

# OUR SUNDAY CELEBRATION

THIRTIETH SUNDAY IN ORDINARY TIME / A

25 OCTOBER 2020

OBSERVE THE SORT OF LIFE WE LIVE. In every society people observe the actions of others. When many people ignore a particular law others conclude that it is alright for them to do the same. Children often imitate the behaviours of their parents. When we practise the law of love in our lives we benefit not only those who need our help but also those who observe our actions.

## INTRODUCTORY RITES

**ENTRANCE ANTIPHON** cf. Ps 104:3-4

**Let the hearts that seek the Lord rejoice;  
turn to the Lord and his strength;  
constantly seek his face.**

## GREETING

P. In the name of the Father, and of the Son,  
and of the Holy Spirit.

**R. Amen.**

P. Grace to you and peace from God our  
Father and the Lord Jesus Christ.

**R. And with your spirit.**

## PENITENTIAL ACT

P. Brethren (brothers and sisters), let us  
acknowledge our sins, and so prepare  
ourselves to celebrate the sacred mysteries.

P. You were sent to heal the contrite of  
heart: Lord, have mercy.

**R. Lord, have mercy.**

P. You came to call sinners: Christ, have  
mercy.

**R. Christ, have mercy.**

P. You are seated at the right hand of the  
Father to intercede for us: Lord, have mercy.

**R. Lord, have mercy.**

P. May almighty God have mercy on  
us, forgive us our sins, and bring us to  
everlasting life.

**R. Amen.**

## GLORIA

Glory to God in the highest, / and on  
earth peace to people of good will. /  
We praise you, / we bless you, / we  
adore you, / we glorify you, / we give  
you thanks for your great glory, / Lord  
God, heavenly King, / O God, almighty  
Father. / Lord Jesus Christ, Only  
Begotten Son, / Lord God, Lamb of God,  
Son of the Father, / you take away the  
sins of the world, / have mercy on us; /  
you take away the sins of the world, /  
receive our prayer; / you are seated at the  
right hand of the Father, / have mercy on  
us. / For you alone are the Holy One, /  
you alone are the Lord, / you alone are  
the Most High, / Jesus Christ, / with the  
Holy Spirit, / in the glory of God the  
Father. / Amen.

## COLLECT

P. Almighty ever-living God, increase our  
faith, hope and charity, and make us love  
what you command, so that we may merit  
what you promise. Through our Lord Jesus  
Christ, your Son, who lives and reigns with  
you in the unity of the Holy Spirit, one God,  
for ever and ever.

**R. Amen.**

## LITURGY OF THE WORD

### FIRST READING

Ex 22:20-26

A reading from the book of Exodus

*If you are harsh with the widow or the orphan,  
my anger will rage against you.*

The Lord said to Moses, "Tell the sons of  
Israel this, "You must not molest the stranger  
or oppress him, for you lived as strangers in  
the land of Egypt. You must not be harsh  
with the widow, or with the orphan; if you  
are harsh with them, they will surely cry out  
to me, and be sure I shall hear their cry; my  
anger will flare and I shall kill you with the  
sword, your own wives will be widows, your  
own children orphans.

"If you lend money to any of my people, to  
any poor man among you, you must not play  
the usurer with him: you must not demand  
interest from him.

"If you take another's cloak as a pledge,  
you must give it back to him before sunset.  
It is all the covering he has; it is the cloak he  
wraps his body in; what else would he sleep  
in? If he cries to me, I will listen, for I am full  
of pity."

The word of the Lord.

**R. Thanks be to God.**

### RESP PSALM

Ps 17:2-4, 47, 51. R. v. 2

**R. I love you, Lord, my strength.**

1. I love you, Lord, my strength, / my rock,  
my fortress, my saviour. / My God is the  
rock where I take refuge; / my shield, my  
mighty help, my stronghold. / The Lord is  
worthy of all praise: / when I call I am saved  
from my foes. **R.**



2. Long life to the Lord, my rock! / Praised  
be the God who saves me. / He has given  
great victories to his king / and shown his  
love for his anointed. **R.**

### SECOND READING

1 Thess 1:5-10

A reading from the first letter of St Paul to  
the Thessalonians

*You turned away from idols to serve God and  
await his Son.*

You observed the sort of life we lived when we  
were with you, which was for your instruction,  
and you were led to become imitators of us,  
and of the Lord; and it was with the joy of  
the Holy Spirit that you took to the gospel,  
in spite of the great opposition all round you.  
This has made you the great example to all  
believers in Macedonia and Achaia since  
it was from you that the word of the Lord  
started to spread – and not only throughout  
Macedonia and Achaia, for the news of your  
faith in God has spread everywhere. We do  
not need to tell other people about it: other  
people tell us how we started the work among  
you, how you broke with idolatry when you  
were converted to God and became servants  
of the real, living God; and how you are now  
waiting for Jesus, his Son, whom he raised  
from the dead, to come from heaven to save  
us from the retribution which is coming.

