**ORDINARY TIME 32 C Lectionary Catechesis**

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**Guardian Angels Parish in Mead, CO**

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| Clearly the main theological point this Sunday is the resurrection. In light of today’s cultural views and fears about the end of the world and other apocalyptic scenarios, it is good to focus on this central truth of our faith. While it is tempting for people to focus on the multiples marriages legal case proposed by the Sadducees, it is best to keep the emphasis on the teachings of Jesus from vss. 34-38. Actually there are four distinct things happening in the complex answer that Jesus gives. Jesus addresses the end of the world in the following Sunday’s readings. It may be good to start with a reading of the two resurrection statements in the Creed with a contemplative pause. Then the focus of the question can become how the theology of the resurrection comes alive in our lives. Luke 20 & 22 has Jesus teaching in the Temple, yet leaving each night (Luke 21, 37-38), much of his teaching concerning the changes to come. |

**FIRST READING: II Maccabees 7, 1-2. 5-14**

Threatened by Jewish insurgents, the Seleucid Antiochos IV Epiphanes suppresses Jewish religious practices which only inflames the rebels; in 164 BC, the Jewish people re-establish an independent kingdom after many incidents like the one in this story. The brothers’ faith in the resurrection foretells and prom- ises the resurrection of Christ and our own, even through and after our own struggles.

**Vss 9 and 14: CCC 992** Like the example of the Psalm today, we are taught that God revealed the teaching about the resurrection gradually. Here in the CCC a connection is made between covenant and creation in the quote from Maccabees. The resurrection is a promise by God fulfilled finally in Christ. I and II Maccabees are unique to the Catholic Bible. The whole incident is reported in II Maccabees 7. Some historical background on Hellenistic culture may be appropriate here.

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| **KNOW YOUR**  **FAITH** | Where in the creation or covenant story do the Maccabean brothers get their hope in the resurrection? Note: Carefully read CCC 992.  What does this mean: “The blood of martyrs is the seed of the Church,” by Tertullian? |
| **LIVE YOUR**  **FAITH** | Why is faith and hope in the resurrection politically dangerous?  What do you think of people today in the modern world who die for their faith?  In what way is living your faith a challenge for you in this culture? |
| **SHARE YOUR FAITH** | Share the story of a modern martyr for their faith.  What do you think of the public witness of these seven brothers, their mother, and teacher? |
| **WORSHIP** | Share the story of a modern martyr for their faith.  What do you think of the public witness of these seven brothers, their mother, and teacher? |

**First Reading**

**RESPONSORIAL: Ps 17, 1. 5-6. 8. 15**

Like the scene in the gospel today of Jesus as Teacher/ Rabbi being interrogated by a human court, the psalmist becomes the petitioner in the heavenly court. It is in the last verse that we find the connection to the gospel. The psalmist making the claim that God’s face will be seen and “on waking” the soul will be in God’s presence. Here the ancient psalmist foretells the resurrection with a boasting claim about God’s radical power and love.

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| **KNOW YOUR**  **FAITH** | What does it mean to “behold your face” when talking about God?  What is the ultimate satisfaction of the human life? And why? |
| **LIVE YOUR**  **FAITH** | What does it mean to say “the apple of your eye?”  How do you remain steadfast in God’s ways and walk faithfully? |
| **SHARE YOUR FAITH** | What happens to you when the topic of reincarnation comes up? What is your biblical argument?  Share a story of a time when you called on God and God answered you with your family or friend. |
| **WORSHIP** | Name one point (and there are many) in the liturgy which invites us to call upon God? Explain.  Why are hearing and seeing important Biblical actions and how do these show up In the liturgy? |

**Responsorial Psalm**

**SECOND READING: II Thessalonians 2, 16-3,5**

Scripture scholars mainly accept that this letter was probably written about AD 51-52, after Paul’s arrival in Greece and as a response to practical concerns reported to him from this fledgling church. Paul takes on the purveyors of “new religions” in the Hellenistic world, and he defends his own teaching by the exemplary model of his work and diligence while he was with them. The CCC does not cite this text; however, a person can easily take the words of encouragement from St. Paul regarding endurance and strength and apply them to our own situation. Avoid getting stuck on whoever the group thinks are “perverse and wicked people.” There’s already plenty of anger and hate around.

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| **KNOW YOUR**  **FAITH** | How does grace enhance our endurance and grow our faith?  Why is God faithful? |
| **LIVE YOUR**  **FAITH** | How can you “direct your heart to the love of God and to the endurance of Christ”?  How can you “glorify” God’s word in your life? |
| **SHARE YOUR FAITH** | What does it feel like when you are encouraged, appreciated, strengthened by someone’s words to you? Now imagine yourself passing this on.  Share the confidence God has in you with someone in your life this week. |
| **WORSHIP** | What part of the Sunday Liturgy encourages you or gives you strength and why?  How does this passage relate to the sacrament of reconciliation? |

**Second Reading**

**GOSPEL: Luke 20, 27-38**

Jesus arrives in Jerusalem and enters the city as a king. First he drives out the merchants from the temple and then begins teaching there. Confrontation with political and religious authorities begins. This incident actually concludes in two subsequent verses: some scribes acknowledging that he teaches well, and no one dares to question him further. They call him “Teacher.” Jesus offers three rabbinic arguments for the resurrection in this gospel.

**Vs 36: CCC 330** The Resurrection is so central to our faith, the Nicene Creed emphasizes that both Jesus rose and we ourselves will be resurrected. CCC 638-658 and 988-1019, more than fifty paragraphs. In the midst of this, the Church finds a teaching about the nature of angels as having intelligence, will, personal, and immortal. It may be best to teach about the resurrection in a culture that increasingly fantasizes about re-incarnation.

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| **KNOW YOUR**  **FAITH** | Choose any of the fifty some paragraphs on the resurrection and discuss the centrality of this truth.  Read and reflect on the two times in the Nicene Creed that the resurrection is taught..  Who does the raising up? Why is this important to know? |
| **LIVE YOUR**  **FAITH** | What does the resurrection mean for the Christian while alive?  What does the resurrection mean for Catholic ethics/morality? |
| **SHARE YOUR FAITH** | What does the resurrection event do to the apostolic church?  What is the difference between an encounter with the historical Jesus and an encounter with the risen Christ? Which do you meet and why?  Does your life reflect the historical Jesus or the resurrected Christ? |
| **WORSHIP** | If the Eucharist is the “source and summit” of the Christian life, what is the “source and summit of the liturgy during the year?  What is the central event of the Easter Vigil? How do we liturgically acknowledge this?  What is the “Exultet?” |

**Gospel**

**Next Sunday: OT 33 C: Malachi 3, 19-20a; Ps 98, 5-6. 7-8. 9; II Thessalonians 3, 7-12; Luke 21, 5-19**