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From the Editor

Welcome to Ordinary Time!

During this time of the year, we will be celebrating the opening of the Second Vatican Council 60 years ago on 11 October 1962. This was, and remains, a momentous time for the Catholic Church, for all Christians and for people of faith. Among many other things, the Council opened the way of ecumenical life to flourish in the Church and also for interfaith dialogue to be valued. Our lead article therefore for this issue is about the Council. Fr David Barry is a monk in New Norcia (since 1957). He studied at San Anselmo in Rome in the heady days after the Council and has a deep understanding and commitment to the legacy of the Council. One of the things that must be kept in mind for the Plenary Council in Australia and the Synod of 2023 is that the changes wrought by a Council or Synod are not only the documents that have been written. The effect is much wider than that on the Catholic community and on the wider community of the world. In Australia that is obvious by the many webinars, conferences, gatherings and published works that surround the work of the Plenary Council. As a member of the PC I have had to be pragmatic in how much I read as there is so much available. Time is needed for prayer and reflection and so too much content is not helpful. It shows the high level of interest.

In this issue we introduce two new contributors to the introductions and reflections. Professor Mary Coloe is a Professor of New Testament within the University of Divinity. She is also a member of the Presentations Sisters of Victoria with many years of teaching in secondary schools and then at Australian Catholic University, before moving to the University of Divinity. She is a very well respected scriptural scholar and she will no doubt enrich our reflection on the Sunday readings.

Dr Debra Snoddy originates from Ireland and currently is a lecturer in Biblical Studies at the Catholic Institute of Sydney teaching both Hebrew and Christian scriptures. She has a Doctorate in Sacred Theology as well as being a Doctor of Philosophy and has other degrees in Science and Theology. Debra’s expertise is well respected and she too will enrich our reflections with her unique perspective. We are grateful to both Mary and Debra for joining our other wonderful contributors.

This issue holds the second part of a detailed account of the liturgical theology of the Christian Vigil from the Order of Christian Funerals. The first part, published in Volume 52 issue 2, explored the meaning of the Christian Vigil and its history. This is a valuable piece of research because the Christian Vigil is poorly understood in most Catholic parishes and is replaced by the rosary. Sometimes that is accompanied by other reflections, but the full value of the Christian Vigil is poorly enculturated into our Catholic community. Hopefully this research article will gain some traction and encourage more communities to engage with the full richness of the Order of Christian Funerals.

Once again Glenn Morrison has made available his poetic explorations into contemporary Christian experience. As we travel together through the Plenary Council process, the call to be more missionary in our outlook and our behaviour is getting louder and louder. During this Ordinary Time, the second assembly of the Plenary Council of Australia will take place in Sydney. Our prayers and support are vital for the fruitful conclusion to the process but let us keep in mind that the documents produced are not the only benefit of the Council. There are many conversations and renewal activities abounding because of the process and they will continue to encourage, enliven and extend our missionary stance.
Tom Ryan sm has been writing a series of reflections on worthy contemplatives and this time he has presented us with ideas about St Thérèse of Lisieux. She was prophetic in her own prayerful direction and in the manner in which she lived and suffered. That prophetic stance is also challenging and that is good for us all. Tom provides questions that are useful in a community setting.

Music has been under the spotlight for the Editorial Board of Pastoral Liturgy. We have considered different ways in which to present the lists of appropriate music and delight in suggestions given so far. This time we have moved to a table layout and hope that it is easier and more efficient to follow. Keep in mind that the music selections are only the ones that are very relevant to the liturgy of the day and the focus of the readings. There are many other wonderful pieces of music to use as well and there are treasure troves for us to explore and now that publishers make it easy to buy digital downloads we can have variety and richness.

We will also bring to you various new collections and publications that will assist in your liturgical music selection. From GIA comes a very useful resource of all the psalms from the new edition of Gather that are now also fully downloadable. For those of you who are continuing to work to ensure that your music ministry is copyright compliant, this is a real gift as each psalm pdf is only $US2.00.

https://giamusic.com/store/resource/lectionary-psalms-print-g10600#

GIA’s efforts, and those of other major publishers like OCP, Willow in Australia and Wild Goose Publications in the UK are making it much easier for us all to be totally copyright compliant.

We include two music reviews of Mass settings in this issue. One is from an Australian composer, Phil Murray of Canberra, and the other is published by GIA and is from Lorraine Hess in New Orleans, USA. They are very different but useful in the parish domain. Music ministers and liturgy committees could be encouraged to have different Mass settings for different liturgical seasons. The change of setting is a way of making the seasons different and therefore increasing our alertness to the changes. In my own parish we change with each season using ‘big’ Mass settings for Eastertide and Christmastide but having simpler settings for Ordinary Time. We now have two settings for the bulk of Ordinary Time so that people do not get inured with the sameness of one setting, particularly since they are not as challenging.

Much prayer is needed as we continue the Plenary Council process and the journey of the Synod on Synodality. Let us pray for our whole Church that we may come closer to the full realisation of the vision of the Second Vatican Council that began 60 years ago.

Peace to you all
Dr Angela McCarthy
Is it Sixty Years?
By David Barry OSB

Some weeks ago, the editor asked me if I would write a few pages to commemorate the opening of the Second Vatican Council in 1962. I wondered to myself if it could really be sixty years ago. How many of my readers would remember the event? How many of them were even born by then? Perhaps a review of the lead-up to the opening of the Council might stir memories and help inform those whose personal memory does not go back that far. I begin with one small example of what was happening in the Church.

The writer was 26 years of age when the Second Vatican Council opened on 11 October 1962. Four weeks before, he had been ordained to the subdiaconate by a very new Perth assistant bishop (two-days consecrated), later Bishop of Bunbury, Most Revd. Myles McKeon. The subdiaconate was a non-sacramental major order instituted by the Church. The subdeacon’s main function was to assist both priest and deacon in the celebration of High Mass and other liturgical functions. He was charged with chanting the Epistle, the common name for the first reading at Mass, whether it was in fact from a New Testament Epistle (Letter), the Acts of the Apostles, the Apocalypse (The Revelation to John) or from a book of the Old Testament; he also, for some reason swathed in the mists of liturgical history, wore a humeral veil during the Canon (Eucharistic Prayer) under which he held aloft the paten. In those days the priest’s host was placed directly on the corporal before and after the consecration; the paten only came back into service at the end of the Canon. As a major order, the subdiaconate bound the recipient to life-long celibacy and to the daily recitation of the Divine Office. The order was abolished for the Latin Rite by Pope St Paul VI in 1972, when the four minor orders: porter (doorkeeper), lector (reader), exorcist and acolyte were reduced to two ministries exercised by lay people called lector and acolyte, and were no longer referred to as minor orders. At this distance the writer feels entitled to apply to himself Paul’s words from his Letter to Philemon, ‘Paul, an old man’ (v.9), and entertain the pious hope that Paul’s self-description there also fits in some measure, ‘and now also a prisoner of Christ Jesus’. The changes mentioned above are just one small illustration of the changes the Church and the writer have been through in these sixty years.

On 25 January 1959, less than three months after assuming the papal office, (ascending the throne of Peter, in the language of that time), Pope St John XXIII, while celebrating the feast of the Conversion of St Paul and praying for Christian unity at the Roman Basilica of St Paul’s Outside the Walls, told the group of cardinals with him that he was seriously considering convoking an ecumenical council. The reaction was a stunned and stony silence. Many Catholics, including ecclesiastics, thought that, with papal primacy and papal infallibility defined by the Vatican Council of 1869-70, there was no need for a general council of the Church’s bishops, even though the 1917 Code of Canon Law devoted a section to the Ecumenical Council. The very thought of all the work entailed in planning, organizing and holding such a Council, let alone managing and harmonizing the conflicting views that were sure to be held by its members, as to how the Church was faring internally (e.g., pope-bishops, pope-curia, bishops-curia, clergy-laity, religious-bishops, missions, liturgy, priestly formation, and many more); and how the Church was faring in relation to the world of the post-war and the Cold War (e.g., capitalism-communism, democracy-totalitarianism, materialism and secularism, etc.,) was a daunting prospect, especially for older men looking forward to their retirement.
There was an awkward historical fact to be faced: that Vatican I (as it would now be called) had been interrupted by the outbreak of the Franco-Prussian War in 1870, leaving an important part of its agenda, on the episcopate, not dealt with. Despite two world wars, the demise of empires, and the decolonization that was in full swing in Africa, many bishops and theologians outside Rome, and some in Rome, had continued researching, pondering and discussing the nature and role of the episcopal body, which could assume such importance when it came together for an ecumenical council. Canon 228 § 1. said: ‘An Ecumenical Council enjoys supreme authority over the whole Church.’ That statement was balanced by the same Canon’s § 2. ‘There is no appeal to an Ecumenical Council against a decision of the Roman Pontiff.’

The new pope was himself an historian, but being already in his late 70s was thought by many to have been elected as a ‘stop-gap’ pope while a younger candidate for the position was still emerging. Meantime, it was initially thought in Rome that little would happen to upset the status quo.

The new pope wanted to hold not only an ecumenical council but also a diocesan synod for the Diocese of Rome itself, where such a synod had not been held for several centuries. The Diocese of Rome was, after all, his diocese. The Roman Synod’s primary purpose was to renew Church life at the Church’s centre, tidying up aspects of liturgical practice, pastoral work, devotional life, life style and compliance with canon law of clergy, religious and laity alike. The months of preparation for and the week-long holding of it could and did serve another purpose. It showed that it was possible to go about organizing a much bigger and vastly more complex event in the form of the Council.

The Ante-preparatory Commission, appointed by Pope John in 1959 under Cardinal Tardini, Vatican Secretary of State, and consisting mainly of curial cardinals based in Rome, set to work to fulfil the Pope’s wishes in the ways they knew well, with the Curia taking control and expecting to remain essentially unchanged. They were in for a surprise when faced with the responses of the world’s bishops, especially during the Council. This, too, was to be held at the Vatican – hence its name as the Second Vatican Council.

The Code of Canon Law then in force (to be revised after Vatican II and, after long delays, promulgated in 1983) had a section devoted to an Ecumenical Council which comprised canons 222 to 229. Canon 223 laid down: §. 1. The following are called to a Council and have the right to a deliberative vote: 1st. Cardinals of the Holy Roman Church, even those not bishops; 2nd. Patriarchs, Primates, Archbishops, residential [diocesan] Bishops, even if not yet consecrated; 3rd. Abbots and Prelates nullius [i.e., not belonging to a diocese but having pastoral care of a territory equivalent to a diocese]; 4th. The Abbot Primate, Abbot Superiors of monastic congregations [called Generals or Presidents], the highest Major Superior of exempt clerical religious orders and congregations, but not those of other orders unless the decree convoking the Council states otherwise. §. 2. Also titular Bishops called to a Council have a deliberative vote, unless this is expressly ruled out in the convocation. §. 3. Theologians and experts in canon law, who happen to be invited to the Council, have only a consultative vote.

All those who had a deliberative vote had to be consulted by the Ante-preparatory Commission as to questions and matters they regarded as requiring consideration by the Council. When this was done, from the mass of material sent in a synthesis was made and...
the coordinating Central Commission adopted a process of selection so as to draw up the agenda of the Council, which had to receive the Pope’s approval.

One of John XXIII’s most earnest hopes was that the Council would promote the reunion of Christendom – divided between the Catholic Churches in union with Rome and the Orthodox Churches (Greek, Coptic, Russian, Serbian, Ukrainian, etc.) and non-Catholic Oriental Churches and the churches and ecclesial communities stemming from the Reformation – by endorsing the ecumenical movement within the Catholic Church and encouraging its active participation in the broader movement launched by the World Council of Churches. To this end a special body was created, known as the Secretariat for Promoting Christian Unity, under the respected scripture scholar and former Rector of the Pontifical Biblical Institute in Rome, the German Cardinal, Augustin Bea. The Secretariat invited representatives from the churches and ecclesial communities mentioned above to attend the Council as Observer-delegates. Present for, but not taking part in, the Council’s debates or voting, the Observers were provided with the texts issued to the Council Fathers, and could make observations and comments on these and the proceedings which could then be fed back through the Secretariat and the Council Presidents to the assembled Fathers.

Pope John and the world’s bishops had other concerns, many of which survived the selection process to find a place on the agenda. In mid-1959 the Pope issued an Encyclical setting out the purpose of the Council. In mid-1960 there was a Motu Proprio announcing the appointment of the Preparatory Commission to carry the work forward. On Christmas Day 1961, Pope John signed the bull formally convoking the Council. On 2 February 1962 came the Motu Proprio announcing that the Council would convene on 11 October that year. All this time there were many people employed in attending to the requirements of getting over 2,000 bishops and their greatly varying body of aides (secretaries, theological advisers, etc.) to Rome, from places adjoining Rome to isolated places at the ends of the earth. Many bishops could manage this with no difficulty, but many others needed as much assistance as possible to follow very long and complex itineraries to reach Rome. The same differences existed with regard to accommodation. Those who could manage did; for those without such resources arrangements had to be made for accommodation in church buildings (seminaries, colleges, guesthouses conducted by religious sisters, etc.) or hotels. Organizing or facilitating transport from different places in Rome for the Council sessions in St Peter’s Basilica at the Vatican; plans made for and building of the seating for the bishops in the naves and transepts of St Peter’s, seminarians rostered to act as ‘runners’ for the monsignori keeping an eye out for the smooth proceedings of each Council session, and to count the ballots for the Council Fathers’ votes. It was a busy and exciting time for many people in Rome.

After the solemn ceremonies marking the opening of the Council on 11 October 1962, and various addresses from Pope John to the Council, the Diplomatic Corps and Special Missions to the Council, to journalists and to Observer-delegates, ten Conciliar Commissions took over from the Preparatory Commissions; they were composed of sixteen members elected by the Council and eight appointed by the Pope. The President of each was a Cardinal appointed by the Pope. These Commissions were tasked with presenting draft proposals (technically called schemata – the singular is schema) for what would become the Council’s decrees and constitutions; they then considered amendments proposed by Council members in the debates on the drafts. All of these Commissions were assisted by periti: expert theologians, scripture scholars, canon lawyers and others appointed or available for consultation when needed. They would make an important contribution to the schemata, to
analysing the suggested amendments and to the final outcome of the whole process. Less than two weeks into the actual Council, after the Conciliar Commissions had been formed, the Secretariat for Promoting Christian Unity was granted status equivalent to that of the Conciliar Commissions.

Pope John proposed to the Council for consideration and amendment a Message to the World to be issued in its name. This was duly done on 20 October. For the rest, the Pope followed the Council’s proceedings at a distance, only rarely intervening, going about his usual tasks: appointing bishops, apostolic delegates and nuncios, receiving the credentials of newly appointed ambassadors to the Holy See, holding his weekly general audience for visitors to the Vatican. He issued a new constitution on the procedures to be followed on the death of a pope. He was to die on 3 June 1963. Fortunately, his successor, Paul VI, who as Cardinal-Archbishop Montini of Milan had followed the Council’s preparation and the first Session with keen and intelligent interest, determined that the Council should resume for the Second Session in October as originally planned. A great deal of work was still needed to carry forward Pope John’s vision for the aggiornamento and renewal of his beloved Church in the service of the Gospel of our Lord Jesus Christ. Even sixty years later, that remains a work in process.


RYNNE, X., _Letters from Vatican City_, (London: Faber & Faber, 1963) [the first four chapters].

Keeping Vigil: Liturgical Praxis and Healing Ritual
By Samantha Wegner

This article is peer reviewed

Part 2
This article is presented in two parts. In the first instalment, the human act of caring for the dead was placed in socio-cultural context. The meaning of Christian Vigil for the dead was defined and a brief history of the Christian Vigil for the dead charted from the early Church through to the current Order of Christian Funerals. This second instalment investigates the liturgical theology of the rite, its nexus with modern multidisciplinary death studies and asks some critical questions about the ecological and ethical questions raised for Christians by their care for the dead and by the performance of the Vigil in contemporary Australia.

The Liturgical Theology of the Rite and its nexus with Modern Multidisciplinary Death Studies
In the rituals surrounding death, liturgical theology must be attentive not only to the manner in which the Rites are expressive of the Paschal Mystery, how they communicate redemption and how they support full conscious and active participation, but they must also measure their success by how well they are communicative of Christian eschatological theology and the doctrine of resurrection. As Griffin notes 'liturgies went beyond reminding the living that they too would one day die and helped them to see that life so bound them to one another in Christ that the death of any person was part of the living and the dying of each other member of the community'.

This is a broad and deep scope and exemplifies the enormity of the work of the Second Vatican Council in the reform of the liturgy. Morrill identifies the Church’s symbolic order as comprising ‘Scripture, sacrament and ethics’. While the Vigil may only be a sacramental celebration, this symbolic order is nonetheless represented in the Vigil, where scripture and ethics are the theological bookends to its ritual action. As with many of the Rites of the Catholic Church, the General Introduction to the OCF is a rich resource of theological explanation.3 The predominant theological themes are identified as praise, thanksgiving, forgiveness, resurrection and eternal life, and the faith of the baptised in the Paschal Mystery. The key liturgical elements and symbols of the gathered Body of Christ, the Word of God in the Readings and Psalmody, the Intercessions, music and silence, are joined by the presence of the body of the deceased as the key symbolic locus.

Douglas Davies' work The Theology of Death, approaches the theological underpinnings of death as they find their bodily human expression in ritual, as well as in contemporary thought. In Davies' thesis, his 'key focus of reflection lies with the body, this matrix and medium of our beliefs and values'. Davies acknowledges that in the relatively safe societies of the modern West ‘by the twenty-first century death has become marginalised in everyday

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3. In addition to the General Introduction of the OCF, the Ordo Exsequiarum, 1969 is included in the OCF.
conversation and regular Christian teaching\textsuperscript{6} and encourages ‘embodiment as a theoretical perspective\textsuperscript{7} for theology ‘because it complements or offsets the unduly abstract and philosophical nature of much theological debate\textsuperscript{8}. Catherine Bell offers the ‘ritual body’ as a major analytic focus of ritual and “foremost of all metaphors” for a society’s perception and organization of itself.\textsuperscript{9} Bringing the fullness of 20\textsuperscript{th} and 21\textsuperscript{st} century theories of ritual into a full conversation with the Vigil’s history and contemporary practice is not possible in this article, but again, is an area deserving of greater research.

In approaching the Vigil, it is useful to interrogate the ritual structure and aesthetics to gauge the impact of the presence of the body in terms of its illumination of the theological themes expressed in the Rite. The Vigil has the scaffolding provided by the OCF, but the aesthetics of any Vigil, and its likely outcomes, are determined by the community performing the rite. The body as ritual and aesthetic focus in the Vigil, naturally brings us to questions of preparation and care for the body.

In what might be regarded as an unlikely turn of events, the methods of preparation of dead bodies in the modern era was dramatically affected by the American Civil War (1861-1865). The Civil War had soldiers dying far from home, but with the expansion of the railroads around the country, there was a possibility of bringing the dead home for burial, if the body could be sufficiently preserved for the journey. In true American fashion, there were entrepreneurs on the ground to ensure that that possibility could be realised, and an embalming trade was born. Nygard & Reilly note that:

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  \item the Civil War wrought, among other things, an increased acceptance in the American mind of the use of embalming and cosmetic restoration in the care of the corpse. In a practical sense, this one particular innovation had perhaps the greatest impact on the role of the family in the care of a deceased loved one, for it necessitated the use of a particular technology possessed, not by family members, but by the professionals of a rapidly expanding funeral trade.\textsuperscript{10}
\end{itemize}

Over the course of the last century, it would seem that our esteem for the ‘temples of the Holy Spirit’ (1 Cor. 6:19-20 NRSV) which we care for after death, has become contingent upon the body looking less dead and more ‘life like’, perhaps in order to satisfy a psychological need to avoid irrevocable fact of its death. Perhaps because we have just, over the course of time, accepted this industrial practice as the norm. There is an immense and ever-growing body of contemporary research on grief and bereavement. Multi-disciplinary scholarly journals have emerged in response to this growing area of research, including Omega, Death Studies, Pastoral Care and Counselling, Loss Grief and Care, and Mortality. The Handbook of Death and Dying\textsuperscript{11}, and The Handbook of Thanatology\textsuperscript{12} are two encyclopaedic texts which have condensed much of the contemporary literature in death studies. Both texts take seriously the inextricable links of religion and spirituality to any contemporary investigations of death. Kenneth Doka’s article\textsuperscript{13}

\begin{itemize}
  \item 6. Davies, 10.
  \item 7. Davies, 19.
  \item 8. Ibid.
\end{itemize}
in Volume I of The Handbook of Death and Dying charts the history and current state of the ‘Death Awareness’ movement. Doka asserts that Freud’s 1917 essay on mourning and melancholia was the modern genesis of the scholarly arena of death studies. Bert Hayslip, Jr.’s article on death denial charts the history of sociological, anthropological and cultural studies on ‘death denial’. It is this inherent human unwillingness to acknowledge death within life, which I contend is discouraging people from planning not only for their own death rituals and rites, but has more generally, seen fewer Catholics participating in the Catholic liturgical practices surrounding death.

Volume II of The Handbook of Death and Dying - The Response to Death addresses the appropriation of death and death care by the commercial sphere of the funeral director and the various products and services which have become associated with that industry, whose domain was previously that of the domestic or religious sphere. Morrill expresses this poetically as ‘mediating the miraculous in consumer culture’ and refers to Vincent Miller’s work, Consuming Religion: Christian Faith and Practice in a Consumer Culture. Here, Miller asserts that ‘promoting Christianity’s actual role in the lives of contemporary believers lies not in arguing and presenting doctrinal ideas but rather in analysing and transforming people’s life practices’. These practices being ‘social actions that have a profound power to form us as persons in ways in which we are not aware’. In a full and self-empowered Vigil, particularly when it is accompanied by the preparation of the body in the home, Christians can bypass some of the aspects of consumer culture in which the mystical and miraculous is overshadowed by the imperatives of economics. There are of course, many parish funeral ministry teams which operate to assist families through the preparation and celebration of the funeral rites. It would be interesting to know how many of these teams are involved in assisting with preparation of the body in the home of the deceased or their family, and with assisting the Vigil to be performed at that time. This is deserving of further research as well as further exploration of the processes and practical interventions for families and individuals who would like to pursue the celebration of the Vigil along with the care of the body at home by friends and family rather than, or in conjunction with commercial providers of funeral services.

The Vigil and its Performance in Contemporary Australia

As we have seen, it is overwhelmingly the rituals of the prevailing culture which determine the ways in which early Christians ritualised the mourning, preparation of the corpse and interment. Rutherford acknowledges the influence of prevailing culture in the experiential faith of early Christians but identifies the ‘reciprocal influence that the faith had on the way those Christians lived their lives’. It is this mutual reciprocity between the Christian liturgical practice and contemporary practices in caring for the dead which will guide my examination of the possibilities for the Vigil and its performance in contemporary Australia.

In exploring the performance of the Vigil in contemporary Australia, I constantly return to and reflect on paragraph 2 of the Ordo Exsequarium, 1969, Introduction:

- As they celebrate the funerals of their brothers and sisters, Christians should be intent on affirming their hope for eternal life. They should not, however, give the

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14. Doka, 50.
18 Morrill, 52.
19 Morrill, 52.
impression of either disregard or contempt for the attitudes or practices of their own time and place. In such matters as family traditions, local customs, burial societies, Christians should willingly acknowledge whatever they perceive to be good and try to transform whatever seems alien to the Gospel. Then the funeral ceremonies for Christians will both manifest paschal faith and be true examples of the spirit of the Gospel.21

This acknowledgement of the influence of time and place on Christian practices is important not only in practical matters pertaining to the rites surrounding death, but also to the psychological approaches to death and bereavement, which feed into our ritualization of the death event in contemporary society.

In exploring its own ideas about its place in the modern world, the Church contends in Gaudium et spes (hereafter GS)

- It is in the face of death that the riddle of human existence grows most acute. Not only is man tormented by pain and by the advancing deterioration of his body, but even more so by a dread of perpetual extinction. He rightly follows the intuition of his heart when he abhors and repudiates the utter ruin and total disappearance of his own person. He rebels against death because he bears in himself an eternal seed which cannot be reduced to sheer matter. All the endeavours of technology, though useful in the extreme, cannot calm his anxiety; for prolongation of biological life is unable to satisfy that desire for higher life which is inescapably lodged in his breast.22

Aligned with this statement from GS, it is proposed that a culture of death denial and death anxiety, has set up complex factors which have contributed to the underperformance of the Vigil within the Catholic faith in Australia.

When commencing investigations into the literature surrounding the performance of the Vigil, I was struck by the large number of works of fiction, poetry, musical works and works of visual art devoted to the theme of Vigil, or using the Vigil as a narrative device, and correspondingly, the relative lack of material specific to the performance of the Vigil in the contemporary Church.

In the years since Vatican II, the instrumental nature of the liturgy has been deemphasised and the spirit of SC, that Christian worship be ‘fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy’23 has been the focus of liturgical scholarship, ecclesiology and pastoral work24. Questions as to whether this ideal of Vatican II is being realised are ongoing25. SC encourages a process of discerning

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21. OCF, x.
23. SC, 14.
the sacred from within the inescapable bounds of the body. The Catholic rites surrounding death, in particular the Vigil, tied as they are to the human bodies, both living and dead, are a fertile area in which to investigate what, in fact, the ‘very nature of the liturgy’ is.

Rutherford notes in relation to the earliest Christians that ‘Belief in the sacredness of the human body, the mystery of Christ’s incarnation and resurrection, and the resurrection of the dead traditionally found expression in the care taken to prepare the bodies of the deceased for burial.’

As the Ash Wednesday liturgy reminds us each year, we are called to be present to the end of our mortal existence and contemplative of our eternity, which necessarily entails consideration of those whose mortal lives continue after we are dead. Whilst it may be neither wise nor noble to attempt to control the entirety of our memory in those who remain, it certainly is admirable to communicate to those we will leave behind, the procedures that we wish to be carried out in the immediate aftermath of our death. In Australia, beginning in the 20th century, there was a gradual but constant shift away from taking care of the dead at home, towards an industry devoted to the care of the dead which is now worth $1 billion.

Most body preparation is carried out in commercial spaces, where cost inevitably plays into the availability of the body to perform each ritual element of the OCF. Firstly, transport is required from the place of death to the commercial mortuary establishment (usually a funeral director), then from the commercial mortuary establishment to the location of the Vigil or viewing, then from the mortuary establishment to the location of the funeral, and finally from the location of the funeral to the place of interment. Additional costs at each of these stages might reasonably be seen as a disincentive for the carrying out of any stage that might be seen as superfluous.

There is an irony perhaps, that the Catholic funeral is somewhat of a liturgical flashpoint in the current era, where demands for personalisation and ‘celebrations of life’ are at odds with the theology of the Christian funeral. The Vigil, however, is viewed by liturgists as a rite which enjoys almost unprecedented pastoral flexibility. When performed together, the Vigil and the Funeral Liturgy can accommodate the participants’ requirements for personalisation as well as the ecclesial/liturgical requirements of the Catholic liturgy, in a pastoral success story. Aridas notes that the Vigil is ‘an opportunity for family and friends to show their concern by being present during the time of prayer. For those who are unable to attend the funeral mass because of work or other commitments, the Vigil for the Deceased offers the opportunity to pray with the family and to experience the healing power of God’s promise as the readings and the prayers are shared.’

What we are ultimately hoping to achieve by performing a Vigil also poses ethical questions in relation to the liturgy. Kevin Seasoltz offers a meaningful approach to the liturgy as virtuous act, and it is useful to reflect on the Vigil as ethical liturgy, in a Church which
needs to focus more than ever on re-establishing its ethical legitimacy, particularly in an era defined by the horrifying acts of abuse of children and vulnerable members of the Church. Compassion, consolation, financial equity and ecology are all important ethical considerations raised by the liturgical celebration of the Vigil. Embalming has significant ecological implications and this is something which must be considered as collateral damage from death avoidance.

I believe it is worthwhile investigating the possibilities for death literacy and home death care to improve the performance of the Vigil and exploring the grassroots movements working to increase these practices. Importantly, these grassroots movements are defined by their diversity. They do not arise from a single faith, political or ideological perspective, but a recognised commonality in human mortality, and the myriad ways in which the death event can be approached in contemporary contexts. In an interesting discussion centred on the theology of cremation as preparation of the body, as opposed to committal, John Lampard states, in relation to the washing of the body and other preparations, conducted at a funeral director’s offices ‘we do not feel the need to attend to watch this, or start again the ancient practice of saying prayers and Psalms as the body is washed.’ Lampard is writing from a Methodist liturgical perspective, but his statement here is one which finds some sympathy generally, in a world where death is increasingly commodified. Starting again those ancient practices might have some tangible and spiritual benefits in the twenty first century.

Undertaken with love is a resource from the United States which provides practical, hands-on information about setting up a home funeral committee within a faith-based or secular organisation. It deals with the practical matters of caring for the body of the deceased at home and refers to a vigil (either religious or secular) as part of the care for the deceased. As the manual states ‘It requires a willingness to be something of a pioneer in today’s hands-off society, but those who have chosen to reclaim this historical tradition confirm that the process is enormously healing and meaningful.

In Australia, grassroots movements centring around organisations such as The Natural Death Centre and non-profit funeral directors such as Tender Funerals, are providing encouragement to those who wish to care for their deceased loved ones at home or in a non-profit environment. The Bottom Drawer Book: The After Death Action Plan and Life is Changed, Not Ended: A Workbook for Preparing a Catholic Funeral, assist people in planning for their own funerals. Other organisations such as The Groundswell Project and

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31. Seasoltz, A Virtuous Church, 59-60.
The Order of the Good Death42 (in America), encourage the removal of taboos around discussing death and planning for death, through workshops, education, art and academic scholarship. These educators and activists attempt to ‘de-pathologize’ death in a death averse society. They offer reminders that in most cases, a corpse poses no threat to the health of those caring for the body and is not a source of dangerous pathogens.43 The time between death and the eventual disposal of the human body by burial or cremation, is a time limited, liminal space. Through workshops and education and de-stigmatisation of death-talk, Catholics could be empowered not only to plan their own Vigils44, but to work together as the Body of Christ in caring for the dead in their communities. In actions of prayer, lamentation, preparation, story-telling, and intimate care for the body of the deceased, we are constructing the very nature of liturgy, an exalted human activity, borne both of necessity and mystical love. It is not just life after our own death that we are hoping to secure through the resurrection theology prayed at the Vigil, it is a continued fullness of life for ourselves in a world which perishes and renews with a relentlessness that constantly threatens to destabilise us.

Is it possible that in the future, Australian parishes can become more accustomed and educated in care for the dead at home, adding to existing funeral ministries? Perhaps dioceses could consider operating small mortuary facilities? These are opportunities to enhance not only ethical liturgy, but equity and social justice issues in accessing funeral services.45

Critical Questions

If we acknowledge that there are now, and will continue to be in the future, Catholic Christians who do not choose a Catholic funeral liturgy for their deceased family member, for the reasons explained in Chapter 4.4, then the Vigil might be the Christian ritual which offers the family of the deceased a realistic place to ritualise the death of a Christian. The absence of a funeral liturgy might not be an ideal model from an ecclesial standpoint but, it may be a path of peace and love where the Body of Christ is nourished by prayer and healing, across the divides of the secular and religious.

Pope Francis’ Encyclical Laudato Si’46 calls Catholics to consider our place in creation and the roles and responsibilities that come with being a part of an interconnected web of life. Our rituals, as much as our theology, need to keep this as a touchstone. When we celebrate baptism, we are relying on the purity of the water as much as our prayers of petition. In the disposition of our bodies, there will inevitably be questions to grapple with into the 21st century. In what ways will our cemeteries need to change to accommodate an ever-growing urban population? Is it sustainable to chemically treat our dead bodies as a matter of routine? Will it be viable to utilise large amounts of energy to dispose of bodies through

42. The Order of the Good Death, http://www.orderofthegooddeath.com/
44. This type of workshop in relation to the preparation and celebration of the funeral liturgy is already facilitated by the ACU Centre for Liturgy - From death to new life: preparing and celebrating Catholic funerals https://www.acu.edu.au/about-acu/institutes-academies-and-centres/acu-centre-for-liturgy/pastoral-training
burning? Will there be other methods of disposition in the future which will align with the Catholic Christian theologies of the eschaton and eternal life? I look forward to following these challenges and evolutions in the human world and in the way we ritualise it as Church.

Reflections
This research has been largely conducted in 2021, the second year of the global COVID-19 pandemic. I had commenced research prior to the pandemic and today, death is being viewed from perspectives that had not been imagined as recently as eighteen months ago. The ordinary reality that the vast majority of corpses are not dangerous pathogens, and that care of the body at home is not dangerous, was suddenly under threat. The contagious nature of COVID-19 has disallowed both the presence of family and friends at the time of death, as well as in the preparation of, and time spent with the body. The front-line health workers who are tasked with treatment of those infected with COVID-19 have often had to take on the role of chaplain and emotional support, in as much as they can whilst carrying out their professional duties. 47 Government health experts are formulating policy in relation to the handling of bodies by funeral directors on an ongoing basis, as new data is received. 48 Funeral liturgies and gatherings of family have at various times throughout the pandemic, been severely curtailed as a result of restrictions on gathering to reduce the spread of the virus from person to person. Whilst there is not space here to even begin to analyse the implications of the pandemic on Catholic Christian rituals surrounding death, it would be impossible to conclude this essay without an acknowledgement of this most enormous of upheavals, and to offer up a prayerful hope for healing in this moment and moving forward into the future.

