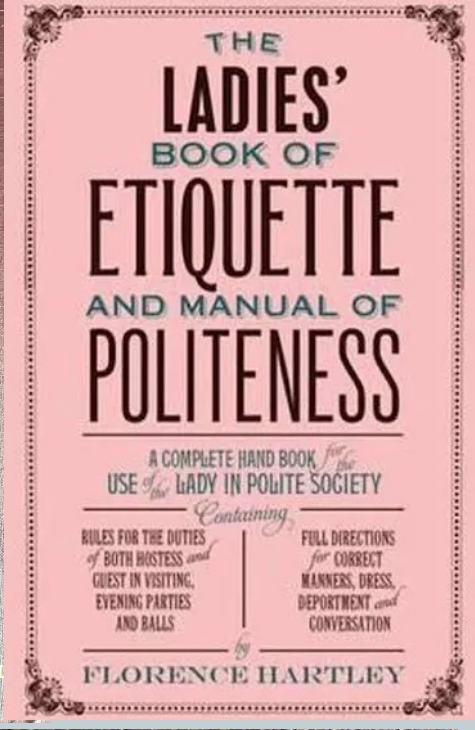
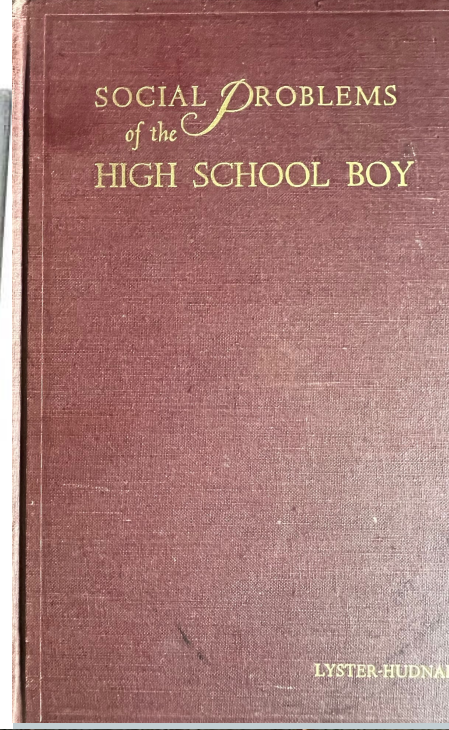
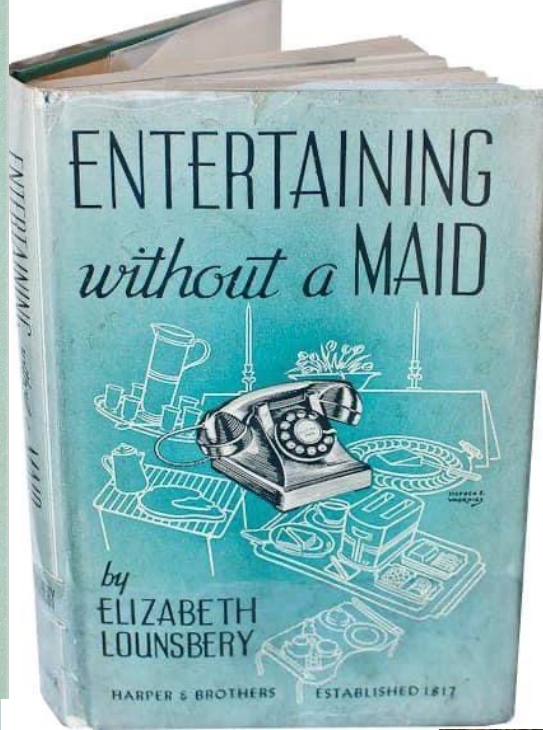
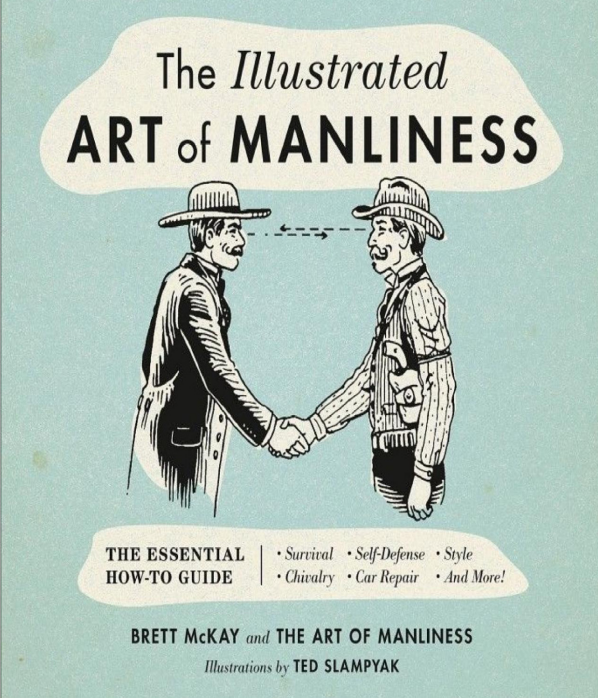
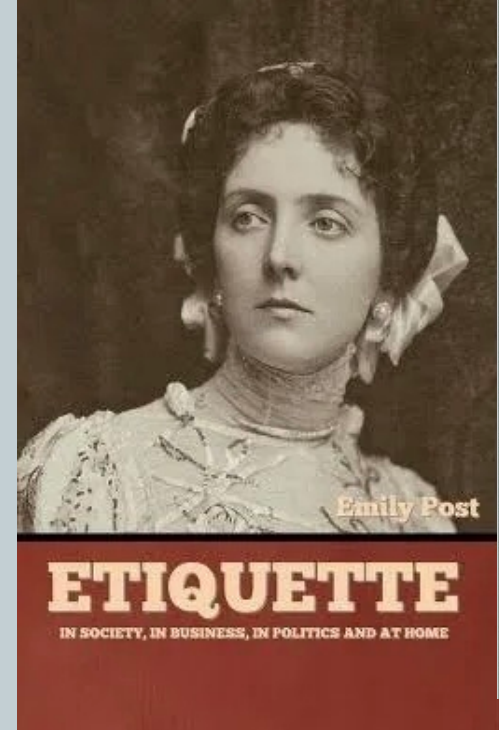


