

A Prophet Without Honor

WHAT WE FOUND

- At Nazareth they knew a version of him with no room for this, and they took offense. But read verse 5 to the end: even there, he healed a few sick people. Not nothing. Less.
- John 7:5 reports that his brothers did not believe in him, and at Mark 3:21 his own people went to seize him amid talk that he was beside himself.
- And in Acts 1:14 his brothers are praying with Mary and the disciples in the upper room. Keep the groups distinct: John 7:5 names his brothers, and Acts 1:14 places his brothers there; do not merge either with the Mark 3:21 group or let "relatives" sweep in our Lady. James saw the risen Christ, and Galatians 2:9 names him among the pillars of the Jerusalem church.
- The clear change comes only after the Resurrection, and Scripture records an appearance to James. The change we are praying for may require something we cannot supply, and that is not a reason to stop.
- 1 Corinthians 7 says do not divorce an unbelieving spouse who consents to stay, and that the unbelieving spouse is consecrated through the believing one. Verse 16 is genuinely ambiguous and can be read as hope or as caution.
- 1 Peter 3:1 says some may be won without a word. It also says "though they do not obey the word," which means the word had already been spoken. It is not a rule of silence; it is what may still reach someone who has heard and declined.
- No one is obliged to remain in grave danger. The Church permits separation where common life becomes practically impossible, and canon law names grave danger of soul or body as a legitimate cause for leaving.
- Jesus predicted division household by household, in advance, so that when it happened his disciples would not conclude something had gone wrong.

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.

LIVE IT THIS WEEK

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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.

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

GOING FURTHER

Keep the ninety day date somewhere you will see it. If you want to go deeper on the brothers and sisters of Jesus, that question belongs to the apologetics course rather than to this module. And if anything tonight touched on danger at home rather than difficulty, speak to your leader or your parish privately this week.

CATECHISM REFERENCES

- **CCC 499-501.** The perpetual virginity of Mary, and the brothers and sisters of Jesus as close relations.
- **CCC 1655-1657.** The family as the domestic church. **CCC 1658** treats separately those who are single or without a human family.
- **CCC 1637.** Marriage with disparity of cult, citing 1 Corinthians 7:14.
- **CCC 1649.** Separation is permitted where common life becomes practically impossible, and the bond remains; canon 1153 addresses grave danger specifically.
- **CCC 2226.** Parents are to educate their children in the faith from early childhood.