

itself. Jesus was spat on (Matt 26:67), his head and face were struck (Matt 26:67), his clothes were stripped off (Matt 27:28); he was verbally mocked and insulted (Matt 27:28–29). None of these actions was in itself physically painful. Being spat on doesn't hurt. It shames.

Jesus' associated with contagiously shameful people: bleeding women, tax collectors, prostitutes, gentiles and the like. These people were a threat to your social standing. Yet in the case of Jesus, the contagion seemed to go the other way. Rather than them bringing him shame, he brought them honour:

- The bleeding woman is healed and Jesus calls her his daughter (Mark 5:25–29);
- Zacchaeus is presented back to the community as a “son of Abraham” (Luke 19:9);
- The prodigal son in the story is welcomed back into the family (Luke 15:21–32).

In the crucifixion, however, the traffic moves in the opposite direction. Jesus, who moved so many from shame to honour, is himself humiliated, embarrassed, degraded, and shamed. Jesus bore our shame for us. He took our shame and exchanged it for his honour. He who knew no shame became shamed for us so that in him we might become the honoured ones of God.

Theologically, this is necessarily true. As the church fathers never tired of reminding us, that which Jesus did not assume, he could not heal. Jesus came to reverse the curse of the fall. He did so by entering into that curse, by assuming to himself, not just bits here and there, but all of it.

As we read in Hebrews:

... Jesus also suffered outside the city gate to make the people holy through his own blood. Let us, then, go to him outside the camp, bearing the disgrace he bore. (Hebrews 13:12–13)

Jesus suffered “outside the city gate”. That is, his suffering included exclusion from the esteem of the community. He bore our disgrace to make us holy. But the encouragement is to “go to him outside the camp, bearing this disgrace he bore.”

Collect

Almighty God, give us grace that we may cast away the works of darkness and put on the armour of light, now in the time of this mortal life in which your Son Jesus Christ came among us in great humility; that on the last day when he comes again in his glorious majesty to judge the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, now and for ever. Amen



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Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths. [Isaiah 2.3]

27th November, 2022 – Advent 1

Today

2 Kings 6:1-7

Psalm 113

Romans 8:28-39

Matthew 6:25-34

(p 578)

(p 953)

(p 1757)

(p 1505)

4th December

2 Kings 6:8-23

Jesus and Our Shame (part 2)

Rory Shiner – TGCA, 10/11/22

Shame, it should be noted, is acknowledged in Scripture; like guilt, it can be a completely appropriate and useful response. Shame gives the wider community a vote on my actions. To never feel shame is to be a sociopath. The person who is completely impervious to the judgement of the community is not generally someone you'd want running your country, teaching your children, or joining you for your summer holidays. Shame can be a good thing.

Or at least a good thing in a fallen world. In the garden Adam and Eve were naked but felt no shame. They were not embarrassed. Or threatened. They anticipated no rejection or mockery, or judgement from the one to whom they were exposed. Shame is only good in the way that locks on our doors or police on our streets are good. Shame (along with door locks and police officers) was unknown in the garden and will be retired from use in the new creation. It is a feature of the fall.

It is a feature of the world that Jesus experienced too. Although he never internalised people's contempt by becoming *ashamed*, he was certainly shamed. Deeply. Profoundly.

If you look at the world through a guilt and innocence framework, it's possible to miss the emphasis on shame in the crucifixion of Jesus. Consider the event

A guide for our prayers during the week

Monday

Our diocese and the gospel

- Bishop and Dean
- Other parishes
- Another Year of evangelism

Tuesday

Our church and the gospel

- Children and youth
- Families
- Seniors

Wednesday

Our community and the gospel

- Covid19
- SRE
- Youth Group

Thursday

Our nation and the gospel

- Prime minister
- State and local government
- Religious Freedom legislation

Friday

God's world and the gospel

- Islamisation
- War and poverty
- Barnabas Aid & Open Doors
- Compassion - Lillian

Saturday

Ministry and the gospel

- Link missionaries – James & Steph
- Link parish – St Anne's Ryde
- Wardens and Parish Council
- Vicar

Dates to Remember

26 November

Youth Group (6-8 pm)

28 November

Lay preacher training - zoom

2 December (Friday)

Back to Bereen at 10.00 am

10 December

Working Bee

11 December

Woodsreef at 11 am

Bereen at 5 pm

14 December

Parish Council meet

Christmas eve

11 pm at St Laurence's

Christmas day

9 am at St Laurence's

	Today	4 December
Greet	Pam	Penny
Lead	Will	Daniel
Read	Will, Barbara, Lee	Daniel, Alison, Wendy
Prayers	Penny	Hugh
Counting	Margaret & Lee	Will & Hamilton
Sunday Club	Dean & Alison	Wendy & ?
Morning Tea	Debbie & Daniel	Dale & Sue
Church Cleaning		Elaine
Mowing		Steve & Peter W

Bible Study Groups in the Parish

Monday morning from 10 am

Women's group. Contact Jenni Avenell for details (0475 417 979)

Monday nights from 6.30 pm

Mixed group. Contact Hamilton Trotter for details. (6782 1896 or 0427 821 896)

Tuesday nights from 7.30 pm

Mixed group. Contact Dean Blomfield for details (6782 1858 or 0447 821 850)

Friday morning from 10 am

Women's group. Contact Pam King for details (6782 1357 or 0429 798 738)

Friday morning from 10 am.

Mixed group. Contact Daniel Avenell for details (6782 1037 or 0439 735 942)

Direct Debit Giving Information

Account name: Barraba Anglican Church

BSB: 932-000

Account No.: 11685 (add S3 if transferring from RAB. Omit if not)