

Reflecting On Sunday's Readings

June 2026

The following series is free, downloadable small-group materials based on each week's Mass readings and 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 minutes 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.** (The booklet *A Facilitator's Guide*: is available from Emmaus Journey to provide additional practical training for leading lively and informative small-group discussions.)
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 that this passage ties 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, Second Reading and the Gospel 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 Scripture 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,

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Reflecting On Sunday's Readings

THE MOST HOLY BODY AND BLOOD OF CHRIST SUNDAY—June 7, 2026

Introduction: Parents lovingly putting another spoonful of baby food into the eager mouth of a growing infant is an expression both of love and provision. Yet early in their growth, toddlers endeavor to wrestle the spoon from their parents in an often-humorous expression of their independence. They subtly state, “I can do it myself!” as they smear more food around their head than they get in their mouth. This quest for independence is manifest early in our lives, however later it often gets in the way of our truly relying on Christ for our spiritual sustenance.

How we respond to Jesus as the Bread of Life often has to do with our willingness to depend solely on him for our nourishment. For most adults it is humbling to have to depend upon another for our sustenance. It is hard on our pride to be totally dependent. Yet the revealed truth is that our spiritual food and drink cannot be earned, or wrestled from the fist of God, we can only open our heart and freely receive it as it is freely given.

“A meal is a very intimate gift, and sadly, many of us have forgotten the deep meaning behind it . . . when we receive food, we are given the wherewithal to live. The giver is, in fact, saying to us: ‘I want you to live.’ This intimate sign is deepened when we go to the trouble of preparing and cooking the food. When we sit down and share the meal, we are saying, ‘I want to draw life from the same source as you.’ Jesus goes further than we can go, he becomes the food and drink. He is saying to us: ‘Not only do I want you to live, but I want you to live through Me.’”¹

The Feast of Corpus Christi (The Most Holy and Blood of Christ Sunday) commemorates the presence of Christ in the Eucharist. It was first initiated by St. Juliana of Cornillon. St. Juliana received a vision in which she was told that this feast honoring the Body and Blood of Christ was missing in the liturgical calendar and should be added. She was much opposed by some from her own religious order and suffered at their treatment. However, she shared her vision with and received support from the future Pope Urban IV, who upon becoming Pope sanctioned this feast in 1264. Later Pope Clement V mandated that the feast should be observed throughout the Catholic world.

The Eucharist is, of course, central to our Catholic faith. It is the source from which we gain spiritual strength and vitality and the summit of saving faith as we remember and receive Jesus who suffered for us. This being so, you would think that we would not need to have a special feast day to celebrate Jesus’ Body and Blood, inasmuch as we should be celebrating it at each mass as we receive him. By the ready availability of this heavenly meal, like our daily nourishment, we sometimes take it for granted and treat it with a familiarity that breeds ingratitude. Consequently, this feast day functions much like Thanksgiving does for many Americans. It is a time to pause and reflect with gratitude in a special way and with a special feast, to recall that with which we have been especially blessed.

This is a Sunday in which we can pause and recognize our dependence, and receive him not only into our mouth but also into a grateful heart. This annual feast must remind us that as we receive Jesus’ Body and Blood in the Eucharist that he made the ultimate sacrifice for us, and it should elicit from us not only willing dependence on him but an invitation to Jesus to abide in us providing true life. Let us pray in the words of St. Thomas à Kempis, “Lord, all things in Heaven and earth are Yours. I desire to give myself to You as a free offering, and to be Yours for ever. O Lord, in simplicity of heart I offer myself to You this day, to be Your servant for ever: I do this as an act of homage to You, and as an act of perpetual praise.”²

¹ Ian Petit in *This Is My Body*.

² *The Imitation of Christ*, p. 199.

First Reading — Deuteronomy 8:2-3, 14-16

² And you shall remember all the way which the LORD your God has led you these forty years in the wilderness, that he might humble you, testing you to know what was in your heart, whether you would keep his commandments, or not. ³ And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know; that he might make you know that man does not live by bread alone, but that man lives by everything that proceeds out of the mouth of the LORD. . . .

¹⁴ then your heart be lifted up, and you forget the LORD your God, who brought you out of the land of Egypt, out of the house of bondage, ¹⁵ who led you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water, who brought you water out of the

flinty rock, ¹⁶ who fed you in the wilderness with manna which your fathers did not know, that he might humble you and test you, to do you good in the end.

