

## LENTEN FAITH SHARING

### Week Five



#### Week Five – Luke 14: 7-24

*“When you give a banquet, invite the poor, the crippled, the lame and the blind. And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous.” Luke 14: 13-14*

The Leader leads the participants through the Centering Prayer Process and Lectio Divina

Begin with **Centering Prayer**.

Sit comfortably with eyes closed.

Begin to slowly breathe in through your nose and out through your mouth.

As you slowly breathe in, image God breathing breath into your center.

As you breathe out through your mouth, let it be a moment of letting go of your anxieties, worries, anger, hatred, frustrations.

Repeat this practice several times.

1. Choose a Sacred Word or Mantra as a symbol of your intention to consent to God’s presence and action within.

Whenever you become aware of distractions, sounds, thoughts of other things, simply return to the Lord with Centering or your prayer word/s.

(Repeat this exercise three to four times. Trusting that you are sitting in God’s Holy presence by yourself and with other.

While sitting in silence, open your life to become aware of the presence of God with you personally and with the Share Group.

Ask the Lord to abide in you.

2. **Lectio Divina** – Choose a Reader. The Leader leads the Lectio Divina

Read Luke 14: 7-24 slowly, while pausing between paragraphs for silence.

Invite participants to rest in silence for a few moments.

Invite them to savor a word, a phrase or a feeling that rises in you. Reflect on this quietly.

The Leader, after some time of silence can invite participants to share the **word** or phrase aloud.

The Reading is slowly read a second time by the Reader.

Pause for silent reflection.

The leader invites participants to share their experience using the Reflection responses below.

## **REFLECTION**

This Scripture passage is referred to as the parable of the great banquet or the Great dinner. Jesus conveys this parable in response to the guest who called out saying: “*blessed is the one who will dine in the kingdom of God.*” In the Gospel of Luke, we find many verses about meals and dining, in fact, a series of ten meals can be found throughout his gospel. They are used to present the qualities needing to be exemplified in the Church and the Eucharistic relationship of the Church to its mission. The parables and the meals are used to express the teaching of Jesus regarding the church and its completion in the banquet of God’s kingdom. We learn that feasts of wine, bread, and rich food is not limited to those with sufficient means or social standing. The only requirements are desire, hunger, and thirst. All who are thirsting or hungering for God can look forward to celebrating full union with Christ and the church.

The parable of the great dinner is a further illustration of the rejection by Israel, God’s chosen people. The parable extends an invitation to other Jews who are identified as the poor, crippled, blind and lame, as well as the Gentiles, aligning them with those who

recognize the need for salvation. The result is the declaration of Jesus, that those least expecting to share in the Feast will in fact share in it, while those who are expecting to share in the banquet will be among those who are excluded.

We recognize also, the importance of putting God first in our life. There should be no excuses, and no skimping on time when it comes to God and the choices, we make for accepting his invitation. Jesus is helping his audience see the importance of God centeredness. Family and possessions should not stand in the way of a total commitment to being a disciple.

### **Reflection responses**

1. What in the reading stirred your heart?
2. Does this Scripture story take on meaning for your life?
3. Did the story help you make connections to the Eucharist?
4. Do you have to make some changes as far as making God first in your life?
5. Do you ever find yourself skimping on time with the Lord?
6. What can I personally do about the exclusiveness or lack of hospitality that I see at Sunday Eucharist?

**Action – Connect with the disconnected.**

How or what will you do to share your experience of Eucharist through the Scriptures and worship with someone who is not participating in the Eucharist?

Can you gently and lovingly, and without judgment, ask another what prevents them from coming to experience the Eucharist?

Listen! Listen! Listen! The Holy Spirit will provide the words you should speak.

## **Luke 14: 7 - 24**

7 He told a parable to those who had been invited, noticing how they were choosing the places of honor at the table.

8 “When you are invited by someone to a wedding banquet, do not recline at table in the place of honor. A more distinguished guest than you may have been invited by him,

9 and the host who invited both of you may approach you and say, ‘Give your place to this man,’ and then you would proceed with embarrassment to take the lowest place.

10 Rather, when you are invited, go and take the lowest place so that when the host comes to you he may say, ‘My friend, move up to a higher position.’ Then you will enjoy the esteem of your companions at the table.

11 For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

12 Then he said to the host who invited him, “When you hold a lunch or a dinner, do not invite your friends or your brothers or your relatives or your wealthy neighbors, in case they may invite you back and you have repayment.

13 Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind;

14 blessed indeed will you be because of their inability to repay you. For you will be repaid at the resurrection of the righteous.”

15 One of his fellow guests on hearing this said to him, “Blessed is the one who will dine in the kingdom of God.”

16 He replied to him, “A man gave a great dinner to which he invited many.

17 When the time for the dinner came, he dispatched his servant to say to those invited, ‘Come, everything is now ready.’

18 But one by one, they all began to excuse themselves. The first said to him, ‘I have purchased a field and must go to examine it; I ask you, consider me excused.’

19 And another said, ‘I have purchased five yoke of oxen and am on my way to evaluate them; I ask you, consider me excused.’

20 And another said, 'I have just married a woman, and therefore I cannot come.'

21 The servant went and reported this to his master. Then the master of the house in a rage commanded his servant, 'Go out quickly into the streets and alleys of the town and bring in here the poor and the crippled, the blind and the lame.'

22 The servant reported, 'Sir, your orders have been carried out and still there is room.'

23 The master then ordered the servant, 'Go out to the highways and hedgerows and make people come in that my home may be filled.'

24 For, I tell you, none of those men who were invited will taste my dinner.'"