A Missionary Prayer: On Frenetic Times
By Glenn Morrison

I fear the world is in strange and unknown depths of calamity.
There is little cry for the dead amongst the living.
Where are the cries and lamentations?
The world interrupts grief with contradiction
Appealing with hypnotic relief that people can live without sorrow.
What then is the world, but bodies bent on excitement and wealth?

The idea of the present has become a god, an anonymous machine of quick pleasures.
Any future is but a projection of the present, pressures upon a precipice
Cracked and brittle, ready to sever and crash into an apocalypse of doom.
Cities now swell and mutate into dark opportunities for profit and inequality,
The better to keep the planet spiralling into frenzy and fear, darkness and control.
Look how the present paces with frenetic steps making people dazed, dizzy and deluded.

I want to be still and hope for a new world to taste the grace of the Spirit.
I want to find God’s house, to take a retreat and meditate upon Jesus’ proclamation,
‘The Spirit of the Lord is upon me, because he has anointed me to bring
good news to the poor’. He has sent me to proclaim release to the captives
and recovery of sight to the blind, to let the oppressed go free,
to proclaim the year of the Lord’s favour.’ (Lk 4:18-19)

This is all I need to know for just now, ‘to go and do likewise’ (Lk 10:37),
To reflect who are the ‘captives’, the ‘blind’ and the ‘oppressed’,
To ‘proclaim’ a little light of mercy so that salvation comes today.
Despite ‘calamities’ and ‘obstacles’, even with ‘afflictions’ and ‘hardships’ (2 Cor 6:3-4),
Robust St. Paul, the Saint of Missionaries, did not let imprisonment
Nor misunderstanding deter his will. Open me Lord and surprise me with boldness!

I want to learn the art of living, to rejoice and love, and learn from Christ.
I seem so blind to my own poverty in this frenetic, spinning and confusing world
Of trauma and change, pestilence and dark powers, spectres, censure and curse.
I must learn from the outcasts, to behold their face reciting what is so hard to hear,
‘I am hungry, I do not want to die alone, listen to me, to my cries for mercy,
For a little goodness and taste of justice.’ O Lord, melt my heart and mind!

I shiver to ask you Lord about the reality of poverty. Does it begin in loneliness or
Homelessness, or a lack of good health care, or even the inability to pray for others?
I know dignity and freedom are important as much as education and employment.
Yet, are these mere words fat with ideas, gluttonous with pleasures and measures?
Help me Lord to seek a portion of life and mission in a world fast approaching
The abyss of vanity and ruin. Instil in me a creed of repentance and confession.

Confess! Isn’t that it Lord! Repent with contrition, medicine for missionary conversion.
A frenetic world needs confessing, wrestling with angels like Jacob to demand a blessing.
Do not let go. I will hold on tight to any fragment the Lord left behind,
Search for any crumb of blessing falling from the Kingdom’s Table.
Meeting Christ is a good accident to have in life, a holy stumbling
To learn to be a missionary, to discover one or two wounds and be ready for service.
I want to dream about a world, a new one that Christ spoke about in the parables. Confess, yes, and then make bread with the leaven of hope and endurance. That no app or surveillance, or stale top stories and mouldy breaking news may spoil. May my dreams and confessions become prayers of discernment, hope for reform, wisdom. For the Church’s mission, reconciliation of a new Creation in Christ. In the name of the Father and Son and Holy Spirit, Amen.
At Worship with Thérèse of Lisieux

By Tom Ryan sm

What is at the heart of the spiritual teaching of Thérèse of Lisieux?
It is God who does the work, God who 'possesses' us. God, in Christ, loves each of us unconditionally. The Gospel of Jesus begins and ends there. Thérèse's life and writings centred on trust and confidence in the God of love.

What does this imply? The path of holiness is available to everyone—to the ordinary person, in any walk of life, within daily life. It is not for special people with 'special' vocations. Its core is the quality and depth of one’s love—from God, for God and for others. Again, Thérèse anticipates the universal call to holiness articulated in the documents of Vatican II.

How did this influence Thérèse’s attitude to worship?
The core of her faith was to become like a little child. ‘The ‘little way’ sums up her teaching. She uses the image of the elevator: of Jesus lifting us up with tender love. It is the child’s helplessness that is so enticing. When we come to God helpless and needy, that is irresistible in God’s eyes.

Towards the end of her life, we find a shift in Thérèse’s attitudes. It takes the form of a special gift of being able to identify with others.
This has its roots in the grace she received of truly experiencing what is like to have no faith, to be ‘in country covered by a thick fog’.49
The images, stories and truths of Christian revelation that had been the signposts and sustenance of Thérèse’s spiritual life lost their meaning, falling away ‘like so much dust’. Her faith became a ‘pure’ faith, one anchored in the desire to believe in the midst of darkness.
In the last eighteen months of her life, she experienced in the depths of her being what it was really like to share in broken, wounded and fallen human nature. She speaks of a ready sympathy for those who commit suicide—in her day a sign of utter despair and of unbelief. ‘If I had not had any faith, I would have committed suicide without an instant’s hesitation’.50
Towards the end of her life, she observed that the pain of choking fits, haemorrhages and intestinal gangrene was such that she asked her sister not to leave any poisonous medicines around her.

Again, she experiences a solidarity with unbelievers. ‘Jesus made me feel that there were really souls who have no faith’.51 Prior to this, she believed that if people rejected heaven or God, it was a deliberate rejection of divine grace, going against their inner convictions.
This was a significant shift in Thérèse, with important implications.
There may be forms of ‘unbelief’ that are made ‘in good faith’—an expression of conscience that is sincere, even if, misguided (which anticipates the Church’s position in Vatican II. She foreshadows a later growth in the appreciation of how the Spirit is at work beyond the boundaries of the Church. There are many people who seek an unknown God through a sincere search for what is true and good, namely, according to their lights.


51 Story of a Soul, 212.
To capture this, she draws on the rich and resonating image of table fellowship used by Jesus in the Gospels; of sitting at a ‘table filled with bitterness at which poor sinners are eating’ and that they are her ‘brothers’ (and, hence, she is their sister).\textsuperscript{52} Notice what is happening. Thérèse does not want to pray for sinners in expiation. Rather, as a companion, she wants to be with them to pray in their name ‘Have pity on us, O Lord, for we are poor sinners! [Luke 18:13].’

She wants to share in God’s redemptive love which participates with such souls in compassion. This finds its origins in her ‘Act of Oblation to Merciful Love’ made in 1895 in which she offered herself to be consumed by the ‘unknown, rejected’ excesses of divine love.\textsuperscript{53} How, then, does Thérèse’s share in the mystery of this redemptive love embracing unbelievers converge with the Church’s worship?

In the Intercessions for Good Friday, the Church prays for those who do not believe in Christ that they ‘find the truth as they walk before (God) in sincerity of heart’; and for those who do not believe in God that ‘they may find him by sincerely following all that is right’. In \textit{Eucharistic Prayer 4} the Church goes even further when it prays:

\begin{quote}
Remember those who take part in this offering, those here present and all your people, and all who seek you with a sincere heart.
\end{quote}

In this way, the Church’s prayer acknowledges how, through the Spirit’s call, all those ‘with a sincere heart’ participate [‘take part’] in the offering of Jesus to the Father. The Church prays not just \textit{for} them but \textit{with} them. In these examples we see, in the Church’s prayer, that, in a hidden, mysterious way, non-believers can be ‘associated with the paschal mystery’ in the Church’s worship.\textsuperscript{54} The Church is stating that there are people who, by their good lives, reveal an implicit love of ‘God in their hearts while not knowing him with their heads’.\textsuperscript{55} Does Thérèse’s growing conviction of being seated at the table of ‘sinners’ also embrace those who strive to live a good moral life and find the hidden God rather than the God articulated in conscious theism and religious faith?

Would Thérèse of Lisieux be surprised at this development in the Church’s awareness sixty years later with the Second Vatican Council and reflected today in the Church’s worship? Perhaps, it is now a Thérèse breaking bread with her loved brother and sister ‘sinners’, less around a table of ‘bitterness’ but more one of rejoicing—in the scope of God’s mercy and hospitality…

\textsuperscript{52} \textit{Story of a Soul}, 212.
\textsuperscript{53} \textit{Story of a Soul}, 180.
\textsuperscript{54} \textit{Gaudium et Spes}, par. 22.
For Reflection

1. What image do you have of Thérèse of Lisieux as a person?
2. Do these thoughts about her make a difference in how you see her? How so?
3. Do you consider that Thérèse of Lisieux might have something to offer people who find belief difficult or who struggle with life, even, to the point of thinking about suicide?
4. How do you respond to the way the Church includes in its worship ‘those who seek [God] with a sincere heart’?

May the changing moods of the human heart never blind us to God.
Music review
By Angela McCarthy

Annunciation Mass
Text: The revised Order of Mass, 2011
Music by Phil Murray
Self-published, Canberra, 2021
Email: phil.murray@grapevinie.com.au
Website: www.philmurraymusic.com

Phil Murray has been engaged in liturgical music since the 1980s and has a very contemporary lyrical style. His guitar expertise is apparent in the recording in a way that is not dominant but suits the style of the music well.
The revised 2011 texts for the Roman Missal have been used for the Order of Mass as well as one sequence and the Angelus. It is not clear why he has included these as there is no commentary about the music.
Listening to the recording while reading the music it became obvious that the recording is not in the same key as the written music. This is perplexing as the recording is very singable and is 3 semi-tones below the written music. Phil’s voice is excellent in this lower key but it is the same for congregations. Particularly with ageing congregations, hitting a high E is not welcome and sometimes not possible. Music for liturgy has to be hospitable as part of the pastoral judgement so perhaps a lower key, two semi-tones down would be better.
The Lord Have Mercy flows very well and the rhythm lends itself to the call and response format. In the written music the final phrase goes up to E and even though it gradually builds and it is only for a quaver, it is still too high for most congregations. The flow of the music harkens to Gregorian chant in a sense but is also very contemporary in its style.
Glory to God is a through composition which is what is intended liturgically. There is no repeated refrain. It is musically interesting but without much repetition it might take some time for a congregation to become familiar with the melodic variations. The chord sequences are interesting and flow beautifully. Phil has taken trouble to have the rhythm match the text which is very refreshing as that is not always the case.
Sequence is the sequence for Pentecost Sunday. Without any notes from the composer, it is not obvious why this is in the collection except that maybe it is required for his parish, the Canberra parish, Our Lady of the Annunciation. Once again, Phil has carefully matched the text (which is very ancient) with the rhythm of the music. The text has a particular metre that is repetitive and gentle, and the music matches it well. Phil has some interesting movements in the music with a series of key changes which will challenge some pastoral musicians, but it works well. Sequences are very ancient in the Catholic tradition going back to early Christian times when there were hymns that had particular metrical accents and numbers of syllables. Over time these became important but developed further in the ninth century. It was chanted after the Alleluia (now it is before the Alleluia). This is one of the places in the Middle Ages that the vernacular was used and the people allowed to sing and there were thousands composed.56 There are currently only five sequences in use but the ones for Easter Sunday and Pentecost are obligatory.57
Some current Mass settings do not have gospel acclamations but Phil has provided three: and Alleluia, and two Lenten responses, Glory and Praise as well as Glory to You. They are easy to sing and again carefully match the text. There is musical interest in the phrasing and

56 Edward Foley, From Age to Age (Collegeville, Minnesota: Liturgical Press, 2008), 209.
joy in the rhythm. It would have been good to include a chant for the verse that flowed easily from the response. Such chants can be very simple and therefore encourage the singing of each Sunday text which is strongly encouraged in Church documents.

*Holy, holy, holy* is very singable and has musical interest. There are musical phrases that are repeated and this works well. With acclamations in particular I prefer a shorter introduction so that the acclamation immediately follows the words of the presider but these introductions are short enough.

The *Memorial acclamations* are all present and the music is predictable and so will be easily learnt by any congregation. Phil’s use of occasional syncopation makes it musically interesting with a contemporary sound.

*Amen* follows similar melody use as in previous parts of the setting and this is useful for a congregation and gives the setting a sense of unity. In the written music the final phrase goes up to D but on the word *Amen* that will not be too difficult. Still, it is much more singable in the recorded key.

*Our Father* uses similar melodic phrasing and rhythm and is very singable. The contemporary feel and repetitions make it very accessible. It is excellent that the doxology for the *Our Father* is included.

*Lamb of God* follows the same pattern and again, it is very accessible.

*Angelus* is included in the collection possibly because it is important in the parish of Our Lady of the Annunciation. Like *Glory to God* there are many variations in the melody, and it would take some time for a congregation to feel confident in singing it. However, the contemporary feel in the rhythms and melody could ameliorate that and welcome the singers.

Phil has done the recording himself with voice and instrumentals with the assistance of KV Productions in the audio engineering. It is easy to listen to and that will aid congregations to learn the melodies. Since he has written all the parts in C major or A minor, it is accessible to parish keyboardists and maybe they can use the transposition button to bring it down a couple of semi-tones to help the congregation! It is well produced and a good addition to a parish collection.
Music review
By Mary-Anne Lumley

Mass of St Catherine of Sienna
Music by Lorraine Hess
Arranged by Ed Bolduc
Published by GIA Publications

‘Sing with reverence and boldness in honour of St Catherine of Siena’. ⁵⁸

Catherine of Siena, who lived in the fourteenth century, was given the title of Doctor of the Church by Pope Saint Paul VI and later declared by Pope Saint John Paul II a co-patron of Europe. During Catherine’s life Europe was troubled by plague and ‘political upheaval’ and, according to Dominican Toby Lees, the Church was challenged because the ‘Bishop of Rome was absent from his See, residing in Avignon’.⁵⁹ Lees describes the extraordinary influence of this young woman – who died at age 33 – ‘from her ministry to the poor of Siena, to the profound effect she had on the political situation of the time, not least in using her influence to persuade Pope Gregory XI to return to Rome from Avignon’. Lorraine Hess, composer of Mass of Saint Catherine of Siena, believes Catherine’s impact on the world, came from a life committed to deep prayer and a desire for serving others.

Hess is a mother, singer, music minister, recording artist and songwriter who resides in New Orleans where she is Director of Music Ministry at the Saint Catherine of Siena Parish. The Mass of Saint Catherine of Siena, published by World Library Publications, a division of GIA, is billed as having ‘energy, drive, beauty, and reverence [which] works well within contemporary liturgies’.⁶⁰ This setting is attractive and has a contemporary appeal due to the use of syncopation. The mass comprises musical settings for those parts of the Mass most usually sung in parishes: penitential act, glory to God, gospel acclamation, eucharistic prayer and Lamb of God. It includes the three eucharistic acclamations and a Lenten gospel acclamation. In her introductory notes, the composer suggests paying attention to the ‘deliberate tempo markings’, which include ‘gently’ in the penitential act to ‘lively with joy’ in the glory to God, indicating her sensibility for supporting the liturgical actions and words.

Composing a Mass setting presents a number of challenges. As well as accommodating the variable rhythms in non-strophic texts and adapting the mood to suit the liturgical action, the music needs to be singable, memorable, easily learned by an assembly – many of whom will not read music or view themselves as having a capacity to sing – and yet, not so easy that it becomes boring.

On the GIA website, the Mass of Saint Catherine of Siena is rated as moderately easy. The setting has a number of features which ensure it is very accessible. Primarily, the melodic range rarely moves beyond the interval of a sixth – and specifically between D and B on the treble stave. Not only is the pitch range fairly small, it also sits within a vocal range that is

comfortable for the majority of people. The pitch range is extended only minimally in the in the eucharistic acclamations, the great amen and the gloria. This will be an encouragement for the People of God to join in with singing.

Further features that make this setting very singable are that, apart from the eucharistic acclamations and the amen, the entry always begins on the same note, D, and the tune consistently follows a melodic motif, although the rhythm may vary. Additionally, each new section is introduced by a two-bar instrumental introduction, which is consistent throughout, except for the Lamb of God where the introduction is four bars. Such a sense of predictability in the music is helpful in enabling participation, especially by the assembly.

While contemporary ears are attuned to rhythmic variation and syncopation in music, it is this factor that gives Mass of Saint Catherine of Siena a ‘moderately easy’ rather than ‘easy’ rating. While not difficult, the assembly will require strong music leadership while learning this setting of the mass. This is particularly the case in the gloria which, unlike some mass settings, does not have a refrain. That said, Hess makes judicious use of repetition which makes for ease of learning.

A particularly commendable feature is Hess’s arrangement for the Lamb of God. According to the General Instruction on the Roman Missal,

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\text{The supplication Agnus Dei (Lamb of God) is usually sung by the choir or cantor with the congregation replying; or at least recited aloud. This invocation accompanies the fraction of the bread and, for this reason, may be repeated as many times as necessary until the rite has been completed. The final time it concludes with the words grant us peace.}
\]

The Lamb of God in Mass of Saint Catherine of Siena is clearly intended to reflect this instruction. Unlike many musical settings, Hess has only scored the words ‘Lamb of God … have mercy on us’ once, after which the repeat sign is added. That is followed by a key change leading to the final ‘Lamb of God … grant us peace’. Such an arrangement allows the first petition to be repeated for as long as needed during the breaking of bread while clearly indicating, with a key change, the final petition.

In the eucharistic prayer, a musical connection is established between the acclamation, which ends on a suspended dominant (A), resolving to the tonic (D) in the great amen. In this way, the integrity of the eucharistic prayer is reflected in the music.

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61 Figure 1 shows the starting note, the pitch range, the two-bar instrumental introduction and the melodic motif that begins most of the sung parts.


63 Refer to pages 28-30 of the choral/accompaniment score, GIA Publications - Mass of Saint Catherine of Siena - Choral / Accompaniment edition (giamusic.com)

64 Figure 2 shows the last bars of the eucharist acclamation, ending on the dominant; Figure 3 shows the great amen beginning on the tonic.
It is noteworthy that Hess has not included a setting for the doxology before the great amen, as it is often redundant. Some presiders either do not read music or do not sing; many presiders use the chant setting to sing the doxology. Regardless of whether the chant is spoken or chanted, the predictability of the two-bar introduction can lead the assembly into confidently singing the great amen.

While this mass setting is attractive with unison voices, harmonies add richness and beauty. Musical arranger Ed Bolduc has added choral arrangements that are effective but simple, frequently combining upper and lower voices. On the other hand, there is no scoring for descant which might be seen as regrettable. While many parish choirs lack a balance of SATB singers, there is usually a high proportion of sopranos, many of whom are happy to sing descant which, if judiciously used, can enhance the liturgy. The scored piano accompaniment is accessible for keyboard players of average ability. For guitar players (or keyboard players who prefer to use chords) the key of D makes for chords that are easily playable. Separate editions for the assembly, guitar and choir with keyboard accompaniment will provide for the needs of many parishes or schools. Audio MP3 album of the mass may be purchased for download and is available here.

*Mass of Saint Catherine of Siena* is a very ‘practical’ mass setting that appears to be born out of knowledge of the demands of the liturgy as well as musical experience with presiders, choirs and congregations. It’s energy, beauty and contemporary appeal belie what appears to be deep knowledge, experience and careful thought ground in personal experience. Ten years on from the introduction of the New Translation of the Roman Missal, which saw an array of new and recycled musical settings, the *Mass of Saint Catherine of Siena* is a worthy addition. It is highly recommended for any parish or school seeking a new mass setting that is accessible and appealing.
David Barry
Fr David Barry made profession as a monk of New Norcia in 1957 and was priested there in 1963. He then did further studies in theology at S. Anselmo in Rome, gaining the S.T.L. He later gained his BA (Hons) in Classics from UWA (1975) and the Dip.Ed. from Murdoch Uni (1979). He spent 1997 teaching English in China, and 2002 doing archival research in Europe for his monastery’s archives. Since 2010 he has been part of a small team working on Bishop Rosendo Salvado’s Diaries, first transcribing from digital scans of the originals, then translating them (they are mainly in Spanish) and finally preparing very detailed indexes for the many hundreds of people and the many place names mentioned. He hopes to complete a thorough review of the translation and the people index in 2022. It will be someone else’s task to finalise copy editing and proof reading of the more than one million words of text and notes, and the several hundred pages of indexes containing thousands of diary page references. David still leads the occasional weekend retreat at the monastery and offers spiritual direction and conferences there. He spends some time most days working in the orchard of the monastery.

Mary Coloe
Mary is a Professor of New Testament within the University of Divinity. She is also a member of the Presentations Sisters of Victoria with many years of teaching in secondary schools and then at Australian Catholic University, before moving to the University of Divinity. Mary has also taught in Berkeley, CA.; Boston College, MA; and Jerusalem. She offers in-services for teachers in schools, workshops for Parishes, and talks for Spirituality in the Pub. She was appointed for seven years to an International Dialogue between the Catholic Church and the Church of Christ, as part of the work of the Pontifical Council for Christian Unity. For more information visit her webpage https://www.marycoloe.org.au/.

Chris deSilva
Dr Chris deSilva is a liturgical musician whose activities include singing, composing, choir direction and parish music ministry. He has served the parish of Bedford/Inglewood in Perth for more than thirty years and is currently involved in both the music ministry and the RCIA process there. He has been the Musical Director of the Julian Singers in Perth for more than fifteen years. As Music Consultant to the Perth Archdiocesan Centre for Liturgy, he supports parish musicians and facilitates music workshops for them. His original compositions are available from his web site, www.laudamus.com.au

Anthony Doran
Anthony Doran is priest of the Archdiocese of Melbourne, currently Parish Priest of Strathmore. Prior to entering the seminary, Anthony was a secondary school teacher, teaching in country and suburban schools in Victoria. Ordained in 2003, he has held various appointments in suburban and country parishes. He completed further studies in Liturgy, focussing on the Rite of Dedication of a Church. He has written for Liturgy News, The Summit and The Australian Journal of Liturgy. He is the immediate Past President of the Australian Academy of Liturgy, and a member of Societas Liturgica, the international society for liturgical study and renewal. Since 2017, he has been a member of the Board of the Catholic Development Fund for the Archdiocese of Melbourne. He has undertaken the Foundations of Directorship Course of the Australian Institute of Company Directors is an Affiliate Member of the AICD.
Alessio Loiacono
Alessio Loiacono is a teacher in the Catholic school system in the Archdiocese of Perth, an organist and is also the Music Field Officer for the Centre for Liturgy- Archdiocese of Perth. He also facilitates workshops for Catholic Education Western Australia. He holds a Bachelor of Music Education (UWA) and a Masters of Religious Education (Notre Dame). Away from music, Alessio enjoys going for walks, coffee and going to the movies.

Mary-Anne Lumley
Mary-Anne Lumley is currently liturgist and teacher of Religious Education at John XXIII College in Mount Claremont, Mary-Anne has worked across TAFE, secondary and primary education sectors. Over several years in Perth and the UK, she has been involved in music ministry as well as preparing and celebrating liturgy.

Michael Mangan
Michael Mangan is a composer, educator and liturgist who is based in Brisbane. A former specialist music teacher, he has composed over 250 pieces which are widely used in Liturgy and Religious Education programs in schools and parishes throughout Australia, New Zealand, Canada and the USA. Michael tours extensively each year presenting concerts and workshops for students, teachers and parish musicians and speaks and performs at conferences and events throughout Australasia and North America. His music is published in North America by GIA/WLP. Michael holds a BA (Mus), a Grad Dip Ed (Arts Ed) and an M. Theol (Liturgical Studies). He is a member of the Australian Academy of Liturgy, National Chair of the Australian Pastoral Musicians Network, and Leader of Music Ministry at All Saints Catholic Parish in Brisbane. In addition to his commitments with Litmus Productions, Michael works as Liturgical Education Consultant with Liturgy Brisbane.

Angela McCarthy
Dr Angela McCarthy is an adjunct senior lecturer in theology at The University of Notre Dame Australia, Fremantle campus. Her first degree from Sydney University included work in Biblical Studies and Fine Arts. After time spent rearing a family, Angela resumed secondary teaching and further studies in theology and education in 1993 at Notre Dame and was awarded her PhD in 2007. Since then, she has completed a further Research Masters in Theology in the field of Scripture, art and theology. Angela has published in the areas of liturgy, icons, art and theology, liturgical music, educational practice and theological aesthetics. She is the former editor of the Australian Journal of Liturgy, a member of the Australian Academy of Liturgy, Chairperson of the Mandorla Art Award, a member of the Chamber of Arts and Culture WA and the Fellowship of Biblical Studies, and the editor of Pastoral Liturgy.

Gerard Moore
Professor Gerard Moore is the Principal and CEO of Broken Bay Institute – the Australian Institute of Theological Education. His most recent publications are Earth Unites with Heaven: an introduction to the Liturgical Year (Melbourne: Morning Star 2014), and The Disciples at the Lord’s Table: Prayers over Bread and Cup across 150 Years of Christian Church (Disciples of Christ) (Eugene: Wipf and Stock, 2015). He is also a member of the Charles Sturt University Public and Contextual Theology Research Centre.

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Tom Ryan
Fr Tom Ryan is a Marist priest living in Sydney, Australia. He has been involved in tertiary theological education and adult faith formation for many years and held honorary positions in theology at the University of Notre Dame Australia and the Australian Catholic University. Since 2005, he has been a Judge on the Regional Marriage Tribunals in both Brisbane and Sydney. Apart from chapters in books, he has published numerous articles in theological journals both national and international. His recent book is *Shame, Hope and the Church: A Journey with Mary* (Strathfield, NSW: St. Pauls, 2020).

Debra Snoddy
Dr Debra Snoddy originates from Ireland and currently is a lecturer in Biblical Studies at the Catholic Institute of Sydney teaching both Hebrew and Christian scriptures. She has a Doctorate in Sacred Theology as well as being a Doctor of Philosophy and has other degrees in Science and Theology. Her areas of research interest are Johannine studies, Hermeneutics and Exegesis, Biblical Christology, Biblical (Pauline) Anthropology, Facilitation and Adult Pedagogy. She has worked in pastoral renewal and is a professional facilitator. She is a member of the Research Group for the Study of the Johannine and Pauline Literature at the Faculty of Theology of KULeuven, Belgium as well as the Australian Catholic Biblical Society, the European Biblical Association and the Irish Biblical Association. Publications include the co-authoring of *Parish Pastoral Councils: A Formation Manual*, (Dublin: Veritas, 2010) as well as numerous articles in national and international journals.

Joe Tedesco
Joe Tedesco has been involved in tutoring and teaching theology for over ten years at the University of Notre Dame Australia and at the Centre for Faith Enrichment in the Archdiocese of Perth. He completed Masters level studies focusing on scripture and Christian anthropology. He recently completed a thesis in the area of Wisdom Literature and its relationship to moral theology.

Samantha Wegner
Sam Wegner has a BA from Macquarie University and has written the essay under review as her capstone research project in fulfilment of the requirements of a Master of Theological Studies at the Australian Catholic University. After several years of employment in Executive roles with the Law Society of NSW, Sam took time off to have children. At that time, she commenced a Master of Theological Studies at ACU. She was awarded the ACU Centre for Liturgy Postgraduate Scholarship in 2017. Sam has recently undertaken sessional roles in the National School of Theology at ACU and looks forward to further research in liturgical and sacramental theology in coming years.
Artwork

This issue also includes artwork by Tricia Walsh. Her beautiful and clear graphical style is published in two books, *Graphics and Prayers for Feasts and Seasons* and *Graphics and Prayers for Ordinary Time*, both published by John Garratt Publishing. © Used with permission of the publisher.
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<td>Thirty-Third Sunday in Ordinary Time</td>
<td>13 November</td>
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<tr>
<td>Our Lord Jesus Christ, King of the Universe</td>
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Introduction
In the Gospel Jesus turns his face resolutely towards Jerusalem, where his fate will be at the hands of power and priesthood. It enables us to see the cost of discipleship, a theme reflected in the passing of the prophet's mantle from Elijah to Elisha.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you came to show us the way.
Lord, have mercy.

You call us to follow you.
Christ, have mercy.

You bought us freedom.
Lord, have mercy.

Collect

The oration
O God, who through the grace of adoption chose us to be children of light, grant, we pray, that we may not be wrapped in the darkness of error but always be seen to stand in the bright light of truth.

Our prayer is the first of three which we encounter in Ordinary Time that have come from the worship of the Church of Milan. Some borrowing from the so named Ambrosian Rite is not too surprising, considering that the ancient liturgy had close parallels to that of Rome and was also Latin based, and more recently that Pope Paul VI, the ultimate revisor of the Missal, had been the Archbishop of Milan prior to his election as Bishop of Rome. The original setting of the oration are the prayers of fasting and preparation for the feast of Pentecost. In Milan, Pentecost was seen as an appropriate time for baptism, and the collect is replete with baptismal imagery.

The prayer reminds us that we respond to God within a relationship established by God. It is at divine invitation that we are adopted as children and live in the light. The vocabulary is evocative of the great acts of God: creation, the incarnation, the resurrection, the sending of the Spirit and baptism.

We live according to the divine will when we engage wholeheartedly and continuously in the truth revealed by God's light and splendour, including loving our neighbour and behaving in
righteousness. The step away from God’s adoption is to be enveloped by darkness, loss of direction, the abandonment of hope, sin and eternal death. This is not the will of God for the baptised. (Gerard Moore)

First Reading
1 Kings 19: 16b, 19-21
At the call of Elijah, and on the will of God, Elisha burns up his old life and follows the call to be prophet of God.

Responsorial Psalm
Psalm 15: 1-2, 5, 7-11. R. cf. v.5
You are my inheritance, O Lord
The psalm reminds us that our only need is for God. Elisha followed God’s call but as Jesus discovered, others can find it difficult.

Second Reading
Galatians 5:1, 13-18
Our freedom comes in the guidance of the Spirit.

Gospel Reading
Discipleship is resolute, unpredictable but committed.

Reflection
Our first reading is a story of prophetic succession where we have two of the great figures of the Hebrew bible together, and the exchange has a somewhat terse character. There are a few things to unpack first up. The prophet is one who speaks the mind of God: rather than foretells the future; the prophet speaks the will of God into the present. With Moses, Elijah is seen as the greatest of the prophets, and so his successor too has importance in the religious imagination of the people. Elisha will live up to this. The episode is under the direction of God: true prophets are called by God and speak and act the divine will. Elijah and Elisha are true prophets. Elijah accepts the concept of succession. His prophetic gifts are not his to own and retain. He is one who does the will of God, and there is a time for this to pass to another. There is a side lesson here for all of us: our leadership, our ownership has its time, and it is important to be able to let go. The narrative however picks up on the obedience of Elijah. In the transition, Elisha has a choice. Yet he is not entirely free. To walk away from the will of God as delivered by the prophet is no small thing, and the prophets often speak of how they are compelled to speak. So, there is choice, and there is an initial hesitancy in Elisha, with a desire to say farewell to his parents. Elijah looks askance at this, and the anointed successor understands the calling and breaks with the family. In true prophet style, that is unpredictable to those outside the mentality, Elisha makes a definitive break with the family, burning the plough, cooking the oxen and feeding meat to the servants. He is leaving the family a clear message that he is no longer theirs but belongs with Elijah as a servant. This reading is set for us as an accompaniment to the Gospel. Elisha’s is a stark calling, and he responds definitively. Yet there are points in it that stand well in their own right. The need to be able to let go is part of Elijah’s own journey. Nor does he get to choose his successor. This is not always an easy lesson for parents, leaders, anyone in a community. I suspect it is not a straightforward reality for anyone engaged in the Plenary Council. There has to be trust in God’s doing. With this, Elisha strikes out on his own path. He goes from having servants...
and livelihood and wealth to being the servant of a wandering ageing prophet. He embraces
the choice to take up the divine plan. It is an unembellished reading but one full of drama
and conviction.

The readings from the New Testament literature often do not match the Gospel, but there is
a happy resonance here. It is built around freedom, but to embrace the freedom God offers
is to embrace love of neighbour. There is also here the correlation between freedom and the
movement away from selfish desires and mere pleasing of ourselves. Within this is the
ongoing teaching of Paul that being in God is not equated with obeying the Law, but rather
obeying the Spirit. And so, in this passage from Galatians, the Apostle brings together four
dynamic concepts. Freedom in the Spirit is evidenced in love of neighbour and unselfishness
rather than greed and self- satisfaction.

Whereas with the Elijah/Elisha passage there is a sense of call and radical response, here
with Paul there is the freedom that comes with obedience to the Spirit and its evidence in a
life of love.

