



# CATHOLIC PARISHES OF BONDÍ

## St Patrick's and St Anne's Parish Bulletin

### MASS TIMES

**Monday - St Anne's**  
6.00pm Mass  
6.30pm Adoration & Confessions

**Tuesday - St Anne's**  
7.15am

**Wednesday - St Patrick's**  
7.15am

**Thursday - St Patrick's**  
7.00pm Mass  
7.30pm Adoration & Confessions

**Friday - St Anne's**  
9.15am

**Saturday - St Anne's**  
9.00am Mass  
9.30am Rosary

**Sunday:**  
St Anne's - 8.00am & 5.00pm  
St Patrick's - 10.00am

### CONFESSION TIMES

**Monday - St Anne's**  
6:30 - 7:30pm

**Thursday - St Patrick's**  
7:30 - 8:30pm

**Sunday:** half an hour before each Mass

**GIVE EASILY TO SUPPORT OUR PARISH AND SPECIAL COLLECTIONS**

SCAN QR CODE WITH CAMERA



<https://GoodGiving.com.au>

### Vocation of the Apostles, Domenico Ghirlandaio, 1481-1482



### PARISH STAFF

Fr. Anthony Robbie - **Parish Priest**  
Michael Murphy - **Music Director**  
Marcia da Costa - **Safeguarding Support Officer**

### PARISH OFFICE HOURS

**Tues/Wed:** 9.00 - 4.00 pm  
**Thurs:** 10.00 - 3.00 pm  
**Fri:** 10:00am - 4.00pm

### PARISH CONTACT DETAILS

**Parish Office:** 2 Wellington St Bondi  
**Ph:** 9365 1195

**E:** [admin@bondicatholic.org.au](mailto:admin@bondicatholic.org.au)

**W:** [www.bondicatholic.org.au](http://www.bondicatholic.org.au)

**St Patrick's:** 2 Wellington St Bondi

**St. Anne's:** Cnr of Blair St & Mitchell St Bondi Beach

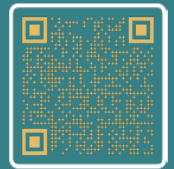
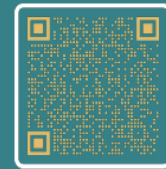
### JOIN OUR MAILING LIST



**WHATSAPP COMMUNITY**



**BONDÍ MAILING LIST**



### STAY CONNECTED

Like/follow our social media platforms to keep up to date with the latest news in the Parish.

[www.facebook.com/bondicatholic](https://www.facebook.com/bondicatholic)

[www.instagram.com/bondicatholic/](https://www.instagram.com/bondicatholic/)

[www.bondicatholic.org.au](http://www.bondicatholic.org.au)



**Recently Deceased**

George Sheehan, Fay Clark, Luigi Placer, Ricardo Perez, Juana Isabel Perez, Vicki Roumanus, Hazel Mezger, Des Tracy,

**Anniversaries**

Rosalba Blanco, Saydi El Bety and Adele Milan, Maurice Micallef, Henry Forrester, John Jekyll, Fay Clark, Samira, Abouzeid, Deceased members Abouzeid Family, Deceased members of Sayde Family, Cardinal Medeiros, Thomas Brian Sheehy,

**Prayers for the Sick**

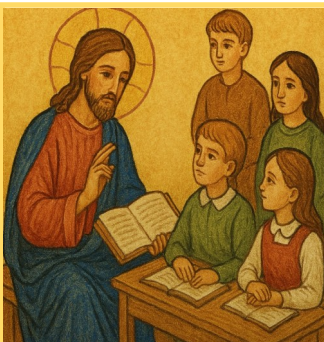
Archbishop Seamus Horgan, Albino Canelas, Leone Roser, Raymi Fernandez, Julian Geraldo Gomez, Lolita Herrera, Juan Carlos Venegas, Amale Gittany, Ben Hall, Sr Mary Bohan

**Special Intentions**

Da Costa-Allen Family, Sadek Family

**This Week's Mass Intentions**

- Sun 14 June:** 8:00am Holy Souls  
10:00am Pro Populo  
5.00pm Special Intention
- Mon 15 June:** Rosalba Blanco
- Tues 16 June:** Holy Souls
- Wed 17 June:** Holy Souls
- Thurs 18 June:** Holy Souls
- Fri 19 June:** Holy Souls
- Sat 20 June:** Holy Souls
- Sun 21 June:** 8:00am Pro Populo  
10:00am Holy Souls  
5.00pm Special Intention



**Share the Gift of Faith  
Become a Catechist!**

Our Parish is looking for volunteers to share the Gospel with our school children. No prior teaching experience is required. Commitment is just one hour a week during school term. Interested, contact Parish office.

