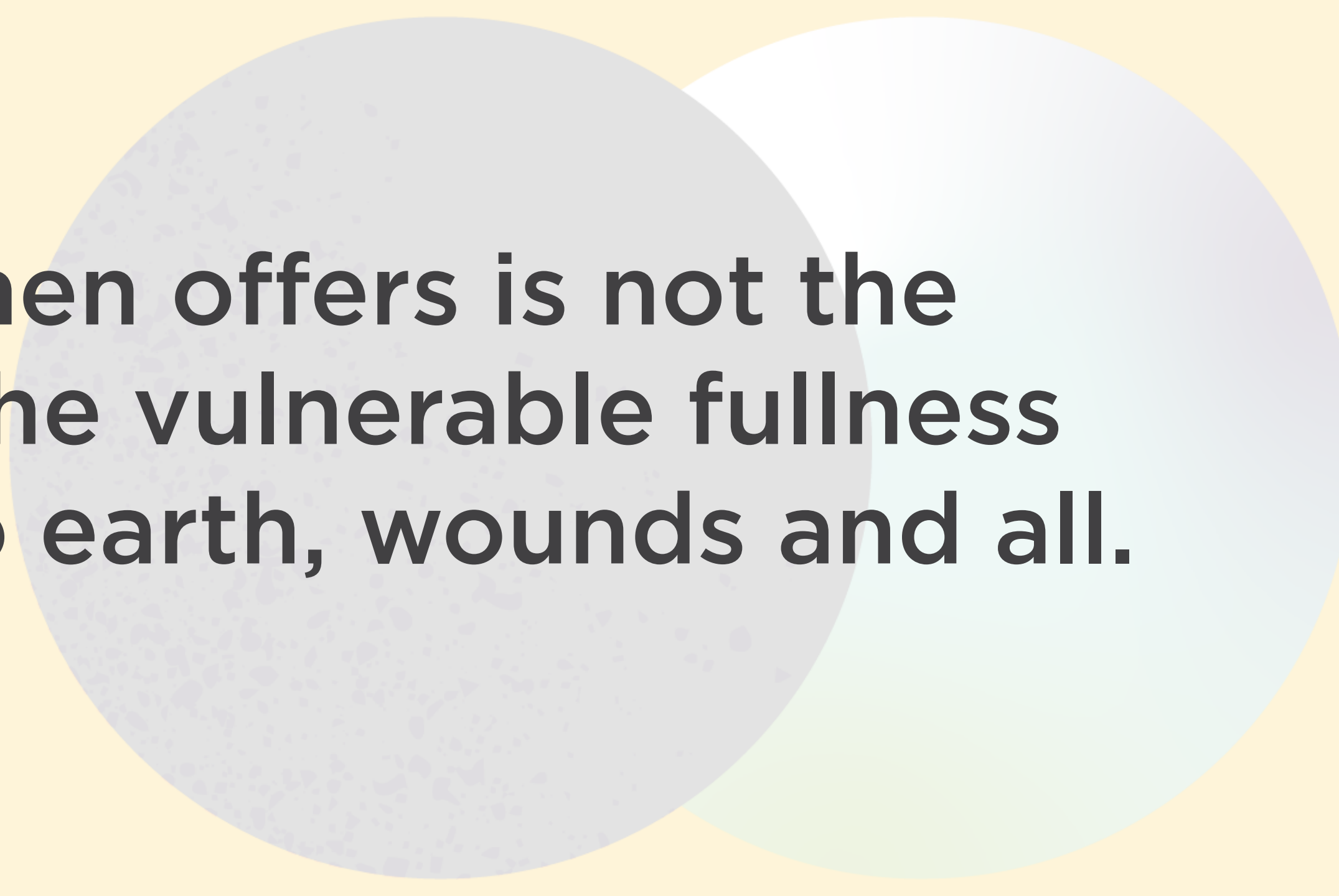
Wil Gafney

IC

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Jesus uses this beautiful feminine metaphor in a heartbreaking way. He could have used any number of more-appropriate Hebrew Scripture images to make his point. God as an enraged mama bear (Hosea 13:8). God as a soaring mother eagle (Deuteronomy 32:11-12). God as a laboring woman (Isaiah 42:14). God as the mother of a healthy, happy toddler (Psalm 131:2). God as skilled midwife (Psalm 22:9-10).



