

TWENTIETH-SECOND SUNDAY OF ORDINARY
TIME

28 August 2025

Fr. Jim Fredericks

Part One: the readings for the day

Part Two: reflections on the readings

Part Three: guidelines for *lectio divina*

PART ONE: READINGS FOR THE DAY

Lectionary: 126

Reading 1 Sirach 3:17-18, 20, 28-29

My child, conduct your affairs with humility,
and you will be loved more than a giver of gifts.

Humble yourself the more, the greater you are,
and you will find favor with God.

What is too sublime for you, seek not,
into things beyond your strength search not.

The mind of a sage appreciates proverbs,
and an attentive ear is the joy of the wise.

Water quenches a flaming fire,
and alms atone for sins.

Responsorial Psalm 68:4-5, 6-7, 10-11

R. God, in your goodness,
you have made a home for the poor.

The just rejoice and exult before God;
they are glad and rejoice.

Sing to God, chant praise to his name;
whose name is the LORD.

R. God, in your goodness,
you have made a home for the poor.

The father of orphans and the defender of
widows

is God in his holy dwelling.

God gives a home to the forsaken;
he leads forth prisoners to prosperity.

R. God, in your goodness,
you have made a home for the poor.

A bountiful rain you showered down,
O God, upon your inheritance;
you restored the land when it languished;
your flock settled in it;
in your goodness, O God, you provided it for
the needy.

R. God, in your goodness,
you have made a home for the poor.

Reading 2 Hebrews 12:18-19, 22-24a

Brothers and sisters:

You have not approached that which could be
touched
and a blazing fire and gloomy darkness
and storm and a trumpet blast
and a voice speaking words such that those
who heard
begged that no message be further addressed
to them.

No, you have approached Mount Zion
and the city of the living God, the heavenly
Jerusalem,
and countless angels in festal gathering,
and the assembly of the firstborn enrolled in
heaven,
and God the judge of all,
and the spirits of the just made perfect,
and Jesus, the mediator of a new covenant,
and the sprinkled blood
that speaks more eloquently than that of Abel.

Alleluia

R. Alleluia, alleluia.

Take my yoke upon you, says the Lord,
and learn from me, for I am meek and humble
of heart.

R. Alleluia, alleluia.

Gospel Luke 14:1, 7-14

On a sabbath Jesus went to dine
at the home of one of the leading Pharisees,
and the people there were observing him
carefully.

He told a parable to those who had been invited,
noticing how they were choosing
the places of honor at the table.
"When you are invited by someone to a
wedding banquet,
do not recline at table in the place of honor.
A more distinguished guest than you
may have been invited by him,
and the host who invited both of you
may approach you and say,
'Give your place to this man,'
and then you would proceed with
embarrassment
to take the lowest place.
Rather, when you are invited,
go and take the lowest place
so that when the host comes to you he may say,
'My friend, move up to a higher position.'
Then you will enjoy the esteem
of your companions at the table.
For every one who exalts himself will be
humbled,
but the one who humbles himself will be
exalted."
Then he said to the host who invited him,
"When you hold a lunch or a dinner,
do not invite your friends or your brothers
or your relatives or your wealthy neighbors,
in case they may invite you back and you have
repayment.
Rather, when you hold a banquet,
invite the poor, the crippled, the lame, the
blind;
blessed indeed will you be
because of their inability to repay you.
For you will be repaid at the resurrection of the
righteous."

PART TWO: HOMILY ON THE READINGS
[This homily has been translated from Spanish].

Today, I want to talk about *huaraches*. In fact, I
want to talk about *huaraches* from Oaxaca. (If

you don't know, *huaraches* are the traditional leather sandals worn by humble people in Mexico that go back long before the *Conquista*).

Recently, I was speaking with a friend about an elderly man who lives in rural Mexico. He is very poor and lives simply in a shack by his lonesome in the fields. I'm sorry to say that his children have many problems. I guess they are busy. They have largely abandoned him. This is a shame, but it happens. Happily, the kids who live nearby call him "grampa" because he is so kind to them.

After telling me this, my friend said,

Padre, this old man is a *huarache oaxaqueño*.

