

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,
God, for ever and ever.
Amen.

FIRST READING

Jer 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

Ps 1:1-4, 6

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 Cor 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

Lk 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.

Sunday Message

SIXTH SUNDAY IN ORDINARY TIME

THE WORD

Year C • 16 February 2025 • Colour: Green • Psalter Week 2



COURAGE TO SPEAK OUT

LK 6:17.20-26

In the Old Testament, Moses came down a mountain to announce God's word - the 10 commandments - to his people.

In today's Gospel Jesus also descends a mountain, to announce his word to the assembled crowd. He preaches the beatitudes and woes. (Luke's account of the beatitudes is different to Matthew's. Matthew has nine beatitudes. Luke has four beatitudes but also four woes.)

For anyone who is poor, hungry, who weeps, who is hated, Jesus has comforting words. He calls these people blessed. But for those who are rich, who are full, who laugh, and who are honoured, he has harsh words. Woe to you, he tells them.

Jesus' words can seem puzzling and severe. They turn our commonly accepted notion of what is good and bad upside down. He seems to be saying that it's a good thing to be poor, hungry, weeping and hurt; a bad thing to be rich, well fed, laughing, and to be spoken well of.

But Jesus isn't lauding poverty, hunger or hurt as things to be desired in themselves. They are not to be sought after. They should be avoided, if possible. Nor is Jesus condemning a social class. As he knows only too well, virtues and vices do not belong to any one particular group.

Jesus' beatitudes are addressed to his disciples, to those who are involved in building God's kingdom. And they are words of consolation and of promise. Jesus knows that things won't be easy for them. They will suffer for preaching the Gospel. They will face rejection, betrayal, and tears. But the promise is of better things to come. Jesus is assuring his disciples that while a life dedicated to God will bring difficulties and hardships, God will overcome them. Provided they remain faithful, their tears will turn to laughter. They will be blessed. ■

SAY

"Lord, give me the courage to speak your truth always. Amen."

LEARN

The poor and the abandoned are especially close to God's heart. Social solidarity is a keystone of the Christian life



DO

Reflect on today's Gospel. What values do you live by?

PRAY

There is so much inequality and injustice in our world. Pray for a more just world.

REFLECT

I never got to meet him. On the very day I arrived in the Philippines - 11 July 1985 - Rudy Romano was reported missing. Rudy was a Redemptorist priest based in the city of Cebu. He left the monastery on his motorbike that day and never returned. Ominously, his bike was discovered on a street downtown, and locals described how he had been surrounded by what looked like military vehicles. He had been bundled into a truck which sped away.

Immediately, the Redemptorists began a campaign to find Rudy. Search parties were sent out, demonstrations were held, posters were distributed, local and national media were contacted. An appeal was made to President Ferdinand Marcos to intervene, while pressure was piled on him from Ireland, the Vatican and around the world. But Rudy was never found. It became clear early on that he had been murdered by the military who had then dumped his body.

Rudy was martyred because of his work for justice. He was an outspoken critic of the repressive Marcos regime, so they decided

to silence him. Rudy heard the cry of the poor, he stood alongside those without a voice, and the authorities couldn't tolerate it. He was a nuisance, so they had to shut him up. In speaking out on behalf of the poor, Rudy Romano was living the beatitudes.

The Sermon on the Mount is the first great sermon in Matthew's account of the life of Jesus. Luke doesn't have a 'Sermon on the Mount.' Instead, he has what is called 'The Sermon on the Plain.' Though shorter than Matthew's version, it contains much of the same material.

But a major difference between them is that Luke adds a series of 'woe-sayings.' 'Woe to you (or alas for you) who are rich... who have your fill ... who laugh now ...'. In using these woe sayings, Luke is going back to the Old Testament prophets, who often condemned the people to whom they preached by using woe sayings. Just as the beatitude sayings are using a different standard to judge people as fortunate, the woe sayings use a different standard to measure misfortune. One might expect the rich, those with enough to eat, those the world considers

fortunate, to be the happy ones. But that's not how Luke sees it.

In drawing this sharp contrast, Luke is pointing to Mary's Magnificat (Lk 1:46-55). The mother of Jesus praises God for overturning the social and political order of the world - toppling the thrones of the powerful and lifting up those at the bottom of the heap, filling the hungry with good things, sending the rich away empty.

For Luke, reversing the oppressive order of the world is part of the Messiah's work, part of the work of the Gospel.

Despite the progress of recent decades, much remains to be done to create a just world. Many millions remain hungry, the poor still weep bitterly, those who fight for justice are opposed and imprisoned. Is it all a pipe dream? Or is it a challenge to rethink the values we live by? We may not have to risk our lives, as Rudy Romano did, for the Gospel. But we must be a voice of justice and truth in our time and place, speaking always with courage. ■