REVERENTIAL HOSPITALITY

THE CHURCH OF CONSCIOUS HARMONY
THE JOURNEY SCHOOL MAY 23, 2024



Western Hospitality

Ancient Bedouin Hospitality





Abraham and the Angels Aert de Gelder 1685



“But the Lord answered her, “Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her.”

Luke 10: 41-42

Christ in the House of Martha and Mary.

Johannes Vermeer 1654



But he, desiring to justify himself, said to Jesus, "And who is my neighbor?"

Luke 10: 29

Talmud and Mishnah: "WHAT IF"

Debates on Limits of Hospitality

Halakhah

The Letter of the Law

Details & Norms

Prescribes & Decrees

Knowledge, Mastery

Aggadah

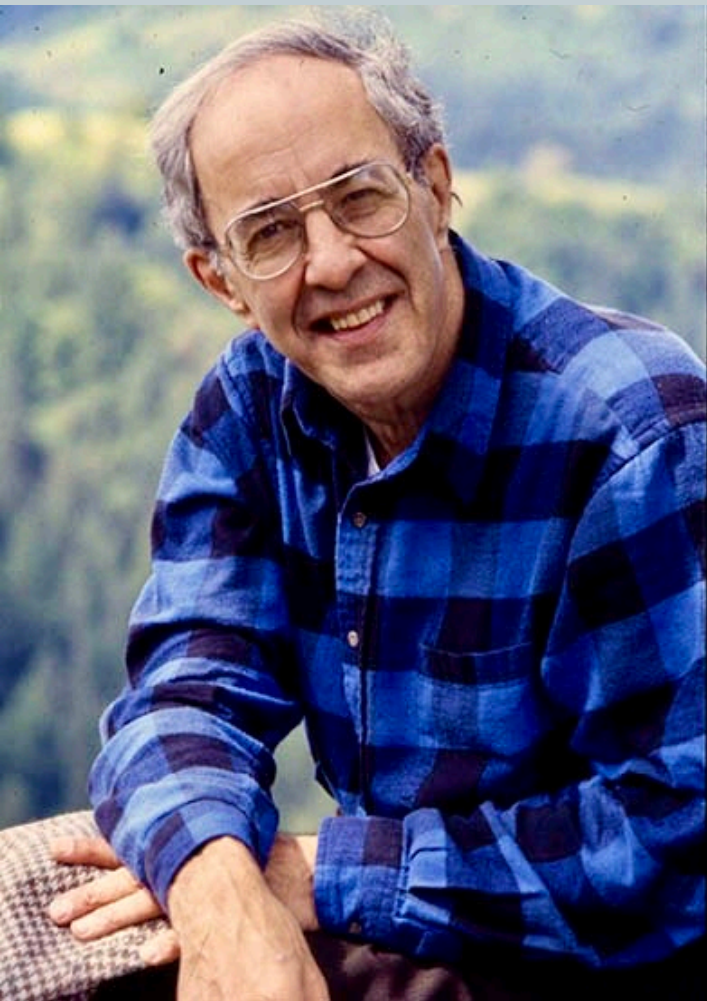
Meaning of the Law

Vision of the Life

Suggests & Inspires (Parables)

Unknowing, Wonder





Someone who is filled with ideas, concepts, opinions and convictions cannot be a good host. **(Or guest , for that matter)**
There is no inner space to listen,
no openness to discover the gift of the other.