The word of the Lord.

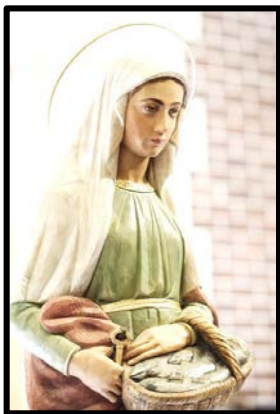
**R. Thanks be to God.**

### GOSPEL ACCLAMATION

Jn 14:23

**Alleluia, alleluia! / All who love me will  
keep my words, / and my Father will  
love them and we will come to them. /  
Alleluia!**

# ST MARTHA'S PARISH STRATHFIELD



Parish Priest: Fr Jacek (Jack) Cichy

Administration Coordinator: Nicolle Mazzaferro (Mon-Thurs) [admin@stmarthas.org.au](mailto:admin@stmarthas.org.au)

Administration Support: Larissa Argiro (Fridays) [office@stmarthas.org.au](mailto:office@stmarthas.org.au)

Sacramental Coordinator: Patricia Saad (Fridays) [sc@stmarthas.org.au](mailto:sc@stmarthas.org.au)

Safeguarding Officer: Dianne Dawson [safeguarding@stmarthas.org.au](mailto:safeguarding@stmarthas.org.au)

Parish Ministries Coordinator: Helen Williamson

Music Ministry: Marcella Ayoub & Agnes Lee

Children's Liturgy Coordinator: Rachel Suriano

Plenary Council 2020 Ambassador: Helena O'Neill

Youth Ministry: Jessica Gereis [youth@stmarthas.org.au](mailto:youth@stmarthas.org.au)



***You shall love the Lord your God, and your neighbour as yourself' ... Matthew 22***

70 Homebush Rd Strathfield NSW 2135

Phone: 9746 6131 Fax: 9764 3040

Email: [office@stmarthas.org.au](mailto:office@stmarthas.org.au)

Website: [www.stmarthas.org.au](http://www.stmarthas.org.au)

Parish Office: Mon- Fri 9.00am-3.00pm



St Martha's School: 9764 1184

Email: [info@stmstrathfield.catholic.edu.au](mailto:info@stmstrathfield.catholic.edu.au)

Principal: Judy Gastin

Assistant Principal: Leanne Meehan

REC: Attilia Kazacos

THE PARISH OF ST MARTHA'S ACKNOWLEDGES THE WANGUL PEOPLE AS THE TRADITIONAL CUSTODIANS OF THE LAND ON WHICH THE CHURCH IS BUILT

## **Vision:**

**Welcoming  
Eucharistic  
Transformed by the Word  
Full of Grace  
Proclaiming Good News**



***Please  
continue  
to support the  
St Vincent De Paul Society  
through the Church  
Poor Boxes.***

## **Mission:**

**Alive with the Spirit  
Inspired by St Martha  
We Celebrate & Witness  
God's love  
Using our Gifts & Talents**

## **MASS TIMES**

**Tuesday: 7.30am**

**Wednesday: 9.10am**

**Thursday: 9.10am**

**Friday: 9.10am**

**Saturday: 9.10am, 5pm Vigil Mass**

**Sunday: 8.00am; 10.00am & 6.00pm**

**1<sup>st</sup> Saturday of every month:**

8-9am Adoration, 9am Benediction, 9.10am Healing Mass and

Anointing of the Sick,  
followed by reconciliation

## **RECONCILIATION:**

Saturday after 9.10am Mass or by appointment.

## **BAPTISM:**

2<sup>nd</sup> & 4<sup>th</sup> Sundays of the month at 11.00am  
by appointment only.

(One month's notice is required).

## **Next Preparation Session:**

1<sup>st</sup> November 2020 in the Parish Hall

Contact the Parish office for more information.

