**ORDINARY TIME 27 C Lectionary Catechesis**

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**Guardian Angels Parish in Mead, CO**

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| Faithful discipleship, come what may; service to the Gospel without reward – these two motifs appear in the readings this Sunday. Timothy is an example of someone maturing in Gospel faith for us to follow. |

**FIRST READING: Habakkuk 1, 2-3. 2, 2-4**

Prophesying between Carchemish in 605 BC and the second fall of Jerusalem in 587 BC, in the midst of every kind of trial, Habakkuk raises the question of God, and this is his answer. In a series of “though” statements, he concludes with his joyful praise, because that is ultimately all we humans can do. The prophet Habakkuk is not cited in the CCC. Habakkuk lived in a world of rising Babylonian power; he writes in response to the devastating effect of the destruction of Jerusalem in 598/7. He shares his grief from the beginning and decries the violence around him. He turns to God for answers and receives a vision, which is written on tablets. This refers either to clay or stone; it points to the durability and strength of the vision from God. The tablets remind us of the covenant and Mt. Sinai. He is told to run with the tablets as a messenger.

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| **KNOW YOUR**  **FAITH** | How do you see the Bible as a solid and durable text and vision in your life?    What is God’s vision for us? For you personally? |
| **LIVE YOUR**  **FAITH** | What biblical truth is in 2, 2-4 that you can live out?    What part of this prophet’s faith can you incorporate into your life?  What is your response to the violence in our world? |
| **SHARE YOUR FAITH** | How would you “run” with this vision of the prophet for yourself and others?  In what way are you God’s messenger of God’s vision? |
| **WORSHIP** | What in this passage leads you to praise God? |

**First Reading**

**RESPONSORIAL: Psalm 95**

This is the invitatory psalm for morning prayer in the breviary. It complements the Gospel parable in that we are reminded of the way God serves us in providential care. Prayer is not a burden but something done with joy and thanksgiving. The early ritual postures of standing, processing, bow and kneeling are all here. Historically, since Nicea canon #20, kneeling has been a penitential posture and originally was excluded from the Eucharist part of the Liturgy because standing is the posture of attentive praise.

**Vs 1-6: CCC 2628** These verses teach us the meaning and purpose of adoration.

**Vs 7-8: CCC 2659** We encounter God in the present moment now. Prayer enables us to listen to God and not just hear ourselves talk.

**Vs 7: CCC 1165** The Church calls us “today” to hear God’s voice.

**Vs 9: CCC 2119** Our ancestors tempted God in the desert. Tempting God or testing God means we do not trust God’s love and providential care for us. It blocks our capacity for worship and praise and leads us to doubt.

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| **KNOW YOUR**  **FAITH** | What is the connection between adoration and faith?  Why are we compelled to adore and worship God? |
| **LIVE YOUR**  **FAITH** | How is your daily prayer an act of adoration?  Why is it important for you to attend Sunday Mass?  What is happening in you during the liturgy of the Word? |
| **SHARE YOUR FAITH** | Do you talk with your family after Mass, on the way home, or during the week?    Do you see and share God’s providential care for you with others? |
| **WORSHIP** | What does Sunday worship do for you?  How do you personally have full and active participation in the Mass? |

**Responsorial Psalm**

**SECOND READING: II Timothy 1, 6-8. 13-14**

Recalling the fire of the Holy Spirit, and the saying of Jesus about lighting a fire on the earth, Paul urges his spiritual heir, Timothy, to remain faithful. Even today people are ashamed or embarrassed by their Catholic faith and its practice. The modern Catholic is challenged by the thought of witness to that faith in the public forum. Norm is Latin for the carpenter’s square, thus meaning that we are rightly aligned with Jesus. Guard our spiritual treasure does not mean to hide, but to actualize it in the world. There’s parables of Jesus about the faithless servant who hides the riches rather than investing them.

**Vs 6: CCC 1577, 1590** The imposition of hands at ordination is the biblical sacrament of Holy Orders, or ordination to the presbyterate. The Church affirms this practice from the beginning. The laying on of hands is done by a bishop. While written to a priest, the work of “stirring up the flame” should be done by everyone. Here the charism transmitted is “power, love, and self control.”

**Vs 8: CCC 2471, 2506** In the first citation, the Church reminds us of Jesus’ own testimony before Pontius Pilate. Martyrdom is the supreme witness to one’s faith.

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| **KNOW YOUR**  **FAITH** | Name the sign of at least one other sacrament.  Name a time you were asked a question about your faith and you either knew or did not know the answer? What was the question you did not know how to answer? |
| **LIVE YOUR**  **FAITH** | Have you attended an ordination and what did you experience?  What do you think of martyrdom today?  What “flame of faith” needs stirring up in you right now?  How does the media challenge you to live your faith? |
| **SHARE YOUR FAITH** | What part of faith is comfortable for you to share and what is not?  How does one share faith in “power, love, and self control?”  Why is faith “privatized” in our culture? |
| **WORSHIP** | How do we know that the words of Scripture are sound?    How does praise lead us to Jesus who is our norm. |

**Second Reading**

**GOSPEL: Luke 17, 5-10**

Between last Sunday’s gospel to today’s, there are four verses not read in Church. Two warn against causing another to sin; two are about forgiving seven times a day. These verses are found in the CCC at 2287, 2845, and 2227. Reconciliation and forgiveness are foundational to the Christian life. Jesus has left the supper at the house of the Pharisee and is on his way to Jerusalem while teaching his disciples, who ask him to increase their faith. Jesus is continuing his long journey to Jerusalem; along the way he teaches and heals. One o Luke’s stylistic features is having someone, often a disciple, approach Jesus with a question or a request. Here we have separate teaching. The first is a prophetic saying, and the second is a parable about service. Both are relevant teachings for maturing in discipleship, the disciples will face certain trials of their own in Jerusalem. It is best to consider these two teachings in that light. We might ask ourselves what trials we face in our faith and in our own service to the Gospel. Our response to God’s lordship over us must be without thought of our own praise or commendation; true service and true discipleship are selfless.

**Vs 5: CCC 162** This passage takes us right to the first words of the Creed at Mass. Here the text promotes perseverance in faith. Because faith is an entirely free gift of God, we turn to God to give us faith and increase our faith. We preserve, nourish, and educated ourselves in the faith. The CCC connects faith with hope and works of charity. They all grow together.

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| **KNOW YOUR**  **FAITH** | Do know the Apostle’s Creed and/or the Nicene Creed by heart?    What is the difference between having faith and knowing the doctrines of the Church in the Catechism?    What are you asking when you say to Jesus, “Increase our faith?” |
| **LIVE YOUR**  **FAITH** | How do you live your faith in the public square?  What happens when faith is privatized and separated from the rest of life?  What is civic or secular religion? |
| **SHARE YOUR FAITH** | How do you share your faith in works of charity and service to others?  What does evangelization mean to you? |
| **WORSHIP** | What are the ritual gestures during the Nicene Creed and why do we do them?  Why does the Nicene Creed come at that part of the Mass?  How is saying a creed an act of worship? |

**Gospel**

**Next Sunday: OT 28 C: II Kings 5, 14-17; Psalm 98, 1. 2-3. 3-4; II Timothy 2, 8-13; Luke 17, 11-19**