

24th Sunday in Ordinary Time, Year A 12th - 13th September 2020

First Reading: Ecc 27:30-28:7

Forgive your neighbour's faults and when you pray, your sins will be forgiven.

Resentment and anger, these are foul things, and both are found with the sinner. He who exacts vengeance will experience the vengeance of the Lord, who keeps strict account of sin. Forgive your neighbour the hurt he does you, and when you pray, your sins will be forgiven. If a man nurses anger against another, can he then demand compassion from the Lord? Showing no pity for a man like himself, can he then plead for his own sins? Mere creature of flesh, he cherishes resentment; who will forgive him his sins? Remember the last things, and stop hating, remember dissolution and death, and live by the commandments. Remember the commandments, and do not bear your neighbour ill-will; remember the covenant of the Most High, and overlook the offence.

The Word of the Lord.

Responsorial Psalm: Ps 102:1-4. 9-12. R. v.8

R/ The Lord is kind and merciful; slow to anger and rich in compassion.

Second Reading: Romans 14:7-9

Whether alive or dead, we belong to the Lord.

The life and death of each of us has its influence on others; if we live, we live for the Lord; and if we die, we die for the Lord, so that alive or dead we belong to the Lord. This explains why Christ both died and came to life, it was so that he might be Lord both of the dead and of the living.

The Word of the Lord.

Gospel Acclamation: Jn 13:34

Alleluia, alleluia! I give you a new commandment: love one another as I have loved you. **Alleluia!**

Gospel: Matthew 18:21-35

I tell you that you forgive not seven times but seventy times seven.

Peter went up to Jesus and said, 'Lord, how often must I forgive my brother if he wrongs me? As often as seven times?' Jesus answered, 'Not seven, I tell you, but seventy-seven times.'

'And so the kingdom of heaven may be compared to a king who decided to settle his accounts with his servants. When the reckoning began, they brought him a man who owed ten thousand talents; but he had no means of paying, so his master gave orders that he should be sold, together with his wife and children and all his possessions, to meet the debt. At this, the servant threw himself down at his master's feet. "Give me time," he said "and I will pay the whole sum." And the servant's master felt so sorry for him that he let him go and cancelled the debt. Now as this servant went out, he happened to meet a fellow servant who owed him one hundred denarii; and he seized him by the throat and began to throttle him. "Pay what you owe me", he said. His fellow servant fell at his feet and implored him, saying, "Give me time and I will pay you." But the other would not agree; on the contrary, he had him thrown into prison till he should pay the debt. His fellow servants were deeply distressed when they saw what had happened, and they went to their master and reported the whole affair to him. Then the master sent for him. "You wicked servant," he said. "I cancelled all that debt of yours when you appealed to me. Were you not bound, then, to have pity on your fellow servant just as I had pity on you?" And in his anger the master handed him over to the torturers till he should pay all his debt. And that is how my heavenly Father will deal with you unless you each forgive your brother from your heart.'

The Gospel of the Lord.

May we learn to experience the depth of God's forgiving love in Christ and may we in turn learn to expand our hearts, stretching its limits to match the breadth and the height, the length and the depth of God's love.



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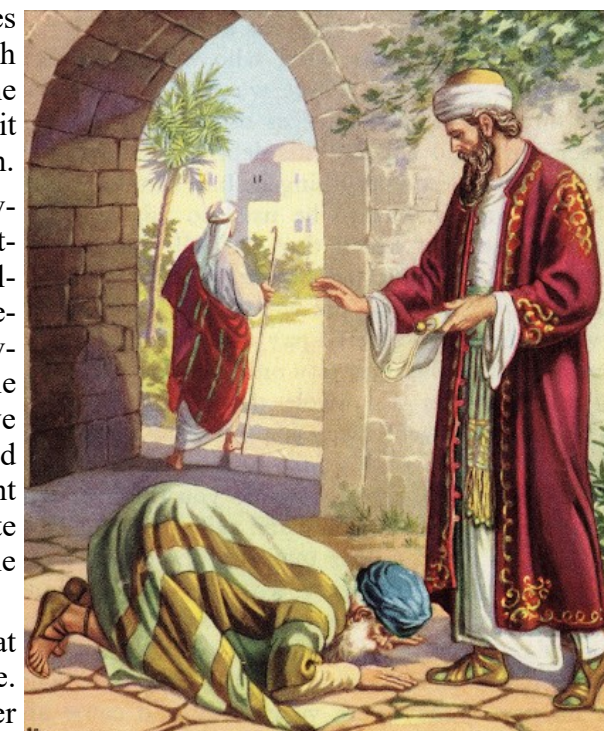
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Forgive and you will be Forgiven

