

SACRED HEART PARISH MORUYA



36 Queen Street (PO BOX 23) Moruya NSW 253
Phone: 4474 2024 Email: Moruya@cg.org.au
Web: <http://cg.org.au/Moruya>



Priest: Fr George Azhakath msfs
Parish Office hours: Wed., Thu., & Fri., 9.00a m—3.00 pm:

Mass Times:

Moruya: Sat: Vigil 6.00 pm Sun: 10.00 am

Tuross: Sun 8.00 am

Tue: 5.30 pm Wed, Thu & Fri: 9.15 am

Sat: Reconciliation: 10—10.30 am

Schools: St Mary's Moruya: 4474 2817

Carroll College Broulee 4471 5600

Caring Group: Tuross Head: 0497 315 534 Moruya: 0431 354 993

Devotions: Daily Rosary after mass. First Friday Adoration & Benediction. 9.45—10.45 am

16th SUNDAY IN ORDINARY TIME

-YEAR A-

JULY 18 & 19 2020

Parable of the Wheat and the Weeds

“Let the seed and the darnel grow together till the harvest time” said Jesus



Today's readings tell us about a very patient and compassionate God who is hopeful that the so-called “weeds” among us will be converted and that we should not be in a hurry to eliminate such elements from the Church or society or the family on the basis of unwarranted and hasty judgement. The first reading shows us a merciful and patient God rather than the strict, angry and judging God presented in the book of Genesis. The second reading reminds us that the Spirit of God goes on empowering us in our weakness and hence we should be patient with ourselves.

Finally, in the Gospel *parable of the wheat and the weeds*, Jesus presents a wise and patient God who allows the good and the evil to coexist in the world and blesses the evil ones for the little good they may have done, so that the evil ones may come to conversion before their time ends. “*Let the seed and darnel grow together till the harvest time.*” In other words, God awaits repentant sinners, giving them the strength to acknowledge their weakness. He calmly recognises that there is evil in the world, but He sees that evil as no excuse for the good people not to do good with the power of God at their disposal. Through the parable of the wheat and the weeds in today's gospel, Jesus calls us to be patient with those who fail to meet the high ethical standard expected of a Christian.

Fr. George Azhakath.

Entrance Antiphon: God himself is my help. The Lord upholds my life. I will offer you a willing sacrifice; I will praise your name, O Lord for its goodness.

Communion Antiphon: The Lord keeps in our minds the wonderful things he has done. He is compassion and love; he always provides for his faithful.

Prayer for Australia: Lord you place deep in our hearts the love of Mary Help of Christians. Through her prayers grant wisdom to our leaders and integrity to our citizens. Under her protection may Australia be granted harmony, justice and peace. We ask this through our Lord Jesus Christ your Son who lives and reigns with you and the Holy Spirit, one God for ever and ever. Amen.

Prayer after Communion: Lord, we thank you for coming into our hearts in Communion. We believe you are truly present in the Blessed Sacrament. You are our life and our hope. Draw us more deeply to yourself and transform our hearts through your abiding love. May we come to know Sunday as a special day of faith, the day of our Risen Lord. May our celebration of the Eucharist on Sunday consecrate this day to you.

O Sacrament Most Holy, O Sacrament Divine, All Praise and All Thanksgiving be every moment thine.

LITURGY OF THE WORD.

First Reading.

A reading from the Book of Wisdom. 12:13, 16-19.

There is no god, other than you, who cares for every thing, to whom you might have to prove that you never judged unjustly; Your justice has its source in strength, your sovereignty over all makes you lenient to all. You show your strength when your sovereign power is questioned and you expose the insolence of those who know it; but of such strength, you are mild in judgment, you govern us with great lenience, for you have only to will, and your power is there. By acting thus you have taught a lesson to your people how the virtuous man must be kindly to his fellow men, and you have given your sons the good hope that after sin you will grant repentance.

This is the Word of the Lord.

R. Thanks be to God.

RESPONSORIAL PSALM 86

R: Lord, you are good and forgiving.

1. O Lord, you are good and forgiving,
full of love to all who call.
Give heed, O Lord, to my prayer
and attend to the sound of my voice. **R.**
2. All the nations shall cove to adore you
and glorify your name, O Lord:
for you are great and do marvellous deeds,
you who alone are God. **R.**
3. But you, God of mercy and compassion,
slow to anger, O Lord,
abounding in love and truth,
turn and take pity on me. **R.**

SECOND READING

A reading from the Letter of St. Paul to the Romans. 8:26-27

The Spirit comes to help us in our weakness. For when we cannot choose words in order to pray, 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.

This is the Word of the Lord.

R. Thanks be to God.

GOSPELACCLAMATION Mat. 11:25

Alleluia, Alleluia!

Blessed are you, Father, Lord of heaven and earth; you have revealed to little ones the mysteries of the kingdom.

Alleluia!

GOSPEL

A reading from the Holy Gospel according to Matthew. 13:24-30

Jesus put a 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."

Then, leaving the crowds, he went to the house, and his disciples came to him and said, "Explain the parable about the darnel in the field to us." He said in reply, "The sower of the good seed is the Son of Man. The field is the world; the good seed is the subjects of the kingdom; the darnel, the subjects of the evil one; the enemy who sowed them, the devil; the harvest is the end of the world; the reapers are the angels. Well then, just as the darnel is gathered up and burnt in the fire, so it will be at the end of time. The Son of Man will send his angels and they will gather out of his kingdom all things that provoke offences and all who do evil, and throw them into the blazing furnace, where there will be weeping and grinding of teeth. Then the virtuous will shine like the sun in the kingdom of their Father. Listen, anyone who has ear!"

