



Bringing Home the Word

Second Sunday in Ordinary Time January 15, 2017

Called By Name

By Mary Katharine Deeley

When I was ten, my teacher decided to call me by my first name, Mary, rather than by my family name, Kathy, part of my middle name. My teacher felt we should honor the Blessed Virgin by calling me Mary. The name Katharine had been in my mother's family for years, and she liked its strength. It was an abrupt switch, but like many children, I quickly got used to responding to either name—and sometimes to both.

Sunday Readings

Isaiah 49:3, 5–6

"I will make you a light to the nations, that my salvation may reach to the ends of the earth."

1 Corinthians 1:1–3

"You who have been sanctified in Christ Jesus, called to be holy..."

John 1:29–34

"He is the one who will baptize with the holy Spirit."

Names tell us something about a person. Today's Scriptures speak to the singularity of the Incarnation by talking about names people gave Jesus. The early Church looked through the sacred Scriptures of the Old Testament and realized that Jesus was like the figure in the prophecies of Isaiah, so they came to know him as servant (one who does God's will), covenant (a promise between two parties), and light to the nations. Paul calls him Messiah (*Christos* in Greek) and Lord. And John refers to him as the "Lamb of God, who takes away the sin of the world" and the "Son of God."

We haven't yet been able to articulate the fullness of who Jesus is. We believe he is fully God and fully human and that he came out of love for us to save us from sin and death. In our attempt to understand that, we've given him many names. Each reveals a little more about who he is for us and who he is with God.

What is your name for Jesus now, and what does that mean to you? †

*"Saint Paul calls Jesus
Messiah and Lord."*

A Word From Pope Francis

Saint Bonaventure tells us that, "from a reflection on the primary source of all things, filled with even more abundant piety, he would call creatures, no matter how small, by the name of 'brother' or 'sister.'" Such a conviction cannot be written off as naive romanticism, for it affects the choices which determine our behavior. If...we no longer speak the language of fraternity and beauty in our relationship with the world, our attitude will be that of masters, consumers, ruthless exploiters, unable to set limits on their immediate needs. By contrast, if we feel intimately united with all that exists, then sobriety and care will well up spontaneously.

—*Laudato Si'*,
May 24, 2015



REFLECTION QUESTIONS

QUESTIONS REFLECTION

- What do you call Jesus?
- The next time you pray, ask Jesus to call you by name. Then spend time in silence listening for that call.



Jesus the Jew

By Fr. J. Patrick Mullen

At Mass on Christmas morning, we hear the litany of names in Jesus' ancestry. Clearly, Matthew's and Luke's genealogies intend to root Jesus as a descendant of the tribe of Judah all the way through David's ancestors and beyond. In one way or another, all the Gospels seek to portray Jesus as a Jew.

His parents were observant Jews who had him circumcised and then went to the Temple themselves for purification rites.

Jesus clearly knew the Law and the Scriptures sacred to the Jews. When asked, "What is the most important commandment of the law?" he quoted the *Shema* from Deuteronomy 6:4. The Pharisees, who strictly maintained the Sabbath rest, disagreed with Jesus' practice of healing on the Sabbath. Jesus did not renounce the Sabbath but challenged any interpretation that valued it above human welfare.

In effect, Jesus was an observant Jew

but one who had gone back into the roots of Scripture for its deepest and truest meaning. Jesus not only observed the Law himself, he called for others to do so as well, requiring the lepers he cured to show themselves to the priests, in observance of the Law's dictates (Leviticus 13; Matthew 8:2-4; Luke 17:12-14).

We see that Jesus was clearly Jewish. Judaism was the context into which he was born; it was the way he used Scripture; it was the way he lived his life and ministered. It was the way he asked his fellow Jews to live. It was the way he died. †

Source: *Catholic Update*, December 2008
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The Mission of Our Lord and Savior

By Kenneth R. Overberg, SJ

As with each Gospel writer, Luke develops a unique picture of Jesus' identity and mission. We read this in the marvelous and powerful scene of the keynote address in Nazareth (4:14-30). Scripture scholars help us to appreciate Luke's creativity as artist and as theologian. Writing his Gospel many years after the death and resurrection of Jesus, Luke wanted to share his community's experience, commitment, and vision. So he felt free to rearrange his primary source, Mark's Gospel, by moving this Nazareth synagogue scene (Mark 6:11) to the very beginning of Jesus' public ministry (Luke 4:14 and following). Luke's creativity is also found within the text itself, as he weaves together selections from several different chapters of Isaiah and omits some other

points. As it stands, the exact text Luke puts on Jesus' lips would not be found on a synagogue scroll.

This passage is truly a keynote, establishing the basic themes of Luke's Gospel. Jesus, the anointed one (the Messiah, the Christ) teaches, heals, and proclaims the presence of God's reign. Jesus is the fulfillment of God's promises for the hungry, the sick, the imprisoned.

Indeed, Luke's Gospel goes on to describe many examples of Jesus teaching and helping the poor, including Peter's mother-in-law and the leper. Then, when some disciples of John the Baptist ask Jesus, "Are you the one who is to come?" Jesus replies: "Go and tell John what you have seen and heard: The blind gain their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, the poor have the good news proclaimed to them"

(Luke 7:20-22). God's reign breaks into the world through Jesus. †

Source: *Catholic Update*, December 2013
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Lord, may your light of love and peace shine brightly in my heart so that others may come to know of your goodness.

—From *Peaceful Meditations for Every Day in Ordinary Time*,
Rev. Warren J. Savage
and Mary Ann McSweeney

WEEKDAY READINGS

January 16-21

Mon.	Weekday: Heb 5:1-10 / Mk 2:18-22
Tue.	St. Anthony: Heb 6:10-20 / Mk 2:23-28
Wed.	Weekday: Heb 7:1-3, 15-17 / Mk 3:1-6

Thu.	Weekday: Heb 7:25-8:6 / Mk 3:7-12
Fri.	Weekday: Heb 8:6-13 / Mk 3:13-19
Sat.	St. Agnes: Heb 9:2-3, 11-14 / Mk 3:20-21