

'INVITING YOUNG PEOPLE TO MEET MARY & MARTHA & POPE FRANCIS

16th Sunday Ordinary Year C, 21st July 2019

In Mary and Martha, we can discover their goodness in each of us.
The waiting on God in prayer and the service of others.
Both are good people. Let us read about them in the Gospel together.
LUKE 10:38-42

I have *highlighted* some words.

*38 Now as they went on their way, he entered a certain village,
where a woman named Martha welcomed him into her home.
39 She had a sister named Mary,
who sat at the Lord's feet and listened to what he was saying.
40 But Martha was distracted by her many tasks;
so she came to him and asked,
'Lord, do you not care that my sister has left me to do all the work by myself?
Tell her then to help me.'
41 But the Lord answered her,
'Martha, Martha, you are worried and distracted by many things;
42 there is need of only one thing. Mary has chosen the better part,
which will not be taken away from her.'*

Martha welcomed Jesus into her home.
We hear how Mary listens to Jesus as a disciple (sits at his feet).
We hear how Martha wants Jesus to **tell her then to help** her.
We hear the wise words of Jesus.
We don't hear what happens next.

DID MARTHA TAKE NOTICE OF WHAT JESUS HAD REVEALED TO HER ABOUT HERSELF?

With affection and honesty, he said

'Martha, Martha, you are worried and distracted by many things;'

Then Jesus pointed out, that there is **a choice we make in life –
To listen attentively to God and to within ourselves
or to allow ourselves to be distracted by many things.**

He said:

*'there is need of only one thing. Mary has chosen the better part,
which will not be taken away from her.'*

CONTEXT OF THE GOSPEL

Sometimes we might forget the context of this passage.

- 1) Jesus was on the road to Jerusalem where he would suffer and die and rise from the dead.

This is an incredibly important time in our history.

Martha had the opportunity, like Mary, to listen to Jesus.

- 2) Luke presented this passage (Lk 10:38-42) between Jesus explaining love of neighbour by the parable of the Good Samaritan (Lk 10:25-37;) and Jesus teaching people how to pray. (Luke 11:1-4)
- 3) The action of the Samaritan traveler was not a distraction, it was genuine service to someone in desperate need at that time. It was love in action.
- 4) The action of Jesus was not a distraction. Jesus taught people how to pray. Again it was responding to a genuine need of people to learn how to pray.

The *three* linked passages are important in understanding the relationship between *charity*, *social justice* and *spirituality*. You are invited to spend some time this week with the three passages in prayer.

YOUNG PEOPLE

We recall the eagerness of Pope Francis in his words to young people around the world earlier this year.

He called his message '*Christus Vivit*' meaning '*Christ Lives*'.

["Christus vivit": Post-Synodal Exhortation to Young People and to the entire People of God](#)

Recalling Mary and Martha,
 recalling the parable of the Good Samaritan
 recalling the way of praying the prayer of Jesus,
 recalling those times when are distracted by many things,
 recalling those times when we do listen,
 recalling those times when we serve others in genuine need,
 you are invited to reflect on insights from the message of Pope Francis as we begin with his words in paragraphs 1 and 2,
 followed by paragraphs 115-117 and 121.

PARAGRAPHS 1-2. 115-117,

*1. Christ is alive! He is our hope,
 and in a wonderful way he brings youth to our world,
 and everything he touches becomes young, new, full of life.
 The very first words, then, that I would like to say to every young Christian are these:
 Christ is alive and he wants you to be alive!*

*2. He is in you, he is with you and he never abandons you.
 However far you may wander, he is always there, the Risen One.
 He calls you and he waits for you to return to him and start over again.
 When you feel you are growing old out of sorrow, resentment or fear, doubt or failure,
 he will always be there to restore your strength and your hope.*

115. *For him, you have worth; you are not insignificant.
You are important to him, for you are the work of his hands.
That is why he is concerned about you and looks to you with affection.
“Trust the memory of God: his memory is not a ‘hard disk’
that ‘saves’ and ‘archives’ all our data.
His memory is a heart filled with tender compassion,
one that finds joy in ‘deleting’ from us every trace of evil”.[\[63\]](#)
He does not keep track of your failings
and he always helps you learn something even from your mistakes.
Because he loves you.
Try to keep still for a moment and let yourself feel his love.
Try to silence all the noise within, and rest for a second in his loving embrace.’*

116. *His is “a love that does not overwhelm or oppress,
cast aside or reduce to silence, humiliate or domineer.
It is the love of the Lord, a daily, discreet and respectful love;
a love that is free and freeing, a love that heals and raises up.
The love of the Lord has to do more with raising up than knocking down,
with reconciling than forbidding,
with offering new changes than condemning,
with the future than the past”.[\[64\]](#)*

117. *When he asks something of you,
or simply makes you face life’s challenges,
he is hoping that you will make room for him to push you, to help you grow.
He does not get upset if you share your questions with him.
He is concerned when you don’t talk to him,
when you are not open to dialogue with him.
The Bible tells us that Jacob fought with God (cf. Gen 32:25-31),
but that did not keep him from persevering in his journey.
The Lord himself urges us: “Come, let us argue it out” (Is 1:18).
His love is so real, so true, so concrete,
that it invites us to a relationship of openness and fruitful dialogue...’*

LISTENING WITH SENSITIVITY | PARAGRAPHS 291-294

Mary sat at the feet of Jesus and listened to him.

Let us explore what it means to listen.

Pope Francis describes three kinds of sensitivity in listening.

These are described in paragraphs 291-294.

291....Listening calls for three distinct and complementary kinds of sensitivity.

