



# SAINT FIACRE AND IMMACULATE CONCEPTION Parish

Admin.: Fr. Pionius Hendi, OFM Cap.

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OFFICE HOUR:  
Tuesday, Wednesday, Thursday  
(8.00 am - 13.00 pm)

FIFTEENTH SUNDAY IN ORDINARY TIME (YEAR A) – SUNDAY, 12 JULY 2020

IN THIS ISSUE

## WELCOME TO SAINT FIACRE'S PARISH

by Fr Pionius Hendi, OFM Cap.

### Praise the Lord!

We should be grateful to God for being able to celebrate the Holy Mass again. At present, St Fiacre's Church can accommodate as many as 100 worshipers at one time, and St Francis' Church is around 25 people. This applies to all celebrations: Holy Eucharist, Baptisms, Weddings, Funerals, Eucharistic Adoration, etc. However, for our common good, I humbly ask that health protocols should be obeyed, such as stay at home if you feel sick, use a hand sanitizer when entering the church, measure your body temperature, fill in the registration form on the left and right side of the church entrance, and maintain physical distancing from each other by sitting only on a bench that written "SIT HERE." Also, at St Fiacre's, the collection is done privately before or after the Holy Mass. The collection boxes are placed at the church's entrance.

### Planned Giving Program

Our parish has been working on distributing envelopes for the Planned Giving Program. If you have registered but still not receive your envelope, or if you are a new member in this parish and want to give your regular support, please contact the parish office, and we will provide your envelope. And when you hand over your envelope or donation, please

always write down the amount of your contribution. This will greatly help the parish in documenting it. Alternatively, you can support the parish through online donations (see page 2 in the *Support Our Parish Online* section). Thank you very much for your generous support and for being part of our Planned Giving Program, especially in difficult times like now. May God bless you abundantly, as it is written, "A generous person will be enriched, and one who gives water will get water." (Pro 11:25).

### Are You New Here?

If you are a newcomer to this parish, we would like to help you feel at home. Would you please make yourselves known to the parishioners and our priests? Thank you for becoming part of our community. Welcome – Benvenuto – Selamat datang - Maligayang pagdating – Huānyíng – Chào mừng bạn – Svāgataṃ – Sādarayen piḷiganimu – أهلا بك



(source: clipart-library.com/clipart/1408508.htm)

### MASS TIME AND CONFESSION

- ❖ **DAILY MASS:** Monday-Saturday, 7.00 am
- ❖ **SUNDAY MASS:**
  - Vigil Mass (Saturday afternoon), 5.30 pm
  - English Mass, 8.00 am (*at St Francis' church, Lilyfield*)
  - English Mass, 9.30 am
  - Italian Mass, 11.00 am
  - Adoration & Mass for Young Adults, 4.00 pm
- ❖ **CONFESSION:** Every Saturday, 4.45 pm  
(*or by appointment. Please contact parish office.*)

### THANK YOU SO MUCH FROM THE PARISH

The parish expresses its gratitude for the enthusiasm of those who have been giving their time to become volunteers in the church. If you are interested in serving God and helping the parish in cleaning the church, arranging flowers, becoming musicians, singers, altar servers, and good readers during the Holy Mass, please let Fr Pionius know, or email the parish office. Let us not only be spectators but be **actively involved**. Many thanks for your help. God bless you!

## MASS ON SUNDAY

### Entrance Antiphon *Ps 16:15*

As for me, in justice I shall behold your face; I shall be filled with the vision of your glory.

### First reading *Is 55:10-11*

A reading from the prophet Isaiah

#### *The rain makes the earth fruitful*

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.'

### Responsorial Psalm

*(Ps 64:10-14. R. Lk 8:8)*

**(R.) The seed that falls on good ground will yield a fruitful harvest.**

### Second reading *Romans 8:18-23*

A reading from the letter of St Paul to the Romans

#### *All creation is waiting for the revelation of the children of God.*

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.

### 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!

### Gospel *Matthew 13:1-23*

A reading from the holy Gospel according to Matthew.

#### *A sower went out to sow.*

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

### Communion Antiphon *Ps 83:4-5*

The sparrow finds a home, and the swallow a nest for her young: by your altars, O Lord of hosts, my King and my God. Blessed are they who dwell in your house, for ever singing your praise.

