

# Covenant of Love

Group Outlines from Schoenstatt

The Beatitudes # 7 [Part I]

## The Beatitudes (Part I)

It is worth having a closer look at the Sermon of the Mount (Matthew 5:1-16). – the Beatitudes. This is a wonderful ‘description’ of a life, lived in the Covenant of Love. Father Kentenich invited people to make these words of Christ their favourite passage. He called it the “Magna Charta” of Covenant living, because it outlines what the new person in Jesus and Mary looks like. When we strive to live the Beatitudes, we show that the Holy Spirit has touched us and is alive in us. Jokingly some people call the Beatitudes the “Be-happy-Attitudes”.

### *The Setting of the Sermon*

Various features of the setting contribute to Matthew's portrait of Jesus. First, "mountain" settings in Matthew are usually significant. Something special always happens there. Second, Matthew's depiction of Jesus' teaching is also significant. Jesus sat down to teach, i.e. takes the role of the scribes, but Matthew also indicates that Jesus is greater than the scribes (Mt 7:29). Finally, Jesus' audience is also relevant to Matthew's point. Jesus' ethics specifically address disciples, but Jesus also invites those who are not disciples to follow him and live according to the values of God's kingdom.

### *Blessed are you...*

The word “blessed”, which is used in each of the beatitudes is a very special word. It is the Greek word *makarios*. It means a powerful Godlike inner joy. It is a joy that is completely independent of all the chances and the changes of life.

In this Group Meeting, you are asked to honestly put your life beside each Beatitude in turn. Where am I up to when I hear this? Is this a part of my life? Is this a value in my family, in my home?

*Blessed are the poor in spirit.* This describes the poverty of those who are forced to their knees to beg. They have nothing at all. They are absolutely destitute. Because they have no earthly resources

whatsoever, they have to put their whole trust in God. It means blessed are those who accept their own helplessness and limitations and who put their whole trust in God's power in their lives.

*Blessed are those who mourn for they will be comforted.* Mourning here means a grieving for the dead. It is the passionate lament for one who is loved. It is defined as the kind of grief, which takes such a hold that it cannot be hidden.

It means that we should grieve when people suffer. Christianity is caring. It means blessed are those who care intensely for the sufferings and for the needs of others. It can also mean, blessed are those who mourn because of their own sins and unworthiness.

*Blessed are the meek, for they will inherit the land.* Meek is hardly one of the most honourable words in English today. It carries in modern usage the feeling of spinelessness, of being a door-mat. It feels like a submissive and ineffective person.

Here it means someone who can control anger; who are angry at the right time (i.e. in the face of injustice), and who are never angry at the wrong time (i.e. selfish anger). It also means those who can remain serene and steadfast in the face of troubles and worries. They do not give way to resentment or discouragement.

### Questions for Reflection

1. Place each Beatitude beside your own life. Have I grown in this area? Do I feel closer to Jesus when I try to be like him?
2. Of the three Beatitudes mentioned here, which one inspires you the most and why?

If you wish to subscribe, comment on the text or give a testimony, write to: [fr.duncan@schoenstatt.org.uk](mailto:fr.duncan@schoenstatt.org.uk)

Group Outline Text: Father Duncan McVicar, Schoenstatt Fathers, Kearsley, Bolton.