

### THE LITURGY OF THE WORD

#### GLORIA

Glory to God in the highest,  
and on earth peace to people of good will.  
We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King,  
O God, almighty Father.  
Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God,  
Son of the Father,  
you take away the sins of the world,  
have mercy on us;  
you take away the sins of the world,  
receive our prayer;  
you are seated at the right hand of the  
Father, have mercy on us.  
For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father.  
Amen.

#### FIRST READING

*Isaiah 5:1-7*

*The vineyard of the Lord God of hosts is the House of Israel.*

Let me sing to my friend the song of his love for his vineyard. My friend had a vineyard on a fertile hillside. He dug the soil, cleared it of stones and planted choice vines in it. In the middle he built a tower, he dug a press there too. He expected it to yield grapes, but sour grapes were all that it gave. And now, inhabitants of Jerusalem and men of Judah, I ask you to judge between my vineyard and me. What could I have done for my vineyard that I have not done? I expected it to yield grapes. Why did it yield sour grapes instead? Very well, I will tell you what I am going to do to my vineyard: I will take away its hedge for it to be grazed on, and knock down its wall for it to be trampled on. I will lay it waste, unpruned, undug; overgrown by the briar and the thorn. I will command the clouds to rain no rain on it. Yes, the vineyard of the Lord of Hosts is the House of Israel, and the men of Judah that chosen plant. He expected justice, but found bloodshed, integrity, but only a cry of distress.

The word of the Lord.

#### RESPONSORIAL PSALM

*Psalm 79:9, 12-16, 19-20. R. Isa 5:7*

*R. The vineyard of the Lord is the House of Israel.*

1. You brought a vine out of Egypt; to plant it you drove out the nations. It stretched out its branches to the sea, to the Great River it stretched out its shoots. R.
2. Then why have you broken down its walls? It is plucked by all who pass by. It is ravaged by the boar of the forest, devoured by the beasts of the field. R.
3. God of hosts, turn again, we implore, look down from heaven and see. Visit this vine and protect it, the vine your right hand has planted. R.
4. And we shall never forsake you again; give us life that we may call upon your name. God of hosts, bring us back; let your face shine on us and we shall be saved. R.

#### SECOND READING

*Phil 4:6-9*

*Do these things and the God of peace will be with you.*

There is no need to worry; but if there is anything you need, pray for it, asking God for it with prayer and thanksgiving, and that peace of God, which is so much greater than we can understand, will guard your hearts and your thoughts, in Christ Jesus. Finally, brothers, fill your minds with everything that is true, everything that is noble, everything that is good and pure, everything that we love and honour, and everything that can be thought virtuous or worthy of praise. Keep doing all the things that you learnt from me and have been taught by me and have heard or seen that I do. Then the God of peace will be with you.

The word of the Lord.

#### GOSPEL ACCLAMATION

*John 15:15*

Alleluia, alleluia!

I call you friends, says the Lord, because I have made known to you everything I have learnt from my Father. Alleluia!

#### GOSPEL

*Mt 21:33-43*

*He leased his vineyard to other farmers.*

Jesus said to the chief priests and the elders of the people, 'Listen to another parable. There was a man, a landowner, who planted a vineyard; he fenced it round, dug a winepress in it and built a tower; then he leased it to tenants and went abroad. When vintage time drew near he sent his servants to the tenants to collect his produce. But the tenants seized his servants, thrashed one, killed another and stoned a third. Next he sent some more servants, this time a larger number, and they dealt with them in the same way. Finally he sent his son to them. "They will respect my son" he said. But when the tenants saw the son, they said to each other, "This is the heir. Come on, let us kill him and take over his inheritance." So they seized him and threw him out of the vineyard and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?' They answered, 'He will bring those wretches to a wretched end and lease the vineyard to other tenants who will deliver the produce to him when the season arrives.' Jesus said to them, 'Have you never read in the scriptures: It was the stone rejected by the builders that became the keystone. This was the Lord's doing and it is wonderful to see? 'I tell you, then, that the kingdom of God will be taken from you and given to a people who will produce its fruit.'