For some scholars, the first sentence of our Gospel is one of the most telling in the Gospel,
and perhaps in the life of Jesus. It looks innocent enough, but it signals a transition in the
mindset of Jesus. Across his ministry there is given to us a sense that he will one day
confront ‘Jerusalem’, the city itself and the powers that reside there. Luke captures that
moment in Jesus’ own thought with this single line that he resolutely determined to journey
to the Holy City. It is worth being mindful here of the great journey narrative in this Gospel.
Jesus is not going on a mere pilgrimage to the city but is taking a step in the divinely driven
journey from Galilee to Jerusalem (and onwards to the whole world in the Acts of the
Apostles). This sentence is the moment of acceptance by Jesus that his fate is not in his
hands, rather he is obedient to the divine will. In a sense, we have here the beginning of the
Passion.

It follows then that the next set of passages are about discipleship. Jesus’ obedience and
resolute stance are the context for following the master.

The disciples do not fare well in the first story, one of rejection by the Samaritan village. The
villagers have a narrowed vision, deeply wrought into their culture and faith, and cannot
move beyond it to accept Jesus. Jerusalem is not their religious capital, and they cannot
accept that Jesus would take that route. Yet the response is not fire and destruction. They
are left free, but with their own decision. Discipleship does not presume acceptance, nor
offer damnation.

The second story places discipleship before stability. Following Jesus has unexpected twists
and turns, and there is no guarantee of rest. The animals may fare better.

The third and fourth encounters are somewhat of a pair and are written up with reference to
the Elijah/Elisha story in the opening reading. Discipleship is forward looking. It is to journey
with Jesus, not to look behind at what is left. It is a choice with effort: it is to put a hand to the
plough. It is to proclaim the Gospel.

Returning to the opening words of the passage, discipleship is to follow as Jesus himself
followed: to turn towards Jerusalem and not to look back.

With the thrust of Pope Francis towards missionary discipleship, these readings carry some
of the characteristics that are entailed in taking up this challenge. Discipleship is under the
example of Jesus. Our discipleship mirrors his. It has hard moments and difficult choices.
Yet it is not damning or self-righteous. There is something about ‘letting go’ that
characterises our reading for today. Though these are not the only characteristics of
following Jesus, they are put before us this week as a reminder that the setting of
discipleship is the Passion. We need also be mindful that the setting of the Passion is the
Resurrection.
Prayer of the Faithful

Introduction
Through the voice of the psalmist, we declared ourselves to have God as our inheritance. Therefore, we have the desire to offer our needs to God.

Petitions
Let us pray for the leaders of our Church: Pope Francis and all the clergy, lay and religious leaders. May they always see eternal life as our inheritance and help us to achieve it through their prayer and example.
(Pause) Lord hear us OR We pray to the Lord.

Let us pray for the leaders of our world that they will work towards peace and always discourage war. May they find purpose in love of their own people rather than power over many.
(Pause) Lord hear us OR We pray to the Lord.

Let us pray for the Plenary Council members that they will work courageously towards resolutions that will make for positive change in the Church in Australia.
(Pause) Lord hear us OR We pray to the Lord.

Let us pray for all those who find it difficult to follow Christ. May they find a place for the Holy Spirit in their hearts and have the strength to turn to Christ.
(Pause) Lord hear us OR We pray to the Lord.

Let us pray for all those who are suffering from the pandemic: physically, economically or spiritually. May they find strength and peace through others to move to a better way of living.
(Pause) Lord hear us OR We pray to the Lord.

Let us pray for those who suffer from the results of climate change. May they find a way through the trauma with the help of good neighbours.
(Pause) Lord hear us OR We pray to the Lord.

Let us pray for ourselves that we will work towards becoming a more Christ-centred and missionary church.
(Pause) Lord hear us OR We pray to the Lord.

Conclusion
God our Father, we bring these prayers with the understanding that they will be answered through the power of the Spirit and in the name of Jesus, the Christ.
Amen.
Music selections by Alessio Loiacono and Chris deSilva

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<th>AOV2</th>
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<th>AOVNG</th>
<th>GA</th>
<th>CWB</th>
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<td>Come and follow me</td>
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<td>For the journey</td>
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<td>For you are my God</td>
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<td>Jesus Christ, you are my life</td>
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<td>Lord of all creation, to you be all praise</td>
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<td>O Christ, the great foundation</td>
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<td>Praise God, from whom all blessings flow</td>
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<td>Prase to you, O Christ our Saviour</td>
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<td>Seek ye first</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

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Music selections by Michael Mangan

Children of the light (SYJ) [CHILDREN: Gathering, Recessional]
A life of love (TT/SYJ) [Gifts, Recessional]
Love God, love each other (LCC) [CHILDREN: Gathering, Gifts, Recessional]
Introduction
As the Australian church takes up the challenge of discipleship, our readings offer a series of perspectives on the abundance of divine love, the centrality of the cross and the power of healing entrusted by Christ to the community. Today we also celebrate national Aboriginal and Torres Strait Islander Sunday.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you call us to be your disciples.
Lord, have mercy.

You bring us peace and mercy.
Christ, have mercy.

You gift us with your Spirit.
Lord, have mercy.

Collect

The oration
O God, who in the abasement of your Son have raised up a fallen world,
fill your faithful with holy joy,
for on those you have rescued from slavery to sin you bestow eternal gladness.

The collect is a petition for joy. In the prayer the community, in the light of Christ's self-abasement, reflects upon God's gracious act of raising up all creation. This specifically is seen to include the rescue of humanity from servitude to sin. The petition for eternal gladness matches the rescue itself: slavery to sin would have been a permanent state without this divine intervention. The prayer is built around a number of contrasts. The abasement of the Son leads to the raising of a fallen world. The state of slavery is in contrast to that of holy joy. This joy on earth is heightened when seen in light of the coming state of eternal gladness. In the ancient sources this joy is associated most particularly with worship and devotion. Our celebrations ought to be characterised by joy! (Gerard Moore)
First Reading
Isaiah 66:10-14c
The prophet Isaiah teaches us of abundance of God, and the love with which it is shared, through the image of overflowing breast feeding of the mother to her infant.

Responsorial Psalm
Psalm 65:1-7, 16, 20. R.v.1
Let all the earth cry out to God with joy.
The first reading and the psalm rejoice in what God provides which heralds the rejoicing of the disciples in the gospel.

Second Reading
Galatians 6:14-18
Paul’s mission is based in the cross, and discipleship is understood by the Apostle as bearing the marks of Christ on his body.

Gospel Reading
Luke 10:1-12, 17-20
The Gospel continues the theme of discipleship and makes a number of points that are important as the Australian Church wrestles with the challenge of missionary discipleship.

Reflection
The poet Isaiah offers us a vision of the reign of God. The abundance of God, and the love with which it is shared, is captured in the overflowing breast feeding of the mother to her infant. This is the abundance of the divine, this is the self-giving of God, this is the warmth and love and comfort which characterises the reign of God. This is a symbol of the power of God.
It is this image of power that ties the reading from the prophet to the Gospel. There the seventy-two, sent in pairs, feel the power of the Spirit as they cure the sick in the villages to which they are sent.
Our continuation this week from the Letter to the Galatians fits well with the discipleship themes in the Gospel. It brings to the fore some other aspects of being a missionary, as understood by Paul through the trials of his own life.
Paul’s mission is based in and of the cross. It is freed by the cross from the limitations of merely following the Law and opens onto a new creation. For Paul discipleship in Christ has a cost, and is a promise of a new future. In the present, however, it means bearing the marks of Christ on his body. An interesting parallel to this is our own deep practice of marking our bodies with the Sign of the Cross: we begin most of our prayers with this embodiment of the Cross.
The Gospel continues the theme of discipleship and bears a number of points that are important as the Australian Church wrestles with the challenge of missionary discipleship. There is a question here from Jesus to us about who are disciples and who are entrusted with the message. For too long the Australian Church has understood discipleship in terms of the apostles and of their successors, the clergy. It is not the only model, as Jesus makes clear. There is something of a play in the number 72, and its factor-based resonance with the 12 tribes of Israel and the 12 apostles. Jesus is willing to send out ‘others’ and to empower them.
It is not a naïve sending! There are rules for disciples that still make sense today, if not more so. First up, they are authorised and then allowed the freedom to be ministers; they are trusted. And they are sent in pairs. This is a communal effort, but also a wise one. The
fellowship keeps them strong in faith and is a hand brake on possible abuse. The missionaries stay in the first house they enter: they are not to go seeking the best place or move to another house when they get a better offer! The true missionary is content with what God provides, not with what their appetites seek or any misplaced sense of importance. Their journey is one of dependence on God: they take no gold and eat what is set before them.

Not all the missionary advice is consistent. In our reading last week, the Samaritan village was left alone, even though it rejected Jesus. This reading offers a second approach: those who do not accept the offer of the missionaries are treated as Sodom. This aspect of the text may require more appreciation and discernment!

Interestingly the pairs bring healing. They cure the sick. Curiously there is no interrogation on Jesus’ part about what they preached or how they set about proclaiming the message. Rather the key focus is on presence and healing. With this, the disciples recognise that they brought the power of the name of Jesus. This theology of the divine name is not so strong in our theological imagination but is a recognition that in speaking in Jesus’ name, they are speaking in the name of God. With this is their own sense of what Jesus has done: he has given them power, and they have brought healing and the Spirit. These intrepid missionaries have experienced the in-bringing of the reign of God and have been its agents. Their journeying has been a success.

It is worth bringing together the different strains from the readings as the real work of the Plenary Council begins the Second Assembly. The first reading and the Gospel both hold a vision of the reign of God. We have the abundance, self-giving and love of the breastfeeding mother, and the subjection of the bad spirits to the healing hands and words of the seventy-two. There is the trust of Jesus in his followers, and an empowerment of them to heal beyond our current ecclesial boundaries. And with Paul we have a missionary spirituality around the Cross: we bear the Cross of Christ in our bodies. There is much here for us as we pursue the call to be missionary disciples.
Prayer of the Faithful

Introduction
We are called to be fruitful in our discipleship and so we place our needs before God.

Petitions
Let us pray for the Plenary Council members as they begin the Second Assembly this week. May they have the courage to hear what the Spirit is saying and work for the strengthening of the Catholic Church in Australia that it will become more Christ-centred and missionary. 
(Pause) Lord hear us OR We pray to the Lord.

Let us pray for the Universal Church as Pope Francis leads us towards the 2023 Synod. May the whole Church hear the call of the Spirit to be missionaries to the world as we journey together.
(Pause) Lord hear us OR We pray to the Lord.

Let us pray for all Aboriginal and Torres Strait Islander people. May they, as the first carers of this land, be respected, valued and drawn more fully into the life of our Church. May the Plenary Council resolve to listen and respond to the voice of First Nations peoples.
(Pause) Lord hear us OR We pray to the Lord.

Let us pray for world leaders that they may focus on the care of people through the ongoing traumas of pandemic, war and climate change. Give them strength of vision and clarity to see the needs of people rather than power and wealth.
(Pause) Lord hear us OR We pray to the Lord.

Let us pray for those who work to build the environment in which we live. Give them the grace to be creative and to serve the true needs of the people who will inhabit the buildings to work, study or live.
(Pause) Lord hear us OR We pray to the Lord.

Let us pray for all those who suffer at the hands of others through domestic violence, racism, ageism, sexism or condemnation of any kind. May their burdens be eased through the growth of tolerance and love in our community.
(Pause) Lord hear us OR We pray to the Lord.

Conclusion
Loving God, We rejoice in your abundance and know that you will listen to these needs we bring in prayer through the power of the Spirit and in the name of Jesus, the Christ.
Amen.
Music selections by Alessio Loiacono and Chris deSilva

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<tr>
<th>Title</th>
<th>AOV1</th>
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<td>We have no other boast</td>
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<td>We will bring your peace</td>
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<td>When I survey the wondrous cross</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

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Music selections by Michael Mangan

Sing out with joy (FWS) Based on Ps 65/66 [Gathering]
Mercy shall be yours (DOM) [Gathering, Recessional]
Taste and see

(FWS) Based on Ps 33/34 [Communion]
Introduction
The reign of God is marked by compassion and mercy. In the eyes of Jesus, to do this is to live! Today the Bishops of Australia call us to celebrate the Apostleship of the Sea.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you are the Word of God.
Lord, have mercy.

You teach us to love God and neighbour.
Christ, have mercy.

You draw us to the Father.
Lord, have mercy.

Collect

The oration
O God, who show the light of your truth to those who go astray, so that they may return to the right path, give all who for the faith they profess are accounted Christians the grace to reject whatever is contrary to the name of Christ and to strive after all that does it honour.

The meaning of the prayer rests in the petition that those who have made Christian profession may be kept from following errant ways. Their Christian profession is a public reckoning by which they reject their former straying from God’s way, acknowledge divine truth, and are now known by the name ‘Christian’. This name, however, must not only be professed but necessarily lived out appropriately. What is inimical to it must be shunned, and what is appropriate to it must be carried out. The confidence of the baptised that God will grant their petition stems from their faith that Holy One constantly works to enable those who stray to return to the truth.

The historical and liturgical contexts of the prayer bear this out. Gelasius I (d.496), the probable author, was engaged in a polemic with Christians who publicly defended and participated in the festival of the Lupercalia. He notes with abhorrence that even though God had brought pagan Rome from its errant ways to the true path, those who now bear the name Christian were intent on taking up the pagan celebrations. For Gelasius, Christian profession involves the renunciation of sacrilegious beliefs (the power of the ancestors to bring salvation) and practices. This is lived out both through rejecting festivals and rites that are contrary to baptismal commitment and by doing what is appropriate.
In the liturgical tradition, however, the prayer has been consistently used as a collect in Easter, with its reminder of Easter baptisms present and past. This offers the possibility of a different perspective. The invocation of God's universal salvific will echoes the paschal mystery being celebrated. The image of light recalls the splendour of the resurrection through which the darkness is illuminated by the truth of Christ. It recalls Christ's triumph over all that leads to darkness, sin and perpetual death. As the prayer stands in the Missal of Paul VI, it carries a significant ecumenical dimension. By praying for all who profess the name Christian, the collect links the local community gathered in the eucharist with the whole body of Christian believers. The oration envisions the Christian people as all those who have undertaken baptism, and who profess it with congruent behaviour. (Gerard Moore)

First Reading
Deuteronomy 30:10-14
Moses offers the foundational teaching of the entire law of God: to love the Lord with all our heart and all our mind.

Responsorial Psalm
Psalm 68:14, 17, 30-31, 33-34, 36-37 R. cf. v 33
Turn to the Lord in your need, and you will live.
All our needs will be met by God's compassion and love if we but turn and follow the law which is compassion itself.

Second Reading
Colossians 1:15-20
Paul teaches that Christ is at the centre of creation, at the centre of the community of faith, and at the centre of peace, inviting us to be compassionate and merciful.

Gospel Reading
Luke 10:25-37
A question designed to entrap Jesus allows him to tell the parable of the Good Samaritan and offer us a timeless view on love of neighbour.

Reflection
Moses, the lawgiver, is revered as the greatest of the prophets. In our opening reading he is offering the foundational teaching of the entire law of God: to love the Lord with all our heart and all our mind. For Moses, this is not a far-off goal, a mysterious teaching or a quest. It is here and now present to the people, impressed in our hearts and mouths. We do not have to go to distant places to find it, but rather we need to find ourselves doing it. The reading is placed here as an introduction to the Gospel, where the fulfilment of the Law is not found in the most challenging of quests but in discovering what is in our hearts and acting with compassion.
Our reading from Paul is an excerpt from the great hymn of thanksgiving that spans across the first chapter of Colossians and spills into the second. While there is little connection to the Gospel, it provides an interesting contrast to the narrative of the Good Samaritan.
Here is the teaching of Christ at the centre of creation, at the centre of the community of faith, and at the centre of peace. This is the one who invites us to be compassionate and merciful.
While our Gospel is so well known, there are aspects that make us uneasy no matter how many times we hear it. The storyline is quite simple; however, the structure and the context keep us on the back foot.

We cannot forget that the whole episode begins as a test for Jesus. It ends as a test for us! The scholar, like so many leading figures in the gospels, sets out to trick Jesus. We are unsure of the motives, but they are not based in fair mindedness or true curiosity. There is something of sneer as the Law-learned local attempts to take to task this so-called teacher from the outer regions of Galilee.

As we can see from today’s first reading the question is not that hard. Perhaps the scholar was hoping to open up a discussion on the components of the many laws, and force Jesus to be identified with some fringe group or ideological camp, and thus limit the power of this teaching. However, Jesus gives that deeply biblical reply, one that is dear to the heart of all the people of Israel, one that is from Moses the greatest of the prophets. Still, in the heat of the confrontation it is often hard to come up with such good clear responses.

The embarrassment of the scholar does not lead to shame and silence but to bluster and cover up: the question of who is my neighbour is disingenuous. It does, however, allow for Jesus to tell one of the great stories of mercy. It is also slightly loaded. The scholar of the Law hears in the story that it is the religious officials have no compassion. The people also hear that a figure ostracised by the Law understands the suffering of the innocent and responds with kindness, generosity and commitment. He cares for the hapless traveller, pays his bills and guarantees against further costs. The victim is not blamed, and nor does the Samaritan ask whether anyone had passed him by and left him unattended. Here we see an approach to the Law, its servants and scholars being put to the test and found wanting, all because the scholar did not have an understanding of the Law that matched that of the Galilean.

Jesus does nothing to release his accuser from his embarrassment. The story is confronting, and is followed by a precision delivered question: so who is the neighbour of the man robbed? The scholar is afforded a moment to save face, but it is truly an opportunity for conversion. Answering for all of us, he replies the one who has mercy. Caught up in the story we too are now part of the crowd, and Jesus’ admonition to the listeners now includes us as hearers — go and do likewise.

I am writing this in the midst of an election campaign, a space where disingenuous questions abound. There almost seems to be a race not to care, and there is a mimicking of US political rhetoric around the shift in the sense of who is a victim. By the time you read this there will be an elected government of some stripe or another, and the bustle of leadership and its attendant posturing and politicking will go on.

Whatever the result, the missionary disciples of Jesus will need to call upon this reading as a moral compass. The reign of God is marked by compassion and mercy. In the eyes of Jesus, to do this is to live! Uninterested in who has passed by, or what they will say, our mission is to pour oil and bind wounds, offer comfort, transport, and commitment to those cast by the way. There is no false victimhood here, but attention to the suffering and ongoing guarantee towards their healing.
Prayer of the Faithful

Introduction
We are called to follow God’s law in our heart and as we do that, we increase in confidence to bring our needs to God.

Petitions
We pray for the leaders of our Church in Australia who have been engaged in the Plenary Council this week. May they have the openness to hear the voice of the Spirit and help us all to become a more missionary Church.

(Pause) Lord hear us OR We pray to the Lord.

We pray for world leaders as the global community continues to face the challenges of war, famine, the pandemic, food insecurity and climate change. May they find ways to work together for the sake of all people.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those engaged in the Apostleship of the Sea. May this special ministry care for all who come by ship as workers from other lands and who truly are our neighbours.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all mothers and babies who are at risk of violence, poverty and neglect. May our community reach out with missionary strength and purpose to help alleviate their suffering and give them security and love.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who come to our lands by sea whether as workers, refugees, asylum seekers or visitors. May they find compassion and neighbourliness in the Australian community.

(Pause) Lord hear us OR We pray to the Lord.

We pray for ourselves as God’s people. May we follow Christ’s call for us to be missionaries in our world and not centred on our own needs. May we be full of compassion for our neighbour.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion
God of love and compassion, into your care we place these needs. We make this prayer through the power of the Spirit and in the name of Jesus Christ.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

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<td>Christians, let us love one another</td>
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<td>For the fruits of this creation</td>
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<td>Lord of all nations, grant me grace</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

**Psalm 68:** Turn to the Lord in your need, and you will live.

**Psalm 18:** The precepts of the Lord give joy to the heart.

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Music selections by Michael Mangan

*Your words* (FWS) Based on Ps 18/19 [Gifts]
*Whatever we do* (DOM) [Gathering, Communion]
*Love God, love each other* (LCC) [CHILDREN: Gathering, Gifts, Recessional]
17 July 2022
Sixteenth Sunday in Ordinary Time
Reflection by Patricia Gemmell

Introduction
Hospitality is the theme that links the first reading and the gospel, but who is the host and who is the guest? In each reading extravagant human hospitality is overwhelmed by the graciousness of God. The psalm and second reading remind us of what our lives might look like if we seek to make our home in God. Ultimately, all the readings speak of our deep hunger for God’s living Word.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you are the Word of God.
Lord, have mercy.

You teach us how to listen.
Christ, have mercy.

You draw us into the life of the Trinity.
Lord, have mercy.

Collect

The oration
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.

This is the second collect introduced into the Ordinary Time Masses from the liturgy of ancient Milan. Its original liturgical setting was as an oration during the days of fasting, vigil and petition in preparation for the feast of Pentecost in Milan. The prayer was well crafted for such an occasion, with its references to the fervour of the community’s faith, hope and love, its vigilance and perseverance, and the observance of the divine commands such as fasting, prayer and petition. This immediacy and specificity are now obscured with the prayer nestled into Ordinary Time. This leaves the ‘commands’ as open to broader interpretation and somewhat less touching on our actual lives. Nevertheless, the strength and persistence which enable vigilant observance of divine mandates is a product of the faithful’s passion for the virtues of faith, hope and love. Both this fervour and perseverance are gifts of God’s forgiveness and clemency.
First Reading

Genesis 18:1-10
Abraham is visited by three angels, but who is this visitation really for?

Responsorial Psalm
Psalm 14:2-5. R.v.1

_The just will live in the presence of the Lord._
We are challenged to see that our relationship with God demands right relationship with others.

Second Reading

Colossians 1:24-28
In this reading, perhaps written by Paul from prison in Rome, or written by one of his followers shortly after his death, the writer exhorts us not to lose faith.

Gospel Reading

Luke 10:38-42
In today’s gospel we hear the familiar and much-loved story of Martha and Mary.

Reflection

Early Church fathers saw the story in the first reading as a foreshadowing of the doctrine of the Trinity, and indeed the narrator shifts disconcertingly from singular to plural. 
_The Lord appeared to Abraham...he saw three men standing near...he ran to meet them... “my Lord,” he said...“you shall refresh yourselves,”...they ate...“Where is your wife Sarah?” he asked him...Then his guest said..._

Later we learn that one of the three men is indeed the LORD God, and the two others are angels. Andrei Rublev’s now famous icon of the Trinity is based on this story – the three men with angel wings sit in a circle around the table, with Abraham’s house, the oak of Mamre and a mountain in the background. In the centre of the table is the dish representing Abraham’s banquet.

In the hottest part of the day Abraham’s welcome and hospitality are well and truly extravagant— he _runs_ to meet the strangers, offers them a little bread for refreshment but then _hastens_ to Sarah (no doubt resting in the tent), tells her to _hurry_ and knead three bushels of flour (a huge amount), then _runs_ to the cattle to choose a calf himself, orders his servant to cook it, and serves it up with cream and milk. There is a real sense of urgency in his desire to please and detain his guests. You have to suspect that somehow Abraham recognised early on that these men were no ordinary strangers. Indeed, his request, “My Lord, I beg you, if I have found favour with you, kindly do not pass your servant by,” makes good sense if understood as his plea to God to spend some time with him. It is a humble utterance that belies a deep desire for intimacy with God.

Ironically, this visitation is not for Abraham. It is for Sarah. Although she remains hidden in the tent throughout this episode, it is she whom God enquires after, and it is to her that a son is promised. God sometimes calls when we least expect it, even in places of obscurity, surprising us with overwhelming generosity. Sarah will be the mother of Israel. This is a God who goes beyond all that we could ever dream of or ask for.
Mountains are places of human and divine encounter, so dwelling on God’s holy mountain means to live in the presence of the Lord. In Psalm 26, the psalmist sings, “There is one thing I ask of the Lord, for this I long, to live in the house of the Lord all the days of my life.” We know this as our longing too and today’s psalm tells us exactly who it is who will achieve this – those who are just. The psalmist sets out a detailed job description. It is an array of moral and ethical precepts that challenge us to examine our consciences and strive to do better. Relationship with God depends entirely on our relationships with others.

In the letter to the Colossians, the suffering Paul refers to is that of being in prison, though he may also be well aware that he is soon to die. It is a reminder that suffering is part of the Christian life, but Paul is also expressing his love for the people to whom he is writing. Because he loves them, he is happy to suffer and even to die for having brought God’s message to them. In seeking to strengthen the faith of the Colossians, Paul evokes the image of the church as the body of Christ – they belong to a communion of believers in a great mystery, the mystery of “Christ among you, your hope of glory.”

There is a power in Paul’s conviction that is hard to resist. He has suffered so much so that they might believe. They have been given so much training and instruction in wisdom. The message is one of hope and glory. How could they possibly give up their faith? In my lifetime, preaching on today’s gospel about Martha and Mary has shifted from the predictable homily on the superiority of the contemplative life to much more nuanced explorations of the text. This is due in part to the emergence of feminist theology but also to the much wider explosion of biblical scholarship since Vatican II.

Many are the women who have instinctively sided with Martha in this story and thought she was right to complain about having to do all the work. No doubt this was the reflection of an era when the woman of the house usually did all the housework. Jesus certainly did rebuke Martha but calling her twice by name suggests he did so gently.

Martha is clearly the head of the household and takes her responsibilities very seriously. Mary chooses to do otherwise and sits at the Lord’s feet to listen to him. Although service and especially service of the Lord are highly valued in the Christian disciple, there are a few problems here for Martha: we are told she is distracted with all the serving, and she worries and frets about so many things. Not so good. She has failed to see that only one thing is needed. What is that one thing? It’s not crystal clear. In listening to this gospel, it may be up to you to discern in the context of your own life.

Mary got it right – whatever it was. What might it be in the context of this particular story? Being your own person and making your own decisions? Listening to Jesus? Being receptive to the word of God? Learning what it takes to be a disciple? Living in the presence of the Lord? Showing true hospitality? Seeing to the real needs of another? Loving attention? All of the above, maybe?

In Luke’s gospel, this story comes right after the parable of the Good Samaritan. Does that parable cast some light on Martha and Mary? Is Martha like the priest and Levite, too busy with her duties to attend to Jesus, who at this point knows he is on a journey to meet his death in Jerusalem? Is Mary like the Good Samaritan, the one who truly sees Jesus in his need for more than just refreshment?

We carry within us aspects of both Martha and Mary. In this technological age we are all distracted, at least some of the time. We have many good reasons to worry and fret. However, if we let our lives be dominated by distractions and worries, we may fail to be attentive to the one thing necessary. Sometimes Jesus just wants us to sit with him in silence and contemplation. His own life is an example of how the active life was balanced by times of quiet prayer alone with God.
Jesus’ disciples are men and women of action. Love demands action and our world desperately needs us now to be active in love. In Laudato Si’ Pope Francis calls us to both a contemplative and prophetic lifestyle. We must learn to be both Mary and Martha, choosing at times silent, listening and receptive prayer, not as an escape from action, but as the very foundation for it. We could well ask ourselves, would Abraham have recognised his guests if he had not been resting in the heat of the day?

A WOMAN NAMED MARTHA WELCOMED JESUS.

Lk 10:38
Prayer of the Faithful

Introduction
In the reading from the letter to the Colossians we are called to keep faith. Therefore, in faith let us bring our needs to God.

Petitions
We pray for the leaders of our Church, especially Pope Francis, as well as our clergy, lay and religious leaders. May they continue to work through the process of the Plenary Council with faith and love.
(Pause) Lord hear us OR We pray to the Lord.

We pray for global leaders that they will actively seek to bring peace to their own countries and work for peace in the world.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who suffer from sexual exploitation through trafficking, domestic violence or other forms of abuse. May we all reach out with compassion to do what we can to help alleviate their suffering.
(Pause) Lord hear us OR We pray to the Lord.

We pray for ourselves that we may be open to the Spirit and listen as we are called to be Christ-centred and missionary in everything we do. May our communities increase in missionary outreach to those of other faiths and those of no faith.
(Pause) Lord hear us OR We pray to the Lord.

We pray that the created world gifted to us by God will be respected and protected from environmental damage. May we all actively assist each other in better ways of living in the natural world.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those from our community who have died and those who mourn them. May their mourning be eased by the love and compassion of those around them.
(Pause) Lord hear us OR We pray to the Lord.

Conclusion
Faithful God, knowing you answer our prayer, we offer these needs through the power of the Spirit and in the name of Jesus, the Lord.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

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<th>Title</th>
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<td>I come with joy, a child of God</td>
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<td>The church of Christ, in every age</td>
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<td>Whateover you do</td>
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<td>When we listen</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

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Introduction
Our readings open us to the centrality and necessity of petition and prayer to God, setting this within the unfathomable depths of divine generosity. Today our church calls us to celebrate grandparents and the elderly and also Bible Sunday.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you draw us to the Father.
Lord, have mercy.

You teach us to pray.
Christ, have mercy.

You strengthen us with your Spirit.
Lord, have mercy.

Collect

O God, protector of those who hope in you,
without whom nothing has firm foundation, nothing is holy,
bestow in abundance your mercy upon us
and grant that, with you as our ruler and guide,
we may use the good things that pass
in such a way as to hold fast even now
to those that ever endure.

There is a deep sense of sacramentality underpinning this prayer. God, our protector, ruler and guide gives good things and helps us to use them so that their good is realised in us. However, there is also a more particular sense derived from the history of the prayer. The petition to hold onto the good things that pass originated from a prayer of Pope Vigilius (d.555), prayed in Rome during the year 537 as the besieged city anticipated the defeat of the Arian invader Witiges and the consequent lifting of the siege due to a fresh injection of troops on behalf of the Romans. The pope was anxious that in the rush of victory the population should remain mindful of the things that were both good and also a foretaste of life in the divine city. In particular then, the good things that pass are the liturgy, the fasts, and the divine mandates. To partake in them on earth is to have an experience of the unchanging joy of eternal life. Another feature of the prayer, so typical of the collects, is the way in which God is understood as intimate to the life of the community, offering continuous protection, guidance and leadership. Even in the midst of calamity, God is seen as close, merciful and abundant. (Gerard Moore)
First Reading

**Genesis 18:20-32**
Our first reading sets intercession as an essential part of Israelite prayer, a form of prayer heard by God openly and responded to with generosity.

Responsorial Psalm

**Psalm 137:1-3, 6-8. R. v. 3**

*Lord, on the day I called for help, you answered me.*
The psalmist shows clearly the intercessory prayer of the Israelites and the deep confidence in the God of compassion and generosity.

Second Reading

**Colossians 2:12-14**
In Christ our transgressions are forgiven.

Gospel Reading

**Luke 11:1-13**
The Gospel teaches of the unbounded generosity of God, inviting us to be generous disciples

Reflection

We begin our reflection with the first reading. This wonderful, if not unusual passage, is set alongside our Gospel as an illustration of the importance of prayer, and how our petitions are heard by God. It is a slightly odd juxtaposition, and one that does not do full justice to the episode.

There is a primal quality to the reading, one that shows the easy relationship between the divine being and Abraham, with a closeness reminiscent of Adam and Eve both in and out of the garden. The text comes from the deep recesses of Israelite faith and carries an important teaching. The human Abraham is daring to bring to God the very tenets of divine justice that God has taught Abraham! For the peoples of the ancient near east the gods were above justice and could not be called to account by creatures. Not so here, where integrity is a characteristic of the divine being. If God’s justice is to be taken up by the people, it must also be evidenced in the actions of the divine one.

Abraham’s is a brave discussion, marked by politeness and a degree of cunning. Ultimately if forty just people are to be saved, then as the bargaining continues it is apparent that each and every just person deserves to be spared. Clearly as the story progresses it is easy to see that Abraham is looking out for the safety of his nephew Lot, however he is also learning to understand that justice is integral to the nature of God.

In terms of prayer, the reading sets intercession as an essential part of Israelite prayer. It is a form of prayer heard by God openly and responded to with generosity.

Our Pauline text is the next in a series of excerpts from the Letter to the Colossians. It is a remarkable statement of God’s love for us in Christ, a love so faithful that it remained constant despite sin and is marked by forgiveness. It is God who loved us first and removed any barriers between God and creation. In setting this with our first reading, we see here another level where the justice of God is underpinned by the love of God. This is another
reason to be confident in the role of petition: our prayers are heard by one who loves us unconditionally.
The Gospel reflects the generosity of God. Jesus is asked about prayer, and his response is around petition. It is a further development of the approach we heard earlier from Abraham. The patriarch works slowly to uncover the justice of God. Jesus goes further, setting prayer and petition in the context of the goodness of God and the closeness of God to us. It is a picture painted with warmth and underpinned by the gift of the Holy Spirit.
The reading opens with Luke’s version of the Lord’s Prayer. It is a shorter, starker version than that of Matthew, and brings out quite clearly a dynamic within petition. Jesus is insistent on the generosity of God, encouraging us to seek and to knock. At the same time this petitionary impulse also has a conversion impetus. As we seek forgiveness, through the Lord’s Prayer we pray to become more forgiving. The generosity of God is a reminder that our calling is to be like God, particularly emulating the forgiveness we have received. As a consequence, the master teaches us to pray for forgiveness that we will forgive those in our lives. It is not difficult to see that the petition for our daily bread is equally a moment when we realise that we are to share the bread we have been given.
There is a point to be made with the language of the Lord’s Prayer. Jesus teaches us to pray, and in this, folds us into his relationship with God. To capture the closeness of this belonging Jesus names God as ‘father’, and uses images based in this to build our trust in God: what father among you would hand his son a snake ...
Yet the image of God as father is only one amongst so many in the scriptures and is an invocation used only rarely in the Latin tradition of missal prayers. Jesus’ point is not to privilege male gender but to highlight the depth of the relationship.

