

Sunday's

READINGS

Ezekiel 2:2-5

2 Corinthians 12:7-10

Mark 6:1-6a

Scan the code to read today's readings. ➔



Opening PRAYER

Lord, stand with us so that we may witness to you when we are called. Amen.



Thoughts for REFLECTION

Do you believe God when he says, "My grace is sufficient for you?"

When have your expectations or biases stopped you from seeing as God sees?

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What You NEED to KNOW

Scripture Background

Ezekiel 2:2-5

We are witness to Ezekiel's call to prophecy in this passage. Ezekiel was a priest, exiled in Babylon. He receives the spirit of God that commands him to be a messenger to the Israelites. While God hopes for a faithful response from his people, he is very aware of their unfaithfulness in the past. God assures Ezekiel that if the Israelites do not listen, it will not be his fault. Importantly, we hear Ezekiel addressed as "son of man." The title is used here to describe a human being. In the Book of Daniel (written after Ezekiel), this title is used in a different context. Daniel records a vision, "And behold, with the clouds of heaven One like a son of man was coming. / When he reached the Ancient of Days and was presented before him, / He received dominion, splendor, and kingship" (Daniel 7:13-14). The title took on the added dimension of "messiah."

2 Corinthians 12:7-10

This Scripture can only be understood by a disciple. If we substitute the word *proud* (as in having false pride) for the word *elated*, we might gain better insight. Saint Paul first tells of his

encounters with Christ and the truth that God has revealed to him. To save him from pride, God allows evil to give Paul what Paul calls a "thorn in the flesh." We cannot be certain of what Paul means by this; however, some speculate a physical challenge. Others speak of the depression that was a result of the resistance of the Jews. It might have been an awareness of his own failings and faults. No matter what the thorn, Paul tells us that God replies, "My grace is sufficient for you" (v. 9). It is in our weakness that we are most open to God's grace.

Mark 6:1-6a

As we follow Jesus through Galilee, we are informed that he has returned to Nazareth. There is no hero's homecoming for him. We are told two things about the people in the synagogue. They are astonished at his wisdom and that they are familiar with the wondrous deeds he has done; in other words, the miracles he has performed. Despite this knowledge, their response is akin to, "But he's just the kid down the street. We know his family." Their hardened hearts made them unable to see the fullness of Jesus' identity. Jesus helps us to understand that faith is an invitation that needs an affirmative response.





Points to Ponder

I Love You, Too

A newly engaged couple is often asked the question, “Who said I love you first?” It seems important to us that we know who initiated the movement into deeper relationship. When we think about our relationship with God, we confess that God loved us first. Each person is created by Love (the Trinity), in love (God’s love poured out into our human being), and for love (we have been given the capacity to freely respond to God’s invitation to love). Today’s Gospel puts that into focus. Many people in Nazareth had a bias about Jesus. It developed for thirty years as he lived among them. That bias prevented them from hearing God’s invitation to deeper relationship, to deeper understanding. Becoming aware of our biases removes an obstacle to love.

- To what degree do you consider God’s relationship with you a love story?
- How attentive are you to that relationship?



When we receive the Eucharist, we become the living tabernacles of God.

Saint John Vianney

Strengthen belief in the True Presence of Jesus in the Eucharist. Visit the Pflaum Eucharist resources page.



Connecting **GOSPEL**

and CHURCH TEACHING

Love and Marriage

The Church’s teaching about the purpose and meaning of family flows from our understanding of the Trinity. In *Amoris laetitia* (On Love in the Family), Pope Francis tells us that married love “is a particular reflection of that full unity in distinction found in the Trinity.” He continues, “The family is also a sign of Christ. It manifests the closeness of God who is part of every human life since he became one with us through his incarnation, death, and resurrection” (161). Catholics understand marriage as more than a

civil union. Marriage is a visible sign of the invisible love of God for us. It is God’s love that calls and binds spouses in marriage. It is his love that brings about new life through their union. The parents will direct the love within the family outward to serve the Kingdom. “The family should live in such a way that its members learn to care and take responsibility for the young, the old, the sick, the handicapped and the poor” (CCC, 2208).

➔ To learn more, refer to CCC, 1601–1608, 1735, and 2208 or go to Booklet 12, Session 4 in Growing Faith.



Closing PRAYER

Lord God, you have revealed to us that love is not something you do, love is who you are. Make us ever aware that all the love we experience in this world finds its beginning in you. Amen.

FAMILY CORNER

Scan here for parent resources. ➔



Question of the Week

Why is it said that a marriage is a three-way partnership between the bride, groom, and Jesus?



Family Prayer

Bless our family Lord, with hearts that know all the love we share begins in you. Amen.