

6th Sunday in Ordinary Time

Jesus uses the rabbinical tradition of paradox to rouse his listeners from conventional thinking. A life of faith is not an automatic ticket to wealth, status and security. His death and resurrection show quite the opposite. Within life's trials the God of surprises continues to save us, if sometimes in ways we don't expect.

God's ways are not our ways, and it is through losing our life in the eyes of this world that we receive it a hundredfold through God's mercy. We pray today for the courage to follow in the way of Jesus, crucified and risen.

Today's Readings

Jeremiah 17:5-8

Jeremiah's prophecy is uncompromising and must have challenged his hearers. Trusting in God alone rather than in human strength and wealth can seem like madness, but we are invited to do just that.

1 Corinthians 15:12. 16-20

Paul says that without Christ's resurrection, his teaching makes no sense. Either we live and die by this, or we are simply talking nonsense. That is the challenge of faith.

Luke 6:17. 20-26



Luke's Beatitudes are more uncompromising than those of Matthew. We don't have the get-out clause here of being blessed if we are "poor in spirit". It is poverty, pure and simple, that is blessed. The challenge for us is to dare to believe.



“But I say to you that listen,
love your enemies,
do good to those who hate you”

In Matthew's gospel, Jesus' great sermon on the beatitudes took place on a mountain. Luke, on the other hand, has Jesus preaching on a plain. In the midst of a hostile political system, Jesus encouraged his followers to accept persecution and suffering as he did. Jesus asked them to overcome hatred and oppression, not by violence, but through passive resistance: showing mercy, kindness, forgiveness and love -- even toward our enemies.

In Matthew's gospel, Jesus told his followers to strive to be “perfect” as their heavenly Father was perfect. This is a difficult command for imperfect human beings.

In Luke's gospel, the mercy of God was stressed instead of God's perfection. Jesus' disciples were children of a benevolent and forgiving God; therefore, they should resemble their divine parent in their loving kindness toward others. Just as God forgave their sins, Jesus' followers should pardon the sins of other people.

St. Augustine said, “Forgiveness has two daughters: Justice and Compassion.”

A Rich Man is held up by a mugger. 'Your money or your life!'
A long pause. The hold-up man gets impatient: 'Well?'
Rich Man: 'I'm thinking, I'm thinking!'

I suppose the choice between 'Your money and your life! is always a dilemma for those who have got a lot.

[Luke 6:20] 'Then fixing his eyes on his disciples, Jesus said:'

How blessed are you

who are poor
who are hungry now
who are weeping now
when people hate you.

Jesus describes Kingdom of God as being like magnificent banquet where guest list is composed of all rejects of world.

Jesus tells the poor and the hungry: they've got first invitations to Kingdom of God.

Jesus tells those who are weeping now: tells people who are hated,
that **you** are God's preferred people.

It's a very upside down world Jesus portrays:

Then: " Alas!"

"Alas for you

who are rich:
who've got plenty to eat now:
who are laughing now:
when everyone speaks well of you!"



Preparing to Listen from the Heart

Active Listening

'Synodal dialogue' depends on courage both in speaking and in listening. It is not about debate, but about discerning what the Spirit of God may be saying. Discernment is the attitude of people who believe that God is always present and active in the details of our lives. It relies on the conviction that he will reveal his plans and purposes to us if we make an effort to be attentive. It begins with listening.

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H	D	L	L	N	R	U	O	M	H
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LEVEL NAME CRIMINAL
DISEASES DANCE HAPPY
POOR REWARD KINGDOM
HUNGRY ALAS DENOUNCE

