

Reflecting On Sunday's Readings

July 2018

The following series is **free, downloadable small-group materials** based on each week's Mass readings and taking into account the seasons of the liturgical year. Each study provides an introductory reflection on some aspect of the readings or on personal spirituality. Each of the readings is provided along with a few questions designed to engage the heart and stimulate the group's discussion. These small-group materials will be provided on a continuing basis in monthly segments.

We would suggest the following 60-to-90 minute format for the small group:

1. Open with a moment of quiet reflection and prayer.
2. Discuss the introductory reflection with a question or comment like, "What do you feel is important for us to grasp in this introduction?" or "What stood out to you from these opening paragraphs?" As the facilitator of the discussion be ready to share one or two things which were important to you from the introduction.
3. Have someone read the First Reading and ask several people to share their answers to the reflection questions. **Effective group-dynamic techniques should be used to further stimulate the discussion and affirm the participation.**
4. The Responsorial Psalm provides a reflective transition from the First Reading to the Gospel Reading, so have the Psalm read aloud. You may do this without additional comment, or you may want to draw their attention to something you feel is pertinent.
5. You can either read this week's Second Reading next and ask several people to share their answers to the reflection questions, or cover the Second Reading after you cover the Gospel Reading. The Second Reading does not always have a clear connection to the other Sunday Mass readings, **so do not feel like you need to force a connection.** However, you can provide an opportunity for the Holy Spirit to draw a connection by asking, "How do you see this passage tying into the theme of the readings?"
6. Move on to the Gospel Reading, repeating the process by asking several people to share their answers to the reflection questions.
7. Approximately equal time for discussion should be given to each of the sections: Introduction, First Reading, Gospel Reading, and the Second Reading. Obviously, if one section is especially stimulating, you should give some additional time to discussing it.
8. Close the discussion with group prayer, using various prayer formats.

We trust that God will use these materials to make His Word more meaningful to you, both within the small group environment and during Mass as you hear the Scripture is read and taught. **We would appreciate knowing if you are using the *Reflecting on Sunday's Readings*, and would welcome your feedback, either through the Emmaus Journey web page form, or by direct e-mail.**

Sincerely in Christ,

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Reflecting On Sunday's Readings

THE THIRTEENTH SUNDAY IN ORDINARY TIME—July 1, 2018

Introduction: Because we live in a damaged world sickness is very prevalent, as is the awareness of the need for healing. Besides looking to modern medicine when we are sick, we pray for God to bless the procedures, and we pray for miraculous healing as well. Consequently, the connection between faith and healing is being recognized more and more, it is sought by many, and abused by some. On the one hand incidents of miraculous healing are known and reported, while on the other hand personal claims of possessing healing attributes are used by some for selfish purposes. Frequently the burden of sickness is increased by well-meaning but accusatory advice that, “If you will only believe more completely you will be healed.” Simultaneously, we also know of godly, faith filled believers, recipients of many people’s prayers, who succumb to their illness and experience what seems like an untimely death.

This week’s Gospel reading records Jesus’ healing power graciously given to both a well-off leader, and to the humble unknown. In one instance fear and hopelessness was present and in the other fear and faith, yet both were recipients of Jesus’ healing power. And so we rightly wonder what is the proper understanding of this relationship between faith and healing.

Perhaps the best way to approach this question is to begin with what we know: 1) Sickness and death are a normal part of the human condition, a condition accompanying our fallen nature. 2) Jesus’ death and resurrection restores our fallen nature so that we can become partakers of his divine nature and escape the corruption that is in the world. 3) Reversing the natural progression of sickness and death requires miraculous power which resides only within the power of God, and through his grace he has allowed mankind to discover many medical cures. 4) In all of life we are to have faith, faith in God’s love and concern for our physical, emotional, mental, and spiritual well being, and faith in his ability and desire to help us. 5) The quantity of our faith is not as important as its quality, for Jesus said if we even have the faith of a mustard seed, a very tiny thing, we can do wonders. So it isn’t how much faith *we* have but in *whom* our faith resides. 6) Our faith needs to be exercised not only in trusting God’s power to heal, but also in trusting God’s will for us when healing is not granted. God does allow his children to incur sickness and even death to bring about his glory and to accomplish his purposes. It takes equally as great faith to say, as Jesus did, “Nevertheless, thy will be done,” as it does to say, “Please heal me.” The things God allows in our lives are designed to bring us closer to him, to help us discover the depths of his love for us, and to illicit the willing abandonment of ourselves to his love and mercy. And though we often fear sickness and death, the abandonment of ourselves to his love in the midst of our illness and in the face of death is what the Holy Spirit enables us to do, replace fear with faith.

