

**English Translation**

Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of they womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God

R. *That we may be made worthy of the promises of Christ.*

Let us pray. O almighty and everlasting God, who, by the co-operation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of Thy Son: grant that we may be delivered from present evils, and from everlasting death, by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

**“The End” Notes**

- [1] Catechism of the Catholic Church (CCC) 500
- [2] Ignatius Study Bible Mt. 12:46
- [3] CCC 469
- [4] CCC 501
- [5] CCC 818
- [6] CCC 2791
- [7] CCC 788
- [8] Hardon, Modern Catholic Dictionary pg. 446
- [9] Ignatius Study Bible Mk. 6:1
- [10] Fr. Gabriel, Divine Intimacy pg. 98
- [11] Hardon, Modern Catholic Dictionary pg. 304
- [12] Gabriel, Divine Intimacy pg. 927
- [13] Gabriel, Divine Intimacy pg. 925
- [14] Gabriel, Divine Intimacy pg. 97
- [15] Gabriel, Divine Intimacy pg. 926
- [16] Hardon, Catholic Catechism pg. 202



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## **In His Native Place** 14th Sunday of Ordinary Time

**Lessons and Discussions****Page 5 – Spiritual Brotherhood**

*“Is he not the...brother of James”*

**Page 7 – His Own Country**

*“A prophet is not without honor except in his native place”*

**Page 9 – Knowledge**

*“What kind of wisdom has been given him?”*

**Introit (Entrance Antiphon) – Roman Missal**

*This should be chanted so that the time of prayer, study and discussion can be made sacred. Another song can be substituted, but should have the same theme.*

**INTROIT***Suscepimus**Ps 48 (47): 10, 11*

**W** E have received your mercy, O God, \* in the  
midst of your temple; even as your name, so al-so does  
your praise extend to the ends of the earth; your right  
hand is filled with righteousness.

**Alternate options:**

I Heard the Voice of Jesus Say (Hymn)  
I Sing the Mighty Power of God (Hymn)  
Lift High the Cross (Hymn)  
Holiness (Take My Heart) (Song of Praise)  
You're My Brother (Song of Praise)

**Collect –Roman Missal**

In the name of the Father, and of the Son, and of the Holy Spirit.  
Amen

O God, who in the abasement of your Son  
have raised up a fallen world,  
fill your faithful with holy joy,  
for on those you have rescued from slavery to sin  
you bestow eternal gladness.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,

Absolute and all knowing God,  
Nothing is hidden from Your sight.  
In the prescience since the beginning,  
All knowledge existed within You.  
Kindly share Your knowledge with me,  
Making me aware of what is meant to be,  
Permitting my soul to understand it,  
And wisdom to agree with its outcome.  
Provide me with the gift of discretion,  
To prudently apply received knowledge,  
To ensure the fulfillment of Your Will.  
Your knowledge shines forth forever!

In the name of the Father, and of the Son, and of the Holy Spirit.  
Amen

**Marian Antiphon – Salve Regina – Simple Tone**

**IV. ANTIPHON SALVE REGINA, SIMPLE TONE**  
From First Vespers of the Feast of the Blessed Trinity to None on Saturday  
before the First Sunday of Advent.

Ant.  
5.  
**S**alve, Re-gi-na, \* ma-ter mi-se-ri-córdi-æ: Vi-ta, dulcè-do, et spes nostra,  
salve. Ad te clamámus, éxsu-les, fi-li-i Hevæ Ad te suspi-rámus,  
gemén-tes et flentes in hac lacrimá-rum valle. E-ia ergo, Advoca-ta  
nostra, il-los tu-os mi-se-ri-córdes ócu-los ad nos convér-te. Et Je-sum,  
bene-díctum fructum ventris tu-i, nobis post hoc exsi-li-um osténde.  
O clemens: O pi-a: O dulcis \* Virgo Ma-rí-a.

V. Ora pro nobis, sancta Dei Genitrix.  
R. Ut digni efficiamur promissionibus Christi

**What can keep us from growing in knowledge?** We can keep ourselves from growing in knowledge by rejecting the reality that God exists. We begin to dictate that our reality and knowledge is only based on worldly things or the world of the senses. In our striving for God, one great obstacle is “creatures which impress and allure us by their attractions...”[14] It is easy for us to fall into this because we live in a world filled with sensations and faith in God is striving for something beyond just our senses. “Confronted with the attractions of creatures, we forget and perhaps even betray our Creator. Therefore we need more powerful help, a divine light, which illumines from within, without the need of passing through our reasoning, so limited and rude: it is this light that the Holy Spirit infuses into our soul by means of the gift of knowledge. This gift does not make us reason on the vanity of things; but it gives us a living, concrete experience of them, an intuition so clear that it admits no doubt.”[15]

