

St. Monica's Parish

North Parramatta



"Our mission is to build up an active parish community with the Eucharist as the centre, foster deeper prayer and spirituality and reach out as a witnessing community"

16TH SUNDAY IN ORDINARY TIME -

YEAR B

18TH JULY 2021

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.

FIRST READING

A reading from the prophet Jeremiah

Jer 7: 23 - 1-6

'Doom for the shepherds who allow the flock of my pasture to be destroyed and scattered – it is the Lord who speaks! This, therefore, is what the Lord, the God of Israel, says about the shepherds in charge of my people: You have let my flock be scattered and go wandering and have not taken care of them. Right, I will take care of you for your misdeeds – it is the Lord who speaks! But the remnant of my flock I myself will gather from all the countries where I have dispersed them, and will bring them back to their pastures: they shall be fruitful and increase in numbers. I will raise up shepherds to look after them and pasture them; no fear, no terror for them any more; not one shall be lost – it is the Lord who speaks!

'See, the days are coming – it is the Lord who speaks – when I will raise a virtuous Branch for David, who will reign as true king and be wise, practising honesty and integrity in the land.

In his days Judah will be saved and Israel dwell in confidence.

And this is the name he will be called:

The Lord-our-integrity.'

This is the word of the Lord

RESPONSORIAL PSALM Ps 22

Response: The Lord is my shepherd;
there is nothing I shall want.

1. The Lord is my shepherd;
there is nothing I shall want.
Fresh and green are the pastures
where he gives me repose.
Near restful waters he leads me,
to revive my drooping spirit. (R.)
2. He guides me along the right path;
he is true to his name.
If I should walk in the valley of darkness
no evil would I fear.
You are there with your crook and your staff,
with these you give me comfort. (R.)
3. You have prepared a banquet for me
in the sight of my foes.
My head you have anointed with oil;
my cup is overflowing. (R.)
4. Surely goodness and kindness shall follow me
all the days of my life.
In the Lord's own house shall I dwell
for ever and ever. (R.)

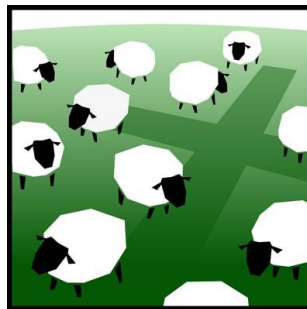
SECOND READING

A reading from the letter of St Paul to the Ephesians

Eph 2 : 13- 18

In Christ Jesus, you that used to be so far from us have been brought very close, by the blood of Christ. For he is the peace between us, and has made the two into one and broken down the barrier which used to keep them apart, actually destroying in his own person the hostility caused by the rules and decrees of the Law. This was to create one single New Man in himself out of the two of them and by restoring peace through the cross, to unite them both in a single Body and reconcile them with God. In his own person he killed the hostility. Later he came to bring the good news of peace, peace to you who were far away and peace to those who were near at hand. Through him, both of us have in the one Spirit our way to come to the Father.

This is the word of the Lord



GOSPEL ACCLAMATION

Alleluia, alleluia!
My sheep listen to my voice,
says the Lord;
I know them, and they follow me.
Alleluia!

GOSPEL

A reading from the holy Gospel according to Mark

Mk 6: 30 - 34

The apostles rejoined Jesus and told him all they had done and taught. Then he said to them, 'You must come away to some lonely place all by yourselves and rest for a while'; for there were so many coming and going that the apostles had no time even to eat. So they went off in a boat to a lonely place where they could be by themselves. But people saw them going, and many could guess where; and from every town they all hurried to the place on foot and reached it before them. So as he stepped ashore he saw a large crowd; and he took pity on them because they were like sheep without a shepherd, and he set himself to teach them at some length.

This is the Gospel of the Lord

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.

