

He told them another parable, 'The kingdom of heaven is like the yeast a woman took and mixed in with three measures of flour till it was leavened all through.'

In all this Jesus spoke to the crowds in parables; indeed, he would never speak to them except in parables. This was to fulfil the prophecy:

I will speak to you in parables  
and expound things hidden since the  
foundation of the world.

Then, leaving the crowds, he went to the house; and his disciples came to him and said, 'Explain the parable about the darnel in the field to us.' He said in reply, 'The sower of the good seed is the Son of Man. The field is the world; the good seed is the subjects of the kingdom; the darnel, the subjects of the evil one; the enemy who sowed them, the devil; the harvest is the end of the world; the reapers are the angels. Well then, just as the darnel is gathered up and burnt in the fire, so it will be at the end of time. The Son of Man will send his angels and they will gather out of his kingdom all things that provoke offences and all who do evil, and throw them into the blazing furnace, where there will be weeping and grinding of teeth. Then the virtuous will shine like the sun in the kingdom of their Father. Listen, anyone who has ears!'

**The Gospel of the Lord.**

**R. Praise to you, Lord Jesus Christ.**

*Shorter form 13:24-30.*

## 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. O God, who in the one perfect sacrifice brought to completion varied offerings of the law, accept, we pray, this sacrifice from your

faithful servants and make it holy, as you blessed the gifts of Abel, so that what each has offered to the honour of your majesty may benefit the salvation of all. 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: We proclaim your Death, O Lord, and profess your Resurrection 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 Ps 110:4-5

**The Lord, the gracious, the merciful, has made a memorial of his wonders; he gives food to those who fear him.**

### PRAYER AFTER COMMUNION

P. Graciously be present to your people, we pray, O Lord, and lead those you have imbued with heavenly mysteries to pass from former ways to newness of life. 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

#### THE COMMUNITY DOES NOT WEED OUT THE WEEDS

Today's Gospel is taken from the world of Galilean farmers. Galilee, where Jesus grew up, was almost entirely covered with carefully tended fields, in contrast to the desert areas of Judea where herds of animals were more common. The parable of the Wheat and the Darnel (Weed) is rooted in nature and in the behaviour of people. Darnel is a poisonous plant often found in wheat fields. The 'enemy' who sows darnel would be a jealous neighbour. Jesus uses this situation to describe how people living in the kingdom of God should behave. The critical point of the parable is the householder's decision to let the darnel and wheat grow together.

By this parable, Jesus tells his disciples that the harvest is assured; the wheat will ripen as the owner intends. It is the same with the mission of Jesus. Whatever damage people may cause, nothing can defeat this mission, not even the wiles of the devil (the 'enemy' in the parable). But co-existence is not the final stage. At the harvest, the wheat (the righteous) are gathered into the owner's barn; while the weeds (the children of the evil one) are used for fuel. 'Burning' symbolises their bad end.

At the start of the Jubilee Year of Mercy Pope Francis said in his homily: 'Here, then, is the reason for the Jubilee: because this is the time for mercy. It is the favourable time to heal wounds, a time not to be weary of meeting all those who are waiting to see and to touch with their hands the signs of the closeness of God, a time to offer everyone, everyone, the way of forgiveness and reconciliation.'

Who knows, with the grace of God and the patience of the community, the 'weeds' may eventually turn into wheat?

FR GIL ALINSANGAN SSP

#### A SERVICE OF THE SOCIETY OF ST PAUL

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# OUR SUNDAY CELEBRATION

SIXTEENTH SUNDAY IN ORDINARY TIME / A

23 July 2017

**WHEAT AMONG THE WEEDS.** The world in which we live is a mixture of wheat and weeds. Wonderful acts of heroism and self-sacrifice occur alongside shocking acts of violence and abuse of power. In the midst of a world tainted by sin we are called to live the values of the kingdom of God. This can be difficult, but the Spirit will help us in our weakness and God, the just and merciful judge, will reward us.

### INTRODUCTORY RITES

**ENTRANCE ANTIPHON** Ps 53:6, 8

**See, I have God for my help. The Lord sustains my soul. I will sacrifice to you with willing heart, and praise your name, O Lord, for it is good.**

### 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. Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

P. Lord Jesus, you are the image of the unseen God: Lord, have mercy.

**R. Lord, have mercy.**

P. You are the first born of all creation: Christ, have mercy.

**R. Christ, have mercy.**

P. You are the head of the body, the Church: Lord, have mercy.

**R. Lord, have mercy.**

P. 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. Show favour, O Lord, to your servants and mercifully increase the gifts of your grace, that, made fervent in hope, faith

and charity, they may be ever watchful in keeping your commands. 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** Wis 12:13, 16-19

*A reading from the book of Wisdom*

*In the place of sin, you give repentance.*

There is no god, other than you, who cares for everything, / to whom you might have to prove that you never judged unjustly. / Your justice has its source in strength, / your sovereignty over all makes you lenient to all. / You show your strength when your sovereign power is questioned / and you expose the insolence of those who know it; / but, disposing of such strength, you are mild in judgement, / you govern us with great lenience, / for you have only to will, and your power is there. / By acting thus you have taught a lesson to your people / how the virtuous man must be kindly to his fellow men, / and you have given your sons the good hope / that after sin you will grant repentance.

