
Granville

Catholic Church Record

Vol. II. No. 28.

July 12, 2026

15th Sunday in Ordinary Time, Year A

The Official Bulletin of Holy Cross Parish



JULY AND THE MOST PRECIOUS BLOOD

~ FROM CALVARY *to the* ALTAR ~

How do we encounter the saving power of Christ's Precious Blood today? We do not have to travel back in time to the dusty hills of Jerusalem, nor do we look exclusively to history to find the source of our redemption. Instead, we encounter this life-giving power at every single Holy Sacrifice of the Mass. It is a foundational truth of our Catholic faith that the Holy Eucharist is never a mere symbol, a nice memory, or a token of human fellowship. Through the words of consecration spoken by the priest acting in the person of Christ, the ordinary gifts of bread and wine substantially change into the Body, Blood, Soul, and Divinity of Jesus Christ. This is the profound doctrine of Transubstantiation, a sublime miracle of love taking place upon our parish altars at every liturgy.

When the Chalice is elevated by the priest after the consecration, the veil of time is drawn back in a mysterious way. We are not merely watching a historical re-enactment or a dramatic performance; rather, we are spiritually standing at the foot of the Cross on Calvary. The same Blood

that flowed from the pierced side of Christ on Good Friday is the exact same Blood made present under the appearance of wine at our altar. It is the very source of our redemption, offered anew to the Father in an unbloody manner for the salvation of the world. By participating in this liturgy, we are drawn directly into that one, perfect sacrifice that reconciled humanity with God.

To deepen our understanding, the Church teaches the doctrine of concomitance. This means that because Christ is risen and immortal, His Body and Blood can never be separated. Therefore, Jesus is truly present, whole and entire, under either Eucharistic species. When we receive the sacred Host, we are truly receiving not only His Body, but also His Precious Blood, Soul, and Divinity.

Because we are receiving Almighty God Himself, the reception of Holy Communion demands our utmost due reverence and careful interior preparation. We must never approach the altar casually or out of mere habit. A crucial part of this

preparation is ensuring we are in a state of grace, having sought forgiveness in confession if we are aware of grave sins. Furthermore, we observe the Eucharistic fast, abstaining from food and drink for at least one hour before receiving, which serves as a physical reminder of this unique spiritual food.

This interior devotion must be reflected in our physical actions when we step forward to receive Our Lord. We manifest due reverence by making a reverent bow before receiving. If receiving in the hand, our hands must be clean, placed carefully as a throne, left over right. Alternatively, we may choose to receive directly on the tongue. May we always approach the altar with hearts completely full of awe, allowing this sublime mystery to transform us from within. Next week, we will continue our series by examining how the healing and cleansing power of the Precious Blood is uniquely encountered in the Sacrament of Reconciliation, beautifully restoring our souls to grace.

THE PARISH OFFICE

Address

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South Granville, N.S.W. 2142

T 0497 190 444

E granville@parracatholic.org

Tuesday to Friday 9:00 a.m. to 4:00 p.m.

Parish Administrator

Rev. Fr. Galbert Albino

Assistant Priest

Rev. Fr. Joseph Nguyen

Business and Projects Manager

John Portelli

Sacraments and Youth Co-ordinator

Rosette Chidiac

Catechist Co-ordinator

Lana Leatherby

Piety Shop

Claudette Takchi and Annette Wirz

Holy Family Primary School

T (02) 8633-8200

Holy Trinity Primary School

T (02) 8633-8500

Delany College

T (02) 8633-8100

DONATIONS

BSB: 067-950

Account: 00007247

Name: Granville Catholic Parish

HOLY FAMILY CHURCH

Holy Mass

Tuesday, 9:15 a.m.

Wednesday, 6:00 p.m.

Thursday, 9:15 a.m.

Friday, 9:15 a.m.

Saturday, 9:15 a.m. and 4:30 p.m.

Sunday, 8:30 a.m. and 5:00 p.m.

Confessions

Wednesday, 6:30 p.m. to 7:00 p.m.

