

Wisdom 12: 13, 16-19

The wise man recognises in his search for God that the Almighty is always just. It's sometimes hard for us to understand why a certain thing has happened to a loved one, or why we have lost our employment. There are rarely emphatic answers to these kinds of questions during our own lifetimes, which is why the faith is just that: faith in what is to come. Christians should never lose sight of the fact that we are preparing ourselves for the life to come. Our hardships, our difficulties – all are as nothing compared to the happiness we shall experience on that last day if we are counted among the righteous. And what must we do to be righteous? Showing kindness, as suggested in this reading, is a superb place to start. Loving as God loves, being just in our dealings with the world – this is the beginning of the search for God – and thus the beginning of Wisdom.

Elements of the Mass

Mass intention

The term Mass Intention describes the focus of the prayer of the Mass, what the sacrifice of that particular Mass is offered for. This intention can take several different forms. It might be a public intention, that is to say the intention of the Mass is listed. This might include Mass being offered for situations around the world, charities, the local community, the sick, or in the case of Requiem Masses for the repose of the souls of the faithful departed. On Sundays the main Parish Mass is traditionally offered for the people of the parish. You can ask your priest if you would like him to offer Mass with a particular intention. Secondly the priest may have his own private intention which he will pray about before the Mass begins. In the sacristy he will make a prayerful declaration of intention for the Mass. It might be a situation in the parish, someone he has met, or someone who has asked him to pray for them. Finally as a member of the congregation we can bring our own intention to the Mass, something we wish to pray about and for which you offer the time of worship.

From the Fathers

If Christ is with me, whom shall I fear? Though the waves and the sea and the anger of princes are roused against me, they are less to me than a spider's web...For I always say "Lord, your will be done"; not what this fellow or that would have me do, but what you want me to do. That is my strong tower, my immovable rock, my staff that never gives way.

From 'A Homily', by John Chrysostom (349 c.- 407 c., bishop, theologian)



19th July
2020

The Sixth Sunday
after Trinity
16th Sunday
of the Year

Teaching the Truth



Our Lord taught in parables - startling stories which catch the imagination and challenge us. A parable is literally a 'thing thrown in the way.' Jesus used everyday things familiar to his listeners - seed sowing, mustard seeds, fishing, baking, but with a twist that often confused his hearers.

Sometimes Jesus gave further teaching to the Twelve, (Matt 13:37) but parables can defy exact analysis. Even detailed examination doesn't always offer a full explanation. Jesus invites His listeners to 'grasp,' not analyse, his parables, which often do not have just one meaning. Two thousand years later they still remain fresh. Jesus said he was communicating truths kept secret from the foundation of the world, (Matt 13:3) but he warns us to be careful not to confuse the good with the bad. History shows many thought they understood him, but were wrong. (Matt 13:29)

Following Jesus is sometimes presented today as an emotional experience: "Believe in Jesus and you'll feel better and all your problems will disappear." But understanding the Gospel is more a process than an event. We need to be taught. Like a locked-in parent, the Church is both our Mother and Teacher, continually nurturing our understanding. The Faith must be taught, and this might take a lifetime, but few of us understand today the way we did twenty years ago. We need to hear Jesus's teaching continually - in Gospel readings at Mass, in sermons and regular study - to grow in understanding.