



# *Time to PREP*

- *For Class*
- *For the Week*
- *For Yourself*

WEEK #15 – January 24<sup>th</sup>, 25<sup>th</sup> & 27<sup>th</sup>, 2022

**Gospel for January 30<sup>th</sup>, 2022**  
**4<sup>th</sup> Sunday in Ordinary Time**  
***Luke 4:21-30***

*Jesus began speaking in the synagogue, saying:  
"Today this Scripture passage is fulfilled in your hearing."  
And all spoke highly of him  
and were amazed at the gracious words that came from his mouth.  
They also asked, "Isn't this the son of Joseph?"  
He said to them, "Surely you will quote me this proverb,  
'Physician, cure yourself,' and say,  
'Do here in your native place  
the things that we heard were done in Capernaum."  
And he said, "Amen, I say to you,  
no prophet is accepted in his own native place.  
Indeed, I tell you,  
there were many widows in Israel in the days of Elijah  
when the sky was closed for three and a half years  
and a severe famine spread over the entire land.  
It was to none of these that Elijah was sent,  
but only to a widow in Zarephath in the land of Sidon.  
Again, there were many lepers in Israel  
during the time of Elisha the prophet;  
yet not one of them was cleansed, but only Naaman the Syrian."  
When the people in the synagogue heard this,  
they were all filled with fury.  
They rose up, drove him out of the town,  
and led him to the brow of the hill  
on which their town had been built,  
to hurl him down headlong.  
But Jesus passed through the midst of them and went away.*



## **Background on the Gospel Reading**



This Sunday we read from the Gospel of Luke, continuing immediately from last week's Gospel. Recall that in last Sunday's Gospel, Jesus read from the prophet Isaiah and announced that this Scripture was now fulfilled. In this week's Gospel, we learn that the people of Nazareth are impressed by Jesus' words, and yet they seem surprised. They still think of Jesus as merely Joseph's son. They do not expect such words from someone they believe that they know.

This Gospel is about who Jesus is and who people believe him to be. The story of Jesus' preaching and rejection at Nazareth is found in each of the Synoptic Gospels. In Luke's Gospel, this incident is told in a way that foretells Jesus' passion and death and helps explain the inclusion of the Gentiles in the promise of salvation. In Luke's Gospel this incident appears at the beginning of Jesus' ministry; in Matthew and Mark, this event is placed considerably later, after Jesus has preached and taught elsewhere. Only Luke identifies the content of Jesus' teaching in any detail, telling us that Jesus read from the book of the prophet Isaiah in the synagogue. In Mark and Matthew's Gospels, Jesus teaches in the synagogue in Nazareth, and the townspeople take offense because Jesus is only the son of a carpenter. They reject his authority to teach them. In Matthew and Mark, it is only after Jesus is rejected that he observes times when Israel has rejected prophets.

In Luke's Gospel, the people are surprised but not immediately offended by Jesus' words in the synagogue. It is the words that follow his reading from the prophet Isaiah that seem to offend them. Jesus challenges and provokes the people of Nazareth by referring to examples in which Israel rejected the prophets. He also challenges them to respond to his message, the message of a prophet, in a way that is different from their ancestors. This call for a new response leads to his rejection.

It is helpful to consider the historical context of Luke's Gospel. Luke has witnessed the acceptance of the gospel message among many Gentiles. He endeavors to explain why the Good News of Jesus has not been as well-received by his Jewish contemporaries. Luke's report interprets the cause of Jesus' rejection at Nazareth in the context of this later Christian history. Just as the people at Nazareth did not welcome the Good News that Jesus announced, so too many among the people of Israel will not accept the preaching of the gospel.

After Jesus' words of challenge, Luke reports that there was a movement to kill Jesus by throwing him over a cliff. This differs from the reports found in Mark and Matthew's Gospels, where Jesus is said to be unable to perform miracles in Nazareth because of the people's lack of faith. Luke says that Jesus walks away from the crowd that intended to kill him; it is not yet his time. The animosity of the people of Nazareth prefigures and prepares the reader of Luke's Gospel for the cross. Luke wants all to understand that it is through his death on the cross that Jesus offers God's salvation to all.



### **PLEASE PRAY FOR...**

- ♥ *PREP catechists, students and families;*
- ♥ *Say a prayer for everyone. There are so many people who we are and are not aware of struggling for so many reasons.*