Here, I needed some help. What's up with the *huaraches* from Oaxaca? Many fine, traditional things come from Oaxaca. The food is great. Go to El Molino Central here in Sonoma for *cocina oaxaqueña*. Talk to my friend, Hector in the kitchen. He'll take good care of you.

Is there something special about the *huaraches* from Oaxaca?

My friend explained: "El Huarache Oaxaqueño" is a channel on YouTube. Do you know it? The channel features videos about the lives and the customs of the people of Oaxaca, their daily struggles and their faith in God. But especially, the videos are about the lives of "the humble of the earth." This is how the Bible refers to those who don't count for much; people like "grandpa" who is living a simple life in a little shack in the fields and is kind to the children that live near him.

I love this channel on YouTube. The videos affect me deeply. They show the dignity of the

"humble of the earth," no matter how poor or inconsequential or forgotten, or abandoned they might be.

Pope Francis once said that we treat human beings like "consumer goods to be used and then discarded." We have created a "throw-away" society.

And this brings me to another reason I love "El Huarache Oaxaqueño."

Why would anyone throw away their old *huaraches*? As our *huaraches* get old, they get more comfortable. They serve us faithfully. They go where we go without complaint. Why would anyone throw away their old *huaraches*?

I suppose that this is a silly question. We throw away our old *huaraches* when they are no longer of any use to us.

But why, then, do we treat human beings like old *huaraches*?

Remember, my friend said that the old man is a *huarache oaxaqueño* - old and no longer useful, abandoned and almost forgotten, but a blessing to those who have eyes to see and still possessed of a dignity that comes from God Himself.

God does not throw out his old *huaraches*! He does not abandon the "humble of the earth." In fact, God makes his dwelling place among the *huaraches oaxaqueños* of this earth. If we are to draw near to the Lord, we must open our hearts to those who have been discarded in our "throw-away" society.

In today's Gospel, Jesus attends a banquet with a number of silly guests. Like so many people today, they are vying for power and competing

for prestige. And Jesus shows them how foolish they are.

For every one who exalts himself will be humbled,
but the one who humbles himself will be exalted.

Then, Jesus turns to the host and says,

When you hold a lunch or a dinner,
do not invite your friends or your brothers
or your relatives or your wealthy neighbors,
in case they may invite you back and you have repayment.
Rather, when you hold a banquet,
invite the poor, the crippled, the lame, the blind;

Jesus is saying that we should invite to our banquets those who have been abandoned and discarded, those who no longer have any use or value. We are to invite the immigrant and the one without a roof over his head. In fact, Jesus is saying that His Church is a banquet for the *huaraches oaxaqueños* of this world.

“El Huarache Oaxaqueño” – check out this channel on YouTube. Watch the videos (even if you don’t understand Spanish). You will learn a lot about our faith.

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Hoy quiero hablar de huaraches. De hecho, quiero hablar de los huaraches de Oaxaca.

Hace poco, hablaba con un amigo sobre un anciano que vive en una zona rural de México. Es muy pobre y vive solo en una choza en el campo. Lamento decir que sus hijos tienen

muchos problemas. Supongo que están ocupados. Casi lo han abandonado. Es una pena, pero pasa. Afortunadamente, los niños que viven cerca lo llaman "abuelito" porque para los chiquitos, el tiene corazón de pollo.

Después de contarme esto, mi amigo dijo:

Padre, este anciano es un huarache oaxaqueño.

Oye, necesitaba ayuda. ¿Qué onda con los huaraches de Oaxaca? Hay muchas cosas buenas y tradicionales que vienen de Oaxaca. La comida es excelente. Vayan, todos, a El Molino Central aquí en Sonoma para comer cocina oaxaqueña. Habla con mi amigo Héctor en la cocina. Él te atenderá muy bien.

¿Tienen algo especial los huaraches de Oaxaca?

