

Leader Preparation Guide

A Prophet Without Honor

Standalone Practicum Module: The People Closest to You · Mark 6:1-6; John 7:1-5; Acts 1:14; 1 Corinthians 7:12-16; 1 Peter 3:1-2

SESSION OVERVIEW

Discovery Aim

Discover what Scripture actually reports about the hardest room in Christianity, including the fact that the Lord's own relatives did not believe him during his ministry and are found praying with the Church after the Resurrection. Then find the specific instructions Scripture gives for a household divided about faith, and the one it does not give.

Catholic Touchstone

The family is the domestic church, and household division is not by itself proof of failure or unfaithfulness. And no one is obliged to remain in grave danger: that is the first thing to say out loud in this module and not the last.

WHAT YOU NEED TO KNOW

Read this whole guide before you run this module

This is the module most groups ask for, and it is the one most likely to draw out something painful. Somebody in the room has a child who has left, a spouse who does not believe, or a parent they have not spoken to about anything real in a decade.

Two safety notes are non-negotiable and both appear in the discussion guide. Give them in the room, out loud, at the points marked. Do not assume they are obvious.

The module ends with a practicum that asks people to stop doing something rather than start doing something. That is deliberate. Most people in this room have been trying harder for years.

Nazareth: what actually went wrong

Mark 6:1-6. He teaches in the synagogue and they are astonished, and then the astonishment curdles: where did this man get all this, is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us? And they took offense at him.

The problem was not that they knew too little about him. It was that they knew a version of him that had no room for this. Familiarity did not produce contempt so much as a fixed category.

And then the two sentences that make this the objection everyone raises: "he could do no mighty work there, except that he laid his hands upon a few sick people and healed them. And he marveled because of their unbelief." St. Mark records his marvelling only here; the scene of Jesus marvelling at faith belongs to St. Matthew and St. Luke.

Note the exception clause, which people skip. Even in the worst reported room in the Gospels, he healed a few people. It was not nothing; it was less.

The brothers and sisters, handled properly

Your group will ask, and if you do not raise it, someone with a Protestant friend will. Handle it carefully and honestly rather than defensively.

The Church holds the perpetual virginity of Mary (CCC 499-501), and understands these as kinsmen rather than uterine siblings. The case rests on convergence, not on a single knockdown argument, and you should present it that way.

One: the Greek *adelphos* alone does not settle it. In the Septuagint it regularly renders a Hebrew word covering a wide kinship range, and Genesis 13:8 calls Abraham and Lot brothers when they were uncle and nephew. **Two, the one most often cited:** Mark 6:3 names James and Joses among the brothers, and Mark 15:40 names "Mary the mother of James the younger and of Joses" among the women at the cross. It is checkable, and it is cumulative rather than decisive: Mark does not identify her as a different Mary. **Three:** at John 19:26-27 Jesus entrusts his mother to a disciple, which would be difficult to explain if she had other sons alive.

Be honest about the limits. None of the three is decisive on its own, and a fair-minded Protestant can push on each. The Catholic position rests on the convergence together with the constant witness of the Church, which for a Catholic is definitive rather than probable. Say all of that plainly and move on; this module is not the place to fight it out, and the apologetics course exists for people who want to.

His own relatives did not believe him

John 7:1-5. His brethren tell him to leave Galilee and go to Judea and show himself to the world, "for no one works in secret if he seeks to be known openly." It reads as goading rather than support. And St. John states it flatly in verse 5: "For even his brethren did not believe in him."

Mark 3:21 is harder still: his own people went out to seize him, amid talk that he was beside himself. The Greek is genuinely disputed over who voiced it, so present it carefully.

Give this to your group early, plainly, and without softening it. The sinless Son of God had relatives who mocked him and relatives who thought he needed to be taken home.

And then, what happened to them

This is the live discovery and the whole hope of the module, so do not spend it here. The trail runs John 7:5, then Acts 1:14, then 1 Corinthians 15:7, then Galatians 1:19.

