



CHURCH OF DIVINE MERCY

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Parish Office Hours: Closed on Monday
 9.00am – 5.00pm (Tuesday – Friday) | 9.00am – 1.00pm (Saturday & Sunday)



Parish Priest speaks...

The Gospel text uses the images of vines and vineyards to illustrate God's relationship with us. The prophet Isaiah tells the story of a landowner who did everything necessary to produce good wine. He worked on the land, cultivated it, built a watchtower, built out a winepress, and planted the choicest vines all in expectation of a fruitful harvest. However, the outcome was not what he expected because the vines produced bad fruit, wild grapes.

What does Isaiah's parable mean? Who is the landowner and what does this vineyard represent? The Responsorial Psalm makes it clear that the landowner is the Lord, and "the vineyard of the Lord is the house of Israel." The Chosen People are the "vine from Egypt" which God transplanted. He prepared the Promised Land for them and planted Israel there, in a fertile land, flowing with milk and honey. God did everything for His vineyard, and He rightly expected the Israelites to produce fruits of righteousness and to be witnesses to unbelievers. But they produced wild grapes, they gave Him fruits of sin and rebellion. Therefore, God took away His protection and let His vineyard be trampled by other nations. Jesus uses the same image in today's Gospel parable. But He develops it by adding three additional elements namely the tenants, the landowner's servants and the son. This shifts our attention away from the vines and onto the people responsible for them. It is not the vines that go bad but the tenants themselves. Instead of turning over the produce to the owner, they treat his servants with violence and even murder some of them. When the owner sends his son, they brutally kill him as well.

The parable is an allegory; the tenants represent the religious leaders who were given the responsibility to take care of God's people and help them bear good fruit worthy of the day of judgment. The servants sent by the owner represent the prophets. God does not simply demand and punish but patiently and mercifully sends prophets to call His people to repentance and to faithfulness. The prophets show that God is rich in mercy. And, lastly, we know that the owner's son represents Jesus: God sent His only Son into the vineyard of the world. But, like the servants who were sent before Him, He also suffered at the hands of the religious leaders and was killed.

What should be done with such tenants? When Jesus asks this question, His listeners declare that the owner would be fully justified in destroying the wicked tenants and starting over with others. However, Jesus does not come to exactly the same conclusion. Instead of agreeing with their judgment which is in fact a self-incriminating one, He goes beyond the strict demands of justice and quotes the mysterious line from Psalm 118:22: "The stone that the builders rejected has become the cornerstone; by the Lord has this been done, and it is wonderful in our eyes." "Did you never read this?" Jesus asks. The chief priests have read it, and know it well, but they do not know what it means. They cannot see so far into the mercy of God. They have concluded that the rejection of the son in the parable would naturally lead to the destruction of the wicked tenants. How could they ever foresee that God's plan is the complete opposite of what they think: the death of the Son has led not to our destruction but to our redemption! Jesus Himself is the "rejected stone" who has become the "cornerstone," and it is wonderful in our eyes!

In the Gospel, Jesus tells the chief priests that, indeed, "the Kingdom of God will be taken away from you and given to a people that will produce its fruit." This does not mean that God reaches a limit to His mercy and gives up on anyone. It means that if we persist in opposing God's love for us, a love fully revealed in the sacrifice of the Son, then we exclude ourselves from His Kingdom. God's plan is ultimately not defeated by human sin, but if we refuse the remedy for sin, then we make ourselves into wicked tenants, and we bring upon ourselves the effects of that self-destructive choice.

The good news, the wonder is that God's love has already set us free from sin. We have no reason for anxiety that the Kingdom will be taken away from us, as long as we put our trust in Him. St. Paul's advice in the second reading is full of wisdom for every worker in the Lord's vineyard: "Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus." This inner peace, the gift of the God of peace, is one of the great fruits of being counted among the Lord's beloved servants.

"The stone that the builders rejected has become the cornerstone..."
Matthew 21:42

- Are sin, iniquity and rebellion some of the fruits I cultivate in my vineyard?
- Do I rely on the mercy and love of God as I labor each day?
- As a laborer of God, do I experience the great fruit of inner peace, a gift from God?

