



# Parish of Baulkham Hills

## St Michael's Church

Fiftzenth Sunday in Ordinary Time – 16th July 2023

### PARISH NOTES

Dear Parishioners,

#### PROJECT 24 – RENOVATING OLD ST MICHAEL'S



A number of parishioners have asked that we repair and renovate Old St Michael's Church, whose foundation stone was laid in 1844 and whose building was completed in 1848.

This week – sausage sizzle after the 8am and 10am Masses. Make your contributions – donations \$10.

We need your help as this will not be cheap, but it will ultimately serve as a good meeting space, a possible prayer space and who knows what else...

We have many generous people who are giving their time, finance and energy towards this project. Will you also be one of them?

Donations may be made via EFT to the following:

BSB            067950  
Acct No       100005310  
Acct Name    St Michael's Reno

Please advise transfer details (amount, name and date) to [admin@parishofbaulkhamhills.org.au](mailto:admin@parishofbaulkhamhills.org.au), so we can keep a record of donations.

Thank you so much to all who are making this possible.

Fr Wim

### PARENTS' INFORMATION EVENING FOR SACRAMENT OF RECONCILIATION

A reminder that a compulsory Parents' Information Evening for Reconciliation will take place on **Monday 17 July** (the first day back after the school holidays) at 7pm at either **St Michael's Church** or the **LOL Learning Centre**. The session is repeated on Tuesday 18<sup>th</sup> at 7pm at St Michael's for those unable to attend on Monday evening.

### FR JESSIE ON LEAVE AND NO WEDNESDAY OR THURSDAY MASSES AT OLOL FROM JULY 19

Fr Jessie is on leave from Friday 14 July to Sunday 25 August. He will also be attending a Seminar in the Philippines during that time.

We will be helped by visiting priests on weekends, but there will be no **Wednesday or Thursday Masses** at Our Lady of Lourdes Church until further notice. Friday and weekend Masses will continue as usual.

This weekend we welcome Monsignor Ron McFarlane who will celebrate the two Masses at Our Lady of Lourdes.

### DIOCESAN SYNOD NEWS

You are welcome to provide your own input or submission to the Synod, individually or as a group, via the link [https://parracatholic.org/synod\\_getinvolved/](https://parracatholic.org/synod_getinvolved/)

#### Do you want to apply to be a Synod member?

Bishop Vincent Long OFM Conv warmly invites applications for membership to the Diocesan Synod, which will be held on 12 to 15 October 2023.

Criteria for possible membership and registration form are on the Diocese of Parramatta website, viz. [synod2023\\_membership - Diocese of Parramatta \(parracatholic.org\)](https://parracatholic.org/synod2023_membership_-_Diocese_of_Parramatta)

Please note that numbers to attend the Synod are limited. Your application will be reviewed and assessed, and you will be advised on the outcome.

**Membership Applications must be returned by 31 July 2023.**

#### Your stories matter! Send your submissions to the first Diocesan Synod before 31 July

Our Diocesan Synod is calling you to share stories and have conversations at your parish, with a friend, or with family, about how we can walk together to become the Church that Christ calls us to be. The success of the Synod relies on your participation. Your submissions will inform the development of the agenda for the

Synod, from 12-15 October 2023, which will gather clergy, consecrated and laity to discuss important matters relating to the life and mission of the Church. Applications to be a member at the Synod are now open. Apply to be a member or make a submission before 31 July: <https://parracatholic.org/synod2023/>

### **Families called to share their stories with the first Diocesan Synod**

Bishop Vincent wants to hear from families and households across Western Sydney and the Blue Mountains. Your stories will inform the direction of our local Church into the future through what is known as a synod. Our Diocesan Synod is both an event and a process where people gather to discuss important matters relating to the life and mission of the Church. Synods are transformative experiences that lead to renewal in the Church's life. The success of the Synod relies on your participation. Families and households are encouraged to participate in the Synod at home using the resources 'Synod at Home' found here: [https://parracatholic.org/synod2023\\_resources/](https://parracatholic.org/synod2023_resources/)

### **LITURGICAL FORMATION COURSE – we need your help**

Another **Liturgical Ministry Formation Course starts on Monday 4<sup>th</sup> September** at the Bede Heather Centre, Marion St, Blacktown.