1. How can we avoid missing the message behind the meal God provides for us?

Responsorial Reading — Psalms 147:12-15, 19-20

¹² Praise the LORD, O Jerusalem! Praise your God, O Zion! ¹³ For he strengthens the bars of your gates; he blesses your sons within you. ¹⁴ He makes peace in your borders; he fills you with the finest of the wheat. ¹⁵ He sends forth his command to the earth; his word runs swiftly. ...

¹⁹ He declares his word to Jacob, his statutes and ordinances to Israel. ²⁰ He has not dealt thus with any other nation; they do not know his ordinances. Praise the LORD!

Second Reading — 1 Corinthians 10:16-17

¹⁶ The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? ¹⁷ Because there is one bread, we who are many are one body, for we all partake of the one bread.

2. What practical effects should the belief in “one Bread, one Body” have on us?

Gospel Reading — John 6:51-58

⁵¹ I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh.”

⁵² The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?”

⁵³ So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; ⁵⁴ he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. ⁵⁵ For my flesh is food indeed, and my blood is drink indeed. ⁵⁶ He who eats my flesh and drinks my blood abides in me, and I in him. ⁵⁷ As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. ⁵⁸ This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live for ever.”

3. What was the root issue these disputing Jews had with Jesus’ message?
4. What does it mean to have Jesus abide in us?
5. What are the promises Jesus included in this teaching?

Reflecting On Sunday's Readings

THE ELEVENTH SUNDAY IN ORDINARY TIME—June 14, 2026

Introduction: When Jesus looked upon the people in this week's Gospel Reading he saw people who were willing to exhaust themselves to listen in hope for the truth. Jesus, observing this, rightly interpreted their hunger as one coming from spiritual poverty. As Jesus observed the people he was moved with compassion for them. The operative word in this story is that Jesus was "moved" by his feelings. Many of us "feel" twinges of compassion as we observe the spiritual poverty around us, and its various physical manifestations, but does it cause us to "act" or just to "feel"?

This distinction is pointed out and explained in my bible study, *Living in the Power of the Holy Spirit*. "[The virtue] kindness is more than kind words—it flows to others through our actions. The Letter of James raises this question: 'If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace, keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? (2:15-16) Hearing someone express pity toward another person who is in desperate straits, we might mistakenly conclude that he or she is being kind. But spiritual kindness must also compel us to act!" This is the kindness Jesus possesses. The statement, "I feel your pain!" may sound noble, but if our feelings don't move us to do something about the pain people feel, we are missing the point of Jesus' example.

Jesus' compassion caused him to act, and he mobilized the disciples to both pray and carry the solution, his power and the Good News, to this impoverished people. Today the conditions and effects of people's spiritual poverty are not lessened, and in fact may be greatly multiplied. Yet as we look at the daunting task of the harvest, we must once again confess that the "laborers are few." Whose responsibility is it to tell people the facts of eternal life? Whose responsibility is it to bring to people the love, power, and hope to change their lives? Whose responsibility is it to respond to people's nakedness and hunger?

"There is a story about four Christians named, Everybody, Somebody, Anybody, and Nobody. There was an important job to be done and Everybody was asked to do it. Everybody was sure that Somebody would do it. Anybody could have done it, but Nobody did it. Somebody got angry about that, because it was Everybody's job. Everybody thought Anybody could do it, but Nobody realized that Everybody blamed Somebody, and Nobody excused Anybody. Conclusion: If Everybody will get in the act and pitch in, then Nobody will need to blame Anybody because Somebody will have done the job that needs to be done by Everybody." (Anonymous)
The fact is that "you" are the one responsible to carry the Good News to the spiritually impoverished in "your" world — not somebody else. Jesus is intensely interested in communicating the Good News to your family, to your friends and acquaintances, to your co-laborers. He is so interested in their salvation that he came to live in your life so that he could regularly encounter them. His plan for reaching your family, your friends and acquaintances, and your co-laborers is *you, his life in you!*

Perhaps you are already participating in the harvest by your life and words. But if you're not, won't you listen this week with the inner ears of your heart to Jesus' call for laborers? Allow yourself to be moved by the needs of people. Allow yourself to be moved by Jesus' heart and call to action, not simply to pity the physical and spiritual poverty of others but to do something about it.

First Reading — Exodus 19:2-6

² And when they set out from Rephidim and came into the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mountain. ³ And Moses went up to God, and the LORD called to him out of the mountain, saying, "Thus you shall say to the house of Jacob, and tell the people of Israel: ⁴ You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. ⁵ Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, ⁶ and you shall be to me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel."

