Study Notes for the Sunday Mass Published by Christians for Christ Ministries. We are a non-denominational Christian ministry that seeks to encourage and facilitate Christians in studying the Holy Scriptures. **"For there is one God and one mediator between God and mankind, the man Christ Jesus."** 1 Timothy 2:5

Mass Study Notes for Sunday, 11-29-2015



Welcome back to the Sunday Mass notes for **11-29-2015**. This week we open with teaching from the Old Testament prophet Jeremiah then move to one of the Apostle Paul's letters to a young church in the earliest years of Christianity. Finally we look at a prophetic portion of the Gospel of Luke. These are not easy passages to understand, but we'll take a careful but brief look at each one.

Introduction to the First Reading:

It's helpful to remember that Jeremiah lived during the time of Judah's spiritual downfall and the beginning of her captivity about 500 B.C. Assyria had been the dominant nation of the time, but was tottering on the brink of ruin, while Babylon and Egypt were struggling to take over world control. Jeremiah warned of Babylon's victory, but Judah failed to repent and ignored his warnings. As a result, Judah suffered destruction, but the prophet announced that she would one day be restored and come into worldwide blessing.

Jeremiah's prophecy reveals God in two aspects like the two sides of a single coin. The book demonstrates His demands and judgment, but it also shows the tenderness of His love. He had chosen this particular prophet to give His message, perhaps, because of Jeremiah's sensibilities and tenderness. One writer has suggested that in that way Jeremiah was "the true forerunner of our Lord."

The purpose of this Old Testament book is twofold: to reveal God's attitude toward sin (thus, the punishment of Israel who had sinned against Him) and to reveal the coming restoration of Israel under their coming king.

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First Reading:

Jeremiah 33:14-16 NAS95 14 'Behold, days are coming,' declares the LORD, 'when I will fulfill the good word which I have spoken concerning the house of Israel and the house of Judah. 15 'In those days and at that time I will cause a righteous Branch of David to spring forth; and He shall execute justice and righteousness on the earth. 16 'In those days Judah will be saved and Jerusalem will dwell in safety; and this is the name by which she will be called: the LORD is our righteousness.'

Jeremiah 33 is the final chapter in a section, beginning with chapter 30, that has to do with the restoration of Israel. The opening words in this passage are obviously prophetic; that is, they are referring to some events yet in the future. But there is no clear indication of when these events will occur—relatively soon or at some distant point in the future. There are a few inferences, however, that give us some understanding of God's plan for His people. It's evident, for example, that the writer is revealing God's program for "the house of Israel and the house of Judah." These terms identify the two segments of the nation of Israel that had been divided after the reign and death of King Solomon. God's "good word" about His chosen people will be fulfilled. What He has planned and now intimates will be completed in His chosen time.

At some future point in time ("in those days and at that time") a "Branch of David" will appear. This term takes us back to chapter 22, verses 2 and 4 where the writer makes reference to the "king of Judah, who sits on David's throne" and "kings will enter the gates of this house, sitting in David's place on his throne." Again, we are made to think of God's covenant spoken of in 2 Samuel 7:8-17 where God promised that David and his heirs would rule over Israel. God said, "Your house and your kingdom shall endure before Me forever; your throne shall be established forever" (2 Samuel 7:16).

The promises of verses 15 and 16 of today's reading should have been a great encouragement to Israel, who was to suffer certain captivity and removal from her land. In the future, the promised king is to execute justice and righteousness on the earth." As a result, "In those days Judah will be saved and Jerusalem will dwell in safety." That will be a time unlike anything in Israel's previous history. She has always been attacked by godless nations, and, even in our day, persecution continues for today's Jewish people. Praise God, some day that will end!

The final statement of our reading suggests an unusual name for God's people. Jeremiah wrote, "And this is the name by which she will be called: the LORD is our righteousness.'" Perhaps the intention is to remind Jeremiah's audience that righteousness is not the result of anything one can do—offer sacrifices, observe the sacraments, serve others, etc.—but righteousness is found only in Jesus Christ. As the Christian identifies with Jesus and His finished work on the cross, it is the righteousness of Jesus that is conferred upon the believer. "He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him" (2 Corinthians 5:21). "Not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith (Philippians 3:9).

