

DOWNLOAD PDF THE RELUCTANT PILGRIM : SACRED MEMORY (SERMON LUKE 1:46-56)

Chapter 1 : SingerPro: Voice and Piano sheet music - Artists Index

The reluctant pilgrim sermon: leaving home (Ex.) --Where pulpit and life meet --The reluctant pilgrim sermon: the strangely familiar (Jn.) --How relationships heal and transform --The reluctant pilgrim sermon: the familiar strangers (Gen.) --The contexts for preaching healing --The reluctant pilgrim sermon: sounds.

Becoming a powerful witch? Being part of ancient, magical feud? Phoebe is as brightly intelligent as she is badly scarred; her cousin Sara is as kind as she is flawlessly beautiful. Yet none of those things will help them with the dangers they face after receiving a strange inheritance on their 21st birthday: An ancient map with a record of their family history going back thousands of years. Createspace Independent Pub Format Available: Immortal gods trapped by an insolent boy demon!? What people are saying! Well developed characters, outrageous conversations, thorough descriptions illustrating scenery and movements. The characters continue to engage the reader and display some shocking behavior in this fantasy. They are paramount to the comedy of the story and the reader is kept engaged with their development throughout the book It takes a look into another world and takes the reader away from reality. Probably the first paranormal fantasy fiction book I have ever read which has humor in it It provided the characters with a more humanlike quality. A more realistic quality, and each bout of humor that the characters engaged in helped to define their individual personalities. The dialogue given about the gods powers and how they are able to manifest things is explained to a point where it actually makes sense I completely recommend it to anyone interested in this particular genre. Aaron truly does have a remarkable eye for character and dialogue and the casual first-person voice in which the novel is written further adds to this The plot moves at a snappy pace and is far from predictable As with the first book, I loved this one as well. I loved the whole god and witch aspects and how they are able to transform themselves or even conjure up elaborate feasts I giggled with the references to the Catholic stereotypes. The author also appeals to the Shades of Grey lovers with his incorporation of that book The ending has a wonderful twist to it I did not foresee If you like stories about gods and witches with romance and even a little smuttiness, you will enjoy this book. I think this book would be good for any age from young adult on. With so many elements to the book, you remain hooked through out and end up wanting more A good read for anyone wanting to try something new and refreshing and not being left disappointed. The story kept me enthralled, I read all three books in a row, and this one is definitely my favorite. Kept me wanting more and not wanting to put the book down. This book is a true masterpiece for a fantasy lover. Descriptions are beautiful and give the book a sense of realism A hearty parody of religion itself Will they need to make a deal with Satan to solve it? Immerse yourself in the incredible story as the scenes vividly play out in your mind in the second book of the Reluctant God series. What kind of a read will it be? The comedic antics of the colorful characters will make you laugh while they become as familiar to you as your best friends, in this blend of fantasy, humor, mystery, and romance. Science, beliefs, and real life references will make you wonder, could this happen? This witch and wizard series, fantasy romance is like no other you will ever read. Is it really fiction that they attained their psychic powers? Or any of their powers?

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Chapter 2 : Luke 2 Commentary | Precept Austin

Birthplace, a Reflection on Luke Mary responds to Elizabeth's good news and her own with a song of praise. Like Hannah before her (see 1 Samuel), Mary begins by praising God: "My soul magnifies the Lord, my spirit rejoices in God my Savior.

