

ctkAlive! Scripture Study
13th Sunday in Ordinary Time
2022—C Cycle



Image source: [OneWalk.com](https://www.onewalk.com)

Opening Prayer

(edited and abridged for use here)

I Go Forth

As I go about my day, Lord...
striving to walk with you
as a faithful follower...
remind me that I do not walk alone.
I am one of a company of believers.
May your grace... mercy... and peace
bless, keep, and transform me
this day and forever.
Amen

Source: [Catholic Identity](https://www.catholicidentity.com)

Introduction to the 13th Sunday of Ordinary Time

In recent months we have lived, prayed, and celebrated our way through the dramatic seasons of Lent... Easter... and the inspiring post-Easter weeks of Jesus' final instructions to the Apostles and the first community of believers. Then we moved on to Ascension... Pentecost... and the solemn commemorations of Holy Trinity and Corpus Christi.

Beginning this weekend, we shift liturgical gears and enter into a lengthy period of "Ordinary Time." It's as if we are "liturgically spent" by the events of winter and spring. Ordinary time will culminate in late November with the Feast of Christ the King.

Then we'll start the liturgical cycle all over again with a new season of Advent... leading to Christmas... and ending with the feast of the Epiphany. Then another Ordinary Time breather before starting the Lent to Corpus Christi cycle all over again.

“Following the lead of the liturgical reforms of the Roman Rite, many Protestant denominations also adopt the concept of an *Ordinary Time* alongside the Revised Common Lectionary.... Those that have adopted the Revised Common Lectionary include churches of the Anglican, Methodist, Lutheran, Old Catholic, and Reformed traditions.” Source: [Wikipedia](https://en.wikipedia.org/wiki/Ordinary_Time)

Scripture Readings

I Kings 19: 16, 19-21 “Elisha left and followed Elijah as his attendant.”

Psalm 16: 1-2, 5, 7-11 “Keep me, O God, for in you I take refuge.”

Letter to the Galatians 5: 1, 13-18 “For freedom Christ set us free.”

Luke 9: 51-62 Jesus said to one man, “‘Follow me.’ But the man said, ‘Lord, let me go first to bury my father.’”

A Reading from First Book of Kings (19: 16, 19-21)

Yahweh said:

“You must anoint Jehu son of Nimshi king over Israel, and Elisha son of Shaphat from Abel Meholah to take your place as prophet.

“Elijah went from there and found Elisha son of Shaphat. He was plowing with twelve pairs of oxen; he was near the twelfth pair. Elijah passed by him and threw his robe over him. Elisha left the oxen, ran after Elijah, and said, ‘Please let me kiss my father and mother goodbye, *then* I will follow you.’

“Elijah said to him, ‘Go back! What have I done to you?’

“Elisha went back and took his pair of oxen and slaughtered them. He cooked the meat over a fire that he made by burning the harness and yoke. He gave the people meat and they ate. Then he got up and followed Elijah and became his assistant.”

Personal Reflection

Elijah passed by Elisha and cast his cloak over him. Thus Elijah calls his chosen successor in the same way as Jesus will call his apostles: “Follow me.” Perhaps Elijah interpreted Elisha’s answer, “Let me say goodbye to my parents,” as a hesitation on the young man’s part to leave everything. Nevertheless he responded to Elisha’s request but with a barb: “Go back then, if that’s more important to you than God’s calling.” Elisha merely wanted to say goodbye to his family in a sonly manner (like the young man in today’s gospel reading). What could be wrong with that? Elisha’s delay irritated Elijah, but he let him say farewell to his family. Elisha then became Elijah’s disciple... and his successor as a prophet in Israel.

— *When in my life did God call me to leave the comfort of home to embark on some new and uncertain journey that would change my life?*

— As a parent, guardian, or employer, how do I act when someone responds to my order, “OK, but first I need to see someone else... or finish something on which I was working? How much of my own ego demands on-the-spot compliance by others?

Responsorial: Psalm 16 (1-2, 5, 7-11)

True happiness: a psalm of confidence.

You are my inheritance, O Lord.

Protect me, O God, for I have taken shelter in you.

I say to the Lord, “You are the Lord,
my only source of well-being.”

You are my inheritance, O Lord.

Lord, you give me stability and prosperity;
you make my future secure.

I will praise the Lord who guides me;
yes, during the night I reflect and learn.

You are my inheritance, O Lord.

I constantly trust in the Lord;
because he is at my right hand,
I will not be upended.

So my heart rejoices and I am happy;
My life is safe.

You are my inheritance, O Lord.

You will not abandon me to Sheol;
you will not allow your faithful follower to see the Pit.

You lead me in the path of life;
I experience absolute joy in your presence;
you always give me sheer delight.

You are my inheritance, O Lord.

Personal Reflection

A hope-filled theme permeates Psalm 16. By nature, we are inclined to offer “lip-service” to God more than we’d like to admit. So much of our energy and attention goes to the false gods we construct to guide our lives. These false gods offer nothing in return, but for some misguided reason we keep repeating our mistake—putting material pursuits ahead of God’s call and will. Perhaps this off-the-mark experience is a necessary starting point for many of us. As we become older and more aware of our personal emptiness, our desire for union with God can grow stronger—not because we are better but because ours is the God of [Francis Thompson](#)’s (1859–1907) classic poem, “[The Hound of Heaven](#).” [Please read the poem now.]

— Which phrase, sentence, or verse in *“The Hound of Heaven”* speaks to me most personally? And why?

A Reading from the Letter to the Galatians (5: 1, 13-18)

“For freedom Christ has set us free. Stand firm, then, and do not be subject again to the yoke of slavery.

