



“For this reason the Church has always venerated the Scriptures as she venerates the Lord’s Body. She never ceases to present to the faithful the Bread of Life, taken from the one table of God’s Word and Christ’s Body.” Dei Verbum, 21

Twenty-Ninth Sunday in Ordinary Time

Reading 1 - Isaiah 53:10-11

Responsorial Psalm- 33: 4-5,18-19, 20, 22

Reading 2 - Hebrews - 4: 14-16

Gospel - Mark 10: 35-45

Reading 1

Who would believe what we have heard?*

To whom has the arm of the LORD been revealed?^a

2

He grew up like a sapling before him,^b
like a shoot from the parched earth;

He had no majestic bearing to catch our eye,
no beauty to draw us to him.

3

He was spurned and avoided by men,
a man of suffering, knowing pain,

Like one from whom you turn your face,
spurned, and we held him in no esteem.^c

4

Yet it was our pain that he bore,
our sufferings he endured.

We thought of him as stricken,
struck down by God* and afflicted,^d

5

But he was pierced for our sins,
crushed for our iniquity.

He bore the punishment that makes us whole,
by his wounds we were healed.^e

6

We had all gone astray like sheep,
all following our own way;

But the LORD laid upon him*

the guilt of us all.^f

7

Though harshly treated, he submitted
and did not open his mouth;

Like a lamb led to slaughter

or a sheep silent before shearers,

he did not open his mouth.[g](#)

8

Seized and condemned, he was taken away.
Who would have thought any more of his destiny?

For he was cut off from the land of the living,

struck for the sins of his people.

9

He was given a grave among the wicked,
a burial place with evildoers,

Though he had done no wrong,

nor was deceit found in his mouth.[h](#)

10

But it was the LORD's will to crush him with pain.

By making his life as a reparation offering,*

he shall see his offspring, shall lengthen his days,
and the LORD's will shall be accomplished through
him.

11

Because of his anguish he shall see the light;
because of his knowledge he shall be content;

My servant, the just one, shall justify the many,
their iniquity he shall bear.

605 At the end of the parable of the lost sheep Jesus recalled that God's love excludes no one: "So it is not the will of your Father who is in heaven that one of these little ones should perish." He affirms that he came "to give his life as a ransom for many"; this last term is not restrictive, but contrasts the whole of humanity with the unique person of the redeemer who hands himself over to save us. The Church, following the apostles, teaches that Christ died for all men without exception: "There is not, never has been, and never will be a single human being for whom Christ did not suffer."

You may recall that the liturgy used to say, "Christ died for you and for all" but now says "Christ died for you and for many".
Isaiah also says many, how do you interpret this?

Responsorial Psalm

Lord, let your mercy be on us, as we place your trust in you.

Upright is the word of the Lord,
and all his works are trustworthy.

He loves justice and right;
of the kindness of the Lord the earth
is full.

See, the eyes of the Lord are upon those
who fear him,
upon those who hope for his kindness;
to deliver them from death
and preserve them in spite of famine.

Our soul waits for the Lord,
who is our help and our shield.

May your kindness, O Lord, be upon us
who have put our hope in you.

Reading 2

Therefore, since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession.^h

15

For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin.ⁱ

16

So let us confidently approach the throne of grace to receive mercy and to find grace for timely help.

Surely it was right that he should vanquish our temptations by his temptations, just as he had come to overcome our death by his death. We should be aware that temptation is carried out in three ways: by [1] suggestion, by [2] delight, and by [3] consent. When we are tempted, we frequently fall through delight, or even through consent. Having been begotten by a sin of the body, we have within ourselves the source of the conflicts we endure [= Original Sin]. But God, who became human in the womb of the Virgin, and came into the world without sin to take to himself a body, endured no inconsistency within himself. He could therefore be tempted by suggestion, but no delight in sin took hold of his heart. This whole diabolic temptation then took place from without, not from within.²

Gregory the Great, his Homilies on the Gospels, number 14.

Did Jesus ever serve as high priest in His earthly ministry?

How do you view Jesus' temptation while on earth?

Gospel

Then James and John, the sons of Zebedee, came to him and said to him, "Teacher, we want you to do for us whatever we ask of you."

36

He replied, "What do you wish [me] to do for you?"

37

They answered him, "Grant that in your glory we may sit one at your right and the other at your left."

38

* o Jesus said to them, "You do not know what you are asking. Can you drink the cup that I drink or be baptized with the baptism with which I am baptized?"

39

They said to him, "We can." Jesus said to them, "The cup that I drink, you will drink, and with the baptism with which I am baptized, you will be baptized;

40

but to sit at my right or at my left is not mine to give but is for those for whom it has been prepared.”

41

When the ten heard this, they became indignant at James and John.

42

* Jesus summoned them and said to them,^p “You know that those who are recognized as rulers over the Gentiles lord it over them, and their great ones make their authority over them felt.

43

But it shall not be so among you. Rather, whoever wishes to be great among you will be your servant;

44

whoever wishes to be first among you will be the slave of all.

45

For the Son of Man did not come to be served but to serve and to give his life as a ransom for many.”

616 It is love "to the end" that confers on Christ's sacrifice its value as redemption and reparation, as atonement and satisfaction. He knew and loved us all when he offered his life. Now "the love of Christ controls us, because we are convinced that one has died for all; therefore all have died." No man, not even the holiest, was ever able to take on himself the sins of all men and offer himself as a sacrifice for all. The existence in Christ of the divine person of the Son, who at once surpasses and embraces all human persons, and constitutes himself as the Head of all mankind, makes possible his redemptive sacrifice for all.

In ancient times who would sit at the right hand of the king?
Who were on Jesus right and left when he entered his glory?
What do you think Jesus means by the cup and baptism in this gospel?