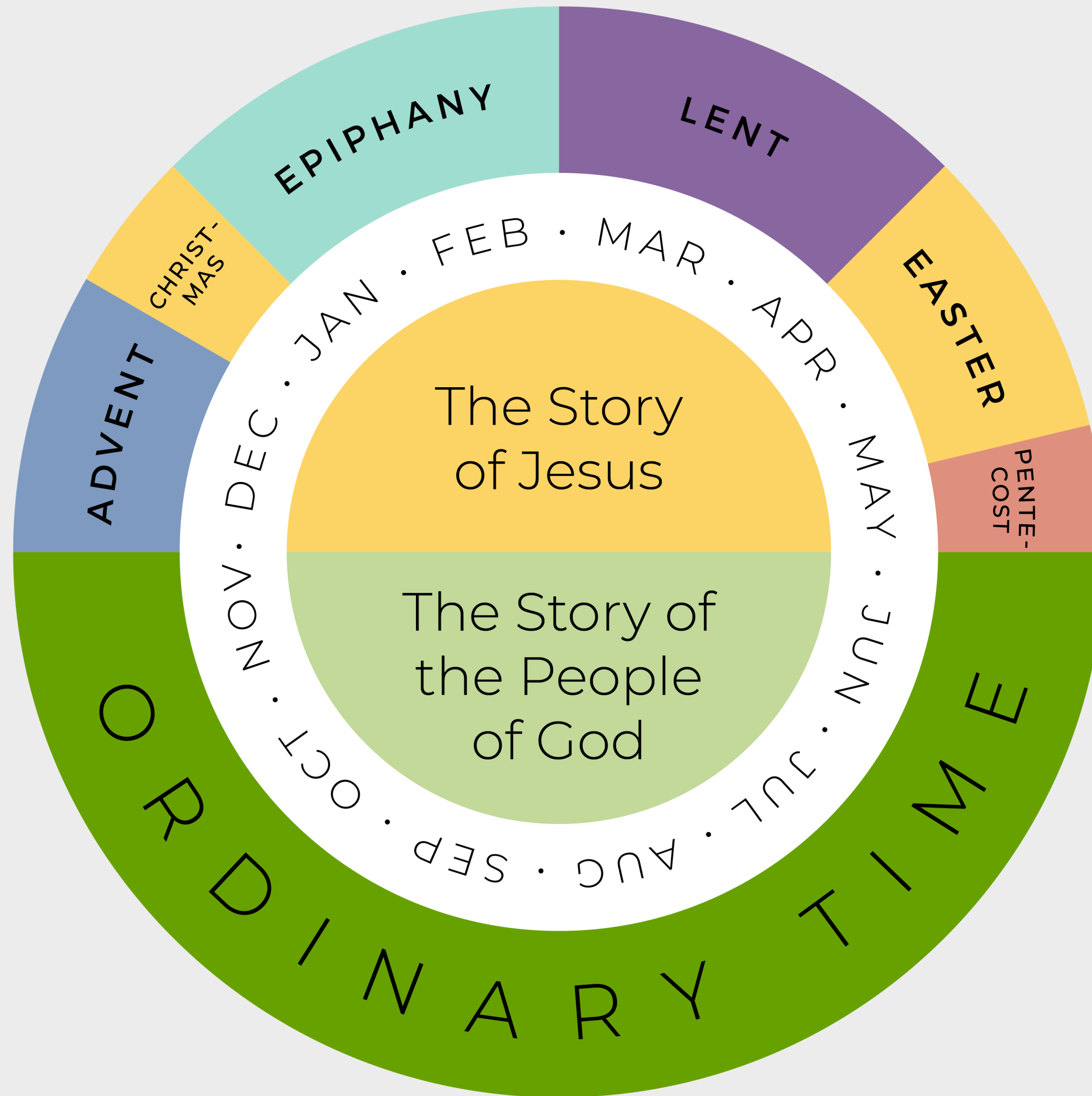


A Liturgical Year



# Ordinary Time





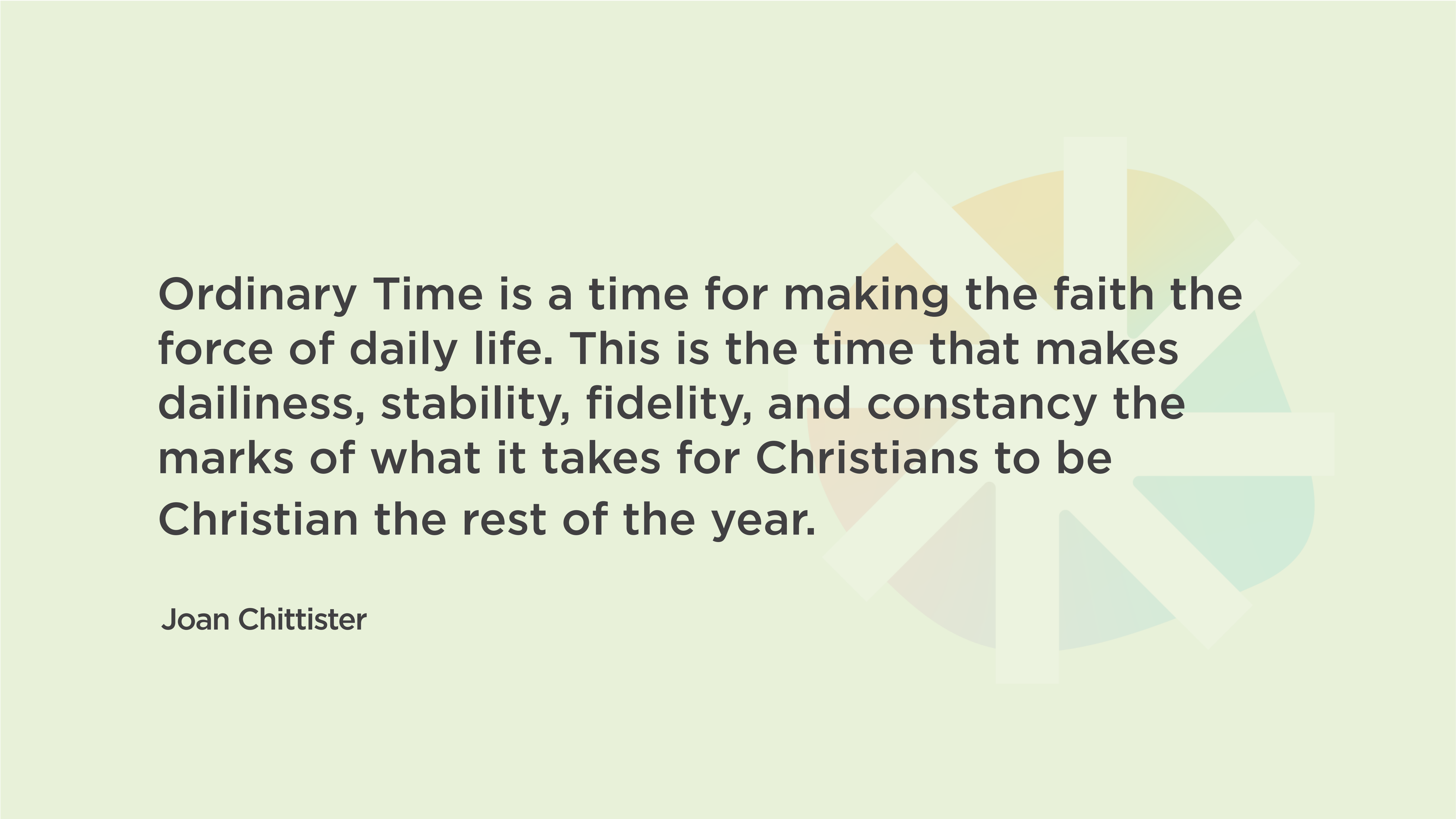
ORDINARY TIME

NOV • OCT • SEP • AUG • JUL • JUN

The Story of  
the People  
of God

**This is the extraordinary time of coming to see the world through the eyes of Jesus. It is the time of catechesis in the faith, of immersion in the Scriptures. It is the time when the implications of Easter and Christmas become most clear to us all...**

**It is the time between times, yes, but it is much more than that. Like an echo off a mountain that ripples and repeats itself down the valleys of life, the Sundays of Ordinary Time stand as stark and repeating reminders of the centre of the faith.**



**Ordinary Time is a time for making the faith the force of daily life. This is the time that makes dailiness, stability, fidelity, and constancy the marks of what it takes for Christians to be Christian the rest of the year.**

Joan Chittister

# Luke 10:38-42






**Martha: The One Who Always Made Sure**

Interpretations of the Mary and Martha, Martha and Mary story often focus on “a woman’s place.” What passed for liberating readings in some contexts is saying that a woman’s place is not just in the kitchen but also at the feet of Jesus. Missing from the less-than-revolutionary readings is the question of why it is imagined that women have a “place” when men don’t.

Wil Gafney





**The whole world—and even the whole cosmos  
according to the men who kept women from  
originally going into space—is their place.**