Sunday, 4:15 p.m. to 4:45 p.m.

Adoration of the Blessed Sacrament

Wednesday, 6:30 p.m.

Nigerian Community Mass

Second and fourth Sunday of the month,
11:00 a.m.

Rosters

Church and Toilets Cleaning

Tuyet Suong, Trinh Thi Xuan Thu,
Huong Duong, Anna, Chi Kieu

Flower Arranging

Samar Rjeily and Maroun Rjeily

SOCIAL MEDIA



holycrossgranville.org.au



HolyCrossGranville



Holy Cross Parish App



@holycrossgranville

HOLY TRINITY CHURCH

Holy Mass

Tuesday, 6:30 p.m.

Wednesday, 8:15 a.m.

Thursday, 8:15 a.m.

Friday, 8:15 a.m.

Saturday, 8:15 a.m. and 6:00 p.m.

Sunday, 10:00 a.m.

Confessions

Saturday, 5:00 p.m. to 5:45 p.m.

Holy Mass and Adoration of the Blessed Sacrament

First Friday of the month, 7:00 p.m.

Holy Mass in Latin

First Thursday of the month, 7:15 p.m.

Ghanaian Chaplaincy Mass

Second and last Sunday of the month,
11:30 a.m.

Vietnamese Chaplaincy Mass

Sunday, 5:00 p.m.

Rosters

Church Cleaning Group 3:
Vietnamese Chaplaincy

Readers

Vigil Rebecca Hanson, Gerry Pinto,
Ingrid Bifulco

10:00 a.m. Sisters, Armani Barakat,
Merlin Sandhiya

Children's Liturgy

Resumes after School Holidays

PRAYERS FOR THE SICK

Joseph Akkary, Janelle Allan, John Anjoul, Marlene Ashton,
John Augustus, Antonio Bifulco, Ann Blesson, John Borg,
Vincenzo Colosimo, Lucy Farrugia, Carmello Gioenco,
Evangeline Grabato, Thomas Hayek, Elizabeth Hicks, Peter
Higgins, Terese Jones, Therese Khalil, Jacob Lee, Josephine
Magro, Zoe Mrzljak, Sid Morgan, Scott Moulton, Ben
Nursoo, Sarah-Joy O'Connor, Don Provest, Ricardo
Tognini, Sam Warden, Gerard Watts.



Lord Jesus Christ, our Redeemer,
by the grace of your Holy Spirit
cure the weaknesses of your servants,
and mercifully restore them to full health.

IN MEMORIAM

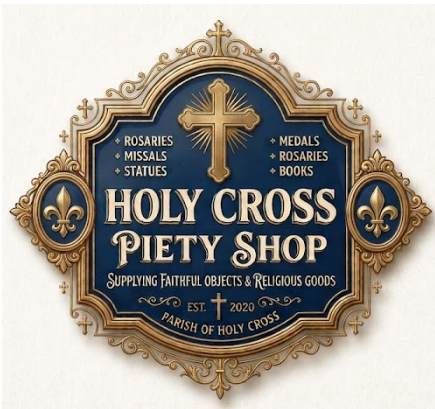
Juanita Zavalla Adato, Gil Adato, Victor Azzopardi, Joseph
Baini, Carmen Bonello, Charlie Bonello, Dick Cahill, Gwen
Cahill, Vincent Cahill, Albert Camilleri, Les Camilleri, Tessie
Camilleri, Christine Derwin, Alan Frost, Carmen Galea, Maria
Gambin, John Graham, Joe Grech, Mary Grech, Sam Grech,
Melissa Irons, Salim Karaki, Paul Karam, Nouhad Houry, Kaye
King, Thomas Lam, Rustica La Rosa, Laurie Lowe, Mouna
Malkoun, Lucila De Manuel, Roy McDonald, Aileen McIntyre,
Jack McIntyre, Nancy McIntyre, Marie McDonald, Giovanna
Mondello, Santo Mondello, Anthony Newell, Jack Newell, Jean
Newell, Jessica Nguyen, Vincent Nguyen, Michael O'Brien,
Peter Olsen, Zackary Orenshaw, Samuel Pickering, Edward
Pidgeon, Robert Pidgeon, Sheila Pidgeon, Flory Pinto, Peter
Robertson, Grace Saliba, Louis Saliba, Geoff Senior, Garry
Smith, Alex Taktak, John Toye, Anthony Vella, John Vella, Peter
Van Duc Vu, Graham Wales, Carmel Watts, Phyllis Webb,
Mershed Wehbe, Yesmine Wehbe, William Yott, Jessie Zammit