*The word of the Lord.*

**R. Thanks be to God.**

**RESP PSALM** Ps 85:5-6, 9-10, 15-16. R. v. 5

**R. Lord, you are good and forgiving.**

- O Lord, you are good and forgiving, / full of love to all who call. / Give heed, O Lord, to my prayer / and attend to the sound of my voice. **R.**
- All the nations shall come to adore you / and glorify your name, O Lord: / for you are great and do marvellous deeds, / you who alone are God. **R.**
- But you, God of mercy and compassion, / slow to anger, O Lord, / abounding in love and truth, / turn and take pity on me. **R.**

**SECOND READING** Rom 8:26-27

*A reading from the letter of St Paul to the Romans*

*The Spirit himself pleads for us in a way that could never be put into words.*

The Spirit comes to help us in our weakness. For when we cannot choose words in order to pray properly, the Spirit himself expresses our plea in a way that could never be put into words, and God who knows everything in our



hearts knows perfectly well what he means, and that the pleas of the saints expressed by the Spirit are according to the mind of God.

*The word of the Lord.*

**R. Thanks be to God.**

**GOSPEL ACCLAMATION** cf. Mt 11:25

**Alleluia, alleluia! / Blessed are you, Father, Lord of heaven and earth; / you have revealed to little ones the mysteries of the kingdom. / Alleluia!**

**GOSPEL** Mt 13:24-43

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.**

*Let them grow together until the harvest.*

Jesus put a parable before the crowds, 'The kingdom of heaven may be compared to a man who sowed good seed in his field. While everybody was asleep his enemy came, sowed darnel all among the wheat, and made off. When the new wheat sprouted and ripened, the darnel appeared as well. The owner's servants went to him and said, "Sir, was it not good seed that you sowed in your field? If so, where does the darnel come from?" "Some enemy has done this," he answered. And the servants said, "Do you want us to go and weed it out?" But he said, "No, because when you weed out the darnel you might pull up the wheat with it. Let them both grow till the harvest; and at harvest time I shall say to the reapers: First collect the darnel and tie it in bundles to be burnt, then gather the wheat into my barn."

He put another parable before them, 'The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of all seeds, but when it has grown it is the biggest shrub of all and becomes a tree so that the birds of the air come and shelter in its branches.'



# THE CATHOLIC COMMUNITIES OF ROSE BAY AND DOVER HEIGHTS



Issue 11

16th Sunday

23 July 2017

## What is Contemplation?

Contemplation is very far from being just one kind of thing that Christians do: it is the key to prayer, liturgy, art and ethics, the key to the essence of a renewed humanity that is capable of seeing the world and other subjects in the world with freedom—freedom from self-oriented, acquisitive habits and the distorted understanding that come from them. To put it boldly, contemplation is the only ultimate answer to the unreal and insane world that our financial systems and our advertising culture and our chaotic and unexamined emotions encourage us to inhabit. To learn contemplative prayer is to learn what we need so as to live truthfully and honestly and lovingly. It is a deeply revolutionary matter. We have to be very careful in our evangelization not simply to persuade people to apply to God and the life of the spirit all the longings for drama, excitement and self-congratulation that we so often indulge in our daily lives. . . . Responding in a life-giving way to what the Gospel requires of us means a transforming of our whole self, our feelings and thoughts and imaginings. To be converted to the faith does not mean simply acquiring a new set of beliefs, but becoming a new person, a person in communion with God and others through Jesus Christ.

Contemplation is an intrinsic element in this transforming process. To learn to look to God without regard to my own instant satisfaction, to learn to scrutinize and to relativise the cravings and fantasies that arise in me—this is to allow God to be God, and thus to allow the prayer of Christ, God's own relation to God, to come alive in me. Invoking the Holy Spirit is a matter of asking the third person of the Trinity to enter my spirit and bring the clarity I need to see where I am in slavery to cravings and fantasies and to give me patience and stillness as God's light and love penetrate my inner life. Only as this begins to happen will I be delivered from treating the gifts of God as yet another set of things I may acquire to make me happy, or to dominate other people. And as this process unfolds, I become more free—to borrow a phrase of St. Augustine—to "love human beings in a human way," to love them not for what they may promise me, to love them not as if they were there to provide me with lasting safety and comfort, but as fragile fellow-creatures held in the love of God. I discover (as we noted earlier) how to see other persons and things for what they are in relation to God, not to me. And it is here that true justice as well as true love has its roots.