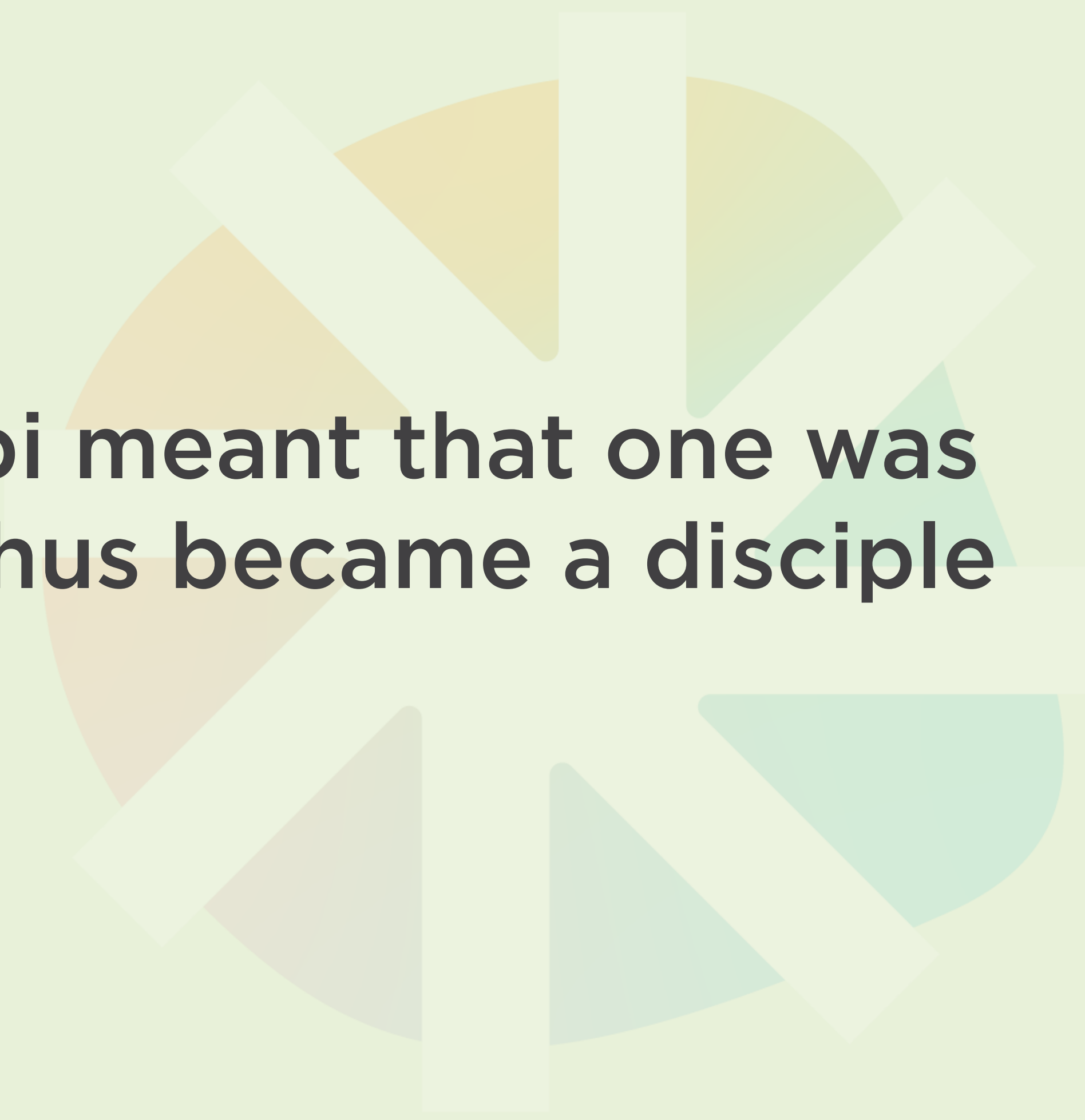
**Wil Gafney**

# Luke 10:38-39



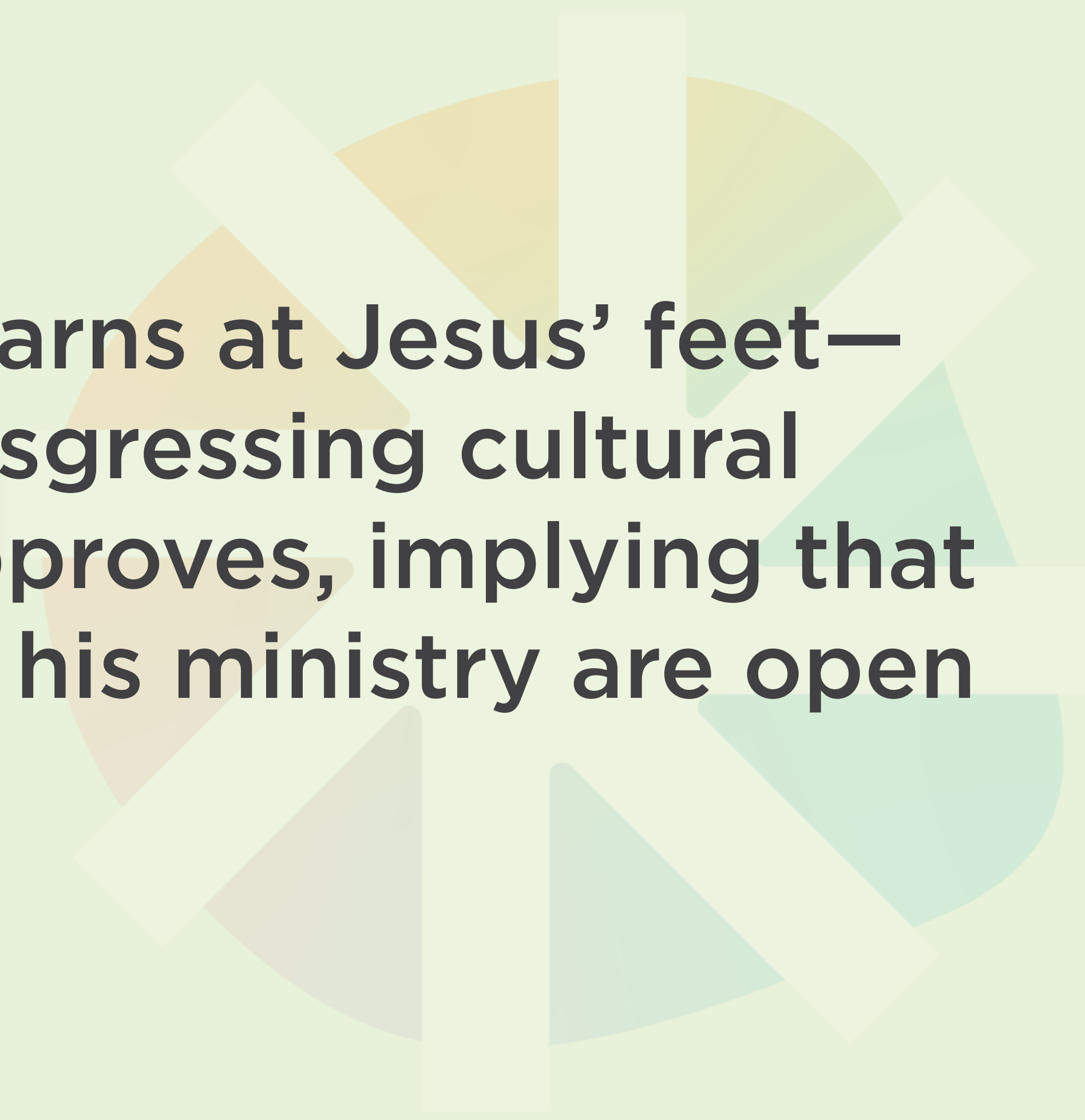


**“As Jesus and his disciples were on their way...  
Martha opened her home to him.”**



**To “sit at the feet” of a rabbi meant that one was a disciple of a rabbi. Mary thus became a disciple of Rabbi Jesus.**

**Kenneth Bailey**



**A woman [Mary] sits and learns at Jesus' feet—possibly in the process transgressing cultural expectations—and Jesus approves, implying that all dimensions of sharing in his ministry are open to women and men alike.**

