



Time to PREP

- *For Class*
- *For the Week*
- *For Yourself*

WEEK #17 – February 7th, 8th & 10th, 2022

Gospel for February 13th, 2022
6th Sunday in Ordinary Time
Luke 6:17,20-26

Jesus came down with the Twelve
and stood on a stretch of level ground
with a great crowd of his disciples
and a large number of the people
from all Judea and Jerusalem
and the coastal region of Tyre and Sidon.
And raising his eyes toward his disciples he said

“Blessed are you who are poor,
for the kingdom of God is yours.
Blessed are you who are now hungry,
for you will be satisfied.
Blessed are you who are now weeping,
for you will laugh.
Blessed are you when people hate you,
and when they exclude and insult you,
and denounce your name as evil
on account of the Son of Man.

Rejoice and leap for joy on that day!
Behold, your reward will be great in heaven.
For their ancestors treated the prophets in the same way.

But woe to you who are rich, for you have received your consolation.
Woe to you who are filled now, for you will be hungry.
Woe to you who laugh now, for you will grieve and weep.
Woe to you when all speak well of you,
for their ancestors treated the false prophets in this way.”

Background on the Gospel Reading

Last Sunday we heard Jesus call Peter to be his disciple. Jesus then travels with Peter and the other disciples. Luke reports acts of healing (a person with leprosy and a paralytic man) and the call of Levi, the tax collector. Jesus also replies to questions from the Pharisees regarding fasting and the observance of the Sabbath. In the verses immediately before today's gospel reading, Jesus is reported to have chosen 12 men from among his disciples to be apostles. *Apostle* is a Greek word that means "one who is sent."

This week's gospel reading is the beginning of what is often called the Sermon on the Plain. We find a parallel to this passage in [Matthew 5:1-7,11](#) that is often called the Sermon on the Mount. As these titles suggest, there are differences and similarities between these gospel readings.

When spoken from the mountaintop in Matthew's Gospel, we can't miss the impression that Jesus is speaking with the authority and voice of God. The mountaintop is a symbol of closeness to God. Those who ascend the mountain see God and speak for God; recall the story of Moses and the [Ten Commandments](#). As Luke introduces the location of Jesus' teaching, Jesus teaches on level ground, alongside the disciples and the crowd. Luke presents Jesus' authority in a different light. He is God among us.

Another distinction found in Luke's version is the audience. Luke's Sermon on the Plain is addressed to Jesus' disciples, although in the presence of the crowd; Matthew's Sermon on the Mount is addressed to the crowd. In keeping with this style, the [Beatitudes](#) in Luke's Gospel sound more personal than those in Matthew's Gospel—Luke uses the article "you" whereas Matthew uses "they" or "those." There is also a difference in number: Matthew describes eight beatitudes; Luke presents just four, each of which has a parallel warning.

The form of the Beatitudes found in Luke's and Matthew's Gospel is not unique to Jesus. Beatitudes are found in the Old Testament, such as in the Psalms and in Wisdom literature. They are a way to teach about who will find favor with God. The word *blessed* in this context might be translated as "happy," "fortunate," or "favored."

As we listen to this Gospel, the Beatitudes jar our sensibilities. Those who are poor, hungry, weeping, or persecuted are called blessed. This is, indeed, a Gospel of reversals. Those often thought to have been forgotten by God are called blessed. In the list of "woes," those whom we might ordinarily describe as blessed by God are warned about their peril. Riches, possessions, laughter, reputation . . . these are not things that we can depend upon as sources of eternal happiness. They not only fail to deliver on their promise; our misplaced trust in them will lead to our demise. The ultimate peril is in misidentifying the source of our eternal happiness.

The Beatitudes are often described as a framework for Christian living. Our vocation as Christians is not to be first in this world, but rather to be first in the eyes of God. We are challenged to examine our present situation in the context of our ultimate horizon, the Kingdom of God.



PLEASE PRAY FOR...



- ♥ *Debbie Simon's (Catechist T1A) Uncle who passed away;*
- ♥ *PREP catechists, students and families;*
- ♥ *Pray for everyone. So many people who we are and are not aware of struggling for so many reasons.*