

**ENTRANCE ANTIPHON**

All peoples, clap your hands.  
Cry to God with shouts of joy!

**GLORIA**

Glory to God in the highest,  
and on earth peace to people of good will.

We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King,  
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world,  
have mercy on us;  
you take away the sins of the world,  
receive our prayer;  
you are seated at the right hand of the Father,  
have mercy on us.

For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High, Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father.  
Amen.

**COLLECT**

O God, who through the grace of adoption  
chose us to be children of light,  
grant, we pray,  
that we may not be wrapped in the darkness  
of error  
but always be seen to stand in the bright light  
of truth.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of  
the Holy Spirit,  
God, for ever and ever.  
Amen.

**FIRST READING**

1 Kgs 19:16, 19-21

A reading from the first book of the Kings.  
The Lord said to Elijah: "Go, you are to anoint  
Elisha son of Shaphat, of Abel Meholah, as  
prophet to succeed you."

Leaving there, Elijah came on Elisha son of  
Shaphat as he was ploughing behind twelve  
yoke of oxen, he himself being with the  
twelfth. Elijah passed near to him and threw  
his cloak over him. Elisha left his oxen and  
ran after Elijah. "Let me kiss my father and  
mother, then I will follow you" he said. Elijah  
answered, "Go, go back; for have I done  
anything to you?" Elisha turned away, took  
the pair of oxen and slaughtered them. He  
used the plough for cooking the oxen, then  
gave to his men, who ate. He then rose, and  
followed Elijah and became his servant.

The word of the Lord.  
Thanks be to God.

**PSALM**

Ps 15

Response:

**O Lord, it is you who are my portion.**

1. Preserve me, God, I take refuge in you.  
I say to the Lord: "You are my God."  
O Lord, it is you who are my portion and  
cup;  
it is you yourself who are my prize. (R.)

2. I will bless the Lord who gives me counsel,  
who even at night directs my heart.  
I keep the Lord ever in my sight:  
since he is at my right hand, I shall stand  
firm. (R.)
3. And so my heart rejoices, my soul is glad;  
even my body shall rest in safety.  
For you will not leave my soul among the  
dead,  
nor let your beloved know decay. (R.)
4. You will show me the path of life,  
the fullness of joy in your presence,  
at your right hand happiness for ever. (R.)

**SECOND READING**

Gal 5:1, 13-18

A reading from the letter of St Paul to the  
Galatians.

When Christ freed us, he meant us to remain  
free. Stand firm, therefore, and do not submit  
again to the yoke of slavery.

My brothers, you were called, as you know,  
to liberty; but be careful, or this liberty will  
provide an opening for self-indulgence.  
Serve one another, rather, in works of love,  
since the whole of the Law is summarised  
in a single command: Love your neighbour  
as yourself. If you go snapping at each other  
and tearing each other to pieces, you had  
better watch or you will destroy the whole  
community.

Let me put it like this: if you are guided by  
the Spirit you will be in no danger of yielding  
to self-indulgence, since self-indulgence is  
the opposite of the Spirit, the Spirit is totally  
against such a thing, and it is precisely  
because the two are so opposed that you do  
not always carry out your good intentions.  
If you are led by the Spirit, no law can touch  
you.

The word of the Lord.  
Thanks be to God.

**GOSPEL ACCLAMATION**

Alleluia, alleluia!

**Speak, Lord, your servant is listening:  
you have the message of eternal life.**  
Alleluia!

**GOSPEL**

Lk 9:51-62

A reading from the holy Gospel according to  
Luke.

As the time drew near for him to be taken  
up to heaven, Jesus resolutely took the road  
for Jerusalem and sent messengers ahead  
of him. These set out, and they went into  
a Samaritan village to make preparations  
for him, but the people would not receive  
him because he was making for Jerusalem.  
Seeing this, the disciples James and John  
said, "Lord, do you want us to call down  
fire from heaven to burn them up?" But he  
turned and rebuked them, and they went off  
to another village.

As they travelled along they met a man on  
the road who said to him, "I will follow you  
wherever you go." Jesus answered, "Foxes  
have holes and the birds of the air have  
nests, but the Son of Man has nowhere to lay  
his head."

Another to whom he said, "Follow me,"  
replied, "Let me go and bury my father first."  
But he answered, "Leave the dead to bury

their dead; your duty is to go and spread the  
news of the kingdom of God."

