



The End of Ordinary Time

Discover the Sunday Gospels for November

CATHRYN TORGERSON

NOVEMBER 3, 2019

Thirty-First Sunday
in Ordinary Time

Luke 19:1-10

REFLECTION: Today's Gospel reveals how Jesus reaches out to those who have been rejected by others. As is typical in Luke's Gospel, this scene has three varying points of view with the people in the story: They are Zacchaeus, Jesus, and the townspeople of Jericho.

In this brief scene, we learn that Zacchaeus is a wealthy tax collector. His neighbors describe him as a sinner; they probably assume his wealth comes from overcharging on taxes, a common practice in Roman times.

We also learn that Zacchaeus wants to see Jesus, so he climbs a tree rather than push through a potentially hostile crowd. An adult climbing a tree in biblical times is shocking; it simply was not done and would give the crowd more reason to disparage Zacchaeus if they saw him.

The Gospel begins by telling us Jesus had planned to pass through Jericho, which is the last city on his way to Jerusalem and the cross. Zacchaeus, however, causes Jesus to change his plans. Zacchaeus probably thinks the large leaves of the sycamore tree will hide him, but Jesus knows he is there and

informs Zacchaeus that he must stay at Zacchaeus' home.

Jesus' words to Zacchaeus are surprising for two reasons. First, this visit "must" happen.

In Luke's Gospel, "must" or "it is necessary" indicates an action involving God's plan for salvation. So this is more than a social visit.

Second, it is presumptuous of Jesus to decide where to receive hospitality. In biblical culture, townspeople would determine where an important visitor would stay. Not only does Jesus not follow this convention, but he also opts to pick a sinner as his host! By doing so, Jesus shifts the negative focus of the people away from Zacchaeus and to himself.



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In contrast to the townspeople, Zacchaeus' joy at Jesus' attention overflows. He plans to donate far more than the standard tithe, suggesting he is not as greedy as the townspeople believe. He also insists he will make restitution if he has taken more in taxes than he should have.

Jesus explains to the people that salvation has come to Zacchaeus' home, for "the Son of Man came to seek and to save what was lost." Zacchaeus was lost to the townspeople as a sinner, but Jesus seeks him out, and now he is restored.

This is a subtle hint of the cross that is soon to come, for that is where the Son of Man saved us sinners so that we, too, might join Zacchaeus in experiencing the joy of salvation.

FOR STUDENTS: This narrative has many possible discussion points: the cultural setting; how we judge others and why; what happens when we feel left out or rejected; and extending a hand to those who have been rejected.

FOR ADULTS: Adulthood sometimes seems to exacerbate opportunities for feeling rejected or for judging others, especially with the advent of social media and polarized politics. We may feel lost even to ourselves or frustrated by not meeting standards we set. In what circumstances do you need Jesus to find you? Take that to prayer this week.

PRAYER: Thank you, Jesus, for always seeking us out. When we feel rejected, or when we are about to unfairly judge someone, remind us of your love for everyone. Amen.

NOVEMBER 10, 2019

Thirty-Second Sunday
in Ordinary Time

Luke 20:27-38

REFLECTION: Today's Gospel features the Sadducees, a group of Jewish leaders who want to discredit Jesus. They decide to approach Jesus with a question about Jewish law.

According to the law, if a man died, it was his brother's responsibility to marry his wife and have children with her (see Deuteronomy 25:5-6). The Sadducees take this idea to the extreme. They suggest a woman had to marry seven brothers, and they ask Jesus to which of the brothers will she be married at the resurrection of the dead.

Fortunately for us, Luke explains that the Sadducees do not believe in the resurrection of the dead. The fact that they are asking Jesus about it reveals that this is clearly a trap. They want to make Jesus look foolish in order to discredit him.

Various Jewish leaders regularly try to trap Jesus in the Gospels, and it never works. Sometimes Jesus responds with questions that silence his detractors. At other times, as in today's Gospel, he gives a profound answer that leads to deep spiritual insights.

Jesus responds to the Sadducees by speaking about the reality of heaven. First, he makes it clear that earthly concerns, such as marriage, will no longer be a priority. This suggests the Sadducees' understanding of heaven is inaccurate.

Next, Jesus reveals that heaven is a place where the children of God live because they have been raised from the dead. This

counters the Sadducees' belief that there is no resurrection.

Finally, Jesus implies that not everyone will experience heaven: It is only for those "deemed worthy." This is a warning to not take entry into heaven for granted but to do our part to receive this gift of eternal life.

