**Ordinary Time 13 B Lectionary Catechesis**

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**Guardian Angels Parish in Mead, CO**

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| At the core of the encounter with Jesus is the resurrection. All the miracles, healings, and wonders point to the resurrection – eternal life. In a culture of death just such as the one we live in, this is something almost unbelievable. What Jesus offers us transcends whatever impurity, brokenness, deformity, illness, death have as any sort of power over us. Access is by faith alone to eternal life. The “gracious act” of the second reading is the deepest love that originates in reconciliation and lead to a reconciling life. In this sort of love is the abundance of life that God wills for us. |

**FIRST READING: Wisdom 1, 13-15. 2, 23-24**

This Catholic book in the Bible begins with “Love righteousness,” addressed to rulers. The opposite is “Do not court death by your erring way of life.” (vs. 12) The reading then reflects on the choice of those who would court death and its effects in us. To some extent each of us likes to think of ourselves as rulers of our own lives. The author contrasts these two polar opposites and the two different kinds of people in a very black and white sort of way, a way not always grasped in our culture in which we prefer more grey area in between. Reflection on death used to be a style of prayer in the monastic and mystical traditions. This being almost absent In our culture, makes this a challenging reading. Perhaps to get the whole thing, Wisdom 1 and 2 should be read in entirety. The connection with the gospel is the resurrection from the dead and what life in Christ ought to look like for us.

**Vs. 13: CCC 413, 1008** In a section of the CCC on the Fall of Adam, Aquinas explains “God permits evil in order to draw forth some greater good.” This begs the questions why God didn’t just create the greater good in the first place. The answer in the *Exsultet* is arguably better; the Fall is called the “happy fault, that won for us so great a redeemer.” This would be the greater good – the coming of Christ. It is all perhaps to bring home to our mind’s eye our own involvement in redemption, in that we didn’t even know what greater good we wanted; this ignorance is our sin. We chose a lesser good – our own power. The next citation takes up the question of death as a consequence of sin. Death was not a part of the original creation that was pronounced “good.” But rather sin opens the way to death; when we did not choose life with God and in God, we choose our own limited selves. So we ourselves cannot conquer death, only a divine redeemer.

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| **KNOW YOUR**  **FAITH** | What does faith teach us about the good or evil in the created world?  What does it mean to be created in the image and likeness of God? |
| **LIVE YOUR**  **FAITH** | Share your own experience of the problem of sin and death in our world.  What is the greatest good for you? |
| **SHARE YOUR FAITH** | Connect this passage with your reading or knowledge of Pope Francis’ new encyclical “Laudato Si”.  How is the knowledge you’re gained from this reading become a part of the good news of evangelization? |
| **WORSHIP** | We worship the creator. Share your thoughts on how this feels to you during the Eucharist.  What is the *Exsultet*? When is it sung? |

**First Reading**

**RESPONSORIAL: Psalm 30, 2. 4. 5-6. 11. 12-13**

This psalm, entitled “for the dedication of the Temple”, professes an early belief in the resurrection of the dead. The person praises God for rescuing him/her from any kind of final death and afterworld pit. It is a psalm well suited for funerals. The connection with the gospel story of the raising up of Jairus’ daughter is obvious. God’s commitment to life “changed my mourning into dancing.” Life triumphs over death.

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| **KNOW YOUR**  **FAITH** | Vs. 4 suggests the resurrection. It also distinguishes ancient beliefs about the “netherworld” and the “pit”. What does the CCC teach about the resurrection?  Why is the punishment for those condemned to hell, also eternal like the resurrection in God’s plan? |
| **LIVE YOUR**  **FAITH** | Share the story of a time when you felt personally rescued by God.  We hear of near death experiences since Kubler-Ross documented them. What is it that people report happened? And how have they responded to this in their lives? |
| **SHARE YOUR FAITH** | When one is saved or healed, rarely do we keep these things to ourselves, and certainly the psalmist invites the holy ones to join in the praise of God. How do you invite other to praise and thank God for the good God has done for you?  Share how joy is a fundamental part of evangelization. |
| **WORSHIP** | The psalm worships God for mighty deeds. Share the way in which our Sunday Eucharist is just such a worship of God.  Is there such a thing as “liturgical dancing”? |

**Responsorial Psalm**

**SECOND READING: II Corinthians 8, 7. 9. 13-15**

For Paul, the focus of chapter 8 is the collection being taken up for the poor of the Church of Jerusalem. Paul is challenging them to give with sacrificial generosity. He is interpreting a quote from Exodus 16,18. While he is talking about stewardship giving which emphasizes equality of giving in a very practical financial way, he is more importantly making direct spiritual connections for us as to why we give. Underlying all giving are the principles of love and equality and imitation of Christ.

