

FROM BEAR CREEK UNITED METHODIST CHURCH  
**Lent is Not for the Weak**  
David Orendorff Mark 1:9-15 March 5, 2006

There was a woman in a congregation I served a number of years ago that hated it when I talked about Jesus' suffering. She even refused to take communion because it was unnecessarily gruesome to her. She wanted a God who promised no suffering, who promised no evil and no death. She wanted to believe that there was a way to escape the pain that is so much a part of life. She wanted to live Lent free.

Her need was understandable. When she was only 12 her father committed suicide. When it came time to have children she and her husband discovered there was a problem and she lost two babies in pregnancy. And since I knew her, her mother was dying of cancer.

Suffering was so much a part of her life that she wanted to believe that someplace there could be a resting place, some kind of heavenly city in which she would weep no more. We all want such a place. Even Jesus wanted such a place. You remember how in the Garden of Gethsemane, just before his arrest that God might remove this cup from him, that another way might be found to show compassion and love for all humankind.

I once saw a bumper sticker which summed up my feelings about Lent. It read, "Getting old is not for the weak." To be alive, is not for the weak. In Lent we remember that Jesus suffered and we know that we too suffer. But it is also a time to remember that whatever life brings, God is with us in love and care.

Jesus suffering is the beginning of his ministry. After his baptism the spirit drives him (and the Greek indicates this is a violent act) into the wilderness where Satan, whether as some real entity or as the symbolic embodiment of everything that is painful in this life, confronted Jesus with hunger, thirst, weariness, wild animals, and temptations to power, greed and special privilege. The first act of Jesus' ministry is suffering the evils of life.

What God in Jesus teaches us is that the way to the city of no tears is through repentance and death, thorough suffering. We want a hassle free ride to salvation. But the true road to salvation, to the joy 9in life is through 40 days of wilderness and then on to Jerusalem.

Hidden in the midst of Jesus' wilderness encounter with Satan is a line which in our fear of suffering is easy to miss. It is this line that tells the good news, the gospel, which Jesus lives and preaches, the good news that carries him through his 40 days in the wilderness, through Gethsemane and beyond the cross. At the end of verse 13 we read "and the angels ministered to him."

"And the angels served him." You see Jesus did not go into the wilderness and into Lent by himself, nor do we. God goes with us to love us and care for us. This is the good news that Jesus has to tell the world. This is the good news that is ours and the news our world so much needs to hear. Just as close as is war with Iraq, just as

close as is cancer, divorce and death, is the presence of the angels of God ministering to us. The angels might be our family, our friends, or a faith community. But the angels can also be unseen forces that work for grace to a hurting people and world. Whatever they are they are numerous and constant in our life.

John Powell is a Jesuit and a retired professor of theology at Loyola University in Chicago. He writes of a memorable student:

*(Several) years ago, I stood watching my university students file into the classroom for our first session in the Theology of Faith. That was the first day I saw Tommy. My eyes and my mind both blinked. He was combing his long flaxen hair, which hung six inches below his shoulders. It was the first time I had ever seen a boy with hair that long. I guess it was just coming into fashion then. I know in my mind that it isn't what's on your head but what's in it that counts; but on that day I was unprepared and my emotions flipped. I immediately filed Tommy under "S" for strange ...very strange.*

*Tommy turned out to be the "atheist in residence" in my Theology of Faith course. He constantly objected to, smirked at, or whined about the possibility of an unconditionally loving Father-God. We lived with each other in relative peace for one semester, although I admit he was for me at times a serious pain in the back pew.*

*When he came up at the end of the course to turn in his final exam, he asked in a slightly cynical tone: "Do you think I'll ever find God?" I decided instantly on a little shock therapy. "No!" I said very emphatically. "Oh," he responded, "I thought that was the product you were pushing." I let him get five steps from the classroom door and then called out: "Tommy! I don't think you'll ever find him, but I am absolutely certain that he will find you!" He shrugged a little and left my class and my life. I felt slightly disappointed at the thought that he had missed my clever line: "He will find you!" At least I thought it was clever.*

*Later I heard that Tommy had graduated and I was duly grateful. Then a sad report, I heard that Tommy had terminal cancer. Before I could search him out, he came to see me. When he walked into my office, his body was very badly wasted, and the long hair had all fallen out as a result of chemotherapy. But his eyes were bright and his voice was firm, for the first time, I believe. "Tommy, I've thought about you so often. I hear you are sick!" I blurted out.*

