



# St Patrick's Parish

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**Parish Priest: Rev. Fr. Francis Denton**

**Email: [lilydale@cam.org.au](mailto:lilydale@cam.org.au)**

**Secretary: Mrs Sharon Jacob**

**Pastor Emeritus: Fr John Dupuche**

**Pastoral Worker: Mrs Debbie Edward**

1<sup>st</sup> & 2<sup>nd</sup> August 2020

## EIGHTEENTH SUNDAY IN ORDINARY TIME (Year A)

### LITURGY OF THE WORD

First Reading: Isaiah 55:1-3

A reading from the prophet Isaiah

Hasten and eat.

Thus says the Lord:

Oh, come to the water all you who are thirsty;

though you have no money, come!

Buy corn without money, and eat,

and, at no cost, wine and milk.

Why spend money on what is not bread,

your wages on what fails to satisfy?

Listen, listen to me and you will have good things to

eat and rich food to enjoy.

Pay attention, come to me;

listen, and your soul will live.

With you I will make an everlasting covenant

out of the favours promised to David.

The word of the Lord.

Thanks be to God.

Responsorial Psalm: Ps 144:8-9, 15-18

**R. The hand of the Lord feeds us:**

**he answers all our needs.**

The Lord is kind and full of compassion,  
slow to anger, abounding in love.

How good is the Lord to all,  
compassionate to all his creatures.

**R. The hand of the Lord feeds us:**

**he answers all our needs.**

The eyes of all creatures look to you  
and you give them their food in due time.

You open wide your hand,

grant the desires of all who live.

**R. The hand of the Lord feeds us:**

**he answers all our needs.**

The Lord is just in all his ways

and loving in all his deeds.

He is close to all who call him,

call on him from their hearts.

**R. The hand of the Lord feeds us:**

**he answers all our needs.**

Second Reading: Romans 8:35, 37-39

A reading from the letter of St Paul to the Romans

No creature can separate us from the love of God,  
which is in Christ.

Nothing can come between us and the love of  
Christ, even if we are troubled or worried, or being  
persecuted, or lacking food or clothes, or being  
threatened or even attacked. These are the trials  
through which we triumph, by the power of him  
who loved us.

For I am certain of this: neither death nor life, no  
angel, no prince, nothing that exists, nothing still to  
come, not any power, or height or depth, nor any  
created thing, can ever come between us and the  
love of God made visible in Christ Jesus our Lord.

The word of the Lord.

Thanks be to God.

Gospel Acclamation: Matthew 4:4

Alleluia, alleluia!

No one lives on bread alone,

but on every word that comes from the mouth of  
God.

Alleluia!

Gospel: Matthew 14:13-21

A reading from the holy Gospel according to  
Matthew

They all ate and were satisfied.

When Jesus received the news of John the Baptist's  
death he withdrew by boat to a lonely place where  
they could be by themselves. But the people heard  
of this and, leaving the towns, went after him on

foot. So as he stepped ashore he saw a large crowd; and he took pity on them and healed their sick. When evening came, the disciples went to him and said, 'This is a lonely place, and the time has slipped by; so send the people away, and they can go to the villages to buy themselves some food.' Jesus replied, 'There is no need for them to go: give them something to eat yourselves.' But they answered, 'All we have with us is five loaves and two fish.' 'Bring them here to me,' he said. He gave orders that the people were to sit down on the grass; then he took the five loaves and the two fish, raised his eyes to heaven and said the blessing. And breaking the loaves he handed them to his disciples who gave them to the crowds. They all ate as much as they wanted, and they collected the scraps remaining, twelve baskets full, Those who ate numbered about five thousand men, to say nothing of women and children.

The Gospel of the Lord.  
Praise to you, Lord Jesus Christ.

