



The Catholic Parish of Bundaberg

Under the Patronage of Mary Mother of the Church

Office Hours: 8.30am – 3.30pm Monday to Friday

Parish Office: Rossolini Place Level 1, 66 Woongarra St Ph: 07 4151 6666 Email: sbundaberg@rok.catholic.net.au PO Box 79 Bundaberg Q 4670



27th

SUNDAY IN ORDINARY TIME

Jesus said to them, "Did you never read in the Scriptures:

The stone that the builders rejected has become the cornerstone...?"

- Mt 21:42ab

PASTORAL TEAM

Rev Peter Tonti PP
Parish Priest

Rev Andrew Hogan
Associate Pastor

Mrs Anne Sheehan
Liturgy & Sacramental

Mrs Denise Tuzes
Visitation & Bereavement

Mrs Carmen Wyatt
Stewardship Co-ordinator

Mrs Diana Pippia
Administration & Finance Co-ord.

Mrs Kaye Andersen
Receptionist

Bundaberg NET
Youth Ministry

SCHOOLS

St Joseph's Catholic Primary School
Principal: Mrs Kaye Beston
sjbgrok.catholic.edu.au
Ph: 4151 4771

St Mary's Catholic Primary School
Principal: Ms Madonna Davitt
stmarysbundaberg.qld.edu.au
Ph: 4152 2167

St Patrick's Catholic Primary School
Principal: Mr Mark Fox
saintpatricks.qld.edu.au
Ph: 4152 1380

Shalom College
Principal: Mr Dan McMahon
shalomcollege.com
Ph: 4155 8111

CHURCHES

Holy Rosary Church
Cnr Barolin & Woongarra Sts

St Patrick's Church
16 Powers St

St Mary's Church
Cnr Barolin & Boston Sts

St James' Church
38 See St Barga

OTHER CONTACTS

Diocesan Safeguarding Daniel Donnini: 4931 3632

The Diocese of Rockhampton Response Line: 1800 830 113

Centacare: 1300 523 985

St Vincent de Paul: 4151 5455

Ozcare: 1800 692 273

Towards Healing: 1800 337 928

AFTER HOURS

Anointing of the Sick for Medical Emergencies

Phone 4151 6666
& follow the prompts.

FOCUS by Carmen Wyatt

As I reflected this week on the Prayer of St Francis of Assisi, I was drawn to the line "For it is in giving that we receive". I guess for me this is what Stewardship is all about. St. Francis of Assisi once said, "Remember, you are what you are in the eyes of God, and nothing else." We often forget this stewardship wisdom when we spend all of our time, talent and treasure to gain more of the world's riches. If we are to be true Christian stewards, we need to set our priorities based on God's values and not the values of the material world.

So how can we do this? Our offering of time, talent and treasure is one way of saying: We belong to the Lord and to one another. It is an:

Act of Faith: We profess that we belong to God and all that we possess is His.

Act of Trust: We place our life in God's loving hands and make Him our treasure.

Act of Worship: We adore Him as the giver of all good gifts.

Act of Belonging: We unite our offering with the rest of our Parish Family so that together we might care for the needs of one another, especially the poor.

"As each one has received a gift, use it to serve one another as good stewards of God's varied grace." (Peter 4:10)

Extracts from 'Stewardship: Disciples Respond, A Practical Guide for Pastoral Leaders'

LIVE THE LITURGY

How often do we find ourselves wanting what is not ours? Greed, envy, and even gluttony lead us to a bad end. We live in a world that feels very entitled. Many people believe that wants and needs ought to be provided or simply given to them, without any work or effort. It is easy to feel that we have received the short end of the stick or less than what we deserve. However, feeling short-changed makes it impossible to walk with gratitude in our hearts and feel a sense of responsibility, the two essential elements of the spiritual life. Are we grateful?

STEWARDSHIP

Who is my neighbour? Would I extend hospitality to the person that is alone? I have done so for holidays. But I have known them well. Would I invite someone into my home that I did not know? It could be unsafe. But what if I found myself alone somewhere without any connections. Where would I turn? Who could I trust?

There are no simple answers here but I wonder if we should really have the luxury of not asking the question. If the Christian will not invite in the lost and forsaken, who will? In the coming days, I suggest we all reflect on those in our midst who seem to be alone. Who can we invite into our lives who need something? Who is out there who simply need friends? They may not need a physical shelter but they do need the warmth of Christian hospitality and the kindness of others.