**Matthew Skinner**

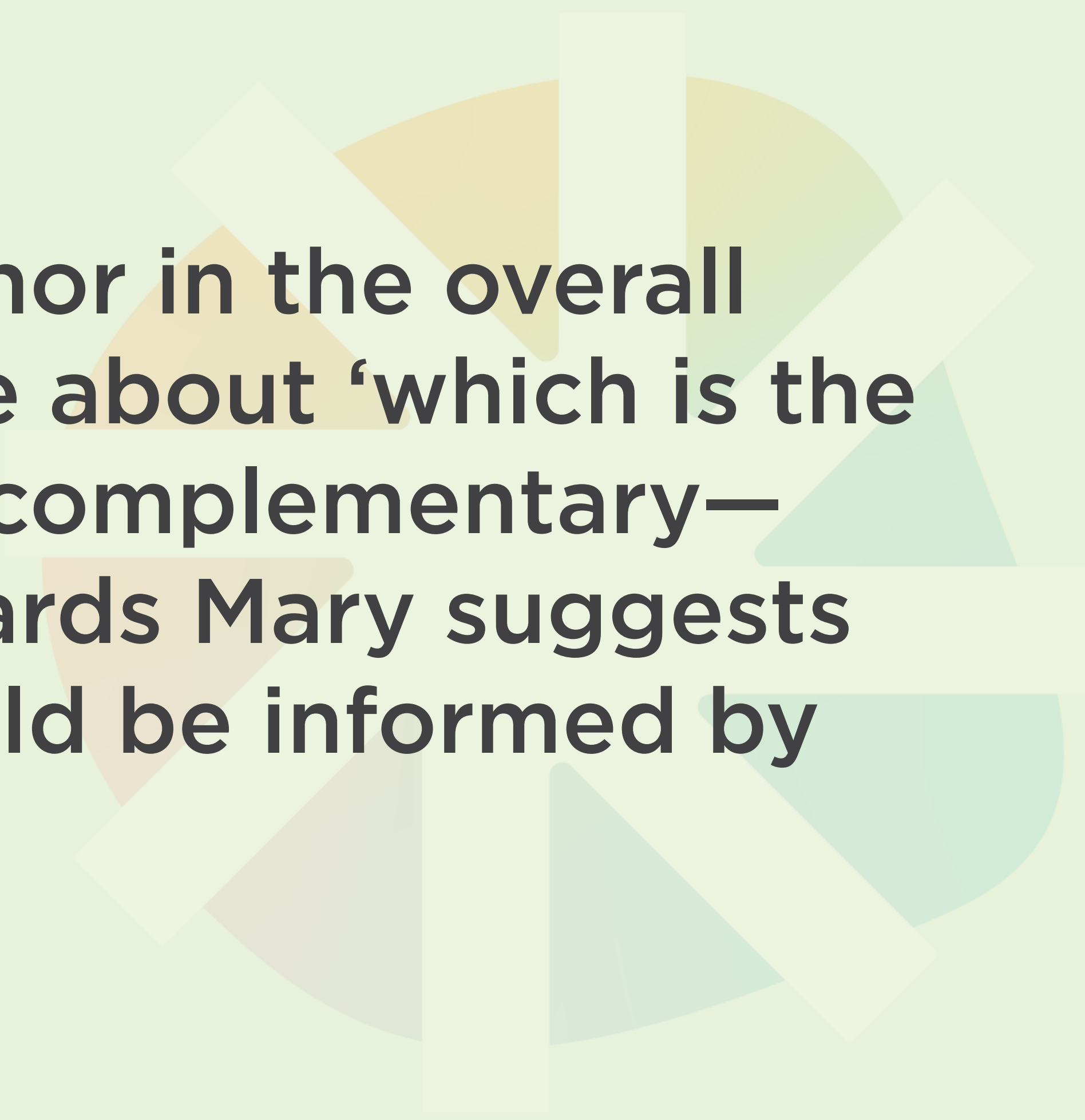
**Even before the drama, we see devotion**



