

THE WEEK AHEAD

Live the Word

Mon 1 Jul Liturgy of the Day

Genesis 18:16-33; Psalm 103; Matthew 8:18-22
If we want to be his disciples we must learn the art of surrender. All your agendas and plans must be cast aside. Do not wait until everything is in perfect order in your life. Be willing to live without certainty.

Tue 2 Jul Liturgy of the Day

Genesis 19:15-29; Psalm 26; Matthew 8:23-27
As life changes and lurches in unexpected directions, cast fear aside and see it as a time to nurture faith. Instead of complaining, pray: "Here I am Lord. I'm glad you're in charge and not me. What next?"

Wed 3 Jul ST THOMAS, A

Ephesians 2:19-22; Psalm 117; John 20:24-29
One remark branded him as "Doubting Thomas". But if Thomas doubted, he also believed. He made what is certainly the most explicit statement of faith in the New Testament: "My Lord and My God!"

Thu 4 Jul (St Elizabeth of Portugal)

Genesis 22:1-19; Psalm 116; Matthew 9:1-8
Elizabeth was a promoter of peace. It takes a clear mind, a steady spirit and a brave soul to intervene between people whose emotions are so aroused that they are ready to destroy one another.

Fri 5 Jul (St Anthony Zaccaria Pr)

Genesis 23:1-4, 19; 24:1-8, 62-67; Psalm 106; Matthew 9:9-13
St Anthony encouraged such innovations as the collaboration of the laity in the apostolate and frequent Communion, and preached popular missions moving many to reform their lives.

Sat 6 Jul (St Maria Goretti, VM)

Genesis 27:1-5, 15-29; Psalm 135; Matthew 9:14-17
He loves, He hopes, He waits. Our Lord prefers to wait Himself for the sinner for years rather than keep us waiting an instant - St Maria Goretti, patron saint of rape victims, purity, chastity, forgiveness, and youth.

Sun 7 Jul 14TH SUNDAY IN ORDINARY TIME

Isaiah 66:10-14; Psalm 66; Luke 10:1-12, 17-20
The ego is normally only happy when it is able to take something. But we can say that "the ego's highest task is to go beyond itself into service, service to what is really desired by the soul." - James Hollis

KEY: SOLEMNITY; FEAST; Memorial; (Optional Memorial)
A-Apostle; P-Priest; V-Virgin; M-Martyr

SUNDAY MASS

ENTRANCE ANTIPHON:

All peoples, clap your hands. Cry to God with shouts of joy!

FIRST READING: 1 Kings 19:16, 19-21.

RESPONSORIAL PSALM: Psalm 16.

RESPONSE:

It is you, O Lord, who are my portion.

1. Preserve me, O God, for in you I take refuge. I say to the Lord, "You are my Lord. O Lord, it is you who are my portion and cup; you yourself who secure my lot. R

2. I will bless the Lord who gives me counsel, who even at night directs my heart. I keep the Lord before me always; with him at my right hand, I shall not be moved. R

3. And so, my heart rejoices, my soul is glad, even my flesh shall rest in hope. For you will not abandon my soul to hell, nor let your holy one see corruption. R

4. You will show me the path of life, the fullness of joy in your presence, at your right hand, bliss forever. R

SECOND READING: Galatians 5:1, 13-18.

GOSPEL ACCLAMATION:

Alleluia, alleluia. Speak, Lord, for your servant hears; you have the words of eternal life. Alleluia.

GOSPEL: Luke 9:51-62.

COMMUNION ANTIPHON:

Bless the Lord, O my soul, and all within me, his holy name.

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Catholic Link

Church of the Laity

13th Sunday in Ordinary Time • Year C
Divine Office: Week 1 • 30 June 2019

Who are the Laity?

RECENT events in the Church – negatively, the scandal of clerical sexual abuse; positively, the Synod on marriage and family life – have prompted Catholic Link this year to give attention

to the rightful role and responsibility of the laity in the Church. Pope Francis, a strong critic of what he calls the "rot of clericalism", has himself structured some of the Vatican departments to include more lay involvement and even lay leadership. In some ways, of course, this Vatican restructuring has followed the example of local churches throughout the world, with many dioceses and parishes long having promoted active lay responsibility in pastoral planning, liturgical ministries, finances, and missionary and charitable outreach. Catholic Link, during Ordinary Time (often called the "green" season), wishes to celebrate the role of the laity in the Church and to provide some catechesis to strengthen and support the growing place of the laity within the People of God.

That last description of the Church as the "People of God" provides an immediate occasion of instruction. Many assume that the term People of God itself refers to the laity. One even hears priests making statements like, "I must go now to preach to the people of God", or "Let me discuss this with the people of God." This is a grave misconception, as if the priest himself is not a member of the people of God! The Second Vatican Council was at pains to define the whole Church, clergy and laity together, as the "People of God". But we have another problem with terminology.

The term laity comes from the Greek word "laos" – which means people. That's everyone, including the clergy! However, common usage and the evolution of language have led us see the Church today as made up of both ordained and "lay" members. For practical purposes, therefore, we will speak of "the laity" as distinct from "the clergy".



Blessed John Henry Newman

Who are the laity? That question has a fascinating historical precedent, one which a hundred years later helped to shape the Second Vatican Council. We mean here the influence of Blessed John Henry Newman (1801-1890), whose profound reflections on the laity in the Church were incorporated into the teachings of Vatican II. It began with a public debate. "What is the province of the laity? To hunt, to shoot, and to entertain," wrote Monsignor Talbot, protesting against an article Newman had written in *The Rambler*, in 1859. The article was entitled *On Consulting the Faithful in Matters of Doctrine*. Talbot's patronising comment about the laity is echoed in the modern caricature that the laity are in the Church to "pray up, pay up and shut up!" Talbot reflected the fears of the clergy of his day (and today?). He went on to say that "if a check is not placed on the laity in England, they will become the rulers of the Church instead of the Pope and the Bishops". But the best little spat on the issue was the exchange between Newman and his own superior, Bishop Ullathorne. Ullathorne asked, "Who are the laity?" Newman answered, "The Church would look very foolish without them".

To be continued...