

24TH SUNDAY OF ORDINARY TIME: YEAR A

The Tidings

6TH SEPTEMBER 2020



PARISH PRIEST: Fr. Michael Moody

PHONE: 9743 6515 **FAX:** 9747 8603

EMAIL: melton@cam.org.au

WEBSITE: pol.org.au/melton

PARISH SECRETARY: Margaret Cassar

PARISH OFFICE – 10 Unitt St Melton
(if using Google Maps—20-22 Unitt St, Melton)
Office Hours – CLOSED

POSTAL ADDRESS – PO BOX 96, Melton, 3337

CHILD SAFETY OFFICER: Liz Coustley

Child Safety Officer Phone— 0490 885 515

Child Safety Officer Email— csa.melton@gmail.com

The Parish Office is not open during lockdown.

SACRAMENT OF PENANCE:

Please contact the Parish Office.

**PARISH OF MELTON
SERVING THE AREAS OF:**

Melton, Melton West, Aintree, Boonie Brook,
Harkness, Grangefields, Kurunjang, Plumpton,
Rockbank, & Toolern Vale

MASS TIMES

St Catherine of Siena Church

108 Bulmans Road, Melton West

All Masses have been suspended due to
the COVID-19 measures.

St Dominic's Church

Church Street, Melton

All Masses have been suspended due to
the COVID-19 measures.

R U OK? DAY™
10 September 2020

**THERE'S
MORE TO SAY
AFTER
R U OK?™**

A MESSAGE FROM FR. MICHAEL

Are you OK?

This week we, as a society, were encouraged to reach out and ask this question to family, friends, colleagues and acquaintances. It is a vital question as it opens a space for dialogue, sharing and connection.

Much of the information we received this week for R U OK Day, centers on ensuring that we connect to each other in a meaningful way. To connect to our faith and meaningful values. To Connect with nature and the need for hope.

During the COVID-19 lockdown period this question is more important as is the response. As Christians we are urged to bear witness to each other with compassion and love. This time has highlighted the simple need for this compassion, love and discussion.

Many of us do not always know how to offer support when the answer to the question—'Are you OK?' is 'no, I am not OK'. It can be difficult to know how to adjust your approach to meet this response. This week I would like to share a few resources that have come to my attention which may assist you. We have prepared a COVID 19 Support Resource sheet on the following page for you to print, use and keep for reference or sharing.

- CatholicCare have opened their counselling service and Emergency relief for those suffering during these unprecedented times.
- Through North Western Melbourne Primary Health Network (NWMPHN), LivingWorks are providing FREE online suicide prevention training for those in the Melton and Moorabool area. This training was featured on The Project this week.

As we travel through this week, we can always look at this time like a train trip. While we may go through tunnels that are dark, we must continue to trust the driver (God). He knows the way and we must not jump off the train in fear. As always...stay safe and stay connected—See you at 'Cuppa After Mass' — *Fr Michael Moody*

ANNIVERSARIES:

12 -18 September 2020

Rodney Bonnici, Ted Kasprzak, Michael Williams, Tony Kidman, Benny Roche, Mary Tolhurst, Lorraine Gabor, Denice McFadden, Paul Quinesee, Simeon Obtinalla, Peter Dempsey, Maria Xuereb, Grezju Caruana, Jessica Sud, George Vella, Leanne Morhun, Moya Drew, Charles Bubeck, Maria Grech, Francesco Tomassi, Maria Xuereb, Gerard Williams, Sam Bonello, Olga DeZilwa, Joan McLeish, Francis Wade, Keaton Spear, Nolen Dorner, Margaret Dickie, Tiberio Guido, Stella Borg, Elias Moussa, Umberto Asciak, Leslie Bockman, Leo Tarleton, Edit Carag, Jennifer Simbulan, Antonia Cutajar, George Cassar, Bill Rayner, Rexle Nathaniel Obtinalla, Freda Ferraro.

PRAYER OF THE SICK:

Tony Michael

The Parish of Melton is committed to the safety, wellbeing and dignity of all children and vulnerable adults



First Aid is located in the Lay-Sacristy. The Defibrillator is located in the foyer of St Catherine of Siena Catholic Primary School.

COVID-19 Support Resources



Counselling

It is important to look after your health and wellbeing during these difficult times. Whether you are feeling stressed, overwhelmed, anxious or sad; talking to a counsellor can help. If you are having relationship problems, CatholicCare can also provide couples or family counselling.

