
Granville

Catholic Church Record

Vol. II. No. 29.

July 19, 2026

16th Sunday in Ordinary Time, Year A

The Official Bulletin of Holy Cross Parish



JULY AND THE MOST PRECIOUS BLOOD

~ THE FOUNTAIN *of* MERCY ~

How do we experience the cleansing power of Christ's Precious Blood when we have fallen into sin after our Baptism? While the Holy Sacrifice of the Mass is the source of all grace, Our Lord in His infinite mercy established a specific channel to apply the merits of His Passion directly to our wounded souls: the Sacrament of Penance. In this beautiful sacrament of healing, we do not merely discuss our shortcomings with a priest; rather, we are mystically washed clean by the saving stream that flowed from the pierced side of our crucified Saviour. It is here that the Precious Blood, shed on Calvary over two thousand years ago, actively touches our present lives, dissolving our guilt and restoring us to full communion with God.

To understand this mystery, we must look at what happens in the confessional through the eyes of faith. When we humbly confess our sins with sincere contrition, the priest acts *in persona Christi*, in the person of Christ Himself. When he raises his right hand and pronounces the

ancient, healing, words of absolution, it is not a human declaration of forgiveness. By the power of the Holy Spirit, the saving Blood of Christ is poured out upon our souls, washing away every stain from actual sin, whether venial or mortal. As St. John Chrysostom so famously remarked, we leave the confessional as if we had been fully bathed in the very Blood of Christ, clothed in the bright robes of baptismal innocence once again. This is the profound spiritual reality of sacramental confession: it is a personal encounter with the redeeming Blood of the Lamb.

Sometimes, fear, pride, or shame can prevent us from seeking this sacrament. We might feel that our individual sins are far too great, or we may grow weary of confessing the exact same faults week after week. Yet, the beautiful devotion to the Precious Blood reminds us that God's mercy is an inexhaustible ocean. No sin is too dark or heavy for the cleansing power of Christ's sacrifice. To approach the sacrament fruitfully, we must prepare our hearts with a

thorough examination of conscience and a genuine desire to amend our lives. When we step into the confessional, we are not entering a courtroom of condemnation, but a sanctuary of mercy where our loving Saviour waits to heal our wounds and restore our spiritual strength.

This week, let us make a conscious effort to examine our lives and plan a visit to receive the Sacrament of Penance. By washing our souls in this divine and healing fountain, we receive the spiritual strength necessary to resist daily temptation and grow in holiness. Let us make it a constant habit to invoke the Precious Blood as we prepare for confession, asking the Blessed Virgin Mary to guide us to a deeper contrition. Next week, in the final part of our July series, we will explore the cosmic dimension of this devotion, looking at how the Precious Blood triumphs over evil, protects our homes, and serves as our ultimate source of hope for eternal life. May we open our hearts to this transformative grace, with the joyful confidence of His victory.

THE PARISH OFFICE

Address

200 The Trongate,
South Granville, N.S.W. 2142

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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

Nigerian Community Members

Flower Arranging

Samira Elias, David Elias, Juliet Nakhoul

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 4:

G.Pinto, M.Moses, S.Martin, M.Magpayo,
C.Elegado, N.Begley, J.Osei-Yamoah,
L.Tordilla, J.John, A.Abosh, O.Ifeanyi,
J.Raj, S.Parralatah Joseph.

