**Ordinary Time 2 B Lectionary Catechesis**

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**Guardian Angels Parish in Mead, CO**

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| The experiences of evangelization and discipleship shape the readings. There are a few remaining notes of the Christmas season, now completed. John the Baptist points to Jesus. Like Andrew and Simon we take up company with Christ. We follow to see where He is. Christ is in the out of the way places, the sides of the road, and in the insecurity of the poor. The first reading and the gospel relate closely to one another. The I Corinthians 6 reading provide material for an entirely separate point – a theology of the body. There’s really good resources for this. Because of the gospel’s terse and pointed narrative, it is best to take advantage of the topic which will fit well with the year of Mark ahead of us. |

**FIRST READING: I Samuel 3, 3b-10. 10**

This is part of the beginning of the Davidic Succession Narrative answering the question how David became king; here the authorization begins with God acting through priest and prophet. This reading frequently appears in ordination liturgies or in vows. The key words are listening, presence, attention to dreams and visions. Prayer requires our careful attention and listening, and not so much our speaking, but rather God’s.

**Vss. 9-10: CCC 2578** Prayer flourishes in the shadow of the presence of God in the ark of the covenant or the temple. Samuel learned from his mother Hannah how “to stand in the presence of the Lord.” This is at the root of one of the main Greek words used for prayer προσευχης. The CCC has it here from 1 Sam 12, 33 that even ceasing to pray is a sin! Lots to talk about here.

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| **KNOW YOUR**  **FAITH** | What is prayer?  What is the opening definition of prayer by St. Therese of Lisieux in the CCC? |
| **LIVE YOUR**  **FAITH** | Have you ever heard the voice of God calling to you? Share the story if you wish.  Have you ever experienced the divine and holy presence of God like Samuel? Story. |
| **SHARE YOUR FAITH** | Eli the priest is a mentor to Samuel and a guardian. Who have been your mentors, sharing faith with you?  God prepares Samuel for his life’s work and mission. How is God preparing you for your mission? |
| **WORSHIP** | “Prayer flourishes in . . . the presence of God.” What is your prayer space like at home?  Why do use the ritual of standing at the Eucharist? |

**First Reading**

**RESPONSORIAL PSALM: Psalm 40, 2. 4. 7-8. 8-9. 10**

The psalm is both a plea for divine mercy and salvation, and it is a celebration of the intimate relationship of the Davidic writer with God. He has personally experienced God’s saving love. The psalm connects Samuel the precursor and Jesus who is the eruption of God’s love in time and space. The psalmist promised unequivocal praise. Perhaps this is what Pope Francis means to say, “Make a noise!”

**Vs. 2: CCC 2657** The liturgy is celebrated in expectancy of Christ’s return and in hope. Especially here we are reminded that our hope is fixed in God alone.

**Vss. 7-9: CCC 462** Hebrews 10, 5-7 cites Psalm 40 has Christ quoting from the psalm regarding the relationship of his own will to the will of the Father.

**Vs. 7: CCC 2824** Here, uniting our will to God’s will to fulfill God’s plan, not our own. Then the CCC writes “We are radically incapable of this, but united with Jesus and with the power of his Holy Spirit, we can surrender our will to him…”

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| **KNOW YOUR**  **FAITH** | Connect the psalmist’s phrase “ears open to obedience” with the “obedience of faith” found so often in the CCC.  “Your law is written in my heart” is a reference to the conscience and to the natural law. |
| **LIVE YOUR**  **FAITH** | Whose plan are you working on in your life: your own or God’s?  What do you suppose happens when you align your life with God’s plan for your life? In other words, apply the quote above from CCC2824 to your life. |
| **SHARE YOUR FAITH** | What restrains your lips from proclaiming God in “the vast assembly”, in other words the civic forum?  What restrains Catholics in evangelization? |
| **WORSHIP** | In what parts of the liturgy of the Mass do you find hope?  In the second stanza of the responsorial, we hear that God does not want sacrifice, and yet the Mass is a sacrifice. Why or how is it that we speak that way still? |

**Responsorial Psalm**

**SECOND READING: I Corinthians 6: 13c-15a. 17-20**

Much of the philosophy of the classical world considered the body lower than or at best subservient to the soul. Paul attempts to put in place a more precise and accurate theology of the body for Christianity. Even in our own society, the body is either the subject of pornography, is seen as inadequate without purchasing numerous beauty products, or is almost ignored until we’re sick. We need a constant reminded that our bodies too share in the resurrection, so much does our God love His creation. More deeply, we humans in all of our aspects are “for the Lord.” Much of this imagery comes from biblical concepts of nuptial union of Christ and the Church for St. Paul. It’s a very challenging reading. Best perhaps to get the whole passage to reflect upon.

**Vss. 13-16: CCC 1004** In anticipation of the day of resurrection, we must in the present time, now, treat our own bodies and that of others with dignity and respect.

