

JUNE 20, 2010www.sjti.ac.za/resources_homily.htm

First Reading: Zechariah 12:10-11
Response: *"For you my soul is thirsting, O God, my God"* (Ps.62:2)
Responsorial Psalm: Psalm 62: 2-6, 8-9
Second Reading: Galatians 3:26-29
Gospel: Luke 9:18-24

How does the Risen Lord come to be with us today? He is the fulfilment of salvation history. He became one like us then was crucified, died and was buried. On the third day, he rose again from the dead. He is now ever close to us as our Lord and Saviour.

Zechariah reveals what God has spoken. *"It is the Lord who speaks"* (Zech.12:10), predicting the coming of Jesus Christ, the Messiah. *"They will look upon the one they have pierced"* (Zech.12:10).

"When that day comes," says the prophet, *"there will be great mourning"* (Zech.12:11). That day was Good Friday, in Holy Week, climaxing in the glory of Easter, by which we now celebrate new life.

Psalm 62 expresses this yearning for true life with God. *"For you my soul is thirsting, O God, my God"* (Ps.62:1). It is the cry of a soul in the wilderness, longing for God. *"My body pines for you like a dry, weary land without water"* (Ps.62:1).

How wonderful it is to be with God *"in the sanctuary to see his strength and his glory"* (Ps.62:2). It is greater than life itself. *"Your love is better than life"* (Ps.62:3).

This full union with God is realized in baptism, where we die to self and reborn in Christ. St. Paul describes it as being *"baptized in Christ, and clothed in Christ"* (Gal.3:27).

There are no distinctions between such persons in Christ, *"no more distinctions between Jew and Greek, slave and free, male and female, but all one in Christ"* (Gal.3:28).

Jesus asks his disciples *"who do you say I am?"* (Lk.9:20). This is does not happen as an opinion poll but in the context of prayer. It is a divine question. What does Jesus Christ mean to you? What is our level of faith and understanding, communion and commitment?

Peter says. *"You are the Christ of God"* (Lk.9:20) i.e. the Messiah. Lest this be misunderstood with political overtones, Jesus reveals that *"the Son of Man is destined to suffer grievously"* (Lk.9:22). His way to glory is through his passion, death and resurrection.

Read the **Gospel** for today on who is Jesus and the meaning of discipleship (Lk.9:18-24).

Ponder the words of the Creed in the **Liturgy**, where we proclaim who is Jesus.

The **Creed** and Gospel reveal Jesus Christ as Son of God and Son of man.

Have you faith in Jesus Christ as true God and true man? What is your Commitment?

FOR THE CHILDREN

Share with the children, the Gospel of the day (Lk.9:18-24), about who is Jesus Christ.

Discuss how we pray about Jesus Christ is, in the Creed. (Worship)

Explain how Jesus had to suffer and die for us. (Teaching)

Make a commitment to be a faithful follower of Jesus. (*Witness*)

FOR TEENAGERS (*Shared Christian Praxis*)

Name the Present Action: *How would you describe Christ's humanity and suffering?*

Your Story and Vision: *What is your experience of following his way of the cross?*

Church's Story and Vision: *Give Church's teaching on commitment and following Christ.*

Yours and Church's Vision: Follow the Lord faithfully, even to the cross.

RCIA

Once we decide to follow Jesus, we are destined to share his sufferings. Following Christ is costly now but in the long run it is worth it. We are destined to share his glory.

LIFE EXPERIENCE

The rugby Super 14 season has come to the finals for the Tri-nations, viz. New Zealand, Australia and South Africa. The South African teams are on top of the log. Because of different time zones between the countries, big games could occur any time on a weekend. How many would sooner miss Church than miss a rugby match? Families are glued to the television, more attentive than at a Eucharistic celebration, seemingly more focused on a rugby ball than focused on Christ. For what is your soul thirsting? (*Ps.62:2*).

The Gospel today, raises the question of what is Jesus to you. "Who do you say I am?" Proclaiming Christ as your Saviour is more than just talk. It involves a personal relationship, sacrifice and commitment. Aesop tells us a fable of the hunter who was boasting about how he could follow a lion's trail anywhere. A townsman offered to take him to a lion. The hunter backed off in fear, saying he only wanted to talk about the trail, not meet a lion.⁽ⁱ⁾ Such is the challenge of faith, not to simply talk it but walk it, to see and follow the Lord.

(i) AESOP "Fables of Aesop". Transl. by S.A. Handford. Penguin Books, Harmondsworth, UK. 1971. p.189.

LITTLE ANGELINA

Little Angelina was aware of the confinement of her teenage cousin, Prudence, who gave birth to a baby boy. She said that she heard him cry when he was born. "Why did he cry?" she asked. "Was it painful?" It is a sign of new life, quite an experience for a baby to leave its security in the darkness of its mother's womb and come out into the open light of the world with all the possibilities of a greater life. Being born is an anxious moment but ultimately a joyful experience. Angelina will learn that later comes another transition of leaving this world for a greater life hereafter. It can be painful, leaving what we are used to in order to be born again into a new life beyond our limitations, to where we shall come into the fullness of God's glory. St. Paul describes it as now living in the flesh and then dying to self when we are born to the fullness of new life in the Spirit (*Rom.8:8-11*).

IMPORTANT WORD: "Self-denial"

In the Gospel, we come to a turning point in the teachings of Jesus, where he corrects his disciples' expectations of the Messiah. They hoped he would have been a conquering king who will restore the political power and independence of Israel. However, Jesus shows that it is not his way but that he will suffer and die ignominiously on the cross. He says "***If anyone man wants to follow me, let him deny himself and take up his cross daily and follow me*** (*Lk.9:23*). Self denial is the way of Christ. It is the test of loyalty to God. Cardinal Newman, calls it "a test of faith"⁽ⁱ⁾ not founded on material security but trust in God.

(i) NEWMAN John Henry. 'Selection of Parochial and Plain Sermons' Sermon 5. (68). Edit. Copeland W.J. Rivingtons, Waterloo Place, London. 1878. Also 'Sermons Lent'. Sermon 7. "The Duty of Self Denial."

Watchword: “**The Son of Man is destined to suffer grievously**” (Lk.9:22)

Hebrew: מן־הצֶרֶךְ הוּא אֲשֶׁר בֶּן־הָאָדָם יֵעֲנֶה הַרְבֵּה

Min - hatsorek hu' 'asher Ben - ha'Adam ye'unek harbeh.

Greek: Δει τον υιον του ανθρωπου πολλα παθειν.

Dei ton Huion tou anthropou polla pathein.

Latin: Oportet Filium hominis multa pati.

Portuguese: E necessario que o Filho do homem padeca muitas coisas.

Spanish: Es necesario que el Hijo del Hombre padezca muchas cosas.

French: Il faut que le Fils de l'homme souffre beaucoup.

German: Der Menschensohn muss viel leiden.

Afrikaans: Die Seun van die mens moet baie ly.

Zulu: INdodana yomuntu imelwe ukuhlupeka kakhulu.

Xhosa: UNyana woLuntu umelwe kukuba eve ubunzima obukhulu.

Sotho: Eka kgona Mora Motho a hlokofatswe haholo.

Irish: Ni folair do Mhac an Duine moran a fhulaingt.