If you know the name of this work or its creator, please let me know so I may give proper credit. Then he began to speak, and taught them, saying: It is my awareness that I cannot save myself, that I am basically defenseless, that neither money nor power will spare me from suffering and death, and that no matter what I achieve and acquire in this life, it will be far less than I wanted. The world tends to define poverty and riches simply in terms of economics. But poverty has many faces—weakness, dependence, or humiliation. Essentially, poverty is a lack of means to accomplish what one desires, be it lack of money, relationships, influence, power, intellectual ability, physical strength, freedom, or dignity. Scriptures promise that God will take care of such people, because they know they have to rely on God. Forgiveness is not even desired. His audience is comprised of the poor, the captives, the blind, and the oppressed. His actions are to transform these conditions of existence into abundant life, which he described as bringing good news and effecting release, recovery and liberation. The challenge then and now is for us to realize we are the poor, the captives, the blind, and the oppressed. As long as we think Jesus was talking about someone else, we will miss the invitation to transformation which launched his ministry and led him to the Cross. At that place, you will have nothing to prove to anybody and nothing to protect from other people. By nature we all inherit from our first parents the tendency to manufacture for ourselves a covering to hide our shame. By nature every member of the human race walks in the way of Cain, who sought to find acceptance with God on the ground of an offering produced by his own labors. In a word, we desire to gain a standing before God on the basis of personal merits; we wish to purchase salvation by our good deeds; we are anxious to win heaven by our own doings. It is therefore unacceptable to the proud heart of the unregenerate. Man wants to have a hand in his salvation. To be told that God will receive nought from him, that salvation is solely a matter of Divine mercy, that eternal life is only for those who come empty-handed to receive it solely as a matter of charity, is offensive to the self-righteous religionist. But not so to the one who is poor in spirit and who mourns over his vile and wretched state. The very word mercy is music to his ears. Grace—the sovereign favor of God to the hell-deserving—is just what he feels he must have! He is glad to own himself a beggar and bow in the dust before God. Humility, that low sweet root, From which all heavenly virtues shoot. I am creature, not Creator. Jesus said this is where the spiritual life begins—in the paradox of nothingness, which turns out to be everything. For there is nothing more holy or precious than a living soul who offers to God and others the purity of itself. We cram every minute of every day with activity and achievement, measuring our worth by what we earn or what good deeds we have done. But this beatitude says that approach is all wrong. When we offer to God what we cannot be or do—our weaknesses—then the kingdom is ours. The Pharisee stood up and prayed about himself: I fast twice a week and give a tenth of all I get. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted. Community is not a talent show in which we dazzle the world with our combined gifts. Community is the place where our poverty is acknowledged and accepted, not as something we have to learn to cope with as best as we can but as a true source of new life. Spurgeon It is worthy of grateful note that this gospel blessing reaches down to the exact spot where the law leaves us when it has done for us the very best within its power or design. The utmost the law can accomplish for our fallen humanity is to lay bare our spiritual poverty, and convince us of it. It cannot by any possibility enrich a man: The cause for placing this Beatitude first is found in the fact that it is first as a matter of experience; it is essential to the succeeding characters, underlies each one of them, and is the soil in which alone they can be produced. No man ever mourns before God until he is poor in spirit, neither does he become meek towards others till he has humble views of himself; hungering and thirsting after righteousness are not

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possible to those who have high views of their own excellence, and mercy to those who offend is a grace too difficult for those who are unconscious of their own spiritual need. Poverty in spirit is the porch of the temple of blessedness. Lord, keep me low; empty me more and more; lay me in the dust, let me be dead and buried as to all that is of self; then shall Jesus live in me, and reign in me, and be truly my All-in-all! For more information on use of the scripture, art and this post in other settings, please refer to the copyright information page.

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Chapter 3 : MediaCom Education and Publishing

First, history: Baruch, a scribe who had been taken to Babylon with the first exiles, has learned of the destruction of the Temple. Baruch attempts to console and to instruct.

Compiled by Sally Lodge Jul 26, A big season, with lots of titles, lots of big names: Football names are on the field Deanna Favre, Tim Tebow as pop culture remains in play. Out of Babylon Nov. Win It All Oct. This Catholic evangelist outlines eight stages to a God-centered life for teens. A Time to Plant Jan. This America columnist tells how he founded Genesis Organic Farm and embraced Benedictine traditions. Memory, Imagination, and History Nov. Reaching Out to a Broken World Sept. After losing all that she holds dear, Lydia attempts to make a new start in Charm, Ohio. Playing with Purpose Sept. Real-life stories reveal the close relationship between physical health and spiritual well-being. Dare to Be a Man: This pastor and media personality explores the question "What does it mean to be a real man? City on Our Knees Sept. This song-inspired volume collects stories and thoughts challenging readers to change the world. Embers of Love Oct. This novel chronicles the death of a Supreme Court justice and the upheaval around the appointment of a replacement. American Heroes in Special Operations Nov. Good News for Anxious Christians: Letters to a Young Calvinist: An Invitation to the Reformed Tradition Nov. Smith examines the Reformed faith in modern times. Joseph Champlin and Msgr. Ken Lasch offers scripture verse, reflections, and prayers centering on St. Joseph Guide to Lectio Divina: Schultz uses Mary and Joseph as models in this guide to the ancient prayer method of lectio divina. Portraits of God in the Old Testament Sept. Tales of imperfect heroes who try to do the right thing despite challenges offer readers the chance to reflect on their own faith journeys. DeSilva maintains that prosperity in the soul precedes prosperity and health in the rest of life. The Legacy of the King James Bible: This addition to the Re: The Next Christians Oct. Stapert traces the history of this oratorio and offers musical and theological commentary. The Sacrifice of Africa: A Political Theology for Africa Nov. A Journey into the Heart of Worship Sept. Stronger than the Sword Sept. This historical novel is set in the time of John Bunyan. What Good Is God? The Coming Economic Armageddon: Love, Sex, and the Sacred Sept. The author, with a theological degree and multicultural heritage, chronicles her pilgrimage toward belonging. The Social Mission of the U. A Theological Perspective Feb. Curran examines the social mission of the U. Catholic Church from a theological perspective. The Feminist Politics of U. Bucar reveals how women from two different religious traditions interpret clerical teachings in creative and feminist ways. This illustrated celebration of angels includes quotes from literature, spiritual texts, and personal stories. Daily Guideposts Oct. A Story of the Last Prophet Oct. My Spiritual Journey Oct. The 14th Dalai Lama tells the story of his life, from his boyhood in rural Tibet to his exile as a world leader. The Path of the Heart Nov. The author of Be Here Now offers a guide to unconditional spiritual love. Peace Is Every Breath: The author shares spiritual lessons he learned while driving a cab. The Law of Happiness Jan. This addition to the Secret Things of God series reveals the connections among science, faith, and real life. Andrew Apostoli offers updated information on the Fatima message and its importance. Looking for the King: An Inklings Novel Oct. Christian Faith and the Discipleship of the Mind Sept. Small Faithâ€”Great God Nov. Wright maintains that it is not great faith that is needed, but faith in a great God. Sacred Treasureâ€”The Cairo Genizah: Timeless Wisdom for Modern Life Oct. Best Jewish Books for Children and Teens: Silver makes recommendations for young readers. Patient Faith in a Perilous World Oct. Nolt, and David L. The authors of Amish Grace shed further light on contemporary Amish spirituality and practices. When Religion Becomes Lethal: Listen to the Children: Conversaciones con familias inmigrantes Feb. A Season of Miracles: This novel set in the deep South in the s centers on a friendship characterized by differences. Marvin Pate explores philosophical currents shaping systematic theology. Personal stories examine the power of the Eucharist to impart grace, spiritual strength, and peace. John Henry Cardinal Newman: In My Own Words Sept. An Illustrated History of Gospel Nov. The Lion Guide to the Bible Jan. The Feast of Christmas Sept. Kelly traces the religious celebration of Christmas

