

CATHOLIC PARISH OF ST MARY'S MACLEAN



ST JOHNS CHURCH



ST MARYS CHURCH



ST JAMES CHURCH

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TWENTY-EIGHTH SUNDAY IN ORDINARY TIME: 12 OCTOBER 2025

Dear brothers and sisters: the word of God this Sunday invites us to reflect on being grateful to God for his love.

In the Collect we profess that God's grace – his offer of guidance and strength, of friendship and his life – “at all times go before and follow after.” Indeed, God always takes the initiative. He desires our salvation, our true happiness, now and in the life to come. This will is manifested first of all by giving us the help we need to accept his offer of communion with him. This divine gift enables us to say yes to his invitation. When it is accepted and we've entered into a living relationship with him by faith and love, he continues to offer his divine assistance so that we may obey his guidance, persevering and growing in our love for him and our neighbour. His grace gives us the determination to “carry out good works.” Gratitude on our part is expressed by acknowledging his mercy and love and by cooperating with his grace.

In the first reading, from 2 Kings 5:14-17, Naaman the leper was miraculously cured of his skin disease. Having heard that there was a man of God, Elisha, in Israel, this Syrian army commander went to him for healing. At the instruction of prophet Elisha, he bathed in the river Jordan seven times and his flesh became once again like the flesh of a child. He was cured. Having been cured, Naaman went back to the prophet to thank him and reward him. However, Elisha refused to take anything from him. Clearly, the servant of God did not want Naaman to think that healing was his work. Naaman then understood that it was Yahweh, the God of Israel, the true God, who had worked the miracle. Naaman was cured not only of his physical illness but also of his spiritual disease. He was granted both healings gratuitously: they have been a free gift from the Lord, something he did not deserve. His gratitude is expressed not only in his profession of faith but also in his resolution never to worship false gods anymore but only the true God – Yahweh.

In the second reading, from 2 Timothy 2:8-13, St Paul expresses his thanks to God for having been shown mercy by proclaiming the Good News of salvation even if it meant suffering for him. He had persecuted the Church, the disciples of Christ. But God showed him mercy by granting him the grace of personally encountering the risen Christ which led to his conversion. Having become a follower of Christ, he was then made his apostle to the nations. In short, St Paul expresses his gratitude to the risen Christ by being his living instrument in bringing others to communion with God through his preaching of the Gospel.

In the gospel, from Luke 17:11-19, we hear about the miraculous healing of the ten lepers where only one, a Samaritan, returned to Jesus to thank him. St Luke reports: “Finding himself cured, one of them turned back praising God at the top of his voice and threw himself at the feet of Jesus.” At the end of the story, Jesus tells the grateful Samaritan: “Your faith has saved you.” He was not only cured of his physical illness, but also received the internal gift of salvation – communion of life and love with God through Christ. Here, we can see that gratitude is an acknowledgement of the good deed shown to us by God, an unmerited gift. By being grateful, we enter into a personal and living relationship with God. In this friendship we learn to trust in him and this trust enables and leads us to listen to him and obey his word.

The Mass is thanksgiving. It is called Eucharist. At the centre of it is the act of thanksgiving. “Let us give thanks to our Lord our God,” we are exhorted during the Eucharistic Prayer, and we respond: “It is right and just.” Indeed, it is not only our duty to give thanks to God because we are his creatures and everything is grace. But more importantly, it is our salvation to show our gratitude to God. He does not need our thanks and praise. He is God – the absolute being, the fullness of being and happy in himself. Our thanksgiving is our salvation as by means of it, we allow him to show his love for us and we accept it, and let it heal us, transform us and make us living instruments of his love. Let us give thanks to the Lord in this Mass.

Fr Roland

ENTRANCE ANTIPHON (*Iluka*)

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

COLLECT

May your grace, O Lord, we pray, at all times go before us and follow after and make us always determined to carry out good works. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

FIRST READING

2 Kings 5:14-17

A reading from the second book of Kings.

Naaman the leper went down and immersed himself seven times in the Jordan, as Elisha had told him to do. And his flesh became clean once more like the flesh of a little child.