**MARRIAGES:** By appointment only.

(6 months' notice is required).

**ROSARY:** Tuesday & Saturday after morning Mass, Wednesday, Thursday  
& Friday 8.30am and 7.30pm on Fridays in conjunction with Marian  
Movement of Priests Cenacle and Divine Mercy Chaplet.

## **PRAYER GROUP / ADORATION AT**

**ST MARTHA'S CHURCH:**

Mondays 10.30am – 11.30am

(School term only)

***Please support our Catholic Press  
Copies of the Catholic Weekly \$2  
& Catholic Leader \$2.50  
are available at the Church Entrances.***



## **SAFE GUARDING**

**A reminder to parents that the Notice-Board  
located at the side entrance contains various  
resources for children regarding Safeguarding.**

### **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 at 9390 5810 or [safeguardingenquiries@sydneycatholic.org](mailto:safeguardingenquiries@sydneycatholic.org). 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.

Please be aware that if you "TAG" St Martha's in photos on your Facebook page, the images also appear on an "unofficial" St Martha's Facebook page. This "unofficial" page was created automatically by Facebook and is not controlled by St Martha's. We kindly remind you to take care when uploading photos of any children without parent consent.



### **IMPORTANT NOTICE:**

**IF YOU PARTICIPATE IN ANY OF THE FOLLOWING MINISTRIES YOU ARE REQUIRED TO SIGN IN - ACOLYTES; READERS; EUCHARISTIC MINISTERS; CHOIR; CHILDREN'S LITURGY (LEADERS & CHILDREN) & SACRAMENTAL PROGRAM (LEADERS & CHILDREN). SIGN IN FOLDERS ARE KEPT IN THE SACRISTY. THANK YOU FOR YOUR CO-OPERATION.**

**ALTAR SERVERS ARE NOT PERMITTED IN THE SACRISTY WITHOUT A PARENT/TEACHER. THE SIGN IN FOLDER IS LOCATED IN THE CORRIDOR OUTSIDE THE SACRISTY.**



**GLUTEN FREE HOSTS ARE AVAILABLE FOR ANY CELIAC PARISHIONERS. IF YOU WISH TO RECEIVE HOLY COMMUNION PLEASE TELL THE CHURCH WARDEN OR SEE AN ACOLYTE IN THE SACRISTY PRIOR TO MASS.**





**2021 Columban Art Calendars are now available  
at the back of the Church \$9 each**

**IMPORTANT NOTICE:**

**COULD THE HOLDER OF  
PLANNED GIVING ENVELOPE NUMBER 25**

**KINDLY CONTACT THE PARISH OFFICE.**

**2019/2020 TAX RECEIPTS AND NEW SETS OF WEEKLY PLANNED GIVING ENVELOPES CAN BE  
COLLECTED FROM THE PARISH OFFICE.**



**NOVEMBER MASS INTENTIONS**

*During the month of November we remember those who have returned to the Father!*

OFFERING ENVELOPES ARE NOW AVAILABLE ON THE TABLE AT THE REAR ENTRANCE OF THE CHURCH. (DUE TO THE LARGE VOLUME, NAMES CANNOT BE PRINTED IN THE WEEKLY BULLETIN). WE INVITE ALL FAMILIES TO WRITE THE NAMES OF DEPARTED LOVED ONES IN THE BOOKS OF REMEMBRANCE. THESE BOOKS OF SPECIAL INTENTIONS WILL BE SET UP ON A SPECIAL MEMORIAL ON THE SANCTUARY DURING THE MONTH OF NOVEMBER.

**MONDAY 2ND NOVEMBER IS 'ALL SOULS DAY'.**

**MASS WILL BE CELEBRATED AT 7.30AM AND 7.30PM.**



**Let us keep the HSC students and their families in our prayers during  
this final exam period.**



*Almighty God you have these students in your keeping.*

*You know their thoughts; you know their heart.*

*We ask you to give them a clear head  
and sharp mind as they sit for their exams.*

*May they be affirmed in their efforts and  
may they know that you are there with them.*

*We pray that they will stay calm  
under pressure and perform to the best of their ability.*

*May they be open to feeling your loving presence in their life, now and always.*

*We ask this in Christ Jesus' name with the help of the Holy Spirit. Amen*



**HSC Prayer Intentions:**

Samuel Debbo, Christie Megalli, Joseph Jabbour, Joanne Choi, Eddie Tannous, Carlos Hasham, William Ayoub, Jayden Nasr, George Akiki, Michael Gittani, Nicholas Ellul & Anthony Cheaib.

