

OUR SUNDAY CELEBRATION

FIFTEENTH SUNDAY IN ORDINARY TIME / A

16 July 2017

longed to see what you see, and never saw it; to hear what you hear, and never heard it.

'You, therefore, are to hear the parable of the sower. When anyone hears the word of the kingdom without understanding, the evil one comes and carries off what was sown in his heart: this is the man who received the seed on the edge of the path. The one who received it on patches of rock is the man who hears the word and welcomes it at once with joy. But he has no root in him, he does not last; let some trial come, or some persecution on account of the word, and he falls away at once. The one who received the seed in thorns is the man who hears the word, but the worries of this world and the lure of riches choke the word and so he produces nothing. And the one who received the seed in rich soil is the man who hears the word and understands it; he is the one who yields a harvest and produces now a hundredfold, now sixty, now thirty.'

The Gospel of the Lord.

R. Praise to you, Lord Jesus Christ.

Shorter form 13:1-9.

HOMILY

PROFESSION OF FAITH APOSTLES' CREED
Or the Nicene Creed may be said.

I believe in God, / the Father almighty, / Creator of heaven and earth, / and in Jesus Christ, his only Son, our Lord, / who was conceived by the Holy Spirit, / Aorn 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.

PRAYER OF THE FAITHFUL

LITURGY OF THE EUCHARIST

After the priest raises the paten with the bread and prays, and then the chalice, we respond to each prayer:

R. Blessed be God for ever.

P. Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

R. May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

PRAYER OVER THE OFFERINGS

P. Look upon the offerings of the Church, O Lord, as she makes her prayer to you, and grant that, when consumed by those who believe, they may bring ever greater holiness. Through Christ our Lord.

R. Amen.

THE EUCHARISTIC PRAYER

P. The Lord be with you.

R. And with your spirit.

P. Lift up your hearts.

R. We lift them up to the Lord.

P. Let us give thanks to the Lord our God.

R. It is right and just.

PREFACE I-VIII OF THE SUNDAYS IN ORDINARY TIME

After the Preface, we sing or say:

All: Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

THE MEMORIAL ACCLAMATION

P. The mystery of faith.

All: When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

COMMUNION RITE

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

All: Our Father, who art in heaven ...

P. Deliver us, Lord, we pray...

All: For the kingdom, the power and the glory are yours now and for ever.

P. Lord Jesus Christ, who said...

R. Amen.

P. The peace of the Lord be with you always.

R. And with your spirit.

P. Let us offer each other the sign of peace.

All exchange a sign of peace.

LAMB OF GOD

All: Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, grant us peace.

INVITATION TO COMMUNION

P. Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

R. Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

COMMUNION ANTIPHON cf. Ps 83:4-5

The sparrow finds a home, and the swallow a nest for her young; by your altars, O Lord of hosts, my King and my God.

Blessed are they who dwell in your house, for ever singing your praise.

PRAYER AFTER COMMUNION

P. Having consumed these gifts, we pray, O Lord, that, by our participation in this mystery, its saving effects upon us may grow. Through Christ our Lord.

R. Amen.

THE CONCLUDING RITES

P. The Lord be with you.

R. And with your spirit.

P. May almighty God bless you, the Father, and the Son, and the Holy Spirit.

R. Amen.

P. Go forth, the Mass is ended.

R. Thanks be to God.

REFLECTIONS ON THE GOSPEL

JOY AT THE RICH HARVEST

While the land of Israel could boast of fertile oasis-towns like Jericho, there were many places where farming was difficult. As the Gospel parable points out, rocky and uneven soil predominates, and farmers have to work hard to render the ground arable (see Is 5:2). After the early rain has softened the soil, ploughing begins. Sowing is done either before or after the ploughing. In the parable, the sower may be sowing with care, but he ends up wasting seed because conditions are so difficult.

But the extravagant harvest gives a clue to the message of the parable. On average, one might expect a four- or five-fold return on sowing. So thirty-, sixty-, or a hundredfold is really unexpected. If a tenant farmer produces such a harvest, he will satisfy the landowner, provide seed for the next sowing, and have enough for his family to eat.

