

Twenty-fifth Sunday of Ordinary Time

Sunday 19 September 2021



*Readings for
this Sunday*

Wisdom 2:12, 17-20
James 3:16-4:3
Mark 9:30-37



*Readings for
next week:*

Numbers 11: 25-29
James 5:1-6
Mark 9:38-43,45,47-48



Liturgical Jottings

The Senses - Hearing

There are many sounds and voices in the liturgy. The First sound may be the Church Bell that calls us to worship. Many religious traditions have sound devices Judaism: the ram's horn. Islam: the voice high up in the minaret. Hinduism and Buddhism: the gong. Other sounds are the pipe organ, other musical instruments and the sanctuary bell signifying moments within the Eucharistic Prayer and the time for Communion.

Of course hearing is essential to hear the Word of God proclaimed, the prayers, responses and hymns of the Mass and the greetings and exchanges of peace. But we also have intrusive or distracting sounds from boisterous infants, mobile phones, erratic sound system and seating noises. Also the sound of silence has its place in the liturgy.

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Focus on the Readings

The Gospel last week (Mark 8:27-35) gave Christ's first prediction of his suffering and death. Skipping 33 verses the lectionary presents Christ second prediction of his impending rejection, death and resurrection in the Gospel today. It is juxtaposed with the first reading from the book of Wisdom where the godless plot against the innocent. We readily see the major scripture theme here: the prophecy and prediction of Christ's passion, death and resurrection that demand faith from his disciples.

A minor theme is the human failures always present in our world and in our lives. There are the plotters and schemers avoiding consequences of their bad choices; there are those driven by jealousy and ambition who fight among themselves (Letter of James); and even the apostles arguing among themselves about who is the greatest. Yes came to call us to change, to give us hope and redeem us.

Quote of the Day

Jesus is an authentic man, and the unalterable nobility of human beings is to be able, even to feel a duty, to project freely the design of their existence into a future they do not know. For believers the future into which the propel and project themselves is God in his freedom and immensity. *Hans Urs von Balthasar, 1969*

Prayer for the Day

I have God for my help, the Lord upholds my life (Ps 53:6).

Season of Creation

Today's readings remind us that God graces cosmic and human evolution with purpose. The death of Jesus is not some punishment arbitrarily imposed but freely chosen. Have we chosen to live a life with purpose or fallen into escapism? www.columbans.org.au

Laudato Si

In calling to mind the figure of Saint Francis of Assisi, we come to realize that a healthy relationship with creation is one dimension of overall personal conversion, which entails the recognition of our errors, sins, faults and failures, and leads to heartfelt repentance and desire to change, "we must examine our lives and acknowledge the ways in which we have harmed God's creation through our actions and our failure to act. We need to experience a conversion, or change of heart". 218

On the Lighter Side

Facemasks often make it difficult to recognise people in chance meetings. But it may have the opposite outcome. A priest wearing his alb was going down the school corridor when a small preppie passed by and greeted him: "Hello, Jesus!"



	Those who are recently deceased and those who are grieving	
	For those whose anniversary occurs at this time	Terry White
	Our sick and their carers	Mary Lalor

Sandpiper e-News

The latest edition of the Sandpiper e-News is available on-line at <https://mailchi.mp/0e609ee9c575/sandpiper-e-news-from-the-diocese-of-sandhurst-8078477>

A few hard copies are in the back of the Narthex if you are unable to access it on-line.

Marian Festival Sunday, 1pm October 10th

The Marian Festival is an annual celebration, a special day of prayers and devotions in honour of Our Lady of Fatima. The festival has grown in size over time and in recent years hundreds have come from all over the Sandhurst Diocese as well as from Melbourne, Ballarat and Geelong.

This year will be the second time that involvement by the Faithful will need to be online through www.bendigofatima.com with Mass at 1.00pm, Sunday 10th October 2021, followed by a program consisting of Crowning Our Lady, Act of Consecration, Rosary, Litany, Reflection, Adoration, concluding with Benediction.

It is important to pray to the Immaculate Heart of Mary for the full consecration of Russia and the participation of Catholics in reparatory rosaries, confession, and meditations on the first Saturday of the month. This is to bring about the saving of souls and lessening of the persecution of the church and the ultimate triumph of the Immaculate Heart of Mary over Russia specifically, and the defeat of her errors and persecution of the church throughout the whole world.

Please join us online to participate in this important Festival.

Wishing all our Students and teachers a very safe and enjoyable time over the school holidays.

Mass Timetable Week commencing 20th Sept

Weekday Mass

Monday 20 th Sept	No Mass
Tuesday 21 st Sept	No Mass
Wednesday 22 nd Sept	9:15 am Mass
Thursday 23 rd Sept	No Mass
Friday 24 th Sept	9:15 am Mass

Weekend Mass

Saturday 25 th Sept	No Mass
Sunday 26 th Sept	10:00 am Mass

Reconciliation (1st Saturday of the Month)
Saturday 2nd October 11:30 am

Kyabram Mass Services

Mass will be celebrated at St Augustine's Kyabram at 6pm on Saturday 25th Sept and 8:30 am Sunday 26th Sept.

