

## Suggested reflections/themes

with some resources



### Life to the full

<http://wwwstaff.murdoch.edu.au/~loader/MtEaster4.htm>

- God's will and intent
- engaging us in a vision that embraces diversity and difference, but has no place for exploitation and marginalisation
- being called out into the day/world

Author: William Loader

[http://www.sermonsfromseattle.com/series\\_b\\_my\\_sheep\\_hear\\_my\\_voice\\_and\\_follow\\_me\\_GA.htm](http://www.sermonsfromseattle.com/series_b_my_sheep_hear_my_voice_and_follow_me_GA.htm)

- 47 uses of the word "life" in the Gospel of John
- Jesus came to give life, still comes today, and gives life in abundance
- link with "I am...the bread of life, the gate/door"

Author: Edward F Markquart

<http://www.crossmarks.com/brian/john10x1.htm>

- Jesus' coming is in the present tense: that we continue to have life, and have it to the full
- Jesus sends the Holy Spirit to be with us, be God's presence in us
- explore "abundance"
- salvation – ultimate abundance

Author: Brian P Stoffregen

<http://www.warc.ch/24gc/study/01.pdf>

"Abundant life in Jn 10.10 is a complex and essentially inclusive image. It links the sheepfold and the pasture; it guarantees the possibility for the sheep henceforth to go in and out. Life inside and life outside are held together and reconciled, as are security and freedom. The existence of thieves, wolves and robbers is described in very realistic, even dramatic terms, yet this does not mean the sheep are to be shut up in a closed, over-protected space; their food is also outside, in the pasture. Such confidence can only be gained by passing through the "door". This act of passing through, this special relationship with the "door" sets them free in an unprecedented way from all the anxieties about food and safety, and all the alienating tensions of the safety/freedom dilemma.

**There is a "door" and a "shepherd" – it is this confidence which seems to me to be at the very heart of life in abundance!**

Author: Philippe B Kabongo – Mbaya

[http://onefamilyoutreach.com/bible/John/jn\\_10\\_01-10.htm](http://onefamilyoutreach.com/bible/John/jn_10_01-10.htm)

- Jesus' promise is not a consumer promise, it is a way of living promise (whatever the circumstances) Jerry Goebel: 2005 ©

## Green pastures

[http://www.sermonsfromseattle.com/series\\_a\\_i\\_am\\_the\\_door.htm](http://www.sermonsfromseattle.com/series_a_i_am_the_door.htm)

- links John 10:10 with Psalm 23
  - green pastures: symbolic of communities of love, communities of justice, communities of peace
- Author: Edward F Markquart

## Jesus lived life to the full

[http://www.csec.org/csec/sermon/delaplane\\_4121.htm](http://www.csec.org/csec/sermon/delaplane_4121.htm)

- in a right relationship with his God
- living the 'everyday' things in life (carpenter's son, wrestling with identity, prayer-filled life, leisure activities, in touch/awe with creation)
- a life of doing: loving, forgiving, blessing, caring...
- struggled with emotions

Author: Joan Delaplane

## Where do I put my energy?

[http://www.terraspiritus.com.au/member/article\\_view.cgi?aid=274](http://www.terraspiritus.com.au/member/article_view.cgi?aid=274)

(username & password required to access entire article "Act Justly, Love Tenderly")

- in the Christian faith, our three-personed God calls the people collectively to mirror the community that is God by building a loving, just and peaceful society.
- making choices is central to how we live in the world. We can choose to follow the way of Jesus. Jesus lived in active solidarity with those pushed to the edges. He confronted corrupt officials; he placed people rather than laws at the centre; his healings restored the excluded to community; and he crossed boundaries of ethnicity, religion and gender to express God's love for all. For his trouble, Jesus suffered insults, humiliation, torture and execution. Following Jesus means carrying the cross with him, emptying ourselves with him to his Father's will. Good news for the poor and downtrodden is often received as bad news by those who exploit and trample on them.
- we want to move from solidarity with sin to solidarity with Jesus for humanity, demonstrating our faith through our works (James 2:14 -26). An obvious way is through our personal lifestyle choices. We can ask ourselves: With whom or what do my choices place me in solidarity? Do I care about the quality of the relationships involved in making my food and clothing? Who do I really care about? Where do I put my time and energy? What do I possess, and what possesses me?
- when we begin to walk with those who are poor or marginalised we may begin to see things in a different way, to notice things we did not notice before – to develop new sight. We may see a need to raise awareness of issues and how they are affecting people.
- responding to immediate needs is necessary, but the same needs will arise tomorrow if we do not transform the causes. Research, analysis and advocacy are needed – and so is conversion. Programs, laws and policies will not be enough to make real change if our hearts are not changed.
- pilot projects and modelling alternatives can be ways of showing that another world is possible - that Jesus is alive and active today! Our personal skills, dispositions and circumstances may make some ways of responding more feasible or attractive to us than others.