FOR STUDENTS: Today's culture can be similar to that of the Sadducees: Belief in the reality of heaven is waning, discrediting Christians is popular in some arenas of society, and family members may dismiss the faith.

You can ask your students what types of challenges to Chris-

MONTH SUMMARY

NOVEMBER 3, 2019

Thirty-First Sunday
in Ordinary Time

Luke 19:1-10

Jesus brings surprise salvation and joy to the rejected.

NOVEMBER 10, 2019

Thirty-Second Sunday
in Ordinary Time

Luke 20:27-38

Keeping our focus on the truth of heavenly life.

NOVEMBER 17, 2019

Thirty-Third Sunday
in Ordinary Time

Luke 21:5-19

Jesus warns of disaster that has happened, continues to happen, and will happen again.

NOVEMBER 24, 2019

The Solemnity of Our
Lord Jesus Christ,
King of the Universe

Luke 23:35-43

Jesus demonstrates his kingship from the cross.

tian beliefs they have heard. Help them understand the correct teachings of the Church, and if practical, come up with ideas for how they can respond.

You do not need all the answers this week; you can always finish this topic next week after you have been able to research the tougher questions. By honestly addressing such issues, you let your students know that you care about their personal experiences, challenges, and faith journeys.

FOR ADULTS: It is easy to get caught up in the details of our faith, such as the proverbial question “How many angels can dance on the head of a pin?” Balancing the head knowledge of what we believe with the heart knowledge of a relationship with Jesus takes practice.

We may need to remind ourselves that much of our faith is a mystery, and sometimes we have to become comfortable with the lack of easy answers. Fortunately,

we do not have to pass a theology test to enter heaven, but we do need to be attentive to our goal of getting there.

PRAYER: Thank you, Jesus, for reminding us of what we have to look forward to: eternal life with you. Give us the endurance to hope in that goal when we are discouraged or challenged, and remind us to turn to you when we need support. Amen.

NOVEMBER 17, 2019

Thirty-Third Sunday
in Ordinary Time

Luke 21:5-19

REFLECTION: Luke’s Gospel contains so many heartwarming scenes (such as the Good Samaritan, the Prodigal Son, and Jesus’ recent encounter with Zacchaeus) that it can be shocking to hear Jesus speak of natural, political, and material disaster. Is Jesus serious? Can he really mean these terrible events will happen?

The answer is yes. And in fact, these events already *have* happened.

Biographies of saints or local mentors can provide examples of how we grow stronger through adversity, especially when we trust in God.

Secular history records that the Romans tore down the Temple and that a series of earthquakes and famines impacted the region in the middle of the first century A.D.

The Acts of the Apostles narrates how early followers of Jesus were persecuted, thrown into jail, sent before kings, and put to death. The apostles were also given wisdom to know what to say, and some received miraculous assistance.

So, yes, all that Jesus said would happen did happen in the decades following his death.

Does this mean that we can go about our lives without concern for disaster? Certainly not. Most of the events that Jesus describes also appear in the Book of Revelation, where even the faithful may suffer prior to the Second Coming.

In addition, we also see similar crises happening today. Every time there is a hurricane, wildfire, flood, tornado, burning building, car accident, war, or overt persecution of Christians, Jesus’ words are coming true. Some of the faithful survive the catastrophe to live another day on earth; others die and meet God face-to-face.

By considering the past, present, and future, we see that Jesus’



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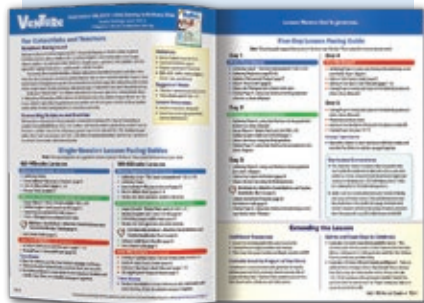
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words of impending crisis are a reality.

Jesus also provides encouragement in his speech. Some of his words, however, may seem contradictory: “Some of you will be put to death”; “not a hair on your head will be destroyed.” But in light of our faith, we know that material death is not the end; there is a spiritual life that survives.

Thus we can take comfort when Jesus promises, “By your perseverance, you will secure your lives.” With his grace and strength, we will be able to continue to follow him into the next life even if we face disaster in this one.

FOR STUDENTS: In a society that downplays struggle, it is easy to assume that if something is hard, uncomfortable, or not how social media says it should be, it is shameful or not worth attempting. Similarly, we often see our canonized saints on pedestals without understanding the hardships they had to overcome.

