St Joseph's Catholic Parish

Fifteenth Sunday in Ord. Time
Year C, 10 July, 2022

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

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

The Good Samaritan isn't just a parable, it's a way of life

The parable of the Good Samaritan isn't just a nice passage to reflect on, but signifies a concrete choice we make in deciding how to live and treat those around us.

The Good Samaritan indicates a lifestyle, the centre of which is not ourselves, but others, with their difficulties, who we meet on our path and who challenge us. It's us who choose this lifestyle or choose to reject it, he said, explaining that the attitude of the Good Samaritan tests our faith, since faith without works "is dead".

Let us ask ourselves: is our faith fertile? Does it produce good works? Or is it rather sterile, and so more dead than alive? Do I make neighbours, or do I just pass by?" Francis asked, adding that these questions would be good to ask ourselves often, since in the end "we will be judged on the works of mercy." The Lord, will remind us of the situations in which we saw him in those around us and either helped, or did nothing.

Do you remember that time on the street of Jerusalem and Jericho? That man who was half dead was me. Do you remember? That hungry child was me. Do you remember? That migrant who many times they wanted to throw out was me. Those grandparents, abandoned in the nursing home, was me. That sick person in the hospital, who no one visited, was me, that these are the questions we will be asked.

It is through good works, done with love and joy toward our neighbour, that makes our faith sprout and bear fruit. Jesus used the parable to dialogue with the doctors of the law on the twofold commandment of loving God with one's entire heart and loving one's neighbour as oneself.

When Jesus' disciples ask him "who is my neighbour?" it's the same question we must each ask ourselves today. Noted how out of the three men who pass the dying man on the road, the first two, who did nothing, were a priest and a Levite. It was the third man, an inhabitant of Samaria "despised by the Jews because they didn't observe the true religion," who stopped.

It was precisely he, when he sees the poor unfortunate man, who had compassion," Francis said, noting how the Samaritan went above and beyond just rescuing the man, but cared for him and paid for all the expenses involved in curing him. At this point Jesus asks the doctors of the law which of the three men was a neighbour to the one beaten and left for dead, to which they all naturally respond was "the one who had compassion on him."

By doing this, Jesus "completely overturned the initial perspective of the doctors of the law," which is frequently our own perspective as well. We mustn't "catalogue others to decide who is my neighbour and who isn't," being a neighbour entails adopting the same attitude as the Samaritan toward the people we meet who need help, "even if they are a stranger or even hostile." Jesus tells his disciples to "go, and also you do the same". Jesus repeats the same commandment to each one of us: "go and to the same, be a neighbour to the brother and sister you see in difficulty", whether they are a stranger, a migrant, elderly or sick.

Pope Francis

July **is the month of the Precious Blood of Jesus.**
Pope's Prayer Intention:
For the elderly: We pray for the elderly, who represent the roots and memory of a people; may their experience and wisdom help young people to look towards the future with hope and responsibility.

Mass Times Next Week

Tuesday, 12 July
Gayndah, noon

Wednesday, 13 July
Wondai, 5.00pm

Thursday, 14 July
Murgon, 5.00pm

Friday, 15 July
Castra, 9.00am

Saturday, 16 July
Proston, 9.00am
Wondai, 5.00pm

Sunday, 17 July
Murgon, 8.00am
Gayndah, 10.30am
Goomeri, 6.00pm

Today's readings

Deuteronomy 30:10-14;
Colossians 1:15-20; Luke 10:25-37

Response:

Turn to the Lord in your need, and you will live.

Gospel Acclamation:

Alleluia, alleluia! Your words, Lord, are spirit and life; you have the words of everlasting life. Alleluia!

Next Sunday: Genesis 18:1-10;
Colossians 1:24-28; Luke 10:38-42

Parish Bottle Stall

The parish will be holding a Bottle Stall at the Murgon Street Carnival on in **October** 2022. Donations of bottles of all kinds would be appreciated. Your bottles can be left in the parish office or in your church. Any donation must be in by the last Sunday in September. Bottles can be glass or plastic.