The extravagant harvest, which boggles the imagination, tells us that this is clearly due to God rather than the human effort. The parable may describe an ordinary scenario, but is pointing to 'something more.' The yields are exaggerated, but not when applied to the sowing of the 'seed of the word' done by God who is a generous provider. The parable points to what the prophet Isaiah declares: just as the rain and snow do not return to the heavens without watering the earth, making it fertile and fruitful, so the word that goes forth from my mouth does not return to me empty (Is 55:10-11).

Because of the difficulty of sowing and nurturing the seed, the sowers may sow in tears. But because of the Lord who is always the 'Lord of the harvest,' these sowers will sing when they reap (cf. Ps 125:5).

FR GIL ALINSANGAN SSP

A SERVICE OF THE SOCIETY OF ST PAUL

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LISTEN, ANYONE WHO HAS EARS. Do we really listen when the Word of God is proclaimed at Mass? Do we allow it to take root in our hearts and yield a rich harvest? If we try to listen at Mass, we will learn to listen also to the many voices that cry out to us in the midst of our busy lives – the voices of our children, of our parents, of our spouse, of those who need us to hear them.

INTRODUCTORY RITES

ENTRANCE ANTIPHON cf. Ps 16:15

As for me, in justice I shall behold your face; / I shall be filled with the vision of your glory.

GREETING

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

R. Amen.

P. The Lord be with you.

R. And with your spirit.

PENITENTIAL ACT

P. Lord Jesus, you came to reconcile us to the Father and to one another:

Lord, have mercy.

R. Lord, have mercy.

You heal the wounds of our sin and division: Christ, have mercy.

R. Christ, have mercy.

You intercede for us with the Father: Lord, have mercy.

R. Lord, have mercy.

May almighty God have mercy on us, forgive us our sins

and bring us to everlasting life.

R. Amen.

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

P. O God, who show the light of your truth to those who go astray, so that they may return to the right path, give all who for the faith they profess are accounted Christians the grace to reject whatever is contrary to the name of Christ and to strive after all that does it honour. Through our Lord Jesus

Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

R. Amen.

LITURGY OF THE WORD

FIRST READING lsa 55:10-11

A reading from the prophet Isaiah
The rain makes the earth give growth.

Thus says the Lord: 'As the rain and the snow come down from the heavens and do not return without watering the earth, making it yield and giving growth to provide seed for the sower and bread for the eating, so the word that goes from my mouth does not return to me empty, without carrying out my will and succeeding in what it was sent to do.'

The word of the Lord.

R. Thanks be to God.

RESP PSALM Ps 64:10-14. R. Lk. 8:8

R. The seed that falls on good ground will yield a fruitful harvest.

1. You care for the earth, give it water, / you fill it with riches. / Your river in heaven brims over / to provide its grain. R.
2. And thus you provide for the earth; / you drench its furrows, / you level it, soften it with showers, / you bless its growth. R.
3. You crown the year with your goodness. / Abundance flows in your steps, / in the pastures of the wilderness it flows. R.
4. The hills are girded with joy, / the meadows covered with flocks, / the valleys are decked with wheat. / They shout for joy, yes, they sing. R.

SECOND READING Rom 8:18-23

A reading from the letter of St Paul to the Romans

All creation is waiting for the revelation of the children of God.

I think that what we suffer in this life can never be compared to the glory, as yet unrevealed, which is waiting for us. The whole creation is eagerly waiting for God to reveal his sons. It was not for any fault on the part of creation that it was made unable to attain its purpose, it was made so by God; but creation still retains the hope of being freed, like us, from its slavery to decadence, to enjoy the same freedom and glory as the children of God. From the beginning till now the entire creation, as we know, has been groaning in one great act of giving birth; and not only creation, but all of us who possess the first-

fruits of the Spirit, we too groan inwardly as we wait for our bodies to be set free.

The word of the Lord.

R. Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia! / The seed is the word of God, Christ is the sower; / all who come to him will live for ever. / Alleluia!

GOSPEL

Mt 13:1-23

P. The Lord be with you.

R. And with your spirit.

P. A reading from the holy Gospel according to Matthew.

R. Glory to you, O Lord.

A sower went out to sow.

Jesus left the house and sat by the lakeside, but such crowds gathered round him that he got into a boat and sat there. The people all stood on the beach, and he told them many things in parables.