Forgiveness is a Christian virtue. It is the hallmark of our Christian faith and practice. Truly forgiving another from our heart is a form of loving and caring. Forgiveness is a spiritual act, which means that, ultimately, we rely on God's grace to accomplish it. Sometimes we hesitate to forgive because we think it must automatically include reconciliation. These are two separate processes, and one does not always lead immediately to the other.

There are two approaches to reconciliation. One is the human approach where we expect the offender to acknowledge the wrong done, apologise for it, repair the injury and in return receive forgiveness from the victim. The other approach is the Christian understanding of reconciliation, where we see how freely God has forgiven us our offences. Inspired by divine forgiveness, we extend forgiveness to the one who offended us. Here reconciliation does not begin with the offender, but with the victim. God will forgive the one that forgives others and God's Spirit will dwell within the forgiving person.

The Parable of the Unforgiving Servant in today's Gospel raises the frightening prospect that forgiveness already granted by God could be revoked. The king who forgave his servant his debt meant it. But when the servant went out and failed to forgive his fellow servant, the king revoked the pardon. By his action the servant had shown that he did not appreciate and therefore was unworthy of the pardon given to him.



Is this how God deals with us? That seems to be the point of the parable. Jesus tells us that his heavenly Father will not forgive us if we do not forgive our brother or sister from our heart. In other words, when God gives us His word of forgiveness, everything is not over yet. The deal is finally concluded only when we are able to go out and forgive those who sin against us. The free grace of God's forgiveness needs our response of forgiving our neighbour to be finally ratified. This is indeed a frightening thought. Hence the first reading tells us to forgive our neighbours the wrong they have done, and then our sins will be pardoned when we pray. In real life, we find it so hard to forgive others even though it is the only way to obtain God's forgiveness. Often we fail to appreciate and celebrate God's forgiveness like the ungrateful servant in the parable. We tend to focus on the little things that others owe us rather than the larger amounts we owe to God, which God has graciously chosen to forgive. Hence forgiveness has to be part and parcel of our Christian lives.

Office Hours:
Tues to Fri: 10.00am - 12.30pm

Parish Priest:
Fr Jan Szweda, SVD
Assistant Priest:
Fr Aloysius Nato, SVD
Italian Community Chaplain:
Fr Albano Da Costa, SVD
Deacon:
Yosef Meda, SVD

Parish Office: Cristina Agius
School Principal: Mark Tierney
School Phone: 9487 1001

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Child Safety Officers:
Kay Dufty: 0431 376 212
Robert Dullard: 0433 401 958

Child Safety Committee:
Robert Dullard (Chair)

Parish Council Members:
Catherine Zanatta (chairperson),
Kay Dufty (secretary),
Tony Eley, Gerard Grant,
Ophelia Swai,
Anisasio (Pauline) Veamatahau,
Mark Tierney, Ben Fortuna and
Natalie Baran

Parish Finance Committee:
Peter Constable (Chair)
0425 779 831

St. Vincent de Paul Society:
Pauline O'Day (President)
Ph: 9484 2445

Parish Mass Schedule

Zoom Live Stream Masses

Monday – Friday at 9.10 am
Sunday at 10.30 am

Please call Fr Jan for
Zoom ID on: 0400469540

**For other
Online Mass
Schedule
see next page**



Child Protection Sunday 2020

This weekend, the Catholic Church in Australia marks Child Protection Sunday, on which we pray for those who have been abused, their families and supporters. We recognise and apologise for the harm done by priests, religious and lay people in Church settings. The Church takes a zero-tolerance approach to child abuse. We recommit to practices that support survivors and make the Catholic Church and its ministries the safest possible place for children and people at risk.

