



Please pray for: Frank & Alice May Purcell (deceased)

Mass Times: Sun 19th July 2020 – Sixteenth Sunday, Ord Time (A)

Sunday, 19 Jul	10.30 am	Solemn Mass
Sunday, 19 Jul	6.00 pm	Young Adults Mass
Monday, 20 Jul	12.35 pm	St Apollinaris, bishop (Optional)
Tuesday, 21 Jul	12.35 pm	Tuesday – Week 16, Ord Time
Wednesday, 22 Jul	12.35 pm	St Mary Magdalene (Feast)
Thursday, 23 Jul	12.35 pm	St Bridget, religious (Optional)
Friday, 24 Jul	12.35 pm	St Sharbel Makhluf, priest (Opt)
Saturday, 25 Jul	No Mass	St James, apostle (Feast)



Regular Confession Times:

Monday to Friday: 11.45 am – 12.30 pm (before 12.35 pm Mass)

Sunday: 5.30 pm (before 6.00 pm Mass)

The Catholic Archdiocese of Sydney Safeguarding Office



If you or a person close to you has been abused by someone working or ministering within the Archdiocese of Sydney we invite you to contact us. We will listen to you respectfully, offer support and discuss the options you have available to you. Please contact the Safeguarding and Ministerial Integrity Office on ph 02 9390 5812.



A VOCATION VIEW: 'Don't judge each day by the harvest you reap but by the seeds you plant.' – Robert Louis Stevenson

*Weekly Envelopes for FY2021 now in the church – if you could collect your envelope pack it would be appreciated – many thanks *FY2020 Planned Giving tax statements will be posted later this week

Resumption of 12.35pm Weekday Mass – from Monday, 20th July

Dear everyone, from tomorrow, 12.35pm Mass will be celebrated each weekday. This coincides with Orientation Week for UNDA students for Semester 2. Due to the fluid situation with COVID-19, we can only wait and see whether this will remain in place, but for now, 12.35pm Mass will be celebrated Monday – Friday.

Streaming of Sunday Mass – from St Benedict's Church – 6pm – Here is the link to this Sunday's Mass – 16th Sunday in Ordinary Time (19th July 2020) – <https://youtu.be/BU9tpnzY9no>

The Jesuit Refugee Service is seeking food for their Foodbank & (new) Winter blankets at **Two Wolves Community Cantina**, (Cnr Broadway & City Rd) Mon-Fri–11am-2pm. Please contact Ramesh Richards, SJ, to arrange – Ramesh.Richards@thecardonerproject.org – or 0426 366 544 – thank you.

Catholic Archdiocese of Sydney Parish Safeguarding Volunteer Online Induction Training, Working With Children Check & Code of Conduct St Benedict's Parish, Chippendale (Broadway) requires all of our volunteers to complete the Parish Safeguarding Volunteer online training, obtain a Working With Children Check and sign a Code of Conduct. It is MANDATORY that volunteers in all parishes comply with the Safeguarding and Ministerial Integrity Office training. Please contact Julie in the parish office on 8204 4378 or email – enquiries@stbenedicts.org.au to obtain the link to the online training and required forms which will be sent to you via email. Thank you.

Entrance Antiphon:

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

Communion Antiphon:

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

Saint Apollinaris – was born in Antioch, Turkey. Historical details about his life are sketchy, but tradition holds that he knew Saint Peter who sent him to Ravenna, Italy, as a bishop. A courageous preacher and evangelist, Apollinaris suffered greatly through persecution, torture and eventual martyrdom in the year 79.

Saint Mary Magdalene – Mary of Magdala, from whom Jesus cast seven demons (Mk 16:9) was among the women who assisted Christ and the apostles as they travelled and preached the Good News. This Mary stood at the foot of the cross with the Lord's mother and John when the other apostles fled. She helped bury the Lord's body, went to complete the burial on Easter morning, and became the first to see the risen Master. The Byzantine Liturgy says Jesus made Mary Magdalene 'the apostle to the Apostles'.

