



**St John  
Vianney**  
Parish Morisset



**FIFTEENTH SUNDAY IN ORDINARY TIME YEAR C SUNDAY 10 JULY 2022**

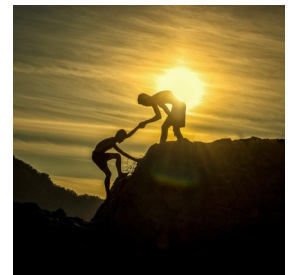
***In today's Gospel, we confront the age-old question: Who is my neighbor? The Good Samaritan story tells us that the question can't be answered in a legalistic or comfortable way.***

***Who are the Samaritans of our time? Who are those that we consider unworthy and incapable of conforming to our moral norms and standards? Who are those that are considered outsiders and therefore not entitled to what we are entitled to?***

***There are two groups of people that Pope Francis singled out for attention recently: refugees and gays. To the first group, he challenged the culture of well-being and entitlement that makes us think of ourselves, that makes us insensitive to their cries***

***To the second group, he said the church should apologise for the way it has treated them, often with prejudice and ignorance.***

***Jesus challenges us that to journey to the God of love and inclusion, we need to make that same missionary journey to our brothers and sisters. The challenge is ours!***



We acknowledge the traditional custodians of this land, the Awabakal People who, long before us lived, loved, educated and raised their children on this Country. We pay our respects to Elders past and present and we recognise the young people who are our future. We acknowledge all Aboriginal and Torres Strait Islander families in our communities. We respect their deep physical and spiritual connections to Country through their stories, traditions and living cultures.

**PARISH LEADERSHIP TEAM:**

Foundation	Leader	In Office
1. Identity and Community		
2. Worship and Prayer.	Uta France	Mon
3. Formation and Education		
4. Mission and Outreach.		
5. Leadership and Structure.	John France	Sat & Sun

If you have any concerns or questions you can also talk to any member of the Parish Pastoral Council (PPC) who are: Juliet Hutchins, Mal and Pam Melvey, Kerry Lendon, and Rod Hay.

**PRIEST SUPERVISOR:** Fr Geoff Mulhearn  
**SACRAMENTAL PRIEST:** Fr John Purnell  
**Parish Secretary:** Mrs Rosanna Suckling

**OFFICE:** 60 Yambo Street, Morisset, PO Box 87, Ph: 02 4973.6859  
**Office Hours:** 9.00 am to 2.00pm—Monday to Friday (*except public holidays*)  
 (Due to COVID we ask that you make an appointment to come to the office)  
**Morisset Parish Office email:** [morparish@mn.catholic.org.au](mailto:morparish@mn.catholic.org.au)  
**Morisset Parish Web site::** [www.vianneymorisset.org](http://www.vianneymorisset.org)  
**Morisset Parish Facebook :** <https://www.facebook.com/stjvparish>  
**Morisset Parish Instagram :** [https://www.instagram.com/stjvparish\\_morisset/](https://www.instagram.com/stjvparish_morisset/)  
**Morisset Parish Bulletin Items:** [morparish@mn.catholic.org.au](mailto:morparish@mn.catholic.org.au)

**UPCOMING WORSHIP TIMES :**

Saturday	9th July 5pm Mass— Cooranbong
Sunday	10th July 9.30am Mass— Morisset
Tuesday	12th July 9.30am Mass— Morisset
Saturday	16th July 5pm Family Mass— Morisset
Sunday	17th July 9.30am Mass— Morisset
Tuesday	19th July 9.30am Mass— Morisset

**TO KEEP OUR COMMUNITY SAFE**

**WE ENCOURAGE**

**MASK WEARING  
 PHYSICAL DISTANCING  
 HAND SANITISING,  
 STAY HOME IF SICK**

We still have a pre-book option available for our services but it is NOT compulsory. Please arrive 15mins early if you book and notify us of any cancellations. To pre-book use the Book for Services button on the Parish Website, or the Eventbrite App or Eventbrite Website <http://vianneymorisset.eventbrite.com> or call the Parish Office between 9am and 2pm .

