

28TH SUNDAY OF ORDINARY TIME: YEAR A

The Tidings

11TH OCTOBER 2020



PARISH PRIEST: Fr. Michael Moody

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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.



A MESSAGE FROM FR. MICHAEL

Welcome to another week! In the spirit of the pioneering days and with the extremely small concession given in the latest round of COVID-19 restriction updates, we held an outdoor Mass for 5 people dedicated to Leslie and Emily Kay. The wind blew and the rain threatened but the small, quiet Mass was offered. The Mass started with the reading of an article from the local paper from 2 December 1876 that told of the ceremony of laying the foundation stone of the new RC Chapel of Saint John Chrysostom (now St Dominic's Church). The ceremony back in 1876 was in a semi-open air setting and the reading gave those gathered in the pergola a wonderful sense of déjà vu. I have printed a copy of the article in this week's The Tidings for your enjoyment. Next Sunday we will hold a similar Mass for our RCIA candidates.

This week I was able to see the first mock up drawings of the new Cobblebank Catholic high school. I must say I was very impressed with the drawings and rendered images of the student facilities—modern schools are not like those I experienced.

On the subject of schools—we wish teachers, parents and students all the best with the return to on-site classes on Monday. As the students from St Dominic', St Catherine of Siena and Catholic Regional College Melton recommence we give them a special blessing. We also keep our Year 12 students in our prayers as they take their final steps towards exams and final assessments—We ask our parishioners to pray for all our parish students.

During this week's Cuppa After Mass we will sing 'Let it Be' in honor of Our Lady in the month of October. Remember to use the link on Facebook and the Parish webpage to join in!

I will leave you with a brain teaser question...St Dominic's was not built in Australia...Do you know another building in Melton that was not built in Australia (HINT—the answer will be given at Cuppa After Mass).

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

—Fr Michael Moody

RECENTLY DECEASED

Jessica Dowd

ANNIVERSARIES:

10th— 16th October

Merryl Jongebloes, Francis Pickett, Michael Wallner, Grace Robbins, George & Elizabeth Tarleton, Bert Brown-Kenyon, Grace Bonnici, Joshua Baillon, Jacinto Cabrerros, Gaetan Benoit, Maria Rosaria Mazzarella, Eri Huxtable, Stan Wedekind, Victor Biskup, John Lane, Sr Giulia Bruna Corletto, Rita Pisani, Mary Cutajar, Eddie Simbulan, Concetta Pasquini, Audrey Rilling, Justin Seneviratne Snr, Ivan Fisher, Michael Bonnici, David Drummond, Amber Laverick, Bali Viltele, Greg Rowley, John McPhee, Tony Gatt, Phil Liciardo, Ursula Milligan, Lucky Fernando, Melville Callanan, Peter Rouvray, John Sullivan, Frank McCabe, Monica Bradshaw, Vincent Micallef, Nel Trezise, Assunta Stirpe, Peter Wedekind, Margaret Falk, Lorna Abuan.

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THE BACCHUS MARSH EXPRESS

December 2, 1876 MELTON

(From our own Correspondent)

The usual quiet appearance of Melton was somewhat changed on Sunday last, consequent upon the large accession of visitors from the surrounding neighbourhood to witness the ceremony of laying the foundation stone of the new R. C. Chapel of St. John Chrysostom by his Grace Archbishop Goold. The weather was all that could be desired for a semi open-air meeting, the heat being tempered by a cool refreshing breeze. The church, which is of the Gothic order of architecture, is to be built of brick, upon stone foundations, and when finished will present a neat and commodious appearance. A canvas awning was spread over the unfinished walls, which acted as a protection from the sun. Seats were provided for the use of the congregation, although, owing to the number present, a large majority were compelled to stand throughout the ceremony. His Grace, accompanied by the Rev. W. Kelly S.J., and Rev. T. J. O'Callaghan, arrived at Melton on the previous evening. Advantage was taken of his Grace's presence to administer the rite of Confirmation to 34 of the young people of both sexes. Shortly after 11 o'clock the religious ceremonies of the day were commenced by the Rev. T. J. O'Callaghan celebrating mass, the new chapel being situate in his really extensive district. On the conclusion of mass a procession was formed, headed by the Rev. J. L. Mc Gillicuddy, who was followed by his Grace the Archbishop, wearing his cope and mitre, and accompanied by the Rev. Fathers Kelly and O'Callaghan, the Bishop meanwhile reciting the prayers suitable for the occasion, and sprinkling, or aspersing, with holy water, on either hand. The procession having completed the interior circuit of the edifice, the ceremony of laying the stone was proceeded with, and occupied by a few moments. His Grace bestowed a blessing and pronounced the stone truly and duly laid. The Rev. J. L. Mc Gillicuddy then ascended the temporary pulpit, and preached the sermon for the occasion, taking for the text the parable of "The grain of mustard seed," and in a long address, with an eloquent peroration, he called upon his hearers to testify their zeal by contributing liberally towards the funds of the church. The collection was taken by the Rev. J. T. O'Callaghan, and the mode adopted of publicly announcing each contribution apparently had quite a magical effect upon those assembled, each seeming to vie with his or her neighbour in giving a handsome donation, the result being that the collection taken amounted to £60, which speaks for itself. His grace having been invested with the mitre and crosier, pronounced the apostolic benediction, and the ceremony was brought to a close by each of the newly confirmed young people being presented by his Grace with an Agnus Dei to commemorate what had taken place on that day.



