

The Tidings

22ND NOVEMBER 2020



PARISH PRIEST: Fr. Michael Moody

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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— cso.melton@gmail.com

The Parish Office reopens on Wednesday 4 November.

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

Refer to Page 2 of The Tidings



A MESSAGE FROM FR. MICHAEL

Welcome to the final week of this liturgical year—Feast of Christ the King! Next week we commence our countdown to our Christmas season with the start of Advent. In secular terms, we often call this lead up to Christmas the ‘silly season’ but this year after the year of “unprecedented times”, it will be interesting to see how we will respond given our new perspective. I am hoping that we treat this year’s lead up with the respect and dignity it deserves.

Christ the King celebrates the feast where we reflect on Jesus as the king of our hearts. He reigns in the hearts of his people and his love exceeds all other love and knowledge. It seems fitting therefore that this weekend we commence the celebration of First Eucharist for our St Luke’s Parish Sacrament Program students. Due to restrictions we will only have 20 people in the church and candidates will be unable to celebrate as one big group. The children are also the first St Luke’s group ever to complete the entire program online! Many months ago I spoke of our first lesson that felt like the early church. I described how watching the families in their own environment interact and participate in this unusual way felt special. Many months and many false starts later, here we are. I would like to take this opportunity to publicly thank the candidates and their families for their commitment and faith. It has been an exceptional year and an exceptional group to teach and go through this program with. The families have had the flexibility to cope with the changes we have been forced to make and have taken it all in their stride. The Parish of Melton are behind you all praying and supporting this step forward in faith.

CONGRATULATIONS!

We are awaiting the Premier’s announcement this week to put the finishing touches on our Christmas timetable. We have booked in a local radio station to cover one of the Masses on Christmas Eve and we are putting the final touches on our livestreaming capabilities. We are hoping to be able to announce the form and timetable of our Christmas Masses next week—so stay tuned. For those that have inquired, we are planning to have a Christmas Nativity scene for the children (and adults) to visit but more on that next week....

Keep safe, be kind and see you at the Church.—*Fr Michael Moody*

ANNIVERSARIES:

22nd—27th November

John McGlahan, Peg Sullivan, Pasquale Care, Wynn Onell, Petronio Huerto, Rev Sr Pryiani Perera, Dominica Bulik, Dulce Buckingham, Marie Camilleri, Crisostomo Santos, Carmello Micallef, Tom McGuane, Marie Gerber, Frank O’Leary, Ida Hilbert, Jiju Abraham., Geoff Arbuthnott, Tom Field, Betty Baker, James Costello, Paul Gontier, Jim Costello, Promode Fernando, Christopher Pereira, Navil Pereira, Austin Tully, Salvina Muscat, William Stewart, Francisco Miranda Jr., Paul Farrugia, Phillip Hughes, Ann Huerto, Veronica Dickie, George McGuinness, Heidi Batino.

MASS IN THE PERGOLA—WEEKDAY MASS BOOKINGS

Due to the restrictions in place for religious gatherings we will be holding weekday Mass in the pergola of the presbytery (adjacent to St Dominic's Church). The current restrictions allow for 20 people outside so booking is essential. We will be using Trybooking for bookings. If you have issues booking, please contact the Parish Office. To book for this week's Masses here are the links for each Mass—

Wednesday 25 November - <https://www.trybooking.com/BNBLK>

Friday 27 November - <https://www.trybooking.com/BNBLL>

COLUMBAN CALANDERS FOR 2021 NOW AVAILABLE

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

Outdoor Holy Communion Available

Sunday
9.00am - 11am

St Catherine of Siena Church
Bulmans Rd
Melton West



01

Holy Communion is available to groups of 20 at a time, on Sunday 9.30am - 11.00am at **St Catherine of Siena Church**



02

We will be at the main entrance of the Church. You will need to provide your name and telephone number as per government requirements.



03

Sanitiser will be available as you will need to wash your hands before receiving Holy Communion.



04

You are asked to receive Communion on the hand. The rite will take approximately 5 minutes and you will then be invited to walk the stations of the cross.



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



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THIS WEEK'S READINGS

First Reading

A reading from the book of Ezekiel

The Lord says this: I am going to look after my flock myself and keep all of it in view. As a shepherd keeps all his flock in view when he stands up in the middle of his scattered sheep, so shall I keep my sheep in view. I shall rescue them from wherever they have been scattered during the mist and darkness. I myself will pasture my sheep, I myself will show them where to rest – it is the Lord who speaks. I shall look for the lost one, bring back the stray, bandage the wounded and make the weak strong. I shall watch over the fat and healthy. I shall be a true shepherd to them.

As for you, my sheep, the Lord says this: I will judge between sheep and sheep, between rams and he-goats.

Responsorial Psalm

(R.) The Lord is my shepherd; there is nothing I shall want.

1. The Lord is my shepherd;
there is nothing I shall want.
Fresh and green are the pastures
where he gives me repose. **(R.)**
2. Near restful waters he leads me, to revive my drooping spirit.
He guides me along the right path; he is true to his name. **(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 first letter of St Paul to the Corinthians

Christ has been raised from the dead, the first-fruits of all who have fallen asleep. Death came through one man and in the same way the resurrection of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in their proper order: Christ as the first-fruits and then, after the coming of Christ, those who belong to him. After that will come the end, when he hands over the kingdom to God the Father, having done away with every sovereignty, authority and power. For he must be king until he has put all his enemies under his feet and the last of the enemies to be destroyed is death. And when everything is subjected to him, then the Son himself will be subject in his turn to the One who subjected all things to him, so that God may be all in all.

