

THE GOOD SAMARITAN - LOVING OUR NEIGHBOUR & OUR COMMON HOME

15th Sunday Ordinary Time Year C, 14th July 2019

GOSPEL OF LUKE 10:25-37

The parable of the Good Samaritan is one the most well-known parables that Jesus told.

SETTING OF THE GOSPEL PARABLE

Jesus had begun the final journey up to Jerusalem where he would suffer, die and rise from the dead. He was focused.

A lawyer set out to test Jesus with the question:

“Teacher,’ he said, ‘what must I do to inherit eternal life?’ “

Jesus put it back on the lawyer:

“He said to him,

‘What is written in the law? What do you read there?’ “

Jesus drew the response from him:

“He answered,

‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.’ “

Jesus affirmed his quotation and invited him to live it out in his life.

“And he said to him,

‘You have given the right answer; do this, and you will live.’ “

WAS THE LAWYER STILL TESTING JESUS?

DO WE TEST JESUS BY BEING SELECTIVE IN LOVING OUR NEIGHBOUR?

The Gospel continues with another question from the lawyer:

‘But wanting to justify himself, he asked Jesus,

‘And who is my neighbour?’”

WHO IS MY NEIGHBOUR?

BUT WHAT DOES LOVING YOUR NEIGHBOUR MEAN IN PRACTICE?

WHO IS MY NEIGHBOUR? ONLY MY FAMILY?? ONLY MY BEST FRIENDS??

Three years ago, on this Gospel parable, [we reflected](#):

‘When we are busy, when we are single-focused, we can forget this lesson of Jesus.

Yet Jesus invites us in our busyness,

in our work, in our narrow-mindedness,

*in our social lives, in our celebrations,
in our holidays, in our savings,
in our worship, in our love not to forget our neighbour.
We do not take a holiday away from loving our neighbour.
It is not optional. In all we do and say,
we are called by God to love God and to love our neighbour.
We don't take a holiday, away from being human.
We all need rest, time to renew,
time to refresh ourselves, time to unwind.
If we are fortunate enough to go on holidays locally or overseas,
we are still called to love the people we meet.'*

And on the significance of the Jew, the priest,
the Levite and the Samaritan we reflected:

*Jesus 'died for all of us, not just the people we like,
Not just our friends, not just those of our own culture.
Jesus knew the strain of relationships between Jew and Samaritan.
Through the grace of God, the Samaritan breaks down
the cultural and religious divide between Samaritan and Jew,
to offer practical help and mercy
to the last person you would expect him to help.*

*You would expect the priest to help,
but he passed by on the other side.*

*You would expect the Levite to help,
but he passed by on the other side.*

*You would expect the Samaritan to pass by,
but he stopped to help and offered follow-up support.'*

UNCONDITIONAL LOVE OF NEIGHBOUR

Today let us explore the parable further.

The parable was set in Jewish territory.

The man injured and half-beaten to death was in his own country.

The Samaritan was only travelling through.

The Samaritan set out in compassion, in love, in charity,
to help the man heal.

He was moved with compassion.

With courage he approached him.

He didn't set conditions on the help offered.

He didn't tell the man to convert.

He didn't tell the man how to live his life.

He didn't restrict him.

He didn't impose his culture and expectations on him.

He didn't say 'charity begins at home'.
He didn't expect him to be indebted to him for the rest of his life.

As the Parable says"

*'But a Samaritan while travelling came near him;
and when he saw him, he was moved with pity.
He went to him and bandaged his wounds,
having poured oil and wine on them.
Then he put him on his own animal,
brought him to an inn and took care of him.
The next day he took out two denarii,
gave them to the innkeeper, and said,
"Take care of him; and when I come back,
I will repay you whatever more you spend." '*

THREE-FOLD PARTNERSHIP

There is a *three-fold* partnership in the parable.