*292. The first kind of sensitivity is directed to the individual.
It is a matter of listening to someone who is sharing his very self in what he says.
A sign of this willingness to listen is the time we are ready to spare for others.
More than the amount of time we spend,*

*it is about making others feel that my time is their time,
that they have all the time they need to say everything they want.
The other person must sense that I am listening unconditionally,
without being offended or shocked, tired or bored.
We see an example of this kind of listening in the Lord;
he walks alongside the disciples on the way to Emmaus,
even though they are going in the wrong direction (cf. Lk 24:13-35).
When Jesus says he plans to go farther,
they realize that he has given them the gift of his time,
so they decide to give him theirs by offering their hospitality.
Attentive and selfless listening is a sign of our respect for others,
whatever their ideas or their choices in life.*

*293. The second kind of sensitivity is marked by discernment.
It tries to grasp exactly where grace or temptation is present,
for sometimes the things that flit across our minds are mere temptations
that can distract us from our true path.
I need to ask myself what is it that the other person is trying to tell me,
what they want me to realize is happening in their lives.
Asking such questions helps me appreciate their thinking
and the effects it has on their emotions.
This kind of listening seeks to discern the salutary promptings
of the good Spirit who proposes to us the Lord's truth,
but also the traps laid by the evil spirit – his empty works and promises.
It takes courage, warmth and tact
to help others distinguish the truth from illusions or excuses.*

*294. The third kind of sensitivity is the ability to perceive what is driving the other
person.
This calls for a deeper kind of listening,
one able to discern the direction in which that person truly wants to move.
Apart from what they are feeling or thinking right now,
and whatever has happened up to this point in their lives,
the real issue is what they would like to be.
This may demand that they look not to their own superficial wishes and desires,
but rather to what is most pleasing to the Lord, to his plans for their life.
And that is seen in a deeper inclination of the heart,
beyond the surface level of their likes and feelings.
This kind of listening seeks to discern their ultimate intention,
the intention that definitively decides the meaning of their life.
Jesus knows and appreciates this ultimate intention of the heart.
He is always there, ready to help each of us to recognize it.
We need but say to him: "Lord, save me! Have mercy on me!"*

You are invited to read the message of Pope Francis '**Christus Vivit**'
during the next few weeks.
In preparing his message to young people,

Pope Francis reflected on the previous consultation of youth online, local and national collections of sharing by youth, and the international discussions held in Rome at the meeting of the Synod. ["Christus vivit": Post-Synodal Exhortation to Young People and to the entire People of God](#)

Our Young Adults are preparing for a reflection day in August. A leaflet is available at the table near the front door.

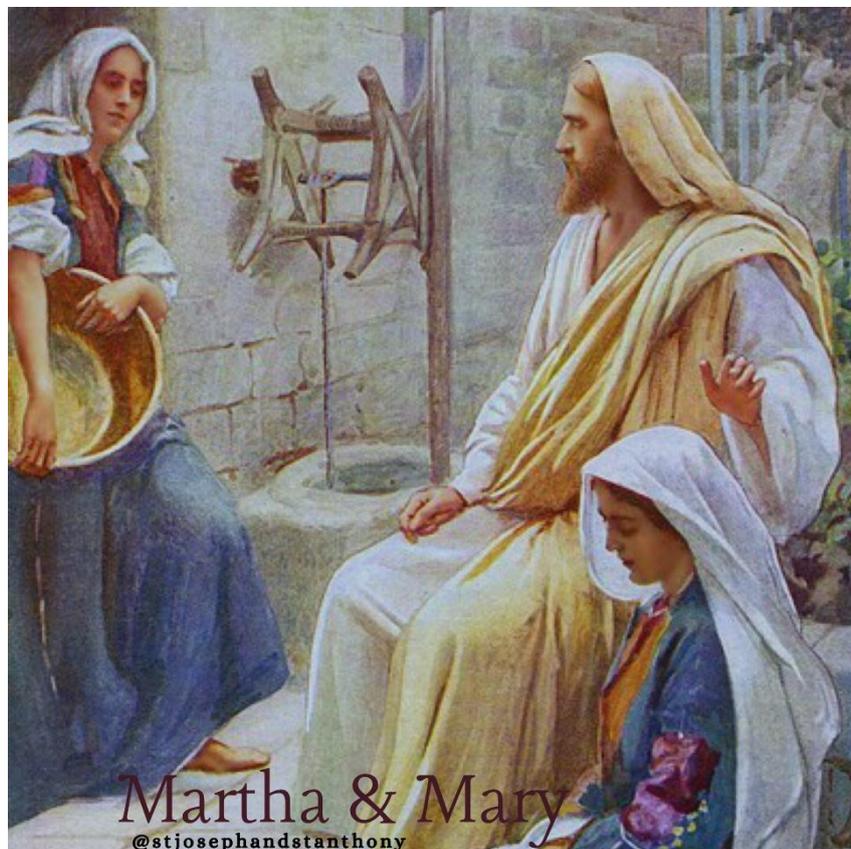
Recalling Mary and Martha,
recalling the parable of the Good Samaritan
recalling the way of praying the prayer of Jesus,
recalling those times when are distracted by many things,
recalling the invitation of Pope Francis to Young People,
praying for the sensitivity to listen,
praying for an open heart to serve others in need,
praying for the young people of our community
we sit as disciples before Jesus at this moment and listen.

Amen.

Let us pray.

Fr. Gerry

[\[http://www.usccb.org/bible/readings/072119.cfm\]](http://www.usccb.org/bible/readings/072119.cfm)



Martha & Mary
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