If you would like to take on the ministry of reader, extraordinary minister of holy Communion, or ministry at the altar, in the Parish of Baulkham Hills, this is the link [for the registration form](#). This is the formation course for you **and all ministries are open to both women and men.**

Copies of the registration form are also available in the foyer.

**We are in desperate need for all these ministries at both Churches.**

### **MASS LINK FOR THE FIFTEENTH SUNDAY IN ORDINARY TIME**

The Mass link for this Saturday at 6pm for the **Fifteenth Sunday in Ordinary Time – Year A** and available on YOUTUBE after that <https://youtube.com/live/T3IDy55oykE>. Please copy the link into browser if it does not immediately work.

Mass is live streamed on Saturday evening at 6pm from Our Lady of Lourdes, and available for viewing afterwards via the link. We are also using FACEBOOK links via the Parish of Baulkham Hills FACEBOOK page.

### **AN INTRODUCTION TO THE GOSPEL OF MATTHEW**

With no audiences being held at the Vatican during July, we're starting with an **Introduction to the Gospel of Matthew**, taken from the United States Catholic Bishops' website.

### **DIOCESAN ADULT CONFIRMATION: 5 SEPTEMBER**

Adult Confirmation 2023 will be held on Tuesday 5 September at 7:30pm at St Patrick's Cathedral with the Catechesis and Formation Day to be held on Saturday 2 September at 9:30am – 2pm at the Bede Heather Centre, Blacktown (formerly known as the IFM).

Adult Confirmation is a community celebration for those who have reached the age of 16 years and have received both the sacraments of Baptism and Eucharist but are yet to receive the Confirmation.

If you would like more information, please contact the Office for Worship on 0460 037 795 or [hannah.portelli@parracatholic.org](mailto:hannah.portelli@parracatholic.org).

### **THE DECEASED**

Please also remember those for whom prayers have been requested, especially for:

**Recently deceased:** Fr Carl Ashton, Laura Hopkins, Kathleen Doris Smith

**Anniversaries:** Ron Flood, Phillip Lawrence, Shiranee Lokuge, Julia St. Flour, Brigette Souaiby, Clarence Muller, Kautu Muller

Fr Wim

### **SUPPORT DONATIONS**

We really appreciate your continued support. To assist with the proper recording for the second collection, please include your envelope number if you have one.

For EFT to the First Collection - supporting the priests

BSB	067 950
Account No	000004265
Account Name	Diocesan Clergy
Reference	6001 your name

For EFT to the second (envelope and loose) Collection – for support of the Parish,

BSB	067 950
Account No	000000214
Account Name	St Michael's Baulkham Hills
Reference	Envelope Number or Your Name

If you wish to pay by credit card, please use this link <https://www.bpoint.com.au/pay/stmichaelsparishbaulkhamhills>

# AN INTRODUCTION TO THE GOSPEL OF MATTHEW

<https://bible.usccb.org/bible/matthew/0>

The position of the Gospel according to Matthew as the first of the four gospels in the New Testament reflects both the view that it was the first to be written, a view that goes back to the late second century A.D., and the esteem in which it was held by the church; no other was so frequently quoted in the noncanonical literature of earliest Christianity. Although the majority of scholars now reject the opinion about the time of its composition, the high estimation of this work remains. The reason for that becomes clear upon study of the way in which Matthew presents his story of Jesus, the demands of Christian discipleship, and the breaking-in of the new and final age through the ministry but particularly through the death and resurrection of Jesus.