Letter from Archbishop Peter Comensoli



Dear Friends,
In Child Protection Week, our whole nation is invited to 'put children first'. In fact, that is the theme in 2020, which marks thirty years of Child Protection Week in Australia.
Although the Pandemic has changed the way we are all living and working, it doesn't change what is most important. For Christians, the Lord Jesus shows us that at all times, the most vulnerable among us are those requiring our greatest care. In particular, the safety and the protection of children is one of our most important priorities.
My heart breaks for those who were not cared for and protected in the past. When a child is neglected or abused, the pain and suffering endures throughout their whole life. I am sad and angered that the Church has not always been a place that has put children first. We continue to address the horror of abuse, to walk with those in need, and to build a culture of safety and protection for our most vulnerable. Personally, I will continue to meet with survivors of abuse; listening to them, hearing them and trusting them, and helping our Church be continually converted.
Please pray with me that we would put children first always, and protect their safety.

Child Protection Sunday 2020 Prayer

Gracious God,
you love and care for all of your children, especially the smallest and most vulnerable.
We entrust to you the lives of children and adults at risk who have been sexually abused, and whose trust and innocence have been destroyed.
Help us to hear their cries of pain and to take responsibility for those whose lives have been broken.
Help us to recognise the hurt felt by those wounded by abuse, and the failure to be heard.
We pray that with the help of your grace communities and families will find understanding and support,
so that now and in the future their wounds may be healed and they may find lasting peace.
Let your grace and love fall gently now upon our children,
giving them the inner strength, peace and resilience to seek out assistance when required.
We ask this prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit, God forever and ever. Amen

Sacred Heart Parish Prayer

Loving God, we honour the heart of Jesus, your beloved Son. We remember how he opened his heart in love to all people.
Open our own heart to receive the gifts that continue to flow so richly from the heart of Christ, who lives with you in the unity of the Holy Spirit, one God for ever and ever. Amen.

Protecting God's Children

A Resource for Parents

As children's first and most enduring educators, parents are best placed to begin conversations with their children in an age and developmentally appropriate way. **'Protecting God's Children Parent Resource: A Catholic Parent's Guide to Keeping Their Kids Safe'** is a protective behaviours resource aimed at supporting Catholic parents of children aged 5-12 years old. The resource helps parents teach children a range of important personal safety skills, supports the development of emotional intelligence skills and promotes a child's understanding of the right to feel safe through engaging activities and story-books. Using the concept of "basket fillers", the resource begins by exploring the theme, "God gave all children the right to feel safe at all times" and sequentially builds on:

- children's understanding of safety
- awareness of their feelings and early warning signs
- body awareness
- helping seeking strategies
- empowering children to say no in unsafe situations
- reinforcing the concept of personal space, and
- importantly the theme of "Nothing is so awful that we can't talk with someone about it".

Whilst we maintain that adults are ultimately responsible for maintaining safe environments for children, it is just as important to empower children to recognise when they are feeling unsafe and to tell a trusted adult (or adults) so that action is taken to help them be safe and feel safe.

View the resource at <https://bit.ly/33a9Hmf>

Dates to Remember

Monday 14th September:

Feast of the Exaltation of the Holy Cross

Online Masses

St. Patrick's Cathedral - Live Streaming at:

<https://melbournecatholic.org.au/Mass>

Monday- Friday: 1pm, Saturday: 8am, Sunday: 11am

Recorded masses can also be viewed at:

www.wordonfire.org/daily-mass

Or: <http://bit.ly/MassOnDemand>

TV Masses

Channel 44 (31): Live telecast from St. Patrick's Cathedral, Sunday at 11am

Channel 10: Mass for you at home, Sunday at 6am.