What it costs to say in advance: it took the Resurrection. Nothing less moved them, and no argument any of them heard during the ministry did it. If your people leave with one thing, let it be that the change they are praying for may require something they cannot supply, and that this is not a reason to stop.

The two instructions Scripture actually gives, and the one it does not

1 Corinthians 7:12-16. If a believer has an unbelieving spouse who consents to live with them, they should not divorce. The unbelieving spouse is consecrated through the believing one. And verse 16: "Wife, how do you know whether you will save your husband? Husband, how do you know whether you will save your wife?"

Be honest about verse 16: interpreters divide on whether it is hopeful (you may yet save them, so stay) or cautionary (you cannot know, so do not stay on that basis alone). RSV2CE leaves the ambiguity standing. Give the group both readings. The Catechism cites this passage on marriage with disparity of cult at CCC 1637.

1 Peter 3:1-2. Some who do not obey the word may be won without a word by the behavior of their wives, when they see reverent and chaste behavior.

Read the safety note in the discussion guide before you touch this passage. This text is about witness inside a difficult marriage. It is not counsel to remain in a dangerous one, and it has been misused that way. The Church makes provision for this: CCC 1649 permits physical separation where common life becomes practically impossible, with the marriage bond remaining, and canon 1153 names grave danger of soul or body as a legitimate cause for one spouse to leave. Say that out loud, in the room, before you discuss the verse.

Safeguarding, and this part is not optional. Where a disclosure concerns a minor or a vulnerable adult, or where there is any sign of present danger, follow civil law and your diocesan safeguarding policy, including mandatory reporting where it applies. Do not promise confidentiality you cannot keep. Do not investigate or adjudicate disputed detail. Where there is immediate risk, act now rather than in the week, involving emergency or clinical help as warranted. Know your diocesan safeguarding and victim assistance contacts before you lead this.

And the instruction Scripture does not give: silence as a policy. Notice what 1 Peter 3:1 actually says, that these are people who "do not obey the word." The word had been spoken. This is guidance about what wins someone who has already heard and declined, not a rule against ever speaking.

Jesus expected this

Luke 12:51-53: do you think I have come to give peace on earth? No, I tell you, but rather division, and he names it household by household, father against son and mother against daughter.

He is not commending division and he is not commanding it. He is telling his disciples in advance that it will happen. Read alongside Matthew 10:34-36, these warnings can keep a person from assuming that conflict at home means they failed; they do not settle any particular case. Anyone in your group carrying guilt about a divided family should hear this verse said out loud by somebody other than themselves.

OLD TESTAMENT ROOTS AND FULFILLMENT

Prophets and their households

Jeremiah 12:6: "For even your brothers and the house of your father, even they have dealt treacherously with you." Joseph, in Genesis 37, is given dreams and his brothers hate him for telling them. The Old Testament assumes that the household is a hard audience for anyone carrying a word.

The one who could not be talked into it

1 Samuel 3 has Eli, a priest, unable to change his own sons, and 1 Samuel 2:22-25 says plainly that he spoke to them and they would not listen. Scripture records a priest and father who warned his sons and is judged for failing to restrain them: 1 Samuel 2:29 says he honoured his sons above God, and 3:13 condemns the failure to restrain. It does not blame him for their free refusal, and it does not call him blameless either. Handle this one carefully; it cuts both ways and it will land on parents in your room.

VOICES OF THE CHURCH

VOICES OF THE CHURCH | St. Augustine on his mother, and a caution about how to read it

In the Confessions, St. Augustine describes his mother's conduct toward his father, a man of considerable temper and unfaithfulness. He records that she bore with him, chose her moments, never confronted him

while he was angry, and that in the end he was baptized before he died. Augustine offers her as an example to other wives.

Read that with two things held together. Her patience was real and it was not passivity, and it belongs to the same family of witness as 1 Peter 3:1. And the Church today is clear, as she should be, that nobody is obliged to endure danger, and that separation is legitimate where there is harm. Do not take a fourth century marriage as a template for a twenty-first century one that is unsafe.

St. Augustine, Confessions, Book IX. Book-level citation; no chapter number given.