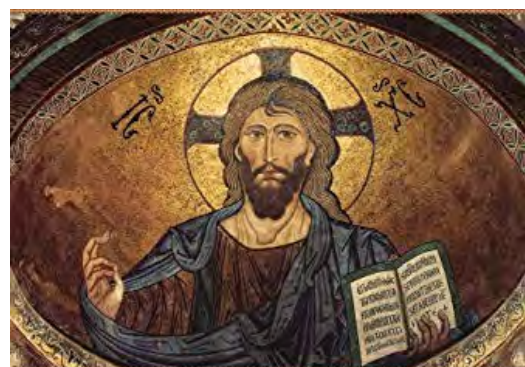
The gospel begins with a narrative prologue (Mt 1:1–2:23), the first part of which is a genealogy of Jesus starting with Abraham, the father of Israel (Mt 1:1–17). Yet at the beginning of that genealogy Jesus is designated as “the son of David, the son of Abraham” (Mt 1:1). The kingly ancestor who lived about a thousand years after Abraham is named first, for this is the genealogy of Jesus Christ, the Messiah, the royal anointed one (Mt 1:16). In the first of the episodes of the infancy narrative that follow the genealogy, the mystery of Jesus’ person is declared. He is conceived of a virgin by the power of the Spirit of God (Mt 1:18–25). The first of the gospel’s fulfillment citations, whose purpose it is to show that he was the one to whom the prophecies of Israel were pointing, occurs here (Mt 1:23): he shall be named Emmanuel, for in him God is with us.

The announcement of the birth of this newborn king of the Jews greatly troubles not only King Herod but all Jerusalem (Mt 2:1–3), yet the Gentile magi are overjoyed to find him and offer him their homage and their gifts (Mt 2:10–11). Thus his ultimate rejection by the mass of his own people and his acceptance by the Gentile nations is foreshadowed. He must be taken to Egypt to escape the murderous plan of Herod. By his sojourn there and his subsequent return after the king’s death he relives the Exodus experience of Israel. The words of the Lord spoken through the prophet Hosea, “Out of Egypt I called my son,” are fulfilled in him (Mt 2:15); if Israel was God’s son, Jesus is so in a way far surpassing the dignity of that nation, as his marvelous birth and the unfolding of his story show (see Mt 3:17; 4:1–11; 11:27; 14:33; 16:16; 27:54). Back in the land of Israel, he must be taken to Nazareth in Galilee because of the danger to his life in Judea, where Herod’s son Archelaus is now ruling (Mt 2:22–23). The sufferings of Jesus in the

infancy narrative anticipate those of his passion, and if his life is spared in spite of the dangers, it is because his destiny is finally to give it on the cross as “a ransom for many” (Mt 20:28). Thus the word of the angel will be fulfilled, “...he will save his people from their sins” (Mt 1:21; cf. Mt 26:28).

In Mt 4:12 Matthew begins his account of the ministry of Jesus, introducing it by the preparatory preaching of John the Baptist (Mt 3:1–12), the baptism of Jesus that culminates in God’s proclaiming him his “beloved Son” (Mt 3:13–17), and the temptation in which he proves his true sonship by his victory over the devil’s attempt to deflect him from the way of obedience to the Father (Mt 4:1–11). The central message of Jesus’ preaching is the coming of the kingdom of heaven and the need for repentance, a complete change of heart and conduct, on the part of those who are to receive this great gift of God (Mt 4:17). Galilee is the setting for most of his ministry; he leaves there for Judea only in Mt 19:1, and his ministry in Jerusalem, the goal of his journey, is limited to a few days (Mt 21:1–25:46).

In this extensive material there are five great discourses of Jesus, each concluding with the formula “When Jesus finished these words” or one closely similar (Mt 7:28; 11:1; 13:53; 19:1; 26:1). These are an important structure of the gospel. In every case the discourse is preceded by a narrative section, each narrative and discourse together constituting a “book” of the gospel. The discourses are, respectively, the “Sermon on the Mount” (Mt 5:3–7:27), the missionary discourse (Mt 10:5–42), the parable discourse (Mt 13:3–52), the “church order” discourse (Mt 18:3–35), and the eschatological discourse (Mt 24:4–25:46). In large measure the material of these discourses came to Matthew from his tradition, but his work in modifying and adding to what he had received is abundantly evident. No other evangelist gives the teaching of Jesus with such elegance and order as he.



The Gospel of Matthew

## Fifteenth Sunday in Ordinary Time

### Entrance Antiphon

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

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

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

1. You care for the earth, give it water, you fill it with riches. Your river in heaven brims over to provide its grain. (R.)
2. And thus you provide for the earth; you drench its furrows, you level it, soften it with showers, you bless its growth. (R.)
3. You crown the year with your goodness. Abundance flows in your steps, in the pastures of the wilderness it flows. (R.)
4. The hills are girded with joy, the meadows covered with flocks, the valleys are decked with wheat. They shout for joy, yes, they sing. (R.)