Returning to Elisha with his whole escort, he went in and stood before him. 'Now I know' he said, 'that there is no God in all the earth except in Israel. Now, please, accept a present from your servant.' But Elisha replied, 'As the Lord lives, whom I serve, I will accept nothing.' Naaman pressed him to accept, but he refused. Then Naaman said, 'Since your answer is "No," allow your servant to be given as much earth as two mules may carry, because your servant will no longer offer holocaust or sacrifice to any god except the Lord.'

The word of the Lord.

RESPONSORIAL PSALM

Ps 97:1-4. R. see v.2

R. *The Lord has revealed to the nations his saving power.*

1. Sing a new song to the Lord
for he has worked wonders.
His right hand and his holy arm
have brought salvation. (R.)
2. The Lord has made known his salvation;
has shown his justice to the nations.
He has remembered his truth and love
for the house of Israel. (R.)
3. All the ends of the earth have seen
the salvation of our God.
Shout to the Lord all the earth,
ring out your joy. (R.)

SECOND READING

2 Timothy 2:8-13

A reading from the second letter of St Paul to Timothy.

Remember the Good News that I carry. 'Jesus Christ risen from the dead, sprung from the race of David'; it

is on account of this that I have my own hardships to bear, even to being chained like a criminal – but they cannot chain up God's news. So I bear it all for the sake of those who are chosen, so that in the end they may have the salvation that is in Christ Jesus and the eternal glory that comes with it.

Here is a saying that you can rely on:

If we have died with him, then we shall live with him.

If we hold firm, then we shall reign with him.

If we disown him, then he will disown us.

We may be unfaithful, but he is always faithful, for he cannot disown his own self.

The word of the Lord.

GOSPEL ACCLAMATION

Alleluia, alleluia!

For all things give thanks to God, because this is what he expects of you in Christ Jesus.

Alleluia!

GOSPEL

Luke: 17:11-19

A reading from the holy Gospel according to Luke.

On the way to Jerusalem Jesus travelled along the border between Samaria and Galilee. As he entered one of the villages, ten lepers came to meet him. They stood some way off and called to him, 'Jesus! Master! Take pity on us.' When he saw them he said, 'Go and show yourselves to the priests.' Now as they were going away they were cleansed. Finding himself cured, one of them turned back praising God at the top of his voice and threw himself at the feet of Jesus and thanked him. The man was a Samaritan. This made Jesus say, 'Were not all ten made clean? The other nine, where are they? It seems that no one has come back to give praise to God, except this foreigner.' And he said to the man, 'Stand up and go on your way. Your faith has saved you.'

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

Accept, O Lord, the prayers of your faithful with the sacrificial offerings, that, through these acts of devotedness, we may pass over to the glory of heaven. Through Christ our Lord. Amen.

PREFACE II; EUCHARISTIC PRAYER III**COMMUNION ANTIPHON** (*Iluka*)

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

PRAYER AFTER COMMUNION

We entreat your majesty most humbly, O Lord, that, as you feed us with the nourishment which comes from the most holy Body and Blood of your Son, so you may make us sharers of his divine nature. Who lives and reigns for ever and ever. Amen.

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SCRIPTURE COMMENTARY

The connection between the First Reading, from 2 Kings 5:14-17 and the Gospel, Luke 17:11-19, set for today is fairly clear. Both depict a person who has been cured from skin complaint returning to acknowledge and give thanks to God. [The disease in each case is traditionally referred to as leprosy. However, it is now recognised that the terms used in the original languages could refer to a variety of ailments of the skin. A sensitive preaching of today's readings will avoid speaking about 'lepers'.]

What a pity, however, that the First Reading does not give us the full account of the cure of Naaman the Syrian, since it is surely one of the most attractive stories emerging from the Old Testament – one which Jesus himself alludes to in his inaugural preaching at Nazareth according to Luke 4:27. It would be good to read the entire narrative in 2 Kings 5:1-17. Naaman is a great and powerful general. He wants to be cured and has his own ideas as to how the cure should come about. He is enraged when the prophet Elisha doesn't even bother to come out of his house to meet him but simply sends out a message telling him to bathe seven times in the river Jordan. How sensible and touching the advice of the general's servants: 'Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, "Wash, and be clean"?' (v. 13). When Naaman swallows his pride and follows the instruction of the prophet, his flesh is restored 'like the flesh of a young boy, and he was clean' (v. 14).

