

## Jesus Calls the Twelve Apostles (15<sup>th</sup> Sunday in Ordinary Time, Year B)

### Amos 7:12-15—Neither a Prophet Nor the Son of A Prophet

1. Amos: southern prophet, living in the 8<sup>th</sup> century B.C.
  - a. A shepherd of Tekoa in Judah (1:1); not a prophet by trade; but called by God
  - b. Prophesied that the northern kingdom of Israel would be exiled (7:10-11)
2. Amaziah:
  - a. Priest of Bethel (a northern sanctuary/shrine); opponent of Amos
  - b. Commands Amos to go back to the south and never prophesy in the north again
3. Response of Amos:
  - a. Not Professional: “I am not prophet, nor a prophet’s son” (7:14)
  - b. Vocation: “the Lord took me” and said “Go, prophesy” to Israel (7:14)

### Psalm 85—Grant Us Your Salvation, LORD

1. Mercy: “steadfast love” or “mercy” (*chesed*) (v. 10)
2. Truth: “faithfulness” and “truth” (*’emeth*) (v. 10)
3. Justice: “righteousness” and “justice” (*tsedeq*) (v. 11)
4. Peace: “peace” (*shalom*) (v. 11)

### Ephesians 1:3-14—The Election of the Church

1. Election: “God chose us in him before the foundation of the world” (1:4)

### Mark 6:7-13—Jesus Calls the Twelve Disciples

1. Vocation: Jesus “called” (Greek *proskaleō*) the Twelve (6:7)
2. Apostleship: Jesus “sends” (Greek *apostellō*) them out (6:7)
3. Authority: Jesus gives them “authority” (Greek *exousia*) over “unclean spirits” (6:7)
4. Poverty: Jesus charges them to “take nothing” for their journey except “a staff” (6:8)
  - a. Food: “no bread”
  - b. Clothing: “no bag” and “not to put on two tunics”
  - c. Money: “no money in their belts”
  - d. Shoes: to “wear sandals”
5. Evangelization:
  - a. Welcome: “Stay” in the “house” that receives you
  - b. Unwelcome: “shake off the dust” from your feet as a “testimony”
6. Kerygma: they “preached” (Greek *kēryssō*) that “men should *repent*” (6:12)
7. Exorcisms: they “cast out” many “demons” (Greek *daimonia*) (6:13)
8. Anointings: they “anointed *with olive oil* (Greek *elaion*) many that were sick...” (6:13)

### The Council of the Trent on the Anointing of the Sick

“This sacred anointing of the sick was instituted by Christ our Lord as a true and proper sacrament of the New Testament. It is alluded to indeed by Mark [cf. Mk 6:13], but is

recommended to the faithful and promulgated by James the apostle and brother of the Lord: “Is any among you sick?” he says, “let him call for the elders [*presbyteros*] of the Church, and let them pray over him, anointing him with oil in the name of the Lord.” [James 5:14-15] (Council of Trent, 1551 A.D.; cf. CCC 1511)

### Questions for Discussion and Reflection (15<sup>th</sup> Sunday in Ordinary Time, Year B)

1. What were Amos credentials for being a “prophet”? Why would God call a “dresser of sycamore trees” to be his prophet?

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2. What is the meaning of the word “apostle” (Greek *apostolos*)? Why does someone have to be “sent” by Jesus?

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3. What are the apostolic roots of the sacrament of the Anointing of the Sick in Mark 6 and James 5?

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### For Further Study

1. Pope Francis, Apostolic Exhortation The Joy of the Gospel, *Evangelii Gaudium* (November 24, 2013). Available at [www.vatican.va](http://www.vatican.va). A magisterial study of evangelization and mission in the Church today. Pope Francis speaks throughout of the importance of the *kerygma*.
2. Eckhard J. Schnabel. *Early Christian Mission: Jesus and the Twelve*. Downers Grove: IVP Academic 2004). An almost 900-page study of the mission of the Twelve disciples by one of the premier contemporary missiologists. Although written from a Protestant perspective, the volume is filled with valuable information about the nature and shape of early Christian missionary activity.