Knock and the door will be opened to you.
Lk 11:9
**Prayer of the Faithful**

**Introduction**
The psalmist exudes confidence in God’s generosity and so we offer our needs and the needs of our community.

**Petitions**
We pray for the leaders of our church; Pope Francis, all the clergy, lay and religious leaders. May they always show us how to deepen our relationship with God through prayer and contemplating scripture.

(Pause) Lord hear us OR We pray to the Lord.

We pray for world leaders who struggle with their own human weaknesses as they work in a troubled world. May they find strength in recognition that they are not alone and that there is a greater source of power beyond themselves.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who help bring the Bible into people’s lives. May their dedication to the Word of God help to bring the message of the Gospel to people throughout the world and may we work towards better knowledge and use of the Bible in our lives.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the people who are suffering from war, famine and upheaval in their home countries, particularly the elderly who are displaced and without any resources. May our generosity to organisations be fruitful in helping those most in need.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all grandparents and elderly people that their wisdom and life experiences be valued and honoured. May those who care for them accept the responsibility with grace and dignity and find that they are gifted in the effort of caring.

(Pause) Lord hear us OR We pray to the Lord.

We pray for families who live without access to grandparents. May they find intergenerational relationships of value within their communities and find benefits for all who participate.

(Pause) Lord hear us OR We pray to the Lord.

**Conclusion**
Loving God, your son Jesus taught us to pray, and taught us that what we ask will be granted, and so we offer these needs in his name and through the power of the Spirit.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

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<th>Title</th>
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<th>AOV2</th>
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<td>Always on this first of days</td>
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<td>To you, O Lord, I lift my soul</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 137: Lord, on the day I called for help, you answered me.

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Music selections by Michael Mangan

Merciful (DOM) [Gifts]
Knock, knock (SHOF) Based on Lk 11:9-10 [CHILDREN: Gathering, Recessional]
Mercy shall be yours (DOM) [Communion, Recessional]
31 July 2022
Eighteenth Sunday in Ordinary Time
Reflection by Gerard Moore

Introduction
In the Gospel Jesus asks what we treasure. This matches well with our Colossians passage which calls us to set aside greed for a life in the image of God. We are challenged about what our baptism commends to us?

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you call us to be poor in spirit.
Lord, have mercy.

You lift us up to the Father.
Christ, have mercy.

You show us the way to life in you.
Lord, have mercy.

Collect

The oration
Draw near to your servants, O Lord,
and answer their prayers with unceasing kindness,
that, for those who glory in you as their Creator and guide,
you may restore what you have created
and keep safe what you have restored.

The main thrust of the prayer takes its focus from the faithful's acclamation of God as their 'creator' and 'guide'. In light of this, they are confident that God will be present to them and grant bountiful assistance. In particular they request that God, in divine government, restore and preserve as restored, what God has created. However, the broader liturgical usage of the terms 'creator', 'guide', 'restore' and 'keep safe' bespeaks a far richer understanding of the oration. Together they put forward God's entire economy of creation, salvation and renewal. 'Creator' and 'guide' point to the point to the original creation narrated in Genesis, the ongoing creation of all that is good, and to the recreation in Christ of sinful humanity and sin-damaged creation. Implicit in the divine creative activity is God's continuing care and maintenance of what God has established in love. God's governance and preservation denote the consolation, inspiration, direction, healing and sanctification that God provides to protect the faithful from sin and to lead them to eternal life.
In the ancient sources the prayer was used in Lent, highlighting the need for restoration and God's ongoing preservation. There is also a strong historical link to the vicissitudes suffered by the Christian citizens of Rome during a siege by the Arian king Witiges in 537. In light of
that it is not surprising that the restoration of an original order of peace and security be uppermost in their minds. If God restores it, then God can also be depended upon to preserve it. (Gerard Moore)

**First Reading**

**Ecclesiastes 1:2, 2:21-23**

What profit comes to us for all the labour of our bodies and the anxiety of our hearts?

**Respensorial Psalm**

**Psalm 89:3-6, 12-14, 17. R. v. 1**

In every age, O Lord, you have been our refuge.

The psalm encourages us in a similar vein to Ecclesiastes to know that all we really need is God.

**Second Reading**

**Colossians 3:1-5, 9-11**

God’s love sees differently, and in baptism we are invited to take on those eyes.

**Gospel Reading**

**Luke 12:13-21**

Jesus the prophet asks us what we treasure, and how our actions reflect this.

**Reflection**

We begin our reflection with not the most encouraging reading from one of the more discouraging books of the scriptures. The passage is set to allow for a larger discussion of the Gospel, where Jesus warns about the lure of riches and their ephemeral nature. Our sacred author has a depressed outlook, yet there is a wisdom here that is hard to shake. We are not masters of what transpires next. The fruits of our labour and effort are not always ours to enjoy, and even our labour and effort can be a constant source of sorrow and grief. Within this is the question of where we place our ‘profit’. It is not an easy question, rather something of a constant in our lives that we work through differently as we approach different milestones in our living. Our experience has a way of winnowing through our experiences, and exposing our own particular ‘vanities’.

We have with our Pauline text something of a parallel with the Qoheleth reading. It is not quite an antidote to the drumming sense of ‘vanity’ we have just encountered, though it delves into the sources of our hope. There is a strong baptismal character at play here. The entrenched divisions are swept away, and we now see each other as God sees. Looking through the eyes of the creator and recognising the image of the creator in each person means that our discriminations, prejudices, classifications and racial profiling are deceitful. God’s love sees differently, and in baptism we are invited to take on those eyes. For Paul immorality, greed and desire are earthly. As common as these are in us, they are placed against a new set of behaviours in Christ. These are, of course, only real when practised in our lives on earth, but they reflect the deeper calling of living in God.
Not only is it a new way of seeing but a new way of living. Past practices are no longer authentic. The new self has a converted heart. It is linked now to the love of God. It seeks to live within this love, and so works to subdue those things that take it away from this. We live now raised in Christ.

There is a spirituality here that ameliorates the depressive weight of Qoheleth. When done in Christ, our actions have meaning though this is not always clear. Sometimes our ‘deaths’ are reflected in the prism of Christ’s own death, our suffering in his suffering. The life of Christ reveals patterns and events that allow us hope. This accepting the pattern of life through Christ is an ongoing conversion: it is not always straightforward or easy yet works into us as we take on the new self.

Qoheleth is reflecting more than this, and his text is perhaps an extended lament. We are challenged this week to hold these two experiences and be aware of those around us who are held within them.

Our Gospel begins with a demarcation dispute. While the family member wants justice the dispute is around the role of Jesus. He is not a judge but a prophet. His role is not to solve all problems but to speak the word of God into situations. Throughout the Gospels Jesus constantly is on the look out to avoid being boxed into situations that are not part of his prophetic role. He will not divide up riches, but rather speak to their burden and effect on the soul.

What does life consist of, and what is the place of possessions? Jesus works into these questions through a response to the disinheritied brother and a warning about riches. It is worth taking a theological and political reckoning here. Jesus does not praise the accumulation of wealth. Yet this praise for being wealthy has become an oft repeated theme in our political dialogue and our theological environment. As with the teacher, the point is around where our heart lies and what distorts it from the love of God. In other parts of the Gospel Jesus will set out the dangers of reliance on money and love for riches. Here he is taking up the theme of vanity in Qoheleth. In life is our role to tear down small barns and build bigger ones? And in the coming of inevitable death, the wealth stored up belongs to another, which the beginning of the reading suggests can be an ongoing source of tension and trouble.

Rather the prophet asks what we treasure. This matches well with our Colossians passage which calls us to set aside greed for a life in the image of God. What does our baptism commend to us?

To whom will all this wealth of yours go?
Prayer of the Faithful

Introduction
The readings encourage us today to know that all we really need is God, but we offer the following needs of our community and the needs of our world.

Petitions
Let us pray for the leaders of our church, Pope Francis, all the bishops, clergy, religious and lay leaders. May they lead us through the Plenary Council and the Synod in 2023 with faith, hope and love.
(Pause) Lord hear us OR We pray to the Lord.

Let us pray for the leaders of the world. May they find ways for peace, not war, and use resources to alleviate the poverty of their people.
(Pause) Lord hear us OR We pray to the Lord.

Let us pray for all educators. May they work hard to develop themselves and their relationships with those they teach so that they can journey together towards valuable goals based on love.
(Pause) Lord hear us OR We pray to the Lord.

Let us pray for those who work on the land to provide food for nations throughout the world. May they receive the rain that they need to nurture the earth and may they also be wise in their care of the land.
(Pause) Lord hear us OR We pray to the Lord.

Let us pray for our community. May we be inspired to love people more than riches and become more missionary in our use of our resources.
(Pause) Lord hear us OR We pray to the Lord.

Let us pray for those who suffer. May those who suffer the effects of war and famine find support in the charitable organisations that can reach them and may we be generous in our support of their work.
(Pause) Lord hear us OR We pray to the Lord.

Conclusion
Loving God, you are our beginning and our end, we place these needs before you, through the power of the Holy Spirit and in the name of Jesus, our Lord.
Amen.
Music selections by Alessio Loiacono and Chris deSilva

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<tr>
<th>Title</th>
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<th>AOV2</th>
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<td>All people that on earth do dwell</td>
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<td>Be thou my vision</td>
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<td>In every age</td>
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<td>O Christ the great foundation</td>
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<td>O God, our help in ages past</td>
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<td>Seek, O seek the Lord</td>
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<td>To live like Jesus</td>
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<td>We live and love your word</td>
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<td>What does the Lord require</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

**Psalm 89: In every age, O Lord, you have been our refuge.**

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<th>Psalm 89</th>
<th>CWB</th>
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Music selections by Michael Mangan

The bread of life (SHOF) Based on Jn 6:35 [Communion]
Introduction
The Christian life is not passive or indifferent. It is marked by active readiness, built on faith and trust, and is able to respond at any moment to the voice of Christ. This week is also Vocations Awareness Week in Australia.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you call us to a life of faith.
Lord, have mercy.
You show us the way to the Father.
Christ, have mercy.
You are life for the world.
Lord, have mercy.

Collect

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<th>The oration</th>
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<tr>
<td>Almighty ever-living God,</td>
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<td>whom, taught by the Holy Spirit,</td>
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<td>we dare to call our Father,</td>
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<td>bring, we pray, to perfection in our hearts</td>
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<tr>
<td>the spirit of adoption as your sons and daughters,</td>
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<td>that we may merit to enter into the inheritance</td>
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<td>which you have promised.</td>
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This prayer is the third collect from the liturgy of Milan to be introduced into the Vatican II inspired revision of the Missal. Nevertheless, though taken from the worship of that city, it is a prayer that was also used in Rome, and probably originated from there. Besides its interesting journey amongst the ancient sources, the prayer has some features of great interest. It is one of the very, very few collects that speaks of God as 'Father'. Even more unusual is its explicit mention of the Holy Spirit, a rarity amongst the entire genre of collects.

In fact, this prayer is a restored version of the Milanese and Roman original: in the 1975 Latin Missal of Paul VI, the reference to the Holy Spirit had been expunged! However, the original prayer related the bringing of hearts to perfection through participation in worship.

That original connection remains excluded from our contemporary version.

The oration is richly Pauline, inspired by Rom 8:14-17. Through the presence of the Spirit within them, the baptised are the adopted children of God, their Father. This same Spirit enables the faithful to pray to God as Father, accompanies their prayers to the Father and testifies that these are the prayers of the adopted children. Entry into the promised inheritance is associated with the perfection within them of the spirit of adoption. In the larger
context of the prayer’s vocabulary and references, their baptism is brought to fulfillment through pure worship, the renewal of their bodies and minds, living out the new life of baptism, and sharing in Christ’s sufferings. (Gerard Moore)

First Reading
Wisdom of Solomon 18:6-9
The first reading is an excerpt from a larger script which recounts God’s saving might. The magnitude of the ills that befall the Egyptians illustrates God’s power, underlined further with the Lord’s sparing of Israel.

Responsorial Psalm
Psalm 32:1, 12, 18-20, 22. R. v. 12
Happy the people the Lord has chosen to be his own. Today’s Psalm is a song of praise acknowledging how blessed the people of God are to be in special relationship with the Lord.

Second Reading
Hebrews 11:1-2, 8-19 or Hebrews 11:1-2, 8-12
The second reading teaches on the importance of faith and hope using the example of Abraham and Sarah. Such faith and hope allow one to build a life on the promises of God, promises that only come to fruition as we respond and trust that which is not fully present.

Gospel Reading
The time and place of Jesus’ final coming is unknown. This is an extension of a fundamental truth that we cannot know the entirety of God’s future movements. We must not be lulled into laziness or apathy simply because we are not able to know the time and place of Jesus’ coming.

Reflection
The parable told in today’s Gospel reading warns of the accountability that will come with Jesus’ return. The teaching is that the time or place of the end times and Jesus’ return is unknowable. While we wait for the completion of all things, for the final act in the story of the salvation of all, it can seem dark and even pointless. We are not to succumb to the darkness but remain people of purpose, dressed and ready to respond to Christ at any moment. To have our ‘lamps burning’ providing light to the places we live. The interpretive process often extends to being prepared to respond rightly and with moral fortitude to any unforeseen events which surely come our way as we live this side of the culmination of all things. On its own, it can all seem a bit nervous and frightening. To be ‘on our guard’ for the one who comes ‘like a thief in the night’. To be alert and awake to anything happening at any moment. It would seem that there is no kicking back, relaxing and watching the world go by for the Christian life. Of course, such a heightened sense of alertness that some might draw from the reading needs to be tempered less we miss the point entirely. Psychologists tell us that it is a natural and useful instinct to respond to the unknown with heightened awareness and alertness. However, it is unhealthy to remain in that ‘crisis response’ state for the long term. Is Jesus asking us to go against that need to live a ‘normal’ existence? Is Jesus suggesting that we remain tightly wound, on high alert, in crisis mode at all times, such that we never get ‘caught out’ and find ourselves doing the wrong thing and the wrong time?
Clearly the answer is no. Jesus does not want alertness to the point of paranoia. We know this because there is an accompanying theme that comes with today’s Gospel reading. It rests on the interrelated themes of hope and trust.

The first reading is a little cryptic to our ears as there are many cross-references embedded in it. The book of Wisdom is written very late in relation to other Old Testament books, probably being written only a generation or two before the time of Christ. It appears to have a number of aims, one of which is to remind the Jews of the providential nature of God. This particular reading recounts the saving activity of God during the Exodus, where God is shown to bring ‘salvation to the righteous and destruction of their foes’ (v. 7). More accurately, it speaks of a ‘foreknowledge’ and an ‘expectation’ that the people of God had at the time that God would honour God’s promise to be their salvation and make them a holy people based on the earlier Abrahamic covenant. Even while in bondage, they ‘secretly’ engaged in their devotion to God confident in the knowledge of God’s salvation. When the time of deliverance came, they were ready because of their dedication to God. To put it succinctly, they were ready because they trusted the revealed nature of God and because they remained devoted to it; connected to and aware of the nature of God.

The second reading similarly is a scripture recalling earlier scripture. In this case it is going even further back than the first reading to the story of Abraham who is the champion of faith. Whose trust in God allowed him to respond obediently to leave his familiar life behind in his hometown of Ur and take the journey to an unknown place and ‘without knowing where he was going’ (v. 8). Taking that line alone makes it seem that he was walking blind, but that is not entirely accurate. Rather, Abraham trusted and journeyed toward the promise of God. Though it certainly was risky, Abraham’s response was not a ‘fool’s errand’. It was, as the Letter to the Hebrews repeats often, ‘by faith’ that Abraham responded.

The Psalm too speaks of a hope that the people can have because they are aware of their special relationship with the Lord. However, it finishes on an interesting note of expectation, of waiting, and of hope in God. The Psalm effectively sings; happy are we who are waiting for God to be who we trust God is.

Returning to the Gospel, it is important to note what immediately precedes today’s chosen passage; that is, Luke 12:22-35 (it is partly included in the longer version of today’s reading). It sits between this and last Sundays’ readings. It is a pericope often titled ‘Do not Worry’ (NRSV) or ‘Dependence on God’ (NABRE). It recounts Jesus telling his followers not to worry, using the birds of the air and the flowers in the ground to remind them that God’s providential care is woven into creation itself, and that God has particular concern for them beyond any other living thing. In simple terms, it is a call to trust God and not (like the Rich Man from last week’s Gospel reading) trust one’s own prosperity. In relation to this week’s Gospel, and drawing from all the readings of today’s liturgy, we use trust as a means to preparedness. It is not panicked or fearful vigilance that Jesus is demanding. It is sweet surrender; a journey of trust being offered. It is an invitation to journey as Abraham did from a place of knowing to a place of blessing.

So, yes, the life of a Christian includes being prepared for ‘God’s surprises’ which can come at any time and in any form. However, the foundation of any preparedness is not fear or alarm. Rather, it is knowing and trusting. It is this that allows one to respond to the untimely unexpected and difficult things that come our way.
Prayer of the Faithful

Introduction
In trust, we turn to God with all our needs.

Petitions
We pray for the leaders of our Church, Pope Francis, and all the clergy, lay and religious leaders. May they not be driven with anxiety for particular ends but work with trust in God that what is good will be achieved.
(Pause) Lord hear us OR We pray to the Lord.

We pray, during this Vocations Awareness week, that our minds and hearts will be open to the specific call that God has given each one of us. May we also be encouraging of others as they grow in understanding of their unique calling.
(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of our world. May they be given the clarity of vision to know that they are not alone in their leadership and so trust in goodness of purpose and effort.
(Pause) Lord hear us OR We pray to the Lord.

We pray for parents throughout the world who are suffering because their children are suffering from war, famine, or other distresses. Give them the spirit of selflessness so that they can provide, where possible, for their children’s needs. May the charitable organisations who are able to reach them be supported through great generosity of those who have abundance.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who suffer mental illness. May their anxieties and painful distress be alleviated by the good care of professional health workers and the people who love them.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all health workers who have helped us through the pandemic and continue to be generous and selfless. May they have confidence and trust in health organisations and work always for the good of the people they serve.
(Pause) Lord hear us OR We pray to the Lord.

We pray for our own community. May those among us who struggle with life find the capacity to trust our community and reach out when help is needed.
(Pause) Lord hear us OR We pray to the Lord.

Conclusion
In total trust we bring these needs to the Father through the power of the Spirit and in the name of Jesus, the Christ.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

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<th>Title</th>
<th>AOV1</th>
<th>AOV2</th>
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<td>All things bright and beautiful</td>
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<td>Come, Lord Jesus, come</td>
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<td>Come, O Jesus, come, O Lord</td>
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<td>Find us ready</td>
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<td>How great thou art</td>
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<td>In faith and hope and love</td>
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<td>O Christ the great foundation</td>
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<td>O God, our help in ages past</td>
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<td>767</td>
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<td>We walk by faith</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 32: *Happy the people the Lord has chosen to be his own.*

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Music selections by Michael Mangan

The bread of life (SHOF) *Based on Jn 6:35* [Communion]
14 August 2022
Twentieth Sunday in Ordinary Time
Reflection by Joe Tedesco

Introduction
Today we hear a fundamental truth that not everyone will welcome the proclamation of the kingdom of God. Some may even be hostile to it and hostile to those who attempt to respond positively to it, causing division. We should not seek nor foster such division, but nor should we be fearful of it. Nourished by God’s word and the living bread of the Eucharist, we find strength and courage to navigate such difficulty.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you lead us in our faith.
Lord, have mercy.

You are at the right hand of God’s throne.
Christ, have mercy.

You showed courage even to death. Lord, have mercy.

Collect

The oration
O God, who have prepared for those who love you
good things which no eye can see,
fill our hearts, we pray, with the warmth of your love,
so that, loving you in all things and above all things,
we may attain your promises,
which surpass every human desire.

The meaning of this ancient prayer emerges from the link between the ‘good things which no eye can see’, the love of God above all things, and the acquisition of the divine promises which surpass all human longing. The faithful live within the revelation of God’s love and goodness. The things which are seen, chiefly God’s self-revelation in the incarnation but also inclusive of the church, the liturgy, and creation, point to the good things beyond sight which will be fully revealed in eternal life. In response, the faithful seek to love God in and above all things, in line with the biblical command. Love is the first and deepest response of the Christian to God. Through such an all-encompassing love for God, the baptised seek to attain eternal life, the promises which are beyond human desire. (Gerard Moore)
First Reading
Jeremiah 38:4-6, 8-10

Jeremiah holds to the truth of his calling and conviction, refusing to soften his message to
the city of Jerusalem. He paid the price by being thrown into a muddy pit, stuck and left to
die. He is unexpectedly rescued by a non-Judaean who recognises Jeremiah’s innocence.

Responsorial Psalm
Psalm 39:2-4, 18. R. v. 14

Lord, come to my aid!
A song of deliverance is the focus of this Sunday’s Psalm. Taken from the pits of despair,
from unsure ground, God lifts us to places of security.

Second Reading
Hebrews 12:1-4
The Letter to the Hebrews again offers us a model to follow. This time it is Jesus himself
who, ‘for the sake of a joy which was still in the future, endured on the cross’. Setting our
eyes on such inspiration, we too can run the race to the end.

Gospel Reading
Luke 12:49-53
In today’s Gospel reading we hear Jesus warn that his presence is not going to be
automatically well received. The Lord’s presence brings a ‘cleansing fire’ that can cause
division.

Reflection
In last week’s Gospel we heard something we might not immediately associate with
Christianity, the image of the ever-watchful servant on high alert. It evoked a sense of
concern that might contradict the tranquil image we may have of a religiously devoted life.
This week we hear another even more surprising teaching. The Gospel reading is not an
easy one to hear. It is not easy for us to picture Jesus as someone who brings ‘fire’ and
‘division’. The language can appear overly harsh and, certainly on initial hearing, something
out of character with what we might normally associate with Jesus.
Part of understanding this Gospel message is recognising that the language and delivery
style is an echo of the prophetic language found frequently in the Old Testament. The ‘fire’
Jesus speaks of may well be an allusion to the symbolic fire of justice that is prophesied by
the likes of Isaiah (66:7-17) and the ‘refining fire’ spoken by the prophet Zechariah (13:9). It
is a fire that marks the special visitation of God that necessarily destroys the ‘impurity’ of lies,
injustice and wickedness. In the example referred to from Zechariah, the fire is also the
testing that comes with difficulties in life, especially a life devoted to God. Those that come
through the fire are the ones that ‘call upon the name of God’ and who, in turn are answered
by God proclaiming, ‘they are my people’.
Though it may seem a bit over the top, sometimes we need a good shaking up, a bit of
urgency injected into our comfortable lives. It reminds me of the experience I have with my
teenage children. They partake in the seemingly ubiquitous activity of watching or listening to
entertainment media of one kind or another using mobile devices and Bluetooth headphones
or ear buds. Often enough, simply to get their attention let alone deliver any subsequent
message, I have to holler out some call that cuts through their embedded sound equipment.
Certainly, it is not the normal way I communicate, but occasionally it is the only way I can get
through. Sometimes we all need that – to have Jesus smack us with a strong voice, to cut
through the din we fill our lives with so that we hear the urgency of God’s call and the significance that rests on our response.

The strong language of division Jesus speaks of is due to the response that Christ’s presence, actions and teaching evokes. Jesus is proclaiming the kingdom, and this proclamation calls people to respond. While Jesus preaches a message of love and total acceptance of God’s own heart, at the same time, this love of God is still a free gift and one that can be rejected. Further, this rejection, as is always the case, has consequences. The presence of Christ draws an urgent and divisive response. There is a response that is life giving, there is a response which is destructive.

The weight of Christ’s message continues into the second part of the Gospel reading. It would be a relatively well-known motif that Jesus has come to bring peace. As part of our liturgy of the Eucharist at every mass we hear the quote from John’s Gospel of Jesus’ offering: ‘Peace I leave with you, my peace I give to you’ (Jn 14:27). What does Jesus say in today’s reading? It seems the complete opposite. It is clear that Jesus says no to peace, ‘rather I have come to bring division’ (Lk 12:51). To emphasise the point, we see the division illustrated with the wrenching of our most vital relationships, the familial unit on which society is based and which the Scriptures themselves venerate as sacred. This seems to be akin to my hollering at my children to get their attention through their distractions.

Of course, Christ does bring peace. A peace in our hearts of being right with our God, our world and with each other. It is a peace that goes beyond all understanding and one that is lasting. As one of the fruits of the Spirit, peace is a promised blessing of Jesus’ ongoing presence (cf. Gal 5:22-23). We need to be assured that this is not done away with while reflecting on this reading.

However, this peace that is offered is divisive. As already stated, it has always been party to God’s saving activity that, as it manifests, one is then confronted with a choice; enter into God’s saving movement or reject it. Further, those who do not respond to the invitation of God’s saving activity will occasionally become hostile to it. Part of Jesus’ teaching is this hostility is real and it is difficult.

Is Christ asking us to foster enmity between us, especially between our most important relationships? No, clearly not. To seek divisiveness is in no way the call of the Gospel. However, Jesus is warning that there is a price to the peace of the kingdom. In some unfortunate circumstances choosing the truly good, choosing the truth, i.e. choosing Christ, will cause animosity even among our most treasured companions. This is indeed a burdensome cross that some have to bear. For the majority of us, that literal outworking of the Gospel teaching will not be the norm. However, we will all be called to face difficulty at some point because of our dedication to Christ and to Christ’s teaching.

Jesus bears the burdens of our sins on the cross, but we too are asked to bear our own crosses in following Jesus. It is not an easy teaching, but a necessary one because our world needs people who are able to stand with conviction for what is right, for what is just and for what God truly desires for our world.

God, set my feet upon a rock and make my footsteps firm.
Ps 40:2
Prayer of the Faithful

Introduction
The psalmist cries out for God to come to our aid and so, united as one family in Christ, we bring our needs to God.

Petitions
Let us pray for the leaders of our Church, clergy, lay and religious. May they find the peace of Christ even when their beliefs and leadership bring division. Strengthen them in their faith as they lead us through the Plenary Council and the Synod in 2023.
(Pause) Lord hear us OR We pray to the Lord.

Let us pray for the leaders of the world. May they always seek wisdom from people who truly aim to serve their people.
(Pause) Lord hear us OR We pray to the Lord.

Let us pray for all those suffering from the effects of war, poverty and the pandemic. May they find the help they need from agencies who can reach them and may we always be generous in supporting those efforts.
(Pause) Lord hear us OR We pray to the Lord.

Let us pray for those who struggle to believe. May they find companions to journey with them as they seek to come to faith in God.
(Pause) Lord hear us OR We pray to the Lord.

We pray for our own community. When the needs of our faith come into conflict with our wants may we find the strength to follow Christ in love.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those who care for the poor in our own community. May they be strengthened in faith and may we be generous as we support their missionary vocation.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those who have died recently and for those who mourn their loss. May we all find ways to reach out to those who grieve and support them.
(Pause) Lord hear us OR We pray to the Lord.

Conclusion
As we place our needs before our generous God, we open our hearts in faith and confidence and make this prayer through the power of the Spirit and in Jesus’ name.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

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<td>Creator of the earth and skies</td>
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<td>Do not be afraid</td>
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<td>For the healing of the nations</td>
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<td>Gift of finest wheat</td>
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<td>My soul is longing for your peace</td>
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<td>Now let us from this table rise</td>
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<td>O God of earth and space</td>
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<td>O God, our help in ages past</td>
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<td>Shine Jesus Shine!</td>
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<td>Take and eat</td>
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<td>162</td>
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<td>The Church’s one foundation</td>
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<td>Though the mountains may fall</td>
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<td>We live and love your word</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 39: Lord, come to my aid!

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<td>Psalm 39</td>
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Music selections by Michael Mangan

The bread of life (SHOF) Based on Jn 6:35 [Communion]
Monday 15 August 2022
The Assumption of the Blessed Virgin Mary

Reflection by Mary Coloe

Introduction
In the resurrected body of Jesus, we glimpse with the eyes of faith, the resurrected future that lies ahead for all of us. In Mary we are given the promise of our own future.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you are the Word of the Father.
Lord, have mercy.

You are our glory and our hope.
Christ, have mercy.

You were born of Mary.
Lord, have mercy.

First Reading
Revelation 11:19, 12:1-6,10
The imagery from the Book of Revelation does need decoding for us – as we are not Jews living 2000 years ago. The woman represents all humanity, while the dragon is an image of the cosmic evil that all humans need to struggle against; and in it all is the protective hand of God.

Responsorial Psalm
Psalm 44(45):10-12, 16
The queen stands at your right hand arrayed in gold.
The Psalm, which may originally have been a song at a wedding, was chosen because of its imagery, which Christians have applied to Mary.

Second Reading
1 Corinthians 15:20-26
What has happened to Jesus will happen for us. We are assured of ongoing life in God
Gospel Reading

Luke 1:39-56
Mary’s great song of praise is considered by some oppressive regimes to be too dangerous, and it has been banned, as it is a song proclaiming God’s care for the little ones.

Reflection

Today’s feast can be hard to make sense of at one level – that Jesus’ mother is bodily taken into the life of God (heaven); but at the level of the human heart, it makes a great deal of sense. Thus, for centuries, it was taken for granted that Mary’s mortal body did not undergo corruption, perhaps based on the lack of a grave for this remarkable woman, coupled with the sense of filial love. Eventually, in 1950 Pope Pius XII declared this ancient tradition as a doctrine of the church, only the second infallible declaration by a Pope. To make theological sense of this decree we need to focus on Jesus, and his bodily resurrection, and what this then means for all human beings.

In the resurrected body of Jesus, we glimpse with the eyes of faith, the resurrected future that lies ahead for all of us. While for us, such bodily resurrection seems to be a process which first entails the normal corruption of the material body, for Jesus, raised from the grave, his body did not undergo such corruption. Paul says that what happened to Jesus is like the first fruits of a harvest, it is a pledge of what is to follow for everyone. In August, as Spring approaches in Australia, already some trees are showing signs of first fruits – the blossoms are beginning to bud, small figs are already appearing – these indicates that change is happening and that soon the full flowering will follow. In this chapter of his letter to the Corinthians Paul uses a number of images to try to affirm for this community the reality of resurrection – even though he cannot precisely explain the resurrected body.

Turning to the dramatic vision of the apocalypse – we have the strange vision of a woman about to give birth and of a cosmic dragon waiting to devour her child. This is the reading we have every year for the Assumption. It is both striking and terrifying. But what is it about? Who is the woman? What is the dragon?

Given its place in the liturgy on the Feast of the Assumption, the usual suggestion is that the woman is Mary, the child is Jesus, and the dragon must be Satan. But let’s look closer. In the preceding chapter the monstrous dragon is described – ‘The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth’ (Rev 12:9). This imagery recalls the Garden of Eden story when the ancient serpent tempts Adam and Eve to disobey, and thus the serpent deceives them with a false promise. So, this image takes us back to the great cosmic story of the struggle between humanity and evil – a struggle that continues for all those born of woman. The woman now on earth, is the archetypical human woman giving birth to her children – born into a world where there is evil that could devour them - the evil of drugs, of corruption in business, politics and yes, even the Church, of lust for money, of seeking power whatever the cost…

While church tradition has seen this image of the woman clothed with the sun and stars as Mary – the mother of Jesus, I think it makes more sense to think of her simply as woman/mother of humanity. In this scene her child is snatched violently – but not by the Ancient Serpent – but by God - God has entered the cosmic struggle against evil, and God has prevailed. Meanwhile the woman flees into a wilderness where she finds protection and nourishment. Like the Israelites escaping from Egypt into the wilderness, she too finds food and water in the wilderness.

The gospel account of Mary’s Visitation provides us with some insight into the place Mary held in the early church. Placed on Mary’s lips is a song of praise modelled on ancient prayers of her Jewish foremothers. First Elizabeth greets Mary with words recalling Jael and Judith:
Most blessed of women be Jael, the wife of Heber the Kenite, of tent-dwelling women most blessed (Judges 5:24).

Then Uzziah said to her (Judith),

‘O daughter, you are blessed by the Most High God above all other women on earth; and blessed be the Lord God, who created the heavens and the earth (Judith 13:18).

Mary’s song of praise, the Magnificat, similarly, recalls the song of Hannah when she is granted a child, Samuel. In this way, Mary is linked with the great women of Israel who were chosen to be saviours of their people. Her song prefigures the ministry of Jesus to the poor and the outcast.

