



Sacred Heart Parish

South Mount Druitt

Sunday Masses	Saturday 6.00 pm Vigil	25th SUNDAY of the YEAR
Weekday Masses	Sunday 7-30 am & 9.00am	20/9/2020: A
	Monday 9.00am	St. Matthew, author of 1 st Gosp
	Tuesday	No Mass will be celebrated here today!
	Wednesday	7-30 pm then Rosary
	Thursday	9.00 am Week 25 of Ordinary Time
	Friday	9.00 am Week 25 of Ordinary Time
	Saturday	9.00 am Week 25 of Ordinary Time. Exp'n?
Confessions	Saturday 10.30am, 12.00-1.00pm, 5.00-5.30pm	
Parish Priest	Father C. Ashton	(Confessions after Mass: see Fr.)
Presbytery/Church	9 Ropes Creek Rd, Old Mt. Druitt	Ph: 9625-8847
Baptisms	By arrangement - Godparents must be Catholics.	
Weddings	Six Months Notice - Marriage Preparation Course	

Exposition of the BI Sacrament for Vocations 1/2hr. after 9.00am Mass Sat'dy if enough

1st Reading: This section stresses the great gulf between the way we see things and the way God does. It is an appeal to turn to God no matter how bad things are in life!

2nd Reading: Paul is writing from prison not knowing whether he will live or die. He is not worried by this, in fact would welcome it, but debates with himself which is better

Readers	6.00pm	7.30am	9.00am
September 27	M. FARQUHARSON	N. Mc KENZIE	T. MERJUDIO
26 th Sunday of the Year	H. VILLARICA	A. WIGGINS	E. MERJUDIO
October 4	L. VILLAPANA	J. MENDES	M. BUHAGIAR
27 th Sunday of the Year	J. SALAZAR	J. D'ROZARIO	M. ZORE

PILGRIM STATUE of Our Lady will be at the home of the Penafiel family 31 Chester St. 96250251. You are welcome for the Rosary for the Parish each night at 7.00pm

St. PATRICK'S BELLS: For centuries Church Bells sounded as time keepers, calling the faithful to Mass and prayer. They remind us of God's presence in His Church. The dream of Bells in the Cathedral began in 1853. In 2019 eight specially commissioned bells arrived from England, and were blessed by the Bishop on Tuesday 8 September, the Nativity of Mary. You can view it on: yourcatholicfoundation.org.au/bellsappeal

GIVE LORD ETERNAL REST to the souls of all the faithful departed especially Dungal DELOSANGELES who died last week, Joaquim & Irene BRITTO, Poonam & Shelly MENEZES, Soheir & Laura GENDY, Peter & Clyde McLEOD, Reynaldo & Irene VILLARICA, Elisa SANJOSE, Dragan CUKAR, George & Whilemena LAVIS, Kazimiasz & Stanislaw SAWCZUK, Anna HEW, Epifania & Edilberto SALAZAR, Mariano FUNELAS, Joso & Perka PETESIC, Marcos & Anatalia BURDEOS, Rufino & Maria ABAT, Gotfryd & Janina KELLER, Stanislaw WRZOSEK, Stasia & Wladek DZUGALA, Josephine STONEHOUSE, Vincent D'SOUZA, Sgt. Michael CURTIN, John D'ALLARA, Clinton DAVIS, George HOWARD, Stephen HUCZKO (all Police Officers 9/11), Joan CULLINAN, Tony BAATTI, Mariam & Hawel ANTOWN. Let us be united in the Kingdom of Your Glory!

FROM the FORTY MARTYRS of ENGLAND

Of the more than forty martyrs put to death during the reign of Queen Elisabeth I following the forced conversion of the English people to Protestantism, Anne Line was the second of three whose Feast Day was celebrated on Sun. 30 Aug. Two weeks back we wrote of St. Margaret Clitherow, now we write of St. Anne Line.

Saint ANNE LINE was born in 1563 during the reign of Elisabeth I. She was the daughter of the Protestant Puritan William Higham and granddaughter of Roger Higham a Protestant colleague of Henry VIII. But she converted to the Catholic Faith in 1580 with her brother William and a friend, Roger Line whom she married in 1583. All were disinherited by their families. Roger and William were arrested while attending Mass. They were imprisoned and fined. They were released and Roger was banished to Holland. There he remained, sending money to his wife till his death in 1594. At this time, a Fr John Gerard opened a house of refuge for hiding priests and put Anne in charge despite her bad health. For three years she ran it while Fr. Gerard ended up in prison. He escaped and in his writings, he says "After my escape, Anne gave up the house. It was too unsafe. She was too well known. She rented another house and continued to shelter priests. One day, however, she allowed a large number to attend Mass, some neighbours noticed and constables were called. She was arrested and brought to trial, but was so weak so had to be carried in a chair. She said at the trial: "I am sentenced to die for harbouring a priest, and so far am I from repenting for having done so that I wish, with all my soul, that where I have entertained one, I could have entertained a thousand". She was hanged on 27 Feb. 1601 in Newgate Prison. She was canonised on 25 Oct. 1970 by Pope Paul VI. Her Feast Day is the 30th August

PAUL'S LETTER to the PHILIPPIANS (about 60AD)

Philippi was a city in the north east of ancient Greece which was only slightly larger than modern Greece. It was on the northern coast of the Aegean Sea which lies between Turkey and modern Greece. Today it would not be far from the Greek boarder with Turkey. It was founded by King Philip II of Macedon who named it after himself and who died in 336BC. Gold was its important commodity. Philip is famous because of his son, Alexander the Great. Its harbour is called Neapolis which is mentioned in the "Acts of the Apostles". Rome conquered Macedon in 168BC. The Emperor Augustus, who was emperor when Christ was born, had expanded the city.

