

Canonisation Mass Scripture Readings

READINGS 29 SUNDAY ORDINARY TIME

RITE OF CANONISATION OF MARY MACKILLOP

The Canonisation Mass is the proper of the Mass is from the Mass of that Sunday (29th Sunday of the year).

A reading from the book of Exodus

Exodus 17:8-13

Amalek came and fought with Israel at Rephidim.

Moses said to Joshua,

“Choose some men for us and go out, fight with Amalek.

Tomorrow I will stand on the top of the hill
with the staff of God in my hand.”

So Joshua did as Moses told him,

and fought with Amalek,

while Moses, Aaron, and Hur went up to the top of the hill.

Whenever Moses held up his hands, Israel prevailed;

and whenever he lowered his hands, Amalek prevailed.

But Moses’ hands grew weary;

so they took a stone and put it under him,
and he sat on it.

Aaron and Hur held up his hands,

one on one side, and the other on the other side;

so his hands were steady until the sun set.

And Joshua defeated Amalek and his people with the sword.

Responsorial Psalm

Ps 120

R. Our help is from the Lord,
Who made heaven and earth?

I lift up my eyes to the mountains:

from where shall come my help?

My help shall come from the Lord
who made heaven and earth. R.

May he never allow you to stumble!

Let his sleep not, your guard.

No. he sleeps not nor slumbers,

Israel’s guard. R.

The Lord is your guard and your shade;

at your right side he stands.

By day the sun shall not smite you

nor the moon in the night. R.
The Lord will guard you from evil,
he will guard your soul.
The Lord will guard your going and coming
both now and forever. R.

A reading from the second letter of Paul to Timothy

2 Timothy 3:14 – 4:2

Continue in what you have learned and firmly believed,
knowing from whom you learned it,
and how from childhood you have known the sacred writings
that are able to instruct you for salvation
through faith in Christ Jesus.

All scripture is inspired by God
and is useful for teaching,
for reproof, for correction, and for training in righteousness,
so that everyone who belongs to God may be proficient,
equipped for every good work.

In the presence of God and of Christ Jesus,
who is to judge the living and the dead,
and in view of his appearing and his kingdom,
I solemnly urge you:
proclaim the message;
be persistent whether the time is favourable or unfavourable;
convince, rebuke, and encourage,
with the utmost patience in teaching.

A reading from the holy gospel according to Luke

Luke 18: 1-8

Jesus told the disciples a parable about their need to pray always
and not to lose heart.

He said,
“In a certain city there was a judge
who neither feared God nor had respect for people.
In that city there was a widow
who kept coming to him and saying,
‘Grant me justice against my opponent.’
“For a while the judge refused;
but later he said to himself,
‘Though I have no fear of God and no respect for anyone,
yet because this widow keeps bothering me,
I will grant her justice,
so that she may not wear me out by continually coming.’”

And the Lord said,
“Listen to what the unjust judge says.

Will not God grant justice to his chosen ones
who cry to him day and night?
Will he delay long in helping them?
I tell you, God will quickly grant justice to them.
“And yet, when the Son of Man comes,
will he find faith on earth?”

Explanation of the Readings

Sister Ann Gilroy rsj

First Reading

This reading comes from the section of wilderness stories in the book of Exodus. It picks up the story of the Israelites journeying with Moses in the desert and camping at a place called Rephidim. Here they had no water so Moses used the staff, which he'd used earlier to part the Nile so that the people escaped from the pursuing Egyptians, and he hit a rock. When much needed water gushed out, the Israelites were once again buoyed in their confidence in God.

But as today's extract says, the Israelites then faced battle with the Amalekites, a fierce desert tribe who claimed control of the desert around Kadesh. Important aspects of the reading

- Joshua – appears for the first time in the Exodus story and takes control of the Israelite fighters. Later he becomes Moses' assistant and after Moses' death, he becomes the leader of the Israelites.
- Battle for land & safe passage – after escaping from slavery in Egypt the Israelites are keen to be able to put down roots but they had to compete with other nomadic tribes who are already occupying the land and are understandably unwilling to share with the Israelites. In today's story, they battle with the Amalekites into whose territory they have ventured. Moses' staff again features. He stands on the hill above the battle ground holding up his staff praying and while he does this the Israelites get the better of the Amalekites in the battle, but as soon as he tires and lowers his arms, their fortunes turn. So, the story says, a couple of the elders hold Moses' arms aloft for the rest of the day-long struggle and the Israelites defeat the Amalekites. As a result the Israelites are able to camp in peace at Rephidim taking enough time to recover before setting out again to journey through the Sinai desert to the foot of Mt Sinai.
- The writers' attribution of the Israelites' safety in their desert wandering to God's careful & constant guidance. Through the stories they are showing how the Israelites grew to understand themselves as “God's favoured people” whom God had transformed from slaves to free people.

Psalm 120

This psalm is an exile's prayer for deliverance. The psalmist describes himself as an 'alien in Meshech' and cries to God that all 'too long I have been dwelling among those who hate peace.' "I am for peace," the psalmist cries, "but when I speak; they are for war". Throughout the short psalm the language of insistence conveys a sense of confidence even in the midst of homesickness, that God can relieve the distress of the exile.

Second Reading

2 Tim 3:14-4:2

The letter to Timothy, who is mentioned in the book of Acts as a companion of Paul, is a pastoral letter in that it sets out instructions for leaders in Church communities. The tone of the letter is personal and whether or not Paul was the actual author, the message of the letter is certainly true to his characteristic teaching. In today's extract the writer urges Timothy to model his leadership of the Church on Paul's example. This presupposes that Timothy knows Paul well and that he has confidence in Paul's leadership and ministry. The writer, "Paul", urges Timothy to be faithful to –

- Reading and meditating on the Scriptures because they are the foundation and nourishment of his ministry as leader of a church community.
- Be persistent in proclaiming the Christian message, in teaching, correcting, encouraging and training church members so that they will have a sound foundation and understanding of Christian faith. This will hold them in good stead when they have to face those who seek to confuse and oppose them.
- To have a positive, committed attitude as a leader. Timothy is to have the utmost patience as he convinces, rebukes, and encourages his church members. In this way 'Paul' urges Timothy to give his all to his ministry, (Paul senses that his own end is not far off), and to lead his church members with encouragement and love.

Gospel Reading

Luke 18:1-8

The reading from Luke is in the form of a parable about, - as the writer says, - 'the need to pray always and not lose heart'. The section of gospel read today is one of the stories in which the Lucan Jesus emphasises the need for faith for those in the reign of God. Jesus tells the disciples a parable putting two unlikely characters together – 'a judge who neither feared God nor had respect for people', and a widow. Remembering that in Jesus' time widows relied on the support of others because they couldn't inherit from their husbands, we can understand why the judge could so easily refuse her request. She was a poor 'nobody' to him. But the parable continues, she certainly made her voice heard and gave the judge no peace, insistent that he grant her justice against her opponent. He finally agreed to grant her justice so that she would 'not wear him out' by challenging him continually.

The Lucan Jesus follows the parable with three questions probing his listeners to reflect on their faith in their experience of God.

Won't God grant justice to those who cry to him day and night?

Will God have long delays in helping them?

And the third question points to the crux of prayer - Will the Son of Man find **faith** on earth when he comes?

The Exodus reading, the psalm, and the Lucan reading all give vivid illustrations of the nature of prayer in times of need.