

‘There is no sound tree that produces rotten fruit, nor again a rotten tree that produces sound fruit. For every tree can be told by its own fruit; people do not pick figs from thorns, nor gather grapes from brambles. A good man draws what is good from the store of goodness in his heart; a bad man draws what is bad from the store of badness. For a man’s words flow out of what fills his heart.’

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

HOMILY

PROFESSION OF FAITH APOSTLES’ CREED
Or the Nicene Creed may be said.

I believe in God, / the Father almighty, / Creator of heaven and earth, / and in Jesus Christ, his only Son, our Lord, / who was conceived by the Holy Spirit, / born of the Virgin Mary, / suffered under Pontius Pilate, / was crucified, died and was buried; / he descended into hell; / on the third day he rose again from the dead; / he ascended into heaven, / and is seated at the right hand of God the Father almighty; / from there he will come to judge the living and the dead. / I believe in the Holy Spirit, / the holy catholic Church, / the communion of saints, / the forgiveness of sins, / the resurrection of the body, / and life everlasting. Amen.

PRAYER OF THE FAITHFUL

LITURGY OF THE EUCHARIST

After the priest raises the paten with the bread and prays, and then the chalice, we respond to each prayer:

R. Blessed be God for ever.
P. Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.
R. May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

PRAYER OVER THE OFFERINGS

P. O God, who provide gifts to be offered to your name and count our oblations as signs of our desire to serve you with devotion, we ask of your mercy that what you grant as the source of merit may also help us to attain merit’s reward. Through Christ our Lord.

R. Amen.

THE EUCHARISTIC PRAYER

P. The Lord be with you.
R. And with your spirit.
P. Lift up your hearts.
R. We lift them up to the Lord.
P. Let us give thanks to the Lord our God.
R. It is right and just.

PREFACE I-VIII OF THE SUNDAYS IN ORDINARY TIME

After the Preface, we sing or say:

All: Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

THE MEMORIAL ACCLAMATION

P. The mystery of faith.
All: Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.

COMMUNION RITE

P. At the Saviour’s command and formed by divine teaching, we dare to say:
All: Our Father, who art in heaven . . .
P. Deliver us, Lord, we pray . . .
All: For the kingdom, the power and the glory are yours now and for ever.
P. Lord Jesus Christ, who said . . .
R. Amen.

P. The peace of the Lord be with you always.
R. And with your spirit.

P. Let us offer each other the sign of peace.
All exchange a sign of peace

LAMB OF GOD

All: Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, grant us peace.

INVITATION TO COMMUNION

P. Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.
R. Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

COMMUNION ANTIPHON cf. Ps 12: 6
I will sing to the Lord who has been bountiful with me, sing psalms to the name of the Lord Most High.

PRAYER AFTER COMMUNION

P. Nourished by your saving gifts, we beseech your mercy, Lord, that by this same Sacrament with which you feed us in the present age, you may make us partakers of life eternal. Through Christ our Lord.
R. Amen.

THE CONCLUDING RITES

P. The Lord be with you.
R. And with your spirit.
P. May almighty God bless you, the Father, and the Son, ✠ and the Holy Spirit.
R. Amen.
P. Go in peace, glorifying the Lord by your life.
R. Thanks be to God.

BREAKING OPEN THE WORD

REMOVE THE PLANK

Who thought that the Gospels and Jesus’ words are humourless? Today’s Gospel reflects on one of the key issues that touches all of us and does it in an exaggerated and humorous way. It is about judging others. In my criticism of others and judging them, according to Jesus, I ignore the bigger issue: my inability to self-reflect and see the larger personal weaknesses in my own condemning character. Jesus compares the ‘splinter’ in the other’s eye to the huge ‘plank’ in one’s own.

The eye, in Luke’s world, was the gateway to the soul and the primary organ of decision making. For a disciple to be critical of others and not recognise the plank in their own eye is to be blocked from authentic soulful and considered living. This plank must be removed by careful and sustained spiritual surgery through closeness to Jesus. This is the ongoing quest for disciples journeying with Jesus.

In the second half of today’s Gospel the image turns to the production of sound fruit. This is more about authentic discipleship than about agricultural production. It is again about the heart. Jesus’ words encourage Luke’s Gospel’s audience, and us, to draw on the heart and live from its reservoir of goodness. As with the earlier humorous parable about seeing, we are invited to see deeply and act with integrity so that our hearts can grow in goodness. Authentic conduct will follow. This is the intent behind the Gospel’s final piece of wisdom, that ‘words flow out of what fills the heart’.