VOICES OF THE CHURCH | The Second Vatican Council on the domestic church

The Council taught that the family is, so to speak, the domestic church, and that in it parents should be the first preachers of the faith to their children by word and by example.

Note the order the Council uses, and note also what it does not say. It says parents are the first preachers. It does not say they are the last, or the only, or that the outcome rests on them.

Second Vatican Council, Lumen Gentium 11 (1964).

VOICES OF THE CHURCH | St. John Paul II on the family that evangelizes

In his apostolic exhortation on the Christian family, St. John Paul II taught in substance that the Christian family is not only evangelized but itself evangelizes, and that its first and most immediate field of mission is its own members.

He is careful about a point that matters in this room: the family evangelizes by what it is before it evangelizes by what it says. Which does not mean it never says anything, and this module will press on that.

St. John Paul II, summarized from Familiaris Consortio (1981). Document-level citation; no paragraph number given.

CATECHISM CONNECTION

Four of these paragraphs are pastoral rather than doctrinal, and you should have all four within reach when you run this module.

- **CCC 499-501.** The perpetual virginity of Mary, and the Church's understanding of the brothers and sisters of Jesus as close relations.
- **CCC 1655-1657.** The family as the domestic church. **CCC 1658** is a distinct subject: the Church's care for those who are single or without a human family.
- **CCC 1637.** Marriage with disparity of cult, citing 1 Corinthians 7:14 on the sanctification of the unbelieving spouse.
- **CCC 1649.** Separation is permitted where common life becomes practically impossible, and the marriage bond remains. For the danger case specifically, see canon 1153. Have both ready before you begin.
- **CCC 2226.** Parents have the mission of educating their children in the faith, beginning in early childhood.
- Applying any of this to a specific relative at a specific Christmas is our extension, not the Catechism's wording.

LEADER NOTES

THREAD WATCH | leader only

Standalone module. It carries none of the core study's threads. It can be run at any point, and it is frequently the first thing a group asks for after Session 12.

Two safety notes are mandatory and marked in the discussion guide. The first concerns 1 Peter 3:1 and danger in marriage. The second concerns not treating anyone's absent family member as a case study in front of the room. Give both.

Expect silence. This module produces more quiet than any other. Let it. Do not fill it, and do not call on anyone.

The practicum asks people to stop something rather than start something. Almost everyone in the room has been trying harder for years, and the useful intervention is subtraction. Do not let the group turn it into a new plan.

Know your parish resources before you walk in: confession times, the OCIA contact, and whether your diocese has a marriage or family counseling referral. You may need one of the three by the end of the evening.

SESSION GOALS

1. Establish from Mark 6 and John 7 that the Lord himself had a hard room at home, and that Scripture reports it without embarrassment.
2. Handle the brothers and sisters question honestly, with the strongest argument given and its limits admitted.
3. Have the group trace what became of his relatives, and see what it took.
4. Give both readings of 1 Corinthians 7:16 rather than picking one.
5. Give the safety note on 1 Peter 3:1 clearly and early, and then find what the verse actually says about the word having been spoken.
6. Work the objection that one should never speak to family about faith.
7. Send everyone home having identified one thing to stop doing for ninety days.

TIMED PLAN

Minutes	Movement
0:00-0:05	Opening prayer and the second safety note about not discussing anyone's named relatives.
0:05-0:12	Win questions.
0:12-0:24	Read Mark 6:1-6 and John 7:1-5 aloud. Build 1.
0:24-0:32	Build 2, the brothers and sisters, handled and closed.
0:32-0:42	Live discovery: what became of them.
0:42-0:54	Build 3 and 4, the two instructions, with the safety note before 1 Peter.
0:54-1:02	Build 5, Luke 12:51-53.

Minutes	Movement
1:02-1:14	Build 6, the build-then-press on never speaking to family.
1:14-1:26	Practicum: the ninety day subtraction.
1:26-1:30	Take-homes and closing prayer.

