



Liturgy Cycle C

# Twenty-Third Sunday Of The Year Counting The Cost And Paying The Price

## **Introduction**

You can measure a person's commitment to a cause by what he or she is prepared to pay for it. We cannot hope to be genuine followers of Christ without making sacrifices and paying a price. What does it mean for me to be a Christian? How does it affect my life? What does it cost me?

## **First Reading (Wisdom 9:13-18)**

Faced with the mysteries of the universe, the meaning of history, and the mind of God, we are ignorant. But God has not left us in our ignorance. He has given us the gift of knowledge.

## **Second Reading (Philemon 9-10, 12-17)**

Philemon was a Colossian, converted by Paul. His slave Onesimus ran away and somehow reached Paul in prison, where he was converted. Paul urges Philemon to take him back, not as a slave, but as a brother.

## **Gospel (Luke 14:25-33)**

This contains two very short parables dealing with the theme of self-renunciation or the cost of discipleship. (Note; the word 'hate' is a Semitic expression. 'Love less' would be nearer to what Christ had in mind).

## **Prayer Of The Faithful**

Let us pray that we may see Christ more clearly, follow him more nearly, and love him more dearly, day by day.

R: Lord, graciously hear us.

For all Church leaders: that they may preach the Gospel in an attractive and authentic way. Lord, hear us.

R: Lord, graciously hear us.

For all government leaders: that they may carry out their responsibilities with wisdom and integrity. Lord, hear us.

R: Lord, graciously hear us.

For all those who suffer because of their living of the Gospel: that Christ may sustain them with his grace and hope. Lord, hear us.

R: Lord, graciously hear us.



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**That amid an uncertain and changing world we may keep our eyes fixed on Christ and follow him with unwavering commitment. Lord, hear us.**

**R: Lord, graciously hear us.**

### **Communion Reflection**

**(Solzhenitsyn gives the following example of fidelity to Christ)**

**It concerns a ten year old girl whose whole family had been scattered to distant labour camps because of their belief in God.**

**The girl was first taken to an orphanage. But she refused to give up the cross her mother had hung around her neck before leaving. She tied a knot so that they could not take it from her during sleep. The struggle went on and on but it was no good. She would not give up the cross; 'You can strangle me and take it from a corpse if you like,' she said to them.**

**She also refused to submit herself to retraining, that is, to the propaganda of the Party. In the orphanage she was forced to live with children who were the very dregs of Russian society. Yet she refused to steal or to curse.**

**They never broke her. She ended up doing ten years in a labour camp.**