
*'IN THE SCRIPTURES,
BY THE SPIRIT,
MAY WE SEE THE SAVIOURS FACE,
HEAR HIS WORD AND
HEED HIS CALLING,
KNOW HIS LOVE AND
GROW IN GRACE.'*

Readings

Isaiah 58:7-10; Psalm 112 (111); 1 Corinthians 2:1-5;
Matthew 5:13-16

[https://www.catholicbishops.ie/readings/?
feature=sunday](https://www.catholicbishops.ie/readings/?feature=sunday)

*The link to the readings is a temporary one, it will bring you to the correct readings **only** for the week leading up to the Sunday in question. (its a copyright thing)*

Notes: <https://www.tarsus.ie/page-72/page-53/>

The Gospel

Matthew 5:13-16

We missed the opening of the Sermon on the Mount which was to have been read last week. Today “begins” mid-flow. In the section heard today Jesus uses two metaphors to teach his followers their special role in the world.

These brief sayings come after the Beatitudes (5:1-12) and before the Antitheses (5:17-48, “you have heard it said”... “but I say to you”). The passage constitutes a considerable challenge to the church at any point in our history: discipleship without witness is nonsense (“loses its taste”—*morante*—means literally to become foolish, moronic). How can I, how can we become once more light for the world?

First Reading,

Isaiah 58:7-10

This section of the Book of Isaiah, is from the time the Jews were recently returned from exile in Babylon. (The Exile had been very, very traumatic for the people, and led to some serious re-thinking of their theology, at least on the part of some; their responses are enshrined in the Bible.)

The former exiles had hoped for a quick restoration of their beloved capital Jerusalem, but that project was frustratingly slow. The people wondered why their suffering was so prolonged. The prophet's response is unsympathetic: it's your own fault; it's because you're not sharing.

Proclaiming It: This suggests that disappointment is not an acceptable excuse for failing to care for those worse off than ourselves. God's demand that we share with the hungry and homeless is uncompromising.

So you should read this with great authority in your voice. And notice this structure:

- The imperative, "Share your bread ..."
- The promise, "Then your light shall break forth ..."
- The condition, "If you do you away with the woke, ..."
- The promise, "your light shall rise in the darkness ..."

By alternating your tone of voice, make this alternating structure stand out in your proclamation.

Second Reading,

1 Corinthians 2:1-5

Paul had come to Corinth from Athens, where his preaching met derision and rejection. Paul is being very frank here about how miserably his human eloquence had failed. See [Acts 17:16-33](#) for Paul's speech there (it's a great speech, really) and the humiliating response of the sophisticated Athenians. (For another Pauline meditation about knowing Christ crucified, see [Philippians 3:7-16](#).)

Here Paul says that in Corinth he chose not to rely on human eloquence, "so that your faith might rest not on human wisdom but on the power of God." His concern, then, is that their faith have the soundest foundation.

Proclaiming It: This reading demands a much more personal, humble tone than the imperatives of Isaiah. It should sound almost apologetic. When you set out to read this to the assembly, make your **intention** like Paul's, that your proclamation will help dispose the people to a stronger faith.

Next Readers Session: February 22nd 11 am