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through the centuries. Bryan Hehir, follows the development of Catholic Charities in the U. The Protestant Ethic and the Spirit of Sport: Overman examines the influence of capitalism on organized sport. A young American woman studying for the Anglican priesthood investigates a murder in the inaugural offering of the Monastery Murders series. A Trail of Ink: The surgeon returns to investigate the mysterious drowning of an Oxford scholar. Religion and Politics in a New Era Oct. Sir Quinlan and the Swords of Valor Oct. Two knights have been called to duty for the Prince, but only one has the courage to follow. The author of Deadline and Deception offers an allegory about a man on a journey to reach a special place. Packer Classic Collection Oct. Packer, compiled by Thomas Womack, rounds up daily readings by this influential theologian. The Emergence of an Economy of Communion Sept.

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Chapter 4 : The Journey is an Adventure; I am an Alien: Pentecost Sunday-- sermon, thoughts, and reflections

The Sacred sites make me feel as if I was a reluctant pilgrim, but I felt God memory of every pilgrim. With gratitude.

Therefore many verses do not yet have notes, but if the Lord tarries and gives me breath, additions will follow in the future. God is sovereign over everything, including the timing of events! You can stake your life on it! But God can accomplish the purpose of his providence, and of his grace, in any way that he pleases and although Caesar is not aware of all that is involved in his action, his decree, which he intends simply to be a means of registering his subjects, and of filling his exchequer, is to be overruled by God for the fulfillment of the prophecy, uttered centuries before the event happened, that Christ must be born at Bethlehem. He reckons not events according to their apparent importance; the standard of the sanctuary is a very different measure from that which worldlings use. When any purpose of God is to be accomplished, all other things will be subordinated to it. God prompts Caesar to issue a decree, an imperial edict. Indeed, Our God Reigns notice the main word in sovereign! Caesar kaisar - of Latin origin refers to the emperor of Rome. It was originally a surname of Julius Caesar, later taken as a title by the chief Roman ruler. Julius Caesar was the final leader of the Roman Republic. He was assassinated on March 15, 44 B. By the year 27 B. Caesar Augustus, as he was popularly called cf. For an excellent brief summary of the political and military intrigue surrounding Julius and Augustus Caesar and the transition from the Republic to the Principate, see Koester, History, Culture and Religion of the Hellenistic Age, pp. Kaisar is used in the New Testament to refer to Augustus Luke 2: However, the context of the politically sensitive issue of paying taxes to support the Roman occupation makes this figurative use unlikely. Our God is sovereign! Roman civilization had brought peace and a road system 2. Grecian civilization provided a language--the lingua franca 3. Jews proclaimed monotheism and messianic hope in the synagogues of the Mediterranean world. Verb form used by Mary in Lk 1: Rome took a census every fourteen years for both military and tax purposes, and each Jewish male had to return to the city of his fathers to record his name, occupation, property, and family. When Mary said "Be it unto me according to Thy word" Luke 1: God had promised that the Saviour would be a human, not an angel Gen. He would be from the tribe of Judah Gen. All of this occurred just as the Scriptures said, and Caesar unknowingly played an important part. Garfield called history "the unrolled scroll of prophecy. Now in those days a decree went out from Caesar Augustus that a census be taken - See note on census. Also used in Luke 2: Agographo is translated in the NAS: In past when we believed we were in a sense "enrolled" and our enrollment will endure forever and ever amen! As great as the Roman empire was, he certainly knew that Rome could not gather taxes beyond its own boundaries. He did believe, however, that the rather limited part of the "world" "inhabited world" which was controlled by Rome was all that deserved the designation. Thus is the pride of so many rulers of empires! Who stands out in this huge census? He died in A. Thus, Jesus was born in the later mid-years of his reign. See discussions below for explanation. One concerns the census in the time of Quirinius mentioned in chapter 2. There is no record that Augustus ever ordered such a census, and there is dispute over whether Quirinius was indeed governor of Syria at the time when Jesus was born. The fact that there is no independent record of such a census does not mean that it did not happen. We lack many historical records from the reign of Caesar Augustus. However, Quirinius did not become governor of Syria until after the death of Herod in about A. Luke has not made an error. There are reasonable solutions to this difficulty. First, Quintilius Varus was governor of Syria from about 7 B. Varus was not a trustworthy leader, a fact that was disastrously demonstrated in A. To the contrary, Quirinius was a notable military leader who was responsible for squelching the rebellion of the Homonadensians in Asia Minor. When it came time to begin the census, in about 8 or 7 B. It has also been proposed that Quirinius was governor of Syria on two separate occasions, once while prosecuting the military action against the Homonadensians between 12 and 2 B. A Latin inscription discovered in has been interpreted to refer to Quirinius as having served as governor of Syria on two occasions. It is possible that Luke 2: Regardless of which solution is accepted, it is not necessary to