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### **SEA SUNDAY 2022**

Today is Sea Sunday, when the church prays for all those who live and work at sea. Without them, we would not have most of the items we rely on for daily living. Even during a pandemic, seafarers continue to bring into our ports products that sustain our population and economy.

The Appeal today is for Stella Maris, Apostleship of the Sea, the official maritime welfare agency of the Catholic Church. It supports seafarers both practically and spiritually. To assist this ministry, please send your donations to: <https://stellamarisaustralia.org/sea-sunday-appeal/>

### **Reflection -15th Sunday In Ordinary Time-**

Today's gospel is such a familiar one and such an enduring image that the title for the hero has passed into everyday use to describe a stranger who does a good turn for another. Many countries even have what is known as a 'Good Samaritan Law' that protects those who may hurt another person when they act in good faith to provide aid. The parable is told in response to the question, 'And who is my neighbour?' Anyone hearing Jesus tell the story would have recognised the familiar story structure – things happening in three with the most important element occurring on the third repetition. As three people came upon the injured man on the road, the audience would have known that the hero of the story would be the third one along. But, as Jesus often did with his parables, the pattern is suddenly disrupted. Rather than the hero being an upright, faithful Jewish person, it is none other than a Samaritan who is the one who shows mercy. Samaritans and Jews had a deep-seated mistrust and suspicion towards one another that went back generations. So strong was the ill-feeling between the two peoples that when Jesus finishes his story and asks the lawyer which man proved himself a neighbour, the lawyer cannot even say 'the Samaritan' – he says 'the one who took pity'. The story concludes with the instruction, 'Go and do the same yourself'. The commandment is to act with compassion towards others – even those you may not like. The priority of compassion over the Law is a major theme of the gospel of Luke. It is often described as the gospel of compassion. The Samaritan acts with compassion, rather than out of 'patterned' behaviours and attitudes. Jesus challenges the lawyer – and us – to 'Go and do the same'.

### **Historical context – Priests and Levites**

The priest and Levite get a pretty bad wrap out of this story. Yet, their behaviour would have been unremarkable to the

original audience. In Jewish culture, to touch blood made a person ritually unclean and unable to participate in religious rites. Both characters in the story were heading towards Jerusalem – towards the Temple – to carry out their religious duties. To touch the bloodied man would have meant that they were unable to perform their duties. The audience would have expected nothing different from these two men. Their 'crime' was to place duty before compassion and the needs of another.

### **Scriptural context – The 'Rule of Three'**

Jesus was a good storyteller. He used a lot of the 'tricks of the trade' of good storytellers. Using a rule of three remains a common device to help storytellers remember the story. (Think of the number of times fairy tales use this device.) In the rule of three, the third repetition of an event or action always holds the key. Jesus used this device to great effect in his parables because he invariably broke the rule! He used the rule to lull his audience into a predictable story and then turned things upside down by having the unexpected occur.

### **Contemporary context**

Being such a famous parable, it is common to see this story retold and acted out in 'modern' contexts. However, such attempts invariably lead to a literal retelling of the story and an overemphasis and reinforcement of social prejudices. Who gets cast in the role of the Samaritan? A member of the most socially outcast and hated group in society! Jesus' choice of the Samaritan as the hero was not to highlight the animosity between Jews and Samaritans, but rather to confound the expectations and prejudices of his audience. Let's understand the story in its intended setting before we change it!

### **St John Vianney Parish context**

**So, what are we, at St John Vianney Parish challenged to do?**

- Who do **we** think is our neighbour?
- Who would **we** find it most difficult to be compassionate towards?
- Where are **we** challenged to show compassion in our lives?

(Reflection largely taken from Greg Sunter – Brisbane)  
Dan Joyce

## **LITURGY MATTERS: DOING RITUAL WELL – OR FLATLINING?**

Once upon a time, most funerals and weddings were church events, at least in Western societies. A faith commitment may or may not have been strongly evident, but there was a general acceptance that life's major events were celebrated with religious ritual.

TRACEY EDSTEIN PUBLISHED JUNE 28, 2022

Until relatively recently in the Catholic Church, the details of the liturgy were determined by the priest and those most closely involved. People spoke of 'hearing Mass' while the presider 'said Mass'.

