

Indifference Twelfth Week in Ordinary Time Tuesday, June 21, 2016 8:15 AM
2 Kgs 19:9b-11, 14-21, 31-35a, 36; Mt 7:6, 12-14 St. Aloysius Gonzaga, religious
(Jesus works inwardly through the human spirit, to the human heart: prodding, inviting, drawing, supporting, enlightening people to a better way of life. But they have to respond.)

In this year of mercy it may seem hard to take or somehow out of kilter to hear this gospel about how few there are who find the way in life, but we have to take it within the context that it is intended.

First of all, **in the first reading** we hear about a war, physical war with armed soldiers, and the issue of salvation. What is **salvation** in that reading? It's about **being protected physically from harm, from death, from injury**. That's the concept, salvation is being saved from injury from death, as one suffers in war for example.

Now everything shifts with the **New Testament and Jesus' teachings**. It's no longer about dying in a war or being injured or suffering physically. All of that is accepted; that's going to be part of life. We are going to suffer. We are going to eventually die. Salvation is not about saving people from death or from injury or from any kind of evil in that ordinary sense, physical sense. It's about something else. There's another way in which **we can destroy our lives**. And in this second meaning it is only we who do it; no one can do it to us. **The narrow path that leads to life, that constricted way, is about wisdom**. And this is a particularly difficult teaching for modern people to accept because in our modern world—and it's as if everyone is equally wise, everyone is equally prudent, everyone's idea of the good is equally valid. That is the mentality of modern democratic societies. This says, no, there is a narrow constricted way which is really wise, which is really prudent and shrewd, **and it's not so simple to find it**.

What's the danger? **The danger is we won't bother**. The danger is **taking the easy way**. And is it not true that those who enter that are many? We know it—it's true. **Many live the easy**

way. Many don't bother about what is really good. They just go with whatever they desire. Whatever they desire they imagine to be good without any sort of reflection or any kind of discernment or any kind of judgment. So in that case **their desires run their lives.** And that's a very easy life to fall into. It is in fact the gate that is wide and **the road that is broad that leads to destruction. And it's all self-inflicted,** not necessarily through a conscious deliberate choice, but **often through the absence of any conscious or deliberate choice.** It's simply from not waking up and not listening to the gospel and not listening to God and not caring. Is not one of the principal characteristics of our own society **indifference** to what is really and truly objectively good? You think about that. See if that doesn't fit your observations and your experience. So that's what we are talking about, the wide and the easy path that leads to self-destruction.

Jesus comes for salvation, but it's not the salvation from wars. Of course if people took the salvation he offered, wars would disappear—that's true. But he doesn't work directly on the war. He doesn't work directly on the world as we see it. He **works rather inwardly through the human spirit, to the human heart: prodding, inviting, drawing, supporting, enlightening people to a better way of life.** But they **have to respond,** and in many cases there are **only a few who do.** Thus, "And those who find it are few."