Tracy Earl Welliver, MTS

JUSTICE & SUSTAINABILITY

In the Social Justice Statement *Everyone's Business*: - developing an inclusive and sustainable economy, we are reminded of Pope Francis' call that people always remain the centre of concern, avoiding the social and economic exclusion of individuals or entire communities 'when money becomes the end and motive of every activity and venture'.

As we reflect on our own lives are people or money the centre of our concern?

LITURGIES

27th Week of Ordinary Time

Monday 9 October

9.00am St Patrick's - Mass

Tuesday 10 October

9.00am St James - LWC
12.15pm Holy Rosary - LWC

Wednesday 11 October

8.00am Shalom - LWC
5.30pm St Patrick's - LWC

Thursday 12 October

6.30am St Mary's - LWC

Friday 13 October

12.15pm Holy Rosary - LWC
2.30pm Pioneer South
- Mass with Anointings

Saturday 14 October

7.30am St Mary's - Mass
9.00am Holy Rosary - Penance

NEXT SUNDAY

15 October 2017

**28th Sunday in Ordinary
Time Year A**

Year A (I)

PSALTER WEEK 4

Saturday

6.00pm St Patrick's

Sunday

7.00am St James'
8.00am Holy Rosary
9.00am St Mary's
5.30pm Holy Rosary

SCRIPTURES

First Reading

Isaiah 25:6-10

Second Reading

Philippians 4:12-14, 19-20

Gospel

Matthew 22:1-14

NOTICES & EVENTS

Priests' Council: We pray for our Priests as they gather in Rockhampton with their Bishop this week.

Life in the Spirit Seminar: Tuesday, 10 October 2017 at 7pm in the Novakoski Centre. For more information or to register, please contact Sr Mary Della at the Parish Office.

Creating A Dementia Friendly Church Seminar: Thursday, 12, 19 & 26 October 2017 from 5.30pm - 7pm in the Parish Office. For more information or to register, please contact the Parish Office.

menALIVE Breakfast: Saturday, 14 October 2017 from 7.30am to 9.30am in the Parish Office. Cost: \$10. The breakfast will enable us to welcome our new Parish Priest Fr Peter Tonti. Guest Speaker: Ashwin Acharya (*3rd Year Banyo Seminary Student*). RSVP to the Parish Office or Joe McCorley (0418 727 845) by Wednesday, 11 October 2017. Bookings essential for catering! All ALIVE MEN welcome.

An Afternoon of Beautiful Music: featuring the talented Students & Staff of the Shalom College Instrumental Music Department. **Saturday, 14 October 2017 at 3pm** in Holy Rosary Church. Entry by Donation.

100 Years of Fatima: Join the public nation-wide Rosary for Our Lady for the conversion & reparation of our Nation on **Saturday, 14 October 2017 from 1pm at Holy Rosary Church (Woongarra Street Grassed Area)**. BYO: chair; sunshade & water. All welcome.

Sacramental Preparation for Young Children: Begins next **Sunday, 15 October 2017 at 10.30am** in the **Parish Office Conference Room** for Parents only. Children who are baptised & 7 years or older who wish to prepare for the Sacraments of Penance, Confirmation & Eucharist can begin preparation this year. For more information please contact Anne Sheehan at the Parish Office.

Pregnancy & Infant Loss Memorial Service: For the parents of babies who died too soon: before, during, or after birth. Holy Rosary Catholic Church Monday 16th October 2017 at 7:00pm.

Save the Date: Bethlehem Live ~ 19 - 22 December 2017 from 5.30pm to 8.30pm. Please contact Carmen at the Parish Office to register your interest.

Christmas Mass Ministries: Would all liturgical ministers who are here this Christmas please write your name on the lists at the doors of the church. Rosters for the Christmas Masses need to be compiled now. Thank you.

R.C.I.A Happenings: Those who wish to become Catholic join the RCIA process, journeying to the Easter Sacraments of Initiation. We have the responsibility of supporting them in prayer, example & encouragement. Two ladies are currently meeting with the Team, inquiring about the Catholic way of life. Julie Price, to be baptised at Easter, & Kellie Howard, to be received into full communion of the Church sometime early in the new year, are making St Patrick's their home community. It is difficult to recognise strangers in our midst but it is a good example of how welcoming we must be to all who enter our Church buildings. Please keep Julie and Kellie in your prayers.