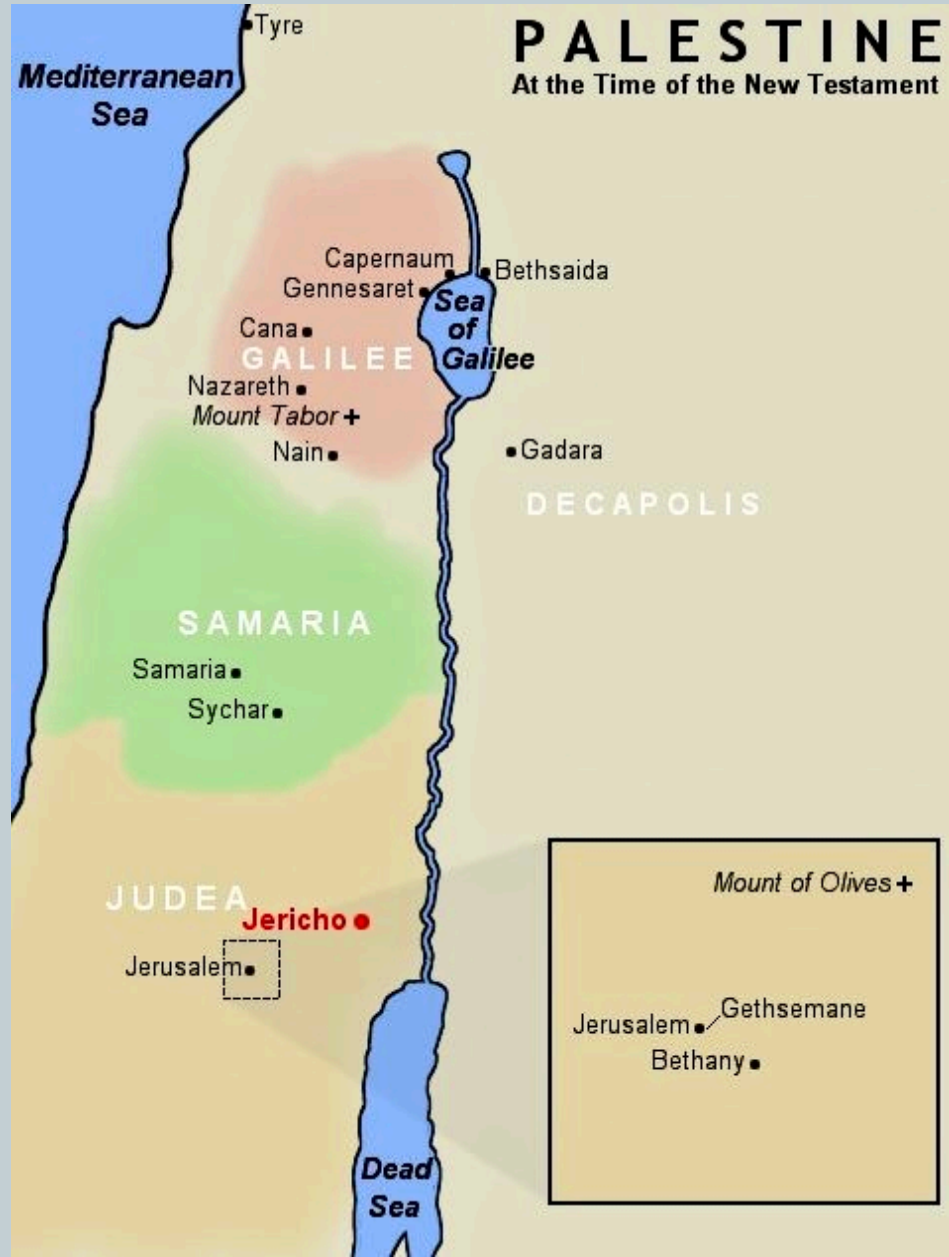
It is not difficult to see how those ‘who know it all’ can kill conversation and prevent an interchange of ideas.
Poverty of the mind as a spiritual attitude is a growing willingness to recognize the incomprehensibility of the mystery of life.

To prepare ourselves for service we have to prepare ourselves for an articulate not knowing, a *docta ignorantia*, a learned ignorance. This is very difficult to accept for people whose whole attitude is toward mastering and controlling the world.

