**Ordinary Time 5 C Lectionary Catechesis**

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**Guardian Angels Parish in Mead, CO**

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| Vocation call and response are the focus on the readings in many ways. We respond to this call because of a historical experience of encounter with the divine, with Jesus, in our lives. We catch people by being “menders of nets”, in other words through strengthening the “vinculum caritatis” among peoples. This takes tenderness, mercy, and great care. |

**FIRST READING: Isaiah 6, 1-2a. 3-8**

In the year 742 BC, Isaiah receives his prophetic vocation from this vision of the heavenly liturgy. Both the synagogue and Christian liturgies use this angelic proclamation to this day. An order of heavenly beings (angels) the Seraphim attended the Throne of God. Thunder (and lightening) are frequently associated with a theophany in the Bible. Shaking door frames, even noted in Hesiod for divine presence, signifies that a human build temple could not contain, and therefore was not a place God could be manipulated. The “hosts” is a military term pointing to the divine army; it does not reference the communion bread we also call “hosts”. Smoke becomes the incense used in the temple. Isaiah’s response is to be awestruck, which is arguably the core response of religion, that is to say to have a sense of piety and reverence, much missing in our jaded culture today in which little is respected anymore. One would like to have the rest of the chapter read also: Isaiah’s lips are purified with burning coals, he answers to God’s call, and is given his message of doom. The prophet’s mission is to shake us to the core.

**Vs. 1: CCC 1137** The bible gives us glimpses of the Heavenly Liturgy including: God seated on a throne, the Lamb as sacrifice and sacrificer, the sapphire blue floor of living water, fire, stars, a sanctuary, a court, and angelic ranks.

**Vss. 2-3: 1138** The participants before the throne in the heavenly liturgy are listed here explaining some of the identity of the numerical symbolism.

**Vs. 3: CCC 2809** God is at the “inaccessible center” of his own mystery, now revealed to us in order that we might be reconciled to God.

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| **KNOW YOUR**  **FAITH** | Relate Pope Francis’ *Laudato Si’* to the phrase “heaven and earth of full of your glory”.  What does the CCC means to teach when it speaks of God as the inaccessible center of his own mystery?” |
| **LIVE YOUR**  **FAITH** | Share your personal reflection on the role that reverence has to play in one’s life.  What does God’s holiness mean to you? |
| **SHARE YOUR FAITH** | How can the Church better proclaim holiness to and in our culture?  Identify the part of the angelic proclamation that is evangelizing? |
| **WORSHIP** | Sing together one of the familiar “Sanctus” parts of the Mass.  Where does the other part of the Sanctus proper come from in the Bible? |

**First Reading**

**RESPONSORIAL: Psalm 138, 1-2. 2-3. 4-5. 7-8**

Vs. 1b prompts the paring of this psalm with the first reading. After the psalms of ascent to Jerusalem, the pilgrim has arrived in the Temple. Prayers of praise and petition for divine assistance and rescue are presented before the Most High.

**Psalm 138: CCC 304** God’s Spirit reveals God to us in time and space to emphasize God’s supremacy in and over all things. “The prayer of the psalms is the great school of this trust.”

**Vs. 2: CCC 214** The God Who Is reveals himself to us in grace, mercy, and love so that we might know God.

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| **KNOW YOUR**  **FAITH** | God reveals himself to in majestic theophanies and at the same time in tender and merciful instances. Why is this?  Everything is filled with God’s glory. What does God’s omnipresence mean to us when we consider the environment? |
| **LIVE YOUR**  **FAITH** | How do you use the psalms in your daily prayer. The psalms are sometimes called the prayer book of the Bible.  How has religion made you a stronger person? |
| **SHARE YOUR FAITH** | How do others know that you are a thankful person about God’s presence in your life?  Think about this: when you sing of the glory of God, you evangelize. |
| **WORSHIP** | Why is “worship at your temple” or attendance at Sunday Mass important?  “In the presence of the angels, I will sing your praise.” Share your reflection on Mass as a participation in the heavenly liturgy. |

**Responsorial Psalm**

**SECOND READING: I Corinthians 15, 1-11**

Ch. 15 is a Pauline reflection on the centrality of the resurrection to faith and discipleship. In a culture like ours with many other after death options, Paul argues from reason and witness for this core truth of Christianity. Paul bases his own “apostleship” on vision and even more importantly for himself, on grace.

**Vss. 3-5: CCC 186** The Creed is a summary statement of the core of our faith gathered from the phrases and language of the Scripture that is our tradition; it is a statement of faith in the Eucharistic and Baptismal liturgies.

**Vss. 3-4: CCC 639, 652** The resurrection is the focus of this statement of the *kergyma*. Paul calls the Resurrection event “of first importance.” The phrase “in accordance with the scriptures” stresses the prophetic fulfillment in Christ.