Explaining that life comes with challenges is important: We do not live in Eden. Biographies of saints or local mentors can provide examples of how we grow stronger through adversity, especially when we trust in God. God may not always give us a way out of hardship, but he will give us the grace to go through it.

FOR ADULTS: This Gospel can encourage us to reflect on our response to crisis, be it physical, emotional, natural, political, and so on. How do we respond? How can we turn to Jesus first to find stability in his grace and wisdom? What steps can we take to be prepared to face challenges?

PRAYER: Dear Jesus, you remind

us that this life is hard, but that good is waiting. Please help us to persevere so we can be steadfast in faith no matter what comes. Amen.

NOVEMBER 24, 2019

The Solemnity of Our Lord Jesus Christ, King of the Universe

Luke 23:35-43

REFLECTION: Today we celebrate Jesus as our King. He came to be King of all people, but through his Passion, he is frequently rejected. Perhaps this is because he does not seem very kingly, for he is dressed up and mocked as a

bleeding king who wears thorns instead of gold. He suffers the crucifixion, a punishment reserved for the worst criminals.

Yet, in this non-regal setting, we see Jesus as the King he truly is: one who is merciful and compassionate toward the humble.

Two criminals are crucified with Jesus. One of them sees something that those who are jaded, hardened, or scornful do not. He recognizes Jesus’ innocence and that Jesus has a kingdom.

He asks Jesus to “remember” him. In the biblical culture, to “remember” implies to “take action on behalf of.” Jesus responds with the affirmative “Today you



will be with me in Paradise.”

Jesus does not make that promise to any of the apostles, nor to his friends Mary, Martha, or Lazarus, nor even to his mother Mary. But to this person who had committed a great crime, he offers paradise.

This is a lesson we need to take to heart: Jesus came to save sinners. He offers the salvation of the cross to anyone who is willing to respond to faith and believe.

Why does this criminal believe in Jesus? We are not told. We are not even sure what he believes. But he clearly understands that turning to Jesus in humility is the source of future blessing.

No matter where we are in our faith journey, Jesus is waiting for us to turn to him more deeply and ask him to “remember me.”

He has all the grace, mercy, and healing we need; we need only humbly turn to him and receive.

It is interesting that the Church chose this scene for today’s Solemnity. There are so many places in the Gospels where Jesus acts in kingly power or preaches about his kingdom. But here we see the action that makes Jesus our King as he suffers for the sake of his people. Let us never lose sight of the fact that our King loves us so much that he would accept such a horrendous death to open the gates of paradise for us.

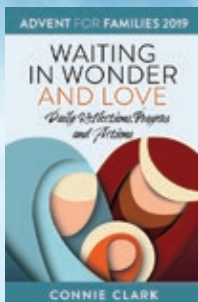
FOR STUDENTS: We might wrestle with the idea of having a king since we live in a country whose founding involved rejecting a king. Take some time to unpack

what a king is. What forms your students’ concepts of royalty? Is it the British monarchy with its celebrity status? Something from *The Lord of the Rings*, *Narnia*, or *Game of Thrones*? Help them to discover what it means to have Jesus as their King.

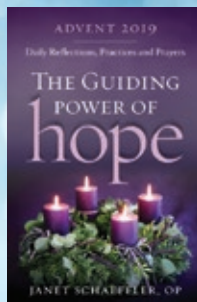
FOR ADULTS: With Advent around the corner, contemplating the Passion may seem disjointed. But Jesus was born in order to die on the cross. What does that mean for you? Have you asked Jesus to simply “remember me”?

PRAYER: Thank you, Father, for giving us your Son to be our King. Help us to let him rule in our lives. Please remember us when we stray so we can return to you and your kingdom. Amen.

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Advent and the New Liturgical Year

Opening the Gospel of Matthew

CATHRYN TORGERSON

DECEMBER 1, 2019

First Sunday of Advent

Matthew 24:37-44

REFLECTION: Arriving with December is the start of Advent as well as the new liturgical year. This means a new Gospel is being proclaimed at Sunday Mass. For the next twelve months, most of our Gospel readings will come from the Gospel of Matthew.

Today's selection is from near the end of the Gospel. It is part of Jesus' preaching to the apostles about the end times. This is a rather stark way to start Advent, but it recalls the grand narrative of salvation history.

The word *advent* is from the Latin word for "to come." We are beginning a season of preparing for the coming of Jesus as a helpless human baby. The Christmas coming of Jesus was small, but it ultimately had an epic impact on history.