### Second Reading

Rom 8:18-23

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

Mt 13:1-23

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

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.

**Next Sunday:**

**Sixteenth Sunday in Ordinary Time**

Wis 12:13, 16-19; Rom 8:26-27; Mt 13:24-30

## SCRIPTURE COMMENTARY

BY BRENDAN BYRNE SJ

Today and the next two Sundays the Gospels are taken from Matthew 13: the 'parable' chapter of the gospel. Heading the list is the great parable of the Sower, which, with its long allegorical interpretation (vv. 18-23) and the intervening material (vv. 9-17), makes for a very long Gospel reading indeed (13:1-23).

Preachers who do attempt the longer text will have to cope with the rather difficult sayings that come between the parable and its interpretation. In Matthew they are a reflection upon that bulk of Israel that has not responded positively to the word of Jesus. The early Church took consolation in the sense that at least this bitter disappointment had been foreseen in Scripture and so was somehow part of the mysterious plan of God.

Personally, I would be inclined to take the shorter option and simply read the parable in itself (vv. 1-8). There are riches there which are inevitably rather swamped by the allegorical interpretation, which takes the parable in a more moralising direction.

The difference between a parable proper and an allegory is that a parable tends to make a single sharp point or issue a finely focused challenge. The aim is not so much to teach a moral lesson as to radically change the way the hearers see things – to show them 'another world'. An allegory, on the other hand, takes single items in the parable one by one and relates them to life situations in a morally uplifting way. So, in today's Gospel the concluding, allegorical explanation takes what happens to the seed in each of the four cases and relates it to various circumstances that can either threaten or – in the case of the last – foster the growth of the word in the hearts of believers. Most people can see some resonance in their lives to the situations described in respect to the seed – which doubtless explains why the parable, understood in this way, has been so prominent in Christian teaching and spiritual counsel.

Originally, however, the parable as Jesus told it (vv. 1-8) may have gone in another direction. Fundamentally, it seems designed to counter discouragement. Some of Jesus' followers and close disciples may have been showing signs of disappointment that his message was not receiving acceptance on a wider and more enthusiastic scale. If Jesus really were the messenger of God, shouldn't there be more evident success than this!

As usual, the parable moves directly from ordinary, everyday life, in this case agricultural practice in Palestine. The sower scatters the seed around in a casual, even 'wild' fashion. By no means all of it lands in good soil. Quite a bit could land in the three situations – on the

path, on rocky ground, among thorns – where it suffers the fate described. Isn't this all rather wasteful? Not at all! The sower knows that each seed that falls on good soil will bear a yield many times in excess of itself: a hundredfold, sixty or thirty. The yield from the seed in good soil so vastly outweighs the losses as to render them of no account at all. He can afford to be casual and wild.

Jesus scatters his message in a similarly casual way. In the case of many who hear him the word suffers the fate of the seed that is lost. But when it really strikes home and finds a welcome, the corresponding 'yield' – hundredfold, sixty, thirty – more than compensates for all the loss.

The parable is about the generosity and prodigality of God. In the face of so much opposition and growing indifference from the crowds, Jesus does not lose confidence in the worthwhileness of his message. When the word finds a generous response in the human heart, there is no limit to the riches of God's love and grace that can be channelled through such persons more widely into the world.

So the disciples – and, following them, teachers, preachers, catechists, and all concerned with the proclamation of the word and its understanding – should not lose heart. As the very brief First Reading (Isa 55:10-11) insists, the word that goes forth from God's mouth does not return empty; it does not come back without succeeding in what it was sent to do.

Where the Second Reading (Rom 8:18-23) might fit in to all this is as an expression of hope: hope not just for the eventual salvation of human beings but a hope that the non-human created world, with its necessary connection to our own bodily existence, might somehow share in that salvation as well. This is in fact one of the few passages in the New Testament where the fate of the world – what Pope Francis calls 'Our Common Home' in his encyclical *Laudato Si'* – seems also to be in view.