St. Monica's Catholic Parish

Cnr Church Street and North Rocks Road, North Parramatta

SUNDAY MASSES:	Saturday Vigil - 5pm; Sunday - 9am, 11.30am (Cantonese/Chinese Mass) and 6pm	
WEEKDAY MASSES:	Tuesday-Friday - 9.15am	
EXPOSITION:	Every Thursday 8pm—9pm Every Friday following 9.15am Mass until 10.45am,	
RECONCILIATION:	Friday 10-10.30am, Saturday 4-4.40pm, 3rd Sunday of the month 10:15-11am, or on request	
MARRIAGES:	Please contact the Parish Priest at least 12 months prior	
BAPTISMS:	Please contact the Parish Office for appointment with the Parish Priest. Phone: 9630-1951	
ANOINTING OF THE SICK/ EUCHARIST AT HOME	Please contact the Parish Office or Fr Ephraim Lam Phone: 9630-1951	
PARISH ADMINISTRATOR/ CHINESE CHAPLAIN:	Fr. Ephraim Lam Phone: 9630 -1951	Email: shingmanlam@gmail.com
POSTAL ADDRESS:	8 Daking Street, North Parramatta, 2151	Website: http://www.stmonicanp.org.au
OFFICE HOURS:	Tuesday-Friday 8.30am-2.30pm	Phone: 9630-1951 Fax: 9630-8738 Email: stmonicanp@bigpond.com

St. Monica's School

School Principal: Lisa Crampton

Phone: 8832 4100

Fax: 8832-4199

Email: stmonicasparra@parra.catholic.edu.au

COMMENTARY

The reading from Jeremiah begins with an indictment of the monarchy and an oracle of judgment and ends with an oracle of salvation promising a renewal of the royal house of David. Jeremiah contrasts the notions of scattering and gathering in his development of the shepherd theme, a familiar theme that highlighted the responsibility the leaders had for guiding and safeguarding the people. The leaders had not only neglected the people of God, they actually misled them, causing them to be scattered (exile). However, God will gather them together and bring them back home where they will live in peace. God will then raise up a new royal shepherd, a righteous leader who will govern the nation wisely and justly.

The responsorial psalm is one of the most familiar and best loved psalms of the entire psalter. It paints vivid pictures of a carefree existence, peaceful rest, and abundant fruitfulness. God is characterised as a shepherd who attends to both the physical and the spiritual needs of each individual sheep. With a shepherd's rod and staff, God wards off whatever threatens the flock. God is also a host who prepares a lavish banquet for guests. This banquet affords nourishment as well as public witness to God's high regard for the psalmist, who will continue to enjoy God's favour in God's house. The psalmist has been under the loving guidance of the Lord and will remain there forever.

The epistle speaks of the union, accomplished in Christ, between two different groups of people. Previously the Ephesians had been far off from faith; now, through the blood of Christ, they have been joined to other believers. Christ is their peace; in Christ they are now one people. The 'dividing wall of enmity' might refer to the barrier that kept non-Jewish people out of designated precincts of the temple. It could refer to cultic regulations which forbade association with people who did not belong to the community. Or it could be an allusion to the entire law which set the Israelites apart from all others. Through the blood of the cross, Christ has broken down this wall of division.

The gospel paints a picture of success. Either the ministry of the apostles was quite effective, or Jesus' fame had spread abroad, or both, for the people came in such numbers that the missionaries withdrew from the crowds. The desert was not only a place of escape, it reminded the people of the formative period of their past, when in the desert God entered into covenant with them. A return to the desert was often a time of recommitment. Their departure did not deter the crowds; they followed them. Jesus was moved by the plight of the people, whom he saw as sheep without a shepherd. He knew that they followed him so eagerly because they were bereft of strong and dependable leadership. And so he began to teach them.

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Pope Francis proclaims "Year of St Joseph"

With the Apostolic Letter "Patris Corde" ("With a Father's Heart"), Pope Francis recalls the 150th anniversary of the declaration of Saint Joseph as Patron of the Universal Church. To mark the occasion, the Holy Father has proclaimed a "Year of Saint Joseph" from, 8 December 2020, to 8 December 2021.



Prayer to St. Joseph

Hail, Guardian of the Redeemer, Spouse of the Blessed Virgin Mary. To you God entrusted his only Son; in you Mary placed her trust; with you Christ became man.

Blessed Joseph, to us too, show yourself a father and guide us in the path of life.

Obtain for us grace, mercy, and courage, and defend us from every evil.

Amen.

FEAST DAYS & COMMEMORATIONS

July 22, St Mary Magdalene

PLEASE REMEMBER TO PRAY FOR THOSE OF OUR PARISH FAMILY WHO ARE SICK. ESPECIALLY

Paul Chiu, John Rodrigues, Dave & Fan Lin Wilson, Francis Lee, Jerry A, Michelle Barnes, Levi Bell, Grace Boitano, Gesualda Borg, Monica Teresa & Fernanda Carigliano, Veronica Coorey, Margaret Dorahy, Heidi Ellich, Josie Estera, Philippe Kalife, Tim Kelly, Mary Korunic, Lillian Leigh, Monique Malouf, Maria Itang Tagle, Sheila Watts, Tina de Larrazabal, Rosa Santos, Llave Family, Gloria Cherote,

MASS INTENTIONS

Kathleen McFadden (nee McMahan)

All parish Masses and activities are cancelled due to lockdown. Please go to our parish facebook : **St Monica's North Parramatta** for the most up-to-date announcement.