(Extracts from the Sandie Cornish article "Act Justly, Love Tenderly" in *Terra Spiritus* (2009) 5:2)

## Human Flourishing

In the opening chapters of Genesis human dignity, reciprocal respect, and a commitment to the wellbeing and flourishing of the neighbour are pivotal. So, too, is human freedom as well as God's invitation to humanity to become all that God desires us to be.

[http://books.google.com.au/books?hl=en&lr=&id=5S6tKYiG3koC&oi=fnd&pg=PR9&dq=Genesis+and+human+flourishing&ots=pJx\\_uwekzU&sig=tdBwJaU4E9ZOdCGQ9zanqXBEFC0#v=onepage&q=Genesis%20and%20human%20flourishing&f=false](http://books.google.com.au/books?hl=en&lr=&id=5S6tKYiG3koC&oi=fnd&pg=PR9&dq=Genesis+and+human+flourishing&ots=pJx_uwekzU&sig=tdBwJaU4E9ZOdCGQ9zanqXBEFC0#v=onepage&q=Genesis%20and%20human%20flourishing&f=false)

- p xii, coming into the world unfinished, and becoming what we become by culture

<http://www.intervarsity.org/news/flourishing-in-the-meantime>

- “Shalom, the blessing of wellbeing
- Christian human flourishing is not self-centred but is God-centred
- human flourishing is holistic: It embraces every aspect of our persons—physical, emotional, intellectual, and spiritual
- both the individual and the community should flourish
- it is a message of holistic well-being
- Christian human flourishing does not romanticize any type of poverty or voluntary aestheticism as a spiritually superior position or as the primary means to greater spirituality
- human flourishing is about growing as individual disciples of Christ and about helping people see God's opportunities for them
- the outward sign of Christian human flourishing is the fruit of the God's Spirit”

Author: Jonathan Rice

[http://books.google.com.au/books?id=pCHhcMbxmMIC&pg=PA24&lpg=PA24&dq=Genesis+and+human+flourishing&source=bl&ots=716BR8z7BL&sig=us1BMdJdAoMVPJHQo82t5NjwThg&hl=en&ei=zFBbTduCEISlcfraqb8K&sa=X&oi=book\\_result&ct=result&resnum=2&sqj=2&ved=0CCUQ6AEwAQ#v=onepage&q=Genesis%20and%20human%20flourishing&f=false](http://books.google.com.au/books?id=pCHhcMbxmMIC&pg=PA24&lpg=PA24&dq=Genesis+and+human+flourishing&source=bl&ots=716BR8z7BL&sig=us1BMdJdAoMVPJHQo82t5NjwThg&hl=en&ei=zFBbTduCEISlcfraqb8K&sa=X&oi=book_result&ct=result&resnum=2&sqj=2&ved=0CCUQ6AEwAQ#v=onepage&q=Genesis%20and%20human%20flourishing&f=false)

- “in the New Testament, the image of God is both a description of our created nature and a promise of what we may, by God's grace, ultimately become (Romans 8:29). Human flourishing is a question of becoming the kind of person we are meant to be; we have been called into existence in order to become what we are (capable of)”

Author: John Wyatt

[http://tilz.tearfund.org/webdocs/Tilz/Research/02\\_Spencer\\_A\\_Christian\\_Vision\\_of\\_Human\\_Flourishing.pdf](http://tilz.tearfund.org/webdocs/Tilz/Research/02_Spencer_A_Christian_Vision_of_Human_Flourishing.pdf)

- “to flourish as a human means not only to have the opportunity to exercise our God-given creativity and productivity, but to exercise them responsibly, for the wholeness of creation, human and non-human, and to the glory of God
- the image of God offers an immensely rich, subtle and complex set of interlocking ideas relating to what it is to flourish as a human being. Over and above the shared qualities of being created, material, dependent, and interconnected, humans have certain distinguishing characteristics. They are made in the image of God, to be creative and productive vice-regents of creation, responsible to God and for one another and the rest of created order in such a way as enables relational wholeness, addressing all the causes social exclusion – whether ethnic, physical, economic, medical, or spiritual
- the ultimate end of our productive work is not just creativity and productivity but generosity. We should use our hands usefully in order that we can give what we create away. We are made not to have but to give”

Author: Nick Spencer

<http://www.scribd.com/doc/32615351/Sallade-Human-Flourishing>

- “one helpful definition (of human flourishing) comes from theologian Nicholas Wolterstorff, who ties the concept of human flourishing in the Christian tradition to shalom. A flourishing life will be a life lived in right relationship with God, with one's environment, with neighbours, and with self”

Author: Danielle Sallade