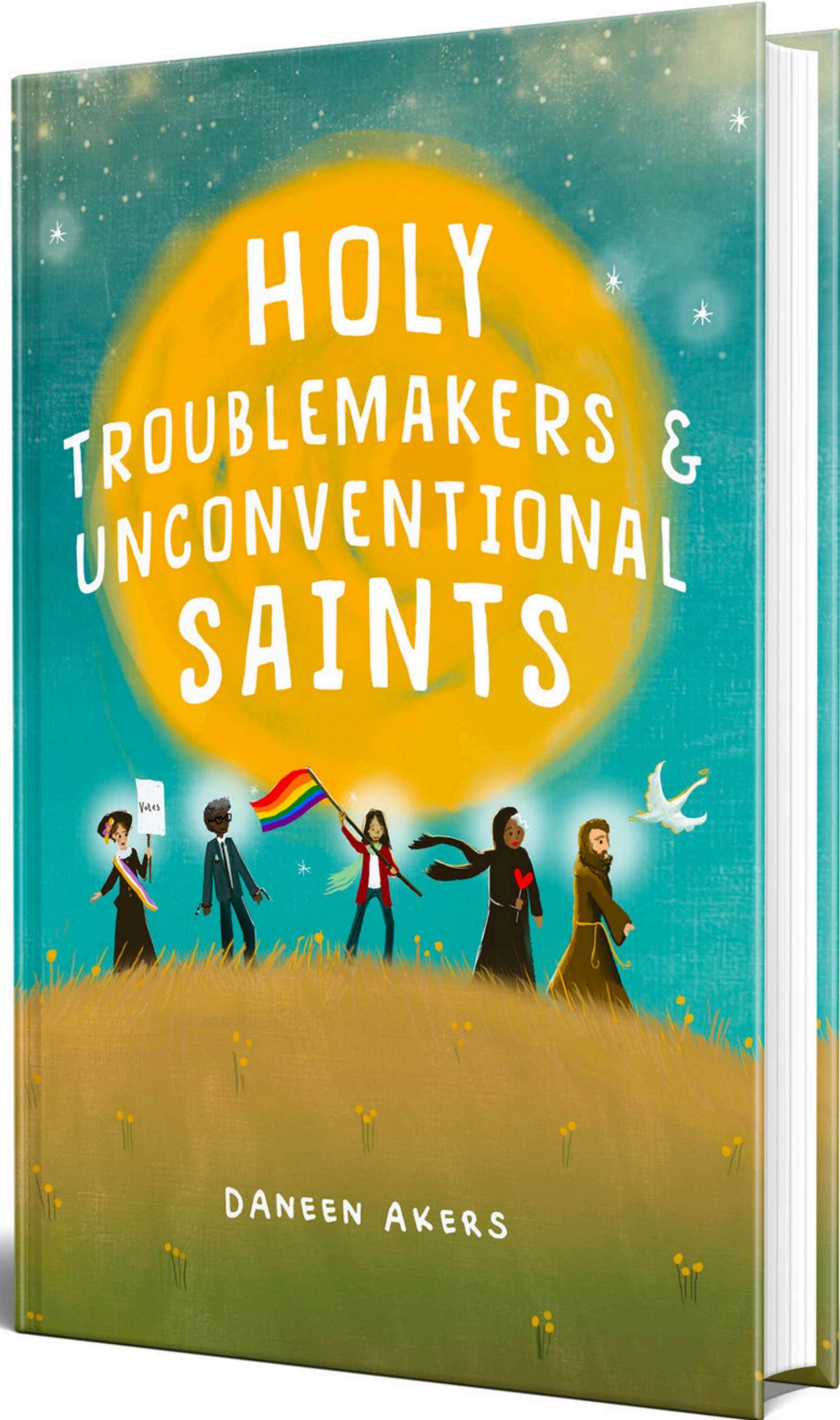
What Jesus the mother hen offers is not the absence of danger, but the vulnerable fullness of Love brought down to earth, wounds and all.

Kelly Latimore

IC

XC





DANEEN AKERS

REV. WIL GAFNEY

IT'S A WARM SUNDAY AFTERNOON IN GARYSBURG, NORTH CAROLINA. YOUNG children are running between the yards of several houses, laughing and playing games. They are cousins, and their families live on connected properties in this small town. Wilda, or Wil for short, is part of this group. Along with her cousins, she has spent the morning in church with her parents and extended family. Now they are home for lunch. The kids play outside in their undershirts and shorts because their dressy church clothes need to stay clean for the afternoon church service that will start in a few hours.

