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12th sunday in ordinary time 2020 homily

Fr. Charles Irvin Senior Priest (Click here for today's readings) Your doctor informs you that you have cancer. Your wife tells you that she saw another man. Your husband tells you that he found a younger woman and marry her. You son announces that he has AIDS. Your employer tells you that your work has been outsourced and your services will no longer be needed. Any number of events can bring your life to crash. People of faith do not necessarily have lives without problems and painless and people with little or no faith can be found to live living, living experiencing lives, very prosperous and problems, or so it seems on the surface. The strikes come to us all, no matter what things may seem on the surface. If you look deeply in the life of the rich and famous you will find loss, pain and suffering. Also, if you look into the lives of great men and women, you will discover that most of them climbed over pain, loss and suffering and for that struggle have reached greatness. What happens in our hearts and souls when we find ourselves in life storms? When I was younger, my first questions in front of the loss and pain were: *À ¢ à,-* "Why me? *À » À à,-* "Why is God punish me? *À à,-* If God is so good, because it allows these things to happen to good people, to the innocent and immersant? The demand that many people ask priests. The well-intentioned people could tell you that God is testing you. But we should ask ourselves. Why should God try since he already knows what is profound in our hearts and souls? And we must also remember that God did not create us to look at us suffer! No, it's the life you try. More specifically, suffering is the consequence of human decisions that are sometimes crashed upon us. The chaos, we must remember, is not necessarily the product of hurricanes, tornado or other disasters of nature. And while it is true that we find chaos in our universe and in our world, the chaos that entires us and feels the best derives from the decisions of other people. Sin is not simply personal. Often our sins have consequences that hurt others. But we never seem to make it into account. Some of us react trying to get even with those whose decisions have caused pain and pain. Essentially also becoming a behaving using evil to overcome evil. That approach does not work. Using evil to overcome evil only multiplies the evil of two; It doesn't divide it to half. Certainly do not vanish. Other parts are allowed to live in a state of victimism. Too many people spent all life living in passive-aggressive victimity. This approach does not work either. It does nothing to face and overcome the bad intentions and decisions of those who wounded us and they caused us loss and pain. The passiveness does not address those who make evil decisions that hurt others. In the end we come to understand that we have little control over others and we are practically powerless on them. But this does not mean that we are powerless for our lives. We have the power to control our answers to others who brought chaos into our lives. In Jesus Christ, God gave us the power to face and deal with evil. God created us to know him, love him, and serve him. But to know, love and serve God in significant ways we have to freely choose to do so. Can you imagine being loved by someone who was programmed as a computer to love you? He wouldn't love him at all, would do it! So it's with God. He wants to be loved only by those who freely choose to love him. But the consequence is that it must undergo the refusal of those who freely choose to reject it. Liberty arrives at a terrible cost. God suffered the consequences of bad human choices. The suffered in the life of Jesus Christ here on earth. In Christ, God addressed everything that we must face when life tries with the crude shots of him. The evil, the devil, our ancient enemy, is known in the Bible as the IL Temper. We remember that when Jesus started his public ministry, he was tempted in the desert from the devil. And Satan tries to us too, only with many different temptations. In storms and problems of life that he tempts us first with disappointment. The disappointment leads to a doubt. The doubt leads to disillusion, followed since then on a depression, defeat, despair and at the end of spiritual death. Seven *À ¢ à,-* *À* "NTI-sacraments", are doubtful, disappointment, disillusionment, depression, defeat, despair and spiritual death. Fear plays an important role in all this. Notice how many times Jesus said to his disciples: *À ¢ ¢ à,-* *à* "Fear not, *À ¢ à,-*" not afraid, *À ¢ à,-* "Being with you. In the New Testament the opposite of faith is not asking, is afraid. And fear can bring it. In doubt and all those other other "words that I just said that the devil uses to defeat us. We often think of power in terms of power and control. We are tempting to think that if we can overcome others we can check them. We think this makes us secure. In reality it makes us feel only if we are sure when we are actually not. Safety is located elsewhere. Security has not been found in power and control over others. The largest leaders in our world have shown that to us. It is the love that makes us safe. Without love we are terribly insecure. And love leads with faith. If you have faith in someone, then you can love it. If you love someone you trust him or her. *À* When we are in the presence of Christ and we are aware of him's love within us that we are really sure .out at that storm launched the boat we just heard about the gospel of today Jesus taught his disciples on where he finds peace And security. They would end up until Jesus was on their side. This is the lesson we need to learn; This is the truth we need to see. God himself comes to him to son of him Jesus Christ. God, with all the powers of him, is with us when the forces of chaos descend on us. Know what we face because in Jesus Christ he too, faced them and continues to face them in us. So when life inflicts you your cruelties, her blows, her storms and life seem to collapse all around you, don*À ¢ à,-* *À* "¢ I Jump immediately to the conclusion that God is punishing you, or texting you. Or that you don't care about you. He could be much closer to you than you think. You could even come and understand that he is in the same boat with you. It is only in the power of faith and in the presence of Christ that we will exceed all the cruel evidence of life. Homily for the twelfth Sunday of ordinary time, year B 2015 (June 21) (Job 33:1-4,8-11; Psalm 107; 2 Corinthians 5:14-17; Mark 4:35-41) You never found yourself in one of these conversations. He says a parent. *À ¢ à,-* "enough! *À ¢ à,-*" *À ¢ à,-* "because? *À ¢ à,-*" answers the child.