**Ordinary Time 14 C Lectionary Catechesis**

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| The correlating passages of *Evangelii Gaudium* are 24 and then 176-179 for a contemporary understanding of mission. The core proclamation is peace, which is the very heart of the kingdom of God, especially when compared to the current un-peaceful state of our culture and world today. Everyone yearns for peace. Those on mission cannot be eristic. Accompanying this peace is the comforting presence of care in the prophet Isaiah and in the peace and mercy offered to the Colossians by St. Paul. |

**FIRST READING: Isaiah 66, 10-14c**

A old tape playing in some minds tells that the God of the Old Testament is vindictive and authoritarian receives a balance here in this lyrical and tender prophecy. Parental images of God and the city of Jerusalem are blended here. The abundant breast imagery may be out of reach for an American congregation, but the images of prosperity and wealth, because they are the ultimate values by which we measure one another in this culture, are things we understand. It is difficult to “see” (vs. 14) where are how God is comforting the poor, the refugee, the immigrant, and the whole range of excluded diversities today in our world. But then, this is precisely the mission of the Church.

**Vs. 13: CCC 239, 370** The CCC directs us first to a paragraph about God the Father, extrapolating on verse where God is portrayed as a mother comforting her children. The language of faith is enriched by the commonly understood experience of parenting. The CCC calls God the Father, yet when the mothering of God is state here, it becomes only a metaphor. The second CCC citation affirms that God is not in man’s image, yet the passage clarifies reflection on the first passage with this: “But the respective ‘perfections’ of man and woman reflect something of the infinite perfect of God: those of a mother and those of a father and husband.”

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| **KNOW YOUR**  **FAITH** | What is the teaching about the gender of God?  Share how this passage can change our understanding of God. |
| **LIVE YOUR**  **FAITH** | How does the Church give comfort to the poor and needy?  Share ways this passage encourages your community service and volunteering. |
| **SHARE YOUR FAITH** | How is a passage such as this used in evangelization?  Share the good news in this passage. |
| **WORSHIP** | How does exulting and rejoicing fit into your participation in worship at the Eucharist?  How are you comforted when you participate in Mass? |

**First Reading**

**RESPONSORIAL: Psalm 66, 1-3. 4-5. 6-7. 16. 20**

This psalm follows the first reading as an act of praise for God’s comfort and abundance given to the petitioner. The psalms appears to combine a meditation on the effects of the Exodus with a more recent crisis, perhaps the Babylonian exile and the return to Jerusalem. The deeds of God are always oriented toward salvation and redemption. We have been enslaved and captured by sin, and God brings us back to ourselves and to God. Finally the psalm portions we have here are prayers of petition. A Biblical pattern is human sin, prayer to God, God’s saves, and God restores.

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| **KNOW YOUR**  **FAITH** | What does this psalm teach you about the nature of God?  Name the mighty deeds of God, as many as you can. |
| **LIVE YOUR**  **FAITH** | Share a time when you know that God has heard your prayers and rescued you.  What does this psalm encourage you to do or become in your life? |
| **SHARE YOUR FAITH** | Share the reason we humans need to worship God.  One of the themes is rejoicing in this psalm. Discuss the need for rejoicing in the modern world with everything that is happening around us. |
| **WORSHIP** | Again, what can you do to make your Sunday worship a more full participation and an opportunity for rejoicing in the Lord?  What are the typical prayers you bring with you to Mass on Sundays? |

**Responsorial Psalm**

**SECOND READING: Galatians 6, 14-18**

St. Paul comes to the end of this epistle. The problem in the Galatian community is that some are not being circumsized so that they cannot be identified as Christian so as to escape persecution. Paul argues that only the cross matters and one’s faithfulness, and that through the cross one becomes a new creation. In this new creation, all the old human made barriers distinguishing us one from the other no longer matter or count, but only the effects of the cross, in that we receive God’s forgiveness and mercy. In the new creation which has new laws, there is authentic peace. The last two verses of this passage, concluding the letter are unusually personal, and reveal that Paul has some sort of stigmata perhaps. Remember that Paul was both stoned and whipped, so the passage may refer to his willingness to share in the suffering of Christ. The last verse is a typical Pauiine close to a letter. In vs. 11 just before our portion, Paul refers to writing this in his own hand and in larger the normal letters as if to emphasize his point even more, so that to him this letter’s conclusion was important.