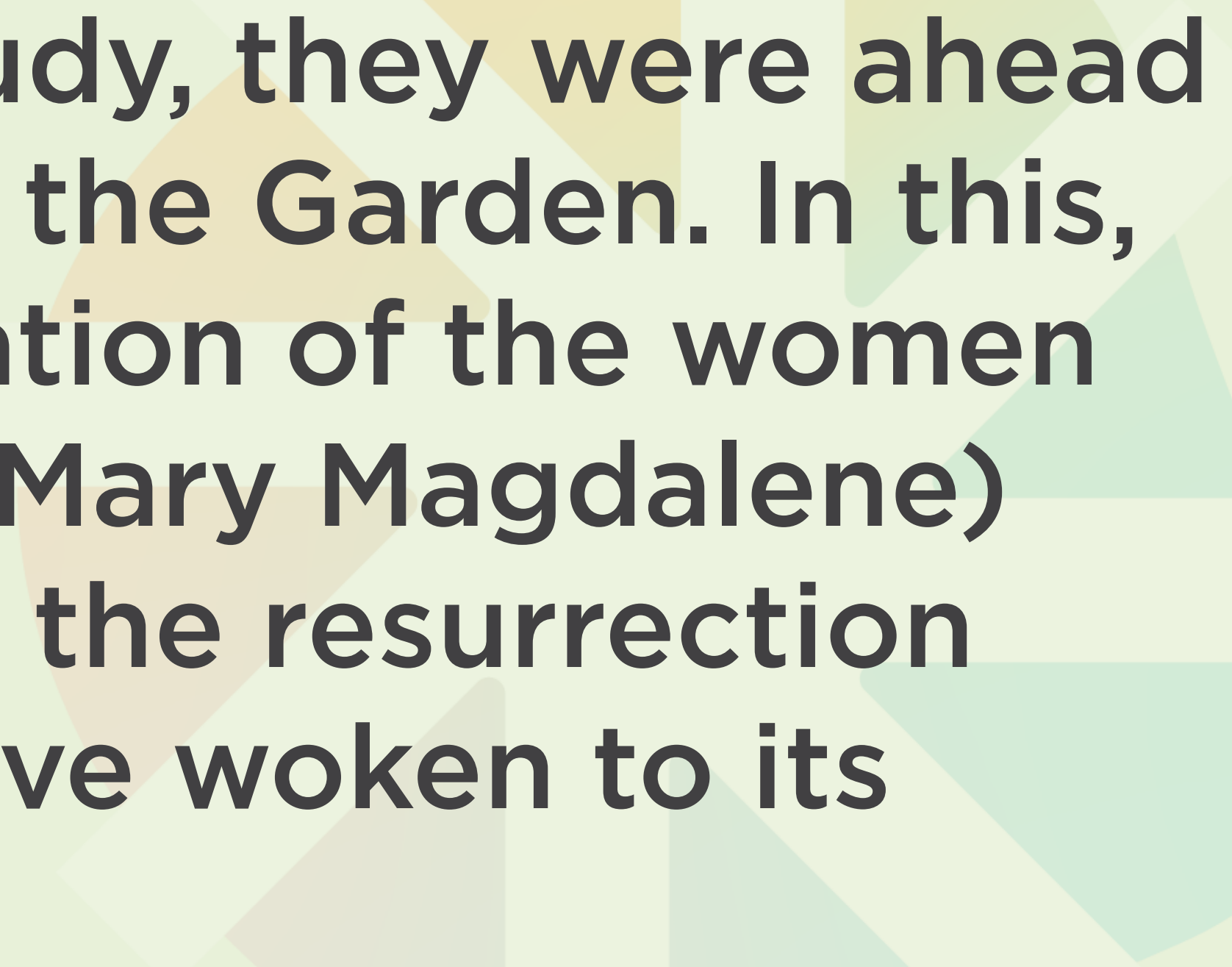








**Nothing in their behaviour nor in the overall composition signals dispute about ‘which is the better part’. Their status is complementary—unless Martha’s glance towards Mary suggests that our words to God should be informed by God’s Word to us.**

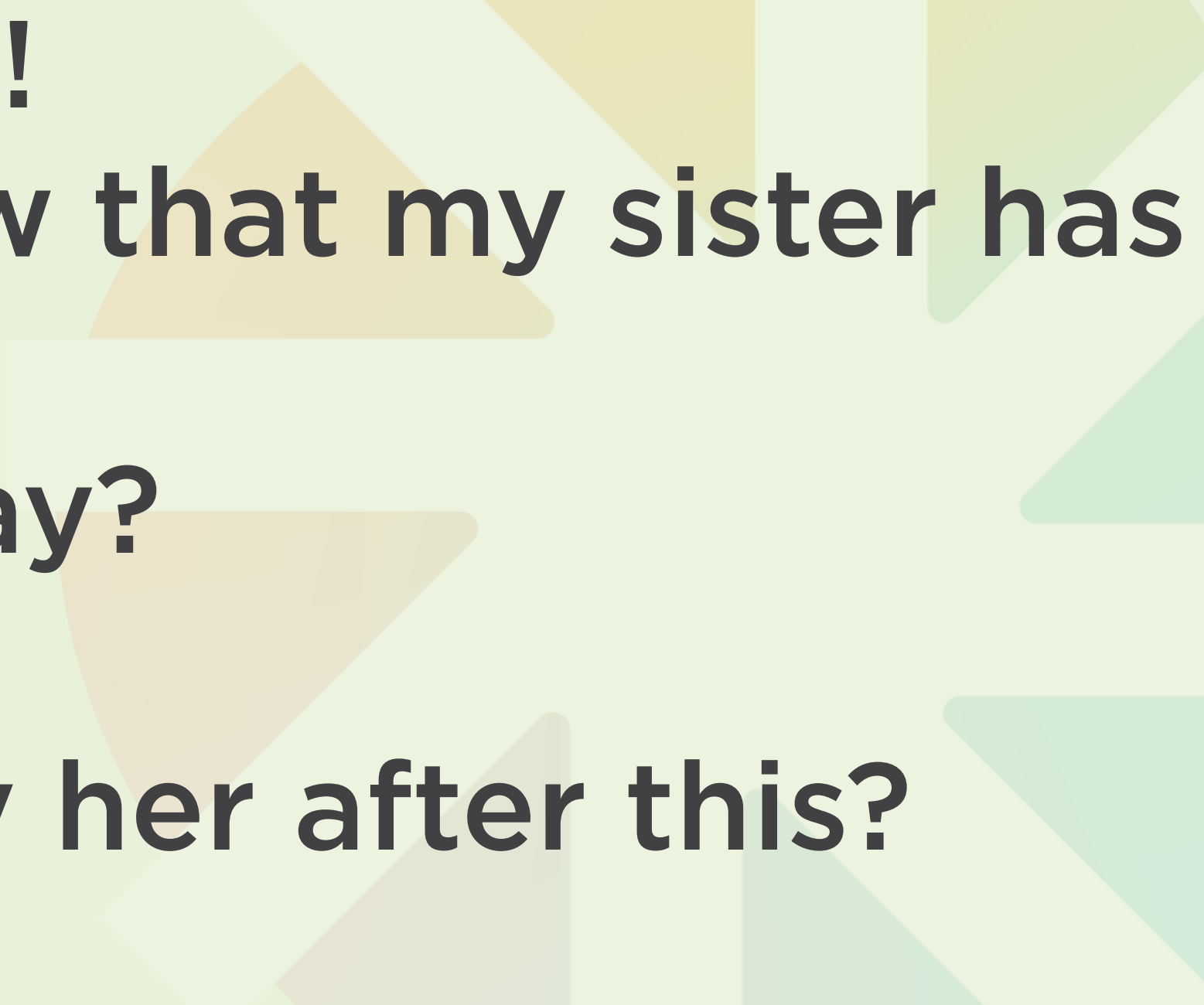


Through their prayer and study, they were ahead of the men ‘slow of heart’ in the Garden. In this, they are perhaps an anticipation of the women (including that other Mary—Mary Magdalene) who believe the evidence of the resurrection before the male disciples have woken to its implications.

