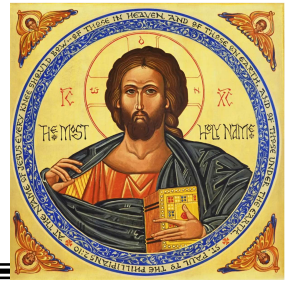




HOLY NAME, EAST PRESTON

TWENTY EIGHTH SUNDAY ORDINARY TIME YEAR A

11TH OCTOBER, 2026



MASS TIMES

Rosary 30min before Mass

NO WEEKDAY MASSES

Vigil

Our Lady of the Way 6.00 pm

Sunday

Our Lady of the Way 9.00 am

Holy Name 10.30am

Holy Name (Viet.) 4.00pm

ENTRANCE

If you, O Lord, laid bare our guilt, who could endure it? But you are forgiving, God of Israel.

PSALM

R. 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.

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

COMMUNION ANTIPHON

The rich suffer want and go hungry, but nothing shall be lacking to those who fear the Lord.

FEAST DAYS DURING THE WEEK

Monday Monday of Week 28

Tuesday Tuesday of Week 28

Wednesday Wednesday of Week 28 (St Callistus, Pope, Martyr)

Thursday St Teresa of Avila, Virgin, Doctor

Friday Friday of Week 28 (St Hedwig, Religious, St Margaret Mary Alacoque, Virgin)

Saturday St Ignatius of Antioch, Bishop, Martyr



Holy Name, East Preston: 28 Robb St, Reservoir 3073 Ph: 9471 0832

Parish Website - Visit us at www.melbcatholic.org/s/prestoneast Email: prestoneast@cam.org.au

Parish Priest: Fr John O'Connor **Parish Secretary:** Francesca

Office: (Francesca) Tues. & Wed.: 9.00am to 1.00pm

<u>MASS</u>	<u>VENUE</u>	<u>LANGUAGE</u>	<u>READERS</u>	<u>EXTRAORDINARY MINISTERS OF COMMUNION</u>
<i>Twenty Eighth Sunday Ordinary Time</i>		<i>Year A</i>		<i>Sunday 11th October, 2026</i>
10.30am	Holy Name, E. Preston	English/Italian	Maria Moderana/Michael Doherty	Marie Brouder
<i>Twenty Ninth Sunday Ordinary Time</i>		<i>Year A</i>		<i>Sunday 18th October, 2026</i>
10.30am	Holy Name, E. Preston	English/Italian	Regina Biada/Brandon Luu	Maria Moderana

RECENTLY DECEASED: We pray for all who died recently especially

ANNIVERSARIES: We pray for all anniversaries about this time especially



<https://www.youtube.com/@LectiowithSeanHiller>



<https://www.youtube.com/keithnester>



GROWING DEEPER IN FAITH- EVENING TEA AND BIBLE STUDY Whether you're completely new or simply curious – Come for an evening of tea and Bible, conversation and reflection. No prior knowledge needed. Join us for a relaxed, welcoming monthly gathering where we'll unpack Scripture together, and deepen our understanding.

Next session will be Tuesday, 29th September at 7pm in the Gathering Room at Holy Name.



Caritas Australia is working with Caritas Nepal and local partners to provide lifesaving assistance, including emergency shelter, food, safe drinking water, healthcare and protection support for affected families. To donate to the Caritas Australia Nepal Floods Appeal, visit www.caritas.org.au/nepal or call 1800 024 413.



Visitation and Communion

If you or someone you know wishes to receive Communion at home or a visitation, please let Fr John know.

LEO XIV: **GENERAL AUDIENCE**; *Saint Peter's Square, Wednesday, 23 September 2026*

Brothers and sisters, good morning and welcome!

