



We acknowledge the Wurundjeri people, the traditional owners and custodians of the land on which we stand. We pay our respects to them for their care of the land. May we walk gently on this land.

Homily notes: 22nd Sunday in Ordinary Time Year C
HUMILITY

As in so many scenes in **Luke's Gospel**, the episode described takes place at a banquet to which Jesus has been invited. He notices that the guests, as they arrive at the banquet, inevitably choose the highest, most honourable places. The comment he makes on this seems, at first sight, to be simply a piece of practical advice: choose the lowest place because, if there has to be a rearrangement (to seat everyone according to rank), it's much better to be promoted to a higher place than required to move down to a lower one. But the fact that the episode has been introduced as a "parable" suggests that something more significant than everyday advice is at stake. As in all parables Jesus taps into the everyday life of his audience that he knows so well. He plays on the feelings of honour and shame that ran so deeply in the Palestinian society of his day. Imagine what it would be like at a formal public meal (a wedding reception, say) to have to yield your seat and, in front of everyone, move down and take the lowest place of all. Think of the humiliation, the loss of face involved.

GREAT REVERSAL

The sense of horror that even the thought of such an experience conjures up gives bite to the situation the parable actually refers to: the great reversal that is to come at the end of time. If everything is going to be reversed when the Kingdom of God is established (see the *Magnificat* [Luke 1:51-53]; the *Beatitudes and Woes* [Luke 6:20-26]), those who choose now to sit with the poor and lowly are destined for promotion, while those who sit now with the rich and powerful will find themselves ordered down to the lowest places. So the point is made: if in the case of banquets like this present one you would experience such shame at finding yourself demoted before the eyes of all, just think how much more painful it will be to experience that at the end of the age, when all is decided and set forever! In this way Jesus uses an episode from ordinary life (of no moral content at all) as a springboard, not to a moral maxim, but to a profound statement of the implications of the gospel. Hence the recommendation that follows as the final part of the reading. Better, when issuing invitations, not to invite your friends and relations; all that will get you is a similar invitation in return. Invite instead the poor, the crippled, the lame and the blind. In the present, they may appear to have nothing to offer. But being hospitable to them now stores up for you the welcome that truly matters: the welcome they will give you into the hospitality of God that lasts forever.

Fr Brendan Byrne SJ, *The Australian Catholics*, 21 August 2022

*When you give a banquet,
invite the poor, the crippled,*

*the lame, the blind,
and you will be blessed.*

Note dell'omelia: XXII Domenica del Tempo Ordinario Anno C
UMILTÀ

Come in tante scene del Vangelo di Luca, l'episodio descritto si svolge in un banchetto a cui Gesù è stato invitato. Nota che gli ospiti, quando arrivano al banchetto, scelgono inevitabilmente i luoghi più alti e più onorevoli. Il commento che fa su questo sembra, a prima vista, essere semplicemente un consiglio pratico: scegliere il posto più basso perché, se ci deve essere una riorganizzazione (per far sedere tutti secondo rango) è molto meglio essere promossi in un posto più alto di quanto sia necessario per scendere in uno più basso. Ma il fatto che l'episodio sia stato introdotto come una "parabola" suggerisce che è in gioco qualcosa di più significativo dei consigli quotidiani. Come in tutte le parabole Gesù attinge alla vita quotidiana del suo pubblico che conosce così bene. Egli gioca sui sentimenti d'onore e di vergogna che animavano così profondamente la società palestinese del suo tempo. Immaginate come sarebbe in un pasto pubblico formale (un ricevimento di nozze, per esempio) dover cedere il proprio posto e, di fronte a tutti, scendere e prendere il posto più basso di tutti. Pensa all'umiliazione, alla perdita della faccia.