**First Holy Communion**

We pray for the Candidates during this period of preparation to receive  
the sacrament of First Eucharist.

Lesson 3  
Lesson 4  
Retreat

Saturday 31st October 3.00pm mass followed by lesson  
Saturday 7 November 3.00pm mass followed by lesson  
November 14 from 2.00pm-4.30pm

**First Holy Communion Masses**

Sunday 15 November 12pm, Saturday 21 November 11am and 22 November 12pm

*"O Jesus, who has loved us with such exceeding great love as to give us the ineffable gift of the Holy Eucharist, inflame us with a burning zeal to promote your glory by preparing worthily the little children who are to approach your Holy Table for the first time. Protect, O Sacred Heart of Jesus, these young souls from the assaults of evil, strengthen their faith, increase their love, and endow them with all the virtues that will make them worthy to receive you. Amen"*



# MASS INTENTIONS

## Recently Deceased:

Audrey Clark, Carmello Ponzio, Terry Stewart, Joseph Touma, Jill Watson, Frances Spicer, Shirley White, Clare Kenny, Sr Christin McIntosh, Sr Patricia Lindner, Doctor Ron Burke, Francesco & Stefano Colagiuri, Maria Do Thi Men, John Marianos, Simon Raheb, Marie Verscher, Amirda Marie Shanthi, Lorna Redolfi.

## Repose of The Soul:



Fr Adrian Horgan, Fr Paul Ryan, Br Ray Dowding, Gerald Wilson, John Ferguson, Daniel Lucich, Ken Fraser, Connie Wong, Aldo Amarino, Salvatore (Phillip) Puglisi, William (Bill) & Dorothy Starr, Roger O'Reilly, Stefano, Estelle Thurn, Anne Cecilia Glass, Reginald & Agnes Glass, Gerald & Frances Gleeson, Faado & Alice Herro, Patrick & Janet Reynolds, Jim Reynolds, Ken Rich, Monica & Patrick Ryan, Stephen Maxwell Stewart & Christopher John Stewart, Dr Stephanie Winfield, Philip Winfield. Francesco & Maria Colagiuri, Caterina & Matteo Genova, Lisa Cooke, Michael & Mary Cassar, Guiseppe & Romilda Reginato.

## Anniversaries:

Noel Jebanasam, Stephaine Kehoe, Caterina & Matteo Genova, Tom & Michelle Christy, Eric Sidoti, Steven Elias, Dorothea Starr, Bernard & Mark Kelly, Eric Leahy & Marie Leahy, Joy Quinlan & Kevin Quinlan, Giuseppe & Raffaele Pagano, Mary Campion, John Liu & Mary Liu, Netta O'Hara, Norman Gode, Jan Loney, Harold Crocker, Albert Khoury, Doreen McNamara, Lough Campion, Antonious Katrib, Julia Georges, Joseph Moussa Tannous, Reg Jones.

## Sick Intentions:

Baby Alice & the Ladd Family, Margaret Davidson, Marc Kayrouz, Br Jude Butcher cfc & Peter Starr.

## Special Intentions:

Rineesh & Wander, The McIlwaine Family, The soul of Mario Barone, Tony Chow, Michael Kenny, Thomas Wehbe, For Deceased Friends & Benefactors of the Dominican Order.



*Remembering someone with a Mass Intention honours them in a unique way – surrounding them with the warmth of God's love. A Mass may be offered for the living or deceased, for a Birthday, Anniversary, for somebody who is ill, or for a special intention. Mass Intention envelopes are available at the Church Entrances. If you would like a Mass offered on a particular date, please contact the parish office to arrange this.*



