**ORDINARY TIME 30 C Lectionary Catechesis**

**Fr. Alan Hartway, CPPS**

**Guardian Angels Parish in Mead, CO**

|  |
| --- |
| This week’s readings continue the theme of prayer as Jesus teaches on his journey to Jerusalem. Jesus is now in the Temple in Jerusalem. Last week we learned about perseverance in prayer. Now the teaching of Jesus emphasizes attitudes and intentions while at prayer. The first reading and the psalm now add the connection between prayer and the moral life of holiness, and the life of prayer is rooted in the Holy Spirit. In other words, prayer itself comes from God and returns to God. |

**FIRST READING: Sirach 35, 12-14. 16-18**

The Book of Sirach is one of the Catholic Books in the Bible; it is an extended letter of a father to his son about how to live a good and holy life. In this reading the father teaches his son about persevering prayer, and the relationship of prayer to social justice. The larger context of this part of the letter teaches the son about attitudes, intentions, and spirit with which to approach God.

**CCC 2031** teaches that “The moral life is spiritual worship.” And “The moral life finds its source and summit in the Eucharistic sacrifice.”

|  |  |
| --- | --- |
| **KNOW YOUR**  **FAITH** | What is meant by a moral life in the Bible and the Catechism?  Why or how is the moral life related to the Eucharist? |
| **LIVE YOUR**  **FAITH** | When do you find yourself showing partiality?  Do you ever connect your praying with praying for justice? |
| **SHARE YOUR FAITH** | How do you talk to your children, especially your teens, about prayer?  How can you begin or continue to build quality prayer in your family life? |
| **WORSHIP** | How is the Eucharist for you the highest form of prayer in which you participate?  Have you ever imagined yourself, like prayer, finally reaching the throne of God, and asking yourself what you would say or ask? |

**First Reading**

**RESPONSORIAL: Ps 34, 2-3. 17-18. 19. 23**

This is a psalm of thanksgiving offered by the just who magnify the Lord and not themselves. If you listen and read it closely you can hear echoes of Mary’s *Magnificat*.

**Vs. 3: CCC 716** This teaching is found in the part of the Creed about the Holy Spirit. The poor, the just, the brokenhearted, the crushed in spirit, and the servants of God are most prepared by their condition in life to receive and welcome the Holy Spirit; they are the ones most ready for the Spirit to come.

|  |  |
| --- | --- |
| **KNOW YOUR**  **FAITH** | What surprises you in this teaching about the Holy Spirit?  Why is humility an important part of a life of prayer?  What is the first title given by the Church to someone being considered for steps to sainthood? |
| **LIVE YOUR**  **FAITH** | How have you welcomed the Holy Spirit after confirmation into your life?  What behaviors and attitudes distinguish the “evildoers” from the “just”? |
| **SHARE YOUR FAITH** | What is your response to someone who is brokenhearted or crushed in spirit?  What does your faith enable you to offer them? |
| **WORSHIP** | Can you say “I will bless the Lord at all times; his praise shall be ever in my mouth” authentically in your life?  How close are you to God? How can you get closer? |

**Responsorial Psalm**

**SECOND READING: II Timothy 4, 6-8. 16-18**

In a famous passage St Paul speaks of running the good race, keeping the faith, and receiving the crown of victory. He’s writing about the work and dedication he’s put into his ministry. In our culture of foot races, bicycle races, NASCAR and the like, this is a very appealing image: a race. He forgives his persecutors, and expresses his confident faith in God as he dedicates himself to the Gospel. The other frequently Biblical image is to be “rescued from the lion’s mouth.”

|  |  |
| --- | --- |
| **KNOW YOUR**  **FAITH** | What does it mean “to be poured out like a libation”?  Who does the lion represent in this passage?  What does the Lord’s Prayer mean when it says, “And deliver us from evil.”? What are the evils? |
| **LIVE YOUR**  **FAITH** | How does the image of the disciple as an athlete work for you?  How are you doing in this race, and what other races are you in?  What do you do when you’re spiritually exhausted and poured out?  What quality of urgency or race does prayer have in your life? |
| **SHARE YOUR FAITH** | How can you be an encouraging presence in your family or friendship circle?  In the passage before and after vss 16-18 St. Paul names a number of people in his life. Can you name and share the circle of friends and family who support your practice of the faith? |
| **WORSHIP** | Discuss how faithfulness to Sunday worship is part of “running the good race.”  In what way can you think of forgiving others during the penitential rite of the Mass? |

**Second Reading**

**GOSPEL: Luke 18, 9-14 The Pharisee and the Tax Collector Praying in the Temple**

The Pharisees doesn’t pray so much as boast about himself and make judgments about others, while the tax collector prays the Jesus prayer. Jesus concludes with a pointed saying about humility. All but one of our Catechism references is in the section of the Catechism teaching about prayer.

**Vs 9-14: CCC 2559, 2613** This first citation explains the opening quotation of St Theresa of Lisieux which heads this whole section of the Catechism. Her quote is simple and worth memorizing. Please look it up on page 613 of the Catechism. It neatly describes the demeanor of the tax collector at prayer. Prayer is simple and humble. The second citation reminds us that this is one of the Gospel of Luke’s three teaching parables on prayer, the other two being the friend who knocks at night and last week’s gospel about the widow and the judge.

**Vs 9: CCC 588** explains why the attitude and prayer of the Pharisee is so wrong in failing to understand the universality of sin.

**Vs 13: CCC 2631, 2667, 2839** Firstly we are taught that the first movement of prayer is the petition for forgiveness; in fact, the “*Kyrie, eleison*” at the very beginning of the Mass is true to this first movement of prayer, petitioning God for forgiveness. Secondly, we are taught about prayer of praise. At Mass the petition for mercy is immediately followed by the praise of the “Gloria”. We are happy that God forgives us. Thirdly, the Catechism reminds us that in the Lord’s Prayer, there are two petitions for forgiveness; it names the tax collector as exemplifying this kind of forgiveness in his prayer unlike the Pharisee.

|  |  |
| --- | --- |
| **KNOW YOUR**  **FAITH** | Explain what the Catechism means by “the universality of sin” and why this is true?  Define prayer as taught by St Therese of Lisieux. |
| **LIVE YOUR**  **FAITH** | Follow this pattern prayer as you write a prayer out: petition for mercy and praise of God.  Articulate for the group the connection between forgiveness and prayer. |
| **SHARE YOUR FAITH** | How can you better express the humility arising our of prayer in your relationship with others?  Be a person of praise this week just when you’re tempted to despair or negativity.  What judgments of others do you make which inhibits your just relationships with them? |
| **WORSHIP** | Be more intentional and conscious at Mass during the opening rites of the Kyrie and Gloria.  Use the gesture of beating your breast and deepening your bow during the Lord, Have Mercy. |

**Gospel**

**Next Sunday: OT 31 C: Wisdom 11, 22 – 12,2; Ps 45; !! Thessalonians 1, 11—2,2; Luke 19, 1-10**