

St. John's Parish

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

11th October 2026

www.stjohnstrafalgar.com.au

St John's Church –
52 Waterloo Rd, Trafalgar

St Jarlath's Church –
cnr Campbell and Rollo Sts. Yarragon

PARISH PRIEST:

Fr. Bernard Buckley VG Phone: 5633 1166

PARISH SECRETARY AND SAFEGUARDING OFFICER:

Mrs. Julianne Keily.

Parish e-mail: trafalgar@cdsale.org.au

OUR SCHOOLS:

St Joseph's Primary School

58 Waterloo Rd. Phone 5633 1151
Mrs Trish Mulqueen – Principal

Marist Sion College

165 Burke St. Warragul. Phone: 5623 5944
Ms Lisa Harkin - Principal

WEEKEND MASS TIMES:

- St John's: Saturday: Vigil Mass – 6pm
- St Jarlath's: Sunday: 10:00am

THIS WEEK'S LITURGY TIMES:

Monday	12.10:	
Tuesday	13.10:	- 10:00am St John's
Wednesday	14.10:	- 10:00am St John's
Thursday	15.10:	-
Friday	16.10:	- 10:00am St John's

RECONCILIATION: The sacrament of Reconciliation can be celebrated at St John's on Saturday from 10:00am, or any time by arrangement with Father.

OUR PARISH CODE OF CONDUCT: Central to the mission of St. John's Parish, Trafalgar, including the St. Jarlath's community, Yarragon, and all our towns and districts, is an unequivocal commitment to fostering the dignity, self-esteem and integrity of all children, young people and vulnerable adults; and providing them with a safe, supportive and enriching environment to develop spiritually, physically, intellectually, emotionally and socially.

We do all this, not just so we are compliant with the law of the land and the church, as important as that is, but more, we seek the safeguarding of all because we believe each person has the dignity of being created in the image and likeness of God; indeed, is a child of God, an heir to the Kingdom of God; and has a right to be respected and treated accordingly.



POPE LEO'S PRAYER INTENTIONS FOR OCTOBER:

For mental health ministry: Let us pray that the mental health ministry be established throughout the Church, helping to overcome the stigma and discrimination of persons with mental illnesses.

THE CONFITEOR: I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, Through my fault, through my fault, through my most grievous fault; (*All strike their breast 3 times*) therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

THE 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.

THE APOSTLES' CREED: I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, 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.

ACKNOWLEDGMENT OF COUNTRY: 'We acknowledge the Traditional Owners of the land on which we gather, the Gunai Kurnai people. We pay our respects to their Elders, past, present and emerging. We acknowledge the continued deep spiritual attachment and relationship of Aboriginal and Torres Strait Islander peoples to this country; and we commit ourselves to the ongoing journey of reconciliation.'

PRAYERS OF THE FAITHFUL:

CELEBRANT: Dear friends, Jesus invites us again to God's banquet of boundless life. Let us pray for all our brothers and sisters to hear and accept this invitation.

READER: We pray for Pope Leo, the college of bishops and all church leaders, that they will be unfailing beacons of hope for humanity in this time of global upheaval and uncertainty. (Pause) Let us pray to the Lord.

We pray for the vast array of poor and hungry people around the world, that world leaders will drive new efforts to give them a place at table of life. (Pause) Let us pray to the Lord.

We pray for young girls in every land, that today's leaders will hasten the end of child marriage and promote the recognition of their rights. (Pause) Let us pray to the Lord.

We pray for humanitarian workers in places of great danger, that they will stay safe while caring for those in urgent need of medical care, shelter and food. (Pause) Let us pray to the Lord.

We pray for nations struggling to recover from quickly forgotten natural disasters, that international relief efforts will be sustained for as long as needed. (Pause) Let us pray to the Lord.

We pray for those who have died recently, and those whose anniversary of death occurs around this time, that they will be welcome guests at the wedding banquet of eternal life. (Pause) Let us pray to the Lord.

CELEBRANT: God of all goodness, you gave us your Son to shepherd us through the valley of darkness to your heavenly realm. Help us follow him in faith. We ask this through Christ our Lord.

A REFLECTION: Vincent van Gogh lived a poor simple life. In order to buy materials for painting he often went without food. He once wrote: 'My only anxiety is how I can be of use in the world. But one feels a terrible discouragement, one feels an emptiness where there might be friendship, and one exclaims: "How long, my God?" There may be a great fire in our soul, but no one ever comes to warm himself at it, and the passers-by see only a little wisp of smoke coming through the chimney, and pass on their way. So what must one do? One must go on tending the inner fire and wait patiently for the hour when somebody will come and sit down by it to stay there maybe. Let those who believe in God wait for that hour, for it will come sooner or later.'