**Accommodation**


From time to time the office receives requests to find rooms to share or offers of rooms available. We have several requests from young Catholic men and women looking for flatmates at the moment. Please contact the office if you have a room or are looking for a room and we will try to put people in touch with each other.



**Parish Primary School**


Galilee Catholic Primary School  
60B Blair Street, North Bondi  
Ph: 9130 7082






# Women's Night

## *Jennifer Gurry* Diamond Women



Diamond Women exists to provide compassionate care, professional support and counselling to assist women and their families facing an unplanned pregnancy. They believe that no woman should have to face an unplanned pregnancy alone. Jennifer is the founder and CEO of Diamond Women.



**DIAMOND WOMEN**  
Support & Education

*Monday 22nd June*

6:30pm Rosary

7pm Talk followed by dinner!

*Dinner provided. Please RSVP to [events@bondicatholic.org.au](mailto:events@bondicatholic.org.au)*

See you then!



# NOCHE LATINA

**BONDI COMMUNITY FIESTA**  
**SUNDAY 28th JUNE**

5:00 PM MASS | St Anne's Church  
6:00 PM - 9:00 PM EVENT | St Anne's Hall (Next Door)

**LIVE DJ & MUSIC**  
(Salsa, Cumbia, Reggaeton)

**FREE SALSA LESSONS**  
(6:30 PM)

**SOUTH AMERICAN FOOD STATION**  
(Empanadas, Tacos, Arepas, Churros!)

**DRINKS, DANCING AND GOOD VIBES!**

Follow our Instagram  
@BondiCatholic







# PARISH ROSARY



*"I promise my special protection and the greatest graces to all those who shall recite the Rosary"*

**Every Thursday in June**

**JOIN US FOR THE HOLY ROSARY**

ST PATRICK'S BONDI

6:30 PM: HOLY ROSARY

7:00 PM: MASS

FOLLOWED BY ADORATION AND CONFESSION

# VIVALDI GLORIA

Friday 17 July 2026

7pm

St Anne's Catholic Church,  
North Bondi

Works by: Gjeilo, MacMillan,  
Byrd & more

Concession \$30

Adults \$45



QUART-ED



CORO AUSTRAL



# BONDI CATHOLIC PARISH RETREAT

Come for a day to  
**Rest, Reflect, and  
Deepen your Faith**



**SHRINE OF OUR LADY OF MERCY**  
Penrose Park | 120 Hanging Rock Road, Sutton Forest

Saturday 27<sup>th</sup> June

**Program Highlights**

Mass included | Talk by Father Robbie

**Transport details**

Bus pick up 8.30 am St Anne's | Bus returning 4pm

Cost of Bus: \$20 | BYO Lunch

To book a seat on the  
bus use QR CODE



[www.bondicatholic.org.au](http://www.bondicatholic.org.au)

