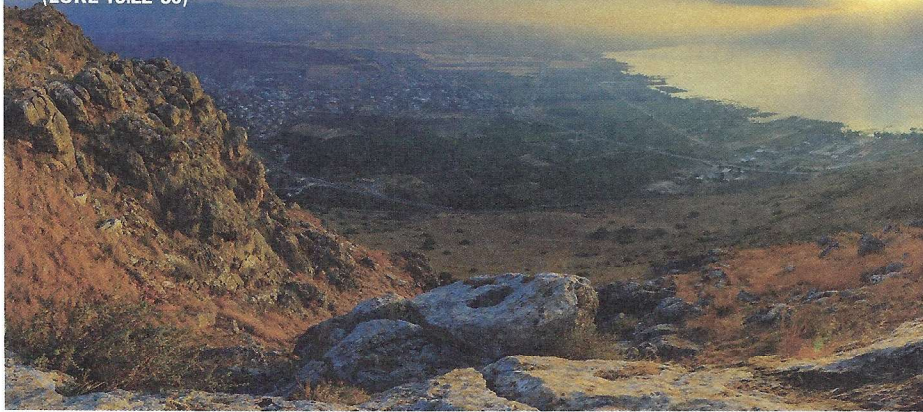


WHO WILL BE SAVED?

(LUKE 13:22-30)



Sunrise over the Sea of Galilee, viewed from Mount Arbel, Northern Israel

Luke reminds us at the beginning of our Gospel extract today that Jesus is on his journey towards Jerusalem and to his destiny, which he discussed with Moses and Elijah on the mountain in Galilee just before he set out. The theme of prophetic preaching returns: Jesus emphasises to his hearers the importance of living out the word of God in their – and therefore our – daily lives.

A major vision of the later prophets was the gathering of the scattered people of God in Zion, in Jerusalem. The question about who will be admitted to this community is put in the familiar Christian terminology of “being saved”. Jesus makes it clear to his Jewish audience that simply being a member of the people will not guarantee being allowed through the door and the imagery recalls the story of the wise and foolish bridesmaids and the importance of being ready.

Salvation in the Bible does not mean confirming the present order: in the opening chapters of Luke’s Gospel we find Mary’s song, the Magnificat, which presents God’s saving action as the reversing of human structures. This idea is captured perfectly in Jesus’ pithy comment that “there are those now last who will be first, and those now first who will be last”.

We also have another strong teaching from Luke, that God’s concern for human beings is universal: the ingathering of the scattered people of Israel can also be understood as the coming to the Lord of people from over the world, and they may well take priority over those who imagine that they have a claim to be included. ■

SAY

O praise the Lord, all you nations, acclaim God all you peoples!

(see Psalm 117:1)

LEARN

For the prophets, salvation meant the reversal of the accepted human structures.

Luke’s Gospel message is especially concerned with poor and marginalised people.

This third Gospel emphasises that God’s message is not confined to any one particular people or group.

The best motive for living out the values of Jesus in the Gospel is grateful appreciation of what God has done for us in reaching out to us in love and respect.

DO

Read the Song of Mary (Luke 1:46-55): reflect on what salvation might mean in our society.

REFLECT

Are you saved? According to our Gospel account of the preaching of Jesus, the only honest answer might well be, “I don’t know: I believe that I am redeemed; whether I am saved is another matter.”

The Gospel warns us not to take salvation for granted. In today’s parable about people knocking on the master’s door and appealing to be let in, we are warned not to assume that we will be admitted to the Lord’s presence automatically:

we have to “strive” to enter through the narrow door, that is, to take our Christian responsibilities seriously. Those at the door remind the master that “we ate and drank in your company”: in Christian terms, this suggests that they are basing their claim on having attended the Eucharist, but it seems that this may not be sufficient.

Some of us can remember parish missions, where the congregation were vigorously warned about the coming

judgement and of the need to repent and celebrate the sacrament of reconciliation. Most people realise that conversion brought about by fear seldom lasts. The best foundation for changing our lives is to appreciate that God’s reason for reaching out to us is love.

We are all redeemed: we are now asked to live out God’s love in our daily lives. In that, we will find salvation. ■

ENTRANCE ANTIPHON

Turn your ear, O Lord, and answer me;
save the servant who trusts in you, my God.
Have mercy on me, O Lord, for I cry to you all
the day long.