Paradoxically, personal fulfillment means abandoning ourselves and putting others first. It means moving beyond wanting to be loved and moving into becoming lovers. It means growing past our need for things and discovering happiness in giving things away—even giving ourselves away, as Jesus did.

### Let Us Pray For..

**The Sick:** Brian Oong, Dorothy Cambell, Barbara Leslie, Bernice Miles, Ross Clifton, Michelle Jones, Paddy Nolan, Janaya Zohs, Georgia Cleaici, Fr Brian Yates, Natalie Connors, Elaine Oong, Harry Vanda, Alan Backman, John Johnson, Mary Marando, Tom Clark, Fabien Drif, Sarah Walke, Renata, Richard Hughes.

**The Deceased:** Beryl Yip, Sister Pam Corger, Victor Prineas, Dorothy D'Mestre, Mary Dunne, Joan Quinn, Pamela Shiels, John Fenech, Ethell Purcell, Patricia Scharrer, John Joseph Cannon, Cezat and Teofila Buer, Maria Lydia Fretas, Monsignor John Walsh, Leith Myerson, Fritz Shroader, Richard Charles Leo Carroll, John Chaplain, Norman and Josephine Slattery, Nell Moylan, John Fenech, Anne Pohlmann, Mark McGowen, Sonya Lineham, Marie Turnbull, Adrian Lee.



### 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

Administration: 13 Ian St, Rose Bay NSW 2029 | Tel (02) 9371 7112 | Fax (02) 9371 9782.  
Email: admin@magdalene.org.au | Website: www.magdalene.org.au.

## Message From Pope Francis

*This Sunday, the liturgy gives us the parable of the good grain and the weed, which deals with the problem of evil in the world and calls attention to God's patience. The teaching of the parable is twofold. First of all, it tells that the evil in the world comes not from God, but from his enemy, the evil one. It is curious that the evil one goes at night to sow weed, in the dark, in confusion; he goes where there is no light, to sow weed. This enemy is astute: he sows evil in the middle of good, thus it is impossible for us to distinctly separate them; but God, in the end, will be able to do so.*

*And here we arrive at the second theme: the juxtaposition of the impatience of the servants and the patient waiting of the field owner, who represents God. At times, we are in a great hurry to judge, to categorise, to put the good here, the bad there ... But remember the prayer of that selfrighteous man, "God, I thank you that I am good, that I am not like other men, malicious" (cf Lk 18:11-12). God, however, knows how to wait. With patience and mercy he gazes into the "field" of life of every person; he sees much better than we do the filth and the evil, but he also sees the seeds of good and waits with trust for them to grow. God is patient, he knows how to wait. This is so beautiful: our God is a patient father, who always waits for us and waits with his heart in hand to welcome us, to forgive us. He always forgives us if we go to him.*

*The field owner's attitude is that of hope grounded in the certainty that evil does not have the first nor the last word. And it is thanks to this patient hope of God that the same weed, which is the malicious heart with so many sins, in the end can become good grain. But be careful: evangelical patience is not indifference to evil; one must not confuse good and evil! In facing weeds in the world, the Lord's disciple is called to imitate the patience of God, to nourish hope with the support of indestructible trust in the final victory of good, that is, of God.*

*In the end, in fact, evil will be removed and eliminated: at the time of harvest, that is, of judgment. On the day of the final harvest, the judge will be Jesus, He who has sown good grain in the world and who himself became the "grain of wheat", who died and rose. In the end, we will all be judged by the same measure with which we have judged: the mercy we have shown to others will also be shown to us.*

### St Mary Magdalene Roster—30th July

30th July	8am	10am	6pm
<b>Welcomer</b>	Maureen Coffey		
<b>Info Desk</b>		Hazel Mezger	
<b>1st Reader</b>	Mark O'Brien	Sue Heavener	Frances Walsh
<b>2nd Reader</b>	Therese O'Brien	Nicholas Carney	Sara Watson
<b>Eucharistic Minister</b>	Tina Dahdah Lucie Priestly	Jay Gilbert Anthony Gilbert	Frances Walsh
<b>Acolyte/Altar Servers</b>	Paul, John, Saxon, Anthony Williams	Tricia/Maya Mabee, Tilly Power	

### St Therese, Dover Heights Roster—29th July

**Commentator**— Kate Cosgrove  
**First Reader**— Graham Motum  
**Second Reader**— Rob Brian  
**Acolyte/Senior Server**— Amelia Scarf

### 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 other people's lives by their weekly visits. To find out more, call us on 13 18 19.

- 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.

The next sewing day for **'Wrap with Love'** -  
From 9.30am to 3.30pm  
- Parish Centre

Please bring lunch and sewing items.  
Morning and afternoon tea are provided.

For more information please contact  
Elizabeth 02 9371 6791.