

Reading for Weekday in Ordinary Time

May 27th 2026

First reading

1 Peter 1:18-25

‘You were ransomed with the precious blood of Christ, like that of a lamb without blemish.’

Beloved: You know that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart, since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God; for

‘All flesh is like grass

and all its glory like the flower of grass.

The grass withers,

and the flower falls,

but the word of the Lord remains for ever.’

And this word is the good news that was preached to you.

Responsorial Psalm

Ps 147: 12-13. 14-15. 19-20. R12a

O Jerusalem, glorify the Lord!

or: Alleluia.

O Jerusalem, glorify the Lord!

O Sion, praise your God!

He has strengthened the bars of your gates;

he has blessed your children within you.

He established peace on your borders;

he gives you your fill of finest wheat.

He sends out his word to the earth,

and swiftly runs his command.

He reveals his word to Jacob;

to Israel, his decrees and judgements.

He has not dealt thus with other nations;

he has not taught them his judgements.

Gospel Acclamation

Mark 10:45

Alleluia, alleluia.

The Son of Man came to serve,

and to give his life as a ransom for many.

Alleluia.

Gospel

Mark 10:32-45

‘See, we are going up to Jerusalem, and the Son of Man will be delivered over.’

At that time: The disciples were on the road, going up to Jerusalem, and Jesus was walking ahead of them. And they were amazed, and those who followed were afraid. And taking the Twelve again, he began to tell them what was to happen to him, saying, ‘See, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes, and they will condemn him to death and deliver him over to the Gentiles. And they will mock him, and spit on him, and flog him, and kill him. And after three days he will rise.’

And James and John, the sons of Zebedee, came up to him and said to him, ‘Teacher, we want you to do for us whatever we ask of you.’ And he said to them, ‘What do you want me to do for you?’ And they said to him, ‘Grant us to sit, one at your right hand and one at your left, in your glory.’ Jesus said to them, ‘You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptised with the baptism with which I am baptised?’ And they said to him, ‘We are able.’ And Jesus said to them, ‘The cup that I drink you will drink, and with the baptism with which I am baptised, you will be baptised; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.’ And when the Ten heard it, they began to be indignant at James and John. And Jesus called them to him and said to them, ‘You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.’

Short reflection on the reading for today

Today St Mark reports one of several clashes between Jesus and his disciples, as they proceeded toward Jerusalem. Jesus and his disciples are clearly on different wavelengths, as is clear from the different kinds of questions they ask each other.

What James and John ask for has to do with glory, honour and status. What Jesus asks them is whether they are ready to share in the rejection and suffering that lies ahead for him. “Can you drink the cup that I must drink, or be baptized with the baptism with which I must be baptized?” This was referring to the cup of suffering and the baptism of fire.

What James and John wanted was self-promotion. What Jesus asks for is self-giving. At the heart of discipleship is the giving of unselfish love, becoming the servant of others. In the end, it involves the way of the cross, as Jesus knew from experience.

James and John, and all of us, are called to join the one who did not come to be served but to serve, whose purpose in life was not self promotion but to empty himself for others. It is only in following this way that we will receive that share in Jesus’ glory that was the focus of James and John’s request.