

The Eucharist

4 September 2022 ♦ 23rd SUNDAY IN ORDINARY TIME / C



Today's readings place a number of alternatives in front of us. In the first there is the will and intentions of God, on the one hand, and the intentions of human beings on the other; heaven and earth; soul and body; the presence of God's Holy Spirit and wisdom and their absence. In the gospel, the alternatives are love and hatred; carrying and not carrying the cross; coming and not coming after Jesus; being and not being his disciple; prudence and foresight and the lack of each.



'Anyone who does not renounce worldly possessions and does not carry his cross and come after me cannot be my disciple.'

FIRST READING *(Wisdom 9:13-18)*

The book of Wisdom is found in the Greek versions of the Jewish bible and not in the Hebrew versions. Some scholars have explained the difference between the two lists by suggesting that the Greek lists, which originated outside of Israel, show evidence of Jewish culture and spirituality engaging with those of other cultures. This engagement is not as evident in the Hebrew lists which are located within Israel.

SECOND READING *(Philemon 9-10.12-17)*

The letter to Philemon is the shortest book in the New Testament, comprising only one chapter, and is one of the seven letters whose authorship by Paul is not disputed. It is a prison letter, co-written by Paul and Timothy and addressed to Philemon, a leader of the Christian community at Colossae. Paul and Timothy ask Philemon to receive Onesimus, a slave who had left his master, Philemon, and to do so in a spirit of forgiveness and as a beloved brother.

GOSPEL *(Luke 14:25-33)*

The setting for this passage is Jesus and his companions on the road from Galilee to Jerusalem. Today four short parables are heard. The device in the first one assumes conflicting alternatives. On the one hand is love for the Kingdom of God and hatred for the good things of this world, and on the other, love of the good things of this world, life included, and hatred for the Kingdom of God. As we saw earlier, the purpose of such alternatives is to persuade the hearer to make a choice. The choice is presented here in exaggerated terms.

– Dr Gearard Ó Floinn

INTRODUCTORY RITES

Entrance Antiphon

(Ps 118:137.124)

You are just, O Lord, and your judgement is right; treat your servant in accord with your merciful love.

In the name of the Father, and of the Son, and of the Holy Spirit.

Amen.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

And with your spirit.

Penitential Act

Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows:

Have mercy on us, O Lord.

For we have sinned against you.

Show us, O Lord, your mercy.

And grant us your salvation.

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

Amen.

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, by whom we are redeemed and receive adoption, look graciously upon your beloved sons and daughters, that those who believe in Christ may receive true freedom and an everlasting inheritance.

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.

THE LITURGY OF THE WORD

FIRST READING

(Wis 9:13-18)

A reading from the book of Wisdom.

What man can know the intentions of God? Who can divine the will of the Lord? The reasonings of mortals are unsure

and our intentions unstable; for a perishable body presses down the soul, and this tent of clay weighs down the teeming mind. It is hard enough for us to work out what is on earth, laborious to know what lies within our reach; who, then, can discover what is in the heavens? As for your intention, who could have learnt it, had you not granted Wisdom and sent your holy spirit from above? Thus have the paths of those on earth been straightened and men been taught what pleases you, and saved, by Wisdom.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

(Ps 89:3-6.12-14.17)

R O Lord, you have been our refuge from one generation to the next.

1. You turn men back into dust and say: 'Go back, sons of men.' To your eyes a thousand years are like yesterday, come and gone, no more than a watch in the night. **R**
2. You sweep men away like a dream, like grass which springs up in the morning. In the morning it springs up and flowers: by evening it withers and fades. **R**
3. Make us know the shortness of our life that we may gain wisdom of heart. Lord, relent! Is your anger for ever? Show pity to your servants. **R**
4. In the morning, fill us with your love; we shall exult and rejoice all our days. Let the favour of the Lord be upon us: give success to the work of our hands. **R**

SECOND READING

(Phm 9-10.12-17)

A reading from the letter of St Paul to Philemon.