The readings thus present Mary as a woman within her tradition, a woman of faithful Israel, whose fidelity to Jesus models and prefigures the vocation of all believers. In her complete self-giving to God’s will and her intimate relationship with Jesus, she is gifted with the immediate consequences of his resurrection. Like Jesus, she moves through death, to life with God without bodily corruption. In Mary we are given the promise of our own future.
Prayer of the Faithful

Introduction
As Mary was raised body and soul to glory, we as pilgrims, bring our prayers with her to God our Father.

Petitions
We pray that the leaders of our Church, clergy, lay and religious, will be strengthened to follow the discipleship of Mary as they lead us through the Plenary Council and the Synod on Synodality.

(Pause) Lord hear us OR We pray to the Lord.

We pray for leaders throughout the world: that they will respect women and the precious nature of motherhood in their own nations.

(Pause) Lord hear us OR We pray to the Lord.

We pray for women preparing for the birth of their child: that like Elizabeth, they have the help and support they need.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who are suffering from illness. May they be strengthened in their difficulties; may those who care for them be full of love and compassion.

(Pause) Lord hear us OR We pray to the Lord.

We pray for comfort upon all who are dying and those who care for them. May they have the hope and inner strength that they need and may the prayers of Mary, our Mother, will be with them all.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion
Once she had accepted her role, Mary trusted that God would provide for all her needs and we also trust that these needs will be answered as we make our prayer through the power of the Spirit and in the name of Jesus, her son.

Amen.
### Music selections by Alessio Loiacono and Chris deSilva

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<td>Arrayed in gold</td>
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<td>Blessed are they</td>
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<td>Hail Blessed Virgin, full of grace</td>
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<td>Hail, Holy Queen Enthroned Above</td>
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<td>Hail, Queen of heav’n</td>
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<td>Holy is his name</td>
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<td>Holy Virgin, by God’s decree</td>
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<td>I Am the Bread of Life</td>
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<td>Immaculate Mary, we praise God in you</td>
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<td>Joy to you, O Virgin Mary</td>
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<td>Mary crowned with living light</td>
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<td>My soul rejoices</td>
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<td>My spirit sings</td>
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<td>Now sing my soul ‘How Great the Lord’</td>
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<td>O Holy Mary</td>
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<td>Tell out, my soul</td>
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<td>The ark which God has sanctified</td>
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### Psalms Selected by Chris deSilva and Angela McCarthy

**Mass during the day**

**Psalm 44: The queen stands at your right hand, arrayed in gold.**

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### Music selections by Michael Mangan

- **O queen of all** (SYJ) [Gathering, Recessional, Gifts]
- **My spirit sings** (CWBII, FWS/SYJ) Based on Lk 1:46-55 [Gathering, Gifts, Communion, Recessional]
- **Mary’s song of praise** (DOM) Based on Lk 1:46-55 [Gathering, Gifts, Communion, Recessional]
21 August 2022
Twenty-First Sunday in Ordinary Time
Reflection by Joe Tedesco

Introduction
Jesus did not come to invite only a select few into the kingdom, but the whole world. The readings of today’s liturgy point to the universal nature of God’s saving activity. However, there is a paradoxical element to Jesus’ invitation, it requires entering through ‘the narrow door’. Not everybody automatically gains entry, only those who accept and respond to the open invitation will be counted among the saved.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you came to fulfil the words of the prophets.
Lord, have mercy.

You are the way, the truth and the life.
Christ, have mercy.

You lead us to the Father.
Lord, have mercy.

Collect
The oration
O God, who cause the minds of the faithful
to unite in a single purpose,
grant your people to love what you command
and to desire what you promise,
that, amid the uncertainties of this world,
our hearts may be fixed on that place
where true gladness is found.

The relationship of the Christian people to God is lived out in a world in which change and vicissitude are constants. Amidst this unstable and transitory environment, the community is united in one will when their hearts and minds love what God commands and desire what he promises. Through this love and desire, the hearts of the faithful are fixed on true joys, and the community is one in God and one in what it pursues. This gives the community stability and direction in the midst of constant change. Love of the precepts and desire for the promises is an entirely fitting response to God's own love for the faithful, which is evidenced in his precepts, promises and the unity of the community. The precepts are ordained towards love of God and neighbour, while the promises denote complete fellowship with the God who is love. Despite the inconstancy of life on earth, love of the precepts and desire for the promises already offers a foretaste, albeit transitory, of the joys and unity of heaven. (Gerard Moore)
First Reading
Isaiah 66:18-21

Today’s first reading is taken from the final chapter of Isaiah. It points to a splendidly magnified Jerusalem, a symbol of the Lord’s presence with the people of God that will draw the whole world to witness God’s glory.

Responsorial Psalm
Psalm 116. R. Mark 16:15

Go out to all the world; and tell the Good News.
A simple yet powerful psalm of praise is offered today; let the whole world exalt the Lord for the Lord’s love endures forever.

Second Reading
Hebrews 12:5-7, 11–13

Persevering in faith is not always easy. We get knocked around and can feel wounded in mind and body. The Letter to the Hebrews reminds us to persevere as the reward of peace and goodness comes with such devotion. Further, wounds that come along due to our commitment to faith are never left unattended by our loving God. Through our faith, we will be made strong again.

Gospel Reading

Jesus does not set a limit on who can enter the kingdom. The limit is only set on how we respond to the invitation. Such an invitation is underscored with a call to humility, for those who are now first might find themselves last when it comes to being at the feast of the kingdom.

Reflection

Jesus’ focus on the critical nature of how his followers should respond to the kingdom of God continues today. In today’s Gospel scene, the person who approaches Jesus and asks a question is perhaps motivated by some of what we have heard in recent weeks. Given the urgent preparedness that being a Christian disciple entails (Lk 12:32-48, the Gospel reading from two weeks ago) and the sometimes divisive nature that our dedication to God seems to require (Lk 12:49-53, the Gospel reading from last week), is it likely that only a few will be saved?

If so, the question may well be somewhat leading. That is, the questioner is suggesting that only a few will be saved and is looking for confirmation. This is perhaps even more probable given the verses immediately preceding our Gospel references today have spoken of small things with a big impact. The mustard seed, among the smallest, has been used as a symbol of the kingdom that when it is grown becomes a large bush able to support much avian life (13:18-19). And then yeast is used as a further example, of which only a small amount is needed to make a significant batch of dough, giving vitality and body to the bread that is finally produced (13:20-21).

If the pattern were being followed, and if Jesus were to give a simple answer, then one would expect something like, ‘truly only a few will be saved’. However, Jesus, in his common
style, does not answer the question directly. Rather, he leaves the actual answer somewhat open. Instead, he shifts the focus from who is saved to what sort of person is saved. Firstly, Jesus indicates that those saved are not simply those who appear to be 'in the club'. There is an historical context to this Gospel reading where Luke is pointing out that those who are closest to the revelation of God, that is those steeped in the tradition of Israel, the first people of God, do not automatically gain entry by virtue of proximity. Instead, and this echoes the universal call of the first reading from Isaiah, it is all the corners of the world, those who would seemingly be quite distant from the kingdom that will be found very much at the centre of it.

However, this is not simply a point of historical context. Today we too can feel were 'in the club' simply by proximity to godly things or because we label ourselves Christian. It is a feature of human nature to fall into a place of self-assured smugness as we consider ourselves righteous while comparing ourselves to others. Jesus clearly warns that those who place themselves first risk finding themselves last when the final reckoning is done. Even those who ‘eat and drink’ with the Lord may well find themselves barred from entry as if they were completely unknown, rejected because they are ‘wicked people’. The lectionary translation of ergatai adikia to ‘wicked people’ risks missing a certain nuance. Most modern Bible versions translate that phrasing in v. 27 into ‘evildoers’ which is closer to the Greek in that it stresses the ‘doing’. The literal Greek translation would be something like ‘worker of unrighteousness’. The point being is what sort of proximity we have to goodness and godliness, or what we believe we are, or even what we believe in is not going to be enough.

What we do in response to our convictions of belief will be the determinant of whether we are recognised by the master when it comes time to sit at the table in the kingdom. In other words, what Jesus seems to be suggesting in all this is that we should not be worried about the number of people who are going to be saved, or even if we ourselves are going to be among that number. Rather, we should be worried about what we are doing. Are we ‘evil-doers’ or ‘good-doers’, are we workers for righteousness or workers for unrighteousness? We have been presented with the importance of our response to Jesus a number of times as we have journeyed through our liturgical season, today it is given a bit more shape – the right response should be one that is active, it ‘does good’.

It has become common parlance in sports coaching to speak in a similar vein. One often hears coaches and players talk about their focus being on the process rather than the end (or at least that it should be). Everybody plays to win, everybody trains to be the best, but winning and being the best is the end goal. What matters is the process to get there. One focusses on the process, what one needs to do in the here and now. The end goal: scoring more points, the winning of enough games and, ultimately, winning championships takes care of itself if the process is paid due attention. One should not focus on the winning, but on the process to get there.

In some ways Jesus is acting as our coach for successful kingdom living in today’s Gospel. Do not worry about who is in or not. Do not worry about the goal of salvation. That will take care of itself if we attend to the process. If we do what we are called to do with what is placed in front of us, the rest will take care of itself. Love our brothers and sisters in our midst. Love and serve those who feel broken in spirit or body. Act with moral fortitude even when it is easier and even expected to do otherwise. Be consumed with being doers of righteousness in the immediacy of our lives. This is what makes us known by God and, in turn, allows us to truly know the Lord.
Prayer of the Faithful

Introduction

We are called to go out to all the world and spread the good news. As we do what Christ has asked us to do, we offer our needs to God.

Petitions

Let us pray for our church leaders, especially Pope Francis, along with the leaders in our clergy, religious and laity. May they come to know that the wounds that come from their commitment to faith are never left unattended by our loving God.

(Pause) Lord hear us OR We pray to the Lord.

Let us pray for the leaders of nations that they will come to realise that all people have the right to safety and shelter and that all of us are responsible for the poor and displaced in this world.

(Pause) Lord hear us OR We pray to the Lord.

Let us pray for those who struggle in life and have lost sight of the end reward due to substance abuse, physical or emotional abuse from others, or neglect from those who should have nurtured them. May they find the courage to enter through the narrow door and know that through faith, they will be made strong again.

(Pause) Lord hear us OR We pray to the Lord.

Let us pray for our own community. May we not become complacent in our efforts, considering that we have done enough to achieve paradise, but always be ready to face further challenges that are placed on our journey to eternal life.

(Pause) Lord hear us OR We pray to the Lord.

Let us pray for those in our community who are grieving for loved ones who have died. May they be strengthened by the love of those around them and find peace.

(Pause) Lord hear us OR We pray to the Lord.

Let us pray for all Christians. May we continue to take the narrow road and know that the journey with Christ is our most important focus until we reach paradise.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

In faith and love we know that these prayers, and the prayers unspoken in our hearts, will be answered through the power of the Spirit and in the name of Jesus, the Christ.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

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<th>AOV2</th>
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<td>Gather your people, O Lord</td>
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<td>In Christ there is no east or west</td>
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<td>One bread, one body</td>
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<td>Seek ye first the kingdom of God</td>
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<td>Tell out, my soul</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 116: *Go out to all the world and tell the Good News/Alleluia!*

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Music selections by Michael Mangan

*I Am the way* (SHOF) *Based on Jn 14: 6-14* [Gathering, Gifts]

*You are the way* (TWB) *Based on Jn 14: 6-14* [Gifts]

From East to West they will come to share the banquet of God’s reign.

Lk 13:29
Introduction
In first century Palestine, social status was markedly hierarchical – the higher one showed themselves to be in the hierarchy of things, the more worthwhile they were. Our social structures may not be so obviously hierarchical, but we still can mistakenly assume that God judges worth the same way we do. Our readings today remind us that the first in the kingdom are those who place themselves among the last in this world. These readings assist us in the focus today on Social Justice Sunday.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you humbled yourself even to death.
Lord, have mercy.
You have been exalted by the Father.
Christ, have mercy.
You call us all to follow you.
Lord, have mercy.

Collect

The oration
God of might, giver of every good gift,
put into our hearts the love of your name,
so that, by deepening our sense of reverence,
you may nurture in us what is good
and, by your watchful care,
keep safe what you have nurtured.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one, for ever and ever

The central petition of the prayer is that God plants deep in our hearts the gift of love of the divine name. It is important to note that the theology of the divine name is not strong in our understanding, however in biblical texts the divine name denotes the reality and self-revelation of God. The love of believers is in response to their faith in the power of God over all things and in all things. This power is expressed in that unmitigated, bountiful goodness which is exemplified in the cosmic acts of creation, salvation and renewal, as well as in God's guidance and protection in their own lives. Within the context of their love for God, we further ask for an increase in the quality of our observance of worship and practice of good works. Through this religious observance we seek that God will nourish the good that is in our hearts, especially the love for God which we have just petitioned. Connected with this petition is a prayer that God will enable us to
persevere with zeal in what has been undertaken. God's power and goodness are trustworthy. They are the source of all that is good in the human heart, and so can be counted upon to provide the means for the nourishment and care of those good things. In essence, zeal for God's name, heartfelt love, and constant and devout service, exist together in the lives of the Christian people, who recognise the power of God over all things working for their good. It is clear to see why this prayer has remained within our worship since the seventh century. (Gerard Moore)

First Reading
Ecclesiasticus 3:17–18, 20, 28–29
Sirach teaches the importance of humility. The greater you are, the more you need to humble yourself. It is the humble that are counted among the godly. Conversely, pride is like an insidious vice that blinds one to true worth.

Responsorial Psalm
Psalm 67:4-7, 10-11. R. cf. V. 11

God, in your goodness, you have made a home for the poor.
Today's Psalm calls out in praise and hope in a God who lifts the humble, who is a protector of the vulnerable, who provides shelter to the homeless.

Second Reading
Hebrews 12:18–19, 22–24
These verses today are taken near the conclusion of the letter to the Hebrews. It exhorts its readers to recognise how blessed they are to be part of the 'new covenant' of Jesus. A covenant in which they are invited to participate in God's glory, to experience the joy of a heavenly Jerusalem.

Gospel Reading
Luke 14:1, 7–14
A Pharisee invites Jesus to dine with him. There he witnesses the guests attempting to establish their standing by jockeying for the seats of honour. Jesus uses this opportunity to teach on the importance of humility and that the honour offered by God is the only one worth seeking.

Reflection
Luke loves a good meal story. There are a number of them in the third Gospel and we have one such setting in today's readings. In today's Gospel scene, Jesus is dining with an important Pharisee. There Jesus talks of an even more special occasion being a wedding banquet.
Things have changed since Jesus' time, but we still have those special dinners and lunches, special occasions where the meal is part of a grander happening. A wedding celebration, an awards ceremony, a birthday party, or a formal dinner welcoming a head of state – there are any number of occasions that include a special meal. Most of us would be aware of such occasions and perhaps, at times at least, partake in them. One of the things that make such occasions different from other meals is that there are usually specially assigned seats. Often, there might be special places for guests of honour or, in the case of a wedding for example, a special place for key participants and their families. Many would have heard and perhaps even experienced firsthand the handwringing that can surround organising the placement of guests at a celebratory wedding meal. Worrying about who should be sitting...
with whom and where, afraid not to leave anybody out or offend. It is something of this sentiment sitting in the background of Luke’s reading today.

In Jesus’ day, most meals were occasions for making social statements of one kind or another even before a word was said. At whose residence one ate and who was present was a statement of what sort of social and even moral standing one had (cf. Luke 5:29-30). Where one sat served a similar purpose. To dine with one of note was to be seen as worthy of their standing, to sit closer to the ‘head of the table’ was to elevate the station of oneself even more. With that, Jesus’ teaching seems pretty obvious to us. It appears a simple piece of wisdom echoing the first reading from Ben Sirach, do not seek to elevate yourself. Rather, be humble and it will save potential embarrassment in case you have to move which will announce to the world that you are not as morally upstanding and socially important as you think you are.

However, as the reading from Sirach indicates, there is more than simply avoiding a social faux pas at stake here. Ben Sirach warns the young person the teaching is directed at to find favour in God’s eyes first and foremost. The pathway to that favour is to humble oneself, especially if one is of a higher standing in the first place.

Similarly, Jesus points out that if one develops the character of humility, of exalting the other above him or herself, it is the humble person who will be exalted. It echoes similar teaching that we have heard in recent liturgies such as last week’s; “there are those who are now last who will be first, and those now first who will be last” (Lk 13:30). It is simple enough on the face of it, but not so simple in the doing.

First there is the inherent logic that we need to lay aside. How can the first be last and last be first? If I guarantee my own wellbeing, status and all else, then I know I have that. If I actively seek to humble myself, I am necessarily going to give up what I know guarantees me standing. What sort of logic is that?

What is being asked of us with this ‘upside down’ measure that Jesus is proposing, as is often the case in the Gospels, is to take account of where our trust lies. Effectively Jesus is asking, ‘who do you trust’? Do you trust your own capacity to find self-worth and esteem, or are you willing to lay that aside and trust God who truly knows you and who truly knows your worth? Are you willing to trust that God will ultimately value you more than anything, including yourself, ever could?

Next week we will hear Jesus ask his followers to ‘take up your cross’. Today we get an introduction to what that actually means. For starters, it means taking on the burden of humility, of looking second best, or even worse. It means not having the best things, being in the best place and looking the most impressive. Of not chasing the acclaim and assuredness that comes with status and societal approval.

There is an added layer to the Gospel reading today. Because not only does Jesus encourage us toward humility using the motif of the guest at the special banquet, Jesus goes further and asks us to be a special type of host too.

When Jesus asks his listeners to invite the poor, the crippled the lame and the blind he is, in effect, asking us to humble ourselves further. In the social context of the day, Jesus is appearing to ask people to offer hospitality, inclusion, and love to those who, by rights according to custom, were not expected to receive such attention. To invite such people to a meal was to lower the standing of the entire household. In the case of the people mentioned, it even risked making the host unclean and, thus, rendered something of a pariah to others. This is quite a challenge when we place that in our contemporary context. It is easy to associate with people like me, who I know will respond well to what I have to offer. In the context of our weekly Eucharistic feast, it is easy to associate with those who fit the part, who seem like they belong. There seems to be a call here to pay special attention to those who do not seem to fit the mould, who might even be considered beneath us.

So, it is not only us as individuals who are encouraged to develop the humble spirit, an emptying nature which leaves room for God to fill, but we are also encouraged to live in humble communities of faith, being welcoming to all, but especially welcoming to those whom society has deemed unworthy, to the needy and to those who can offer nothing in
return. The closer we are to that place, the closer we are to encountering the only praise and
honour that matters; that which comes from God.

Prayer of the Faithful

Introduction

God treasures the least among us and fulfils their needs so let us place these petitions in the
knowledge that they will be answered according to God’s will.

Petitions

We pray for the leaders of our church, particularly Pope Francis. May all our leaders
increase their awareness that humility and service are what God asks of them.

(Pause) Lord hear us OR We pray to the Lord.

We pray for world leaders as they face the problems of war, famine, food insecurity, climate
change and many other challenges. May they be humble in their leadership and exercise
selflessness in all their judgements so that social justice may be evident.

(Pause) Lord hear us OR We pray to the Lord.

We pray for our church in Australia that we will be strengthened by the work of the Plenary
Council and be humbly aware of the Holy Spirit’s work in our discernment, remembering that
we are one church.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who work to bring social justice to the impoverished. May their humility
and grace bring them the strength to work effectively among the poor.

(Pause) Lord hear us OR We pray to the Lord.

We pray for our community gathered here that we will hear the gospel call to be humble.
May we consciously increase our capacity to understand the need to work for social justice
is every aspect of our lives by being conscious of the source of our material wants and
careful to respect all the people we meet.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who are suffering loss, ill health and abandonment. May we find ways to
reach out and be missionaries in our own social context so that we can fulfill the gospel call.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

In faith and humility, we place all these needs before God in the sure knowledge that they
will be answered through the power of the Spirit and in Jesus’ name.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

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<th>AOVK</th>
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<td>As we gather at your table</td>
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<td>Be thou my vision</td>
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<td>733</td>
<td>455</td>
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<tr>
<td>Come down, O love divine</td>
<td>118</td>
<td>375</td>
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<td>Come to me, all you who labour</td>
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<td>Come to me</td>
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<td>My soul is longing for your peace</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

**Psalm 67: God, in your goodness, you have made a home for the poor.**

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<th>Psalm 67</th>
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4 September 2022
Twenty-Third Sunday in Ordinary Time

Reflection by Joe Tedesco

Introduction
Following Christ is a pathway to blessing, healing, fulfilment and joy. However, the way of Christ is not always easy to discern. God’s ways are infinitely above ours. The only sure way to follow rightly is through complete dedication, by putting Jesus first. In our Church, September is also celebrated as the season of creation until the feast of St Francis of Assisi, 4 October. He is the patron saint of ecology and the patron of Pope Francis.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you are our refuge and our strength.
Lord, have mercy.

You are the rock of our salvation.
Christ, have mercy.

You are the wisdom of the Father.
Lord, have mercy.

Collect

The oration
O God, by whom we are redeemed and receive adoption,
look graciously upon your beloved sons and daughters,
that those who believe in Christ
may receive true freedom
and an everlasting inheritance.

Originally this prayer was found in Masses for Easter, though now it is restricted to Ordinary Time. With this shift came some changes to the vocabulary of the prayer, however the oration retains much of its original sense. In effect the prayer is a recapitulation of the Pauline economy of salvation in Christ, and strongly resonates with the Letter to the Galatians. The oration is motivated by our faith that we have been redeemed in Christ, and as well been offered a new status as adopted children of God, a tacit link to baptism. Freedom in Christ, redemption, and adoption are experienced as acts of God’s gracious mercy. Our petition is that the gracious God grant us true freedom and eternal inheritance. These gifts are the direct continuation of redemption and adoption.

True freedom involves internal freedom in the Spirit, as well as liberation, in Christ, from death and sin, evil, and the oppressive weight of the old Law. In this freedom, we Christians are called to serve one another in love, our lives manifesting the fruits of the Spirit. Through our liberty in Christ, we experience in part the inheritance that our adoption promises. Yet we receive the fullness of this inheritance in heaven, where, living the fullness of life in Christ and the Spirit, we will live as children of God, free from all sin and death. (Gerard Moore)
First Reading
Wisdom of Solomon 9:13–18

We desire to live a purposeful life, and one worthy of the goodness of God, but how can we possibly know what that is? We are acutely aware of our limitations. Yet, we are not left rudderless. God’s very presence is offered to us. God grants us wisdom and direction through God’s very spirit.

Responsorial Psalm
Psalm 89:3-6, 12-14, 17. R. v. 1

In every age, O Lord, you have been our refuge.
Echoing the first reading, the psalm acknowledges God’s ways are infinitely above ours. Yet God’s blessings need not be distant from us. We place our hope in the majesty of God, that the Lord’s eternal favour be on our mortal lives.

Second Reading
Philemon 9–10, 12–17

Paul speaks on behalf of the slave Onesimus, beseeching Onesimus’ master to remember that the slave is more than what society may deem him to be. As a baptised member of the Body of Christ, he is a ‘beloved brother’ and should be welcomed back as one would welcome any brother or sister in Christ.

Gospel Reading
Luke 14:25–33

As is often the case, Jesus is being followed by a great crowd. The crowd may be a sign of popularity at this stage of the story, but popularity is not a guaranteed part of Jesus’ ministry. The closer Jesus journeys to Jerusalem, the more focussed the challenge of the cross becomes. To follow Christ is to lay aside all else for the sake of the kingdom.

Reflection

Some years ago, my family and I were lucky enough to attend large and exciting theme park in Europe. We were not at all familiar with the venue, so when we entered, though we had a map in hand, we did not know the nature of the attractions. We quickly found ourselves just following our noses, heading in no particular direction. We came to what must have been one of the first major attractions. We knew this because there was a large crowd heading there among which we found ourselves. While waiting in the lengthy queue, we talked among ourselves trying to work out what exactly we were lining up for. It was not that clear because there were actually a few attractions indicated on the map effectively on top of one another. When we finally entered the ride, which was not visible on the outside where we queued, we were surprised to find it was one of the scariest rides in the park. We endured rather than enjoyed it (though one of my children was quite happy with it) and made sure from then on that we were clear where any given crowd led before following along.
Crowds create something of their own momentum. There is something about human nature where we love to follow a crowd. For better or worse, we often go where the hype and the noise is and that is typically where the actual or, in our modern world, where the virtual crowd is. If something is popular, we assume its worthy of our attention.
Of course, it is worthwhile to follow Jesus. We know from other parts of the Gospels that Jesus’ large following was on account of the many great works and wonderful teachings that came with his presence. However, perhaps Jesus’ words today come forth because he was acutely aware that people often follow a crowd for the crowd’s sake. That we simply go along with what is popular because we are attracted to the hype but do not really pay attention to the substance. Like our day at the European theme park, we weren’t really aware of where the crowd was heading.

As if to emphasise this notion, Luke points out that Jesus ‘turned and spoke to them’ (v. 25). It seems innocuous, but it is one of only two occasions that Jesus is said to do that to a gathered crowd (the other being during the passion (Lk 23:27-28) where Jesus turns and addresses a group who were mourning and lamenting). It appears to be an action intended to stop everybody in their tracks, both the people in the narrative and us today. Jesus seems determined to make it clear what discipleship really entails. Nobody should be following Jesus simply because it is attractive or popular or seen as the thing to do. Jesus makes this clear with some of the most difficult language of the Gospels. Whoever wishes to follow Jesus without hating one’s closest family members cannot be a disciple, a true follower. If that is not enough, Jesus adds, that they must even hate one’s own life too! Surely that is going to thin the ‘great crowd’. But Jesus does not stop there because he states that following him entails carrying one’s cross. We know the greater narrative, and so we recognise what the cross represents, but we risk missing the point if we overly theologise the moment. The people of Jesus’ day knew well what a cross meant. It was brutal and it was dehumanising. With such a teaching, one would be surprised if anybody was left following once Jesus turned back and continued on his journey to Jerusalem.

So, what of this? Is Jesus insisting that we literally hate our closest companions in life? That would seem counter to wider biblical teaching. We have heard similar some Sunday’s ago where Jesus claims that his presence will bring animosity, even between parent and child (Lk 12:51-53). We noted then that such a teaching is to make clear the significance of what choosing Christ and Christ’s ways entails. It is not a given that such division should naturally occur, but there is a definitive choice to be made, and sometimes a difficult one.

It would seem Jesus is presenting a similar angle here. One can follow Jesus on a whim; we might go along with the crowd as it were, while it is popular and does not ruffle feathers or cause offence. We might be happy to call ourselves Christian if the cost is quite bearable. However, Jesus might be telling us that if we think Christianity is simply that all the time, then we are building a weak foundation for our faith. The wise builder knows the ground one is building upon, goes in open eyed and lays a foundation that can stand the forces of nature and the test of time.

Jesus is speaking of extremes here, there is little doubt of that. One cannot be a well-balanced human being of any description much less Christian and actively hate one’s closest family. It is not that which Jesus is presenting. But Jesus is saying that the life of Christ, with all its blessings, is one that requires dedication and may at times include confronting decisions.

It is well noted by scholars that the word commonly translated as ‘hate’ in this text is not a perfect rendering of the original Greek. We tend to think of ‘hate’ as an ongoing psychological or emotional abhorring. Rather, the Greek mìseō is more like giving up or renouncing as an act of will. It is an ‘ordering of value’ that we have seen elsewhere in the Gospels where Jesus stresses that renouncing all things and committing to God first will see all things ‘granted besides’ (Lk 12:31).

We must assume that the same principle is being expressed here. This teaching is a wakeup call, made in hyperbolic terms, to the reality of what the full life of God entails. It is a ‘giving up’ and a dedication that requires sacrifice – but it is not for its own sake. It is such that we come into the love of God. In the love of God, we truly discover the love of all things, including the love of family and all else worthwhile. ‘Your Father knows that you need them. Instead, strive for his kingdom, and these things will be given to you as well.’ (Lk 12:30b-31)
Thus, today’s Gospel is obviously not a call to fanaticism but, once again, to deep trust. Loving God and then loving all else (family included) in God. It is a spiritual call to conversion where we see the true worth of all things by contemplating first the worth and love of God.

Prayer of the Faithful

Introduction
The psalmist declares that in every age God has been our refuge. Let us therefore offer our needs in humility and trust.

Petitions
We pray for the leaders of our Church, clergy, religious and laity. May they continue to lead us through the Plenary Council and the Synod of 2023 with humility and trust knowing that there will be difficult decisions to be made that will affect all of us.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of the global community. May they seek true wisdom in their decisions rather than popularity so that justice and equity will become more evident in their nations.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who care for the earth following the celebration of the World Day of Prayer for Creation last Thursday. May we all, in our own humble context, show concern for what God has created for us and work together for a cleaner, safer environment.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who are addicted to power and popularity in every level of society, in the world of social media and in our lived context of home, work or study. May they find the strength and wisdom to follow true values and so make a positive contribution to our world.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who suffer from disabilities and social discomfort from the attitudes of others. May we always witness to the value of each human person from the beginning of life to its natural end.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the community gathered here. May we follow Christ in our everyday lives and stay true to gospel values even when there are confronting decisions to be made.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion
God of Creation, you have given us the gift of our earth and all within it. In faith we know that our prayer will be answered through the power of the Spirit and in Jesus’ name.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

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<th>AOV2</th>
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<td>Take up your cross</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 89: *In every age, O Lord, you have been our refuge.*

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Introduction
The Gospel today is dangerous! As soon as you hear the opening verse you might think you know what it is about but listen carefully. Parables always have a sting in the tail. Today we could say: Guess who's coming to dinner! But still, we welcome them? Today is Child Protection Sunday which also offers us a challenge in the way we live as Church.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you came to save sinners.
Lord, have mercy.

You show mercy to all.
Christ, have mercy.

You are the glory of the Father.
Lord, have mercy.

Collect

The oration
Look upon us, O God,
Creator and ruler of all things,
and, that we may feel the working of your mercy,
grant that we may serve you with all our heart.

The original context of this prayer is quite intriguing. It is probably a prayer written by Pope Vigilius sometime in the year 538 after the lifting of a siege on Rome. The city had been under prolonged attack from the Arian leader Witiges. Now that the heretical invader had been repelled, the bishop was anxious to return worship to its rightful place. The prayer set the relationship of the Christian people to God within the favour and merciful pardon of God, which underlies all divine creating and guiding, and which is lived out primarily in true Christian worship. While that siege brought both physical and spiritual hardship to the community, the prayer centred on worship as the locus of experiencing the divine mercy. The more wholeheartedly the community entered into worship, the more fully it was to feel the effects and power of God's favour. Whatever else it experienced, as long as it carried out true worship it knew that it enjoyed God's mercy and favour. Worship served as a reassurance in the face of other difficulties.

Now as a Sunday prayer in Ordinary Time, the historical context of Vigilius' attempt to build up the worship of Rome following the war is left behind. Nevertheless, as a collect for the celebration of the eucharist, the worship context and the dynamic of the prayer remain the same. The more completely the community participates in the liturgy, the more fully the members feel the effect of God's favour, mercy and pardon. Now, instead of being linked to
the need for reassurance in face of hostile threats, true worship is linked with obedience to God's commandments and with Christian charity. (Gerard Moore)

First Reading
Exodus 32:7-11, 13-14
Listen carefully to hear God changing God's mind. Compassion eventually wins over rage!

Responsorial Psalm
Psalm 50:3-4, 12-13, 17, 19. R. Lk. 15:18

*I will rise and go to my father.*
The psalm is a prayer from the heart asking forgiveness. It expresses the sentiments of all who seek God's mercy.

Second Reading
1 Timothy 1:12-17
Paul writes to his colleague Timothy and really, he could be writing about us. We are all vulnerable, and at times sinful followers of Jesus, not living up to our ideals, or the Gospel. But we are exactly the ones Jesus came for.

Gospel Reading
Luke 15:1-32
While Chapter 15 of Luke's Gospel has stories about three lost things (a lost sheep, a lost coin, and a lost son), it is the third lost thing, the lost son that tells us one of the most famous stories in all of Sacred Scripture.

Reflection
Today’s Gospel sets up contrasting attitudes to Jesus. The rejects of society, the tax collectors and sinners are seeking his company; the religious people, characterised here by the scribes and Pharisees, are scandalised by Jesus' acceptance of these social outcasts. This situation leads into Jesus speaking a parable, the well-known story of the ‘Prodigal Son’. Luke has introduced this parable with two shorter stories of people who lose and find things, but these introductory stories are misplaced and can distract from the particular parable told by Jesus in this situation. Too often we hear this as the story of the younger son seeking forgiveness and receiving it, but the point of the story is not the younger son – if this was the case we would only need a one-son parable. The focus on the story lies with the second son. Let's begin reading the parable carefully –
The younger son effectively says to his father, 'I wish you were dead, and then I could get my hands on your money – but since you are not, give me my inheritance now!' This is a shocking thing for any son to say to a parent - especially in that culture which was patriarchal. For the sake of the story, the father acts ridiculously and gives the son what he wants; the son then goes and loses everything and hunger sets in. At this point some see the son as remorseful and desiring to return home because he is sorry, but if we really read the story, this son does not return to the father feeling sorry, his true motive is hunger. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger!'
He then thinks out what to say to his father that could gain his acceptance, and even has the cheek to ask to be taken on as a hired servant, not as a slave, but hired – that is to be paid. Read his words slowly to see what he is really doing – rehearsing what he needs to say to get back into his father’s good graces, and to get his hands on money again.

Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.

That father’s attitude is extraordinary, and even more so if you consider the father’s role in a Middle Eastern family. In that culture his wayward son has brought great shame on his father and on his family. The father would have been expected to disown him or banish him to the slaves’ quarters; but no, the father reinstates him as son inside the family home – this is the point of giving him a ring and sandals, since house slaves would usually be barefoot. The father’s welcome may bring about true remorse for the son since now he does not give the rehearsed speech but says, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ Notice he has left out the phrase about wanting to be treated like a hired servant! Perhaps in seeing the father’s love, he does know sorrow! But remember, this son is not the point of the parable.

The father then throws a lavish party where all the family and villagers are invited. So not only is the son reinstated in the family but also in the village. If it was just a family meal, a smaller animal would have been killed, but a fatted calf needs many at the feast to eat such a large amount of food – remember, no refrigerators, so all must be eaten. Having seen this son’s lavish welcome, the parable then moves to its main point – the position of the older son.

Notice the language this son uses when speaking to his father – ‘For all these years I have slaved for you, and I have never disobeyed your command’ – and ‘this son of yours.’ This son has seen himself not as son, but as a slave, just obeying his master; his brother is not called ‘brother’ but ‘son of yours.’ This son does not know his real identity as son. This is why the father must remind him,

Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life.

In the context of the parable, the older son reflects the anger of the scribes and Pharisees. These are the good religious people of Jesus’ time who have worked hard to live righteous lives obeying the Law, but perhaps have never really sensed themselves in a loving relationship with God. They see Jesus’ welcome to sinners, who do not deserve to be loved by God, and are angered by it. They have not realised that no-one deserves God’s love – it is a free and lavish gift. It is the sinners, who know they don’t deserve this, who are most grateful and want to celebrate this with Jesus. But the parable points out that there is room at Jesus’ table for the Pharisees as well as the sinners. All are welcome, but it means accepting Jesus’ table companions. Is this too much to ask?
Prayer of the Faithful

Introduction

As we call to mind Child Protection Sunday, let us offer to God the needs of our community and of the world. As it says in the Psalm, in every age God has been our refuge, so now we ask with confidence for those special needs.

Petitions

We pray for Pope Francis that his strength and wisdom will continue to be a gift to our Church. May his leadership of love and mercy continue to inspire all other leaders in the Church and make the protection of children in every community a priority.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all the leaders of our world. May they learn to trust in Wisdom rather than their own limited personal resources and may they respect the needs of our earth in this Season of Creation.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who are victims or survivors of sexual abuse by clergy. May they find justice and compassion in the Church and in their families. May the horror of sexual abuse of children and vulnerable people in the Church, and the protection of the perpetrators, become a thing of the past, now and forever.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those who have damaged children in their care throughout society. Through the guidance of those who walk with them, may they find the compassion of God in their journey to remorsefully acknowledge the harm they have caused.
(Pause) Lord hear us OR We pray to the Lord.

We pray for this assembly that the work that we do in our homes, places of study, and the wider world be of benefit to everyone that we meet and help this world to feel the richness of God’s mercy.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all the people who have suffered loss and trauma through the death of their loved ones, especially through suicide following sexual abuse. May they come to know that the infinite mercy of God is real.
(Pause) Lord hear us OR We pray to the Lord.

Conclusion

Father, you know our needs before we utter them, so we offer them to you in complete trust and hope. We make these prayers in the name of your Son, Jesus, through the power of the Spirit.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

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<td>All people that on earth do dwell</td>
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<td>Amazing grace</td>
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<td>As gentle as silence</td>
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<td>Christians, lift up your hearts</td>
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<td>Grant to us, O Lord</td>
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<td>Lift high the cross</td>
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<td>My song is love unknown</td>
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<td>O Father, I know I can count on your mercy</td>
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<td>We are children of the living God</td>
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<td>We will bring your peace</td>
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<td>69</td>
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<td>Yes, I shall arise</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalms 50: I will rise and go to my father.

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Music selections by Michael Mangan

Create a new heart (FWS) Based on Ps 50/51 [Gathering, Gifts]
Merciful (DOM) [Gifts]
18 September 2022

Twenty-Fifth Sunday in Ordinary Time

Reflection by Joe Tedesco

Introduction
Money is an entity like no other. The way we acquire and use it directly reflects what we truly value. All of us are called to use our material means to build a world in keeping with God’s justice and love.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you came into this world in poverty.
Lord, have mercy.
You made us rich out of your poverty.
Christ, have mercy.
You draw us into eternal life.
Lord, have mercy.

Collect

The oration

O God, who founded all the commands of your sacred Law
upon love of you and of our neighbor,
grant that, by keeping your precepts,
we may merit to attain eternal life.

This prayer is something of a new creation, yet with ancient antecedents. It is a combination of two prayers, one from sixth century Rome, the other from a similar period of worship in Spain. The meaning itself, however, is clear. The oration gathers together the different versions of Jesus’ commandment to love God and neighbour. Living out the divine precepts, themselves a gift from God, leads to gaining eternal life. From the range of ways this is reflected in the broad sweep of collect prayers it can be seen that the great commandment itself is a reflection of God’s truth, justice and provident governance. Further, obedience to the divine precepts, which affects each individual, is an ecclesial action, associated with peace and harmony in the community, worship, self-denial, fasting, moderation and receiving God’s gifts in the present and in eternity. (Gerard Moore)

First Reading

Amos 8:4–7
Amos speaks out against those who have gained their wealth at the expense of the poor and through injustice. Amos reminds them that the Lord never forgets such deeds.
Respensorial Psalm

Psalm 112:1-2, 4-8. R. cf. vv. 1,7

Praise the Lord, who lifts up the poor.
God sits high above any temporal authority or earthly matters. Yet nothing and no one is too small for God who lifts the lowly to places of royalty.

Second Reading

1 Timothy 2:1–8
Paul encourages the community to pray for all people, whether they are Christian or not, for God desires salvation for all. Such prayer serves to create peaceable lives and is a witness to Jesus’ mediating power.

Gospel Reading

The longer form of the Gospel reading features a dishonest steward who is held up as a model of shrewdness. Jesus points out that we who are children of light can learn even from those who are children of the world. The shorter form highlights the concluding verses which reminds listeners that there is a difference between the two types of people. Those who are followers of Christ cannot serve money like those who are followers of worldly ways.

Reflection

Money and Christianity, indeed, religious activity and material wealth in general are not always comfortable bedfellows. The Christian tradition, like many other religious expressions, recognises that money is one of, if not the most, distracting lures of the human psyche, leading us away from true devotion and from virtuous lives. If we take one line from our Gospel reading, we see this well stated, you cannot serve God and wealth. Jesus declares it plainly, you must ‘be devoted to one and despise the other’ (Lk 16:13). With that in mind, it is not surprising that many Christian movements and religious orders have been built on forms of asceticism where material goods of most kinds are seen as suspect and laid aside so that one can attend to God alone.

This thinking is also the grounds for many accusatorial barbs made toward the Church where she is seen to be concerned with wealth. In some people’s minds, the Church’s displays of opulence in its architecture or artifacts mark it as hypocritical. Another occasion of criticism might be when a Christian cause asks for money, either directly or indirectly. Such situations might be thought of as occasions for scandal, especially among those who feel that Christianity should be concerned with ‘spiritual matters’ alone. Of course, the issue with this logic points to the direction that today’s readings are going.

There is no such thing as a purely ‘spiritual concern’ above and entirely separate from our material dimensions. Yes, there is a final place for all of us that is ‘supernatural’ in the sense that it builds upon and then goes beyond our material experience, but the very truth of Christ is that God is working in, through and with creation with all its ‘materialness’.

Of course, some of the concerns that surround Church and money should be given due attention. There have been and still are situations where genuine corruption is at play or where material concerns of the Church or smaller church communities have overtaken their true calling to be the ‘salt of the earth’ and a ‘light to the world’. That is a true warning to be heeded. The second reading gives us sound teaching in that direction.

Amos was a prophet sent by God to bring a stern teaching to the northern kingdom of Israel. At the time, Israel had made accommodations with neighbours holding off adversarial powers and the kingdom was enjoying a period of relative stability and wealth. More
accurately, it was only a section of the community that was enjoying the wealth. The elite were enjoying the freedom to practice all the public religious rituals with pomp and show. The poor, on the other hand, were as destitute as ever. Worse, as the particular reading used this week indicates, the money of the wealthy elite was being created through immoral and unjust dealings. It was exploitative and contrary to the very religious practices they were so proudly performing.

Earlier in Amos we see the prophet speak of the Israelite’s ostensive religious activity and how God rejects it (e.g. 5:18-24). Even though their religious activity looked beautiful and pleasing, it is empty of what matters to God – justice and devotion to the Lord. Those devoted to wealth will be shown up in how they create and use their wealth. Those devoted to God will, likewise, be recognisable in how they create and use their wealth. Money itself is not the target of Amos’ prophecies, it is the people who, though they happen to be in a blessed position, refuse to act with love and justice.

The point of all this is not that money is inherently evil however, as pointed out above, we should be suspicious of it. Luke’s Gospel in particular warns of the dangers that the lure of wealth can have. It is the ‘riches and pleasures of life’ that is mentioned as one of the ‘thorns’ that chokes a growing faith (8:14). Luke also uses the illustration of the rich fool who stored treasures for himself instead of being ‘rich toward God’ (12:13-21). That caution is duly noted. Nevertheless, especially if we take in the longer form of the Gospel reading, Jesus nuances such teaching on wealth adding that there is right dealing with money that provides an important expression of our character. Money is, after all, empty in itself. It is a symbol of something. It is a symbol of worth that we use to exchange for other things of worth.

Money illustrates our true selves and what we truly value. It is not an end in itself. If we see it as such, then we are surely becoming enslaved by it – it will be our master. Money is a window into our true natures, where our trust lies and what sort of person we are and what power we serve. Used well, morally and to serve our world, it can reflect God’s will that calls all creation to justice and fullness of life. Used selfishly, for its own sake and despite our world’s needs, it is reflection of evil which is counter to the creative force of God.

Some are called to a genuine life of chosen poverty, a form of devotion that reminds us that all things are worthless but for the love of God. Most of us will not be called to live in that mode, but all of us are being taught that what we do with whatever we have, large or small, can be used to build up the kingdom of God or destroy it. God is to be our master and so anything, including money, is called to serve the true master. How we use it, how we acquire it and, most importantly, how it is shared can be done rightly or can be done wrongly.

If you cannot be trusted with money, who will trust you with genuine riches?

Lk 16:11
Prayer of the Faithful

Introduction
It is God who lifts up the poor, so in our spiritual poverty let us offer our needs and the needs of the world.

Petitions
We pray for the leaders of our Church, especially Pope Francis. May they take inspiration from the Gospel today and be images of the Mercy of God in our world in all that they say and do particularly during the work of the Plenary Council and the Synod of 2023.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all political and economic leaders of the world in government and corporate bodies. May they open themselves to the wisdom of God that shows that mercy is more important than power or wealth and that the world we live in must be cared for with compassion.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who suffer illness and starvation because of the global mismanagement of food distribution. May they be healed and fed through the agencies that truly work for the poor in our world and may our community continue to support those agencies with generous contributions.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all gathered here that we may open ourselves to God’s word and be more forgiving and merciful in the way that we live our lives.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all people who have died through injustice and lack of mercy. May they truly find their place in the perfection of God’s love.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion
Merciful God, we know that your mercy and compassion has no bounds and so we present these petitions confident that they will be answered according to your will through the power of the Spirit and in Jesus’ name.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

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<tr>
<th>Title</th>
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<td>Draw near and take the body of the Lord</td>
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<td>Forgive our sins as we forgive</td>
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<td>For the journey</td>
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<td>Gift of finest wheat</td>
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<td>Seek ye first</td>
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<td>The Church of Christ in every age</td>
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<td>What does the Lord require?</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 112: *Praise the Lord who lifts up the poor/Alleluia!*

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Music selections by Michael Mangan
You are my shepherd *(FWS)* Based on Ps 22/23 [Gifts, Communion]
Introduction
The great reversal is one of the constant themes of Luke’s Gospel. We hear a particularly poignant example in Lazarus and the rich man in today’s Gospel. All our readings underline the theme that our actions must match our words in the Christian life. On this World Migrant and Refugee Sunday, we need to hear the gospel with particular clarity for our own political climate of exclusion and rejection of the poorest people in the world.

Penitential Act
Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you call us to repentance.
Lord, have mercy.

You lift up the poor.
Christ, have mercy.

You call us all to act justly.
Lord, have mercy.

Collect

*The oration*
O God, who manifest your almighty power above all by pardoning and showing mercy, bestow, we pray, your grace abundantly upon us and make those hastening to attain your promises heirs to the treasures of heaven.

The meaning of this prayer flows from the implications of the opening clause: God is so powerful that even pardon and mercy are possible. The divine acts of pardon and mercy connote the whole economy of God's love in Christ for sinful humanity. They express the Christian community’s experiences of the defeat of death and sin, and our restoration and preservation, experiences which are the foretaste and promise of eternal life. The verb ‘manifest’ further points to the transformative, disclosive power of this revelation in Christ of pardon and mercy amongst sinners. For the believer, this manifestation is the foremost expression of God's power. Our own experience of God's merciful pardon raises in us the desire to eagerly seek the fullness which God's love promises. Consequently, we run and strive for the promises, exhibiting an enthusiastic and loving obedience to God's mandates and worship. The end result of this course is a sharing in the immutable good things of eternal life, including the complete revelation of that divine love, whose power is most clearly shown on earth in its mercy and pardon. Theologically, it is hard to go past the opening description of the power of God: it is shown forth in pardon and mercy! And it was a favourite collect of Thomas Aquinas for that very reason. (Gerard Moore)
First Reading

Amos 6:1. 4-7
In this reading, Amos castigates the inhabitants of the northern Kingdom of Israel for their empty religious ritual. They might praise God in elaborate and solemn assemblies, but they neglect justice and righteousness.

Responsorial Psalm

Psalm 145:6-10. R. v. 2

Praise the Lord, my soul!
This psalm is a hymn of praise for God’s mighty acts of salvation. And we see this salvation in giving justice to the oppressed, bread to the hungry and setting prisoners free.

Second Reading

1 Timothy 6:11-16
Paul’s advice for the young bishop Timothy is good advice for all who seek to follow the path of discipleship: be filled with faith and love, gentleness and patience, stand up for the truth.

Gospel Reading

Luke 16:19-31
Like many of Luke’s parables, the story of the rich man and Lazarus is well known, inspiring artists and composers to depict the story in music and art. Today’s reading continues a favourite Lucan theme: a concern for the ‘little ones’ who are found on the margins. This reading also picks up another of Luke’s favourite themes, that of the great reversal, this time in the fortunes of the two men when they are carried to the bosom of Abraham.

Reflection

Dogs even came and licked his sores…
There can hardly be a sadder or more miserable picture painted than the one painted by Luke in today’s Gospel. Jesus, in response to the Pharisees who are described as loving money, tells the parable we hear today. First there is the rich man who used to ‘feast magnificently every day.’ And we know that the man in this parable truly is rich for purple and fine linen could only be afforded by the very, very wealthy.
And then there is Lazarus.
The poor man, covered with sores, who could have feasted on the scraps that fell from the rich man’s table. And then finally the poor man died and was taken to the ‘bosom of Abraham’ – the symbolic name for the Paradise all good Jewish people longed for. After his life of poverty and suffering, Lazarus goes to his eternal reward. And the rich man ends up in torment in Hades.
The rich man’s sin was not so much that he was wealthy. His sin was not really even that he failed to use his resources wisely - although instead of spending all of his money on fine food and rich clothes, he could have spent some on Lazarus starving at his gate. His sin was that even though he had the teaching of Moses and the prophets to guide him, he failed to take these to heart. He had become complacent, and his riches had blinded him to hearing and living the Word of God.
The same situation is being addressed in today’s First Reading. The prophet Amos is castigating the Northern Kingdom of Israel. The sin of the Israelites was not that they were wealthy, but that their wealth hindered them from hearing and living the Word of God. And just like the people of Israel to whom Amos was speaking, we can lie on our beds and eat and drink, and not care about our exile. Too easily, we can believe that our judgement will only happen at the end of time, and that what we do here and now is of little consequence. But, if we are judged at the end of time, surely, we are also judged by our actions while we are still here. Today’s readings tell us just that.

In the Gospel, the rich man, after a life of plenty, died and ended in torment. And, after seeing Lazarus in heaven with Abraham, the rich man begged Abraham to send Lazarus back to warn his brothers. Abraham refused — telling the rich man that his brothers have the two great pillars of Jewish faith — Moses and the prophets — as warning enough of what could befall them. The rich man bargained with Abraham: ‘But if someone comes to them from the dead, they will repent.’ ‘No’, says Abraham, ‘if Moses and the prophets made no impression, neither will someone rising from the dead.’ And just as this was the message that Jesus gave the Pharisees, this is also what Jesus is telling us. We have the one who has risen from the dead — Jesus Christ himself.

And, too often, we fail to hear his message. We become too complacent, we become too comfortable. And this is the great sin. Because by the time we get to the judgement seat of God, it will be too late — the gulf is too wide and there is no crossing over.

The challenge for us, as Christians in today’s world, is not only to hear the Word of God, but to act on it, before it is too late. The words which St Paul addresses to the young bishop Timothy, which we heard in the second reading, could well be addressed to us. It is not enough to simply hear the Word of God. We must be people not only filled with faith and love, but we must also act on that faith and love. And when we act as faith-filled and love-filled people, the Lazaruses of our world, who are sitting at our gates, are fed and there is no danger that we will be eating and drinking and forgetting about exile.

And this is what the Kingdom of God is all about. One of the great themes of Luke’s Gospel is the in-break of the Kingdom into this world. And in the Kingdom, the rich are sent away empty while the poor are fed. The mighty are cast from their thrones, while the lowly are raised up. Lazarus is in the bosom of Abraham, the rich man in torment in Hades.

We cannot wait until the final judgement. We must put into practice now the faith which we profess today.
Prayer of the Faithful

Introduction
The psalmist declares that it is the Lord who is just to those who are oppressed. On this World Migrant and Refugee Sunday, let us pray in faith for the needs of our world and ourselves.

Petitions
We pray for the leaders of our church, particularly Pope Francis, and all religious leaders that they will work together and be prophetic for the millions of refugees and migrants around the world.
(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of nations and corporations that they will listen to the prophetic wisdom of those who advocate for migrants, refugees and asylum seekers. May they respect the human rights and dignity of all people irrespective of their origins and whether they are political or climate change refugees and migrants.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all of us gathered here in prayer that we will not pass by the Lazaruses of this world and leave them in their poverty, but that we will work with our own resources to make the world a better place for all people.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those who have died trying to escape injustice, violence and poverty. May they reach that heavenly place and be embraced as Lazarus was by Abraham.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those who have become sick because of the damage done to economies and environments around the world. May they be supported by people who care about their lives and by others who can give to support charitable organisations that can make a real difference in the lives of the poor.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those suffering in our own community through ill health, poverty or injustice, particularly those in our prisons. May we be forever alert to the poor, and sensitive to their needs.
(Pause) Lord hear us OR We pray to the Lord.

Conclusion
God of justice, we offer these prayers and those unspoken in our hearts, knowing that in your infinite mercy and compassion, they will be heard. We ask this through the power of the Spirit and in the name of Jesus Christ, our Lord.
Amen.
Music selections by Alessio Loiacono and Chris deSilva

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<td>Come down, O love divine</td>
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<td>Come to the water (Andersen)</td>
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<td>Come to the water (Foley)</td>
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<td>For the healing of the nations</td>
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<td>God, whose purpose is to kindle</td>
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<td>I want to walk as a child of the light</td>
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<td>Jesus Christ, you are my life</td>
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<td>Lord, be my vision</td>
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<td>Lord, whose love in humble service</td>
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<td>O God, beyond all praising</td>
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<td>Praise, my soul, the king of heaven</td>
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<td>Praise the Lord, you heavens adore him</td>
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<td>We want to live like you Jesus</td>
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<td>Whatesoever you do</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 145: *Praise the Lord, my soul!/Alleluia!*

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<th>CWB</th>
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Introduction
This Sunday's readings may seem like a bit of a mixed bag! We have prophetic concerns for justice, psalms of praise, advice for bishops and a reflection on the role of servants and masters! Perhaps the common thread is the challenge for all who seek to follow the Lord to do so with authenticity and integrity.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you are the Spirit of Power.
Lord, have mercy.

You are the Spirit of Love.
Christ, have mercy.

You are the Spirit of Self Control.
Lord, have mercy.

Collect

The oration
Almighty ever-living God,
who in the abundance of your kindness
surpass the merits and desires of those who entreat you,
pour out your mercy upon us
to pardon what conscience dreads
and to give what prayer does not dare to ask.

The collect sets the relationship of the Christian people to God within the economy of human salvation, restoration, forgiveness and remission, healing and eternal fulfillment brought about in Christ. This economy is the expression of God's loving kindness and generous mercy toward sinful humanity. From the side of humanity, the oration opens onto the effects of sin. The merits of human actions outside grace cause the conscience, and the whole inner person, to exist in fear of judgement and punishment. With no merits of their own, and dreading what they truly deserve, the faithful are hesitant to ask of God what they need. Nevertheless, Christian prayer is predicated on faith in God's salvific loving kindness and mercy. The faithful are humbly suppliant on account of their belief in God's goodness and mercy in which their sins are forgiven, their punishments waived, their prayers surpassed, and the prayers they rightly do not dare ask are made for them. True Christian prayer is an appeal to the mercy, forgiveness and generosity of God. (Gerard Moore)
First Reading
Habakkuk 1:2-3; 2:2-4
In this oracle from the prophet Habakkuk, he complains that the Lord seems content to let injustice flourish in his sight. The Lord reassures the prophet that he will not be deceived: God’s justice will come.

Responsorial Psalm
Psalm 94:1-2, 6-9. R. v. 8

If today you hear his voice, harden not your hearts.
Today’s psalm is a call to praise, redolent with liturgical imagery – indeed it is used in the daily Prayer of the Church. Included in today’s verses is an admonition to beware of false worship, of hardened hearts, of putting God to the test.

Second Reading
2 Timothy 1:6-8. 13-14
Our readings from Paul’s Letters to Timothy continues today, this time from the Second Letter to Timothy. Today’s reading is an exhortation to take courage, to never be afraid to give witness to God, and to imitate the example of Paul in fidelity to the faith Timothy has received from him.

Gospel Reading
Luke 17:5-10
Today’s Gospel, with Jesus’ teaching on the role of servants, reflects the social world of the Gospel which knew of servants and slaves and masters. The lesson from today’s reading is that Christians should not expect praise and recognition for doing those things which they are obliged to do.

Reflection
I hope you were paying attention during today’s second reading because it is a standout one.
This Sunday, our second readings start coming from the Second Letter to Timothy. The First and Second Letters to Timothy and the Letter to Titus differ from Paul’s other letters. For, by and large, Paul’s other letters were written to the local churches which Paul had already founded. And they were written to encourage these fledgling churches in their journey of discipleship.
1 & 2 Timothy and Titus are what scholars call the “Pastoral Epistles”: not written to any churches, but rather to the pastors of these churches. And while these Pastoral Epistles were addressed to Timothy and Titus, their message is not for their eyes and ears alone. These epistles would have been read out to the local church assembly so as to be of benefit to the whole congregation. Modern scholarship has questioned whether or not these letters were actually written by Paul himself. For some the Church structures which Paul speaks about in these Letters – bishop, presbyter and deacon – come from a later date. And some, therefore, maintain that Paul could not have written them. But even if these letters were written after the death of Paul, Paul is still certainly the inspiration behind them. These letters speak with the voice of Paul. A bit like, ‘what would Paul say to us were he still alive?’
Timothy was thought to be the bishop of Ephesus. And it appears he was a young man to be the leader of the Christian community there. And so Paul, in today’s second reading, is encouraging Timothy not to lose heart in the face of opposition and trial: ‘Fan into a flame the gift that God gave you…God’s gift was not a spirit of timidity…’
While Timothy was the leader of the Christian community at Ephesus, he received the gift of the Spirit when he was baptised. I think often we forget just how great the gift is that God gives us when we are invited to share in divine life through our Baptism. Because when we are baptised, we are not just freed from slavery to the forces of sin around us, but we also carry with us the power of the resurrection of Jesus Christ. And to carry the power of the resurrection of Jesus Christ is to share in the life of God. This is no small thing.

Sitting here today in our parish community, separated from the Christian community at Ephesus by time and space, the message of Paul’s letter to Timothy is meant for our ears and eyes, just as it was meant for that Christian community.

Just as Paul encourages the young bishop Timothy, so too, as we listen to today’s second reading, should we find encouragement and challenge. We carry with us the power of the resurrection of Jesus Christ. So, we should never be afraid of witnessing to the Lord, or ashamed of belonging to him. For to be timid is to think we have to do this on our own. Nothing could be further from the truth. The power of the resurrection of Jesus which we have been trusted to look after and carry within us is indeed something precious. We guard it with the help of the Holy Spirit who lives in us.
Prayer of the Faithful

Introduction
The Collect today speaks of God who in an abundance of kindness surpasses the merits and desires of those who ask. In faith then we pray for the needs of our community and the world around us.

Petitions
We pray for the leaders of all Churches, that they be imbued not with a spirit of timidity, but with the Spirit of power, and love and self-control. May they be a prophetic voice in the global community.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all the leaders of our world and the economic structures that impact us all. May they be open to the influence of the Spirit of power, love and self-control and move towards a more just distribution of power and wealth and special care for the natural environment.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who are sick and suffering because of the damaging behaviour of others. May they be consoled and healed through the love and power of the Spirit working through those who care.
(Pause) Lord hear us OR We pray to the Lord.

We pray for this assembly that we too may be imbued not with a spirit of timidity, but with the Spirit of power, love and self-control. In that Spirit may we all contribute to the Plenary Council through prayer and our interest, and journey together towards the Synod of 2023.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who have been hardened of heart and feel unable to respond to the wisdom of faith. May their hearts be opened by those who witness around them.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all the people who have died and those who mourn their loss. May they find comfort and peace in the perfection of God’s love.
(Pause) Lord hear us OR We pray to the Lord.

Conclusion
Almighty God, we offer these prayers, not from a timid heart, but in the sure knowledge that they have been heard. May they be fulfilled according to your will. We make this prayer through the power of the Spirit and in the name of Jesus, the Christ.
Amen.
Music selections by Alessio Loiacono and Chris deSilva

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<tr>
<th>Title</th>
<th>AOV1</th>
<th>AOV2</th>
<th>AOVK</th>
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<th>CWB</th>
<th>CWBII</th>
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<td>Firmly I believe and truly</td>
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<td>For the beauty of the earth</td>
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<td>Forth in the peace of Christ we go</td>
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<td>God gives his people strength</td>
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<td>God has chosen me</td>
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<td>If today</td>
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<td>If today you hear his voice</td>
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<td>In faith and hope and love</td>
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<td>Joyful, joyful we adore you</td>
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<td>Lord of all hopefulness</td>
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<td>Lord, whose love in humble service</td>
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<td>Love divine, all loves Excelling</td>
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<td>O God, our help in ages past</td>
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<td>One bread, one body</td>
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<td>Praise God, from whom all blessings flow</td>
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<td>The Church of Christ, in every age</td>
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<td>We are called to serve</td>
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<td>We walk by faith</td>
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<td>We will bring your peace</td>
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<td>We will serve the Lord</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

**Psalm 94: If today you hear his voice, harden not your hearts.**

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Music selections by Michael Mangan

**If today you hear his voice** (LCC) Ps 94 (95) Children’s Lectionary Translation

**One body in Christ** (TWB) [Communion]
Introduction
The challenge for the followers of Jesus in every age has been for our faith to be more than just something we put on when it suits us. Rather, it must be something that permeates our whole being. The stories of Naaman the leper and the Samaritan leper ask us whether our faith is merely skin deep.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you healed the lepers.
Lord, have mercy.

You call us to thankfulness.
Christ, have mercy.

You lead us in faith.
Lord, have mercy.

Collect

May your grace, O Lord, we pray, at all times go before us and follow after and make us always determined to carry out good works.

This is a wonderful prayer, succinct yet full to the brim. The first petition sets forth the all-encompassing, all-enveloping role of grace in the life of faith. The praying community asks that God's grace always precede, inspire, uphold and bring to completion every moment and action of the lives of each of us. Stemming from this, we further specify that this all-encompassing grace may work in us to make us unceasingly intent on doing good works. This determination, itself inspired, upheld and completed in grace, is a response in thanksgiving to the freedom that comes from salvation in Christ. (Gerard Moore)

First Reading

2 Kings 5:14-17
In response to his healing from leprosy, Naaman the Aramean, offers praise and worship to the God of the prophet Elisha, the God of Israel.
Responsorial Psalm

Psalm 97:1-4. R. cf. v. 2

_The Lord has revealed to the nations his saving power._

This psalm praises the kingship of God. While God’s victory is described very much in terms of military might and conquest witnessed by other nations, perhaps for us this victory is best understood in terms of the salvation which comes when the reign of God is present.

Second Reading

2 Timothy 2:8-13

Paul reminds Timothy of the message of the Gospel: Jesus Christ risen from the dead. Today’s reading ends with what was once possibly part of an early Christian hymn reassuring Timothy (and us) of God’s faithfulness.

Gospel Reading

Luke 17:11-19

The story of the cleansing of ten lepers highlights Luke’s concern for those on the margins over and against the established insider. Samaritans and lepers would have been considered to be well and truly on the outer. The Samaritan leper is saved from his leprosy on the outside, but saved ‘on the inside’ by his faith in Jesus.

Reflection

At the time of Jesus, there was no cure for leprosy. Once a person contracted it, life became something of a living death. How then could it happen that nine of the ten lepers didn’t thank Jesus for their cure? We don’t have to stretch our imaginations too much to picture how it could happen. Let’s picture how it might happen in our own time.

The first was Miriam, the wife of a shopkeeper. On returning home she found the house in a mess. It was not her husband’s fault. He had a business to run. Going back to say thanks was out of the question – for the moment at least.

The second was Aaron, a farmer. The summer had been a very bad one, and the entire harvest was in danger of being lost. But now, the weather forecast was good. Time was precious. There would be plenty of rainy days when he could go back and say thanks.

The third was Saul. When he got back home the family threw a big party for him. They would not hear of him going anywhere. He had been away long enough. It was they who had prevented him from going back to say thanks.

Martha was the fourth. When she got home, her all-time favourite TV show was on, something she had not been able to watch during her isolation. She lost herself in the show. She would go back tomorrow to say thanks. But, of course, tomorrow never comes.

Daniel was the fifth. Prior to his illness he had been a successful businessman. When he got back home, he saw the business was very rundown. Going back to say thank you was low on his list of priorities – making money was much higher. Soon he forgot all about it.

Amos, the sixth, had no home to go to. He was feeling very bitter about his leprosy and about life in general. When he got back he collected some money that was owed to him, went into town, and got drunk. Going back to say thanks never entered his head.

Peter was the seventh. When he got back, he had no job. Then was offered a job interview. Going back to say thanks was not on for the moment.

Anna was the eighth. Now, there was a petrol shortage at that time. She was actually on the way back when she saw a petrol station open. She queued for three hours and was able to fill her car up. Then she went home. It would be a pity to waste petrol on a journey back to say thanks.
Joseph was the ninth. When he got home, he decided to sell his story to a newspaper. There was no time to lose. One of the others might get the same idea and beat him to it...Going back to say thanks had no place in his plans.

Finally, there was Simon. He had several good reasons for not going back. One was especially compelling. He was a Samaritan, and the man who cured him was a Jew. It would not be easy for a Samarian to thank a Jew. But, being the kind of person he was, he brushed all these reasons aside, and went back to give thanks.

Excuses...some plausible, some petty, some downright shabby. But in nine cases out of ten, they were effective. These excuses prevented those nine people from doing the one thing that cried out to be done.

Nine of the lepers were not able to express gratitude. And what does this tell us? It seems to suggest that that their cure was only skin-deep, if you will pardon the pun! Their leprosy was gone, but nothing else about them had changed. After their bad experience, they returned to their old attitudes, habits, goals, and general shallowness of life. They had learned nothing from their pain. And that was the real tragedy.

It is obvious that the Samaritan learned from his painful experience. He was a completely changed person afterwards, as was Naaman after his cure in the first reading. The other nine lepers were cured physically only. Naaman and the Samaritan were cured both in body and in spirit.

