

Rev. Paul A. Hottinger

Judged by Different Standards Twenty-sixth Week in Ordinary Time Friday, October 5, 2018 **Jb 38:1, 12-21; 40:3-5; Lk 10:13-16** (Blessed Francis Xavier Seelos, priest)
(We don't see is the end of everything, how it all turns out.)

Now this gospel is a little bit difficult to understand because at first Jesus is speaking to the towns of Chorazin and Bethsaida, but then he starts talking to the apostles; but Luke doesn't make a transition. Now this talk about Chorazin and Bethsaida, they are places in Galilee. Tyre and Sidon are also in that area, but they are more on the coast, and **Tyre and Sidon** were not populated with Jews. The religion they practiced was rather brutal. They **sacrificed their own children in fires** because in their understanding this is what their understanding of god required. Moloch I believe was the name they gave to god and Moloch was something of a monster.

So in general the Jewish people expected the worst possible results for the people of Tyre and Sidon. Here Jesus is saying, well, they are going to have a better time than you. You are worse. Why? Because he had worked so many healings in their midst and yet they remained the same coldhearted people they had always been. **He said you are really worse because you have been given so many opportunities.**

We have to keep that in mind in life, **not everyone is given the same opportunities.** Faith itself is a gift, but it's not a gift that everyone really receives. **Faith has to be given by somebody; God works through us.** As St Teresa of Avila said, "We are God's feet and his hands," and also his mouth, although she didn't say that. God works through us. And **God doesn't always touch people because of the failure of many to respond to vocation, to the impulse to preach the gospel.** And since many don't do this, then many don't hear. It all follows logically. **So there are people who have never really received the gift of faith because they have never been presented it as a possibility.**

Now they are going to be judged by a different standard from people who have been given many opportunities to know the Sacred Heart of Jesus, to know the love that overflows from the very life of God, to understand life in God's terms, which is the whole meaning of the word of God. **The word of God is helping us understand life from God's point of view: love poured out**, the very meaning of the Sacred Heart of Jesus, love poured out. **So there are different standards of judgment given that people are given different gifts and understand things differently.**

And that also is partly what God was telling Job, he was saying to Job. Job was complaining, as I mentioned before, about the fact that he had lived a wonderful life, done everything the way he believed God wanted him to do it, and yet he suffered so terribly. And God said, well, you don't see the whole picture—**you don't see the whole picture. You are not capable of judging your life totally.** Yes, we have conscience. Yes, we have the capacity to judge right from wrong. But we cannot judge even ourselves completely; we don't see the whole picture.

And part of the whole picture **we don't see is the end of everything, how it all turns out.** That's what God was trying to tell Job in this particular reading today. You don't see the whole picture. You don't see how it all turns out, so how do you know whether you are cheated or not or whether you are put upon or not or whether you are suffering vainly or not? You can't tell because you don't know how the whole thing works out.

Well now to **Tyre and Sidon**, in the same way how things will work out for them in the final analysis will all be conditioned by the fact that **they were very ignorant.** But **Chorazin and Bethsaida** weren't ignorant. They **were given all these signs.** They were given all these gifts, and they could care less! This is something to meditate on.