Another said, "I will follow you, sir, but first  
let me go and say good-bye to my people at  
home." Jesus said to him, "Once the hand is  
laid on the plough, no one who looks back is  
fit for the kingdom of God."

The Gospel of the Lord.  
Praise to you, Lord Jesus Christ.

**PROFESSION OF FAITH**

**I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made, consubstantial with  
the Father;  
through him all things were made.  
For us men and for our salvation  
he came down from heaven,**

*(all bow during the next three lines)*

**and by the Holy Spirit was incarnate of the  
Virgin Mary,  
and became man.**

**For our sake he was crucified under  
Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord,  
the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is adored  
and glorified,  
who has spoken through the prophets.**

**I believe in one, holy, catholic and  
apostolic Church.  
I confess one Baptism for the forgiveness  
of sins  
and I look forward to the resurrection of the  
dead  
and the life of the world to come. Amen.**

**PRAYER OVER THE OFFERINGS**

O God, who graciously accomplish  
the effects of your mysteries,  
grant, we pray,  
that the deeds by which we serve you  
may be worthy of these sacred gifts.  
Through Christ our Lord.  
Amen.

**COMMUNION ANTIPHON**

**Bless the Lord, O my soul,  
and all within me, his holy name.**

**PRAYER AFTER COMMUNION**

May this divine sacrifice we have offered and  
received  
fill us with life, O Lord, we pray,  
so that, bound to you in lasting charity,  
we may bear fruit that lasts for ever.  
Through Christ our Lord.  
Amen.



One of the features of Luke's narrative is the idea of Jesus journeying to Jerusalem, the place of his destiny and the achieving of God's plan. In our Gospel reading today, Jesus is presented as setting out resolutely on the way to the holy city.

The obvious route was through the region of Samaria, the mountainous area between Galilee in the north and Judea in the south, but this was inhabited by people whose claim to share Jewish identity was rejected by those who lived in the other parts of the country. Hence the hostility to pilgrims and travellers passing through on the way to Jerusalem and the refusal of hospitality to Jesus and his disciples. Earlier, Jesus had instructed his followers that, in the event of their being rejected in any town, they should leave and shake off the dust of the place from their feet as a sign to the citizens. James and John propose to copy the example of the prophet Elijah, who called down fire from heaven to devour the troops sent to arrest him, but Jesus shows that, although he may be a prophet in the line of Elijah, his method of dealing with hostility and rejection does not take violent form.

Jesus' setting out on his journey is accompanied in our reading today by three somewhat uncompromising statements about the cost of being his disciple. This must take priority over any other consideration, either human comfort or ties of kinship. ■

## SAY

Lord, wake us each morning to listen to you.  
(Paschal Jordan)

## LEARN

The Samaritans claimed to be descendants of the Jewish people left behind after the deportation to Babylon in 587 BCE.

The Jews believed that the Samaritans were 'lion converts', descendants of people imported from the far end of the Babylonian empire, who adopted certain Jewish practices as a result of being attacked by lions, as recorded at the end of the book of Kings.

The Samaritans accepted the five books of Moses.

They built a rival temple to that of Jerusalem on Mount Gerizim: this underlies Jesus' conversation with the woman at the well in the Gospel of John.



The ruin of Mount Gerizim

## DO

Make the Sign of the Cross: remember that you are as much a disciple, friend and companion of Jesus, as any priest, nun or religious brother.

## REFLECT

We have reached a turning point in our consideration of the Gospel according to Luke. In the presence of Peter, James and John, his three closest associates, Jesus has spoken with Moses and Elijah during the experience on the high mountain. They discussed Jesus' *exodus*, which he was to accomplish in Jerusalem, and today we accompany him as he sets out on his final journey.

One spiritual writer wrote a book with the

title *Costing Not Less than Everything*: the subject was being a disciple of Jesus. There is a sense in some quarters that to be a disciple means leaving home, having no family or human ties or close relationships and giving oneself completely to God in the ministry, the priesthood or religious life. But where does that leave the vast majority of Christians? Are the non-ordained, or those who are not members of religious orders, somehow second-class members of the church?

Every Christian is a disciple of Jesus by virtue of being baptised: every Easter, we are invited and given the opportunity to renew that commitment for ourselves. It is a personal relationship with Jesus. How we express that commitment is different for all of us: but we should not make the mistake of thinking that any one state of life is better or more privileged than another. Perhaps we might think today about how Jesus is accompanying us in our journey through life and how he is truly *Emmanuel*, 'God-with-us'. ■