If you only have 75 minutes, cut these first

- Handle the brothers and sisters question in ninety seconds yourself and point people to the apologetics course. Saves seven minutes and is a reasonable cut, since it is not what the module is for.
- Drop Build 5; the take-home recap already carries Luke 12:51-53. Saves eight minutes, though it is the verse that lifts guilt off parents.
- Read only Mark 6:1-6 aloud and summarize John 7. Saves four minutes.
- **Do not cut the live discovery or the practicum.** The discovery is the only hope in the module and the practicum is the only action.

IF IT GOES SIDEWAYS

IF IT GOES SIDEWAYS | leader only

Give this note before the session begins, in these words or close to them: tonight we are going to talk about people who are not here and cannot answer for themselves. Speak about your own conduct rather than theirs, do not name anyone, and do not describe anybody's sins to this room.

If someone begins describing a family member's life in detail, interrupt kindly and redirect to what they themselves have been doing. That is not censorship; it is protecting an absent person who has no voice here.

If anything in the room suggests danger at home, stop treating it as a study question. Do not offer counsel. Tell them privately afterward that no one is obliged to remain in danger, that the Church says so explicitly, and help them contact your parish or diocesan resource. Know it before you walk in.

If a parent says outright that their child's loss of faith is their fault, do not rush to reassure them, and do not agree either. Read Luke 12:51-53 and then 1 Samuel 2:22-25, and let them see that Scripture holds both realism and mercy. Follow up in the week.

If the group turns tonight into strategy for a specific upcoming holiday, slow them down. Ninety days of subtraction first.

Discussion Guide

A Prophet Without Honor

Mark 6:1-6; John 7:1-5; Acts 1:14; 1 Corinthians 7:12-16; 1 Peter 3:1-2

OPENING PRAYER

Lord Jesus, your own relatives thought you had lost your mind, and your neighbors could not get past knowing your mother's name. You know exactly what this room is carrying. Give us patience that is not cowardice and honesty that is not force, and be at work in the people we cannot reach. Amen.

WIN

- ▶ What does your family think you are like? Not what you are like. What is the version of you they have on file?
- ▶ When has someone close to you changed in a way you did not believe was possible?

BUILD

Before we read: tonight we will talk about people who are not in this room and cannot answer for themselves. Speak about your own conduct rather than theirs. Do not use names, and do not describe anybody's sins to this group. Now read Mark 6:1-6 aloud, and then John 7:1-5.

1. Mark 6:1-6. They are astonished at first. What turns the astonishment into offense? And read verse 5 carefully, including the exception.

ANSWER | share after the discussion

What turns it is the list: is not this the carpenter, the son of Mary, and are not his brothers and sisters here with us? They had a fixed category for him and this did not fit in it. The problem was not that they knew too little. It was that they knew a version of him with no room for this.

Then verse 5: "he could do no mighty work there, **except** that he laid his hands upon a few sick people and healed them." People skip the exception. Even in the worst room reported in the Gospels, a few people were healed. Not nothing. Less.

And verse 6: "he marveled because of their unbelief." St. Mark records his marvelling only here. The scene of Jesus marvelling at a centurion's faith belongs to St. Matthew and St. Luke, not to this Gospel.

Now John 7:5: "For even his brethren did not believe in him." And Mark 3:21 is harder: his own people went out to seize him, amid talk that he was beside himself; the Greek leaves it unclear who said it.

Say it plainly and do not soften it. The sinless Son of God had relatives who mocked him and relatives who thought he needed to be taken home.

2. Someone will ask about "his brothers and sisters." Handle it now, properly, and then close it.

Leader: give this honestly and then move on. It is not what the module is for, and it will eat the evening if you let it.

ANSWER | share after the discussion

The Church holds the perpetual virginity of Mary and understands these as kinsmen rather than other children of Mary (CCC 499-501). The case rests on convergence rather than on one decisive argument, and it is stronger for being presented that way.

One. The Greek word *adelphos* by itself does not settle it. In the Septuagint it regularly translates a Hebrew term covering a wide range of kin, and Genesis 13:8 has Abraham calling Lot his brother when Lot was his nephew.