CATHOLIC MISSION SUNDAY – NEXT WEEKEND: *One In Christ – United In Mission* is the theme of this year's 100th anniversary of World Mission Sunday. This year we will meet Yamikani, for whom getting to school means walking long distances in pain, often without enough food or strength to make the journey. For many families in vulnerable and remote areas like rural Malawi, education has become an impossible choice.

But there is hope. Led by Fr Matthew Semba, a new primary school is being built, offering children a safe place to learn, grow, and look ahead with renewed possibility.

This World Mission Month, you are invited to share in this mission, standing with families as they rebuild their lives and create a brighter future for their children. For more information: Freecall: 1800 257 296; or visit: catholicmission.org.au

We will have a leaving collection next weekend to support this important work. Envelopes are available this weekend.

CATHOLIC DEVELOPMENT FUND: Funds invested with CDF are used to support the mission of the Church by providing low cost funding for Catholic capital building projects in Parishes, Schools and Colleges, Religious Orders, Diocesan Agencies and Catholic organisations in the work of Health and Aged Care. You can invest in the CDF Community Fund, where a Term Investment of 12 months will earn 5.45%. Visit cdf.org.au or call 1800 134 135.

WE REMEMBER: We pray for those who have died recently especially; and for those whose anniversaries occur about this time

including: Jim Parise, Flavio Bagnara, Lionel Deane. *Eternal rest grant unto them, O Lord. Let perpetual light shine upon them. May they rest in peace. Amen.*

WE PRAY FOR THE SICK: We pray the Lord's healing touch upon Beverley Featonby, Randy Jansz, Judith Potori, Patrick Featonby, Jean Huffer, Elly Van Den Broek, Connor O'Sullivan, Shirley Deane, Peg O'Rourke, Shirley Devlin, Ann Ford, Lesli Perera, Kellie Monson, Brian O'Connell, Fr Michael Willemsen, Fr Peter Slater.

God of all consolation, you sent your Son to heal the world. Graciously listen to our prayers of faith for the sick: send the power of your Holy Spirit, the Consoler, upon all who call on the Lord's healing touch. (Rite of Anointing of the Sick)

BAPTISM WELCOME: This weekend we welcome the Rieniets family to St John's. Charlie and Erin are presenting Hudson Danny for his Baptism ceremony. Congratulations to the family from us all. We also welcome the Tiwari family, Chirag and Jessica are presenting Meena Jean to be welcomed for her Baptism.

Charlie and Erin, Chirag and Jessica, you have asked to have your children baptised. It will be your duty to bring them up to keep God's commandments as Christ taught us, by loving God and our neighbour. Do you clearly understand what you are undertaking? (Rite of Baptism)

ST JOSEPH'S SCHOOL NEWS: Welcome back to Term 4! We were delighted to welcome our students back to Term 4 this week. It also marks the final week for our Mini Vinnies Group 3, who have shown remarkable commitment and generosity throughout the term.

These students have worked with great energy and creativity to raise funds for St Vincent de Paul, the Mary MacKillop Foundation, the Royal Children's Hospital, and the Emergency Action Alliance in support of communities affected by the recent floods in Nepal. Their willingness to give their time, use their gifts, and work together in service of others has been truly inspiring.

Their actions are a wonderful witness to the message of Jesus, and a reminder of the difference young people can make when they lead with compassion and faith. Mrs Katie Balfour, Acting Principal.

JESUS WAS INCLUSIVE: This gospel parable reflects the inclusive way in which Jesus lived his life. In many ways, Jesus was a scandal in his society because he didn't obey the social boundaries. He was very clear in being inclusive and attentive to those who were normally shunned. Today, those boundaries are just as clear and easily identified but the methods of excluding people have perhaps become a bit more subtle. Who are the 'shunned' and 'left out' in our society today? Where do the boundaries lie? Who would Jesus be reaching out to and seeking to include in today's society?

HOW DID YOU GET IN? In light of the inclusive kingdom metaphor in this gospel passage, the final portion of the gospel may be a bit troubling to readers. When a guest is not wearing a wedding garment he is cast out of the banquet. We might say that being invited at the last minute the guest was unable to find suitable clothing. It is a sign that although he has been an unlikely inclusion in the banquet, he has not made any effort to respond to the generosity of the king and take up one of the cloaks that would have been provided and thus give due honour to his host. This is symbolic of those who refuse to change their ways and do not live as followers of Jesus even when they have been included in the kingdom.

WORKS ON THE PARISH CENTRE: Parishioners might notice workmen at the Parish Centre in times ahead. They are fixing a very damaged area of the building, particularly the roof above the front porch and the foyer. The roof there has been leaking badly and repair and maintenance work is long overdue. Thanks to the Parish Finance Committee for getting this important work underway.

