



The Catholic Parish of Bundaberg

Under the Patronage of Mary Mother of the Church

Office Hours: 8.30am – 3.30pm Monday to Friday

Parish Office: Rossolini Place Level 1, 66 Woongarra St Ph: 07 4151 6666 Email: sbundaberg@rok.catholic.net.au PO Box 79 Bundaberg Q 4670

15th

SUNDAY IN ORDINARY TIME

“But the seed sown on rich soil is the one who hears the word and understands it, who indeed bears fruit and yields a hundred or sixty or thirtyfold.” - Mt 13:23

PASTORAL TEAM

Rev Peter Tonti PP
Parish Priest

Rev Andrew Hogan
Associate Pastor

Mrs Anne Sheehan
Liturgy & Sacramental

Mrs Denise Tuzes
Visitation & Bereavement

Mrs Carmen Wyatt
Stewardship Co-ordinator

Mrs Diana Pippia
Office Manager

Mrs Kaye Andersen
Receptionist

Bundaberg NET
Youth Ministry

SCHOOLS

St Joseph's Catholic Primary School
Principal: Mrs Kaye Beston
sjbgrok.catholic.edu.au
Ph: 4151 4771

St Mary's Catholic Primary School
Principal: Ms Madonna Davitt
stmarysbundaberg.qld.edu.au
Ph: 4152 2167

St Patrick's Catholic Primary School
Principal: Mr Mark Fox
saintpatricks.qld.edu.au
Ph: 4152 1380

Shalom College
Principal: Mr Dan McMahon
shalomcollege.com
Ph: 4155 8111

CHURCHES

Holy Rosary Church
Cnr Barolin & Woongarra Sts

St Patrick's Church
16 Powers St

St Mary's Church
Cnr Barolin & Boston Sts

St James' Church
38 See St Bargara

OTHER CONTACTS

Diocesan Safeguarding
Daniel Donnini: 4931 3632

The Diocese of Rockhampton
Response Line: 1800 830 113

Centacare: 1300 523 985

St Vincent de Paul: 4151 5455

Ozcare: 1800 692 273

Towards Healing: 1800 337 928

AFTER HOURS

Anointing of the Sick
for Medical Emergencies

Phone 4151 6666
& follow the prompts.

FOCUS by Fr Andrew Hogan

Mass Offerings: As with so many elements of our religious practice, the Mass offering has origins reaching back to the early church and over time has undergone alteration in practice, form and purpose. Originally, the offering of gifts by the faithful, especially the bread and wine for Eucharist on Sunday, was the norm and the excess of these offerings was given to the minister and distributed to the poor. Those involved would provide the material elements for the occasion and donations were often made to the one who presided. Today, this offering takes the form of a monetary donation.

It is important to state clearly that it is never necessary for money to be given for the offering of a Mass. It is equally important to understand that if money is offered to the priest that there is no obligation of the priest other than for him to have the intention of offering the mass for the intention of the donor. Requests are often made for the intention to be announced; for a name to be included in the Prayers of the Faithful or inserted into the Eucharistic Prayer; or even for the Mass to be offered on a particular day or at a particular time. All of these requests are beyond what is required by the Church and prior commitments and obligations, and the demands and unpredictability of parish life mean that it is not always possible to fulfil a request for Mass to be offered on a particular day, at a particular time, for a particular person.

The stipend or Mass Offering should be viewed in its role of providing the elements for the Eucharist. The Eucharist operates primarily as an act of communion in Christ and a priest who presides has no more access to Eucharistic realities than does the devout believer. Consequently, stipends have their fundamental validity as a symbol of Eucharistic participation. It is within our nature to want to give to those who do good works for us. It is important that the Mass offering is understood within its proper context. The graces of the celebration and participation of the Eucharist are innumerable and unfathomable and the only payment to be made for those graces has been paid in full by Christ's life, death and resurrection.

LIVE THE LITURGY

Ordinary time is the longest season of the liturgical year. Why the name ordinary? "Ordinary" is not in contrast to "extraordinary" or "special" but rather stresses the Latin language notion of "ordinal" or numbered Sundays. The Latin title for the season, "tempus ordinarium," conveys the sense that this time of the year is measured or numbered time. Measured time can allude simply to the numbered Sundays, or the notion that these Sundays are a "measured" time to deepen and immerse ourselves completely in the realities of Jesus' incarnation, ministry, passion, death, and resurrection. Ordinary time offers us the opportunity to connect the ordinary lived experiences of our lives with those of Jesus, who modelled for us how to live a truly human existence.

STEWARDSHIP

Who is a Christian steward? One who received God's gifts gratefully, cherishes and tends them in a responsible and accountable manner, shares them in justice and love with others, and returns them with increase to the Lord.

