

S E D J F O N K N R
 H S N P H P O D E E
 O T I R A F I Q V P
 U A A E W R T J A E
 L T L H T E A O E N
 D E P T G E P B H T
 E V M A H L I H L S
 R C O F U Y S E M E
 S H C F C L S S J E
 U N E Z I T I C C C
 E N I M A F D N O C
 R P Y U J M A I S C
 C K H R S T N R P X
 S Q U A N D E R E D
 X F Z E R N S D O P
 K A P X N I H A Q J
 U E T I B R S U O J
 R T S C R I B E S N
 A N G E L S V R E W
 S U O E T H G I R S

ANGELS	HEAVEN	SINNERS
CITIZEN	PARABLE	SQUANDERED
COIN	PHARISEES	TAX
COMPLAIN	PODS	
DISSIPATION	REPENTANCE	
ESTATE	REPENTS	
FAMINE	RIGHTEOUS	
FATHER	SCRIBES	
FREELY	SHOULDERS	

Catechizing Corner!

The woman with the lost coin is also intended to illustrate the point that God goes to great lengths to seek out the lost. However, there is much more to this parable than meets the contemporary eye. Many often have believed this pericope to be a contrast with the rich shepherd who has a sizeable herd, and the poor woman who loses one drachma, a day's wage. However, Reid asserts that people in first-century Palestine would not have seen that implication. The woman would have been considered rather well off, since she already had in her possession one third of a month's salary (ten drachmas). The poor of that time could only dream of such a luxury. A rich-poor contrast weakens the impact of the parable. The point is that both a male character and a female one equally represent the manner in which God acts.

The woman goes to great lengths and uses expensive oil in her lamp in order to find the coin; she expends great energy in looking in all the cracks and crevices of the house. The most challenging point of the parable is that God is portrayed as a woman. It has as strong an impact as that which the Pharisees experienced when Jesus asked them to put themselves in the place of the ill-reputed shepherd—it is shocking! It is far easier and more comfortable to imagine God as the loving father in the story of the prodigal son than it is to imagine God as the woman in search of the lost coin. The parable of the lost coin offers believers the opportunity to expand their image of God and more fully enter the dimension of divine mystery. Choosing the better part is to see the woman seeking the coin as a metaphor that is equally apt for speaking of God as is “father.” Just as the Pharisees and scribes are asked to imagine themselves as this woman, current believers, male and female, are challenged to do the same: to imitate her godly action of diligently seeking out and restoring the lost.



Holy Family Catholic Church
 South Pasadena, CA
www.holyfamily.org

Disciple's Reflection

for the

Question of the Week

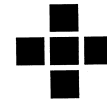
Twenty-Fourth Sunday in Ordinary
 Time
 9/11/2022

A Call to Prayer

The Word of God
 Luke 15:1-32 (Full Version)
 Luke 15:1-10 (Short Version)

Faith Sharing
 Questions of the week

Closing Prayer



HOLY FAMILY CHURCH

Holy Family is a welcoming Catholic Eucharistic community of disciples of Jesus Christ connecting faith with life and reaching out to those in need!

Call to Prayer

Begin by calling upon God: In the Name of the Father, and of the Son, and of the Holy Spirit, Amen.

Let us pause for a moment and listen attentively to this week's passage.

The Word of God Luke 15:1-10

A reading from the Gospel according to Luke.

Tax collectors and sinners were all drawing near to listen to Jesus, but the **Pharisees** and **scribes** began to complain, saying, "This man welcomes sinners and eats with them."

So to them he addressed this parable. "What man among you having a hundred sheep and losing one of them would not leave the ninety-nine in the desert and go after the lost one until he finds it? And when he does find it, he sets it on his shoulders with great joy and, upon his arrival home, he calls together his friends and neighbors and says to them, 'Rejoice with me because I have found my lost sheep.'

I tell you, in just the same way there will be more joy in heaven over one sinner who **repents**

Gospel Glossary

The **Pharisees** are Jews who try to remain faithful to Moses' law, even in the smallest acts of daily life. Jesus criticizes them for too severely judging those who don't live like they do.

than over ninety-nine righteous people who have no need of repentance.

"Or what woman having ten coins and losing one would not light a lamp and sweep the house, searching carefully until she finds it? And when she does find it, she calls together her friends and neighbors and says to them, 'Rejoice with me because I have found the coin that I lost.'

In just the same way, I tell you, there will be rejoicing among the angels of God over one sinner who repents."

The Gospel of the Lord.



The **scribes** are Jewish religious scholars. They know the Scriptures well and are often at the Pharisee's sides.

We **repent** when we feel regret or sorrow about something that we have done or have failed to do.

Faith Sharing

Questions of the Week:

Adults: Name a time when you treated money as a tool to assist others.

Teens: How have you recognized your sinfulness and turned away from that sin?

Children: Name a time when you shared something of yours that you treasured.

Families: As a family, discuss how you forgive one another. Is there room for improvement?

Closing Prayer

Lord, You have called us to be your disciples, to live in faith, walking always in your footsteps. By your suffering, death, and resurrection, you have made us children of God. As you have loved us and asked us to love one another, help us to love and embrace everyone in our lives.

Fill us with love, compassion, forgiveness, patience, understanding, and tolerance, even when we face the pain of hatred, rejection, and failure.

Guide us to be good disciples. May we seek always the praise and glory of God and the good of all people. We make this prayer through Christ our Lord. Amen.

Twenty-Fourth Sunday in Ordinary Time