It is understood that St. Paul founded the Church there on his 2nd Missionary Journey. A woman Lydia is mentioned as his first convert. Paul would leave St. Luke there to develop the new Church when he pushed on to return to Jerusalem.

This epistle was probably written in Rome during his first captivity there because he mentions the famous Praetorian Guard in 1,13, who were stationed in Rome like a police force. It must have been written about 60AD. The main reason why he wrote the letter was his outburst of gratitude to the Philippians for the alms they had sent him and their solicitude for his welfare. There seems no strong dogmatic or moral purpose for the letter. He simply touches on a number of doctrines that he had already instructed the Philippians on. He speaks of the Divinity of Christ in ch.2,5-11, in the most striking treatment of that doctrine in all his epistles. He confirms what he has already taught them. He does not reprimand the Philippians on any account but sets out to encourage them and thank them for their concern for him. It is clear from the tone of his words that he had a deep affection for them. That was certainly not the case with the Galatians who he condemned for their desertion of his teaching!

We Respond

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ENTRANCE ANTIPHON (or a hymn) I am the salvation of the people, says the Lord. Should they cry to me in any distress, I will hear them, and I will be their Lord for ever.

RESPONSORIAL PSALM (Ps 144)

ANTIPHON: The Lord is near to all who call him.

RESPONSE: The Lord is near to all who call him.

LECTOR: I will bless you day after day and praise your name for ever. The Lord is great, highly to be praised, his greatness cannot be measured. **R.**

LECTOR: The Lord is kind and full of compassion, slow to anger, abounding in love. How good is the Lord to all, compassionate to all his creatures. **R.**

LECTOR: The Lord is just in all his ways and loving in all his deeds. He is close to all who call him, who call on him from their hearts. **R.**

GOSPEL ACCLAMATION Alleluia, alleluia! Open our hearts, O Lord, to listen to the words of your Son. Alleluia!

COMMUNION ANTIPHON (or a hymn) You have laid down your precepts to be carefully kept; may my ways be firm in keeping your statutes.

Or

I am the Good Shepherd, says the Lord; I know my sheep, and mine know me.

TODAY'S READINGS Isaiah 55:6-9; Philipians 1:20-24, 27; Matthew 20:1-16

NEXT WEEK (26th Sunday of Year A) Ezekiel 18:25-28; Psalm 24; Philipians 2:1-11; Matthew 21:28-32.

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20 September 2020 25th Sunday Year A

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First is last and last is first

In the quotation, "My thoughts are not your thoughts, my ways not your ways ...", the prophet Isaiah sets the scene for the parable of Jesus that Matthew shares with us in today's gospel. Trade Union leaders would not readily choose the story to promote the cause of equal rights and justice for their workers, yet the owner of the vineyard has honoured the contracts he made and the story reinforces all that Jesus does and teaches.

Jesus is forever seeking out those who have lost out in life or made a mess of their lives and adjusting their perspective and their prospects. Just think of the story of the Prodigal Son or the number of times that Jesus eats and drinks with those whom society has already cast aside. And every time he does this, Jesus calls forth the wrath of the self-righteous.

Many years ago I was introduced to the notion of 'lateral thinking' by a very entertaining speaker, who could tie his audience up in knots by presenting a series of conundrums, to which the answers were obvious but only when he gave them to you! He explained the theory of Dr Edward de Bono, who had realised that we all have a tendency to pigeon-hole our knowledge; filing it in such a way that particular problems lead us instinctively to pull out what we think is the appropriate file for the

answer. His theory was that the more creative we are, the more likely we are to be able to look along the files – laterally – and find the correct solution. My point is that, if we are to understand the teaching of Jesus, we need to reorder our files and take Isaiah at his word, realising that God's ways are not our ways.

I would suggest that we can only begin to unlock the mystery when we recall Jesus' warning that we should not judge others, and that we would do well not to try to take the splinter from another's eye until we have removed the plank from our own.

In the parable Jesus leaves us to fill in the gaps. The owner of the vineyard asks those who are still hanging around at the end of the day why they have been idle. We can only surmise why they had not been hired.

All that matters in God's topsy-turvy world is that it is never too late for a God of loving compassion and generosity. Long before Jesus came, Isaiah had got the message and was urging the wicked to let the Lord "take pity" on them.

Which of us dare suggest we do not need God's compassion? And once we accept that, we might be able to understand the paradox of the last being first and the first last.

Timothy J Buckley CSSR
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