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conclude that Luke has made an error in recording the historical events surrounding the birth of Jesus. Luke has proven himself to be a reliable historian even in the details. Sir William Ramsey has shown that in making reference to 32 countries, 54 cities, and 9 islands he made no mistakes! Herod the Great reigned until 4 BC, meaning Jesus has to be born sometime before that time. The mention of Quirinius as governor of Syria in Luke chapter 2 appears to cause a problem as history records that Quirinius held this office between AD 6-7, at least 10 years after the birth of Jesus according to Matthew and Luke. There are at least three possibilities here for how we can interpret what is written in Luke 2: This would presuppose that Luke was not inspired by the Holy Spirit in all his writings. Further, the Christian doctrine of the inerrancy of the Word of God 2 Timothy 3: The Bible does not provide the exact day or even the exact year in which Jesus was born in Bethlehem. But a close examination of the chronological details of history narrows the possibilities to a reasonable window of time. Since Herod died in 4 B. Further, after Joseph and Mary fled Bethlehem with Jesus, Herod ordered all the boys 2 years old and younger in that vicinity killed. This places the date of His birth between 6 and 4 B. This was the first registration when Quirinius was governor of Syria. Quirinius governed Syria during this same time period, with records of a census that included Judea in approximately 6 B. Some scholars debate whether this is the census mentioned by Luke, but it does appear to be the same event. Luke mentions another detail concerning our timeline: The only time period that fits all of these facts is A. The tradition of December 25 was developed long after the New Testament period. What is known is that biblical and historical details point to an approximate year of birth. Jesus was born in Bethlehem of Judea approximately 6-5 B. His birth changed history forever, along with the lives of countless people around the world. Register for the census apographo - see note above His own city - His hometown or native city, his ancestral hom. This is a reference to the fact that the genealogical records of families in Judah were traditionally kept in their ancestral home towns. Rome was not just seeking to determine how many people lived in Judah but wanted to assure that all paid their taxes! My Son is God. Here is another map but without captions. His goings forth are from long ago, From the days of eternity. And while He came to be Ruler, Israel rejected His rule. At that time "all Israel will be saved" Ro See related notes on Isa They, however, avoid the reference to Jesus by supposing that Bethlehem is mentioned here as the birth-place of the Messiah only indirectly, denoting merely that he was to be descended from David; and the eternal duration here mentioned alludes not to the person but to the name of the Messiah. According to the rabbinical fancies, there were seven things created before the world existed; and one of these is the name of the Messiah. Other Jewish writers grant that Bethlehem is to be the birth-place of the Messiah, but they regard the prophecy as still unfulfilled, and look forward to its accomplishment in the future.

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Chapter 5 : Sunday's Child: From Despair to Joy, a Reflection on Baruch

She was a reluctant pilgrim because of her worldliness, her attachment to the world, her love for the life of sinful pleasure. Jesus will not let us forget her, and neither will the Bible. In Luke 17 we notice that Jesus is talking to His disciples (vs 22).