Introduction to the Second Reading:

Some scholars think that 1 Thessalonians may have been the earliest book written in the New Testament. The church in the city of Thessalonica (in modern day Greece) was launched on the second of the Apostle Paul's missionary journeys. He was there for about three weeks, teaching about the suffering and resurrection of Jesus, whom he identified as the Messiah (Christ). Some responded well to Paul, but others rejected his message (because of jealousy, Acts 17:5) and forced him to leave town.

Paul wrote this letter to encourage the Thessalonian Christians and to give them further teaching, especially about the return of Christ, which is a common topic in the book, referred to in all five chapters.

In many of his letters to the young churches in the first century Paul offers significant prayers on the readers' behalf, also asking them to pray for him. Today's reading begins with a part of one of those prayers (3:11-13) and concludes with a challenge to the people (4:1-2).

Second Reading:

1 Thessalonians 3:12 – 4:2 NAS95 12 and may the Lord cause you to increase and abound in love for one another, and for all people, just as we also do for you; 13 so that He may establish your hearts without blame in holiness before our God and Father at the coming of our Lord Jesus with all His saints. 1 Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that you excel still more. 2 For you know what commandments we gave you by the authority of the Lord Jesus.

Paul's great love and concern for his learners is evident in his frequent mention of wanting to visit with them and his continual prayers for them. Before his prayer, beginning in verse 11, Paul tells them that he prays "earnestly . . . night and day" that he might see them face-to-face. Why? Not only because he loves them, but he also wants to continue his ministry to them, completing "what is lacking in your faith," that is, giving them a full understanding of the truth they have adopted.

In his prayer, Paul makes four requests: 1) that God might clear the way so that he could see the Thessalonians again; 2) that he might be able to supply what was incomplete in their fledgling faith; 3) that their love for one another might increase; and 4) that they would be spiritually strengthened and be found blameless and holy.

Regarding their love, we should note that it begins with one another and then includes "all people." Jesus said that his disciples were to be known by their love for one another (John 13:35). It's truly unfortunate that Christians and churches are sometimes criticized by outsiders because of the divisions and animosity that seem to characterize some groups of professing believers. As the people of the church learn to love one another more fully, their testimony to the world will be enhanced. But, love is not to be limited to within the church family. As God "so loved the world" (John 3:16), so

should His people love those who need the Savior. Paul uses himself as an example of love; he says he abounds in love for them. And, of course, the greatest example is Jesus himself, who gave his life for those He loved, the perfect fulfillment of John 15:13, "Greater love has no one than this, that one lay down his life for his friends."

Somehow Paul relates the fulfilling of the instruction to love with a proper standing before God as "blameless in holiness." It is the clear teaching of Scripture that no one can stand in the presence of God on his own behalf. A holy and perfect God cannot be approached by anyone tainted by sin—and we all are (Romans 3:23). Paul refers to the "coming of our Lord Jesus with all his saints," an event to occur when Jesus returns to establish His promised kingdom on earth. The saints who return with Him will have been saved by His grace and clothed in His righteousness (Revelation 19:8). At that point they will be blameless and holy. Perhaps Paul is suggesting that when the Christian demonstrates God-like love toward others, he is giving evidence of his genuine conversion, a born-again experience that, by the regenerating work of the Holy Spirit, presents him holy and blameless before God.

Paul then moves in chapter 4 to admonish the brethren. He does so "in the Lord Jesus," that is on the authority of Jesus. Paul was inspired by the Holy Spirit in the writing of the epistles (see 2 Timothy 3:16 and 2 Peter 1:21), so his exhortation can rightly be said to be the Word of God. He encourages them "to walk and please God" as they had been instructed by him (v. 1). He commends them for doing so, "just as you actually do." It's easy to accept someone's admonition and instruction, when he also commends you for how you are responding. Of course, while they had done well, they could still do better, so he challenges them "that you excel still more." Christians should always seek to excel—not to be better than others, but to improve for the glory of God.

