

October 29, 2023
30th Sunday of Ordinary Time
Matthew 22: 34-40

When the Pharisees heard that Jesus had silenced the Sadducees, they gathered together, and one of them, a scholar of the law tested him by asking, "Teacher, which commandment in the law is the greatest?" He said to him, "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments."

Background:

Last week's Gospel reading recounted Jesus dealing with the potentially embarrassing question of paying the temple tax. This week, a lawyer who is one of the Pharisees approaches Jesus with another question. Between this Sunday's Gospel and the Gospel from last week, Matthew recounts the Sadducees approaching Jesus again, attempting to discredit him. The Sadducees did not believe in life after death, so they proposed a situation where a woman was taken as a wife by seven brothers in turn, in order to conceive an heir for the family. The woman and all seven brothers die childless. Their question is, "Whose wife will the woman be in the next life?" (Matthew 22:23-33). All these questions are meant to embarrass and discredit Jesus in the eyes of the people.

While Jesus is being challenged by Jewish leaders of his day, remember that it is Jesus himself who started the confrontation, with the parables he told. In the parable of the two sons (Matthew 21:28-32), the Jewish leaders are represented by the first son who said he would go to work in the vineyard but did not. In the parable about the landowner and the servants (Matthew 21:33-46), they are presented as the servants who reject the message, who beat those sent by the landowner to collect his share of the harvest, and who kill his son hoping to gain control of the property. In the parable about the king's feast (Matthew 22:1-14), they are the invited guests who refuse to attend the wedding banquet.

The question that is put to Jesus in this Gospel text is not new. The Law included 613 commandments, 365 prohibitions (one for each day of the year), and 268 prescriptions (one for each bone in the human body). Each was considered binding because they were given by God to Moses. In this oral culture, it would have been unrealistic to expect a person to remember them all. Therefore, it was common either to condense the commandments into a number of summary statements, or to identify the more important commandments. King David had suggested eleven (Psalm 15), the great prophet Isaiah proposed six (Isaiah 33:15), the prophet Micah had three (Micah 6:8), and Amos reduced them all to a single one (Amos 5:4).

Others dealt with the 613 commandments by classifying some as heavy commandments and others as light. "Honor your father and your mother, as the Lord, your God, has commanded you, that you may have a long life and prosperity in the land which the Lord, your God, has given you" (Deuteronomy 5:16) was considered a heavy commandment. "If, while walking along, you chance upon a bird's nest with young birds or eggs in it, in any tree or on the ground, and the mother bird is sitting on them, you shall let her go, although you may take her brood away" (Deuteronomy 22:6) was considered a light commandment. The way that Matthew presents the lawyer's question in the Gospel makes it clear that it is part of the effort to discredit Jesus, but the question itself is based in a long tradition of making livable one's relationship with God, and it was at least in part based in observance of the 613 commandments.

Jesus' response to the lawyer's question is not original. The two commandments that Jesus draws on for his response are found in Deuteronomy 6:5 and Leviticus 19:18. The linking of the two commandments can be found in at least one earlier Jewish work. However, the fact that Jesus has introduced the commandment to love one's neighbor as like the first one is a way of giving it the same status as the first. This would have been surprising to those of his day, and is to many of us.

But perhaps what is most radical about Jesus' response is not apparent until one reflects on Jesus' ministry and other teachings. It has to do with who Jesus understood to be one's neighbor. The people that Jesus was addressing would have considered their neighbor to be their family, extended family, neighbors, and fellow Jews. The command to love was a command to be in a relationship that was characterized by loyalty, respect, and care for their welfare. Love described a code of behavior, not an emotional attachment. As Jesus' ministry unfolds, it is clear that Jesus treats many outsiders and sinners as his neighbor.

Reflection Questions:

1. When you consider all the people you come in contact with, and those on whom your daily living depends, to what extent does your relationship with them contain a level of loyalty?
2. In your personal experience, how common is the effort to build up the reputation of another? How common is the effort to detract from the reputation of another?
3. If you looked to how Jesus lived his life for examples of how to love your neighbor, what incidents come to mind?
4. If you look again at Jesus' life for examples of how he loved God with his whole heart, soul, and mind, what comes to mind?
5. Lastly, if you looked at Jesus for examples of how to love yourself, what would come to mind?
6. What stands out for you as you hear Jesus' summary of the commandments? Where do you feel challenged? Where do you feel encouraged?
7. Can you take some time to talk to God about your desire to love God, your desire to love your neighbor, or your effort to love yourself? Or you might talk with God about your desire to bring these two commandments together in the way you live your daily life.

