

Hebrews 1:1-4, 2:5-12^{vi}

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.

Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them, but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone. It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, saying, "I will proclaim your name to my brothers and sisters, in the midst of the congregation I will praise you."

^{vi} **About Hebrews 1:1-4, 2:5-12**

Today's reading begins a seven-week series of readings from the letter to the Hebrews. Though many attributed the book to Paul, the early Church did not agree on this, and few of today's scripture scholars consider Paul to be the author. Scholars also disagree on exactly who the recipients of this text were.

The author begins his letter by introducing its theme: Jesus is unique, the supreme voice and Word of God, the beginning of the universe and its final purpose. In his being, he is the fullness of God, and in his work, he is the expression of God.

Jesus enters into solidarity with us—becoming our brother, experiencing our suffering—so that he might free us to join God’s family. Jesus identifies totally with us, becoming subject, as we are, to temptation, suffering and death.