



HOLY EUCHARIST PARISH

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TWENTY-SEVENTH SUNDAY IN ORDINARY TIME A

3 & 4 OCTOBER 2020

REDEMPTORIST COMMUNITY

Mission Leader

Fr Peter Danh CSsR

Parish Priest

Fr Vincent Long Pham CSsR

Assistant Parish Priest

Fr Vinsensius (Lovin) Lolo CSsR

Fr Oche Matutina CSsR

Fr Patrick Corbett CSsR

Parish Secretary

Mary-Lucy Atonio PH: 9366 1310

Parish School Acting Principal

Michael Bonnici PH: 8312 0900

Filipino Chaplain

Fr Joselito Asis

South Sudanese Chaplain

Deacon George B.P.Meat

WHY IS OCTOBER REFERRED TO AS THE MONTH OF THE ROSARY?

The answer to your question is relatively simple but needs a historical context in order to be fully appreciated. The short answer is this: October is dedicated as the Month of the Rosary because we celebrate the memorial of Our Lady of the Rosary each year on October 7.

To understand this feast, we need to go back in time. In the 16th century, the Islamic Ottoman Empire presented a serious military threat to western Europe and sent a fleet of ships to attack Christian defenses in southern Europe. Pope Pius V recognized the grave danger and organized a fleet called the Holy League to confront the navy of the Ottoman Turks.

On October 7, 1571, the two navies engaged in a pivotal battle that would determine who controlled maritime traffic in the Mediterranean, Adriatic and Aegean seas. The fate of western Europe depended upon the success of Christians in this navy battle, which involved more than 400 warships (it was the largest naval battle in Western history for centuries).

Pius V knew he needed more than just military strength to defend Christian Europe, so he asked that all the faithful pray the rosary, requesting the intercession of the Blessed Mother. At the end of the Battle of Lepanto, the Holy League was victorious and the maritime expansion of the Ottoman Empire was permanently prevented.

The next year, Pius V established a feast on October 7 in honor of the Blessed Mother, originally called Our Lady of Victory. After a few centuries, the name was changed to Our Lady of the Rosary to more clearly recognize that prayer was the greatest power at work that day on the seas.

In 1571, the rosary was still a relatively new prayer form for the universal church. Pope Pius V had issued a decree formally establishing devotion to the rosary in the papal bull *Consueverunt Romani Pontifices* just two years before the Battle of Lepanto. The Holy Father's universal promulgation recognized the growing devotion to the Blessed Mother throughout Europe, as well as the increased prayer of the rosary in various locations. Devotion to the rosary was especially promoted in the 13th century by St. Dominic and in the 16th century by St. Peter Canisius (who, according to tradition, added the final verse to the Hail Mary, in which we pray, "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death" — printed officially in the Catechism of the Council of Trent in 1566; the first two verses of the Hail Mary are adapted from Luke 1:28 and 1:42).

The origins of the rosary are complex. The use of knotted ropes to count prayers or scriptural verses (including the Lord's Prayer and the Jesus Prayer) is an ancient practice and is even found in non-Christian cultures. Most probably, the Christian recitation of 150 such prayers was intended to mirror the monastic prayer of the Liturgy of the Hours in which monks prayed all 150 psalms each day.

The structure of the rosary as we know it today developed significantly from the 12th to the 14th centuries as the larger collection of 150 prayers was further divided into groups of 50 and separated by biblical verses or themes (now referred to as mysteries). It is these mysteries, like a grouping of common roses in a garden, that gave the name rosary to this prayer form.

The rosary is a living prayer form and continues to develop even in recent times. An invocation known as the Fatima Prayer was commonly added in the early 20th century. In 2002 Pope John Paul II added a new set of five reflections called the Luminous Mysteries which encourage additional meditations on the life of Jesus.

