

GOSPEL ACCLAMATION cf. Lk 8:15

Alleluia, alleluia! Happy are they who have kept the word with a generous heart, and yield a harvest through perseverance. Alleluia!

GOSPEL Lk 10:38-42

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.

Martha took up the duties in the house. Mary chose the better part.

Jesus came to a village, and a woman named Martha welcomed him into her house. She had a sister called Mary, who sat down at the Lord's feet and listened to him speaking. Now Martha who was distracted with all the serving said, 'Lord, do you not care that my sister is leaving me to do the serving all by myself? Please tell her to help me.' But the Lord answered: 'Martha, Martha,' he said 'you worry and fret about so many things, and yet few are needed, indeed only one. It is Mary who has chosen the better part; it is not to be taken from her.'

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 in the one perfect sacrifice brought to completion varied offerings of the law, accept, we pray, this sacrifice from your

faithful servants and make it holy, as you blessed the gifts of Abel, so that what each has offered to the honour of your majesty may benefit the salvation of all. 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: We proclaim your Death, O Lord, and profess your Resurrection until you come again.

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 Ps 110:4-5

The Lord, the gracious, the merciful, has made a memorial of his wonders; he gives food to those who fear him.

PRAYER AFTER COMMUNION

P. Graciously be present to your people, we pray, O Lord, and lead those you have imbued

with heavenly mysteries to pass from former ways to newness of life. 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 forth, the Mass is ended.

R. Thanks be to God.

BREAKING OPEN THE WORD

TO DEEPER TRUTHS

Things are not always what they seem and we can all be fooled by first appearances. The life of faith calls us to go beyond appearances to the deeper truths that underlie them. This requires an openness to the unexpected and we may well receive more than we bargained for! Abraham and Sarah did not think that they were welcoming the Lord by entertaining three unknown guests. Their generous hospitality meets a most unexpected reward when the Lord promises them the son they dearly long for.

Similarly, the Lord's reply to Martha is not what she anticipated. In her concern to put on a welcome worthy of her guest, she has been momentarily deafened to the deeper invitation of listening to the life-giving word of Jesus. While she is looking at what she can do for the Lord, the Lord reminds her of what his word can do for her!

When Paul wrote to the Colossians he was in prison and the community of Colossae would have been concerned for him and dispirited by his dreadful situation. With the eyes of faith, Paul invites them to see that his suffering is not a sign of his defeat but, rather, a sharing in the saving suffering of Christ for the sake of the Church. Paul's ministry appears to have come to a dead end, but for those able to see with the eyes of faith, it is a deeper sharing in the rich mystery which had been hidden for generations.

CHRISTOPHER MONAGHAN CP

A SERVICE OF THE SOCIETY OF ST PAUL

Reproduction of this bulletin in any form 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, 2022. No 565. Website: www.stpauls.com.au

OUR SUNDAY CELEBRATION

SIXTEENTH SUNDAY IN ORDINARY TIME / C

17 JULY 2022

THE BETTER PART. Hospitality entails not only serving others but also listening attentively to them. Often, this is the better part. What people need most of all is to be heard and to hear. To grow in the Christian life, we need to combine the good works of Martha with the contemplative attitude of Mary.

INTRODUCTORY RITES

ENTRANCE ANTIPHON Ps 53:6, 8

See, I have God for my help. The Lord sustains my soul. I will sacrifice to you with willing heart, and praise your name, O Lord, for it is good.

GREETING

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

R. Amen.

P. The Lord be with you.

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. Lord Jesus, you are the image of the unseen God: Lord, have mercy.

R. Lord, have mercy.

P. You are the first born of all creation: Christ, have mercy.

R. Christ, have mercy.

P. You are the head of the body, the Church: Lord, have mercy.

R. Lord, have mercy.

P. May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

R. Amen.

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. Show favour, O Lord, to your servants and mercifully increase the gifts of your grace, that, made fervent in hope, faith and charity, they may be ever watchful in keeping your commands. 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

Gen 18:1-10

A reading from the book of Genesis

Lord, do not bypass your servant.

The Lord appeared to Abraham at the Oak of Mamre while he was sitting by the entrance of the tent during the hottest part of the day. He looked up, and there he saw three men standing near him. As soon as he saw them he ran from the entrance of the tent to meet them, and bowed to the ground. 'My Lord,' he said 'I beg you, if I find favour with you, kindly do not pass your servant by. A little water shall be brought; you shall wash your feet and lie down under the tree. Let me fetch a little bread and you shall refresh yourselves before going further. That is why you have come in your servant's direction.' They replied, 'Do as you say.'