**Vs. 3: CCC 519, 601, 619, 624** Christ lived for us, and so his grace is for all. Christ lives for us, and so we in turn live for God and others. In #601 the messianic death is a freedom from death and a ransom for us. There is such a thing as redemptive death and suffering, although this is a mystery of salvation. Isaiah’s suffering servant is the means of understanding Christ’s life. Christ “tasted” death; his three days in the tomb and descent among the dead, interpreted as a Sabbath rest and a salvation of all the just before Christ’s time.

**Vss. 4-8: CCC 642** Apostolic witness to the Resurrection is the foundation of the Church; there are an additional 500 witness mentioned by Paul.

**Vs. 4: CCC 627** Christ’s death was real, but “It was not possible for death to hold him” (Acts 2, 24), Christ’s body was not abandoned nor his soul sent to the netherworld. His culture believed that the flesh began to decay on the fourth day.

**Vs. 5: CCC 552, 641** Peter had primacy among the Twelve because of his profession of faith and because Jesus renames him “Rock” who is then the foundation of the Church. His mission is to preserve the teachings in tact. The Women were the first witnesses to the Resurrection, indeed even to the Apostles, then Peter, to be followed by the Eleven.

**Vss. 7-8: CCC 857** The apostolic mark of the Church means that the Church is founded on the apostles and has a mission of “being sent” which is what apostolic means.

**Vs. 8: CCC 659** The Ascension, the final appearance of the earthly Jesus, means Jesus is now fully in the glory of the Father. The resurrected Christ was still “veiled” in some sense from the fullness of heavenly glory. Paul experienced his own encounter with Christ, “as to one untimely born”.

**Vs, 9: CCC 752** The word “church” means the liturgical gathering; further it means the local and universal community. Only in English does it also reference a building. The Church is actualized in the Eucharistic gathering.

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| **KNOW YOUR**  **FAITH** | Why does the Church teach the centrality of the Resurrection to our faith?  Who are our trustworthy witnesses to the Resurrection, named in order? |
| **LIVE YOUR**  **FAITH** | Name practical ways to “hold fast to the gospel” as St. Paul enjoins us.  What is your personal mission in the Church? |
| **SHARE YOUR FAITH** | “So we preach, and so you believe,” St. Paul writes here. How does our ecclesial work effect evangelization? Secondarily why must we be faithful to the Tradition?  What parts of our culture need the witness to the Resurrection? |
| **WORSHIP** | What are the apostolic marks of the Church?  Why is it important the we remember and acclaim “by his death and resurrection” as we say together right after the consecration of the Mass? |

**Second Reading**

**GOSPEL: Luke 5, 1-11 Jesus Calls Andrew and Peter and James and John**

Following several healings and a night of prayer, Jesus appears on the shore of the Sea of Galilee, a crowd hanging on his “word of God.” The opening of this passage sets the stage for the call of the disciples. Jesus sits down on the boat over the water to teach; people would possibly have recalled Psalm 29 among others. Vss. 4-7 tell of the incident of the great catch of fish which astonishes everyone, Jesus demonstrating his divine power over the natural world. Note that the fishermen are mending their nets, a great symbol of reconciliation. Vss. 8-10a contain Peter’s profession of faith, recognizing Jesus as LORD and with power to forgive sins. Vss. 10b-11 is the call of the apostles, their commission, and their response of following Jesus. Notice that this call is not a response to teaching but rather a response to encounter with Jesus that is personal and universal all at once.

**Vs. 8: CCC 208** In the presence of God’s infinite majesty, the human person is humbled; we recognized are lack of worth; it is God’s very holiness that facilitates our forgiveness and reconciliation.

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| **KNOW YOUR**  **FAITH** | In the synagogue and on the lake, Jesus appears first and foremost as a teacher. What is his main teaching? |
| **LIVE YOUR**  **FAITH** | What qualities does Jesus see in you that he would call you to be a follower?  “Astonishment seizes” the fishermen. Connect astonishment to piety and then to discipleship for yourself and the Church. |
| **SHARE YOUR FAITH** | What is the “deep” into which the Church must lower its nets to catch people?  What does it mean in evangelizing for the Church to be “catching men”? Forgive the non-inclusive language, for it surely means women, too. |
| **WORSHIP** | Who have you invited to Church or to prayer with you lately?  Just as at the beginning of the Liturgy we confess our sins, and Peter does in the moment he recognizes his call, why does Mass need to begin with this action? |

**Gospel**

**Next Sunday: Lent 1 C: Dt 26, 4-10; Ps 91 10-11. 12-13. 14-15; Romans 10, 8-13; Luke 4, 1-13**