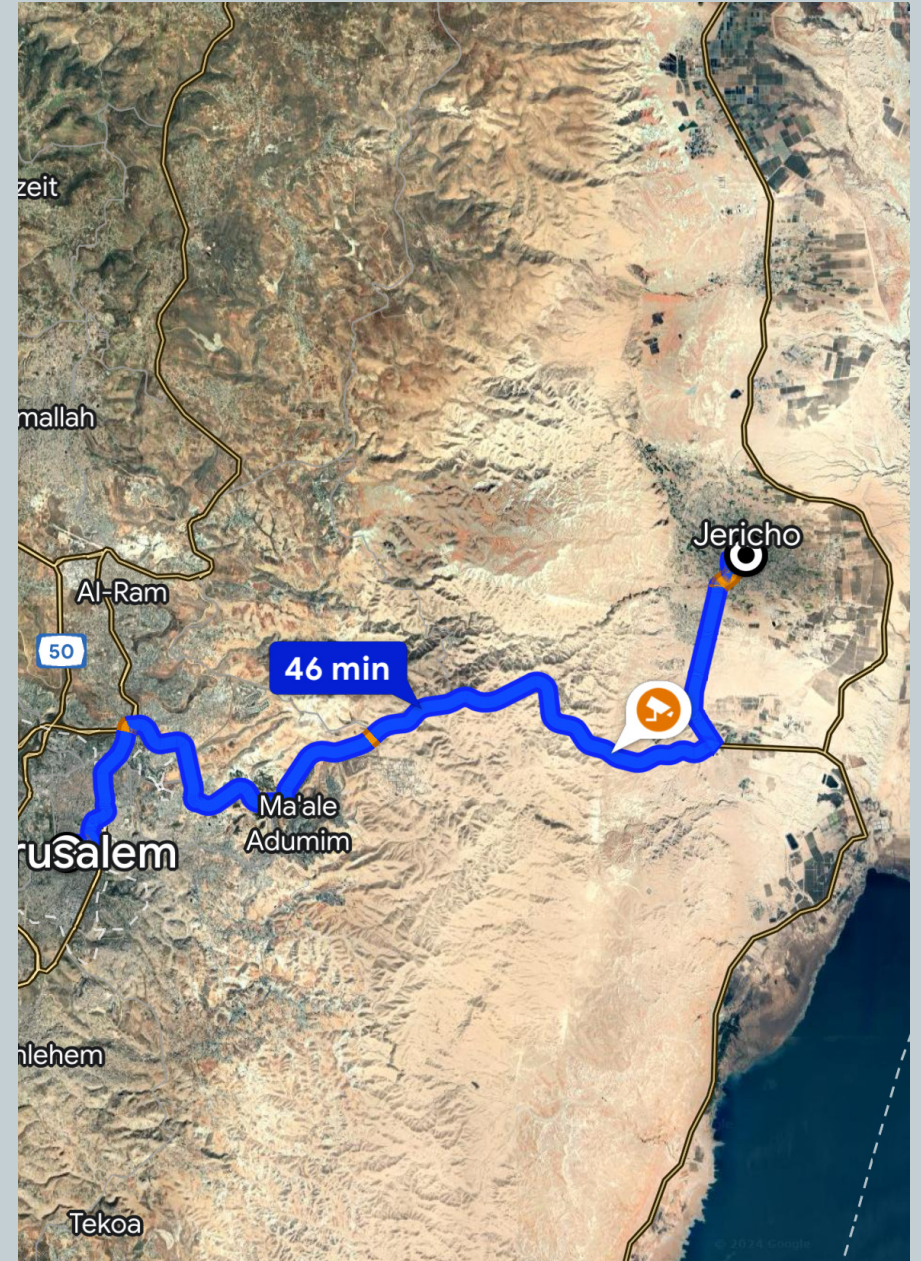
Learned ignorance **(unknowing)** makes one able to receive the word from others and the Other with great attention.”

