

Fifteenth Sunday in Ordinary Time, Year B - 11 July 2021

Please Pray for
OUR SICK - Justin Yu, John Vortman, Ailish Fitzgibbon, Molly Fitzgibbon, Rosemary Rae, Leena Cherian, Michael Johnson, Adrian Gobbell, Joan Male, Eddie Beech.
RECENTLY DECEASED - Angela Ranasinghe, V.C. Thomas, Betty Burns, Barry Lane
REMEMBRANCE - Michele Remy, Raoul Oudin, Albert Simpson, Bridget Silva, Francis Silva, Threse Ranasinghe, Epifania Domantay, Hendrik, Bernard Mc Donagh, Kathleen Mc Donagh, Olinda Figueroa, Edna Haberley.

Safeguarding Children and Young People:
 Enquires /Complaints: 0426 211 572
Policies:
<https://www.frankstoncatholic.com.au/sfx/policies/>
If you see something, say something

St John's
 9789 9794
 Principal
 Derek Bruitzman

John Paul College
 9784 0200
 Principal
 John Visentin

St Augustine's
 9781 3007
 Principal
 Carrie Rodda

St Francis Xavier
 9783 3424
 Principal
 Stephen Peart

This Sunday's Readings
 1st Reading
 Amos 7:12-15
 2nd Reading
 Eph 1:3-14
 Gospel
 Mark 6:7-13

Next Sunday's Readings
 1st Reading
 Jer 23:1-6
 2nd Reading
 Eph 2:13-18
 Gospel
 Mark 6:30-34

SYRO MALABAR
 Regular services :
Every Thursday night - 6pm Mass at SFX
First Sunday of month - 5pm Mass at SJE

OFFERINGS		Thank you for your continued support	
GIVING BACK TO GOD			
St. John the Evangelist	St. Francis Xavier		
Presbytery \$ 621.00	Presbytery \$ 949.00		
Church \$ 640.00	Church \$ 2,553.00		

Catholic Theological College
Ethical Issues and Human Ageing
 Online unit via zoom on 6 Saturdays from 31 July 2021
 Lecturer: Rev. Dr Laurence McNamara CM
Audit, Undergraduate and Postgraduate Options available.
 Enquiries: 03 9412 333 or registrar@ctc.edu.au

St Vincent de Paul Society
good works
Winter collection this Sunday
11 July 2021
 Please give generously to this winter collection.
For Assistance call 9769 6060
SFX Vinnies Peter Butler: 0410 569 357 ;
Meetings held on 1st & 3rd Mon 4.00pm-5.30pm
SJE Vinnies Mary Murtagh: 9781 3520;
Meetings held on 1st & 3rd Tues 10.00am-11.30am
 While donations are always appreciated, please do not leave food donations outside the church unattended.
 Contact **Peter** or **Mary** for delivery.

Have you just bought a new electronic device?
 If so, then your Preloved laptops, iPads, tablets and phones that are still in working order will benefit the less fortunate school children in Nigeria.
 Let us open our hearts to these children of underprivileged families as Education is not only a fundamental human right, but a sustainable means to alleviate poverty and bring about positive and lasting change!
 You may drop your items to the Parish Office.
 We would also accept a cash donation. Thank you!



Liturgy of the Word with Children

 All the volunteers to the Liturgy of the Word with children are invited to a meeting on *Wednesday, 14th July 2021 at 7.00pm.*
 The meeting shall take place in SFX Parish hall.
 We welcome new members who would like to join with us.

St Francis Xavier's FRIENDSHIP CLUB CHRISTMAS IN JULY
 A bus trip to a charming old world village of Sassaffras followed by two course Christmas lunch at Fortnums restaurant. \$55pp including lunch with tea and coffee.
 Morning tea not included.
 Contact :
 Marie 9775 8737 or
 Mary 9783 8296



ST. FRANCIS XAVIER PARISH
 60 Davey Street, Frankston 3199

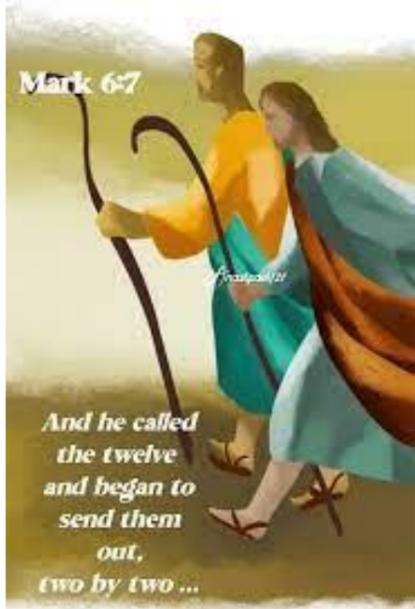
ST. JOHN the EVANGELIST PARISH
 20 Coral Street, Frankston East 3199

Parish Priest: Fr Chinua Okeke CSSp
Assistant Priest: Fr Jude Agorchukwu CSSp
Deacon: Rev Kevin Pattison
Email: frankston@cam.org.au
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 chinua.okeke@cam.org.au
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 kevin.pattison@cam.org.au
Phone: 9783 3484
Office Hours : 9.00am - 4.00pm Mon-Fri

