**ORDINARY TIME 28 C Lectionary Catechesis**

 **Fr. Alan Hartway, CPPS**

 **Guardian Angels Parish in Mead, CO**

|  |
| --- |
| The readings this week invite thankfulness from us for God’s wondrous deeds, not only for ourselves but for everyone. The focus of our reflections can be on thanksgiving, God’s deeds in all the world, and our personal encounter with Jesus. From St. Paul reflections to Timothy, we are asked to reflect on our own living and dying in and for Christ and what that means for us. Alternatively, we could share and reflect on our worship, liturgical music, and the connection between life and liturgy.  |

**FIRST READING: II Kings 5, 14-17**

The second part of the story of the leprous Assyrian general Naaman tells of his cure in the waters of River Jordan and return to thank the prophet Elisha; the narrative parallels the Gospel thanks of the leper and points to the baptism in the Jordan River that purifies us. This text is not used specifically in the CCC. It may be helpful to read the whole story in II Kings 5.

|  |  |
| --- | --- |
| **KNOW YOUR****FAITH** | What do miraculous healing stories mean for you?Why do we believe that there is only one God?Which sacrament does this story remind you of?  |
| **LIVE YOUR****FAITH** | When have you been thankful for a healing in your life?How did you express this thanks to God?Who are the lepers in our culture? |
| **SHARE YOUR FAITH** | Have your ever brought someone non-Catholic to church with you?When have you had an opportunity share your thanks with others? How do you share your faith with Protestants?  |
| **WORSHIP** | What is Naaman going to do with the two mule loads of dirt from Israel? What is the role of the altar in the church? |

  **First Reading**

**RESPONSORIAL: Ps 98, 1. 2-3. 3-4**

This song of praise of God emphasizes the wonder of God’s saving deeds set in a context of all the nations. Remember that Naaman was a foreigner and an enemy of Israel who was healed and expressed his thanksgiving by committing himself to worship of God. The psalmist invites all peoples and nations to sing this song of worship together. Can we have the imagination for this in the world we live in today?

|  |  |
| --- | --- |
| **KNOW YOUR****FAITH** | What does the word “catholic” mean?Identify potential beneficiaries of God’s saving deeds? |
| **LIVE YOUR****FAITH** | When is your prayer simply praise of God?Do you ever just wander around the house, yard, or at work singing? |
| **SHARE YOUR FAITH** | Does music and song help your participation in the Mass?What do you think of inter-faith and ecumenical prayer? |
| **WORSHIP** | Name a wondrous deed you can thank God for in your life. Next Sunday try more singing with the congregation. How does singing affect your participation in the liturgy? |

 **Responsorial Psalm**

**SECOND READING: II Timothy 2, 8-13**

Using the examples of his own sufferings and trials for the faith, Paul encourages his disciple, Timothy, in persevering in the faith. The long opening of the letter is a word of courage to Timothy. It is the kerygma of the suffering, death, and resurrection of the Lord which we must all remember in order to remain in Christ. Paul will go on to address the false teachers and their false, cheery gospel that Timothy will have to address in his community. It is unclear where Timothy is either presbyter or overseer. These pastoral letters are arguably later in Paul’s life and work. The modern Church of the United States could use a dose of courage to act in the public forum without being seduced by its politics or culture. Vss. 11b-13 is a tight rhetorical developed unit, almost a wisdom saying.

**Vs 8: CCC 437** This reference reminds us that Jesus is a “descendant of David.” First, this refers to an ancient method of reading the scripture; everything and everyone in the Old Testament was read to foretell the coming of Christ; it is the anagogic method. This also reminds us of the deep religious tradition in which Jesus came. Unlike the anointing of David, however, Jesus comes as the anointed messianic king.

**Vs 11-13: CCC 2641** From the beginning, the Church, as St. Paul writes, uses hymns, among them doxologies, as he does in this letter to lead the person to worship and encourage the life of discipleship. The real music of the Mass always goes back to these traditional and biblical texts.

**Vs 11: CCC 1010** Here the CCC uses the occasion of St. Paul’s hymn to reflect on the meaning and nature of Christian death. For St. Paul, dying with Christ refers to the plunging into the waters of baptism, and our being brought up out of those waters, reborn in Christ. It is the power and grace of baptism that enables the disciple to persevere and give witness to Christ in our own living and dying.

|  |  |
| --- | --- |
| **KNOW YOUR****FAITH** | What does it mean to say, “The word of God is not chained”?What do we believe about death as Catholics? |
| **LIVE YOUR****FAITH** | What do you need to persevere in your faith right now?Have you died with Christ? |
| **SHARE YOUR FAITH** | How do you pray before meals at home or even when alone or in a restaurant?How can you be the hand of Jesus healing today in your world? Why do you suppose Luke tells us the one leper was a Samaritan? |
| **WORSHIP** | What was your last personal encounter with Christ like for you?Why do we sing at Mass? What about “silent” Masses?Why is there a natural need for humans to worship, praise, and thank God? |

 **Second Reading**

**GOSPEL: Luke 17, 11-19 Ten Lepers Encounter Jesus**

Still on the journey to Jerusalem, Jesus was entering a village, which means that he was still outside the walls where lepers would have been, forbidden to enter the village itself. We’re told he was in Galilee and Samaria, and so the band of lepers may have been a diverse group. His response is to see them; so often it is easy for us not to see. He sends them to the priests, who would have been probably in Jerusalem, in other words sending them ahead of himself to the priests who would then see the healing and know the Messiah was coming. The ten alludes to the ten lost tribes of Israel of the northern kingdom. The journey itself, a pilgrimage, is purifying because they showed their faith by going. All raise their voices for mercy, but only one “in a loud voice” returns. The encounter ends with two sayings of Jesus; both sayings are comments that lead Jesus to further sayings about the reign of God.

**Vs 14: CCC 586** Jesus sends the ten lepers to the temple and to the priests. Jesus identifies himself thereby with the temple because “He himself is the definitive dwelling place among men.” The temple appears quite often in Jesus’ life and teachings. Jesus had great regard for the temple as central to the life of his people just as he himself is central to our lives in Christ.

**Vs 19-31: CCC 2463** This citation from the CCC is under the heading of the 7th Commandment where issues of social justice are brought to our attention. As Jesus hears and sees the lepers, he responds to them with healing as the Church needs to respond.

|  |  |
| --- | --- |
| **KNOW YOUR****FAITH** | What is the Jesus prayer?How is our Church building configured to Christ? |
| **LIVE YOUR****FAITH** | When have you cried out to God for mercy?When have your returned to God with your thanksgiving? |
| **SHARE YOUR FAITH** | How do you pray before meals at home or even when alone or in a restaurant?How can you be the hand of Jesus healing today in your world? Why do you suppose Luke tells us that one leper was a Samaritan? |
| **WORSHIP** | What was your last personal encounter with Christ?Why is there a natural need for humans to worship, praise, and thank God? |

 **Gospel**

**Next Sunday: OT 29 C: Exodus 17, 8-13; Ps 121; II Timothy 3, 14 – 4,2; Luke 18, 1-8**