Henri Nouwen. *Reaching Out: Three Movements of the Spiritual Life*

THE ROAD TO JERICHO



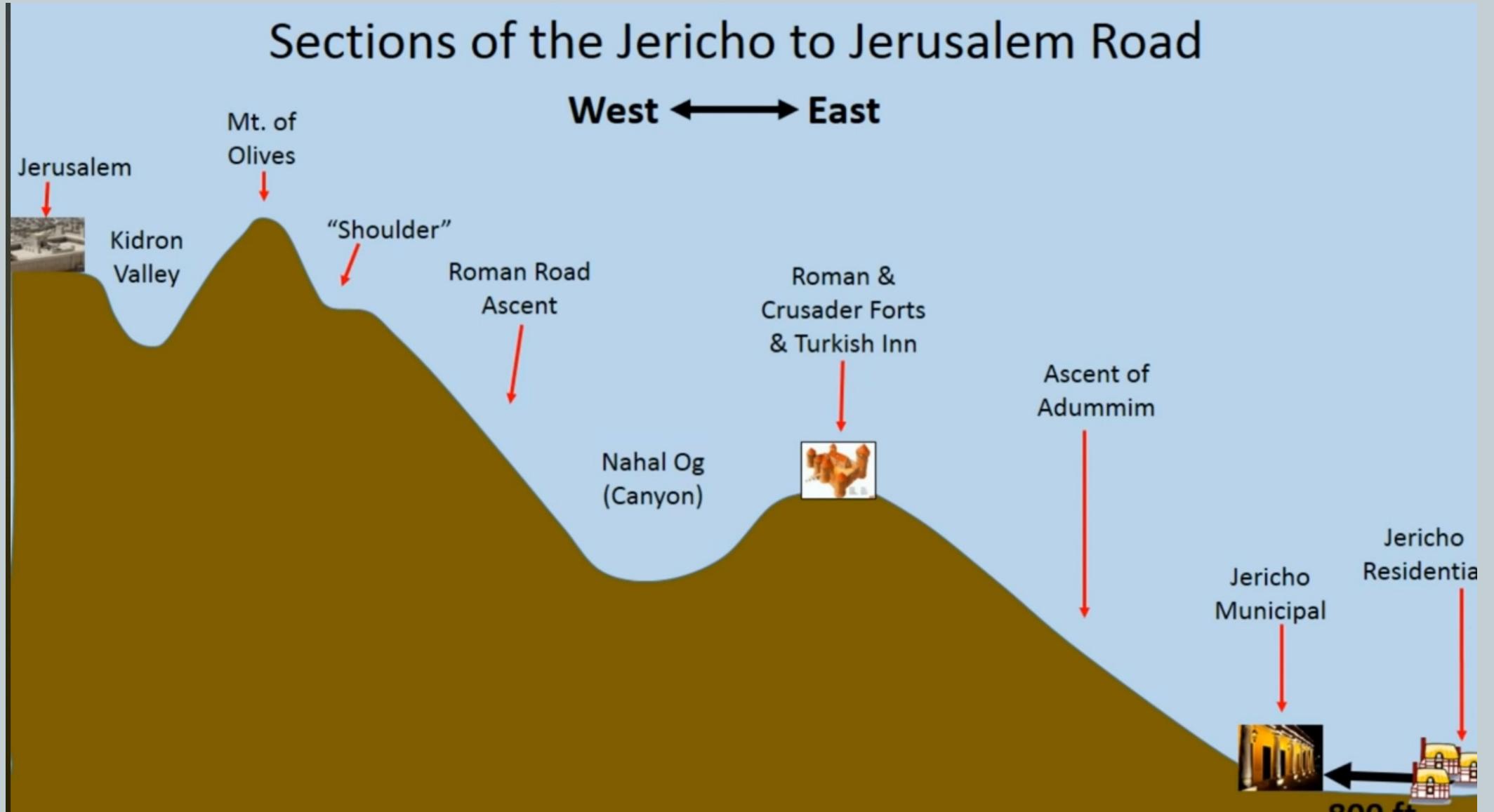
THE BLOODY PATH



JERUSALEM 2500 FT ABOVE SEA LEVEL

3400 FT DESCENT 18 MILES

JERICHO 850 FEET BELOW SEA LEVEL

















THE PRIEST AND THE LEVITE

CONSIDERED RESPONSE

OR

TOO MUCH TO LOSE?

“The actions of the priest and the Levite are paradoxical...they see – and they do not see....they are not heroic by any measure, but they are ultimately plausible and thus successful as characters.”

Maurice Ryan

JUSTIFICATIONS

- BYSTANDER EFFECT: CONFUSION AND DIFFUSION OF RESPONSIBILITY

Father Keating's Programs Kick In

- **ESTEEM:** CONCERNS ABOUT CORRUPTION OF NEAR - DEAD
- **POWER :**“HEARTLESS, PERHAPS LAW INSPIRED INSOUCIANCE”
- **SECURITY:** INCONVENIENCE , DANGER AND RISK
IN A TOUGH COMMUTE, MOST OF ALL.....

FEAR – SAFETY & SECURITY

“IF I STOP TO HELP THIS MAN, WHAT WILL HAPPEN TO ME?”

HOW MARTIN LUTHER KING TOLD IT HIS GOOD SAMIRITAN SERMON

APRIL 3, 1968

The first question the Priest asked, the first question the that the Levite asked was,

"If I stop to help this man, what will happen to me?"

But then the Good Samaritan came by.

And he reversed the question:

"If I do not stop to help this man, what will happen to him?"

That's the question before you tonight.

Not, "If I stop to help the sanitation workers, what will happen to my job."

The question is not,

"If I stop to help this man in need, what will happen to me?"

The question is,

"If I do not stop to help the sanitation workers, what will happen to them?"

That's the question.





THE SAMARITAN

HIS ISSUES:

- CENTURIES OF FRICTION: ?? RIGHTFUL HEIRS OF THE TRUE ISRAEL.
TEMPLE AT GERIZIM vs TEMPLE IN JERUSALEM
ASSYRIAN CONQUEST IN 8TH CENTURY BCE
RACIAL CULTURAL MIXING

SEEN AS:

- THE “PROXIMATE OTHER”
- HAVING ATTITUDE
- “TOO-MUCH-LIKE-US”

YET, JESUS OPEN TO SAMARITANS

- JESUS REJECTED BY A SAMARIAN VILLAGE, URGED NO RETALIATION.
LUKE 9:51-56
- ONLY THE SAMARITAN LEPER CAME BACK TO THANK JESUS
LUKE 17: 11-19
- JESUS SHARING WATER WITH THE SAMARITAN WOMAN AT THE WELL
JOHN 4: 4 – 26

AGGADAH

YES. THE OTHER, THE SAMARITAN,

JESUS SAID TO THE YOUNG LAWYER “GO AND DO LIKEWISE”

COMPASSION

“IF I DO NOT STOP AND HELP THIS MAN, WHAT WILL HAPPEN TO HIM?”