He said, 'Imagine a sower going out to sow. As he sowed, some seeds fell on the edge of the path, and the birds came and ate them up. Others fell on patches of rock where they found little soil and sprang up straight away, because there was no depth of earth; but as soon as the sun came up they were scorched and, not having any roots, they withered away. Others fell among thorns, and the thorns grew up and choked them. Others fell on rich soil and produced their crop, some a hundredfold, some sixty, some thirty. Listen, anyone who has ears!'

Then the disciples went up to him and asked, 'Why do you talk to them in parables?' 'Because' he replied 'the mysteries of the kingdom of heaven are revealed to you, but they are not revealed to them. For anyone who has will be given more, and he will have more than enough; but for anyone who has not, even what he has will be taken away. The reason I talk to them in parables is that they look without seeing and listen without hearing or understanding. So in their case this prophecy of Isaiah is being fulfilled:

You will listen and listen again, but not understand,

see and see again, but not perceive.

For the heart of this nation has grown coarse, their ears are dull of hearing, and they have shut their eyes, for fear they should see with their eyes, hear with their ears, understand with their heart, and be converted and be healed by me.

'But happy are your eyes because they see, your ears because they hear! I tell you solemnly, many prophets and holy men



THE CATHOLIC COMMUNITIES OF ROSE BAY AND DOVER HEIGHTS



Issue 10

15th Sunday

16 July 2017



Reflection



The parables are at the very centre of Matthew's Gospel in both its structure and its theme. They expose the "heart of God" as it beats with love for his creation, bringing it to life, invigorating it, and making it fruitful. Creation "fully alive" and responding to him is what "the Kingdom" means: God's life pulsing in his creatures. Jesus, the great surgeon, the Word, has fashioned these surgical instruments, the parables, so that they can also reveal our "hearts" and implant in them the desire for the fulfilment of God's plan. In his loving and dexterous hands, they show the diseases which prevent us from "seeing" and "hearing" what God is asking of us; how we are deaf to God's appeals, how even if they sometimes register, we lack the perseverance necessary "to carry through" due to the distractions and allurements of the world. He reveals to us the terrible reality of a "fat heart", impervious to the "cry of the poor" who call for our care in family and friend and beyond. This loving doctor dispenses with "professional distance" and as a friend says to us, "Come, that you might understand with your heart and be converted and healed by me."

The Forgotten Children—Trivia Night Fundraiser

"HELP US GIVE THE FORGOTTEN A CHANCE IN LIFE" - TRIVIA NIGHT

Saturday 29 July, 6.30pm for a 7pm start.

Moore Park Golf Club

Cnr Anzac Parade & Cleveland Street, Moore Park

\$50 pp includes canapes.
Cash bar.

Book at Trybooking by July 20

[HTTPS://WWW.TRYBOOKING.COM/282737](https://www.trybooking.com/282737)

Tables of up to 10. Call Tina Colagiuri if you would like to join a table. 0408258330

St Mary Magdalene's Feast

In honour of the feast of our Patron, St Mary Magdalene, which is this Saturday 22nd July, we would like you to join us for a little morning tea after the 10am Mass on **Sunday 23rd July 2017**. Please feel free to bring in nibbles to join in our celebrations!

Let Us Pray For...

The Sick: Barbara Leslie, Bernice Miles, Ross Clifton, Michelle Jones, Paddy Nolan, Janaya Zohs, Georgia Cleaici, Fr Brian Yates, Natalie Connors, Elaine Oong, Maria Lydia Fretas, Monsignor John Walsh, Leith Myerson, Fritz Shroader, Richard Charles Leo Carroll, John Chaplan, Norman and Josephine Slattery, Nell Moylan, John Fenech, Anne Pohlmann, Mark McGowen, Sonya Lineham, Marie Turnbull, Adrian Lee, Domenico & Elena Malzone, Billy Dolan, Bruce Conolly, Mary Ellen George, John Costello, Jack Zucco, Joan Lovegrove, Vincent Purcell, Moira Gannon.



The Deceased: Mary Dunne, Joan Quinn, Pamela Shiels, John Fenech, Ethell Purcell, Patricia Scharrer, John Jodeph Cannon, Cezat and Teofila Buer, Maria Lydia Fretas, Monsignor John Walsh, Leith Myerson, Fritz Shroader, Richard Charles Leo Carroll, John Chaplan, Norman and Josephine Slattery, Nell Moylan, John Fenech, Anne Pohlmann, Mark McGowen, Sonya Lineham, Marie Turnbull, Adrian Lee, Domenico & Elena Malzone, Billy Dolan, Bruce Conolly, Mary Ellen George, John Costello, Jack Zucco, Joan Lovegrove, Vincent Purcell, Moira Gannon.

