

PARISH OF BLESSED JAMES BELL

*Serving St Benedict's, St Mary's & St Oswald's,
Warrington*



16th Sunday in Ordinary Time (A)

19th July 2020

Entrance Procession

Music: O Lord my God, when I in awesome wonder
(Acapela version by One Voice)

Greeting & Introduction

Today we remember especially those who have died in the Parish since the lockdown began in March.

Penitential Act

Lord Jesus, you are good and forgiving:
Lord, have mercy. **R. Lord, have mercy.**

You are full of love to all who call you:
Christ, have mercy. **R. Christ, have mercy.**

You tend to our needs and bring us peace:
Lord, have mercy. **R. Lord, have mercy.**

Collect

God of loving kindness,
listen favourably to our prayers:
strengthen our belief
that your Son has risen from the dead
and our hope
that our beloved dead will also rise again.
We ask this through Christ our Lord.
R. Amen.

Liturgy of the Word

First Reading *(Romans 8: 26-27)*

A reading from the letter of St Paul to the Romans

The Spirit comes to help us in our weakness. For when we cannot choose words in order to pray properly, the Spirit himself expresses our plea in a way that could never be put into words, and God who knows everything in our hearts knows perfectly well what he means, and that the pleas of the saints expressed by the Spirit are according to the mind of God.

The word of the Lord.

R. Thanks be to God.

Psalm Response

R. Lord, you are good and forgiving.

Gospel Acclamation

Gospel

(Matthew 13: 24-30)

A reading from the holy Gospel according to Matthew

R. Glory to you, O Lord.

Jesus put another parable before the crowds: 'The kingdom of heaven may be compared to a man who sowed good seed in his field. While everybody was asleep his enemy came, sowed darnel all among the wheat, and made off. When the new wheat sprouted and ripened, the darnel appeared as well. The owner's servants went to him and said, "Sir, was it not good seed that you sowed in your field? If so, where does the darnel come from?" "Some enemy has done this" he answered. And the servants said, "Do you want us to go and weed it out?" But he said, "No, because when you weed out the darnel you might pull up the wheat with it. Let them both grow till the harvest; and at harvest time I shall say to the reapers: First collect the darnel and tie it in bundles to be burnt, then gather the wheat into my barn".'

The Gospel of the Lord.

R. Praise to you, Lord Jesus Christ.

Homily

Bidding Prayers

Liturgy of the Eucharist

Preparation of the Gifts

Music: Pie Jesu – Faure

Prayer over the Offerings

Look favourably on our offerings, O Lord,
so that your departed servants
may be taken up into glory with your Son,
in whose great mystery of love we are all united.
Through Christ our Lord.

R. Amen.

Eucharistic Acclamations

Sanctus

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The Mystery of Faith

When we eat this Bread and drink this Cup,

we proclaim your Death, O Lord,

until you come again.

Communion Rite

Music: You Are Not Alone – Liam Lawton

Prayer after Communion

Grant, we pray, O Lord, that our beloved dead,
for whom we have celebrated this paschal Sacrament,
may pass over to a dwelling place of light and peace.
Through Christ our Lord.

R. Amen.

Concluding Rite

Blessing & Dismissal

Distribution of Communion

Music: The Warrington Blessing!

Acknowledgements

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SUNDAY REFLECTIONS



Reflection by Sr Kathleen McGhee SND

Time is something we all have. Sometimes we have too much of it, sometimes we don't have enough but we cannot escape it one way or another. We are most comfortable when we think we are in charge of it; we like a tidy beginning, a middle and an end! Indeed that is often how we organise life: by keeping time. Life, the great mystery we think we can control by putting it in some kind of chronological order.

The parables in today's Gospel are all about time. They are about those blocks of time that we don't like very much; those times when, far from being in control, we actually have to wait. The woman baking bread has to wait till the yeast has leavened the whole mixture; the birds have to wait for the tiny mustard seed to grow into a large shrub; the farmer has to wait until all the seeds in his field, good and bad, have fully grown. Only then can he distinguish the wheat from the weeds. He has to wait patiently for nature to take its course. His servants want to rush in and start weeding early in the growing process. They want to take control of the field as soon as possible – no time to be lost! The farmer restrains them; it is too soon to be sure of knowing the good from the bad. They must wait patiently.

Jesus is teaching his disciples, and us, about the mystery of the Kingdom of God. The good seed is the kingdom and the sower is Jesus himself. The kingdom is to be established in God's time not ours. Like the servants we might be inclined to rush in to get things sorted in our way, and in our haste destroy indiscriminately, so preventing the gentle, natural process of growth to take its own course.

This requires patience. If the woman interrupts the proving process before it is complete, the bread is spoiled; if the birds peck at the seeds before the tree

has grown they will not have shelter. If we fail to recognise what God sows in us, we will not grow in faith, hope and love. We will not have "life and have it to the full" (John 10:10).

Jesus wants his followers to believe that his Kingdom is coming; not an earthly kingdom but a kingdom of "justice, love and peace." Again and again in example after example he emphasises that it will not come quickly but through the slow, quiet organic growth that flourishes step by step in our hearts. We are to wait patiently until gradually it is given to us to know, not by our own effort or in our own time, but by God's grace, through faith, how to discern the good. Slowly but surely, we begin to glimpse the mystery that is the Kingdom of God here on earth.

St. Paul uses the self-same analogy to proclaim the kingdom, when he prays that "Christ may live in your hearts through faith, then planted in love and grounded in love" you will know "the love of Christ which is beyond all knowledge and be filled with the utter fullness of God." Of such is the Kingdom of God.

Poem by Denise Levertov

On the Parables of the Mustard Seed

Who ever saw the mustard-plant,
wayside weed or tended crop,
grow tall as a shrub, let alone a tree, a treeful
of shade and nests and songs?
Acres of yellow,
not a bird of the air in sight.

No. He who knew
the west wind brings
the rain, the south wind
thunder, who walked the field-paths
running His hand along wheat stems to glean
those intimate milky kernels, good
to break on the tongue,

was talking of miracle, the seed
within us, so small
we take it for worthless, a mustard-seed, dust,
nothing.

Glib generations mistake
the metaphor, not looking at fields and trees,
not noticing paradox. Mountains
remain unmoved.

Faith is rare, He must have been saying,
prodigious, unique –
one infinitesimal grain divided
like loaves and fishes,

as if from a mustard-seed
a great shade-tree grew. That rare,
that strange: the kingdom
a tree. The soul
a bird. A great concourse of birds
at home there, wings among yellow flowers.

The waiting
kingdom of faith, the seed
waiting to be sown.