

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,
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 67:4-7, 10-11

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 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.

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.

We thank you Father for the life and knowledge
which you have made known to us through
Jesus your Son. As this bread which we have
broken was once scattered on the hillside and
was gathered and became one again, so may
your Church be gathered from the ends of the
earth into your kingdom. For yours is the glory
and the power through Jesus Christ our Lord.

(The Didache 2nd century)

Sunday Message

22ND SUNDAY IN ORDINARY TIME

THE WORD

Year C • 31 August 2025 • Colour: Green • Psalter Week 2

IT'S HARD TO BE HUMBLE!

LK 14:1.7-14

Today's readings focus on humility. In the Book of Ecclesiasticus, the author advises that "the greater you are, the more you should behave humbly. There is no cure for the proud person's malady," the author says, "since an evil growth has taken root in him."

In the Gospel, Jesus advises that if you're a guest at a party, sit at the lowest place, so that when your host arrives, you may be told to move higher. When you hold a party, he goes on, don't invite the rich and influential, who can repay you, but rather the poor and insignificant.

Jesus' point is clear: The Christian mustn't be concerned with image, power or status but with service. Service of God and neighbour is what counts.

Jesus is the best example of humility. He identified with the least of all. He chose the sick over the healthy, the weak over the powerful, the poor over the rich, sinners over the pious. He washed feet. He mixed with outcasts. He emptied himself, taking the form of a servant. He shows us how to live.

Still, it's difficult to be humble in today's social media world, with its focus on beauty, bigness and bling. Our competitive environment promotes individualism, vanity, vaulting ambition. To succeed in life, you are told you must be aggressive, driven, ruthless.

Humility is different. Humility is the opposite of Me First. It's the ability to stand in the other's shoes; to consider experiences that are not our own. It is revolving our actions around others rather than ourselves. It is being least, being servant, being little, being last. Live like that, Jesus tells us, and heaven awaits us. ■

SAY

"Lord, I know the values of your kingdom are different from those I see around me. Yours are the values I would like to have. Help me to have an attitude of humility and of gratitude. Amen."

DO

Examine your values, your attitudes. Do you always expect to be treated better than others? What sort of opinion do you have of yourself?

PRAY

During Mass, pray for a greater awareness of your utter dependence on God. Pray that the poor will have what they need to live.

LEARN

The Christian is always humble

The Christian trusts in God's goodness and love

All are equal in the eyes of God

REFLECT

To be humble is to have four attitudes writ large.

First, it is the honest recognition we are not perfect. Despite our best intentions, we sin all the time. Whatever our rank in society or church, we are not perfect. We know we're not perfect. And so the humble person doesn't have a big head. The humble person doesn't rush to judge, doesn't discriminate against, bully, hurt or exclude. How can I look down on another when I know how imperfect I am?

We acknowledge this at Holy Communion when we say, "Lord, I am not worthy..." I am not worthy that you should come into my house. I'm not worthy to be in your presence. I don't deserve you. The journey to perfection will never be complete this side of the grave. Humility is honest awareness of my imperfection writ large.

Second, humility is simplicity of life. It's an attitude Pope Francis has trademarked since his election - his refusal to live in the papal apartments. His refusal to wear flashy vestments. His use of ordinary language.

Our world is greedy and grasping, constantly insisting we need to look young and perfect,

never to be content with how we look, to always want more, to always be optimising, believing we can never have enough.

Humility is being satisfied with sufficient. It's knowing our biggest treasure, our ultimate security, is God. Always wanting more gets in the way of putting God and others first.

Simplicity of life is also a way of cherishing our endangered earth, and of showing solidarity with the poor, who through others' greed are denied life's basic comforts. Humility is simplicity of life writ large.

Third, humility is prayerfulness. Archbishop Fulton Sheen once said: "Only the humble can pray, for prayer presumes we need someone and something." When we ask God for something, when we thank God for something, we are admitting our dependence on God, that on our own we can do nothing. And so we turn to God in our need, our gratitude, our joy, our heartbreak. We place ourselves before the God who is our strength. Humility is prayerfulness writ large.

Fourth, humility is knowing I don't know everything. The reservoir of human learning

is larger now than ever in our history, and expands every day. We have access to more knowledge than ever before - about the brain and matter and the origins of things. Ask Siri or Alexa almost any question, and they'll supply an instant answer. Everyone is now an expert or think they are. This is especially true on platforms like X, TikTok and Facebook. Few on social media admit to being wrong. You follow those you agree with; you unfollow those you disagree with. We have become more testy, insistent, dogmatic, strident.

Humility is acknowledging I don't know everything and that that's okay. It's how it should be. The poet TS Eliot said, "The only wisdom we can hope to acquire is the wisdom of humility." Humility is admitting my limitations writ large.

Today's readings aren't about shunning the limelight, being invisible, staying silent. They're not about not taking legitimate pride in positive achievements - like a loved one's success. They are, rather, a summons to a wholesome, selfless, generous way of living that imitates Jesus, our model, the servant king. ■