

15th Sunday in Ordinary Time (Year A) 12 July 2020

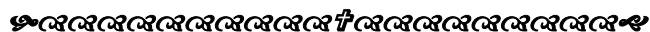
“Listen, Anyone Who Has Ears.” Do we really listen when the Word of God is proclaimed at Mass? Do we allow it to take root in our hearts and yield a rich harvest? If we try to listen at Mass, we will learn to listen also to the many voices that cry out to us in the midst of our busy lives – the voices of our children, of our parents, of our spouse, of those who need us to hear them.

Responsorial Psalm:

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

Gospel Acclamation:

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



A message from the Archdiocese of Sydney

Abuse is a crime. The appropriate people to deal with a crime are the police. If you – or anyone you know – have been abused, please contact the police. Alternatively, you can contact the Safeguarding and Ministerial Integrity Office safeguardingenquiries@sydneycatholic.org or call (02) 9390 5810 or You may also want to speak to your Parish Priest who will be able to provide support and guidance.

The Archdiocese has a legal obligation to report crimes to the police.



Congratulations to **Sophie Evelyn Holt** who we recently welcomed into our faith community through the Sacrament of Baptism. Please keep Sophie and her family in your prayers.



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Fr Chaminda Wanigasena, Assistant Priest
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Stuart St, Concord West
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info@stambconcord.catholic.edu.au

Sunday Masses: Sat Vigil 5pm, Sunday 9.30am & 5pm
Live-streamed Mass: Sat Vigil 5pm. You can participate from your home online & receive the Spiritual Communion.

Weekday Masses: 9am Mon, Wed, Thurs, Fri (or Fri 9.15am school Masses)
Tuesday evening 7.30pm

Saturday 8.30am Devotions to Our Lady of Lourdes

Saturday 9am Mass

Reconciliation: Sat 3.30 – 4.30pm

Adoration: Mon & Fri 6-9pm, Tues 5.45pm – 7.15pm,

Sat 3.30 - 4.30pm, Italian Cenacle: Mon 9.30am

Holy Hour & Cenacle: Wed after 9am Mass, Fri 9.30am

Baptisms: 2nd & 4th Sundays of the month at 11am by appointment.

Weddings: by appointment. Contact Parish Office.

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2020 Sacraments Program

We are very pleased to announce that our First Reconciliation Sacrament will go ahead as planned – however there will be restrictions to ensure the health of our children and their families.

First Reconciliation- Saturday 8, 15 and 22 August at 2pm

First Holy Communion- Sunday 1, 8 and 15 November at 11am

Please contact the Sacramental Coordinator for further information
sacraments@stambrose.org.au



**Please remember in your prayers the following
for whom Masses will be offered.**



Recently Deceased:

John Kola, Gaylene Ann Hickey, Cecilia Marcaida,

Lynette Prins, Leena D'Mello

Anniversaries: Una Harris, Maria Colongioli, Gordon & Gwen Cootes, Ettore Ciccotti

Others: Fr Kevin McGovern, Patrick & Margaret Egan, Veronica & Anne Gough, Mario Iannacito, Angelo Iannacito, Mabel & Kevin Rice, Peter Waters, Helen Timpanaro, Paul Broderick, Harry O'Hara, Eugene & Aileen Morris, Ted & Laura Merlino, Harriet David, Terry Tully, Michael Culligan, Angelina Camuglia, Dr Leonado Dimaculangan, Jennifer Bast, Doug Kemp, Carmel Cullinan, Francesca Vizzari, Anthony Zovaro, Eric Pewal, Chris Elliott, Paola Pilosio, John Ferranda, Olivero Vendramin, Thomas Murickananickal & Kochappan, Joseph, Anna Nguyen, Gordon Bridges, John Baptist Nguyen, Giuseppe Rubbo, Teofilo Zamora, Paul, Filomena Agostino, Marie Madeleine Danev, Nicola Betro, Margaret Sharpe, Tamam Koloj, Helen Timpanaro, Mario Gemin, John Ryan, John & Gwen Kennedy, Antoinette Constable, Ludivina Green, Agata Rodi, John Baptista Zammit, Catherine and John Manning, Joe and Mary Mangion, Rema Flannery, Margaret Jean Sharpe, John Pomroy, Mary & Ernest Vanzella, Gaetano Patamia, Filomena Agostino, Ruby Madera, Anwar Ghraiche & Family, Nguyen Families, Caoile Families, Iannacito, Funaro & Di Iorio Families, Guisepe & Maria Idiotta, Whiteford Family, Culligan Family, Cootes Family, Zammit Family, DeBono Family, Moses Family, Nancy's Family, Dahdah Family, Wheeler & Higgins Families, Morson Family, Anthony Abraham, Abraham, George & Cherote Families, Kennedy and McGovern Families, John White, June Bates, Dorothy Vantwest, Thelma & Stephen Muller & Family, Soloman Family, Merrell, Bourke, Gielis & Shields Families, deceased members of St Vincent de Paul Society, dearly departed souls and all souls in Purgatory.