# Drifting back to God

Bondi Catholic Men's night  
Monday 15th of June

6:30 PM - 7:30 PM

Adoration & Confessions

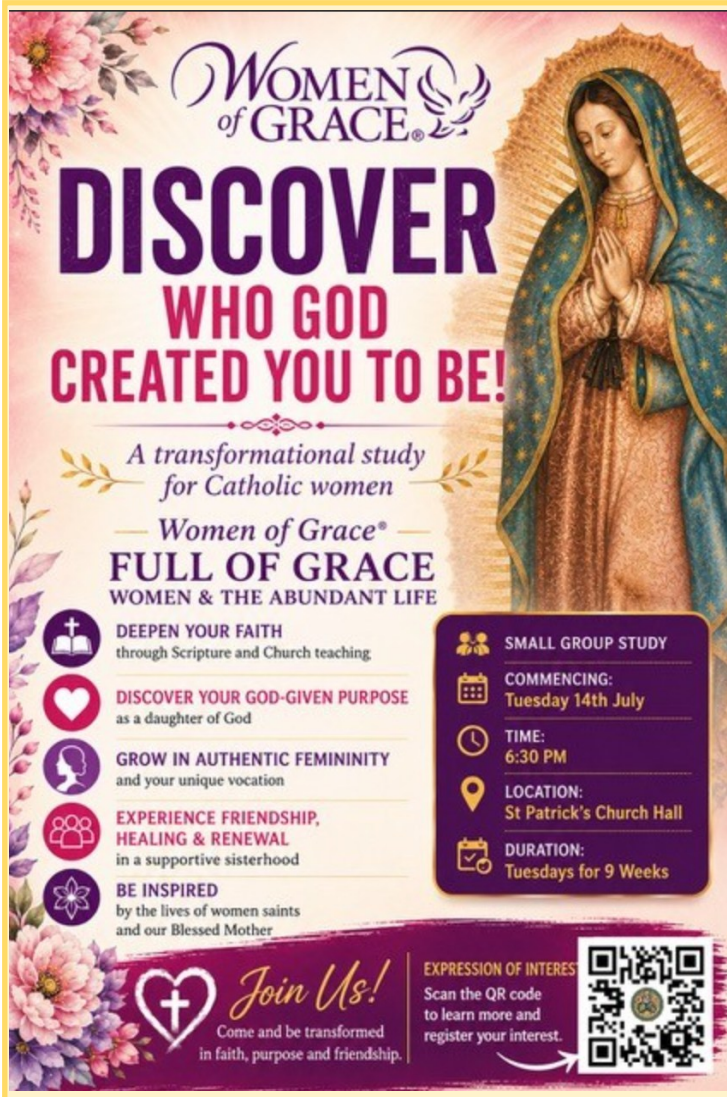
7:30 PM

BBQ Dinner & Drinks in St Anne's Hall

8:30 PM

Talk from Parish Priest  
Father Anthony Robbie





**WOMEN of GRACE**

# DISCOVER WHO GOD CREATED YOU TO BE!

A transformational study for Catholic women

— Women of Grace® —  
**FULL OF GRACE**  
 WOMEN & THE ABUNDANT LIFE

- DEEPEN YOUR FAITH** through Scripture and Church teaching
- DISCOVER YOUR GOD-GIVEN PURPOSE** as a daughter of God
- GROW IN AUTHENTIC FEMININITY** and your unique vocation
- EXPERIENCE FRIENDSHIP, HEALING & RENEWAL** in a supportive sisterhood
- BE INSPIRED** by the lives of women saints and our Blessed Mother

**SMALL GROUP STUDY**

**COMMENCING:** Tuesday 14th July


**TIME:** 6:30 PM

**LOCATION:** St Patrick's Church Hall

**DURATION:** Tuesdays for 9 Weeks

**Join Us!**  
 Come and be transformed in faith, purpose and friendship.

EXPRESSION OF INTEREST  
 Scan the QR code to learn more and register your interest.



**New Signage**

Our very spectacular sign at St Anne's can be a bit hidden for those driving east along Blair St, so we have recently upgraded the landscaping and added a smaller sign to identify the property and attract the attention of passing traffic. Another beautiful production from Danthonia Designs who have done so much of our prestige work in recent years.

They have also provided new signs to identify other parish properties including the St Anne's Conference Room, which previously had no signage whatsoever!




## BONDI CATHOLIC PLAYGROUP

**THURSDAY MORNINGS**  
 10:00 AM - 12:00 PM

**ST. PATRICK'S PARISH HALL**  
 Via the undercroft beside the church.

**Details**

**Free weekly playgroup** ◀  
 Suited for ages new born to 2 years old

**Like-minded mothers** ◀  
 Nurturing friendships to create a network of faith-filled women to support your journey of motherhood

**What to expect** ◀  
 Bible stories for children, liturgically themed activities throughout the year, toys & play equipment provided for you

We warmly invite you to join our weekly playgroup whether you're a new mum with a newborn or a seasoned mother with a toddler.

Email for more details  
 bec.mazza@gmail.com



## St Patrick's Church, Return of the angels.

Parishioners may have noticed the appearance of a pair of beautiful angels holding candelabra on the high altar of St Patrick's at Easter.



