

He should have known better, Jonah admits, even at the moment of the call. The message was clear and he gave it, but his worst suspicions concerning God's tenderness were confirmed. His predictions would not come true. The only bright spot: Nineveh was saved. God asks: "Am I not to feel sorry for Nineveh, the great city, in which there are more than a hundred and twenty thousand people who cannot tell their right hand from their left, to say nothing of all the animals?" ([Jon 4:11](#)).

THANK GOD THE HEART OF GOD IS NOT LIKE THE EGOS OF THOSE HE CALLS.

As much can be said of the apostles whom Jesus called to himself. By all rational accounts, they were a chancy lot, and their subsequent doubts would seem to number as many as their confirmations.

You would think that, after being invited by one such as Christ, all would be smooth sailing. Things would be free and clear. They would have one confirmation after another. And yet, we know their call must surely have been experienced as *a journey into frustration and failure*.

How many setbacks can one experience and yet not question the call in the first place? How many hopes, once clung to, have to be given up, before you give up?

Perhaps the words of St. Paul are responsive to these questions, when he advises radical detachment from every cherished good. Business, family, feelings, all indeed lovely—all messages from God's bounty—but none of them is God's very self. Not one of these lavish gifts is the giver.

Like Jonah, we are well advised not to let immediate expectations, or even our long-range dreams, delude us. In the end, the final word is Good News from this strangely wonderful God who wants to capture us all in a net of eternal love.

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El debería saberlo mejor, Jonás admitió, incluso en el momento del llamado. El mensaje era claro y él dio el mensaje, pero sus peores sospechas concernientes a la ternura de Dios fueron confirmadas. Sus predicciones no se harían realidad. El único lugar brillante: Nínive fue salvado. Dios pregunta: "¿NO he de apiadarme yo de Nínive, la gran ciudad, en la que hay más de ciento veinte mil personas que no saben distinguir entre su derecha y su izquierda, y también de muchos animales?" ([Jonás 4:11](#))

GRACIAS A DIOS EL CORAZÓN DE DIOS NO ES COMO EL EGO DE AQUELLOS A LOS QUE ÉL LLAMA.

Tanto pudo haberse dicho a los apóstoles a los que Jesús llamo para el mismo. Según todos los relatos racionales, eran un lote azaroso, y sus dudas subsecuentes parecerían ser tantas como sus confirmaciones.

Ustedes podrían pensar que, después de ser invitado por alguien como Cristo, todo fluiría bien. Las cosas serían libres y claras. Ellos tendrían una confirmación tras otra. Aun más, sabemos que su llamado debió ser seguramente experimentado como un *viaje hacia la frustración y la falla*.

¿Cuántos pasos hacia atrás puede alguien experimentar y aun no cuestionar el llamado en primer lugar? ¿Cuántas esperanzas, una vez que se aferró, tiene que darse por vencido, antes de rendirse?

Talvez las palabras de San Pablo son una respuesta a estas preguntas, cuando él advierte un desapego radical de cada posesión, negocios; familia; sentimientos; todo por seguro lo amamos – todos los mensajes de la recompensa de Dios – pero ninguno de ellos es Dios mismo. Ninguno de estos lujosos regalos es el dador.

Como Jonás, nosotros estamos bien advertidos de no dejar que nos engañen expectativas inmediatas, o incluso nuestros sueños. Al final la palabra es La Buena Nueva de Dios de este extraño maravilloso Dios quien quiere capturarnos a todos en una red eterna de amor.

John Kavanaugh, SJ, St. Louis University (Sunday Website), St. Louis, MO

WE HAVE GUESTS ARRIVING!

Thank You volunteers! Our Interfaith Shelter is THIS week, January 22-29!