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Narrative and the Construction of Experiential Knowledge on the Pilgrimage to Chimayo, New Mexico paula elizabeth holmes-rodman Over the past thirty years, Native American and Hispanic Catholics have made an annual pilgrimage to the shrine of El Santuario de Chimayo, located in a small village in northern New Mexico. Chimayo is host to pilgrims and tourists year-round. Each year, especially during Holy Week, millions journey thirty miles north of Santa Fe to El Santuario de Chimayo, an adobe church built by the Spaniards in the s near a sacred Tewa Indian site. Pilgrims, who often arrive on crutches or in wheelchairs and carry large wooden crosses on their shoulders, post small votive images of ailing body parts in the room called El Pocito the little hole , which houses medicinal sand. More than two thousand pilgrims gather on Good Friday alone at this sacred spot. Local traditions hold that if you touch, eat, or step on the earth from the santuario you can be healed Kraker , In , on the silver anniversary of the Pilgrimage for Vocations in the Archdiocese of Santa Fe, I joined an all-women group of devotees who left for the pilgrimage from the city of Albuquerque, New Mexico. This is what the women and I read that last night on the road: The following is a brief history of the Pilgrimage for Vocations. When he asked them where they would want to go, Rosendo Barela Jr. Mike asked how they were going to get there. That was the simple beginning of the journey. He walked in This year, peregrinos made the pilgrimage. Women did not walk this year. Peregrinos now looked forward to completing their cross by walking all four directions. Father Ed Savilla is responsible for allowing the women return to walk [sic] for the June Pilgrimage. They had walked one year in In , women came from the northern route and since then, continue to do the pilgrimage in June. This year, the women walked from the north, and the men from the south. After this year, one route was added every year until the four routes were back in place. Pilgrimage throughout the years has been a renewed experience for all those who walk. It is a journey for the spirit as well as the body, and a tradition in the Roman Catholic Church since the Middle Ages. It is beautiful to know and share experiences that take place during such a prayerful journey. There are several reasons pilgrims give for going on pilgrimage. It may be for a family member, an illness, for forgiveness of personal debt, for personal favors, in thanksgiving for a blessing or miracle You are not currently authenticated. View freely available titles:

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Chapter 6 : Church – Spiritual Drawing Board

Back in June, the day after my surgery, I was checking my email on my phone prior to checking out of the hospital. I got an email letting me know I had won the contest for Serendipity Stoles.

I think our Lord is like a king who does not give rewards whilst he is engaged in fighting battles and overcoming his enemies, but when he reigns victorious on his throne. February 8, VIS: The verb which introduces our exhortation tells us to look at others, first of all at Jesus, to be concerned for one another, and not to remain isolated and indifferent to the fate of our brothers and sisters. All too often, however, our attitude is just the opposite: The great commandment of love for one another demands that we acknowledge our responsibility towards those who, like ourselves, are creatures and children of God. Being brothers and sisters in humanity and, in many cases, also in the faith, should help us to recognise in others a true alter ego, infinitely loved by the Lord. If we cultivate this way of seeing others as our brothers and sisters, solidarity, justice, mercy and compassion will naturally well up in our hearts". The good is whatever gives, protects and promotes life, brotherhood and communion. Responsibility towards others thus means desiring and working for the good of others, in the hope that they too will become receptive to goodness and its demands. Concern for others means being aware of their needs. What hinders this humane and loving gaze towards our brothers and sisters? Often it is the possession of material riches and a sense of sufficiency, but it can also be the tendency to put our own interests and problems above all else. Our hearts should never be so wrapped up in our affairs and problems that they fail to hear the cry of the poor. Reaching out to others and opening our hearts to their needs can become an opportunity for salvation and blessedness. Here I would like to mention an aspect of the Christian life, which I believe has been quite forgotten: Today, in general, we are very sensitive to the idea of charity and caring about the physical and material well-being of others, but almost completely silent about our spiritual responsibility towards our brothers and sisters. This was not the case in the early Church. Christ Himself commands us to admonish a brother who is committing a sin. It is important to recover this dimension of Christian charity. We must not remain silent before evil. I am thinking of all those Christians who, out of human regard or purely personal convenience, adapt to the prevailing mentality, rather than warning their brothers and sisters against ways of thinking and acting that are contrary to the truth and that do not follow the path of goodness. Christian admonishment, for its part, is never motivated by a spirit of accusation or recrimination. It is always moved by love and mercy, and springs from genuine concern for the good of the other. In a world pervaded by individualism, it is essential to rediscover the importance of fraternal correction, so that together we may journey towards holiness. A society like ours can become blind to physical sufferings and to the spiritual and moral demands of life. This must not be the case in the Christian community! This means that the other is part of me, and that his or her life, his or her salvation, concern my own life and salvation. Here we touch upon a profound aspect of communion: Both our sins and our acts of love have a social dimension. This reciprocity is seen in the Church, the mystical body of Christ: Christians can also express their membership in the one body which is the Church through concrete concern for the poorest of the poor. Concern for one another likewise means acknowledging the good that the Lord is doing in others". The time granted us in this life is precious for discerning and performing good works in the love of God. In this way the Church herself continuously grows towards the full maturity of Christ. Our exhortation to encourage one another to attain the fullness of love and good works is situated in this dynamic prospect of growth. The spiritual masters remind us that in the life of faith those who do not advance inevitably regress". This appeal is particularly pressing in this holy season of preparation for Easter". You can hardly realize what pleasure you give me by your zeal for the glory of the Sacred Heart. It is, I think, one of the quickest means of sanctifying oneself. February 7, Mat See that ye be not troubled. For these things must come to pass: For nation shall rise against nation, and kingdom against kingdom: And there shall be pestilences and famines and earthquakes in places. Now all these are the beginnings of sorrows. Iran warns against attacks on its nuclear

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bases Iran has warned it will attack any country used to launch airstrikes against its nuclear bases, as increasingly aggressive rhetoric emanating from the Islamic Republic and Israel has increased apprehension that military confrontation is looming. In a two-hour televised speech, Khamenei said: We have no fear expressing this.

