

St Joseph's Catholic Parish

Twenty-Third Sunday in Ord. Time
Year C, 4 September, 2022

Embracing the communities of
Cherbourg, Goomeri, Murgon,
Proston and Wondai



Unity in Diversity ... being one in Christ through Baptism!

Change of Status

On completion of fourteen years of service in the Army I entered the Society of Jesus in 1995. During that time I have worked in the Philippines, Pakistan, East Timor, Kenya, Sudan (Darfur), Uganda, South Sudan and the USA. Then in 2012, I was a military chaplain with service in Afghanistan (three times) and the Philippines. The four years I was posted to Darwin was the longest time I have had the same address since I was eighteen. Although I was away from there for nearly half the time.

At the end of my contract with the Army I was in Brisbane. So I was offered to the archdiocese for five years. During this time I realised I wanted more stability in my life, rather than being constantly sent on mission. This clashed with the values of the Society and the vow to be available for mission. So I approached the archbishop about being incardinated (transferred as a priest of the Brisbane Archdiocese) and leaving the Society of Jesus.

On Friday, the archbishop accepted me as a priest of the archdiocese and I am now waiting to be dismissed from the Society. This process is under way and soon I will be secularised as a priest. *Bryan*

Reflection from Pluscarden (Benedictine) Abbey

In today's Gospel Jesus seems to do all he can to put people off from following him. No sane, reasonable person, he seems to say, would seriously consider becoming his disciple. A disciple of his must hate his family, and even his own life. At this

point we rush to the learned footnotes, and we read, with relief, that 'hate' here is a Semitic idiom.

It refers not to negative emotion, but to preference. Nevertheless: the language Jesus uses is deliberately, provocatively strong, even violent. It would not be less shocking for a contemporary Jew than it is for us, because precisely their religion put enormous emphasis on love for one's own family. Then Jesus says that any disciple of his must be ready to carry his Cross. This is an invitation willingly to undergo the most horrible, humiliating, extreme manner of tortured, agonised death, quite commonly carried out in public at the time, as a very effective means of terrifying the subject population. Finally, to follow Jesus you have to give up all your possessions; otherwise, "you cannot be my disciple".

Jesus spoke these words on his final journey to Jerusalem. He addressed them in the first place to those who were with him because caught up in the excitement and enthusiasm of the crowds. Happy to follow the superstar celebrity, and eager to witness yet more sensational miracles of healing, they hoped above all for imminent political liberation. But no: discipleship of Jesus must cost a lot more than easy conformity with the crowd. Saint Luke's Gospel is the only one to report the two rather strange comparisons Jesus makes here: the man planning to build a tower, and the King preparing to set out for war. It's as if Jesus here turns and confronts the fickle rabble. Do you want to follow me? He asks. Think: it will cost you more than you bargained for. Are you ready or able to pay the price?

The sayings are deliberately paradoxical, and the comparisons certainly cannot be pressed. Because actually it would never be reasonable to sit down and decide not to follow Jesus. No: every sane, reasonable person should want to be his disciple, and should be happy to pay the full price he asks, with joy and gratitude.

Today's Gospel gives us the chance to affirm once again, to ourselves, to one

September is the month of the Seven Dolors of Mary, The Sorrowful Mother

Pope's Prayer Intention:

For the abolition of the death penalty: We pray that the death penalty, which attacks the dignity of the human person, may be legally abolished in every country.

Mass Times Next Week

Tuesday, 6 September

Gayndah, 12 noon

Wednesday, 7 September

Wondai, 5.00pm

Thursday, 8 September

Murgon, 5.00pm

Friday, 9 September

Castra, 9.00am

Saturday, 10 September

Proston, 9.00am

Wondai, 5.00pm

Sunday, 11 September

Murgon, 8.00am

Gayndah, 10.30am

Goomeri, 6.00pm

Today's readings

Wisdom 9:13-18; Philemon: 9-10,12-17;
Luke 14:25-33

Response:

In every age, O Lord, you have been
our refuge.

Gospel Acclamation:

Alleluia, alleluia! Let your face shine on
your servant, and teach me your laws.
Alleluia!