“There is a sense in which no doctor ever heals. The doctors themselves would be the first to admit this. The magic is not in the medicine but in the patient’s body ... What the treatment does is to stimulate Natural functions or to remove what hinders them. We speak for convenience of the doctor, or the dressing, healing a cut. But in another sense every cut heals itself: no cut can be healed in a corpse ... All who are cured are cured by Him, not merely in the sense that His providence provides them with medical assistance and wholesome environments, but also in the sense that their very tissues are repaired by the far-descending energy which, flowing from Him, energizes the whole system of Nature.”

* From *Miracles*, by C.S. Lewis.

For the texts corresponding to this Sunday’s Readings please either consult your New American Bible, or the USCCB (United States Council of Catholic Bishops) website - <http://www.usccb.org/bible/readings/070118.cfm>

First Reading — Wisdom 1:13-15; 2:23-24

1. What do you conclude when bad things happen to good people?

Responsorial Reading — Psalms 30:2, 4-6, 11-13

Second Reading — 2 Corinthians 8:7, 9, 13-15

2. How can we excel in faith?

Gospel Reading — Mark 5:21-43

3. With which of the people in this passage to you most identify? Why?

4. How would you describe Jesus' concern for these individuals?

5. How can we develop a spirit of faith during the good times in our lives, that will sustain us during the difficult times?

Reflecting On Sunday's Readings

THE FOURTEENTH SUNDAY IN ORDINARY TIME—July 8, 2018

Introduction: On May 13, 1981 an assassin's bullet ripped through the stomach of Pope John Paul II, and initiated a trial of suffering that lasted several months, required multiple surgeries, was complicated by a viral infection, and required two lengthy hospital stays. Yet through this ordeal Pope John Paul II maintained a positive spirit, and demonstrated ongoing concern for others and for the Church. Whereas many would have bemoaned their fate, Pope John Paul II confessed, "One hand fired, and another one guided the bullet." For him there is no doubt about the protection which saved him from death...¹

How people respond to the difficulties they encounter in life is a theme of this Sunday's Mass readings. We see God's people confronted with difficult situations, situations which most of us would call major problems. For instance, Ezekiel was given the very difficult task of trying to communicate with obstinate and rebellious people. Paul faced a different problem, he experienced a physical malady that some think was an eye disease, which hindered and limited his freedom to serve Christ. These problems, which are similar to ones we confront, reinforce the reality that a Christian believer is not immune to difficulties. On the contrary, they demonstrate that sometimes a believer's problems are multiplied by virtue of being a believer.

The issues we must face when we encounter problems is whether we view them as obstacles or opportunities, and whether we view ourselves as victims or victors. In honesty we must confess that frequently these situations are viewed primarily as obstacles wherein we do not see the opportunities, but only see ourselves as being victimized by unpleasant circumstances. The perspective which we need in order to change the way we view difficult circumstances, is faith, faith in the goodness of God and faith in the power of God to help.

We see in this week's Gospel reading that people's obstinate unwillingness to trust in Jesus created a situation where they could not experience Christ's power. They had the unfortunate inclination to view Jesus' power in light of their own limitations. However, for God's children life's problems are really opportunities for us to exercise our faith. As our faith is exercised it is made stronger through the process, and we experience Christ's power in new and unusual ways. Ezekiel couldn't be obedient and at the same time sit around and bemoan his job assignment. He had to believe that God knew what was best and in faith proceed with the assignment given him. Paul, utilized his faith to ask for deliverance from his malady, and when God said, "No," Paul used his faith not to simply surrender stoically to his condition, but to glory in it, looking to see how God's grace would be magnified through his life *because* of his sickness. Their faith in God's love and power enabled them to recognize, as did John Paul II, that in reality another hand, God's, directed their lives. When we view the difficulties and complications that enter our lives as wonderful opportunities to experience God's love, grace, and power, we will find ourselves at peace, energized to do what we can, and amazed at the miracles God works in us and on our behalf.