Please pray for the sick especially:

Theresa Tan's mum, Veronica Rutherford, Baby Willow Rose Frazer, Paul Dovico, Jim Branley, David Bagnato, Angela, Imogen Warner, Rosaria Natalina Patamia, Felice Minutillo, Charlie Rossini, Kelly & Ursula, Giuseppina Algozzino, Peggy Kerr, Viru, Fr Paul Boyers, Kevin McGrath, John and Betty Gattenhof, Esther Tully, Gary and Leslie McGrath, Rosa Mastro, Tanya Greenaway, Gianna, Matthew, Luisa, Zia Pina, Grace Comare, Sean Peters, Elizabeth Esguerra, Juliet Walsh, Barbara Wayne, Marilyn Deguara, Elijah, Adrian Vanzella, Matthew Chan, John Rodrigues, Belinda Nicholls, Nan Peters, Carmela Smigliani, Shinta Widzaza, Alan Borg, Rosa Maria Santos, Bhupinder Tamber, Rebecca Sinclair, Marina Arasaratnam, Teresa Domalewski, Adel Abraham, Anne Vassily, Gloria Clark, Kim Long, Bob & Marion Merrell, Terry Murphy, Stacey Spencer, Joanne Ford, David, Celia and Gomes Family, Warwick Cook, Louise, James Anthony Manassa, June Corcoran, Rosina Morson, Celina Shaw, Laurence O'Connell, Sam Carroll, Dr Bede Muller, Robert Carey, Carmen Zammit, Mario Bianco, Rochelle Rodrigues, Kevin Desouza, Pat Toohey, Charmaine Yu, Anne Collins, Anna Viteznik, Adrian Walker, Lauren Wedd, Sara Benjamin & Family, Peter Weinfeoe, Ivy Ross, Dr Siri Kannangara, Maria Rosa de Angelis, Frank Zappia, Cecily Culligan

SAFEGUARDING POLICY IN ST AMBROSE'S PARISH

IMPOTANT: PLEASE NOTE CHANGE IN DROP OFF POINT FOR YOUR COMPLETED PAPERWORK FROM PIETY STORE TO PRIESTS' SACRISTY

Archdiocesan directions as to the particular volunteers to be covered by the above policy are as follows:

All Eucharistic Ministers (including at Mass, in the home or at the Hostel), Children's Liturgy Ministers, Collectors, Counters, Lectors/Ministers of the Word, Youth Choir Ministers

Special Individual K I T S have been prepared for as many of the above volunteers, as I have been personally able to find through the various rosters, as there is no Parish list as such.... For this reason I have left S P A R E K I T S in the foyer of the church....

The KITS are fairly self-explanatory and give directions for completion of the information required for Parish Records. You will find a LARGE PLASTIC CONTAINER in the PRIESTS' SACRISTY where you are asked to please leave all your completed documents (in their plastic sleeve) on completion of the FOUR requirements listed on your K I T.

NOTE: online training is quite simple. When you are ready to complete it, please email me and I shall send you the website for the training which takes about 1 hour but can be done in two sessions if needed.

judith.clark@rscsisters.com.au

Face to face training cannot be done until the time when we can gather without restraints of any kind.

Please phone Sr. Judith on 0455 727 501 is you need any help. Sr Judith will be residing at Edgecliff for four or five weeks as necessary repairs are undertaken in the Convent in MacKenzie Street.

The Safeguarding process is tedious but its purpose is for the protection of our precious children, so as a F A I T H community let us give our best.