Sundays were all about church and family for Wil and her cousins. "You had to go a few miles before there wasn't a blood relative," she remembers. "When it was time to go back to church, my parents and the other adults would just pile us kids all in whichever car was closest, someone would bring all of our clean church clothes. Then, when we got to church, we'd tumble out and get spruced up again for the next service."



Our God language matters because it is how we conceptualize that which we hold as ideal. And in Western culture, which is deeply tied to Empire types of Christianity, Christian metaphors for God have been mired for centuries in tradition, sexism, and power. The pervasive idea that God equals male turned into male equals God. It has damaged us all at every level from personal to societal, and it needs to change.

Daneen Akers

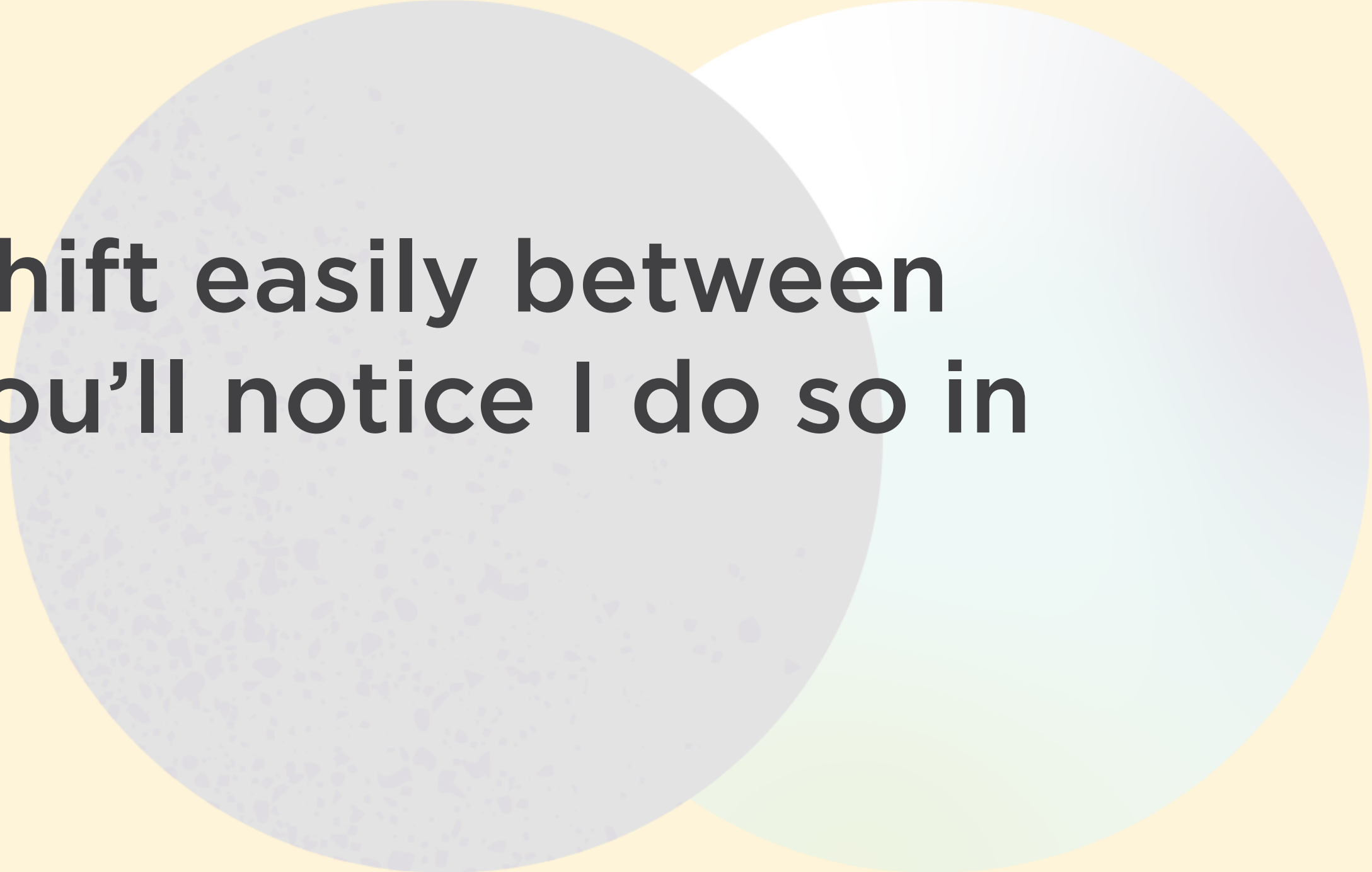
Explicitly feminine language is preferable to inclusive and neuter language which obscures and erases women and girls. In addition, singular neuter gender and inclusive plurals do not disrupt the learned gender patterns, as many readers and hearers interpret them through their previously learned gender pattern and experience them as male.

