



PARTNERSHIP PARISHES



ST MARY'S THORNBURY

Principal: Dino De Propertis
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Parish Priest: Father Shabin Kaniampuram I.V.Dei

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Pastoral Associate: Mirella Pace

(Wed 9-2pm. and Thursday 9-5 pm.)

Parish Secretary: Maggie Jooste (Tues & Fri 9 -2pm)

Italian Coordinator St. Mary's: Maria Zaccardi (Thursdays 9am-3:30pm)

St. Joseph's Phone: 9489 8008 St. Mary's Phone: 9484 2907

ST JOSEPH'S NORTHCOTE

Principal: Mary Kearney
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15 Sunday in Ordinary Time Year A

11/12 July 2020

**New COVID-19
Lockdown
Restrictions:
Immediate
suspension of all
public liturgies,
celebration of the
Mass until further
notice.**

**Please check on
your elderly
neighbours.**

**Live streaming of
Mass on Sunday
at 10:30am at
St. Mary's**



[@stmarysparishthornbury](https://www.facebook.com/stmarysparishthornbury)

Recently Deceased

Margaret Leavold;

Anniversaries

Fiorinto Di Sebastiano: Claudio Zuliani, Allen Doyle, Tony Hanna Mhaya and Michel George Baini

With the three readings this Sunday we could easily celebrate Environment Sunday today. Rain, snow, seeds, sowers, fertile soil and a labouring creation giving birth to the fruits of the Spirit, are all rich ground upon which we can reflect on the importance of our earth's ecology.

In recent years the Church has regularly reminded us that the issue of caring for the environment is an important part of our Christian commitment for justice. We have been reminded that while the earth has been entrusted to us as stewards, to be preserved, it is also given into our hands to be developed in such a way that there will be a productive earth for future generations to inherit.

If this means we must limit our consumption, change our priorities in regard to energy and trade and show the third world the way in developing eco-friendly industries, then all the better for us. Most of us know that we cannot keep going as we are, with ever increasing unsustainable demands on our planet. There is no point any of us crying over the demise of our environment in the future, if we are doing nothing to help it now.

Every small thing we do from being conscious of the issues, to recycling and using our cars less, is not unimportant. Some of us are in positions to do a lot more than these things as well and we should take our Christian responsibilities in this regard very seriously.

One creative reading of today's Gospel is that it parallels how we can respond to the news of the degradation of the environment.

For some of us the facts and figures about the planet's ecosystem fall on rocky ground. We are not receptive to hearing anything that might demand a change in our lifestyle or a lessening of our comfort.

For others of us, recent debates fall among the thorns. Competing with other issues for our attention and action, the plight of the earth is not able to take root in our consciousness or sympathies. We think it can all wait for another generation who will have the ability to fix the problems then.

For some of us, however, recent surveys and our own sense of environmental changes means that what experts are saying falls on fertile soil. We want to do whatever we can to see that the earth continues to bear fruit for as many generations as God intends.

We believe the bread and wine of the Eucharist, which we say are 'the fruit of the earth and the work of human hands', are changed into Christ present among us. May these Eucharistic gifts rooted in our soil, effect in us a change that might enable us to have ears to hear the groan of creation as it calls for us to be careful sowers and responsible reapers. May our stand for justice always take into account the care our earth requires so that we have a productive planet to hand on to our children. By how we choose to live now, may we hand it on to them in better shape than we found it. By Fr. Richard Leonard SJ



This parish has a commitment to ensuring the safety of children and vulnerable people in our community.



FIRST READING: Isaiah 55:10-11

A reading from the prophet Isaiah

Thus says the Lord:

As the rain and the snow come down from the heavens and do not return without watering the earth,
making it yield and giving growth to provide seed for the sower and bread for the eating,
so the word that goes from my mouth does not return to me empty,
without carrying out my will and succeeding in what it was sent to do.

The Word of the Lord.

All: Thanks be to God

RESPONSORIAL PSALM: Ps 64

R: *The seed that falls on good ground will yield a fruitful harvest.*

1. You care for the earth, give it water,
you fill it with riches.

Your river in heaven brims over
to provide its grain.

2. And thus you provide for the earth;
you drench its furrows,
you level it, soften it with showers,
you bless its growth.

3. You crown the year with your goodness.
Abundance flows in your steps,
in the pastures of the wilderness it flows.

4. The hills are girded with joy,
the meadows covered with flocks,
the valleys are decked with wheat.
They shout for joy, yes, they sing.

