

25TH SUNDAY OF ORDINARY TIME: YEAR A

The Tidings

20TH SEPTEMBER 2020



PARISH PRIEST: Fr. Michael Moody

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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— csd.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.



A MESSAGE FROM FR. MICHAEL

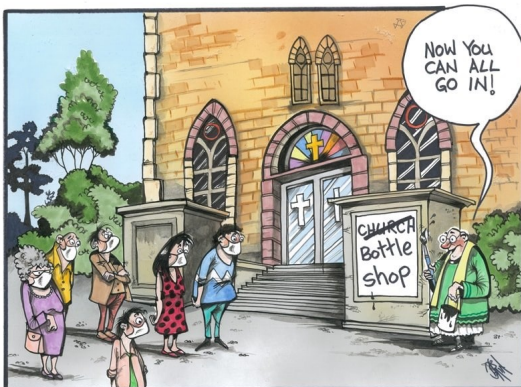
During the week many of you may have noticed an article in The Australian where Monsignor Charles Portelli, the Parish Priest of St Mary of the Assumption Parish, Keilor Downs spoke out about the COVID-19 restrictions placed on administering the Sacrament of Last Rites to the sick and dying. The rules as they stood before this article were that Under Stage 4 restrictions, faith leaders could not visit someone in their home, hospital or care facility for last rites or to perform other religious ceremonies in person. Last rites and religious ceremonies could only be provided using video or livestreaming. Msgnr Portelli highlighted in the article that 'providing the sacraments to the dying was one of a priest's most serious obligations and it can only be done in person'. Those at the end of their life can feel very lonely and the want for this sacrament is very much on their mind. As noted in the article medical staff are often very understanding in these situations and will often support the priest and the patient in giving of the Sacrament.

The Archbishop's Office worked with Premier's Office to get these new rules clarified. Archbishop Comensoli noted in his weekly statement that he has worked with the Government for consistency and fairness to be applied to people of faith. I would like you all to know that the Sacrament of Last Rites is available to those that

are sick and dying. While we still need to be mindful of the hospital and care facility's protocols and restrictions, priests are able to administer this Sacrament during these COVID-19 Stage 4 restrictions. If you or a loved one require the Sacrament, please contact the Parish Office.

. As always...stay safe and stay connected—
See you at 'Cuppa After Mass' — *Fr Michael*

Moody



Catholic protest sees unfair rule scrapped

ANNIVERSARIES:

19th –25th September

Carmen Portelli, Maria Spiteri, Aureen Patterson, Janet edmonston, Rose Mifsud, Olimpia Rosina Tuilpano, Fred Gant, Kevin Gant, Antonia Zingale, Rita Dalli, Sr Leena Mascarenhas, John McPhee, Emanuel Caruana, Sr Paschal Murphy, Les Scott, evan Hoare, Rose McGuinness, Dan Lane, Kath McGuane, Camen Camilleri, Victoria Ballerina, Geraldine Kelman, Elisa DoVidio, Christian Galea.

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.

CATHOLIC REGIONAL COLLEGE MELTON—CONGRATULATIONS TO THE SCHOOL CAPTAINS FOR 2021
 This week the school captains for 2021 at Catholic Regional College Melton were announced. We would like to congratulate Raphael Hadfield and Bagena Malua on taking on this leadership position. We offer you our blessing as you lead the school through the new academic year.

HAPPY 90TH BIRTHDAY TO BERNIE JONGEBLOED.

We would like to wish Bernie Jongebloed a HAPPY 90th BIRTHDAY. Congratulations on reaching this milestone, your family and friends and fellow parishioners wish you all the best for the coming year.

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



GIVING TO THE MELTON PARISH

STEWARDSHIP: FOR THE MONTH OF AUGUST 2020

Weekly Pledged:

\$7,679.84

Weekly Amount Given:

\$4,331.23



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

Contact us!

Web | www.pol.org.au/melton

Email | melton@cam.org.au

Phone | (03) 9743 6515

A SPIRITUAL COMMUNION

MY JESUS, I believe that You are present in this most holy sacrament, I love you above all things and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there and I unite myself wholly to You. Never permit me to be separated from You.
 Amen



JOIN US ON SUNDAY
 AT 10.30AM FOR...

Cuppa After Mass



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THIS WEEK'S READINGS

First reading

A reading from the prophet Isaiah

Seek the Lord while he is still to be found, call to him while he is still near. Let the wicked man abandon his way, the evil man his thoughts. Let him turn back to the Lord who will take pity on him, to our God who is rich in forgiving; for my thoughts are not your thoughts, my ways not your ways – it is the Lord who speaks. Yes, the heavens are as high above earth as my ways are above your ways, my thoughts above your thoughts.

Responsorial Psalm

(R.) The Lord is near to all who call him.

1. I will bless you day after day and praise your name for ever.
the Lord is great, highly to be praised, his greatness cannot be measured. (R.)
2. The Lord is kind and full of compassion, slow to anger, abounding in love.
How good is the Lord to all, compassionate to all his creatures. (R.)
3. The Lord is just in all his ways and loving in all his deeds.
He is close to all who call him, who call on him from their hearts. (R.)