To all those whose lives reflect the challenge of a disciple of Jesus through a commitment to stewardship, thank you for your witness of faith and generosity. Thank you to all in our faith community who contribute in one way or another, for without the commitment from our stewards, we would not achieve as much as we do now.

It is important for all those involved in ministry, if unable to attend to their duties on their rostered date to please arrange a swap or replacement with another steward. It is also required that you arrive at Mass 15 minutes prior so that Mass Assistants can ensure adequate numbers. If you are not timely, your ministry may be offered to another steward.

Stewardship A Disciple's Response

JUSTICE & SUSTAINABILITY

Pope Francis challenges us all to change the way we view aged care facilities. Working with others to combat the loneliness in these settings.

We can visit the elderly, especially in aged care facilities, which may be simply talking together, sharing some events in your or your children's life or a walk in the garden.

(Social Justice Statement 2016-17)

LITURGIES

15th Week of Ordinary Time

Monday 17 July

9.00am St Patrick's
- Funeral Mass for Wayne Knott

Tuesday 18 July

9.00am St James - LWC
12.15pm Holy Rosary - Mass

Wednesday 19 July

8.00am Shalom - Mass
5.30pm St Patrick's - Mass

Thursday 20 July

6.30am St Mary's - Mass

Friday 21 July

11.20am Shalom - Mass
12.15pm Holy Rosary - Mass

Saturday 22 July

St Mary Magdalene
7.30am St Mary's - LWC
9.00am Holy Rosary - Penance

NEXT SUNDAY

23 July 2017

16th Sunday ORDINARY TIME

Year A (I) Psalter Week 4

Saturday

6.00pm St Patrick's

Sunday

7.00am St James'
8.00am Holy Rosary
9.00am St Mary's
5.30pm Holy Rosary

SCRIPTURES

First Reading

Wisdom 12:13, 16-19

Second Reading

Romans 8:26-27

Gospel

Matthew 13:24-43

NOTICES & EVENTS

You're Invited: to join Shalom House families at the Chisholm House Mass on Friday, 21 July 2017 at 11.25am in the Loyola Chapel, Shalom College.

Liturgical Ministry Formation: All in ministry or who are interested in becoming involved in the Church's liturgy in any way, please mark in your diaries Friday, 21 July 2017 from 5.30-7.00pm *The Role of the Liturgical Minister* for **all ministries**; Saturday, 22 July 2017 at 10.30am **Ministers of Word**; Saturday 22 July 2017 at 3.00pm **Ministers of Holy Communion**; Sunday, 23 July 2017 at 10.30am **Music Ministers**. Sessions led by Sr Ursula O'Rourke SGS. Contact the Parish Office to advise of your attendance.

Thanksgiving Sunday: The weekend of 5/6 August 2017 has been allocated for Thanksgiving Sunday. During this weekend members of the Planned Giving committee will be talking at each mass asking for a recommitment to Parish Planned Giving by completing a Thanksgiving Offering form. As a Parish we have seen a positive increase in the number of parishioners wishing to make payments through Direct Debit and Credit Card. Although initially for some it is an empty feeling not to physically place their envelope on the plate, the convenience of not searching for money before going to Mass is seen as a great benefit. Please consider this as a means of weekly offering when you complete the forms. Once the forms are returned, the Finance Committee will be better able to budget for the coming financial year. Should you require further information, please feel free to contact any member of the Finance Committee.

St James' Day Celebrations: Sunday, 6 August 2017 after 7am Mass at St James' Catholic Church, Bargara. Sausage Sizzle & Raffle. All welcome.

The 13th Annual National eConference: Thursday, 10 August 2017 from 10.30am to 2.45pm in the Parish Office Conference Room. At this year's eConference, prominent international and national speakers and panellists will reflect upon these uncertain and turbulent times and discuss them in the context of Pope Francis' unique style of leadership. For more information or to register your attendance, please contact the Parish Office on 4151 6666. Registrations close Tuesday, 8 August 2017.

Relay for Life: is being held from **2:00pm Saturday, 12 August 2017 to 8:00am Sunday, 13 August 2017** at the **Bundaberg Recreational Precinct**. Registration is \$30. To Register as a Parish Relay for Life Team Member or Volunteer, please contact Kaye at the Parish Office 4151 6666 or via email sbundaberg@rok.catholic.net.au.

The Bundaberg Passionist Family Group Annual Ladies Dinner: **Monday, 21 August 2017 at 6pm** in the **Panache Restaurant, Shalom College**. Tickets: \$26 / person & available from the Parish Office until Wednesday, 16 August 2017. Payment at the time of booking is appreciated. (*Note: Limited Tickets available*).

15th Bundaberg Ecumenical Luncheon (Helping the Homeless): **Saturday, 26 August 2017 at Shalom College from 11am - 3pm**. Guest Speaker: Moira Kelly (*International Humanitarian & Global Peacemaker*). Tickets available via www.bundabergtickets.com.au or from the Parish Office. Cost: \$55/person (or \$35 for Aged Pensioners & Students). For more information please contact Cristel - 0408 228 187.

