

St Joseph's Catholic Parish

Thirteenth Sunday in Ordinary Time
Year B, 30 June, 2024

Embracing the communities of
Cherbourg, Goomeri, Murgon,
Proston and Wondai



Unity in diversity ... being one in Christ through Baptism!

To judge or not to judge?

The day will come when God will judge each one of us. But who we are in the eyes of God is not someone that any one of us can know.

Christ is firm concerning judging others. In Matthew 7: 1-5, He commands us:

"Do not judge, that you may not be judged. For with what judgment you judge, you shall be judged, and with what measure you measure it shall be measured to you. But why dost thou see the speck in thy brother's eye, and yet dost not consider the beam in thy own eye?"

This counsel is critically needed since it is all too common for people to judge one another. Judging another presupposes a position of moral superiority. This explains why we make ourselves vulnerable when we judge others. Pride, of course, anticipates a fall. Our standard of judging others will be the same standard by which we will be judged. This fearful proposition should give us pause. There are dire consequences to overlooking our own faults and presuming that we have the ability to judge the motives of others.

If the word 'beam' (sometimes translated as 'log' or 'plank') seems to be an exaggeration, it is justified in terms of the comparative magnitude of the judge's faults and those whom he criticises.

Nathaniel Hawthorne's novel, *The Scarlet Letter*, is set in 17th century Massachusetts where Hester Prynne is forced to wear the letter 'A' to indicate that she had, presumably, committed adultery. She is harshly judged by the Puritan mindset of the townsfolk. Those who presumed to judge her seemed oblivious to their own hypocrisy.

Hawthorne understood that the hypocrisy of the Puritans who condemned Hester Prynne set in motion their own punishment. "No man, wrote Hawthorne, "for any

considerable period, can wear one face to himself, and another to the multitude, without finally getting bewildered as to which may be the true..." Being two-faced can lead to the loss of one's personal identity.

Joan of Arc, who was the victim of an outrageously wrong-headed judgment, warned her accusers of the price that would be on their heads:

"You say that you are my judge; I do not know if you are; but take good heed not to judge me ill, because you would put yourself in great peril."

The *Scarlet Letter* brings to mind the passage in John 8:7 concerning the woman caught in adultery who was brought to Jesus by the Scribes and Pharisees. Jesus was asked whether he agreed, according to the command of Moses, that she should be stoned to death.

But Jesus, stooping down, began to write with his finger on the ground. The Scribes and Pharisees, however, continued to pressure Jesus. Finally, He said to them, "Let him who is without sin among you be the first to cast a stone at her." After her detractors left, Jesus said to the woman that he would not condemn her, but from now on she should "sin no more."

It is important that we not overextend the meaning of "Judge not" to include the legitimate use of the mind in judging ideas, whether they are correct or erroneous actions, whether they are good or bad, and propositions, whether they are true or false. We need to make judgments in these matters in order to help people. For Aquinas, "The greatest kindness one can render to any man consists in leading him to truth."

Sheer ignorance would be of no help to anyone. But we are neighbours to each other and inherit the solemn obligation to be of help to each other, especially on the road to salvation. We
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Sunday Mass Times

Murgon

WEEK	DAY	TIME
every	Sunday	8.00am

Wondai

every	Saturday	5.00pm
WEEK	DAY	TIME

Proston

every	Saturday	9.00am
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Goomeri

WEEK	DAY	TIME
every	Sunday	6.00pm

Gayndah

WEEK	DAY	TIME
every	1st, 3rd, 5th Sundays	10.30am
every	2nd, 4th Sundays	9.00am

Cherbourg

WEEK	DAY	TIME
5	Sunday	4.30pm

Weekday Mass Times

12 noon, Wednesday, Gayndah
5.00pm, Wednesday, Wondai
9.00am, 2nd, 4th Thursdays, School/Parish Mass, Murgon
9.00am, 1st, 3rd Thursdays, Castra

Holy Hour for Peace

Wondai, 4.00pm to 5.00pm,
Wednesday, before Mass

Today's readings

Wisdom 1: 13-15, 2: 23-24;
Corinthians 8: 7, 9, 13-15; Mark 5: 21-43

Response:

I will praise you, Lord, for you have rescued me.

Gospel Acclamation:

Alleluia, alleluia! Our Saviour Jesus Christ has done away with death and brought us life through his gospel. Alleluia!

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are, in fact, required to use our minds to assist others as we navigate through the various obstacle that life has set before us.

