

Commentary:
4th Sunday OT – Year C

RESOURCES:

- Balthasar, *Light of the Word*.

READINGS:

1st Reading: Jeremiah 1:4–5, 17–19

Responsorial Psalm: 71:15ab, 71:1–6, 15, 17

Second Reading: 1 Co 12:31–13:13

Homily idea → Love is patient. With (1) God, (2) your neighbour, (3) yourself. Reflect on how patient God is with me: Eucharist, Confession, life, etc...

Patience “refers, then, to the quality of one who does not act on impulse and avoids giving offence... We encounter problems whenever we think that relationships or people ought to be perfect, or when we put ourselves at the centre and expect things to turn out our way. Then everything makes us impatient.” - **Francis, *Amoris Laetitia*, 91, 92**

Q. How do I respond when others inconvenience me or act in some way that I'd rather they didn't? Am I quick to react with dismay, disdain, or aggression?

“Patience takes root when I recognize that other people also have a right to live in this world, just as they are... Love always has an aspect of deep compassion that leads to accepting the other person as part of this world, even when he or she acts differently than I would like.” - **Francis, *Amoris Laetitia*, 92**

Q. Am I willing to give people room to be who they are—foibles and all—without demanding they be who I want (or need) them to be? When I'm quick (internally or externally) to criticize people who annoy me because of the way they act or think, what underlying attitudes do I use to justify the idea that these people should think or act the way I do? Is there some hurt or rejection in my own life that I'm attempting to soothe by allowing myself to feel superior to others?

Connection to Gospel → “When God uses Christ and his Church to provoke men, he is acting solely out of his love. And all those who are entrusted with the task of living and proclaiming his love to the world provocatively must do so in love and out of love. Otherwise instead of being messengers of God, they are speaking solely for themselves, out of contempt for other people, out of contempt for their failings, obsession with comfort, misuse of power, and abuse of nature. That sort of motivation is beneath the standard set for Christian preaching. Love “is not jealous, is not prone to anger, does not rejoice in injustice.” Our brothers must sense the love of God effectively at work in us even in the harshest words we have to utter in God's name.” – **Balthasar, *LW*, 275**

Gospel: Luke 4:21–30

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²¹ Then he began to say to them, “Today this scripture has been fulfilled in your hearing.” ²² All spoke well of him and were amazed at the gracious words that came from his mouth. They said, “Is not this Joseph’s son?” ²³ He said to them, “Doubtless you will quote to me this proverb, ‘Doctor, cure yourself! And you will say, ‘Do here also in your hometown the things that we have heard you did at Capernaum.’” ²⁴ And he said, “Truly I tell you, no prophet is accepted in the prophet’s hometown. ²⁵ But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up three years and six months, and there was a severe famine over all the land; ²⁶ yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. ²⁷ There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian.” ²⁸ When they heard this, all in the synagogue were filled with rage. ²⁹ They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. ³⁰ But he passed through the midst of them and went on his way.

Jesus provokes His listeners by taking up the attitude of a prophet. He has told them that He is the fulfillment of all prophecy; he responds to all the slap-dash praise for his "charming discourse" with the statement that his prophetic words will not be recognized "in his own country", for people are already saying, "Isn't this the son of Joseph?", that is: How can he say anything new? Jesus' proof follows immediately: the prophet Elijah could do his miracles only in a Gentile country; his successor Elisha could do his miracles only for foreigners. We might well think Jesus was imprudent in the way he provoked his relatives and fellow townspeople. Would it not have been better for him to begin by telling them things they could handle and swallow before gradually moving on to more difficult matters? Is it not his own fault that they are "filled with indignation" and drag him out of the town in order to murder him? Yet later Christian preaching will imitate his method (see Acts 3:14-15). One can tiptoe around diplomatically only for a short time before it leads to the point where he has to jump feet-first into truth-telling. Paul may indeed quote pagan poets to Athenian intellectuals, but all of a sudden he finds it necessary to talk about Jesus, Resurrection from the dead, and judgement. An "inculturation" approach never quite gets around to addressing those topics." - **Balthasar, LW, 274**