### General Intercessions

### LITURGY OF THE EUCHARIST

#### **All Masses in our Parish Have Now Been Suspended**

All Masses suspended until further notice Fr Francis and Fr John will continue to pray for us in their private Masses, and we as a Parish join our prayers to theirs. The Sacrament of Reconciliation can be arranged on request, please phone Sharon on 0448 658 418



#### PARISH PRAYER LIST

Recently Deceased: Velia Inglese

#### Anniversaries:

Sick: Joan Keuken, Angela Del Guidice, Lynne Fleming, Jo Payne, Kim J, Cherie, Izaak, Anne-Maree Sullivan, Jim Reid, Peter & Aurelia Di Ciero, Tony Cunningham, Claudette & Gilbert, Florens, Kate, Tim Lawson, John Hopper, Cassandra, Mary and John Hamilton, Carmel O'Healy, Michelle, Pat Robb, Robert Taylor, Nancy Leonard, Brian Walsh, Michael Paola, Barbara De Vincentiis, Emma, Wayne, Julian Monteiro, Dolly Maher, Salvacion Santos, Ricky, Giovanna Zammit, Michael Jordan, Anne Moroney, Catherine Fields, Sam Lawson, Trish Macpherson, Geoff, Grace Quinlivan, Bianca, , Mary Ovens, Stephen, Gael Holliday, Rob Meridith, Bill Meyer, Cathie & Jose Grima, Rose Roberts, Roman De Angelis, Tedi & Santi, Stephen Wakeham, Joe Di Battista, Gwen Weaver, Stella Martin, Peter Murphy, June, Jenny Goh



We are a child safe  
Parish

#### **What is the Mass? (Part 3)**

#### **“Full and Active Participation”: a Reappraisal of *Sacrosanctum Concilium***



Human beings are surely the strangest creatures in God's creation! We are a composite of body and soul. We share with the rest of the animal kingdom a material body, while sharing with the angels a spiritual, rational soul. Understanding this is important in terms of how we are called to know, love and serve God. Perhaps some people wrongly assume that we need to become angels, to leave behind our 'sinful' body and become pure spirits with God. In fact, this is a dualist heresy ('body: bad, spirit: good') which has cropped up throughout the centuries in various forms under the names of Gnosticism, Manicheanism, and the Albigensian heresy. No, we are not angels and God neither expects nor wants us to become angels! We are human beings and Christ became a man in order to redeem the whole human person, body and soul. It is as embodied beings that God calls us to worship him. Therefore, when it comes to the liturgy we are called to serve God with our whole being, body *and* soul.

The fullest expressions of the Sacred Liturgy across all the ancient Rites of both the East and the West demonstrate how well the liturgy engages the whole person. The use of beautiful sacred art and architecture, vestments, vessels, flowers, candles, etc., engages our sight; the use of the proclaimed Word, the singing of beautiful, solemn sacred music, the pealing of bells, etc. engages our hearing; the use of fragrant incense engages our sense of smell; the use of physical gestures, the sign of the cross, standing, kneeling, etc. engages our sense of touch; even the sense of taste is invoked as we come to receive the Eucharist. Of course, the Mass doesn't merely engage the bodily senses for the sake of sensory delight; rather these serve as aids to heighten our spiritual awareness. The Mass necessarily engages those human faculties related to the spirit: our intellect and our will. Through our participation in the Mass we seek to know, love and serve God more perfectly, and in doing so we are sanctified in proportion to our receptivity to the graces offered. In the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, the Second Vatican Council teaches: "In the liturgy the sanctification of man is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs." (SC, n.7). The action of the liturgy aims to ensure

that “the faith of those taking part is nourished and their minds are raised to God, so that they may offer Him their rational service and more abundantly receive His grace” (SC, n.33). In every Mass God offers us the graces necessary for our sanctification, however it is not an automatic process. We must use our freedom (via the faculties of our intellect and will) to actively choose to receive these graces. For this reason, at any one particular Mass one congregant (through a fervent, prayerful disposition) can have a life-changing experience, while the other (bored and distracted) remains largely unaffected spiritually. God requires us to be active participants in our reception of the sacramental graces made available through the Mass.

