

ENTRANCE ANTIPHON

Be my protector, O God,
a mighty stronghold to save me.
For you are my rock, my stronghold!
Lead me, guide me, for the sake of your
name.

GLORIA

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

COLLECT

O God, who teach us that you abide
in hearts that are just and true,
grant that we may be so fashioned by your
grace
as to become a dwelling pleasing to you.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of
the Holy Spirit,
one God, for ever and ever.
Amen.

FIRST READING

Jeremiah 17:5-8

A reading from the prophet Jeremiah.

The Lord says this:

"A curse on the man who puts his trust in
man,
who relies on things of flesh,
whose heart turns from the Lord.
He is like dry scrub in the wastelands:
if good comes, he has no eyes for it,
he settles in the parched places of the
wilderness,
a salt land, uninhabited.

"A blessing on the man who puts his trust
in the Lord,
with the Lord for his hope.
He is like a tree by the waterside
that thrusts its roots to the stream:
when the heat comes it feels no alarm,
its foliage stays green;
it has no worries in a year of drought,
and never ceases to bear fruit."

The word of the Lord.

Thanks be to God.

PSALM

Psalm 1

Response:

Happy the man who has placed
his trust in the Lord.

1. Happy indeed is the man
who follows not the counsel of the wicked;
nor lingers in the way of sinners
nor sits in the company of scorners,
but whose delight is the law of the Lord
and who ponders his law day and night.
(R.)
2. He is like a tree that is planted
beside the flowing waters,
that yields its fruit in due season
and whose leaves shall never fade;
and all that he does shall prosper. (R.)
3. Not so are the wicked, not so!
For they like winnowed chaff
shall be driven away by the wind.
For the Lord guards the way of the just
but the way of the wicked leads to doom.
(R.)

SECOND READING 1 Corinthians 15:12, 16-20

A reading from the first letter of St Paul to the
Corinthians.

If Christ raised from the dead is what has
been preached, how can some of you be
saying that there is no resurrection of the
dead? For if the dead are not raised, Christ
has not been raised, and if Christ has not
been raised, you are still in your sins. And
what is more serious, all who have died in
Christ have perished. If our hope in Christ
has been for this life only, we are the most
unfortunate of all people.

But Christ has in fact been raised from the
dead, the first-fruits of all who have fallen
asleep.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia!

Blessed are you, Father,
Lord of heaven and earth,
for revealing the mysteries of the Kingdom
to mere children.

Alleluia!

GOSPEL

Luke 6:17, 20-26

A reading from the holy Gospel according to
Luke.

Jesus came down with the Twelve and
stopped at a piece of level ground where
there was a large gathering of his disciples
with a great crowd of people from all parts
of Judaea and from Jerusalem and from the
coastal region of Tyre and Sidon who had
come to hear him and to be cured of their
diseases.

Then fixing his eyes on his disciples he said:
"How happy are you who are poor: yours is
the kingdom of God.

Happy you who are hungry now: you shall
be satisfied.

Happy you who weep now: you shall laugh.

"Happy are you when people hate you,
drive you out, abuse you, denounce your
name as criminal, on account of the Son
of Man. Rejoice when that day comes and
dance for joy, for then your reward will be
great in heaven. This was the way their
ancestors treated the prophets.

"But alas for you who are rich: you are
having your consolation now.

Alas for you who have your fill now: you
shall go hungry.

Alas for you who laugh now: you shall
mourn and weep.

"Alas for you when the world speaks well of
you! This was the way their ancestors treated
the false prophets."

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

PROFESSION OF FAITH

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with
the Father;

through him all things were made.

For us men and for our salvation
he came down from heaven,

(all bow during the next three lines)

and by the Holy Spirit was incarnate of the
Virgin Mary,
and became man.

For our sake he was crucified under

Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.

He ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord,
the giver of life,

who proceeds from the Father and the Son,
who with the Father and the Son is adored
and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and
apostolic Church.

I confess one Baptism for the forgiveness
of sins
and I look forward to the resurrection of the
dead
and the life of the world to come. Amen.

PRAYER OVER THE OFFERINGS

May this oblation, O Lord, we pray,
cleanse and renew us
and may it become for those who do your will
the source of eternal reward.
Through Christ our Lord.
Amen.

COMMUNION ANTIPHON

They ate and had their fill,
and what they craved the Lord gave them;
they were not disappointed in what they
craved.

PRAYER AFTER COMMUNION

Having fed upon these heavenly delights,
we pray, O Lord,
that we may always long
for that food by which we truly live.
Through Christ our Lord.
Amen.



TURNING THE WORLD UPSIDE DOWN

(LUKE 6:17. 20-26)

Jesus has been praying on the mountain, after which he selects his twelve close disciples.

Then, like Moses the prophet, he comes down and teaches the people, who have come from far and wide, even from Gentile territory, to hear him. Luke's version of this scene is sometimes called The Sermon on the Plain, as his setting and account are different to that of Matthew. Luke has four Beatitudes and four Woes. His description of those who are poor is not spiritualised, but Jesus speaks to those whose actual material condition puts them at a disadvantage in society. The term "poor" includes all those who are marginalised in any way, who are pushed to the edge of civil and religious society. When Jesus tells them that "Yours is the kingdom of heaven", he is saying that God accepts them as members of the restored people, not because they are especially pious or devout, but simply because they are poor. This is Jesus putting into practice the mission statement from Isaiah about "bringing good news to the poor".

But in Luke's thought, salvation means the reversing of the social order. It is not just a matter of attending to the needs of poor people, but of overturning those who are secure and powerful and so responsible in some ways for others being in need or neglected. This he has outlined in the Song of Mary, the *Magnificat*. He tells us that God is at work in the ministry of the prophet, challenging people's values and preconceptions, not for the sake simply of criticising, but of transforming society, so that we respect people first and foremost as human beings, not because of their wealth or social status. For Luke, salvation is a force at work in our world in the here and now, not some future ideal state of being. ■

SAY

Our Lord is the God of justice.

LEARN

For the prophets, the situation of poor people was an indictment of the society.

In Luke's Gospel, Jesus, and therefore God, is particularly concerned with the weak and vulnerable members of the community.

Luke has four Beatitudes: Matthew has nine.

In the Bible, salvation involves the overturning of the social order: this is the Great (or Divine) Reversal.

DO

See how you can support the work of the likes of the St Vincent de Paul Society. What could you do to influence social policy in your area or beyond?

REFLECT

One of the criticisms people make of Christianity is that it can breed an attitude of fatalism and resignation in those whose lives take an unfortunate turn, or who find themselves in situations which others would describe as tragic. The extreme form of this outlook is that the worse life is in this world, the better it will be in the next; God will reward you in heaven for all the suffering and deprivation you experienced on earth. This is not the view of the biblical prophets, and Luke is presenting Jesus

as a prophet. The biblical answer to the plight of any disadvantaged person is not charity but justice. It may be necessary to meet someone's immediate needs, but the real problem is the reason why the person is in such straits to begin with. Archbishop Helder Camara said once, "When I give food to the poor, they call me a saint: when I ask why the poor have no food, they call me a communist!" The Word of God is tough on poverty and tough on the causes of poverty. ■

