



St Mary's Bungendore  
 St Joseph's Gundaroo  
 St Peter & Paul's Hoskinstown  
 St Joseph's Tarago  
<http://cg.org.au/bungendore/Home.aspx>  
 Fr. Mick Burke 0448 414 541



15th Sunday in Ordinary Time

16th July, 2023

**BUNGENDORE PARISH TEAM**

Fr Mick Burke is the Administrator of Bungendore and Braidwood. Fr Mick is residing in the Bungendore presbytery.

**Baptisms:** Baptisms will be on Saturdays at 10:30 am. Please email or ring the parish office to arrange a baptism.

**Weddings:** Please contact Parish office; at least six months notice required.

**Phone:** 6238 1247

**Email:** [bungendore@cg.org.au](mailto:bungendore@cg.org.au)

**Website:** <http://cg.org.au/bungendore/Home.aspx>

**Secretary-** Julie-Ann

**Office Open:** - Wednesday - 10:30am - 5:00pm

Thursday—9:00am—3:30pm

**BUNGENDORE PARISH PASTORAL COUNCIL**

Helen Jewell (Chairperson)  
 David Bishop  
 Jenny Amey  
 Chris Murdock  
 Tess Montesin  
 Julie-Ann Snudden  
 Fr. Mick Burke (ex-officio)

**BUNGENDORE PARISH FINANCE COUNCIL**

Greg Darmody (Chairperson)  
 Michele Murdock  
 Richard Konarski  
 Ian Cusack  
 Ed Cory  
 Stephen Dunkerley  
 Fr. Mick Burke (ex-officio)

**BUNGENDORE, BRAIDWOOD and REGION MASS TIMES**

**Bungendore:** Sunday 8.30am; **Weekday Mass:** Wednesday 9am **Sacrament of Reconciliation:** Saturday 9-9.30am

**Braidwood:** Saturday 6.00pm **Weekday Mass:** Tuesday 10.00am **Sacrament of Reconciliation:** Saturday 5-5.15pm

**Hoskinstown:** Four times a year—1st Sunday Feb, May, Aug & Nov 10:30am

**Gundaroo:** 2nd & 4th Sunday 10:30am

**Tarago:** TBA

**Krawarree:** 5th Sunday 11.00am

Third Sundays will be shared between extra Masses at either Braidwood or Bungendore for First Communion / Confirmation or Mass at either Araluen or Nerriga.

*Farming builds resilience!*

Jesus tells the parable of the sower whose grain fell on a path, on rocky ground, among thorns and finally on good soil where it thrived. It was only the last lot of seeds that survived, but they were all part of the one sowing. Jesus was alluding to the success (or not) of his message; but we can read it as a metaphor for our faith journey, which goes through all the experiences mentioned above – bad times and good. Sometimes our spiritual experience gets swallowed up by our consuming worldly interests, sometimes it can feel shallow and dry, at other times it gets choked by all the negativity in life and then there are the times when it thrives. All these experiences are a real part of our faith life and the fertile moments help us to weather the rest.



The Parish of St Mary's, Bungendore acknowledges the Ngunnawal and Ngambri people, the Traditional Custodians who have walked upon and cared for this land for many thousands of years. We acknowledge the continued deep spiritual attachment and relationship of Aboriginal and Torres Strait Islander peoples to this country and commit ourselves to the ongoing journey of Reconciliation.

## 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.*

You care for the earth, give it water,  
you fill it with riches.  
Your river in heaven brims over  
to provide its grain. **(R.)**

And thus you provide for the earth;  
you drench its furrows,  
you level it, soften it with showers,  
you bless its growth. **(R.)**

You crown the year with your goodness.  
Abundance flows in your steps,  
in the pastures of the wilderness it flows. **(R.)**

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.'

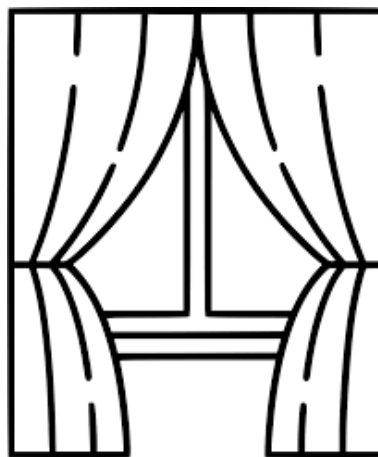
### Communion Antiphon

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.