## Background on the Gospel Reading - Thirtieth Sunday in Ordinary Time, Cycle A

This week's Gospel follows close behind the Gospel read last Sunday. It is the last of three questions put to Jesus by Jewish religious leaders who are trying to trick him into saying something that might get him arrested. This reminds us that the context for today's reading is the mounting tension between Jesus and the religious leaders in Jerusalem. The Herodians and the Pharisees asked the first question, which was about taxes. The Sadducees asked the second question, which was about the Resurrection (see Matthew 22:22-33). The third question, considered in today's Gospel, is asked by a Pharisee who asks Jesus about the greatest of the commandments. The question requires Jesus to interpret the Law of Moses. The Mosaic Law consists of the Ten Commandments and many additional rules, numbering over six hundred. Adherence to the Mosaic Law, for a devout Jew, is an expression of faithfulness to God's covenant with Israel. The ranking of the Commandments was regularly debated among the teachers of the Law. Jesus answers the Pharisees' question with a two-fold summary. Jesus says that all of the commandments can be summarized in two commandments: love God and love your neighbour. Both of these were central elements of the religious tradition Jesus learned from his Jewish community. Indeed these continue to be central aspects of contemporary Jewish religious understanding. Jesus' response to his questioners proposed an integral connection between these two aspects of the Jewish Law. Love of God finds its expression in our love for our neighbour.

## 31<sup>st</sup> October / 1<sup>st</sup> November

### VIGIL

### 8AM

### 10AM

### 6PM

### Special Ministers

Grace Herro

Christine Ng

Helen Williamson

Ravi Family

Rick Herro

Georgette Sahyoun

Jackie Romanous

Ravi Family

Rachel Suriano

### VIGIL

### 8AM

### 10AM

### 6PM

### Readers

Czarina Mendoza-Cruz

Beatrice Cooney

Anne Marrins

Jenny O'Hehir

Matthew Lam

John Edwards

Claudia Elias

Miriam Redolfi

### VIGIL

### 8AM

### 10AM

### 6PM

### Altar Servers

Giselle C.

George C.

Michael S.

Katarina S.

Elizabeth C.

Elias C.

Anthony S.

John Paul B.

Grace T.

Dominic N.

Aidan M.

**Volunteer Needed**

Peter T.

**Volunteer Needed**

**Volunteer Needed**

**Volunteer Needed**

### Wardens

### VIGIL

### 8AM

### 10AM

### 6PM

Phil Robinson

Peter Yamin

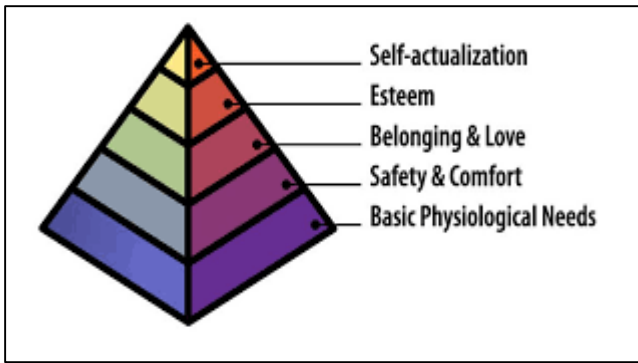
Trudie Rogers

Vince Blefari

**If you are unable to attend your rostered Mass kindly organise a replacement.**

# GROWTH THROUGH DARK NIGHTS

## BY RON ROLHEISER



During my last years of seminary training, I attended a series of lectures given by a prominent Polish psychologist, Casmir Dabrowski, teaching at the time at the University of Alberta. He had written a number of books around a concept he called “positive disintegration”.

Positive disintegration. Isn’t that an oxymoron? Isn’t disintegration the opposite of growth and happiness?

It would seem not. A canon of wisdom drawn from the scriptures of all the major world religions, mystical literature, philosophy, psychology, and human experience tells us that the journey to maturity and compassion is extremely paradoxical and that mostly we grow by falling apart.

Ancient myths talk about the need sometimes to “descend into the underworld”, to live in darkness for a while, to sit in ashes so as to move to a deeper place inside of life; the mystics talk about “dark nights of the soul” as being necessary to bring about maturity; Ignatius of Loyola teaches that there is a place for both “consolation” and “desolation” in our lives; the philosopher, Karl Jaspers, suggests that the journey to full maturity demands that we sometimes journey in “the norm of night” and not just in “the norm of day”; the Jewish scriptures assure us that certain deep things can only happen to the soul when it is helpless and exposed in “the desert” or “the wilderness” and that sometimes, like Jonah, we need to be carried to some place where we’d rather not go “in the dark belly of the whale”; and, perhaps most challenging of all, we see that Jesus was only brought to full compassion through “sweating blood in Gethsemane” and then dying a humiliating death on the cross.

All of these images point to the same deep truth, sometimes in order to grow we must first fall apart, go into the dark, lose our grip on what’s normal, enter into a frightening chaos, lose our everyday securities, and be carried in pain to a place where, for all kinds of reasons, we weren’t ready to go to on our own. Why? Isn’t there a more pleasant route to maturity?

