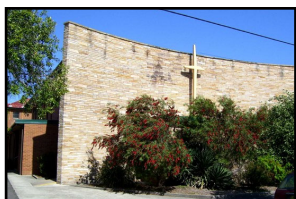




Sacred Heart Cathedral
Hamilton



St Joseph's
The Junction



St Mary, Star of the Sea
Newcastle



Immaculate Heart of Mary
Tighes Hill



St Laurence O Toole
Broadmeadow



Christ the King
Mayfield West



St Peter-in-Chains
Stockton

THE CATHOLIC PARISHES OF THE CITY PASTORAL REGION

SUNDAY, 5TH JULY 2020
FOURTEENTH SUNDAY IN ORDINARY TIME

Incorporating the Parishes of St Benedict, Inner Newcastle; St Columban, Mayfield; and St Peter-in-Chains, Stockton; our mission is to proclaim Christ in the inner suburbs of the City of Newcastle.

Our Parishes incorporate suburbs located on the traditional country of the Awabakal and Worimi peoples. We acknowledge their cultural heritage, beliefs and continuing relationship with the land, pay respect to their Elders past and present, and commit ourselves to work together for reconciliation and justice.

Our Clergy

Fr Andrew Doohan
Fr James Odoh
Fr Peter Street

Fr Matthew Muller
Fr Peter Thoai
Deacon Lawrence Caelli

Regional Office—St Benedict's Centre

25 Farquhar Street, The Junction
PO Box 6, The Junction 2291
P: (02) 4979 1101 F: (02) 4962 4644
E: newcparish@mn.catholic.org.au
W: www.newcastlecatholic.org.au

Our Staff

Margaret Cox (*Reception & Administration*)
Anne Warren (*Business Manager*)
Dr Anne Millard (*Director of Music, Liturgy & Sacramental Program*)

Other Contacts

Lingard Hospital Team Contact the Regional Office
Mercy Pastoral Team Sr Patricia Whitten rsm (02) 4979 1116
St Joseph's Pastoral Team Contact the Regional Centre

Regional Bulletin

The Bulletin is published weekly.

Prayer requests and items for the Bulletin should be received at the Regional Office by Noon on Wednesdays.

THE PARISH DIARY...(for the week ahead)

Fourteenth Week in Ordinary Time

Monday— 6th July

8:15am Mass @ The Cathedral

Tuesday— 7th July

NO MASS AT THE JUNCTION

8:00am Mass @ Stockton

8:15am Mass @ The Cathedral

9:15am Mass @ Broadmeadow

Wednesday—8th July

NO MASS AT THE JUNCTION

9:00am Mass @ Mayfield West

8:15am Mass @ The Cathedral

9:15am Mass @ Tighes Hill

Thursday— 9th July

NO MASS AT THE JUNCTION

8:00am Mass @ Stockton

8:15am Mass @ The Cathedral

9:15am Mass @ Broadmeadow

Friday— 10th July

9:00am Mass @ Mayfield West

9:15am Mass @ Tighes Hill

NO MASS AT THE JUNCTION

11am Exposition @ The Cathedral (until 12pm)

11am Reconciliation @ The Cathedral (until 12pm)

12:05pm Mass @ The Cathedral

Saturday— 11th July

Memorial of St Benedict

NO NOVENA

5:30pm Vigil Mass @ The Cathedral

5:30pm Vigil Mass @ Broadmeadow

5:30pm Rosary @ Mayfield West

6:00pm Vigil Mass @ Mayfield West

Sunday— 12th July

Fifteenth Sunday in Ordinary Time

7:30am Mass @ St Mary's

8am Mass @ Tighes Hill

9am Mass @ The Junction

9am Mass @ Stockton

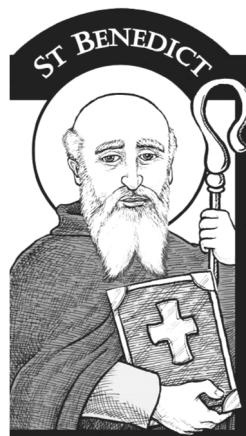
9:30am Mass @ The Cathedral

Live streamed: [https:// www.mn.catholic.org.au/places/livestream/](https://www.mn.catholic.org.au/places/livestream/)

10:30am Italian Mass @ Broadmeadow

11:30am Polish Mass @ The Cathedral

5pm Mass @ The Cathedral.



