

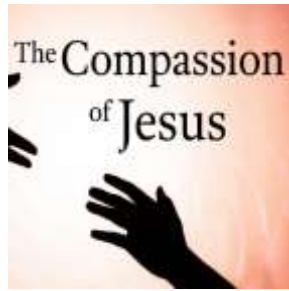


To know, love and serve Jesus  
by sharing our gifts through our baptismal mission

*We acknowledge and respect the traditional owners and custodians of the land on which we stand, the elders, past and present and all the Dharawal people. May we too be good stewards of this land.*

18 JULY 2021

SIXTEENTH SUNDAY IN  
ORDINARY TIME YEAR B



**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** from the prophet Jeremiah 23: 1-6

**Responsorial Psalm**

Ps 22. R. v.2  
(R.) The Lord is my shepherd; there is nothing I shall want.

**Second Reading** from the letter of St Paul to the Ephesians 2: 13-18

**Gospel Acclamation**

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

**Holy Gospel** according to 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.

***Balance between work and rest is an obligation of faith***

I know very few people these days who work from 9.00am to 5.00pm. The eight-hour day seems to be a thing of the past. Where priests regularly encounter these new work patterns is when we see young people who are preparing for marriage in the Church. Sometimes to arrange a meeting we have to resort to a 6.30am or 10.00pm meeting. Some young people are working sixty hours a week. They take work home and work on the weekends. We know from surveys that they eat out most of the time, they party hard when they get the chance, and that Sunday is spent on the home front, going to the gym or sleeping. Then on Monday they start the process again.

Two things drive this obsessive work practice: competition in the job market, and the financial bonuses offered to the employees. The problem is that this practice cannot be a long-term strategy. At the other end of the scale we all know people, only in their 30s and 40s, who are burnt out and feel used by a ruthless commercial market-place.

This culture of exhaustion is not confined to the young corporate raiders. Most people in our country have never worked as hard, with so many claims on our time and energies.

Excessive demands on one's time, no matter how great the needs and rewards, were issues for Jesus and the Apostles as well. The best translation of the Greek text for today's gospel says that after the apostles returned from their missionary journeys 'there were many coming and going and they had no leisure, even to eat'.

Jesus' call to 'come away to some lonely place all by yourselves and rest for a while' is not just about good work practises and ethical employment policy. It is about humanising our work, making sense of what we do and seeing our work as means to an end, not an end in itself.

The social teaching of the Church, especially in Pope John Paul's statements about labour and the rights of workers, repeatedly stresses three aspects to work:

- it gives us dignity. Governments and employers must not allow a work culture to develop where we lose our sense of personal importance, where we are treated like just another cog in the wheel;
- work enables us to improve the standard of living for us and our families;
- through working we develop our talents and gifts which builds up society as a whole.

Rest from work is a key factor in the success of all three aspects being achieved in any community. A culture of exhaustion militates against them. The bottom line in all this is appropriate boundaries.

Mark tells us today that though Jesus was moved to compassion by the needs of the crowd, he also knew that their needs were not the only ones that had to be met. Jesus teaches his disciples and us that the balance between work and rest is an obligation of faith. This applies equally to work inside and outside the family home.

So this Sunday's Gospel carries a critical message for the modern world. Rest, recreation and leisure are not indulgences about which we should feel guilty. They are rights defended by Christ and protect our human dignity.

I hope today you have a well-earned break.

*HOMILY by Richard Leonard*

## Contact us

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## Mass times when the church is open.....

Sunday Mass times	Weekday Mass times
Saturday Vigil: 6pm	Monday, Tuesday, Wednesday, Friday & Saturday Mass at 9am
Sunday: 9.30 am & 5pm	Thursday - Mass at 7.30pm
<b>Diocese of Wollongong Mass Online</b>	Reconciliation: by appointment
For all of the online Mass options- please visit the DoW website <a href="https://dow.sh/dailymass">https://dow.sh/dailymass</a>	<b>For all Sacramental enquiries call the parish office.</b> Confirmation preparation commences on Saturday July 24.