1. In God's communication with Moses, which receives the greater emphasis, the promised position, the covenant's prerequisites, or the revealed purpose?

Responsorial Reading — Psalms 100:1-3, 5

¹ Make a joyful noise to the LORD, all the lands! ² Serve the LORD with gladness! Come into his presence with singing! ³ Know that the LORD is God! It is he that made us, and we are his; we are his people, and the sheep of his pasture. . . .

⁵ For the LORD is good; his steadfast love endures for ever, and his faithfulness to all generations.

Second Reading —Romans 5:6-11

⁶ While we were still weak, at the right time Christ died for the ungodly. ⁷ Why, one will hardly die for a righteous man—though perhaps for a good man one will dare even to die. ⁸ But God shows his love for us in that while we were yet sinners Christ died for us. ⁹ Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God. ¹⁰ For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. ¹¹ Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation.

2. Explain the difference between being “justified” and being “reconciled.”

3. What do the following statements communicate about our salvation: “While we were still weak,” “Christ died for the ungodly,” “while we were yet sinners,” and “while we were enemies?”

4. What response should this understanding elicit from us?

Gospel Reading — Matthew 9:36—10:8

³⁶ When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. ³⁷ Then he said to his disciples, “The harvest is plentiful, but the laborers are few; ³⁸ pray therefore the Lord of the harvest to send out laborers into his harvest.”

^{10:1} And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. ² The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; ³ Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; ⁴ Simon the Cananaean, and Judas Iscariot, who betrayed him.

⁵ These twelve Jesus sent out, charging them, “Go nowhere among the Gentiles, and enter no town of the Samaritans, ⁶ but go rather to the lost sheep of the house of Israel. ⁷ And preach as you go, saying, ‘The kingdom of heaven is at hand.’ ⁸ Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying, give without pay.

5. Mother Theresa is a good example of someone who sees the crowds the way Jesus saw them. How do you think a person starts viewing people as Jesus did?

6. How do you feel about being a laborer in Jesus’ harvest?

7. What do you believe is the mission Jesus has given you?

Reflecting On Sunday's Readings

THE TWELFTH SUNDAY IN ORDINARY TIME—June 21, 2026

Introduction: “All through my childhood I used to hear old soldiers of the First World War speak of the endless horrors of a battle in which the whole genius of the strategist seemed to consist in filling the shell holes with living soldiers until the enemy had run out of ammunition. They told how, thanks to a wound or a period of leave, they would go back for a few days or weeks ‘to the rear,’ and how what they saw there - acts of cowardice, petty betrayals, a dubious sense of well-being - helped them to return, if not without fear, at any rate without regret, to the fire-scorched fraternity of the front line.” (*From Be Not Afraid*, by Pope John Paul II)

To be on the front line for Christ can also be a fearful experience, but fear need not be debilitating. “Fear not” and “Be not afraid” are recurring messages sent from heaven, so God must know how easy it is for us to look and to live on the dark side of life. Since we are social creatures, desiring friendly relationships and the support of others, we are greatly influenced by the acceptance or rejection of us of those around us. Holding strong beliefs which result in our embracing upright, moral behavior that the secular world often considers offensive, may sometimes also result in our being disliked by others, and can cause them to withhold their friendship and support. Sometimes they even oppose us, and this hostility can spark fear in our heart. But we should not give over control of our lives to others out of fear.

Being a follower of Jesus calls us to be counter-cultural. It requires us to live and communicate values that the world does not understand, nor appreciate, and which it sometimes resists with hostility. It is hard for us who love Jesus to accept the fact that many in the world reject Jesus, his values and his character. So sometimes we are surprised when we too are confronted with hostility because we follow Jesus and allow him to live in and through us. The days leading up to the crucifixion were threatening and fearful and the disciples experienced a similar fear of hostility. After the crucifixion the followers of Jesus were threatened, abused, and even killed. So it is not unusual if we experience similar opposition and fearful situations as followers of Christ.

But fear need not be debilitating for us. The disciples left the crucifixion in fear and hid themselves in a room making sure the door and windows were closed and locked. Forty days later we see these same disciples standing in the center of Jerusalem proclaiming that this Jesus who the people killed was both Lord and Christ. What transformed this fear into boldness?