Two, the one most often cited. Mark 6:3 names James and Josés among the brothers. Mark 15:40 names among the women at the cross "Mary the mother of James the younger and of Josés." Have someone read both verses aloud, and be honest about the weight: Mark does not say she is a different Mary, and shared names do not by themselves settle the kinship. It is a cumulative argument, not a proof.

Three. At John 19:26-27 Jesus entrusts his mother to a disciple rather than to a sibling, which is hard to account for if she had other living sons.

Now the other side, at strength, because the study owes it. The natural first reading of a household list that names the mother and then the brothers and sisters is that they are siblings; Matthew 1:25 says Joseph knew her not "until" she had borne a son; and Luke 2:7 calls Jesus her firstborn. Each of those has a Catholic answer, and none of them is silly. **And the honest limit.** None of the three Catholic arguments is a knockdown on its own, and a fair minded Protestant can push on each. The Catholic position rests on the convergence together with the constant witness of the Church, which for a Catholic is decisive and for someone outside it is not. Say that, and then close the topic. The apologetics course exists for anyone who wants to go further.

LIVE DISCOVERY | let the group find it

Do not preview this. It is the only hope in the module and it should arrive as a surprise.

Have someone read John 7:5 aloud again: "For even his brethren did not believe in him."

Then send them looking, in this order. Acts 1:14. Then 1 Corinthians 15:7. Then Galatians 1:19.

Ask one question: what happened to them?

What they should find: Acts 1:14 has the apostles in the upper room devoting themselves to prayer, "together with the women and Mary the mother of Jesus, and with his brethren." The brothers who did not believe in John 7 are praying with the Church in Acts 1. Keep the groups distinct and do not let "relatives" sweep in our Lady, who believed from the beginning. 1 Corinthians 15:7 records an appearance to James, traditionally and most probably James the Lord's brother. Galatians 1:19 has St. Paul calling James "the Lord's brother"; the pillar designation comes later, at Galatians 2:9.

Then say the hard half out loud, and say it accurately. Scripture shows them unbelieving during the ministry and with the Church afterward, and records an appearance to James. The clear change comes after the Resurrection, and the New Testament does not tell us that any argument reached them before it. What they came to see required something none of them could have supplied.

And then ask the group what that means for the people they are praying for, and let the answers be slow.

3. 1 Corinthians 7:12-16. What is the instruction to someone married to an unbeliever? And what does verse 16 actually mean?

ANSWER | share after the discussion

The instruction is: if the unbelieving spouse consents to live with you, do not divorce. And the reason given is startling: the unbelieving spouse is consecrated through the believing one, and the children are holy.

Verse 16 is genuinely ambiguous and you should not pretend otherwise: "Wife, how do you know whether you will save your husband? Husband, how do you know whether you will save your wife?"

Some read it as hope: you may yet be the means of their salvation, so stay. Others read it as caution: you cannot know that you will, so do not stay only on that calculation. The Greek permits both and RSV2CE leaves the ambiguity standing.

Give the group both readings and do not resolve it. The Catechism cites this passage on marriage with disparity of cult at CCC 1637.

4. 1 Peter 3:1-2. Read the note below first, out loud, and only then the verse.

Leader: this note is mandatory. Give it before the passage is read, not after.

ANSWER | share after the discussion

Say this first, in the room: this passage is about witness inside a difficult marriage. It is not counsel to remain in a dangerous one, and it has been misused that way for a very long time. The Church provides for it: CCC 1649 permits physical separation when common life becomes practically impossible, with the bond remaining, and canon 1153 names grave danger of soul or body as a legitimate cause for leaving. Nobody here is obliged to remain in grave danger, physical or psychological, in order to evangelize anyone. Where there is abuse or danger, seek safety first and then pastoral, legal and professional help.

Now the verse. Some, "though they do not obey the word, may be won without a word by the behavior of their wives, when they see your reverent and chaste behavior."

