

LITURGY OF THE WORD
Twenty-second Sunday in
Ordinary Time Year C

First Reading *Sirach 3:17-20, 28-29*
A reading from the book of Ecclesiasticus
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
R. Thanks be to God

Responsorial Psalm
Ps 67:4-7. 10-11. R. 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.
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.
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.) God, in your goodness, you have made a home for the poor.

Second Reading
Hebrews 12:18-19, 22-24
A reading from the letter to the Hebrews
You have to 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
R. Thanks be to God

Gospel Acclamation
Matthew 11:29
Alleluia, alleluia!
Take my yoke upon you; learn from me, for I am gentle and lowly in heart. Alleluia!

Gospel *Luke 14:1. 7-14*
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
R. Praise to you Lord Jesus Christ

© The scriptural quotations are taken from the Jerusalem Bible, published and copyright 1966, 1967 and 1968 by Darton Longman and Todd Ltd and Doubleday & Co Inc, and used by permission of the publishers.
The English translation of the Psalm Responses, the Alleluia and Gospel Verses, and the Lenten Gospel Acclamations, and the Titles, Summaries, and Conclusion of the Readings, from the Lectionary for Mass © 1997, 1981, 1968, International Committee on English in the Liturgy, Inc. All rights reserved.



CHRIST TEACHES HUMILITY
Artist: Robert Scott Lauder
(1803-1869)



ST BERNARD'S PARISH
BATEMANS BAY
2 David Avenue, Batehaven NSW 2536



P .O. Box 3220, Batehaven, 2536.
Tel: 4472 4153
E: batemansbay@cg.org.au
Website: www.cg.org.au/batemansbay
Office Hours: 10am to 2pm
Tuesday-Friday

Priest: Rev. Joshy Kurien
E: joshy.kurien@cg.org.au
Secretary: Roslynne Trompp
Finance Admin: Anne Jackson JP
PC Co-ord: Marie Weatherall
Asst. PC Co-ord: Carolyn Evenden

Principal: Karen Hadley
St. Bernard's Primary School, Batehaven
R.E.C: Rebecca Keough
Principal: Mrs. Jacqui Heffernan
Carroll College, Broulee
R.E.C: Anna Smart

TWENTY SECOND
SUNDAY in
ORDINARY TIME
Year C



CHURCH EVENTS

Choir Practice
Second & Fourth Mondays 1pm
Cenacle Prayer 9.30 am Fridays after Mass

“Good News” Wednesdays after Mass
to discuss reading for the following Sunday. CMR

Mass with Anointing of the Sick
Saturday 6th September 9am

Croatian Masss Saturday September
6th 11am

Parish Sacramental Program 2025
First Eucharist
Family Catch-Up Evening
Thursday 11th September 5pm CMR
Celebration Mass
Sunday 14th September 9am

Cuppa with Mary MacKillop
Tuesday September 2nd 10am-11am
CMR

Wrap with Love
Tuesday 9th September
10-11am BB Library
Wednesday 24th September 1-3pm
CMR

Craft Group 10am Thursdays Church
Meeting Room

ADORATION TUESDAYS @ 4pm

COFFEE CLUB Thursdays after 9am
Mass
Venue: Corrigans Cove

We acknowledge the traditional custodians of the land, the Walbunja people of the Yuin Nation.

We pay our respects to their elders, past, present and emerging.

‘What's in it for me?’

One of the most basic human responses to anything new is to ask, ‘What's in it for me?’ We would like to think our motives are pure and our interests are for others, but there is often a nagging voice reminding us that selfish desires are never far from the surface. That said, we all know heroic individuals who care for sick spouses or children, who go to faraway places to give those in need their time and talent or who stay at home and do the same in their local neighbourhood. That's what makes them heroic. There is nothing in it for them; they are drawn by bonds of love, faith or by a desire to create a better world.

There are at least two ways we can hear Jesus' words in today's gospel. The first is as a strong challenge about social justice.

National boundaries mean nothing to God. All people are equal in God's sight, so the banquet Jesus refers to has implications for how we share the riches with which we have been blessed with others in the world. The poor, crippled, lame and blind of our world are the majority of God's children who mainly live in the Third World. They are our brothers and sisters. At the banquet of life Christians are called to give priority to the needs of these people, not only because they have a just claim on our resources, but also because they can't do anything for us in return. They purify our motives. When we link our concern, time, talent, career, and money with these children of God, we tame that nagging question, ‘What's in it for me?’ with a firm reply, ‘Very little – except God's justice.’

A somewhat comforting angle to take on this gospel is more psychological. Many of us, when we come to God at any time, try to dress ourselves up to look better than we are! This gospel reminds us that at Christ's banquet, however, it's not the poised and perfect who are most welcome, but the vulnerable. What does this mean for us who pray and celebrate the Eucharist? That God embraces those parts of us that are in greatest need of his love and healing – where we are poor, crippled, blind and lame.

We know this it is true because if Jesus is telling us to host the poor and broken at our tables, then as the perfect host he must do exactly the same with us at this Eucharistic meal as well.

When I was a child we referred to our finest clothes as our ‘Sunday best’ and we wore them proudly to Mass. Not only did we look good, we acted the part as well. Everyone was on best behaviour for the entire parish to see. Now, I have nothing against dressing with care and behaving well at Mass; it can be a sign of our self-respect, our courtesy toward others and our devotion to God. But God cares more about what's going on inside us. We can never hide from God, especially at the Eucharist because we have been invited to be here, not as we would like to be, but as we are.

May this Eucharist – this taste of heaven's justice – give us renewed courage to think beyond our self and national interests, and show to others the hospitality of God that has been lavished on us. May we discover that where faith is concerned, the answer to ‘What's in it for me?’ is ‘More than we can ever hope or imagine.’

© Richard Leonard SJ