GRANDE INVERSIONE DI TENDENZA

Il senso di orrore che persino il pensiero di una tale esperienza evoca dà un morso alla situazione a cui la parabola in realtà si riferisce: il grande capovolgimento che verrà alla fine dei tempi. Se tutto sarà invertito quando il Regno di Dio sarà stabilito (vedi il *Magnificat* [Luca 1:51-53]; le *Beatitudini* e i *Guai* [Luca 6:20-26]), coloro che scelgono ora di sedere con i poveri e gli umili sono destinati alla promozione, mentre coloro che siedono ora con i ricchi e i potenti si troveranno ordinati nei posti più bassi. Quindi il punto è fatto: se nel caso di banchetti come questo presenteste una tale vergogna nel trovarvi degradati davanti agli occhi di tutti, pensate quanto più doloroso sarà sperimentare che alla fine dei tempi, quando tutto sarà deciso e fissato per sempre!

In questo modo Gesù usa un episodio della vita ordinaria (senza alcun contenuto morale) come trampolino di lancio, non per una massima morale, ma per una dichiarazione profonda delle implicazioni del vangelo. Da qui la raccomandazione che segue come parte finale della lettura. Meglio, quando emetti inviti, non invitare i tuoi amici e parenti; tutto ciò che ti farà ottenere è un invito simile in cambio. Invitate invece i poveri, gli storpi, gli zoppi e i ciechi. Nel presente, possono sembrare non avere nulla da offrire. Ma essere ospitali verso di loro ora conserva per voi l'accoglienza che conta veramente: l'accoglienza che vi daranno nell'ospitalità di Dio che dura per sempre.

Fr Brendan Byrne SJ, *The Australian Catholics*, 21 August 2022



The Missionaries of St. Charles Borromeo - Scalabrinians www.Scalabrinis.org
Ministering to the Parish and Migrants in St. Brigid since 1959

Our Parish is committed to the safety, wellbeing and dignity of all children and vulnerable adults.

A reading from the prophet Ecclesiasticus (3:19-21,30-31)

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.**

Responsorial Psalm:

Response: God in your goodness you have made a home, a home for the poor.

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./**

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./**

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./**

Communion Antiphon: How great is the goodness, Lord, that you keep for those who fear you. (Ps 30:20)

ENTRANCE: (Public Domain)

TO GOD BE THE GLORY

To God be the glory,
great things He hath done,
So loved He the world
that He gave us His Son,
Who yielded His life
our redemption to win,
And opened the life-gate
that all may go in.

Ref:
*Praise the Lord,
praise the Lord,
Let the earth hear His voice;
Praise the Lord, praise the Lord,
Let the people rejoice;
Oh, come to the Father,
through Jesus the Son,
And give Him the glory;
great things He hath done.*

Oh, perfect redemption,
the purchase of blood,
To every believer the promise of God;
The vilest offender who truly believes
That moment from Jesus
a pardon receives. **(Ref)**

OFFERTORY:

BLESSED BE GOD

Text: Aniceto Nazareth © 1984,
Kevin Mayhew
Blessed are you Lord,
God of all creation
Thanks to your goodness,
this bread we offer
Fruit of the earth,
work of our hands
It will become the bread of life
Refrain:
*Blessed be God,
Blessed be God
Blessed be God,
forever Amen!
Blessed be God,
Blessed be God
Blessed be God,
forever Amen!*

Blessed are you Lord,
God of all creation
Thanks to your goodness,
this wine we offer
Fruit of the vine,
work of our hands
It will become the cup of joy **(R)**

A reading from the Letter to the Hebrews (12:18-19,22-24)

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 and a blood for purification which pleads more insistently than Abel's. **The Word of the Lord.**

Gospel Acclamation: Alleluia, alleluia! Take my yoke upon you: learn from me, for I am gentle and lowly in heart. **Alleluia!** (Jn 14:23)

A reading from the Holy Gospel according to Luke (14:1,7-14) 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.**

COMMUNION

PRAYER OF ST. FRANCIS

Make me a channel
of your peace.
Where there is hatred,
let me bring your love.
Where there is injury, your pardon, Lord
And where there's doubt,
true faith in you.

