

A reading from the holy Gospel according to Luke.

All who exalt themselves shall be humbled and all who humble themselves shall be exalted.

On a sabbath day Jesus had gone for a meal to the house of one of the leading Pharisees; and they watched him closely. He then told the guests a parable, because he had noticed how they picked the places of honour. He said this, 'When someone invites you to a wedding feast, do not take your seat in the place of honour. A more distinguished person than you may have been invited, and the person who invited you both may come and say, "Give up your place to this man." And then, to your embarrassment, you would have to go and take the lowest place. No; when you are a guest, make your way to the lowest place and sit there, so that, when your host comes, he may say, "My friend, move up higher." In that way, everyone with you at the table will see you honoured. For everyone who exalts himself will be humbled, and the man who humbles himself will be exalted.'

Then he said to his host, 'When you give a lunch or a dinner, do not ask your friends, brothers, relations or rich neighbours, for fear they repay your courtesy by inviting you in return. No; when you have a party, invite the poor, the crippled, the lame, the blind; that they cannot pay you back means that you are fortunate, because repayment will be made to you when the virtuous rise again.'

☞ The Gospel of the Lord.

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Breaking Open the Word

WONDER FOR GIFTS RECEIVED

It has been said that the problem with humility is that it's the only virtue you can't boast about! For some it is a sign of maturity, for others, it shows a lack of belief in oneself, or it can be a means of subtly advancing your own cause in a way that is socially acceptable, but self-serving.

As Jesus addresses the question of humility, he wisely takes it in stages. Firstly, using the example of the wedding feast, he leads the Pharisees to admit that a self-serving humility can result in a person being exalted. Having gained their attention, Jesus moves on to deal with the nature of authentic humility which expresses itself in care for those who are less fortunate.

Over the last few weeks, the passages taken from the letter to the Hebrews have been reflecting on various aspects of the life of faith. These passages have been both encouraging and challenging. As the reflection concludes there is a call to awe, gratitude and humility for the marvellous gifts every Christian has received. In the ancient world the firstborn son would enjoy the lion's share of the inheritance, and many Christians, as slaves, did not enjoy the status of citizenship. This meant that they had, at best, limited rights. As Christians, however, their status has been radically changed. The covenant in Jesus' blood makes us all 'firstborn sons', sharing the same dignity and status as citizens in the heavenly Jerusalem.

Christopher Monaghan CP

THE SAVING WORD

TWENTY-SECOND SUNDAY IN ORDINARY TIME / C

28 AUGUST 2022

FIRST READING

Sir 3:17-20, 28-29

A reading from the book of Sirach

Humble yourself and you will find favour with the Lord.

My son, be gentle in carrying out your business,
and you will be better loved than a lavish giver.

The greater you are, the more you should behave humbly,
and then you will find favour with the Lord;
for great though the power of the Lord is,
he accepts the homage of the humble.

There is no cure for the proud man's malady,
since an evil growth has taken root in him.
The heart of a sensible man will reflect on parables,
an attentive ear is the sage's dream.

☞ The word of the Lord.

RESP PSALM

Ps 67:4-7, 10-11. R. cf. v. 11

R. God, in your goodness, you have made a home for the poor.

1. The just shall rejoice at the presence of God,
/ they shall exult and dance for joy.
/ O sing to the Lord, make music to his name;
/ rejoice in the Lord, exult at his presence. **R.**

2. Father of the orphan, defender of the widow,
/ such is God in his holy place.
/ God gives the lonely a home to live in;
/ he leads the prisoners forth into freedom. **R.**

3. You poured down, O God, a generous rain:
/ when your people were starved you gave them new life.
/ It was there that your people found a home,
/ prepared in your goodness,
O God, for the poor. **R.**



SECOND READING

Heb 12:18-19, 22-24

A reading from the letter to the Hebrews

You have come to Mount Zion and to the city of the living God.

What you have come to is nothing known to the senses: not a blazing fire, or a gloom turning to total darkness, or a storm; or trumpeting thunder or the great voice speaking which made everyone that heard it beg that no more should be said to them. But what you have come to is Mount Zion and the city of the living God, the heavenly Jerusalem where the millions of angels have gathered for the festival, with the whole Church in which everyone is a 'first-born son' and a citizen of heaven. You have come to God himself, the supreme Judge, and been placed with spirits of the saints who have been made perfect; and to Jesus, the mediator who brings a new covenant.

☞ The word of the Lord.

GOSPEL ACCLAMATION

Mt 11:29

Alleluia, alleluia!

Take my yoke upon you;

learn from me, for I am gentle and lowly in heart.

Alleluia!

