FAITH AND JUSTICE: RESPONDING TO THE WORD

HUMILITY: The Test We All Take
-Rory Devlin

For us, those born into and sometimes seemingly for the church, the meaningfulness of Jesus’ audience is secondary to the meaning of his words. At the Sunday Mass we come to hear the Word of God preached by us, to us and for us. Our trouble comes when we are forced to reconcile faith with action, charity with justice, or specificity with diversity. The World Church must ask itself how our own perceptions can be altered to allow the Word of God to speak to a diverse and truly “catholic” Church?

The answer lies in the Word itself, so long as we take the opinions of others seriously. This week’s parable speaks directly to a diverse audience, namely “those who were convinced of their own righteousness and despised everyone else.” Through his audience Jesus has much to say about where the hearts of the righteous lie. The answer, it seems, is that righteousness is not necessarily recognizable by the public or the individual. As we would hope, it lies separate from action.

Unlike the Parable of the Pharisee, we know not to distinguish ourselves from the other parables in the gospels. But we do very well, as he does, at singling out those unlike us: the tax collectors and undesirables of the world. At the same time we are tempted to differentiate ourselves based solely upon our own tests of righteousness, the public’s eye into our actions. In our own way, we are all convinced of our own righteousness. People like us fill the pages and stories of the New Testament, and the message of humility is always the same. In this and many other cases, particularly in the eyes of Jesus, personal morality is surpassed by the need for humility. Those who truly work for good must know why and for whom they are doing so, and the rewards need not be unnoticed or discussed among people; the immortal rewards of humility are certain. Not only is the beneficiary of the goodness, but those who benefit from it.

In this way, Jesus speaks to all, both as individuals and as community, and his expectations are high. Are “those who were convinced of their own righteousness” not somehow alive in all of us, especially in the comfort of our university? Let us ask this, but not for too long. Let us act and speak louder than our words, that we may truly be “men and women for and with others,” whatever else we may become.

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Upcoming Events
-Nov 4, 2007 - All Souls’ Day Remembrance at 9:30 a.m.
-Nov 4, 2007 - Campus Ministry St. John’s Thanksgiving Feast from 6:00 p.m. - 8:00 p.m.
-Nov 27, 2007 - S.O.A Watch Retreat Follow-up from 6:00 p.m. - 9:00 p.m., in Lower St. John’s Hall
-Jan 14, 2007 - Ignatian Retreat

Small Faith Sharing Groups (S.F.S.G.) being formed - Contact Marie in Campus Ministry to sign up

Pray the Rosary with others - Tuesdays at 9:30 a.m. in St. John’s Hall

Evening Prayer/Vespers led by the K.C.C. - Tuesdays at 9:00 p.m. and Sundays at 6:00 a.m. in St. John’s Hall

Daily Mass - 7:00 a.m., 12:00 p.m., 5:00 p.m.

Protestant Weekend Service & Fellowship - Sundays at 9:00 a.m. in Lower St. John’s

Magis Team in collaboration with Campus Ministry
-Rory Devlin rdevlin@creighton.edu
-Courtnee Ho cho@creighton.edu
-Lydia Kerig lkerig@creighton.edu

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www.creighton.edu/CampusMinistry

What Next? - Matthew Raczek

My second day in Ireland this summer was W.B. Yeats birthday, and the National Library in Dublin celebrated with a poetry reading. Jeremy Irons, Sinead Cusack, and Bono read Yeats poems for about two hours. A fitting celebration of one of Ireland’s greatest literary sons. Bono read Yeats’ poem “When They.” A poem that increasingly resonates within my experience of senior year. Throughout the poem, Yeats is recounting and celebrating the events of his life; however, each stanza ends with the ghost of Fiacre wondering, “What then?” “What next?” What happens to all these accomplishments? Do they matter? Do they last?

St. Paul’s letter to Timothy echoes the same questions. Like Yeats, he recounts the accomplishments of his life. He has fought the good fight, he has struggled; he has finished the course. For the past four years, we have poured ourselves out through our organizations and our involvement in the Creighton community. As a result of our relationships with and within the community, we have been challenged to become more authentic and been challenged to grow. We have fought and struggled. For some of us, our fight was with ourselves, a struggle to learn who we are and how we relate to the world. For others, our fight was to change society, a struggle against the unjust structures present even within our own community. For others, our struggle was to determine our vocation and how we can live the rest of our lives fighting our own good fight.

Like Yeats, now we ask ourselves, “What then?” What happens when we leave, what happens when we say goodbye? What happens when we finish the course of our undergraduate term? St. Paul talks about the crown of righteousness; however, I pray that we find another course, another fight, another challenge. Let Fiacre’s ghosts and Yeat’s poem ask, instead, “What next?”

Matthew Raczek is a senior Irish Literature major. You can contact him at matthewraczek@creighton.edu

October 28, 2007 • Thirtieth Sunday in Ordinary Time

Today’s Readings

Sirach 35: 12-14, 16-18
The God of justice knows no favorites.

Psalm 34
“The Lord hears the cry of the poor.”

2 Timothy 4: 6-8, 16-18
I have completed the race.

Luke 18: 9-14
“God, be merciful to me a sinner.”

Ask-A-Jesuit

Q. What does the Jesuit symbol mean and what is its significance?
A. The symbol (which is the title in front of the altar in the newly renovated St. John’s Church) is the three letters “I H R” which are the first three letters of the name of Jesus in Greek. The “I” is like our “J”; the “R” (rus) is like our “E” and the “H” (hemi) I just like our “S.”

The significance of the name “Jesus” for Jesuits is that it is our founder, St. Ignatius wanted us to be in the “Company of Jesus.” Other religious orders from the time period were named after their founder e.g., Franciscus, after St. Francis of Assisi; Dominicans, after St. Dominic. But Ignatius wanted his followers to be called members of the “Society of Jesus.”

Q. What made me become a Jesuit?
A. I suppose all of us Jesuits have different stories to tell in response to this question based on how the Lord was calling us young men. Some were taught by Jesuits and this attracted them; others wanted to be missionaries. I grew up under the influence of the Benedictines and they take a view of stability – i.e., they do not move around but stay near their Abbey. I wanted to be a priest but not in a cloister or in the Benedictines but rather to the Jesuits where there were many different forms of ministry available. I was a Jesuit now for over fifty years and have been happy with my life over all these years. I especially like the Ignatian spirituality which is part of our Jesuit tradition.

-Fr. Paul Mahowald