Readers

Vigil Ingrid Bifulco, Racquel La Rosa,
Rosette Chidiac

10:00 a.m. Armani Barakat, Sisters,
Mary Georges

Children's Liturgy

Volunteers Needed

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

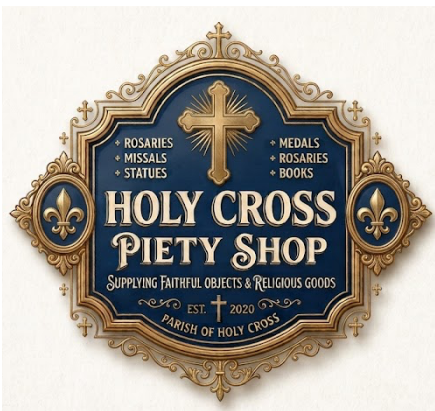
Juanita Zavalla Adato, Gil Adato, Victor Azzopardi, Joseph
Baini, Carmen Bonello, Charlie Bonello, Dick Cahill, Gwen
Cahill, Vincent Cahill, Albert Camilleri, Les Camilleri, Tessie
Camilleri, Christine Derwin, Alan Frost, Carmen Galea, Maria
Gambin, John Graham, Joe Grech, Mary Grech, Sam Grech,
Melissa Irons, Salim Karaki, Paul Karam, Nouhad Khoury, 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

Reminder for Mobile Phones to be Switched Off Before Commencement of Holy Mass

Before the Holy Mass begins, parishioners are reminded to turn off or switch their mobile phones to silent mode upon entering the church.

The church is the house of God and a place of sacred silence. A ringing phone directly disrupts the solemnity of the liturgy and distracts your neighbours from prayerful devotion before the Blessed Sacrament.

Please leave the noise of the world outside the church doors, offering our Lord your undivided attention. Thank you for your cooperation in maintaining the quiet reverence and sanctity of our liturgies.



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 marshals 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 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