And now look at what it actually says. "Though they do not obey the word." That indicates resistance to the gospel message rather than telling us who spoke it or when. These are people who have met the message and resisted it, and St. Peter is describing what may still reach them. The verse does not establish who spoke first or when, and it is certainly not a rule of permanent silence. It is guidance about what works after speaking has already happened and not worked.

That distinction is the hinge of the whole module, and the objection in Build 6 turns on it.

5. Luke 12:51-53. What does Jesus say he came to bring, and what does he not say about it?

ANSWER | share after the discussion

He says he came to bring division, and he names it household by household: father against son, mother against daughter, in law against in law.

And what he does not say is that this is anybody's failure. He is not commending division and he is not commanding it. He is telling them in advance that it will happen, which can keep a person from assuming that conflict at home is proof of their own failure. It does not settle any particular case, and it does not excuse anyone from examining their own conduct.

Read that to the parents in the room and then stop talking. A divided family is not by itself proof that you did it badly, and that is different from saying no one ever bears any responsibility. Division was predicted by the Lord as a consequence of his coming, in his own words, before any of it happened.

6. Someone says: never talk to family about faith. It only makes things worse. Just live it and say nothing. Are they right?

ANSWER | share after the discussion

Work the build-then-press below. This is the most sincerely held objection in the whole study and it is half correct.

DIG DEEPER

Eli. 1 Samuel 2:22-25 has a priest speaking to his sons, who would not listen. Scripture does not blame him for their free refusal, and it does hold him culpable for failing to restrain them; 2:29 and 3:13 are unsparing about that. Both halves are there, and neither cancels the other. Handle it carefully with parents in the room.

Jeremiah 12:6. "For even your brothers and the house of your father, even they have dealt treacherously with you." The prophet's household was a hard room too.

The exception in Mark 6:5. He healed a few sick people even in Nazareth. The worst reported room in the Gospels still produced something.

BUILD THEN PRESS

Build the objection at full strength:

Build it at full strength, and do not be brisk about it. Somebody here has watched the alternative destroy a family.

1 Peter 3:1 seems to say it outright: won **without a word**. If Scripture itself commends wordless witness in exactly this situation, why would anyone argue?

And Nazareth is the Lord's own data. He spoke, in the synagogue, with perfect content and perfect love, and could do no mighty work there. If speech did not work for him at home, the case for our speech is weak.

Then there is the experience in this room. Everyone can name a family where a relative's religious campaign produced a decade of avoided phone calls. The forwarded articles. The comment at the funeral. The Christmas dinner that became an ambush. That damage is real, it is common, and it was always done out of love.

And the strongest form: our speech is often for us rather than for them. It relieves our anxiety, discharges our sense of duty, and lets us feel we have done something. The person on the other end can tell, and what they hear is not the Gospel.

Then press, from the text:

Now press, from the text.

First, read 1 Peter 3:1 again with attention. "Though they do not obey the word." That describes people who

have met the message and resisted it. It does not tell us who spoke it or when, so do not build a sequence on it. What it does rule out is treating the verse as a rule of permanent silence. You cannot get a rule of permanent silence out of a verse addressed to people who have already met the word and resisted it.

Second: Mark 5:19, from Session 12. The first person Jesus explicitly sends anywhere in that Gospel is sent home, and told to **tell** his friends how much the Lord had done for him. Not to demonstrate it quietly. To say it.

Third: the brothers. They did not believe him in John 7, and they are praying with the Church in Acts 1:14. So the hometown is not permanently closed, and the objection's implicit conclusion, that these people are unreachable, is falsified inside the New Testament itself.

Fourth: notice what Nazareth actually lacked. There was no visible change in Jesus for them to explain; they had known him for thirty years and nothing looked new. In the Decapolis, the man's before and after was the entire message and everyone had seen both halves. Your family is closed to argument and it is not closed to a change they can watch.

Now give the objector everything they have earned, because they have earned a lot. Frequency, timing, and venue are where nearly all the damage is done. The holiday ambush is a real sin against a person. Forwarding material is almost never received as love. Raising it at a funeral, a wedding, or a hospital bed uses an occasion against someone who cannot leave.

