

SUNDAY MASS

ENTRANCE ANTIPHON:

See, I have God for my help. The Lord sustains my soul. I will sacrifice to you with willing heart, and praise your name, O Lord, for it is good.

FIRST READING: Jeremiah 23:1-6.

RESPONSORIAL PSALM: Psalm 23.

RESPONSE:

The Lord is my shepherd, there is nothing I shall want.

1. The Lord is my shepherd;
there is nothing I shall want.
Fresh and green are the pastures
where he gives me repose.
Near restful waters he leads me;
he revives my soul. **R**
2. He guides me along the right path.
for the sake of his name.
Though I should walk in the valley of the shadow
of death,
no evil would I fear, for you are with me.
Your crook and your staff will give me comfort. **R**
3. You have prepared a table before me
in the sight of my foes.
My head you have anointed with oil;
my cup is overflowing. **R**
4. Surely goodness and mercy shall follow me
all the days of my life.
In the Lord's own house shall I dwell
for length of days unending. **R**

SECOND READING: Ephesians 2:13-18.

GOSPEL ACCLAMATION:

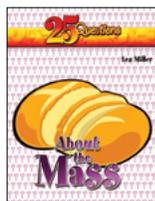
Alleluia, alleluia! My sheep hear my voice, says the Lord; and I know them, and they follow me. Alleluia.

GOSPEL: Mark 6:30-34.

COMMUNION ANTIPHON:

The Lord, the gracious, the merciful, has made a memorial of his wonders; he gives food to those who fear him.

25 Questions About The Mass looks at rites, rituals, and traditions of the Catholic Church and other religions in a question and answer style. An excellent aid for building Catholic literacy and identity. For school children aged 12-14.



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THE WEEK AHEAD

Live the Word

Mon 19 Jul Liturgy of the Day

Exodus 14:5-18; Exodus 15:1-6; Matthew 12:38-42
Prayer involves a listening with the 'ears of the heart.' It is a listening that invites humility in order to be attuned to voices other than one's own – to learn from them and be transformed by them.

Tue 20 Jul St Apollinaris, BM

Exodus 14:21-15:1; Exodus 15; Matthew 12:46-50
Today Jesus invites us and includes us to be an intimate part of his family, if we do God's will. The Father's will is that we love – love God, ourselves, one another. We cannot do this unless we know God's love for us.

Wed 21 Jul (St Lawrence of Brindisi, PrD)

Exodus 16:1-5.9-15; Psalm 78; Matthew 13:1-9
The word "manna" comes from the Hebrew for "What is it?" Like the Israelites, we too may feel bewildered and challenged to trust the Lord in our trials. Instead of grumbling, it may be time to ask more deeply "What is this?"

Thu 22 Jul ST MARY MAGDALENE

Song 3:1-4; Psalm 63; John 20:1-2.11-18
We all love to be the first to announce some exciting news. Mary was the first to see the open tomb, to notify the disciples, to see the risen Lord, and the first person to whom he speaks. She was truly blessed.

Fri 23 Jul (St Bridget, R)

Exodus 20:1-17; Psalm 19; Matthew 13:18-23
The soil is our souls. If our souls are unprepared to hear and accept the word of God, our efforts will be fruitless. Only when the ground is willing will the seeds grow. Hear the parable of the sower.

Sat 24 Jul (St Sharbel Makhlof, Pr)

Exodus 24:3-8; Psalm 50; Matthew 13:24-30
We are all called to be prophets, spreading God's message in a world so in need of love. For this we need to be attuned to hear and recognise God's voice and message in our own lives.

Sun 25 Jul 17TH SUNDAY IN ORDINARY TIME

2 Kings 4:42-44; Psalm 145; John 6:1-15
Because the Lord's Prayer is prayed so often, the words may sometimes lack inspiration for us. Try closing your eyes and opening your hands when praying it and feel your participation in this beautiful prayer.

(KEY: **SOLEMNITY**; **FEAST**; **Memorial**; (Optional **Memorial**)
M=Martyr; B=Bishop; Pr=Priest; D=Doctor; R=Religious

Catholic Link

BROTHERS AND SISTERS ALL

16th Sunday in Ordinary Time • Year B
Divine Office: Week IV • 18 July 2021



Sermon on the Mount by Carl Bloch, 1877

At the beginning of his encyclical, *Brothers and Sisters All* ("Fratelli Tutti"), Pope Francis states that its inspiration was the life and teaching of the great Francis of Assisi. But another guiding dynamism stems from Christ's Sermon on the Mount, where our Lord laid before his disciples the model of a ceaseless growth in love and generosity which would never become wearied or comfortable but would reach out to embrace all nations. A "love ever more open" is the key to understanding the present encyclical.

At the beginning of Chapter Three Pope Francis, turning to our most cherished relationships, says that our relationships, if healthy and authentic, open us to others who expand and enrich us. Whether as couples or friends, we find that our hearts expand as we step out of ourselves and embrace others. In contrast, closed groups and self-absorbed couples that define themselves in opposition to others tend to be expressions of selfishness and mere self-preservation. He develops this point in a challenging paragraph:

Love has to do with our daily efforts to expand our circle of friends, to reach those who, even though they are close to me, I do not naturally consider a part of my circle of interests. Every brother or sister in need, when abandoned or ignored by the society in which I live, becomes an existential foreigner, even though born in the same country. They may be citizens with full rights, yet they are treated like foreigners in their own country. Racism is a virus that quickly mutates and, instead of disappearing,

goes into hiding, and lurks in waiting. (FT97)
Francis now draws attention to what he calls "hidden exiles" in our societies – disabled people and the elderly. Many persons with disabilities "feel that they exist without belonging and without participating. Our concern should be not only to care for them but to ensure their active participation in the civil and ecclesial community." The elderly too, says Pope Francis, also due to their disability, are sometimes considered a burden. Yet each one can offer a unique contribution to the common good through their remarkable life stories. "We need to have the courage to give a voice to those who are discriminated against due to their disability, because sadly, in some countries even today, people find it hard to acknowledge them as persons of equal dignity". (FT98)

In concluding this section Francis makes a vital point: "I am certainly not proposing an authoritarian universalism. If a certain kind of globalization claims to make everyone uniform, to level everyone out, such globalization destroys the rich gifts and uniqueness of each person and each people. This false universalism ends up depriving the world of its various colours, its beauty and, ultimately, its humanity. How much our human family needs to learn to live together in harmony and peace, without all of us having to be the same!" (FT100) He ends the section with a caution against individualism which, he says, does not make us more free, more equal, more fraternal. If anything, as Pope Francis puts it using an all too familiar image: "Radical individualism is a virus that is extremely difficult to eliminate." (FT105)