The Gospel of the Lord.

#### CREED

I believe in God,  
the Father almighty,  
Creator of heaven and earth,  
and in Jesus Christ, his only Son,  
our Lord,  
*(All bow during these two lines)*  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended into hell;  
on the third day he rose again  
from the dead;  
he ascended into heaven,  
and is seated at the right hand of God  
the Father almighty;  
from there he will come to judge  
the living and the dead.  
I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and life everlasting.  
Amen.

**The vineyard is Israel and the landowner is God.** Today's parable is not just an allegory of hot-headed and greedy servants. Those who listened to this parable from Jesus also heard something underlying the story. Earlier they had asked Jesus about the authority he was claiming for himself. They knew he was telling the story for a reason, and this upset them. The first hearers would have recognized some familiar themes under the surface. The vineyard imagery invites us to look at the first reading from Isaiah 5 where the vineyard symbolizes Israel. Since the vineyard has been planted by God, it represents the gift, grace and love of God. Yet the vineyard also demands the labor of the farmer that enables it to produce grapes that yield wine. Thus it symbolizes the human response: personal effort and the fruit of good deeds. If the vineyard refers to Israel, then the tenant farmers represent Israel's religious leaders, who despite their professed loyalty to Israel's law (Torah), refuse to give God his due by acknowledging and accepting God's mighty presence in the life and mission of John the Baptist and of Jesus of Nazareth.

When successive "prophets" are sent to the "tenants" – and killed – they heard Jesus remind them of the habit leaders had in ignoring many of the warnings the prophets had previously announced. The religious leaders were being criticized for ignoring their own God-sent messengers. This of course would lead to the reaction we see in verse 12: "Then they looked for a way to arrest him because they knew he had spoken the parable against them. But they were afraid of the crowd; so they left him and went away."

Matthew has transformed this allegorical parable into a rich account of salvation history. The vineyard is Israel and the landowner is God. The slaves sent to collect the produce are the prophets sent to Israel. The son whom the tenants throw out of the vineyard and kill is Jesus, who died outside the walls of the city of Jerusalem.

The fact that the vineyard (41) is to be taken from the wicked tenants and given to others (43) does not refer to Israel but to the kingdom of God. It is not suggested that God will remove Israel's present leadership and provide it with more faithful leaders. Rather, "the kingdom of God" will be taken "from you" and given to a nation that will produce the fruits of the kingdom. The "you" addressed consists not only of the opponents mentioned in the context but of all who follow their leadership in rejecting John and Jesus. The nation to whom the kingdom will be transferred is the church. The reach of the parable extends to include the resurrection when Jesus directs his hearers (42) to the prophecy about the "stone that was rejected" that has become the "corner stone" (Psalm 118:22-23), while the final comment (43) reinforces the sense of the Church as inheritor of the kingdom removed from the original tenants.

**The vineyard is the house of Israel.** The parable of the wicked tenants reminds us once again that we cannot control God's continuous merciful outreach to others. It compels us to look at our lives, our attitudes and actions, in light of whether they are an embrace or rejection of Jesus' saving message. Rather than putting the focus on what the story says about Jewish leaders, we must ask: what does it say about us Christians? What is my vision of the kingdom of God? How am I producing a harvest for God's kingdom, in my private and in our communal lives? What does the parable say to me about my own troubled relationships with family, friends and colleagues? What does the story teach me about my inability to forgive others and forgive myself? Yes, the wicked tenants in today's Gospel do indeed try God's patience. But I do as well! How do I respond to God's boundless mercy and goodness that he offers me each day?