#### SUPPORT OUR PARISH ONLINE

Saint Fiacre's Parish and the Capuchin Friars extend their gratitude to all parishioners and friends who are helping during these difficult times! Donations can be made by EFT to:

Account Name: **St Fiacre's Catholic Church**

BSB: **062 784**

Account No: **0457 5001**

- ❖ If you require a **30% tax deduction**, please write your **Envelope Number** in the reference box.
- ❖ Tax deduction is only available to those givers who are enrolled to the Second Collection at St Fiacre's.
- ❖ If you wish to join the program, please contact the Parish office at **02 9518 0650** or [fiacre@capuchinfriars.org.au](mailto:fiacre@capuchinfriars.org.au)

#### PSALM RESPONSES FOR THIS WEEK

**Monday 13 July:** To the upright I will show the saving power of God.

**Tuesday 14 July:** God upholds his city forever.

**Wednesday 15 July:** The Lord will not abandon his people.

**Thursday 16 July:** From heaven the Lord looks down on the earth.

**Friday 17 July:** You saved my life, O Lord; I shall not die.

**Saturday 18 July:** Do not forget the poor, O Lord!

#### READINGS FOR NEXT SUNDAY

**1<sup>st</sup> Reading:** Wisdom 12:13, 16-19

**2<sup>nd</sup> Reading:** Romans 8:26-27

**Gospel:** Matthew 13:24-43

## Gospel Reflection

(by Fr Greg Sunter)

### Historical Context: Matthew's community

The gospel of Matthew is written at a time and particular context in which the community audience were feeling the effects of having been ostracised from the Jewish community. They were confounded by the fact that other Jews could not accept the reality of the Jesus message as they had. This parable, and the accompanying conversation with the disciples in which they are blessed for their understanding, would have been a

comfort for the Matthew community. Although they were frustrated, they were being told through this story that not everyone is ready to hear the message that they had heard and accepted.

### Scriptural context: A Parable Chapter

The grace of this Triune God touches our lives in some ways that are tangible and other ways that demand faith. The most tangible manifestation of God is Jesus himself. God has been revealed to us through this Jesus. While Jesus was a tangible person, our accepting of him as the manifestation of God requires faith, and this faith is no easier today than it was at the time of Jesus himself.

### Living the Gospel: Scatter that seed!

The teaching of the parable of the sower is as true for us today as it was in its original context. The word of the kingdom continues to fall on people who are at various stages of readiness to receive it. What Jesus suggests to his disciples – and to us – is that the 'good soil' can't always be predicted. Jesus doesn't tell his disciples to only sow the word in people who are receptive. Rather, he wants them – and us – to scatter the word everywhere and to rejoice when it does find good soil and yields a rich harvest.

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## From the Archdiocese

### Support our seafarers through the National Sea Sunday Appeal

**This Sunday 12 July is Sea Sunday**, when the church prays for those who live and work at sea. There will be a national Appeal for Stella Maris, Apostleship of the Sea, the official maritime welfare agency of the Catholic Church. Donations will provide practical and spiritual support to seafarers in these challenging times of COVID-19. Please give generously at [bit.ly/seasundayaustralia](http://bit.ly/seasundayaustralia)

### Open Our Churches national petition

While it is pleasing to see progress made on the easing of restrictions on churches in NSW, our fellow Catholics in some other states and territories are still struggling to practice their faith under unfair restrictions at this time. You can voice your concerns directly with all the premiers and chief ministers by signing the Open Our Churches petition at this address: [www.openourchurches.com.au](http://www.openourchurches.com.au)

**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 (02) 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.

### Safeguarding Induction Training.

Volunteers and staff who wish to complete the **Online Induction Training** will need to register by following this link

<https://goo.gl/forms/wSkRi3ZO6PzkRfbo1>

For **Youth Ministry** follow this link <https://goo.gl/forms/fJXk6yIsLZQzDdYu2>

## Do you need some parenting help?

Parenting can be stressful at times. Parent Line counsellors can help with strategies to manage these concerns. Call us 7 days a week on **1300 1300 52**.

*Call Parent Line to find out more*

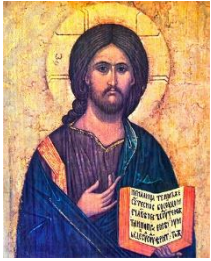
**Parent Line NSW**  
**1300 1300 52**  
**Parentline.org.au**

✉ [info@parentline.org.au](mailto:info@parentline.org.au)

🕒 9am – 9am weekdays  
4pm – 9pm weekends

**XV DOMENICA DEL TEMPO ORDINARIO****La Parola.**

«Hanno la bocca e non parlano» (Sal 1 13B,5). Questa satira degli «idoli muti» sottolinea per contrasto uno dei tratti più caratteristici del Dio vivente. Egli parla agli uomini. Si rivela non soltanto nel linguaggio silenzioso della natura e dei segni creaturali; egli «parla» con i suoi interventi storici di salvezza e di misericordia, di richiamo e di castigo.