Refrain:

*Oh Master, grant that I may never seek
So much to be consoled as to console.
To be understood as to understand,
To be loved as to love with all my soul.*

Make me a channel of your peace.
Where there's despair in life,
let me bring hope.
Where there is darkness only light,
And where there's sadness ever joy **(R)**

Make me a channel of your peace.
It is in pardoning that we are pardoned;
In giving of ourselves that we receive,
And in dying that we're born to eternal life

Text: Based on the prayer traditionally ascr. to St. Francis of Assisi, ca. 1182-1226; Sebastian Temple. Text and music © 1967, 2003, OCP

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**FINAL:
LORD, WHOSE LOVE IN
HUMBLE SERVICE**

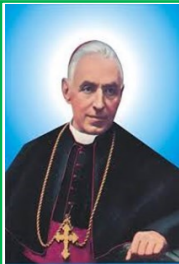
Lord, whose love
in humble service
Bore the weight
of human need,
Who upon the cross, forsaken,
Offered mercy's perfect deed:
We, Your servants,
bring the worship
Not of voice alone, but heart;
Consecrating to Your purpose
Every gift which You impart.

Called from worship
in to service,
forth in your great name we go,
to the child, the youth,
the aged,
love in living deeds to show;
hope and health,
good will and comfort,
counsel, aid and peace we give
that your children,
Lord, in freedom
may your mercy know and live.

Text: Albert F Bayly (1901-84) and Tune: The Sacred Harp, ©1988 Oxford University Press.

Liturgical Calendar and activities

Day of the Week	Liturgical Celebration	Intention St. Mark	Intention St. Brigid	Parish Activity
SATURDAY/SABATO 27th August 2022 22nd Sunday in Ordinary Time Year "C" VIGIL	<i>"You will be repaid at the resurrection of the just."</i>		3.30pm Mem. Mass for Stella Maris MEDRANO 6.00pm PRO POPULO 7.00pm Spanish Mass	Baptism Celebration for: Kyrian LAYSICO Milan GUZMAN-RUA Isabelle MAZZONE Congratulations!
SUNDAY/DOMENICA 28th August 2022 22nd Sunday in Ordinary Time Year "C"	<i>"Riceverai infatti la tua ricompensa alla risurrezione dei giusti".</i>	8.30am 10.00am Portuguese Mass	9.45am 11.00am In memoria di Padre Giuseppe VISENTIN Alfredo & Antonietta BERNAR Peter BILIC 2.00pm Celebration Mass 5.00pm Brazilian Mass	 <i>L'eterno riposo dona a lui, o Signore, e splenda in lui la luce perpetua. Riposi in pace. Amen.</i>
Monday/Lunedì 29th August 2022 The Passion of St John the Baptist Jer 1:17-19: Mk 6:17-29:	Responsorial Psalm <i>I will sing your salvation.</i>		9.15am The Passion of St John the Baptist	
Tuesday/ Martedì 30th August 2022 1 Cor 2:10-16: Lk 4:31-37:	Responsorial Psalm. <i>The Lord is just in all his ways.</i>		9.15am	7.30m In Church Baptism Preparation Parents and Godparents invited to attend.
Wednesday/Mercoledì 31st August 2022 1 Cor 3:1-9: Lk 4:38-44:	Responsorial Psalm. <i>Happy the people the Lord has chosen to be his own.</i>		9.15am 7.30pm Mass & Novena in Honour to Our Lady of Perpetual Help (Filipino Chaplaincy)	
Thursday/Giovedì 1st September 2022 1 Cor 3:18-23: Lk 5:1-11:	Responsorial Psalm <i>To the Lord belongs the earth and all that fills it.</i>		9.15am	
Friday/Venerdì 2nd September 2022 1 Cor 4:1-5: Lk 5:33-39:	Responsorial Psalm <i>The salvation of the just comes from the Lord</i>		9.15am Gaetano & Carmelina CAFARELLA 7.30pm 1st Friday Mass Sacred Heart of Jesus (Spanish Chaplaincy)	



Prayer to Blessed Scalabrini *Blessed John Baptist Scalabrini, with the heart of a bishop and the zeal of an apostle you gave yourself completely to all. You listened to the cries of migrants, spoke in their name, defended their rights. You found sustenance in the Eucharist solace in the cross of Jesus, comfort in Mary, Mother of the Church. Through your intercession may God, who is Father, Son and Holy Spirit grant peace to all humanity, protect those who cross seas and borders sustained by hope, bless us and our loved ones and grant us the grace that we entrust to your fatherly love. Amen.*

Our Father, Hail Mary and Glory be to the Father for the canonization of Blessed John Baptist Scalabrini.