Today's Gospel reminds us there will be another coming of Jesus, one that will not be small. Jesus' second advent will be an experience that cannot be missed.

Jesus explains that even though his second coming is an extravagant event, people may not be prepared for it. It will be similar to Noah's day when people were living their lives, perhaps even mocking their

neighbor who talked to God and was building a boat. From the narrative in Genesis (6:5; 11-12), we know the people of Noah's time reveled in wickedness and immorality. Their lack of concern regarding their actions led to personal disaster when God acted in the Flood.

Jesus explains that it will be the same when he returns. People will think they are living the good life while ignoring the harm their actions bring to themselves and others.

Jesus teaches that this is not a spiritually healthy way to live. We need to be attentive to the warning signs around us. Jesus wants us to follow the good path of his words because to do otherwise opens us to danger. Just as we would not leave our home unlocked to a thief, we cannot leave our minds, hearts, and souls open to the harm of sin.

FOR STUDENTS: You may be able to ask students about their relationship with their faith. Is it an obligation forced upon them by parents? What is their experience of Mass, prayer, or reading the Bible? Do they have Catholic friends? Or are they different from everyone at school or social activities (as was Noah)? Assist them in finding ways to appreciate or engage their faith in new ways this Advent season.

FOR ADULTS: It is easy to become caught up in the cares of the world and to resist aspects of our faith that may not fit our schedules or preferences. Take some time in prayer to contemplate where you could more fully embrace the faith in your life this Advent. It might be learning about the Mass or a sacrament, praying for a situation at work or in your family, or asking for God's assistance in overcoming a bad habit.

MONTH SUMMARY

DECEMBER 1, 2019

First Sunday of Advent

Matthew 24:37-44

Advent reminds us to prepare for Jesus' second coming.

DECEMBER 8, 2019

Second Sunday of Advent

Matthew 3:1-12

We need to bear good fruit in this life to enjoy the rewards of the next.

DECEMBER 15, 2019

Third Sunday of Advent

Matthew 11:2-11

We see the importance of keeping our eyes focused on Jesus.

DECEMBER 22, 2019

Fourth Sunday of Advent

Matthew 1:18-24

Mary and Joseph trust in God more than society's standards.

DECEMBER 29, 2019

The Holy Family of Jesus, Mary, and Joseph

Matthew 2:13-15, 19-23

Joseph demonstrates faith and virtue in caring for his family.

PRAYER: Thank you, God, for making us aware of the seriousness of our faith. Help us find the balance to enjoy the gift of life you give us yet be faithful to the demands of being disciples. Draw us closer to you this Advent as we prepare for your coming. Amen.

DECEMBER 8, 2019

Second Sunday of Advent

Matthew 3:1-12

REFLECTION: Like last week, today's Gospel prepares for Jesus but not in the typical nativity narrative we might expect. Instead we hear the words of John the Baptist, who speaks of Jesus but never names him.

John's proclamation begins with the command "Repent!" Repentance is a necessary step toward making straight the path between God and us.

John also explains that fruits — a metaphor for good works — are evidence of repentance. If we truly repent of our sins, we undertake non-sinful actions; we produce good fruit.

John continues by pointing out that we cannot assume that we do not need to repent. John warns the Jewish leaders not to assume that their Jewish ancestry would be enough to ensure salvation.

Although John does not name Jesus, he does provide a description of Jesus' actions as an attentive farmer who cuts down trees that do not bear fruit and who harvests grain. When grain is harvested, a winnowing fan separates the valuable wheat seeds, or fruit, from the worthless chaff. The chaff is then destroyed when burned as kindling for fire.

John is letting the Jewish leaders and us know that Jesus seeks those who are living a life of repentance and bearing good fruit. Jesus baptizes with the Holy Spirit to allow us to live in the Spirit's gifts and fruits, and we respond through our actions.

It can be common for Catholics to believe that Baptism brings automatic salvation. But that is akin to the Jewish leaders assuming that, because of their ancestry, they have no need to repent. Our Baptism is a gift so profound that we may never fully understand it while on earth. But we do have a responsibility to respond to it, to open ourselves to the fire of the Spirit, to live a life of good works, and to seek forgiveness for our sins.

FOR STUDENTS: To make repentance and fruit-bearing practical, you may be able to start a discussion with your students about common sins. These might include gluttony with junk food, fighting with siblings, talking back to parents, or being lazy about doing chores or homework. You could then ask them to come up with some opposing good actions they could take when faced with these temptations.

