

DROUGHT PRAYER: O God, Lord of all creation, by whose power the whole earth came to be, look upon our parched land, we pray, and bestow upon it abundant rain, that pastures, fields and paddocks [and communities too] may by your goodness thrive once more. Through Christ our Lord. Amen. Our Lady Help of Christians, pray for us. (from the Roman Missal)

ST MARY OF THE CROSS MACKILLOP PARISH UPPER BLUE MOUNTAINS



15TH SUNDAY IN ORDINARY TIME

YEAR A

12 JULY 2020

FIRST READING

Isaiah 55:10-11

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.'

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

SECOND READING

Romans 8:18-23

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.

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

THE GOSPEL

Matthew 13:1-23

Jesus left the house and sat by the lakeside, but such large 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 from 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 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.'

COMMENT ON THE GOSPEL

St. Gregory the Great (c 540-604).

Dearly beloved... Would anyone have believed me if I had said that thorns stood for riches? After all, thorns are piercing and riches pleasurable. And yet riches are thorns because thoughts of them pierce the mind and torture it. When finally they lure a person into sin, it is as though they were drawing blood from the wound they have inflicted. According to another evangelist, the Lord spoke in this parable not simply of riches but of deceptive riches, and with good reason. Riches are deceptive because they cannot stay with us for long; they are deceptive because they are incapable of relieving our spiritual poverty.

The only true riches are those that make us rich in virtue. Therefore, if you want to be rich, beloved, love true riches. If you aspire to the heights of real honour, strive to reach the kingdom of heaven. If you value rank and renown, hasten to be enrolled in the heavenly court of the angels. Store up in your minds the Lord's words which you receive through your ears, for the word of the Lord is the nourishment of the mind. When his word is heard but not stored away in the memory, it is like food which has been eaten and then rejected by an upset stomach.

A person's life is despaired of if he cannot retain his food; so if you receive the food of holy exhortations, but fail to store in your memory those words of life which nurture righteousness, you have good reason to fear the danger of everlasting death. Be careful, then, that the word you have received through your ears remains in your heart. Be careful that the seed does not fall along the path, for fear that the evil spirit may come and take it from your memory.

Be careful that the seed is not received in stony ground, so that it produces a harvest of good works without the roots of perseverance. Many people are pleased with what they hear and they resolve to undertake some good work, but as soon as difficulties begin to arise and hinder them they leave the work unfinished. The stony ground lacked the necessary moisture for the sprouting seed to yield the fruit of perseverance.

Good earth, on the other hand, brings forth fruit by patience. The reason for this is that nothing we do is good unless we also bear with equanimity the injuries done us by our neighbours. In fact, the more we progress, the more hardships we shall have to endure in this world; for when our love for this present world dies, its sufferings increase. This is why we see many people doing good works and at the same time struggling under a heavy burden of afflictions. They now shun earthly desires, and yet they are tormented by greater sufferings. But, as the Lord said, they bring forth fruit by patience, because, since they humbly endure misfortunes, they are welcomed when these are over into a place of rest in heaven.

Forty Gospel Homilies 1.

COMMUNION Whoever eats my flesh and drinks my blood remains in me and I in him, says the Lord.

PARISH PRIEST APPOINTED

Fr John McSweeney has been appointed as our new parish priest from mid-September. Fr Robert Anderson will continue to be with us as parish administrator until Fr John's arrival.

PLEASE NOTE

The extra 9am Sunday Mass has now been discontinued.

Wednesday morning Masses from this week onwards will be at 8:30am.

EUCCHARISTIC MINISTERS MEETING will be held in the presbytery Monday 13th July at 10:30am.

BOOK A MASS

If you wish to come to a weekend Mass, please click on the link below to book a Mass time. You may book one Mass per weekend. Bookings close 3pm this Friday: <https://forms.gle/LDSNJTP69UjtEJYs5>

BOOKING A SUNDAY MASS: From July 1 places of worship are allowed to take numbers as space allows determined by the 1.5 social distancing requirements. Following the updated regulations we can fit into our churches these numbers of people: Katoomba: 60 people. Leura: 40 people. Wentworth Falls: 35 people

Please note: **You MUST book** to attend a Sunday Mass. You may do so either on the link above (also on our Facebook page) or by emailing or calling the parish office. Bookings open until Friday at 3pm.

We ask parishioners to attend only one weekend Mass (Saturday Vigil or Sunday). Those who have booked a Mass should arrive at least 5-10 minutes early as the doors will be locked at the start of the Mass. If you are receiving Holy Communion, please form one line and keep your social distance.

Weekday Masses are on a first-come-first-serve basis, you do not need to book beforehand. Please register as you come in.

ENVELOPES: The envelopes for the weekly contribution are available. Please pick up your pack from the back of the church.

FINANCES: If parishioners would like to contribute to the First Collection for the clergy of the diocese:
BSB 067 950 Account No 00004265 Account Name Diocesan Clergy
Reference either the Parish Name or the parish code 6038

If you would like to contribute to the Second Collection for the parish:
Bank Transfer: BSB 067 950 Account 000 00594 Name: Mary MacKillop Parish
Reference: Surname and envelope number or Parish Donation (with or without surname if preferred).