John Skillen

# Luke 10:40





**This is an absolute disgrace!**  
**What will happen to us, now that my sister has**  
**joined this band of men?**  
**What will the neighbours say?**  
**What will the family think?**  
**Who's gonna want to marry her after this?**  
**This is too much!**

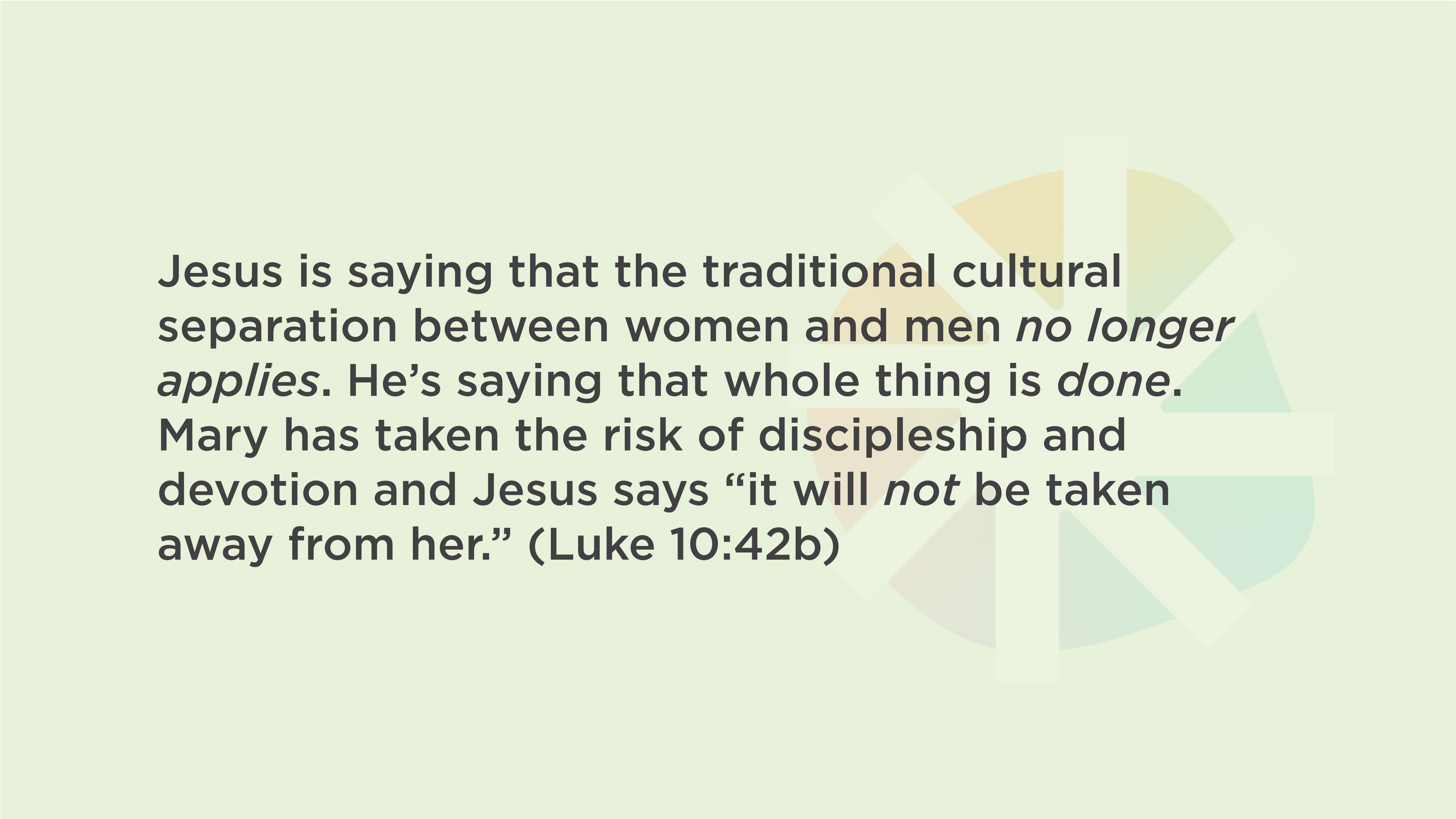
# Luke 10:41-42



“Martha, Martha, you are anxious and troubled about *many* things. I understand the *entire* list. One thing is needed. What is missing is not one more plate of food but rather for you to understand that I am providing the meal and that your sister has already chosen the good portion. I will not allow you to take it from her. A good student is more important to me than a good meal.”

Kenneth Bailey's reading of Jesus' words in Luke 10:41-42

Jesus isn't going after Martha the Active, or Martha the Conscientious Host. He's not confronting Martha the Doer of Good Deeds, as though there was anything inherently misguided about these impulses. As Luke's gospel and the Scriptures as a whole reveal, these are authentic practices of devotion, which Jesus sees and welcomes. Jesus is going after Martha the Distracted. Martha the Worried. Martha the Anxious. Martha the Overly-Concerned About Reputation and Outcomes.



Jesus is saying that the traditional cultural separation between women and men *no longer applies*. He's saying that whole thing is *done*. Mary has taken the risk of discipleship and devotion and Jesus says "it will *not* be taken away from her." (Luke 10:42b)