Tax Receipts: The 2016/2017 Parish Planned Giving Tax Receipts are available for collection from the Parish Office.

PLEASE PRAY FOR

Newly Baptised: Cleo Anne Differ; Hudson William Differ; Isabella Kate Foster; Gianna Michelle Cynthia Gyles; Thomas John Rach; Zander Benjamin Rizzo; Cooper Daniel Unwin; London Grace Walks;

Recently Deceased: Denis 'Bill' Hurley; Jax Willes (Mackay); Peter Gibbs; Wayne Knott; Raymond Logan; Mary Dyer; Giovanna Murtas; Margaret Spilsbury; John Chandler; David Carter.



SCRIPTURAL REFLECTION

As we have already indicated, Matthew's gospel alternates narrative passages with passages presenting the teaching of Jesus. Last week's reading was from a narrative sequence describing the difficulties Jesus encountered in his Galilean ministry. Today's reading is from the section that follows; it contains seven parables of 'the Kingdom' – a central theme of this gospel. It begins dramatically with the parable of the sower. People have come to hear Jesus crowd the shore of the lake, and he speaks to them from a boat. His parable – to an audience of rural Galileans – is about farming. But this farming is very different from the farming we are familiar with. The single spike ploughs used were not very effective; they would hardly make an impression on the hard ground of paths through the field; they left patches of brambles behind them; the Palestinian soil they ploughed was in many places a shallow covering of the underlying rock; much of the seed, broadcast by hand, would therefore come to nothing, while some that fell in soil made ready by the ploughing would produce the miracle of a fresh harvest. Parables are common in the Scriptures, and their appeal to the imagination, to convey a challenging message, was often used by the Jewish rabbis. The parables of Jesus were distinctive, however. He had already announced the essential message of his preaching in clear words – 'Make yourselves ready, the reign of God you have looked forward to is upon you!' His parables describing the coming of this reign were intended to puzzle his hearers – 'Listen anyone who has ears'. He wanted them to discover a meaning that brought home to them how different the Kingdom he proclaimed was from popular expectations - expectations that looked forward to a political vindication of the nation. (The reply Jesus gave, when asked why he taught through parables, does not mean – as we might expect – that he wanted to withhold the truth from his hearers.; it means that he recognised – as the prophet Isaiah recognised before him, in the text he quoted – that many of his hearers would not have the dispositions necessary to find the meaning he wishes to convey.)

If we disregard the detailed explanation of the parable at the end of today's reading – probably an addition made by preachers in the early Church tradition, as they adapted this parable of Jesus to a very different audience – the meaning of Jesus' parable on the shore of the lake is not difficult to grasp. His preaching – and that of the evangelisers who will carry on his mission - will encounter difficulties of many kinds (like the seed of the sower). He has already encountered reversals in Galilee; and as he looked at the crowds curious to hear him he must have realised that his teaching would have little effect on many of them. Nevertheless, the meaning to be found in his parable is forthright: the harvest is certain, and it will be abundant; and there is a note of urgency: God's time has come; there is no second chance – there is only one sowing for each harvest.

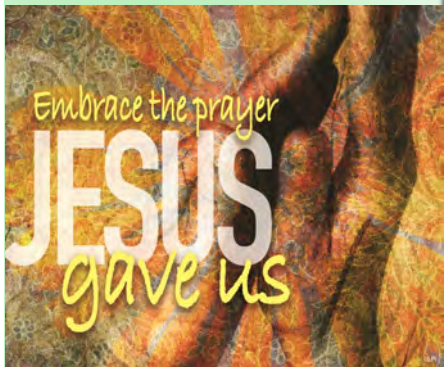
Early Christian preachers, as we have said, developed an explanation of the parable for an audience in a very different situation from the crowd on the shore of the lake. That this addition is included in the gospel has an important lesson for later times. The message of Jesus must be applied to the changing circumstances of the Church's life. If the original parable urged the disciples of Jesus to sow the word with confidence, now those who have heard the word must show its fruits in their lives. In today's Church, the biblical revival opens the way for us.

SCRIPTURE REFLECT & RESPOND

Matthew 13:1-23 or 1-9
In today's Gospel, Jesus tells the crowd the parable of the sower and the seed and later explains the parable to his disciples. Which "seed" do you most closely identify with?

Isaiah 55:10-11
The prophet Isaiah speaks to the efficacy of God's word and will. What does this tell us about divine nature?

Romans 8:18-23
Paul writes to the Roman Christians of a new world order (at the return of Christ) in which personal suffering -- and even the suffering of all creation -- will cease and redemption will be achieved. What do you think a redeemed humanity and creation would look like?



In relationship with Christ, empowered by the Holy Spirit, we serve joyfully as a people beloved and called by God.