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Chapter 7 : blog.quintoapp.com: Sitemap

to have consulted an ancient sacred tree for guidance As Stanford Caldecott observes, "The way a tree [italics Caldecott's] grows "slowly, incrementally, organically-is the way myths and legends grow, the way a tradition blog.quintoapp.com

This sermon was preached on October 21, Genesis Three quarters of the U. The hero of the story ended fleeing for his life. But what to take with him? Turns out one of his most prized possessions was a pair of skis. Another book I read concerned the Nazi invasion of the countries surrounding Germany. People knew the German army was coming. They had heard rumors about what happens to Jews and Gypsies and the disabled. Many fled for their lives. But what to take with them? A similar crisis is faced by Lot and his family. Or you will be swept away when the city is punished" Gen The angels did not even give them time to collect their most prized possessions. The angels did not even give them time to prepare for their escape. Flee to the mountains or you will be swept away" Gen Jesus talks to us this evening about the danger of being attached to this life and the things of this life. But who can forget her? Who can forget the awful picture Genesis draws for us about the destruction of Sodom and Gomorrah? Who can forget the burning sulfur raining down from heaven? Who can forget the screaming of the terror stricken people? Who can forget that pillar of salt standing watch over the smoking ruins of the two cities? First, we need to remember she was a reluctant pilgrim. And second, we need to remember the judgment that overtook her. That is our theme this evening. The first thing we need to remember is that she was a reluctant pilgrim. She was a reluctant pilgrim because of her worldliness, her attachment to the world, her love for the life of sinful pleasure. Jesus will not let us forget her, and neither will the Bible. In Luke 17 we notice that Jesus is talking to His disciples vs Jesus warns the disciples about the coming judgment, when the Son of Man is revealed Lk On that day no one who is on the roof of his house, with his goods inside, should go down to get them. Likewise, no one in the field should go back for anything Lk The people of the church must be warned about becoming too attached to the world. It is fair to say Sodom was one of the most wicked cities in the world at that time. Yet, righteous Lot and his family dared to move into the evil city. Soon his daughters were engaged to men of Sodom. Soon Lot was appointed as one of the city elders and sat in the city gate as a judge. Part and parcel to this position, of course, were parties and entertainment hosted by Lot and Mrs Lot. Lot and Mrs Lot liked the prestige and honor given them in Sodom. They enjoyed his position as one of the city elders and judges. How could they possibly go back to being just a herdsman? How could they abandon the pleasures of Sodom for the boring life of the wilderness? Who could give up all of this for the quiet and pious life of living for the Lord? B The dramatic scene is in front of us. Their hearts are heavy and fearful. They have to leave everything behind. They are even told not to look back. Do you see them with only the clothes on their back? They came into Sodom so rich. Now they have nothing. Do you see them? But as you watch you see one of the four figures falling behind. Perhaps the other three call her. Perhaps they grab her hands and run with her. But she falls behind again. Her heart and mind are on all that she is leaving behind. Her feet go slower and slower. She falls further and further behind. She thinks of her nice home, the furnishings, the rugs, the beds. She thinks of the good life she had in the city. She thinks of their money, her clothing, her jewelry, her makeup, her hairdresser, the men she loved while her husband sat at the city gate. Now she stops running. Is the city really going to be destroyed? Who is this God Who threatens to destroy her city? She cannot remember the last time she has worshiped Him. She cannot remember the last time she prayed to Him or offered to Him a sacrifice. She is not even sure of His name. Her soul, you see, is dead. The Lord is far from her mind. His judgments are far from her mind. All she can think about is Sodom. Sodom and its pleasures. Sodom and its riches. Sodom and its parties. Sodom and its fun. We are talking about the wife of righteous Lot cf 2 Pet 2: She had been in the household of faith. She had been involved in the worship of God. She had counted herself as one of the sand of the seashore people. She has stopped running because she is so worldly, so earthly, so materialistic, so carnal. She wants

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her old life and the stuff of her old life. She is a reluctant pilgrim! Do you see those three people running ahead? Do you see a fourth person standing still? Do you see the picture? Is it frozen in your mind? C Though Lot was ultimately saved, though Peter describes him as a righteous man cf 2 Pet 2: First, remember his reluctance. Remember how he hesitated when the angels warned him to flee Gen And second, when the angels told him to flee to the mountains, he asked if he could flee to little Zoar instead Gen He was reluctant to leave the worldly ways of the cities of the plain completely behind him. He still wanted to have an earthly city, even if only a little one. See how patient and how gracious God is with this servant of His? D Remember the original audience? The people of Israel traveling through the wilderness on their way from Egypt to the Promised Land. Because what is one thing Israel did over and over again as they traveled through the wilderness? Over and over again they hankered for their old life in Egypt. Over and over again they looked back with nostalgia on their life in Egypt. Instead, they were to look to the Lord for salvation. He does not want His people to be reluctant pilgrims.