THE  
**GROWING**  
SEASON

NELSON BOSCHMAN

Contemplations  
on Wine and  
the Soul

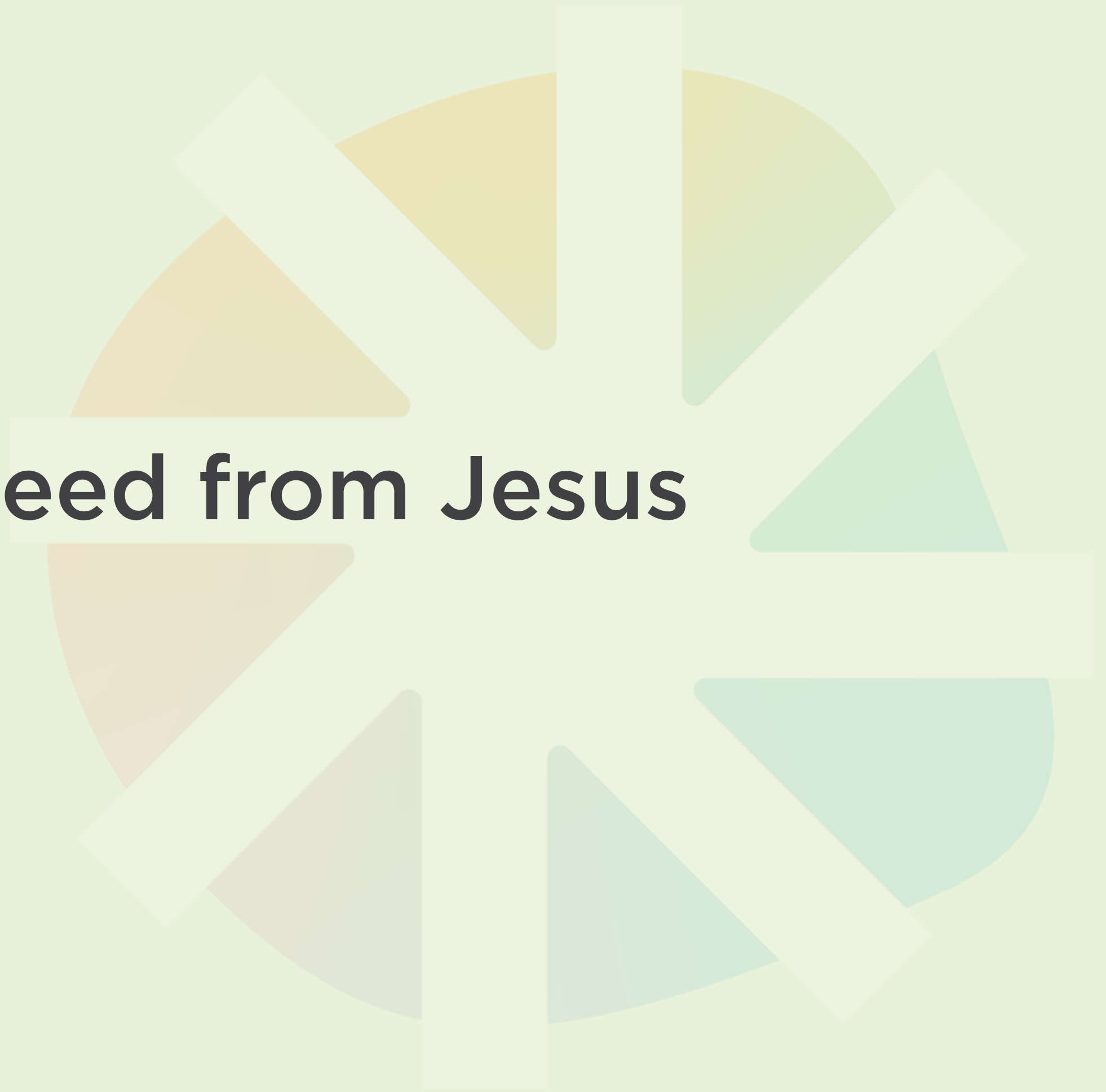
Thought-provoking, sincere & approachable.  
I highly recommend this book.  
- JACLYN WISCH

THE GROWING SEASON

Wine  
&  
Soul

Nelson Boschman

**What is the corrective we need from Jesus  
right now?**





**Carlos A. Rodríguez**

@CarlosHappyNPO



It's good to ask, "why does God allow so much injustice in the world?"

Even more transformative to ask:

"Why do I?"

**What are the things that distract you and I from sitting with Jesus?**



**continuous partial attention**





I need Jesus to come at...