FOR ADULTS: We are fortunate that God makes it so easy to seek forgiveness through the Sacrament of Penance. But we cannot use this as an excuse for not avoiding sin by thinking *I can always go to confession*. As we grow closer to God, we should desire to sin less.

What sinful inclination can you ask God to heal this Advent season? What temptations are hardest for you to resist, and what steps can you take to overcome them? What are some ways

you can bear good fruit in place of some of your more common sins?

PRAYER: Thank you, God, for sending John the Baptist to remind us of what is important in our lives. May we be humbled by the power Jesus brings and may we live more fully the fruits of the Spirit we received in our Baptism. Amen.

DECEMBER 15, 2019

Third Sunday of Advent

Matthew 11:2-11

REFLECTION: Last week we met fiery John the Baptist, preaching about the one who was coming in power. This week John is in jail, and he sends his disciples to discover if Jesus is that one.

We are not told why John is asking this question, which leaves room to explore possible motivations. Since John is in jail, he might be seeking assurance that his ministry is now complete. Perhaps he wonders, *If Jesus is indeed the one, why Jesus has not had him released*. John may not even need the answer himself; maybe he sends his disciples so they can meet Jesus and begin to follow him instead of John.

As is typical, Jesus does not provide a yes or no answer to the question. Instead he points to miracles that have happened, the very miracles that prophets promised would occur when the Messiah came (see Isaiah 35:5-6, 61:1).

Jesus takes advantage of the question from John to speak to the crowds about their motivation. Why did they go into the desert to seek out John the Baptist? Jesus assures them that if it were to see a prophet, they

succeeded, for John fulfilled the role of the prophet God promised to send to prepare the Messiah's way (see Malachi 3:1).

Jesus describes John as the greatest man born, but he also points out that "the least in the kingdom of heaven is greater than he." This reveals that being in God's kingdom is more important than any type of human achievement, material success, or celebrity status that can be experienced on earth.

While in jail, John keeps his focus on Jesus. Jesus reminds the crowd that they need to focus on God's kingdom. The many miracles and prophetic fulfillments that surround Jesus provide reasons to have faith in him and his words about God's kingdom.

As we prepare for Christmas, we remember that Jesus fulfilled the prophetic words about the Messiah, so we can trust that he is the one about whom John preached. This should give us confidence to continue our journey to heaven, no matter what trials we face.

FOR STUDENTS: Christmas is a time of heightened emotions. Family dysfunction can be at its strongest, and some families will not match the peaceful, joyful image associated with the season. This can be hard for kids who just want to be normal.

You can use John's situation in jail to talk about how to keep hope alive in difficult circumstances. You can ask your students how they face disappointment. You can suggest that they consider who is "John in jail" in their lives: who is struggling this Advent that they can help?

FOR ADULTS: This Gospel can encourage us to ponder our

motivations as we consider John's and hear Jesus ask the crowd about theirs. What is motivating us this Advent? Is it not losing our patience during Christmas Play rehearsals? Desiring to evangelize our family and friends? Avoiding shopping or cooking stress? Spend some time in prayer asking God to lead you in the right motivations this season.

PRAYER: Thank you, Father, for making promises to us about what would occur with the advent of the Messiah. Let this consistency in your Word give us confidence that Jesus is the Messiah and our Savior, the one who will lead us to your kingdom. Amen.

DECEMBER 22, 2019

Fourth Sunday of Advent

Matthew 1:18-24

REFLECTION: In this week's Gospel, another prophecy is fulfilled. By exploring the biblical culture in which it takes place, we can discover the depth of meaning in these familiar words.

Ancient betrothals were more significant than a modern-day engagement. Betrothals were legally binding and could only be terminated by death or divorce (see Deuteronomy 24:1). Should the bride become pregnant by someone other than the groom prior to the wedding, she became an adulteress. Adultery brought serious consequences (see Deuteronomy 22:23-24).

The reason for the serious consequences is the role of honor and shame in the ancient world. One person's actions would raise or lower his or her own status and reputation as well as the status

and reputation of extended family members, including in-laws.

To restore honor to those who had been shamed by someone else, laws were written to punish the party who committed the shameful act. In the case of adultery, the law mandated stoning the guilty to death. This was a public event, which also served as a warning to others to avoid such shameful acts.