In paragraph 14, *Sacrosanctum Concilium* states: “Mother Church earnestly desires that all the faithful should be led to that full, conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy” (SC, n.14). This is among the most commonly cited and (alas) misunderstood quotations from the Second Vatican Council. The “full, conscious and active participation” demanded here does not imply an aerobic-level activity on the part of the congregation – it’s not about creating jobs for people to do at Mass! In fact, the Latin word ‘actuoso’ would be more accurately translated as ‘actual’ rather than ‘active’. Here the Council Fathers are saying that all the faithful attending Mass should be fully engaged in spirit and body, *consciously* and *actually*, praying with all their heart, mind, soul and being.

Does this mean that we are expected to understand every single word or gesture of the Mass? This strikes me as an impossibly difficult demand. If ascending the mountain is too hard, should we therefore flatten the mountain to our level? Flattening the mountain might make it easy to climb but it also diminishes the view from the top! There has been an unfortunate tendency in the Post-Conciliar era to want to ‘re-contextualise’ (ie. ‘dumb-down’) the Mass – to make it so accessible and instantly comprehensible that in the process the mysterious and transcendent dimensions of the Mass became obscured if not altogether forgotten. However well-intentioned this was, an unintended consequence was the reduction of the liturgy to a human construct, one that could be endlessly manipulated and altered. The quest for novelty with the aim of entertaining and amusing the congregation overshadowed the liturgy’s true purpose: our participation in Christ’s work of Redemption through the Paschal Mystery. This happened in spite of the Second Vatican Council’s very clear directive to the contrary: “Therefore no person, even if he be a priest, may add, remove, or change anything in the liturgy on his own authority.” (SC, n.22.3) This is because “the visible signs used by the liturgy to signify invisible divine things have been chosen by Christ or the Church.” (SC, n.33). We can compare the Sacred Liturgy to Sacred Scripture: it is a gift we receive in faith from the Church, not a by-product of our own creativity to be

manipulated for our own purposes. We don’t change the liturgy; the liturgy changes us!

Our ‘full, conscious and active’ participation in Mass in no way demands that we understand *everything* that takes place, as if that were even possible. The key is to understand the *essence* of the liturgical action itself as a sacred re-presentation of the Passion, Death and Resurrection of Christ. What matters above all is our awareness that we are in the very presence of God! Again, the inexhaustible richness of the liturgy could be likened to scripture: even if we studied it for our entire life we would never plumb the depths. There are always fresh insights waiting to be discovered because in both the liturgy and scripture Christ Himself speaks to us (if we’re willing to listen). This sets up a creative tension. One the one hand, when we come to Mass we want to understand as much as we can; on the other hand, we accept that we will never be able to understand *everything* because the Paschal Mystery that lies at the heart of the Mass surpasses human understanding. The Mass enables us to participate in the entire mystery of Redemption: the upper room of Holy Thursday, the foot of the cross on Good Friday, the empty tomb of Easter Sunday all converge on the Eucharistic altar. The Paschal Mystery made present for us in the Mass also orients us to eternity, where our salvation is fulfilled. The Mass is by its very nature a mystery, in fact it is *the* mystery of faith, one that ought to fill us with a sense of awe and wonder. If at times Catholics find Mass “boring” it’s only because they have failed to see what they are participating in. Christ’s crucifixion evoked many responses from those who witnessed it. Boredom was not one of them.

Recovering a sense of the sacred is vitally important if we are ever to make progress in our endeavour to enter into a ‘full and active participation’ of the liturgy. On this point the Council warned of “the intrusion of anything out of harmony with the inner nature of the liturgy” (SC, n.21). Superficial, worldly or profane elements (such as the intrusion of technological fads) are completely alien to the spirit of the liturgy that risk trivialising the Mass and obscuring the supernatural realities they are supposed to convey. The preservation of the integrity of the Sacred Liturgy demands the greatest diligence since it is the central celebration of the Christian faith. As the Second Vatican Council teaches: “every liturgical celebration, because it is an action of Christ the priest and of His Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree.” (SC, n.7).