Egli parla nell'Antico Testamento attraverso i profeti, suoi privilegiati mediatori e quasi suoi porta-parola. Parla loro in sogni e visioni (Nm 16,6); si rivela nelle ispirazioni personali (2 Re 3,15); a Mosè parla «bocca a bocca» (Nm 12,8). **Parola che è esperienza di vita.**

Nell'Antico Testamento la parola di Dio è anzitutto un fatto, una esperienza: Dio parla direttamente a uomini privilegiati e per mezzo loro a tutto il suo popolo. La centralità della parola di Dio nell'Antico Testamento prepara il fatto sconvolgente del Nuovo Testamento, dove questa parola — il Verbo — diventa carne. Le letture di oggi ci invitano ad approfondire in maniera unitaria il tema della parola. Nella storia della Chiesa le epoche di «aggiornamento» hanno sempre portato ad una restaurazione dell'ascolto e del confronto con la parola di Dio. E quello che sta avvenendo oggi. Lo prova il fervore di studi provocati dal Concilio e lo conferma la riforma liturgica che si sforza di ridare alla celebrazione della parola il posto che le compete. Anche oggi, come al tempo di Gesù, è la parola che convoca e raduna la Chiesa attorno al Padre, ed è nell'approfondimento della parola che i cristiani prendono coscienza di essere famiglia di Dio, suo nuovo popolo di salvati. E ancora l'atteggiamento nei confronti della parola (di indifferenza, di rifiuto, di trascuratezza, o di accoglienza) che definisce la nostra posizione nel regno di Dio.

**Indifferenza e non-ascolto della parola.** All'atteggiamento di non-ascolto o di rigetto della parola di Dio ai tempi di Gesù, fa riscontro ai nostri giorni un atteggiamento di indifferenza e di non-comprensione della parola da parte dell'uomo moderno. A volte i pastori, i predicatori e i missionari hanno l'impressione di parlare una lingua straniera all'uomo d'oggi. I cristiani stessi hanno la sensazione che c'è una specie di divario tra la loro vita di tutti i giorni e la parola che viene loro annunciata nell'assemblea eucaristica; sembra troppo legata ad altri tempi, appare statica e senza impatto sulla vita reale. E la parola di Dio che viene messa in causa? o è soltanto l'incontro con il mondo e l'uomo moderno che non ha ancora trovato la giusta lunghezza d'onda? Nel corso dei secoli del cristianesimo, la teologia della parola ha messo l'accento quasi esclusivamente

sulla proclamazione della parola. La parola era oggetto di una predicazione: un «dato» che deve essere consegnato fedelmente, trasmesso come un deposito prezioso. La vita del cristiano, la sua esperienza quotidiana era vista solo come un terreno in cui la parola veniva messa in pratica. La esperienza, la vita, l'esistenza concreta non erano viste come «parlanti», e neppure come rivelatrici di nuovi aspetti e significati della parola. Dio parlava soltanto là dove la parola era proclamata, là dove le Scritture erano lette e commentate.

<https://www.maranatha.it>

**Friar's Van Winter Appeal:**

The Friar's Van needs blanket and raincoat donations. During these colder months, living rough on the streets is harder than ever, especially trying to keep warm and dry. The items need to be light and easy to carry. For example, the rolled fleece blankets you see at supermarkets or discount stores like Target/K-mart/Big W/Dollar King etc are perfect. The raincoats could also be rain ponchos or the ones that roll up to a small pouch. As always, you can donate the individually wrapped chocolates to the Friar's Van. (Note: Mars Bars, Snickers and Bountys are the most popular!!!) You can leave your donations at the Parish office or in the tubs at the back of the Church.

**THIS WEEK WE PRAY**

**For all the souls of our Parishioners who have passed away.**

Eternal rest, grant unto them O Lord, and let perpetual light shine upon them.

**Amen.**

**Second Collection Envelopes**

Dear donors, many thanks for your kind and generous donations.

To help our counters and to ensure that mistakes are not made, please write the amount of your donation at the front of your envelopes.

**PLANNED GIVING PROGRAMME**

AN INVITATION TO JOIN OUR  
PLANNED GIVING PROGRAM

*"Give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you." Luke 6:38*

We thank most sincerely all Parishioners who contribute to the Planned Giving Program. Your ongoing commitment and contribution assists the responsible budgeting for the operating expenses of the Parish (*wages, rates, electricity, building maintenance*) as well as pastoral planning for Parish growth (*faith education, sacramental preparation, resources*).

At the same time we invite those who are not part of our Planned Giving Program to consider supporting your Parish in this way.

**TAX DEDUCTION FOR CONTRIBUTIONS  
FOR THE FINANCIAL YEAR  
2020-21 IS 30%**

If you, or someone you know, would like to join the Planned Giving Programme please contact the Parish Office to register your interest and receive a set of envelopes.

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8.00am to 1.00pm

02 9518 0650

[fiacre@capuchinfriars.org.au](mailto:fiacre@capuchinfriars.org.au)