**Ordinary Time 12 B Lectionary Catechesis**

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**Guardian Angels Parish in Mead, CO**

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| This is the first time in almost two years that there is not a single Catechism citation or reference for any of this Sunday’s reading. This is remarkable because the readings are not without enormous theological weight worthy of reflection. On the surface there is always our human response to the struggles which life presents and how we survive them (with others or alone). More deeply is the lordship of Jesus Christ over our lives personally and communally. Also, we find the even deeper account of God’s intervention and manifestation of God’s self through theophany. The second reading would have us reflect on the ultimate motivation or deepest intentionality of our human lives. |

**FIRST READING: Job 38, 1. 8-11**

At the climax of the Book of Job, after all the rounds of speeches by Job and his four interlocutors, God abruptly and dramatically intervenes out of the whirlwind. Elihu, the last arrival to address Job, just finishes his long speech, with an exclamation, essentially stating that God is not to be found, yet engaged in our human history; people fear God, yet no one sees God. At just this point, God begins to answer Job in a speech from Chapter 38 -39. The first part 38-39 (our reading is a creation based interrogation and epiphany of God omnipotence) moves into the heavenly courtroom for Job’s response in 40-41 which continues to use powerful imagery from the natural world and infrequently from the human world of farm and city. God manifests power in the natural order of things; Job acknowledges the truth of God’s position. Towards the end of his speech, Job engages in praise and repentance (chapter 42). The connection to the Gospel emphasizes God’s power and rule over the cosmos, and especially in the immediate image of the sea, an ancient symbol of chaos, danger, and peril.

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| **KNOW YOUR**  **FAITH** | Who made all that is?  Why did God create?  How are we to engage the natural ecology? |
| **LIVE YOUR**  **FAITH** | What are the questions you have for God?  When you behold nature, what is your most frequent faith response? |
| **SHARE YOUR FAITH** | When catastrophe strikes, how do you share your faith answers with family and friends? |
| **WORSHIP** | How do your “big questions” lead you to find answers in worship and praise?  What would happen if God appeared during your Sunday worship in your parish? |

**First Reading**

**RESPONSORIAL: Psalm 107, 23-24. 25-26. 28-29. 30-31**

The psalmist comforts those who need rescue from being lost in the desert, imprisonment, sickness, or at sea. This last is our portion of the psalm. Each kind of person saved responds with praise and thanks for God’s mercy. The sea rescue obviously relates to the gospel calming of the sea and to the imagery in Job for the divine epiphany. The third stanza today especially sounds like a fulfillment of the text in the life of the apostles.

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| **KNOW YOUR**  **FAITH** | Why can the human person not save ourselves?  What are the natural wonders of our world for which you praise God, even though they are overwhelming? |
| **LIVE YOUR**  **FAITH** | The abyss is a biblical symbol for that place in which we humans have not power. In what parts of your life are you powerless?  Beyond the oceans of medieval maps, in lands unknown, the illuminators often painted dragons. “There be dragons.” What are the unknown parts of your own soul that is most restless or filled with “dragons”? |
| **SHARE YOUR FAITH** | Share the Shaker hymn, “How Can I Keep from Singing”.  How is it that our human technological skills and accomplishments takes us further from the presence of God? |
| **WORSHIP** | What is the name of the architectural part of the church building in which the people sit? And what does that word mean in Latin?  Worship is all about praise and thanks to God. For what saving act of God are you in church this week to praise and thank God? |

**Responsorial Psalm**

**SECOND READING: II Corinthians 5, 14-17**

The love of Christ phrase that opens this reading does not mean whatsoever anything to do with our love for Christ, but rather that Christ has love for us. This is the love underlying the action and motivation and intention of the Christian. We become aware of this love which is his willingness to die for his friends, us, his disciples. A phrase particularly challenging to the modern American rugged individualist is “that those who live might no longer live for themselves but for him.” We live in a country where such a life is less imagined or taken up. The third challenge of the text is for Americans to get a grip on their severe and sinful prejudices and bigotries, judging one and all by the standards of an idiot media culture, “the flesh.”

The last verse refers to the Book of Revelations 21,5. This is St. Paul’s lead into his great teaching on reconciliation.

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| **KNOW YOUR**  **FAITH** | What does it mean to know Jesus Christ?  What is “agape” love according to this reading? |
| **LIVE YOUR**  **FAITH** | What motivates, impels, or informs your life more than anything else?  Share a story of how the sacraments have made you a new person. |
| **SHARE YOUR FAITH** | Why do we so often fall into the ignorance of judging others according to our uninformed standards?  What can you do now to change your prejudices? |
| **WORSHIP** | Reflect on the liturgy and ask yourself how the Mass invites us into the status of being a new creation. Share.  Why does Jesus ask his disciples to come to the Eucharist when we could instead just go out into some field and pray? |

**Second Reading**

**GOSPEL: Mk 4, 35-41 Calming the Storm While Crossing the Sea of Galilee**

On the shore of Galilee, Jesus teaches about the reign of God in a number of largely agricultural parables about growth. In the evening Jesus plans to cross the Sea of Galilee with the disciples, whom he had just named as apostles. Note in vs. 36 that there are other boats, which are not a part of the story. The boat Jesus was in is the important boat. Jesus was in the stern, the rear part of the boat opposite the bow, because the bow is the usual direction in which a boat sails. The stern is also where the captain would be in classical ancient boating, so it is appropriate for Mark to note that’s where Jesus was. The word “cushion” here designates a royal cushion. Jesus uses two commands: be silent and be still. These indicate the scope of his divine command over the natural world. The incident ends with the awe of the disciples and their question as to the identity of Jesus. Finally in vs. 36, Mark notes that the apostles took Jesus “just as he was.” Mark is perhaps asking if we accept Jesus or want to re-make him to suit our own purposes; perhaps the latter happens quite frequently on our part in that we want Jesus to be a certain way and have him fit our own likeness and image.

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| **KNOW YOUR**  **FAITH** | Who is Jesus that even the sea and wind obey?  How does Mark show the lordship of Jesus in this incident? |
| **LIVE YOUR**  **FAITH** | What happens to you when the “storms” of life come over you?  What do you suppose might be the symbol of crossing over to the other side mean? |
| **SHARE YOUR FAITH** | Who is all in your boat and who is missing from your boat?  Why is the apostolic Church important to you? |
| **WORSHIP** | Share what is the kind of calm you experience in church with Jesus.  What part of the liturgical experience do you find most comforting during the trials of life and why? Share. |

**Gospel**

**Next Sunday: Ordinary Time 13 B: Wis 1, 13-15. 2, 23-24; Ps 30; II Cor 8, 7. 9. 13-15; Mk 5, 21-43.**