Parish Community	Parish Office	Comunidad Pastoral De Habla Hispana	Comunidade Pastoral De Expressão Portuguesa	Filipino Pastoral Community
Parish Priest: Fr. Fransiskus (Frank) Yangminta, CS 0406 086 432	Monday to Friday 9.30am - 4.30pm	Chaplain Fr. Gesner Felix, CS	Chaplain P. Fabio Esteban Duque Supulveda, CS	Chaplain Mons. Joselito Asis
Assistant Parish Priest & Migrant Chaplain to the Italian Community: Fr. Vito Pegolo, CS Tel: 0419 736 890	Parish Secretary Giovanna Bellissimo Rachel Mamone Tel: (03) 9489-6777	Tel: (03) 9482-5362 Mob: 0432 214 910	Mob: 0410 001 462	Tel: (03) 9482-5349 Mob: 0404 261 228

Parish News...

Notizie di casa nostra...

Liturgy of the Word 3rd & 4th September 2022	6.00pm Vigil St. Brigid	8.30am St. Mark	9.45am St. Brigid	11.00am St. Brigid
I Reading & Resp. Psalm	N. Solomon	G.. Piantella	J. Smith	T. Toscano
II Reading	A. Linda	G.. Piantella	C. Smith	P. La Marca
Prayers of the Faithful	N. Solomon	G.. Piantella	M. Pereira	N. Cavallin

PRIEST RETIREMENT FOUNDATION "FATHER'S DAY APPEAL"

The appeal will take place at all masses NEXT weekend. Special envelopes are available for your donation. Please take one and bring it back next Sunday, give generously. Thank you.

Il prossimo weekend si terrà l'Appello a beneficio dei nostri sacerdoti anziani ed ammalati. Per favore prendete le buste che si trovano sul tavolo all'entrata e ritornatele Domenica prossima con la vostra offerta. Siate generosi. Grazie!

FESTA IN ONORE DELLA MADONNA DI MONTEBERICO

Domenica 11 settembre la S. Messa delle 11.00am verrà celebrata in onore della Madonna di Montebérico. Un cordiale invito è rivolto a tutti i devoti.

St. Brigid & St. Mark Collections
1st Collection \$500 - 00
2nd Collection \$360 - 00
Envelopes \$ 96 - 00

Thank You!

MIGRANT & REFUGEE SUNDAY MASS

will take place on Sunday 25th September 2022 at St. Patrick's Cathedral, Cathedral Place, East Melbourne
2.00pm Rosary in various languages
3.00pm Concelebrated Mass
Main Cel: Archbishop Peter Comensoli.
A warm invitation is extended to all migrants, refugees and to each and everyone in the community to come and celebrate this very special day.

Inner Healing & Forgiveness through Meditation on Jesus September 16-17, 2022
At: 22 Woodvale Road, Boronia, Victoria 3155.
Guided by Fr. Gilbert Carlo SVD
Contact: Tel: 0424202191 or
Email: gilbertcarlo@gmail.com

FIRST HOLY COMMUNION

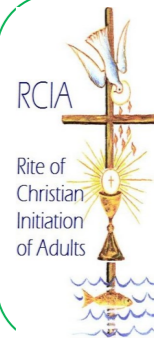
Religious classes for preparation for 1st Holy Communion will begin **this Sunday 28th August at 10.45am** (straight after the 9.45am mass) If you know anyone who would be interested in this preparation, please contact **Sr. Tessila on 9415 1011** or ring the parish office on 9489 6777.