From LiturgyHelp



## Fifteenth Sunday in Ordinary Time

***“Blessed are your eyes because they see, your ears because they hear!...The one who received the seed in rich soil is the one who hears the word and understands it; he is the one who yields a harvest and produces now a hundredfold, now sixty, now thirty.”***

Matthew 13: 1-23



Today's gospel-reading is Matthew's version of the parable of the sower, the seed and the soil. He borrowed it directly from Mark but added a reference from Isaiah relating to how the prophet, after volunteering to be God's messenger, was instructed by God to tell the people of Israel, who had already closed their minds and hearts to God's word, to go ahead and close their ears and eyes also, so as to match their hardness of mind and heart.

What is significant about the way in which this parable unfolds is that Jesus' disciples demonstrate that their minds and hearts are not closed. They witness to their openness by daring to ask questions. However, rather than admitting to their own inability to understand the parable they had just heard, they asked Jesus: "Why do you speak to them (the crowd) in parables?" Their question was tantamount to their saying: "We don't get it, either!" (cf Matthew 13: 10 ff) And isn't it like that for all of us? We know that we will not make space in our lives for the word of God to penetrate unless we keep asking questions. Are we slow to ask the questions for fear that the answers might demand some action from us?

Worthy of note, too, is that, when Jesus explained the parable to the disciples, he used an allegory which was more than likely as puzzling for the disciples as was the original parable. To put it all together, they would have had to realise eventually that Jesus was likening himself to the sower, the seed to the word he was teaching, and the soil to them, for they were the ones in whom he was planting his message with a view to its taking root in their lives before they could share it with others. What is unique about this parable of the sower is that it is the only parable in which Jesus used an allegory (rather like another parable) to explain the parable he told in the first place.

If there is one thing which we can say with certainty about Jesus likening himself to a sower, it is that he was not attempting to give anyone hints about how to sow crops. The seed is spread with such extravagance that no ordinary farmer would have been able to afford to pay for it. The lavish scattering is a reference to God's generosity. Once God's word has been let loose on the world there is no stinting of it. God's unconditional love, compassion, forgiveness and mercy are for everyone, even though there are some who cannot find it within themselves to accept what God offers. Even those open to God's word might well have, at different times, every kind of terrain listed in the parable. There are times in our lives when, despite our best efforts, our capacity to welcome and respond to God's word is less than we might like. Moreover, when we are open to receiving God's word, our reception might be limited by external factors beyond our control. Such external factors are represented in the parable by the birds of the air, the sun and other forces of nature. At other times, oppositional and antagonistic people, represented by thorns and briars, might insert themselves as obstacles to prevent our hearing. The reality is that there will always be circumstances beyond our control that prevent us from being the good soil we hope to be. When we come to realise that about our life situations, we might be more inclined to resist judging others who don't measure up to the standards we imagine we can set for them.

In another point worthy of note, the fact that Jesus talks about various returns from the seeds that fall on productive soil alerts us to just how realistic he was. He knew both the power of God's word and the vagaries of the human condition that work against

the production of perfect harvests. At the same time, today's first reading from Isaiah ch. 55 reminds us that God's word, like the rain and snow falling on the earth, will always produce some good. Once we allow the seed of God's word to find its way into our lives as water seeps into soil, we can anticipate that God will surprise us and prompt us to be agents of God's action in our world.

Over the course of our lives, most of us have encountered followers of Jesus who have reflected something of the extravagance of the sower in the parable. They are people whom we can admire without needing to imitate them. Back in the early 1980s a film was made of the life of a retired nurse called May Lemke. May had acquired a reputation for her skill in working with children who had a disability. When a baby boy born in a Milwaukee hospital was put up for adoption after being diagnosed with grave physical and intellectual disabilities, Wisconsin Social Services personnel approached May and her husband Joe with a request to care for the child for the few weeks he was expected to live. May's response was sharp and short: "I and my husband will gladly accept this little boy, and I assure you that he will not die young." The couple proceeded to adopt the child legally. They named him Leslie and had him baptised. The care Leslie needed was intense and very demanding. Still, they persevered despite being urged to place him in an institution. Sixteen years elapsed before Leslie was able to stand, and, as yet, he had not spoken a word. May massaged his body daily over all those years and did not stop praying for him. She and her husband repeatedly shed tears for him. They told him stories, wondering if he would ever comprehend them, and they played music for him daily. Classical music seemed to have a calming impact on him. One day they saw him plucking at string that was tied around a package that had come in the mail. In response, they bought an old, upright, second-hand piano and put it in Leslie's room. May tried to show him how to press the piano keys, but that seemed to do nothing for him.

