

Ministry Roster 19th Sunday in Ord Time, 8th August, 2021.

Ministry	5:00 PM	8:00AM	9:00 AM.
<u>Acolyte:</u>			
<u>Commentator:</u>			
<u>Reader:</u>			
<u>Flowers:</u>			
<u>Cleaning:</u>			

If you are unable to carry out your ministry please organise a replacement or call Richard on 04198 214 548.

Fan the Flame – Towards Plenary Assembly One October 2021.

**"I am the bread of life. He who comes to me will never be hungry; he who believes in me will never thirst."** *Matthew 28:16-20*

The ethical and missionary implications of the Eucharist for the Church's communion of faith will always be incomplete while the poor go hungry, for "we cannot properly receive the Bread of Life without sharing bread for life with those in want". (*Pedro Arrupe, "Address prior to Eucharistic Congress 1976", The Portal to Jesuit Studies, accessed 23 April 2021, [https://jesuitportal.bc.edu/research/documents/1976\\_arrupeeucharist/](https://jesuitportal.bc.edu/research/documents/1976_arrupeeucharist/)*)

Support Mass for You at Home.

Many people who are isolated, in prison, in hospital or don't have internet rely on Mass for You at Home. The Catholic Mass is broadcast free-to-air each Sunday morning on Channel 10 and WIN at 6am. Find some familiar faces from the Diocese of Parramatta celebrating Mass over the coming weeks. Find out more at [www.massforyou.com.au](http://www.massforyou.com.au)

Preparation for the Sacrament of Reconciliation (Confession).

Dear Families,

Due to the current coronavirus situation, we do not know when we are planning to have our preparation for this Sacrament, or what form it will take.

Hopefully, it will be some time during term 4 as originally planned.

Parents and /or guardians of children in year 4 or above (who have been baptised) are invited to send details of your child's name, address, school, class and your name and contact details as an "expression of interest." so that your child can be included when further information about a more definite application is sent. Please send this expression of Interest to [olon254@gmail.com](mailto:olon254@gmail.com)

Note: If you have already advised me of your child's details, there is no need to send the information again.

This is a difficult and complicated time for families, and I hope that we all may see some light at the end of the tunnel soon.

The Sacrament of Reconciliation is a celebration of forgiveness, and I am sure that many families are getting lots of practice in this Christian virtue these days. May God bless us all, and we pray for healing both in the world and within all of our families.

Maureen Ryan.

Sacramental Coordinator

Our Lady of Nativity Parish Bulletin .

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Parish Website: [www.lawsoncatholicchurch.org.au](http://www.lawsoncatholicchurch.org.au)

Parish Priest: Fr Paul Slyney - 4754 1052. **Emergency:** 0418 461 316.

Assistant Priest: Fr Shinto Francis - 4754 1052. **Emergency:** 0415 077 969.

Parish Office Hours: Thursdays & Fridays 9.30 am - 3.30 pm.

The Church is closed.

Weekend Masses: **CANCELLED.**

Weekday Masses: **CANCELLED.**

**All church buildings and Masses in the Diocese are closed and cancelled until further notice. Funerals only can still take place in our church with up to 10 attendees. Please call the office.**

Fed by the Lord.

In the First Reading, the Israelites, who are marching through the desert, are hungry and angry. God should have killed us in Egypt, they say; then at least we would have died with food in our bellies. In God's love, every yearning has its fulfillment.

In response, God feeds them with bread from heaven. Manna falls from the sky during the night, and in the morning they can pick the manna up off the ground. It seems to have been a specially wonderful analogue to bread. Scripture says that it was small, and white, and mildly sweet, like honey with coriander (Ex 16:31); and it was greatly sustaining, too. Tolkien's Elven bread lembas, so prized for its taste and nourishment, must have been modeled on manna.

This is a story to shake your head over. In my world, if you want bread, you have to go to the store for what you need, and you have to pay for what you get there, too. And if you grumble against God angrily, you get a guilty conscience; you don't get bread falling from the sky. With or without stores and money, we get no Elven bread at all.

Why are these Israelites so lucky? Why doesn't God make bread fall from heaven for us too?

Here, by way of answer, is what the story makes clear. God is a God of history. He intervenes in human affairs in particular ways at particular times to provide for his people what will do them good at that time. The only ones who got to eat manna were those grumbling Israelites. And even they got to eat it only for a while. When they crossed the Jordan River, the manna stopped. All they got then was the parched corn from the previous harvest.

These thoughts can prompt a painful yearning. Who would not want to be among those who got to taste that honey-sweet manna? Who would not want to have been one of the people hand-fed by the Lord?

And, yet in God's love, every yearning has its fulfillment. We too are fed with the bread from heaven; and, in the Eucharist, we taste the goodness of the Lord, which is sweeter than honey (Ps 19:10). We too are hand-fed by the Lord.


Although God is a God of history, for each one of us it is true that we will want for nothing.

Eleonore Stump.

