**ORDINARY TIME 26 C Lectionary Catechesis**

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 **Guardian Angels Parish in Mead, CO**

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| Listening is a special skill that we have to learn. Listening to my own heart or the heart of the world, I will be tempted to eat, drink, and be merry. Listening to the prophets, Moses with the commandments, and most especially to Jesus requires the discipline of prayer and discernment. The rich man does not listen; he fails to hear the cry of the poor. The upshot of the readings is not just about our attention to the poor, but about our listening capacity.  |

**FIRST READING: Amos 6, 1a. 4-7**

While none of these verses are cited in the Catechism, they are chosen by the Church in light of the Gospel. Matthew had passages like this in mind in Mt 6, 21: “Where your treasure is there your heart will be.” The traditional language for this is “concupiscence of flesh” and is taken up in the CCC under the 10th Commandment #2534 and following the sins of avarice, greed, envy are spelled out. Here also the CCC # 2541 and following speaks of the desires of the spirit, poverty of the heart, and our happiness in seeing God. The prophet strongly mocks the sumptuous life-style of Israel, announcing their destiny in exile. After naming their faults, the prophets gets to the problem behind the faults: that they’re not even aware of it and made sick by it. Doom is swift and certain.

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| **KNOW YOUR****FAITH** | Can you name the seven deadly sins? Can you name the nine fruits of the Holy Spirit? |
| **LIVE YOUR****FAITH** | What is sumptuous about your life-style? How are you poor in some quality or aspect of your life? |
| **SHARE YOUR FAITH** | Create your own list of the social injustices of our culture and times we live in. How do you respond to our responsibilities to the poor?  |
| **WORSHIP** | What are the qualities of authentic worship from a prophetic standpoint?Share your thoughts on traditional and contemporary ecclesial music. |

  **First Reading**

**RESPONSORIAL: Psalm 146, 7. 8-9. 9-10**

These verses are not directly used by the Catechism, but clearly confirm what the prophet is saying and are offered by the Church to support the teaching of Jesus in the Gospel. The psalm is practically a review of the corporal works of mercy. Because mercy is God’s work, we collaborate with God in the same works of mercy in order to justify our faithfulness. The frame of this psalm at the beginning and the end is in the context of worship and praise of God who is merciful.

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| **KNOW YOUR****FAITH** | Name the corporal works of mercy.God is eternal. Humans come into existence and pass out of existence. So why do humans exist according to God’s plan? |
| **LIVE YOUR****FAITH** | When and where do you experience the mercy of God in your life?Which corporal work of mercy is most challenging for you to do and why? |
| **SHARE YOUR FAITH** | Share your thoughts on the connection between the works of mercy and evangelizing?With whom do you share your service ministry, volunteering, and the  |
| **WORSHIP** | Why does the Bible connect mercy and praise? What does the word “Hallelujah!” mean? What language? |

 **Responsorial Psalm**

**SECOND READING: I Timothy 6, 11-16**

The two letters to Timothy concern themselves with the problem of false teachers of “knowledge”, with Church social structure, with ethical discipleship, ministerial qualifications, and personal encouragement to being faithful. Here at the end of the letter, the author tells the recipient to pursue the fruits of the Spirit, compete well, and remain faithful. The idea of “compete well” in the faith sounds like a strange concept to our cultural ears. The word is not so much a competition but more the notion behind our word “protagonist”, the main character in a drama. An “agonist” is someone who has the power to act, so that this competing is more about raising and sustaining the power within one’s self to act on the faith received. We are characters in a sense in a cosmic drama of great powers. The passage concludes with a doxology praising Christ as in Colossians and Philippians.

**Vs. 12: CCC 2145** In the section on the 2nd commandment, the CCC invites us to a confession and use of God’s name that 1) gives witness and 2) leads to adoration and 3) respects God’s name as a positive way of acting on this commandment

**Vss. 15-16: CCC 2641** Paul ends the passage with a doxology, a form of prayer of praise. Our most familiar doxology is the “Glory be to the Father. . . “

**Vs. 16: CCC 52** While God “dwells in unapproachable light’”, God reveals himself to us so that we might have a share in God’s life. This is the master plan for us.

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| **KNOW YOUR****FAITH** | What commandment is St Paul speaking about in the second reading?Who is God sending in our times to warn us of the impending judgment? This points you to the doxology in the second half of the reading.  |
| **LIVE YOUR****FAITH** | Name three things you can change right now about your life-style.What does commitment mean to you? |
| **SHARE YOUR FAITH** | What does Paul mean by “to which you were called when you made the noble confession in the presence of many witnesses.”?To whom do you witness your faith? |
| **WORSHIP** | How does the Liturgy imagine the “unapproachable light? In other words, reflect on the transcendence and the immanence of God.What exactly is adoration? |

 **Second Reading**

**GOSPEL: Luke 16, 19-31 The Parable of Dives and Lazarus**

Like the Good Samaritan and the Prodigal Son, this is one of the great parables unique to Luke’s Gospel. The purple clothes of the rich man could hint that this points to the Roman emperor. Jesus begins the story with contrasting scene reminiscent of the prophetic tradition. In some of the word play here, “even the dogs” suggests that barbarians even know how to care for the poor. Both men die, as will we all. In the very simply sketched cosmology, there is a judgment and a heaven and hell. The translation has moved away from “on his bosom”, although that is certainly very literal, to simply saying “at his side.” Was the original too graphic? The language suggests that they are both reclining at the heavenly banquet table. Dives did not understand his responsibilities to the covenant nor delay gratification. The Church has taken a teaching from this story about hell’s permanence. Jesus moves the story from concern for the needy to raising the question of religious authority when he asks to whom will the brothers listen: Abraham, Moses, or even one who is raised from the dead. Do we ourselves listen to the One raised from the dead?

**Vs. 19-31: CCC 1859 and 2831** “Feigned ignorance” by Dives the rich man is no excuse for the

seriousness or commission of a sin, especially a mortal sin. It is very telling that the Church uses this parable to affirm the great evil and gravity of social injustice. The second citation connects our petition for daily bread in the Lord’s prayer with our responsibilities to the poor.

**Vss. 22-26: CCC 633** This text is cited by the Church to demonstrate the existence of Hell.

**Vs. 22: CCC 336 and 1021** Angels function to watch over us and carry us into God’s heavenly care.

Secondly the Church affirms based on this parable of Jesus a belief in a particular and immediate judgment of the soul at death as well as a general judgment at the end of time.

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| **KNOW YOUR****FAITH** | Why is it necessary to accept the existence of Hell? Why is it necessary to accept the resurrection of the dead? |
| **LIVE YOUR****FAITH** | What do you take away with you from the reading this week?In what part of your life could these reading have an immediate impact? |
| **SHARE YOUR FAITH** | Dives shared his life with his wealthy family and friends. Lazarus shared his life with the dogs. Dogs in this culture suggests foreigners and outsiders, barbarians. Where are you in this spectrum?Why does a disciple have a responsibility to the poor and the foreigner? |
| **WORSHIP** | How are Abraham, Lazarus, and in fact the hosts of heaven comforted at one another’s side by the divine presence of God?Who is missing from our Sunday Eucharist? |

 **Gospel**

**Next Sunday: OT 27 C: Habakkuk 1, 2-3. 2, 2-4; Psalm 95; II Timothy 1, 6-8. 13-14; Luke 17, 5-10**