R: *The seed that falls on good ground will yield a fruitful harvest.*

SECOND READING Romans 8:18-23

A reading from the letter of St Paul to the Romans

I think that what we suffer in this life can never be compared to the glory, as yet unrevealed, which is waiting for us. The whole creation is eagerly waiting for God to reveal his sons. It was not for any fault on the part of creation that it was made unable to attain its purpose, it was made so by God; but creation still retains the hope of being freed, like us, from its slavery to decadence, to enjoy the same freedom and glory as the children of God. From the beginning till now the entire creation, as we know, has been groaning in one great act of giving birth; and not only creation, but all of us who possess the first-fruits of the Spirit, we too groan inwardly as we wait for our bodies to be set free.

The Word of the Lord **All: Thanks be to God**

Gospel Acclamation

Alleluia, alleluia!

The seed is the word of God, Christ is the sower;

All who come to him will live for ever

Alleluia!

THE GOSPEL Matthew 13:1-23

A reading from the holy Gospel according to Matthew
Jesus left the house and sat by the lakeside, but such large crowds gathered round him that he got into a boat and sat there. The people all stood on the beach, and he told them many things in parables.

He said, 'Imagine a sower going out to sow. As he sowed, some seeds fell on the edge of the path, and the birds came and ate them up. Others fell on patches of rock where they found little soil and sprang up straight away, because there was no depth of earth; but as soon as the sun came up they were scorched and, not having any roots, they withered away. Others fell among thorns, and the thorns grew up and choked them. Others fell on rich soil and produced their crop, some a hundredfold, some sixty, some thirty. Listen, anyone who has ears!'

Then the disciples went up to him and asked, 'Why do you talk to them in parables?' 'Because' he replied 'the mysteries of the kingdom of heaven are revealed to you, but they are not revealed to them. For anyone who has will be given more, and he will have more than enough; but from anyone who has not, even what he has will be taken away. The reason I talk to them in parables is that they look without seeing and listen without hearing or understanding. So in their case this prophecy of Isaiah is being fulfilled:

You will listen and listen again, but not understand,
see and see again, but not perceive.

For the heart of this nation has grown coarse,
their ears are dull of hearing, and they have shut their eyes,

for fear they should see with their eyes,

hear with their ears,

understand with their heart,

and be converted

and be healed by me.

'But happy are your eyes because they see, your ears because they hear! I tell you solemnly, many prophets and holy men longed to see what you see, and never saw it; to hear what you hear, and never heard it.

'You, therefore, are to hear the parable of the sower.

When anyone hears the word of the kingdom without understanding, the evil one comes and carries off what was sown in his heart: this is the man who received the seed on the edge of the path. The one who received it on patches of rock is the man who hears the word and welcomes it at once with joy. But he has no root in him, he does not last; let some trial come, or some persecution on account of the word, and he falls away at once. The one who received the seed in thorns is the man who hears the word, but the worries of this world and the lure of riches choke the word and so he produces nothing. And the one who received the seed in rich soil is the man who hears the word and understands it; he is the one who yields a harvest and produces now a hundredfold, now sixty, now thirty.'

The Gospel of the Lord

All: Praise to you, Lord Jesus Christ.

Prima Lettura Is 55,10-11

Dal libro del profeta Isaia

Così dice il Signore:

«Come la pioggia e la neve scendono dal cielo e non vi ritornano senza avere irrigato la terra, senza averla fecondata e fatta germogliare, perché dia il seme a chi semina e il pane a chi mangia, così sarà della mia parola uscita dalla mia bocca:

non ritornerà a me senza effetto, senza aver operato ciò che desidero e senza aver compiuto ciò per cui l'ho mandata».

Parola di Dio

Tutti: Rendiamo grazie a Dio

Salmo Responsoriale Sal 64

R: Tu visiti la terra, Signore, e benedici i suoi germogli.

1. Tu visiti la terra e la disseti, la ricolmi di ricchezze. Il fiume di Dio è gonfio di acque; tu prepari il frumento per gli uomini.

2. Così prepari la terra: ne irrighi i solchi, ne spiani le zolle, la bagni con le piogge e benedici i suoi germogli.

3. Coroni l'anno con i tuoi benefici, i tuoi solchi stillano abbondanza. Stillano i pascoli del deserto e le colline si cingono di esultanza.

4. I prati si coprono di greggi, le valli si ammantano di messi: gridano e cantano di gioia!

R: Tu visiti la terra, Signore, e benedici i suoi germogli.

Seconda Lettura: Rm 8,18-23

Dalla lettera di san Paolo apostolo ai Romani

Fratelli, ritengo che le sofferenze del tempo presente non siano paragonabili alla gloria futura che sarà rivelata in noi. L'ardente aspettativa della creazione, infatti, è protesa verso la rivelazione dei figli di Dio.

