

## **Trinity II – 29.6.14**

A certain man made a great supper and bade many. The point that follows in this parable is more apparent in English than in many languages – languages wherein the pronoun is contained in the verb.

So it is. We have this “I” (me) coming very much to the surface. They all with one consent began to make excuses, “I have bought some ground and I must needs go to see it”. And the second, “I have bought some oxen and I go to prove them”. Another, “I have married a wife – and therefore I cannot come”.

We are faced with a number of men who have a fixation on themselves - this being the point of the parable.

But there is something else about parables we remember. They are dark sayings – and the meaning remains hidden from us unless we are on our toes.

The reiterated pronoun “I” (in the parable this morning) – a little more subtle in inflected languages – is the clue to our comprehension.

The darkness of the parable remains if we see ourselves at the centre of any given situation – as may happen too with our prayers.

But, given the light, we joy in the hidden meaning of parables – not least in this parable this morning. The hidden-ness says in bold type that there is a freedom beyond all our experience. If we let go of being centred on ourselves: if we cease placing ourselves as those upon whom all else turns.

We are called to listen – and to hear – a gracious invitation – to leave until tomorrow the land we have bought – called to reassure ourselves it to be unlikely that five yoke of oxen will die overnight.

We do well to see that all the parables speak to us of freedom. They point us to reality.

Part of the freedom held out to us is to seek wisdom in many directions. Topical to today’s Gospel, we learn from the Sufis that, “Pilgrimage to the place of the wise, is to escape the flame of separation”.

This morning, the certain man, that made a great supper and bade many, is the place of the wise – and those who make excuse not to attend the supper are together in the flame of separation.

(E. Underhill) “Wisdom is the fruit of those who come together; ignorance the inevitable portion of those who ‘keep themselves to themselves’ – and stand apart”.

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