Invitation to Attend Diocese of Parramatta Cluster Meeting

The Bishop has requested all parishes of the Diocese to participate in an upcoming regional gathering. In alignment with the current Pastoral Plan, neighbouring parishes are being invited to come together in clusters to discuss themes and priorities as they have been set out in the Pastoral Plan.

To fulfil this request, our parish must provide a delegation of five to eight parishioners who represent a diverse range of ages, backgrounds, and active ministries. This gathering will take place on Tuesday, 21 July, from 6:30 p.m. to 8:30 p.m. at the Bethany Centre, Parramatta.

If you wish to attend, contact the parish office to register your interest by no later than Friday, 17 July.



Visit our Church Piety Shops

Are you looking for a holy gift for an upcoming Sacrament, or a devotional aid for your own spiritual life? Our parish piety shops offer a beautiful selection of sacred items to deepen your faith and assist your daily prayers. Stop by after Holy Mass this weekend to browse our stock.

Our collection includes blessed rosaries, missals, Bibles, crucifixes, holy cards, and spiritual reading. Find the perfect sacramental keepsake or religious item to inspire devotion.

Sacrament of Penance at Holy Cross Parish

Parishioners are encouraged to avail themselves of the Sacrament of Penance for the sanctification of their souls and spiritual renewal. Through humble confession and the priest's absolution, we receive God's mercy, purifying our hearts and restoring our union with the Church.

Confessions are heard each Wednesday at Holy Family Church from 6:30 p.m. to 7:00 p.m. and every Sunday from 4:15 p.m. to 4:45 p.m. At Holy Trinity Church, the Sacrament is available every Saturday from 5:00 p.m. to 5:45 p.m. Come and experience the peace of Christ's mercy.



Procession in Honour of the Solemnity of the Assumption of the Blessed Virgin Mary

On Friday, 14 August, on the vigil of the Solemnity of the Assumption of the Blessed Virgin Mary, the parish will hold its annual candlelight procession in honour of this day.

Following the Holy Mass at Holy Trinity Church at 6:00 p.m. the procession will form and walk to Holy Family Church.

To help with the procession, we are asking for people to volunteer as safety marshalls whose role it will be to help people to cross the roads safely and to help guide the procession. Please consider how you can help with this year's Procession but most importantly, save the date and and join us.

Maintaining the Cleanliness of Our Churches

A gentle reminder to all to help maintain the beauty and solemnity of our churches. Recently, a noticeable amount of rubbish, including used tissues and water bottles, have been left behind in the pews after Masses.

Our churches are the houses of God, and caring for them is an act of reverence and respect for His presence. Please ensure you take all personal belongings and rubbish with you when you leave. Thank you for your cooperation and your continued stewardship in keeping our beautiful churches clean and worthy of solemn worship.

Holy Trinity Church Audio System Upgrade Appeal

A sincere thank you to everyone supporting the audio system upgrade at Holy Trinity Church. To help fund this next vital step in our parish refurbishment, we have applied for a NSW Government Community Building Partnership Grant.

If you would like to make a contribution toward this project, please contact the Parish Office or donate securely online at holycrossgranville.org.au/donate or by scanning the QR code below.

Thank you for your enduring stewardship and care in preserving our sacred buildings.