“For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity to indulge your flesh, but through love... serve one another. For the whole law can be summed up in a single commandment, namely, ‘*You must love your neighbor as yourself.*’

“However, if you continually bite and devour one another, beware that you are not consumed by one another. But I say, live by the Spirit and you will not carry out the desires of the flesh. For the flesh has desires that are opposed to the Spirit, and the Spirit has desires that are opposed to the flesh, for these are in opposition to each other, so that you cannot do what you want.”

Personal Reflection

Christian communities throughout the Roman Empire consisted of both “Jesus-Jews” and pagans. An issue for some Jewish Christians was their insistence that male converts from paganism had to submit to circumcision. Following that Jewish mandate was not a sin. Paul could have tolerated it without encouraging it. But instead, he opposed that stance: “If you are led by the Spirit, you are not under the [Mosaic] law.” Since the community at Galatia needed some concrete expression of their faith, Paul offers the example of a Christian practice that far exceeds the value of circumcision—strengthening their community life through unbiased inclusion.

— What lesson in this passage can I apply to my own role within my chosen Christian community?

The Gospel According to Luke (9: 51-62)

“Now when the days drew near for him to be taken up, Jesus set out resolutely to go to Jerusalem. He sent messengers on ahead of him. As they went along, they entered a Samaritan village to make things ready in advance for him, but the villagers refused to welcome him, because he was determined to go to Jerusalem.

“Now when his disciples James and John saw this, they said, ‘Lord, do you want us to call fire to come down from heaven and consume them?’

“But Jesus turned and rebuked them, and they went on to another village.

“As they were walking along the road, someone said to him, ‘I will follow you wherever you go.’

“Jesus said to him, ‘Foxes have dens and the birds in the sky have nests, but the Son of Man has no place to lay his head.’

“Jesus said to another, ‘Follow me.’

“But he replied, ‘Lord, first let me go and bury my father.’

“But Jesus said to him, ‘Let the dead bury their own dead, but as for you, go and proclaim the kingdom of God.’

“Yet another said, ‘I will follow you, Lord, but first let me say goodbye to my family.’

“Jesus said to him, ‘No one who puts his hand to the plow and looks back is fit for the kingdom of God.’”

Personal Reflection

Luke begins the second part of his Gospel by stringing together some statements Jesus made on various occasions. In order to preserve continuity in his account, Luke imagines Jesus giving these responses while journeying from Galilee “up to” Jerusalem (where the third part of his gospel will take place).

The first paragraph of this reading asks us to consider the geography of that region. Between the Jewish provinces of Galilee and Judea lay Samaria. Its people had once lived as orthodox Jews, but a series of unfaithful kings led them into a hybrid religion of idolatry and Judaism. Over time, the Jews and Samaritans grew to hate each other. The resulting interreligious animosity still ruled the day during Jesus’ life (e.g. Jesus’ parable of the Good Samaritan... and his custom-breaking conversation with a Samaritan *woman*). Every door throughout Samaria closed to Jewish pilgrims on their way to celebrate Passover in the Holy City.

Whenever Jesus met the Samaritans, he offered an olive branch of kindness. He taught his followers not to confuse God’s cause with the hostile interests of the two combatants. Jesus preached absolute respect for those who went to God by another road.

“Jesus said to another, ‘Follow me.’ But the man replied, ‘Lord, first let me go and bury my father.’ But Jesus said to him, ‘Let the dead bury their own dead, but as for you, go and proclaim the kingdom of God.’” Wow! That sounds pretty harsh.

— *What excuses do I typically make when Jesus asks me to give him something I find difficult to let go of?*

— *When was the last time Jesus asked me to do or let go of something I considered too much to ask? What was it? What decision did I make? How did it turn out?*

For Inspirational Listening/Viewing

Listen

“[Come, Follow Me](#)” composed by [Gael Berberick](#) and [Barney Walker](#) and sung by [Chris Brunelle](#).

Watch

Here’s a follow-up on last weekend’s celebration of the Feast of the Body and Blood of Jesus (Corpus Christi). In “[Super Substantial Bread](#),” Bishop [Robert Barron](#) addresses the Pew Research survey mentioned in last weekend’s reflection. (12.5 min).

Journaling Prompts

Based on this weekend’s Scripture readings, what does the Risen Christ ask me to do TODAY regarding...

(1) the quality of the love I bring to my personal relationships... and
(2) my life as an emissary of Christ, committed to bringing God's love to the people with whom I interact in person and on social media?

*Who needs to receive from me this week a moment of laughter and personal concern?
Why do I hesitate?*

In light of this weekend's Scriptures, take time to write about events occurring in your life this week and what you see happening in the world.

Preview of Next Weekend's Scriptures

14th Sunday in Ordinary Time

Isaiah 66: 10-14 "Rejoice with Jerusalem and be glad because of her, all you who love her."

Psalms 66: 1-7, 16, 20 "Shout joyfully to God, all the earth."

Galatians 6: 14-18 "May I never boast except in the cross of our Lord Jesus Christ...."

Luke 10: 1-12, 17-20 "The harvest is abundant but the laborers are few... ask the master of the harvest to send laborers for his harvest."

Closing Prayer

(adapted and abridged for use here)

Prayer for Fidelity to God

Grant, O God, that my heart
which was made for you alone,
may ever be wholly yours.
You are the center of my life,
my last end and sovereign good.
My heart cannot rest until I rest in you.
Grant me, therefore, what I ask for now:
a faithful, sovereign, and constant adherence to you.
Amen.

Source: [Catholicity.com](https://www.catholicity.com)

Gender usage in these reflections: We are conscious of gender references to God in the Scripture texts. Often, attempts to rewrite these passages result in awkward sentence structures. We have left the biblical translations as they are but do our best to be inclusive in all other parts of the reflection.

The Sunday readings are from the New English Translation (NET)
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