ST BENEDICT 480-543

Feast Day 11th July

Patron of Students and Europe

St. Benedict is believed to have been born around 480, as the son to a Roman noble of Norcia and the twin to his sister, Scholastica.

In the fifth century, the young Benedict was sent to Rome to finish his education with a nurse/housekeeper. The subject that dominated a young man's study then was rhetoric -- the art of persuasive speaking. A successful speaker was not one who had the best argument or conveyed the truth, but one who used rhythm, eloquence, and technique to convince. The power of the voice without foundation in the heart was the goal of the student's education. And that philosophy was reflected in the lives of the students as well. They had everything -- education, wealth, youth -- and they spent all of it in the pursuit of pleasure, not truth. Benedict watched in horror as vice unravelled the lives and ethics of his companions.

Afraid for his soul, Benedict fled Rome, gave up his inheritance and lived in a small village with his nurse. When God called him beyond this quiet life to an even deeper solitude, he went to the mountains of Subiaco. Although becoming a hermit was not his purpose in leaving, there he lived as a hermit under the direction of another hermit, Romanus.

One day, during his time living in a cave above a lake as a hermit, the Devil presented Benedict's imagination with a beautiful, tempting woman. Benedict resisted by rolling his body into a thorn bush until it was covered in scrapes. It is said through these body wounds, he cured the wounds of his soul.

After years of prayer, word of his holiness brought nearby monks to ask for his leadership. He warned them he would be too strict for them, but they insisted -- then tried to poison him when his warning proved true. The story goes, the monks attempted to poison Benedict's drink, but when he prayed a blessing over the cup - it shattered.

So Benedict was on his own again -- but not for long. The next set of followers were more sincere and he set up twelve monasteries in Subiaco where monks lived in separate communities of twelve.

He left these monasteries abruptly when the envious attacks of another hermit made it impossible to

Weekday Masses at St Joseph's

Will resume July 15, with a change in times.

Stay tuned for more information

continue the spiritual leadership he had taken. But it was in Monte Cassino he founded the monastery that became the roots of the Church's monastic system. Instead of founding small separate communities he gathered his disciples into one whole community. His own sister, Saint Scholastica, settled nearby to live a religious life.

After almost 1,500 years of monastic tradition his direction seems obvious to us. However, Benedict was an innovator. No one had ever set up communities like his before or directed them with a rule. What is part of history to us now was a bold, risky step into the future.

Benedict had the holiness and the ability to take this step. His beliefs and instructions on religious life were collected in what is now known as the Rule of Saint Benedict -- still directing religious life after 15 centuries.

In this tiny but powerful Rule, Benedict put what he had learned about the power of speaking and oratorical rhythms at the service of the Gospel. He did not drop out of school because he did not understand the subject! Scholars have told us that his Rule reflects an understanding of and skill with the rhetorical rules of the time. Despite his experience at school, he understood rhetoric was as much a tool as a hammer was. A hammer could be used to build a house or hit someone over the head. Rhetoric could be used to promote vice ... or promote God. Benedict did not shun rhetoric because it had been used to seduce people to vice; he reformed it.

Benedict did not want to lose the power of voice to reach up to God simply because others had use it to sink down to the gutter. He reminded us "Let us consider our place in sight of God and of his angels. Let us rise in chanting that our hearts and voices harmonize." There was always a voice reading aloud in his communities at meals, to receive guests, to educate novices. Hearing words one time was not enough -- "We wish this Rule to be read frequently to the community."

Benedict realized the strongest and truest foundation for the power of words was the Word of God itself: "For what page or word of the Bible is not a perfect rule for temporal life?" He had experienced the power of God's word as expressed in Scripture: "For just as from the heavens the rain and snow come down and do not return there till they have watered the earth, making it fertile and fruitful, giving seed to him who sows and bread to him who eats, so shall my word be that goes forth from my mouth; It shall not return to me void, but shall do my will, achieving

the end for which I sent it" (Isaiah 55:10-11).