This is where the part of the episode set out in the Lectionary comes in. Naaman returns to the prophet's house, stands before him and makes his confession of faith in Israel's God. Not only has he been cured of his physical ailment. He has undergone a profound conversion. He has abandoned his preconceived ideas about the cure. He has put aside his national pride and submitted to the dictates of the Israelite prophet. Above all, this had led him to a knowledge of Israel's God as the only God of the whole earth.

Only one more thing does Naaman have to learn. No gifts in return – either to God or God's prophet – are required or accepted. Israel's God distributes favours with absolute freedom and generosity. The one thing necessary is grateful acknowledgement.

It is on this point, of course, that the Naaman story

is at one with the healing episode told in the Gospel. On Jesus' journey to Jerusalem, ten persons afflicted with a skin complaint cry out to Jesus for mercy, keeping their distance as the Law obliged them to do. All ten are made clean when they follow Jesus' instructions to go and show themselves to the priest (see Lev. 13:49).

For nine of them that is where the matter ends. But the tenth, who happens to be a Samaritan, returns loudly praising God. When he prostrates himself before Jesus and thanks him, Jesus remarks on the absence of the other nine. None of them had returned to give praise to God except this 'stranger'! Once again in this Gospel, as earlier in the famous parable (Luke 10:29-37) the audience is confronted with a 'good Samaritan'. The appropriate behaviour of the foreigner, the one on the margins, has shown up the shortcomings of those more centrally placed in the Jewish society of the time.

It is only this one who receives from Jesus the assurance: 'Stand up and go on your way; your faith has brought you salvation.' We have here a precious indication of the meaning of 'salvation' in Luke's Gospel. The other nine, of course, experienced healing in a physical sense. But they did not really experience 'salvation' in the full sense. Beyond physical healing or rescue, salvation for Luke above all means coming to know God in a new way as a God who saves, and being transformed by that knowledge. The Samaritan who returns to give thanks really comes to the 'knowledge of salvation' hymned in Zechariah's Benedictus canticle (1:77).

As so often, Luke's gospel compels its hearers to confront the human tendency to categorise and place labels on people. Here one who is doubly marginal – by reason of his illness, by reason of his ethnic background – shows himself more disposed to really know Israel's God and so experience salvation. The episode is not just about the healing of an afflicted person. For all else involved, including ourselves, it is a summons to conversion.

In the Second Reading, 2 Timothy 2:8-13, Paul bases his encouragement of Timothy to bear hardships on what appears to be an early hymn to Christ. *By Brendan Byrne SJ*

Gratitude:

"In all created things discern the providence and the wisdom of God, and in all things give Him thanks." - St Theresa of Avila

"The best way to show my gratitude to God is to accept everything, even my problems, with joy." - St Theresa of Calcutta



ONLINE GIVING

Internet donations to assist our parish are always welcome. Details for donating online via Electronic Funds Transfer BSB: 032582 Account Number: 810033 [Surname, parish envelope no]

PRAYER REQUESTS

Prayers for the Sick: Miriam Scherger, Tony Murphy, Kathy Leseberg, Ava Blay, Donna Ellis, Jom Jose Akkarathakidiyil, Mark Thurbon, Alma Bailey, Mary Wiseman, Sue Gravalin, Ron Weekes, Margaret Donges, Pam Lewis, Matthew & Paul Gallagher, Chris Naismith, Trevor Nicolia, Graham Courte, Peter Burns, Matthew Tierney, Matt Mohorovic, Sharon Grayson, Dennis Catheral, Allan Dick. **Recently Deceased:** Vincent Colnan, Fr Frank Mulcahy, Peter Moran, Danny Corbett, Vince Moran. **Anniversary:** John Deasy, Hazel Starr, Neville Dodds, Ben Neville. **Pray for:** Patricia Moran, Gordon & Kym Eckersley, Les & Dulcie Sinderberry, Clarrie Woodroffe, Apolinario Habido Sesaldo Snr. All the suffering souls in Purgatory especially the dec'd members of F.O.S.S.

