**Ordinary Time 3 C Lectionary Catechesis**

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**Guardian Angels Parish in Mead, CO**

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| The second reading continues from last Sunday. The surface of the reading focuses on the Liturgy of the Word, and more deeply on Jesus’ proclamation of the year of grace and favor from God. Pehaps a parish could outline its engagement in the year of mercy, or promote the corporal works of mercy in a special way. Perhaps one could reflect on the over- and under utilized populations of the parish in ministries. |

**FIRST READING: Nehemiah 8, 2-4a. 5-6. 8-10**

Along with the book of Ezra, this book tells the history of the return from Exile, from 445 BC and after during the terms of Nehemiah’s governorship, a Persian appointment. From the text, it seems that he worked with Ezra the Scribe in strengthening Jewish identity. Chapter 8 is the first part of a covenant renewal liturgy. Ezra reads, translates, and interprets the Torah. This marks a particular point in the formation of the Liturgy of the Word as we have received it today. Ritual gestures and postures help conform the people to the Torah. Elevating the scroll (a book today), receiving the proclamations of God with joy and affirmation, Sabbath rest, preparing a feast (for us the Eucharist) are features still present today. The interpretation of the Law for clearer understanding by an appointed number evolves into the homily. The text was probably chosen to complement the gospel narrative of Jesus’ reading in the synagogue of Nazareth.

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| **KNOW YOUR**  **FAITH** | Why does the Word of God have to be interpreted for us?  How do you keep holy the Sabbath Day, Sunday, in relation to the last verses of our reading commanding a feast? |
| **LIVE YOUR**  **FAITH** | Share your experience of being a lector if you are one.  How do you take from the readings of the day and commit yourself to incorporating its commandments into your discipleship? |
| **SHARE YOUR FAITH** | How can the Church more effectively share the Word in your parish today with our culture?  How can you best explain liturgical gestures and postures to others? |
| **WORSHIP** | Identify and describe the parts of the liturgy of the Word.  How do we give our assent to the Word of God in our liturgy today? |

**First Reading**

**RESPONSORIAL: Psalm 19, 8. 9. 10. 15**

The first proclaimers of the Word of God is creation itself and the times and seasons. Read vs. 1 for the tone of this Psalm, which presents a theme picked up by Pope Francis in *Laudato Si’*, the environmental encyclical. The background thought or theme here is that just as the created world reflects the creator and an order, so too our lives ought to do the same thing. The central portion celebrates the gift of God’s laws, decrees, precepts, commands, statutes, all of which are a stumbling block to our libertarianism. The image of honey to describe the sweetness of the Lord became a very practical thing when teaching little children their Hebrew alphabet. The letter was written on a plate with honey, and the child, learning the shape and sound of the letter, would then literally lick the plate.

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| **KNOW YOUR**  **FAITH** | Name the Ten Commandments.  What else is included in God’s law? |
| **LIVE YOUR**  **FAITH** | How is your soul refreshed by the Word of God and the Commandments?  What are the rewards of a life of faithfulness? |
| **SHARE YOUR FAITH** | How does the natural world evangelize us? (read the first seven verses of the psalm)  Compare and contrast the desires of the disciple and the desires of this world. |
| **WORSHIP** | How can we say that the created world is the first lector of God’s Word?    What are the challenges you hear in the readings for this Sunday? |

**Responsorial Psalm**

**SECOND READING: I Corinthians 12, 12-30**

In Chapter 12 St. Paul is disciplining the Corinthians Christian community. It is likely that the Corinthians were very cosmopolitan and international, leading tensions one might normally expect in such a diversity of people. Chapter 11 before this discuss best Eucharistic gathering practices and Chapter 13 is of course the great, famous love chapter. Again the theme of “communion of charisms” continues in this reading from last week. The Church actually needs its diversity to be what God has called the Church to be fully. Gifts are dedicated for beneficial service to the Church. Everyone has something to offer, from least to the greatest. On a final note, it seems that often we as pastor are administrator operating in a legal model. It is evangelical to be an apostle and even dangerous to be a prophet.

**Vs. 19: CCC 694, 790, 798, 1227, 1267, 1396** Water is one of the symbols of the Holy Spirit. In the disciples’ intimate union with Christ, more so in Baptism and Eucharist than in any other way. Baptism is a union with Christ’s death, and our own entry into dying to self. Baptism makes us members of the Body of Christ and Temples of the Holy Spirit; we are incorporated into the Church. “The Eucharist makes the Church.” CCC1396. The Eucharist completes the call to union with Christ begun in Baptism.