## Rosters: refer to the website for next week

**Formed:** Would you like to nurture your faith at home, in your own time and at your own pace? FORMED.org is a large Faith Formation Resource library website containing thousands of faith formation documentaries, courses, movies, audio and books covering all aspects of our Catholic faith. Materials for both adults and children. Sign-up for Free using our Diocesan Subscription by contacting [darren.mcdowell@dow.org.au](mailto:darren.mcdowell@dow.org.au) or [helen.bennett@dow.org.au](mailto:helen.bennett@dow.org.au)

**Faith Circles—free small group resource:** During this period of Pandemic isolation, you are encouraged to spend time in prayer and spiritual reading and faith Circles is one way that you can do this. The weekly Faith Circles resource is available for free to download. It is easy to use and could easily be done in your household or even by skype / phone with others at this time, with its questions and prayer points. It is available to download at [www.faithcircles.dow.org.au](http://www.faithcircles.dow.org.au) or have it sent to you each month via email subscription.

## Prayer intentions

**For the sick & homebound:** Angela Peters, Carol Gonzales, Christabelle Adina, Gloria Gonzales Prudente, Allan & Kelvin Marquinez, Amelia Jimenez, John Ingster, Elizabeth Moore, Nelia Balingit, John Morgos, Greg Watson, Joe Spinnato, Susan Mella, Ron Allen, Sean Finnerty, Rose Levoune, Gabriel Gonzales, Francisco Carmona, Doreen Gribbons, Clayton Diack, Emily Rose Pavicin, Pat & Denise Furner, Claude Fricot, Tracey Bokor, Lily Pereira, Doris Wahhab, John Kajdrys, Erlinda Hermes, Aurelia Vertucio, Ofilia Mawson, Mary & Frances Raithi, Marie Atkins, Jeanna San Diego, Hugo Garzotto, Eileen Butcher, Josephina Duefries, Austin Taylor, Marisa Aguirre, Joan Wilson  
*May they experience the saving power of the risen Lord amidst their pain & affliction.*

**For our recently dearly departed:** Juliana Glenna, Veronica Robins, Danny Brown, Leslie Stewart,

**Those whose anniversaries occur at this time:** Damien Champion, Frazer Toweel, Isabelo Sitjar, Maurice Spillane,  
*Eternal rest grant unto them, O Lord, may perpetual light shine upon them.*





## Parish Events

## Bulletin Notices

**Lectio: Prayer: Finding Intimacy with God with Dr Tim Gray.** With the clear teaching and artistry of the Augustine Institute's Lectio series, Dr. Tim Gray masterfully uses the discipline of Lectio Divina to show you how to make prayer an effective effort of love and intimacy. During this time of lockdown why not join with other parishioners and deepen your prayer life, by attending a course on lectio divina (divine reading). This is a six-week video series, where each week we will meet via Zoom, to catch up with each other, watch a film from the Lectio series and reflect and discuss each week's topic. **Beginning Thursday July 22 at 7:30 - 9:00pm, via Zoom.** If you would like to attend, please email Donna to receive the link to the Zoom call. [donna.ransom@dow.org.au](mailto:donna.ransom@dow.org.au)

**Alpha Launch Night at OLMC**, scheduled for August 3 has been postponed until October, due to the current lockdown.

### Go Deeper in Faith! FREE 6-week course in the Catholic Faith – Now Moving to Online Delivery via Zoom

This course is designed for any Catholic who is looking to discover more about their Catholic Faith will now be run online using Zoom.

The course will be delivered over six consecutive Mondays OR Fridays, we will explore the following six topics with six great guest speakers:

- Morality: Life in the Spirit (Mr Seth Harsh)
- Church: Mission of the Holy Spirit (Sr Susanna Edmunds OP)
- Christ: Heart of Catechesis (Fr Bernard Gordon VG)
- Creation: Work of the Trinity (Sr Bernadette Toohey MGL)
- Reconciliation: Forgiveness of Sins, Healing (Sr Katherine Stone MGL)
- Communion: Eucharist - Source & Summit (Mr Seth Harsh)

In the past, this course was only available to Catechists, but we have now opened it up to all interested people. We hope that you can join us. There are two opportunities to attend:

**Mondays:** Commencing Monday 19 July 9:30am-1:30pm  
(Dates: July 19, 26, August 2, 9, 16, 23)

**Fridays:** Commencing Friday 23 July 9:30am-1:30pm  
(Dates: July 23, 30, August 6, 13, 20, 27)

**If you would like to attend** please register by clicking [here](#)

**If you have already registered**, you will receive a link in your email shortly. **If you can no longer attend**, please email us at [support@ccdwoollongong.com](mailto:support@ccdwoollongong.com)

### 2020-21 Significant Marriage Anniversaries Mass NEW DATE: Sunday 19 September 2021 – two Masses (12:30pm and 2:30pm)

Due to covid restrictions, this event has been postponed until Sunday 19 September 2021 with two (2) Masses (12:30pm and 2:30pm) to be held on the same day for those who in 2020 or 2021 marked one of the significant marriage anniversary milestones below.

If you are celebrating 25, 40, 50 or 60 years of marriage this year, and would like an invitation to the Mass to be celebrated by Bishop Brian Mascord at St John Vianney Co-Cathedral, Fairy Meadow on Sunday, 19 September. please register online at [www.dow.org.au/events/](http://www.dow.org.au/events/), or

contact Helen at the Office of the Bishop at 4222 2403, or via email [helen.bennett@dow.org.au](mailto:helen.bennett@dow.org.au). To those who have already registered, an invitation will be emailed to you.

**Plenary Council 2021** With just 82 days to Assembly One of the Plenary Council, you can keep up to date by accessing the Plenary Post on the Plenary Council website <https://plenarycouncil.catholic.org.au>

Due to the Covid-19 pandemic, the first Assembly will be a mix of in-person and online delivery. See the up-to-date **PLENARY COUNCIL JOURNEY 2020-2022**.

**The Journey, 18 July 2021 Weekly Podcast:** In this time of lockdown for so many in the Diocese, be encouraged in your journey of discipleship by this Diocese of Wollongong weekly podcast. Great short talks and uplifting worship music. Be encouraged in difficult times by the Journey - Listen at [jcr.org.au](http://jcr.org.au) or your local Christian Radio station.

### Year Amoris Laetitia Family, 19 March 2021 – 26 June 2022:

Pope Francis is encouraging the Church to enrich your understanding of the vocation marriage and the core role of family in the mission of the Church at <http://www.laityfamilylife.va/content/laityfamilylife/en/amoris-laetitia.html>

On July 25th the first celebration of World Day for Grandparents and the Elderly will be held near the liturgical memory of Saints Joachim and Anne, grandparents of Jesus.

### ACBC Men's Gathering in our Diocese

In 2020, over 1500 men gathered around the country in hub spots for the ACBC National Catholic Men's Gathering. Be inspired, encouraged and renewed in faith with other blokes from around the Diocese. It's free. For more info and to register go to [www.catholicmensgathering.com.au](http://www.catholicmensgathering.com.au). We will be running four (4) regional hubs around the Diocese on dates to be determined in August / September post COVID19 restrictions. **Saturday 21 August 8.30-2.30pm** at Rosemeadow Parish Hall: Key Contact: Eddie Ferry 0417 049 418 [eferry@westnet.com.au](mailto:eferry@westnet.com.au) – with Ryan Soares, Andy Adina and Ian Boorman

### Executive Assistant – Welcoming and Information

**Catholic Diocese of Wollongong:** Suitably experienced and qualified persons are encouraged to apply for the role of Executive Assistant – Welcoming and Information in the Diocese of Wollongong. For more information and a detailed role description, please go to [www.dow.org.au/jobs](http://www.dow.org.au/jobs) Any enquiries please contact Helen Bennett 0407 438 434 or email [recruitment@dow.org.au](mailto:recruitment@dow.org.au)

### The Chosen – A TV Series about Jesus – watch during lockdown!

The Chosen is a new 'free to view', television program that creatively presents the life of Christ and his followers. The shows are of the highest quality and is receiving acclaim around the world across denominations. Go to <https://watch.angelstudios.com/thechosen> to watch or get the free app for use on your phone / laptop via *The Chosen app (download)*

## Holy Gospel according to Mark 6: 30-34

*They were as sheep without a shepherd.*

The apostles rejoined Jesus and told him all they had done and taught. Then he said to them, 'You must come away to some lonely place all by yourselves and rest for a while'; for there were so many coming and going that the apostles had no time even to eat. So they went off in a boat to a lonely place where they could be by themselves. But people saw them going, and many could guess where; and from every town they all hurried to the place on foot and reached it before them. So as he stepped ashore he saw a large crowd; and he took pity on them because they were like sheep without a shepherd, and he set himself to teach them at some length.



