

The Living Word

Twenty-second Sunday in Ordinary Time, Year A

30 August 2020

First Reading Jer 20:7-9

The word of the Lord God has meant derision for me.

You have seduced me, Lord, and I have let myself be seduced;
you have overpowered me: you were the stronger.

I am a daily laughing-stock,
everybody's butt.

Each time I speak the word, I have to howl and proclaim: 'Violence and ruin!'

The word of the Lord has meant for me insult, derision, all day long.

I used to say, I will not think about him,
I will not speak in his name any more.

Then there seemed to be a fire burning in my heart,

imprisoned in my bones.

The effort to restrain it wearied me,

I could not bear it.

Responsorial Psalm

Ps 62:2-6. 8-9. R. v.2

*(R.) My soul is thirsting for you,
O Lord my God.*

1. O God, you are my God, for you I long;
for you my soul is thirsting.
My body pines for you
like a dry, weary land without water. (R.)
2. So I gaze on you in the sanctuary
to see your strength and your glory.
For your love is better than life,
my lips will speak your praise. (R.)
3. So I will bless you all my life,
in your name I will lift up my hands.
My soul shall be filled as with a banquet,
my mouth shall praise you with joy. (R.)
4. For you have been my help;
in the shadow of your wings I rejoice.
My soul clings to you;
your right hand holds me fast. (R.)

Second Reading Rom 12:1-2

May you present your bodies as a living sacrifice.

Think of God's mercy, my brothers, and worship him, I beg you, in a way that is worthy of thinking beings, by offering your living bodies as a holy sacrifice, truly pleasing to God. Do not model yourselves on the behaviour of the world around you, but let your behaviour change, modelled

by your new mind. This is the only way to discover the will of God and know what is good, what it is that God wants, what is the perfect thing to do.

Gospel Acclamation See Eph 1:17-18

Alleluia, alleluia!

May the Father of our Lord Jesus Christ

*enlighten the eyes of our heart,
that we might see how great
is the hope*

to which we are called.

Alleluia!

Gospel Mt 16:21-27

Whoever wishes to come after me must deny himself.

Jesus began to make it clear to his disciples that he was destined to go to Jerusalem and suffer grievously at the hands of the elders and chief priests and scribes, to be put to death and to be raised up on the third day. Then, taking him aside, Peter started to remonstrate with him. 'Heaven preserve you, Lord,' he said. 'This must not happen to you.' But he turned and said to Peter, 'Get behind me, Satan! You are an obstacle in my path, because the way you think is not God's way but man's.'

Then Jesus said to his disciples, '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 will find it. What, then, will a man gain if he wins the whole world and ruins his life? Or what has a man to offer in exchange for his life?'

'For the Son of Man is going to come in the glory of his Father with his angels, and, when he does, he will reward each one according to his behaviour.'



Reflection by Fr Michael Tate

We have to get one terrible thought out of our heads, i.e. that the Heavenly Father of Jesus *wanted* him to suffer a tortured, agonising death. Yet we do say: 'It was necessary that Jesus suffer and die.' What can this mean? I believe this refers to the necessity of divine mission and the necessity of divine love.

First, it was the Father's will that Jesus remain true to the mission to preach and embody the gospel of mercy and forgiveness. It was inevitable that powerful elites would find this intolerable and have Jesus eliminated. Secondly, God so loved the world where death ravages human beings, that God determined to absorb the suffering and pangs of death.

The temptation to avoid that dreadful necessity lead Jesus to rebuke Peter: 'Get *behind* me, Satan', a terrible variation of the initial call: 'Come, *follow* me.'

We could pause for a moment to very consciously make the sign of the Cross, the consequence of Jesus' mission and love for us.

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COMPLETE THE TEXT MAZE

"If you want to be my followers you must take up your cross and follow me."

F Y O E
Y D W U T
Z N A L W
V T U E R

D F Y M I T X P I A B O K
G O H E B O Y S R U S T U
J L R C A T A O U M H T J
F L O W E R S Y E T Q A W
S D L K O P F G P U E K B

E W S O Y
A V I U Z
T X C R A
S O R Q H
S D U E O
A R K Y S
N G L L O
D F O F W
R I E P M
E U W T

Gregory the Great was born in Rome in 540 AD. He used his own money to establish monasteries in Rome and Sicily, and eventually became a monk himself at the age of 35. In 590 AD, he became the first monk to be elected pope and the first pope to take the name Gregory. He was known as a great statesman and is accounted the fourth of the great Latin doctors of the church. His influence on church music gave rise to plainsong becoming known as Gregorian chant. Gregory the Great was the father of the medieval papacy, and he was instrumental in helping Western Europe rise from the ashes of the fallen Roman Empire. He referred to himself as "the servant of the servants of God", a term which the popes have used ever since.

CROSSWORD

Across

- 3: if something is lost you must _____ it
- 5: Jesus decided he must go to this city
- 6: after how many days was Jesus raised to life?
- 7: the wooden structure used in a crucifixion
- 11: the opposite of take

Down

- 1: unable to remember
- 2: Jesus' followers
- 3: take the path of a leader
- 4: this man did not want to believe what was going to happen to Jesus
- 8: move upward
- 9: the devil
- 10: we shall have eternal _____ when we enter the kingdom of God