MASS BOOKINGS

Due to the Victorian Government Covid restrictions, Mass numbers are limited to 20 people, plus those necessary to conduct the service.

Bookings are essential for weekend Mass.

To book for Mass on Sunday 26th September 2021 at 10:00 am please call Mary on 0484 332 397.

COVID Requirements

Everyone needs to:

- check-in to each Mass service either using the QR Code or the sign in sheet.
- Wear a face mask
- Use hand sanitiser
- Maintain a social distancing (1.5m)

After each Mass service, cleaning has to take place, if you are able to assist that would be greatly appreciated.

Reflection on today's Gospel

Pastoral Liturgy, Vol. 51 [2021], Iss. 3, Art. 24

History is littered with examples of the unjust suffering of innocent people. Stories of how brutal and oppressive regimes use torture, both physical and emotional, on their citizens are now almost commonplace. And often the ones who are hounded most severely are the ones who speak out for justice and right. It seems that no evil regime is prepared to allow good to even exist.

And of course, there is a very good reason for this. Goodness is irritating. Yes, irritating. Like the pebble in our shoe, goodness is something that we just cannot ignore. Try as we might to walk on and ignore it, we find that after a while, we must stop, and attend to the pebble in our shoe.

Regardless of the way we live our life, goodness provokes a response in us. Most of the time, for most of us, the response which goodness provokes is positive. The example of a good person can spur us to review our lives and make an effort to improve ourselves. In our Catholic tradition, the saints stand as just these sorts of examples who inspire us to do better.

But good can also provoke a negative reaction. We see such a reaction in today's First Reading from the Book of Wisdom. The Book of Wisdom is a collection of poetic sayings and reflections on the gift of God's wisdom and the necessity of seeking God's wisdom. But the author of the Book of Wisdom also reflects on the unjust or the godless man. How the man who ignores the wisdom of God lives his life.

In the reading we hear today, the godless man is irritated by the virtuous man. And the godless man is bent on the death of the righteous man, "Let us lie in wait for the virtuous man, since he annoys us and opposes our way of life... Let us condemn him to a shameful death." The virtue of the righteous man irritates the godless man. Rather than use the encounter with the virtuous man as an opportunity to turn away from sinfulness and back towards God, the godless man, in words that are quite chilling, contemplates the fate of the just man, "Let us observe what kind of end he himself will have. If the virtuous man is God's son, God will take his part and rescue him from the clutches of his enemies. Let us condemn him to a shameful death says the godless man, since he will be looked after – we have his word for it."

In today's Gospel reading, we hear the second of Jesus' predictions of his Passion and Death in Mark's Gospel. Last week, we heard the first of these Passion predictions in Mark's Gospel. That first prediction of the Passion came just after Peter's profession of faith at Caesarea Philippi. There, Peter professed that Jesus is the Christ. And immediately after this profession of faith, Jesus tells his disciples that the Son of Man must suffer, be put to death, and after three days, rise again. In the second of these predictions of the Passion, which we have just heard, the details are much the same, "The Son of Man will be delivered into the hands

Social Services Sunday

19 September

A time to reflect and give thanks

On 19 September 2021, we mark Social Services Sunday within the Catholic Archdiocese of Melbourne. On this day we invite all to give thanks and pray for all who stand with and provide support to those who are marginalised and vulnerable within our communities. We recognise with deep gratitude, those working within Catholic Social Services Victoria's 43 member organisations, the 7,000 staff and 17,000 volunteers, who together, serve more than 200,000 people in need each year. We also give thanks for all in our parishes, who are so often at the forefront of providing practical support and care to those in need within their local communities, and beyond.

We call to mind the recent 2021/22 Social Justice Statement – Cry of the Earth Cry of the Poor – released by the Australian Catholic bishops, which reminds us of the social mission of the Church and which urges us to reflect on 'the bigger picture' and to act together on social, economic and ecological issues. Together, we all have a role to play in building a just and equitable society, where all have equal opportunities to flourish and prosper.

of men; they will put him to death; and three days after he has been put to death he will rise again."

But the disciples do not understand what Jesus is talking about. If Jesus were to die, that would be the death of a just man. How can a death like that herald the glorious coming of the Kingdom of God? The disciples are still caught up in ideas about an earthly kingdom. Indeed, this is what they had been arguing about on the road. About which of them would be the greatest in the Kingdom of God.

Then Jesus calls his disciples to him and sits in their midst, as the rabbis would have done. And just as the rabbis would have done, Jesus begins to teach them. He teaches them a little more about the Kingdom of God.

In this kingdom of God, the first places are reserved for those who make themselves last. The masters in this Kingdom are the ones who serve.