This is Paul writing, an old man now and, what is more, still a prisoner of Christ Jesus. I am appealing to you for a child of mine, whose father I became while wearing these chains: I mean Onesimus. I am sending him back to you, and with him – I could say – a part of my own self. I should have liked to keep him with me; he could have been a substitute for you, to help me while I am in the chains that the Good News has brought me. However, I did not want to do anything without your consent; it would have been forcing your act of kindness, which should be spontaneous. I know you have been deprived of Onesimus for a time, but it was only so that you could have him back for ever, not as a slave any more, but something much better than a slave, a dear brother; especially dear to me, but how much more to you, as a blood-brother as well as a brother in the Lord. So if all that we have in common means anything to you, welcome him as you would me.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

(Jn 15:15)

Alleluia, alleluia!

I call you friends, says the Lord, because I have made known to you everything I have learnt from my Father. Alleluia!

GOSPEL

(Lk 14:25-33)



The Lord be with you.

And with your spirit.

A reading from the holy Gospel according to Luke.

Glory to you, O Lord.

Great crowds accompanied Jesus on his way, and he turned and spoke to them. 'If any man comes to me without hating his father, mother, wife, children, brothers, sisters, yes and his own life too, he cannot be my disciple. Anyone who does not carry his cross and come after me cannot be my disciple.

'And indeed, which of you here, intending to build a tower, would not first sit down and work out the cost to see if he had enough to complete it? Otherwise, if he laid the foundation and then found himself unable to finish the work, the onlookers would all start making fun of him and saying, "Here is a man who started to build and was unable to finish." Or again, what king marching to war against another king would not first sit down and consider whether with ten thousand men he could stand up to the other who advanced against him with twenty thousand? If not, then while the other king was still a long way off, he would send envoys to sue for peace. So in the same way, none of you can be my disciple unless he gives up all his possessions.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

Profession of Faith

(Nicene Creed)

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,

At the words that follow, up to and including and became man, all bow.

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.**

The priest introduces the Prayer of the Faithful.

THE LITURGY OF THE EUCHARIST

Offering the bread, the priest says:

Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:

fruit of the earth and work of human hands,
it will become for us the bread of life.

Blessed be God for ever.

Offering the chalice, the priest says:

Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:

fruit of the vine and work of human hands,
it will become our spiritual drink.

Blessed be God for ever.

Pray, brethren (brothers and sisters),
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

**May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good and the good of all his holy Church.**

Prayer over the Offerings

O God, who give us the gift of true prayer and of peace,
graciously grant that, through this offering,
we may do fitting homage to your divine majesty
and, by partaking of the sacred mystery,
we may be faithfully united in mind and heart.
Through Christ our Lord.

Amen.

Eucharistic Prayer III

(Preface I of the Sundays in Ordinary Time)

The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For through his Paschal Mystery,
he accomplished the marvellous deed,
by which he has freed us from the yoke of sin and death,
summoning us to the glory of being now called
a chosen race, a royal priesthood,
a holy nation, a people for your own possession,
to proclaim everywhere your mighty works,
for you have called us out of darkness
into your own wonderful light.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,

we sing the hymn of your glory,
as without end we acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

You are indeed Holy, O Lord,

and all you have created

rightly gives you praise,

for through your Son our Lord Jesus Christ,

by the power and working of the Holy Spirit,

you give life to all things and make them holy,

and you never cease to gather a people to yourself,

so that from the rising of the sun to its setting

a pure sacrifice may be offered to your name.

Therefore, O Lord, we humbly implore you:

by the same Spirit graciously make holy

these gifts we have brought to you for consecration,

that they may become the Body and \times Blood

of your Son our Lord Jesus Christ,

at whose command we celebrate these mysteries.