Abraham hastened to the tent to find Sarah. 'Hurry,' he said 'knead three bushels of flour and make loaves.' Then running to the cattle Abraham took a fine and tender calf and gave it to the servant, who hurried to prepare it. Then taking cream, milk and the calf he had prepared, he laid all before them, and they ate while he remained standing near them under the tree.

'Where is your wife Sarah?' they asked him. 'She is in the tent', he replied. Then his guest said, 'I shall visit you again next year without fail and your wife will then have a son.'

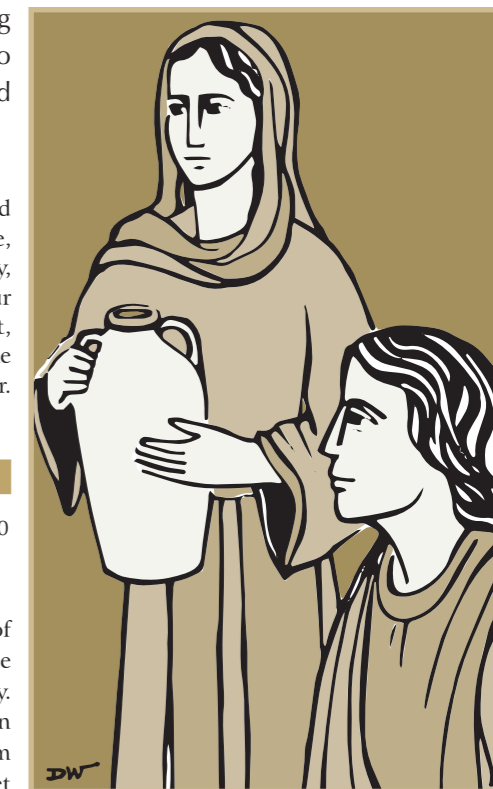
The word of the Lord.

R. Thanks be to God.

RESPONSORIAL PSALM Ps 14:2-5. R. v. 1

R. The just will live in the presence of the Lord.

1. Lord, who shall dwell on your holy mountain? / He who walks without fault; / he who acts with justice / and speaks the truth from his heart; / he who does not slander with his tongue. **R.**



2. He who does no wrong to his brother, / who casts no slur on his neighbour, / who holds the godless in disdain, / but honours those who fear the Lord. **R.**

3. He who keeps his pledge, come what may; / who takes no interest on a loan / and accepts no bribes against the innocent. / Such a man will stand firm for ever. **R.**

SECOND READING Col 1:24-28

A reading from the letter of St Paul to the Colossians

The mystery hidden for centuries has now been revealed to his saints.

It makes me happy to suffer for you, as I am suffering now, and in my body to do what I can to make up all that has still to be undergone by Christ for the sake of his body, the Church. I became the servant of the Church when God made me responsible for delivering God's message to you, the message which was a mystery hidden for generations and centuries and has now been revealed to his saints. It was God's purpose to reveal it to them and to show all the rich glory of this mystery to pagans. The mystery is Christ among you, your hope of glory: this is the Christ we proclaim, this is the wisdom in which we thoroughly train everyone and instruct everyone, to make them all perfect in Christ.

The word of the Lord.

R. Thanks be to God.



CLOSING MASS FOR FIFTH PLENARY COUNCIL 9 JULY 2022 Photo Fiona Basile

THREE DISCIPLES

The Gospel for this Sunday is Luke's story of Martha and Mary, next Friday is the feast of Mary Magdalene. Three women disciples of Jesus. Luke's story of Martha and Mary has attracted many contesting interpretations over the centuries. One that persists is that Martha and Mary symbolise conflicting aspects in the lives of many women. Martha came to symbolise the woman who works too much either in her home or in work outside her home. While Mary symbolises the serene, passive and conflict-free woman of contemplation.

Some Scripture scholars think that Luke has used this story to critique the role of Martha in the early Christian Community. In John's Gospel, Martha and Mary were among Jesus' dearest friends. Their home was his place of welcome, hospitality and refuge. Both women were recognised as leaders in John's community. Both become encouraging examples of women disciples of Jesus. Janet K Ruffing RSM in *The Mast* (Journal of the Mercy Association in Scripture & Theology) wrote:

Both women, we find, are focused in different ways on single-hearted devotion to the Christ. Jesus is the

centre of attention of Martha's hospitality and the centre of Mary's as disciple, one who is being taught. In the Gospels, women are called and follow Christ through the symbols of their working world. Men leave boats and nets; women leave water jars. Men are called at work fishing or collecting taxes; women are called while drawing water or cooking. All are focused on Jesus and the way of life he lived and taught. Both leave behind something symbolic of their ordinary lives. The story of the two women exemplifies two equally appropriate responses to Jesus and the reigning of God. The first is welcome, hospitality and community leadership. The second is receptivity to receiving the word, the teaching and the one who teaches.