For prayer, Benedict turned to the psalms, the very songs and poems from the Jewish liturgy that Jesus himself had prayed. To join our voices with Jesus in praise of God during the day was so important that Benedict called it the "Work of God." And nothing was to be put before the work of God. "Immediately upon hearing the signal for the Divine Office all work will cease." Benedict believed with Jesus that "One does not live by bread alone, but by every word that comes forth from the mouth of God" (Matthew 4:4).

But it wasn't enough to just speak the words. Benedict instructed his followers to practise sacred reading -- the study of the very Scriptures they would be praying in the Work of God. In this *lectio divina*, he and his monks memorized the Scripture, studied it, and contemplated it until it became part of their being. Four to six hours were set aside each day for this sacred reading. If monks had free time it "should be used by the brothers to practise psalms." Lessons from Scripture were to be spoken from memory not read from a book. On Benedict's list of "Instruments of Good Works" is "to enjoy holy readings."

In one story of Benedict's life, a poor man came to the monastery begging for a little oil. Although Benedict commanded that the oil be given, the cellarer refused -- because there was only a tiny bit of oil left. If the cellarer gave any oil as alms there would be none for the monastery. Angry at this distrust of God's providence, Benedict knelt down to pray. As he prayed a bubbling sound came from inside the oil jar. The monks watched in fascination as oil from God filled the vessel so completely that it overflowed, leaked out beneath the lid and finally pushed the cover off, cascading out on to the floor.

In Benedictine prayer, our hearts are the vessel empty of thoughts and intellectual striving. All that remains is the trust in God's providence to fill us. Emptying ourselves this way brings God's abundant goodness bubbling up in our hearts, first with an inspiration or two, and finally overflowing our heart with contemplative love.

Benedict died on 21 March 543, not long after his sister. It is said he died with high fever on the very day God told him he would. Author and Publisher Catholic Online, http://www.catholic.org/saints/saint.php?saint_id=26

Ethna Harvey

Ethna Harvey went to the Lord on 23rd June. Her funeral at St Joseph's Church on Tuesday was livestreamed and can be viewed via this link: <https://youtu.be/dxbwcT2chf8>

TODAY'S LITURGY

Entrance Antiphon

Your merciful love, O God,
we have received in the midst of your temple.
Your praise, O God, like your name,
reaches the ends of the earth;
your right hand is filled with saving justice.

First Reading: Zec 9:9-10

See how humbly your king comes to you!

The Lord says this:

'Rejoice heart and soul, daughter of Zion!
Shout with gladness, daughter of Jerusalem!
See now, your king comes to you;
he is victorious, he is triumphant,
humble and riding on a donkey,
on a colt, the foal of a donkey.
He will banish chariots from Ephraim
and horses from Jerusalem;
the bow of war will be banished.
He will proclaim peace for the nations.
His empire shall stretch from sea to sea,
from the River to the ends of the earth.'

Responsorial Psalm: Ps 144:1-2. 8-11. 13-14. R. v.1

- (R.) I will praise your name for ever,
my king and my God.
1. I will give you glory, O God my King,
I will bless your name for ever.
I will bless you day after day
and praise your name for ever. (R.)
 2. 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.)
 3. All your creatures shall thank you, O Lord,
and your friends shall repeat their blessing.
They shall speak of the glory of your reign
and declare your might, O God. (R.)
 4. The Lord is faithful in all his words
and loving in all his deeds.
The Lord supports all who fall
and raises all who are bowed down. (R.)

Second Reading: Rom 8:9.11-13

If by the Spirit you put an end to the misdeeds of the body, you will live.

Your interests are not in the unspiritual, but in the spiritual, since the Spirit of God has made his home in you. In fact, unless you possessed the Spirit of Christ you would not belong to him, and if the Spirit of him who raised Jesus from the dead is living in you, then he who raised Jesus from the dead will give life to your own mortal bodies through his Spirit living in you.

So then, my brothers, there is no necessity for us to obey our unspiritual selves or to live unspiritual lives. If you do live in that way, you are doomed to die; but if by the Spirit you put an end to the misdeeds of the body you will live.

