

Our Lady of Loretto and St Michael

EIGHTH SUNDAY IN ORDINARY TIME

Year C

The 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**

FIRST READING A reading from the book of Ecclesiasticus (27:4-7)

In a shaken sieve the rubbish is left behind,
so too the defects of a man appear in his talk.
The kiln tests the work of the potter,
the test of a man is in his conversation.
The orchard where the tree grows is judged on the quality
of its fruit, similarly a man's words betray what he feels.
Do not praise a man before he has spoken,
since this is the test of men. **The word of the Lord.**

R. It is good to give you thanks, O Lord.

It is good to give thanks to the Lord
to make music to your name, O Most High,
to proclaim your love in the morning
and your truth in the watches of the night. **R.**

The just will flourish like the palm-tree
and grow like a Lebanon cedar. **R.**

Planted in the house of the Lord
they will flourish in the courts of our God,
still bearing fruit when they are old,
still full of sap, still green,
to proclaim that the Lord is just.
In him, my rock, there is no wrong. **R.**

SECOND READING A reading from the first letter of St Paul to the Corinthians (15:54-58)

When this perishable nature has put on imperishability, and when this mortal nature has put on immortality, then the words of scripture will come true: Death is swallowed up in victory. Death, where is your victory? Death, where is your sting? Now the sting of death is sin, and sin gets its power from the Law. So let us thank God for giving us the victory through our Lord Jesus Christ.

Never give in then, my dear brothers, never admit defeat; keep on working at the Lord's work always, knowing that in the Lord, you cannot be labouring in vain.

The word of the Lord.

Alleluia, alleluia! Open our heart, O Lord, to accept the words of your Son. Alleluia!



GOSPEL A reading from the holy Gospel according to Luke (6:39-45)

Jesus told a parable to his disciples. 'Can one blind man guide another? Surely both will fall into a pit? The disciple is not superior to his teacher; the fully trained disciple will always be like his teacher. Why do you observe the splinter in your brother's eye and never notice the plank in your own? How can you say to your brother, "Brother, let me take out the splinter that is in your eye," when you cannot see the plank in your own? Hypocrite! Take the plank out of your own eye first, and then you will see clearly enough to take out the splinter that is in your brother's eye.'

'There is no sound tree that produces rotten fruit, nor again a rotten tree that produces sound fruit. For every tree can be told by its own fruit; people do not pick figs from thorns, nor gather grapes from brambles. A good man draws what is good from the store of goodness in his heart; a bad man draws what is bad from the store of badness. For a man's words flow out of what fills his heart.' **The Gospel of the Lord.**

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The 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 and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate (all bow until man)
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

**“Jesus told a parable to his
disciples** (v. 39a). This is not so much a
parable as a series of images—like a fast
moving slide show.

- First we see a snapshot of one blind person trying to guide another blind person (v. 39b).

These are rhetorical questions. The first expects a “No” answer and the second expects a “Yes” answer. The point of this

first image is that we must be careful when choosing whom to follow lest we stumble into a pit alongside our blind guide. A corollary is that we have no business trying to guide others unless we ourselves can see clearly.

- Then we see a person who seems not to notice the huge log sticking out of his eye as he probes for the speck in his neighbour’s eye (vv. 41-42).

A bit of hyperbole (exaggeration for effect)! These verses grow naturally out of what Jesus said in verse 37 about not judging or condemning. The problem with judging is that the person who sets him/herself up as a judge of another person’s imperfections is also imperfect. Like the blind leading the blind, the imperfect judging the imperfect leaves something to be desired

- Then we see a pair of trees, one good and one bad—and a bramble bush (vv. 43-44).

A plant’s produce is the natural outgrowth of its character. A good tree bears good fruit, and a bad tree bears either bad fruit or no fruit. A fig tree bears figs, and a thorn bush bears thorns. A grapevine bears grapes, and a bramble bush bears brambles. Jesus states this self-evident principle to illustrate a parallel principle in our spiritual lives.

Just as a good tree bears good fruit and a bad tree bears bad fruit, so also a good person produces good and an evil person evil. This is no coincidence. Our actions are an outward expression of our inward being. It is “out of the good treasure of the heart” that the good person produces good and “out of evil treasure of his heart” that the evil person produces evil.

The principle is that our words and works reflect accurately the condition of our spiritual heart in the same way that an X-ray or an MRI reflects the condition of our physical heart. Our words and works make it clear what is in our hearts.