Paul's final statement in this passage is a reminder that he is not speaking for himself or on his own authority. He is speaking "by the authority of the Lord Jesus." The Christian should never read God's Word without the full realization that, whoever the human author, these are the words and instructions that God has given, and they must be obeyed out of love and gratefulness for His having providing the way for us to have an intimate relationship with Him by faith.

Introduction to the Gospel Reading:

The New Testament begins with four Gospels, stories of the good news of Jesus' incarnation, life, ministry, death, resurrection, and return to heaven. Why four Gospels? you might ask. While they all generally cover the same story, they offer a variety of events, stories, and sayings of Jesus. They give them from different perspectives, and together we get a more complete picture of the truth. Luke acknowledges in his opening paragraph that there were many stories about Jesus, but he had a particular story to tell. While the others may present Jesus as king and Messiah (Matthew), or a servant to man (Mark), or as the Son of God (John), Luke emphasizes Jesus as Savior, a divine man. He stresses the humanity of Jesus Christ and his perfection as a human.

Luke's audience probably consisted mostly of Gentile Christians, but he wrote to show his readers

that the gospel is for both Jews and Gentles. He affirmed that what those early Christians had been taught was indeed true and trustworthy. Like Matthew, Luke records significant teachings of Jesus regarding end times. He shows that Jesus did not teach that His return would be immediate; rather there was to be an indeterminate time between His resurrection and the second coming. But Jesus is to return in bodily form. The Apostle Paul writes later to clarify certain misunderstandings about end times, also. (See 1 & 2 Thessalonians.)

Luke's account is more chronological than the other Gospels. Today's reading is taken from Christ's teaching as He approaches Jerusalem for the climactic final days of his earthly life. In this passage, which could be titled "The Signs of the Times," He speaks of the coming of the Son of Man (the title He frequently uses to speak of himself).

Gospel Reading:

Note: Verses 29 – 33 which were omitted from the reading have been included below.

Luke 21:25-36 NAS95 25 "There will be signs in sun and moon and stars, and on the earth dismay among nations, in perplexity at the roaring of the sea and the waves, 26 men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken. 27 "Then they will see THE SON OF MAN COMING IN A CLOUD with power and great glory. 28 "But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near."

29 Then He told them a parable: "Behold the fig tree and all the trees; 30 as soon as they put forth leaves, you see it and know for yourselves that summer is now near. 31 "So you also, when you see these things happening, recognize that the kingdom of God is near. 32 "Truly I say to you, this generation will not pass away until all things take place. 33 "Heaven and earth will pass away, but My words will not pass away.

34 "Be on guard, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap; 35 for it will come upon all those who dwell on the face of all the earth. 36 "But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man."

Immediately preceding the return of Christ, there will be signs and wonders in the heavens. In a parallel passage (Matthew 24:29), quoting from the Old Testament prophets, it is said that "the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken." As might be expected, the text tells us that there will be dismay among the nations on the earth and men will faint from fear. That fear is the result not only

of the fearsome celestial events but from the expectation of things that are yet to come. It is not difficult to image the rampant terror on the earth when "the powers of the heavens will be shaken."

It is then that the Lord Jesus will return to earth. "The Son of Man coming in a cloud" is a quotation from Daniel 7:13 in which the prophet also writes of the glory and dominion that is to be given Messiah at that time. The careful Bible student may recall that 40 days after His resurrection Jesus ascended to heaven "and a cloud received him" (Acts 1:9). Luke is also the writer of the Book of Acts, and he went on to record the words of the angels at the ascension. They said, "This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven" (Acts 1:11).

Jesus warns His hearers that they must be prepared for the day of His return, even though that date has not been revealed. When the signs begin to appear, it's a warning to the faithful to look beyond the frightful circumstances and anticipate their final redemption. Redemption is a significant term regarding the believer in Christ. He has been lost in his sin and, as a result, separated from God. But in God's grace and out of His unending love, He has provided a way for the sinner to be redeemed—to be bought with a price and restored to God. That price, of course, is the sacrifice of Jesus on the cross where He paid the infinite penalty of sin.

