

*January 31, 2010: Fourth Sunday in Ordinary Time*

*Jeremiah 1:4-5,17-19; Psalm 71; 1 Corinthians 12:31--13:3; Luke 4:21-30*

In the words of St. Paul, “Love is patient, love is kind.” And he goes on. We could go on and on today, as well. Love is leaving the safety and comfort of home to bring medical and nursing care to the people of Haiti ravaged by earthquakes. Love is letting 100 homeless squatters sleep on your property in the earthquake zone, after your own home has been destroyed. Love is digging through rubble with inadequate tools (or no tools but your hands) to bring out survivors. Love is putting our own needs in perspective next to the needs in Haiti, and making a sacrificial gift to the relief efforts there. Love is patient and kind and sacrificial and sweaty and dusty and sometimes bloody, and love continues after the crisis is past. There are many gifts, but the greatest is love.

*How do you express your love?*

*February 7, 2010: Fifth Sunday in Ordinary Time*

*Isaiah 6:1-2a,3-8; Psalm 138; 1 Corinthians 15:1-11; Luke 5:1-11*

All three readings today speak of God's call. In the first reading, Isaiah is called to be a prophet, even though he sees himself as a "man of unclean lips, living among a people of unclean lips"; in the second reading, Paul recalls his own call to be an apostle, even though he sees himself as "the least of the apostles, not fit to be called an apostle, because I persecuted the church of God"; and in the Gospel we hear of Simon Peter's call to be a fisher of men, even though he describes himself as "a sinful man."

Apparently our God does not call saints to do his work; God calls whom he will, and then creates saints as they rise to the occasion.

*How is God forming you to be worthy of your calling?*

*February 14, 2010: Sixth Sunday in Ordinary Time*

*Jeremiah 17:5-8; Psalm 1; 1 Corinthians 15:12,16-20; Luke 6:17,20-26*

Blessed are the poor, the hungry, the weeping -- what can this mean? Is Jesus talking about “pie in the sky by-and-by when you die”? Well, perhaps in one sense, in that the “anawim” or “poor of God” won’t have to answer for the social sins that put them at the bottom of the heap. But a table conversation the other day brought up an interesting concept that relates to these beatitudes: that as devastating as the earthquakes in Haiti are, they could in a sense be a blessing because they have awakened the world to the needs of this poorest nation of the western hemisphere. Of course, the rich nations often have a short attention span, but if the response can be sustained for the long haul, Haiti could come out of this disaster better than before. That would be a true “life-out-of-death” Paschal Mystery scenario. Haiti has been poor for a long time, and the nation is 80% Catholic. What does it take to wake us up to the need?

*Well, what does it take to wake us up to the need?*