The rosary is an invitation to experience the grace of Mary's spiritual motherhood as she leads us to her Son, Jesus. For this reason, it has been an invaluable source of countless spiritual graces for the saints. Remember, every time you pray the rosary you are given the privilege and honor of pronouncing the holy name of Jesus more than 50 times.

The wealth of spiritual graces offered through the rosary comes not from the multiplication of prayers (see Matthew 6:7) but from the imitation of Christ through obedience to the Father's will, according to the example of the Blessed Mother.

Maybe October would be a good month to turn off the radio or podcast as you commute to work or school and pray the rosary instead. See what graces the Lord wants to pour into your life from the rose garden of this daily meditation.

by Bishop Daniel Mueggenborg

SEASON OF CREATION Pope Francis is encouraging parishes and schools to participate in a Season of Creation, commencing September 1 and ending October 4, the Feast of St Francis of Assisi. We are called to prayer, reflection and action towards care of our common home, the planet Earth and, to this end, we will publish resources on each of the four coming Sundays. This does not override any liturgical norms.

AN ACT OF SPIRITUAL COMMUNION

by St Alphonsus de Liguori, Founder of the Redemptorist

My Jesus, I believe that You are present in the Most Holy Sacrament.

I love You above all things, and I desire to receive You into my soul.

Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart.

I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You. Amen.

THE LIVING WORD

First Reading Is 5:1-7

A reading from the prophet Isaiah

The vineyard of the Lord God of hosts is the House of Israel.

Let me sing to my friend the song of his love for his vineyard. My friend had a vineyard on a fertile hillside. He dug the soil, cleared it of stones, and planted choice vines in it. In the middle he built a tower, he dug a press there too. He expected it to yield grapes, but sour grapes were all that it gave. And now, inhabitants of Jerusalem and men of Judah, I ask you to judge between my vineyard and me. What could I have done for my vineyard that I have not done? I expected it to yield grapes. Why did it yield sour grapes instead? Very well, I will tell you what I am going to do to my vineyard: I will take away its hedge for it to be grazed on, and knock down its wall for it to be trampled on. I will lay it waste, unpruned, undug; overgrown by the briar and the thorn. I will command the clouds to rain no rain on it. Yes, the vineyard of the Lord of hosts is the House of Israel, and the men of Judah that chosen plant. He expected justice, but found bloodshed, integrity, but only a cry of distress.

Responsorial Psalm Ps 79:9. 12-16. 19-20. R. Is 5:7

(R.) The vineyard of the Lord is the House of Israel.

1. You brought a vine out of Egypt;
to plant it you drove out the nations.
It stretched out its branches to the sea,
to the Great River it stretched out its shoots. (R.)
2. Then why have you broken down its walls?
It is plucked by all who pass by.
It is ravaged by the boar of the forest,
devoured by the beasts of the field. (R.)
3. God of hosts, turn again, we implore,
look down from heaven and see.
Visit this vine and protect it,
the vine your right hand has planted. (R.)
4. And we shall never forsake you again:
give us life that we may call upon your name.
God of hosts, bring us back;
let your face shine on us and we shall be saved. (R.)

Second Reading Phil 4:6-9

A reading from the letter of St Paul to the Philippians

Do these things and the God of peace will be with you.

There is no need to worry; but if there is anything you need, pray for it, asking God for it with prayer and thanksgiving, and that peace of God, which is so much greater than we can understand, will guard your hearts and your thoughts, in Christ Jesus. Finally, brothers, fill your minds with everything that is true, everything that is noble, everything that is good and pure, everything that we love and honour, and everything that can be thought virtuous or worthy of praise. Keep doing all the things that you learnt from me and have been taught by me and have heard or seen that I do. Then the God of peace will be with you.

Gospel Acclamation

Alleluia, alleluia! I call you friends, says the Lord, because I have made known to you everything I have learnt from my Father. Alleluia!

Gospel Mt 21:33-43

A reading from the holy Gospel according to Matthew

He leased his vineyard to other farmers.

