

FROM THE PASTOR'S



29th Sunday in Ordinary Time, October 22, 2006 B

“THE LORD WAS PLEASED TO CRUSH HIS SERVANT”. WHAT DOES THIS SCRIPTURE TELL US ABOUT OUR GOOD AND LOVING GOD?

Today’s first reading begins with the words: “The Lord was pleased to crush (his servant) in infirmity”. Verses like that and similar ones in the Bible could leave us with a pretty nasty and cruel image of God. After all, who needs a God who is pleased to crush us with suffering—especially if we are trying to live good lives, as was the servant in our first reading.

Verses like the above one impress on us the vital importance of not reading the Bible without help of study guides. So what can we say about the above verse We need to know that what *pleased* God was not the suffering that his faithful servant endured at the hands of others, but rather his *faithfulness to God in the midst of suffering*. The servant was pleased to be faithful to his mission even if it meant suffering and pain. In turn it pleased God to use the servant’s suffering to bring good to many people.

It is easy to see how the early Christians saw in this suffering servant of Isaiah the figure of the suffering Christ. In the same way, we can say that the cruel sufferings of Christ didn’t give pleasure to God. What pleased God was Jesus’ willingness to endure such suffering in the process of carrying out his mission.

In a similar way, we can say that God is not pleased when any of us is crushed with some type of suffering. But he is very pleased when with his grace, we keep faith in him and even allow our suffering to transform us in the likeness of the suffering Christ—something that is easier said than done. But it happens all the time—especially in marital relationships. Some married spouses suffer immensely during their marriage and in the process of raising their children. Such suffering has the potential to make the sufferers better or bitter. It usually takes tremendous cooperation with God’s grace to allow our suffering to transform us in a positive way, rather than in a negative way.

Taking on the suffering of others.

The servant in today’s first reading was praised because of his willingness to carry the sufferings of others just as Christ would take on our sufferings and Martin Luther

King was willing to take on the sufferings of his people and the sins of racial prejudice.

Commenting on the first reading, Patricia Sanchez writes:

C.S. Lewis married quite late in life, and in his marriage he found a great and fulfilling love. In his essay in Light on C.S. Lewis (ed. Jocelyn “Jock” Gibb, Geoffrey Bles, London UK: 1965), friend Nevill Coghill recalls a time when he was at their home and saw Lewis look across the quadrangle at his wife, Joy. “It’s funny,” Lewis said then, “having at 59 the sort of happiness that most men have in their twenties. . . ‘Thou has kept the good wine til now.’”

A severe case of cancer cut Joy’s life and their marriage short less than four years after their wedding. After Joy died, Lewis told Coghill that he had had the privilege of sharing her pain. “You mean,” asked Coghill, “that the pain left her and you felt it for her in your body?” “Yes,” answered Lewis “in my legs. It was crippling. But it relieved hers.”

Some might say that Lewis’ experience of taking on the burden of his beloved wife’s pain is not unlike the experience of the Isaian suffering servant. However, Lewis accepted the burden of one woman’s suffering. Jesus, in whose person and through whose mission the Isaian songs were realized, took the burden of all of humankind’s sin and suffering and bore it up, in silence, in love, in forgiveness. Through his vicarious and sacrificial offering, all have been set in right relationship with God.

(In case you are interested, C.S. Lewis’s book *Mere Christianity* is regarded by many as one of the very best introductions to Christianity for an unbeliever—which Lewis was for many years.)

Reflection Question

- What do you normally do when you come across a verse or passage in the Bible that leaves you with a negative image of God or a verse or passage that confuses you? Do you normally seek help or do you ignore it? We do need to be aware that verses of scripture like the one in today’s first reading, could *unconsciously*, if not consciously cause us to distance ourselves from God.

Jesus, our high priest, who can sympathize with our sufferings and weaknesses.

Today’s second reading from Hebrews is also very

important when it comes to the image of God that we may carry within us. If the opening verse of the first reading could easily leave us with a negative image of God, today's second reading should lead us with a very positive image of God. A part of the reading says:

*We do not have a high priest
who is unable to sympathize with our weaknesses,
but one who has been tested in every way,
yet without sin.
So let us confidently approach the throne of grace
to receive mercy and to find grace for timely help.*
Hebrews. 4:14-16

As Christians we believe that Jesus was both divine and human. Some people may think of Jesus as only a great prophet and teacher and not as the divine Son of God. Others of us may lose sight of his humanity. We may be so caught up in the divinity of Christ that we may only pay lip service to his *humanity*.

Taking seriously the *humanity* of Christ is very important to our relationship with God or Jesus. In times of suffering, it is easy enough for us to think that God is aloof and distant from our painful situation or that he does not understand our pain. This is why it is very important for us to be aware that we believe in a God who is *fully human*, a God who during his public life here on earth was tested in every way that we are. There is *nothing* in our human experience that is foreign to Jesus. He "has been there". As a woman you might say, Jesus never had breast cancer or any kind of cancer for that matter. But, we know he suffered terribly physically, mentally, and spiritually during his public years on earth. Because he was a man of *incredible compassion* he could identify with any pain and suffering that we may endure.

Jesus' humanity also means that he can identify with our *weaknesses* and *sinful tendencies* even though he himself remained without sin. To believe that Jesus was *not* tempted in every way that we are is to lack true Catholic faith. Jesus' temptations in the desert, which had to do with greed, a wrong use of power, self-grandeur etc., were *real* - otherwise they would not have been temptations. Later on in his public ministry, we can assume that Jesus probably struggled with doubts and fears. At times he may have wanted to quit his ministry and return to the quiet simple life of Nazareth. He may even have been tempted to punch those Pharisees who totally rejected him and tried to trip him up when he taught the people. As we struggle with weaknesses, sins and darkness in our journey, it is important that we remember that our God is 'someone who has been there'. He truly understands and empathizes with our every struggle, weakness, doubt and sinful tendency. Hence we can, as today's readings states, 'approach him

with confidence'. Isn't that good news?