The person who loves us, Jesus the Son of God, can give us the perspective we need to face and conquer fear, if we listen to him and stop listening to our fears. In love, and in anticipation of the trials we would face, we were given the Holy Spirit to indwell, or live within us. Because all power has been given to Jesus, he can provide the power to change us from fearfulness to boldness. He can help us overcome threatening situations because he has overcome the world. The following passage is very helpful: “. . . fear not, for I am with you, be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my victorious right hand.” (Isaiah 41:10) This is just one of the many promises the Father has given us to dissipate our fear. It is a promise reiterated again and again by his heavenly messengers, by Jesus, and by his Holy Spirit. If we listen, we will find that the front line of spiritual warfare need not be a fearsome place, but can be a wonderful “fire-scorched” community of brave followers of Jesus. Perhaps we should memorize one or more of these promises so that the Holy Spirit can bring it to the forefront of our mind and transform our fear to boldness.

First Reading — Jeremiah 20:10-13

¹⁰ For I hear many whispering. Terror is on every side! “Denounce him! Let us denounce him!” say all my familiar friends, watching for my fall. “Perhaps he will be deceived, then we can overcome him, and take our revenge on him.” ¹¹ But the LORD is with me as a dread warrior; therefore my persecutors will stumble, they will not overcome me. They will be greatly shamed, for they will not succeed. Their eternal dishonor will never be forgotten. ¹² O LORD of hosts, who triest the righteous, who seest the heart and the mind, let me see thy vengeance upon them, for to thee have I committed my cause. ¹³ Sing to the LORD; praise the LORD! For he has delivered the life of the needy from the hand of evildoers.

1. What advice can be gleaned from this passage for responding to threatening situations?

Responsorial Reading — Psalms 69:7-9, 16, 32-34 (8-10, 14, 17, 33-35 NAB)

⁷ For it is for thy sake that I have borne reproach, that shame has covered my face. ⁸ I have become a stranger to my brethren, an alien to my mother's sons. ⁹ For zeal for thy house has consumed me, and the insults of those who insult thee have fallen on me. ...

¹⁶ Answer me, O LORD, for thy steadfast love is good; according to thy abundant mercy, turn to me. ...

³² Let the oppressed see it and be glad; you who seek God, let your hearts revive. ³³ For the LORD hears the needy, and does not despise his own that are in bonds. ³⁴ Let heaven and earth praise him, the seas and everything that moves therein.

Second Reading — Romans 5:12-15

¹² Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned— ¹³ sin indeed was in the world before the law was given, but sin is not counted where there is no law. ¹⁴ Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come.

¹⁵ But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift in the grace of that one man Jesus Christ abounded for many.

2. What new insight do you find in this passage?

3. How would you state the results of Adam's decision, and of Jesus'?

Gospel Reading — Matthew 10:26-33

²⁶ "So have no fear of them; for nothing is covered that will not be revealed, or hidden that will not be known.

²⁷ What I tell you in the dark, utter in the light; and what you hear whispered, proclaim upon the housetops. ²⁸ And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. ²⁹ Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father's will. ³⁰ But even the hairs of your head are all numbered. ³¹ Fear not, therefore; you are of more value than many sparrows. ³² So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; ³³ but whoever denies me before men, I also will deny before my Father who is in heaven.

4. How does the fear of others' opinions, manipulate us?

5. What perspective does Jesus provide to overcome fear's control of us?

6. Describe God's opinion of you.

7. What does it mean to "acknowledge" Jesus before others?

Reflecting On Sunday's Readings

THE THIRTEENTH SUNDAY IN ORDINARY TIME—June 28, 2026

Introduction: Paul's admonition in Galatians 6:10, makes a great introduction to the issue of hospitality; "So then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith." How we treat others is a picture window into the condition of our own souls. Our gracious treatment of others, or lack thereof, reveals a great deal about how we feel about ourselves. It also reveals our perspective on others and whether we see them as Christ sees them, or whether we simply treat them as their behavior warrants. Most importantly it reveals our devotion to Christ and our willingness to let his desires and interests exceed our own self-interest.

Our hope is that the Father will not treat us as we deserve to be treated, but will respond to us in mercy (not giving us that which we deserve) and in grace (giving us that which we do not deserve) based on the fact that we know and love his Son, Jesus, the Christ. In the same manner, Jesus does not expect us to treat others as they deserve, but to treat them with mercy and grace even as we have been treated by him. Imagine how drastically different the world would be if mercy and grace prevailed in all our dealings with others. How quickly some behavior would disappear, and opportunities to express love, compassion, and service would be eagerly sought. Jesus' words, "for as much as you do it to one of these you do it to Me," would become the watch word for how we relate to others. This is especially true in respect to how we treat other Christians in whom Christ dwells, for in reality our treatment either honors or dishonors Christ who dwells in the other person.