As we continue our journey through the Pastoral Constitution *Gaudium et Spes* of the Second Vatican Ecumenical Council, we come to the third chapter of the first part, which bears the intriguing title: "Man's Activity Throughout the World". The fundamental question is this: what is the value of human activity in the world, and therefore of technical, social and scientific progress? We may recall that, less than four years after the close of the Council, on the night of 20-21 July 1969, man set foot on the Moon for the first time. Created in the image and likeness of God, the human being is the agent of progress. With freedom and intelligence, he increases his knowledge, thereby advancing society as a whole. We can easily see this by considering the improvements in living conditions over successive generations. Indeed, the Document states, "many benefits once looked for, especially from heavenly powers, man has now enterprisingly procured for himself" (no. 33). For this reason, some thinkers have portrayed scientific and technical progress as something that weakens man's relationship with God, to the point of making it seem superfluous, or even as antagonistic to the Christian faith. And this interpretation has brought about a change in the way contemporary man views the world, compared with previous ages. Such a prejudice is particularly prevalent in that part of Western culture which has lost its reference to Christian Revelation. In post-Christian humanisms, the human being and God are mistakenly presented as rivals: in order to assert his knowledge, his freedom and his progress, man would have to emancipate himself from God. Ultimately, however, by denying the relationship with God, one also loses the possibility of affirming the transcendent value of the human person. This is the "tragedy of atheistic humanism", well described by a leading theologian of the Second Vatican Council, Henri de Lubac. [1] The Council wishes to provide a clear answer: Christians, states *Gaudium et Spes*, "can justly consider that by their labour they are unfolding the Creator's work, consulting the advantages of their brother men, and are contributing by their personal industry to the realization in history of the divine plan" (no. 34). Indeed, the Constitution continues, "far from thinking that works produced by man's own talent and energy are in opposition to God's power, and that the rational creature exists as a kind of rival to the Creator, Christians are convinced that the triumphs of the human race are a sign of God's grace and the flowering of His own mysterious design" (*ibid.*). In essence, God has placed in the hands of men and women a creation that is still *in statu viae* - that is, on a journey, in the process of growth - so that they may bring it to fulfilment through their wise activity. [2] Here there is an important reference to the mystery of the Incarnation. Humanity - and with it work, progress and the autonomy of created realities - is not absorbed or nullified by the encounter with God, but rather taken up in its entirety, continuing to be, in Christ, free and active: indeed, it is in Him that it finds full truth and freedom. Furthermore, in the Eucharistic celebration, the fruit of human labour, represented by bread and wine, is placed upon the altar every day to be transformed into the Body and Blood of Christ. From this perspective, an important truth emerges: to encounter God, the human being must not abandon his earthly occupations, but can live his vocation fully, carrying out his daily work well and sanctifying it. [3] Christians, like everyone else, are involved in building the city of man, striving towards the end of all things and the encounter with God, and reminding those with whom they share the adventure of progress, science and life of this ultimate purpose. Earthly progress must certainly be clearly distinguished from the development of the Kingdom of Christ; however, the Council affirms that "to the extent that the former can contribute to the better ordering of human society, it is of vital concern to the Kingdom of God. ... All the good fruits of our nature and enterprise, we will find them again, but freed of stain, burnished and transfigured" (no. 39). Finally, let us recall that in order to become authentic human progress - that is, progress for the whole person and for all people - technical and scientific progress must be inspired and guided by charity. Only in this way can it always be placed in the service of human dignity and promote the living conditions of all, especially the most disadvantaged. Dear brothers and sisters,

THE KINGDOM OF HEAVEN MAYBE COMPARED TO A KING WHO GAVE A FEAST FOR HIS SONS WEDDING. HE SENT HIS SERVANTS TO CALL THOSE WHO INVITED BUT THEY WOULD NOT COME. NEXT HE SENT MORE SERVANTS TO TELL THOSE WHO HAD BEEN INVITED ALL WAS PREPARED TO COME TO THE WEDDING BUT THEY WERE NOT INTERESTED. THEN THE KING DESPATCHED HIS TROOPS TO DESTROY THOSE MURDERERS AND BURN THEIR TOWN. THEN HE SAID TO HIS SERVANTS THE WEDDING IS READY BUT THOSE WHO WERE INVITED PROVED TO BE UNWORTHY. SO HE WENT OUT TO THE CROSSROADS TO INVITE EVERY ONE WHO CAN FIND THE WEDDING. SO HIS SERVANTS WENT OUT TO COLLECT THEM TOGETHER. EVERY ONE THEY COULD FIND WAS BAD AND NOT GOOD. SO HE 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. SAID TO HIM HOW DID YOU GET IN HERE MY FRIEND WITHOUT A WEDDING GARMENT. MAN WAS SILENT. THEN THE KING SAID TO THE ATTENDANTS BIND HIM HAND AND FOOT. AND HE THREW HIM OUT INTO THE DARK WHERE THERE WILL BE WEeping AND GRINDING OF TEETH FOR MANY. ARE CALLED BUT FEW ARE CHOSEN.

