

THIRD SUNDAY OF ADVENT: YEAR B

# The Tidings

13TH DECEMBER 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 – 9am–3pm

**POSTAL ADDRESS** – PO BOX 96, Melton, 3337

**SAFEGUARDING COORDINATOR:** Liz Coustley

**Safeguarding Coordinator Contact** – 0490 885 515 |

cso.melton@gmail.com

**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**

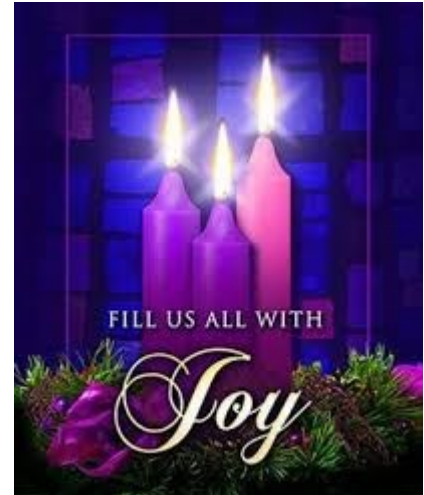
Saturday 6pm

Sunday 9am, 11am & 5pm.

**St Dominic's Church**

**Church Street, Melton**

Refer to Page 2 of The Tidings



COME HOME  
FOR CHRISTMAS  
PARISH OF MELTON.

**CHRISTMAS MASS TIMETABLE**  
ST CATHERINE OF SIENA CHURCH, MELTON WEST

**CHRISTMAS EVE**

- **6pm Mass** - Simulcast on Apple 98.5FM
- **8pm Mass** - Livestreamed on the Parish YouTube Channel
- **10pm Mass** - Traditional Mass

**CHRISTMAS DAY**

- **9am Mass**
- **11am Mass** - Livestreamed on the Parish YouTube Channel

**PENANCE**  
COMMUNAL SACRAMENT OF PENANCE  
Tuesday 22 Dec 7pm- St Catherine of Siena Church

INDIVIDUAL PENANCE

- Saturday 19 Dec- 5.15pm - 5.45pm
- Sunday 20 Dec - 4.15pm - 4.45pm

**RECENTLY DECEASED:**

Michael Dalli

**ANNIVERSARIES:**

12<sup>th</sup> – 18<sup>th</sup> December

Thomas Hanrahan, Fr  
Bill Donegan (2010), Pat  
Hector, Pina Reali,  
Carmen Cortis, Wayne  
Mattocks, George  
Coburn, Fiore Antoniani,  
Doreen Swainston,  
Louis Cutajar, Don Mc  
Carthy, Evelyn Bell,  
Robert Rayner, Molly  
Donnelly, Erika  
Lesnianski, Kathleen  
Dillon, David Mackeen,  
George Verlander,  
Donald Graham  
Reardon, Maureen  
Prada, Lorna Munro,  
Nell Butler, Monique  
Clencie, Corie Clencie,  
Estrella de Jesus.

## **BOOKINGS FOR MASS**

Due to the restrictions in place for religious gatherings and the preservation of the “school bubbles” we will be holding weekday Mass in the pergola of the presbytery (adjacent to St Dominic’s Church). Please let Margaret know if you wish to attend weekday Mass by calling the Parish office on (03) 9743 6515.

## **MASS AT ST CATHERINE OF SIENA —WEEKEND MASS BOOKINGS**

With the easing of restrictions last Sunday, we are able to fit more people in the Church. Bookings are therefore no longer required for Mass. You will still need to sign-in upon arrival using the QR Code or the registration book located in the gathering area.

## **LIVESTREAMING AT ST CATHERINE OF SIENA NOW AVAILABLE**

The ability to livestream events in the Church is now available. This means regardless of wherever families reside, they are able to join in on the events at St Catherine of Siena, Melton West. This week we were able to use this technology to connect a family in celebrating the life of a beloved member. Family members from as far away as Scotland were able to be present for this celebration. We will be using this technology this Christmas for our 8pm Christmas Eve Mass and our 11am Christmas Day Mass. A big thank you goes to Rob McKenzie for his technical know how and patience with setting up this valuable resource.

## **CHRITSMAS & SUMMER MASS TIMETABLE**

The Christmas and Summer Mass timetable is available from the table in the Church. Pick up your copy this weekend.