The Gospel of the Lord.

### Scripture Commentary by Brendan Byrne SJ

The readings today focus upon Jesus as the compassionate shepherd-king, who gathers and instructs a scattered people.

The **First Reading**, from Jeremiah 23:1-16, is one of the classic texts that came to be read in a 'messianic' sense: that is, as pointing not merely to a coming ruler of David's line who would be an improvement upon those recently in power, but to a ruler who would be God's instrument in bringing about a far more radical renewal. Whether Jeremiah had such a hope in mind when he spoke of God's raising 'a righteous Branch for David' is not certain. The prophet was a severe castigator of the last kings of Judah before most of the people were taken into exile in Babylon. The name he gives to the coming virtuous ruler, 'The Lord is our righteousness', is a play upon the name of Zedekiah, the grandson of the last king, upon whom hopes for restoration of the dynasty were pinned during the exile. The prophet is writing a 'script' for a new ruler, should the dynasty be revived.

According to the pattern set by David, a shepherd boy whom the Lord chose to be king, Israelite kings were meant to be shepherds of their people. Recent rulers had grievously failed in this role and allowed 'the flock' to be destroyed and scattered (in the exile). The task of the coming righteous 'Branch of David' will be that of gathering the exiles and healing a severely wounded people. Christian reading of Old Testament passages such as these obviously understood them with respect to Jesus in a fully messianic sense. Hence the presentation of him as compassionate Shepherd King that we find in the gospels.

The **Gospel**, Mark 6:30-34, describes a kind of interlude between the sending out of the disciples on mission (6:7-11) and the first occasion upon which Jesus multiplies the loaves (6:35-44). The disciples have returned full of enthusiasm for the success of their healing and teaching activity. These are the early days in the ministry of Jesus when he is widely popular, with people flocking to him on all sides for healing and instruction. It is a popularity that will soon fall away – and turn, in the end, to hostility. Perhaps it is precisely because of his awareness that the disciples could be carried away by all the enthusiasm that Jesus attempts to take them away to be alone with himself for a while. Earlier (1:35), we were told of his going away after a full day of ministry to a lonely place to pray. He seems to want to school the disciples into the same rhythm of ministry alternating with times of recreation and communion with God. They cannot be bearers of healing and liberation without themselves constantly tapping the life-giving source of the capacity to do so.

But, as in that earlier instance (1:36-39), the attempt to find some rest and peace is not successful. While Jesus and the disciples seek to escape in a boat – always a symbol of the Church in Mark – the enthusiastic crowds follow on foot and are there waiting for Jesus as soon as he disembarks. So we are presented with the image of the Shepherd-Messiah who is overcome with compassion. (The Jerusalem Bible translation, 'he took pity on them' is too weak; the underlying Greek expression *splanghnistheis* has the sense of being moved with emotion to the depth of one's being – literally, to one's entrails.) We are invited to look out upon the people through the eyes of Jesus: to see them as sheep without a shepherd – scattered, therefore, and leaderless. We are to sense his desire for rest and recreation being overwhelmed by the stronger force of compassion and a desire to instil new purpose and understanding into the people through teaching. The Church's pastoral and teaching ministry is simply an extension of this pastoral compassion of Jesus. Like the disciples with Jesus in the boat, those who minister in his name learn here to look out through his eyes upon those to whom they are sent.

The extract from Ephesians, 2:13-18, making up the **Second Reading** continues Paul's meditation upon the 'mystery' of the incorporation of the nations of the world ('Gentiles') into the People of God. A striking symbol of the rigid separation between Jews and Gentiles existed in the shape of a stone barrier separating the outer court of the Temple from the inner court, from which all non-Jews, under pain of death, were barred. (A slab bearing an inscription to this effect was actually discovered by an archaeological excavation in the late 19th century.) Like the breach of the Berlin Wall in 1989, Paul thinks of Christ effecting a costly breaking down of this barrier to form in the Church the nucleus of a new humanity.