



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.

mtate@bigpond.com

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.

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.

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.)

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!

The psalm responses are from the English Translation of the Lectionary for the Mass ©1981 International Committee on English in the Liturgy Inc.(ICEL). All rights reserved. The psalm texts, from **The Psalms, A New Translation**, ©1963 by The Grail, England and used by permission of the publishers. The scriptural quotations are taken from the **Jerusalem Bible**, published and copyright 1966, 1967 and 1968 by Darton Longman and Todd Ltd and Doubleday & Co Inc, and used by permission of the publishers.
© 2017 Creative Ministry Resources Pty Ltd
All use must be in accordance with your user licensing agreement.