The day will come when God will judge each one of us. But who we are in the eyes of God is not someone that any one of us can know. It is in this sense that the command, "Do not judge" has its decisive meaning.

Jacques Maritain, in his book, 'On the Use of Philosophy', expresses the matter accurately and beautifully:

"But we are utterly forbidden to judge the innermost heart, that inaccessible centre where the person day after day weaves his own fate and ties the bonds binding him to God. When it comes to that, there is only one thing to do, and that is to trust God. And that is precisely what love for our neighbour prompts is to do."

It is tempting to misinterpret the command, "Do not judge" and refrain from all legitimate judgments. Thus, many take refuge in the fraudulent excuse, "Who am I to judge?" This is not a case of being kind to people by not judging their actions. It is actually a case of failing to exercise our duty to be of assistance to them.

The natural law offers us a reliable basis for making moral judgments. The ultimate purpose of education is to develop our inherent capacities to distinguish between truth and error. Being open-minded does not mean to remain open even when convincing evidence has been presented. The truly open-minded person remains open to the truth until he apprehends it.

The rule of law could not be enforced without a judge. It is the responsibility of the judge to render a verdict concerning one's innocence of guilt. And it is good to remember that the word verdict derives from two Latin words, 'verum' and 'dicere' meaning to tell the truth. In addition, witnesses are obliged to swear that their testimony is truthful. Without an agreement as to what constitutes the truth, society would collapse.

Let us have the charity never to judge how another person stands before God, and the perspicacity by which we can judge immoral words and actions.

Donald DeMarco, Ph.D

Novena Prayer to Saint Joseph

Oh, patron of the universal church, Saint Joseph, we ask for

Remember O Most Chaste Spouse of the Virgin Mary, that never has it been known that anyone who asked for your help and sought intercession was left unaided. Full of confidence in your power, we hasten to you and beg your protection. Listen, O, foster father of the redeemer, to our humble prayer and in your goodness hear and answer us. Amen

A calming prayer— Gospel Reflection

The Shetland Islands are north of Scotland and just below the Arctic Circle. They are a group of one hundred islands with only sixteen inhabited. There is a daily ferry for travellers, but also private boats for hire.

A retired naval captain used to skipper a boat taking tourists to the islands, and one day his boat had a party crowd of young people. They smirked at the old captain when they saw him saying a prayer before sailing because the day was fine and the weather calm. However, they were not long at sea before they experienced a sudden storm, and the boat began to pitch violently.

The terrified passengers came to the captain and asked him to join them in prayer.

He replied, "I say my prayers when it's calm and when it's rough I tend to my boat."

We are all likely to pray for help when storms come our way. However, it is also important to seek God in the quieter moments of life and to build a relationship that takes us through all the seasons of life.

We are familiar with prayers of petition in times of need and these are personal where we ask God for certain things in life. There are prayers of intercession when we make requests on behalf of other people. Equally familiar to us are prayers of thanksgiving where we rejoice in what God has done for us.



Parish Directory, Saint Joseph's Parish

Administrator: Rev Fr John Fowles
Tel: Parish Office, **0428 471 848**
Parish e-mail: murgon@bne.catholic.net.au
24 Angel Avenue, MURGON
PO Box 60 Murgon 4605

Parish website:
murgon.brisbanecatholic.org.au

We pray for those who are sick:
Orlando Dyrity; Wendy Heidemann;
David McIntosh.

Prayer is about relationship and God invites us to grow the relationship by spending time with God. Two other forms of prayer are prayers of blessing and adoration where we acknowledge our dependence of God and prayers of praise where we express our love for God.

During our busy lives we can sometimes lose sight of the need to stop, reflect and open our lives to God, so it is helpful to heed the advice of the retired naval captain, and to develop a daily pattern of prayer rather than only turning to prayer in the 'storms of life'. This pattern will help us grow a deeper relationship with God who is ever present but not always engaged.

We have routines for exercise and recreation. We have routines for work and for play. Routines are helpful in that they help us engage in what is essential, but they also help to free us for spontaneity because they create space by taking care of the ordinary things in life. When prayer becomes part of the pattern of the day, we are giving time to nurturing our relationship with God.

As we grow in our relationship, we become more like the disciples who were in awe when Jesus calmed the storm, and they began to recognise more fully the identity of Jesus. May we become more conscious of God's presence by developing daily patterns of prayer.

Michael A Kelly CSsR
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