MASS TIMES:

Sunday Masses: Yamba: 5:30pm (SAT); Maclean: 8:30am (SUN); Iluka: 5:00pm (SUN).

Weekday Masses: Wednesday, 9:30am: Yamba; Thursday, 10:00am: Iluka; Friday, 12:00nn, Maclean; First Saturday: 11:30am, Maclean.

RECONCILIATION TIMES

Saturday, 11:00am, Maclean; 6:30pm, Yamba
Sunday, 8:00am, Maclean
Wednesday, 10:00am, Yamba
Thursday, 10:30am, Iluka

EUCCHARISTIC ADORATION:

First Wednesday: 10:00am, Yamba
First Saturday: 12:00pm, Maclean

MINISTRY ROSTER: 18/19 OCTOBER 2025

Readers: Yamba: F Robertson/ P Edgar; Maclean: B McGowen/ A Smith; Iluka: T Sullivan,
Commentators: Yamba: B Cullen, Maclean: J de Roos, Iluka: A Speirs. **E Communion:** Maclean: S Winter. **Count Team:** Eckersley.

READINGS 18/19 OCTOBER 2025

First: Exodus 17:8-13; **Second:** 2 Timothy 3:14-4:2;
Gospel: Luke: 18:1-8.

NEWS & EVENTS

Emergency contact: In case of emergency outside of parish office hours, contact Fr Roland 0401 508 812.

Catholic Mission, World Mission Month Appeal:

Thank you for your generous support of the Church in Zambia. Your gift is empowering women, improving healthcare and bringing hope to vulnerable communities. To learn more or sign up for updates, visit catholicmission.org.au/our-work. If you have not yet had the chance to give, please do so at

catholicmission.org.au/mission. Your support makes a real difference.

Jubilee Boat will be visiting our Parish: We will be celebrating with a combined Mass alongside students from St Joseph's and St James Primary Schools on Wednesday, October 15 at 10:30am to be held at St Joseph's undercover playground. All parishioners are warmly invited. Following mass, morning tea will be served.

Weekday masses cancelled—Yamba and Iluka: Please note that weekday masses in Yamba and Iluka are cancelled this week.

Celebrating St Teresa of Avila: There will be a special Mass in honour of St Teresa of Jesus (of Avila) at the Carmelite Monastery Goonellabah on Wednesday, 15th October, at 10am. All welcome. Please note that there will be no 7:00 am Mass on that day.

Pastoral Support Team: Next meeting will be held Sunday, October 19 after mass (approx. 9:45am). This is an opportunity to be actively engaged in the life of our parish. All are welcome.

Parish Pastoral Council: This consultative group will be established in our parish in December this year. In this council, presided over by the parish priest, parishioners "give their help in fostering pastoral action." Members are appointed by the parish priest, and are accountable to him. Their counsel assists him in his responsibilities for the governance of the parish. It is an exercise of collaboration with him and other parishioners. "The orientation of the pastoral council is to propose, study, and facilitate pastoral initiatives responding to the needs of the local community." Those interested in joining the council are asked to write a letter to Fr Roland by 8 Nov, addressed to office@stmarysparish.org.au.

Introducing Halle McClymont – NET Ministries Missionary 2026: We warmly welcome Halle McClymont, a member of our St Mary's Maclean community since January 2025, who has served in our music ministry and brings a deep passion for youth evangelisation. In 2026, Halle will serve as a full-time missionary with NET Ministries Australia, a Catholic youth outreach that empowers young people to encounter Christ. Halle will join a team travelling across Australia and New Zealand to lead retreats, youth groups, and faith-based programs. This weekend, Halle will speak at Mass about how we can support her mission. Please take home an envelope with further information.

November Masses. The month of November is dedicated to prayer for the Holy Souls. Mass offering envelopes are now available at each church.