And this, of course, is dangerous talk. Highly subversive. Revolutionary even. It runs counter to the ways of the world. It upsets the established order of things. To proclaim such a message is to invite sarcasm and contempt. Moreover, to practice such a doctrine is to become a nuisance. Like the virtuous man in the First Reading, to live like this is to make enemies who would see you dead.

Will you join the revolution?

GOSPEL ACCLAMATION

cf. 2 Thess 2:14

Alleluia, alleluia!

God has called us with the gospel
to share in the glory of our Lord Jesus Christ.
Alleluia!

GOSPEL

Mk 9:30-37

A reading from the holy Gospel according
to Mark.

*The Son of Man will be delivered into the hands of
humanity . . . All who wish to be first must make
themselves the servants of all.*

After leaving the mountain Jesus and his
disciples made their way through Galilee; and
he did not want anyone to know, because he
was instructing his disciples; he was telling
them, 'The Son of Man will be delivered into
the hands of men; they will put him to death;
and three days after he has been put to death
he will rise again.' But they did not understand
what he said and were afraid to ask him.

They came to Capernaum, and when he was
in the house he asked them, 'What were you
arguing about on the road?' They said nothing
because they had been arguing which of them
was the greatest. So he sat down, called the
Twelve to him and said, 'If anyone wants to
be first, he must make himself last of all and
servant of all.' He then took a little child, set
him in front of them, put his arms round him,
and said to them, 'Anyone who welcomes one
of these little children in my name, welcomes
me; and anyone who welcomes me welcomes
not me but the one who sent me.'

■ The Gospel of the Lord.

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Breaking Open the Word



TWENTY-FIFTH SUNDAY IN ORDINARY TIME / B

19 SEPTEMBER 2021

LIVING WITH OUR DIFFERENCES

As the letter of James observes, wherever there
is jealousy and ambition there is disharmony.
It is the sign of both human and spiritual
maturity to be able to live in peace with
ourselves and others. A reality of life is that
there are differences between people and
that they can often be a source of division
and discontent. Today's readings invite us to
reflect on the ways in which differences can be
life-giving rather than destructive.

For the writer of the book of Wisdom the
truly righteous person will be a thorn in the
side of those whose values they do not share.
The implied challenge is that of daring to be
different when it means being true to our
values.

Even within the Christian community the
problems provided by our differences and
desire for recognition need to be addressed.
It is to the credit of the early Christians
that they did not veneer over their very
real differences and honestly admitted their
difficulties in this area. At the very moment
that Jesus is speaking of the violent death that
awaits him the disciples are already arguing
among themselves about who is the greatest.
It is precisely in this context that Jesus reveals
to them that true greatness has always been
found in the ability to serve and sacrifice
oneself for the good of others. It is not that
differences do not exist, or that some have
the responsibility of leadership. What counts
is the manner in which that responsibility
is exercised. In that, Jesus remains our most
enduring example.

Christopher Monaghan CP

FIRST READING

Wis 2:12, 17-20

A reading from the book of Wisdom.

Let us condemn him to a most shameful death.

The godless say to themselves,
'Let us lie in wait for the virtuous man, since
he annoys us
and opposes our way of life,
reproaches us for our breaches of the law
and accuses us of playing false to our
upbringing.

Let us see if what he says is true,
let us observe what kind of end he himself will
have.

If the virtuous man is God's son, God will
take his part
and rescue him from the clutches of his enemies.
Let us test him with cruelty and with torture,
and thus explore this gentleness of his
and put his endurance to the proof.
Let us condemn him to a shameful death
since he will be looked after – we have his
word for it.

■ The word of the Lord.

RESPONSORIAL PSALM

Ps 53:3-6, 8. R. v. 6

R. The Lord upholds my life.

1. O God, save me by your name; / by your
power, uphold my cause. / O God, hear my
prayer; / listen to the words of my mouth. **R.**
2. For proud men have risen against me, /
ruthless men seek my life. / They have no
regard for God. **R.**
3. But I have God for my help. / The Lord
upholds my life. / I will sacrifice to you with
willing heart / and praise your name for it is
good. **R.**



SECOND READING

James 3:16–4:3

A reading from the letter of St James.

*Justice is the harvest of peacemakers from seeds sown
in a spirit of peace.*

Wherever you find jealousy and ambition, you
find disharmony, and wicked things of every
kind being done; whereas the wisdom that
comes down from above is essentially something
pure; it also makes for peace, and is kindly and
considerate; it is full of compassion and shows
itself by doing good; nor is there any trace of
partiality or hypocrisy in it. Peacemakers, when
they work for peace, sow the seeds which will
bear fruit in holiness.

Where do these wars and battles between
yourselves first start? Isn't it precisely in the
desires fighting inside your own selves? You
want something and you haven't got it; so you
are prepared to kill. You have an ambition that
you cannot satisfy; so you fight to get your way
by force. Why you don't have what you want
is because you don't pray for it; when you do
pray and don't get it, it is because you have not
prayed properly, you have prayed for something
to indulge your own desires.

■ The word of the Lord.