



Our Parish COMMUNITY

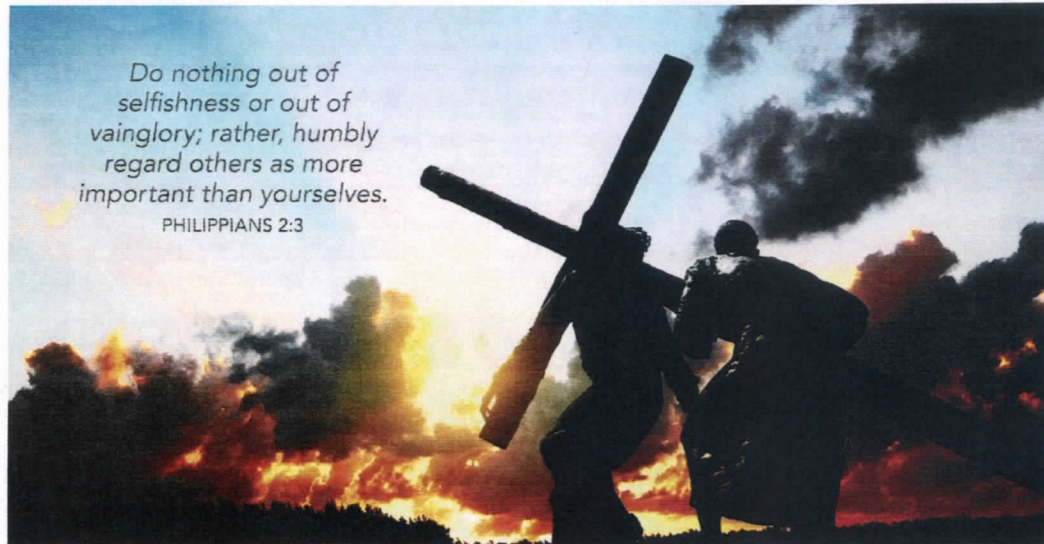
September 27, 2020

Twenty-sixth Sunday in Ordinary Time (A)

Ez 18:25-28

Phil 2:1-11 or 2:1-5

Mt 21:28-32



Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves.

PHILIPPIANS 2:3

He Emptied Himself

In the Gospels, Jesus seldom teaches doctrine.

Rather, the stories themselves provide examples of how we are to model our lives after him. He was a man for others, a compassionate healer, an understanding friend. As clear as such stories might be, because we can be selfish people, the example they offer us is difficult to follow. If it is hard to follow a man who lived a human life with others, how are we to follow the example sketched by Paul in today's second reading?

Paul declares in Philippians: "Have among yourselves the same attitude that is also yours in Christ Jesus" (2:5). What attitude is he talking about? Jesus emptied himself of the preeminence that was rightly his as possessing "equality with God" (2:6). He did not demand that they treat him with the reverence and veneration that was due him. Rather, "he emptied himself...he humbled himself" (2:7, 8).

Why does Paul insist on this? It seems the Philippians were having internal problems that were threatening their unity. Various forms of arrogance were tearing them apart: *Don't you know who I am? I am a celebrity. I have more money. I know the right people. And who are you? Who do you know? What can you do?* These attitudes of arrogance infect our communities even today. To this Paul proclaims: If Jesus, who "though he was in the form of God" (2:6) could empty himself of such dignity for the sake of others, you certainly should be able to put aside your trivial vainglory and be "united in heart" (2:2).

Can we?

—Sr. Dianne Bergant, CSA

FOR Reflection

- ★ In what circumstances does your arrogance raise its ugly head? What do you do about that?
- ★ What might you do to strengthen the bonds of unity in your family? Your workplace? Your parish?

Dear Padre,

Where does the tradition of praying with your hands together originate? I pray with my fingers intertwined. Is that acceptable?

According to the *Caeremoniale Episcoporum* (The Ceremonial of Bishops, 1985), "palms extended and joined together in the front of the breast, with the right thumb over the left in the form of a cross" (CE 107, n. 80) is the correct Catholic hand posture at Mass and prayer.

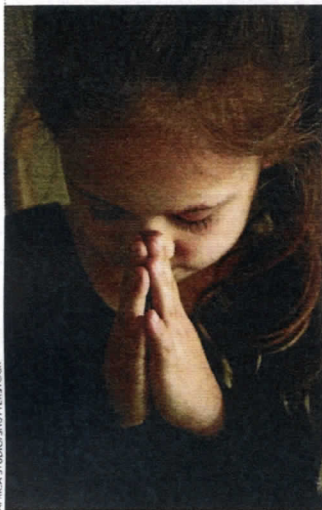
The origin of praying with hands folded is not known, but there's mention of it in the Jewish Talmud. Historians have also asserted that it's modeled on the practice of citizens in ancient Rome who joined their hands in the presence of rulers to communicate loyalty and submission to that higher authority.

Gestures and postures should allow our whole body to pray, as well as our heart and mind. Moreover, they are expressions of our faith. For example,

like the early Christians, we stand during prayer and worship to express our readiness for Christ's return, and as a sign of reverence to hear the gospels. Kneeling and striking the breast are expressions of penitence, humility, and our lowliness before God.

Likewise, at Mass the priest assumes the ancient posture of outstretched arms and hands, slightly elevated, to symbolize surrender in a gesture that reverences Christ's outstretched arms on the cross. When we join hands together in prayer, it's a gesture of supplication and a symbol of total submission to God, our supreme authority.

—Fr. Byron Miller, CSsR
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ALBICA STERNOSHI/ISTOCK



A WORD FROM *Pope Francis*

Today let us look at our hands, so often empty of love, and let us try to think of some free gift that we can give without expecting anything in return. That will please the Lord. And let us ask him: "Lord, let me rediscover the joy of giving."

—EPIPHANY SUNDAY, JANUARY 6, 2018

Calendar

Monday

SEPTEMBER 28

Weekday

Jb 1:6–22

Lk 9:46–50

Tuesday

SEPTEMBER 29

Sts. Michael, Gabriel,
and Raphael,
Archangels

Dn 7:9–10, 13–14

or Rv 12:7–12a

Jn 1:47–51

Wednesday

SEPTEMBER 30

St. Jerome,
Priest and

Doctor of the Church

Jb 9:1–12, 14–16

Lk 9:57–62

Thursday

OCTOBER 1

St. Thérèse of the
Child Jesus, Virgin and
Doctor of the Church

Jb 19:21–27

Lk 10:1–12

Friday

OCTOBER 2

Holy Guardian Angels

Jb 38:1, 12–21; 40:3–5

Mt 18:1–5, 10

Saturday

OCTOBER 3

Weekday

Jb 42:1–3, 5–6, 12–17

Lk 10:17–24

Sunday

OCTOBER 4

Twenty-seventh Sunday
in Ordinary Time

Is 5:1–7

Phil 4:6–9

Mt 21:33–43

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