Second reading

A reading from the letter of St Paul to the Philippians

Christ will be glorified in my body, whether by my life or by my death. Life to me, of course, is Christ, but then death would bring me something more; but then again, if living in this body means doing work which is having good results – I do not know what I should choose. I am caught in this dilemma: I want to be gone and be with Christ, which would be very much the better, but for me to stay alive in this body is a more urgent need for your sake.

Avoid anything in your everyday lives that would be unworthy of the gospel of Christ.

Gospel

A reading from the holy Gospel according to Matthew

Jesus said to his disciples: 'The kingdom of heaven is like a landowner going out at daybreak to hire workers for his vineyard. He made an agreement with the workers for one denarius a day, and sent them to his vineyard. Going out at about the third hour he saw others standing idle in the market place and said to them, "You go to my vineyard too and I will give you a fair wage." So they went. At about the sixth hour and again at about the ninth hour, he went out and did the same. Then at about the eleventh hour he went out and found more men standing round, and he said to them, "Why have you been standing here idle all day?" "Because no one has hired us" they answered. He said to them, "You go into my vineyard too." In the evening, the owner of the vineyard said to his bailiff, "Call the workers and pay them their wages, starting with the last arrivals and ending with the first." So those who were hired at about the eleventh hour came forward and received one denarius each. When the first came, they expected to get more, but they too received one denarius each. They took it, but grumbled at the landowner. "The men who came last" they said "have done only one hour, and you have treated them the same as us, though we have done a heavy day's work in all the heat." He answered one of them and said, "My friend, I am not being unjust to you; did we not agree on one denarius? Take your earnings and go. I choose to pay the last-comer as much as I pay you. Have I no right to do what I like with my own? Why be envious because I am generous?" Thus the last will be first, and the first, last.'



SCRIPTURE COMMENTARY

by Brendan Byrne SJ

The theme that unites at least the First Reading and the Gospel today is that of the unlimited generosity of God. The **First Reading**, from Isaiah 55:6-9 prepares for the striking statement of this in the Gospel with its insistence upon the difference between God's ways and human ways, God's thoughts and human thoughts. The context for making this point is the invitation to the sinful and wicked to abandon their evil ways and turn to God. Holding up their conversion may be a false sense that they are so sinful or have been so long sunk in their evil way of life that it is inconceivable that God could still have anything to do with them.

Even people living quite good lives are prone to the same suggestion: 'God has probably given up on me; I'm no longer worth bothering about.' All this comes from the bad spirit and stunts relationship with God. It imprisons God in a false image derived from wrongly projecting upon God patterns of relationship that prevail in human affairs.

The parable that makes up the **Gospel**, from Matthew 20:1-16, provides a classic illustration of the way Jesus used parables to break down people's conventional ideas. Still today, despite the distance from its original cultural context, the shock and sense of injustice it can still produce in a listening congregation is quite palpable.

It is introduced as a parable about 'the Kingdom of Heaven': that is, as a story that will illustrate the way in which God is reclaiming the world for true relationship with its Creator and for values that will allow all people to live lives that are human in the fullest sense of the word.

Day labourers had little security of employment in the Palestine of Jesus' day. Exactly as depicted in the parable, employment was a day to day business. Whether they got work – and the wage they needed – depended entirely on whether they were hired for that day in the marketplace. The story presupposes a twelve-hour working day, beginning at 6 am. So the sequence of hirings would take place at 6 am, 9 am ("the third hour"), 12 noon, 3 pm and, finally, 5 pm. A denarius was the standard wage for a day's labour. This would have been the 'just wage' agreed upon at the start. But, when at the end of the day all line up to receive their pay and when those who have laboured since early morning see even the latecomers paid this wage, they, very understandably, think to themselves that in *their* case 'a just wage' will mean considerably more. They are reasoning from how the landowner treats their fellows to the way in which he should treat them. Hence their outrage when earlycomers and latecomers are paid exactly the same wage.

Of course, the vineyard owner *provokes* their reaction with the instructions he gives concerning the order of payment: start with the latecomers and finish with those who toiled all day. No 'sensible' employer would proceed in this way. But, as so often in Jesus' parables, it is odd behaviour that gives the story its bite. We hearers of the parable are caught between what seems the 'reasonableness' of the early labourers' protest and the landowner's insistence that he has not acted contrary to agreement and that his decision to be generous to the latecomers is entirely his right. The latecomers too had families to support. If the landowner, out of wider social concern, chooses to pay what social justice today would call 'a living wage', those who worked all day have no grounds for resentment. They are reasoning out of an understanding of rewards tied to deserts on a strictly individualist basis. His procedure sees the workers as a community, all of whom should be objects of social concern.

The parable suggests that God will not be imprisoned within a strict 'law of deserts'. God is just, but, beyond justice, reserves the right to be overwhelmingly generous as well – not on a comparative basis but on the basis of the divine relationship with each individual, something often wrapped in mystery. So much trouble comes from the human propensity constantly to 'look sideways', to be envious at what others seem to have and what we do not, despite the labours and all the 'deserts' we might seem to have accumulated in God's sight. The parable suggests that this is a temptation and a hindrance. No one has really any 'deserts' before God; no one can claim to be more deserving than others who seem to have received more. We are all equally and totally recipients of God's boundless generosity. Aligning ourselves with this view of God has much to do with allowing the Kingdom to transform our lives and our world.

MELTON PARISH

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