**Ordinary Time 3 B** **Lectionary Catechesis**

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**Guardian Angels Parish in Mead, CO**

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| Urgency, endurance, courage, response, perspective about this passing world, mission are among the themes in this week’s readings. “Teach me your ways, O Lord” is the call of discipleship; we respond to Jesus by our consent and commitment to do His will and follow Him. We become discipleships because we have heard the proclamation. |

**FIRST READING: Jonah 3, 1-5.10**

The Book of Jonah, only 48 verses long, is not quoted in the CCC, odd in light of Jesus’ own reference to the sign of Jonah. Jonah is Hebrew for “dove”. The story is simple: Jonah is called to mission, he flees aboard a ship, he is seized for causing a storm, swallowed by a whale, prays for mercy, thrown up on shore, completes his mission, then ends by grousing about its success. Nineveh was the capital of the Neo-Assyro-Akkadian Empire that was suddenly conquered and collapsed in 612 BC. The story itself was likely remembered in a later historical time that needed reassurance of God’s actions in history. The reading accounts the beginning of what happened after the fish incident. The reading promotes vocation to mission and its success all because God is the one behind it all.

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| **KNOW YOUR**  **FAITH** | Why does the Catholic faith teach about a God who acts in history? |
| **LIVE YOUR**  **FAITH** | How do you live the mission of your life?  Share a time when you were successful or not because of God’s grace in your life. |
| **SHARE YOUR FAITH** | What do you admire about Jonah?  Relate the work of Jonah to the work of the evangelizing disciple. Use concrete examples if possible from family or parish. |
| **WORSHIP** | Connect the act of repentance with the action of worship.  Why is fasting an act of worship? |

**First Reading**

**RESPONSORIAL: Psalm 25, 4-5. 6-7. 8-9**

The responsorial antiphon picks up the lesson of the first reading: “Teach me your ways, O Lord.” The psalmist sustains the theme in remembering God’s past mighty deeds so that we might be assured of God’s guidance in the future.

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| **KNOW YOUR**  **FAITH** | God teaches us in the school of prayer and Eucharist. What are you learning right now in this school?  What does “for your love is from of old” mean to you when talking about God? |
| **LIVE YOUR**  **FAITH** | What grade are you in great school of God – prayer?  What grade are you getting? |
| **SHARE YOUR FAITH** | Who do you pray with?  What is the psalmist asking God to help with in prayer? |
| **WORSHIP** | Note the two classes of people God guides. How do they fit into our community?  What part of the Mass deliberately teaches us God’s ways? If you answered, the homily, discuss this more deeply and the state of homilies as you experience them. |

**Responsorial Psalm**

**SECOND READING: I Corinthians 7, 29-31**

The imminent collapse of Nineveh in the first reading shapes the choice of this reflection from St. Paul, and perhaps not a little wish the Roman Empire would go the same way (well, indeed it did!). In fact we, too, live in times of a perceptible imminent collapse bordering on apocalypticism. St. Paul here could be read as a modern survivalist. Chapter 7 addresses the questions arising in the community at Corinth about marriage. Marriage falls under the rubric of an indissoluble bond for Paul, and is shaped for him in the light of the imminent return of Christ. The last part of the last verse appears to be the key to the passage, so it is best not to get caught up in the hyperbolic examples reflecting rhetorical patterns of Semitic thought in Paul. He promotes a fervor and a world view among the disciples that keeps our eyes fixed on Jesus and not on this world. Marriage, as he sees it, then is given its meaning in light of the reign of God.

**Vs. 31: CCC 1619** The CCC describes virginity in the context of and in contrast to the sacrament of marriage as a “powerful sign of the bond with Christ.” It is “a sign which also recalls that marriage is a reality of this present age which is passing away.” The attributive participle in Latin references “the present age,” that is passing away. It could be read mistakenly in English to question the indissolubility of marriage.

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| **KNOW YOUR**  **FAITH** | How does a belief in an end to the world (all material reality) shape our faith and our lives?  Why does this world have to pass away? |
| **LIVE YOUR**  **FAITH** | How does this teaching of Paul affect your life if at all?  How would Paul respond to modern “survivalists”? |
| **SHARE YOUR FAITH** | The passage subtly recommends a certain humility and spirit of poverty in the midst of passing things. What does this say about sharing of material goods for Christians  How do you respond to someone who believes the world is ending soon as we know it and that person thinks they can escape in a Hummer into the mountains? |
| **WORSHIP** | Name a part of the Eucharist that references the imminent coming of Jesus Christ.  Does this passage mean also that the earthly liturgy is going to pass away? |

**Second Reading**

**GOSPEL: Mark 1, 14-20 Jesus Announces the Reign of God and Calls His First Disciples**

This passage consists of two parts: the proclamation of the good news and the call of the disciples, which are both more than enough material for two different reflections or connected by the fact that then the proclamation becomes the mission of the apostles, yet changed into the fundamental kergyma of the good news. The gospel is not without its work and not without its hardship and challenge. But it is God’s work, not our own, so it will be done as God says in Isaiah 55 about His word.

**Vs. 15: CCC 541, 1423, 1427** Jesus inaugurated the kingdom of God on earth. Confession is called the sacrament of conversion, because this is the first step in the call to Jesus and the return to Jesus. Prayer and charity solidifies the conversion. The CCC takes the initial proclamation of Jesus as a call to conversion. In some real sense the life of the Christian especially in the sacrament continues that fundamental call to conversion in Baptism.

**Vss. 16-20: CCC 787** “The Church is a communion with Jesus.” Scripture uses the language of “abiding”.

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| **KNOW YOUR**  **FAITH** | What is the core preaching of Jesus?  Name the Twelve Apostles. What is “apostolic” about the Church today? |
| **LIVE YOUR**  **FAITH** | Tell the story of the time when you experienced Jesus call you?  What did Jesus see in these fishermen that he would want to call them into discipleship? What does he see in us that is the same or different? |
| **SHARE YOUR FAITH** | Many consider there’s a “vocation shortage” of not enough priests to go around and serve the Church. The US has the third highest ratio of priests per Catholics in the world. Why is a religious vocation a challenge for our families today?  What will be the apostolic proclamation of this new communion? |
| **WORSHIP** | How is worship a part of discipleship?  Discuss the sacrament of reconciliation as conversion. |

**Gospel**

**Next Sunday: Ordinary Time 4 B: Dt 18, 15-20; Ps 95; I Cor 7, 32-35; Mk 1, 21-29**