In good times we forget God, even though we continue to pay lip-service. Even though God is faithful, supremely faithful. But then something in our life — an illness perhaps — brings us to our knees and suddenly we are faced with our own poverty, our own weakness and our own mortality. And this sort of low-point is a moment of decision. It is at this time, that we that we have the opportunity to grow closer to God. Of the ten lepers, it seems that only one — the Samaritan — chose to grow closer to God.

What would we do?
Prayer of the Faithful

Introduction
Paul urged Timothy and now he urges us to remember the good news that we will share in the salvation that is in Christ Jesus. In this faith we ask for our needs to be granted.

Petitions
We pray for the leaders of our Church, Pope Francis and leaders in the clergy, laity and religious. May they always cherish and protect the Good News entrusted to them by Jesus Christ and handed on through the apostles.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of nations and economic structures that they will learn and understand the privilege and responsibility that goes with power and make continual efforts to work towards justice and prosperity for all their people.

(Pause) Lord hear us OR We pray to the Lord.

We pray for our community that the gift of gratitude may resound within us every day. May we share the Good News through our witness to the grace that God has given us and that is available to all people.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who are sad and dissatisfied. May they understand that the gift of faith and gratitude is healing and restorative in times of distress.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who are suffering from the effects of war, famine, disease, the pandemic, climate change and other things beyond their control. May the organisations that are able to help them be greeted with gratitude and may our community be generous in support of them.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those in our community who are grieving for those who have died. Bring them comfort through the warm hearts of those who care for them.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion
Bountiful God, through your grace we are able to offer these petitions in faith, knowing that they will be answered through the power of the Spirit and in the name of Jesus Christ.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

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<thead>
<tr>
<th>Title</th>
<th>AOV1</th>
<th>AOVK</th>
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<tr>
<td>Amazing grace</td>
<td>29</td>
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<td>Christ Is the world’s light</td>
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<td>For the fruits of this creation</td>
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<td>Forth in the peace of Christ we go</td>
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<td>Gift of finest wheat</td>
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<td>Great God of mercy</td>
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<td>Keep in mind</td>
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<td>Now thank we all our God</td>
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<td>425</td>
<td>755</td>
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<td>O Christ, the healer, we have come</td>
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<td>Our help is from the Lord</td>
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<td>Praise and thanksgiving</td>
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<td>Praise, my soul, the king of heaven</td>
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<td>Praise the Lord, you heavens, adore him</td>
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<td>Rejoice in the Lord always</td>
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<td>Seek, O seek the Lord</td>
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<td>Seek ye first the kingdom of God</td>
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<td>There is a longing in our hearts, O Lord</td>
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<td>There’s a Spirit in the air</td>
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<td>We give thanks</td>
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<td>We shall draw water</td>
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<td>Your hands, O Lord, in days of old</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 97: *The Lord has revealed to the nations his saving power.*

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<th>CWB</th>
<th>JOBC</th>
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<td>309</td>
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Music selections by Michael Mangan

Sing new songs of joy (CWBII, FWS) *Based on Ps 97/98* [Gathering, Recessional]
Introduction
“Keep on keeping on” is an oft-quoted saying highlighting the need for perseverance in a particular course of action, especially in the face of adversity. This theme comes through in today’s readings very clearly. We can take it to mean being constant in our prayer. Or, like the widow in the Gospel, we can be known for our perseverance and tireless effort in bringing the Kingdom to birth.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you judge the living and the dead.
Lord, have mercy.

You are the Word of God.
Christ, have mercy.

You call us to faith in you.
Lord, have mercy.

Collect

| The oration |
| Almighty ever-living God |
| grant that we may always conform our will to yours |
| and serve your majesty in sincerity of heart. |

Our prayer would have been familiar to Roman worshippers attending Masses in the season of Easter in the late sixth and early seventh century. The collect consists of a pair of interconnected petitions. In the oration we request both that we may always have a will that is devoted to God and that we may always worship and serve the Divine One with a sincere heart. Our worship and service is truly sincere when aligned with a will that is wholly devoted to God. On the other hand, a will devoted to God finds expression in service and worship with a sincere heart. This is the proper attitude in face of the power, eternity and majesty of God. The conjunction of ‘will’ and ‘heart’ envisions the complete person; will, heart, soul, mind and body. Nor can it be forgotten that this devotion and sincerity are themselves first gifts from God. (Gerard Moore)

First Reading
Exodus 17:8-13
This short reading about the intercession of Moses for the people in their struggle against the Amalekites is a reminder about the need for persistence and perseverance in our prayer.
Responsorial Psalm

Psalm 120. R. cf. v. 2

Our help is from the Lord, who made heaven and earth.

This psalm is one of the ‘Psalms of Ascent’, recited by pilgrims as they approached the holy city of Jerusalem. This psalm is a prayer to God of trust and confidence of an individual as they approach the holy city: God who guards our coming and going never stops caring for us.

Second Reading

2 Timothy 3:14 – 4:2

A further admonition to Timothy to be faithful to the words of Scripture and to be persistent in proclaiming the Good News contained in these words in season and out of season.

Gospel Reading

Luke 18:1-8

The parable of the persistent widow has traditionally been interpreted as highlighting the need for persistent and constant prayer in the life of the disciple. Contemporary interpreters see the widow as a figure of Christ who tirelessly combats evil and injustice on behalf of the poor and neglected. Either way, there is a challenge for us who hear this parable today.

Reflection

In today’s First Reading, we have a dramatic example of an endurance test. After their freedom from bondage in Egypt, the Israelites are having a tough time dealing with the wilderness and fighting off attacks from nomadic tribesman. Moses sends Joshua off to engage the enemy and goes to the top of the hill to pray. As long as he keeps his arms raised, the Israelites do well; but when his arms fall, his army seems to follow suit. Even if his companions cheat a little by propping him up, Moses stays with his prayer until the enemy is defeated. The perseverance of Moses spells the first military victory for Israel. In the Gospel the victory is less dramatic, but the widow’s perseverance wins the day. According to the tradition of Israel, a judge was expected to be impartial except to three groups of people – the widow, the orphan and the stranger. Because these people lived in the absence of familiar love and support; they were vulnerable in a society where influence and money talked the loudest. A judge was expected to be partial to them and to champion their cause to ensure their rights. The religious law stated: ‘If you ill-treat them in any way and they make any appeal to me for help, I shall certainly hear their appeal’ (Exodus 20:22). When we meet the judge and the widow in the parable we meet them at a crisis point, when both of them are maimed. We have no case history for the widow but we do for the judge. He is a man who is influenced neither by religious principle nor by public opinion. Both justice and compassion are absent from his dealings with the widow. She has no influential friends to bring pressure on the judge and she has no money to bribe him: all she has is the justice of her cause and her own persistence.

The justice of her cause, however, is clearly not enough. She has nerve and she exercises it relentlessly on the judge. He refuses her for a long time but she refuses for even longer to take him seriously! It becomes a war of nerves and eventually it is the judge’s nerves which give in: he grants the widow justice for the sake of his own health. She puts him on the sick list and he can imagine himself being worried to death. In fact, the widow does the judge an enormous favour: she exhausts him into justice. Her persistence pays off in the end.

In telling this parable, Jesus is not comparing God to the unjust judge and Jesus is not suggesting that God only answers our prayers to avoid being bothered further. Rather, Jesus contrasts God with the judge arguing that if an unjust man can come to justice eventually,
how much more will God answer his chosen ones even when he delays to help them. Strange expression that. Usually we would say “rush to help”. But God has his own time and his delay in judgement can give people more time to repent. Jesus encourages us to be persistent in our prayer and never lose heart. In an age where we have become accustomed to instant results, we are impatient with what appears to be endless delays. But the values we cherish are not instantly available: values like peace and justice take time to establish. The danger is that we give up too soon, when we do not get an immediate result. We have to be persistent. We have to invest our time in our beliefs. Like the widow in today’s Gospel, we must still search for justice until the unjust of this world are worried to death.

Prayer of the Faithful

Introduction
The psalmist today declares that our help is from the Lord who made heaven and earth. Therefore, let us bring our prayers to the Lord, whom we trust will hear and heed our needs.

Petitions
We pray for the leaders of our Church, clergy, lay and religious. May they, through the power of the Spirit, remain missionary in intent and action. May they guide us through our Plenary Council and the Synod in 2023, upholding peace and unity and the will of the Spirit.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of Australia in all levels of government. May they strive to make decisions that are always wise and just.

(Pause) Lord hear us OR We pray to the Lord.

We pray for our parish community, that we may be sensitive to the needs of those around us, always striving to lighten their burdens.

(Pause) Lord hear us OR We pray to the Lord.

We pray for ourselves, that in our prayer we will understand that the justice of God is beyond our understanding and that all will be answered according to divine will.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who seek justice through our courts. May they humbly persist in their efforts so that justice will eventually be given to their right cause.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who are suffering and feel that they cannot pray. May our prayers lift them so that they find courage and endurance in their pain.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion
God of justice, we offer these prayers with the full understanding that you are beyond all human ability and in the knowledge that our needs will be answered. We ask this through the power of the Spirit and in the name of Jesus, our Lord.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

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<tr>
<th>Title</th>
<th>AOV1</th>
<th>AOVK</th>
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<th>CWB</th>
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<td>619</td>
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<td>Alleluia! sing to Jesus</td>
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<td>Blest be the Lord</td>
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<td>Blest be the God of Israel</td>
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<td>Canticle of Zechariah</td>
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<td>Christ be beside me</td>
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<td>463</td>
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<td>For the beauty of the earth</td>
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<td>For the healing of the nations</td>
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<td>God gives his people strength</td>
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<td>God’s blessing sends us forth</td>
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<td>O God, our help in ages past</td>
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<td>767</td>
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<td>Our help is from the Lord</td>
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<td>Praise to the holiest in the height</td>
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<td>Seek, O seek the Lord</td>
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<td>Seek ye first</td>
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<td>There’s a Spirit in the air</td>
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<td>Though the mountains may fall</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 120: Our help is from the Lord, who made heaven and earth.

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<td>435</td>
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23 October 2022

Thirtieth Sunday in Ordinary Time

Reflection by Mary Coloe

Introduction
Leonard Cohan sings about ‘the crack in everything’ that allows the light to get through. When I, we, can open the cracks in our lives to God, then we open a space for God's gift of love to break in. Today is Mission Sunday so we also focus on what God is asking of us in our lives.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you are the mercy of the Father.
Lord, have mercy.

You exalt the humble.
Christ, have mercy.

You reconciled the world to God.
Lord, have mercy.

Collect

The oration
Almighty ever-living God,
increase our faith, hope and charity,
and make us love what you command,
so that we may merit what you promise.

This collect is from the most ancient layer of collect prayers in the Roman Missal. Scholars think that the oration most probably comes from the Mass for Sunday, December 20, 537, and brings to a close the December fast. As such it is one of a collection of Masses from the hand of Pope Vigilius. The immediate historical context is the siege of Rome by the Arian Ostrogoths under Witiges.
The prayer is made up of a series of petitions for the gifts to live in such a way on earth so as to merit to enter eternal life. The first petition is for an increase of faith, hope and love. These three form the basis of a vigilant Christian life, lived in expectation of the coming of Christ. They are the most permanent of all spiritual gifts and endure into eternal life. Among them, however, it is love which has primacy. Their presence in the faithful is the deepest expression of the community's response to God's forgiveness, covenant and commandments.
In conjunction with this gift, believers further ask that they love what God commands. This petition reflects both the primacy of love, and the relationship of the triad to God's covenant. The mandates themselves are directed towards love and worship of God, and love of neighbour. Love for them unites the community in heart and will, and is, as well, an experience of the true joys of heaven.
The pair of petitions for the divine gifts of faith, hope and love, and for the love of what God commands, together connote a life lived in love, worship, obedience, righteousness and unity. Through such a life, itself a foretaste of eternal life, the faithful seek to merit entry to the fullness of the divine promises. (Gerard Moore)
but perhaps within a work environment which sees religion as futile. Small gestures of kindness, or care for someone in need, bears witness to God’s pathos, rather than self-interest. Occasionally in my teaching I hand out the following ticket or ask if someone wants this free ticket.

Heaven – for free! Invariably many are shocked. They laugh! Think it’s a joke! They obviously don’t know the Gospel. This Sunday and next, we come to the heart of the Gospel message. God offers salvation to us; it is a free and total gift of love. It is not something we earn or deserve. It is a gift. In today’s parable, one person realises this. It is the social outcast, the tax collector who knows he needs God, and asks for God’s mercy. The religious person in the parable has no need of God; he is striving for righteousness through his own efforts. He has no need to ask anything of God, he prays - ‘I’m alright, mate.’ Leonard Cohan sings about ‘the crack in everything’ that allows the light to get through. When I, we, can open the cracks in our lives to God, then we open a space for God’s gift of love to break in.

The Pharisee exemplifies an early heresy in the Church put forward by a man called Pelagius. Like the Pharisee in this parable, Pelagius placed great importance on doing good deeds and thereby being right before God. The Church condemned his teaching as false for this attitude does away with the need for God and for God’s offer of Salvation in Jesus. We don’t save ourselves. No number of Masses, Rosaries, Novenas or indulgences can achieve salvation for us. When I put this to my students, they often ask, ‘Well, why do these things?’ When someone gives us something wonderful, far beyond our hopes and dreams, the usual response is one of deep gratitude. When I hand out tickets to heaven, the recipients automatically say ‘Thank-you.’ This is why we pray, and act generously; our entire life is living out ‘Thank-you’ to the God who has already given us the gift of Jesus for our Salvation.

As we, like the Christians of Luke’s community, get on with our lives in the world, we too need to come before God in prayer, knowing our emptiness, our poverty and open to receive the blessings that God wishes to give us. Then, like Paul, when we look back on our life we can do so with a sense of satisfaction – ‘I have fought the good fight to the end; I have run the race to the finish’ (2 Tim 4:7).
Prayer of the Faithful

Introduction
The psalm asserts that God is on the side of the lowly. In our lowliness we humbly offer our petitions.

Petitions
We pray for the leaders of our Church, particularly Pope Francis, as he leads us towards a more missionary focus. We pray for all leaders, clergy, religious and lay, that they will heed the call and lead us in a more Christ-centred and missionary way. (Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of our nation that they will come to recognise that we have much to offer in Australia to those who need a new place to call home. (Pause) Lord hear us OR We pray to the Lord.

We pray for our global leaders in politics and the world economy that they will seriously consider how to help the millions of people what do not have the basic needs for human life. (Pause) Lord hear us OR We pray to the Lord.

We pray for Australian communities of faith that they not be afraid to profess their faith and be missionaries in their own land. (Pause) Lord hear us OR We pray to the Lord.

We pray for all those who work in missionary organisations. May they be strengthened by our prayers and by our generosity in supporting their work. (Pause) Lord hear us OR We pray to the Lord.

We pray for all those who are suffering particularly in the care of missionaries. May they find solace and comfort through the kindness and sincerity of those who care for them. (Pause) Lord hear us OR We pray to the Lord.

Conclusion
Knowing that God is full of compassion and mercy, in our nothingness we bring these needs of ourselves and our world through the power of the Spirit and in the name of Jesus Christ, our Saviour.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

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<th>Title</th>
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<th>AOV2</th>
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<td>Amazing grace</td>
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<td>Come down, O love divine</td>
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<td>Come to me</td>
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<td>Come to me, all you who labour (Anon.)</td>
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<td>Gather us in</td>
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<td>685</td>
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<td>God of mercy and compassion</td>
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<td>Humbly we adore thee</td>
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<td>My soul is longing for your peace</td>
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<td>O breathe on me, O breath of God</td>
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<td>O bless the Lord, my soul</td>
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<td>O God, your people gather</td>
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<td>Our Father, we have wandered</td>
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<td>784</td>
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<td>Praise God, from whom all blessings flow</td>
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<td>Praise my soul, the king of heaven</td>
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<td>The cry of the poor</td>
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<td>There is a longing in our hearts, O Lord</td>
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<td>Turn our sadness upside down</td>
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<td>What a friend we have in Jesus</td>
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<td>What does the Lord require?</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

**Psalm 32: The Lord hears the cry of the poor.**

<table>
<thead>
<tr>
<th>Psalm 32</th>
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Music selections by Michael Mangan

Taste and See (FWS) Based on Ps 33/34 [Gifts, Communion]
30 October 2022
Thirty-First Sunday in Ordinary Time
Reflection by Tony Doran

Introduction
As we near the end of the Liturgical Year, our readings begin to change their emphasis and now look towards the end times. It is a time for decision. It is a time to change ourselves, like Zacchaeus, for Jesus wants to make his home in us.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you came that we might have eternal life.
Lord, have mercy.

You seek those who are lost.
Christ, have mercy.

You lift us up to the Father.
Lord, have mercy.

Collect

The oration
Almighty and merciful God,
by whose gift your faithful offer you
right and praiseworthy service,
grant, we pray,
that we may hasten without stumbling
to receive the things you have promised.

As with the prayer for the previous Sunday, this collect most probably comes from the pen of Pope Vigilius, perhaps for the Mass for Sunday, November 22, 537. The immediate historical context is the siege of Rome by the Arian Ostrogoths under the leadership of Witiges. The sense of the prayers is that through the gift of fitting and worthy worship, the faithful find both the assurance that God wills them to enter the promises and the motivation to approach them in sinless, loving obedience to the divine precepts. As well, worthy worship arouses in them a loving desire for the gift of eternal life. Such proper and fitting worship connotes the faithful’s devotion and humility in the face of their own sinfulness and God’s forgiveness, their reliance on the supplication of the saints, and their desire that all praise be directed towards the one worshipped. As well it is a foretaste of eternal beatitude. Even in the face of invasion by the Arian Ostrogoths, Christian worship should not be forgotten since it is central to a life lived in God and is a taste of true salvation! For God to grant the Church that it maintains this worship, is to keep it on the way to the eternal life promised by him.
First Reading
Wisdom 11:22-12:2
In this meditation on God’s wisdom, the author contrasts the smallness of Creation with the vastness of God’s merciful love, especially in response to a repentant sinner.

Responsorial Psalm
Psalm 144:1-2, 8-11, 13-14. R. cf. v. 1
I will praise your name for ever, my king and my God.
Continuing the themes from the first reading, this psalm exalts God as the divine king whose greatness cannot be measured or fathomed. Unfathomable, too, is God’s mercy to those who are bowed down.

Second Reading
2 Thessalonians 1:11-2:2
This Sunday, we begin reading from Paul’s Second Letter to the Thessalonians, one of the earliest New Testament writings. Today’s reading is part of the long thanksgiving which forms the first section of the letter in which the author prays that his readers might be worthy of the Lord’s call, for in this, Jesus Christ is glorified.

Gospel Reading
Luke 19:1-10
Luke’s Gospel is often called the Gospel of the Outcast because the Gospel embraces the poor and lowly and those on the margins. Seemingly, Zacchaeus is none of these: he is a wealthy tax-collector. His past actions, though, have ‘cast him out’. But, in Jesus, he senses something more; someone to transform his life, someone to bring him in from the margin to the heart of God’s mercy and love.

Reflection
Are we there yet? If you have ever been on a long journey with a child, you will have heard this question, no doubt. Throughout the course of this Liturgical Year, we have been journeying with Jesus towards Jerusalem as we have read Luke’s Gospel. It has been a long journey, too. And we might well ask ourselves the question: ‘Are we there yet?’
Well, we are almost there. We are very close indeed.
Today’s Gospel reading finds Jesus in Jericho. Jericho is an interesting town. It is one of the oldest inhabited cities on the planet. It is also about 300 metres below sea level, so it’s a steep climb down into Jericho. And who do we meet in Jericho? None other than Zacchaeus. Zacchaeus is one of the more famous characters in the Gospels. Everyone knows him. He is the short man who climbs a tree ‘because he was anxious to see what kind of man Jesus was.’ And he has been depicted up that sycamore tree in thousands of children’s pictures and role-plays in classrooms across the planet and across history.
What kind of man Jesus was… What was it about Jesus that intrigued Zacchaeus? He had probably heard plenty of stories about Jesus. But wandering preachers and wonderworkers abounded at that time. They literally dotted the Judean countryside. Don’t think that Jesus was the only one who went from town-to-town teaching and healing. He wasn’t. But whatever it was, something about Jesus intrigued Zacchaeus and made Zacchaeus want to find out more.
And this is somewhat surprising. For, on the surface, Zacchaeus does not seem to have been the sort of person who would have been all that interested in the message which Jesus had been preaching.
Because, as Luke tells us, ‘Zacchaeus...was one of the senior tax-collectors and a wealthy man.' And as we have followed Jesus, we know that he has made wealthy people feel uncomfortable. Tax-collectors, then as now, were not popular. They undertook to collect the taxes for the Romans. They were seen as traitors to the People of Israel. And the deal was that they would collect three or four times the amount required, pay the tax to the Romans, and pocket the rest. It's no wonder Zacchaeus was a wealthy man.

But, although wealthy, Zacchaeus ‘was anxious to see what kind of man Jesus was.' And ‘when Jesus reached the spot he looked up and spoke to him, “Zacchaeus, come down. Hurry, because I must stay at your house today.”'

Immediately, Zacchaeus is a changed man. He promises to give away half of his property. He is going to repay those he has cheated four times over. This is the sort of man that Jesus is. He has the power to change us. For he wishes to come and stay with us. To make his home with us. And when he comes to make his home with us, truly we can say 'salvation has come to this house'.

On his journey to Jerusalem, Jesus had made the steep climb down to Jericho, and then another steep climb up towards Jerusalem about 23 kilometres to the South-West. It would have been a long journey, indeed. And we are invited to follow Jesus on this journey. But this journey to Jerusalem has been more than just a physical journey. For, if we read Luke's Gospel carefully, we find no signposts, no markers. The longer journey, and probably the more difficult one, is the spiritual journey we are invited to undertake when we follow Jesus. This journey is steeper than the climb down to Jericho, and more difficult than the climb out of the valley up to Jerusalem. But, as difficult as it is, this is the journey we are called to make. It is a journey to Jerusalem, yes. And to follow Jesus to Jerusalem is to follow him to the Cross. There is no way around this. Look at Zacchaeus. He still had to face up to his past: those who he had cheated as a tax-collector. We have to face the Cross. We have to suffer the Cross. This is frightening. It does make us scared.

But we are never asked to do this alone. Like the journey to Jerusalem, we make it with Jesus. And together with Jesus, we rise to glory.

This, I suspect, is what drew Zacchaeus to Jesus. In ways that Zacchaeus would not have been able to put into words, Zacchaeus could see in Jesus the answer to his longings and yearnings. In Jesus, Zacchaeus could see the power to change his life. The power to raise him to glory. A glory to which we too are called.
Prayer of the Faithful

Introduction

In today’s readings we can see that God really helped people to see what they needed in their lives for happiness. We bring our prayers and petitions with the sure knowledge that God will grant our needs and help us to see the difference between our needs and our wants.

Petitions

We pray for Pope Francis that he will continue to have the health and strength to lead with his fellow bishops in helping the world to see Jesus as he truly is.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all the leaders of our troubled world that they will have the humility to turn to those who are wise and seek their advice before they impose heavy burdens on the poor.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all the sick at heart or who struggle to believe that they will be able to turn to Jesus as Zacchaeus did.
(Pause) Lord hear us OR We pray to the Lord.

We pray for the People of God in Australia as we move to the next phase of the journey of the Plenary Council and the Synod of 2023. May we be sincere in following the prompting of the Spirit as we move with the changes in our Church.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who grieve for lost loved ones that they will understand that those for whom they mourn enjoy God’s perfection for eternity
(Pause) Lord hear us OR We pray to the Lord.

We pray for workers everywhere that they remain honest and authentic in all their dealings and follow Jesus’ way as Zacchaeus eventually did.
(Pause) Lord hear us OR We pray to the Lord.

Conclusion

We offer you our prayers because we know in faith that you continue to answer our needs and give us the grace to achieve your will. We make our prayer in the name of Jesus, our Lord, and through the power of the Holy Spirit.
Amen.
Music selections by Alessio Loiacono and Chris deSilva

<table>
<thead>
<tr>
<th>Title</th>
<th>AOV1</th>
<th>AOV2</th>
<th>AOVK</th>
<th>GA</th>
<th>CWB</th>
<th>CWBII</th>
<th>S&amp;S1</th>
<th>S&amp;S2</th>
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<td>Amazing grace</td>
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<td>As gentle as silence</td>
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<td>Come to the water (Andersen)</td>
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<td>Deo gratias</td>
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<td>Eye has not seen</td>
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<td>Forgive our sins as we forgive</td>
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<td>Holy God, we praise your name</td>
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<td>How great thou art</td>
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<td>I have loved you</td>
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<td>I heard the voice of Jesus say</td>
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<td>Love divine, all loves excelling</td>
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<td>Praise my soul, the king of heaven</td>
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<td>Sing a new song</td>
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<td>Sing of the Lord’s goodness</td>
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<td>Sing praise to our Creator</td>
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<td>The Kingdom of God</td>
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<td>The Lord is near/I will praise your name</td>
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<td>The Lord my shepherd rules my life</td>
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<td>Though the mountains may fall</td>
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<td>To Jesus Christ our sovereign king</td>
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<td>Turn our sadness upside down</td>
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<td>We remember</td>
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<td>What a friend we have in Jesus</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 144: I will praise your name for ever, my king and my God.

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Music selections by Michael Mangan

Forever I will sing (FWS) Based on Ps 144/145 [Gathering, Recessional]
Merciful (DOM)
Introduction
The saints represent one of the great gifts in the Catholic tradition. Having exemplified what it means and, perhaps more importantly, how it looks to live a life close to God in their own settings, they provide countless models and points of inspiration as we attempt to live the Christian life in our own time and place. Their lives were rarely without struggle and, especially when we find the Christian life difficult, we can be lifted by their example and encouraged in their intercession for us as we seek to eventually join them in seeing Christ ‘as he is’.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lamb of God, you were offered up for our justification.
Lord, have mercy.

You call us to be children of God.
Christ, have mercy.

You are with us in the company of the Saints who pray for us.
Lord, have mercy.

First Reading
Revelation 7:2–4, 9–14
This reading provides us with a beautiful vision of what it might be like when the saints are assembled in heaven. Our human imaginations lift us to see this glory, the power of so many believers, dressed in white, in the sight of God.

Responsorial Psalm
Psalm 23:1-6. R. cf. v. 6

Lord, this is the people that longs to see your face.
This is a psalm for going up to the Temple aching to see the face of God, to be in God’s presence.

Second Reading
1 John 3:1–3
Even though the world refused to acknowledge him, we acknowledge him. We are children of God and this gives us hope, real hope, as we try to be as pure as Christ.
Gospel Reading

Matthew 5:1–12a
In this reading we hear the way in which Jesus teaches different ways of living that bring us true happiness. While they seem illogical in our present world context, they will be the way to true happiness for us all.

Reflection
The Feast of All Saints celebrates those whom the church has deemed to have attained heaven. The origins of the feast are uncertain, but there are mentions in the writings of Ephrem (d. 373 CE) and John Chrysostom (d. 407) of commemorations for all saints. However, the written record for a specific feast day goes back to Pope Boniface VI. On May 13, 609 CE he dedicated the Pantheon (a shrine to all the gods of Rome) as a church honouring the Virgin Mary and all martyrs and this feast would later become known as All Saints’ Day.

It was Pope Gregory III (pope from 731-741 CE) who moved the date to November 1, the date on which he dedicated a chapel to All Saints in St Peter’s Basilica. It remained a specifically Roman feast day until 837 CE when Pope Gregory VI extended its celebration to the entire Church. This festal day of religious celebration recognises those whose sainthood is known to God alone and was considered a Holy Day of Obligation but is now celebrated in the liturgical calendar as a Solemnity.

Even after the Reformation, many Protestant traditions continued to keep All Saints’ Day. It remains true that Halloween is, in reality, the vigil of All Saints’ (‘All Hallows Eve’ or ‘Hallow E’en’). The increased commercialisation of the Celtic rituals around Hallow E’en means that All Saints’ Day itself has become a bit of an afterthought.

Everyone from your saintly grandparent to the martyrs facing death for Christ are part of the communion of saints commemorated today. Indeed, the communion of saints is the Church, those living and those who have already attained heaven for their life lived on earth. All who witness for Christ and testify to the grace and mercy of God in the power of the Holy Spirit are esteemed and respected on this day.

It is not often that we get three readings that build on each other. However, this is the case today. Though, to get the most out of them, we need to look at them in reverse order and begin by reflecting of Matthew’s beatitudes from the Gospel text. The word beatitude comes from the Latin beatitude, meaning blessedness.

At first glance these blessed sayings make no sense, they may even appear to be contradictory. That is because one needs to share the vision these sayings manifest – a perception of God as revealed by Jesus, the ever-faithful, ever-caring God who makes salvation possible from the destructiveness of the world. It requires taking risks and seeing the world differently. If one can catch this sense of living in the way of the beatitudes, as Brendan Byrne has said, ‘then such a way of living will be something they want – rather than are required – to do.’

The beatitudes do not say ‘you must be poor in spirit, you must be gentle ... ‘. These are not Jesus’ version of the Ten Commandments. The ‘blessed ones’ are those who already embody these attributes, these blessed ones are now being called into the community of the children of God. Though, we voice caution here, the blessed ones are not blessed because of their present state – which is vulnerable and quite disadvantaged. Rather despite their material disadvantage, their fidelity to God is all the more startling and God will act for them in the future. While in the present they experience vulnerability, oppression and loss in adopting a ‘beatitude way of life’ they are indeed ‘blessed’. So, who are we talking about here?

‘The poor in spirit’ are those who look to God alone for salvation, understanding that salvation is not earned but freely given by God through Jesus.
‘The gentle’ are those with great inner strength – they do not grasp for things at the expense of others. Far from being passive, the gentle ones work for the benefit and wellbeing of others. Those who ‘mourn’ are the oppressed in this world, who long for liberation from poverty, injustice and violence and the calamities that these forms of oppression bring. Those hungering and thirsting for righteousness do God’s will in the here and now because they want to see the reign of God come into being. ‘The merciful’ are already doing what lies at the heart of what it means to be Christian – showing mercy to both people and planet in the here and now. To be ‘pure in heart’ is to be totally dedicated to God and God’s will, their singleness of heart now is rewarded with the clarity of vision in the kingdom. ‘The peacemakers’ are those who actively work for peace in this world.

In short, these are the saints whom we honour today, the saints who truly grasped what it means to be a child of God. The First Letter of John calls us all to be mindful of what it means to be children of God. It means that we are especially loved by God, not because of anything we do, but because of the One in whom we believe – Christ. It is this belief, lived out in beatitude faithfulness that allows us to become part of the vision expressed by John of Patmos in the first reading. The Book of Revelation paints a picture of the saints in flowing white robes before God and the Lamb singing praises and glory. The angel attending to John of Patmos makes known that these are the people, the saints, whose robes are washed clean in the blood of the Lamb. By living out of a ‘beatitude way of life’ may we to be numbered among the saints of God and join them in singing God’s praise.
Prayer of the Faithful

Introduction
The psalm today names us as the people who long to see God's face. Full of that longing let us turn our hearts to God with the needs of our world and our community.

Petitions
We pray for the continual strength and renewal of the Church and its leaders in challenging times as we work towards the conclusion of the Plenary Council and the Synod in 2023. May our leaders in the clergy, religious life and laity, consciously live their lives through the way of the Beatitudes.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of all nations that they will be inspired by saintly people to lead with love for all and respect for all.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the saints who live among us here and now. May their utter conviction that they have been saved by the blood of the Lamb be an inspiration for us to follow (Pause) Lord hear us OR We pray to the Lord.

We pray for the gentle in our local communities. May their great inner strength lead us to be less grasping and to work for the well-being of others.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those hungering and thirsting for righteousness. May they do God's will in the here and now and see the reign of God come into being.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the families those who mourn and who are oppressed. May they be blessed with liberation from poverty, injustice and violence and the calamities that these forms of oppression bring.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion
As St Paul said to the Thessalonians, “we pray continually that our God will make you worthy of his call”. We offer our prayers because we know in faith that God will continue to answer our needs and give us the grace to achieve your will through the power of the Spirit and in the name of Jesus, the Christ.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

<table>
<thead>
<tr>
<th>Title</th>
<th>AOV1</th>
<th>AOV2</th>
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<th>CWB</th>
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<td>Be not afraid</td>
<td>114</td>
<td>449</td>
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<td>Blessed are the poor in Spirit</td>
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<td>By all your saints still striving</td>
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<td>423</td>
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<td>Come to me all you who labour</td>
<td>37</td>
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<td>Father we praise You</td>
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<td>For all the saints</td>
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<td>Holy, holy, holy Lord God almighty</td>
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<td>I have loved you</td>
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<td>402</td>
<td>511</td>
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<tr>
<td>O Christ, the great foundation</td>
<td>483</td>
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<td>Priestly people</td>
<td>796</td>
<td>589</td>
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<td>Rejoice with all the saints</td>
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<td>The Church’s one foundation</td>
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<tr>
<td>Your hand, O Lord, has guided</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalms 23: *Lord, this is the people that longs to see your face.*

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<tr>
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<th>JOBC</th>
<th>LPC</th>
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</thead>
<tbody>
<tr>
<td>Psalm 23</td>
<td>468</td>
<td>pg. 112</td>
<td>pg. 108</td>
</tr>
</tbody>
</table>

Music selections by Michael Mangan

Heaven shall be yours (TCS) *Based on Mt 5:1-12* [Gathering, Gifts, Communion, Recessional]

We are all saints (SYJ) [Recessional]
Pastoral Note
Readings for the Commemoration of All the Faithful Departed may be taken from any of those provided for Masses for the Dead (see Lectionary for Mass, Volume III, pp. 849 – 890). The introductions given here are for the selection provided in the Lectionary for Mass, Volume I, pp. 966 – 969.

