

A reading from the book of the prophet Isaiah.

Pause – and look up at the assembly

In the year that King Uzziah died,
I saw the Lord sitting on a throne, high and lofty;
and the hem of his robe filled the temple.
Seraphs were in attendance above him;
each had six wings.
One called to another and said:
“Holy, holy, holy is the Lord of hosts;
the whole earth is full of his glory.”
The pivots on the thresholds shook at the voices
of those who called,
and the house filled with smoke.
And I said:
“Woe is me! I am lost,
for I am a man of unclean lips,
and I live among a people of unclean lips;
yet my eyes have seen the King, the Lord of hosts!”
Then one of the seraphs flew to me,
holding a live coal that had been taken from the altar
with a pair of tongs.
The seraph touched my mouth with it and said:
“Now that this has touched your lips,
your guilt has departed and your sin is blotted out.”
Then I heard the voice of the Lord saying,
“Whom shall I send, and who will go for us?”
And I said, “Here am I; send me!”



Pause for **THREE** seconds
then look up at the people
and say SLOWLY:

The WORD of the LORD.

Thanks be to God.

A reading from the first letter of Saint Paul to the Corinthians.

Pause - and look up at the assembly

Brothers and sisters,
I handed on to you as of first importance
what I in turn had received:
that Christ died for our sins in accordance with the Scriptures,
and that he was buried,
and that he was raised on the third day
in accordance with the Scriptures,
and that he appeared to Cephas, then to the twelve.
Then he appeared to more than five hundred brothers and sisters
at one time,
most of whom are still alive, though some have died.
Then he appeared to James, then to all the apostles.
Last of all, as to one untimely born, Jesus appeared also to me.
Whether then it was I or they,
so we proclaim and so you have come to believe.

Cephas = SEE-fuhs

Pause for **THREE** seconds
then look up at the people
and say SLOWLY:



The WORD of the LORD.

Thanks be to God.

GOSPEL READING – C 05

The Lord be with you.

And also with your spirit.

A reading from the holy gospel according to Luke.

Glory to you, O Lord.

While Jesus was standing beside the lake of Gennesaret,
and the crowd was pressing in on him to hear the word of God,
he saw two boats there at the shore of the lake;
the fishermen had gone out of them and were washing their nets.
Jesus got into one of the boats, the one belonging to Simon,
and asked him to put out a little way from the shore.
Then he sat down and taught the crowds from the boat.
When he had finished speaking, he said to Simon,
“Put out into the deep water
and let down your nets for a catch.”
Simon answered,
“Master, we have worked all night long but have caught nothing.
Yet if you say so, I will let down the nets.”
When they had done this,
they caught so many fish that their nets were beginning to break.
So they signalled their partners in the other boat
to come and help them.
And they came and filled both boats,
so that they began to sink.
But when Simon Peter saw it,
he fell down at Jesus’ knees, saying,
“Go away from me, Lord, for I am a sinful man!”
For Simon Peter and all who were with him were amazed
at the catch of fish that they had taken;
and so also were James and John, sons of Zebedee,
who were partners with Simon.
Then Jesus said to Simon,
“Do not be afraid;
from now on you will be catching people.”
When they had brought their boats to shore,
they left everything and followed Jesus.



The GOSPEL of the LORD.

Praise to you, Lord Jesus Christ.

SCRIPTURE IN DEPTH

Reading I: Isaiah 6:1-2a, 3-8

The vision and call of Isaiah form one of the most familiar parts of the Old Testament. Isaiah describes his vision of YHWH in heaven with imagery derived from the earthly temple at Jerusalem, in which his experience takes place—the underlying conviction is that the Jerusalem temple is an external expression of the heavenly temple.

One is led to suppose that the Sanctus was likewise part of the liturgy of the earthly temple, just as it in turn passed into the Christian liturgy.

The primary emphasis today, however, is not on the vision but on the call, which parallels the call of Peter in today's gospel.

The vision of God's holiness, the *mysterium tremendum*, leads Isaiah to confess his sense of utter unworthiness. His call thus comes to him as a sheer miracle of grace.

The prophet first receives forgiveness for his sin, is then called to "go for us," and responds by accepting the call. Note the contrast between his initial diffidence in reaction to the vision and the confidence with which he finally accepts the call.

Responsorial Psalm: 138:1-2, 2-3, 4-5, 7-8

This is a psalm of praise and thanksgiving, following appropriately upon Isaiah's vision. It should be noted that whereas the combination of the Old Testament reading and the gospel highlights the call, the psalm highlights Isaiah's vision, as indicated by the refrain and the third line of the first stanza.

Reading II: 1 Corinthians 15:3-8, 11

This is one of the most important passages in the New Testament. Paul has to deal with the Corinthians' uncertainty and doubt about the resurrection of the dead.

The older view was that the Corinthians held the Greek belief in the immortality of the soul as opposed to the Jewish-Christian belief in the resurrection of the body.

More recently it has been supposed that as gnosticizers they believed that through the sacraments they were already raised and therefore did not require a further resurrection of the body.

In order to correct the Corinthians, Paul recalls the Gospel that he had preached to them (about A.D. 50; 1 Corinthians was written a few years later).

This Gospel was encapsulated in a traditional formula, or more likely a series of formulas, which, Paul claims, he had received from those who were Christians before him.

Since he mentions Cephas (Peter) and James (the brother of the Lord) by name, and since he met these two men at Jerusalem on his first post-conversion visit there about the year 35, a substantial part of these formulas must be very ancient, taking us back to within five years or so of the events alluded to.

The formulas embrace: (1) the death of Christ as a saving event; (2) his burial; (3) his resurrection as a saving event; (4) a list of appearances, including the appearance to Paul himself, in which he received his apostolic call (which, following Acts, we usually refer to as his conversion).

The longer reading emphasizes the grace-character of Paul's apostolic call. The shorter reading follows the summary of the traditions with Paul's claim that his own kerygma and that of his predecessors were identical.

Gospel: Luke 5:1-11

The history of the tradition here is very similar to that of the Gospel readings of the previous two Sundays. Luke again shifts the position of the Marcan pericope.

This time the call of the first disciples is moved to a later point in the narrative. Again, too, Luke combines it with another tradition from his special material. This special tradition consists of the miraculous draught of fishes, a story found in a post-resurrection setting in John 21.

It is much disputed whether this was originally a post-resurrection story later retrojected into the earthly life of Jesus or vice versa, and the weight of the arguments on both sides is about equal.

By combining this tradition with his Marcan source, Luke psychologizes the call of Simon Peter (the other disciples are only background survivals from the Marcan source).

The call does not come like a bolt out of the blue, as in Mark. Simon had already witnessed the healing of his mother-in-law, and now he experiences the miraculous haul of fish. This creates in him a feeling of unworthiness: "Depart from me, for I am a sinful man, O Lord."

Those who think that the post-resurrection setting was original can explain this as a reaction to the Lord's appearance after Peter's threefold denial. In Luke's narrative, however, it is a reaction to the *mysterium tremendum* of the miracle (cf. Isaiah's vision).

The call comes in the metaphorical words about "catching men," as in Mark, but the wording is different, thus suggesting that it comes not from Mark but from Luke's special material.

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