All that changed, broadly speaking, with the Second Vatican Council, when "full, conscious and active participation" was demanded – and rightly so. Within a generation or two (a short time in church terms), the notion that a bride and groom, or a bereaved family, would perhaps choose hymns but otherwise, simply arrive and respond to the liturgy as it unfolded, would be roundly rejected.

Fast forward again and for many reasons – including growing secularism, social diversity, distrust of institutions generally and the Catholic Church in particular – funeral and wedding ceremonies led by civil celebrants have become the norm. Recently our parish priest told the congregation that the wedding where he had recently presided was his first in three years! Of course COVID had something to do with this, but I believe it was far from the most significant factor.

Not only have civil ceremonies become commonplace, it's also not unusual to 'participate' via Zoom. To my mind this has served to highlight the inadequacies of ceremonies lacking anything but the most rudimentary framework. While church liturgy is not for everyone, it does offer structure that non-liturgical rituals would do well to emulate.

Think of a common movie scenario: a seriously ill patient lies unconscious in a hospital bed, hooked up to myriad machines. Screens chart progress – or lack thereof. Suddenly one of the machines begins buzzing. Nursing staff rush to the patient's side as the camera zooms in to show the line on the monitor flatlining. Anyone who sees this knows the outcome will not be good.

Sadly, the metaphor sometimes applies to rituals – and liturgies.

'Rise and fall' are important in liturgy and ritual. Even a participant who is completely unfamiliar with what unfolds should be able to discern, easily, the elements that are more – and less – important.

For example, instrumental music and hymns (or sometimes songs) can punctuate proceedings. Hymns for which we stand mark important moments. Others – for example, post-Communion – indicate times for reflection. If every movement is punctuated by a hymn, there is no sense that some elements are more significant than others.

At a Sunday Mass, the congregation sits for the first and second readings, then stands when the acclamation heralds the gospel and remains standing for its proclamation. The least liturgically literate person could discern that the gospel is the most important reading.

A civil funeral service, for example, relies almost entirely on words, and perhaps music, to carry and console the mourners. Often the words include poetry, literature, works by eg Kahlil Gibran, John O'Donohue, Rumi, WH Auden, Seamus Heaney and so on.

Remember the Auden poem, "Funeral Blues", read by the deceased's lover in *Four Weddings and a Funeral*? It captured

beautifully the mood of the moment and demonstrated how effective the right reading can be.

Increasingly, the words seem to consist mainly, if not exclusively, of eulogies. Catholic liturgy prefers the term 'Words of Remembrance', removing the expectation of unadulterated praise. In a Catholic Funeral Liturgy the scripture, prayers and ritual are the main event, providing the Christian context and meaning for Words of Remembrance.

Formal eulogies and less formal sharing of memories are important in our grieving. Ideally, they are woven through the many events that mark the death of a person: family meals, gatherings of friends and colleagues, and the 'wake' after the funeral.

Songs and instrumental music can be effective too – whether or not they are religious. Including the deceased's 'favourites' may bring a smile – or a tear – and can be appropriate, but they will struggle to lift the mourners to a different level, as well chosen but perhaps unfamiliar pieces have the power to do. Another consequence of using popular contemporary music is that it can suddenly invade the aisle at Coles and Woolworths – and that may be difficult.

While a Catholic funeral has embedded the important rise and fall pattern of effective human ceremony, there are ways of embodying it in civil ceremonies.

Candles are used liturgically but they do not belong exclusively to liturgy. Sometimes a scented candle may be appropriate and redolent of the life of the deceased.

Flowers or other plants – natives, succulents, cacti – can evoke the deceased and/or contribute to creating an appropriate ambience, perhaps softening the clinical nature of some funeral homes.

There may be symbols which contribute to honouring the deceased – but they need to be clearly visible and unambiguous.

In the case of a wedding, religious or secular, the declaration of vows and the exchange of rings are the key rituals, and they contribute significantly to the 'rise and fall' that effective ritual requires. In a sense, a wedding ceremony affects what it intends, whereas a funeral has to 'work harder' to comfort the bereaved and honour the deceased in ways that are authentic and outlive the ritual itself.