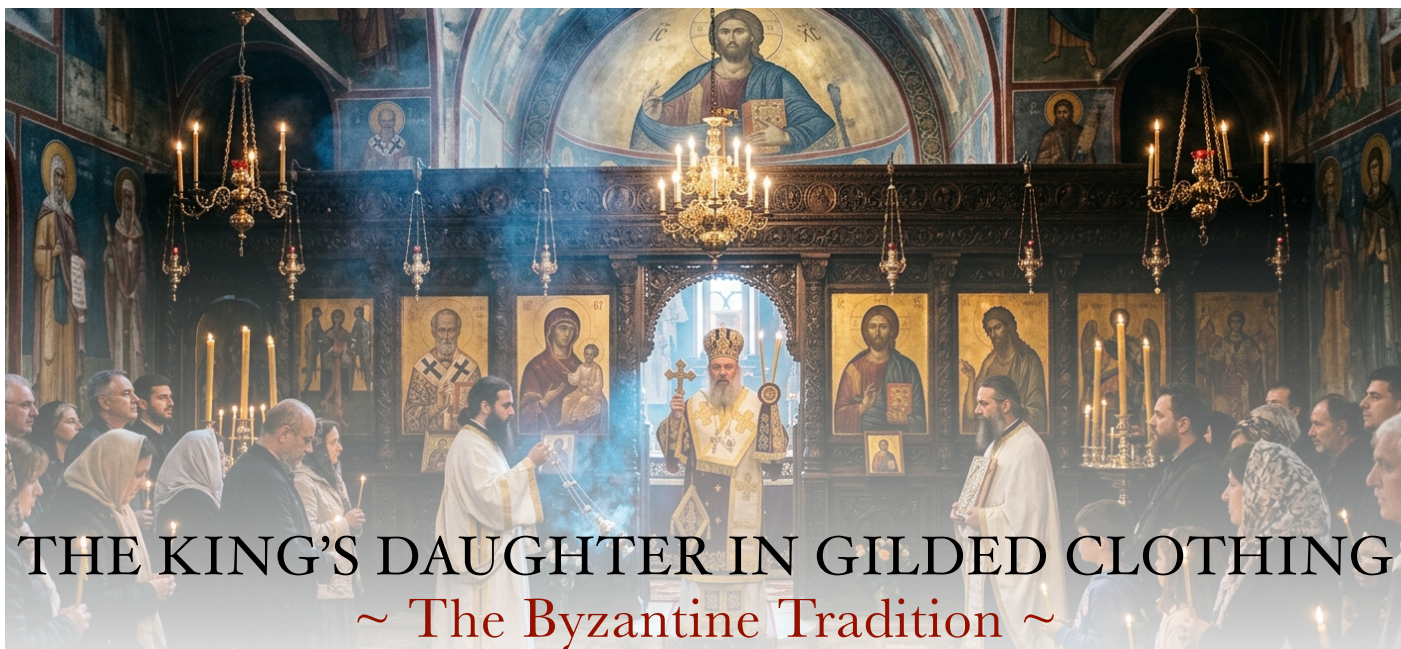
HOLY FAMILY CHURCH

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!*



To begin our series exploring the diverse liturgical families of the Catholic Church, we turn our gaze eastward to a tradition born of imperial majesty and deep mystical theology: the Byzantine Rite. Rooted in the ancient capital of Constantinople - once known as Byzantium, the "New Rome" - this tradition represents the largest group of Eastern Catholic Churches. When one steps inside a Byzantine church, the immediate sensation is one of leaving the physical world and entering the heavenly court. Every aspect of the liturgy, from the architecture to the incense, is intentionally designed to engage the senses and elevate the soul, offering a profound encounter with the transcendent mystery of God.

To understand this tradition, we need to look back at the history that shaped it. Established by Emperor Constantine in the fourth century, Constantinople became the brilliant centre of the Christian East. In this vibrant metropolis, Roman administrative order, Greek philosophy, and Christian revelation fused to create a highly sophisticated culture. The crown jewel of this empire was the great cathedral of Hagia Sophia, the Church of the Holy Wisdom. It was within these soaring walls that the Divine Liturgy was refined into a masterwork of sacred drama. Historically, when emissaries from Russia visited Hagia Sophia in the tenth century, they famously

reported that they "knew not whether we were in heaven or on earth." This celestial quality remains the defining characteristic of the Byzantine Rite.

The physical layout of a Byzantine church immediately highlights this heavenly perspective. The most striking feature is the iconostasis, a magnificent screen adorned with holy icons that separates the nave, representing the earthly realm, from the sanctuary, representing the Holy of Holies. Far from being a barrier that excludes the congregation, the iconostasis acts as a window into the spiritual world, reminding the faithful that they worship in the company of the angels and saints. Behind this screen, the priest offers the Divine Liturgy, most commonly that of St. John Chrysostom, which is characterised by rich theological prayers and poetic dialogue between the clergy and the congregation.

Within the liturgy, every prayer is chanted, typically a *capella*, as the human voice is considered the ultimate instrument of praise. The atmosphere is thick with sweet incense, symbolising prayers rising to heaven. Unlike the Western practice of using unleavened hosts, the Byzantine Rite uses leavened bread, called *prosphora* to represent the rising of the Resurrection. During Holy Communion, the consecrated Bread and Wine are combined in the chalice and administered to the faithful from a golden spoon. Even the sign of the Cross is unique:

Byzantine Catholics join their first three fingers together to represent the Holy Trinity, crossing from the right shoulder to the left.

Today, this beautiful heritage is preserved by several autonomous Eastern Catholic Churches in full communion with the Pope. The largest is the Ukrainian Greek Catholic Church, which has courageously kept the faith alive through centuries of hardship. Another major group is the Melkite Greek Catholic Church, alongside Romanian, Ruthenian, and Slovak communities, each bringing a distinct cultural flavour to this shared liturgical family. By exploring the Byzantine Tradition, we are reminded that Catholic unity does not mean uniformity. The richness of this chanted liturgy and the deep theology of the icons offer us a beautiful lung with which to breathe. In encountering their distinct style of worship, we are invited to step beyond our familiar horizons and discover a different way of entering into the sacred mysteries. This ancient inheritance is not a mere relic of the past, but a living testament to the boundless reach of the Gospel.

Next week, our series will highlight the Antiochene Tradition to examine the monastic heritage of the Maronite Church, which uniquely preserves the use of Aramaic, the very language spoken by Christ during His earthly life.

ASSUMPTION PROCESSION **VOLUNTEERS NEEDED**



Volunteers are needed for the annual procession
in honour of the Solemnity of the Assumption of
the Blessed Virgin Mary on
Friday 14th of August at 6PM.