“He went to him and bandaged his wounds, having poured wine and oil on them.

Luke 10:34

THE GOOD SAMARITAN Jacopo Bassano. 1562



“Then he put him on his own animal,”

Luke 10:34

THE GOOD SAMARITAN. Vincent van Gogh 1890



“brought him to an inn, and took care of him.

The next day, he took out two denari, gave them to the innkeeper, and said,

“Take care of him; and when I come back, I will repay you whatever more you spend.”

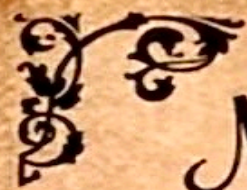
Luke 10:34-35

THE GOOD SAMARITAN. Rembrandt 1630



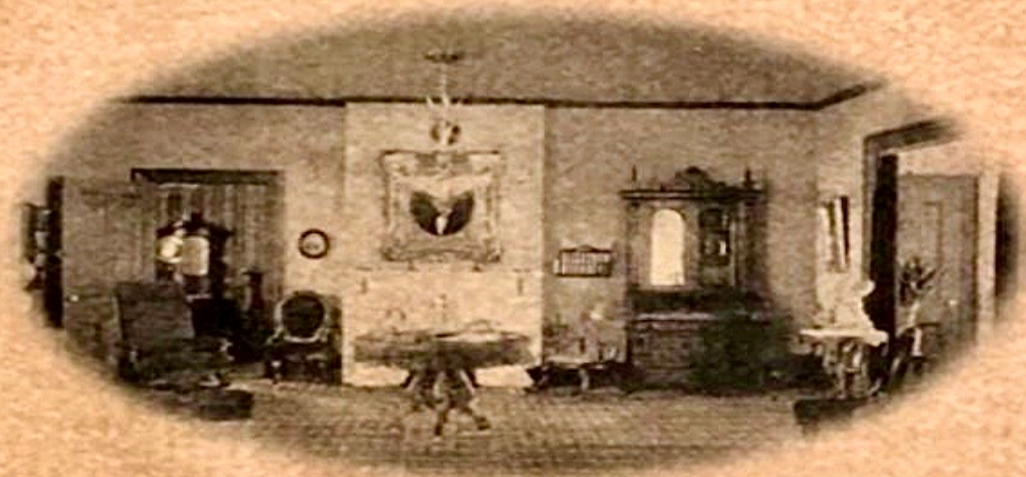
LAST CHANCE SALOON
EST. 1913

ROSEDEER-HO



Madam Mollie's

Boarding House

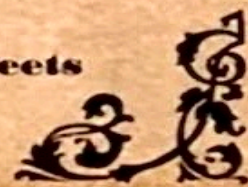


*Deadwood's Most Elegant Accommodations
& Discrete Entertainment*

at the corner of Sherman and Lee Streets



Madam Mollie Johnson, Prop.





THE INN KEEPER

- POSSIBLY A **WOMAN**????
SIMILAR TO **RAHAB** OF JERICHO??
MOABITE “OTHER” ANCESTOR OF JESUS??

NEGOTIATES WITH JOSHUA’S EMISSARIES...TRUST..
“NOW THEN, SINCE I HAVE DEALT KINDLY WITH YOU,
SWEAR TO ME BY THE LORD THAT THAT YOU IN TURN
WILL DEAL KINDLY WITH MY FAMILY”
JOSHUA 2:1