The story behind these angels is that they were the historic angels from the original church of St Anne's, before that church was completed in 1964. From 1934 onwards, when a fibro partition was the temporary end of the sanctuary, and before the new sanctuary was built these angels (with electrified candelabra) stood on either side of the tabernacle. In 1964 they

were removed from the church and placed in a storage room under the building where they deteriorated and gathered dust for the next 60 years. Fr Robbie found them there and had them restored, with a view to using them again. They have been beautifully repainted and the candelabra which had fallen into pieces over the years were repaired and reconstructed.

They made their first appearance on Holy Thursday evening at the altar of repose, our famous Gethsemane in St Patrick's and it was suggested that they might fit the high altar there.

We are open to feedback from the parishioners about whether they like the new addition, with a view to possibly making them permanent.



## St Patrick's

The credence table in the sanctuary has a new cover, hand made with the coat of arms of the church embroidered in gold bullion and silk thread. The new cover lends dignity to the sanctuary of the church and also provides a stable, non-slip surface for the sacred vessels which rest on top of it during the celebration of Mass.



Down the back of the church parishioners will have noticed a new and improved table for literature, longer and more accessible, with room for many more materials and likewise covered in green felt which reduces dust and keeps the literature from getting knocked around and untidy.



### Repairs needed

The cross on the gable of St Patrick's church is very nearly 100 years old and has started to deteriorate severely. It will have to be replaced soon.

We are exploring ways of having an exact replica are which will withstand the weather for the next century.



### New Audio-Visual systems in the parish halls.

In the last few weeks the parish has installed brand new state of the art audio-visual systems in both of our parish halls. Neither hall had a facility either for sound or video projection before and we are assured that the new systems are "world class"

It's our intention to use these for improving the resources for our parish groups currently using the halls as well as providing opportunities for film nights and the broadcasting of sporting engagements as a way of boosting our parish outreach.

The systems are highly flexible, giving facilities for everything from streaming to live music performances.



### New Parish Banner

Some visitors to the St Patrick's hall will have seen our new parish banner which was recently sent out to us from a workshop in Pakistan.

The entire banner is hand embroidered in gold bullion and silk thread on dark green velvet. We have a couple of others which can be used in all weathers, but this exceptional work of art is really only for non-rainy days!

It will make a great impact on our public outings and for the increasing number of processions that the archdiocese is holding throughout the year.

There has been quite a bit of admiring interest about the banner from overseas and we are very happy indeed with the result of the work. The process of design and fabrication took many months, but it was all worth the effort.



### New Seating for St Patrick's Hall.

The seating in St Patrick's hall has been problematic for quite some time. We have long had problems with an inadequate number of chairs as attendance at our parish events has steadily climbed and it has become clear that our current mauve plastic chairs have seen better days and are in a very poor state. The parish has recently made a major investment in 120 brand new fabric covered chairs to provide us with superb seating for our ongoing programme of events.

Many thanks to all our volunteers who always help so much in setting up and packing them away.



### St Anne's Conference Room

For many years the conference room at St Anne's which could have been a great facility has been a neglected and dispiriting mess. The walls were covered in paint splatters and grime, the fittings were all of the lowest quality, poor lighting and non-functioning wiring contributed to a practically unusable venue, much to the loss of the parish.

After a very substantial upgrade including painting, acid washing the walls, installing new plasterwork, lighting, curtains, carpet, furniture, air-conditioning, a hot water facility, Wi-fi and artworks, we have a top quality venue which is getting a lot of use.



# ADORING THE EUCHARISTIC LORD

“LET US KNEEL BEFORE THE GOD WHO MADE US” (PS 94:6)



PASTORAL LETTER FROM ARCHBISHOP ANTHONY FISHER OP to the Priests, Religious, and People of the Archdiocese of Sydney on the Solemnity of the Most Holy Body and Blood of Christ 2026

“**S**ource and summit of the Christian life”—so the Second Vatican Council described the Eucharist (*Lumen Gentium*, 11), and so the Church has believed from the beginning. On this great solemnity of Corpus Christi 2026, and as we look forward to the International Eucharistic Congress in Sydney in 2028, we celebrate that mystery from which the Church draws her life (St John Paul II, *Ecclesia de Eucharistia*, 1): that under the simple signs of bread and wine, the Lord Jesus gives His flesh and blood, His body and soul, His humanity and divinity, everything He is, all given for us.