Wil Gafney



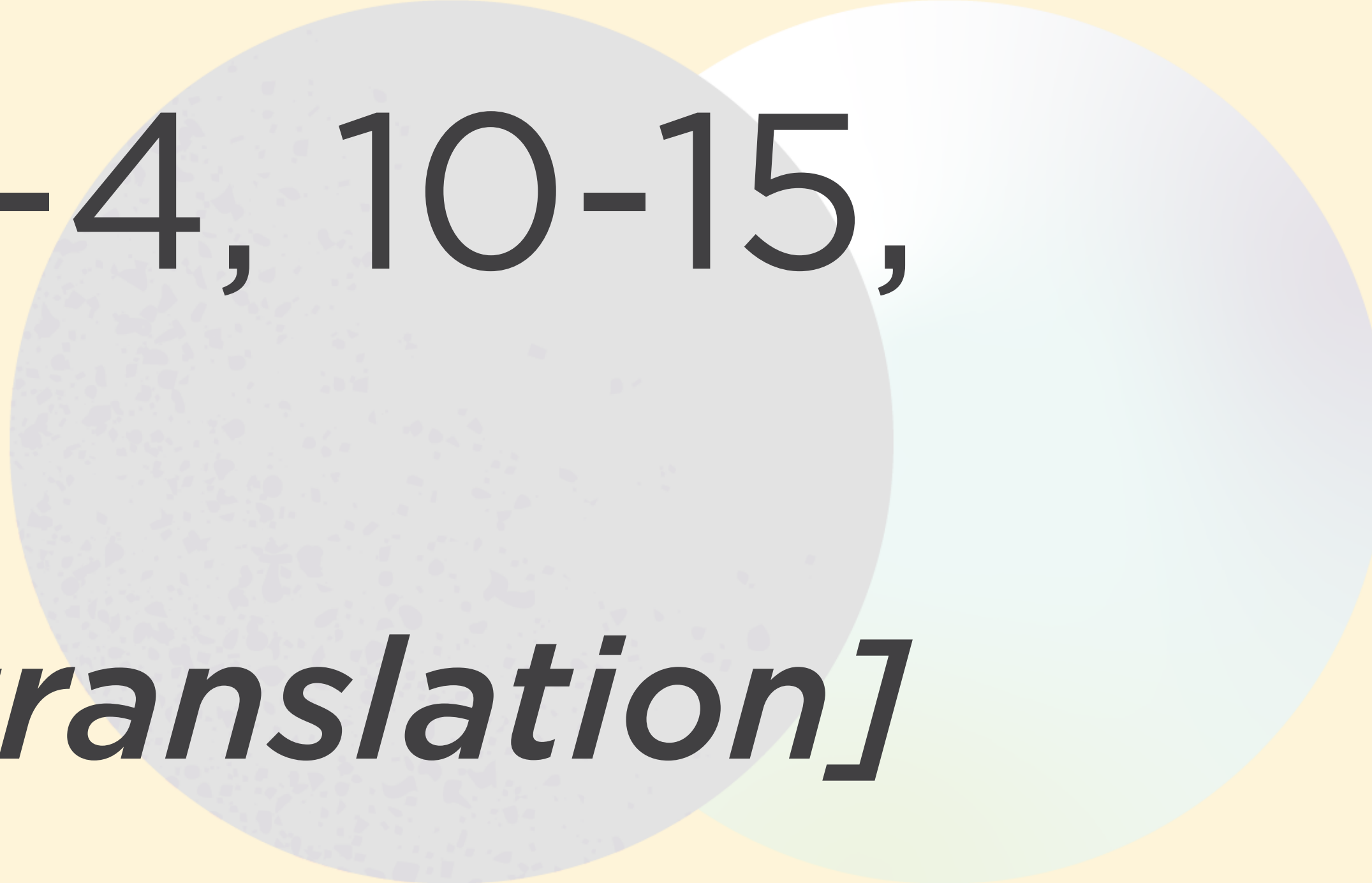
We don't get to non-gender God after two millennia of male gendering. We need a couple millennia of female gendering of God—we can't skip this step.