COLUMBIAN CALANDERS FOR 2021 NOW AVAILABLE

Sick of 2020? Look forward to 2021 with next year's Columbian Calendar—only \$10. To obtain your copy, please call (and leave a message) or email the Parish Office.

CATHOLIC REGIONAL COLLEGE MELTON 2022 INTERVIEWS

A reminder to all parents with children in Grade 5 that have applied for CRC Melton—you must see Father Michael for your interview before an offer is made. Details of the interview will be emailed to you this week for those that have yet to see him.

OCTOBER—HOLY ROSARY MONTH

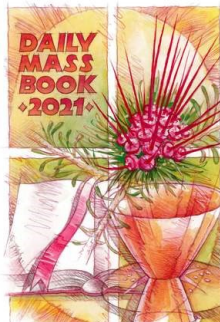
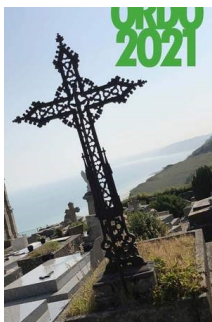
October is dedicated to the Most Holy Rosary. We will be celebrating on our Facebook page during October. Please remember to like our page—www.facebook.com/catholicparishmelton.

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

BREAK OPEN THE WORD, ORDO & DAILY MASS BOOK 2021

If you would like to order a copy of Break Open The Word (\$22), ORDO 2021 (\$12) or Daily Mass Book (\$22) for 2021, Please contact the Parish Office via email—melton@cam.org.au.



10TH ANNIVERSARY OF THE CANONISATION OF SAINT MARY MACKILLOP OF THE CROSS

To celebrate the 10th Anniversary of the canonisation of Saint Mary MacKillop of the Cross, the Sisters of Saint Joseph have created a commemorative prayer booklet to inspire us all to “take fresh courage...” as Mary did so often throughout her life. These prayers focus on ten pivotal moments in Saint Mary’s life, sharing details of her personal journey, highlighting her values and spirit, and offering prayers and blessings for our modern world.

You can order your free and exclusive copy of *Encountering St Mary MacKillop in Prayer* by registering online at www.marymackilloptoday.org.au/prayer-book or call Mary MacKillop Today on Ph: 02 8912 2777

STEWARDSHIP: FOR THE MONTH OF AUGUST 2020

Weekly Pledged:

\$7,679.84

Weekly Amount Given:

\$4,331.23

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THIS WEEK'S READINGS

First reading

On this mountain,
the Lord of hosts will prepare for all people
a banquet of rich food, a banquet of fine wines,
of food rich and juicy, of fine strained wines.

On this mountain he will remove
the mourning veil covering all peoples,
and the shroud enwrapping all nations,
he will destroy Death for ever.

The Lord will wipe away
the tears from every cheek;
he will take away his people's shame
everywhere on earth,
for the Lord has said so.

That day, it will be said: See, this is our God
in whom we hoped for salvation;
the Lord is the one in whom we hoped.

We exult and we rejoice
that he has saved us;
for the hand of the Lord
rests on this mountain.

Responsorial Psalm

(R.) I shall live in the house of the Lord all the days of my life.

