

ENTRANCE ANTIPHON

Your merciful love, O God,
we have received in the midst of your temple.
Your praise, O God, like your name,
reaches the ends of the earth;
your right hand is filled with saving justice.

GLORIA

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

COLLECT

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.
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.
Amen.

FIRST READING

Isaiah 66:10-14

A reading from the prophet Isaiah.
Rejoice, Jerusalem,
be glad for her, all you who love her!
Rejoice, rejoice for her
all you who mourned her!
That you may be suckled, filled,
from her consoling breast,
that you may savour with delight
her glorious breasts.
For thus says the Lord:
Now towards her I send flowing
peace, like a river,
and like a stream in spate
the glory of the nations.
At her breast will her nurslings be carried
and fondled in her lap.
Like a son comforted by his mother
will I comfort you.
And by Jerusalem you will be comforted.
At the sight your heart will rejoice,
and your bones flourish like the grass.
To his servants the Lord will reveal his hand.
The word of the Lord.
Thanks be to God.

PSALM

Psalm 65

Response:
Cry out with joy to God all the earth.

1. Cry out with joy to God all the earth,
O sing to the glory of his name.
O render him glorious praise.
Say to God: "How tremendous your
deeds! (R.)
2. "Before you all the earth shall bow;
shall sing to you, sing to your name!"
Come and see the works of God,
tremendous his deeds among men. (R.)
3. He turned the sea into dry land,
they passed through the river dry-shod.
Let our joy then be in him;
he rules for ever by his might. (R.)
4. Come and hear, all who fear God.
I will tell what he did for my soul.
Blessed be God who did not reject my
prayer
nor withhold his love from me. (R.)

SECOND READING

Galatians 6:14-18

A reading from the letter of St Paul to the
Galatians.

The only thing I can boast about is the cross
of our Lord Jesus Christ, through whom the
world is crucified to me, and I to the world.
It does not matter if a person is circumcised
or not; what matters is for him to become an
altogether new creature. Peace and mercy to
all who follow this rule, who form the Israel
of God.

I want no more trouble from anybody after
this; the marks on my body are those of
Jesus. The grace of our Lord Jesus Christ be
with your spirit, my brothers. Amen.

The word of the Lord.
Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia!
I call you friends, says the Lord,
because I have made known to you
everything I have learnt from my Father.
Alleluia!

GOSPEL

Luke 10:1-12, 17-20

(For shorter form, read between > <)

A reading from the holy Gospel according to
Luke.

>The Lord appointed seventy-two others
and sent them out ahead of him, in pairs, to
all the towns and places he himself was to
visit. He said to them, "The harvest is rich but
the labourers are few, so ask the Lord of the
harvest to send labourers to his harvest. Start
off now, but remember, I am sending you out
like lambs among wolves. Carry no purse, no
haversack, no sandals. Salute no one on the
road. Whatever house you go into, let your
first words be, 'Peace to this house!' And if a
man of peace lives there, your peace will go
and rest on him; if not, it will come back to
you. Stay in the same house taking what food
and drink they have to offer, for the labourer
deserves his wages; do not move from house
to house. Whenever you go into a town
where they make you welcome, eat what is
set before you. Cure those in it who are sick,
and say 'The kingdom of God is very near to
you.' < But whenever you enter a town and
they do not make you welcome, go out into
its streets and say, 'We wipe off the very dust
of your town that clings to our feet, and leave
it with you. Yet be sure of this: the kingdom
of God is very near.' I tell you, on that day it
will not go as hard with Sodom as with that
town."

The seventy-two came back rejoicing.
"Lord," they said, "even the devils submit
to us when we use your name." He said to
them, "I watched Satan fall like lightning
from heaven. Yes, I have given you power to
tread underfoot serpents and scorpions and
the whole strength of the enemy; nothing
shall ever hurt you. Yet do not rejoice that the
spirits submit to you; rejoice rather that your
names are written in heaven."

>The Gospel of the Lord. <

Praise to you, Lord Jesus Christ.

PROFESSION OF FAITH

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with
the Father;

through him all things were made.
For us men and for our salvation
he came down from heaven,

(all bow during the next three lines)

and by the Holy Spirit was incarnate of the
Virgin Mary,
and became man.

For our sake he was crucified under
Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord,
the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored
and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and
apostolic Church.
I confess one Baptism for the forgiveness
of sins
and I look forward to the resurrection of the
dead
and the life of the world to come. Amen.