But what does it mean for God to share Himself with us?

*He shares His love with us*, so that we can commune with the three-personed God and His saints; so He enables us to love and serve our families and friends, our fellows, even strangers.

*He shares His life with us*, as we experience Him moving our hearts, provoking and strengthening, converting and consoling; so He shapes our character, gracing us to be more and to do more than we could ever alone. *He shares His truth with us*, as we perceive Him in creation and receive Him in revelation; so His wisdom enlightens our minds, directs our wills, and inspires our actions including our mission to humanity.

God shares His love and life and truth with us. But we are not just spirits, minds, wills. We are *bodily* beings. And so the God who would share everything with us, took our flesh (*Jn* 1:14), joining in every aspect of our human bodily lives except sin (*Heb* 4:15), and offering Himself to us not just as an idea or feeling or inspiration but as a person, whom we can receive even bodily. He pours His grace over

us and into us through the waters of Baptism, the anointing with holy oil in Confirmation, the one-flesh union of Holy Matrimony, above all in the Holy Eucharist, where the very Body and Blood of Christ are received into our bodies and souls.

The liturgical life is one that engages the whole person through all the senses.

*We see the sacred* in the beauty of the liturgical actions, in church art and architecture, in ‘beholding’ the Lamb of God at Mass or in

Eucharistic Adoration.

*We hear the sacred* in the Word of God proclaimed and preached, in the liturgical prayers, in the sacred psalms and songs.

*We touch the sacred* in the water sprinkled over us, in the sacrament placed on our hands and tongues, in the touch of our brothers and sisters at the sign of peace.

*We smell the sacred* in the incense offered as prayer and adoration, in the perfumed chrisam, in the Christmas pine and Holy Week palms.

“  
Of these physical postures, kneeling most clearly reveals what we believe about God and our relationship to Him.





*We taste the sacred* in the bread become Christ's body, and in the wine become His blood. All our senses are engaged in the liturgy, and so too our sinews: we stand, sit, bow, process, and kneel.

Of these physical postures, kneeling most clearly reveals what we believe about God and our relationship to Him. The Church invites us to genuflect, if we conveniently can, at the end of our pew, as we greet or farewell Christ present in the Blessed Sacrament on our way into and out of church. In Australia it directs us to kneel for the entire Eucharistic Prayer, when the Church recalls her history and our destiny, intercedes for many needs, offers the great sacrifice of Christ to the Father, and witnesses bread and wine become Christ's Body and Blood. The Church calls us to kneel again, in adoration as we "Behold the Lamb of God", in thanksgiving after Communion, in Eucharistic Adoration and Benediction. We are also called to make a sign of reverence before we receive Holy

Communion at Mass (GIRM 160). In most cases this reverence is shown by bowing deeply, however many people choose to genuflect, or even to receive Communion kneeling. This is a perfectly valid option envisaged in the current Missal. Kneeling was the default

position of receiving Holy Communion in the Latin church for many centuries. Altar rails, which still exist in many of our churches, are a reminder of this reverent custom. So, too, we genuflect before the mystery of the Incarnation as we recite the Creed on certain feasts, recall Christ's death in the Gospel of the Passion, or venerate the Cross on Good Friday. We may well kneel to propose Marriage, for Confirmation, for Absolution,

for Ordination, for Religious Profession, for the Litany of the Saints or for some blessings. In the *Tantum Ergo*, sung at Benediction of the Blessed Sacrament, St Thomas Aquinas reminds us that where our senses and intellects fail before so great a mystery, our faith and very bodies must supply by bending

“

We might kneel at least for part of the time, as a Gospel expression of thanksgiving and trust, adoration and awe, penitence and need, sheer companionship with Jesus.



our knees.

Of course, prayer postures are partly a cultural matter: some religions stand or make profound inclinations. And people sometimes have good reasons to stand or sit instead. But in Western Christianity at least, it has been customary for the last 1500 years to kneel where possible for private prayer and for the past millennium for public prayer.

Some people think kneeling is degrading, the grovelling of a slave, a sign of desperation, penitence, even of self-hatred. They regard it as unbecoming of children of God or inconsistent with the modern sensibility to "bow to no-one". Perhaps on this basis kneelers were removed from pews and confessionals in some churches, and people even instructed not to kneel.