## **HELP WANTED—ST DOMINIC’S SCHOOL ST VINNIES BREAKFAST CLUB**

Volunteers are needed for St Dominic’s School Breakfast Club. Wednesday and Fridays at St Dominic’s. You will be needed to make toast and serve the children toast and milk. Start time at the school 7.30 am and you will be finished by 9am. For more information please contact Maureen 0437463449

## **COLUMBAN CALANDERS FOR 2021 NOW AVAILABLE**

Sick of 2020? Look forward to 2021 with next year’s Columban Calendar—only \$10. Available from the Piety stall or by contacting the Parish Office.

## **THE CRC WISHING TREE**

It has become a tradition for Catholic regional College Melton to run the Wishing Tree initiative and as this year has been a particularly difficult time for many families, this initiative remains relevant and important. The idea of the Wishing Tree is to collect delicious Christmas foods and lovely gifts to spread joy and cheer to families doing it tough in our community during the holiday season. Each homeroom at each year level received a poster with a ticket telling them who they are creating a Christmas hamper for. e.g. mum, grandma, girls 10 and 15 years old and a 5 year old boy (all anonymous for privacy and safety reasons). Students and staff were encouraged to fill a basket with goodies for the family they have been allocated. St Vincent De Paul have donated baskets, food, and vouchers for the hampers and Woodgrove shopping centre have donated some vouchers. All gifts will be distributed to families in the community in early December.



## **FIRST EUCHARIST CELEBRATIONS FOR ST LUKE’S SACRAMENTAL PROGRAM**

Last weekend we celebrated the last of the St Luke’s Sacramental Program Eucharist Masses. Our first ever fully online group celebrated this Sacrament in separate groups due to COVID-19 but with each Mass the sacredness of this event was present. We congratulate the candidates and their families—thank you for sharing this unique time with us!

*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.*

# THIS WEEK'S READINGS

## First Reading

*A reading from the book of Isaiah*

The spirit of the Lord has been given to me, for the Lord has anointed me. He has sent me to bring good news to the poor, to bind up hearts that are broken; to proclaim liberty to captives, freedom to those in prison; to proclaim a year of favour from the Lord. 'I exult for joy in the Lord, my soul rejoices in my God, for he has clothed me in the garments of salvation, he has wrapped me in the cloak of integrity, like a bridegroom wearing his wreath, like a bride adorned in her jewels. 'For as the earth makes fresh things grow, as a garden makes seeds spring up, so will the Lord make both integrity and praise spring up in the sight of the nations.'

## Responsorial Psalm

(R.) My soul rejoices in my God.

1. My soul glorifies the Lord, my spirit rejoices in God, my Saviour.  
He looks on his servant in her nothingness; henceforth all ages will call me blessed. (R.)
2. The Almighty works marvels for me. Holy his name!  
His mercy is from age to age, on those who fear him. (R.)
3. He fills the starving with good things, sends the rich away empty.  
He protects Israel, his servant, remembering his mercy. (R.)

## Second Reading

*A reading from the second letter of St Paul to the Thessalonians*

Be happy at all times; pray constantly; and for all things give thanks to God, because this is what God expects you to do in Christ Jesus.

Never try to suppress the Spirit or treat the gift of prophecy with contempt; think before you do anything – hold on to what is good and avoid every form of evil.

May the God of peace make you perfect and holy; and may you all be kept safe and blameless, spirit, soul and body, for the coming of our Lord Jesus Christ. God has called you and he will not fail you.

## Gospel Acclamation

Alleluia, alleluia!

The Spirit of the Lord is upon me;  
he sent me to bring Good News to the poor.

Alleluia!

## Gospel

*A reading from the holy Gospel according to John*

A man came, sent by God. His name was John. He came as a witness, as a witness to speak for the light, so that everyone might believe through him. He was not the light, only a witness to speak for the light.

This is how John appeared as a witness. When the Jews sent priests and Levites from Jerusalem to ask him, 'Who are you?' he not only declared, but he declared quite openly, 'I am not the Christ.' 'Well then,' they asked, 'are you Elijah?' 'I am not,' he said. 'Are you the Prophet?' He answered, 'No.' So they said to him, 'Who are you? We must take back an answer to those who sent us. What have you to say about yourself?' So John said, 'I am, as Isaiah prophesied:

a voice that cries in the wilderness:  
Make a straight way for the Lord.'

Now these men had been sent by the Pharisees, and they put this further question to him, 'Why are you baptising if you are not the Christ, and not Elijah, and not the prophet?' John replied, 'I baptise with water; but there stands among you – unknown to you – the one who is coming after me; and I am not fit to undo his sandal-strap.' This happened at Bethany, on the far side of the Jordan, where John was baptising.