PARISH / DIOCESE ANNOUNCEMENTS



SCAN THE LINKTREE QR CODE FOR
 ALL REGISTRATION FORMS TO
 EVENTS / FORMATIONS.

MEDITATION / CHARISMATIC

Charismatic Renewal Group:

Wed, 14 & 28 Oct (8.00pm) at St. Faustina Hall

Christian Meditation:

Wed, 7 & 21 Oct (8.30pm) at St JP II Adoration Room

Christian Meditation (Mandarin):

Thur, 8 Oct (8.30pm) at St JP II Adoration Room

Wedding Banns: Saturday, 10 October 2026 | Mass at 3.00pm

Alvin Yinab & Jamie Rebecca Thanga Raj

If anyone knows of any canonical impediments to the proposals of marriage stated,
 please contact the parish priest.

MASS COLLECTIONS

Sat, 26 Sep (5.30pm): RM1336.70 (1st Collection) RM1617 (Migrant Sunday)
 Sun, 27 Sep (9.00am): RM2285.35 (1st Collection) RM1830.15 (2nd Collection)

Our 13th Parish Anniversary will be celebrated on
Sun, 4 Oct 2026 with light fellowship after Mass at 9.00am.

St. Faustina's feastday will be celebrated on
Mon, 5 Oct 2026 with DM Chaplet followed by Mass at 8.00pm.

MT MIRIAM CANCER HOSPITAL CREATIVE COMPETITION

In conjunction with the 50th anniversary of Mount Miriam Cancer Hospital's founding.
 Theme: "Showing Love, Compassion, and Care for the Sick Like St. Francis".

Closing date: **15 Nov '26**. Kindly refer to your respective Catechism class teachers for details.

CATHOLIC FORMATION FOR EVANGELIZERS

To encourage, prepare, and equip Catholics to be effective witnesses of the gospel.
 Dates/Times: **Sat, 17 Oct (8.30am – 4.30pm) & Sun, 18 Oct (12.30pm – 6.45pm)**
 Venue: Cathedral of the Holy Spirit, Penang

CATHOLIC ENGAGED ENCOUNTER PENANG

A marriage preparation programme (English) designed to meet the communication, spiritual and personal needs of today's engaged couples.

Weekend #149: **Fri, 13 Nov – Sun, 15 Nov 2026** at Domus, MBSA

Contact: Martin & Clementine (ceepenang@gmail.com)

Mass & Prayer Times		Date	Description
13 TH PARISH ANNIVERSARY CELEBRATIONS			27th Sunday in Ordinary Time Is 5: 1-7 Phil 4: 6-9 Mt 21: 33-44
Novena to St. Faustina	8.30am	Sun	
Mass	9.00am	4 Oct	
HAPPY Anniversary			
DM Chaplet followed by Mass	8.00pm	Mon 5 Oct	St Mary Faustina Kowalska, Virgin
Lauds	6.20am	Tue 6 Oct	St Bruno, Priest
Mass	6.45am		
DM Chaplet	3.00pm		
Lauds	6.20am	Wed 7 Oct	Our Lady of the Rosary
Mass	6.45am		
DM Chaplet	3.00pm		
Lauds	6.20am	Thu 8 Oct	
Mass	6.45am		
DM Chaplet	3.00pm		
Lauds	6.20am	Fri 9 Oct	SS. Denis, Bishop, and Companions, Martyrs St John Leonardi, Priest
Mass	6.45am		
DM Chaplet	3.00pm		
Lauds	6.20am	Sat 10 Oct	
Mass	6.45am		
DM Chaplet	5.15pm		
Mass	5.30pm		
Rosary	8.30am	Sun 11 Oct	28th Sunday in Ordinary Time Is 25: 6-10 Phil 4: 12-14, 19-20 Mt 22: 1-14 (or 22: 1-10)
BM Mass	9.00am		



The D'Vine Gift Shop will be taking orders for the
 2027 God's Word and Daily Gospel this weekend (3rd & 4th Oct)