ADORATION OF THE BLESSED SACRAMENT

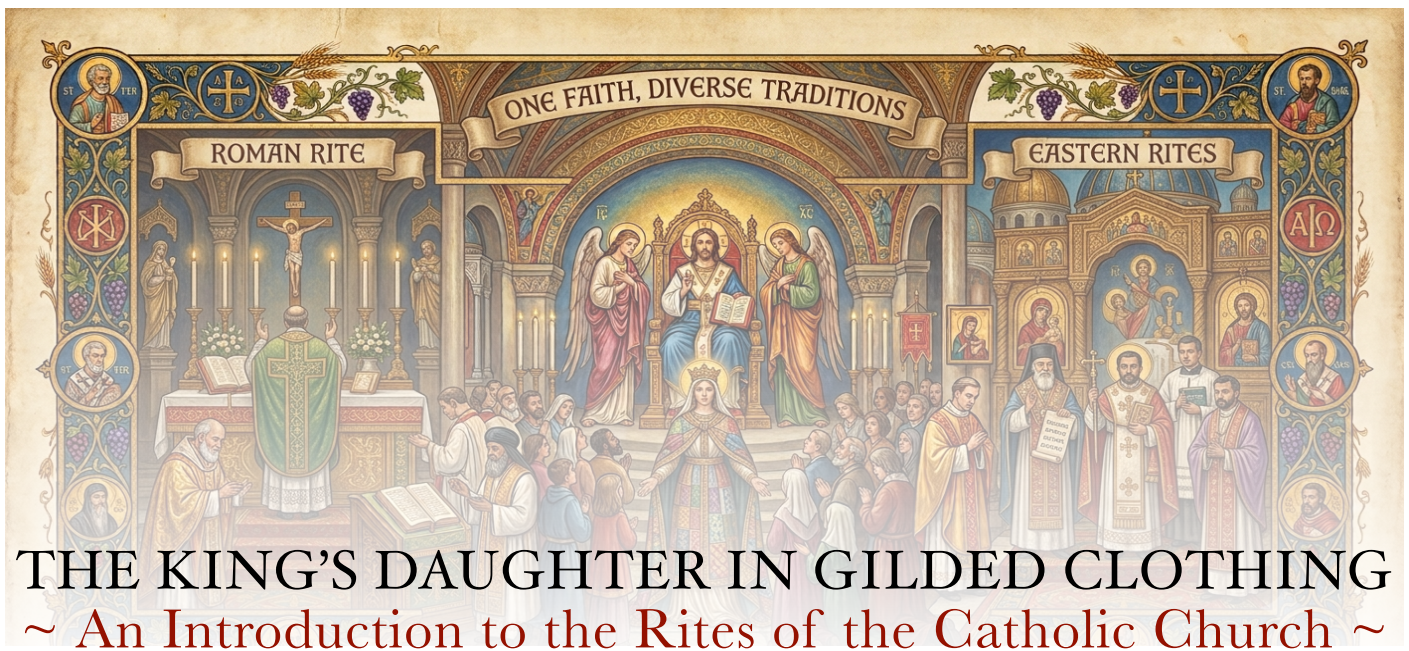
HOLY FAMILY CHURCH

WEDNESDAY
AFTER 6:00PM MASS

HOLY TRINITY CHURCH

FIRST FRIDAY OF MONTH
AFTER 7:00PM MASS

*Sweet Sacrament, we thee adore;
Oh, make us love thee more and more.
Oh, make us love thee more and more!*



THE KING'S DAUGHTER IN GILDED CLOTHING

~ An Introduction to the Rites of the Catholic Church ~

Every Sunday, millions of the faithful gather for Mass, unaware of the vast liturgical landscape existing outside their parish walls. To celebrate the richness of our sacred heritage, this week marks the commencement of a new feature series exploring the magnificent tapestry of the universal Church. This column will travel across centuries to discover the various liturgical rites of the Catholic Church. Our goal is to understand how these historical rites came to be, see how their ceremonies differ from our own Roman Rite, and marvel at the spiritual treasures they preserve. While our daily experience of the Faith is shaped by the Western tradition, the Catholic Church is far larger and more wonderfully diverse than many Catholics realise.