Likewise, Hebrews 13:2, "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares" should move us to treat all people with a similar attitude. For we do not know, and cannot know, if maybe the person we encounter has in fact been sent by God. One thing we do know if we are believers, is that we have been sent by God, and represent him to each person we encounter.

Though I don't know if it is true, I recently heard a story which effectively illustrates the need to treat strangers with love. Upon enthusiastically entering their church on a Sunday morning to hear a well-known visiting speaker, the worshippers were appalled to find a derelict lying close to the door in an apparent drunken stupor. Many as they passed by shied away looking in disgust and anger at his disheveled appearance. When the time came for the morning worship to start there was some confusion inasmuch as the visiting pastor had not arrived. After a few minutes of delay, the supposed derelict, in reality the visiting pastor, walked down the aisle and took the podium to speak on the love of Christ and to remind the worshippers that "as much as you have done it unto one of the least of these you have done it unto me.

"Without love, the outward work is of no value; but whatever is done out of love, be it ever so little, is wholly fruitful. For God regards the greatness of the love that prompts a man, rather than the greatness of his achievement. Whoever loves much, does much. Whoever does a thing well, does much. And he does well, who serves the community before his own interest." (Thomas à Kempis in *The Imitation of Christ*)

These days as one ages there is often a lot of talk about Social Security and planning for our futures. Was Jesus serious when he said, "Whoever gives to one of these little ones even a cup of cold water ... he shall not lose his reward?" I think he was. We are storing up for our heavenly future by how we respond to others today.

First Reading — 2 Kings 4:8-11, 14-16a

⁸ One day Elisha went on to Shunem, where a wealthy woman lived, who urged him to eat some food. So whenever he passed that way, he would turn in there to eat food. ⁹ And she said to her husband, "Behold now, I perceive that this is a holy man of God, who is continually passing our way. ¹⁰ Let us make a small roof chamber with walls, and put there for him a bed, a table, a chair, and a lamp, so that whenever he comes to us, he can go in there."

¹¹ One day he came there, and he turned into the chamber and rested there. ... ¹⁴ And he said, "What then is to be done for her?" Gehazi answered, "Well, she has no son, and her husband is old." ¹⁵ He said, "Call her." And when he had called her, she stood in the doorway. ¹⁶ And he said, "At this season, when the time comes round, you shall embrace a son."

1. What characteristics do you think are essential to be hospitable?

Responsorial Reading — Psalms 89:1-2, 15-18 (2-3, 16-19 NAB)

¹ I will sing of thy steadfast love, O LORD, for ever; with my mouth I will proclaim thy faithfulness to all generations. ² For thy steadfast love was established for ever, thy faithfulness is firm as the heavens. ...

¹⁵ Blessed are the people who know the festal shout, who walk, O LORD, in the light of thy countenance, ¹⁶ who exult in thy name all the day, and extol thy righteousness. ¹⁷ For thou art the glory of their strength; by thy favor our horn is exalted. ¹⁸ For our shield belongs to the LORD, our king to the Holy One of Israel.

Second Reading — Romans 6:3-4, 8-11

³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. ...

⁸ But if we have died with Christ, we believe that we shall also live with him. ⁹ For we know that Christ being raised from the dead will never die again; death no longer has dominion over him. ¹⁰ The death he died he died to sin, once for all, but the life he lives he lives to God. ¹¹ So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

2. How would you describe the “newness of life”?

3. What does the term “dead to sin” mean to you?

Gospel Reading — Matthew 10:37-42

³⁷ He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; ³⁸ and he who does not take his cross and follow me is not worthy of me. ³⁹ He who finds his life will lose it, and he who loses his life for my sake will find it.

⁴⁰ “He who receives you receives me, and he who receives me receives him who sent me. ⁴¹ He who receives a prophet because he is a prophet shall receive a prophet’s reward, and he who receives a righteous man because he is a righteous man shall receive a righteous man’s reward. ⁴² And whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he shall not lose his reward.”

4. Explain the attitude Jesus desires us to have toward:

Him:

Our self:

Others:

5. What have you found helpful to move you from being self-serving to serving others?

6. During this year of the Eucharist, how do these readings help you carry Christ to others?