ON 'HOPE': *Hope is not the conviction that something will turn out well, but the certainty that something makes sense, regardless of how it turns out.* Vaclav Havel, poet, playwright, former President of the Czech Republic.

WOMEN'S CONTRIBUTIONS MUST BE RECOGNISED.

VALUED: POPE: Pope Leo has insisted that "the presence of women" in the Vatican "is a valuable asset that must be increasingly recognised and appreciated". In an address to representatives of the Women in the Vatican Association and of the Association of Vatican Lay Workers, Pope Leo said, "women bring not only a special

sensitivity toward people and relationships but also the full range of human, professional, and intellectual talents inherent in the female experience and perspective".

"Their expertise, discernment, creativity, and practical approach," he continued, "enrich the life of these institutions and help foster a broader view of reality and the challenges encountered."

Pope Leo again emphasised the "irreplaceable centrality of the human person and the inalienable dignity of work," especially given the developments in artificial intelligence. "Work is not merely a tool, it expresses and enhances the dignity of our lives," he said, quoting his own encyclical, *Magnifica Humanitas*. In the Vatican, in particular, he said, it is especially important to highlight "two concepts of fundamental value – community and unity," which he said "are very close to my heart".

The Pope said that all "who contribute their work to the Pope's ministry form an ecclesial community," sharing in the mission entrusted to Peter and his successors by the Lord. "With equal dignity, everyone contributes ... to the same mission." Workers' associations, he continued, "can play a valuable role in fostering this spirit," though they must not "drift into a stance of confrontation or conflict."

Where problems in the workplace arise, Pope Leo said, "the path of dialogue," pursued with "confidence and creativity" "remains the primary way forward." Indeed, he said, "revitalising dialogue at all levels is what I sought, in my first encyclical, to propose to the entire Church and to all women and men of good will," as "an integral part of the Church's vocation" and "a principle instrument for coexistence among people."

"As we walk this path together," the Pope said in conclusion, "we will strive to build a workplace community where people are neither used nor sidelined, where we support one another and acknowledge everyone's worth and competence, avoiding the seeds of dissatisfaction and resentment."

PARTS OF THE MASS: THE SIGN OF PEACE: The exchange of peace has been part of the Roman liturgy since earliest times. Originally it occurred before the Presentation of Gifts in response to Jesus' exhortation in Matthew (5:23-24): "If you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift."

In the late fourth century the Sign of Peace moved to its present location immediately after the Our Father. This position links it with the last petition of the Lord's Prayer that we be forgiven "as we forgive those who trespass against us" and with the reception of Eucharist which follows. In the Middle Ages the gesture came to be limited to the clergy alone and was eventually replaced by the priest's kissing of the altar.

The 1969 Missal of Paul VI issued after the Second Vatican Council restored the Sign of Peace to the Mass. This was in line with the renewed emphasis on the communal aspect of liturgical worship, and also embodied the reminder from the Council that Christ is present in the assembly. In 2005 members of the Synod of Bishops on the Eucharist investigated a proposal that the Sign of Peace might be better placed elsewhere in the Mass because having it just before Communion causes problems if it is not conducted appropriately. A long and extensive process of consultation revealed that the great majority of bishops conferences preferred the present practice so no change was made.

Interestingly, the General Instruction of the Roman Missal (GIRM) calls this part of the Mass the Rite of Peace while the Missal uses the term Sign of Peace. The General Instruction describes the Rite of Peace as a sign of conversion and peace-making, leading us to the Holy Communion of the Body of Christ, the Church. It then explains how the sign is expressed: "In the dioceses of Australia the most common form of the gesture of peace is the handshake, although different practices according to region and culture are not excluded. (Go to bottom of next column for the rest of this article)

CHURCH LEADERS MUST LISTEN TO VOICES 'ABSENT FROM THE TABLE': Catholics in Australia who do not regularly attend Sunday Mass remain deeply connected with their faith, according to new research released this week. The Australian Catholic Bishops Conference commissioned the National Centre for Pastoral Research to study the factors influencing the reduction in the practice of regularly attending Sunday Mass.

As well, the researchers examined alternative forms of engagement with the Church, attitudes towards the Eucharist and implications for the wider Church. The first phase of the research project – Absent from the Table: Catholics in Australia Who Do Not Regularly Attend Sunday Mass – involved an online survey of 1973 self-selected Catholics aged 18 and over, across seven states and territories.

Phase two consisted of in-depth interviews with 67 volunteers from the first phase, providing rich insights into personal experiences and motivations. Despite their irregular attendance, most participants remained deeply connected to their faith.