For on the night he was betrayed

he himself took bread,

and, giving you thanks, he said the blessing,

broke the bread and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,

FOR THIS IS MY BODY,

WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended,

he took the chalice,

and, giving you thanks, he said the blessing,

and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,

FOR THIS IS THE CHALICE OF MY BLOOD,

THE BLOOD OF THE NEW AND ETERNAL COVENANT,

WHICH WILL BE Poured OUT FOR YOU AND FOR MANY

FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

The mystery of faith.

Save us, Saviour of the world,

for by your Cross and Resurrection

you have set us free.

Therefore, O Lord, as we celebrate the memorial

of the saving Passion of your Son,

his wondrous Resurrection

and Ascension into heaven,

and as we look forward to his second coming,

we offer you in thanksgiving

this holy and living sacrifice.

Look, we pray, upon the oblation of your Church

and, recognizing the sacrificial Victim by whose death

you willed to reconcile us to yourself,

grant that we, who are nourished

by the Body and Blood of your Son

and filled with his Holy Spirit,

may become one body, one spirit in Christ.

May he make of us
an eternal offering to you,
so that we may obtain an inheritance with your elect,
especially with the most Blessed Virgin Mary,
Mother of God,
with blessed Joseph, her Spouse,
with your blessed Apostles and glorious Martyrs
(with Saint N.: *the Saint of the day or Patron Saint*)
and with all the Saints,
on whose constant intercession in your presence
we rely for unfailing help.

May this Sacrifice of our reconciliation,
we pray, O Lord,
advance the peace and salvation of all the world.
Be pleased to confirm in faith and charity
your pilgrim Church on earth,
with your servant N. our Pope and N. our Bishop,
the Order of Bishops, all the clergy,
and the entire people you have gained for your own.

Listen graciously to the prayers of this family,
whom you have summoned before you:
in your compassion, O merciful Father,
gather to yourself all your children
scattered throughout the world.

To our departed brothers and sisters
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.
There we hope to enjoy for ever the fullness of your glory
through Christ our Lord,
through whom you bestow on the world all that is good.

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.

Amen.

THE COMMUNION RITE

At the Saviour's command
and formed by divine teaching, we dare to say:
**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

Deliver us, Lord, we pray, from every evil, ...
**For the kingdom,
the power and the glory are yours
now and for ever.**

Lord Jesus Christ, ...
Amen.

The peace of the Lord be with you always.
And with your spirit.

*The priest may invite the people to exchange a sign of peace
and Christian fellowship. As the priest breaks the consecrated
Host the following is sung or said:*

**Lord of God, you take away the sins of the world,
have mercy on us.
Lamb of God, you take away the sins of the world,
have mercy on us.
Lamb of God, you take away the sins of the world,
grant us peace.**

Showing the Host to the people, the priest says:

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

**Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.**

Communion Antiphon (Cf. Ps 41:2-3)

**Like the deer that yearns for running streams,
so my soul is yearning for you, my God;
my soul is thirsting for God, the living God.**

Prayer after Communion

Grant that your faithful, O Lord,
whom you nourish and endow with life
through the food of your Word and heavenly Sacrament,
may so benefit from your beloved Son's great gifts
that we may merit an eternal share in his life.

Who lives and reigns for ever and ever.

Amen.

THE CONCLUDING RITES

The Lord be with you.
And with your spirit.

May almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit.
Amen.

Go forth, the Mass is ended.
Thanks be to God.

Personal Prayer

O Lord, we know that we cannot establish our goals in
life correctly, or make the right moral decisions, without
the guidance of your word and the assistance of your
Spirit. Our reasonings are often unsure and our good
intentions are fragile.

It is your gift of wisdom that lifts us above our earth-
bound thoughts, and it is your grace that enables us to
live in harmony with your will.

Today we pray for a deeper understanding of the truths
of our faith, for the gift of your light when we try to
discover your will for us, and for the gift of commitment
and perseverance in your service.

Send us your Spirit to enlighten our understanding,
to strengthen our wills, and to help us to overcome
the blindness and the selfishness that prevent us
from serving you with whole-hearted enthusiasm and
commitment. Amen.