1. The Lord is my shepherd; there is nothing I shall want.
Fresh and green are the pastures where he gives me repose.
Near restful waters he leads me, to revive my drooping spirit. (R.)
2. He guides me along the right path; he is true to his name.
If I should walk in the valley of darkness no evil would I fear.
You are there with your crook and your staff; with these you give me comfort. (R.)
3. You have prepared a banquet for me in the sight of my foes.
My head you have anointed with oil; my cup is overflowing. (R.)
4. Surely goodness and kindness shall follow me all the days of my life.
In the Lord's own house shall I dwell for ever and ever. (R.)

Second reading

A reading from the letter of St Paul to the Philippians

I know how to be poor and I know how to be rich too. I have been through my initiation and now I am ready for anything anywhere: full stomach or empty stomach, poverty or plenty. There is nothing I cannot master with the help of the One who gives me strength. All the same, it was good of you to share with me in my hardships. In return my God will fulfil all your needs, in Christ Jesus, as lavishly as only God can. Glory to God, our Father, for ever and ever. Amen

'I tell you, then, that the kingdom of God will be taken from you and given to a people who will produce its fruit.'



THIS WEEK'S READINGS (Continued)

Gospel

A reading from the holy Gospel according to Matthew.

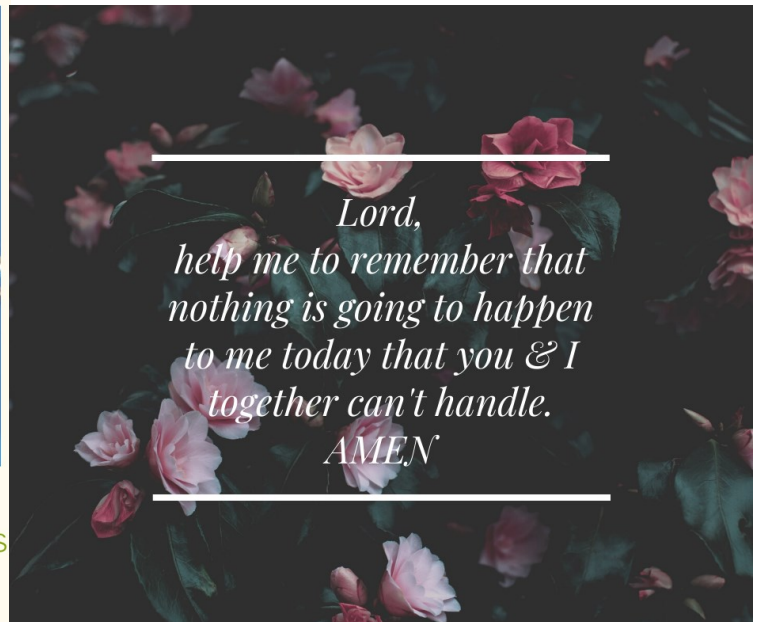
Jesus said to the chief priests and elders of the people: 'The kingdom of heaven may be compared to a king who gave a feast for his son's wedding. He sent his servants to call those who had been invited, but they would not come. Next he sent some more servants. "Tell those who have been invited" he said "that I have my banquet all prepared, my oxen and fattened cattle have been slaughtered, everything is ready. Come to the wedding." But they were not interested: one went off to his farm, another to his business, and the rest seized his servants, maltreated them and killed them. The king was furious. He dispatched his troops, destroyed those murderers and burnt their town. Then he said to his servants, "The wedding is ready; but as those who were invited proved to be unworthy, go to the crossroads in the town and invite everyone you can find to the wedding." So these servants went out onto the roads and collected together everyone they could find, bad and good alike; and the wedding hall was filled with guests. When the king came in to look at the guests he noticed one man who was not wearing a wedding garment, and said to him, "How did you get in here, my friend, without a wedding garment?" And the man was silent. Then the king said to the attendants, "Bind him hand and foot and throw him out into the dark, where there will be weeping and grinding of teeth." For many are called, but few are chosen.'



- DIRECT DEBIT/CREDIT CARD

- ONLINE THROUGH CDF PAY FOR PARISHES

- ENVELOPES



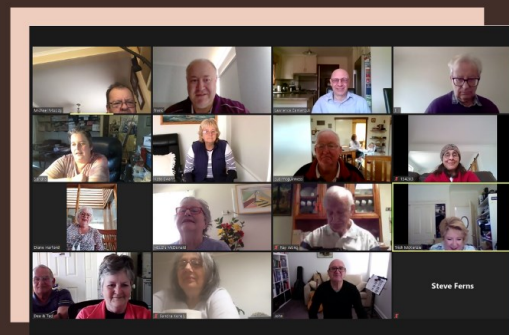
Giving to the Melton Parish

IF YOU WOULD LIKE TO GIVE TO THE PARISH CONTACT US VIA EMAIL AND WE CAN ASSIST.