The study found continuing strong affirmation (55 per cent of participants) of the Real Presence of Christ in the Eucharist – the bread and wine blessed and shared at Sunday Mass. Around two-thirds said faith was very important, and more than three-quarters of respondents affirmed belief in Jesus as the Son of God.

Respondents expressed their Catholic identity primarily through praying regularly (64 per cent), as well as sending their children to a Catholic school (44 per cent), sharing their faith with others (40 per cent), wearing religious symbols or displaying them at home (40 per cent) and volunteering in the wider community (39 per cent) or parish (29 per cent). Three-quarters of respondents attended Mass less than weekly, with 19 per cent of these attending monthly and 36 per cent attending occasionally.

Of the 14 "participant-centred" and "Church-centred" reasons for non-attendance, the main themes were: going to Mass is not a priority; crisis of faith; family or household-related issues; liturgical issues; challenges with the parish priest or other clergy; and the misuse of power and authority in the Church. The report's reference to the "table" reflects the table of the Eucharist, the altar, where the People of God are gathered into communion – nourishing them as one body and one spirit in Christ – strengthening the bonds of faith, unity and love and making the Church a living community.

Bishop-delegate for pastoral research and Vice President of the Australian Catholic Bishops Conference, Bishop Greg Bennet, said it was crucial that Church leaders listened to the voices of those who are "absent from the table". The full report can be found at the National Centre for Pastoral Research website.

FINANCE REPORT: Last weekend: Planned Giving: \$2,236 includes Credit cards and direct credits September; House Collection: \$390.90. Many thanks to all our generous benefactors. If there's anyone who'd like to join the planned giving program, either through taking a set of planned giving envelopes or automatic credit card giving or direct debit, please take an enrolment card from the back of the churches, or contact Julianne at the parish office.

ST JOHN'S CHURCH: October:
Cleaning: Hank and Gail; Altar Linen: Elly
Special thanks from of us all to those who care so generously for our beautiful churches and properties.

LITURGY ROSTER: October Roster
GREETER - COMMENTATOR:

11.10	T Judith	Y Bryan
18.10	T Noreen	Y Elisabeth
25.10	T Glenys	Y Bryan

MINISTERS OF THE WORD:

11.10	T Glenda	Y Cynthia
18.10	T St Joseph's	Y Rosie
25.10	T Elio	Y Karen

(Continued from previous column):

The Sign of Peace is about imparting to others the blessing of Christ's peace not shaking hands and saying Hello to as many people as possible in the available time: hospitality is practised as people arrive for Mass, not when it is almost over!

ENTRANCE ANTIPHON: *If you, O Lord, should mark iniquities, Lord, who could stand? But with you is found forgiveness, O God of Israel.*

FIRST READING: (Isaiah 25:6-10)

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.

The Word of the Lord

RESPONSORIAL PSALM: (from Ps 22)

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

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.
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.

You have prepared a banquet for me
in the sight of my foes.
My head you have anointed with oil;
my cup is overflowing.

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.

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

SECOND READING: (Philippians 4:12-14, 19-20)

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.

The Word of the Lord.

GOSPEL ACCLAMATION:

Alleluia, alleluia!

May the Father of our Lord Jesus Christ
enlighten the eyes of our heart
that we might see how great is the hope
to which we are called.

Alleluia!

GOSPEL:

(Matthew 22:1-14)

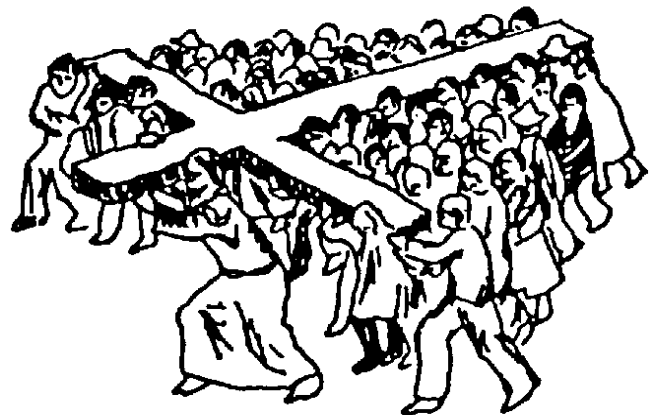
Jesus said to the chief priests and elders of the people: 'The kingdom of heaven may be compared to a king who gave a feast for his son's wedding. He sent his servants to call those who had been invited, but they would not come. Next he sent some more servants, "Tell those who have been invited" he said "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 on to 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.'

The Gospel of the Lord

MEMORIAL ACCLAMATION:

Save us, Saviour of the world,
for by your cross and resurrection
you have set us free.

COMMUNION ANTIPHON: *The rich suffer want and go hungry, but those who seek the Lord lack no blessing.*



Scripture Readings taken from the Roman Missal Lectionary 1981. Used with permission