Gospel Acclamation

Alleluia, alleluia!

Blessed are you, Father, Lord of heaven and earth;
you have revealed to little ones the mysteries of the kingdom.

Alleluia!

Gospel: Mt 11:25-30

I am gentle and humble of heart.

Jesus exclaimed, 'I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children. Yes, Father, for that is what it pleased you to do. Everything has been entrusted to me by my Father; and no one knows the Son except the Father, just as no one knows the Father except the Son and those to whom the Son chooses to reveal him.

'Come to me, all you who labour and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light.'

Communion Antiphon

Come to me, all who labour and are burdened,
and I will refresh you, says the Lord.

Reflection by Richard Leonard

Before I said my first Mass an old priest gave me two great pieces of advice.

'You know when the congregation is filled with optimists. After a long series of announcements at the end of Mass and then you say, "and finally..." people take out their car keys!'

The second was, 'Never underestimate the burdens people bring with them into the church. Often we have little idea of the difficulties and pain our parishioners will be carrying.'

I have no idea what you have brought with you to Mass today. I can only imagine the anxiety and burden some of you are carrying. Whatever it is, Jesus invites you to let go of it, if only for a while, and be at peace.

Now all this 'come and rest a while' talk can be very pious and not sound all that in touch with reality.

Today's Gospel, however, came from the community of the Apostle Matthew and was written in Jerusalem about 45 years after Jesus' death. We know that this community experienced intense suffering and heavy burdens.

They had been expelled from the Synagogue and were being martyred for their faith in Jesus Christ.

No wonder they held so strongly to the words, 'Come to me all you who are weary and heavy burdened and I will give you rest.' And they found consolation in Jesus' example, 'take my yoke upon you and learn from me for I am gentle and humble in heart.'

Since the first century, however, Christianity has been guilty of trying to spiritually wallpaper over some tough realities rather than preaching that God is our companion in facing up to whatever our reality is and dealing with it.

Our faith is not about praying away our problems or fears and wishing it were otherwise. Our faith means we have experienced the love of God in Jesus Christ so that we never carry our burdens alone. God is our companion and guide and this parish Community, as with every Christian community, is called to be the sort of place where we carry each other's burdens and rest with each other awhile.

What we celebrate here each Sunday is that God will have the last word, a just, joyous, loving and peaceful word, in this world and when we enter our final rest.

Jesus didn't come to us as a divine magician, waving a wand over our problems to wipe away all our tears. Rather, he accompanies us so he can show us that the gift of peace and a release from our life's burdens is often found in having the perspective for exercising the gift of right judgment. Making the best possible choices leads to the alleviation of our pain and difficulties.

This type of spiritual sanity reminds me of the story of the nun who was teaching the communion class, and drew an analogy about how food is essential to life. She asked the class,

'What's small and furry and eats nuts?'

To which there was bemused silence.

So Sister tried again.

'What's small and furry and eats nuts?'

There was now stony silence. Sister then picked out Billy and asked him for the answer. After several awkward moments, Billy tentatively replied,

'Sister, I know the answer is supposed to be Jesus, because the answer to all your questions is always Jesus but, I have to tell you, it sounds like a bloody squirrel to me.'

Sometimes the answer is not simply 'Jesus'. As we all know, for some of our difficulties, there is no spiritual quick fix. There is no cheap grace. The answer is not simply Jesus.

In confronting issues, however, it is necessary for spiritual and mental health to take time out, to be as gentle with ourselves as possible, to know that the burden of life is shared so that we can make the decisions that will ease the situation.

I don't underestimate the burdens some of you have walked into this church with today. Whatever burden you may have brought with you, may you know a moment's rest, the companionship of fellow travellers and the gift of Christ's peace.

© Richard Leonard SJ



Today's psalm

Psalm 145 is the last of a group of eight psalms in the Psalter ascribed to David (Psalms 138-145).

