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**First Reading:** Isaiah 6:1-8  
**Response:** *“Before the angels I will bless you, O Lord”* (Ps. 137:1)  
**Responsorial Psalm:** Psalm 137:1-5,7-8  
**Second Reading:** I Corinthians 15:1-11  
**Gospel:** Luke 5:1-11

The Risen Lord stands on the shore of our lives as we set about our business in the world. He calls us, no matter what our occupation, to follow him. Higher than our worldly work is the spiritual challenge to become apostles and join him in the work of salvation.

Isaiah typifies the apostolic call. He saw the Lord in his greatness, in the Temple (Is.6:1) and hears his voice: *“Whom shall I send? Who will be our messenger?”* (Is.6:8). Isaiah’s response is *“Here I am, send me”* (Is.6:8).

Before that, Isaiah considered himself to be unworthy: *“What a wretched state I am in, with unclean lips”* (Is.6:5). God touches the sinner, his lips with a burning coal, *“your iniquity is purged”* (Is.6:7). The Lord wipes out the sinful past and renews for the future.

Like Isaiah, cleansed and called by God in the presence of his angels, so is our apostolic response to serve the Lord. *“Before the angels I will bless you, O Lord”* (Ps. 137:1)

Thanksgiving should be an integral part of our lives. We thank God for the wonders of our lives. The greatest wonder about God himself is *hesed ve’Emeth*, his everlasting unconditional love. *“I thank you for your faithfulness and love”* (Ps. 137:8).

The greatest expression of God’s tremendous love is Jesus Christ, the Word made flesh. *“He appeared to me too”* (I Cor. 15:8), says St. Paul, sharing his experience of God and his sense of unworthiness, *“the least of the apostles”* (I Cor. 15:9).

Paul encourages the first Christians to *“keep believing exactly what I preached to you”* (I Cor. 15:2), that *“Christ died for our sins, in accordance with the scriptures”* (I Cor. 15:3). Such is the *kerygma*, the apostolic proclamation of the death and resurrection of Jesus.

God made a prophet out of Isaiah. Jesus makes disciples from fishermen. They trust him and *“put out into the deep”* (Lk.5:4). After the miraculous catch of fish, there is awareness of the holy presence and unworthiness. Peter says, *“leave me, I am a sinful man”* (Lk.5:8).

*“Do not be afraid,”* Jesus tells his disciples, *“from now on it is men you will catch”* (Lk.5:10). In the face of this holy experience, they take up the holy challenge and *“left everything and followed him”* (Lk.5.11)

Read the **Gospel** of Jesus standing on the lakeshore, calling the fishermen to discipleship (Lk.5:11).

Isaiah heard the “Holy, holy, holy” in the Temple. *When do we repeat it in the Mass and what does it mean to us?*

God calls us in many different ways. He speaks to Isaiah directly in the Temple. David hears it indirectly through his anointing by Samuel. **Teaching** on vocations.

Jesus calls his disciples to teach and calls us to teach. *How shall we proclaim and teach the Lord today?* (**Witness**)

### **FOR THE CHILDREN**

Read about the miraculous catch, Peter’s reaction and the call of Jesus (Lk.5:1-11). Gospel

**When do we proclaim the holiness of God in the Mass? Where does it come from?**

**What is a vocation? When are we called?** From Baptism comes our first consecration and mission of being prophet, priest and king. (Teaching)

Decide on how you will answer God's call and live up to the challenge of your baptism. (Witness)

**FOR TEENAGERS** (*Shared Christian Praxis*)

**Name the Present Action:** *What does a vocation (call from God) mean to you?*

**Your Story and Vision:** *Have you ever felt the call by God. If so, in what ways?*

**Church's Story and Vision:** *Here the teacher gives formal catechesis on what is vocation, a call from God.*

**Yours and Church's Vision:** See yours and the Church's role in living of your vocation and proclaiming of the Kingdom of God.

### **RCIA**

Before reading the Gospel in the Eucharistic liturgy, the minister says: "Cleanse my heart and my lips that I may worthily proclaim your Gospel. Having received God's word, he prepares to proclaim it."

### **LIFE EXPERIENCE**

The question of a religious vocation runs deep in the human spirit. It identifies with the numinous sense, an awareness of a divine presence communicating with a believer. Isaiah had a divine experience. Long before Isaiah, before Judaism itself, my readings of ancient literature portray such encounters by holy men. The Rig Veda describes it like "a swan gliding in friendship with the divine waters"<sup>(i)</sup>. Such poetic ancient descriptions of relationships between human and divine are prophetic, a scent of what is the rose, the fulfilment.

(i) **THE RIG VEDA. Agni 10.124.** Transl. Wendy D. O'Flaherty. Penguin Books, Bungay, U.K. p. 111.

### **LITTLE ANGELINA**

When I jokingly told Angelina that God's name was **Andy**, she asked me why. I sang to her the song: "**And he** walks with me, **and he** talks to me, **and he** calls me by my name." She was silent, obviously not impressed. Does she not have my sense of humour or was she simply making a point. God can call you by name but you don't call him names.

### **IMPORTANT WORD: "Prophetic Experience"**

There is a strange mixture of experiences in prophecy. First is the experience of holiness, the feeling of awe, being in the presence of God. Second, is the experience of sinfulness, the feeling of being unworthy, "and lo, when I am in your presence I find that I am a dead man to be raised"<sup>(i)</sup>. Third, is the experience of mission, evangelization, the need to witness, sharing one's experiences and bringing others to the Lord. In the feeling of unworthiness, God will do a purification and empowerment such as seen in Isaiah with burning coal and apostolic experience of Peter.

Prophecy is not basically foretelling the future but actually means in Greek 'speaking for,' i.e. speaking for God, announcing what God wants to be said. Therefore it is not simply what the prophet thinks but what God tells him. "Thus says the Lord," is a typical opening line of a prophecy. Sometimes it is an interpretation of something that has already happened, *vaticinium ex eventu*, a reading of the signs of the times. The prophetic role is finally seen in the apostolic commission, where Jesus calls, equips, and sends his apostles to go forth and spread the Good News (evangelization).

(i) **THE PRAYERS AND MEDITATIONS OF ST. ANSELM. 10:240.** Transl. by **Benedicta WARD.** Penguin. UK. 1986. p. 148.

**Watchword:** “*Put out into the deep*” (Lk.5:4)

Hebrew: הוֹלִיכָה אֶל-עֵמֶק הַיָּם

*Holikah 'el-'omeq hayyam.*

Greek: Επαναγάγε εις το Βαθος

*Epanagage eis to bathos.*

Latin: *Duc in altum.*

Spanish: *Boga mar adentro.*

Portuguese: *Faze-te ao mar alto.*

French: *Avance la barque a un endroit ou l'eau est profonde.*

German: *Fahre hinaus, wo es tief ist.*

Afrikaans: *Vaar uit na die diep water toe.*

Zulu: *Qhubela lapho kujulile khona.*

Xhosa: *Yiyani phakathi enzulwini.*

Sotho: *Sesisetsa kweetseng*

Irish: *Tarraing amach san uisce domhain.*