Those planning rituals other than Mass – in parishes, schools, church agencies, Catholic universities – would do well to consider how to ensure 'rise and fall'. Participants need, at different times, elements that engage them visually, aurally, emotionally and physically – as does, eg, the ritual of receiving Communion at Mass. If participants experience simply one 'item' after another, with no discernible rhythm, they are not experiencing liturgy. The gathering of people needs to become a congregation – speaking, listening, singing, reflecting together and thereby supporting each other.

I am certainly not advocating that all ceremonies and rituals have a religious dimension.

I am advocating that ceremonies that mark important life events merit careful consideration and preparation. 'Flatlining' is unlikely to be helpful or memorable. Each of us deserves better.

## **APOSTOLIC LETTER FROM OUR HOLY FATHER POPE FRANCIS – 'THE LITURGICAL FORMATION OF THE PEOPLE OF GOD'**

You can access Pope Francis' recently released Apostolic Letter on the Vatican Website. <https://tinyurl.com/yc7as9>



### **STELLA MARIS - APOSTLESHIP OF THE SEA APPEAL**

Next week is Sea Sunday (10 July), when the church prays for all those who live and work at sea. There will be an Appeal for Stella Maris, Apostleship of the Sea, the official maritime welfare agency of the Catholic Church. Funds collected will be used to provide practical and spiritual support to seafarers visiting our ports. As it is dependent on voluntary donations, please give generously. To donate or for more information about its work, visit: [www.stellamarisaustralia.org](http://www.stellamarisaustralia.org)

### **ECUMENICAL AND INTERFAITH COUNCIL – ABORIGINAL SPIRITUALITY DAY**

The Ecumenical and Interfaith Council would like to warmly invite you to join us to experience an Aboriginal Spirituality Formation Day

**Date:** Thursday 14 July 2022 **Time:** 9.00am to 2.30pm  
**Location:** Our Lady of Good Counsel Church, 5 Hyndes St, West Wallsend.

The day will concentrate on the core elements of Aboriginal Spirituality and will begin with Mass of the Land of the Holy Spirit, celebrated by Fr John Purnell.  
**Registration is now open.** Register at: <https://www.eventbrite.com.au/e/aboriginal-spirituality-formation-day-tickets-32290022257>

### **ECUMENICAL AND INTERFAITH COUNCIL – CHURCH CRAWL**

The Ecumenical and Interfaith Council would like to warmly invite you to join us for a Church Crawl, to be held on **Saturday 23 July from 9.30am to 3.45pm.**

We will visit four Newcastle Churches in the one day, Christ Church Cathedral, Sacred Heart Cathedral, the Lutheran Church and a Russian Orthodox Church.

It will be an opportunity to *unlearn, learn, and relearn* by hearing about the faith of others, asking questions and getting to know others. **Registration is now open.**

Register at: <https://www.eventbrite.com.au/e/church-crawl-tickets-318631875517>

### **PRAYING THE GOSPELS**

You are invited to connect and pray with each other across the Diocese from your own home. God speaks to us through the words of the Gospel and then through artist's images of the Gospel message. Join us each Wednesday 5.00-5.45pm. Zoom link: <https://mncatholic.zoom.us/j/61036103033>

Password: pray For more information contact: [rose.mcallister@mn.catholic.org.au](mailto:rose.mcallister@mn.catholic.org.au)

### **MYSTAGOGY MONDAY**

Mystagogical reflection invites us into a personal encounter with Christ in the gospel we have heard, the liturgy we have celebrated, or an experience of life or ministry. It invites us to pay attention to what Christ reveals to us, both in that encounter and the living tradition of our faith and to connect it to life now. It invites us to dialogue and transformation. Join us each Monday morning at 10am as we reveal the mystery of God found in the Sunday Gospel. Register: [www.eventbrite.com.au/e/mystagogy-mondays-tickets-304319105637](https://www.eventbrite.com.au/e/mystagogy-mondays-tickets-304319105637)

### **AURORA**

Copies of the June Edition of the Aurora are at the back of the Church.

### **SYNOD ON SYNODALITY: XVI ORDINARY GENERAL ASSEMBLY OF THE SYNOD OF BISHOPS**

Our diocesan report reflects our ongoing synodal journey and lists twelve key points around the theme of Communion, Participation and Mission.

