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In her revolutionary book *Rest is Resistance*, theologian and founder of The Nap Ministry Tricia Hersey explains how rest is an aspect of resurrection life when she writes: "...resurrection is a waking up into a new thing. It's life, insight, breathing, refusing, thinking, and movement that is alive and made new. Rest is resurrection. A rising from the spiritual death of the grind culture."

Hersey's book is a fascinating exploration of how vital rest is in healing our physical and emotional traumas, in supporting creativity, and part of our wholeness. To her rest is not just relaxing, it is engaging with God no matter what is going on in our lives and is one way to practice liberation for all people regardless of age, gender, ability, race, and economic status.

In today's Gospel, it seems Jesus is embodying Hersey's beliefs about rest while he slept soundly in a boat being tossed on rough waves in a windy sea. As the author of Mark's Gospel described it, the storm was so incredibly violent, that it terrified the disciples and caused them to wake Jesus up accusing him of not caring that they were dying.

Perhaps you can relate to the disciples who felt beaten down to the point where they just could not take any more wind, waves, rain, and darkness. When we are in the middle of a storm, sometimes all the thunder, lightning, wind and rain can seem never ending, and we can easily forget the wisdom of people like Maya Angelou who remind us, every storm eventually runs out of wind and rain.

Sometimes feeling overwhelmed does not come from weather alone, but instead is an accumulation of multiple stresses or situations happening all at once. Some Biblical scholars suggest this might be the reason for the disciples' fear as Jesus slept through the storm. These scholars point out that this event happened in the early days of Jesus' ministry, when the disciples had recently left the familiarity of their lives with whatever security they might have had. In Jesus' ministry so far, they had heard some intriguing parables they didn't understand, and seen a few miracles, but not many. Now Jesus was taking them even farther from what was familiar by making them go to the other side of a large body of water, probably the Sea of Galilee, which is also referred to as Lake Tiberias or Lake Kinneret in our modern day. A detail missing from today's Gospel about that other side is, in Jesus' day, that was Gentile territory, and it was likely the disciples were not familiar with the people or places they were sailing towards when the storm hit. All of that is reason enough for the disciples to freak out, they had been through a lot, and to top it all off, as they were going through all that, they saw Jesus was definitely not sharing their feelings and instead was calmly, peacefully, asleep while they were growing more and more anxious and overwhelmed.

Jesus did not seem very empathetic toward the panicking disciples when he woke up. To me Jesus seemed pretty grumpy. Perhaps because his nap in the boat wasn't just closing his eyes from exhaustion but a powerful lesson about trusting God and what the resurrection life Jesus brought into the world is. Jesus didn't come to simply stop the storms of life, whether they are metaphorical or meteorological. He came to invite us into his resurrection life, to share that resurrection life wherever it leads us, even into unknown territory and through rough weather. Perhaps Jesus was up to something far more revolutionary, like Tricia Hersey is trying to model in her Nap Ministry.

A clue to this could be when Jesus told his disciples they were going to the other side, to a place they were probably not only not familiar with, but were not even sure they would be welcomed. Sooner or later in all four Gospels, Jesus will direct or call his followers to go to the other side. Sometimes that means going to unfamiliar territory, like in today's Gospel. Other times, it means doing something different than what they had done before. For example, both Luke and John's Gospels include a time when the disciples had been fishing all night without catching a single fish. Then, Jesus tells them to cast their nets on the other side of the boat, and after they do that, the nets are so full of fish they can't haul

them into the boats and can barely drag them onto the shore. Both times the miracle of the fish on the other side of the boat alerted them to something special about Jesus. In Luke's Gospel, it inspired them to follow him. In John's Gospel it is how they recognized the Risen Jesus. For us today, this event might help us learn following the Risen Jesus means there will be times when we will be called to the other side, to try what we have not tried before, to do something different, to leave behind the familiar for the new. Not the new like a new product or new packaging, but the new of resurrection life. Because there is something about Jesus and resurrection life that invites and urges us to adventure in what we might not have imagined before.

Even today, here at St. Matthais, when we meet challenges where it feels like what used to work isn't working anymore, or what was familiar to us isn't being received, that might mean it is time to pause, to step back and pray if we are being called to the other side, to try something new, something different, or to adapt to changes happening to our parish or community. Whether this calling or invitation is for us as a parish or is something in your personal life, it could feel uncomfortable, maybe cause distress, and stir up a storm of anxiety, worry, complaints or stress trying to figure out something new. At worst, it could even feel like we are drowning at times.

That is when we can look for resurrection life, which even if it is asleep on a pillow is a powerful reminder that no matter what happens, we can rest in God's love, the same love that gives life, comfort, and resurrection life. There are occasions when it can seem things like anxiety, stress, grief, and scarcity are used to prevent us from getting closer to God and each other by keeping us locked in cycles of anxiety, drama, stress, or loss. This is part of that "grind culture" Tricia Hersey mentions in her book. Grind culture isn't just the daily grind of working a job you don't like to pay bills you can't keep up with. It can also be keeping persons, families, businesses, or institutions in the grind of unhealthy cycles of fear, abuse, scarcity, drama, and grief to try and force a return to what was and isn't any longer or to maintain a system that benefits a few instead of creating a better life for all. This is another form of spiritual death that Tricia Hersey talks about in her book.

The image of Jesus' asleep in the boat reminds us resurrection is liberation from such cycles by refusing to participate in them. And when we can recognize how even in his rest Jesus embodies God's love, we might feel a little closer to the peace that stills the storms of life and find the courage to adventure to the other side with Jesus and what we might find there. That's an adventure I am excited and eager to share with all of you, any time.