

ENTRANCE ANTIPHON

Have mercy on me, O Lord, for I cry to you all the day long.
O Lord, you are good and forgiving,
full of mercy to all who call to you.

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

God of might, giver of every good gift,
put into our hearts the love of your name,
so that, by deepening our sense of reverence,
you may nurture in us what is good
and, by your watchful care,
keep safe what you have nurtured.
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

Ecc 3:17-20.28-29

A reading from the book of Ecclesiasticus.
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.
Thanks be to God.

PSALM

Ps 67

Response:

In your goodness, O God,
you prepared 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.
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.
Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia!

If anyone loves me he will keep my word,
and my Father will love him,
and we shall come to him.
Alleluia!

GOSPEL

Lk 14:1.7-14

A reading from the holy Gospel according to
Luke.

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 lower 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.

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 sacred offering, O Lord,
confer on us always the blessing of salvation,
that what it celebrates in mystery
it may accomplish in power.
Through Christ our Lord.
Amen.

COMMUNION ANTIPHON

How great is the goodness, Lord,
that you keep for those who fear you.

PRAYER AFTER COMMUNION

Renewed by this bread from the heavenly
table,
we beseech you, Lord,
that, being the food of charity,
it may confirm our hearts
and stir us to serve you in our neighbour.
Through Christ our Lord.
Amen.



YOU'RE IN THE WRONG SEAT!

(LUKE 14:1. 7-14)

SAY

The Lord hears the cry of the poor (Psalm 34)

In the opening line of our Gospel reading today, there are three warnings that the atmosphere of the occasion is hostile: first, it takes place on a Sabbath day; second, Jesus has gone for a meal to the house of one of the leading Pharisees; third, the people there were watching him closely.

However, there must have been an attitude of mutual respect between Jesus and his Pharisee host, since, according to the understanding of table-fellowship, that is, sharing a meal, a person could not eat with someone with whom they had a quarrel. Jesus, though, is just as eagle-eyed as the others, and uses their behaviour to present his teaching.

Throughout Luke's Gospel, there is a radical theme that God's Kingdom involves the normal order of human values and judgments being turned on their head. The truly important people in God's eyes are those who are left out of the feast, those who are pushed to the margins of civic and religious society. The first lesson Jesus gives is that God will humble those who think themselves better than others, and that God will give those who are excluded a place of honour.

Jesus also challenges his hearers to move out of their comfort-zone. The practice of his day was to invite people to dinner and then they were expected to repay your hospitality with a similar invitation. Giving without looking for anything in return should be the mark of the person who is putting the true teaching of the Law (and so of the Gospel) into practice. ■

LEARN

The Sabbath is usually the setting for a hostile confrontation between Jesus and the religious authorities, represented by the scribes and Pharisees.

The expression "will be humbled" means 'God will humble'.

"Watched him closely" suggests that the persons concerned are ill-disposed towards Jesus.

DO

What is your parish doing to help those in need in your local area? What can you do to help?

REFLECT

In Luke's Gospel, there is a sense that Jesus does not care much for the distinctions we human beings tend to make among ourselves. Titles and order of precedence are of little interest to him. While a person's function within the community may seem to be apparently more important, and certainly more obviously prominent, that does not put the individual above anyone else. People used to talk about those of a higher

social class as their betters. Maybe we do not speak like that anymore, but the idea that people should know their place, whether in civic society or in the church, has not disappeared. A sense of being entitled to a place of honour can be a great temptation. To move out of our comfort-zone is always a challenge; but that is what Jesus is inviting us to do. He tells his host, the Pharisee, that he would do much better by caring for the people whom society pushes out of sight. People

today who are the equivalent of the poor, the crippled, the blind, the lame are the likes of those suffering from addiction, runaway teenagers, single mothers driven to use foodbanks: they are the poor today of whom the Bible speaks, and they are the focus of God's especial care, simply because they are in need. If there is a reward, perhaps it should be in the feeling that we are doing the right thing. ■