TERESA BRIERLEY PUBLISHED JUNE 28, 2022

In March 2020, Pope Francis announced that the theme for the XVI Ordinary General Assembly of the Synod of Bishops in October 2023 would be "For a Synodal Church: Communion, Participation and Mission".

Pope Francis invited dioceses from around the world to reflect on this theme for the life and mission of our church.

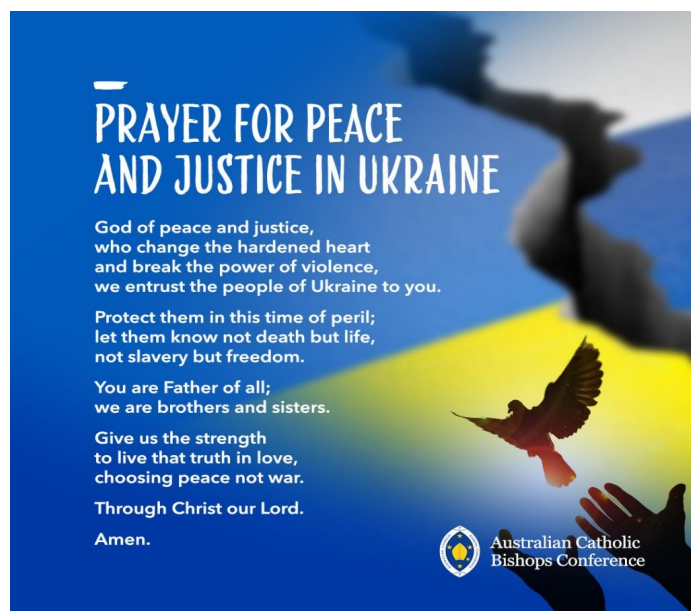
The fundamental question that continues to guide this consultation of the People of God is the following: A synodal Church, in announcing the Gospel, "journeys together." How is this "journeying together" happening today in your particular Church? What steps does the Spirit invite us to take in order to grow in our "journeying together"?

The Diocese of Maitland-Newcastle has been reflecting on Synodality as a group since the Diocesan Synod of 1992/93, attempting to discover the best way to journey together.

Each Diocese from across Australia was asked to put in a submission to assist in an Australian synthesis which will be sent to the Secretariat of Synod of Bishops. These diocesan reports can be found at <https://www.catholic.org.au/synodalchurch>

The members of our diocesan Synod Working Party reviewed the material from our own synod processes to compile this report. Our diocesan report reflects our ongoing synodal journey and lists twelve key points around the theme of Communion, Participation and Mission. Thank you to all who have contributed to and continue to contribute to this holy and messy journey.

Read the full report here . <https://www.domnsynod.com.au/formation-and-synod-papers/>



### **SUPPORTING THE CLERGY / 1ST COLLECTION**

We wish to thank those who have continued to support the Clergy and are asking for those who are not doing so to consider making contributions to support the Clergy / 1st Collection at Mass in the BLUE bucket or electronically using the Online Payments button on the Parish Website Home page or the Diocese App.

### **SUPPORTING OUR PARISH / 2ND COLLECTION**

We wish to thank everyone who has continued their support of our Parish during these very different times. You can support our Parish at Mass via the RED bucket or deposit directly into the Parish Account our details are: Account Name: CDF 96014 Morisset Parish BSB:062815 Account Number: 00328161 Ref: 5004 2nd Collection or 5004 PG and Giver Number, or you can use the Online Payments button on the Parish Website Home page or the Diocese App.