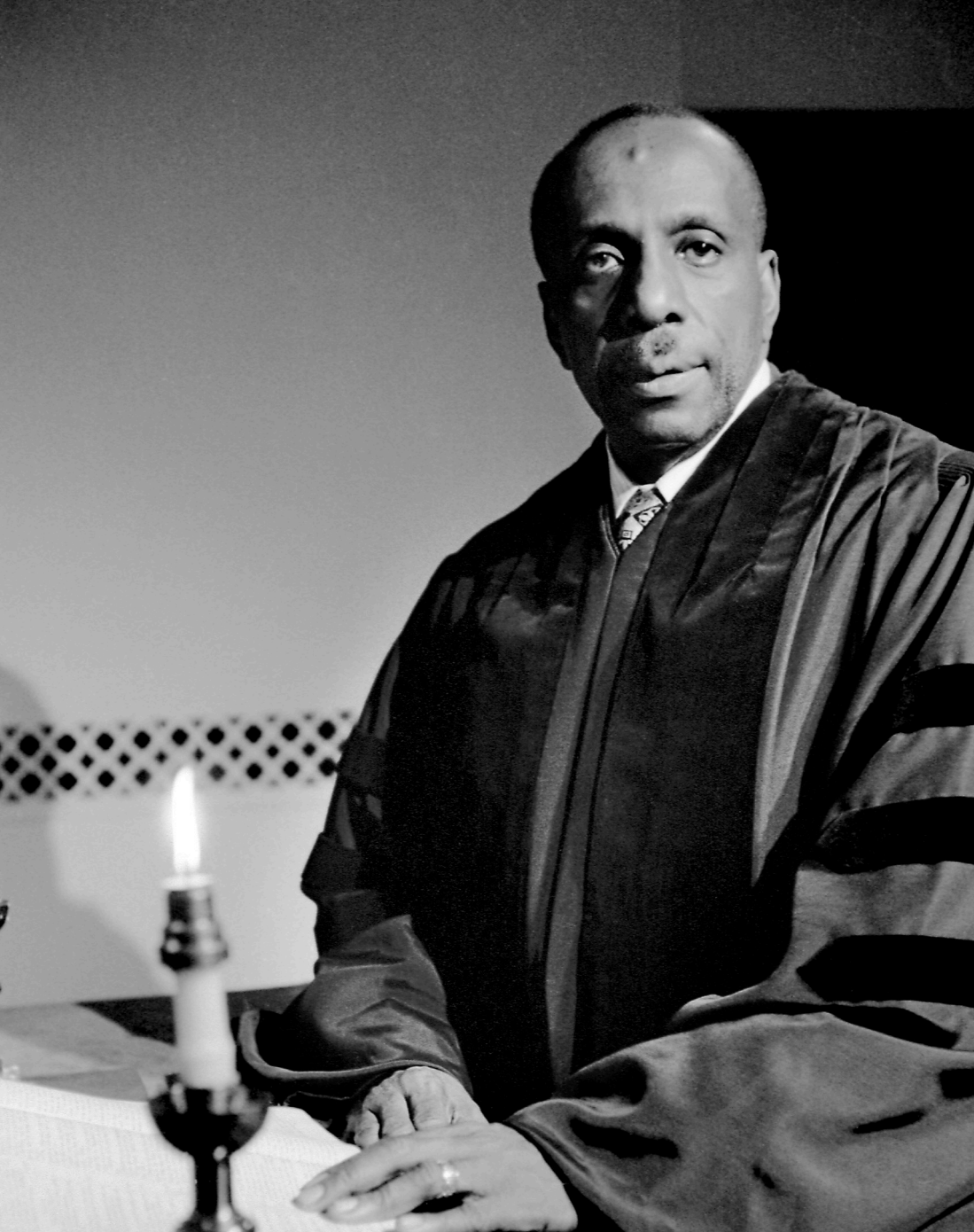
THE SAMARITAN AND INNKEEPER: TWO DESPISED OUTSIDERS

- CONSENT TO AGREEMENT
- CALLED TO “DANGEROUS UNSELFISHNESS”
- CONSIDERS RISKS & SECOND FORCE AND THE
TEMPTATIONS FOR SELF PRESERVATION

INNKEEPER’S CONSIDERATIONS:

**“IF I HELP THE SAMARITAN IN HELPING THIS
MAN...WHAT WILL HAPPEN TO ME?”**
“WHAT IS MY DUTY TO THE SAMARITAN?”
“WHAT IS MY DUTY TO THE INJURED MAN?”
“CAN I TRUST THE SAMARITAN?”

**“BUT... IF I DO NOT HELP THIS MAN, WHAT
WILL BECOME OF HIM”**



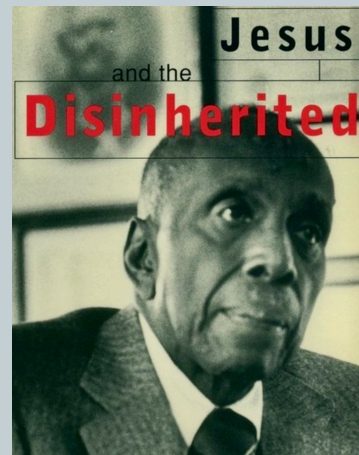
“What, then, is the word of the religion of Jesus to those who stand with their backs to the wall?..