Weekly Liturgies

Sunday Mass
St Mary Magdalene: 8am, 10am, 6pm
St Therese (Sat night vigil): 5pm
Weekday Mass
St Mary Magdalene, Rose Bay: Tue-Fri 9am
Confession
Tues-Fri after 9am Mass (or by appointment)
Eucharistic Adoration
Friday 8:30am-9am
Rosary after 9am Mass.

St Mary Magdalene, 835 New South Head Rd, Rose Bay NSW : ABN - 78134 879 965

St Therese, Cnr, Napier St and Dover Rd, Dover Heights NSW : ABN - 96464 703 191

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Message From Pope Francis

This Sunday's Gospel shows us Jesus preaching on the shore of the Lake of Galilee, and because a large crowd surrounds him, he climbs into a boat, goes a little away from the shore and preaches from there. When he speaks to the people, Jesus uses many parables: in language understandable to everyone, with images from nature and from everyday situations.

The first story he tells is an introduction to all the parables: that of the sower, who sows his seed unsparingly on every type of soil. And the real protagonist of this parable is actually the seed, which produces more or less according to the type of soil upon which it falls. The first three areas are unproductive: along the path the seed is eaten by birds; on rocky ground the sprouts are scorched and wither away because they have no roots; among the briars the seed is choked by thorns. The fourth piece of ground is good soil, and only there does the seed take root and bear fruit.

This parable speaks to each of us today, as it spoke to those who listened to Jesus 2,000 years ago. It reminds us that we are the soil where the Lord tirelessly sows the seed of his Word and of his love. How do we receive it? And we can ask ourselves: how is our heart? Which soil does it resemble: that of the path, the rocks, the thorns? It's up to us to become good soil with neither thorns nor stones, but tilled and cultivated with care, so it may bear good fruit for us and for our brothers and sisters.

And it will do us good not to forget that we too are sowers. God sows good seed, and here too we can also ask ourselves: which type of seed comes out of our heart and our mouth? Our words can do much good and also much harm; they can heal and they can wound; they can encourage and they can dishearten. Remember: what counts is not what goes in but what comes out of the mouth and of the heart.

St Mary Magdalene Roster—23rd July

23rd July	8am	10am	6pm
Welcomer	Anna Creagh		
Info Desk		Sue Heavener	
1st Reader	Evelina Giusti	Colleen Goodwin	Lindsay Gazal
2nd Reader	Catherine Remond	Sandra Power	Kerry Gazal
Eucharistic Minister	Carmen Kapfenstein, Barrie Lum	Sue Heavener Glenys Granger	Ann Kirkjian
Acolyte/ Altar Servers	Paul, John, Saxon/Darcy & Harry Moffet	Dave/Molly Malouf, Lucy Hardman	Andrew Scarf Edward Scarf

St Therese, Dover Heights Roster—22nd July

Commentator— Kate Cosgrove
First Reader— Susan Scarf
Second Reader— Tony Carroll
Acolyte/Senior Server— Graham Motum

Announcements



CATHOLICCARE..... You can help refugee families fleeing war by donating to our 2017 EOFY Appeal. Call us on 131819 or visit our website at www.catholiccare.org. CatholicCare Sydney: Helping families live and thrive



Valuing dignity
Strengthening families
Connecting communities



Volunteers help us bring community to older people's lives by their weekly visits. To find out more, call us on 13 18 19.

To find out more, search our Customer Service Team 13 18 19 connect@catholiccare.org Visit us on the web at www.catholiccare.org

Australian Catholic Youth Festival This 3-Day festival will be held in Sydney 7-9 December 2017. The event will attract 15,000 young people and is for young people aged Year 9 to 30 years. It's a Catholic Festival a bit like World Youth Day! We look forward to the whole Parish Community being involved. For more information, see our website www.acyf.org.au

Please note our **new office hours: 10-4:30pm**.
Over the next few weeks, there will be envelopes available in the foyer of the Church for the 'Vinnies Winter Appeal'. Your generosity is much appreciated!
Planned giving envelopes are now available at the Church door for the next calendar year.