James Hillman answers this with this image: The best wines have to be aged in cracked, old barrels. And so too the human soul, it mellows, takes on character, and comes to compassion only when there are real cracks, painful ones, in the body and life of the one who carries it. Our successes, he says, bring us glory, while our pain brings us character and compassion. Pain, and sometimes only pain, serves to mellow the soul.

But almost every instinct inside of us resists this wisdom. We don’t like living in tension, try at all costs to avoid pain, fear chaos, are ashamed of our humiliations, and panic when our old securities fall away and we are left in the dark, unsure of things. So our natural instinct is to get out of the darkness and tension as quickly as possible, before the pain has had its chance to mellow our souls, purify our hearts, bring us to a deeper level of maturity and compassion, and do its full purifying work within us.

And, sometimes, we are helped in this escape by well-meaning therapists and spiritual directors who don’t want to see us in pain and therefore try to cure the situation rather than properly care for the soul inside the situation. They want to restore us to normality and good functioning because, as Thomas Moore puts it, they can’t envision us fulfilling our fate and discovering the deeper meaning of our lives.

And so what we need when we are in a “dark night” isn’t the well- intentioned sympathy of a friend who wants to rescue us from the pain, but the wisdom of the mystics who tell us: When you lose your securities, when you find yourself in an emotional and spiritual free-fall, when you are in the belly of the whale, let go, detach yourself, let the pain carry you to where it needs to take you, don’t resist, rather weep, wail, cry, and put your mouth to the dust, and wait. Just wait. You are like a baby being weaned from its mother’s breast and forced to learn a new way of nourishing yourself. Anything you do to stop what’s happening will only delay the inevitable, the pain that must be gone through in order come to a new maturity.

Thomas Moore, in a recent book on Dark Nights of the Soul, offers this advice to anyone undergoing this kind of crisis of soul: “Care rather than cure. Organize your life to support the process. You are incubating your soul, not living a heroic adventure. Arrange your life accordingly. Tone it down. Get what comforts you can, but don’t move against the process. Concentrate, reflect, think, and talk about your situation seriously with trusted friends.”

Or, as Rainer Marie Rilke would advise: “Don’t be afraid to suffer, give the heaviness back to the weight of the earth; mountains are heavy, seas are heavy.”

*“No matter what the circumstances .....breathe!”*







# BINDING AND LOOSING

By Ron Rolheiser

Gabriel Marcel once said: "To love someone is to say to that person, you at least will not die!" He's right. To cherish another person is to give him or her a meaning and permanence that accident and death cannot take away. But there's a deeper meaning too: To love someone is to hold a place in heaven for him or her. What's meant by that? It sounds fanciful. This idea is present inside the Christian scriptures, but it's also something we intuit in our hearts. Like Job, without the benefit of a belief in life after death but still knowing in his gut that ultimately love triumphs, we too know in the recesses of our hearts that love's bonds are salvific. In the end, we won't be separated from our loved ones, even if we walk different paths in life, except if the other positively chooses to be separated. We make places for each other in heaven through love.

What does this mean?

