

Everyone is a Missionary

I. A LOOK AT THE THREE READINGS

FIRST READING (Is 53:10-11)

¹⁰But 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./ ¹¹Because 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.

FOCUS: *Servant's Suffering*

COMMENTARY

- V.10a indicates God's predicament to his servant. God's acts like a sadist.
- To avoid misinterpretation, let's pay attention to the next line.
- V.10b indicates the purpose of his servant's suffering: 1) for his own benefit [he shall see his descendants...]; 2) to accomplish God's will
- V.11 further indicates the reward of his servant who takes on suffering (affliction): 1) he shall see the light...; 2) others will be saved (justified)



REFLECTIONS

For us Christians, this text does not mean anything unless it refers to Christ.

Christ is the suffering servant, spoken of by the Deutero-Isaiah who lived 500 years before Christ.

The text captures well what would happen to Christ.

God destines him to suffer for our salvation.

The way to salvation is through his sufferings and afflictions, out of obedience to his will.

Salvation is expressed in the following: seeing descendants because of long life, seeing light all his days, justification of many, forgiveness of sins.

Christians should know the salvific value of sufferings.

RESPONSORIAL PSALM

(Ps 33:4-5, 18-19, 20, 22)

**LORD, LET YOUR MERCY BE ON US,
AS WE PLACE OUR TRUST IN YOU.**

SECOND READING (Heb 4:14-16)

^{14*} ^hTherefore, 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. ¹⁵For 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. ¹⁶So let us confidently approach the throne of grace to receive mercy and to find grace for timely help.

FOCUS: On Approaching Jesus

COMMENTARY

- The text considers Jesus as high priest, not just a high priest but great high priest.
- His “passing through the heavens” (ascension) is enough assurance of the veracity of our faith (confession).
- Jesus understands our weaknesses (sinfulness), for he was tested too, only that he did not fall into sin.
- Because of all those affirmations about Jesus, the correct conclusion is that we should approach him for mercy and grace.

REFLECTIONS

Jesus Christ is a very “experienced” high priest.

His priesthood did not separate him from the lot of people.

He was “tested” too. He experienced a lot of sufferings (insults, disappointments, sickness, pain, wounds, anxieties, etc) which we ordinarily experience.

He is a guy who understands us because of this experience.

Therefore, we should not hesitate to approach him for our needs.

All the more we should keep our faith and trust in him because he is now in heaven.

GOSPEL READING (Mk 10:35-45)

Wish to sit

³⁵Then 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.” ³⁶He replied, “What do you wish [me] to do for you?” ³⁷They answered him, “Grant that in your **glory** we may sit one at your right and the other at your left.”

Wish to be granted by the Father

^{38*} ^oJesus 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?” ³⁹They 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; ⁴⁰but to sit at my right or at my left is not mine to give but is for those for whom it has been prepared.”

Reaction

⁴¹When the ten heard this, they became indignant at James and John.

Jesus’ teaching related to the wish

^{42*} ^pJesus summoned them and said to them, “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. ⁴³But it shall not be so among you. Rather, whoever wishes to be great among you will

be your **servant**; ⁴⁴whoever wishes to be first among you will be the slave of all. ⁴⁵For the Son of Man did not come to be served but **to serve** and to give his life as a ransom for many.”

FOCUS: The One who is entitled to sit in Glory (The Servant)

COMMENTARY

- *To sit* means to be in power
- James and John are still operating on the worldly idea of power.
- Jesus explains the requirement, alluding to what will happen to him in Jerusalem (*to drink the cup, to be baptized, to be immersed in suffering*)
- Jesus teaches the alternative way of having power: not lording it over; no making their authority felt over the people (oppressive taxes, coercion). But by being servant, slave.
- The reason: Jesus, the son of God, himself is a servant, and he gives his life as ransom for many.

REFLECTIONS

Some people are ambitious. They want to be great.

They want to stay at places of honor and power. They want to associate with those in power.

They do not know what they want.

Jesus teaches a new concept of greatness.

If Christians want to be considered great by Jesus, they must stand at the service of others. They must be willing to sacrifice, to accept humiliations and crucifixion, like Jesus Christ.

Leadership, power and authority must be exercised in service to fellow men and women.

Christians should not pattern their leadership to that of Pilate (Roman procurator) or to that of Herod the Great and his children (Herod Antipas, Archelaus, Philip) or to the governors of the Roman Empire who were over enthusiastic to please the Emperor.

The authority of temporal leaders is exercised to preserve their power and to gain more wealth and prestige, at the expense of the poor.

II. TYING THE THREE READINGS TOGETHER DEVELOP YOUR HOMILY/SHARING

The First Reading talks of the suffering servant.

The Second Reading talks of Christ, the high priest, (*servant leader*) as the one who can understand our weakness because he was “tried” like us.

The Gospel Reading talks about the greatest in the kingdom, the one who serves.

How to develop your homily/sharing

Begin by relating how some people get some favors / concessions from an authority (*be it from a priest or gov't leader*): work, gifts, contracts, positions

These people think only of themselves, what they can get, instead of what they can give.

Now share your reflections on: service based on the Readings:

The First Reading teaches that we, as God’s servants, must be willing to suffer and sacrifice, even if inflicted unjustly. Nobody deserves to be treated shabbily.

The Second Reading teaches that even Jesus as high priest suffered as a human being. He can sympathize with us. Jesus of high position deserves respect from all of us, but he submitted himself to man’s inhumanity.