Mary knows the consequences of being considered an adulteress when she says yes to the angel Gabriel (see Luke 1:38). Her choice puts Joseph in a difficult position. We can imagine his shock and pain at learning Mary has broken their betrothal in such a momentous way that cannot be hidden.

Joseph decides to divorce Mary quietly, and for this he is described as "righteous." We might wonder how a divorce could be righteous, but it makes sense biblically. "Righteous" is common description of God in Scripture, and throughout the Old Testament, he demonstrates his righteousness by being both just and merciful.

Joseph is just because he plans to restore his family's honor by removing Mary from their relationship. He is merciful because he plans to let Mary live instead of seeking the legal punishment of death. Eventually he learns his choice means that he will raise the Messiah, born of a virgin to fulfill a prophecy (see Isaiah 7:4).

Mary and Joseph are people of faith who humbly put the needs of others first and trust in God's plan. Mary could have avoided the potential horrific consequences of perceived adultery by saying no. Joseph could have made a spectacle of Mary through

a public trial. Their faith and humble approach to life created a beautiful home in which the Savior could be born.

FOR STUDENTS: There are many ways to engage this Gospel. It is an example of how to live virtuously. It raises the question of how we relate to those we perceive to be sinners. Mary and Joseph can be role models of respecting human dignity or of following a path that may not be popular. Joseph can prompt us to consider how we can act when we have been wronged by someone.

FOR ADULTS: The emotional swings of this Gospel (joy at betrothal, pain at adultery, awe at being a part of fulfilling prophecies) make it a great narrative to take to prayer. It is easy to insert ourselves into the scene as a friend of Mary or Joseph and visualize the events that unfold. What advice would we give? How would we react? How do we respond when people come to us with shocking news that does not fit our cultural standards?

PRAYER: Thank you, Father, for the grace you gave to Mary and Joseph to be such honorable, faithful people and parents for Jesus. May they be our guides when we face difficult situations so that we, too, may respond with dignity for all involved. Amen.

DECEMBER 29, 2019

The Holy Family of Jesus,
Mary, and Joseph

Matthew 2:13-15, 19-23

REFLECTION: Today we have second week to dwell on the lives of

Mary and Joseph. Once again an angel appears with God's command: Joseph is to take his family to Egypt.

Practically, this move protects the family in a time of persecution. Prophetically, it fulfills the words of the prophet Hosea (see Hosea 11:1).

We can imagine what Joseph and Mary feel and experience as they travel to a foreign land with a different language and culture. Joseph must find work, and they no longer have the support of extended family nearby.

Joseph is a silent figure in the Gospels; he literally never speaks. His actions, however, demonstrate his character. Last week revealed his mercy toward Mary. Last week and this week, we see him respond faithfully to God's command.

Today's Gospel also illustrates his prudence and his serious approach to his responsibilities. When told to return to Israel, Joseph wisely considers the political situation and settles his family in Nazareth. Through wordplay, this location fulfills another prophetic image. The prophets described the Messiah as a *shoot* or *branch*, words in Hebrew that are similar to the word *Nazorean* (see Isaiah 11:1; Jeremiah 23:5, 33:15).

These snapshots of Joseph's life come at key moments as epic events work to bring about God's of plan of salvation. But Joseph would never have been so steady in those moments if he had not been attentive to his faith in more mundane times.

Life's quiet periods are when we can nurture our faith, seek out God, and concentrate on growing in virtues such as prudence, patience, and

self-control. Then, when an epic moment occurs, we are ready to face it with attentiveness to God's will for the situation.

As we move past the hectic holiday season, we can begin to plan to make more space for God in our lives in the new year. We can also take our concerns for the new year to Mary and Joseph, who are two of the greatest intercessors in heaven.

FOR STUDENTS: Many students come from families where love, support, or even faith may be lacking. Brainstorm with your class which qualities of Joseph and Mary we can live and share with others, no matter the circumstances.

You can encourage older students to consider what character traits they aspire to have as a spouse, parent, or leader.

FOR ADULTS: From our own family and life experiences, we know the best parental or leadership intentions can have unintended consequences or logical reasons for not being fulfilled. The weight of these can be a burden in our lives. Is something burdening you? Place that in God's hands for healing and peace.

PRAYER: Thank you, God, for providing Joseph as a positive witness to the role of leadership in the family. In our various family and leadership positions, help us be attentive to you and use the gifts you have given us for the support of those around us. Amen.



CATHRYN TORGERSON, MA, teaches Scripture to adults as the Curriculum Director and an Instructor for the Catholic Biblical School of Michigan.