

A reading from the book of the prophet Isaiah.

Pause – and look up at the assembly

There will be no gloom for those who were in anguish.
In the former time the Lord brought into contempt
the land of Zebulun and the land of Naphtali,
but in the latter time he will make glorious
the way of the sea,
the land beyond the Jordan, Galilee of the nations.
The people who walked in darkness have seen a great light;
those who lived in a land of deep darkness –
on them light has shone.
You have multiplied the nation,
you have increased its joy;
they rejoice before you
as with joy at the harvest,
as people exult when dividing plunder.
For the yoke of their burden,
and the bar across their shoulders,
the rod of their oppressor,
you have broken as on the day of Midian.

Zebulun = ZEB-yoo-luhn

Naphtali = NAF-tuh-ligh

Midian = MID-ih-uhn



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

The WORD of the LORD.

Thanks be to God.

SECOND READING – A 03

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

Pause - and look up at the assembly

I appeal to you, brothers and sisters,
by the name of our Lord Jesus Christ,
that all of you be in agreement
and that there be no divisions among you,
but that you be united in the same mind and the same purpose.
For it has been reported to me by Chloe's people
that there are quarrels among you, my brothers and sisters.
What I mean is that each of you says,
"I belong to Paul,"
or "I belong to Apollos,"
or "I belong to Cephas,"
or "I belong to Christ."
Has Christ been divided?
Was Paul crucified for you?
Or were you baptized in the name of Paul?
For Christ did not send me to baptize
but to proclaim the Gospel,
and not with eloquent wisdom,
so that the cross of Christ might not be emptied of its power.
For the message about the Cross
is foolishness to those who are perishing,
but to us who are being saved it is the power of God.

Chloe = KLOH-ee

Apollos = uh-PAHL-uhs

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 – A 03

The Lord be with you.

And with your spirit.

A reading from the holy gospel according to Matthew.

Glory to you, O Lord

When Jesus heard that John had been arrested,
he withdrew to Galilee.
He left Nazareth and made his home in Capernaum by the sea,
in the territory of Zebulun and Naphtali,
so that what had been spoken through the prophet Isaiah
might be fulfilled:
“Land of Zebulun, land of Naphtali,
on the road by the sea, across the Jordan,
Galilee of the Gentiles —
the people who sat in darkness
have seen a great light,
and for those who sat in the region and shadow of death
light has dawned.”
From that time Jesus began to proclaim,
“Repent, for the kingdom of heaven has come near.”
As he walked by the Sea of Galilee,
he saw two brothers,
Simon, who is called Peter, and Andrew his brother,
casting a net into the sea, for they were fishermen.
And he said to them,
“Follow me, and I will make you fishers of people.”
Immediately they left their nets and followed him.
As he went from there, he saw two other brothers,
James son of Zebedee and his brother John,
in the boat with their father Zebedee, mending their nets,
and he called them.
Immediately they left the boat and their father, and followed him.
Jesus went throughout Galilee,
teaching in their synagogues
and proclaiming the good news of the kingdom
and curing every disease and every sickness among the people.



The GOSPEL of the LORD.

Praise to you, Lord Jesus Christ.

SCRIPTURES IN DEPTH

Reading I: Isaiah 8:23 – 9:3

This reading overlaps with the First Reading of the midnight Mass at Christmas. The verses about the birth of the Davidic king are dropped at the end, but the reading starts with the reference to “the land of Zebulun and the land of Naphtali” and “Galilee of the nations” (or Gentiles).

This passage will be taken up in the gospel of the day, where Matthew introduces it as a formula quotation to mark the beginning of the Galilean ministry. This shows how the same passage is capable of different applications.

Read on Christmas night, it relates to the nativity of Christ; it was then that light dawned in the darkness. Read now, it refers to the beginning of Jesus’ ministry.

It is with his coming to Galilee and the launching of his proclamation that the light begins to shine. Yet, as we have already remarked, the nativity and the ministry cannot really be separated because both are aspects of the single Christ-event, the coming of light into the darkness of the world.

Responsorial Psalm 27:1, 4, 13-14

Another arrangement of this psalm is used on the second Sunday of Lent in series C. Here its use is more apt, for it is more suggestive of Epiphany themes.

“The Lord is my light” picks up the light/darkness motif of the first reading, while “the beauty ... and the goodness of the Lord” may naturally be referred to the manifestation of God in Christ.

Reading II: 1 Corinthians 1:10-13, 17

In the first part of 1 Corinthians, Paul takes up several points that had been reported to him orally by Chloe’s people. He is writing from Ephesus, and it appears that these emissaries of Chloe (one is tempted to speculate that she was a wealthy Christian woman in whose house the Corinthian Christians used to meet) have given the Apostle a verbal report of what was happening at Corinth.

Other reports came in a letter sent by the congregation and delivered by Stephanas, Fortunatus, and Achaicus (1 Cor 7:1; 16:17). So it is interesting to note that some of the more painful questions were passed over in the letter in silence, and Paul got to know of them only through the oral report of Chloe’s people.

The most damaging feature at Corinth was the dissension in the community. There is no indication that this was caused by doctrinal differences, for Paul does not take issue with

them on that score. Rather, the Corinthians appear to have split into cliques, each claiming the patronage of one of the great leaders of the Church.

It is not clear whether “I belong to Christ” represents a fourth clique (a sort of non-party party!) or whether this is Paul’s own rejoinder: “I will have no truck with any of your parties. I belong to Christ.”

Paul meets their dissensions head-on by pointing out that they deny the baptismal reality. One is baptized in the name of Christ, not in the name of any human leader, however exalted.

Gospel: Matthew 4:12-23

Matthew begins the ministry of Jesus by summarizing Mark’s “Day in Capernaum.” This is an epitome of the ministry:

Jesus proclaimed the coming of the kingdom; he called disciples and worked miracles of healing. All of this is placed under the rubric of the formula quotation from the ninth chapter of Isaiah (see the First Reading).

By means of this quotation, Matthew, who, despite some exclusivistic sayings such as Mt 10:5, is not himself an exclusivist, underlines the universality of the gospel: it begins, not in Judean territory, but in Galilee of the Gentiles, and is therefore intended for all.

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