

Lectionary Faith-Sharing Community

28TH. ORDINARY SUNDAY

Cycle B - October 10, 2021

OPENING PRAYER



Leader: Fill us with your love, O Lord, and we will sing for joy!

All: Teach us to number our days aright, that we may gain wisdom of heart.

Leader: Fill us at daybreak with your kindness,

All: that we may shout for joy and gladness all our days.

Leader: *We invoke the presence of the Holy Spirit:*

Come, Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love. Send forth your Spirit and they shall be created. And you shall renew the face of the earth.

Oh God, who by the light of the Holy Spirit, did instruct the hearts of the faithful, grant that by the same Holy Spirit we may be truly wise and ever enjoy his consolations, through Christ, our Lord. Amen.

FIRST READING [Wisdom 7 (7-11)]

I prayed, and prudence was given me; I pleaded, and the spirit of wisdom came to me. I preferred her to scepter and throne, and deemed riches nothing in comparison with her, nor did I liken any priceless gem to her; because all gold, in view of her, is a little sand, and before her, silver is to be accounted mire.

Beyond health and comeliness I loved her, and I chose to have her rather than the light, because the splendor of her never yields to sleep. Yet all good things together came to me in her company, and countless riches at her hands.

In ancient times there came into being two groups of Jews: Those from Palestine, whose spoke Hebrew, and those from all the lands around the Mediterranean Sea, whose language was Greek. But they all had the same faith in common, and practiced the same traditions, only that they moved in two different cultures. The later are sometimes called Hellenists, since that term represents the Greek cultural heritage. Among them arose several God-inspired men who wrote some of the Old Testament books. Among them is the book from which this first reading is taken.

This book praises Wisdom, and presents it as if it were a person. Let us remember that having knowledge is not the same as being wise. Wisdom is, first of all, a divine quality, which God communicates to humanity.

The author puts in the mouth of Solomon, (sometimes considered the author of the book, although he lived several centuries earlier), a comparison of the Wisdom received from God with all kinds of material wealth and bodily qualities. The result is that there is nothing comparable to Wisdom, and that it is worth leaving everything for it, since it is the source of the most valuable goods.

(1) What ideas come to mind and what teaching could you explain using this text?

(2) Read again the text and see the things that the author contrasts with wisdom. Which of them attracts your attention the most because of how difficult it would be to put it on the back burner?

(3) Read also Wisdom 7:13. How do you understand this verse?

SECOND READING [Hebrews 4 (12-13)]

Brothers and sisters:

Indeed the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart.

No creature is concealed from him, but everything is naked and exposed to the eyes of him to whom we must render an account.

Los primeros 11 versículos de este capítulo 4 de la carta a los Hebreos constituyen un comentario al salmo 95. Y en los versículos 12 y 13 se encuentra esta sentencia acerca de la Palabra de Dios.

El texto proclama la fuerza y la eficacia de la Palabra de Dios que precisamente, porque viene de Él, no es letra muerta, sino realidad viva y activa. Nadie puede esconderse de ella, ni escaparse de su implacable efectividad. Algunos pretenderán ser indiferentes a la Palabra de Dios, pero esa actitud no es sino una manera de disfrazar el miedo a sentirse interpelado por las verdades que revela. El texto puede lucir como una amenaza, pero solo para quienes no están dispuestos a vivir en la sinceridad y de un modo coherente entre lo que se hace y lo que se dice.

Mientras que por otra parte, quienes sí están dispuestos a dejarse moldear por la Palabra de Dios, ella representa una guía segura, que con su claridad va indicando el rumbo.

Existen cuatro pasos para aprovechar mejor la Palabra de Dios, que se traducen en las siguientes preguntas: Primero, ¿Qué dice la Escritura? (Hay que leerla); Segundo, ¿Qué quiere decir? (interpretarla, preguntar, averiguar); Tercero ¿Qué me dice a mí? (Reflexión personal o compartida); Cuarto, ¿Qué voy a hacer ante lo aprendido? (Seguir igual o profundizar mi conversión)

The first 11 verses of this chapter 4 of the letter to the Hebrews constitute a commentary on Psalm 95. And in verses 12 and 13 we find this sentence about the Word of God.

The text proclaims the strength and efficacy of the Word of God that precisely, because it comes from Him, is not a dead letter, but a living and active reality. No one can hide from it, or escape its relentless effectiveness. Some will pretend to be indifferent to the Word of God, but this attitude is nothing more than a way of disguising the fear of feeling challenged by the truths it reveals. The text can look like a threat, but only for those who are not willing to live in sincerity and in a coherent way between what is done and what is said.

While on the other hand, those who are willing to let themselves be molded by the Word of God, it represents a sure guide, which with the clarity of it indicates the direction.

There are four steps to making better use of God's Word, which translate into the following questions: First, what does the Scripture say? (You have to read it); Second, what do you mean? (interpret it, ask, find out); Third, what does it say to me? (Personal or shared reflection); Fourth, what am I going to do with what I have learned? (Deepen my conversion)

- (1) How do you interpret this reading?
- (2) Read 2 Timothy 4 (1-2). What ideas come to you when reading this short text?
- (3) What is meant by "... able to discern reflections and thoughts of the heart ..."?
- (4) Discuss the four steps of a biblical reflection.