## SCRIPTURE COMMENTARY

by Brendan Byrne SJ

Once again, the figure of John the Baptist looms large in the scripture today. Personally – and I suspect many other homilists would agree – I think it would have been sufficient to allot just one Sunday of Advent to the witness of John. In any case, the First and Second Readings offer rich fare.

The **First Reading**, from Isaiah 61:1-2, 6-11, features a passage destined to be of great significance in the New Testament understanding of Jesus. It was customary in Israel to anoint with oil persons designated for leadership roles, such as the king and high priest. From time to time God bypassed these formal arrangements to raise up leaders in a more charismatic way. Such leaders were then said, by extension, to have been ‘anointed’ by the Spirit. So the prophet proclaims himself to be ‘anointed’ in this way by the Spirit to proclaim the ‘good news’. When Jesus inaugurates his ministry according to Luke’s Gospel (Luke 4:16-30), he will apply this text to himself to indicate the nature and scope of his mission.

As elsewhere in Isaiah, ‘telling good news’ bears a technical sense associated with Israel’s return from Exile in Babylon. The ‘good news’ is essentially a message of liberation: Israel is to be set free from captivity and brought home to her own land.

This reading from Isaiah, with its rich reflections upon the notion of ‘gospel’, invites us to think of all the various ‘captivities’ – personal, social, moral and economic – in which we labour and from which we still long for liberation. The liberation proclaimed by the Gospel is essentially spiritual at its core. However, as the Church has increasingly insisted in recent times, spiritual liberation cannot be divorced from the requirements of social and economic justice. If the message proclaimed by the Church is not in some sense a message of freedom, as well as a summons to conversion, then it has failed to be truly ‘Gospel’.

Paul’s exhortation in the **Second Reading**, from 1 Thessalonians 5:16-24, reflects his sense of the privileged status of the believing community as it awaits the coming of its Lord. While its outward circumstances may be no different from those of the surrounding world of non-belief, this hope should enable it to be, in both good times and bad, in a continuous state of joy. Prayer and thanksgiving should likewise be, if not always a conscious activity, at least a continuous state of mind. The term Paul uses in reference to the gift of prophecy is quite concrete: ‘Do not quench the Spirit’, as one ‘quenches’ the flame of a candle or lamp. Prophecy, the ability to discern the action of God beneath the ordinary run of things, is an essential gift and must not be despised. It does, however, need to be ‘tested’ – as Paul insists in a longer instruction in 1 Corinthians 14. The supreme criterion of prophecy is its effect upon the community: whether that be ‘good’ or ‘evil’.

Last week we heard the witness given by John the Baptist according to the Gospel of St Mark. In today’s **Gospel** (1:6-8, 19-28) we hear the same witness described, from a rather different angle, in the Gospel of John.

Such was the stature of John the Baptist in the Jewish world of the time that it was important for the early Christian believers to sort out the relationship between John and Jesus. Texts such as the one we have today present John as making clear his own specific – and subordinate – role.

As the Fourth Gospel insists from the start, Jesus is the ‘light of the world’ (John 1:4-5). In the person of Jesus, and in his words and deeds, we have a replay of the conquest of darkness by light that marked the very first act of God in creation (Gen 1:3-5). Wherever Jesus speaks or performs healing acts (‘signs’) – whether in the Gospel or in the later sacramental life of the Church – the light is overcoming the darkness and communicating to human beings God’s gift of eternal life.

John disclaims any messianic role for himself. He is neither the Messiah (the Christ), nor one of the other two figures expected to appear in the messianic age: the prophet Elijah come back to earth or the ‘Prophet like Moses’ mentioned in Deut 18:15, 18. Rather, he is the ‘voice in the wilderness’ of which Isaiah spoke in a summons to prepare in human hearts a ‘way’ for the Lord. Since Isaiah was considered to be the prophet par excellence who pointed to and described the messianic age, John thus finds a role for himself within that expectation without displacing the centrality of Jesus as Messiah and Son of God. As St Augustine put it so well, John is the ‘Voice’ that bears witness to the ‘Word’ (John 1:1-2).

### STEWARDSHIP: FOR THE MONTH OF NOVEMBER 2020

**Weekly Pledged:**

**\$7,716.77**

**Weekly Amount Given:**

**\$4,546.79**

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