In particular, we need;

- Groups of 4 people to carry the bier
- Safety Marshalls
- Altar Servers



SCAN CODE OR CONTACT
PARISH OFFICE TO VOLUNTEER



Saints & STUFF

St. Vitalis of Gaza

In this Sunday's Gospel, Our Lord shares the Parable of the Weeds and the Wheat, warning His servants not to prematurely uproot what looks evil, because human judgment is deeply flawed. A fascinating, lesser-known saint who perfectly embodies this challenging lesson is St. Vitalis of Gaza, a 7th-century monk whose hidden holiness completely baffled his contemporary critics.

St. Vitalis arrived in the city of Alexandria and took up exhausting daily labour. Every evening, he took his hard-earned wages straight to the city's notorious red-light district. The local public quickly assumed the absolute worst, branding him a scandalous sinner and a moral "weed" within the community. In reality, he paid these vulnerable women their full night's rate simply to buy their safety, spending the night in the corner of their rooms quietly praying the Psalms for their souls. He patiently endured intense public slander, refusing to defend himself to protect the women's dignity.

Only after his death was his secret sanctity revealed, when a note was found in his hand reading: "Judge nothing before the time, until the Lord comes." His life echoes the Gospel, reminding us that God alone sees the heart, cautioning us against hasty, superficial judgments.

CATECHISM of the CATHOLIC CHURCH

Patience In Our Growth

543 To enter the Kingdom, one must accept Jesus' word... The Kingdom is like a seed sown in a field: those who hear the Word with faith and are numbered among Christ's little flock have accepted the Kingdom itself. Then the seed sprouts and grows by its own power until the harvest.

827 "Christ, 'holy, innocent, and undefiled,' knew no sin, but came only to expiate the sins of the people. The Church, however, clasping sinners to her bosom, at once holy and always in need of being purified, follows constantly the path of penance and renewal." All members of the Church, including her ministers, must acknowledge that they are sinners. In everyone, the weeds of sin are still mixed with the good wheat of the Gospel until the end of time.

2660 Prayer in the events of each moment and each day is one of the secrets of the Kingdom revealed to "little ones," to the servants of Christ... It is right and good to pray so that the coming of the kingdom of justice and peace may influence the march of history. Like yeast in the dough, our hidden daily prayers and faithful actions quietly transform the world around us.

CATHOLIC Trivia

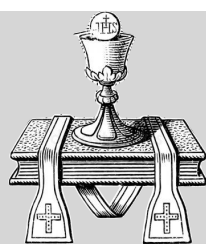
The Devil's Advocate

We often use the term "devil's advocate" to describe someone who takes an opposing view just to test an argument. However, for nearly four hundred years, this was a literal, highly respected and crucial job within the Catholic Church.

Established in 1587 by Pope Sixtus V, the official title was the Promotor Fidei, or Promoter of the Faith. Famously nicknamed the "Devil's Advocate," this official's sole duty during a rigorous sainthood investigation was to systematically find flaws in the candidate's character, argue against their canonisation, and search for natural, scientific explanations to debunk alleged miracles.

Far from being cynical, this adversarial role served as a vital safeguard. By thoroughly investigating every potential weakness or objection, the Church ensured that those officially raised to the altars were truly holy, leaving absolutely no room for any doubt or historical error.

While the historic office was restructured in 1983 by Pope Saint John Paul II to streamline the canonisation process, its remarkable legacy remains. It stands as a brilliant, lasting testament to the Church's deep commitment to truth, proving that faith and reason will always walk beautifully together.



MASS MATTERS

~ The Presentation of the Gifts ~

With the Liturgy of the Word complete, the Liturgy of the Eucharist begins, with the Presentation of the Gifts. As the altar is prepared, members of the congregation bring forward the bread and wine in a solemn procession.

This movement is deeply symbolic. Along with the physical elements of bread and wine, we are invited to spiritually place our own lives—our daily work, struggles, joys, and sacrifices—upon the altar. The bread, fruit of the earth and work of human hands, and the wine, fruit of the vine, represent our very selves. By bringing them forward, we surrender our lives to God, asking Him to accept and transform our humble offerings. As the priest prepares the gifts, we prepare our hearts to enter the Eucharistic sacrifice.