RAI: Italian Mass from the Vatican, Sunday at 8:30am

World Day of Prayer for the Care of Creation

Pope Francis



Each year, particularly since the publication of the Encyclical *Laudato Si'* (LS, 24 May 2015), the first day of September is celebrated by the Christian family as the World Day of Prayer for the Care of Creation and the beginning of the Season of Creation,

which concludes on the feast of Saint Francis of Assisi on the fourth of October. During this period, Christians worldwide renew their faith in the God of creation and join in prayer and work for the care of our common home.

I am very pleased that the theme chosen by the ecumenical family for the celebration of the 2020 Season of Creation is Jubilee for the Earth, precisely in this year that marks the fiftieth anniversary of Earth Day. In the Holy Scriptures, a Jubilee is a sacred time to remember, return, rest, restore, and rejoice.

1. **A Time to Remember:** A Jubilee is indeed a time of grace to remember creation's original vocation to exist and flourish as a community of love. We exist only in relationships: with God the Creator, with our brothers and sisters as members of a common family, and with all of God's creatures within our common home. (LS, 92)

2. **A Time to Return:** A Jubilee is a time to turn back in repentance. We have broken the bonds of our relationship with the Creator, with our fellow human beings, and with the rest of creation. We need to heal the damaged relationships that are essential to supporting us and the entire fabric of life.

3. **A Time to Rest:** During the Jubilee, God's people were invited to rest from their usual labour and to let the land heal and the earth repair itself, as individuals consumed less than usual. Today we need to find just and sustainable ways of living that can give the Earth the rest it requires, ways that satisfy everyone with a sufficiency, without destroying the ecosystems that sustain us.

4. **A Time to Restore:** A Jubilee is a time to restore the original harmony of creation and to heal strained human relationships.

5. **A Time to Rejoice:** We also rejoice to see how the 'Laudato Si' Special Anniversary Year is inspiring many initiatives at local and global levels for the care of our common home and the poor. This year should lead to long-term action plans to practise integral ecology in our families, parishes and dioceses, religious orders, our schools and universities, our healthcare, business and agricultural institutions, and many others as well.

Sacred Heart Bulletin

The Sacred Heart Bulletin is available online and if you would like to have a copy emailed to you, please send an email to:

sacredheart3072@gmail.com or call the office on 94803398 to be added to the email list.

Collections

1st Collection: \$235.00

2nd Collection: \$125.00

Thank you for your kind generosity!



worldwide marriage encounter

Marriage Encounter Online Weekend

If you are spending time together, but feel the distance between you...

A great opportunity to spend a weekend improving your communication in the comfort of your own home. This VIRTUAL Weekend gives couples the chance to sleep in their own beds and check-in on kids or animals during meal times. Come and learn how to keep/rekindle the passion in your relationship and how to keep your love growing! The weekend we offer is based around Catholic values but couples of all faiths are welcome.

Couples from regional areas may find this option ideal. Next weekend is on 9th -11th October 2020.

Info/Bookings: Phone Mercy & James 0409 183 676 or Email: vicbookings@wwme.org.au

Website: wwme.org.au

The Hour of the Domestic Church Is Now

From an article by Teresa Pirola, Office of Evangelisation and Faith Formation in Broken Bay Diocese, April 2020

Think about it: we are living through a moment in history when, in every parish and diocese around the world, the domestic space is the only place where most Catholics can be fully present to one another in celebrating their Catholic traditions. In fact, the terrible necessity of enforced home isolation has opened up an extraordinary opportunity: to call the faithful, family units of every kind and configuration, to rediscover their power to 'be' church, each within their unique domestic context.

It is time to move beyond the initial crisis management period (focused on online Masses), to intentional lay empowerment. Our conversations can be less about the pros and cons of 'virtual' Mass attendance, and more on filled with talk of 'home-based spirituality'.

The resounding message from the ecclesial leadership, surely, has to be: Now is the time for the lay faithful to step up. Your home is a holy place, you are 'priest' in your own home; your meal table is your 'altar', your family is the church in miniature, the domestic church.

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