**Ordinary Time 5 B** **Lectionary Catechesis**

 **Fr. Alan Hartway, CPPS and Joan Blossom**

 **Guardian Angels Parish in Mead, CO**

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| Paul fleshes out the mission of Jesus and stirs up thoughts of authentic breath and scope of pastoral care. On the other hand, the readings reflect upon the divine and holy presence of God in our lives through prayer and our response as disciples to that presence. As Job and Paul know, discipleship and faith have its hardships, but with God we endure and complete the work of hope given to us. The readings are also about hope.  |

**FIRST READING: Job 7, 1-4. 6-7**

This passage comes from Job’s first answer to the issues raised by his first friend, Eliphaz of Teman. When the friends first arrived they sat with Job for seven days and nights in silence. Job himself breaks the silence with a complaint, fundamentally about the irrationality of his coming in being. Eliphaz responds that Job is now impatient and should have appealed to God. Job initially seems to continue his plaint, but resolves it into a plea for divine rescue and help because he has not sinned by cursing God. As the old Universal Prayer began: “Life is short. Death is long.” Leading us to ask, what is this all about?

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| **KNOW YOUR****FAITH** | How does Job account for evils that befall humans?Why is a perspective on earthly life and eternal life helpful for us humans? |
| **LIVE YOUR****FAITH** | Where do you find the quality of hope in Job’s response?Why are we here? |
| **SHARE YOUR FAITH** | Who in your life do you comfort with your friendship or familial belonging?Who most comforts you? How do they do this? |
| **WORSHIP** | Does this relate to any part of the Eucharist Liturgy?How do we know from the liturgy that our life indeed really has hope? |

  **First Reading**

**RESPONSORIAL: Ps 147, 1-2. 3-4. 5-6**

The praise of the psalmist is in sharp contrast to the questions of Job. God is praised both for and in his creation, and God is praised for His covenant faithfulness particularly to the poor. This psalm presents the contrast between “royal consciousness” and “prophetic consciousness.” Vs. 6 provides background for the language of the Magnificat. God casts down the mighty from their thrones, whether we like it or not.

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| **KNOW YOUR****FAITH** | Point out the verbs of God’s actions in the psalm. Write them out. Have you experienced them in your own life?Why does the Bible first present us with God as the creator of the heavenly lights? |
| **LIVE YOUR****FAITH** | How do you give praise to God by your life?How do you practice the gift of the Holy Spirit named “awe”? |
| **SHARE YOUR FAITH** | What can you do to respond to God’s grace and heal the brokenhearted and the dispersed?Atheists are said to talk more about God publically than believers. What is your level of public “God talk”? |
| **WORSHIP** | The last psalms in the Bible are songs of praise. They promote communal singing during worship. So, how do we answer the question that Church music is not like anything that hip-hop, for example, has to offer, assuming that it offers anything?What is the goodness we engage when we sing God’s praise? |

 **Responsorial Psalm**

**SECOND READING: I Corinthians 9, 16-19. 22-23**

In Chapter 9, Paul reflects personally on his apostleship, which in turn sets the bar for ministry, especially the ministry of the gospel. Paul speaks of the gospel as compelling, free, and available to all. Paul extends this to the universal mission of the Church, all for all. **Canon 528.1** ought to be taken very seriously by pastors in light of I Corinthians 9. Here it is in full: “The pastor is obliged to see to it that the word of God in its entirety is announced to those living in the parish; for this reason he is to see to it the lay Christian faithful are instructed in the truths of the faith, especially through the homily which is to be given on Sundays and holy days of obligation and through the catechetical formation which he is to give; he is to foster works by which the spirit of the gospel, including issues involving social justice, is promoted; he is to take special care for the Catholic education of children and of young adults; he is to make every effort (*omni ope satagat*) with the aid of the Christian faithful, to bring the gospel message also those who have ceased practicing their religion or who do not profess the true faith.” I have always taken that as a responsibility toward all in the parish boundaries, Catholic or not, for their spiritual lives and well-being. Finally remember that the second readings are only sequential and not necessarily chosen to fit with the gospel as is the first reading.

**Vs. 19: CCC 876** All ecclesial ministry has a “character of service.” This service submits to the authority of Jesus Christ. “Because the word and grace of which they (sacramental ministers) are ministers are not their own, but are given to them by Christ for the sake of others, they must freely become the slaves of all.”

**Vs. 22: CCC 24** Here the CCC notes that this catechism must be adapted to the needs of each culture. Catechists and preachers must “suit their words” to the audience that all might come to Christ.

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| **KNOW YOUR****FAITH** | Evangelizing is an obligation for pastors and peoples alike. Why is this?What is the recompense of evangelization? |
| **LIVE YOUR****FAITH** | What is the difference to you between a salary for work and a volunteered church ministry?Why does the church then have paid employees? |
| **SHARE YOUR FAITH** | Have you ever evangelized and when and how?What does the phrase, “the word of God in its entirety” mean to you for our culture? |
| **WORSHIP** | How many ministries do we deploy for the Sunday liturgy and which ones is your parish missing?What is the ministry of the average “pew person” to have “full and active participation” in the liturgy as Vatican II promotes?  |

 **Second Reading**

**GOSPEL: Mk 1, 29-39 Jesus Heals Simon Peter’s Mother-in-Law and Others in His Mission**

The gospel recounts three separate events, placed by Mark at the beginning of Jesus’ ministry. The cure of Simon’s mother-in-law, the exorcism of a possessed man, and Jesus found in the solitude of prayer is announces his mission. Indeed, the opening chapters of Mark’s gospel contains several stories of Jesus’ driving out demons. In Mark, it seems as though Jesus heals and exorcizes as much as he preaches. We’re still not out of the first chapter of this gospel. Each of these three episodes has enough material for homiletic reflection. Jesus’ cure of possessions is told by Mark in the context that the demons knew who he was; this dominion over the visible and invisible order of things emphasizes the power Jesus has to save us. Finally, there’s there the prayer of solitude with the father. It is this prayer the CCC defines through Evagrius Ponticus, Περι πρσευχης, 35 to St. Therese de Lisieux, CCC 2558. This attentive prayer on open contemplation of the divine presence is also the story of Samuel and Job that we’ve heard recently.

**Vs. 35: 2602** Jesus withdraws in the gospels into solitude to pray. “His words and works are the visible manifestation of his prayer in secret.” Jesus prays for all.

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| **KNOW YOUR****FAITH** | What is prayer?Try naming as many kinds of prayer as you can. Why do humans need such a variety of prayer formats? |
| **LIVE YOUR****FAITH** | Has your family experienced a miraculous cure thought to have occurred because of prayer?Share how your personal prayer in solitude resembles the prayer of Jesus.  |
| **SHARE YOUR FAITH** | The excitement in the household of Peter, the whole town gathered at the door, and the itinerant preaching in the local shows Jesus setting the pace for evangelization. What, again, is the core message that Jesus preaches?Jesus’ preaching is an act of hope for a transformed human society. How is the message of the Church the same today?  |
| **WORSHIP** | The liturgy provides us with many gestures for prayer. How do these help us with prayer as worship?Find St. Therese de Lisieux’s definition of prayer in the CCC and discuss what this means. Where is this invitation in the Mass and why there?  |

 **Gospel**

**Next Sunday: Ordinary Time 6 B: Lv 13, 1-2. 44-46; Ps 32; I Cor 10, 31 – 11, 1; Mk 1, 40-45**