"For this reason, Jesus did not hesitate to proclaim the blessedness of those who suffer: 'Blessed are those who mourn, for they will be comforted. ...

"This blessedness can only be understood if one admits that human life is not limited to our time spent on earth, but is wholly directed to perfect joy and fullness of life in the hereafter. Earthly suffering, when accepted in love, is like a bitter kernel containing the seed of new life, the treasure of divine glory to be given humanity in eternity. ... It is this hope that is nourished by Christ's promise."²

¹ *Be Not Afraid*, by Andre Frossard.

² *Go in Peace*, by Pope John Paul II, (page 171).

For the texts corresponding to this Sunday's Readings please either consult your New American Bible, or the USCCB (United States Council of Catholic Bishops) website - <http://www.usccb.org/bible/readings/070818.cfm>

First Reading — Ezekiel 2:2-5

1. Different temperaments would respond to this assignment in different ways. How would you have responded?

2. What provision did God make for Ezekiel to fulfill this assignment?

Responsorial Reading — Psalms 123:1-4

Second Reading — 2 Corinthians 12:7-10

3. How have you seen God glorified through someone's problems and difficulties?

4. What attitude or belief is at the heart of Paul's contentment?

Gospel Reading — Mark 6:1-6

5. How do you view the miracles and power of Christ?

6. Why do you think people take offense at Jesus' words and works?

7. Define skepticism and unbelief.

8. How can we avoid responding to Jesus' words and works with skepticism and unbelief?

Reflecting On Sunday's Readings

THE FIFTEENTH SUNDAY IN ORDINARY TIME—July 15, 2018

Introduction: Imagine how you and the world would respond if there existed a medical team who had discovered a sure cure for cancer many years ago, but for reasons known only to them, had refused to tell the world about their discovery. Most of us have one or more beloved family members, or dear friends, who have suffered terribly from the ravages of cancer, before finally succumbing to this devastating disease. We would at best be flabbergasted that people dedicated to healing could be so callous as to withhold this information. More than likely we would justifiably be outraged, bitter, and vengeful. How in the world could one human treat another so dispassionately, not caring enough about their suffering and death to share the means of a cure which they had discovered?

Yet, spiritually, the same disservice to mankind is being perpetrated by many Christians. The world is suffering a more serious eternal fate due to the cancer of sin and unbelief. Lives are being destroyed with an equal or greater devastation because the cancer of sin and unbelief destroys not only the life of the non-believer, but also the lives of loved ones and friends associated with the non-believer. There is a cure! The love of God in Jesus not only cures the diseased non-believer but also provides rehabilitating help to remove the affects of the disease. As Catholic Christians we know and have experienced the life saving cure, yet we are often guilty by our silence of withholding similar life saving help.

Our discovery of life in Jesus is a wonderful, life saving, discovery for humankind. It has not only secured our eternal destiny but also enhanced our earthly existence. Rather than keeping silent we should be joyfully contagious messengers of God's grace to those around us. Sometimes our witness can simply be the witness of a pleasant, smiling, affirming life that engages the people around us by showing interest and concern. However, there are times when we should also be committed to sitting down face to face with someone and telling them the story of God's love which was expressed through Christ's death on their behalf. The Good News does not need to dwell on their sinfulness, for most people are fully aware of their shortcomings and estrangement from God. Instead we need to dwell on the saving work of Jesus, and the love of God that initiated salvation. In this week's second reading we see a brilliant synopsis of all that salvation entails. If we could simply help people to understand these wonderful truths, we would be introducing them to the "Cure" of a lifetime. We must awaken to the gift held within us, and to the opportunities to share that gift with others who are awaiting without.

"Do not be afraid to go out on the streets and into public places," Pope John Paul II urged, "like the first apostles who preached Christ and the good news of salvation in the squares of cities, towns and villages. This is no time to be ashamed of the Gospel. . . . It is the time to preach it from the rooftops."*

Like Amos the Lord can enable us to become "go-ers," people who go forth into their daily activities with the message of hope. However, we need not view ourselves as prophets going to a hostile audience, but simply as friends willingly going to introduce a friend (Jesus) to our friends.