**Vs. 14: CCC 989** Just as Christ has risen so will we from the dead.

**Vss. 15-20: CCC 2355** CCC 2351 – 2356 is about as strong of language one can get about heterosexual disordered lives. No one of course talks about this at all; one hardly can because there are children present. This is immediately followed by CCC 2357-2359 about homosexual persons. All this under the rubric of the 6th Commandment.

**Vss. 15-16: CCC 796** The relationship of persons in the Church and in Christ are frequently expressed biblically in nuptial language. In Mark 2, 19 Jesus calls himself the bridegroom. Like marriage this covenant is indissoluble. While two separate person, St. Augustine here calls them “one in the conjugal union.” The CCC states that Christ as head of the Church is the Groom and as the body of the Church is the Bride. This is a great mystery. *Omnis similitudo claudicat*.

**Vs. 15; CCC 1265** “Baptism not only purifies from all sins, but also makes the neophyte “a new creature,” an adopted son of God, who has become “a partaker of the divine nature,” member of Christ and co-heir with him, and a temple of the Holy Spirit” That’s the whole paragraph. Worth pondering implications.

**Vss. 19-20: CCC 364, 1004** The human body shares in the dignity of “the image of God”. The body becomes a temple of the spirit precisely because of this truth. *Gaudium et Spes* 14,1 is well quoted here. Cf. above for 1004.

**Vs. 19: CCC 1265, 1269, 1695** Cf. above. Not only does baptism create a new person, but places the person in a new relationship to all others, one of service. Baptism brings duties and responsibilities, but also rights in the Church. Reference here these rights in Canon Law of the Laity and all Persons. We are justified through Christ and sanctified in the Spirit we are called to live a certain life as children of the light.

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| **KNOW YOUR**  **FAITH** | CCC 2351-2359 challenge the Church. These eight paragraphs are very controversial for many. The question being asked by Pope Francis is “Where is God’s mercy in all this part of the human condition?”  Where does the nuptial language originate in the Bible and why is this important today? |
| **LIVE YOUR**  **FAITH** | In what way has baptism made you a new creation  What does it mean for you to be a temple of the Holy Spirit |
| **SHARE YOUR FAITH** | What is your stewardship of service?  How do you show dignity and respect for every body? |
| **WORSHIP** | Why is the Eucharist the wedding feast of heaven and earth?  If we live for God, as St. Paul teaches here, what is the most important thing that we do as humans while on earth? |

**Second Reading**

**GOSPEL: John 1, 35-42 Jesus Calls His First Disciples**

The Baptist foretells the arrival of the Christ by pointing his own disciples to Christ; one can almost imagine here an accompanying hand gesture as he says, “Behold!” Then John immediately disappears from the story. The story connects the dots from evangelization to discipleship. I find myself wanting to ask what it is that the two disciples saw with Jesus and what did they talk about the rest of that day. Whether it was that night or in the light of the next day that Andrew sought out his brother Simon, both options pose interesting biblical connections. Jesus’ invitation is simple and direct. “Come and see!” So should ours be in evangelization, but of course we will have to have something to show them when they come, and this must not be ourselves but Christ. That Andrew first seeks his brother implies that he then also called many more by sharing the good news of his discovery with others. The poignancy of the last verse should not be ignored; the look of Jesus on Simon is very tender. One can see that look of the Christ is really great religious art. It is the gaze of full disclosure of the self. That Jesus knows him in advance of any introduction fulfills the prophecy of God’s radical insight into us, into our very depths. Finally, Jesus renames Simon thereby affirming his status as a new creation.

**Vss. 33-36: CCC 719** The Church must surely be speaking of the classical Biblical prophets ending in John the Baptist. The prophets are fulfilled in Jesus Christ.

**Vs. 36: CCC 608** John’s connection of Jesus as the Lamb of God points to the Suffering Servant and the Paschal Lamb of Exodus both being fulfilled and actuated in Jesus. Ransom is Christ’s mission.

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| **KNOW YOUR**  **FAITH** | What does evangelization mean?  What are the prophecies fulfilled in Jesus Christ? |
| **LIVE YOUR**  **FAITH** | Who first introduced you to Christ? Tell the story.  If you had a day of conversation with Jesus, what would you talk about? |
| **SHARE YOUR FAITH** | To whom have you, like Andrew, introduced Christ?  How can your parish become an evangelizing parish? |
| **WORSHIP** | Adoration is based on “Come and see!” as in “Come all ye faithful” in the Nativity hymn. When you come to Mass what do you see?  What is your favorite religious image of Christ in which you experience his gaze upon you? |

**Gospel**

**Next Sunday: Ordinary Time 3 B: Jonah 3, 1-5.10; Ps 25; I Cor 7, 29-31; Mk 1, 14-20**