<b><u>WEEKEND ROSTERS</u></b>			
		<b><u>THIS WEEK</u></b>	<b><u>NEXT WEEK</u></b>
<b><u>Presiders</u></b>	5PM 9.30AM	Mass Mass	Mass Mass
<b><u>PROCLAIMERS:</u></b>	5PM 9.30AM	P Melvey H White	L Hutchinson K London
<b><u>PSALMIST:</u></b>	5PM 9.30AM	M Melvey M Shamley	G Hutchinson J Vipan
<b><u>GIFTS</u></b>	5PM  9.30AM	F Dunn K Dunn A Walker G Walker	P Herbert J Andersen P Melvey A Dussin
<b><u>SERVERS</u></b>	5PM 9.30AM	J France M Melvey	J France V Paulo
<b><u>AV</u></b>	5PM 9.30AM	J Vipan J France	J Vipan D Joyce
<b><u>SOUND / VIDEO</u></b>	5PM 9.30AM	U France U France	R McArdle J France
<b><u>WELCOMERS</u></b>	5PM 9.30AM	TBA TBA	J Andersen TBA
<b><u>COVID TEAM</u></b>	5PM  9.30AM	P Robertson P Herbert T Alexander B Hutcheson	H White P Robertson L McRae L McRae
<b><u>COVID CLEAN- ING</u></b>	5PM 9.30AM	All available Covid team members	All available Covid team members
<b><u>CHURCH CLEANING</u></b>	COOR MOR	P Herbert A Walker G Walker	XXXX L Hutchinson G Hutchinson

### **UPCOMING FEAST DAYS MEMORIALS AND SOLEMNITIES**

SAINT BENEDICT— 11TH JULY  
SAINT BONAVENTURE— 15TH JULY  
SAINT MARY MAGDALENE— 22ND JULY  
SAINT JAMES— 25TH JULY  
SAINTS JOACHIM AND ANNE— 26TH JULY  
SAINTS MARTHA, MARY AND LAZARUS— 29TH JULY  
SAINT ALPHONSUS MARY DE LIGUORI— 1ST AUGUST  
SAINT DOMINIC— 3RD AUGUST  
SAINT JOHN VIANNEY— 4TH AUGUST  
THE TRANSFIGURATION OF THE LORD— 6TH AUGUST

#### **Please pray for those who are sick, in hospital or recovering at home:**

Yvonne Beecroft, Bernadette Martin, Sue Alexander, John Francisco, Joan Gillett, Bruce Gillett, Koby Smith, Patricia Jones.

**Please pray for those who have been called to eternal life may they always be in our prayers.**



#### **PRAYER REQUESTS FOR THE BULLETIN**

If you would like the parish to pray for a family member who is sick, recently deceased or you would like remembered please call or email the parish office or complete a prayer card for each person and place in the mail box near the parish office door. Cards are available at the back of the church and at the Parish Office.

All prayer requests require permission from a family member or the person. Due to Australian privacy laws.

#### **AN ACT OF SPIRITUAL COMMUNION**

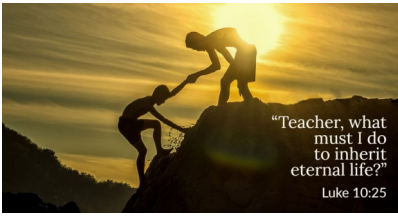
My Jesus,  
I believe that You  
are present in the Most Holy Sacrament.  
I love You above all things,  
and I desire to receive You into my soul.  
Since I cannot at this moment  
receive You sacramentally,  
come at least spiritually into my heart.  
I embrace You as if You were already there and unite  
myself wholly to You.  
Never permit me to be separated from You.  
Amen.



**Live stream Mass every Sunday at 9.30am at <https://www.mn.catholic.org.au/places/live-stream/>**



*The Diocese of Maitland-Newcastle has an abiding commitment to promote the safety, welfare and wellbeing of children and vulnerable adults. If you have any concerns for a child or vulnerable adult please contact the Office of Safeguarding (ph: 4979 1390 or email: [childprotection@mn.catholic.org.au](mailto:childprotection@mn.catholic.org.au)), or visit their website for further information ([www.officeofsafeguarding.org.au](http://www.officeofsafeguarding.org.au)).*



# SUNDAY PRAYER SERVICE

## Fifteenth Sunday in Ordinary Time Year C

Sunday 10 Jul 2022

### The Introductory Rites

#### Acknowledgement of Country

We acknowledge the traditional custodians of this land, the Awabakal People, who, long before us lived, loved, educated and raised their children on this Country. We pay our respects to Elders past and present and we recognise the young people who are our future. We acknowledge all Aboriginal and Torres Strait Islander families in our communities. We respect their deep physical and spiritual connections to Country through their stories, traditions and living cultures.