* *Witness To Hope: The Biography To Pope John Paul II*, by George Weigel, (683).

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First Reading — Amos 7:12-15

1. Explain the difference between being a prophet and being a witness.

Responsorial Reading — Psalms 85:9-14

Second Reading — Ephesians 1:3-14

2. What is man's responsibility in salvation according to this passage?

3. What are the purposes of salvation revealed in this passage?

Gospel Reading — Mark 6:7-13

4. What principles for sharing the Good News do you discover from this passage?

5. What are some advantages of two people partnering in the process of sharing the Good News?

6. Why do you think that Jesus didn't send more *stuff* with them? How is that applicable to us?

Reflecting On Sunday's Readings

THE SIXTEENTH SUNDAY IN ORDINARY TIME—July 22, 2018

Introduction: Spiritual burn-out is a common problem among church workers, both professionals and volunteers. Because the needs of people are great and workers are few, gifted individuals step forward to meet these needs, sometimes taking on more than is humanly possible. Often excessive energy is expended through prolonged periods of service, then suddenly a vital laborer who is discouraged, will resign and withdraw from church life and activities, leaving everyone wondering what happened. Though several patterns may emerge, such as interpersonal conflict and feelings of being unappreciated, often the real problem is due to the violation of a basic principle: “If your output, exceeds your intake, then your upkeep, becomes your downfall.” They simply have burned-out, or expended all their existing spiritual and emotional reserves. They had nothing left to give.

In this week’s Gospel Jesus seems aware of the principle, that when people have been heavily concentrating on ministry they need to renew and refresh their spiritual and emotional resources. This is true in any situation that draws heavily on one’s spiritual and emotional reserves.

The disciples, had just been sent out two-by-two into a stressful witnessing situation to share the Good News throughout the region. Probably they returned weary, only to find Jesus’ ministry situation to be even more demanding. Consequently, Jesus invited them to temporarily come apart with him from the ministry demands of people, to rest and renew their energies. Later, when the enthusiastic crowds interrupted the start of this retreat, the disciples’ spiritual and emotional reserves were tested.

Jesus undoubtedly was equally as tired as the disciples, yet we see him caring for both their needs and the needs of the crowd. He is the promised Good Shepherd, caring for their needs wisely, so that they can dwell securely. As this week’s second reading indicates, “He is our peace,” and only as we are in close harmony with him will we be able to experience the peace he offers. It is essential for life and ministry that we avail ourselves of the necessary opportunities to refill our spiritual reservoir with his presence and the peace he offers. Obviously, the first place to do this is by regular and meaningful participation in Mass and Eucharist. However, with our hectic, fast-paced lifestyles we should also avail ourselves of time to read sacred Scripture and pray daily. In addition, we have the privilege, through personal or directed retreats to also withdraw into a lonely place to rest and renew our soul for an extended period of time. Stressful living is not work-free living. Jesus said that his “yoke is easy” and his “burden is light.” Perhaps, in life and ministry, when we find that the opposite is true we should see our stress as a sign, or a red flag so to speak, that our reservoir is nearly empty, and that it is time to concentrate on being refilled by the Holy Spirit.

“Without solitude it is virtually impossible to live a spiritual life. Solitude begins with a time and place for God, and Him alone. If we really believe not only that God exists but also that he is actively present in our lives—healing, teaching, and guiding—we need to set aside a time and space to give him our undivided attention. Jesus says, ‘Go to your private room and, when you have shut the door, pray to your Father who is in that secret place’ (Matthew 6:6). “...But we do not take the spiritual life seriously if we do not set aside some time to be with God and listen to Him.”*

Let’s make this concept of coming apart from the busyness of life to a daily retreat with Jesus a reality for us even if it only involves a few minutes each day. We will find that it will become a great reservoir of strength.

* *Making All Things New*, by Henri J.M. Nouwen, (pages 69, 71).