Yet kneeling has a history for us. In the Scriptures, kneeling means far more than penitence. Moses prostrated himself before the burning bush (*Ex 3:1-6*). Solomon knelt at the consecration of the Temple (*1 Kgs 8:54; 2 Chr 6:13*). Daniel knelt to pray in the privacy of his room (*Dan 6:11*). The Magi bowed low before the infant King (*Mt 2:11*). And the Psalmist calls us all to do the same: "Come in, let us bow and bend low; let us kneel before the God who made us" (*Ps 95:6*).

In the New Testament, kneeling before Jesus is common and never demeaning. Most often it is a posture of supplication, especially for healing: the leper or the bleeding woman seeking healing (*Mk 1:40; 5:33; cf. Mt 15:30*), the parent pleading for their child or official for his servant (*Mk 5:22; 7:25; Lk 8:41; cf. Acts 9:40*), Mary grieving the death of her brother Lazarus (*Jn 11:32*). Sometimes it is a gesture of thanksgiving, as when the one grateful leper returned and knelt before Christ (*Lk 17:16*); the word St Luke uses there is *εὐχαριστῶν*, from which we get our word "Eucharist." Kneeling is also an expression of awe and worship, as with Peter after the miraculous catch of fish (*Lk 5:8*), or the disciples at the Transfiguration (*Mt 17:6; cf. Jn 18:6*), or the woman anointing Jesus' feet (*Lk 7:38ff; Jn 11:2; 12:3ff*), or those who encountered the Risen Lord (*Mt 28:9*). St Paul summarises this reverence for Christ in his *Letter to the Philippians*: "At the name of Jesus



every knee should bend, in heaven and on earth and under the earth" (*Phil 2:10*).

On the night before He suffered, Jesus modelled a Eucharistic kneeling when He knelt to wash His disciples' feet (*Jn 13:1*), and having given us His all in the Eucharist, He went out into the darkness to pray, kneeling in anguish (*Lk 22:41*) and asking His disciples to watch one hour with Him (*Mk 14:37*). When we "make a holy hour" praying before the Blessed Sacrament, or at least a few holy minutes, we might kneel at least for part of the time, as a Gospel expression of thanksgiving and trust, adoration and awe, penitence and need, sheer companionship with Jesus.

On this Solemn Feast of Corpus Christi, and in preparation for the International Eucharistic Congress, I challenge all our faithful clergy, religious and laity:

- To be regular at Mass
- To prepare well for Mass through Confession, observing the 1 hour Eucharistic fast, quiet prayer before Mass, and attention to your heart at the Penitential Rite
- To make worthy thanksgiving after Mass
- To find time and enthusiasm to adore the Eucharistic Lord in Mass and outside of Mass
- To take part in parish and archdiocesan devotions such as Adoration, Benediction and processions



- To reflect on how you might enact and share what you have received at the Eucharist with the world outside.

I also ask our parish clergy:

- To be generous in opening our churches for longer hours each day, as our faithful requested at the recent Synod of Sydney
- To offer at least one holy hour each week in each parish, and to collaborate with adjoining parishes to increase availability of prayer before the Blessed Sacrament, including a Perpetual Adoration chapel in each deanery
- To reflect with your community on other ways that we might foster a more prayerful, Christ-centred and missionary spirit in our hearts, our homes and our parishes
- To restore kneelers in every church where they are missing
- To teach the faithful the appropriate postures as set out in the rubrics of the liturgy and encourage them to adopt them in worship and in private prayer so that our bodies support and express our hearts in their acts of devotion.

We kneel in adoration or thanksgiving, to plead for mercy and healing, but God does not leave us on our knees indefinitely. He raises us up and sends us out. Isaiah knelt in awe before the throne of God and heard the

words, "Whom shall I send?"; then, to his own astonishment, he found himself answering, "Here I am, Lord, send me" (*Isa 6:8*). Peter fell to his knees before the Lord and was told, "Do not be afraid; henceforth you will be catching men" (*Lk 5:10*). At Emmaus the two disciples recognised the Lord in "the Breaking of the Bread" and immediately after that Eucharist rose and returned to Jerusalem to proclaim Christ Risen (*Lk 24:30-35*). At the Ascension the disciples fell down in worship before Christ and were told *to get up and go*—"Go make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey everything I commanded you." (*Mt 28:16-20*). Worship and mission are inextricably linked; Eucharistic prayer and a Eucharistic life. We kneel to recognise Him and then we rise to make Him known. Lord, grant us the grace to receive you reverently, worship you truly and serve you with hearts renewed.