**Father Thomas Rosica, CSB**

[The readings for the 27th Sunday in Ordinary Time are Isaiah 5:1-7; Philippians 4:6-9; Matthew 21:33-43]

# ST PAUL'S PARISH

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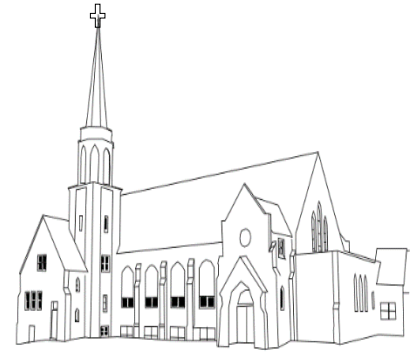
Parish Priest: Fr. Raymond Bugeja

Parish Secretary: Mrs Loretta Meilak

St Paul's School Principal: Mrs Maria Mercuri

School Tel: 9354-8970

**St Paul's Parish strives to create an environment where children are safe, respected and cared for.**



## PARISH OFFICE HOURS:

Mon - Friday: 10.30am to 3.30 pm.

## MASSES:

**Weekends: Saturday:** 6:00 pm (vigil),  
8.00pm (Neo Catechumenate)

**Sunday:** 9:00am, 10.30am (Italian),

**Weekdays: Mon, Wed, Thurs, Fri:** 10.00 am.

**CONFESSIONS:** Saturdays - 11am and 6.45pm

## JOKE OF THE WEEK



Mrs. Jones got a little too used to watching online worship from home.

## THANKSGIVING – DIRECT DEPOSIT BANK DETAILS

BSB: 083-347

Account Number: 67541 0884

Account Name: St Paul's Catholic Church.

**SEPT THANKSGIVING OFFERING: \$2606.43**

**Presbytery: \$539.00**

**Works done recently: Presbytery roof: \$40,000**

**Painting of presbytery inside: \$12,400**

**Thanks for your support in these challenging times.**

## LETTER FROM THE ARCHBISHOPS OF VICTORIA:

### Church restrictions 'fail pub test' in Victoria

Victoria's bishops have written an open letter to Premier Daniel Andrews raising concerns of unfairness in COVID-19 restrictions to people of faith. Source: *Melbourne Catholic*.

The letter, released on Friday, calls for fairness and parity between places of worship and other sectors like hospitality. It is signed by Melbourne Archbishop Peter A Comensoli, Ballarat Bishop Paul Bird CSSR, Sandhurst Bishop Shane Mackinlay and Sale Diocese's delegate Fr Peter Slater.

Yesterday, Mr Andrews announced a revised roadmap for metropolitan Melbourne, easing some restrictions from today across a range of industries. Under the new plan, five people plus a religious minister can attend outdoor religious ceremonies, but places of worship will remain closed.

Regional Victoria is already a step ahead of metropolitan Melbourne while restaurants and cafes can have up to 50 people seated outdoors, only 10 people are allowed to meet for an outdoor religious gathering.

The bishops say they have worked cooperatively with members of the Victorian Government and health authorities, but a pressing need remains to address the unfairness of the disparity in numbers.

"In the most simple of measures, the current restrictions in regional Victoria literally fail the 'pub test': if people of faith can gather in a restaurant or bar catering for a particular number of patrons (and remove their face covering), they ought to be able to put on their mask, cross the road and worship in their faith community with the same numbers, provided equivalent COVID-safe practices are in place," the bishops write.

"Catholic communities have shown their commitment to acting responsibly and cooperatively throughout the pandemic, and they will be greatly encouraged in this if they can see that people of faith are being given the same consideration as other sectors of the community."

## WE PRAY FOR

We pray for those in our local community who are **sick** and vulnerable: may they see in us the followers of a God who heals and serves.

**Let us pray for those who have died recently**, Andre Ireland, and those whose anniversaries we remember at this time, Teresa Mondelli that they may enter the peace of God.

## STEWARDSHIP:

**“The stone the builders rejected has become the corner stone...” - MATTHEW 21:42**

Jesus was the corner stone and He was rejected by the religious and political leaders of his day, as well as ordinary citizens. Living a stewardship lifestyle may cause you to be “rejected” by others in today’s society. For example, saying grace before a meal in a restaurant may attract some strange looks from some. But to others it is sign that God is alive and well!

