

Homily for the 3rd Sunday in Ordinary Time

January 27, 2019

Deacon Nick Thompson

Where does the Order of the Mass come from? The Book of Nehemiah just introduced us to the origins of the Liturgy of the Word. The first five books of the Bible are sometimes called the Pentateuch which means “five books.” They are also known as the books of the law because they contain the laws and instruction given by the Lord through Moses to the people of Israel. Through the readings we’ve just heard and further through this homily I am simply acting as a Levite instructing the people in the Book of the Law. The law of the body of the church.

Law is the system of rules which a particular country or community recognizes as regulating the actions of its members and which it may enforce through social institutions to govern behavior. In our country, laws can be made by a collective legislature or by a single legislator, resulting in statutes, or by the executive branch through decrees and regulations, or by judges through binding precedent, normally in common law jurisdictions. The body of divine commandments as expressed in the Bible however are made and enforced by God.

Psalm 19 explains to us why the assembly hearing Ezra and in fact we should bless the Lord, the great God, raise our hands and cry out, “Amen,

amen!" The law of the Lord is perfect refreshing the soul; trustworthy, giving wisdom; right, rejoicing the heart; clear, enlightening the eye; pure, enduring forever; true all of them just. Let's face it if suddenly everyone on earth began doing things God's way we would already be in heaven.

If the words from our collective mouths and the thought of our collective hearts found favor with God, we would indeed find ourselves in a just world. We would be found honorable and fair in our dealings and actions with one another; Consistent with what is morally right; righteous. Our actions would be suitable or proper in nature; fitting. Our decisions based on fact or sound reason; well-founded. All these things Jesus tells us are already in our grasp. The fulfillment of Isaiah is already revealed to us: glad tidings to the poor, liberty to the captives, sight to the blind, freedom for the oppressed all fulfilled if we would just all listen, all hear and all act according to God's law. Theophilus means "loved by God" and we are all loved by God. We just don't all realize the certainty of the teaching we have received.

God's law and order and justice are necessary to protect even the most innocent. And there are among us the totally innocent: Uncorrupted by evil, malice, or wrongdoing; sinless; Not guilty of a specific crime or offense; legally blameless; Not dangerous or harmful; Not experienced or worldly; Betraying or suggesting no deception or guile; artless. On this the week of the 47th Anniversary of the Roe vs

Wade decision we each need to ask ourselves if we have done enough, if we have informed the generation to come, if we have defended the sanctity of life, if we have taken enough action to uphold God's law, God's order, God's justice

God is love and he loves us all but especially the most innocent those without guilt, the pure of heart, the unborn. God placed each part of human development in its place as he intended. All levels of development are necessary for a human to be. This is the law of life. Could any of us have said to our fetus we did not need you to be? Indeed, the parts of the body that seem to be weaker are all the more necessary. Who then will do in the future, for the unborn, what we have failed to do in the past?

We are one body, one body in Christ; and **we** do not stand alone. **We are one body, one body** in Christ; and he came that **we** might have life. Will you feed my hungry, will you help my lame? See the unborn baby, the forgotten one, they are not forsaken, they are not unloved.