Types of bottles: soft drinks, beer, wine, jam, chutney, sauces or anything that will go in a bottle.

Please check the 'use by' dates.

Saint Henry – 13th July

Emperor, called the Good, declared the patron saint of the Benedictine Oblates by Pope Saint Pius X. He was probably born in Hildesheim, Bavaria, Germany, on 3 May, 973. When his father died he became the duke of Bavaria in 995 and emperor in 1002 when his cousin Otto III died. His wife was Saint Cunegundis, and Saint Herisbert was his chancellor. A patron of the Benedictines, he was crowned Holy Roman Emperor by Pope Benedict VIII. He was also miraculously cured by Saint Benedict. Tradition states that Henry wanted to be a Benedictine and lived as an Oblate. He was canonised in 1146 by Pope Eugene III.

The son of Henry II, Duke of Bavaria, and his wife Gisela of Burgundy, Emperor Henry II was a great-grandson of German king Henry the Fowler and a member of the Bavarian branch of the Ottonian dynasty. Since his father had rebelled against two previous emperors, the younger Henry spent long periods of time in exile, where he turned to Christianity at an early age, first finding refuge with the Bishop of Freising and later during his education at the cathedral school in Hildesheim. He succeeded his father as Duke of Bavaria in 995 as 'Henry IV'. As duke, he attempted to join his second-cousin, Emperor Otto III, in suppressing a revolt against imperial rule in Italy in 1002. Before Henry II could arrive, however, Otto III died of fever, leaving no heir. After defeating several contenders to the throne, Henry II was crowned King of Germany on 9 July 1002 as the first in a line of kings to adopt the title *Rex Romanorum*, an allusion to his perceived prerogative to the future appointment of *Imperator Romanorum*. On 15 May 1004 he was anointed King of Italy ('Rex Italiae') and in 1004 Henry II joined Duke Jaromír of Bohemia in his struggle against the Poles, thus effectively incorporating the Duchy of Bohemia into the Holy Roman Empire.

Unlike his predecessor Otto III, who had imposed plans on sovereign administration and active political involvement in Italy, Henry spent most of his reign concerned with the *renovation* of the imperial territories north of the Alps, a policy summed up on his seal as *Renovatio regni Francorum*, which replaced Otto's Renovatio *imperii Romanorum*.[3] A series of conflicts with the Polish Duke Bolesław I, who had already conquered a number of countries surrounding him, required Henry II's full attention and years of political and military maneuvering. Henry did, however, lead three expeditions into Italy to enforce his feudal claim (*Honor Imperii*): twice to suppress secessionist revolts and once to address Byzantine attempts to obtain dominance over southern Italy. On 14 February 1014, Pope Benedict VIII crowned Henry Holy Roman Emperor in Rome.

The rule of Henry II has been characterised as a period of centralised authority throughout the Holy Roman Empire. He consolidated his power by cultivating personal and political ties with the Catholic Church. He greatly expanded the Ottonian dynasty's custom of employing clerics as counter-weights against secular nobles. Through donations to the Church and the establishment of new dioceses, Henry strengthened imperial rule across the Empire and increased control over ecclesiastical affairs. He stressed service to the Church and promoted monastic reform. For his remarkable personal piety and enthusiastic promotion of the Church, he was canonised by Pope Eugene III in 1146. He is the only medieval German monarch to ever have been honoured a saint. Henry II's wife was the equally pious Empress Cunigunde, who was canonised in 1200 by Pope Innocent III. As the union produced no children, the German nobles elected Conrad II, a great-great-grandson of Emperor Otto I, to succeed him after his death in 1024. Conrad was the first of the Salian dynasty of emperors.

Safeguarding

If you have experienced abuse or misconduct, you can ring the help line, **1300 304 550**. Information can be shared anonymously.

We pray for those who are sick: Bevan Barsby; Cira; Scottie Ewart; Justine Forde; Kathleen Hoult; Val Iacono; Annette McCorry .

✝ If you know anyone in need, please contact Cecily Fry, President, Saint Vincent de Paul Conference, on 0437 864 667