The challenge for each of us is to truly believe in our hearts and not just in our heads that our God *is* fully human, that the God we pray to is not aloof and distant, but is One who fully appreciates *and* empathizes with our *sufferings, weaknesses, struggles* and *sinful tendencies*. When we reflect on the *humanity* of Jesus we are reflecting on how he is *like* us. When we reflect on his *divinity* we are reflecting on how Jesus is totally *different* from us. Focusing on the *humanity* of Christ helps us to be aware that our God is one who can *empathize* with our every pain and struggles. Focusing on the *divinity* of Christ helps us to know that we are relating to someone who can *help us* deal with our suffering and struggles. We need both for a balanced prayer life.

Reflection Question

- To what extent do you believe in your heart of hearts that the God you pray to is all of the things stated above and is more? Or do you usually tend to only think and imagine God in his divinity—i.e. in how God is totally *different* from us?

The Servant Leader

In today's Gospel, James and John are seeking to secure top spots in Jesus' cabinet in his new kingdom. Obviously, they have as yet no sense that leadership in Jesus' Kingdom will in no way resemble leadership in the world. One person who seemed to have fully understood the concept of servant leadership was the main character in the following story:

On one occasion during the American Revolutionary War, preparations were being made for an upcoming battle. A man dressed in civilian clothes passed a corporal who was screaming orders at his men. Seeing that the soldiers were obviously exhausted from their labor, the man asked the corporal, "Why don't you help them?" "Sir," the corporal bristled as his anger rose, "I am a corporal!"

With a quick apology, the stranger took off his coat, rolled up his sleeves and set to work with the soldiers. "Mr. Corporal, sir," he said when the task was completed, "whenever you need someone to help with a job, feel free to call on your commander-in-chief. I will be happy to be of service." With that, George Washington put on his coat and left. Whether his motivation was gospel-driven or not, Washington understood that those who aspire to greatness or rank first among others must serve the needs of all.

Continuing her reflections on today's Gospel, Patricia Sanchez writes:

Incidents like this one continue to surprise because the message of today's liturgy has yet to find a realistic

foothold in our society. Who among us looks for greatness in small places or within menial ministries? In discussing this issue, Roland J. Faley (Footprints on the Mountain, Paulist Press, New York 1994) observed that Christ's teaching on Christian authority is clear and forthright. Often we are quite capable of developing elaborate theses on issues about which Christ has little to say, and yet we pass so glibly over other teachings that are direct and unequivocal. There is a timeless quality in Jesus' lesson on ambition, authority and service; perhaps this is so because the problem is ever with us.

Even our language betrays hearts unchanged and unresponsive to Jesus' challenges. We refer to people being "elevated" to high office; successful people are said to "move in higher echelons" or in "upper circles." Ambitious people "work their way up the corporate ladder" and manage to live high above others in penthouse suites. Women and/or minority executives, whose ambitions are stifled by prejudice, are said to have collided with a glass ceiling. Throughout human history, from the time of the mythical tower of Babel, people have equated greatness with "climbing to the top" and "making a name for ourselves" (Genesis 11:4).

How then do we reconcile these ingrained attitudes with Jesus' teachings? To whom do we look for an example? The George Washingtons and Mother Teresas among us are few and far between. The challenge of today's liturgy is that we take time to look once again at the one in whose name we have gathered here. . .that we quiet ourselves in order to hear his teaching repeated in our midst. . . And then, that we look inward and allow the Spirit of truth to help us to bridge the gap between the call of the gospel and the reality of our lives. Only when each of us consents to do this will all of us be able to grow toward the greatness which expresses itself in service.

If you ever experience me using my position of authority and power in a way that is contrary to the Gospel, please do me a favor and let me know. We, in authority, can sometimes be very blind as to how we come across to others.

Reflection Questions

- Assuming that you are the one who holds authority of some kind in your family, ministry or work place, how do you think you exercise it? Do you tend to wield power over others or do you seek to exercise authority or leadership as outlined above or in today's Gospel?

Men's Retreat Next Weekend

Next weekend is our Men's retreat. If you are a man and have not attended a *Christ Renews His Parish* (CRHP) weekend, might God be calling you to attend this time? Spiritual growth often involves leaving our comfort zone

and choosing to do something that we wouldn't normally do.

Men and women who have already attended a weekend, we need you to help us to recruit some men for the weekend.

Infant Baptism in church During Mass

Prior to Vatican Council II, 1962-64, baptism of infants was normally very private and took place in a back corner of the church. Since Vatican II the church strongly recommends that sacraments take place in the context of community so that the *community* dimension of each sacrament can be emphasized. Hence, we often have baptisms during Mass. Baptism is our entry into our worldwide Catholic community.

Recently, you have noticed that we have had a makeshift baptismal font placed in front of the altar so that *all* in the church can see the actual baptism of the infant. When baptisms take place outside of Mass we continue to use our beautiful baptismal font located on the north side of the altar. In the near future we do hope to have a moveable font that is more worthy than what we have now.

Parish Hall Update

Our best guess on when the Parish Hall will be completed is either the weekend of Nov. 4 & 5 or the next weekend, Nov. 11 & 12.

Have a blessed week,