The Gospel background and reflection questions are written by Fr. Paul Gallagher, OFM. They are edited by Sister Anne Marie Lom, OSF and Joe Thiel. The excerpts from the Sunday readings are prepared by Joe Thiel. To be added to the distribution list, send your name and email address to fr.paul.gallagher.ofm@gmail.com.

Our Gospel Reflections are hosted by the Franciscan Sisters of Christian Charity. Their homepage is <https://fscclalledtobe.org/>. One link there is labeled Franciscan Gospel Reflections. A click on the icon will take you to the Gospel reflections for the upcoming Sunday. By following this link, you will be able to blog or comment on the reflection questions. The material will be posted on Fridays and will be available until the following Friday when the new material is posted.

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Excerpts from the readings for October 29, 2023, the Thirtieth Sunday in Ordinary Time

Thus says the Lord: "You shall not molest or oppress an alien, for you were once aliens yourselves in the land of Egypt. You shall not wrong any widow or orphan. If ever you wrong them and they cry out to me, I will surely hear their cry. My wrath will flare up, and I will kill you with the sword; then your own wives will be widows, and your children orphans.

"If you lend money to one of your poor neighbors among my people, you shall not act like an extortioner toward him by demanding interest from him.

If you take your neighbor's cloak as a pledge, you shall return it to him before sunset; for this cloak of his is the only covering he has for his body. What else has he to sleep in?

If he cries out to me, I will hear him; for I am compassionate."

I love you, O Lord, my strength, O Lord, my rock, my fortress, my deliverer,
my shield, the horn of my salvation, my stronghold! Praised be the Lord, I exclaim,
and I am safe from my enemies. The Lord lives and blessed be my rock! Extolled be God my savior.
You who gave great victories to your king and showed kindness to your anointed.

Brothers and sisters: You know what sort of people we were among you for your sake.
And you became imitators of us and of the Lord, receiving the word in great affliction,
with joy from the Holy Spirit, so you became a model for all the believers in Macedonia and in Achaia.
For from you the word of the Lord has sounded forth not only in Macedonia and in Achaia,
but in every place your faith in God has gone forth, so that we have no need to say anything.
For they themselves openly declare about us what sort of reception we had among you,
how you turned to God from idols to serve the living and true God and to await his Son from heaven,
whom he raised from the dead, Jesus, who delivers us from the coming wrath.

When the Pharisees heard that Jesus had silenced the Sadducees,
they gathered together, and one of them, a scholar of the law tested him by asking,
"Teacher, which commandment in the law is the greatest?" He said to him,
"You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind.
This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself.
The whole law and the prophets depend on these two commandments."

Excerpts from Exodus 22:20-26; Psalm 18:2-4, 47, 51; 1 Thessalonians 1:5-10; and Matthew 22:34-40

Friends,

Here are the gospel background and reflection questions for October 29th, as prepared by Franciscan spiritual director Fr. Paul Gallagher. In the gospel from Matthew, when a scholar of the law asks Jesus, "Which commandment is the greatest?" Jesus says in reply, "You shall love the Lord, your God, with all your heart, soul, and mind. And the second is like it: You shall love your neighbor as yourself."

The other readings also refer to the commandments of God, and the benefits of keeping the commandments, especially the greatest one. In the first reading from Exodus, the Lord says, "You shall not oppress an alien, nor wrong any widow or orphan, nor extort your poor neighbors. If one of them cries out to me, I will hear, for I am compassionate." Psalm 18 exclaims, "I love you Lord, my strength, my deliverer, my salvation!" In the second reading, from the letter to the Thessalonians, Paul writes, "You turned to God from idols to serve the living and true God, and to await his Son, Jesus, who delivers us from the coming wrath."

Since October first, our Sunday gospels have given us three parables where Jesus was critical of the religious leaders of the time, followed by last week and this week two times where the Pharisees in return challenged Jesus with questions about Jewish law. Next week Jesus wraps all this up with a discourse to the people about how they should respond to and deal with these leaders and their teachings.

Joe

> i < May the Word light your way each day!