**How can we grow in the gift of knowledge?** We should work to obtain knowledge of God by reading the Scriptures and then proclaiming the Gospel. Prayer is also absolutely essential to growing in the gift of knowledge. If we do not pray then we cannot listen and hear God. If we are not listening to God then we are not being taught and cannot grow in knowledge. The more knowledge that we have the more we can act in accordance to what God wants us to do. It can also help us learn and know the times that we failed to follow Him. Knowledge can help us to know our sins and ask for repentance. “The function of knowledge is to help us pass judgment on creatures, which can be the occasion for our turning away from God. Sorrow for past mistakes answers to the gift of knowledge; then comes consolation when creatures are accepted as God would have us do. So that knowledge corresponds to the third Beatitude, ‘Happy are those who mourn; they shall be comforted’ (Mt. 5:5).”[16]

**VIDEO – Pope Benedict XVI - True knowledge of God comes from inner purification – POP CULTURE CONNECTION – 1:16**  
<https://youtu.be/ue8eXk5wsiA>

### **Profession of Faith or Popular Devotion – Prayer for the Gift of Knowledge**

In the name of the Father, and of the Son, and of the Holy Spirit. Amen

one God, for ever and ever. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen

### **Gospel Reading – Mark 6:1-6 – Daily Roman Missal**

A reading from the holy Gospel according to Mark  
 - Glory to you O Lord

Jesus departed from there and came to his native place, accompanied by his disciples. When the sabbath came he began to teach in the synagogue, and many who heard him were astonished. They said, “Where did this man get all this? What kind of wisdom has been given him? What mighty deeds are wrought by his hands! Is he not the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? And are not his sisters here with us?” And they took offense at him. Jesus said to them, “A prophet is not without honor except in his native place and among his own kin and in his own house.” So he was not able to perform any mighty deed there, apart from curing a few sick people by laying his hands on them. He was amazed at their lack of faith.

The Gospel of the Lord.  
 - Praise to you, Lord Jesus Christ

### **Spiritual Reading – Office of Readings**

From a sermon by Saint Augustine, bishop  
**A sacrifice to God is a contrite spirit**

I acknowledge my transgression, says David. If I admit my fault, then you will pardon it. Let us never assume that if we live good lives we will be without sin; our lives should be praised only when we continue to beg for pardon. But men are hopeless creatures, and the less they concentrate on their own sins, the more interested they become in the sins of others. They seek to criticize, not to correct. Unable to excuse themselves, they are ready to accuse others. This was not the way that David showed us how to pray and make amends to God, when he said: I acknowledge my transgression, and my sin is ever before me. He did not concentrate on others' sins; he turned his thoughts on himself. He did not merely stroke the surface, but he plunged

inside and went deep down within himself. He did not spare himself, and therefore was not impudent in asking to be spared.

Do you want God to be appeased? Learn what you are to do that God may be pleased with you. Consider the psalm again: If you wanted sacrifice, I would indeed have given it; in burnt offerings you will take no delight. Are you then to be without sacrifice? Are you to offer nothing? Will you please God without an offering? Consider what you read in the same psalm: If you wanted sacrifice, I would indeed have given it; in burnt offerings you will take no delight. But continue to listen, and say with David: A sacrifice to God is a contrite spirit; God does not despise a contrite and humble heart. Cast aside your former offerings, for now you have found out what you are to offer. In the days of your fathers you would have made offerings of cattle—these were the sacrifices. If you wanted sacrifice, I would indeed have given it. These then, Lord, you do not want, and yet you do want sacrifice.

You will take no delight in burnt offerings, David says. If you will not take delight in burnt offerings, will you remain without sacrifice? Not at all. A sacrifice to God is a contrite spirit; God does not despise a contrite and humble heart.

You now have the offering you are to make. No need to examine the herd, no need to outfit ships and travel to the most remote provinces in search of incense. Search within your heart for what is pleasing to God. Your heart must be crushed. Are you afraid that it might perish so? You have the reply: Create a clean heart in me, O God. For a clean heart to be created, the unclean one must be crushed.

We should be displeased with ourselves when we commit sin, for sin is displeasing to God. Sinful though we are, let us at least be like God in this, that we are displeased at what displeases him. In some measure then you will be in harmony with God's will, because you find displeasing in yourself what is abhorrent to your Creator.

### **Responsory – Office of Readings**

My sins, O Lord, have pierced me through like arrows; but before they wound me,

— Heal me, O God, with the ointment of repentance.