#### Gathering

The Lectionary/Roman Missal or a Bible may be placed on a table together with a candle and a cross.

#### Sign of the Cross

Leader:

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

All:

**Amen.**

#### Greeting

Leader:

Blessed be Jesus who makes us one,  
and strengthens us  
by the power of his Spirit.

All:

**Blessed be God forever.**

#### Introductory Remarks

Leader (in these or similar words):

Friends in Christ,  
although we cannot celebrate the Eucharist this day,  
we gather in God's name  
for when two or more come together  
God is always with us.  
We worship in union with the whole Church  
keeping this day of the Lord holy.

## Opening Rite

### Litany Of Praise

Leader:

Before listening to the Word of God  
let us praise the Lord Jesus Christ.

*A brief period of silence follows.*

Leader:

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

**All: Lord, have mercy.**

Christ Jesus, your word is life: Christ, have mercy.

**All: Christ, have mercy.**

Lord Jesus, you call us to be compassionate: Lord, have mercy.

**All: Lord, have mercy.**

Leader:

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

All:

**All: Amen.**

### Opening Prayer

Leader:

Let us pray.

*All pause for silent prayer.*

God of all creation  
you have sown the seeds of your kingdom  
so that the world may flourish and grow in your love.  
Help us to be ready to hear your Word,  
and welcome it into our hearts.  
May we build your kingdom of love on earth.  
We ask this through Jesus Christ,  
with the Holy Spirit,  
for ever and ever.

All:

**Amen.**

## The Liturgy of the Word

### First Reading

#### **Dt 30:10-14**

A reading from the book of Deuteronomy

*Let the instruction of the Lord God be near you.*

Moses said to the people: 'Obey the voice of the Lord your God, keeping those commandments and laws of his that are written in the Book of this Law, and you shall return to the Lord your God with all your heart and soul.

‘For this Law that I enjoin on you today is not beyond your strength or beyond your reach. It is not in heaven, so that you need to wonder, “Who will go up to heaven for us and bring it down to us, so that we may hear it and keep it?” Nor is it beyond the seas, so that you need to wonder, “Who will cross the seas for us and bring it back to us, so that we may hear it and keep it?” No, the Word is very near to you, it is in your mouth and in your heart for your observance.’

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

**Thanks be to God.**

## **Responsorial Psalm**

**Ps 68:14. 17. 30-31. 33-34. 36-37. R. see v.33**

**(R.) Turn to the Lord in your need, and you will live.**

1. This is my prayer to you,  
my prayer for your favour.  
In your great love, answer me, O God,  
with your help that never fails:  
Lord, answer, for your love is kind;  
in your compassion, turn towards me. **(R.)**
2. As for me in my poverty and pain  
let your help, O God, lift me up.  
I will praise God’s name with a song;  
I will glorify him with thanksgiving. **(R.)**
3. The poor when they see it will be glad  
and God-seeking hearts will revive;  
for the Lord listens to the needy  
and does not spurn his servants in their chains. **(R.)**
4. For God will bring help to Zion  
and rebuild the cities of Judah.  
The sons of his servants shall inherit it;  
those who love his name shall dwell there. **(R.)**

## **Second Reading**

**Col 1:15-20**

A reading from the letter of St Paul to the Colossians

*All things were created through him and for him.*

Christ Jesus is the image of the unseen God  
and the first-born of all creation,  
for in him were created  
all things in heaven and on earth:  
everything visible and everything invisible,  
Thrones, Dominations, Sovereignities, Powers –  
all things were created through him and for him.  
Before anything was created, he existed,



and he holds all things in unity.  
Now the Church is his body,  
he is its head.  
As he is the Beginning,  
he was first to be born from the dead,  
so that he should be first in every way;  
because God wanted all perfection  
to be found in him  
and all things to be reconciled through him and for him,  
everything in heaven and everything on earth,  
when he made peace  
by his death on the cross.

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

**Thanks be to God.**

## Gospel

Reader:

From the holy Gospel according to Luke.