FR MICHAEL TRAINOR

A SERVICE OF THE SOCIETY OF ST PAUL

Unauthorised reproduction of this bulletin prohibited. Published with ecclesiastical approval by ST PAULS PUBLICATIONS, PO Box 906, Strathfield NSW 2135. Tel 9394 3400 Fax 02 9394 3444. Scripture readings from the Jerusalem Bible, published and © 1966, by Darton, Longman and Todd Ltd and Doubleday & Co. Inc. are used by permission of the publishers. Psalm text from The Psalms, A New Translation, © 1963, The Grail (England), HarperCollins. New translation of the Order of Mass from The Roman Missal © 2010, International Commission on English in the Liturgy Corporation. All rights reserved. Artwork by Sr Dorothy Woodward rsj. Layout, commentaries and illustrations © St Pauls Publications, 2025. No 704. Website: www.stpauls.com.au

OUR SUNDAY CELEBRATION

EIGHTH SUNDAY IN ORDINARY TIME / C

2 MARCH 2025

TAKE THE PLANK FROM YOUR OWN EYE FIRST. Let us not presume to pass judgement on other peoples’ shortcomings without first subjecting our own conduct to honest scrutiny. Perhaps we expect higher standards of moral behaviour from others than we require from ourselves. Criticism of the sinner is not infrequently a subtle form of self-condemnation in which pride is joined to lack of charity.

INTRODUCTORY RITES

ENTRANCE ANTIPHON cf. Ps 17: 19-20
The Lord became my protector. He brought me out to a place of freedom; he saved me because he delighted in me.

GREETING

P. In the name of the Father, and of the Son, and of the Holy Spirit.
R. Amen.

P. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.
R. And with your spirit.

PENITENTIAL ACT

P. Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.
P. Have mercy on us, O Lord.
R. For we have sinned against you.
P. Show us, O Lord, your mercy.
R. And grant us your salvation.
P. May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.
R. Amen.

V. Lord, have mercy.
R. Lord, have mercy.
V. Christ, have mercy.
R. Christ, have mercy.
V. Lord, have mercy.
R. Lord, have mercy.

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

P. Grant us, O Lord, we pray, that the course of our world may be directed by your peaceful rule and that your Church may rejoice, untroubled in her devotion. 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.
R. Amen.

LITURGY OF THE WORD

FIRST READING Sir 27: 4-7

A reading from the Book of Sirach.
Do not praise someone before they have spoken. In a shaken sieve the rubbish is left behind, so too the defects of a man appear in his talk. The kiln tests the work of the potter, the test of a man is in his conversation. The orchard where the tree grows is judged on the quality of its fruit, similarly a man’s words betray what he feels. Do not praise a man before he has spoken, since this is the test of men.
The word of the Lord.
R. Thanks be to God.

RESP PSALM Ps 91: 2-3, 13-16. R. cf. v. 2

R. Lord, it is good to give thanks to you.
1. It is good to give thanks to the Lord / to make music to your name, O Most High, / to proclaim your love in the morning / and your truth in the watches of the night. R.
2. The just will flourish like the palm-tree / and grow like a Lebanon cedar. R.
3. Planted in the house of the Lord / they will flourish in the courts of our God, / still bearing sap when they are old, / still full sap, still green, / to proclaim that the Lord is just. / In him, my rock, there is no wrong. R.

SECOND READING 1 Cor 15: 54-58

A reading from the first letter of St Paul to the Corinthians.
Victory has been given to us through Jesus Christ.
When this perishable nature has put on imperishability, and when this mortal nature has put on immortality, then the words of scripture will come true: Death is swallowed



up in victory. Death, where is your victory? Death, where is your sting? Now the sting of death is sin, and sin gets its power from the Law. So let us thank God for giving us the victory through our Lord Jesus Christ.

Never give in then, my dear brothers, never admit defeat; keep on working at the Lord’s work always, knowing that, in the Lord, you cannot be labouring in vain.

The word of the Lord.
R. Thanks be to God.

GOSPEL ACCLAMATION Phil 2: 15-16

Alleluia, alleluia!
Shine on the world like bright stars; you are offering it the word of life. Alleluia!

GOSPEL Lk 6: 39-45

P. The Lord be with you.
R. And with your spirit.
P. A reading from the holy Gospel according to Luke.
R. Glory to you, O Lord.

A person speaks from what is in his heart.
Jesus told a parable to his disciples. ‘Can one blind man guide another? Surely both will fall into a pit? The disciple is not superior to his teacher; the fully trained disciples will always be like his teacher. Why do you observe the splinter in your brother’s eye and never notice the plank in your own? How can you say to your brother, “Brother, let me take out the splinter that is in your eye,” when you cannot see the plank in your own? Hypocrite! Take the plank out of your own eye first, and then you will see clearly enough to take out the splinter that is in your brother’s eye.