ST COLUMBKILLE'S FAMILY THREE PARISHES TOGETHER

Please continue to sanitise your hands and a mask is recommended, maintain social distance to keep us all safe.
Please take your Bulletin home, Thank you

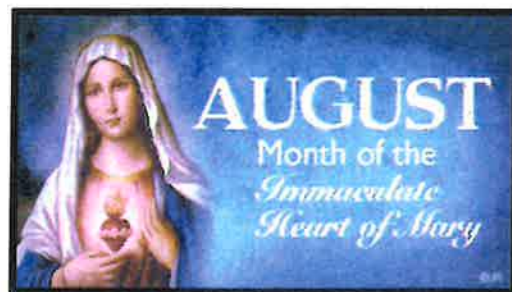


Three Parishes Together

Novena Prayer for a second priest

I invite you to pray this prayer for the next nine days, asking the Lord to send us a second priest for this area. Lord, you know us and all our needs. We are in need of a second priest to help guide us in our mission of bringing Christ to all. We ask that you send a second priest to minister to us in the Three Parishes. We trust in your loving kindness.

Amen.



Please Pray for our Recently Deceased:
Margaret Hassall, Robert Pascoe

Twenty-Third Sunday Ordinary Time /C

1 st Reading	Book of Wisdom 9:13-18
2 nd Reading	Philemon 9-10, 12-17
Gospel -	Luke 14:25-33

Pope Francis on Ageing

An old age that is consumed in the despondency of missed opportunities brings despondency to oneself and to others. Instead, old age lived with gentleness, lived with respect for real life, definitively dissolves the misconception of a Church that adapts to the worldly condition, thinking that by so doing it can definitively govern its perfection and fulfilment. When we free ourselves from this presumption, the time of ageing that God grants us is already in itself one of those “greater” works Jesus speaks of. In effect, it is a task that was not given to Jesus to fulfil: his death, his resurrection and his ascent to heaven made it possible for us! Let us remember that “time is superior to space”. It is the law of initiation. Our life is not made to be wrapped up in itself, in an imaginary earthly perfection. It is destined to go beyond, through the passage of death — because death *is* a passage. Indeed, our stable place, our destination, is not here; it is beside the Lord, where he dwells forever.

Here, on earth, the process of our “novitiate” begins: we are apprentices of life, who — amid a thousand difficulties — learn to appreciate God’s gift, honouring the responsibility of sharing it and making it bear fruit for everyone. The time of life on earth is the grace of this passage. The presumption of stopping time — of wanting eternal youth, unlimited well-being, absolute power — is not only impossible; it is delusional. Our existence on earth is the time of the initiation into life: it is life, but one that leads you towards a fuller life, the initiation of the fuller one; a life which finds fulfilment only in God. We are imperfect from the very beginning, and we remain imperfect up to the end. In the fulfilment of God’s promise, the relationship is inverted: the space of God, which Jesus prepares for us with the utmost care, is superior to the time of our mortal life. Hence: old age brings the hope of this fulfilment closer. Old age, by now, definitively knows the meaning of time and the limitations of the place in which we live our initiation. This is why old age is wise: this is why the elderly are wise. This is why it is credible when it invites us to rejoice in the passing of time. It is not a threat; it is a promise. Old age is noble; it does not need to beautify itself to show its nobility. Perhaps the disguise comes when nobility is lacking. Old age is credible when it invites one to rejoice in the passing of time: but time passes... Yes, but this is not a threat; it is a promise. The old age that rediscovers the depth of the gaze of faith is not conservative by nature, as they say! God’s world is an infinite space, in which the passage of time no longer carries any weight. And it was precisely at the Last Supper that Jesus projected himself towards this goal, when he said to his disciples: “I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom” (Mt 26:29). He went beyond. In our preaching, Paradise is often rightly full of beatitude, of light, of love. Perhaps it lacks a little life. Jesus, in the parables, spoke of the kingdom of God by putting more life into it. Are we no longer capable of this? The life that continues...

Church Collections

1st Collection is for the support of the priest

20% to Archdiocese to pay Archbishop and priests not in parishes

5% to sick and retired priest’s Foundation remainder pays Fr Mick’s stipend and a set household needs amount each month.

Every 6 months balance of account is sent into to the Priest’s Sustentation Fund to help pay for priest’s in poorer parishes.

2nd Collection: Administration, Pastoral Programs, Adult and Child Catechetical Programs, Rates, Power, Maintenance and repairs, Church and Liturgy supplies. Archdiocesan Levies for property and public liability insurances and to assist with the running of the Archdiocese.

Direct Debit Authority is available in basket, please see Fr Mick, alternatively we have Planned Giving envelope packs available. Thank you