PRAYER OVER THE OFFERINGS

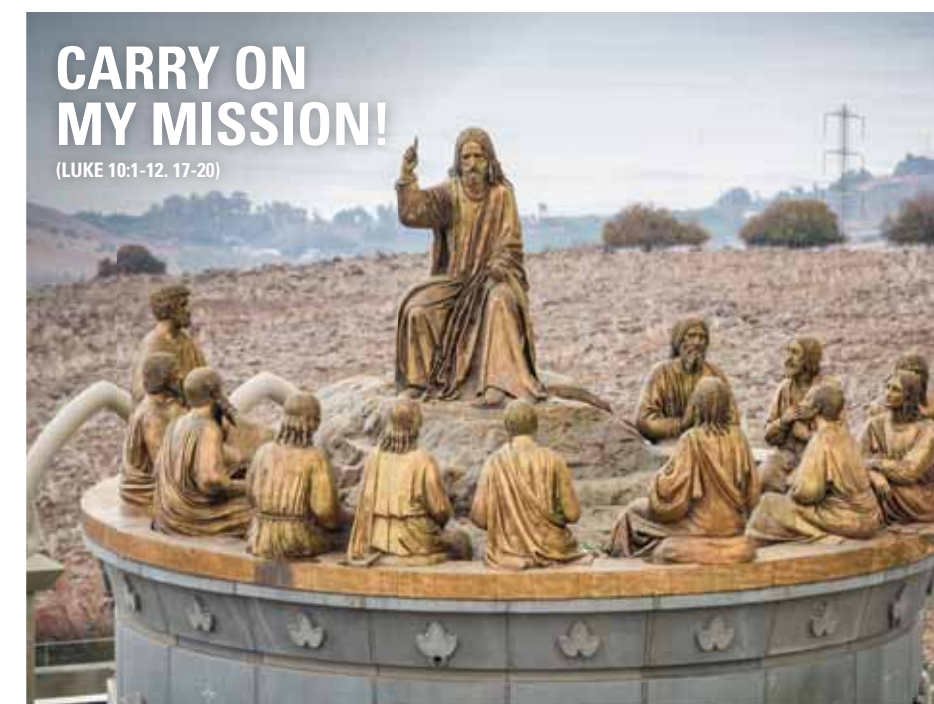
May this oblation dedicated to your name
purify us, O Lord,
and day by day bring our conduct
closer to the life of heaven.
Through Christ our Lord.
Amen.

COMMUNION ANTIPHON

Taste and see that the Lord is good;
blessed the man who seeks refuge in him.

PRAYER AFTER COMMUNION

Grant, we pray, O Lord,
that, having been replenished by such great
gifts,
we may gain the prize of salvation
and never cease to praise you.
Through Christ our Lord.
Amen.

THE WORD

Statues of Jesus and the twelve apostles on the Mount of Beatitudes near the Sea of Galilee

Not long before the episode which we heard about in our Gospel reading today, Jesus had sent out the Twelve on a mission of preaching the kingdom, accompanied and illustrated by works of healing and exorcism.

Now, Jesus sends out a larger group with a similar commission and they come back to report that their mission has been successful. We might note that, for Luke, the Twelve are essentially disciples of Jesus among a wider group. They have been specially chosen from this larger number, among whom Luke specifically mentions women by name. Thus, the sending of the seventy-two mirrors the sending of the Twelve.

The twelve apostles represent symbolically the twelve tribes of Israel. They are, in the Gospel tradition, essentially witnesses to the risen Jesus, but are eclipsed very shortly by the deacons and then by the apostle Paul, who had not known Jesus during Jesus' earthly life. Luke shows that Jesus includes the wider group of disciples in his mission: it is not restricted to Peter and the other members of the Twelve.

Jesus tells the disciples that if the citizens of a town refuse them hospitality, a sacred duty in the culture of the time and place, "it will not go as hard with Sodom as with that town". The sin of Sodom to which Jesus refers was the breach of the law of hospitality, which is the reason why the disciples should leave, shaking off the very dust of the place as a sign to those who failed to live up to their obligations to the stranger and traveller. ■

LEARN

Luke consistently shows Jesus accompanied by a wider group of disciples than just the twelve male apostles.

Among this larger group were women.

The sin of Sodom was essentially a breach of the law of hospitality, which enjoined the hosts to protect and shelter the traveller and stranger.

DO

Extend the sign of peace to your neighbour: remember that we are all disciples of Jesus, sharing in his mission.

**REFLECT**

It is worth keeping in mind that in Luke's account of Jesus and his ministry, Jesus is consistently accompanied by a wider group of disciples than simply the Twelve, including women whom Luke, unusually, mentions by name. These disciples, "the whole crowd", were with Jesus at his entry into Jerusalem, when he went to Gethsemane, so it does not make sense to say that they disappeared at the celebration of the Passover, which was essentially a domestic and family occasion. The larger group was also present at Pentecost, along with Mary, the mother of Jesus.

A picture is worth a thousand words, as they saying goes. Sometimes, this can be very telling and capture the spirit of the scene, as when the magi are presented with different racial features and characteristics. But it can also limit our imagination and influence our understanding of the biblical text. So, were the disciples Jesus sent out only male persons? Were only Jesus and the twelve male apostles present at the Last Supper? Is our understanding of that event influenced by Leonardo da Vinci's famous fresco or by Luke's Gospel narrative? Where were the other male disciples, the women – and, therefore, presumably, the children?

When Luke talks about "disciples", he does not mean simply "the twelve apostles". When we listen to the Gospel, we might keep this wider meaning in mind – and include ourselves among the disciples. ■



The Last Supper by Leonardo da Vinci in the Convent of Santa Maria delle Grazie

SAY

The kingdom of God is near to me.
(see Luke 10:9)