So the correction is not silence and it is not more. It is less, and better placed, and after a long time. Which is exactly what tonight's practicum asks for.

SEND

- ▶ What is the version of you your family has on file, and what has actually changed since it was written?
- ▶ What have you been doing for years that has not worked?

PRACTICUM

PRACTICUM | the ninety day subtraction

PRACTICUM: the ninety day subtraction. Twelve minutes, and keep it individual.

Almost everyone in this room has been trying harder for a long time. Tonight you are going to try less, on purpose, for a fixed period.

Step one. On paper, name one specific thing you have been doing with a specific family member that is not working. Be concrete. Not "I push too hard," but the actual behavior: the text you send after every argument, the article you forward, the question you ask every time you visit, the comment you make about Mass.

Step two. Write underneath it: I will not do this for ninety days. Put the date ninety days from today next to it.

Step three. Write one thing you will do instead, and make it small and invisible to them. Pray for them by name daily. Call about something entirely unrelated. Show up to the thing they care about that you have never gone to.

Step four. Write one sentence about what you are afraid will happen if you stop. Then look at it, because

that sentence is usually the reason you have been doing the thing.

Nobody reads any of this aloud. Fold it and take it home.

Leader guidance. Do not let this become planning for a specific upcoming holiday. Ninety days of subtraction comes first, and the whole point is that it is long enough to feel like giving up and short enough to be survivable. If someone objects that ninety days of silence is abandoning their duty, take them back to 1 Peter 3:1: the word has already been spoken, many times, and what is being suspended is the repetition rather than the word.

LIVE IT THIS WEEK

LIVE IT THIS WEEK

The next ninety days. Subtraction. This practice asks you to do less.

- Stop the one thing you named tonight, for ninety days. Put the end date somewhere you will see it.
- Pray for that person by name, daily, for all ninety days. This replaces the thing you stopped.
- Go to one thing they care about that you have never gone to, and do not mention faith while you are there.
- If they raise it, follow them, answer honestly, and do not take the opening as permission to resume.
- At ninety days, look again. Not at whether they changed. At whether you did.
- **If anything tonight touched on danger at home rather than difficulty, speak to your leader or your parish privately this week.** No one is obliged to remain in grave danger, and help is available.

CLOSING PRAYER

Lord Jesus, your own family did not believe you, and they were praying with your Church before the second chapter of Acts. Give us that kind of patience, measured in years rather than in conversations. Take from us the words that are really for ourselves. Guard the people we love from our anxiety, and do for them what we cannot. Amen.

SCRIPTURE MEMORY

"All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brethren."

Acts 1:14

MODULE 2 | PART THREE

Leader Reference Card

A Prophet Without Honor

Every passage used in this session, in the order it appears.

Passage	Where and why
Mark 6:1-6	Primary text. Nazareth, and the exception in verse 5.
Mark 3:21	Build 1. His own people said he was beside himself.
John 7:1-5	Primary text. Even his brethren did not believe in him.
Mark 6:3; Mark 15:40	Build 2. James and Joses, and the other Mary. Read both aloud.
Genesis 13:8	Build 2. Abraham calls Lot his brother.
John 19:26-27	Build 2. Jesus entrusts his mother to a disciple.
Acts 1:14	Live discovery and memory verse. His brethren, praying with the Church.
1 Corinthians 15:7	Live discovery. The resurrection appearance to James.
Galatians 1:19	Live discovery. James the Lord's brother, a pillar in Jerusalem.
1 Corinthians 7:12-16	Build 3. The believing and unbelieving spouse, and the ambiguity of verse 16.
1 Peter 3:1-2	Build 4. Read the safety note before this passage, not after.
Luke 12:51-53	Build 5. Division predicted, household by household.
Mark 5:19	Build 6, the press. Go home to your friends and tell them.
1 Samuel 2:22-25	Dig Deeper. Eli spoke to his sons and they would not listen.
Jeremiah 12:6	Old Testament Roots. Even your brothers have dealt treacherously with you.