Some months later, May was wakened in the middle of the night by the sound of someone playing Tchaikovsky's Piano Concerto No. 1. She shook her husband awake and asked him if he had left the radio turned on. When he told her that he didn't think so, they decided to investigate. They discovered Leslie sitting at the piano and playing it by ear and smiling. Before that night, he had not managed to get out of bed by himself. Neither had he sat on a piano stool or struck a key independently. And he had not uttered a single word. Now he was playing beautifully. May and her husband dropped to their knees as May said: "Thank you, God. You didn't forget Leslie." In next to no time, Leslie was playing classical, country & western, jazz, rock and gospel. Everything the couple had played for him had somehow become stored in his brain, and now it was flowing out through his hands. Medical professionals have categorised Leslie as an autistic savant, a person who is intellectually disabled because of brain damage yet extremely talented. Cases of autistic savants have been documented for well over a century. Yet nobody can explain them.

May and Joe Lemke, like the sower in the parable, sowed seeds of care, compassion and love endlessly, lavishly, extravagantly season after season, from one year to the next. While their earthly lives have ended, the harvest they reaped lives on. Leslie still lives with disability. He has become more verbally articulate and has a verbal IQ of 58. He is a very accomplished singer and pianist and has performed in public in the United States, Canada, Japan and Norway. Some might say that the yield of the sowing carried out by May and Joe Lemke is only thirty percent but without their sowing there would be less evidence of God's creative goodness at work in our world. Sowers come into our lives in countless guises. They come as parents, carers, encouragers and friends. They often sow liberally and harvest in abundant, medium and small measure. What matters most is the quality of the seed they sow, the generosity of their sowing and the fact that they sow in the first place. This parable might be inviting us to assess ourselves as sowers, to look at the seed we sow and to examine the quality of the soil in which we are sowing that seed.

Julian McDonald cfc.AO

# Baptism

Congratulations to

- Samuel Bulman
- Aurelia Proia



who were baptised at St. Michael's Church last week

*We pray that their faith may be an important and integral part of their life.*

## Our Week

**Saturday 22 July**

Feast - St Mary Magdalene

### GET #ACTIVE4VOCATIONS IN THE CITY2SURF: 13 AUGUST

Join the Parramatta Catholic Foundation #Active4Vocations team. Walk, stroll, jog, or run with our Holy Spirit seminarians, deacons, priests, and community.

Scan this QR code or visit

[tinyurl.com/Active4Vocations](http://tinyurl.com/Active4Vocations) to register or donate. Funds raised support our Diocese's seminarians to become priests. Thank you for getting #Active4Vocations.

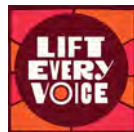


### MET MARRIAGE RETROUVAILLE PROGRAM INFORMATION SESSION: 25 AUGUST

The Diocese of Parramatta aims to offer the Retrouvaille program for couples who are having difficulties in their marriage. We are looking for married couples who are committed to helping others heal their marriage relationships. You will be trained to facilitate this program. An information evening will be held on 25 August at 7.30pm at the Bishop Bede Heather Centre, Blacktown. Contact Karin on (02) 8838 3460 or register at [marriage@parracatholic.org](mailto:marriage@parracatholic.org)

### CATHOLIC RELIGIOUS AUSTRALIA NATIONAL JUSTICE SEMINAR: 26 JULY

You are invited to attend the Catholic Religious Australia National Justice Seminar on Wednesday 26 July from 9.30am to 3.30pm at the Peter Cosgrove Centre at the ACU North Sydney Campus. Be inspired, challenged and uplifted as we approach the referendum on the Indigenous Voice to Parliament. Registrations for CRA members is \$160 per person, non-members are \$180 per person and include morning tea and lunch. Register by Thursday 20 July by visiting <https://events.humanitix.com/cra-national-justice-seminar-lift-your-voice>