## REFLECTION: Healing One

**O Lord, God of hosts, restore us. Psalm 80:20**

Our body constantly needs restoration by sleep, nurturance and exercise. Our spirit also requires care. Unfortunately, we can easily ignore, deny or forget this inner domain because of our spirit’s invisibility. Emotional distress, troubling memories, loss of spiritual consolation, seemingly endless grief—these and numerous other draining and disturbing aspects of our interior life require patient tending. We can do this by prayerfully leaning on God and receiving graciously those persons who assist us with their compassionate presence and healing skills. Slowing down our fast-paced life, spending time in nature, reading inspiring resources are some other ways we can be restored from our inner depletion. Psalm 80 reminds us today to turn toward the very One who can bring about this restoration. When our inner realm is waning, let our endless prayer be: “Restore me, Healing One, restore me.”

**Sr. Joyce Rupp, O.S.M**

## PRAYER OF THE WEEK

That we are not afraid of living our Faith because of fear of being “rejected” by others.

## QUOTE OF THE WEEK – Mornings

Day’s sweetest moments are at dawn.

Ella Wheeler Wilcox

## VOCATION VIEW

An employer would probably fire any employee who never does the job properly. God’s plan calls us to live our vocation daily in the best way we can.

## Liturgy, Prayer, Pastoral Care and Pandemics.

The COVID-19 pandemic has disrupted our experiences of liturgy and public prayer as never before. Providing pastoral care to the sick and dying in high-risk environments alongside health professionals engaged in medical care, has necessitated the development of innovative approaches to this vital work. The ACU Centre for Liturgy will examine this current reality in “Liturgy, Prayer, Pastoral Care and Pandemics,” a free public lecture presented live online from New York, USA by Sr Professor Julia Upton rsm of St John’s University (New York) on Monday 12 October via Zoom.

## NEWS IN THE ARCHDIOCESE

### COVID has changed the world forever



There will be no return to a pre-COVID world; it has changed forever. Rather than lament this loss, might we be facing a great opportunity, asks **Melbourne Archbishop Peter A. Comensoli**. Source: *The Age*.

Victorians have been in exile from the homeland of our humanity for six months now. Now, a way out of captivity has been set before us. Every Victorian has an interest in the government’s road map towards a “COVID-normal” destination. But what do we actually want that destination to look like, and how might it shape the road ahead?

What is the world we want to build? Is our objective a society that is fair, truthful and merciful; prosperous and generous; democratic and transparent? Or one that is anxious and argumentative; uncivil and individualistic; competitive and selfish? Will every life matter? What are our priorities as we take the next steps?

People of faith have deep resources to share here. While the voice of religious communities has gone largely unheeded in recent years, at this time of great fear it turns out religious people are motivated by something positive and inspirational. In the middle of lockdown, and cut off from all kinds of human sources of inspiration, people of faith draw on something that does not depend entirely on other people. It might be unfashionable to say, but God has been helpful to lots of Victorians in 2020. Right now, we can’t physically gather in our churches, synagogues, mosques or temples. I want our doors to be open; they should be open for the life-giving nourishment and healing offered there. We will do so safely and carefully, but we need to be open so as to gather as friends with the God who loves us.-----

**World Mission Sunday, October 18<sup>th</sup>, 2020. Due to the Covid-19 restrictions**, for people to make a donation to Catholic Mission they can use their mobile phone. The process is simple: one only needs to send the word “GIVE” to the number: **0488 854 436**. This prompts an immediate reply which provides a link to a platform to make a donation. **Let’s be generous.**

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**DAYLIGHT SAVING TIME** starts this Sunday, 4<sup>th</sup> Oct ’20, 2am., when clocks are turned forward 1 hour, from 3am; and finishes on Easter Sunday, 4<sup>th</sup> April 2021.