PLEASE PRAY FOR

Newly Baptised: Arya Grace Rapley; Jacob Rubin Sanderson; & Nathaniel Thomas Salmond.

Recently Deceased: Carmela Fava (Home Hill); Kevin Steindl; Andrea Valesini; Keith Wain; Lex Powell; Graham Harvey; Maureen Mycock.



SCRIPTURE REFLECT & RESPOND

Matthew 21:33-43

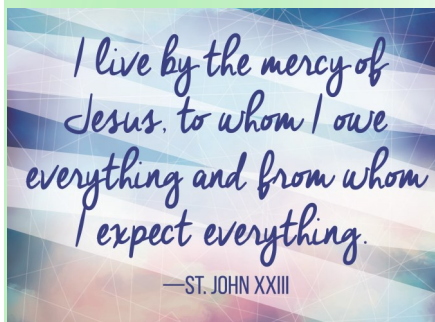
Like the prophet Isaiah, Jesus uses vineyard imagery to confront the religious leaders of Jerusalem. How does this parable of the tenants provoke an examination of conscience in your own life?

Isaiah 5:1-7

The prophet Isaiah sang this "vineyard song" to the ancient Israelites around the year 740 BC, twenty years before the invasion of the Assyrian Empire. Why do you think the Israelites did not take seriously Isaiah's prophetic warning?

Philippians 4:6-9

Paul writes to the Philippians about how to find "the peace of God." When have you experienced God's peace?



**In relationship with Christ,
empowered by the
Holy Spirit,
we serve joyfully
as a people
beloved and called
by God.**

SCRIPTURAL REFLECTION

Seen from a human point of view, salvation history (the story of God's dealings with humanity) is a tragedy; but the divine mercy and generosity has turned this tragedy into God's triumph. This great drama comes to its climax, of course, in the life, death and resurrection of the Saviour: 'God so loved the world that he gave his only Son'. The parable of Jesus in today's reading from Matthew's gospel refers to the tragedy that he now recognises to be inevitable. We have already become familiar with the original form of the parables of Jesus: a story that leaves his hearers confronted by an unsettling question. Today's study of the formation of the gospels makes it clear that, as these parable stories were retold in the preaching of the early Church, they were often added to, to bring out lessons for later audiences. And it is evident that this parable – originally a challenge to leaders of the Jewish nation – has become, for those who have suffered persecution from the synagogue, a condemnation of the 'chief priests and elders of the people'. The fact that Jesus foretells his death, but makes no reference to the resurrection that was so central to the faith of the first Christians, makes it clear that the parable is not a creation of the later Christian community, but is recalled as having been told by Jesus himself.

It is not difficult to identify the main elements of the original parable. A story that reflects common experience captures the attention of the audience, and unfolds predictably; the services of tenant farmers was commonly made use of by absentee landlords – a situation that not infrequently gave rise to disputes and conflicts, particularly if the landlord was not close at hand. At the same time, however, in the back of the minds of the audience is an awareness that, in the traditions of Israel, the vineyard theme has often been used to describe God's dealings with Israel. We are told that the prophet Isaiah's 'Song of love for the vineyard', echoed in the parable, was so well known in the time of Jesus that many people knew it by heart. It is a remarkable declaration – a moving expression of faith in the mysterious love and generosity that found expression in the election of Israel in the plan of God; and at the same time it is an acknowledgement of infidelity and failure. According to the usual pattern, as the story unfolds the audience is suddenly confronted by an unexpected turn of events. In this case it is the unreasonable decision of the landlord to send his own son on an errand that has led to so much violence and bloodshed: 'They will respect my son'. Against the background of the vineyard theme, Jesus, who has come to recognise that his death is inevitable, confronts his hearers with the final expression of the folly of divine love.

As Matthew's community tells the story of the parable, some of the modifications are obvious enough. In their account, the question Jesus puts to the leaders of the people has been added - the lesson of the parable is brought out more clearly, as the leaders are condemned out of their own lips. The reference to the psalm's 'stone rejected by the builders', often repeated in the New Testament, is an explanatory addition, as is the conclusion: 'The Kingdom of God will be taken from you and given to a people who will produce its fruit'. Matthew's community knows that the parable is also a challenge for them – as the New Israel, they are now God's vineyard: 'Every branch in me that bears no fruit', Jesus declares, 'my Father cuts away'. Paul tells the Philippians that, if they bear good fruit, 'The God of peace will be with them'.