**Vs. 15: CCC 1214** In Baptism, the person dies with Christ through burial in water, and is raised up in Christ, saved from death, to be a new creation, a child of God.

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| **KNOW YOUR**  **FAITH** | Name the effects of Baptism?  What does this passage mean by a “new creation”? |
| **LIVE YOUR**  **FAITH** | How has the sacramental life of the Church been at work in you by grace to make of you a new creation?  How does this passage suggest we treat one another, especially at Eucharist, across all the thresholds and boundaries that separate us? |
| **SHARE YOUR FAITH** | In a very cosmopolitan culture such as Rome and likewise our own, what is supposed to be the effect of Paul’s inclusive message and teaching here?  Are there to be any exclusions in our Church’s mission to evangelize? |
| **WORSHIP** | What is the connection in the Memorial Acclamations between the death and resurrection of Christ?  What are the requirements to approach the Church for Baptism? |

**Second Reading**

**GOSPEL: Luke 10, 1-12. 17-20 Mission of the Seventy-Two**

In Luke’s Gospel, this commissioning and sending of the 72 has been preceded by a similar event of the 12 apostles in Luke 9. The pattern is identical: sharing authority, given directions, sending, the mission at work, and the return to report. The Mission Narrative of the 72 is much more full and detailed. Here Jesus has now begun his journey to Jerusalem; he has taught of his coming capture, sentencing, death, burial, and resurrection, and has further taught that this is also the shape and path of the disciples’ lives. The disciples’ mission is to prepare for the arrival of Jesus. Laborers are few, because few are authentically evangelized themselves. The message is very simple: a declaration of peace and a proclamation announcing the presence of the reign of God. Simplicity and humility of life style marks the disciple. Jesus also includes a statement about those who would reject him. Vss.13-16 that are missing tell of Jesus’ condemnation of two villages, Chorazin and Capernaum, because they ultimately rejected him. The 72 return, marveling at what they saw. Jesus cautions them about their cause for joy, and it is not because they have power, surely a lesson for the modern Church. The pattern of evangelizing still holds for the Church today: commissioning, instructing, sending, mission, and returning to report.

**Vss. 1-2: CCC 765** Here we find that Jesus organized core structures of the Church, which are oriented primarily for mission. It is for mission that the Church receives power from Christ.

**Vs. 2: CCC 2611** Prayer assists the person in orienting themselves to God’s work, which is mission, so that the person may more closely cooperate with God.

**Vs. 7: CCC 2122** This paragraph comments on receiving payment for bestowing a sacrament, les there be abuses and the poor are deprived.

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| **KNOW YOUR**  **FAITH** | What is the purpose of the Church in light of this narrative?  What does it mean to you to say, “the kingdom of God is among us”? |
| **LIVE YOUR**  **FAITH** | What fundamental and minimal ecclesial structures does Jesus put into place in this Gospel story?  Share your experiences of evangelization? |
| **SHARE YOUR FAITH** | What elements of Jesus’ directions are especially relevant in contemporary evangelization, sharing our faith? And why?  What is the core two things that the Church proclaims when evangelizing based on this passage? |
| **WORSHIP** | How does this evangelizing fit into our Sunday Eucharistic experience today?  Distinguish the sign of peace at Mass from a socializing moment. |

**Gospel**

**Next Sunday: OT 15 C: Dt 30, 10-14; Psalm 69; Colossians 1, 15-20; Luke 10, 25-37**