Collections toward Parish Toilets & Kitchenette renovation:



We have received a total of \$8787 in donations to date. To reach our target of \$70,000 your continued support during these troubled times is most appreciated.

Donations can be handed into Church or the Parish Office once the lockdown is lifted.

Thank you.

Act of Spiritual Communion



My Jesus, I believe you are present in the most Blessed Sacrament.

I love you above all things and I desire to receive You into my soul.

Since I cannot now receive You sacramentally, come at least spiritually into my heart.

I embrace You as if You were already there, and unite myself wholly to You.

Never permit me to be separated from You.

Amen.

24th/25th July ROSTERS

	5pm Vigil	9am	6pm
Readers	G. Basha T. Webhe	S. Joseph B. McGettigan	J. Woodbury D. Llevado
Acolytes	Peter Handcock	Nishan Joseph	John Hilton
Cleaning	Group 3 – Sisley & Froi		



Meekness

In the Beatitudes, Jesus says 'blessed are the meek, for they shall inherit the earth.' (Matthew 5:5). Jesus clearly thinks highly of meek people and believes meekness has moral value. But what does it mean to be meek? In today's society, meekness is almost universally understood to be synonymous with docility and submissiveness. Modern Australian society tends to value people who are confident, assertive, opinionated, who like to lead and express themselves and their own individuality. Hence, being docile or submissive is something that society 'looks down' on and dismisses as qualities that can result in people being willing to be 'used' or exploited and people taking advantage of a person's 'docility' for their own benefit.

However, meekness in the Christian context does not actually entail being docile and submissive in all circumstances, and docility is not the defining quality of meekness. In the Christian context, meekness is being willing to always do good and treat others with kindness and gentleness even if that causes you hardship or if people mistreat you. It entails having the inner strength to not cave into any desires for revenge, to hurt or humiliate others because you feel unjustly treated and to have the courage to do the right thing even if you may suffer negative consequences for doing so. Jesus demonstrated this meekness by refusing to retaliate against people who mocked and insulted him, '... if you suffer for doing good and you endure it, this is commendable before God. To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps. He committed no sin, and no deceit was found in his mouth. When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly.' (1 Peter 2:20-23). Another important aspect of Jesus' meekness is docility towards God the Father's will. He was scared about his suffering and death on the cross, but he still submitted to that fate because he knew it was what God the Father wanted so that humanity can attain salvation. So meekness does involve docility, but docility in submitting to being an 'instrument' of God's will. It does not mean a person has to be docile towards other people. And this docility involves trusting in God's judgement, trusting in His goodness, trusting that His plan is for the good of His people.

But why does Jesus want people to be meek? Surely Jesus doesn't want people to not be able to assert their rights when they are being mistreated! Of course it's ok to stand up for yourself or other people when they are being mistreated. But remember a crucial aspect of Jesus' teaching is to love your neighbour by showing compassion to the vulnerable and to forgive others. This means that a sense of being aggrieved can not be used as a justification for hurting others, bullying, intimidating others, being coercive or violent. Because such tactics and behaviour is intrinsically unloving and does not demonstrate the forgiveness that Jesus wants people to show to each other. So when Jesus says to his followers to 'turn the other cheek' if someone slaps you (Matthew 5:39), he is not saying that we should encourage other people to keep mistreating us. He is saying that when someone wrongs you, sometimes it is best to just let it go and forgive them, instead of hurting them back. The ability to 'let go and forgive' not only shows your love for your fellow human but can be an important aspect of repairing relationships, and the first step towards a person's own reformation.

- Rachel

Youth Announcements



St Monica's Youth Group (FYRE)

Youth group will be online again for the rest of July. Join us every Saturday night at 8PM on Zoom! Feel free to come along ☐ Our sessions will continue to focus on books of the Bible from both Old and New Testaments- in July we are looking at the Acts of the Apostles! The zoom link is attached- <https://uni-sydney.zoom.us/j/5735998128?pwd=bn1XNmJtT0hnNW9GQ09xc1EzQkpHUT09> We will keep you updated on whether online youth group continues on our Instagram page @fyrestymonicas! Stay safe everyone!