CatholicCare are offering FREE counselling via phone and video conference during the COVID crisis. You do not need a referral or a mental health care plan to access this service.

T: 03 9689 3888

Emergency Relief

We've seen a surge in enquiries for emergency financial support since the COVID-19 pandemic, so we know that families and individuals have been hit hard.

If you need support to pay for food, rent, utility bills or other necessities, call CatholicCare Emergency Relief on the number below.

Melton

Monday | 9:30am - 3:30pm **Tuesday** | 9:30am - 3:30pm

Wednesday | 9:30am - 3:30pm

T: 0409 810 104 (call between 8:30-9:30am Mon/Tues/Wed to book a same day appointment)



Suicide Prevention Training

LivingWorks Start is a 90-minute online training program that prepares trainees with the skills to recognize when someone is having thoughts of suicide and respond to keep them safe.

FREE TRAINING through North Western Melbourne Primary Health Network (NWMPHN): If you live in the areas; Moorabool, Melton, Brimbank, Wyndham, Hume, Macedon Ranges, Moreland, Moonee Valley, Maribyrnong, Hobsons Bay, Melbourne, Yarra, Darebin

www.livingworks.com.au/programs/livingworks-start/

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CATHOLIC REGIONAL COLLEGE MELTON— YEAR 7 2022

Enrolment applications for Year 7 2022 are due on Friday, 9 October 2020. To obtain or submit an application form email: enrolments@crcmelton.com.au. We invite you to take a Virtual Tour of the College led by our Year 12 student leaders, which includes a live Q&A session with our Principal, Mrs Marlene Jorgensen. To reserve your place visit:



GIVING TO THE MELTON PARISH

PARISH OFFICE IS CLOSED DURING LOCKDOWN.
PLEASE NOTE—The Parish office will be closed during the Stage 4 lockdown period. The office will reopen when restrictions are lifted. If you wish to contact the office please do so by email—melton@cam.org.au



CDFPay for Parishes

Give online through the new payment portal. You can select a one-off payment or regular payment to either the Presbytery (1st collection) and/or the Parish (2nd Collection). The link is on our website.



Direct Debit

Email the Parish Office or visit our website [pol.org.au/melton] to obtain the form.



Credit Card

Email the Parish Office or visit our website [pol.org.au/melton] to obtain the form.



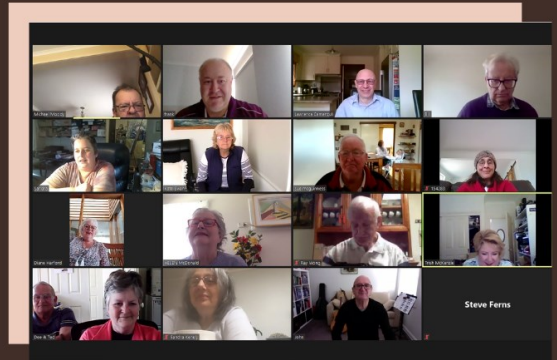
Envelopes

Place your weekly envelopes in the No Contact drop off box at the Parish Office.



Having trouble or want to change the way you give?

If you have any questions or are having any issues, please contact the parish office on (03) 9743 6515 or email us at melton@cam.org.au



JOIN US ON SUNDAY
AT 10.30AM FOR...

Cuppa After Mass



CATHOLIC REGIONAL COLLEGE MELTON
PROUDLY PRESENTS ITS

40TH ANNIVERSARY BOOK LAUNCH

VISIT
WWW.CRCMELTON.COM.AU/COMMUNITY/40TH-ANNIVERSARY
TO WATCH NOW

Catholic Regional College Melton 40 Years In The Making is available for purchase by emailing 40years@crcmelton.com.au.
RRP \$35.

Contact us!

Web | www.pol.org.au/melton
Email | melton@cam.org.au
Phone | (03) 9743 6515

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THIS WEEK'S READINGS

First reading

A reading from the book of Ecclesiasticus

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.

Responsorial Psalm

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

1. My soul, give thanks to the Lord, all my being, bless his holy name.
My soul, give thanks to the Lord and never forget all his blessings. (R.)
2. It is he who forgives all your guilt, who heals every one of your ills,
who redeems your life from the grave, who crowns you with love and compassion. (R.)
3. His wrath will come to an end; he will not be angry for ever.
He does not treat us according to our sins nor repay us according to our faults (R.)
4. For as the heavens are high above the earth so strong is his love for those who fear him.
As far as the east is from the west so far does he remove our sins. (R.)