St. Francis Xavier's Programme
Sunday Masses
 Vigil Mass: 6.00pm Saturday Evening
 Sunday: 8.30am, 10.30am, 5.30pm
Weekday Masses
 Tuesday - Saturday 9.15am; 1st + 3rd Mondays of the month
Liturgy of Word and Communion Service
 Monday 9.15am; 2nd, 4th + 5th Mondays of the month
Exposition of Blessed Sacrament and Adoration
 Wednesday before 9.15am Mass, Friday after 9.15 Mass
 1st Friday of month until 10.00pm
Reconciliation
 Saturday 10am & 5.30pm
Anointing of the Sick Mass
 1st Thursday of month 9.15am
Rosary
 Tuesdays before 9.15am Mass and Saturdays after 9.15am Mass

St. John's Programme
Sunday Masses
 Vigil Mass: 7.00pm Saturday Evening
 Sunday: 8.30am, 10.00am
Weekday Masses
 Tuesday - Saturday 9.00 am
Liturgy of Word and Communion Service
 Monday 9.00am
Exposition of Blessed Sacrament and Adoration
 Wednesday before 9.00am Mass , Friday after 9.00am Mass
 1st Friday of month until 12noon
Reconciliation
 Saturday 9.30am & 6.15pm
Anointing of the Sick Mass
 1st Thursday of month 9.00am
Rosary
 Before weekday Mass, (except Wednesday)
 Saturday at 9.30am

Gospel - Mark 6:7-13
He called the Twelve, and began to send them out.
 Jesus summoned the Twelve and began to send them out in pairs giving them authority over the unclean spirits. And he instructed them to take nothing for the journey except a staff - no bread, no haversack, no coppers for their purses. They were to wear sandals, but, he added, 'Do not take a spare tunic.' And he said to them, 'If you enter a house anywhere, stay there until you leave the district. And if any place does not welcome you and people refuse to listen to you, as you walk away shake off the dust from under your feet as a sign to them.' So they set off to preach repentance; and they cast out many devils, and anointed many sick people with oil and cured them.
The Gospel of the Lord Praise to you, Lord Jesus Christ





Homily for Fifteenth Sunday in Ordinary Time, Year B

The first Reading was taken from the book of Prophet Amos, (Am 7:12-15). Amos who hailed from Southern Israel was an ordinary citizen – a sheep-breeder before he was chosen by God to go and prophesy to the people of Northern Israel. During the time of Amos, Israel was divided into two kingdoms. The southern Kingdom of Judah was ruled by King Uzziah, and King Jeroboam reigned over the Northern Kingdom.

Amos went to the Northern Kingdom to prophesy against the excessive amassing of wealth by the rich which had led to a huge chasm between the rich and the poor and the exploitation of the poor by the rich. Amos believed that such excessive acquisition of wealth, which had pushed the masses to destitution, was evident in the palace of the king and in the national temple. Hence, for Prophet Amos, if there was to be a redress to this extreme capitalism, which was inimical to integral progress, the change must start from the country's leadership. This conviction led him to go and preach at the national temple which was the king's place of worship.

Amaziah, the priest of the Temple, (king's sanctuary), who receives his maintenance from the king's treasury, was hostile to Prophet Amos because he was attacking the source of his sustenance. He accused Amos of not being a true prophet like Isaiah and Elijah who were called by God, but only a seer who earned his living by giving advice to people. He then instructed Amos thus, "Go away, seer; get back to the land of Judah; earn your bread there, do your prophesying there". Amaziah had become complacent with the social milieu and had turned a blind eye to the exploitation of the poor which was pushing more people to the fringe of the society. Amos insisted to Amaziah that he did not belong to the band of prophets, (seers); he was a farmer, breeding sheep before he received a call from God like other Old Testament prophets and was entrusted with a mission to Northern Israel.

The questions that arise from the first Reading include, do I compromise my values because of the people I associate with? Do I compromise my values for material gain? Am I materialistic? Do I turn a blind eye to the marginalisation and victimisation of the vulnerable people in our society? Do I take positive steps toward righting a wrong which I have done? Am I accommodative to constructive criticisms?

In the Gospel of today, (Mk 6:7-13), Jesus sent out his apostles in pairs on a missionary journey. His disciples were to follow the footsteps of the genuine prophets like Amos, (first Reading). He instructed them, "to take nothing for the journey except a staff - no bread, no haversack, no coppers for their purses." They were to wear sandals, but, he added, 'Do not take a spare tunic.'" The staff was needed as a prop because of the long distance the disciples would be travelling and also as a weapon to ward-off dangerous animals. The disciples were not to be encumbered by their possessions as they engaged in missionary activities. They were to trust in providence and rely on people's generosity and hospitality for their upkeep.