Jesus said to the chief priests and the elders of the people, 'Listen to another parable. There was a man, a landowner, who planted a vineyard; he fenced it round, dug a winepress in it and built a tower; then he leased it to tenants and went abroad. When vintage time drew near he sent his servants to the tenants to collect his produce. But the tenants seized his servants, thrashed one, killed another and stoned a third. Next he sent some more servants, this time a larger number, and they dealt with them in the same way. Finally he sent his son to them. "They will respect my son," he said. But when the tenants saw the son, they said to each other, "This is the heir. Come on, let us kill him and take over his inheritance." So they seized him and threw him out of the vineyard and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?' They answered, 'He will bring those wretches to a wretched end and lease the vineyard to other tenants who will deliver the produce to him when the season arrives.' Jesus said to them, 'Have you never read in the scriptures: It was the stone rejected by the builders that became the keystone. This was the Lord's doing and it is wonderful to see? I tell you, then, that the kingdom of God will be taken from you and given to a people who will produce its fruit.'

FIFTH SUNDAY OF THE SEASON OF CREATION

"The vineyard of the Lord is the House of Israel." In Isaiah's parable, the vineyard, although carefully prepared and cultivated by God, produces wild grapes. God promises to destroy the vineyard. The House of Israel must expect destruction and ruin because God came to this "cherished plant" looking for judgment and justice and found only bloodshed and the outcry of those suffering from injustice.

In *Laudato Si*, Pope Francis refers extensively to the role of individuals and cultures in the destruction of Earth. He calls us to critique the "myths" on which our cultures grow and guide the lifestyles and actions of people around the world: myths of individualism, the possibility of unlimited progress and economic growth, competition, consumerism, and the unregulated market system [L.S. #210]. He notes that they support the kind of short-term thinking that has led to the current destructive patterns of overconsumption, inequality, pollution, climate change and social unrest.

Do these myths operate in our culture, our society? In our community? Do they affect my thinking and actions? My hopes and dreams? My lifestyle choices? Our lifestyle as a community? How can we learn to discern them and the ways they affect our unexamined cultural assumptions?

How can we turn away from their destructive influence and grow in solidarity, responsibility, and compassionate care for creation, including all in the human family? How might this lead us to make changes in even small daily actions to provide better care for creation [L.S. #211]?

How can we help inform and teach others? How can we together grow in simplicity of life? In grateful contemplation of God's gifts in creation? In concern for the needs of the poor? In protecting the environment? How can we use social media and participate in social movements and organizations promoting this kind of change in our culture and societal patterns of action?

In Matthew's version of the parable of the vineyard, the focus is not on the cultural beliefs and social patterns of the people as it is in the passage from Isaiah. Jesus addresses his vineyard parable to the chief priests and elders of the people, the decision makers, the leaders, the politicians.

Pope Francis is clear in *Laudato Si* that political action and change are also critically important to the urgent and desperately needed integral ecological conversion we are being called to. Political institutions and politicians set larger community policies, laws, and structures to establish order and protect the common good.

Vatican Council II defined the common good as "the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfillment." [Gaudium et Spes #26]

Are our political leaders working to address the ecological needs of Earth? Do they reflect the vision of integral ecological conversion to which we are called? At the local level? At the regional or state level? At the global level?

Pope Francis writes: "The gravity of the ecological crisis demands that we all look to the common good, embarking on a path of dialogue which demands patience, self-discipline and generosity...." [L.S. #201]

How can we fulfil our prophetic responsibility in love to demand that our political leaders and institutions acknowledge the urgency and respond effectively to the current ecological crisis, guiding our communities into more sustainable ways of living for the healing and care of Earth? At the local level? At regional, state, and global levels?

How can we as individuals and as faith communities call upon political leaders to think of, respect, and set in place political processes for protecting the long-term common good?