Introduction
On this Commemoration of All the Faithful Departed – All Souls’ Day – we pray for those who have died. It is also an opportunity for us to re-double our own efforts on the journey of discipleship with Jesus.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you obeyed the will of the Father.
Lord, have mercy.
You are the mercy of the Father.
Christ, have mercy.

You are the resurrection and the life.
Lord, have mercy.

First Reading
Isaiah 25:6-9
In the ancient world, eating sparingly and with little variation in diet was the norm for most people. The image of the lavish banquet to which all peoples are invited, therefore, soon became an image of the reign of God coming to birth. The resurrection of the dead is another image of the reign of God coming to birth in our midst.

Responsorial Psalm
Psalm 26:1, 4, 7-9, 13-14. R. v. 1 Alt. R. v. 3
The Lord is my light and my salvation.
OR
I believe that I shall see the good things of the Lord in the land of the living.
This psalm is often used at funerals because it affirms our faith in the eternal life that has been won for us and that we have ached for since humankind was created in God’s image.
Second Reading

Romans 5:5-11
Helpless on account of our sins, God’s love was shown for us when Christ died on the cross. The death of Jesus reconciles us to God: we are saved because of the life of the Son. This death which brings us salvation is what we hope in for our own salvation.

Gospel Reading

Luke 7:11-17
In the world of Jesus, the widow was particularly vulnerable. How much more so a widow whose only son has died? Jesus raises to life the son of the widow of Nain, giving life back to this unnamed son and to his unnamed mother as well. This miracle of life points us forwards when another only son will be raised to life.

Reflection

All Souls’ Day has many traditions tied to it from around the world. Today we will take a brief look at what it meant for the Celts and the Irish in particular. It was generally accepted that at certain times of the year the veil between this world and the resting places of the ancestors was torn. One such time was the period known in Irish as *Samhain* (pronounced sow-in), that is, from Hallows’ E’en, All Hal lows and All Souls.

The day of All Souls was spent cleaning the graves and saying prayers for the departed and that night a good fire was lit, a candle lit for each family member ‘gone to God’ and the table set with a bowl of spring water and a place setting for each deceased relative with ‘soul cakes’ freshly baked. The household retire to bed earlier than usual and the door was left unlocked, ready access for the visit of the ancestors. The dead as repositories of wisdom and lore would bestowed two gifts on the living – the ability to remember traditions of the past and an understanding of how deeply we are forever linked to our bloodline. Much of these traditions died out in the nineteenth century with the Romanisation of the Irish Catholic Church, suspicious, as the Roman trained clergy were, of their links to paganism.

The feast of All Souls dated back to Odilo, abbot of Cluny (d. 1048) who instituted a day for a general intercession for the departed on November 2. By the end of the thirteenth century, it had become a universal celebration of the Church. Having fêted the day of all who had attained heaven, the Church turns her attention to those souls believed to be suffering in purgatory. Purgatory is thought to be where most people go, who are free of mortal sin but die in a state of venial sin and is the intermediate option between heaven and hell. The faithful on earth can help to cleanse these souls in order to fit them for heaven and the day is dedicated to prayer and remembrance. Following the teachings of the Catholic Church, Catholics can shorten the time a soul spends in purgatory by visiting a church and praying the Our Father and the Creed on All Souls’ Day.

The readings for this feast are calling us to remember our unity with all ‘who have gone before us marked by the sign of faith’. But what are these signs? Paul is clear that what separates believers from the sinful is being reconciled to God through Jesus and knowing God’s love for us by the gift of the Spirit. As such our lives are now to be marked by hope and joyful trust in God.

Nonetheless, there is a cost to our hope because that hope emerges from the suffering of Jesus. It is Christ’s death that has paid the price so that our joy and trust in God is not deceptive. Our hope is for the resurrection of all who have died in Christ, and who, like Jesus, are raised to the newness of eternal life with God, the dwelling place of light and peace. And we number ourselves among them.

It is this same Jesus who restores the widow’s son back to his mother. But unlike the people of Nain, we know him to be more than a great prophet. The One who has the power to restore life, takes on the burden of our debt and forfeits his life for us. By so doing, we are restored as children of God and enter into the banquet on the holy mountain, as Isaiah has
promised. May we be encouraged by the words of the prophet and truly exult and rejoice that he has saved us, ‘the Lord is the one in whom we hoped’.

Prayer of the Faithful

Introduction

As we commemorate those who have died we bring our particular needs for the world and our community.

Petitions

We pray for all the leaders of our Church who have died, especially Saint John XXIII and Saint John Paul II, that their wisdom and holiness will shine for us all to follow.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all the leaders of our world who have died for justice and peace that they will enjoy eternal happiness with God.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who are close to death through illness. May they be given peace and strength through the love and care of those around them.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all of us who grieve for those who have died. Strengthen us in the sure knowledge that you have prepared many rooms for our loved ones to live with you in eternity.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all the people who do not believe that there is a God who loves them and provides for them after this life. Bring them to a knowledge of your goodness.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all gathered here remembering those who have died. May we enter into the holy banquet as Isaiah promised and Jesus fulfilled.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

As we pray for those who have gone before us into eternal life, we know that our prayers will be heard and blessed with a response. We pray through the power of the Spirit and in the name of Jesus who is risen.

Amen.
### Music selections by Alessio Loiacono and Chris deSilva

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<thead>
<tr>
<th>Title</th>
<th>AOV1</th>
<th>AOV2</th>
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<tr>
<td>Abide with me</td>
<td>128</td>
<td></td>
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<tr>
<td>All creatures of our God and King (especially verse 6)</td>
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<td>395</td>
<td>618</td>
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<td>446</td>
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<td>Amazing grace</td>
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<td>At last, all powerful Master (Canticle of Simeon)</td>
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<td>225</td>
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<tr>
<td>Be not afraid</td>
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<td>Because the Lord is my shepherd</td>
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<td>Come to me, all who labour</td>
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<td>Do not be afraid, I am with you/The Lord is my light</td>
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<td>28</td>
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<td>I am sure I shall see</td>
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<td>I am the bread of life</td>
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<td>Lord God, you now have set your servant free (Canticle of Simeon)</td>
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<td>My Master, see, the time has come (Canticle of Simeon)</td>
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<td>Save us, Lord, while we are awake (Canticle of Simeon)</td>
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<td>Come to me all you who labour</td>
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<td>Eye has not seen</td>
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<td>I heard the voice of Jesus say</td>
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<td>I know that my Redeemer lives</td>
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<td>In faith and hope and love</td>
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<td>Keep in mind</td>
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<td>Lord of the living</td>
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<td>May flights of angels</td>
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<td>My soul is longing for your peace</td>
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<td>Nearer, my God, to thee</td>
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<td>O God, our help in ages past</td>
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<td>On eagle's wings</td>
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<td>Remember those, O Lord</td>
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<td>Restless is the heart</td>
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<td>The living God my shepherd is</td>
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<td>The Lord is my light</td>
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<td>The Lord is my light and salvation</td>
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<td>The Lord's My shepherd, I'll not want</td>
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<td>Turn our sadness upside down</td>
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<td>We walk by faith</td>
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<td>When human voices cannot sing</td>
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<td>Yes, I shall arise</td>
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<td>You are near</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 26:  *The Lord is my light and my salvation/I believe that I shall see the good things of the Lord in the land of the living.*

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<td>27</td>
<td>pg. 54</td>
<td>pg. 110</td>
<td>pg. 25</td>
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Music selections by Michael Mangan

*You are my shepherd* (FWS) *Based on Ps 22/23* [Gifts, Communion]
*The Lord is my light* (LCC) *Ps 26 (27)* [Children’s Lectionary Translation]
*You are the light* (FWS) *Based on Ps 26/27* [Gathering, Recessional]
6 November 2022
Thirty-Second Sunday in Ordinary Time
Reflection by Joe Tedesco

Introduction
For God, ‘all are in fact living’. Our Sunday liturgy encourages us to draw strength from this joyful truth. Through the gift of faith, we find comfort knowing that death is a passage through to the eternal life offered to all.

Penitential Act
Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you are the firstborn of the dead.
Lord, have mercy.

You teach us how to be faithful.
Christ, have mercy.

You are the resurrection and the life.
Lord, have mercy.

Collect

*The oration*
Almighty and merciful God,
graciously keep from us all adversity,
so that, unhindered in mind and body alike,
we may pursue in freedom of heart
the things that are yours.

Little is known of the historical origins of this collect, though it is found in the Roman liturgical sources of the seventh century and has been in use up to and including the present.
The collect sets the faithful's existence on earth within the context of a thoroughgoing, vivid struggle against sin, death, the devil and his forces. This confrontation is exhibited in all aspects of the spiritual life of the human person, in mind and body equally. Believers, however, have a further perspective on this confrontation. In their faith in God, they trust in the divine power, mercy and propitiation to be able to drive out, equally from both mind and body, all that inhibits their freedom to love, worship and obey the Holy One. Inner harmony and spiritual freedom follow when God frees all aspects of the human person from sin, temptation and the power of the devil.

First Reading
2 Maccabees 7:1-2,9-14
Less than two centuries before the coming of Christ, the events of this reading depict a time of persecution for the people of God. It attests to the promise of eternal life offered to all who remain faithful to God.
**Responsorial Psalm**

Psalm 16:1, 5-6, 8, 15. R. v. 15

*Lord, when your glory appears, my joy will be full.*

As with the first reading and the gospel, we are drawn to express our confidence in the promise of life after death. When we reach our eternal life, our joy will be full.

**Second Reading**

2 Thessalonians 2:16-3:5

Paul reminds us that the Lord is faithful and gives us strength and comfort even in the face of evil.

**Gospel Reading**


Jesus responds to a group of Sadducees attempting to ridicule faith in the resurrection. Doing so, Jesus lifts our vision to take in something of the life-giving nature of God.

**Reflection**

The first reading includes the notion of the afterlife, a point of focus for the liturgical season in November. However, it is couched in a particularly gruesome event that is worth pondering as a starting point for this week’s reflection. It describes the scene where heroic brothers and their mother remain faithful to the revelation of God despite the cost in great suffering then death at the hands of a wicked king.

The details of the torture are certainly one of the more uncomfortable parts of Scripture, especially the part of the mother who must watch all her sons die gruesome deaths before her. We are spared all but an allusion to it in the Lectionary references, yet the detail in the fuller text serves to illustrate the level of courage and faithfulness the brothers and their mother show. Indeed, even the evil king and his courtiers were ‘astounded by the … courage and utter indifference to suffering’ (2 Macc 7:12).

Such courage obviously draws one into a certain personal comparison. When pressed by circumstances and challenges, when it would seem easier to abandon my convictions, can I remain true to my faith in God?

It is highly unlikely that I will face the sort of situation described in the first reading, but I would like to think that I could maintain the sort of conviction shown by such heroes of the faith. However, there is certainly doubt in my mind that I could. It sits uneasy and is confronting. So, I ask; what is it about the brothers and their mother that allows them to endure such tribulation, to be virtuous in the face of evil and stay true to their God? There seems no simple answer to this. However, one thing that is clear is that they had their eye on the prize, on the promises of God and the fullness of life that only God can offer.

The Gospel adds an important layer to this. When the full version is used (including vv. 27-33), a line of questioning from ‘some Sadducees’ supplies the context to Jesus’ teaching. The Sadducees did not believe in the afterlife and wanting to show up the belief, they pose a cynical question to Jesus. They draw on a technical understanding of the law found in Deuteronomy (25:5-6) and modern scholars tend to agree that the questioning is largely rhetorical and intended as ridicule because the practice was essentially in disuse in the early first century.¹ Despite the cynicism, Jesus offers a response.

What is interesting about Jesus’ answer is that it does not address the line of questioning from the Sadducees directly. Rather, Jesus indicates that the legal definition of marriage that they are working with is not applicable to the resurrected life at all. Jesus is suggesting that there is an altogether different paradigm at play that the Sadducees do not get.
So, is this ‘life beyond’ at all intelligible? Can we know something of it? If we think as the Sadducees do, then probably not. However, Jesus, ever grabbing the teaching moment, is offering us something. In response to the Sadducees, Jesus throws a puzzle of sorts back to them. He indicates that the very figure they revere in Moses acknowledged that God is the God of Abraham, Isaac and Jacob. These are figures long gone, yet, were understood to be their God and ever will be. To expand, God is not the God of these figures (or anybody else for that matter) in isolated pockets of time. God is not the God of past figures in the past. No, God is God of those that have gone before us, is the same God that we experience in the here and now, and will be for those to come.

When we put ourselves into the scene, we see that Jesus seems to be drawing attention away from our own deliberations, hang-ups and, perhaps, even distractions on this notion of the afterlife toward the only thing that can help us make sense of it; that is God alone. A profound truth is offered to us, ‘God is not the God of the dead, but of the living.’ God is described in both the Hebrew Bible and the New Testament as the ‘living God’. If God is, then God is life. For us, death looks final, it occurs in time and that time fades. However, for God, being life itself, ‘all of them are alive’ (v. 38).

Returning to the first reading, when the brothers and their mother were willing to die for the Torah, they were not simply doing so on legalistic principle or to demonstrate religious purity for the sake of it (something the Sadducees seemed to be caught up in). Rather, they knew the giver of the Commandments, the Lord God for who they were unwilling to forsake under any circumstance. It was this which allowed them to see beyond the immediate experience. They were in touch with something of the love of God which drew them to see the fullness of life offered to them. We too find our hope and joy not in our own strength or powers of reason. Indeed, the reality of death is an ever-present reminder of our limiting mortality. Rather, we reach out, encouraged by Jesus, to focus on the one who is life itself. We not only meet a God who draws our own selves to life eternal but, by doing so, we also find joy in the realisation that all are alive to God and so even those who have gone before us are, by God’s very nature, not gone at all.

Prayer of the Faithful

Introduction
With the psalmist we acclaim that when the Lord comes in glory our joy will be full. In the sure hope of that joy, therefore, we pray in faith for our needs and the needs of our world.

Petitions
We pray for the leaders of our Church, especially Pope Francis, and the leaders in our clergy, religious and laity. May they live in a way that tells the world that the resurrection is real and that eternal life has already been won for us.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all the leaders of nations and economic powers that they will understand that money does not matter once we die and therefore to live for things that matter beyond this life.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all the sick that they will be encouraged to understand that the life-giving nature of faith is there for them to grasp with both hands and heart through the love and care of those around them.
(Pause) Lord hear us OR We pray to the Lord.

We pray for the People of God here and throughout the world that we too will live as resurrected people, saved by the Lamb, ready for eternal life as we journey prayerfully to the assembly of the 2023 Synod.
(Pause) Lord hear us OR We pray to the Lord.

We pray for the People of God in Australia that we will continue to work through the Plenary Council while listening to the Spirit and carefully discerning our future.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those who grieve that they will be comforted knowing their loved ones are with God in eternity.
(Pause) Lord hear us OR We pray to the Lord.

Conclusion
We are people of hope and so we know that God will hear these prayers and the prayers that remain silent in our hearts. We pray through the power of the Spirit and in the name of Jesus Christ.
Amen.
## Music selections by Alessio Loiacono and Chris deSilva

<table>
<thead>
<tr>
<th>Title</th>
<th>AOV1</th>
<th>AOV2</th>
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<th>GA</th>
<th>CWB</th>
<th>CWBII</th>
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<td>Centre of my life</td>
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<td>444</td>
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<td>Christ is alive with joy we sing</td>
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<td>Christ is made the sure foundation</td>
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<td>Eye has not seen</td>
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<td>For all the saints</td>
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<td>How can I keep from singing?</td>
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<td>I am the bread of life (Talbot)</td>
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<td>I know that my redeemer lives</td>
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<td>In faith and hope and love</td>
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<td>Keep in mind</td>
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<td>Living in the light</td>
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<td>Lord of all hopefulness</td>
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<td>Love divine, all loves excelling</td>
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<td>O God, our help in ages past</td>
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<td>On eagle’s wings</td>
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<td>Praise, my soul, the king of heaven</td>
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<td>Praise the Lord, you heavens adore him</td>
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<td>Sing with all the saints in glory</td>
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<td>Soul of my saviour</td>
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<td>The Church’s one foundation</td>
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<td>The God of Abraham praise</td>
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<td>The living God my shepherd Is</td>
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<td>There’s a wideness in God’s mercy</td>
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<td>838</td>
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<td>Though the mountains may fall</td>
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<td>Unless a grain of wheat</td>
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<td>We are children of the living God</td>
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</table>

## Psalms Selected by Chris deSilva and Angela McCarthy

**Psalm 16: Lord, when your glory appears, my joy will be full.**

<table>
<thead>
<tr>
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<th>CWB</th>
<th>JOBC</th>
<th>LPC</th>
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<tbody>
<tr>
<td></td>
<td>444</td>
<td>pg. 106</td>
<td>pg. 171</td>
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</tbody>
</table>

## Music selections by Michael Mangan

**You are my shepherd** *(FWS)* Based on Ps 22/23 [Gifts, Communion]
13 November 2022
Thirty-Third Sunday in Ordinary Time

Reflection by Debra Snoddy

Introduction
The end-times are coming, indeed, they are upon us. Or are they? What does it mean to be a disciple in times of loss and crises? How can we find solace in the midst of the terrors of our day? The answer is found in today’s Gospel.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:

Lord Jesus, you are the justice of God.
Lord, have mercy.

You are the way, the truth and the life.
Christ, have mercy.

You are the temple of God.
Lord, have mercy.

Collect

Grant us we pray, O Lord our God,
the constant gladness of being devoted to you,
for it is full and lasting happiness
to serve with constancy
the author of all that is good.

This is a prayer whose meaning unfolds when the historical circumstances are known. This prayer is from the series of Masses written by Pope Vigilius while Rome was under siege by the Arian Ostrogoths under Witiges. Scholars place it in the Mass for either August 23rd or 30th in the year 537, corresponding to a period of hope for the Romans in the war. They had just come through a famine and pestilence in July, and are greeted with the encouraging news that imperial troops have disembarked at Naples and are on their way to relieve the city. In the face of a possibly immanent victory Vigilius fears the community will fall away from its devotion to the liturgy and praise of God. The immediate petition of the prayer is that God may grace the church with that joy which comes from unceasing devotion. In the second clause of the prayer, such devotion is described as the service of the One who is author of all good things. For that reason, it is what guarantees full and unending happiness.

First Reading
Malachi 3:19-20a
Malachi speaks of a day where the fiery justice of God will destroy all evil while the same force will be experienced as the life giving sun; allowing for renewal and healing.
Responsorial Psalm
Psalm 97:5-9. R. cf. v. 9
The Lord comes to rule the earth with justice.
The psalm sums up for us the nature of God-given justice. Nothing on earth will matter when
the Lord comes.

Second Reading
2 Thessalonians 3:7-12
Paul encourages the community of Thessalonica to maintain an orderly life by imitating the
best they have seen in fellow Christians.

Gospel Reading
Luke 21:5-19
The world will come to an end. However, our place is not to get caught up in speculation as
to when this time might be but, rather, to witness to the promises of Christ in our daily lives.

Reflection
The liturgical year is coming to a close and the readings we have today reflect this, talking as
they do about the end-times and the loss that this will bring. The theme that emerges from
the prophet Malachi’s text is found again in the Gospel reading. We see references to the
day of reckoning, when evildoers will be set on fire, the Temple in Jerusalem destroyed and
the earth shaken by powerful earthquakes, famines, and plagues, among many other terror-
inducing things. However, in fact, the opposite is true. How can this be?
The Gospel today comes close to the end of the ministry of Jesus and just before his
passion and crucifixion. It is a hard text to hear and indeed, for many people the events
portrayed in the Gospel are happening right now, with many facing loss upon loss this year.
Nonetheless, something similar could have been said at any time since the Gospel of Luke
came into being. Jesus’ warnings are ominous and his predictions terrifying.
But to those who first hear these words, they were words of encouragement and hope. Luke
wrote his Gospel after the Temple of Jerusalem had been destroyed by the
Romans in the year 70CE. His
audience were mainly Gentile
Christians and Luke wants them to
understand that the fall of the Temple
is used by God as part of God’s plan
for salvation. In witnessing the
upheavals of their time and concerned
to know if these were signs from God
that the end of the world was near,
Luke appeals to them for greater
patience. The challenge of discipleship
is learning to trust Jesus’ promise that
he will be with us, even in the most
difficult of times.
The second part of the Gospel is given
over to Jesus’ warnings that his
followers will be persecuted for their
belief in him. But, rather than being a
cause for alarm for the believer, Jesus
assures them that it is an opportunity
for them to give witness to their faith. This will serve as an example to all the followers of Jesus and show that even in the face of persecution, staying faithful to Jesus will lead to their salvation – ‘not a hair on your head will be destroyed’. We know this to be true because Jesus himself witnesses to this with his own death on the cross. At times of anxiety and loss, when one feels that things are collapsing all around us, and we think that it is all over and we are weary of doing good for the Church and our communities, this is the time to remember the words of Jesus that God will triumph. Through Jesus’ death, a new world is born and now we are in the ‘in-between times’ as the old world continues its death throes and the new world longs to come to its full realisation. It is a time of pain and it is sometimes hard to see beyond that. But we have Christ as our hope and our example. As disciples we are called to trust in God’s mercy and protection, even when we are facing difficulties.

Prayer of the Faithful

Introduction
The psalmist tells us that the Lord will come to rule the earth with justice. Knowing God’s justice to be real in our lives, we desire good things for our communities and our world and know that God will listen attentively to our prayers, so we pray.

Petitions
We pray for our Church leaders, Pope Francis, leaders in the clergy, laity and religious, that they will continue to work for peace and justice all the days of their lives.
(Pause) Lord hear us OR We pray to the Lord.

We pray for the Church in Australia that as we continue to discern what the Holy Spirit is saying to us, we will remain true to the work of the Plenary Council and recognise the possibilities of Christ’s justice among us.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all the leaders of the world in political and economic entities that they will realise that absolute security can only be found in God.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all who sick or suffering that they will seek to get well through the love and care of others so that they can contribute to the well-being of their family and their community.
(Pause) Lord hear us OR We pray to the Lord.

We pray for this assembly that we will all continue to work conscientiously at our daily tasks, earning the food we eat, following Paul’s example, doing all that we do, even our eating and drinking, in the name of, and for the glory of, our Lord Jesus Christ.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who assist us in our lives by building our homes and workplaces, by making their skills in the arts available to make our lives rich in beauty.
(Pause) Lord hear us OR We pray to the Lord.

Conclusion
God offers us opportunities to work for the Kingdom and so we ask that these requests that will help us in our daily lives be granted. We pray through the power of the Spirit and in the name of Jesus our Lord.
Amen.
### Music selections by Alessio Loiacono and Chris deSilva

<table>
<thead>
<tr>
<th>Title</th>
<th>AOV1</th>
<th>AOV2</th>
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<th>CWB</th>
<th>CWBII</th>
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<td>Be not afraid</td>
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<td>142</td>
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<td>Be still, my soul</td>
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<td>Come, O long expected Jesus</td>
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<td>Eye has not seen</td>
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<td>Find us ready</td>
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<td>For all the saints</td>
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<td>Gift of finest wheat</td>
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<td>God, whose purpose is to kindle</td>
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<td>How can I keep from singing?</td>
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<td>How great thou art</td>
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<td>I know that my Redeemer lives</td>
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<td>I want to walk as a child of the light</td>
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<td>In Christ there is no east or west</td>
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<td>Lord of all hopefulness</td>
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<td>Love divine, all loves excelling</td>
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<td>Now thank we all our God</td>
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<td>O God, our help in ages past</td>
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<td>Rejoice! The Lord is king!</td>
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<td>Sing a new song unto the Lord</td>
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<td>Sing out earth and skies</td>
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<td>The voice of God</td>
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<td>To live like Jesus</td>
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<td>Wait for the Lord</td>
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<td>Wake, awake! For night is flying</td>
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<td>When the king shall come again</td>
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### Psalms Selected by Chris deSilva and Angela McCarthy

**Psalm 97: The Lord comes to rule the earth with justice.**

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<tr>
<td>Psalm 97</td>
<td>447</td>
<td>pg. 107</td>
<td>pg. 174</td>
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</table>
Introduction
While the world seeks power through pomp and display, Jesus displays the power of God’s reign on a Cross. Peace begins where there is generosity, forgiveness and concern about others. This is what Jesus came to offer and the power that we celebrate in today’s feast.

Penitential Act
Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you lifted us out of the power of darkness.
Lord, have mercy.

You give us forgiveness for our sins.
Christ, have mercy.

You came in the name of the Father.
Lord, have mercy.

First Reading
2 Samuel 5:1-3
The reading takes us back 3000 years when Israel was a group of twelve tribes facing opposition from the Philistines. Saul had been their leader, but now a new leader is needed. Listen to what they want, and to what God wants.

Responsorial Psalm
Psalm 121:1-5. R. cf. v. 2

*Let us go rejoicing to the house of the Lord.*
When David was made King, he wanted to build a house of God in Jerusalem. This was to unify the tribes into one nation with one house of worship. Walking towards the presence of God is cause for great joy.

Second Reading
Colossians 1:12-20
In this reading we shift across to modern day Turkey to a place called Colossae. Imagine the many Greek and Roman temples in this city asserting the power of the Roman gods. This is what Paul is up against.
**Gospel Reading**

*Luke 23:35-43*

We see the crucified Jesus mocked and ridiculed by various figures. Contrasting them, a criminal crucified with Jesus recognises our Lord’s kingship even as Jesus lies broken on the cross. In return, Christ assures him of his salvation.

**Reflection**

Today’s liturgy brings to an end the yearly liturgical cycle and concludes with the great festival honouring Christ as King. This is quite a recent feast day, inaugurated in 1925 by Pope Pius XI. This was a time in our world’s history when the first Great War was over, but there were signs in Europe that peace was illusory. The feast was to be a reminder that though world powers may fail, there is a power for peace within the world that will not fail. The reign of Christ has been established, and the values of peace and justice are possible for those who seek this reign of God.

As an image, the ‘kingdom’ of God is archaic, and if taken literally, is wrong. Because the English term ‘kingdom’ has come to be equated with male military and political power, the expression ‘kingdom of God’ no longer conveys the prophetic and compassionate model of leadership as expressed in Ezekiel 34. ‘I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord God. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice’ (Ezekiel 34:15-16). While some today use ‘the reign of God’ as an alternative, I prefer the expression ‘kindom’ of God, for its evocation of kinship, intimacy and being in relationship. Kindom better reflects a theology of being ‘children of God’.

The readings begin with the choice of David, to be the leader of all the twelve tribes of Israel, and not just leader of the southern tribes. While the people speak of kingship, the words of God speak of ‘shepherd’. ‘You are the man who shall be shepherd of my people.’ David, as the youngest in his family had been a shepherd in Bethlehem, his home village. He knows the duties expected of shepherding the people – guiding, nurturing the frail, leading them to nourishment, guarding them from harm and predators. The shepherd is attuned to the needs of the flock, and not to his own comfort, safety, power or status. Shepherd leadership is the model God sees in David and is the model expected of leaders of God’s people. Later, the prophet Ezekiel will describe a time when Israel’s leaders fail, and then God has to act to be the Shepherd of the people (Ezekiel 34).

Paul’s letter is a hymn of praise to Jesus, possibly existing within the community liturgies prior to Paul using it here in this letter. Colossae was a city and its remains in modern day Turkey are close to Ephesus. The community probably included both Jews and Gentiles with both groups influenced by the Hellenistic culture of Ancient Greece. The hymn expresses a way of thinking that this world was governed by a power of Evil, a power of darkness, but, through Jesus, believers have been liberated from this power to live with the life of God. In speaking of Jesus as the image of God, and as the first-born of all creation, the hymn draws upon the Wisdom poems of ancient Israel, which Paul’s audience would recognise. In God’s act of creation and then redemption, Christ is the Wisdom of God and thus all things and all powers are subservient to Christ.

Living in Colossae, the Jesus followers were surrounded by obvious signs of the might and power of Empires – firstly the Greeks, and in their time, the Romans. Christians could not ignore the Temples built in the name of these powers, and the civic processions to honour them. In the face of such Imperial power, Paul asserts that real authority lies with Jesus, the son loved by God and now operative in their community. These two readings present the paradox of Jesus as the shepherd, and yet the one given power from God.

While the world seeks power through pomp and display, Jesus displays the power of God’s reign on a Cross. The values of this world, which lead to the horrors of Gallipoli, Hiroshima, Cambodia, Ukraine, need to be turned upside down for true peace to break out. Wars begin with greed and selfishness, whether on a world scale or the wars within the family home, and
ruthless competition in the marketplace. Peace begins where there is generosity, forgiveness and concern about others. This is the 'kindom' that Jesus came to offer and the power that we celebrate in today's feast.

The cycle of Luke's Gospel comes to a fitting end with the image of the crucified Saviour offering life in God's gracious love to a dying criminal. The heavens are opened for those who desire to live in God.

May the Good News of Luke touch our hearts bringing life, joy and peace.

**Prayer of the Faithful**

**Introduction**
As we rejoice in God's house, we have sure knowledge that God will care for us and listen to our needs.

**Petitions**
We pray for the leaders of our Church that they will show the world through their lives and leadership that Jesus is truly the King and Lord of the Universe.  
(Pause) Lord hear us OR We pray to the Lord.

We pray for all the leaders of our world that instead of finding disappointment in the things of this world that they will be inspired to look to the joys of the next world. (Pause) Lord hear us OR We pray to the Lord.

We pray for all the sick who have not yet known Jesus as their Lord. Bring them to faith and peace in that knowledge.  
(Pause) Lord hear us OR We pray to the Lord.

We pray for all of us gathered here at the end of the liturgical year. May the coming year bring us greater faith and knowledge of the depth of the love of God as we move to the conclusion of our Plenary Council and the work of the 2023 Synod on Synodality.  
(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who are suffering in our community. May they find solace and comfort in the love shown to them by their carers and family.  
(Pause) Lord hear us OR We pray to the Lord.

We pray for all those that grieve for family and friends who have died in our community. May they understand in the depths of their hearts that all of us have been offered a place in the next life.  
(Pause) Lord hear us OR We pray to the Lord.

**Conclusion**
As our liturgical year draws to a close we look back on all the good things that we have been gifted us with and know in faith that you will answer our prayers. We pray through the power of the Spirit and in Jesus' name.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

<table>
<thead>
<tr>
<th>Title</th>
<th>AOV1</th>
<th>AOV2</th>
<th>GA</th>
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<th>CWBII</th>
<th>S&amp;S1</th>
<th>S&amp;S2</th>
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<tr>
<td>All creatures of our God and kin</td>
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<td>395</td>
<td>618</td>
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<td>Alleluia! Sing to Jesus!</td>
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<td>371</td>
<td>619</td>
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<td>By your kingly power, O risen Lord</td>
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<td>633</td>
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<td>Christ is the king! O friends rejoice</td>
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<td>398</td>
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<td>Christ is the world's light</td>
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<td>Christ our Lord, the prince of ages</td>
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<td>Come, our almighty king</td>
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<td>Festival canticle: Worthy is Christ</td>
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<td>Forth in the peace of Christ we go</td>
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<td>681</td>
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<td>Hail Redeemer, king divine!</td>
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<td>Holy God, we praise your name</td>
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<td>Holy Father, God of might</td>
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<td>I rejoiced</td>
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<td>Jesus, remember me</td>
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<td>Let us go rejoicing (Halligan)</td>
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<td>Let us go rejoicing (Angrisano)</td>
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<td>Lift high the cross</td>
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<td>Praise, my soul, the king of heaven</td>
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<td>789</td>
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<td>Qué alegría/I rejoiced</td>
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<td>Rejoice! The Lord is king</td>
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<td>To Christ, the prince of peace</td>
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<td>To Jesus Christ, our sovereign king</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 121: *Let us go rejoicing to the house of the Lord.*

<table>
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<tr>
<th>Psalm 121</th>
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Music selections by Michael Mangan

*We rejoice* (SYJ) *Based on Ps 121/122* [Gathering]

*Look at the cross* (TT. SYJ) [Gifts, Communion]

*Hearts on fire* (SHOF) [Recessional Vs 2 & 3]