### **Knowledge – Lesson and Discussion**

*“What kind of wisdom has been given him?”*

**What is knowledge?** The basic definition of knowledge is “Any act, function, state, or effect of mental activity. Essential to knowledge is that some reality from outside the mind is represented in the mind by what is called an intentional likeness or similarity to the object known. Knowledge, therefore, is assimilation of mind with object. As a result there is an intentional (assimilative) union between knower and known. We become what we know.”[11] When we apply this to God, we realize that He has made Himself known so that we can see the reality of Him and begin to know Him.

**Why does knowledge matter?** If God did not make Himself known then we could not have the realization that He exists. God is not a thought, but a person within reality who has made Himself known.

Knowledge helps us to look past creatures and things and see them as nothing compared to God. St. John of the Cross writes, “Nothing, nothing, neither this, nor that, neither the goods of earth, nor the goods of heaven,” not even spiritual joys or consolations, but God alone. Knowledge helps us to see beauty and perfection in God's creation but ultimately everything and everyone draws us back to the Creator. “It is this light that changes creatures from an obstacle into a ladder leading us to God...When a soul is profoundly enlightened by the gift of knowledge, creatures no longer hinder its ascent to God, for whether considering their nothingness or the beauty with which God has endowed them, whether in giving them up or in using them through necessity, they always urge the soul on to God, inspiring it to seek Him and love Him, the one infinitely beautiful Being.”[12]

**What is the difference between knowledge, understanding, and wisdom?** Of the seven gifts of the Holy Spirit, counsel, piety, fortitude, and fear of the Lord are known to help us with the moral life while knowledge, understanding, and wisdom govern our theological life and direct our relationship with God. “They are the so-called gifts of the contemplative life, that is, of the life of prayer and union with God.”[13] Knowledge differs from understanding and wisdom in that it helps us to know what God wants us to do in our lives and in all things.



sent His only begotten Son to die for us even when we still rejected Him. “Comparing himself to previous Hebrew prophets whom the people rejected, Jesus intimates his own eventual rejection by the nation especially in view of the dishonor his own relatives had shown him (Mk 3:21) and now his townspeople as well.” (Footnotes Mk. 6:4) This episode shows us that the people who knew Christ and saw Him grow rejected Him. This leads to the other level, which is that the people of Nazareth lacked faith in Jesus. They saw Jesus grow up and only saw Him as a man and not the Son of God. “Jesus appeared at the synagogue to preach. Nazareth was his home, his country, where he had lived since his childhood. Where he had relatives, and was well-known; all of which should have made his ministry easier there than elsewhere. Instead, it was an occasion for rejection. After a moment of amazement at his wisdom and his miracles, the Nazarenes incredulously reject him...”[10]

Thinking of our own lives, we know that sometimes it can be hard to live out our faith in our hometowns. It is easy to travel to third world countries or another region and be missionaries, but harder to go home to our family and friends and be Christ’s disciple to them. We must never be afraid even if family, friends, or our “hometown” rejects us. We must find ways to break through the walls that we set up and learn to show charity and mercy.

### Discussion Questions

Why is it often hard to proclaim the Good News in our own house?

Discuss a time that you were successful in proclaiming the Good News at home or in your “own town” (i.e. work, community, school).

**Why did Jesus not perform any miracles?** Jesus did not perform any “mighty deeds” because they rejected Him. Jesus will not force Himself on us. This also means that we can reject His miracles and grace. As it says, Jesus still performed some healings. This shows how great God’s mercy is to all. He will always find a way to bring salvation to everyone.

Create a clean heart in me, O God, and put a new and steadfast spirit within me.

Heal me, O God, with the ointment of repentance.

### Spiritual Brotherhood – Lesson and Discussion

*“Is he not the...brother of James”*

#### Why does the Bible say that Jesus had brothers and sisters?

Jesus did not have any biological brothers or sisters. Mary is and will always be “ever-virgin”. The reason that the Bible uses the words “brothers” and “sisters” is simply because of the translation from the Greek and Hebrew languages. Regarding this passage, the Catechism says that they are more likely “Jesus’ cousins or more distant relative.”[1]

In fact, there are many other places in the Bible where the words “brothers” and “sisters” are used when we clearly know that there is no biological relationship between the people. “The NT often mentions Jesus’ brethren (13:55; Mk. 3:31; 6:3; Lk. 8:19; Jn. 2:12; 7:3; Acts. 1:14; Gal. 1:19)...Four observations support the Church’s tradition: (1) These brethren are never called the children of Mary, although Jesus himself is (Jn. 2:1; 19:25; Acts. 1:14). (2) Two names mentioned, James and Joseph, are sons of a different ‘Mary’ in Mt. 27:56 (Mk. 15:40). (3) It is unlikely that Jesus would entrust his Mother to the Apostle John at his Crucifixion if she had other natural sons to care for her (Jn. 19:26-27). (4) The word ‘brethren’ (Gk. Adelphoi) has a broader meaning than blood brothers. Since ancient Hebrew had no word for ‘cousin’, it was customary to use ‘brethren’ in the Bible for relationships other than blood brothers. In the Greek OT, a ‘brother’ can be nearly related cousin (1 Chron. 23:21-22), a more remote kinsman (Deut 23:7; 2 Kings 10:13-14), an uncle or a nephew (Gen. 13:8), or the relation between men bound by covenant (2 Sam 1:26; cf. 1 Sam 18:3). Continuing this OT tradition, the NT often uses ‘brother’ or ‘brethren’ in this wider sense. Paul uses it as a synonym for his Israelite kinsmen in Rom. 9:3. It also denotes biologically unrelated Christians in the New Covenant family of God (Rom. 8:29; 12:1; Col. 1:2; Heb. 2:11; Jas. 1:2; CCC 500).”[2]