How can we demand a global vision and active global collaboration in order to protect all peoples, especially the poor who are suffering most severely from climate change and other ecological crises? How can we stand up against and resist destructive nationalism that is so viciously damaging to the interdependent community of creation?

How can we direct political leaders and institutions away from the consumption driven, competitive and thoroughly unsustainable system of economy dominating the world at this time toward sustainable, healing and much more just models of development?

How can we encourage political leaders to provide financial and technological help to poor nations, make more just and enforceable international agreements, govern the global commons justly and sustainably, and devise, in the words of Pope Francis, "stronger and more efficiently organized international institutions" that treat all nations justly [L.S. ##172-175]?

How can we educate ourselves, our communities and our political leaders about more just and sustainable models of development?

Are there political movements or organizations that can strengthen and multiply our efforts to protect and care for our common home effectively?

Paul's letter to the Philippians directs us in the ways of peace as we carry out our mission to care for creation, including the human community.

Have no anxiety, but with gratitude for the gift of creation, ask God's guidance, strength and protection. Then the God of peace will be with us.

In his address in Italian, Pope Francis continued his cycle of catechesis on the theme, "Healing the world", focusing on "Preparing the future together with Jesus who saves and heals" (Bible passage: Heb 12: 1-2).

Dear brothers and sisters, good morning!

In recent weeks we have reflected together, in the light of the Gospel, on how to heal the world that is suffering from a malaise that the pandemic has highlighted and accentuated. The malaise was already there: the pandemic highlighted it more, it accentuated it. We have walked the paths of dignity, solidarity, and subsidiarity, paths that are essential to promote human dignity and the common good. And as disciples of Jesus, we have proposed to follow in His steps, opting for the poor, rethinking the use of material goods, and taking care of our common home. In the midst of the pandemic that afflicts us, we have anchored ourselves to the principles of the social doctrine of the Church, letting ourselves be guided by faith, by hope, and by charity. Here we have found solid help so as to be transformers who dream big, who are not stopped by the meanness that divides and hurts, but who encourage the generation of a new and better world.

I hope this journey will not come to an end with this catechesis of mine, but rather that we may be able to continue to walk together, to "keep our eyes fixed on Jesus" (*Heb 12: 2*), as we heard at the beginning; our eyes fixed on Jesus, who saves and heals the world. As the Gospel shows us, Jesus healed the sick of every type (see *Mt 9: 35*), He gave sight to the blind, the word to the mute, hearing to the deaf. And when He cured diseases and physical infirmity, He also healed the spirit by forgiving sins, because Jesus always forgives, as well as "social pains" by including the marginalized (see *Catechism of the Catholic Church*, 1421). Jesus, who renews and reconciles every creature (see *2 Cor 5: 17; Col 1: 19-20*), gives us the gifts necessary to love and heal as He knew how to do (see *Lk 10: 1-9; Jn 15: 9-17*), to take care of all without distinction on the basis of race, language or nation.

So that this may truly happen, we need to contemplate and appreciate the beauty of every human being and every creature. We were conceived in the heart of God (see *Eph 1: 3-5*). "Each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is necessary". Furthermore, every creature has something to say to us about God the creator (see Encyclical *Laudato si'*, 69, 239). Acknowledging this truth and giving thanks for the intimate bonds in our universal communion with all people and all creatures activates "generous care, full of tenderness" (*ibid.*, 220). And it also helps us to recognize Christ present in our poor and suffering brothers and sisters, to encounter them, and to listen to their cry and the cry of the earth that echoes it (see *ibid.*, 49).

