

Alleluia, alleluia!

Let your face shine on your servant,  
and teach me your laws.

Alleluia!

## GOSPEL

Lk 14:25-33

A reading from the holy Gospel according to Luke.

*All who do not renounce their possessions cannot be my disciples.*

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.**

**A SERVICE OF THE SOCIETY OF ST PAUL**



Reproduction of this bulletin in any form prohibited. Published with ecclesiastical approval by ST PAULS PUBLICATIONS, PO Box 906, Strathfield NSW 2135. Tel 02 9394 3400 Fax 02 9394 3444. Scripture readings from the Jerusalem Bible, published and © 1966, by Darton, Longman and Todd Ltd and Doubleday & Co. Inc. are used by permission of the publishers. Psalm text from The Psalms, A New Translation, © 1963, The Grail (England), HarperCollins. New translation of the Order of Mass from The Roman Missal © 2010, International Commission on English in the Liturgy Corporation. All rights reserved. Artwork by Sr Dorothy Woodward rsj. Layout, commentaries and illustrations © St Pauls Publications, 2022. No 1947. Website: www.stpauls.com.au

# Breaking Open the Word



# THE SAVING WORD

TWENTY-THIRD SUNDAY IN ORDINARY TIME / C

4 SEPTEMBER 2022

## GETTING OF WISDOM

The search for wisdom has never been an easy one and each of us grapples with the challenge of making sense of the complex tapestry of life. As the first reading so pointedly observes, 'It is hard enough to work out what is on earth ... who, then, can discover what is in the heavens?' In the centuries that preceded Jesus' birth the people of Israel were fascinated, frightened and challenged by their encounter with the culture and philosophy of the Greek-speaking world. The book of Wisdom is one of the fruits of that encounter and was itself written in Greek. While the Greeks looked to Plato and Aristotle, the author of the book of Wisdom had come to see that true wisdom is a gift from God and is to be found in the traditions of Israel most particularly in the Law of Moses.

Jesus knew all too well that true wisdom has its price. As he journeys towards his death, those who would be disciples are forcefully reminded to carefully consider the cost of discipleship.

Paul was one apostle of the Lord who knew the cost of discipleship. For the sake of the gospel he had gone through many trials (cf. 2 Corinthians 11:22-29) and had suffered and learnt much. Writing from prison he now has to call on all his stores of wisdom to convince Philemon to take back his runaway slave Onesimus. In a world where slavery was an accepted reality, Philemon is challenged to see his former slave as a brother in Christ.

**Christopher Monaghan CP**

## FIRST READING

Wis 9:13-18

**A reading from the book of Wisdom**

*Who can comprehend the will of the Lord?*

'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.**

## RESP PSALM

Ps 89:3-6, 12-14, 17. R. v. 1

**R. In every age, O Lord, you have been our refuge.**

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

Philem 9-10, 12-17

**A reading from the letter of St Paul to Philemon**

*Receive him, not as a slave anymore, but as a very dear brother.*

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.**