OPEN HOUSES FOR LOCAL CATHOLIC SCHOOLS:

ST. PAUL: 11:30AM—1:30PM

O'HARA: 1—3PM



40 DAYS FOR LIFE. You are invited to join other Christians for **40 Days for Life** campaign of prayer and fasting for an end to abortion, from **February 14th** (Ash Wednesday) through **March 25th** (Palm Sunday). There is also a peaceful prayer vigil during this 40-day campaign, in the public right-of-way in front of the Planned Parenthood facility (3579 Franklin Blvd). There will be a 'kick-off' Mass for this campaign on **Feb. 13**, 6:00pm, at St. Mary church (1062 Charnelton) — please join us! For info, or to volunteer, contact Eileen at 541-543-7168 (email to: etmoregon@yahoo.com); website is: 40DaysforLife.com/Eugene.

CHRIST HAS COME TO OFFER US NEW LIFE: In a world full of brokenness, we can allow Christ's divine love to bring the healing we ardently desire, and reclaim our whole human identity. Talks include: Introduction to Healing the Whole Person, Encountering the Father's Love, Prayer for Inner Healing, and Living in Freedom. Held at St. Alice on Thursday, **February 22** (check-in 5:30-6:30pm, presentation 6:30-9:30pm); Friday, **Feb. 23** (6:30-9:30pm), and Saturday, **Feb. 24** (8:00am-5:00pm ... lunch provided).



Online registration is \$145/person, and closes on Feb. 12th. Walk-up registration on opening evening (space permitting) is \$165. Partial scholarships available by request. To register online: <http://jpiihealingcenter.org/index.php/events/detail/healing-the-whole-person-springfield-or> For local questions, contact Danielle Plantz at: dplantz@archdpdx.org.

FAITH SERIES: CATECHISM THROUGH THE YEAR

WHY IS MARY CALLED 'QUEEN OF HEAVEN'?

Bathsheba was the mother of King Solomon (1 Kgs 1:28-30), and as any loving son would do, he obeyed God's command to honor his mother. So even though the highest officials of the kingdom bowed when they came before his throne, Solomon himself stood and bowed before *her* when she entered the court. Once he sat down again, "a throne was provided for the king's mother, who sat at his right" (1 Kgs 2:19), the highest place of honor he could give her. Then, when she interceded there with the king for his subjects, he gladly granted her request (1 Kgs 2:20).

Why did Bathsheba have her own throne? Why did she receive such exalted honor at court? After all, she herself had not been born in a palace. Nevertheless, Bathsheba had borne this magnificent royal son, making her the queen mother of the land, despite her humble origins.

Now consider this: Solomon may have been one of the most illustrious and powerful kings in biblical history, but his splendor is nothing beside the radiant glory of his descendant, Jesus Christ, "King of kings and Lord of lords", ruler of all the nations (Rv 19:16; 15:4). Jesus fulfilled the prophecy that from David's throne would rule a Prince of Peace whose kingdom would be universal and everlasting (Is 9:5-6). That throne is now "in the heavens, far above every principality, authority, power and dominion" (Eph 1:20-21).

If Solomon honored Bathsheba so highly as his queen mother, how much more must Jesus honor Mary as his own? How much more exalted must be the woman — however lowly her origins (Lk 1:48) — who bore the Son of God, Sovereign of the universe? No doubt her throne, too, is at the right hand of her Son's in heaven. And no doubt, just as Solomon was pleased to grant his mother's requests, so Jesus gladly responds to his mother's requests for his subjects.

Mary's exalted role among the saints also reflects her extraordinary position as our great exemplar of faith. In St. John's vision of heaven, the "woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars", bore a son "destined to rule all the nations" (Rv 12:1,5). Is it any wonder that in such a portrait, Catholics see *Mary, Queen of Heaven*?

RECOMMENDED READING: Excerpt taken from The NEW Catholic Answer Bible

2 Kgs 10:13 • Est 5:1-5 • Ps 45:14 • Jn 2:1-12 • Rv 20:4 •

& Catechism of the Catholic Church (CCC) Nos. 964-966 • 972 • 974-975