## THANK YOU LADIES!

*We have a lovely group of ladies who gather in the Hall on Fridays and craft for a variety of charities. We don't charge them for the use as this activity is 100% heart and we support that! ❤️*

*They wanted to do something for us and have made some light and bright curtains for the Hall windows as we don't use the dark ones for the overhead projector now. They are light and bright. Much appreciated*



**Please pray for:-** Lauren Horton, Frank Shugg, Margaret Mikkelsen, Erwin Feeken, Maureen Boss, Sheather family, Doris and Roger Cutbill, Diana Robertson, Luke Alam, Bob Angel, Patrick Elwood, Peter Gagliardi, Annie Nikolaou, Jack Sealey, Magdalen Sillis, Stewart Briggs, Ed Cory, Cassandra Mallia, Bob Yates, Ann Reardon, Mary Coombe, Wayne Smith, Karen Toscan, Pam Finch, Rene Mallia, Trish McRoberts, Ken & Cathy Vine & Elizabeth Van Gessel .

### Recently Deceased:

**Anniversaries:-** Grace Sutor, John Nash, Elizabeth Griffin, Anne Byrne, Ronald Thompson, Marjorie James & William Flanagan.

## Church Cleaning Thanks!

**JULY : Mary-Ann Curran**



### Plaques for Memorial Wall

We are now taking orders for plaques for the memorial wall.

Please contact the office for more details.

The above format will be the one used.



### Liturgical Roster

**Sunday : 16th July 2023 8:30 am**

**Minister of the Altar: Ian Buckley/Thomas Konarski**

**R1; R2: Sue & Geoff Orchison**

**Offertory: Jenny Amey & Helen Jewell**

**Welcomer:**

**Sunday : 23rd July 2023 8:30 am**

**Minister of the Altar: Anna Melek**

**R1; R2: Alison & David Bishop**

**Offertory:**

**Welcomer:**

### **For direct credit payments to the Parish:**

BSB: 062-786 ACC: 00014851

NAME: St Mary's Parish Bungendore

Reference: NAME

### **Bank Account for Fr. Mick's Timor L'Este project**

This is the account for donating to Fr Mick's Timor L'Este project. BSB 062786 . A/C 000028521 ref. Timor donation

## *Dates for your Diary*

**Wednesday Mass & Cuppa** - 9am Mass then join us as we share afterward at local café.

**Fridays @ St Mary's**—9am PRAY FOR PEACE Rosary & Reflection .

**Sunday 16th July**—Social Sunday

**Araluen**—Tuesday 8th August 11AM - Feast Day of Saint Mary of the Cross

**Nerriga**—Sunday 20th August 11AM then lunch @PUB

## **Parish News**

**HAVE YOU GOT SOME EXCITING NEWS TO SHARE WITH THE PARISH?**

A new baby to the family or other happy news? Prayers of thanks? Let me know and I will share the joy with our parish

## **News from the Archdiocese and beyond**

The Good Shepherd prayer group invites you to our New Life in God's Spirit seminar. It's a 7 week seminar held every Wednesday evening 7pm-9pm from Weds 19 July to Weds 30 August at St Peter Chanel's, Weston St, Yarralumla. Teachings, worship, prayer and fellowship. Everyone is welcome to encounter Jesus in a deeper way! For more info and to register, call Susanna 0419 902 293 or Neda 0415 266 019.

## *Reflection*

The teaching of Jesus is grounded firmly in the Jewish world of the 1st Century. For most of his listeners, that world was an agricultural one and so the stories Jesus told were about the everyday realities of peoples' lives. He told stories about vineyards, wheat fields, building houses, planting seeds and reaping harvests. The imagery he used was drawn from the lived experience of those he taught. Jesus used a style of storytelling that was popular at the time: parable. A parable is a story with a moral or a lesson. A parable usually involves an extended metaphor and, at its heart, is teaching the listener about how to live or how to behave. Another feature of parables is that they can be understood at different levels. At one level, there is the literal meaning of a parable – what it says is what it is about. In today's gospel, the parable of the sower can be read or heard as a literal story about sowing seed and the lesson one might take from it is to be careful where you throw the seed when sowing. At another level, parables have a metaphoric meaning. In this instance, Jesus actually explains the symbolism of the parable to his disciples. There is a further, interpretive level of a parable where a modern reader asks, 'What has that story got to say to me here and now?'

In his conversation with the disciples, Jesus makes clear that only some people are open to understanding the depth of the message contained within his parables. Some people will only ever hear the story and never hear the message. Mind you, he still has to explain the parable to the disciples! He has just chastised those who fail to understand and yet walks the disciples through the parable step by step!

### **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 gospel of Matthew is nothing if not a well-crafted and highly structured piece of writing. Throughout the gospel there are five major 'discourses' or teachings. Chapter 13, which consists entirely of a collection of parables, is the central discourse of the five. It is the pivotal point of the entire gospel. The nature of the parables indicates that the message of Jesus has not been universally accepted and the parables present metaphors about the consequences for those who do and do not accept the message of Jesus about the reign of God.

### **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.

a reflection from liturgyhelp.com by © Greg Sunter