All:

**Glory to you, O Lord.**

### Lk 10:25-37

*Who is my neighbour?*

There was a lawyer who, to disconcert Jesus, stood up and said to him, 'Master, what must I do to inherit eternal life?' He said to him, 'What is written in the Law? What do you read there?' He replied, 'You must love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbour as yourself.' 'You have answered right,' said Jesus, 'do this and life is yours.'

But the man was anxious to justify himself and said to Jesus, 'And who is my neighbour?' Jesus replied, 'A man was once on his way down from Jerusalem to Jericho and fell into the hands of brigands; they took all he had, beat him and then made off, leaving him half dead. Now a priest happened to be travelling down the same road, but when he saw the man, he passed by on the other side. In the same way a Levite who came to the place saw him, and passed by on the other side. But a Samaritan traveller who came upon him was moved with compassion when he saw him. He went up and bandaged his wounds, pouring oil and wine on them. He then lifted him on to his own mount, carried him to the inn and looked after him. Next day, he took out two denarii and handed them to the innkeeper. "Look after him," he said, "and on my way back I will make good any extra expense you have." Which of these three, do you think, proved himself a neighbour to the man who fell into the brigands' hands?' 'The one who took pity on him,' he replied. Jesus said to him, 'Go and do the same yourself.'

Reader:

The Gospel of the Lord.

All:

**Praise to you, Lord Jesus Christ.**

All are seated.

## **Reflection on the Word**

Q. Why was it important that Jesus used a Samaritan as the hero of the parable?

Q. In what ways has this parable been misunderstood or misinterpreted?

Q. How can familiarity with a parable like this get in the way of sound interpretation?

Q. Where is the question of 'Who is my neighbour?' being ignored in the world today?

Q. Where are you challenged to show compassion?

## **Profession of Faith**

Leader:

In union with the whole Church  
let us profess our faith.

All:

**I believe in God,  
the Father almighty,  
Creator of heaven and earth,  
and in Jesus Christ, his only Son, our Lord,**

At the words that follow, up to and including the Virgin Mary, all bow.

**who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended into hell;  
on the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of God the Father almighty;  
from there he will come to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and life everlasting. Amen.**

## **Prayers of the Faithful**

Leader: Dear friends, let us bring our intentions before the Lord, who we trust in love.

Reader: That our Holy Father Pope Francis will continue to show the love of God through his actions towards the poor and needy.

(pause)

In your glory:

**All: Lord, hear our prayer.**

Reader: That the church will never pass by those who are in need of healing and care.

(Pause)

In your glory:

**All: Lord, hear our prayer.**

Reader: That nations will be filled with compassion and generosity for the poor and the suffering.

(Pause)

In your glory:

**All: Lord, hear our prayer.**

Reader: That the destitute and isolated will not be neglected or passed by.

(pause)

In your glory:

**All: Lord, hear our prayer.**

Reader: That organisations that work for the good of the poor will find support and encouragement.

(pause)

In your glory:

**All: Lord, hear our prayer.**

Reader: That our parish community will treat our neighbours with care, respect and kindness.

(pause)

In your glory:

**All: Lord, hear our prayer.**

Reader: That the sick and housebound will find relief from their suffering, especially those in our community and families.

(pause)

In your glory:

**All: Lord, hear our prayer.**

Reader: That those who have died will live for ever in the divine compassion of Christ, especially those in our community and families.

(pause)

In your glory:

**All: Lord, hear our prayer.**

Leader: Loving God, your Son teaches us to love our neighbour. Hear our prayers and help us to live in kindness and love as we serve each other in your name. We ask this through Christ our Lord.

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## **The Lord's Prayer**

Leader:

At the Saviour's command  
and formed by divine teaching,  
we dare to say:

All:

**Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come,  
thy will be done  
on earth as it is in heaven.  
Give us this day our daily bread,  
and forgive us our trespasses,  
as we forgive those who trespass against us;  
and lead us not into temptation,  
but deliver us from evil.  
For the kingdom, the power and the glory are yours,  
now and forever. Amen.**

## **The Concluding Rite**

### **Blessing**

Leader:

May the Lord be with us  
and protect us  
now and for ever.

All make the sign of the cross during the blessing.

All:

**Amen.**

### **Dismissal**

Leader:

Let us go in the peace to love and serve the Lord.

All:

**Thanks be to God.**

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