*"Oh, yes, very sick. I have cancer in both lungs. It's a matter of weeks."*

*"Can you talk about it, Tom?"*

*"Sure, what would you like to know?"*

*"What's it like to be only twenty-four and dying?"*

*"We'll, it could be worse."*

*"Like what?"*

*"Well, like being fifty and having no values or ideals, like being fifty and thinking that booze, seducing women, and making money are the real 'biggies' in life."*

*I began to look through my mental file cabinet under "S" where I had filed*

*Tommy as strange. (It seems as though everybody I try to reject by classification God sends back into my life to educate me.)*

*"But what I really came to see you about," Tom said, "is something you said to me on the last day of class." (He remembered!) He continued, "I asked you if you thought I would ever find God and you said, 'No!' which surprised me. Then you said, 'But he will find you.' I thought about that a lot, even though my search for God was hardly intense at that time. (My "clever" line; he thought about that a lot!) But when the doctors removed a lump from my groin and told me that it was malignant, then I got serious about locating God. And when the malignancy spread into my vital organs, I really began banging bloody fists against the bronze doors of heaven. But God did not come out. In fact, nothing happened. Did you ever try anything for a long time with great effort and with no success? You get psychologically glutted, fed up with trying. And then you quit.*

*"Well, one day I woke up, and instead of throwing a few more futile appeals over that high brick wall to a God who may be or may not be there, I just quit. I decided that I didn't really care about God, about an afterlife, or anything like that. I decided to spend what time I had left doing something more profitable. I thought about you and your class and I remembered something else you had said: 'The essential sadness is to go through life without loving. But it would be almost equally sad to go through life and leave this world without ever telling those you loved that you had loved them.*

*"So I began with the hardest one: my Dad. He was reading the newspaper when I approached him." "Dad". . . "Yes, what?" he asked without lowering the newspaper. "Dad, I would like to talk with you." "Well, talk." "I mean. . . It's really important." The newspaper came down three slow inches. "What is it?" "Dad, I love you. I just wanted you to know that." Tom smiled at me and said with obvious satisfaction, as though he felt a warm and secret joy flowing inside of him: "The newspaper fluttered to the floor. Then my father did two things I could never remember him ever doing before. He cried and he hugged me. And we talked all night, even though he had to go to work the next morning. It felt so good to be close to my father, to see his tears, to feel his hug, to hear him say that he loved me.*

*"It was easier with my mother and little brother. They cried with me, too, and we hugged each other, and started saying real nice things to each other. We shared the things we had been keeping secret for so many years. I was only sorry about one thing: that I had waited so long. Here I was just beginning to open up to all the people I had actually been close to.*

*"Then, one day I turned around and God was there. He didn't come to me when I pleaded with him. I guess I was like an animal trainer holding out a hoop, 'C'mon, jump through. 'C'mon, I'll give you three days, three weeks.' Apparently God does things in his own way and at his own hour. "But the important thing is that he was there. He found me. You were right. He found me even after I stopped looking for him."*

*"Tommy," I practically gasped, "I think you are saying something very important and much more universal than you realize. To me, at least, you are saying that the surest way to find God is not to make him a private possession, a problem solver, or an instant consolation in time of need, but rather by opening to love. You know, the Apostle John said that. He said God is love, and anyone who lives in love is living with God and God is living in him."*

*"Tom, could I ask you a favor? You know, when I had you in class you were a real pain. But (laughingly) you can make it all up to me now. Would you come into my present Theology of Faith course and tell them what you have just told me? If I told them the same thing it wouldn't be half as effective as if you were to tell them."*

*"Oooh . . . I was ready for you, but I don't know if I'm ready for your class."*

*"Tom, think about it. If and when you are ready, give me a call."*

*In a few days Tommy called, said he was ready for the class, that he wanted to do that for God and for me. So we scheduled a date. However, he never made it. He had another appointment, far more important than the one with me and my class. Of course, his life was not really ended by his death, only changed. He made the great step from faith into vision. He found a life far more beautiful than the eye of man has ever seen or the ear of man has ever heard or the mind of man has ever imagined. Before he died, we talked one last time.*

*"I'm not going to make it to your class," he said. "I know, Tom." "Will you tell them for me? Will you . . . tell the whole world for me?" "I will, Tom. I'll tell them. I'll do my best." So, to all of you who have been kind enough to hear this simple statement about love, thank you for listening. And to you, Tommy, somewhere in the sunlit, verdant hills of heaven: "I told them, Tommy . . . as best I could."*

And so John Powell writes this story of Lent, how Tommy (and Jesus and you and me) was found by love, found by God in the wilderness, and how God cared and the angels cared for a young man dying.

Lent is not for the weak, but God's constant and ever present love makes us strong. Shalom and Amen.