Saint Bridget – Bridget Persson Gudmarsson belonged by birth and marriage to high Swedish society. A wife and mother of eight children, she and her husband, Ulf led a life centred on their family, the Church and the community. After her husband's death in 1344, Bridget began to receive revelations about the Passion of Jesus Christ and current conditions in the Church and in Europe. In 1350, Bridget came to Rome for the Holy Year, lived there in poverty and prayer, and died in 1373, aged seventy. Bridget's plan for founding the Order of the Holy Saviour was carried out by her second oldest daughter, Saint Katherine of Sweden. The order is still known today as the Brigittines.

Saint Sharbel Makhluf – Sharbel, a saint of the Maronite rite, is especially venerated by Lebanese Catholics. He was born, Joseph Mukhluf in the small village of Biq'a-Kafra, Lebanon in 1828. At the age of twenty-three, he entered a Maronite monastery and took the name, Sharbel. After further studies, he was ordained a priest in 1859. Sharbel lived as a hermit for the final twenty-three years of his life and was known for his penances, great serenity and devotion to the Holy Eucharist. He died in 1898 and was canonised by Pope Paul VI in 1977.

Saint James – son of Zebedee and brother of John the Evangelist and Apostle, James was born at Bethsaida in Galilee. He was present at the special miracles worked by the Lord. The first apostle to die, James was martyred by Herod Agripa I in 43 or 44 (Acts 12:1-3). Known as James the Greater because of his status, he has been specially honoured since the ninth century at Compostela in Spain. From this famous place of pilgrimage, his cult was carried to Latin America, where many cities are named Santiago, after him.

ACBC National Catholic Men's Gathering

The Australian Catholic Bishops' Conference National Catholic Men's Gathering for 2020 is now being offered as an online event for registered participants. This modified program will be delivered in four pre-recorded sessions of approximately 1 hour in length. Each session will offer input from a variety of speakers and musicians, along with a response and questions for group discussion or individual reflection. The program is flexible, allowing you to participate individually or gather with others from your parishes/dioceses or men's ministry groups. The aim of the gathering is to inspire and encourage all Catholic men with a vision for personal discipleship, service and mission in the family, parish, diocese and the world. The Gathering is free. Registration is available from Monday 29th June. The Event Programme is available from Saturday 15th August. Go to – www.catholicmensgathering.com.au

*CatholicCare – Parent Line – available to call for help, 7 days a week – 1300 1300 52

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.’

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.

Shorter form 13:24-30.

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Reflections on the Gospel



THE SAVING WORD

SIXTEENTH SUNDAY IN ORDINARY TIME / A

19 JULY 2020

PATIENCE IS BETTER THAN MISPLACED ZEAL

Today's Gospel presents a further image from agriculture in Palestine. A poisonous weed called darnel affects wheat crops. In the early stages it looks very like the young shoots of wheat. By the time both plants can be distinguished their roots are so entwined as to make tearing out the darnel very injurious to the wheat.

The parable addresses the disciples' dismay at the continuing prevalence of evil in the world. If, as Jesus teaches, the Kingdom of God has dawned, why has God not intervened to root out evil once and for all?

Like the wheat and darnel in the field, good and evil are at present so inextricably co-existent as to make too ruthless an attempt to eradicate the one fatal to a successful harvest of the other. In the harvest time to come, however, God will deal once and for all with evil, before gathering in the 'wheat' of the kingdom.

The parable also challenges the kind of religious zeal that, filled with moral outrage, wants to go in and root out from the community of believers any considered unworthy to be there.

It can even apply on an individual level. So often a person's good qualities spring from the same source as their less desirable ones. An irascible person may struggle vigorously for justice; a laid-back character may be a good listener – and so on.

Christianity's long history of intolerance – the Inquisition, etc. – shows the tragedy and folly of being more zealous to root out evil than to encourage good. The final judgement belongs to God.

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.

RESP PSALM

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

R. Lord, you are good and forgiving.

1. 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.
2. 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.
3. 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.

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

A reading from the holy Gospel according to Matthew.

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.”’