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First Reading — Jeremiah 23:1-6

1. Contrast the results of the two kinds of shepherds.

Responsorial Reading — Psalm 23:1-6

Second Reading — Ephesians 2:13-18

2. How did God bring about reconciliation between the Gentiles and Jews?

3. Define reconciliation from this passage.

Gospel Reading — Mark 6:30-34

4. How do you respond when you are thrown into a hectic situation?

5. Do you think people appreciate being shepherded? Why, or why not?

6. Explain Jesus' comment that they were "like sheep without a shepherd."

7. What have you discovered personally about Jesus' care?

Reflecting On Sunday's Readings

THE SEVENTEENTH SUNDAY IN ORDINARY TIME—July 29, 2018

Introduction: In difficult times do you see the donut, or the hole? Is the glass half-empty, or half-full? More importantly when you see the glass as half-empty and there is a need for a full glass, do you see God as fully capable of supplying the missing portion? The chorus of a children's song goes, "There are infinite possibilities in little beginnings, if God is in it, if God is in it." This week's Gospel is about the infinite possibilities God can do with little beginnings.

Jesus' ministry, and several Old Testament accounts of God's dealing with Israel, demonstrate God's power to create and multiply food to meet people's needs. For instance, the Israelites were saved from starvation during the Exodus, by the provision of manna from heaven. The prophet Elisha in this week's first reading saw God multiply a small portion of bread and corn sufficiently enough to feed a hundred hungry men. Elijah's life, along with that of a widow and her son, was spared when the widow of Zarepath unselfishly gave the last of her meager supply of oil and flour to make Elijah's meal (1 Kings 17). And in the New Testament we see Jesus create wine from water, and twice multiply a few loaves of bread and fish sufficiently enough to feed thousands. In most of these incidences there was more food left over than when they began.

Can God create something out of nothing, and multiply a little bit into the needed amount? The answer is without question, "Yes!" However, the questions that should occupy us are, "Why did he insure that we would have a written record of his miraculous power, and saving grace in these incidences?" and "What is the lesson he wants us to learn, and the knowledge he wants us to possess about him?"

One lesson may well be that we should not discount the impact of the infinite possibilities our little contribution can make in the Kingdom of God, when it is willingly given over to God. The widow of Zarepath only had a cup of oil and a bit of flour, Elisha's servant only had a twentieth of what was needed, and the disciples had only a few loaves of bread and a few fish. Their resources, in proportion to what they needed, could only be described as falling far short even of being half-full. Yet even these small portions given over to an all-powerful God, could be multiplied to meet needs in tremendous ways in God's kingdom. Imagine how different sacred Scripture would be if the widow of Zarepath, Elisha, and the young boy had not voluntarily made their little beginnings available to God's infinite power. Imagine how impoverished would be both their faith and ours if they had not come to understand this "infinite possibilities" concept of God.

"From all sides people have streamed to the man whose name is on every tongue. Their physical hunger is expressive of their spiritual. Jesus sees both, and performs the symbolic act of blessing bread and fish and distributing them. Thousands eat their fill, and quantities of food are left over. The meaning of the miracle is clear. It does not consist of the feeding of the crowd. From the practical standpoint, the disciples are quite right to suggest that the people go into the surrounding villages and buy food. No, the feeding of the thousands is a revelation of divine abundance. This is the gesture of the active, giving source of divine love; the nourishing of the bodies is but the prefiguration of the sacred nourishment soon to be proclaimed from Capharnaum."*

Let's become like little children in our faith and once again nourish the belief that , "There are infinite possibilities in little beginnings, if God is in it, if God is in it.."

* *The Lord*, by Romano Guardini, (page 230).

For the texts corresponding to this Sunday's Readings please either consult your New American Bible, or the USCCB (United States Council of Catholic Bishops) website - <http://www.usccb.org/bible/readings/072918.cfm>

First Reading — 2 Kings 4:42-44

1. What is the difference between Elisha's attitude and that of his servant?

Responsorial Reading — Psalms 145:10-11, 15-18

Second Reading — Ephesians 4:1-6

2. If the things listed in Ephesians 4:4-6 are supposed to be the basis of our unity, why are they so often a factor in disunity?

Gospel Reading — John 6:1-15

3. Describe the convictions of the multitudes before and after the miracle.

4. What is the difference between Philip's response and Andrew's?

5. How can you apply the truths this passage teaches to your life?