A reading from the book of 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

A reading from the letter of Paul to the 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!

A reading from holy Gospel according to Matthew 22: 1-14

At that time Jesus began to speak in parables once again 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 despatched 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. A 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**

Dal libro del profeta Isaia

Preparerà il Signore degli eserciti per tutti i popoli, su questo monte, un banchetto di grasse vivande, un banchetto di vini eccellenti, di cibi succulenti, di vini raffinati. Egli strapperà su questo monte il velo che copriva la faccia di tutti i popoli e la coltre distesa su tutte le nazioni. Eliminerà la morte per sempre. Il Signore Dio asciugherà le lacrime su ogni volto, l'ignominia del suo popolo farà scomparire da tutta la terra, poiché il Signore ha parlato. E si dirà in quel giorno: «Ecco il nostro Dio; in lui abbiamo sperato perché ci salvasse. Questi è il Signore in cui abbiamo sperato; ralleghiamoci, esultiamo per la sua salvezza, poiché la mano del Signore si poserà su questo monte».

Parola di Dio : All: Rendiamo grazie a Dio

Dalla lettera di san Paolo apostolo ai Filippesi

Fratelli, so vivere nella povertà come so vivere nell'abbondanza; sono allenato a tutto e per tutto, alla sazietà e alla fame, all'abbondanza e all'indigenza. Tutto posso in colui che mi dà la forza. Avete fatto bene tuttavia a prendere parte alle mie tribolazioni. Il mio Dio, a sua volta, colmerà ogni vostro bisogno secondo la sua ricchezza con magnificenza, in Cristo Gesù. Al Dio e Padre nostro sia gloria nei secoli dei secoli. Amen.

Parola di Dio

Dal Vangelo secondo Matteo

In quel tempo, Gesù, riprese a parlare con parabole [ai capi dei sacerdoti e ai farisei] e disse: «Il regno dei cieli è simile a un re, che fece una festa di nozze per suo figlio. Egli mandò i suoi servi a chiamare gli invitati alle nozze, ma questi non volevano venire. Mandò di nuovo altri servi con quest'ordine: Dite agli invitati: "Ecco, ho preparato il mio pranzo; i miei buoi e gli animali ingrassati sono già uccisi e tutto è pronto; venite alle nozze!". Ma quelli non se ne curarono e andarono chi al proprio campo, chi ai propri affari; altri poi presero i suoi servi, li insultarono e li uccisero. Allora il re si indignò: mandò le sue truppe, fece uccidere quegli assassini e diede alle fiamme la loro città. Poi disse ai suoi servi: "La festa di nozze è pronta, ma gli invitati non erano degni; andate ora ai crocicchi delle strade e tutti quelli che troverete, chiamateli alle nozze". Usciti per le strade, quei servi radunarono tutti quelli che trovarono, cattivi e buoni, e la sala delle nozze si riempì di commensali. Il re entrò per vedere i commensali e lì scorse un uomo che non indossava l'abito nuziale. Gli disse: "Amico, come mai sei entrato qui senza l'abito nuziale?". Quello ammutolì. Allora il re ordinò ai servi: "Legatelo mani e piedi e gettatelo fuori nelle tenebre; là sarà pianto e stridore di denti". Perché molti sono chiamati, ma pochi eletti». **Parola del Signore**