This is the Gospel of the Lord.

R. Praise to you Lord Jesus Christ.

THE WORD AND LIFE....this week.....

1. **We need to practice patience.** First of all, we need to be patient with ourselves. We may not get everything done perfectly this week, but so what? Then we must be patient with the others—those who annoy us by the way they drive their cars, those whose opinions differ from ours, those who make too much noise and disturb us and those who make our spiritual progress more difficult for us by their bad example and counter-witnessing. Let's practice patience, remembering that, in the end, it is God who controls. Let us patiently and lovingly treat the "weeds" in our society as our brothers and sisters and do all in our power to put them back on the right road to heaven, especially by our good example and our fervent prayer for their conversion.
2. **Let us ask these questions for self-examination:** Would we, knowing what we know now, like to have been plucked up at those times? **We need to accept the fact that good and bad coexist in the world.** God is so merciful that he allows evil to exist in order that what is good may grow. He allows evil to exist because he can turn it into good. Through the power of the Spirit, God can change even the ugliest thorn into a blossom of faith. In God's field we have two responsibilities: to grow in grace and to share His Word and love with others.
3. **We need to grow up as healthy wheat in God's field, leaving the weeds for Jesus to take care of.** We live in a violent and impassioned culture. Christians often appear too self-righteous, suggesting that those who disagree with them are the weeds in the garden of life. Some are judged as being too radical and others as not being radical enough. Some are judged for embracing doctrinal errors, others for appearing not to have any doctrine at all. Some are condemned for not caring for the poor, others for caring too much for the poor. We often forget that appearances can be deceptive. The old saying, "If it looks like a duck, walks like a duck, quacks like a duck, it's a duck," may be true in the secular realm, but not in the Kingdom of God. If one talks like a Christian, sings like a Christian, etc. it doesn't necessarily mean he or she is a Christian. While we do our best to exercise right judgment as to what is or isn't correct (John 13:35; 1 John 2:5, 3:10), the final determination will be made by God. Evil will coexist with good until the second coming of Jesus. The good news is that growth and maturity are probably the most effective forms of weed control. In the end, it's enough to know that we are "seeds" who have been planted by the "Son of Man," and that we're part of a healthy harvest that will someday be reaped by the angels of God.

PART TIME PARISH SECRETARY.

People are invited to apply for the position of Parish Secretary for Sacred Heart Parish, Moruya. This is a part-time permanent position, 15 hours per week, Wednesday –Friday 9am—2pm.

Essential Requirements:

- Experience with Microsoft suite & database packages.
- Strong communication and liaison skills.
- Strong organisational skills
- Ability to work in a team environment and show personal initiative
- Desire to share in the mission of Christ in the Catholic tradition.
- Salary will be subject to Clerk Award Level 4 rates. Please email your application (including resume) to George.azhakath@cg.org.au. Application addressed to Fr George Azhakath, Parish Priest must be received by **Friday 24th July, 2020.**

DONATIONS WELCOME TO REPLACE OUR BROKEN ORGAN IN THE CHURCH.

We are looking for a Key Board and a hard box to nail it in position in the church. Estimated cost: \$3,000.00. Details of the donor may be inscribed on a plaque fixed to the Key Board.

GIVING AND RECEIVING.

It is the mind of the Archdiocese for everyone to go on to cashless transactions. We encourage everyone to opt for Direct Debit for first and second collections. Envelopes are provided if you prefer that option only. Please let us know if you no longer require the envelopes.

Planned Giving Envelopes are available in the foyer for you to take home after the Mass.

Thank you for your continued support and generosity.



Catholic Archdiocese of

Canberra & Goulburn

Archdiocesan Protocols for Coronavirus (COVID-19)

Reception of Holy Communion in the Hand.

The protocols for reception of Holy Communion that the Archdiocese has adopted are informed by the best medical expertise. In issuing these protocols, the Archbishop has acted according to *Canon 837* of the *Code of Canon Law* which recognises that liturgical actions are “celebrations of the Church itself as the ‘sacrament of unity,’ that is, the holy people united and ordered under the bishops.”

The sensitive issue of asking all members of the faithful to receive Holy Communion in the hand – and not on the tongue – is in accord with sound reason, unity in our communities and the good of the faithful – in this case their physical health.

Given the living tradition of the Church, which highlights the most ancient practice of receiving Holy Communion in the hand, the Archbishop has the authority to instruct the faithful to receive Holy Communion in the hand during this time of Pandemic, with no exceptions.

From the earliest of times, the Church has always honoured our Eucharistic Lord with deep, and somewhat graphic faith, combined with practical piety. For instance, St. Cyril (313-386), in commenting on a 1st Century church document, teaches:

In approaching Holy Communion, come not with your wrists extended, or your fingers spread, but make your left hand a throne for the right, as for that which is to receive a King. Receive the Body of Christ, saying over it, Amen. So then after having carefully hallowed your eyes by the touch of the Holy Body, partake of it. Be careful lest you lose any portion of it, for whatever you lose, is evidently a loss to you as it were from one of your own members.

Then after you have partaken of the Body of Christ, draw near also to the Cup of His Blood, not stretching forth your hands, but bending and saying with an air of worship and reverence, Amen. And while the moisture is still upon your lips, touch it with your hands, and hallow your eyes and brow and the other organs of sense. Then wait for the prayer, and give thanks unto God, who has accounted you worthy of so great mysteries (*Catechetical Lecture 23*).

The faithful should be assured that in receiving Communion in the hand they are acting in accord with past generations of believers.

Father Anthony Percy VG

July 2020



**Joke
Of
The
Week**