Jesus broke into the narrative to tell a story about trees. When trees sprout leaves in the spring, you can begin to anticipate the fruit they will produce in the fall. Parables are stories that use the common elements of life to illustrate spiritual truth in language anyone can understand. Jesus makes the application. As buds on trees anticipate a harvest, so the signs of the times anticipate the culmination of God's plan in the return of Jesus and the establishment of His eternal kingdom on earth. The last statement in the paragraph is the wonderful affirmation that God's Word is eternally true. But the sentence preceding that has been difficult for Christians to understand. What did Jesus mean when He said, "This generation will not pass until all things take place"? Obviously, it cannot mean the generation to which Jesus was speaking. They're gone, and the predicted events have not yet occurred. It may be best to understand that Jesus was likely referring to the generation that would be alive when the predicted signs actually occur.

The passage concludes with additional warnings to the believers who will be alive when the signs of the end times appear. They are to be prepared so the events don't fall on them like an unexpected "trap." These events, Jesus says, will come upon every living person at that time; none can escape. He is specific in his warnings. They must "be on guard," and he names the dangers to avoid: "dissipation" (harmful self-indulgence) and its frequent companion "drunkenness." A third is more subtle, "the worries of life." Elsewhere Jesus had taught that His followers need not be concerned about such things: clothing, food, and so forth. God is faithful to provide for His own when their trust is in Him (Matthew 6:25-34). In those last days, Christ-followers must be giving their attention to spiritual and eternal matters rather than mere physical and temporal concerns.

The final admonition for those living in the end times is to be "on the alert at all times." That includes praying for the strength that only God can give in perilous times. Only He can enable His

children to escape all the terrible events of those last days. In doing so, they will one day stand before "the Son of Man," to worship Him and to receive the crown of life that He has promised (James 1:12).

Bottom Line: Questions for Reflection

1. In what ways are you trusting in your own efforts to please God or in the sacrifice of Jesus and His resurrection for your righteousness?

2. Describe how your life reflects the love of God in the way you act toward other Christians and to the people of the world?

3. In what ways are you heeding the warnings of Jesus so that you are "on guard" and "on the alert," as you anticipate the return of Jesus? List two ways in which you are doing this.

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass, visit this web site:

http://www.usccb.org/bible/readings/112915.cfm

Source(s):

Online Scripture verses for most Bible versions can be found at: http://www.biblegateway.com/

Scripture quotations taken from the NASB

Mass Study Notes for Sunday 7-12-2015

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Welcome back to the Sunday Mass notes for **7-12-2015**. This week we open with Amos 7: 12-15 as Amos, a simple farmer, is called by God to prophesy in Israel. Then we move to Ephesians 1:3-14 where Paul explains all the blessings that are available to those who are in Christ. Finally we conclude with Mark 6: 7-13. Here Jesus sends out His disciples to minister and instructs them to trust God for their daily needs as they call people to repentance.

Introduction to the First Reading:

Imagine you are an ordinary farmer, minding your own business, tending your sheep and your crops. Suddenly God commands you to go to a neighboring land and pronounce judgment on its rebellious people. No one wants to be the bearer of bad news. Yet sometimes God called men to be prophets, foretelling God's plan and delivering God's words of warning and judgment. God's intention was never to simply punish people. His ultimate desire was to restore His wayward children back to Himself. Amos, however, was not a prophet, nor even the son of a prophet. He was simply a farmer trying to make a living in Judah during the time of the divided kingdom.

You may remember that the twelve tribes of Israel were divided into two kingdoms due to the sin of King Solomon. Ten tribes became the Northern Kingdom and were collectively called Israel. The remaining two tribes made up the Southern Kingdom and were known as Judah. In a strange twist, God called this farmer from Judah to go to Israel and prophesy against them.

At first, Amos pronounced God's judgment on Israel's enemies. No one objected to that. But then he began to recite the sins of Israel. Amos first reminded them of all God had done for them. He had released them from bondage in Egypt, defeated their enemies, given them land, and raised up prophets among them. Yet Israel rebelled. It wasn't that they had completely forgotten God. They still performed their religious rituals. But while claiming to belong to God, Israel oppressed the

righteous, deprived the poor of justice, worshipped idols, and commanded the prophets not to prophesy.