Second reading

A reading from the letter of St Paul to the Romans

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.

Gospel

A reading from the holy Gospel according to Matthew

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.'

STEWARDSHIP: FOR THE MONTH OF JULY 2020

Weekly Pledged:

\$7,696.38

Weekly Amount Given:

\$5,028.60



SCRIPTURE COMMENTARY

by Brendan Byrne SJ

Today's Gospel concludes the instruction on life in the community of the Church that makes up the eighteenth chapter of Matthew's Gospel. Whereas last Sunday we saw structures of reconciliation set in place, today the concentration is simply upon forgiveness itself.

Forgiveness lies at the heart of the Christian life. At the same time, we know that it is not something to speak of lightly. For people who have been deeply wronged or hurt finding the capacity to forgive may be the task of a lifetime. Such a capacity is a grace, the gift of God. It cannot simply be willed – still less be prescribed, urged or imposed upon a wronged person as something they 'ought' achieve. Believers at least have strong scriptural resources commending forgiveness – as in the total offering of readings for today.

The **First Reading**, from Ecclesiasticus (Sirach) 27:30–28:7, sets the tone, especially in the way it links divine and human forgiveness. What one will receive from the Lord depends upon how one is prepared to treat others: whether with compassion or with desire for vengeance, as the case may be. The text almost gives the impression that human readiness to forgive determines whether one receives forgiveness from God, as if God waits to see how things are on the human side before moving to forgive. This would be contrary to the overall biblical sense that the initiative always remains with God.

The concluding instruction, 'Remember the covenant of the Most High', restores and safeguards the true perspective. The lives of all members of God's people are enclosed within the covenant relationship that God graciously initiated without any deserts on Israel's side. The quality of all relationships between members of the covenant people must flow from and reflect this exercise of divine generosity and grace.

The brief extract from Romans 14:7-9 that forms the **Second Reading**, though taken somewhat out of context, supports this view with its opening statement: 'the life and death of each of us has its influence on others'. Behind the 'new covenant' into which Christian believers have been drawn stands the unparalleled generosity of Christ, who, in giving himself up to death for our sakes, sealed a 'new covenant in his blood' (1 Cor 11:25; Luke 22:20). Relationships in the community must therefore be charged with this sense of generosity and self-sacrifice emanating from the risen Lord, who, through the Spirit, continues to pour into the community the love that brought him to his death (Rom 5:5; 8:3-4).

The parable that forms the **Gospel**, Matthew 18:21-35, is sparked off by a question from Peter, who, as so often, stands in for every member of the church that is coming into being (Matt 16:18). His suggestion of a readiness to forgive seven times sounds quite generous. (Which of us can say it's a standard we regularly achieve?) Jesus' initial reply (whether it means 'seventy times seven' [=490] or 'seventy seven times') goes deliberately 'over the top', requiring a readiness to forgive on a frankly unlimited scale. To show that a calculating approach to forgiveness, such as Peter proposes, is quite inappropriate Jesus goes on to tell the long parable (the Unforgiving Debtor) that follows.

The note of exaggeration present in Jesus' initial response to Peter continues in the parable itself. A 'talent' was the largest unit of monetary calculation at the time. 'Ten thousand talents' denotes an utterly fantastic sum: billions of dollars in present-day terms. The point being made is that the servant owes his royal master a debt that, despite his plea for time, he has no hope of ever repaying. He stands to lose everything – freedom, family, possessions – for his whole life long. This means that when the master, in a pure act of generosity, cancels the debt he is in effect restoring the servant's life.

In contrast to the vastness of the debt from which the servant has been discharged, what he himself is owed by a fellow servant and is violently unwilling to remit is paltry indeed. The sum involved, a few hundred denarii, is a debt that, given time, could easily be repaid. The force of the parable rests on this comparison. Each member of the believing community should understand that they live as people who have received, through Christ's costly self-gift in love, remission of a debt (the debt of sin) that they could never themselves repay. How utterly inappropriate then an unwillingness to forgive fellow members of the community the 'debts' set up by injury on a vastly smaller scale.

As noted at the start, the capacity to forgive does not come easily. The Gospel invites believers at least to enter more and more deeply into the mystery of divine forgiveness in order to find the grace to live truly forgiving lives.



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