

In Between  
February 23-28, 2026

**Monday February 23, 2026**

Scripture - Matthew 25: 37-40 Then the upright will say to him in reply, "Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and make you welcome, lacking clothes and clothe you? When did we find you sick or in prison and go to see you?" And the King will answer, "In truth I tell you, in so far as you did this to one of the least of these brothers of mine, you did it to me."

Observation: Close to the end of Jesus' teaching/training of the disciples while in Jerusalem. This is a portion of the parable of the separation of the sheep and goats where the son of Man will judge upon his seat of glory.

Narrative: It is common that we look beyond the obvious and all too apparent, to something "other" for what the "real" need is...instead of our own relationships, it is someone else's >> instead of in our own town, it is in some inner city >> instead of in our own nation, it is abroad somewhere.

Question: What need are you neglecting that is right under your nose?

**Tuesday February 24, 2026**

Scripture – Matthew 6:9-13 So you should pray like this: Our Father in heaven, may your name be held holy, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. And forgive us our debts, as we have forgiven those who are in debt to us. And do not put us to the test, but save us from the Evil One.

Observation: Jesus may have very well been speaking very practically more than proclaiming a universal prayer. Daily bread was indeed a problem in a society and culture of the elites and occupying Romans with their heavy taxation. Being in debt due to such oppression was also a big issue in the day as well.

Narrative: It gives the prayer a flavoring of justice as well as compassion/charity; it gives the prayer a little more bite in my opinion.

Question: Who are the oppressed in our time who would likely relate to this understanding of the prayer the most?

## **Wednesday February 25, 2026**

Scripture – Luke 11: 29-30 The crowds got even bigger and he addressed them, 'This is an evil generation; it is asking for a sign. The only sign it will be given is the sign of Jonah. For just as Jonah became a sign to the people of Nineveh, so will the Son of man be a sign to this generation.

Observation: Jonah was sent to a mostly pagan population of Nineveh. The author of Luke, thought to be writing to a mixed community of mostly Gentiles, may be making the point that the message of Jesus will be largely accepted by Gentiles and therefore indirectly rejected by most of the Jews.

Narrative: To extrapolate a bit I could use examples of the rich being fooled that God is showing them favor while God is actually more favorably aligned with the poor, or in a bigger sense that God has blessed uniquely the United States, while in actuality God is more preferentially aligned with the poorest and most oppressed nations of the world.

Question: Do you, do we, take for granted that due to our abundance and freedom that God has graced us more?

## **Thursday February 26, 2026**

Scripture – Matthew 7: 11-12 If you, then, evil as you are, know how to give your children what is good, how much more will your Father in heaven give good things to those who ask him! So always treat others as you would like them to treat you; that is the Law and the Prophets.

Observation: The conclusion to the “ask, seek, and knock” aphorism that Jesus began with.

Narrative: God who is love and compassion, is the fulfillment and enrichment of what we know to be right > after all, when at our best, we do the same for our own children. Love and compassion wishes us to be the best human we can be; it will not only be our legacy, but our destiny, if we claim it.

Question: Do you see God as separate from or a participant in the continuum of humanity as creator? Both are in our tradition > God as out there/distant/separate and God as right here and within everything. Thus, words such as transcendent and imminent, omnipresent and omnipotent, etc.

**Friday February 27, 2026** Scripture – Matthew 5: 23-24 So then, if you are bringing your offering to the altar and there remember that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first, and then come back and present your offering.

Observation: Part of the six-fold segment of Jesus' teaching commonly known as the "You have heard it said" teachings. Over a month ago, these six teachings were split up into two readings on successive Sundays involving anger, adultery, divorce, swearing an oath, etc.

Narrative: During the celebration of Eucharist, there are multiple penitential prayers and congregation responses during Mass. Additionally, the hope is that we literally attempt to reconcile with our sisters and brothers in our everyday world each and every week. Remember the tradition of going to Reconciliation (called Confession then) on Saturday before going to Sunday Mass?

Question: Who might you need to reconcile with before receiving communion next?

**Saturday February 28, 2026** Scripture – Matthew 5:43-48 You have heard how it was said, You will love your neighbor and hate your enemy. But I say this to you, love your enemies and pray for those who persecute you; so that you may be children of your Father in heaven, for he causes his sun to rise on the bad as well as the good, and sends down rain to fall on the upright and the wicked alike. For if you love those who love you, what reward will you get? Do not even the tax collectors do as much? And if you save your greetings for your brothers, are you doing anything exceptional? Do not even the gentiles do as much? You must therefore be perfect, just as your heavenly Father is perfect.'

Observation: The Greek word used for "perfect" has a closer interpretation as "loving" or "compassionate."

Narrative: This makes sense, as we proclaim that God is love & compassion. So our aim is not about perfection (a negative), but in aspiring to be more loving and compassionate (a positive). Compassion means: com (with) passion (feeling) >> feeling with another person >> presence with >> feeling their situation.

Question: Does this aid you in accepting these verses more easily?