La creazione infatti è stata sottoposta alla caducità – non per sua volontà, ma per volontà di colui che l'ha sottoposta – nella speranza che anche la stessa creazione sarà liberata dalla schiavitù della corruzione per entrare nella libertà della gloria dei figli di Dio.

Sappiamo infatti che tutta insieme la creazione geme e soffre le doglie del parto fino ad oggi. Non solo, ma anche noi, che possediamo le primizie dello Spirito, gemiamo interiormente aspettando

l'adozione a figli, la redenzione del nostro corpo.

Parola di Dio

Tutti: Rendiamo grazie a Dio

Canto al Vangelo. (Mt 13,19.23)

Alleluia, alleluia.

Il seme è la parola di Dio, il seminatore è Cristo: chiunque trova lui, ha la vita eterna.

Alleluia.

Vangelo Mt 13,1-23

Dal Vangelo secondo Matteo

Quel giorno Gesù uscì di casa e sedette in riva al mare. Si radunò attorno a lui tanta folla che egli salì su una barca e si mise a sedere, mentre tutta la folla stava sulla spiaggia. Egli parlò loro di molte cose con parabole. E disse: «Ecco, il seminatore uscì a seminare. Mentre seminava, una parte cadde lungo la strada; vennero gli uccelli e la mangiarono. Un'altra parte cadde sul terreno sassoso, dove non c'era molta terra; germogliò subito, perché il terreno non era profondo, ma quando spuntò il sole fu bruciata e, non avendo radici, seccò. Un'altra parte cadde sui rovi, e i rovi crebbero e la soffocarono. Un'altra parte cadde sul terreno buono e diede frutto: il cento, il sessanta, il trenta per uno. Chi ha orecchi, ascolti».

Gli si avvicinarono allora i discepoli e gli dissero: «Perché a loro parli con parabole?». Egli rispose loro: «Perché a voi è dato conoscere i misteri del regno dei cieli, ma a loro non è dato. Infatti a colui che ha, verrà dato e sarà nell'abbondanza; ma a colui che non ha, sarà tolto anche quello che ha. Per questo a loro parlo con parabole: perché guardando non vedono, udendo non ascoltano e non comprendono.

Così si compie per loro la profezia di Isaia che dice:

“Udrete, sì, ma non comprenderete, guarderete, sì, ma non vedrete.

Perché il cuore di questo popolo è diventato insensibile, sono diventati duri di orecchi e hanno chiuso gli occhi, perché non vedano con gli occhi, non ascoltino con gli orecchi e non comprendano con il cuore e non si convertano e io li guarisca!”.

Beati invece i vostri occhi perché vedono e i vostri orecchi perché ascoltano. In verità io vi dico: molti profeti e molti giusti hanno desiderato vedere ciò che voi guardate, ma non lo videro, e ascoltare ciò che voi ascoltate, ma non lo ascoltarono!

Voi dunque ascoltate la parabola del seminatore. Ogni volta che uno ascolta la parola del Regno e non la comprende, viene il Maligno e ruba ciò che è stato seminato nel suo cuore: questo è il seme seminato lungo la strada. Quello che è stato seminato sul terreno sassoso è colui che ascolta la Parola e l'accoglie subito con gioia, ma non ha in sé radici ed è incostante, sicché, appena giunge una tribolazione o una persecuzione a causa della Parola, egli subito viene meno. Quello seminato tra i rovi è colui che ascolta la Parola, ma la preoccupazione del mondo e la seduzione della ricchezza soffocano la Parola ed essa non dà frutto. Quello seminato sul terreno buono è colui che ascolta la Parola e la comprende; questi dà frutto e produce il cento, il sessanta, il trenta per uno».

Parola del Signore

Tutti: Lode a te o Cristo.

LAST WEEK'S COLLECTION

St. Joseph's

1st Collection: House: \$

2nd Collection: Thanksgiving: \$

St. Mary's

1st Collection: Thanksgivings: \$617

2nd Collection: House: \$ 916

WE PRAY FOR THE SICK

Names will remain for 4 weeks, then a new request is required.

HOUSE VISITATIONS

Do you or someone you know require any of the following

- Annual House Visits
- Visits to the Sick
- Anointing of the Sick

Please contact the Presbytery on 9484 2907 to arrange a time with Fr Shabin.

SICK OR HOUSEBOUND / MALATE O CONFINATE A CASA

Se conoscete persone che sono malate o confinate a casa e vorrebbero ricevere visite o la comunione a casa siete pregati di mettervi in contatto contact Parish Offices **9484 2907** or **9489 8008**

ST. MARY'S GODSTART PLAYGROUP

During school terms for children 0-5 years.