Next Sunday: Exodus 32:7-11,13-14
1 Timothy 1:12-17; Luke 15:1-32

another, to the Lord, that yes: we do want to follow Jesus! We do want to be his disciples! For he is the Lord. He died for us, and rose again from the dead. He is the Son of God; he is our Saviour, our Redeemer, our Life, our Light, our Salvation, our Hope, our Love, our Glory, our Joy. He is not a threat to us, not a harsh tyrant, not a cruel Master. No: Jesus came to heal, to liberate, to lift us up. He offers to take away from us what we want and need to get rid of – to be free from. That is, above all, our sins, and also our worldly attachments. In their place he offers us what is utterly and ultimately desirable: a share in his own divine Sonship; true holiness; the fullness of eternal life; union with God in heaven.

Today, thank God, in Rome, Mother Teresa of Calcutta is being held up to the whole Church, and the whole world, as an example of one who really did follow Jesus; who was his true disciple, and who as a result is now certainly in eternal glory. As the price for her own discipleship, Mother Teresa gave herself completely. Did she first sit down to estimate whether or not she would be able to give all that Jesus might ask of her, before she started? No: this tiny woman from the land of State atheism was well aware of her own radical incapacity. So she made no attempt whatever to trust in herself, but relied totally on the Lord, who promised to give her all she needed in order to be faithful to him. And so she was. Mother Teresa lived and bore witness to unconditional charity; she mediated the love of Christ for every human person, and especially for the poorest of the poor.

Mother Teresa embraced radical poverty, and became in a sense the richest and most powerful woman in the world. She renounced her own family and country, and landed up as a sort of universal mother. Have you noticed how her title of Mother still sticks? She could be Mother to anyone and everyone, after the model of the Blessed Virgin herself, because she herself knew and walked in the love of God for her.

At the heart of Mother Teresa's mysticism was the cry of Jesus on the Cross: I thirst. She understood that far from putting us off, or driving us away from himself, in some mysterious sense Jesus has a desperate thirst, even a desperate need for our response, for our love, for our generosity. So she set herself to slake that thirst, by loving Jesus to the end, and by loving people, especially the poorest, in the same way.



Mother Teresa of Calcutta – 5th September

On August 26, 1910, Mother Teresa was born Agnes Gonxha Bojaxhiu in Skopje, Macedonia. As a young girl she was very involved in parish activities, and her mother told her many stories of missionaries, who inspired her greatly. In 1928, at age 18, Agnes joined the missionary order of the Sisters of Loreto in Dublin, Ireland. There she was given the name Sister Mary Teresa.

As a young Sister in 1929 she travelled to Calcutta (today known as Kolkata), India, to teach at a school for girls. She continued to teach at various schools in India for 20 years. During that time, she was deeply moved by the number of sick and dying people on the streets.

On September 10, 1946, while traveling by train to Darjeeling, Sister Mary Teresa experienced a "call within a call." She felt called to be God's love in action: to serve the sick and dying, the hungry and homeless.

She received permission to leave the Loreto convent. Then she sought medical training and became determined to serve the poorest of the poor.

Eventually, she was joined by other women. Some of these women were her former students, and they helped her serve the poor. In 1950 she established an order of religious women called the Missionaries of Charity.

Over time the Missionaries of Charity have built centres throughout the world. In 1979 Mother Teresa, as she was known by then, received the Nobel Peace Prize. She captivated the world as few other people have. Her simple message was: "We are put on earth to do something beautiful for God."

Pope John Paul II chose 19 October, 2003, as the date for the beatification of Mother Teresa. The ceremony was a celebration for the entire world. Mother Teresa's life of holiness is respected on a global scale. Her example of humble and



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Safeguarding

If you have experienced abuse or misconduct, you can ring the help line, **1300 304 550**. Information can be shared anonymously.

We pray for those who are sick:

Bevan Barsby; Cira; Renee Elliott;
Scottie Ewart; Justine Forde;
Val Iacono; Annette McCorry .

Collection for 28/8/2020

Loose.....	\$387.80
Planned Giving.....	\$440.80
Total.....	\$828.60

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The process that led to Mother's Teresa's beatification was the shortest in modern history. Ordinarily, the cause for beatification cannot begin until five year's after the candidate's death. However, Pope John Paul II advanced the cause of Mother Teresa soon after her death on 5 September, 1997. The pope explained that he was making an exception because of widespread admiration for the tiny nun.

Mother Teresa's spiritual vitality can be described with these words. "Don't search for God in faraway lands. He is not there. He is close to you. He is with you. Just keep that lamp burning, and you will always see him."

Please get your BOTTLES in by the last Sunday in September. Bottles can be glass/plastic and contain anything that will fit into a bottle. Please check the 'use by' dates.