*"I am the bread of life; whoever comes to me will never hunger,*

Clara Peeters, Still Life with Cheeses, 1515





**Recently Deceased:**

**Anniversaries:** Madeline Gordon.

**Sick:** Fr Theo Arrivoli, Rob Nickl, Maurice Rooney, Lan Franco Matteucci, Raymond Plumridge, Mark Geerligs, Rita D'Amico, and all Private Intentions. *Due to the strict privacy laws, names of the deceased and sick can only be included in the Bulletin with the permission of the immediate family. Thank you.*

**This Sunday’s Readings.**

**First Reading**  
Exodus 16:2–4, 12–15  
The Lord feeds the Israelites with manna.

**Responsorial Psalm**  
Psalm 78:3–4, 23–24, 25, 54  
A song of praise to God for his deeds to Israel.

**Second Reading**  
Ephesians 4:17, 20–24  
Christians become a new creation in Christ.

**Gospel Reading**  
John 6:24–35  
Jesus teaches the crowds that he is the “bread of life.”  
This Sunday we continue to read from the sixth chapter of John’s Gospel, but not continuously. Our Lectionary omits John’s report of Jesus’ walking on water. This event is reported much less dramatically in John’s Gospel than in the Synoptic Gospels. After the feeding of the multitudes, the disciples leave in a boat and Jesus follows them. The disciples are said to be terrified by what they see. Jesus reassures them and rejoins them. In today’s Gospel, we learn that the crowd has noticed the departure of Jesus and his disciples and so seeks them out in Capernaum. In the dialogue that follows between Jesus and the crowds, Jesus unfolds for us the gift of himself that that he gives in the Eucharist.

In today’s Gospel, there are four exchanges between Jesus and the crowd. In the first, the crowd, having followed Jesus to Capernaum, asks a very matter of fact question: “Rabbi, when did you get here?” Jesus replies by naming their motivation in pursuing him. They have been fed. Jesus acknowledges this, yet challenges them to see beyond the fulfillment of their material needs. The crowds have followed Jesus because they have been fed. They ought to be seeking out Jesus because he can give them eternal life.

As the second dialogue begins, it seems that the crowd might be on their way to accepting Jesus and his mission. They ask: “What can we do to accomplish the works of God?” Jesus replies that they must have faith in the one sent from God. But in the third dialogue, the crowd reveals their inability to see Jesus’ true identity. They ask Jesus for a sign so that they might know that Jesus is from God. How strange this sounds since Jesus has just fed more than 5000 people. What more is expected?

But the crowd cannot see beyond the surface of the sign. They show this in their interpretation of the sign that came from Moses. In their description, they identify Jesus with Moses, as if to say, as Moses gave the people manna in the desert, give us a sign so that we will know that you are from God. They are looking to identify a prophet without realizing that God is standing before them. Jesus corrects their misinterpretation, saying that the manna received by their ancestors came from God. As God fulfilled their ancestors’ needs in the desert, so God has provided them with food for eternal life. In the bread that they have received from Jesus, they have received physical nourishment and also spiritual nourishment. Jesus wants the crowd to see beyond the surface to the One who provides true nourishment.

The conclusion of the dialogue reveals the crowd’s blindness. They ask for what Jesus has just told them they have found: “Sir, give us this bread always.” Jesus answers plainly that he himself is the Bread of Life they seek. Jesus himself is the Bread of Life who will satisfy every hunger and thirst. This is the first of several such statements found in John’s Gospel. We understand these better when we remember that God revealed his name to the people of Israel as “I am,” as Yahweh. Jesus is now claiming this name for himself. In the weeks ahead, we will see the offense that this gives to the people.

**OUR LADY OF THE NATIVITY**

**SCHOOL**

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**Becoming Providers.**

The Israelites were out in the desert, and they began to suffer from hunger. So great was their hunger that they longed for the ‘good old days’ of slavery in Egypt, when at least they had their fill of bread. What they did not know was that soon they would be eating “the bread of the mighty.”

All of us are in a desert, so to speak, suffering from spiritual hunger. So great is this hunger that we long for the ‘good old days’ of innocence, when life seemed simple and all our needs were satisfied. Jesus comes to us in this desert and gives us “the bread of life” so that we shall never be hungry again.

The readings from Exodus and John are about justice and holiness: providing all the people with our daily bread, and satisfying our spiritual hunger with “the food that remains unto life eternal.” The Church puts these readings together in this Mass to suggest to us that there is a connection between the ‘justice’ issue of hunger and the ‘holiness’ issue of the Eucharist. The work of God is to feed, and if we should want to join in that work, we must become providers, doing all we can to see that no one goes hungry and to bring people to the Eucharistic table of the Lord.

Many persons today are physically hungry. Certainly the solution to starvation and malnutrition requires increased production and improved distribution of food. But it also requires a concerted act of solidarity by the nations and peoples of the world. Our sharing in the Eucharist inspires us to such solidarity, as well as to actions which express it; for sincere celebration of the Eucharist must lead to various works of charity and mutual help.

U.S. Bishops, The Eucharist and the Hungers of the Human Family, 1975:11

Gerald Darring.



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**CENTRE**

Available for meetings,  
functions and conferences

Phone Sr Veronica on  
4759 1116 for enquiries.