

# **CELEBRATE SABBATH**

## **Sixth Sunday in Ordinary Time**

**When you do the right thing, the good thing, the noble thing  
and the wise thing, you find peace and serenity within.**

### **Sirach 15:15-20**

The wise man advises his readers not to trust the counsel of the contemporary world that avoids human responsibility and turns to evil ways. Man must trust God, who gives him the grace and the wisdom that he needs to make good and right choices. He must prayerfully discern his choices with the wisdom of God and be faithful and loyal to the will and purpose of God.

### **Psalms 119**

This Psalm is the longest Psalm in the Book of Psalms. It praises God for giving such splendid laws and instruction for people to live by. The author glorifies and thanks God for the Torah, prays for protection from sinners, delights in the law's consolations, begs for wisdom to understand the precepts, and asks for the rewards of keeping them. The Psalm is fascinated with God's word directing and guiding human life. The poem is acrostic. Its twenty-two stanzas, of eight verses each, are in the order of the Hebrew alphabet. Each of the eight verses within a stanza begins with the same letter. Each verse contains one word for "instruction." There are nine words for "instruction," - law, statute, commandment, precept, testimony, word, judgment, way, and promise.

**Blessed are they whose way is blameless,  
Who walk the law of the Lord.  
Blessed are they who observe his decrees,  
Who seek him with all their heart.**

### **I Corinthians 2:6-10**

Paul speaks of the wisdom of God hidden in the heart of all who love God. God has given us his Holy Spirit to inspire us, guide us and help us discern his will and purpose. We must turn to the Holy Spirit dwelling in us for the wisdom that we need. This wisdom is available to us to help us make good and right and wise choices. The experiences of the spiritually mature can help us in this process of choosing what the loving thing to do is in a given situation. It is not enough for us to make good choices and right choices and do the loving thing. We must also make wise choices. It is up to us to prayerfully seek the wisdom of God and discern our choices.

## **Mathew 5:17-37**

Jesus told the disciples that he did not come to abolish the law but to fulfill the law. He also told them that greatness in God's kingdom depended on faithfulness to God's law.

Jesus came to bring out the meaning and purpose of the law, to fulfill it, to realize it, to achieve its purpose. The real purpose of the law which Jesus came to fulfill is at the heart of the Ten Commandments and the beatitudes. One word that could identify this purpose is REVERENCE or deep respect – reverence for God, for self, for other and for all of God's creation. It is this reverence, deep respect, intimate love that Jesus came to fulfill, to show us in actual life what reverence for God and God's creation means.

Keep searching for the wisdom of God! Be faithful to God and God's law! Learn to fulfill God's law, to achieve its purpose!

In this excerpt, Mathew also offers us very challenging teachings of Jesus:

Your holiness must surpass that of the scribes and Pharisees! You are called to live higher standards of life. You are called to live virtuous lives!

All forms of prayer and worship call forth reconciliation. Sacrifice and worship assume genuine confession of sin, true penitence and forgiveness from the heart. Be reconciled with others! Be reconciled now!

Be aware of the words you speak. Be sensitive and speak affirming, encouraging, healing, supporting, empowering words!

Be aware of words that may insult or hurt others. Words could alienate you from the community - they break down relationship. Speak words that bring life and not death.

Make peace in time and make it now! Now is the time for reconciliation and peace!

Genuine Forgiveness is Unconditional. Learn to forgive from the heart!

**Saint of the Day, February 15 - St. Claude de la Colombière and 20 other saints are remembered this day.**

He was born in 1641 in Eastern France. In 1658, at the age of seventeen, Colombière entered the novitiate of the Society of Jesus at Avignon. He did this despite what he recorded as "a terrible aversion for the life embraced". When he completed the two-year novitiate, he was

sent to Paris to study theology at the College de Clermont. He was also assigned to be the tutor of the children of the Royal Minister of Finances, Jean-Baptiste Colbert. After completing his studies there, he was ordained a priest and initially assigned to teach at his former school in Lyon.

In 1674, after 15 years of life as a Jesuit, Colombière did his next period of probation known as the tertianship, which was to prove decisive in his life. After professing the Fourth Vow of the Society at the end of his tertianship on 2 February 1675, Colombière was appointed the rector of the Jesuit community at Paray-le-Monial, where he also became the spiritual director of the nuns of the Monastery of the Visitation Sisters located next to the church. In this way he came to know Sr. Margaret Mary Alacoque.

Alacoque had suffered greatly from the disbelief of the other religious sisters of her monastery, and felt isolated in her situation of having experienced a series of private revelations from Christ in which she felt she was being called to promote devotion to his Sacred Heart. After speaking with her a number of times and after much prayer, Colombière was convinced of the validity of her visions and became both her supporter and a zealous apostle of the devotion.

In 1676 Colombière was sent to England as preacher to Mary of Modena, then the Duchess of York, wife of the future King James II of England. His zeal and the English climate soon combined to weaken his health and a pulmonary condition threatened to end his work in that country. In November 1678, while awaiting a recall to France, he was suddenly arrested and thrown into prison, denounced as being a part of the Popish Plot alleged by Titus Oates against the English throne. Caught up in the anti-Catholic hysteria which resulted from this alleged plot, he was confined in severe conditions in Prison, where his fragile health took a turn for the worse. He was expelled from England in 1679 and returned to France with his health ruined by his imprisonment. He died in 1682. Pope John Paul II canonized Claude de la Colombière in 1992

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