Friday 9.30 - 10.45am

in the HALL (entry via Mansfield St).

ALL WELCOME! Contact:

Megan: 9495 1449

CHILDREN'S LITURGY OF THE WORD

Sunday, 5:30pm Mass during school terms. This is a way for school aged children to gather and understand the Gospel at their age level. **Cancelled until further notice**

CHRISTIAN MEDITATION

Every Thursday at 2pm in Good Samaritan Convent.

8-10 Mansfield St., Thornbury

ALL WELCOME!

Contact: Mirella 0408 470 114

Via Zoom contact Mirella

BAPTISMS: by appointment only

First Wednesday of the month.

St. Joseph's: 7.00pm: Baptism Preparation meeting the church.

By appointment only.

St. Mary's: By appointment only please call parish Office

SENIORS

Last Friday of the month

St. Joseph's: 2.00pm: Seniors Mass at the parish Centre.

First Friday of the month

St. Mary's: 2.00pm Mass of Anointing of the Sick.

Catholic Religious Education

St. Joseph's: Weds: 4-5pm R.E. classes for Children for State & Secondary Students in the Parish House. **Cancelled until further notice.**

St. Mary's: Thurs: 4-5pm R.E

Classes in preparation for Sacraments. Please contact Mirella 9484 2907.

Cancelled until further notice



Il Vangelo ci racconta - se si eccettua l'ultima frase - la storia di una catastrofe. Tutto comincia nella speranza e, nonostante questo, non tarda ad essere ridotto ad un nulla: gli uccelli mangiano il seme; il terreno pietroso gli impedisce di mettere le radici; le piante spinose lo soffocano... tutto segue il suo corso disperante.

Tuttavia, in mezzo a questa catastrofe, Dio annuncia il suo "ma": in mezzo al campo di concentramento di Auschwitz, padre Kolbe - morendo di denutrizione - loda ancora Dio onnipotente.

Nella parabola del seminatore si incontra il "ma" di Dio: ci sono poche speranze, ma vi è almeno una terra buona per portare cento frutti.

È con gli occhi di Gesù che bisogna leggerle questo genere di storie catastrofiche. E bisogna leggerle con

Gesù fino in fondo.

La prima parte mostra che tutto è vano. Eppure la storia di questa sconfitta porta ad una conclusione inattesa. Dio, nella sua infinita misericordia, non lascia che il seminatore soccomba come un personaggio tragico.

Forse abbiamo qui, davanti a noi, una legge che vale per tutte le azioni di Dio nel mondo. Poiché la causa di Dio nel mondo è spesso povera e poco appariscente. Quando la si prende a cuore, si può soccombere alla tentazione della disperazione. Ma le storie di Dio hanno un lieto fine. Anche se all'inizio nulla lascia presagirlo.

Forse Gesù non racconta solo questa storia alle persone che sono sulle rive del lago. Forse la racconta a se stesso per consolarsi. Si chiede: cosa sarà di ciò che intraprendo? Si scontra con la cecità, il rifiuto, la pedertertia e la violenza. Non è ignaro delle sconfitte. "Ma" la sua parola porta i suoi frutti nel cuore degli uomini.

The National Principles for Child Safe Organisations

The National Principles for Child Safe Organisations aim to provide a nationally consistent approach to promoting the safety and wellbeing of children and young people in organisations across Australia. Because our parish communities include families, children, and young people, these ten National Principles apply to us too!

According to the National Principles, organisations can work towards providing a safe environment where the rights, needs, and interests of children and young people are met by ensuring that:

- child safety and wellbeing is embedded in the leadership, governance, and culture of the organisation (Principle 1)
- children and young people are informed about their rights, participate in decisions affecting them, and are taken seriously (Principle 2)
- families and communities are informed and involved in promoting child safety and wellbeing (Principle 3)
- equity is promoted and diverse needs are respected in policy and in practice (Principle 4)
- people working with children and young people are suitable and supported to reflect child safety and wellbeing values (Principle 5)
- processes for complaints and concerns are effective and child-focused (Principle 6)
- staff and volunteers are equipped with the knowledge, skills, and awareness to keep children and young people safe through ongoing education and training (Principle 7)
- physical and online environments promote safety and wellbeing while minimising the opportunity for children and young people to be harmed (Principle 8)
- implementation of the national child safe principles is regularly reviewed and improved (Principle 9)
- policies and procedures document how the organisation is safe for children and young people (Principle 10).

You can read more about the National Principles on the Australian Human Rights Commission website at: <https://childdsafe.humanrights.gov.au/>

**Live streaming of Sunday Mass 10:30am Mass
Via facebook**