

# Sunday Readings

16<sup>th</sup> September 2018

## FIRST READING

A reading from the prophet Isaiah 50:5-9

The Lord has opened my ear.

For my part, I made no resistance,  
neither did I turn away.  
I offered my back to those who struck me,  
my cheeks to those who tore at my beard;  
I did not cover my face  
against insult and spittle.

The Lord comes to my help,  
so that I am untouched by the insults.  
So, too, I set my face like flint;  
I know I shall not be shamed.  
My vindicator is here at hand. Does anyone start  
proceedings against me?

Then let us go to court together.  
Who thinks he has a case against me?  
Let him approach me.  
The Lord is coming to my help,  
who will dare to condemn me?

The word of the Lord.

*Thanks be to God.*

## Responsorial Psalm

*Psalm 114:1-6,8-9 R/. v.9*

**R/. I will walk in the presence of the Lord in the land of the living.**

I love the Lord for he has heard  
the cry of my appeal;  
for he turned his ear to me  
in the day when I called him. **R/.**

They surrounded me, the snares of death,  
with the anguish of the tomb;  
they caught me, sorrow and distress.  
I called on the Lord's name.  
O Lord, my God, deliver me! **R/.**

How gracious is the Lord, and just;  
our God has compassion.  
The Lord protects the simple hearts;  
I was helpless so he saved me. **R/.**

He has kept my soul from death,  
my eyes from tears  
and my feet from stumbling.  
I will walk in the presence of the Lord  
in the land of the living. **R/.**



## SECOND READING

A reading from the letter of St James

2:14-18

Take the case, my brothers, of someone who has never done a single good act but claims that he has faith. Will that faith save him? If one of the brothers or one of the sisters is in need of clothes and has not enough food to live on, and one of you says to them, 'I wish you well; keep yourself warm and eat plenty', without giving them these bare necessities of life, then what good is that? Faith is like that: if good works do not go with it, it is quite dead.

This is the way to talk to people of that kind: 'You say you have faith and I have good deeds; I will prove to you that I have faith by showing you my good deeds – now you prove to me that you have faith without any good deeds to show.'

The word of the Lord.

*Thanks be to God.*

## Gospel Acclamation

Jn 14:5

*Alleluia, alleluia!*

*I am the Way, the Truth and the Life, says the Lord;  
no one can come to the Father except through me.  
Alleluia!*

## GOSPEL

Mark 8:27-35

The Lord be with you. *And with your Spirit.*

A reading from the holy Gospel according to Mark.

*Glory to you, O Lord.*

Jesus and his disciples left for the villages round Caesarea Philippi. On the way he put this question to his disciples, 'Who do people say I am?' And they told him. 'John the Baptist,' they said 'others Elijah; others again, one of the prophets.' 'But you,' he asked 'who do you say I am?' Peter spoke up and said to him, 'You are the Christ.' And he gave them strict orders not to tell anyone about him.

And he began to teach them that the Son of Man was destined to suffer grievously, to be rejected by the elders and the chief priests and the scribes, and to be put to death, and after three days to rise again; and he said all this quite openly. Then, taking him aside, Peter started to remonstrate with him. But, turning and seeing his disciples, he rebuked Peter and said to him, 'Get behind me, Satan! Because the way you think is not God's way but man's.'

He called the people and his disciples to him and said, 'If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake, and for the sake of the gospel, will save it.'

The Gospel of the Lord.

*Praise to you, Lord Jesus Christ.*

# The Twenty-Fourth Sunday in Ordinary Time

Lectionary Year B

*the word of god*

*saint of the week*

*"Who do you say I am?"*

**D**uring our history as a Church we have inspired hope in the midst hopelessness, fostered creativity and human achievement, and presented to the generations the biblical vision of human co-creation with God. We have fed the poor, comforted and cured the sick, and defended human rights, especially, the rights of children, the orphans, the widows, the weak, and the deprived. We have created sacred places to call the human spirit to awe and worship of the God who created all. We have condemned selfishness and greed, and challenged and inspired millions to live in love, mercy, forgiveness, generosity, and peace. We have taken seriously the command of Jesus to love God with everything we've got, and our neighbor as our selves; all because we heard Jesus' call to discipleship and have allowed God's grace to inspire us in life.

This Sunday, we like the Apostles hear this question: "Who do you say that I am?" It is this very question that helps us to live in the mystery that surrounds us, and to be realists. And as realists we not only remember the good that Christians have done, but we also acknowledge and recognize the bad. This is a matter of faith for us, for if we only remember the good, and deny the bad, we know we have forgotten the Cross, and who Jesus really is. And, oh my, there is so much we would rather not remember, but would rather forget. John Paul II reminded us of this in his prayer for forgiveness at the beginning of this millennium.

And so, let us cling to our faith, our love for God and one another, and ask Jesus the Christ to inspire us as we come to the table he prepared for us with his life.

## prayer of the week

### Celtic Prayer of Faith

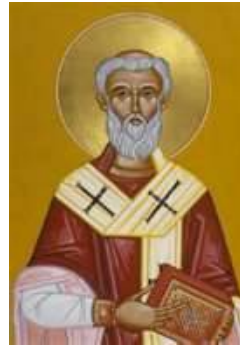
I arise today  
Through a mighty strength:  
God's power to guide me,  
God's might to uphold me,  
God's eyes to watch over me;  
God's ear to hear me,  
God's word to give me speech,  
God's hand to guard me,  
God's way to lie before me,  
God's shield to shelter me,  
God's host to secure me.

Brigid of Gael, (c.451-525)

**Wednesday 19 September 2018**

**St Theodore of Canterbury**

**(C. 602 - 690)**



Theodore was a 66 year-old monk of proven integrity, a native of Tarsus in Cilicia, who had been educated at Antioch and Constantinople. He was staying in Rome when Pope Vitalian, on the advice of the abbot Adrian, ordained him and appointed him to be archbishop of Canterbury. Accompanied by the abbot Adrian, who had made the journey before, he set out in May 668 and after

passing to Marseilles travelled overland through France, arrived in Canterbury a year later.

Theodore made a visitation of the English Churches to see the situation for himself and appointed bishops to the various sees that had been vacant for some time. He had to mediate in a dispute between the hot-tempered Wilfrid, whom he appointed archbishop of York and the rather milder and meek Chad, whom he had previously appointed to York and now persuaded instead to become bishop of Lichfield.

In 672 Theodore held the first synod of the Anglo-Saxon Church at Hertford and again at Hatfield in 675. He also founded an important school at Canterbury, where not only Latin and Greek were taught, but also Roman Law and biblical exegesis. He encouraged the use of plainchant and the Roman way of calculating the date for Easter.

When he died, he was buried beside St Augustine, the first archbishop of Canterbury (597-604). Bede said of him: "The Churches of England made greater progress during his pontificate than they had ever done before."