Religious ritual unaccompanied by love for God and concern for the oppressed does not impress God. He despised Israel's religious hypocrisy. When He used His plumb line (standard of holiness) to evaluate Israel, her crookedness was revealed. Amos warned them that God's judgment would surely come. Their king Jeroboam would die by the sword, and Israel would be taken captive by its enemy.

In the First Reading, Amaziah, a priest of Israel who should have been open to the message of the Lord, instead commanded Amos to cease prophesying and go home. Though Amos conceded he was a farmer and not a prophet, he knew God had called him to prophesy. He would prove faithful to that call despite opposition.

First Reading:

Amos 7:12-15 NAS95 12 Then Amaziah said to Amos, "Go, you seer, flee away to the land of Judah and there eat bread and there do your prophesying! 13 "But no longer prophesy at Bethel, for it is a sanctuary of the king and a royal residence." 14 Then Amos replied to Amaziah, "I am not a prophet, nor am I the son of a prophet; for I am a herdsman and a grower of sycamore figs. 15 "But the LORD took me from following the flock and the LORD said to me, 'Go prophesy to My people Israel."

We are prophets in a sense, bringing God's message of salvation to those around us. This message is a mixture of bad news and good news. The wages of our sin is death, St. Paul tells us in Romans 6:23, and if we continue in our rebellion against God, we will surely die. That is very bad news. But the good news is in that same verse: "*…the gift of God is eternal life through Christ Jesus our Lord*." God has called each one of us to bear this news to the whole world. Will we be faithful to the call?

Introduction to the Second Reading:

I enjoyed visiting Moody Bible Institute in Chicago when my daughter Emily was a student there. Because Moody is located near the center of one of the largest cities in America, the security on campus is tight, especially in the areas where students live and hang out. Students carry a pass card that allows them access to all the restricted areas. I was an outsider there, but as long as I was with Emily I could enjoy free access to all the college offered: I could visit the dorms, go to chapel, attend classes, eat in the cafeteria, and have coffee at Joe's Coffee Shop. Nothing was kept from me as long as I was with Emily. Without her, I would be on the outside separated from the rich experience Moody offers. I could claim no right to these blessings. But as long as I was with her, all the blessings that were hers were mine, too.

Abundant blessing and privilege exists in the spiritual realm, but in ourselves, we have no right to it. Without Christ, we are on the outside and without hope. In the Second Reading Paul tells the church in Ephesus that God's plan from the foundation of the world was to include them (and us) in these great blessings.

As you read the Second Reading, notice the richness of these spiritual blessings which can be ours in abundance. Note the words *every, all, riches, lavished, fullness.* Observe the words that indicate how intentional God was to bless us—*He chose us, He predestined us, He purposed, according to the kind intention of His will.* And notice how many times the words *in Christ* are used for it is only through Christ that we have access to His abundant blessings.

Second Reading:

Ephesians 1:3-14 NAS95 3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love 5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, 6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. 7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace 8 which He lavished on us. In all wisdom and insight 9 He made known to us the mystery of His will, according to His kind intention which He purposed in Him 10 with a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth. In Him 11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, 12 to the end that we who were the first to hope in Christ would be to the praise of His glory. 13 In Him, you also, after listening to the message of truth, the gospel of your salvation–having also believed, you were sealed in Him with the Holy Spirit of promise, 14 who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.

Can you fathom the blessings that are ours in Christ?

v. 5 adoption as sons – When we trust in Christ and His death on the cross for us, we become members of God's family with all the rights and privileges of adult sons.

v. 7 *redemption through His blood* – Redemption has the idea of buying someone from the slave market and setting them free. We were slaves to sin, but God paid the price for us by sending Jesus to die in our place. He has purchased us with His blood and set us free to serve Him.

v. 7 *the forgiveness of our trespasses* – We don't deserve forgiveness, but this is evidence of His abundant grace which He lavishes upon us.

v. 11 *an inheritance* – This is ours because in Christ we have been made a child of God.