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Chapter 8 : Untitled Document

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They were mystified because everyone heard them speaking in their native languages. Listen carefully to my words! Your sons and daughters will prophesy. Your young will see visions. Your elders will dream dreams. It is truly a day of celebrating the birth of the church! To celebrate this special birth of the church, it has become a tradition for churchgoers to wear red on Pentecost. Before we get started, we might need to look back to see what the background is for chapter 2. What is the setting? What is going on? In Acts 1, we see that the risen Jesus is with the disciples and Jesus is instructing them on what to do next. Jesus continues to teach the disciples and reminds them to be on the lookout for the Holy Spirit. When we pick up in Acts 2, we now know who is waiting, where, and why. At the same time, they were filled with the Holy Spirit and began to speak in other languages. How would they have felt? How would they have responded? Jesus broke through the barriers of a locked door to get to them. Now, Jesus has gone away for the final time and the promised helper, the Holy Spirit has come upon them. Hear some of the phrases again: This is going on in the house and it gets the attentions of others in Jerusalem who gathered around. It was a loud noise. There is the gift of speaking in tongues, but that is a different gift and discussed elsewhere. The languages here are known, yet the mystery is that there are people gathered from all over, yet they are able to understand the apostles speaking because they hear it in their native language. I will probably never forget the time I was with my French 3 students from Bryan College and I said something to one of them and she Laurie Blanton just looked at me funny. She had been a missionary kid in a Middle Eastern country. She finally said to me, you just spoke to me in Arabic. I was blown away and confused. I knew a few terms because of Spanish, but nothing I could put together. But she said I spoke to her in clear Arabic rather than French. I had no clue. It might take the form of a written word, a spoken word, a non-verbal communication, a number of things. If we pay attention, we might be aware of a Holy Spirit encounter. Sometimes, we might be the vessel, yet not even know it. It enabled and empowered the followers of Jesus to be and do what they were called to do—to spread the word about Jesus Christ to all. They made such a ruckus that folks thought they were drunk on wine. Peter stood before the crowds to let them know that it was not wine, but rather the Holy Spirit that was the cause of the uproar. They were lit up by the Holy Spirit and allowed the Spirit to flow into them and through them. This was the beginning of their ministry with the Holy Spirit as their guide and teacher. What was the result? If we read further down in Acts 2, verses God performed many wonders and signs through the apostles. The Holy Spirit continues to teach us today. Two of his quotes that caught my attention: Love can help and heal when nothing else can. As we consider the Holy Spirit coming and moving in and amongst us, hear these words of exhortation from ancient church fathers: In the name of the Father, the Son, and the Holy Spirit. The songs dove-tailed so well, like most Sundays. The Holy Spirit works well to orchestrate this.

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Chapter 9 : Sunday's Child: Birthplace, a Reflection on Luke

Muncaster Mill Road Rockville, Maryland

Luke has been called the loveliest book in the world. When once an American asked him if he could recommend a good life of Christ, Denney answered, "Have you tried the one that Luke wrote? Certainly he had an eye for vivid things. It would not be far wrong to say that the third gospel is the best life of Christ ever written. Tradition has always believed that Luke was the author and we need have no qualms in accepting that tradition. In the ancient world it was the regular thing to attach books to famous names; no one thought it wrong. But Luke was never one of the famous figures of the early Church. If he had not written the gospel no one would have attached it to his name. Luke was a gentile; and he has the unique distinction of being the only New Testament writer who was not a Jew. He was a doctor by profession Col. It has been said that a minister sees men at their best; a lawyer sees men at their worst; and a doctor sees men as they are. Luke saw men and loved them all. The book was written to a man called Theophilus. He is called most excellent Theophilus and the title given him is the normal title for a high official in the Roman government. No doubt Luke wrote it to tell an earnest inquirer more about Jesus; and he succeeded in giving Theophilus a picture which must have thrilled his heart closer to the Jesus of whom he had heard. Very often on stained glass windows the writers of the gospels are pictured; and usually to each there is attached a symbol. The symbols vary but one of the commonest allocations is this. The emblem of Mark is a man. Mark is the simplest and most straightforward of the gospels. It has been well said that its characteristic is realism. The emblem of Matthew is a lion. Matthew was a Jew writing for Jews and he saw in Jesus the Messiah, the lion of the tribe of Judah, the one whom all the prophets had predicted. The emblem of John is the eagle. The eagle can fly higher than any other bird. It is said that of all creatures only the eagle can look straight into the sun. John is the theological gospel; its flights of thought are higher than those of any of the others. It is the gospel where the philosopher can find themes to think about for a lifetime and to solve only in eternity. The symbol of Luke is the calf The calf is the animal for sacrifice; and Luke saw in Jesus the sacrifice for all the world. In Luke above all, the barriers are broken down and Jesus is for Jew and gentile, saint and sinner alike. He is the saviour of the world. Keeping that in mind, let us now set down the characteristics of this gospel. His Greek is notably good. The first four verses are well-nigh the best Greek in the New Testament. In them he claims that his work is the product of the most careful research. His opportunities were ample and his sources must have been good. As the trusted companion of Paul he must have known all the great figures of the church, and we may be sure that he had them tell their stories to him. In those long days he had every opportunity for study and research and he must have used them well. He does so by no fewer than six contemporary datings. Here is a man who is writing with care and who will be as accurate as it is possible for him to be. Theophilus was a gentile, as was Luke himself, and there is nothing in the gospel that a gentile could not grasp and understand. The Roman date comes first. Simon the Cananaean becomes Simon the Zealot. Both mean the place of a skull. When he is tracing the descent of Jesus, he traces it not to Abraham, the founder of the Jewish race, as Matthew does, but to Adam, the founder of the human race. Because of this Luke is the easiest of all the gospels to read. He was writing, not for Jews, but for people very like ourselves. At all the great moments of his life, Luke shows us Jesus at prayer. He prayed at his baptism Lk. Only Luke tells us that Jesus prayed for Peter in his hour of testing Lk. Only he tells us the prayer parables of the Friend at Midnight Lk. To Luke the unclosed door of prayer was one of the most precious in all the world. In the Jewish morning prayer a man thanks God that he has not made him "a gentile, a slave or a woman. It is very likely that Luke was a native of Macedonia where women held a more emancipated position than anywhere else; and that may have something to do with it. This praise reaches its peak in the three great hymns that the church has sung throughout all her generations--the Magnificat Lk. All the barriers are down; Jesus Christ is for all men without distinction. Luke alone tells the parable of the Good Samaritan Lk. The one grateful leper is a Samaritan Lk. John can record a saying that the