1. The survivor of the terrible robbery and beating, who accepts practical help from a religious and cultural 'rival'.
2. The Samaritan traveller, who cares immediately for the survivor, transports him to the inn, arranges for his care, and promises to return on his way through and pay for any other expenses incurred.
3. The innkeeper, who is trusted to continue the care for the survivor, and who trusts the Samaritan traveller to reimburse him on possible extra expenses.

Instead of discriminating against another,
because of religious or other beliefs,
we are called to respect each other.

Instead of deriding people who are different,
we are called to love.

Instead of belittling another's culture,
we are called to respect.

BUILDING PARTNERSHIPS TO UNDERSTAND SEASONS IN AUSTRALIA

After NAIDOC celebrations this past week,
let us focus in another way on forming partnerships.
We are called to care for the earth.

INDIGENOUS SEASONAL CALENDARS

One such partnership based on respect,
is the project to develop *Indigenous Seasonal Calendars*.
In a partnership among several Aboriginal communities,
CSIRO and other stakeholders.

A series of Indigenous Seasonal Calendars are being developed. These Calendars can be seen and explained at <http://bit.ly/IndigenousCalendarsCSIRO>
[An interactive version of the Indigenous Seasonal Calendars – with voice.](#)

HOW MANY SEASONS ARE THERE IN AUSTRALIA? DOES IT DEPEND ON WHERE YOU LIVE?

There is cooperation among Aboriginal peoples, western science and the wider Australian community in forming partnerships. Moved with compassion for our land, for our earth, let us take time to study these Season Calendars.

At Mass today let us appreciate **seven** posters of calendars. We read the name of each one.

1. **Gulumoerrgin** - Seasons of the Larrakia, Darwin, Northern Territory
2. **Ngurrungurrudjba** - Seasons of Yellow Water, Kakadu National Park, Northern Territory
3. **Kurwinjku** - Seasons of west Arnhem Land, Northern Territory,
4. **MalakMalak** and **Matngala** plant knowledge of Daly River, Northern Territory
5. **Tiwi** - Seasons, Northern Territory
6. **Gooniyandi** - Seasons of Margaret River, Fitzroy Valley, Western Australia.
7. **Walmajarri** - words from the riverside Fitzroy Valley, Western Australia.

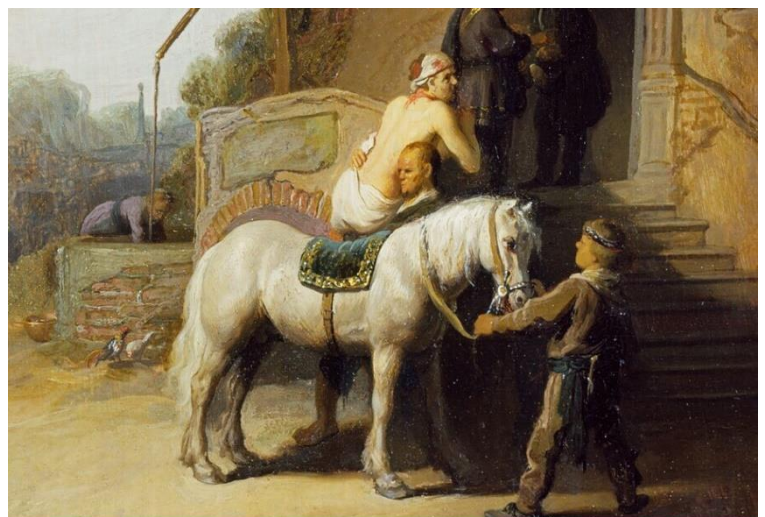
The Seasons had been seen on the CSIRO website.

Inspired by the parable of the Good Samaritan, like the survivor, the Samaritan and the innkeeper, and in our love for God, let us build partnerships to love our neighbour, and to love our common home, the earth.

Let us pray.

Fr. Gerry

[\[http://www.usccb.org/bible/readings/071419.cfm\]](http://www.usccb.org/bible/readings/071419.cfm)



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FR. GERRY HEFFERAN

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