



The Sixteenth Sunday after Trinity.

The Collect.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. Amen.

The Epistle. Ephesians iii. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

The Gospel. St. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet

is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

Epistle Questions

Paul speaking to the new Christians at Ephesus (near modern day Kusadasi – great resort area of modern Turkey – then full of “Greeks” i.e. gentiles of the Hellenic empire take over by the ascendant, then world-dominant Roman empire. When Paul talks about Greeks he means these folks. Non-Jewish, non-Roman Christian converts.

And he’s speaking to them of a life beyond the physical.

15. What is your inner man/woman
16. Is it hidden?
17. Is it different from the Outer man?
18. Is it *better* or *worse*
19. What drives your inner man
20. Would you like your inner man to be different?
21. What do I want that inner man to look like?

Gospel Questions

Luke’s gospel – one of the “synoptics” – based on Mark and “Q” or Quelle – German for “Source” – a putative undiscovered discerned fifth gospel is written with a specifically “Greek” (see above) reader/listenership in mind. These are not Jews. Are not men and women of the Law. Of circumcision. Of the Old Covenant. They are tougher cookies and at the same time softer. We are at the point of his gospel – after the birth narrative, baptism, temptation in the wilderness, beginning of ministry, healing of sick, loaves and fishes, helping of fishermen, and before Luke turns to the parables, he gets to the REAL SERIOUS miracles. The raising of the dead and subsequent remote healing of the centurions daughter in Chapter 6.

17. Have I seen the dead rise?
18. Have I been dead?
19. Have I risen?
20. Have I been dead?
21. Am I dead?
22. Do I really want to live
23. What might that look like
24. What might be a first step