Moving with the times -

Online Giving: If anyone wishes to make a donation online to the parish this is the link to [St. Brigid's Parish North Fitzroy](https://melbourne.cdfpay.org) or you can scan the bar code and it will take you straight to the link. <https://melbourne.cdfpay.org>



INVITATION Everyone is welcome to **HOLY HOUR OF DIVINE MERCY EVERY 2nd, 3rd, & 4th Friday at 6:30pm** in St. Brigid's Church, North Fitzroy.



If you, or someone you know is interested in becoming and learning more about our rich Catholic Faith, please contact the parish office or the parish priest Fr Frank. Instructions will commence late September.

The Servants of Mary (Servite Order) invite you to celebrate the Feast of **OUR LADY OF SORROWS** here at St. Brigid's **Sunday 18 September 2022 commencing at 2.30pm with Servite Rosary, Holy Mass, Procession and Solemn Benediction.** All welcome.

ENTRATA:

Vieni, Gesù, vieni

Vieni, Gesù, vieni, vieni in mezzo a noi E spezza ancora il pane come facesti un dì.

Vieni tu che preghi, vieni tu che soffri: il pane è sulla mensa, manchi solo tu.

Vieni tu che piangi, vieni tu che servi: il pane è sulla mensa, manchi solo tu.

Vieni tu che canti, vieni tu che spera: il pane è sulla mensa manchi solo tu.

Vieni tu che ami, vieni tu che cerchi: il pane è sulla mensa, manchi solo tu.



OFFERTORIO:

O Signore, noi t'offriamo

O Signore, noi t'offriamo Tutti insieme questo pane; è il frutto della terra e dell'uomo che lavora. Benedetto sia tu, Signore; questo pane che mangiamo è un dono del tuo amore è un segno di bontà.

O Signore, noi t'offriamo Tutti insieme questo vino: è il frutto della vite e dell'uomo che lavora Benedetto sia tu, Signore; questo vino che beviamo è un dono del tuo amore è un segno di bontà.

O Signore, noi t'offriamo tutto quello che ci hai dato: con il pane e con il vino tu accettalo, Signor. Benedetto sia tu, Signore; che divenga per noi cibo e bevanda di salvezza ciò che presentiamo a te.



COMMUNIONE: SYMBOLUM

Tu sei la mia vita, altro io no ho, tu sei la mia strada, la mia verità, Nella tua parola, io camminerò Finchè avrò respiro fino a quando tu vorrai Non avrò paura, sai, se tu sei con me. lo ti prego, resta con me.
Credo in te Signore, nato da Maria, Figlio eterno e santo, uomo come noi, Morto per amore vivo in mezzo a noi Una cosa sola, con il Padre e con i tuoi, Fino a quando, io lo so, tu ritornerai, Per aprirci il Regno di Dio.
Tu sei la mia forza, altro io no ho. Tu sei la mia pace, la mia libertà. Niente nella vita ci separerà, So che la tua mano forte non mi lascerà So che da ogni male, Tu, mi libererai E nel tuo perdono vivrò.
Padre della vita, noi crediamo in te Figlio Salvatore noi speriamo in te Spirito d'amore, vieni in mezzo a noi Tu da mille strade ci raduni in unità E per mille strade, poi, dove tu vorrai, Noi saremo il seme di Dio.



FINE:

QUANDO NELL'OMBRA

Quando nell'ombra cade la sera, è questa, o Madre, la mia preghiera: fa pura e santa l'anima mia: **AVE MARIA !AVE**

E quando l'alba annuncia il giorno all'ara tua faccio ritorno, dicendo sempre con voce pia: **AVE MARIA! AVE**

Nei giorni lieti di gioia pura ed in quelli ancora della sventura, ti dirò sempre, o Madre mia. **AVE MARIA! AVE.**

Vergine bella, del ciel Regina, è tutto il mondo che a te s'inchina. Benigna ascolta la voce mia: **AVE MARIA! AVE...**