With my blessings on this beautiful feast,

Yours in Christ our Eucharistic Lord,



Most Rev. Anthony Fisher OP  
Archbishop of Sydney



**Gloria**

Glory to God in the highest, and on earth peace to people of good will.

We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us.

For you alone are the Holy One, You alone are the Lord, You alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father.

**Amen**

**Nicene Creed**

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made.

For us men and for our salvation he came down from heaven, (all bow) and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, Catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come.

**Amen**

**Entrance Antiphon**

**Cf Psalm 26:7,9**

O Lord, hear my voice, for I have called to you; be my help.

Do not abandon or forsake me, O God, my Saviour!

**First Reading**

**Exodus 19:2-6**

**A reading from the book of Exodus**

From Rephidim the Israelites set out again; and when they reached the wilderness of Sinai, there in the wilderness they pitched their camp; there facing the mountain Israel pitched camp.

Moses then went up to God, and the Lord called to him from the mountain, saying, ‘Say this to the House of Jacob, declare this to the sons of Israel, “You yourselves have seen what I did with the Egyptians, how I carried you on eagles’ wings and brought you to myself. From this you know that now, if you obey my voice and hold fast to my covenant, you of all the nations shall be my very own, for all the earth is mine. I will count you a kingdom of priests, a consecrated nation.”’

**Responsorial Psalm**

**Ps 99:2-3. 5. R. v.3**

**(R.) We are his people: the sheep of his flock.**

1. Cry with joy to the Lord, all the earth. Serve the Lord with gladness. Come before him, singing for joy. **(R.)**
2. Know that he, the Lord, is God. He made us, we belong to him, we are his people, the sheep of his flock. **(R.)**
3. Indeed, how good is the Lord, eternal his merciful love. He is faithful from age to age. **(R.)**

**Second Reading**

**Romans 5:6-11**

**A reading from the letter of St Paul to the Romans**

We were still helpless when at his appointed moment Christ died for sinful men. It is not easy to die even for a good man – though of course for someone really worthy, a man might be prepared to die – but what proves that God loves us is that Christ died for us while we were still sinners. Having died to make us righteous, is it likely that he would now fail to save us from God’s anger? When we were reconciled to God by the death of his Son, we were still

enemies; now that we have been reconciled surely we may count on being saved by the life of his Son? Not merely because we have been reconciled but because we are filled with joyful trust in God, through our Lord Jesus Christ, through whom we have already gained our reconciliation.

**Gospel Acclamation**

**Mark 1:15**

Alleluia, alleluia!  
The kingdom of God is near;  
repent and believe the Good News!  
Alleluia!

**Gospel**

**Matthew 9:36 – 10:8**

**A reading from the holy Gospel according to Matthew**

When Jesus saw the crowds he felt sorry for them because they were harassed and dejected, like sheep without a shepherd. Then he said to his disciples, ‘The harvest is rich but the labourers are few, so ask the Lord of the harvest to send labourers to his harvest.’

He summoned his twelve disciples, and gave them authority over unclean spirits with power to cast them out and to cure all kinds of diseases and sickness.

These are the names of the twelve apostles: first, Simon who is called Peter, and his brother Andrew; James the son of Zebedee, and his brother John; Philip and Bartholomew; Thomas, and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Zealot and Judas Iscariot, the one who was to betray him. These twelve Jesus sent out, instructing them as follows:

‘Do not turn your steps to pagan territory, and do not enter any Samaritan town; go rather to the lost sheep of the House of Israel. And as you go, proclaim that the kingdom of heaven is close at hand. Cure the sick, raise the dead, cleanse the lepers, cast out devils. You received without charge, give without charge.’

**Communion Antiphon**

**Psalm 26:4**

There is one thing I ask of the Lord, only this do I seek:  
to live in the house of the Lord all the days of my life.