Here is one young Catholic’s take on the meaning of the liturgy:

<https://www.youtube.com/watch?v=kmWs94KbiJQ>

Fr Francis Denton

### **RECONCILIATION**

By appointment

### **ANOINTING OF THE SICK**

By appointment

**Marriages:** Please give at least six months' notice.

**Baptism:** Please contact parish office for details.

**PARISH OFFICE** - Please call 0448 658 418

**PASTORAL WORKER** - Please call 0448 664 731

**ST VINCENT DE PAUL** - If assistance is required please contact 1800 305 330 Mon-Fri 10.00am – 4.00pm

### **CARE GROUP**

Ann McCann, Debbie Edwards, Sharon Jacob,

Contact Parish Office 0448 658 418

### **WEEKLY THANKSGIVING**

**Pledged Amount**           **\$1404.50**

Thanksgiving received July

Thanksgiving Collection \$ TBA

Presbytery                   \$

Restoration                   \$



We have recently switched to NBN and having trouble accessing our office phone message bank. If you need to contact the office please call 0448 658 418

See St Brigid's Website

<http://www.stbrigidshealesville.cam.org.au/> for Links to

Televised Masses Link: <https://bit.ly/StBsHville>

Masses will continue to be recorded weekly (Thanks Rod!)



### **From Debbie's Desk**

Our human lives as individuals in a human family are bound together, whether we like it or not. We travel as individuals, yet share personal common stories, no matter the circumstances into which we are born, or the choices we make in how we spend the time God gives us. I took up my first appointment as a Pastoral Worker the week before the bushfires hit. I learned first-hand how great a leveller trauma is, for instance. No matter who we are, how rich we are, how confident, or how frail, when we are forced to rely on resources outside of ourselves for survival, we are all rendered equal. Stripped of our own sense of control, we allow others to help because we have to, the illusion of our own self-sufficiency shattered. In a similar way, when it comes to our personal spiritual journey, our search for closer union with God who is the centre of our soul's very existence, we cannot allow ourselves to think that we can be self-sufficient. We cannot control God in any way. God himself faithfully offers to lead us through life, our

part to play in our blossoming relationship with him is to trustingly open our eyes, ears and hearts to feel his direction. If we try to lead, we will very quickly lose the path. If we trust, and follow, wonderful things can happen. Our paths to him will differ, because we are all individuals, and loved for ourselves, valued for who we are. Some of us may be scholars, gaining great knowledge from the wealth of experience and thinking of our fellow spiritual travellers. Others may never read even one spiritual book during our lifetime. God speaks to us as his much-loved personal friend, dealing with us as individuals with differing needs and preferences, whilst providing our community of faith to support us and to encourage and nourish us along our path to him. Our life-long mission to come home to our creator will naturally take us on mountain climbs, through adventures that can, at times, threaten to overwhelm us. It can also lead us to leisurely moments of tranquil refreshment, where we find renewal and encouragement, those restful waters that 'The Lord is my Shepherd', Psalm 23, speaks of. When our spirit 'drips', the Good Shepherd is right beside us. God himself directs us through every breath we ever take, from our first breath to our last, and beyond. He draws us, he challenges us and he encourages us to grow in him, faithfully keeping us as close to him as we can allow him to be. We can trust that he will not leave us, ever. If we turn our eyes away, we need only to refocus, to glance back towards his reliable presence, and we are accepted and loved as if we had never been away. We may not hear his voice, we may not see his hand stretched out before us to lead us, yet we can trust that we are safe if we try to follow his gentle prompting with a sincere heart. Leaving behind our own sense of personal control can be difficult to do, we are so used to trying to control every situation we face in life. Our role in our blossoming relationship with God is as simple as being open to his touch. I love the reading from Romans 8, "the Spirit comes to help us in our weakness. For when we cannot choose words in order to pray properly, the Spirit himself expresses our plea in a way that could never be put into words...". Beautiful! How comforting it is to know that even when we have no obvious compass to follow, the Holy Spirit's commission as our promised guiding light keeps us in God's loving embrace. We need not let our hearts be troubled.