

Reading for Weekday in Ordinary Time

5th September 2026

First reading

1 Corinthians 4:6b-15

‘We hunger and thirst, we are poorly dressed.’

Brothers and Sisters: You should learn by myself and Apollos not to go beyond what is written, that none of you may be puffed up in favour of one against another. For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it?

Already you have all you want! Already you have become rich! Without us you have become kings! And would that you did reign, so that we might share the rule with you! For I think that God has exhibited us Apostles as last of all, like men sentenced to death, because we have become a spectacle to the world, to angels, and to men. We are fools for Christ’s sake, but you are wise in Christ. We are weak, but you are strong. You are held in honour, but we in disrepute. To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless, and we labour, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we entreat. We have become, and are still, like the scum of the world, the refuse of all things.

I do not write these things to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel.

Responsorial Psalm

Ps 145(144):17-18. 19-20. 21. R18a

The Lord is close to all who call him.

The Lord is just in all his ways, and holy in all his deeds.

The Lord is close to all who call him, who call on him in truth.

He fulfils the desires of those who fear him; he hears their cry and he saves them.

The Lord keeps watch over all who love him; the wicked he will utterly destroy.

Let my mouth speak the praise of the Lord; let all flesh bless his holy name for ever, for ages unending.

Gospel Acclamation

John 14:6

Alleluia, alleluia.

I am the way, and the truth, and the life, says the Lord.

No one comes to the Father except through me.

Alleluia.

Gospel

Luke 6:1-5

‘Why are you doing what it is not lawful to do on the Sabbath?’

On a Sabbath, while Jesus was going through the cornfields, his disciples plucked and ate some ears of corn, rubbing them in their hands. But some of the Pharisees said, ‘Why are you doing what is not lawful to do on the Sabbath?’ And Jesus answered them, ‘Have you not read what David did when he was hungry, he and those who were with him: how he entered the house of God and took and ate the bread of the Presence, which is not lawful for any but the priests to eat, and also gave it to those with him?’ And he said to them, ‘The Son of Man is lord of the Sabbath.’

Short reflection on the reading for today

The sabbath greeting among Jews is *Shabbath shalom!* Literally this means “Sabbath Peace!” but it implies a prayer for fullness of life. Growing to this fullness cannot be achieved just by keeping a set of fixed rules. When accused that his disciples were breaking the sabbath, Jesus gave a common-sense

answer, backed up by a Scriptural proof. His friends were plucking ears of grain and eating them, an action normally allowed on weekdays. But Jesus proves that it may also be done on the Sabbath by reminding them of when David and his men got special permission to eat the Temple bread, normally reserved for priests. Authentic keeping of the Law allowed for doing whatever was necessary. For Jesus, it was perfectly right to satisfy one's hunger on the Sabbath, especially for people like his disciples who were never sure where they would find their next meal. After defending his friends, Jesus declares that he himself is Lord of the Sabbath. Sunday is our Christian Sabbath, and on it, any work which serves the basic needs of others is allowed. The deeper meaning of Sabbath is as the day when we try to do God's work, and that means responding to the needs of others as Jesus did.