When we think of the Catholic Church, we naturally picture the Roman Mass, unleavened altar bread, statues of the saints, and the Latin heritage that built Western Christendom. However, the Church is not uniform; it is a communion of twenty-four distinct, autonomous (*sui iuris*) Churches, all in perfect union with the Pope in Rome. There is one Western Church, our own Latin Catholic Church, and twenty-three Eastern Catholic Churches. This reality beautifully fulfils the ancient prophecy of Psalm 45, which describes the Church as the King's daughter, clothed in robes of many colours. The Church possesses a

a flawless unity in what she believes, yet she expresses that single faith through an array of historical, cultural, and liturgical expressions.

To understand how these rites came to exist, we must look back to the dawn of the Christian era. After the Resurrection, the Apostles went out from Jerusalem to the great cultural and political centres of the ancient world. As early bishops established the Church in different regions, they adapted the external forms of worship to local culture and customs, while strictly preserving the core mysteries taught by Our Lord. By the fourth century, five primary capitals emerged, known as the 'Pentarchy': Rome, Constantinople, Alexandria, Antioch, and Jerusalem. Each became the mother of a distinct liturgical tradition. A "rite," therefore, represents an entire theological, spiritual, and disciplinary heritage that grew from one of these apostolic centres.

It is vital to emphasise that despite external differences, Eastern Catholics are fully and completely Catholic. They are not Orthodox Christians who have merely changed their allegiance; they are our true brothers and sisters in Christ. They possess valid Holy Orders, their Sacraments are authentic, and they recognise the Pope as the Vicar of Christ and the visible head of the earthly Church. They hold the exact same dogmas regarding the Holy Trinity, the Divinity of Christ, the Real Presence

in the Eucharist, and the immaculate nature of our Blessed Mother as we do.

Why should we take the time to learn about our Eastern brethren? Pope Leo XIII wrote that the variety of Eastern liturgies is an ornament to the Church and confirms her divine unity. Pope St John Paul II also reminded the faithful that the Church must learn to "breathe with her two lungs"—the Western lung and the Eastern lung. By looking into the East, we discover ancient ways of praying that can deeply enrich our own spiritual lives through the use of rich incense, the profound reverence of the icon screen, and a deep emphasis on the mystical nature of God's grace.

This series will explore these ancient traditions one by one, focusing on the five great Eastern families. We will explore the Byzantine Tradition of the Ukrainian and Melkite Churches, famous for magnificent icon screens and chanted liturgies, and the Antiochene Tradition of the Maronite Church, which uniquely preserves the use of Aramaic—the language spoken by Christ. It will also encompass the East Syrian Tradition of the Syro-Malabar Church, tracing its ancestry to St Thomas the Apostle, the Alexandrian Tradition of the Coptic, Ethiopian, and Eritrean Churches, and finally, the Armenian Tradition with its profoundly solemn liturgy. May this series inspire gratitude for how the Holy Spirit preserves our Faith.

CHILDREN'S LITURGY

Volunteers Needed!



Help pass on our Holy Faith to the youngest members of our parish through the Children's Liturgy ministry!



Saints & STUFF

St. Isidore the Farmer

In this week's Gospel Reading, Our Lord uses the imagery of seed and soil to illustrate how we must cultivate our hearts to receive His Word. A beautiful, practical model of this "good soil" is St. Isidore the Farmer, a 12th-century Spanish labourer who spent his entire life working the fields near Madrid.

Isidore was a man of simple means who never sought fame or intellectual prestige. Instead, his life was defined by deep, quiet prayer and an extraordinary, consistent work ethic. Even in the midst of long, exhausting days of back-breaking physical labour, his heart remained constantly turned toward God. He is said to have attended Mass daily before beginning his work, and it was widely believed by his peers that angels even assisted him in his plowing when he stopped to pray.