Jesus said: "Whatever you bind on earth will be bound in heaven and whatever you loose on earth will be loosed in heaven." Too often we understand this simplistically, taking it to mean that Jesus placed special power inside scripture, the sacraments, and the institutional church. True. But there's more. At another level, in saying that we can bind and loose, Jesus is saying what Gabriel Marcel is saying, namely, that to love another person is to assure him or her a place (if he or she wants it) in heaven. How does this work? When Jesus walked the roads of Palestine for three years, a wondrous grace came to all who touched him. To touch Jesus, in love and sincerity, was to be healed, converted, made to walk upright, made to hear, and made to praise God. It also gave that person a place inside the community of life. To touch Jesus or to be touched by him was salvation. But Jesus didn't take this grace away when he ascended. He left it with the community of believers, the community of the sincere, which is now his body on earth. In fact he promised that we, his body, could do "even greater things" than he did. And his body is not just the historical church in its scriptures, sacraments, church gatherings, institutional structures, and hierarchy. Rather, all of us together, and each one of us individually, make up the body of Christ on earth. Therefore, when we touch someone or someone touches us in love and sincerity, if we are in inside the community of faith and sincerity, that other person is touching the body of Christ just as surely as people at the time of Jesus were able to touch him. We are the body of Christ on earth and, like Jesus, have the power to bind and loose. Among other things, this means that when our loved ones (spouses, children, family, friends, colleagues) no longer walk the path of explicit faith and church with us, we can connect them to the faith, the church, the body of Christ, and heaven itself simply by remaining bonded with them in love and community. By being connected with us, they are connected to the church (since we are the church). Moreover, when we forgive them anything, including their non-church going, they are forgiven by the church and forgiven too, Jesus assures us, in heaven. One of the marvels of the incarnation is that, if we want, our heaven will include our loved ones. In 1995, when Quebec was holding a referendum to decide whether or not to remain part of Canada, a popular slogan across Canada read: "My Canada includes Quebec!" We can say the same thing about our loved ones, even when they don't go to church with us: "My heaven includes my children, my spouse, this particular friend!" Heaven will back that up. That's Jesus' promise. Partly this is mystical, partly it's simply the dynamics of love and family. What binds us together as family is much deeper and wider than simply who is at table with us on a given Sunday. That's one side of equation, the church side, but this also works the other way: Sometimes we, the church-goers (with our own moral and spiritual blind spots), are held inside the body of Christ, the community of the sincere, by those who love us (and don't go to church with us), but who are at God's table in some areas where we are not. This idea is so wild and wonderful that it's hard to believe. It's always been this way. It's not easy to believe that heaven is as accessible as the nearest water tap, or the nearest friend. When Pope Pius XII was giving the instruction for his Encyclical on the Body of Christ, *Mystici Corporis*, he told educators and preachers: "When you are teaching about the Body of Christ, don't be afraid to exaggerate, because it is impossible to exaggerate so great a mystery!" What an apt description of the incarnation!



## St Martha's

CATHOLIC PRIMARY SCHOOL

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**Contact: Patrick Gould**



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 🌐 [CCareline.org](http://CCareline.org)  
 🕒 8am – 6pm Monday – Friday

*In the Spirit of St Martha, let us continue to help others and Carry Hope Everywhere.*



# ONLINE SAFETY

## THINK BEFORE YOU POST OR SHARE

Once you post or share something online, it can be very difficult to get back. It can even be shared or copied by someone else.

Engaging online is a big part of our lives. There are some great positives in going online such as playing games, watching videos and communicating with family and friends.

It is also important that we are aware of our safety whilst we are online.

With the help from the children within the Archdiocese of Sydney, here are some handy tips to help you stay safe when you are online.

## VIDEO CALLS

Make video calls in an open area such as the lounge room. Make sure your clothing is appropriate for the video call.

## PRIVACY SETTINGS

Always check your privacy settings and limit how much personal information you display. People can find out a lot about you just by viewing your social media pages.

## UNWANTED MESSAGES

Not all messages you can receive online are nice. If you receive a message that makes you feel scared or not quite right, don't reply and tell a trusted adult.

## RANDOM CONTACT

Always be on guard if someone randomly makes contact with you, especially if they seem to know a lot about you. Some things you see online can be too good to be true, always trust your instincts.

## STRONG PASSWORDS

Make sure you set strong passwords which contain a lot of letters and are hard to guess. Never give your password away.

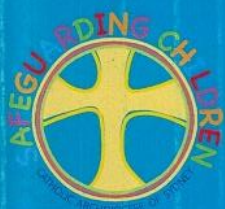
THE ONLINE SAFETY POSTER WAS DEVELOPED WITH THE HELP AND SUPPORT OF THE CHILDREN OF THE CATHOLIC ARCHDIOCESE OF SYDNEY

## SUPPORT

If you feel uncomfortable, worried, anxious, nervous or embarrassed because of something online please tell a trusted adult. A trusted adult will tell the appropriate people to get you help.

**KIDS HELPLINE:** Kids Helpline: free telephone and online counselling service for young people: 1800 55 1800 • [www.kidshelpline.com.au/](http://www.kidshelpline.com.au/)

**ESAFETY COMMISSIONER:** Want to know more about being safe online? Visit the eSafety Commissioner's website: [www.esafety.gov.au/](http://www.esafety.gov.au/)





P. The Lord be with you.

R. And with your spirit.

P. A reading from the holy Gospel according to Matthew.

R. Glory to you, O Lord.

*You shall love the Lord your God and your neighbour as yourself.*

When the Pharisees heard that Jesus had silenced the Sadducees they got together and, to disconcert him, one of them put a question, 'Master, which is the greatest commandment of the Law?' Jesus said, 'You must love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second resembles it: you must love your neighbour as yourself. On these two commandments hang the whole Law, and the Prophets also.'