LITURGICAL WORKSHOPS: The Office For Worship's Liturgical Ministry Formation course will recommence in August at both the Institute for Mission, Blacktown and St Nicholas of Myra Parish, Penrith. Two workshops on Liturgical Ministry will also be provided in October at St Finbar's Parish, Glenbrook. Note: due to restrictions there are limited places available. For more information, contact the Office for Worship on anne.alimangohan@parracatholic.org

FEAST OF ST. BONAVENTURE: This Wednesday. Mass - 8:30am at Wentworth Falls.

SUNDAY MASS TIMES

You need to book Sunday
Leura 5pm (Saturday)
Wentworth Falls 8am
Katoomba 10am
Leura 5pm

WEEKDAY MASS TIMES

MON: 8:30am Katoomba
TUE: 5:15pm Leura
WED: 8:30am W-Falls
THU: 5:15pm Leura
FRI: 12pm Katoomba
SAT: 9:30am Katoomba

CONFESSION TIMES

MON: 9am Katoomba
TUE: 4:45pm Leura
WED: 9:30am W-Falls
THU: 4:45pm Leura
FRI: 12:30pm Katoomba
SAT: 10am Katoomba

SAINTS THIS WEEK: Ora pro nobis.

MON: St. Henry
TUE: St. Camillus of Lellis
WED: St. Bonaventure
THU: Our Lady of Mount Carmel
SAT: BVM
Next SUN: 16th Sunday in Ordinary Time

DECEASED and ANNIVERSARIES: MOYA THERESE ZARB, HAZEL & BERNARD GLASHEEN, MARION EDWARDS, VALERIE SMALL, SR VIRGINIA WILKINSON, FR PETER MORRISSEY, MARGARET ESGATE, and ALL THE FAITHFUL DEPARTED ESPECIALLY THOSE FOR WHOM YOU REQUESTED PRAYERS AND MASSES AND THE FORGOTTEN SOULS IN PURGATORY. **SICK LIST:** Valerie Small, Marie Thuez, Maria Laznic, Mary Sullivan, Kathleen Hayes-Gilson, Evelyn Maw, Wanda Heffernan, Mary Roberts, Jacquelin Singh, Kath Paine, June Way, Robert Sullivan, Natale Assanti, Susan Keegel, Eugenio Natonton, Emiliana Santiago, Pat Coyne, Inga Morphet, Amanda Peters, Alison Michaels, Aimee De la Motte, Lorraine Russelle, Margaret Murphy, Joan Nolan, Pat Wolthers, Tricia Hogan, Shiela Page, Sr Jeanie Heinger, Michelle Scully, Julie Walss.

PARISH OFFICE: 158 Katoomba Street, Katoomba 2780

Postal Address: P.O. Box 526, Katoomba NSW 2780

Phone: (02) 4782 2804 Hours: 10am-3pm Tuesday-Friday.

Weddings: Please call Parish Office for details. (Baptisms: upon request)

Parish Website at: www.marymackillopupperbluemountains.org.au

Parish Facebook: www.facebook.com/bluemountainscatholic

Parish School: St Canice's Primary School, Katoomba Principal: Ms. Miriam Meaney

SIMON SAYS...

Pope John Paul II on the Eucharist.

1. The Church draws her life from the Eucharist. This truth does not simply express a daily experience of faith, but recapitulates the heart of the mystery of the Church. In a variety of ways she joyfully experiences the constant fulfilment of the promise: "Lo, I am with you always, to the close of the age" (Mt 28:20), but in the Holy Eucharist, through the changing of bread and wine into the body and blood of the Lord, she rejoices in this presence with unique intensity. Ever since Pentecost, when the Church, the People of the New Covenant, began her pilgrim journey towards her heavenly homeland, the Divine Sacrament has continued to mark the passing of her days, filling them with confident hope.

The Second Vatican Council rightly proclaimed that the Eucharistic sacrifice is "the source and summit of the Christian life". "For the most holy Eucharist contains the Church's entire spiritual wealth: Christ himself, our passover and living bread. Through his own flesh, now made living and life-giving by the Holy Spirit, he offers life to men". Consequently the gaze of the Church is constantly turned to her Lord, present in the Sacrament of the Altar, in which she discovers the full manifestation of his boundless love.

2. During the Great Jubilee of the Year 2000 I had an opportunity to celebrate the Eucharist in the Cenacle of Jerusalem where, according to tradition, it was first celebrated by Jesus himself. The Upper Room was where this most holy Sacrament was instituted. It is there that Christ took bread, broke it and gave it to his disciples, saying: 'Take this, all of you, and eat it: this is my body which will be given up for you' (cf. Mk 26:26; Lk 22:19; 1 Cor 11:24). Then he took the cup of wine and said to them: 'Take this, all of you and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all, so that sins may be forgiven' (cf. Mt 14:24; Lk 22:20; 1 Cor 11:25). I am grateful to the Lord Jesus for allowing me to repeat in that same place, in obedience to his command: "Do this in memory of me" (Lk 22:19), the words which he spoke two thousand years ago.

ECCLESIA DE EUCCHARISTIA, 2003.