IMPORTANT INSTRUCTIONS FOR ALL OUR VOLUNTEERS
COMPLETING SAFEGUARDING PAPERWORK



Working With Children Checks

When returning your **safeguarding K I T paperwork to the parish**, please include your WWC number printout so the parish can verify you as a volunteer who has been cleared to undertake voluntary work at St Ambrose parish.

In order for the parish to process your verification with the NSW Working With Children Office **we need your date of birth. Please write your date of birth on the WWC printout along with a contact number so we can contact you if necessary.**

Please return KITS when ALL requirements have been completed.

CatholicCare outreach to the lonely and isolated

CatholicCare and the Parishes of the Sydney Archdiocese are here to support vulnerable people in our local communities during lockdown. We can connect local volunteers to people who need help with their shopping and errands or even just for a regular friendly chat over the phone. If you, or someone you know, could use a little help during this time, CCareline 13 18 19 can connect you with a local volunteer from your community. CCareline 13 18 19 is a free and confidential helpline for counselling, relationships, parenting, ageing, disabilities, addictions and mental health. CCareline is here to help. Call 131819 Monday - Friday 8am to 6pm.



St Vincent de Paul – Winter Appeal – FINAL WEEK THIS WEEKEND

Due to current restrictions, we will still be holding our Winter Appeal, but in a slightly different format.

We are most grateful for the support given to St Vincent de Paul and ask if you would like to make a donation that the following procedures please be observed.

Cash donations via the Poor Box or Blue Bucket at the Church exit. If you require a receipt for your cash donation, would you kindly provide your **own envelope** with your details.

Credit card donations to be made using **appeal envelopes**. These envelopes are old unused ones for either our Christmas Appeal or last year's Winter Appeal. The envelopes are available at the Burke Street side door and can be placed in the Blue Bucket.

As a result of the Covid 19 pandemic, we are all affected in one way or another. Our volunteers continue to assist the needy and St Vincent de Paul Concord West Conference are extremely grateful for your ongoing generosity and support of the local community that we serve.

Prayer Resources during time of Pandemic

The Archdiocese of Sydney has a dedicated webpage with prayers and scriptural reflections to help nurture your faith during these difficult times. You'll find the webpage here-

<https://www.sydneycatholic.org/coronavirus-updates/prayer-resources-for-the-coronavirus-pandemic/>



THANK YOU FOR SUPPORTING PROJECT COMPASSION 2020

COVID-19 is affecting all of us. In these challenging times, your kindness and solidarity can make a world of difference to the lives of the most vulnerable. Your support is life saving.

DO YOU HAVE PROJECT COMPASSION BOXES AND CASH TO HAND IN?

We know that many of you may not be able to hand in your PC Boxes, or cash, to parishes or schools at this time.

Did you know that you can go online at ['lent.caritas.org.au'](http://lent.caritas.org.au) and securely donate with your credit card, or you can send a cheque to Caritas Australia, GPO Box 9830, Sydney, NSW 2001. Alternatively, if you require assistance with your PC Box or cash please call our friendly team on 1800 024 413.

Room available in retired professional's home with verandah and garden. Close to Concord Hospital and transport. Suit mature working lady or pensioner. Dog OK. Terms Negotiable. Please see or ring Fr Brian.

Br Julian's Reflection. 14th Sunday in Ordinary Time

The disciples came and asked Jesus: "Why do you tell stories?"

He replied: "You've been given insight into God's kingdom.

You know how it works. Not everybody has this gift, this insight; it hasn't been given to them. Whenever a person has a ready heart for this, the insights and understandings flow freely. But if there is no readiness, any trace of receptivity soon disappears.

That's why I tell stories: to create readiness, to nudge people towards receptive insight. In their present state they can stare till doomsday and not see it, listen till they're blue in the face and not get it." Matthew 13, 1-23

The parable of the sower is a parable with a difference. To begin with, it is the only parable to which Jesus himself gives an extensive explanation. Moreover, as he begins to explain it, he refers to it as "*the parable of the sower*" (Matthew 13, 18). Yet, the main focus of the parable is on the seed and the soil. Interestingly, the word parable comes from Greek *parabolē*, which means "to throw alongside", and a lot of the seed thrown by the sower in the parable seems to end up alongside or only near where it would be most productive.