All that being said, this does not mean that we as the Church are not his brothers and sisters. “The Church thus confesses that Jesus is inseparably true God and true man. He is truly the Son of God who, without ceasing to be God and Lord, became a man and our brother...”[3] On the cross, Jesus gave His mother to us as our spiritual mother. (cf. Jn. 19:26-27) “The Son whom she brought forth is he whom God placed as the first-born among many brethren, that is, the faithful in whose generation and formulation she cooperates with a mother’s love.”[4] St. Paul speaks of Christ as the first-born raised from the dead so that we can truly call Him our brother. (cf. Rom. 8:28-30)

#### **How can we call ourselves “brothers and sisters in Christ”?**

We can call ourselves brothers and sisters in Christ by our Baptism. “All who have been justified by faith in Baptism are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers in the Lord by the children of the Catholic Church.”[5] Because we are united with Christ by our Baptism we dare to say “Our Father”. We say these words because the Father and Son are one and we are united with the Son by our Baptism. As St. Paul says, through our Baptism we die and rise again. Thus, if we are united with Jesus through our Baptism, “In communion by faith in Christ and by Baptism, they ought to join in Jesus’ prayer for the unity of his disciples.”[6]

**What is our responsibility as brethren of Jesus?** As spiritual brothers and sisters of Christ by our Baptism, we are called to follow Jesus. Jesus said, “For whoever does the will of my Father in heaven is my brother, and sister, and mother.” (Mt. 12:49) Jesus spoke many times about loving our neighbor (cf. Mk. 12:31) and St. Paul spoke of not condemning each other when we are brothers and sisters in Christ (cf. Rm. 14:10). This is because we must act as Christ acts. He is the “older brother” that we look up to and strive to emulate. He teaches us how to pray, how to act, how to live, and how to love. He also shows that by our Baptism we are all united with Him. When we hurt one of our brothers we hurt Christ. (cf. Mt. 25:45) We must work for the kingdom of God everyday by bringing peace to every person no matter their race, creed, gender, or age. We can do this because Jesus sent the Holy Spirit. “When his visible presence was taken from them, Jesus did not leave his disciples orphans. He promised to remain with them until the end of time; he sent them his Spirit. As a result communion with Jesus has become, in a way, more intense: ‘By communicating his Spirit,

Christ mystically constitutes as his body those brothers of his who are called together from every nation.”[7]

#### **VIDEO – Girl Calms Down Little Sister – POP CULTURE CONNECTION – 0:48**

<https://youtu.be/ru6efi2RrIQ>

In the clip we see the sister calms down and brings peace by her voice to her little sister.

#### **His Own Country – Lesson and Discussion**

*“A prophet is not without honor except in his native place”*

In today’s reading, Jesus is in Nazareth, the place where he grew up. However, when He proclaims the Good News of who He is and what He has brought, many question and outright deny Him.

**What is a prophet?** A prophet is “one who spoke, acted, or wrote under the extraordinary influence of God to make known the divine counsels and will. Yet commonly associated with this primary function to proclaim the word of God, a prophet also prophesied by foretelling future events. His role, then, was to both proclaim and to make the proclamation credible.”[8]

See Also – Link to Liturgy Lesson – Prophecy

**What does “his own country” mean in this reading?** The “country” is Nazareth, which is a village within Galilee where Jesus was raised. (cf. Mt. 2:23) “Following an earlier incident recorded in Lk 4:16-30, this episode marks the second rejection of Jesus by his kinsfolk.”[9]

**Why does Jesus say, “A prophet is not without honor except...in his own house”?** This saying is unique to Mark’s Gospel. We do not see it in other parts of the Bible but it does point to the eventually rejection of Jesus by the greater nation.

**Why was Jesus rejected?** There are a few levels to the rejection. On a broad macro scale, it shows the rejection of the people of God. It is exactly why Jesus came to this world; to save us from ourselves. We, God’s children, sinned and rejected God so He