This inheritance, St. Peter explains in 1 Peter 1:4, "is imperishable and undefiled and will not fade away, reserved in heaven for you."

v. 13 *sealed with the Holy Spirit* –We are sealed in Christ by the Holy Spirit who comes to live in every believer. Our position in Christ is secure.

St. Paul explains the *pass card* that gives us access to God's abundant blessings:

"…after listening to the message of truth, the gospel of your salvation–having also believed, you were sealed in Him with the Holy Spirit of promise, 14 who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory." (Ephesians 1:13-14)

We hear the message of salvation, we believe it, and are saved and sealed in Christ by the Holy Spirit. Christ's standing before God is our standing, His inheritance is our inheritance, and His riches are our riches. God lavished them on us, because we are in Christ.

Introduction to the Gospel Reading:

Jesus sent out the 12 disciples two by two as His representatives and under His authority. Their mission was a spiritual one. They would be taking the good news of Jesus to the lost. Naturally Satan and his demons would be opposing them at every turn, but Jesus gave his disciples power over these dark spiritual forces.

The disciples were to take nothing for their journey—no food, money, or extra clothing. Commentators have posed three reasons for what seems to us a strange command. First, extra possessions are an encumbrance. We have probably all experienced times when, instead of owning our possessions, they owned us. Our possessions require care and maintenance, consuming time and money and distracting us from more important matters of life. Are my possessions being used to serve God or are they distracting me from ministry? The disciples were to take nothing extra that could encumber them.

Second, the disciples were to go out in complete dependence on God's power and provision. One of the hallmarks of Jesus' life on earth was that He lived in complete dependence upon the Father (John 5:19, 5:30, 7:16). The disciples were to do likewise, depending on God for their daily provisions.

And third, Jesus established the principle that the minister of God is to be supported by the people to whom he ministers. It was appropriate for the disciples to enjoy the hospitality and provision of the ones who were receiving the blessings of their ministry.

If a city or household rejected the disciples and their message, the disciples were to shake the dust off the soles of their feet as they left. *Jews sometimes shook the dust off their clothing when*

*returning from Gentile lands as a sign of contempt.** When the disciples did it, it was a sign of judgment. The disciples' message of salvation was often accompanied by miracles. Rejecting the message in the face of supernatural authentication indicated an intractable heart. Those who rejected the disciples were ultimately rejecting the One who sent them. And when people reject Jesus, they are rejecting the only provision for their sin. By shaking the dust off their feet, the disciples were communicating a warning: *We offered you what you needed for salvation, but you turned it down. The responsibility for your sins remains on your shoulders. Judgment is coming. We have nothing more to offer you.*

It is a moment none of us would want to face. And we don't have to if we repent and believe.

*https://www.biblegateway.com/resources/reformation-study-bible/Matt.10.14-Matt.10.15

Gospel Reading:

Mark 6:7-13 NAS95 7 And He summoned the twelve and began to send them out in pairs, and gave them authority over the unclean spirits; 8 and He instructed them that they should take nothing for their journey, except a mere staff–no bread, no bag, no money in their belt– 9 but to wear sandals; and He added, "Do not put on two tunics." 10 And He said to them, "Wherever you enter a house, stay there until you leave town. 11 Any place that does not receive you or listen to you, as you go out from there, shake the dust off the soles of your feet for a testimony against them." 12 They went out and preached that men should repent. 13 And they were casting out many demons and were anointing with oil many sick people and healing them.

Bottom Line: Questions for Reflection

1. Which of the blessings listed in Ephesians 1 are you most thankful for and why?

2. If God were to send you out to minister, which of your possessions would be most difficult to leave behind? What could you do this week to decrease your attachment to things and increase your dependence upon God?

Readings for the Week

Note: For a listing of readings for the Roman Catholic Mass visit this web site:

http://www.usccb.org/bible/readings/071215.cfm

First Reading AM 7:12-15

Second Reading EPH 1:3-14

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Gospel Reading MK 6:7-13

Source(s):

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Scripture quotations taken from the NASB