Mi amigo me explicó: "El Huarache Oaxaqueño" es un canal de YouTube. ¿Lo conoces? El canal presenta videos sobre la vida y las costumbres de la gente de Oaxaca, sus luchas diarias y su fe en Dios. Pero, sobre todo, los videos tratan sobre la vida de "los humildes de la tierra". Así se refiere la Biblia a quienes no cuentan mucho; personas como el "abuelito", que vive una vida sencilla en una pequeña choza en el campo y es amable con los niños que viven cerca.

Me encanta este canal de YouTube. Los videos me conmueven profundamente. Muestran la dignidad de los "humildes de la tierra", sin importar cuán pobres, insignificantes, olvidados o abandonados puedan estar.

El Papa Francisco dijo una vez que tratamos a los seres humanos como "bienes de consumo para usar y luego desechar". Hemos creado una sociedad de "usar y tirar".

Así que tengo una pregunta para ustedes.

¿Por qué alguien tiraría sus viejos huaraches? A medida que nuestros huaraches envejecen, se vuelven más cómodos. Nos sirven fielmente. Nos acompañan a donde vamos sin quejarnos. ¿Por qué alguien tiraría sus viejos huaraches?

Supongo que es una pregunta tonta. Tiramos nuestros viejos huaraches cuando ya no nos sirven.

Pero, ¿por qué, entonces, tratamos a los seres humanos como viejos huaraches?

Recuerden que mi amigo dijo que el viejo es un huarache oaxaqueño: viejo e inservible, abandonado y casi olvidado, pero una bendición para quienes tienen ojos para ver y aún poseen una dignidad que sale de Dios mismo.

¡Dios no tira sus viejos huaraches! No abandona a los humildes de la tierra. De hecho, Dios habita entre los huaraches oaxaqueños de esta tierra. Si queremos acercarnos al Señor, debemos abrir nuestro corazón a quienes han sido descartados en nuestra sociedad de "usar y tirar".

En el Evangelio de hoy, Jesús asiste a un banquete con varios invitados ingenuos. Como tanta gente hoy en día, compiten por poder y prestigio. Y Jesús les muestra lo insensatos que son.

Porque el que se engrandece a sí mismo,
será humillado;
y el que se humilla, será engrandecido

Entonces, Jesús se dirige al anfitrión y dice:

Cuando des una comida o una cena, no invites a tus amigos, ni a tus hermanos, ni a tus parientes, ni a los vecinos ricos; porque puede ser que ellos te inviten a su vez, y con eso quedarías recompensado. Al contrario, cuando des un banquete, invita a los pobres, a los lisiados, a los cojos y a los ciegos

Jesús dice que debemos invitar a nuestros banquetes a quienes han sido abandonados y descartados, a quienes ya no tienen ninguna utilidad ni valor. Invita los inmigrantes y los sin techo. Invita los humildes de la tierra. De hecho, Jesús dice que su Iglesia es un banquete para los "huaraches oaxaqueños" de este mundo.

"El Huarache Oaxaqueño": visita este canal en YouTube. Mira los videos. Aprenderás mucho sobre nuestra fe.

PART THREE: INSTRUCTIONS FOR *LECTIO DIVINA*

I suggest that you use the readings and my reflections as an opportunity for practicing *lectio divina* ("divine reading"). This is an ancient spiritual practice that started with the great monks in the Syrian and Egyptian desert back in the early days of the Church. It is really quite simple.

Step one: calm your mind (my Buddhist friends describe the mind as "a mango-tree full of chattering monkeys"). I find that paying attention to your breath for a few minutes is a practical and effective way to do this.

Step two: read the readings slowly and attentively. Savor the words as if you were tasting a great Pinot Noir. Don't rush. You are not looking for information or instructions. You are making friends with a sacred text which will

bless you abundantly if you will only open your heart to it and let it speak to you. In *lectio divina*, we are not actually “reading” the Bible. Rather, we are “listening” to the Bible as the sacred words speak to us.

Step three: repeat step two.

Step four: read the homily on the readings.

Step five: Ask yourself a few questions:

- What particular words in the readings call out to me most forcefully?
- What is going on in my life such that these words call to me so forthrightly?
- How am I being asked to change, both interiorly and exteriorly?
- In light of this *lectio divina*, how am I being invited to be of service to the world today?