*à ¢ À ¢ à,-* "Because I said so, *À ¢ à,-* "the parent says. *À ¢ à,-* "But why? *À ¢ à,-*" don't dual me. I had more experience and I know what I'm talking about. Just make it! *À à,-* "One of the things that is constantly rendered in the Bible is that God can do anything. In reading from the workplace, it seems that God has lost patience with work, and die like this parent because © does not seem to have understood it - God has created everything and has power over everything. Who we are, God asks, to question God? No, God is the one who does the interrogation, the work was told. Whoever has more Knowledge? You were around when I created the universe? Where did you go when I created the lands and separated them from the seas? When did I set the model of time to the earth? It scares me a while we try to learn more about God, or even that we think we do it. What could be in store for us to take us from our pedestals. When people thought they could build a tower to reach the sky in Babel, they were punished. God says the same thing to work. Means that Can we question God? I don't think so. Until we doubt God with the honest faith that God will be better than us, and it can can circumstances, God knows that we don*À ¢ t*. In Psalm people today have built ships in *à à* able to conquer the ocean, and although the sailors were in awe of a God who could create such wonders of the sea, he still felt that their shipbuilding It " was a great result. Then, though, when the storms came, they realized that they were still dependent on God, and were not afraid to cry out to God for help. And God heard their demands and the storm calmed down and silenced the waves. So as long as we are not proud of and we think we are small, we can ask God and God will listen to us and help us. Just as in the work reading, we need, however, to know our place. Why © sirenuous dominant image together with today's readings is the water and the sea, the performances of the Gospel which, unlike the sailors who go down to the sea in ships, but they have no control over the seas as God , Jesus is able to do what God does. He is able to calm the seas. The overwhelming demand for followers of him, then it's a Who is this whom even wind and sea obey him? A has already been answered in the Book of Job and the Psalms. God is the only one with that kind of control. The reaction of the Apostles was, of course, one of awe. When we speak of God, we often talk about the fear of God, but a correct understanding of the word fear is more the word *À ¢ AWEA*. *À* We are amazed and in awe of God's greatness and ability of God. The word *À ¢ ¢ awesome*À has become rather cliché © *À © d* today, but does not indicate a sense of the word. In fact the only really impressive thing is God. The apostles begin in Mark to understand that Jesus was God-like, even if you haven*à ¢ t* been able to put it all together yet. This takes time in Mark. Apostles are not the brightest bulbs in the package. Sometimes singing a beautiful hymn called *À ¢ The Charity* Christa whose words are from reading Paul today *À ¢ The charity* of Christ impels us, pushes us forward day by Day*à ¢ |* Christa's Love Will show us the word way.*À ¢ ¢ ¢* charityÀ is a translation of the Latin caritas or love. Although reading from Corinthians, has not been chosen for its thematic report to the other readings for today, it does fit in very well with the theme of the awesome God today. Paul says we do not know any more from a human point of view, even though we once knew Christ from a human point of view, we know more at that way.*À ¢ As* the Apostles, who saw Jesus as a mere human carpenter, They have come to realize that it was not just human. And now Paul is saying that because of Christa's death and resurrection, we, too, are one of Christa and cana t be seen only from a human point of view, but God is now us.À It All is NEWA become. This certainly does not mean that we have become, and we should never think of ourselves in that light, but that God came into us *A We ship* to God, we are a new creations*À ¢ ¢*, and we need to act accordingly. Often I ask you to pass the time during the week to see Christ in others. This week more than ever I want to try performing a speech for others as if you were talking to God. The result will be a charity *À ¢ ¢* a love, the kind of love that drives us *À ona*. Maybe we can calm the seas of another*À ¢ ¢* s uncomfortable, we can be the answer to their prayers to God, we can be the love that God generates and bring our God-ness to the world around us. We may not be able to calm the weather*À ¢ ¢* s storm, but we can succeed in bringing peace to the tumultuous life of another by doing the work God's. And this is just one of the things that can make us un'awesome*À ¢ ¢* in the Good News today! Bishop Ron Stephens pastor of St. Andrew*À ¢ ¢* s Parish in Warrenton, VA The Catholic Church In North America (Cencina) [You can buy a complete cycle of A and B homilious bishop rona s cycle, one for every Sunday and party, from Amazon.com to \$ 9.99 a teaching of the church Year*À ¢ ¢* Year*À ¢ ¢*] Year*À ¢ ¢*] Year*À ¢ ¢*]

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