The Readings

Introit
(Psalm 53:6,8)

See, I have God for my help.
The Lord sustains my soul.
I will sacrifice to you with willing heart,
and praise your name, O Lord, for it is good.

First Reading
The Book of Wisdom
(Wisdom 12:13.16-19)

There is no god, other than you, who cares for everything,
to whom you might have to prove that you never judged
unjustly.

Your justice has its source in strength,
your sovereignty over all makes you lenient to all.
You show your strength when your sovereign power is
questioned and you expose the insolence of those who know
it; but, disposing of such strength, you are mild in judgement,
you govern us with great lenience, for you have only to will,
and your power is there. By acting thus you have taught a
lesson to your people how the virtuous man must be kindly to
his fellow men, and you have given your sons the good hope
that after sin you will grant repentance.

Responsorial Psalm
(Ps 85:5-6. 9-10. 15-16. R. v.5)

℟. Lord, you are good and forgiving.

O Lord, you are good and forgiving,
full of love to all who call.
Give heed, O Lord, to my prayer
and attend to the sound of my voice. ℟.

All the nations shall come to adore you
and glorify your name, O Lord:
for you are great and do marvellous deeds,
you who alone are God. ℟.

But you, God of mercy and compassion,
slow to anger, O Lord,
abounding in love and truth,
turn and take pity on me.℟.

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

The Spirit comes to help us in our weakness. For when we
cannot choose words in order to pray properly, the Spirit
himself expresses our plea in a way that could never be put
into words, and God who knows everything in our hearts
knows perfectly well what he means, and that the pleas of the
saints expressed by the Spirit are according to the mind of
God.

Gospel Acclamation
(See Matthew 11:25)

Alleluia, alleluia!
Blessed are you, Father, Lord of heaven and earth;
you have revealed to little ones the mysteries of the kingdom.
Alleluia!

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

Jesus put a parable before the crowds, 'The kingdom of
heaven may be compared to a man who sowed good seed in
his field. While everybody was asleep his enemy came,
sowed darnel all among the wheat, and made off. When the
new wheat sprouted and ripened, the darnel appeared as
well. The owner's servants went to him and said, "Sir, was it
not good seed that you sowed in your field? If so, where does
the darnel come from?" "Some enemy has done this" he
answered. And the servants said, "Do you want us to go and
weed it out?" But he said, "No, because when you weed out
the darnel you might pull up the wheat with it. Let them both
grow till the harvest; and at harvest time I shall say to the
reapers: First collect the darnel and tie it in bundles to be
burnt, then gather the wheat into my barn."

He put another parable before them, 'The kingdom of
heaven is like a mustard seed which a man took and sowed in
his field. It is the smallest of all the seeds, but when it has
grown it is the biggest shrub of all and becomes a tree so that
the birds of the air come and shelter in its branches.'
He told them another parable, 'The kingdom of heaven is like
the yeast a woman took and mixed in with three measures of
flour till it was leavened all through.'

In all this Jesus spoke to the crowds in parables; indeed,
he would never speak to them except in parables. This was to
fulfill the prophecy:

I will speak to you in parables
and expound things hidden since the foundation of the world.
Then, leaving the crowds, he went to the house; and his
disciples came to him and said, 'Explain the parable about the
darnel in the field to us.' He said in reply, 'The sower of the
good seed is the Son of Man. The field is the world; the good
seed is the subjects of the kingdom; the darnel, the subjects of
the evil one; the enemy who sowed them, the devil; the
harvest is the end of the world; the reapers are the angels.
Well then, just as the darnel is gathered up and burnt in the
fire, so it will be at the end of time. The Son of Man will send
his angels and they will gather out of his kingdom all things
that provoke offences and all who do evil, and throw them
into the blazing furnace, where there will be weeping and
grinding of teeth. Then the virtuous will shine like the sun in
the kingdom of their Father. Listen, anyone who has ears!'

Communio
(Psalm 110:4-5)

The Lord, the gracious, the merciful, has made a memorial
of his wonders; he gives food to those who fear him.