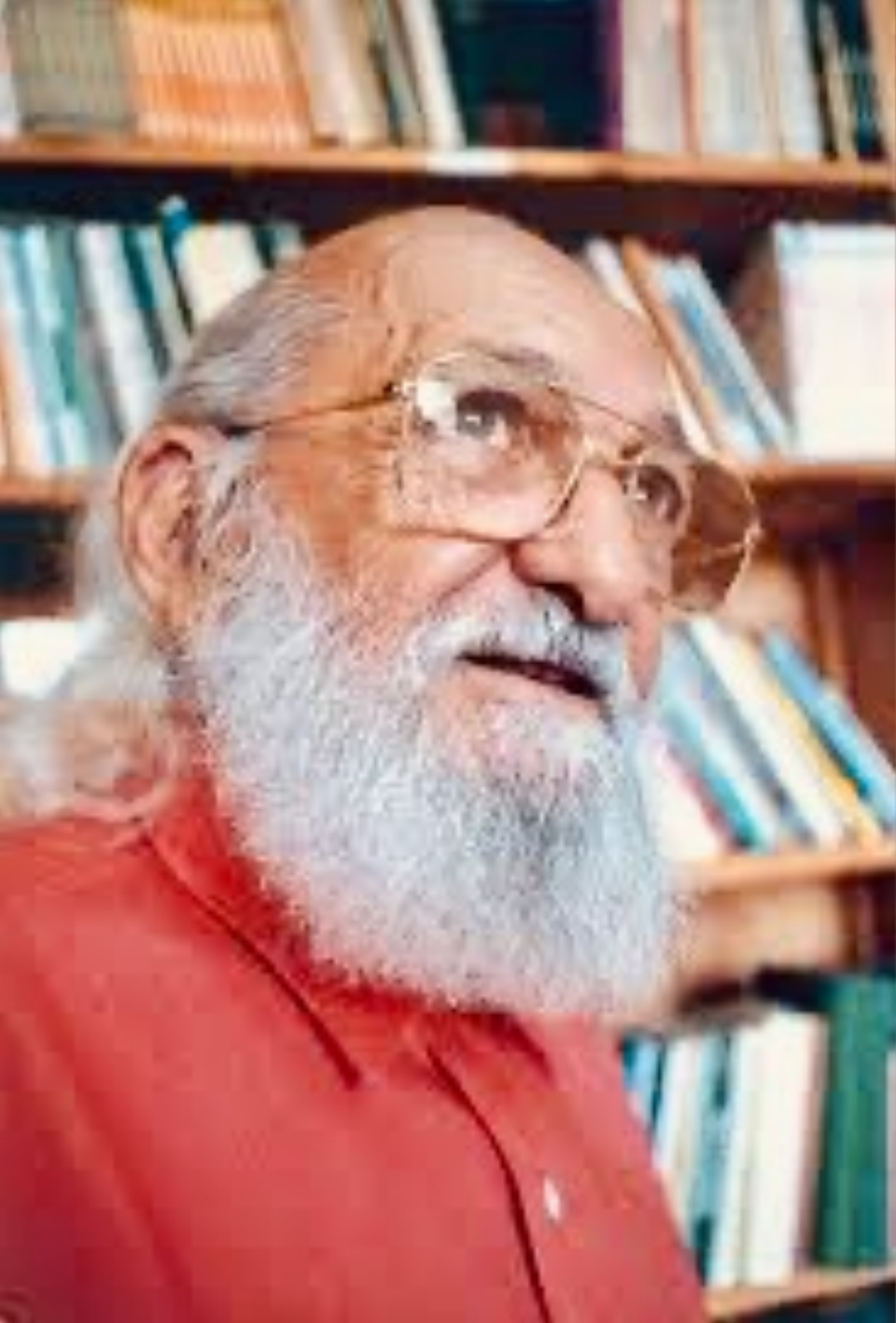
They must recognize the hounds of hell, *fear, deception and hatred*, each for what it is.

Once having done this, they must learn how to destroy these or render themselves immune to their domination... *(through Love)*

The disinherited will know for themselves that there is a Spirit at work in life and in the hearts of men which is committed to overcoming the world.”

Howard Thurman: *Jesus and the Disinherited* p 98





KNOWING YOUR PLACE

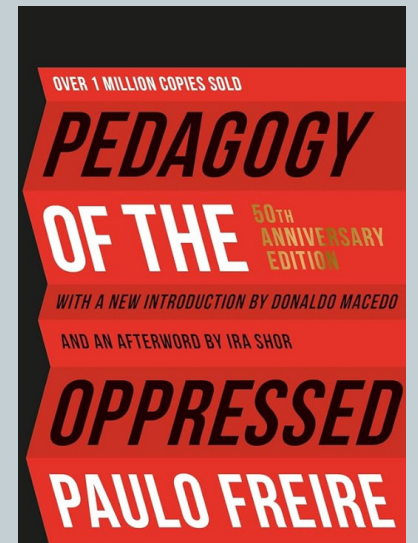
“In order for this struggle to have meaning, the oppressed must not, in seeking to regain their humanity, become in turn oppressors of the oppressors, but rather restorers of the humanity of both.

**This then, is the great humanistic and historical task of the oppressed:
to liberate themselves and their oppressors as well.**

The oppressors, who exploit by virtue of their power, cannot find in this power the strength to liberate either the oppressed or themselves.

Only power will be sufficiently strong to free both that springs from the weakness of the oppressed.

**“When you are used to privilege,
equality feels like oppression.”**



**Well, I don't know what will happen now.
We've got some difficult days ahead.
But it really doesn't matter with me now,
because I've been to the mountaintop.
And I don't mind.
Like anybody, I would like to live a long life.
Longevity has its place.
But I'm not concerned about that now.
I just want to do God's will.
And He's allowed me to go up to the mountain.
And I've looked over.
And I've seen the Promised Land.**

**I may not get there with you.
But I want you to know tonight,
that we, as a people,
will get to the promised land!**

**And so, I'm happy, tonight.
I'm not worried about *anything*.
I'm not fearing *any* man!
Mine eyes have seen the glory
of the coming of the Lord!!**



Martin Luther King April 3, 1968

QUESTIONS
&
SHARING