Jesus' insistence that his disciples should travel light on their missionary journey is a reminder to the Church that she must never rest on her 'oars'. She must resist the temptation of being satisfied with the status quo. She should always look for new avenues to disseminate the Good News. We recall that Jesus during his earthly ministry was always going beyond frontiers. For instance, after healing Simon Peter's mother-in-law of fever and curing other sick people of their ailments, he secretly went to a lonely place to pray. When his disciples finally found where he was and informed him that everyone was looking for him, he said to them that they had to go and minister to other villages and towns that had not yet heard the Good News, (Mk 1:29-39). Everyone is being invited to be a missionary in little or big ways.

The Church should be on the watch that she does not become materialistic and that her wealth does not become an obstacle to the spreading of the Good News. She must always be conscious of the criticisms of Prophet Amos on the Northern Kingdom and Jesus' insistence that the missionaries should not be bogged down by materialism.

The disciples of Jesus were able to bring the Good News of reconciliation and healing to those who were hungry to hear it. May this Good News of God's reconciliation and healing continue to spread today through our hands, Amen!

Fr Chinua Okeke CSSp



First Eucharist

Congratulations to all the candidates who will be receiving the Eucharist for the first time:

St Augustine's - Saturday, 17th July 2021 and Sunday, 18th July 2021

St John's - Saturday, 17th July 2021 and Sunday, 18th July 2021

St Francis' - Sunday, 25th July 2021

Government schools - Sunday, 1st August 2021

The context

62. Yet this call to love could be misunderstood. Saint Paul, recognizing the temptation of the earliest Christian communities to form closed and isolated groups, urged his disciples to abound in love "for one another and for all" (1 Thess 3:12). In the Johannine community, fellow Christians were to be welcomed, "even though they are strangers to you" (3 Jn 5). In this context, we can better understand the significance of the parable of the Good Samaritan: love does not care if a brother or sister in need comes from one place or another. For "love shatters the chains that keep us isolated and separate; in their place, it builds bridges. Love enables us to create one great family, where all of us can feel at home... Love exudes compassion and dignity".

Abandoned on the wayside

63. Jesus tells the story of a man assaulted by thieves and lying injured on the wayside. Several persons passed him by, but failed to stop. These were people holding important social positions, yet lacking in real concern for the common good. They would not waste a couple of minutes caring for the injured man, or even in calling for help. Only one person stopped, approached the man and cared for him personally, even spending his own money to provide for his needs. He also gave him something that in our frenetic world we cling to tightly: he gave him his time. Certainly, he had his own plans for that day, his own needs, commitments and desires. Yet he was able to put all that aside when confronted with someone in need. Without even knowing the injured man, he saw him as deserving of his time and attention.

64. Which of these persons do you identify with? This question, blunt as it is, is direct and incisive. Which of these characters do you resemble? We need to acknowledge that we are constantly tempted to ignore others, especially the weak. Let us admit that, for all the progress we have made, we are still "illiterate" when it comes to accompanying, caring for and supporting the most frail and vulnerable members of our developed societies. We have become accustomed to looking the other way, passing by, ignoring situations until they affect us directly.

65. Someone is assaulted on our streets, and many hurry off as if they did not notice. People hit someone with their car and then flee the scene. Their only desire is to avoid problems; it does not matter that, through their fault, another person could die. All these are signs of an approach to life that is spreading in various and subtle ways. What is more, caught up as we are with our own needs, the sight of a person who is suffering disturbs us. It makes us uneasy, since we have no time to waste on other people's problems. These are symptoms of an unhealthy society. A society that seeks prosperity but turns its back on suffering.

66. May we not sink to such depths! Let us look to the example of the Good Samaritan. Jesus' parable summons us to rediscover our vocation as citizens of our respective nations and of the entire world, builders of a new social bond. This summons is ever new, yet it is grounded in a fundamental law of our being: we are called to direct society to the pursuit of the common good and, with this purpose in mind, to persevere in consolidating its political and social order, its fabric of relations, its human goals. By his actions, the Good Samaritan showed that "the existence of each and every individual is deeply tied to that of others: life is not simply time that passes; life is a time for interactions".

67. The parable eloquently presents the basic decision we need to make in order to rebuild our wounded world. In the face of so much pain and suffering, our only course is to imitate the Good Samaritan. Any other decision would make us either one of the robbers or one of those who walked by without showing compassion for the sufferings of the man on the roadside. The parable shows us how a community can be rebuilt by men and women who identify with the vulnerability of others, who reject the creation of a society of exclusion, and act instead as neighbours, lifting up and rehabilitating the fallen for the sake of the common good. At the same time, it warns us about the attitude of those who think only of themselves and fail to shoulder the inevitable responsibilities of life as it is.

68. The parable clearly does not indulge in abstract moralizing, nor is its message merely social and ethical. It speaks to us of an essential and often forgotten aspect of our common humanity: we were created for a fulfilment that can only be found in love. We cannot be indifferent to suffering; we cannot allow anyone to go through life as an outcast. Instead, we should feel indignant, challenged to emerge from our comfortable isolation and to be changed by our contact with human suffering. That is the meaning of dignity.

(Pope Francis, Fratelli Tutti)