CONTACT THE PARISH OFFICE - MELTON@CAM.ORG.AU

Prayer can truly change your life. For it turns your attention away from yourself and directs your mind and heart towards the Lord.

Rosary Month | October 2020



JOIN US ON SUNDAY
AT 10.30AM FOR...

Cuppa After Mass

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SCRIPTURE COMMENTARY

by Brendan Byrne SJ

Uniting the First Reading and the Gospel as common theme today is the sense of invitation to a banquet. The **First Reading**, from Isaiah 25:6-10, speaks of God's designs for humanity under the image of a splendid banquet to which they are invited. The banquet is to take place 'on this mountain', that is, Mount Zion in Jerusalem and so, in first place, Israel is in view. But the banquet is not for Israel alone: the 'mourning veil' and 'shroud' covering all peoples will be wiped away and the Lord will 'destroy Death for ever'. Read in the light of the Christian Gospel, what is being promised here is nothing less than human freedom from mortality in an ultimate sense and a pledge that all would share the eternal life of God. Every human life, then, is a life lived in the hope of this invitation to the 'banquet' of eternal life.

The parable of the Wedding Banquet that makes up the **Gospel**, Matthew 22:1-14, is the Matthean version of a parable that appears in rather different forms in the early tradition (cf. Luke 14:15-24). Matthew has made the parable a kind of allegory of salvation history. The wedding feast represents the fullness of salvation, the bridegroom the Son of God (Jesus). The servants sent one after the other to issue invitations represent, first, the prophets sent to Israel in the Old Testament era, then Christian missionaries. These go out first to Israel once more. When again Israel fails to respond, they are told to invite those 'on the crossroads' – the Gentiles. The final scene where the king notices a guest not wearing a wedding garment and orders him to be cast out, brings the allegory to a close. It evokes the last judgment, when the mixture of good and bad in the Christian community will be sorted out.

Matthew presents the parable in this form to help his community understand and come to terms with unexpected and troubling things that had occurred: the 'No' of the bulk of Israel to the message of the Gospel, the existence of bad, as well as good, in the community of the Church. Having Jesus tell the parable in this way shows that all had been foreseen and foretold by him and therefore should not cause too great dismay or loss of faith.

That said, it must be admitted that the parable in its Matthean form has several troubling features. In preaching, we should be wary of allowing our hearers to identify the king in the parable with God or to see his violent and vengeful behaviour as the way God acts. As in all his parables, Jesus simply takes illustrations from life as it is, neither commending nor deploring the behaviour involved but simply using the way people (including kings) behave to illustrate what he wants to convey.

Hearers of the Gospel will also wonder why a poor unfortunate brought in without warning 'from the crossroads' is treated so harshly for not wearing a wedding garment. How could he have had time to get one – even if it was something he could afford! Once again, allegory has rather spoiled the realism of the story. As noted already, this final episode has to do with the problem of good and bad in the Christian community. You don't have to be good to get into the community of the Kingdom: God's invitation is a great net of grace that envelops all. But, once within, people have to allow themselves to be transformed by the grace they have received; their subsequent good works will constitute the 'wedding garment' required for the banquet. The man without a wedding garment represents people inside the community who have not responded to grace. The parable makes the point that, though the community may have to put up with bad behaviour for a while, there will come a time of judgment when such recalcitrants will be called to reckoning and expulsion from the 'banquet'.

In this way, a parable that originally reflected upon Israel's failure to respond to Jesus has been given a meaning for members of the Church. All God's intent for us is to share with us the riches of the 'banquet' of life. But God's graciousness and generosity should not be an excuse for complacency. Our lack of cooperation can exclude us from the banquet.

Finally, we should note the Semitic idiom in the concluding comment: 'Many' (= 'all') are called, 'few' (= 'not all') are 'chosen' (= persevere to the end); it is possible to exclude oneself from the banquet of life.

The **Second Reading**, Philippians 4:12-14, 19-20, coheres with the main 'banquet' theme at least in its expression of Paul's confidence in the 'lavishness' with which God will reward the generosity of the Philippians.

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