

The Rector's Sermon

4th Sunday before Lent, 6th February 2022

The message of all the people in our Bible readings today is: "I'm not very good at this. I don't think this is working."

If we had had an Old Testament lesson as well this morning, we would have heard Isaiah declaim *"Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!"*

In our reading from St Paul's first letter to the Corinthians we hear him say *"I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God."*

And in our Gospel Peter complains *"Master, we have worked all night long but have caught nothing,"*

Each reading carries the same undercurrent - "I'm not very good at this. I don't think this is working," Have we ever felt like that in life? In our work? In our ministries?

There is one word that describes the feelings of all of our readings this morning: futility. There is an overwhelming sense in these texts of seriously being about to give up. And futility is perhaps a feeling we can all identify with as we enter year 3 of pandemic with ever-growing cultural conflicts. Many of us are perilously close to giving up on ourselves and those with whom we disagree. We're starting to believe that change is *not* really possible. We're starting to believe our efforts are futile.

This is the situation in our scriptures, and this is all too often the situation in our lives. Futility is a very dangerous state. It robs us of hope, of possibility, of faith itself. This is where Peter is one early morning on the Lake of Gennesaret. He and his companions have been out all-night fishing and have caught nothing. They will have nothing to eat that day and nothing to sell that day. They also may be doubting their skills and capability as fishermen.

This is where the slow-rising tide of futility can land us. We don't just begin to doubt what we can do. We begin to doubt who we are.

Then Jesus comes into the situation, and everything changes. Let's just hear this section of the Gospel again.

"When he had finished speaking, he said to Simon, 'Put out into the deep water and let down your nets for a catch.' Simon answered, 'Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets.' When they had done this, they caught so many fish that their nets were beginning to break. So they signalled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink."

This story is about far more than just, *"If at first you don't succeed, try, try again."* One thing Jesus says here jumps off the page: *"Put out into the deep water."* Let that phrase pierce our heart for a moment. *"Put out into the deep water."*

What Jesus is saying is utterly counter intuitive. When we are feeling swamped by futility, we need to go deeper. When we can't figure out what to do next, go deeper. When we are mad at everybody and everyone is mad at us, go deeper. When the tasks placed before us seem insurmountable, go deeper. When we feel like we have nothing but failure to show for our very best effort, go deeper.

"Put out into the deep water and let down your nets."

What is the difference between doing the same thing over and over again and expecting different results, and following Jesus' advice?

Two things. Number one. Jesus asks us to return to the ground of our futility, the place of feeling stuck and stymied and sad, and go deeper there. Fish beneath the same assumptions and habits and patterns that we have used before. Ask ourselves harder questions. Give ourselves and others more time and more commitment.

And then number two, and this is the crucial thing, do something radically different. Take Jesus with us. That is what changes the disciples' action from "doing the same thing and expecting different results" into a sudden and bountiful harvest.

When Jesus is with us—in our minds, in our hearts, in our conversations, in our discernment, in our priorities, two things happen. First, we are empowered to go out into the deep water. We are able to take risks and stretch ourselves and each other toward something new. And second, we can let down our nets and actually find fish. What was once the site of futility, becomes the site of abundance, discovery, and sustenance.

Notice one more interesting detail in this gospel text. At the end of the fishing part of the story, we read this sentence: "*And they came and filled both boats, so that they began to sink.*"

They began to sink. That sounds pretty problematic. Surely if they go down in the deep water, they're in trouble. They are a long way from shore. It might be hard if not impossible to swim back, and the disciples do not have the "walking on water" skills that Jesus has.

And yet Luke doesn't tell us that they started rowing frantically for the shore or another way they responded, because as we will discover, that is not why Luke informs us that the boat is sinking. Peter, in fact, is so overcome by the miracle that he also either doesn't notice or doesn't care that the boat is about to sink. He falls to his knees before Jesus and says, "*Go away from me, Lord, for I am a sinful man!*"

What is important is that they make it back to shore safely. And yet Luke stresses the point that '*The boat begins to sink*'. Why? Well, notice the significance of the boating sinking within the context of the very end of this story. This story is also Peter, James, and John's call to ministry. Jesus says, "*Do not be afraid; from now on you will be catching people,*" and "*When they had brought their boats to shore, they left everything and followed him.*"

The boat begins to sink. Why Luke draws our attention to this is because it is symbolic of the fact that when we respond faithfully to Jesus' call we also have to accept that it may involve leaving our old life behind. Remember, the boat was the fishermen's primary tool of the trade, the economic engine of their lives. They needed that boat, and they needed it to stay afloat, so they and their families could stay afloat.

But when Jesus showed up, the bounty and abundance his presence brought into their lives completely overwhelmed their old worldview, their old tools, their old ways of living their lives. "Business as usual" just couldn't stand up to following the call of Jesus. Saying yes to Jesus means we have to give up all our most cherished sources of security, to find true security and freedom in him.

And remember what the call is to Peter and his friends: to become fishers of people. This story is about evangelism.

And that is surprising. We don't expect the energy and vocation around evangelism to be expressed through being swamped by futility. Peter and his companions begin this story sad, frustrated, afraid, and almost hopeless. They don't believe there are any fish, and they don't believe that they have what it takes to catch them.

But Jesus says, "*Put out into the deep water, and let down your nets for a catch,*" and everything changes. The shamefaced group of failed fishermen are courageous new evangelists and followers of Jesus by the end of the story.

So let's take a moment this morning to ask ourselves: where do I find futility in my life? Where do I feel like a failure? Where am I ready to give up? Where have I lost hope?

And then listen to the call of Jesus: *"Put out into the deep water and let down your nets for a catch... Do not be afraid; from now on you will be catching people."*

For the truth of the matter is that road from failure to evangelist is actually quite short—it just requires each one of us saying yes to Jesus and saying yes to depth. So, are we really ready to say Yes to Jesus and Yes to depth? Because as we read in our Gospel this morning, when we say yes to both, we are promised that our nets will be full to bursting. Thanks be to God. Amen.