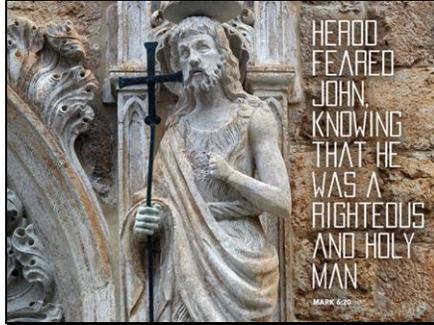
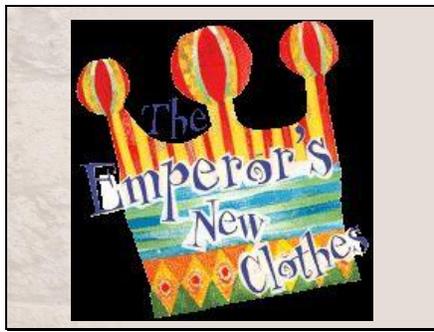


Slide 1



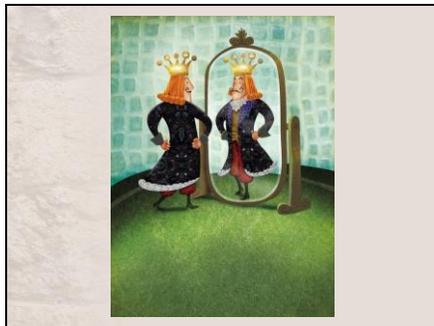
“Saint John the Baptist” by Zvonimir Athletic. Copyright © Zvonimir Athletic/iStock/Thinkstock. Used by permission.

Slide 2



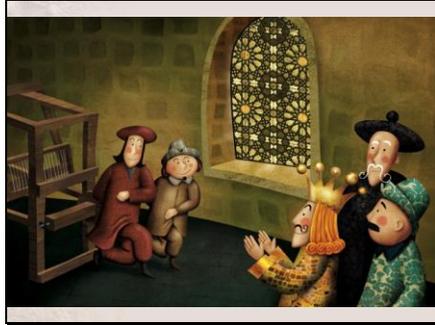
The Emperor's
New Clothes
by Hans Christian
Andersen

Slide 3



The King spent all
his money on
clothes

Slide 4



Two dishonest men promised the best clothes ever

Slide 5



They pretended to work. “I can’t see anything” -- but he did not say so.

Slide 6



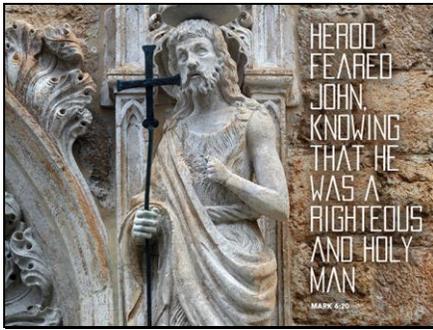
The men pretended to put the clothes on – Magnificent!

Slide 7



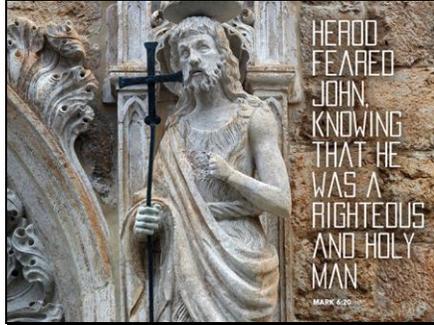
The crowd
cheered – a little
boy said, “He
doesn’t have any
clothes on.”

Slide 8



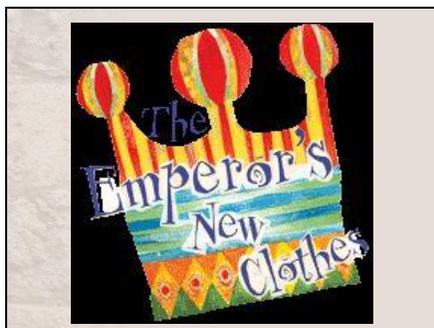
- Jesus came to show us a new way of being human – a new way to tell the human story.
- The old way of telling the human story:
 - Contagious desire creates problem/crisis
 - Crisis solved when someone is left out / scapegoated
 - Laws / rules / religion justifies the being left out so that no one sees and tells the truth

Slide 9



- Jesus came to show us a new way of being human – a new way to tell the human story.
- The new way of telling the human story through Jesus:
 - God tells the truth and gifts us with Laws / rules / religion written on our hearts so that we bear God's image in the world
 - The contagious desire is the Creator's love for everyone and everything
 - As co-creators with God we learn to leave no one out – everyone has enough

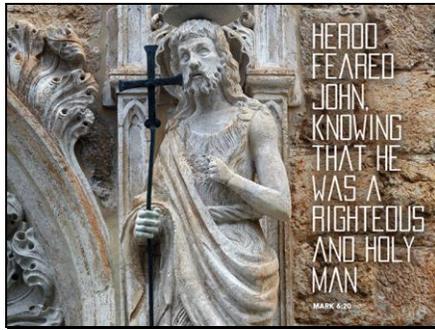
Slide 10



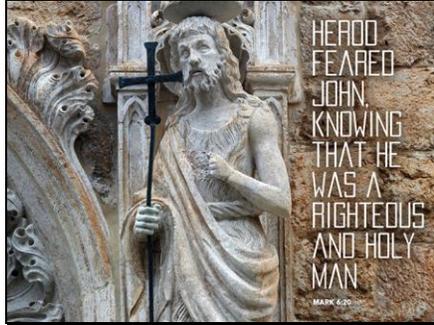
- The old way of being human in The Emperor's New Clothes:
 - The king's contagious desire for clothes creates a problem
 - Two dishonest men take advantage of rules so that non one admits to seeing, to telling the truth
 - The king himself ends up exposed, left

with no clothes, when
one little boy is willing
to tell the truth

Slide 11



- The story of Herod and John the Baptist as the old way of telling the human story:
 - Herod's contagious desire for prestige with his "trophy wife" and his guests at a party creates a crisis
 - A little girl is used in the crisis – asked to dance for adults and then used as pawn by mother to get sacrifice of John the Baptist
 - No one seems willing to speak the truth – except John who is silenced



- The story of John's scapegoating is an instance of the wider story of Jesus' Passion
- The resurrection, God's power of life to raise the victim of our scapegoating in forgiveness, is the power of truth to launch our new way of being human
- But Mark tells this story of Herod in a crucial place: right before the feeding of the 5000 – a preview of God's world where everyone has enough
- How are we called to tell the truth like the little boy in The Emperor's New Clothes – that with the Spirit of God's love we are able to be human in ways such that everyone has enough at our party?