Herb Montgomery



In my congregation we shift easily between pronouns for God, and you'll notice I do so in this meditation.

Rev. Emily Swan



Psalm 104:1-4, 10-15,
27-30

[Wil Gafney's translation]

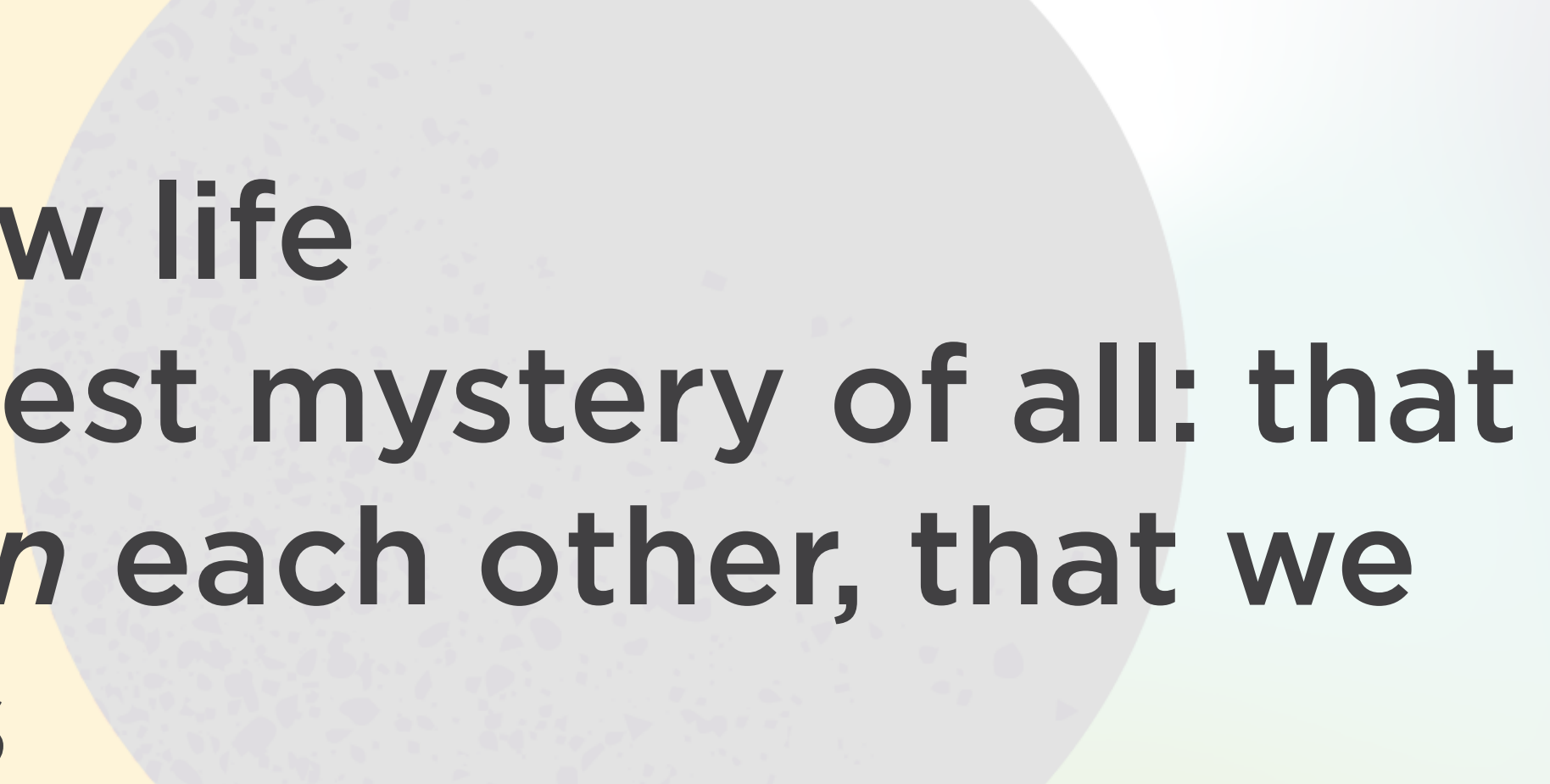
- **Helper**
- **Comforter**
- **Advocate**



John 14:19-21

[page 752]



- 
- We will see Jesus
 - We will live with his new life
 - We will know the deepest mystery of all: that he and the Father are *in* each other, that we are *in* him, and he *in* us