GOSPEL [Mark 10 (17-30)]

As Jesus was setting out on a journey, a man ran up, knelt down before him, and asked him, "Good teacher, what must I do to inherit eternal life?" Jesus answered him, "Why do you call me good? No one is good but God alone. You know the commandments: You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; you shall not defraud; honor your father and your mother." He replied and said to him, "Teacher, all of these I have observed from my youth."

Jesus, looking at him, loved him and said to him, "You are lacking in one thing. Go, sell what you have, and give to the poor and you will have treasure in heaven; then come, follow me."

At that statement his face fell, and he went away sad, for he had many possessions.

Jesus looked around and said to his disciples, "How hard it is for those who have wealth

to enter the kingdom of God!" The disciples were amazed at his words. So Jesus again said to them in reply, "Children, how hard it is to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of God."

They were exceedingly astonished and said among themselves, "Then who can be saved?"



Jesus looked at them and said, "For human beings it is impossible, but not for God. All things are possible for God."

Peter began to say to him, "We have given up everything and followed you."

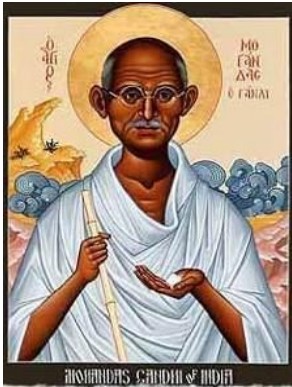
Jesus said, "Amen, I say to you, there is no one who has given up house or brothers or sisters or mother or father or children or lands for my sake and for the sake of the gospel who will not receive a hundred times more now in this present age: houses and brothers and sisters and mothers and children and lands, with persecutions, and eternal life in the age to come."

In verses 2 through 16 of this 10th chapter of the Gospel of Mark, let's remember, Jesus teaches about marriage and children. Now he has to talk about the attitude we must have towards material goods.

In this passage we can notice three ideas that come together: the story of the call to the rich man, the teaching to the disciples about the dangers of riches and the dialogue about the reward that awaits those who are able to renounce riches.

The wealthy man appears as someone "who complies." Jesus does not criticize him for it, but his conversation shows that it is only part of what is expected of us. You have to start with something, and keeping the commandments is a good way to start a relationship with God. But we can not stay there. Jesus demands something else: he wants to be followed. It's about maturing in faith. It is no longer about mere fulfillment but about discipleship. To be a disciple of the Divine Master, you have to be willing to give up some things. To be completely free, you have to stop being a slave. And whoever becomes a slave to material goods lacks the freedom it takes to be a true disciple of the Lord. In short, what Jesus proposes is a radical change: moving from religiosity (compliance with precepts) to spirituality (loving relationship with God that makes us want to please him in everything, doing his will above all).

Later, Jesus Christ dialogues with the disciples about how difficult it is to want to preserve things and at the same time want to enter the Kingdom of God. Jesus Christ also reveals something that we often forget: It is not we who achieve our salvation, but it is the product of a generous act of God. What men cannot accomplish, God gives them as a free gift.



And in the third part, Peter speaks on behalf of all those who have dared to unleash tastes, preferences and even loves to pursue the Kingdom offered by Jesus Christ. The Lord's answer is very clear about the reward that awaits those who do so. It is not a question of leaving something that is bad, but of valuing the Lord above those things that one loves the most. It is a love that should be above all other loves, just as we recite in the first commandment. True wealth is not found in this world, and nothing we accumulate now will serve us in the afterlife. Hence the wisdom of the Jewish saying that we come into this world with clenched fists, but leave it with open hands.

(1) There are people, like Mahatma Gandhi, who, being rich, chose a simple life. His relatives could not collect an inheritance but the whole of humanity did receive a good inheritance from Gandhi. Will only your relatives benefit from your passage through this world, or also a few others? What will your inheritance be?

(2) Read 1 Timothy 6 (6-12). What lessons could you draw from this passage for yourself and to teach others?

(3) Read Luke 12 (34) What do you think Jesus Christ meant by these words?

(4) Read Luke 6 (20) and 6 (24) How do you understand these words of Jesus Christ?

CLOSING PRAYER

Leader: *Lord of the day and night, of the beginning and of the end: At the closing of this meeting, once again we lift up our hearts to You, divine source of all life.*

All: **We thank you for the gifts you have bestowed on us. We thank you for the love expressed in companionship and understanding, mutual respect and shared ideas. We give you thanks for your holy power that will help us in our concerns that we have shared. For these and all the gifts that come from You, we give you thanks.**

Leader: *Lord hear our prayers* (attendees can propose their own needs of prayer)

All: **In the same way in which we have being blessed by your presence as we meet, we ask now to bless our safe return to our homes. May your holy blessing be over us + in the name of the Father ...**

Leader: *May the King of the eternal glory gather us together in His heavenly banquet. Amen.*