**Vss. 26-27: CCC 953** Romans 14, 7 is quoted here to support the communion of charisms ideal. “None of us lives to himself, and none of us dies to himself.” And as well, “Charity dos not insist on its own way.” I Corinthians 13, 5. “Every sin harms this communion.”

**Vs. 26: CCC 1469** The Sacrament of Reconciliation repairs and restores fraternal communion. Not only the Church, but people are made stronger by the sharing of gifts and charisms.

**Vs. 28: CCC 1508** The particular gift of healing shows the power of the risen Christ. St. Paul teaches us, “my grace is sufficient for you.”

**Vs. 30: CCC 1508** Cf. above.

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| **KNOW YOUR**  **FAITH** | The Church is called the Body of Christ; all the members are necessarily important. How can we preserve this unity without prioritizing one above the other better in our parish?  What are the Sacraments of Initiation and what is the relationship among them for the life of the disciple? |
| **LIVE YOUR**  **FAITH** | Share your reflections on your ministry in the parish. And who is the most important person in the parish if you complete the “body” imagery?  What does the intimate union with Christ mean to you, of which the CCC speaks? |
| **SHARE YOUR FAITH** | What does it mean that “Charity does not insist on its own way.”?  In what way are other baptized Christian sharers in this “Body of Christ”? |
| **WORSHIP** | What is a catechumen compared to a candidate in the RCIA?  What are the ways your parish emphasizes the connection between communion and the communion of charisms in the union of the Church? |

**Second Reading**

**GOSPEL: Luke 1, 1-4. 4, 14-21 Jesus Reads in the Synagogue**

The Gospel is in two portions. First we are given the opening of Luke’s gospel, which we will go on to read this whole liturgical year. Second we have Luke’s inauguration of Jesus’ ministry. He begins with and identifies himself as a prophet. Note that he sits in the synagogue to teach, reflecting his kingship. His quote becomes in some sense a blessing in the year of favor, and so he identifies himself as a priest. “Is being fulfilled” is particularly forceful and immediate in the use of the perfect tense of the verb. Vs. 21 is what seems to get Jesus into trouble in th minds of the attendees that day. This gospel incident will be concluded in next Sunday’s reading, when we hear the response of the people to drive Jesus out of their synagogue and town, to a cliff to kill. The Liturgy of the Word today is typically not that risky.

**Vss. 16-22: CCC 1286** The Messiah/Christ is known through the descent of the Holy Spirit upon him. Jesus is in communion with the Spirit from conception through Pentecost and their Trinitarian union. **Vss. 16-21: CCC 436** The Greek word “Xristos” translates a Hebrew word “Messiah”, and these words mean “anointed one.” Priests, kings, and prophets were anointed in ancient Israel, dedicating them for God’s work. Jesus bears all three of these ministries for the Church.

**Vss. 18-19: CCC 695, 714** Anointing is a symbol of the presence of the Holy Spirit. Jesus announces this presence of the Spirit upon in the synagogues.

**Vs. 18: CCC 544, 2443** “The kingdom belongs to the poor and lowly. . . “Jesus shares their lives. He “makes active love for them the condition for entering his kingdom.” #2443 comments on the 7th Commandment. God blesses those who give to the poor; Jesus recognizes the true disciple by work with and for the poor.

**Vs. 19: CCC 1168** The Church year is shaped and transformed by the liturgy, and this history is always directed by and toward God. We can speak of a year of grace, and we say Anno Domini (AD) “in the year of the Lord,” counting regnal years from his birth.

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| **KNOW YOUR**  **FAITH** | What do we mean by saying that Christ is priest, prophet, and king?  In #544, what does the CCC mean when it states, “The Kingdom belongs to the poor and lowly”? |
| **LIVE YOUR**  **FAITH** | How is your life shaped by the liturgical year?  How is your life fulfilled by the voice of the prophets? |
| **SHARE YOUR FAITH** | What is your corporal work of mercy today?  Why is Jesus proclamation so inflammatory to you? |
| **WORSHIP** | Share your reflections on the liturgy of the Word.  What does AD mean as in AD2016? |

**Gospel**

**Next Sunday: OT 4 C: Jeremiah 1, 4-5. 17-19; Psalm 71; I Corinthians 12, 31 – 13,13; Luke 4, 21-30**