In our reading of the parable itself and in our considering Jesus' explanation of it, on which images are we being invited to reflect - on the sower, the seed, the soil or, indeed, on all three? In this parable, Jesus takes images from daily life, with which his hearers would have been familiar, and "throws" them next to a new idea - the kingdom of God - which he wants his audience to think about. Many in the crowd would have been living in the hope that, when the Messiah eventually came, he would restore Israel to its former grandeur. In the parable, Jesus compares the kingdom of God, the new Israel, to something less spectacular. Put simply, Jesus is saying that God will sow the seeds of the new kingdom of God, but the harvest will depend on the receptiveness and quality of the soil on which the seed lands. This calls for further explanation.

To those of us who have a part-time interest in gardening or an invested interest in crop-growing, the parable sower's style of broadcasting seed might seem extravagant or wasteful. But perhaps Jesus is holding up to us a sower who is the image of a lavish and extravagant God whose generosity knows no bounds. Perhaps Jesus' sower represents the God of the creation story in Genesis, the God of abundance whose graciousness, love, mercy and compassion are limitless.

With that in mind, one meaning we can take from this parable is that Jesus is inviting us to imitate the God of abundance who scatters everywhere the gifts of mercy, love, compassion and forgiveness, so that they are available to everyone, even to those who are hiding away in the most unexpected of places. We have all had the experience of seeing flowers and other plants blooming in places we least expect - in cracks on well-used footpaths, in crevices on building walls, in roof guttering. The way of nature is very different from that of well-organised gardeners. Seeds are scattered by wind and insects, and through bird droppings, sometimes falling on rich soil, at others landing in places where they simply do not stand a chance.

In these times when Covid -19 restrictions are being loosened in some locations, we see people returning to the familiar security of their churches and places of worship. I wonder what might happen if we were to move out instead of in, and take the seeds we carry - seeds of concern, of compassion, of listening ears, of encouragement, of brotherhood and

sisterhood - to those who have been starved of healthy, wholesome human contact and of the simple items of food and toiletries they have done without. That doesn't look much like restoration to power and glory.

When needs become apparent in times of crisis, we are often inclined to place on government the responsibility for addressing them. And that is how it is now in many nations around the globe. Citizens are calling on their governments to feed the hungry, to protect the most vulnerable, to provide benefits for those whose jobs have been lost. But our default position is that help is to be provided only for "the most deserving", and it lands to politicians and bureaucrats to decide who belongs in that category. We give lip service to the need for fiscal responsibility and watch as available resources are spent on where, when and how public money is to be distributed. Yet a close look at this parable of the sower, seed and soil reveals that this is a parable that flies in the face of over-cautious, over-careful, calculated regulation. God gives freely and without calculation in the hope that divine beneficence will find good soil, but with no assurance that this will actually happen. After all, when we look at our own lives, we come to see that we have not always been good soil for the seeds God has scattered in our direction. The extravagance of God's distributing is surely a challenge to all of us who call ourselves Christians to distribute extravagantly in our turn.

But there is still one more facet of this parable that calls for exploration: What exactly does good soil look like? In what conditions does the seed that both God and we scatter actually flourish? These are questions that Jesus does not address in his explanation of the parable. But surely a proper understanding of this parable implies that we have to take measures to stop the troubles and problems of our life circumstances from stifling our growth and the growth of those who depend on our care. It is surely our responsibility to create the conditions that will allow God's word to take root in our lives and produce the fruit that will transform our lives and convert our minds and hearts.

In his explanation of the parable, Jesus seems to equate the seed with the soil (the person) that receives it: "What was sown among briars is the one who hears the message, but then worldly anxiety and the lure of money choke it off. Such a one produces no yield" (Matthew 13, 22). Yet, isn't it true that when seed germinates both it and the soil combine to produce something totally new? However, on reflection we can conclude that good soil needs nothing more than an openness to hear, the imagination and creativity to envision something new, and the conviction and resolution to act.

The source of good seed for all of us is the Gospel. It contains all we need for our growth and development as disciples of Jesus. Yet, we know that God's word can be stifled by our own assumptions and prejudices, and contamination by the expectations our culture can impose on us. While we

all have our own favourite parts of scripture and our personal understanding of God, we still have to be ever open to be surprised by the ability of God's Spirit to show us new meaning in the readings we encounter Sunday after Sunday when we sit expectantly in the pews. How open are we to being surprised this week?