### CATHOLIC ENGAGED ENCOUNTER WEEKEND: 5 - 6 AUGUST

How prepared are you for marriage? Engaged Encounter provides you with deeper insights into each other and into married life. We give you a chance to spend time together to strengthen and enrich your relationship. The next Engaged Encounter Weekend will be held on 5 - 6 August. For further information and to register, visit [www.engagedencounter.org.au/](http://www.engagedencounter.org.au/)

## Explore The Ministry of Special Religious Education By Walking The Journey as a Catechist

### A Special Religious Education teacher! Required Wednesday mornings

#### What is an SRE or Catechist?

Special Religious Educators (SREs) also known as Catechists are parish volunteers who:

- Teach and share the Catholic faith with children of their parish who attend government schools.
- Have a passion for sharing the gift of faith with young people.
- Have an hour per week to prepare and share their time and talents with young people.
- Are people who respond to the central mission of the Church to make Jesus known and loved.

In this parish Special Religious Educators, SREs (previously known as Catechists) go into 4 state primary schools, in school hours. New volunteer SREs will be given support, training, authorised teaching materials and will start as a classroom helper.

To register your interest or make further enquiries visit or call Alain Vella 0406 103 010 or email [hmeliving35@gmail.com](mailto:hmeliving35@gmail.com)

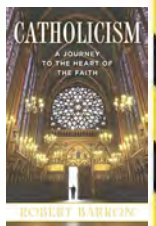
becoming a  
**catechist**

### CATHOLICISM SERIES

Meeting in the Crying Room at St Michael's Church after 9.15am Mass.

The Program is "Catholicism: A Journey to the Heart of the Faith" by Bishop Robert Barron

Contact: Barbara Stenning 0466 608 400  
Anne Sullivan 0424 961 739



**COUPLES FOR CHRIST**  
Christian Life Program

**Please Contact!**

Ral Maranan: 0411-494-829  
Renato Maiquilla: 0414-073-251  
James Monasterial: 0423-529-949



# FAITH MOVES MOUNTAINS

*Matthew 17:20*

SAVE THE DATE

**28.07.2023**

**Friday | 6:45 - 8:30pm | St. Michaels Church  
For Children in years 5-8, a night filled with faith,  
food, fellowship and fun!**

*Want more info? Contact Kim on 0407 773 174*





# Parish of Baulkham Hills



## PARISH STAFF

Parish Priest Father Wim Hoekstra  
 Assistant Priest Father Jessie Balorio  
 Assistant Deacons Deacon Roque Dias  
 Youth Ministry Kimberley Almeida

St Michael's Parish Centre (02) 9639 0598  
 Monday to Friday 8.30am to 4.30pm  
 Office Administrator Monica O'Callaghan  
 Assistant Secretary Betty Cheung

Our Lady of Lourdes Parish Centre (02) 9639 8385  
 Mon/Tues 1.30pm - 4.30pm; Wed-Fri 9.30am - 4.30pm  
 Secretary Louise Ryall

## ST MICHAEL'S CHURCH

1 Chapel Lane, Baulkham Hills, NSW 2153  
 PO Box 702, Baulkham Hills 1755  
 Email: [admin@parishofbaulkhamhills.org.au](mailto:admin@parishofbaulkhamhills.org.au)  
 Homepage: [www.parishofbaulkhamhills.org.au](http://www.parishofbaulkhamhills.org.au)

## OUR LADY OF LOURDES CHURCH

1 Canyon Rd, Baulkham Hills, NSW 2153  
 Email: [olol@parishofbaulkhamhills.org.au](mailto:olol@parishofbaulkhamhills.org.au)  
 Homepage: [www.parishofbaulkhamhills.org.au](http://www.parishofbaulkhamhills.org.au)

## CURRENT LITURGY SCHEDULE

### ST MICHAEL'S WEEKLY SCHEDULE

Saturday Vigil: 5.30pm  
 Sunday: 8.00am, 10.00am and 6.00pm  
 Mon - Fri: 9.15am Sat: 9.00am