This psalm is an acrostic, in which in each verse of the psalm begins with a successive letter of the Hebrew alphabet. Acrostic poems were the works of highly skilled literary artists and functioned in ancient Israelite literature in a number of ways. Likely memory devices to aid in private and public recitation, acrostics literarily summarized all that could be said or needed to be said about a particular subject, summing it up with every letter of the alphabet. In short, this psalm praises God with everything from A to Z!

NEW PLANNED GIVING ENVELOPES

Envelopes for the 2020/2021 financial year are available for collection at the churches this weekend.

BOOK CLUB

We are continuing our 'Zoom' book club meetings. At 6.30pm on Sunday, 5th July, we will share our thoughts on the book, *The Land Before Avocado*, by Richard Glover. If you would like to participate in future book club meetings, please send an email to the parish office, newcparish@mn.catholic.org.au

Praying the Sunday Gospel: Parishioners in the City Pastoral Region are invited to connect and pray with each other from your own home. God speaks to us through the words of the Gospel and then through artist's images of the Gospel message. Each Wednesday 5.00-5.45pm. You and your friends are welcome to join via the internet: <https://us02web.zoom.us/j/86560170676>

The Cathedral's YouTube Channel needs 100 subscribers so we can claim a 'custom URL' (as opposed to the long string of numbers and letters we currently have). Please consider subscribing to our YouTube channel if you haven't already done so. You can find our YouTube channel by going to <https://bit.ly/3dVO3qc>



https://www.instagram.com/arte_carde/

THIRD PHASE OF EASING COVID-19 RELATED RESTRICTIONS — 1 JULY

July 1 has seen the introduction of the next step in the easing of COVID-19-related restrictions that had been previously announced a few weeks ago by the NSW Government.

While the presence of COVID-19 in our community remains a threat to the health and safety of the Australian and NSW communities, the NSW Government is seeking to ease related restrictions *quickly and as safely* as is possible. Many people, including many Catholics, would like the easing to take place much faster for any number of reasons, but we need to be conscious of more than just our own needs and wants in the face of the current pandemic event. As Christians, we should have not hesitancy in embracing personal sacrifice for the sake of the health and safety of the Australian community.

The latest easing of restrictions are to be warmly welcomed, but we must remain vigilant to our moral and legal obligation towards our brothers and sisters and ensure we do all that we must to restrict the further spread of COVID-19. We look forward to further easing of restrictions in coming months, and the opportunity to gather as a worshipping community and celebrate our liturgical life in all its fullness.

Easing Taking Effect 1 July

A new Public Health Order has been gazetted to give effect to the NSW Government announcement. The limit on the number of persons who can be present in the Cathedral is now calculated solely based on allowing 4 square metres per person within the building. There is now no longer an arbitrary limit; the only limitation is the size of the available space in the Cathedral.

We have 'remeasured' the available space in the Cathedral building, and can now advise that the upper limit on the number of persons who can be present in the Cathedral is **105 persons**, which limit applies to all Masses and other liturgical celebrations, as well as the Cathedral's availability for private prayer.

Opening Hours of the Cathedral

The Cathedral will continue to be open Monday through Friday from approximately 8am until approximately 5pm. You are welcome to attend the Cathedral during these hours for private prayer or a time of silence.

On weekends, the Cathedral will only be open when in use for Mass or other scheduled liturgies, generally from about one hour before the scheduled

start time until approximately 30 minutes after conclusion. This decision is based on the increased need to clean the Cathedral after all liturgical celebrations, which naturally are increased over the weekend. We apologise for any inconvenience this might cause but feel this is the most appropriate course of action in the current circumstances.

Continuing Restrictions

Although the number of persons who can be in the Cathedral has increased, there is still a requirement for the collection of contact details for those who attend any liturgical celebration in the Cathedral (e.g. Mass, Weddings, Funerals, Baptisms, etc.). If a 'discrete' group attends, e.g. a family, a husband and wife, people from the same household, etc., only one (adult) member of the group is required to provide their contact details.

The requirements regarding cleaning, observing physical distancing, refraining from communal singing, etc. remain in place for the time being, as does the requirement to refrain from physical acts of devotion that involve touching or kissing icons or statues. Because of the need to ensure health and safety, the previously advised adaptations to the celebration of Masses and other liturgical celebrations will continue to be observed.