The Gospel of the Lord.

R. Praise to you, Lord Jesus Christ.

## HOMILY

### PROFESSION OF FAITH APOSTLES' CREED

*Or the Nicene Creed may be said.*

I believe in God, / the Father almighty, / Creator of heaven and earth, / and in Jesus Christ, his only Son, our Lord, / who was conceived by the Holy Spirit, / born of the Virgin Mary, / suffered under Pontius Pilate, / was crucified, died and was buried; / he descended into hell; / on the third day he rose again from the dead; / he ascended into heaven, / and is seated at the right hand of God the Father almighty; / from there he will come to judge the living and the dead. / I believe in the Holy Spirit, / the holy catholic Church, / the communion of saints, / the forgiveness of sins, / the resurrection of the body, / and life everlasting. Amen.

### PRAYER OF THE FAITHFUL

## LITURGY OF THE EUCHARIST

*After the priest raises the paten with the bread and prays, and then the chalice, we respond to each prayer:*

R. Blessed be God for ever.

P. Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

R. May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

### PRAYER OVER THE OFFERINGS

P. Look, we pray, O Lord, on the offerings we make to your majesty, that whatever is done by us in your service may be directed above all to your glory.

Through Christ our Lord.

R. Amen.

## THE EUCHARISTIC PRAYER

P. The Lord be with you.

R. And with your spirit.

P. Lift up your hearts.

R. We lift them up to the Lord.

P. Let us give thanks to the Lord our God.

R. It is right and just.

## PREFACE I-VIII OF THE SUNDAYS IN ORDINARY TIME

*After the Preface, we sing or say:*

All: Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

## THE MEMORIAL ACCLAMATION

P. The mystery of faith.

All: We proclaim your Death, O Lord, and profess your Resurrection until you come again.

## COMMUNION RITE

P. At the Saviour's command and formed by divine teaching, we dare to say:

All: Our Father, who art in heaven ...

P. Deliver us, Lord, we pray...

All: For the kingdom, the power and the glory are yours now and for ever.

P. Lord Jesus Christ, who said...

R. Amen.

P. The peace of the Lord be with you always.

R. And with your spirit.

P. Let us offer each other the sign of peace.

*All exchange a sign of peace*

## LAMB OF GOD

All: Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, grant us peace.

## INVITATION TO COMMUNION

P. Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

R. Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

## COMMUNION ANTIPHON cf. Ps 19:6

We will ring out our joy at your saving help and exult in the name of our God.

## PRAYER AFTER COMMUNION

P. May your Sacraments, O Lord, we pray, perfect in us what lies within them, that what we now celebrate in signs we may one day possess in truth.

Through Christ our Lord.

R. Amen

## THE CONCLUDING RITES

P. The Lord be with you.

R. And with your spirit.

P. May almighty God bless you, the Father, and the Son, and the Holy Spirit.

R. Amen.

P. Go in peace.

R. Thanks be to God.

## REFLECTIONS ON THE GOSPEL

### THE GREATEST COMMANDMENT

When faced with the question in today's Gospel concerning which of the commandments of the law is the greatest, Jesus has no hesitation in uniting two commandments already found in the scriptures of Israel.

The command to love God with all one's heart and soul and mind comes from Deuteronomy (6:4-5). It is a command that every Israelite is summoned to recite each morning on rising (the 'Schema' prayer). So the Christian tradition has inherited from Israel the truth that God is worthy of love, worship and dedication of life simply for God's sake alone. Love is the supreme factor in the relationship that God desires to have with us.

The second command, 'to love one's neighbour as oneself', occurs in Leviticus 19:18. It is 'like' the first because it flows from the nature of Israel's God, who has identified so intimately with the situation of human beings. To love God with all one's heart and soul and mind is to love those whom God loves: one's fellow human beings, especially the vulnerable and the poor.

Down the ages there have been many interpretations as to what loving one's neighbour as oneself might mean. Primarily it would seem to mean putting oneself—at least imaginatively—in the neighbour's shoes and asking how I would like to be treated in their situation. Better still, perhaps, it means taking pains to find out from the neighbour what exactly their desire might be. All effective works of charity and justice begin from a similar base: from *com-passion* ('feeling with') in the deepest sense of that term.

BRENDAN BYRNE, SJ

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