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.

COLLECT

O God, who cause the minds of the faithful
to unite in a single purpose,
grant your people to love what you command
and to desire what you promise,
that, amid the uncertainties of this world,
our hearts may be fixed on that place
where true gladness is found.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of
the Holy Spirit,
God, for ever and ever.
Amen.

FIRST READING

Isaiah 66:18-21

A reading from the prophet Isaiah.

The Lord says this: I am coming to gather
the nations of every language. They shall
come to witness my glory. I will give them
a sign and send some of their survivors to
the nations: to Tarshish, Put, Lud, Moshech,
Rosh, Tubal, and Javan, to the distant islands
that have never heard of me or seen my
glory. They will proclaim my glory to the
nations. As an offering to the Lord they
will bring all your brothers, on horses, in
chariots, in litters, on mules, on dromedaries,
from all the nations to my holy mountain
in Jerusalem, says the Lord, like Israelites
bringing oblations in clean vessels to the
Temple of the Lord. And of some of them I
will make priests and Levites, says the Lord.

The word of the Lord.
Thanks be to God.

PSALM

Psalm 116

Response:

Go out to the whole world;
proclaim the Good News.

or
Alleluia!

1. O praise the Lord, all you nations,
acclaim him all you peoples! (R.)

2. Strong is his love for us;
he is faithful for ever. (R.)

SECOND READING Hebrews 12:5-7, 11-13

A reading from the letter to the Hebrews.

Have you forgotten that encouraging text in
which you are addressed as sons? My son,
when the Lord corrects you, do not treat it
lightly; but do not get discouraged when he
reprimands you. For the Lord trains the ones
that he loves and he punishes all those that
he acknowledges as his sons. Suffering is
part of your training; God is treating you as
his sons. Has there ever been any son whose
father did not train him? Of course, any
punishment is most painful at the time, and
far from pleasant; but later, in those on whom
it has been used, it bears fruit in peace and
goodness. So hold up your limp arms and
steady your trembling knees and smooth out
the path you tread; then the injured limb will
not be wrenched, it will grow strong again.

The word of the Lord.
Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia!

If anyone loves me he will keep my word,
and my Father will love him,
and we shall come to him.
Alleluia!

GOSPEL

Luke 13:22-30

A reading from the holy Gospel according to
Luke.

Through towns and villages Jesus went
teaching, making his way to Jerusalem.
Someone said to him, "Sir, will there be only
a few saved?" He said to them, "Try your
best to enter by the narrow door, because, I
tell you, many will try to enter and will not
succeed.

"Once the master of the house has got up
and locked the door, you may find yourself
knocking on the door, saying, 'Lord, open to
us' but he will answer, 'I do not know where
you come from.' Then you will find yourself
saying, 'We once ate and drank in your
company; you taught in our streets' but he
will reply, 'I do not know where you come
from. Away from me, all you wicked men!'
"Then there will be weeping and grinding
of teeth, when you see Abraham and Isaac
and Jacob and all the prophets in the
kingdom of God, and yourselves turned
outside. And men from east and west, from
north and south, will come to take their
places at the feast in the kingdom of God.

"Yes, there are those now last who will be
first, and those now first who will be last."

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

PROFESSION OF FAITH

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 men and for our salvation
he came down from heaven,

(all bow during the next three lines)

and by the Holy Spirit was incarnate 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.

PRAYER OVER THE OFFERINGS

O Lord, who gained for yourself a people
by adoption
through the one sacrifice offered once for all,
bestow graciously on us, we pray,
the gifts of unity and peace in your Church.
Through Christ our Lord.
Amen.

COMMUNION ANTIPHON

The earth is replete with the fruits of your
work, O Lord;
you bring forth bread from the earth
and wine to cheer the heart.

PRAYER AFTER COMMUNION

Complete within us, O Lord, we pray,
the healing work of your mercy
and graciously perfect and sustain us,
so that in all things we may please you.
Through Christ our Lord.
Amen.

Behold O kind and most sweet Jesus, I
cast myself upon my knees in your sight
while with deep affection and grief of soul
I mentally contemplate your five most
precious wounds, having before my eyes the
words that David the prophet spoke about
you, most sweet Jesus: "They have pierced
my hands and feet, and I can count every one
of my bones."

Traditional 'Prayer before a Crucifix' to be
said after Communion