

**Failure to Repent**      Fifteenth Week in Ordinary Time      Tuesday, July 16, 2019      Ex  
2:1-15a;    **Mt 11:20-24**    (Our Lady of Mount Carmel)    (Repentance is a complete  
willingness to surrender one's entire life to God, and ultimately it means that we surrender our  
self-will to God, so that our will goes away and God's will becomes our will.)

**“But I tell you, it will be more tolerable for the land of Sodom on the day of judgment than for you.”**

There are quite a few marks that must be kept in mind before we think about this reading. It is a difficult reading because it is about Jesus reproaching the towns. No one really likes to be reproached. This is an example of Jesus being angry; ordinarily we don't like to think of Jesus being angry. People come to Confession and they confess being angry. And I usually say, “What about?” because it does matter. **This is the holy anger of Jesus.** What's it about? **It's about the failure of people to repent.** What does repent mean? It means to change their hearts. **They have failed to undergo a change of heart, a change of mind, in spite of the fact that right in their very faces they have seen many great works.**

Now the great works themselves already indicate there are people there of faith because it says in another place that in a certain place he could work no mighty deeds because of their lack of faith or because of their unbelief. **So where all these mighty works have been performed there were people of faith there, or they wouldn't have been performed in the first place.** So these people now have seen, not only mighty deeds, but actually the faith that allowed them to take place, that drew them into the world, from the grace of God, from the power of the Spirit. And yet they remain on the outside; they are not drawn into it. But **the whole idea is God is trying to draw people into the circle of his love. And what are acts of healing about but acts of love, acts of restoration.**

Now restoration has to take place on many different levels. **People need healing on various levels.** Now when we are physically ill, that tends to take a certain sort of first place. People want healing in their physical bodies if they are in pain. Whether the pain is from a serious cause or from a minor cause, they don't want it, naturally. But oddly **there are all kinds of healings we need in our souls and in our minds that we can pretty well put off.** That's part of this problem he is talking about. **Repentance is a complete willingness to surrender one's entire life to God, and**

**ultimately it means that we surrender our self-will to God, so that our will goes away and God's will becomes our will.**

That's what we pray for in the *Our Father* all the time. "Thy will be done on earth," **thy will be done in me that means and among us as it is in heaven among the saints where there is only one will.** So heaven is a word meaning God and the blessed, the communion of saints, the mystical body of Christ. And in the mystical body of Christ, in the communion saints how many wills are there? One, the one will of God the Father. How many wills in the Blessed Trinity? One, the will of God the Father. **So how many wills does Jesus want us to have? One, the will of God the Father, so that there can be unity among us just as there is a unity between the Father and the Christ, same unity.** It's a total unity. It's a unity that admits no second. This is God's will. This is Christ's prayer. **This is the goal of conversion, of repentance.**

**And the reason for the mighty works were to bring this about, not in one or two or three or four, but in the entire town.** But guess what? The town didn't cooperate. The crowds came when there was bread to be shared. The crowds came when the lame were healed and the blind were given sight, but **when it came to this complete gift of self to God, which is repentance, the crowd didn't come.** And so Christ, Jesus, is quite upset, angry. "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty deeds done in your midst had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes."

Now **Tyre and Sidon** were from a Jewish point of view terrible places. The people in Tyre and Sidon were awful, evil, depraved. Why? **Well they actually practiced child sacrifice.** Their God they called Moloch, in order to appease the anger of Moloch or to gain the acceptance or the help of Moloch, they actually took their own children and **threw them into fires.** Jews rightly considered this appalling, disgusting, revolting, etc., rightly so, it was, it is, it shall be. **But Jesus said that if they had seen the mighty works that the people of Bethsaida saw or the people of Chorazin saw, "they would have repented in sackcloth and ashes."** That is quite a statement if you think about it.