Jews have no dealings with the Samaritans. But Luke refuses to shut the door on any man. The Roman centurion is praised for the greatness of his faith. Luke tells us of that great word of Jesus, "Men will come from east and west, and from north and south, and sit at the table in the kingdom of God" Luke. When Mary brings the offering for her purification it is the offering of the poor. Luke. When Jesus is, as it were, setting out his credentials to the emissaries of John, the climax is, "The poor have good news preached to them" Luke. When Matthew tells how Jesus sent his disciples out to preach, he says that Jesus told them not to go to the Samaritans or the gentiles. Matthew. All four gospel writers quote from Isaiah. Luke of all the gospel writers sees no limits to the love of God. Somehow of all the gospel writers one would have liked to meet Luke best of all, for this gentile doctor with the tremendous vision of the infinite sweep of the love of God must have been a lovely soul. Luke uses here the very form of introduction which the great Greek historians all used. Herodotus begins, "These are the researches of Herodotus of Halicarnassus. It is as if Luke said to himself, "I am writing the greatest story in the world and nothing but the best is good enough for it. The historian, the scribe and the workman were all filled with the same idea--only the best is good enough for Jesus. They always gave their utmost for the highest. He must have his own. Real religion is never a second-hand thing. It is a personal discovery. Professor Arthur Gossip of Trinity College, Glasgow used to say that the four gospels were important, but beyond them all came the gospel of personal experience. Luke had to rediscover Jesus Christ for himself. No one would deny that the gospel of Luke is an inspired document; and yet Luke begins by affirming that it is the product of the most careful historical research. True inspiration comes when the seeking mind of man joins with the revealing Spirit of God. The word of God is given, but it is given to the man who is seeking for it. His wife was also a direct descendant of Aaron and her name was Elizabeth. Both of them were good people before God, for they walked blamelessly in all the commandments and ordinances of the Lord. They had no child because Elizabeth was barren and both of them were far advanced in years. When he was acting as priest before God, when his section was on duty, in accordance with the custom of priestly duty, it fell to him by lot to go into the Temple of the Lord to burn the incense. The whole congregation of the people was praying outside at the hour when incense was offered. The angel of the Lord appeared to him, standing at the right side of the altar of incense. When Zacharias saw him he was deeply moved and awe fell upon him. The angel said to him, "Do not be afraid, Zacharias, because your request has been heard and your wife Elizabeth will bear you a son and you must call him by the name of John. You will have joy and exultation and many will rejoice at his birth. He will turn many sons of Israel to the Lord their God; and he himself will go before his face in the spirit and the power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to get ready a people prepared for the Lord. For I am an old man and my wife is far advanced in years. And--look you--you will be silent and unable to speak until the day these things happen, because you did not believe my words which will be fulfilled in their own time. When he came out he was not able to speak to them and they realized that he had seen a vision in the Temple. He kept making signs to them but he remained unable to speak. When the days of his time of service were completed he went away to his own home. After these days Elizabeth his wife conceived; and she hid herself for five months. Zacharias, the central character in this scene, was a priest. He belonged to the section of Abia. Every direct descendant of Aaron was automatically a priest.