To manage the entrance to and exit from the Cathedral, only one door – the side door closest to the Diocesan office building – will be used for the foreseeable future. This entrance has had a hand sanitiser unit mounted on the wall for convenience and provides adequate 'desk space' to allow for the recording of contact details. The use of one door will also permit the management of numbers within the Cathedral for Mass and other liturgical celebrations.

Requirements for Attending Mass

With the increase in the number of persons who can attend, we will discontinue the need to register in advance to attend Mass. If you wish to return to Mass, you are at liberty to do so, though there will still be the need to ensure that no more than 105 persons are at any particular Mass.

You may continue to provide your contact details in advance via the relevant page on the [website](#), but there is no longer a need to register for each Mass. If you provide your contact details in advance, you need only 'tick' your name on the list provided rather than complete the Contact Details Form.

We ask those who are particularly at risk – the elderly, those with compromised health, those who are sick – to consider not returning to Mass for the sake of their own health. The dispensation from the obligation to attend Sunday Mass given by the Bishop remains in place in these circumstances.

For Sunday Masses at St Joseph's, The Junction and St Mary's, Newcastle, the registration process still applies. To register, please visit the website, www.newcastlecatholic.org.au or contact the Regional Office on 4979 1101 or via email, newcparish@mn.catholic.org.au

If you wish to attend the Saturday evening vigil at **Broadmeadow**, please contact Gwen on 49675010 or Fr James on 0402 223415 or via email, jamesodoh768@yahoo.com

If you wish to attend the Sunday morning Mass at **Tighes Hill**, please contact Fr James on 0402 223415 or via email, jamesodoh768@yahoo.com

Important to note! If you reach voicemail when you call to register for Mass, **please leave your name and phone number and clearly identify which Mass you wish to attend.** We need to be able to contact you on Friday afternoon/evening, to confirm your attendance. We received some voicemail messages at the Regional Office this week where phone numbers were not provided and we could not complete the registration. We remind you that if you are not registered, you cannot attend Mass.

We thank you for your understanding during these difficult times and appreciate your continuing patience and support in relation to the registration requirements. These are processes we must follow in order to comply with the current Public Health Order.



RECENTLY DECEASED:

Terry O'Brien, Betty McCoy, Ethna Harvey, Kevin Gilbert, Dulcie Azile Keeling

ANNIVERSARIES: Nancy O'Toole, William "Bill" Chidgey

SICK: Brian Kelly, Bill Parker, Elizabeth Evans, Terry Davies, John Belcher, Elizabeth Mary O'Neill Oates, Graeme Burrage, Brian Swift, Monica Bound, Peter McCabe, Joan Haynes, Tom Towers, Kerry Davies, Lawson Rankin, Patricia (Pat) Gillett.

SPECIAL INTENTIONS: Please continue to pray for all those throughout the world who are affected by COVID-19.

Names may be placed here by contacting the Regional Office. Please refer to the Policy Document on the Regional website—visit www.newcastlecatholic.org.au/downloads.

N J S Z O P P O V R E L R U G V D
 I N O S R N C S Y J D C R W I S E
 F F N E S L T B Y R I G J E I I S
 W M Q D E H Y E C Z X D E V S M E
 E G S S V X K S L X Y M W R M T A
 H U U Z L N B W V K X K H T G Q G
 S L X D O T E C A Y F C H K J Q N
 O Z F D B O I S D V P E A C E R O
 L T L W O N O Y Z A T V V E N I D
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 I R I X U R L B E R D P N J C M E
 L E O I I S A U H N E J N T C Q S
 E I D P S R X Z K X R Q V R J C R
 P N S U R X V Q S E I W X D J U O
 T V N I R E H T A F T J Q L A L H
 X T G U B Y Y E R E X O G N X A Z

Try to find these words:

- donkey
- Father
- heavy
- horse
- life
- peace
- rest
- sea
- Son
- Spirit
- tired
- wise

Unscramble the words below to find out what Jesus said to his followers.

COME TO , ALL
 THAT ARE AND
 ARE
 HEAVY AND
 I WILL GIVE YOU .



REST YOU BURDENS ME WEARY CARRYING