Gospel

A reading from the holy Gospel according to Matthew

Jesus said to his disciples: 'When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory. All the nations will be assembled before him and he will separate men one from another as the shepherd separates sheep from goats. He will place the sheep on his right hand and the goats on his left. Then the King will say to those on his right hand, "Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me." Then the virtuous will say to him in reply, "Lord, when did we see you hungry and feed you; or thirsty and give you drink? When did we see you a stranger and make you welcome; naked and clothe you; sick or in prison and go to see you?" And the King will answer, "I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me." Next he will say to those on his left hand, "Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels. For I was hungry and you never gave me food; I was thirsty and you never gave me anything to drink; I was a stranger and you never made me welcome, naked and you never clothed me, sick and in prison and you never visited me." Then it will be their turn to ask, "Lord, when did we see you hungry or thirsty, a stranger or naked, sick or in prison, and did not come to your help?" Then he will answer, "I tell you solemnly, in so far as you neglected to do this to one of the least of these, you neglected to do it to me." And they will go away

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SCRIPTURE COMMENTARY

by Brendan Byrne SJ

There was a time when the feast of Christ the King focused upon the world-embracing sovereignty of Christ, which nations of the world – more realistically, ‘Catholic countries’ – were called upon to acknowledge publicly. Nowadays the emphasis on the feast lies upon the way in which he progressed to that sovereignty – through the ‘service’ involved in his suffering and death – and also upon the truth that his ‘rule’ is exercised primarily in a ‘shepherding’ mode, where caring for the most vulnerable and marginalised is paramount.

Unifying the **First** (Ezekiel 34:11-12, 15-17) and final (Gospel) readings is this sense of a shepherd tending his sheep and, in particular, separating them from similar animals, such as goats, that require less care. In the context of Israel’s return from Exile, the prophet condemns ‘the shepherds’ (rulers) that have had authority over the people in recent times and insists that the shepherding role will be taken over directly by God. The phrase that the Jerusalem Bible reads as ‘I shall watch over the fat and the healthy’, is more accurately (according to the Hebrew original) read as ‘I will destroy ...’, as in the NRSV. The negative sense proceeds from the consideration that sheep (Israelites) who have waxed strong and healthy in this time of distress (the Exile) have done so at the expense of their weaker fellows. Hence the concluding comment, ‘I shall shepherd them with justice’ (Jerusalem Bible: ‘I shall be a true shepherd to them’; NRSV: ‘I shall feed them with justice’).

This sense of justice leads well into the account of the final judgment that forms the **Gospel** (Matthew 25:31-46). Though frequently referred to as a ‘parable’, it is more in the nature of an extended image, unfolding the motif of a shepherd’s separation of sheep from goats to evoke what will happen at the last judgment. It is appropriately chosen for today’s feast in the sense that the central figure is both ‘shepherd’ and ‘king’. Or, rather, we can say the image of the king here picks up the ‘shepherd-king’ features of the biblical presentation of kingship in Israel, going back, of course, to David himself and reinforced by prophetic expectations, such as that found in Ezekiel 34 (esp. vv 23-24).

In St Matthew’s Gospel the image has been applied to the tradition about Jesus returning as Son of Man to judge the world (cf. 24:24-27). The parable forms the third and last of the three parables that deal with how the community should live in the time of waiting for this event – now stretching out beyond early expectation. As with the former two parables, the focus is not so much upon the judgment itself as about upon how one should behave during this time in view of the accountability that will be required.

Matthew, along with virtually all other writers of the New Testament, presupposes the eschatological scenario current in apocalyptic Judaism of his time. Central to this was a scene of judgment with only two possible outcomes: entrance into eternal life with God or departure ‘to the eternal fire prepared for the devil and his angels’. In the past, the Christian tradition, especially in art, has taken this imagery literally. Today, theology recognises that the stern note of accountability expressed here symbolically needs to find more pastorally appropriate expression. We have to ask what image of God is being projected when such details of the Gospel text are read out without comment or nuance.

What the scene wishes to communicate with great seriousness is that the final outcome of one’s existence is irreversibly determined by the attitude one takes towards fellow human beings here and now. Nothing is said about correctness of faith, or the need to be free from or have obtained forgiveness for all kinds of sin. The sole determinant is whether one has acted with active care and compassion for other people in various situations of need – what Jesus elsewhere in the Gospel (23:23) describes as ‘the weightier matters of the law’: ‘justice, mercy and faith’. Here the ‘greatest commandment of the law’ – the twin love of God and of one’s neighbour (22:36-40) – and the Matthean sense of ‘Immanuel’ (‘God with us’: 1:17; 18:20; 28:20) receives most radical extension. Jesus ‘Immanuel’ so identifies with even ‘the least’ of his ‘brothers and sisters’ that effective compassion shown or not shown to them is shown or not shown to him. There is no need to wait for the Son of Man to come in judgment; every time one encounters a fellow human being in need one already stands before the Judge and King.

STEWARDSHIP: FOR THE MONTH OF OCTOBER 2020

Weekly Pledged:

\$7,745.23

Weekly Amount Given:

\$5,979.96

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