**Vs. 6-8: CCC 129** The first covenant is read in light of Christ.While the Old Testament “retains its own intrinsic value”, Christian from the beginning included the Hebrew scripture in their catechesis as their writings show. Christians understand its meaning is “unveiled in the New.”

**Vs. 7: CCC 608, 610, 613** This section of the CCC deals with an theology of the Cross. First, the Cross was not some sort of punishment for Jesus’ humanity, but rather a way in the flesh for Jesus to call out on our behalf and name our experience of abandonment by God. God hears our cry through Jesus and then reconciles us back to God. The Eucharistic elements present at the Last Supper anticipate the sacrifice of Jesus; the bread is “given” and the wine “poured out.” Christ’s sacrifice accomplishes both a fulfillment of the Passover and restoration of the state of communion with God.

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| **KNOW YOUR**  **FAITH** | Specifically name and identify what Paul means by “this gracious act.”  What is the rational given by Paul for social justice in this passage? |
| **LIVE YOUR**  **FAITH** | Like bread given and wine poured out, our own lives are for others. Share how that is happening in your own life.  Share a time you’ve felt “poured out” and abandoned by God. |
| **SHARE YOUR FAITH** | Why should we be good stewards and share in all charity with others?  How does one become “rich” when one shares material resources with others? What does this mean in our reading? |
| **WORSHIP** | Do you know, in the sense of immediate and personal experience, of the “gracious act of our Lord Jesus Christ”?  What is the connection between our charity and the Eucharist? |

**Second Reading**

**GOSPEL: Mark 5, 21-43 Raising the Daughter of Jairus and Healing the Woman Hemorrhaging**

In Mark’s gospel, important events occur frequently “along the seashore.” Falling at someone’s knees, is not worship but rather petition to someone in authority to act. The speeches focus on a play on the words “save,” “heal,” and “have life.” This is a “frame” story for the encounter with the bleeding woman. The point is that Mosaic law taught that death and blood were both contact with impurity by way of what was “holy”, in other words that contact with such things was to be avoided because of the sanctity of death and blood. It’s a big step for our culture to think this through. Mark’s introduction of the woman is a deft piece of rhetoric; she’s introduced with seven participles (untranslatable in English) which gives the effect of heightened formality. There is an very interesting relationship between the woman feeling the healing in her body and Jesus feeling it in his own body; this is unusual, suggesting a close interior and even somatic connection between the savior and the saved. Like the daughter who is dead, Jesus calls her “daughter.” Like the little girl, the woman is effectively commanded, “Remain healed” instead of the translation “be cured.” Life given by God endures beyond a mere moment in time. The very touch or words of Jesus carry the meaning the act the word describes. The narratives frame and enclose one another in very careful parallels to reveal the full meaning of who Jesus is and what he does. Jesus breaks down the barrier between men and women, clean and unclean which should follow through as the exemplar for our own ecclesial lives today.

**Vss. 21-42: CCC 994** Jesus himself is the Resurrection. (Jn 21, 25) Raising some from the dead we receive a sign and pledge of our own resurrection. Jesus calls the resurrection a sign of Jonah and a sign of the temple. In order to rise, he himself must die.

**Vss. 25-34: CCC 548** The signs of Jesus invite belief in and acceptance of the reign of God. Miracles strengthen faith; they are not given for curiosity sake or for magic. Miracles are oriented toward faith, not just some answer to prayers.

**Vs. 28: CCC 2616** Jesus hears the cry of the sick who call out for healing. This cry forms the traditional Jesus’ Prayer: “Lord Jesus, Son of God, have mercy on me, a sinner.”

**Vs. 34: CCC 1504** Jesus always invites faith from those healed, and so the sacraments still touch and heal us.

**Vs. 36: CCC 1504, 2616** See above.

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| **KNOW YOUR**  **FAITH** | Why is Jesus called the “Resurrection and the Life” in the Bible?  Describe the faith of Jairus and the woman hemorrhaging. |
| **LIVE YOUR**  **FAITH** | What would Jesus be asking you to think about if you were there that day?  If you’ve had a personal encounter with Jesus Christ, what does it mean for you to “remain healed”? |
| **SHARE YOUR FAITH** | Sometimes we find ourselves in crowds, and often not even sure of what is happening.  Why do we push and shove in those circumstances and treat our neighbor poorly?  If you or someone you know has a healing experience, we like to share the good news. Share a story of healing in your life. |
| **WORSHIP** | What does it mean today to be pure in heart when you attend the Eucharist?  How does worship for you mean to be “utterly astounded” like the crowd in this gospel story? |

**Gospel**

**Next Sunday: OT 14 B: Ezekiel 2, 2-5; Psalm 123; II Corinthians 12, 7-10; Mark 6, 1-6**