ROSARY: Mon - Fri 8.50am, Sat 8.45am

### ADORATION OF BLESSED EUCHARIST

Tuesday 9.45am - 10.45am

### RECONCILIATION

Saturday 9.30am - 10.30am, 4.45 - 5.15pm

### OUR LADY OF LOURDES WEEKLY SCHEDULE

Saturday Vigil: 6.00pm  
 Sunday: 9.30am, 11.30am (Korean)  
 Wed - Fri: 9.30am

### ADORATION OF BLESSED EUCHARIST

Friday 8.50am prior to 9.30am Mass

### RECONCILIATION

Saturday 5.00 - 5.30pm

### BAPTISMS and MARRIAGES (by appointment only)

Please contact the appropriate Parish Office

### KOREAN CHAPLAINCY

1 Canyon Road, Baulkham Hills NSW 2153  
 Chaplain Fr. Pio Yong Ho Jang  
 Secretary Rita Ryou

Mass Times	LECTORS THIS WEEK 16 JULY 2023	LECTORS NEXT WEEK 23 JULY 2023
Saturday 5.30 pm	E. Riches, P. Sladen, C. Vella	N. Donnelly, L. Gonsalves, C. Ryan
Sunday 8.00 am	A. Mendes, N. D'Lima, J. Kerr	M. McLoughlin, V. Diago, A. Sullivan
Sunday 10.00 am	C. Burton, A. Mantaring, S. Mantaring	S. Anderson, L. Tedesco, B. Fabri
Sunday 6.00 pm	N. Redden, G. Tamayo, R. Borg	A. Goonan, A. Hay, I. Lazer
Mass Times	EXTRAORDINARY MINISTERS 16 JULY 2023	EXTRAORDINARY MINISTERS 23 JULY 2023
Saturday 5.30 pm	K. McElduff, D. Rodrigues, L. Karam, E. Riches	G. Rodrigues, A. Mascari, L. Karam
Sunday 8.00 am	C. Palmer-Burton, M. Palmer-Burton, S. Espiritu, C. Harding	B. Boguradzki, A. Lockwood, S. Espiritu, B. Smith
Sunday 10.00 am	J. Banayos, D. Warren, C. Malinis	J. Banayos, M. Ignacz, C. Malinis
Sunday 6.00 pm	P. Finnerty, E. Lee, R. Borg	J. Macey, R. Macey, S. Haskins, L. Dela Cruz
ROSTERS:	WEEK BEGINNING 16.07.23	WEEK BEGINNING 23.07.23
COUNTERS	Counters 16.07.23 : Team 2 : K. McElduff	Counters 23.07.23 : Team 3 : R. McGuinness
FLOWER MINISTRY	Saturday 22.07.23 : M. Medvidovic, R. O'Donnell	Saturday 29.07.23 : L. Laksana, M. Medvidovic
PROJECTOR	Weekend 22nd/23rd July 2023 - Masses: <b>Sat 5:30pm:</b> L. Fernandes <b>Sun 8am:</b> M. O'Loan <b>10am:</b> M. Almeida <b>6pm:</b> A. Saker	



*In your mercy, please remember those for whom prayers have been asked*

### Recently deceased:

Fr Carl Ashton, Laura Hopkins, Kathleen Doris Smith

### Anniversaries:

Shiranee Lokuge, Julia St. Flour, Ron Flood, Phillip Lawrence, Brigette Souzaiby, Clarence Muller, Kautu Muller

### Sick:

Katherine Izzo, Fr Tony Biddle, Judith Chie, Trent Styles, Joey & Noah, Nicholas Tadros, Baby Carter McGhie, Mimi Yeung, Cathy Vella, Kong Su Chong, Judy Poon, Jamal Kairouz, Ocean Dumlao, Bridgette & Gabriella Boldt, Debra Price, Mary Burns, Marie Bolton, Cynthia Gomes, Salma Lattouf, Jane Gibson, Frank Jacobs, Hazel Clasquin, Jacinta Hollins, Joe Maroun, Florgina Henry, Richard Miranda, Joseph MacDermid, Catherine Hemmings, Baby William Merhi, Rev Dr. Richard Waugh QSM