THE WOMEN OF VATICAN II

The final session of the second assembly of the 5th Plenary Council concluded a week ago. Images from the gathering show many women participating in myriad ways, no surprise in 2022 in contrast to the 1937 Plenary Council. It is not so well known that twenty-three women were auditors at the Second Vatican Council that concluded in 1965. One of them was an Australian, Rosemary Goldie.

Carmel McEnroy researched and contacted the women of Vatican II. She was greatly assisted with research by Rosemary Goldie who was still working in the Vatican when Carmel began her research. She writes in the resulting book, *Guests In Their Own House*, "Most Catholics have no idea how daring Pope Paul VI was when he invited a small group of women as auditors to Vatican Council II for the first time in history."

Bernard Haring CSsR writes in the introduction to the first edition of *Guests In Their Own House*:

In Carmel McEnroy's book, highly competent churchwomen do express criticism. That means they show discernment and sincerity. Only a blind man will not see that they do so with astonishing maturity and peacefulness. The question, What kind of priests and what kind of women does the church want? is intimately related to the question, What kind of church does the Lord want for the world? The book gives convincing witness to this spirit.

WALKING TOGETHER

Pope Francis writes about the ancient practice of synodality in *Let Us Dream*. He explains that the goal of synodality is not to forge agreement. The role of the Holy Spirit is essential to a synodal path. "We listen, we discuss in groups, but above all we pay attention to what the Spirit has to say to us." Pope Francis acknowledges the strong feelings that arise in a synodal process. "Most important of all is the synodal spirit: to meet each other with respect and trust, to believe in our shared unity and to receive the new thing that the Spirit wishes to reveal to us. Sometimes this new thing means resolving disputed questions through overflow."

BREAKTHROUGHS HAPPEN

Pope Francis draws from Psalm 23, 'my cup overflows with God's grace.' He says: "Such overflows of love happen, above all, at the crossroads of life, at moments of openness, fragility and humility, when the ocean of God's love bursts the dams of our self-sufficiency, and so allows for a new imagination of the possible."

THE OVERFLOW MOMENT AT THE PLENARY COUNCIL

Media has widely reported a moment of disruption to the Plenary Council process, with varying degrees of accuracy. There was shock and distress when the motions from Part 4, *Witnessing to the Equal Dignity of Women and Men* were not accepted on 6 July. According to Plenary blogs and podcasts, there was a silent gathering of women and men at the back of the room where the Assembly was being held, which led to respectful listening and further dialogue. The eventual positive outcome could be described as the fruit of an overflow moment filled with the Spirit; a breakthrough that encouraged an improved process and that ultimately resulted in the following motions being accepted:

PART 4: Witnessing to the Equal Dignity of Women and Men

Full text available at:

<https://plenarycouncil.catholic.org.au/motions-and-voting/>

MOTION 4:1

54. In light of the above and aware of the extent of the ongoing challenges, this Plenary Council commits the Church in Australia to acting in ways that witness clearly to the equal dignity of women and men, with their diverse gifts and experiences. It commits the Church to enhancing the role of women in the Church, and to overcoming assumptions, culture, practices and language that lead to inequality.

MOTION 4:2

That the Plenary Council commits the Church in Australia to ensuring:

- through formal policies and intentional practice, the experiences and perspectives of women, including women who exercise ministry, are heard, considered and valued at local, diocesan and national levels. This is particularly important for matters which affect them distinctively;
- that women are appropriately represented in decision-making structures of Church governance at the parish, diocese or eparchy, and national level, and in Church agencies, entities, and organisations;
- that dioceses and eparchies recognise and value publicly, and properly remunerate, women who lead and serve in the Church in various ways.

MOTION 4:3

That each Australian diocese and eparchy commits to supporting, with appropriate formation and recognition, new opportunities for women to participate in ministries that engage with the most important aspects of diocesan and parish life.

MOTION 4:4

That the Plenary Council commits the Church in Australia to implementing more fully the undertakings made by the Australian Catholic Bishops Conference in their Social Justice Statement, *Woman and Man: The Bishops Respond* (2000), in response to the research report *Woman and Man: One in Christ Jesus* (1999).

MOTION 4:5

That, should the universal law of the Church be modified to authorise the diaconate for women, the Plenary Council recommends that the Australian Bishops examine how best to implement it in the context of the Church in Australia.