Isidore teaches us that holiness is not reserved for the elite, but is found in the daily tasks of our lives. By keeping his soul uncluttered by the "thorns" of worldly anxiety, he allowed God's grace to grow abundantly. His witness challenges us to be "good soil," where our everyday duties become the very place where God's Word takes root and produces significant fruit.

St Isidore the Farmer, Pray for us!

CATECHISM of the CATHOLIC CHURCH

Preparing the Soul of the Heart

177 "To believe" is an ecclesial act. The Church's faith precedes, engenders, supports and nourishes our faith... Faith is a personal adherence of the whole man to God who reveals himself. It involves an assent of the intellect and will to the self-revelation God has made through his deeds and words.

2728 The Gospel parable of the sower invites us to understand that the seed of the Word of God requires a well-disposed heart to bear fruit. The Word must be listened to, welcomed, and lived out daily.

2547 Jesus enjoins his disciples to prefer him to everything and everyone, and bids them "renounce all that [they have]" for his sake and that of the Gospel... The precept of detachment from riches is obligatory for entrance into the Kingdom of heaven.

2654 The Church encourages the faithful to engage in *lectio divina* (prayerful reading of Scripture). In this way, the Word of God takes deep root in the soul, allowing a person to withstand the "scorching heat" of trials and remain steadfast in times of difficulty.

CATHOLIC Trivia

The Week Ten Days Vanished

Have you ever wondered how our modern calendar system came to be? The surprising answer lies in a fascinating piece of history from 1582, when the Catholic Church made ten days completely disappear.

Before this reform, the world relied on the Julian calendar. However, it miscalculated the solar year by eleven minutes. While seemingly negligible, over sixteen centuries that tiny error compounded significantly. By the late 1500s, the calendar had drifted out of alignment with the natural seasons by ten full days, meaning Easter was falling far too early.

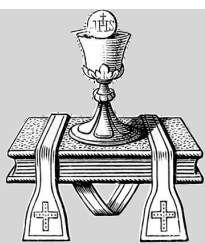
To correct this, Pope Gregory XIII introduced the Gregorian calendar, which we still use today. To reset the system and realign the spring equinox, a drastic step was required. The Pope officially decreed that in October 1582, Thursday the 4th would be followed immediately by Friday the 15th.

Just like that, ten whole days vanished from human history. No single person was born, no one died, and no official public events occurred. It remains a brilliant example of how the Church has historically utilised advanced science and mathematics to bring structural order to our daily lives, proving that faith and reason always walk together.

~ The Prayer of the Faithful ~

Concluding the Liturgy of the Word, we stand to offer the Prayer of the Faithful, also known as the Universal Prayer. Having listened attentively to God's living voice and professed our shared faith, we now exercise our baptismal priesthood by interceding for the urgent needs of the whole world.

These intentions typically follow an expansive sequence, moving outward from the universal Church and public leaders, to those burdened by physical or spiritual hardships, and finally the faithful departed. As we respond together, "Lord, hear our prayer," we lift a unified, heartfelt cry for grace, mercy, and healing. Through this collective intercession, we carry the joys and sorrows of humanity to God, beautifully preparing our hearts to enter the Liturgy of the Eucharist.



MASS MATTERS

15th Sunday in Ordinary Time, Year A

The Readings

Introit
(Cf Psalm 16:15)

As for me, in justice I shall behold your face;
I shall be filled with the vision of your glory.

First Reading
The Prophet Isaiah
(Isaiah 55:10-11)

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.'

Responsorial Psalm
(Psalm 64:10-14 R. Lk 8:8)

℟. The seed that falls on good ground will yield a fruitful harvest.

You care for the earth, give it water,
you fill it with riches.
Your river in heaven brims over
to provide its grain. ℟.

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

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

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

Second Reading
Letter of St. Paul to the Romans
(Romans 8:18-23)

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.

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!

Gospel
The Gospel of Matthew
(Matthew 13:1-23)

Jesus left the house and sat by the lakeside, but such 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.'