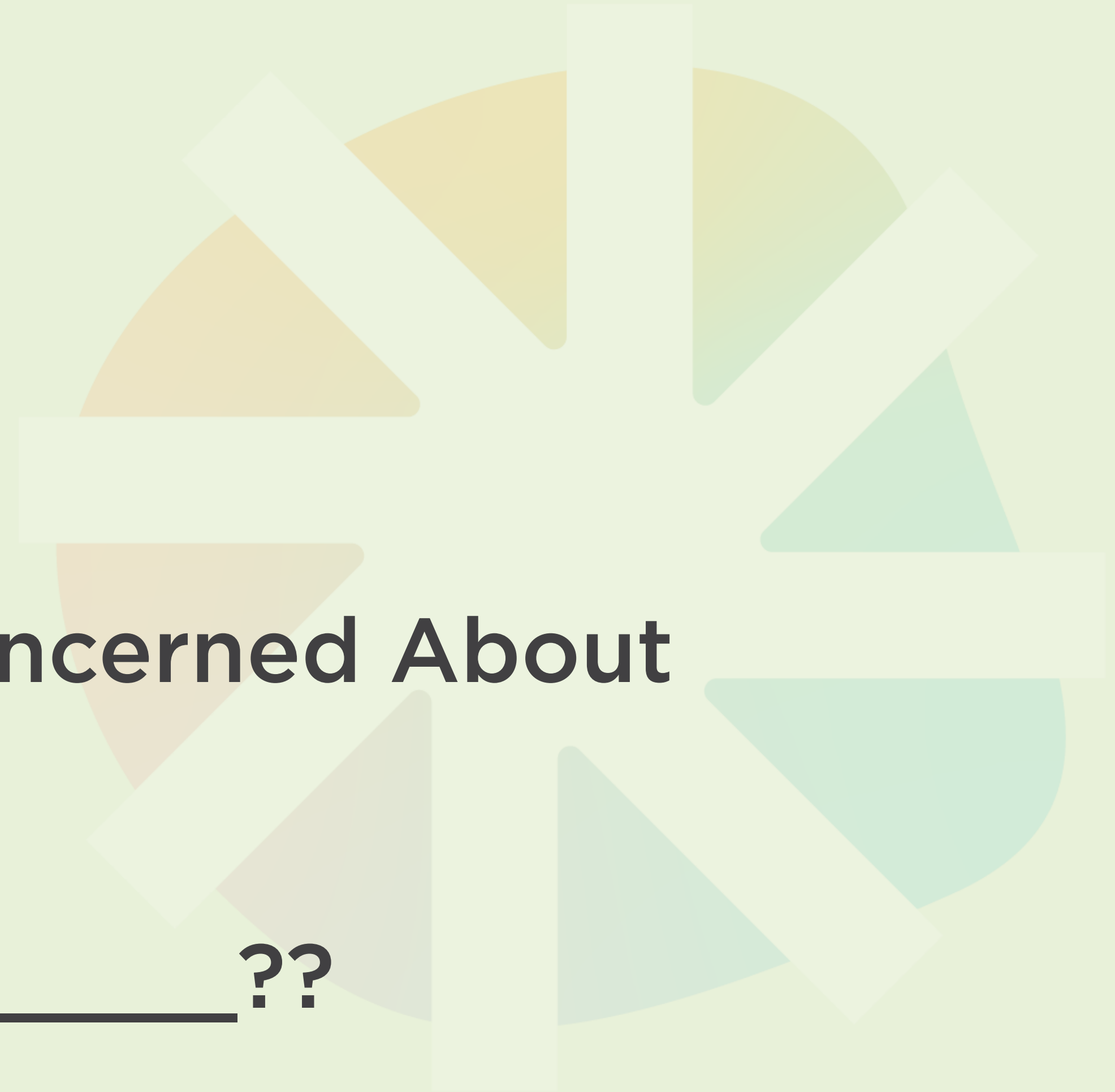
[Your name] the Distracted

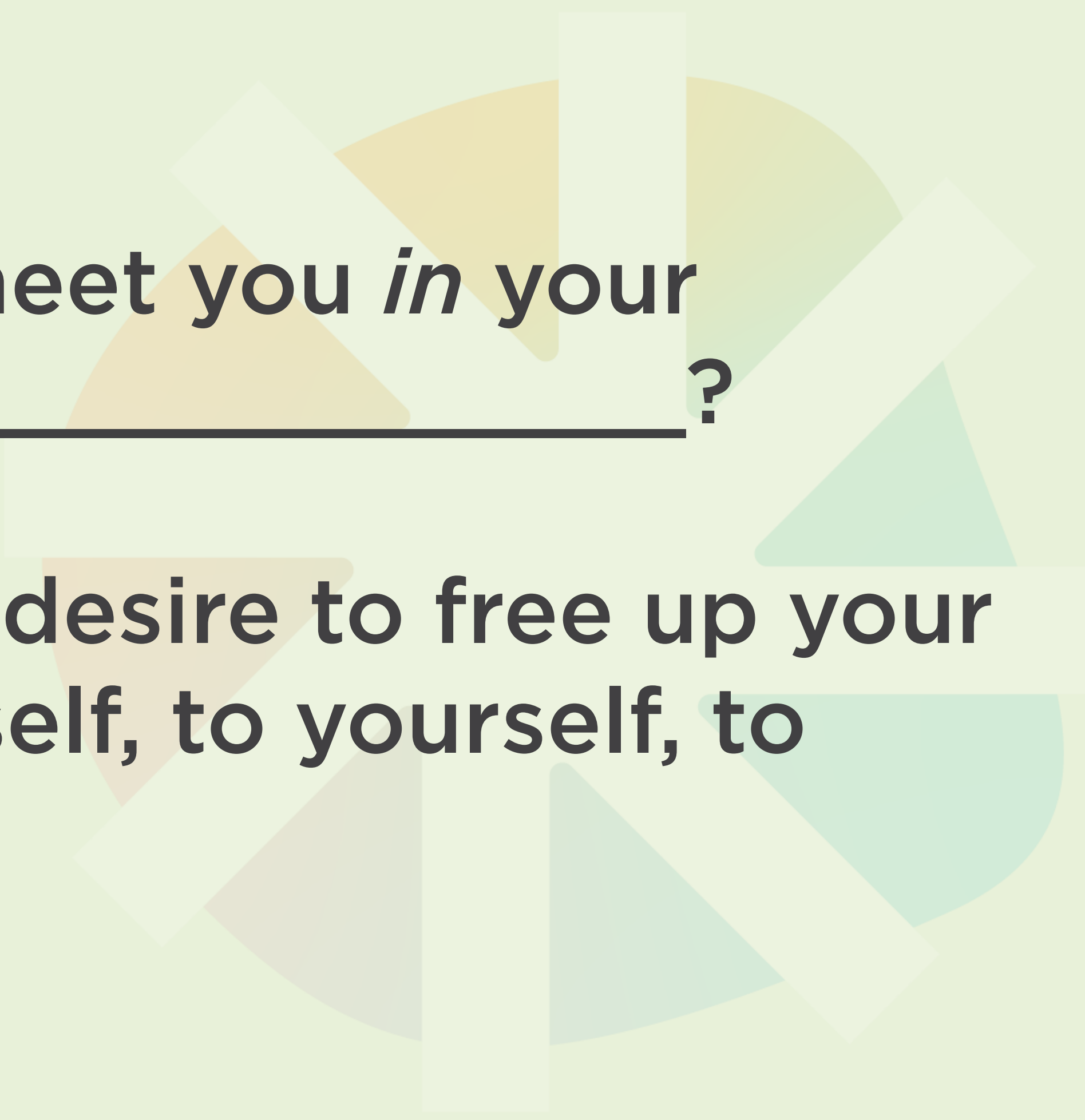
[Your name] the Worried

[Your name] the Anxious

[Your name] the Overly-Concerned About  
Reputation and Outcomes

[Your name] the \_\_\_\_\_??





How might Jesus want to meet you *in* your distraction, anxiety, worry, \_\_\_\_\_?

How is Spirit expressing its desire to free up your attention: to Divine Love itself, to yourself, to others, to creation?