Inwardly mobilized by these cries that demand of us another course (see *ibid.*, 53), that demand we change, we will be able to contribute to the restoration of relations with our gifts and capacities (cf. *ibid.*, 19). We will be able to regenerate society and not return to so-called "normality", which is an ailing normality, which was ailing before the pandemic: the pandemic highlighted it! "Now we return to normality": no, this will not do, because this normality was sick with injustice, inequality, and environmental degradation. The normality to which we are called is that of the Kingdom of God, where "the blind see again, and the lame walk, those suffering from virulent skin diseases are

cleansed, and the deaf hear, the dead are raised to life and the good news is proclaimed to the poor" (Mt 11: 5). And nobody plays dumb by looking the other way. This is what we have to do in order to change. In the normality of the Kingdom of God, there is bread for all and more to spare, social organisation is based on contributing, sharing, and distributing, not on possessing, excluding, and accumulating (see Mt 14: 13-21).

The gesture that enables progress in a society, a family, a neighbourhood, or a city, all of them, is to give oneself, to give, which is not giving alms but to give from the heart. A gesture that distances us from selfishness and the eagerness to possess. But the Christian way of doing this is not a mechanical way: it is a human way. We will never be able to emerge from the crisis that has been highlighted by the pandemic, mechanically, with new tools – which are very important, they allow us to move forward, and we must not be afraid of them – but knowing that even the most sophisticated means, able to do many things, are incapable of one thing: tenderness. And tenderness is the very sign of Jesus' presence. Approaching others in order to walk together, to heal, to help, to sacrifice oneself for others.

So it is important, that normality of the Kingdom of God: there is bread for everyone, social organization is based on contributing, sharing and distributing, with tenderness; not on possessing, excluding, and accumulating. Because at the end of life, we will not take anything with us into the other life!

A small virus continues to cause deep wounds and to expose our physical, social and spiritual vulnerabilities. It has laid bare the great inequality that reigns in the world: inequality of opportunity, inequality of goods, inequality of access to health care, inequality of technology, education: millions of children cannot go to school, and so the list goes on. These injustices are neither natural nor inevitable. They are the work of man, they come from a model of growth detached from the deepest values. Food waste: with that waste, one can feed others. And this has made many people lose hope and has increased uncertainty and anguish. That is why, to come out of the pandemic, we must find the cure not only for the *coronavirus* – which is important! – but also for the great human and socio-economic *viruses*. They must not be concealed or whitewashed so they cannot be seen. And certainly we cannot expect the economic model that underlies unfair and unsustainable development to solve our problems. It has not and will not because it cannot do so, even though some false prophets continue to promise the "trickle-down" that never comes. You have heard yourselves, the theory of the glass: it is important that the glass is full, and then overflows to the poor and to others, and they receive wealth. But there is a phenomenon: the glass starts to fill up and when it is almost full it grows, it grows and it grows, and never overflows. We must be careful.

We need to set to work urgently to generate good policies, to design systems of social organisation that reward participation, care, and generosity, rather than indifference, exploitation and particular interests. We must go ahead with tenderness. A fair and equitable society is a healthier society. A participatory society – where the "last" are taken into account just like the "first" – strengthens communion. A society where diversity is respected is much more resistant to any kind of virus.

Let us place this healing journey under the protection of the Virgin Mary, Our Lady of Health. May she, who carried Jesus in her womb, help us to be trustful. Inspired by the Holy Spirit, we can work together for the Kingdom of God that Christ inaugurated in this world by coming among us. It is a Kingdom of light in the midst of darkness, of justice in the midst of so many outrages, of joy in the midst of so much pain, of healing and of salvation in the midst of sickness and death, of tenderness in the midst of hatred. May God grant us to "viralize" *love* and to "globalize" *hope* in the light of *faith*.

SCHOOL NEWS

Please find some information below in regards to transition back to onsite learning in Term 4.

- WEEK 1 (5th to 9th October – Remote Learning P-6) – All students in Prep to Grade 6 in Metropolitan Melbourne will return to remote and flexible learning from the 5th to the 9th October (1st week of Term 4) – On-site supervision for children of permitted workers and vulnerable student will continue in line with existing guidelines.
- WEEK2 (12th October – Onsite Learning P-6) – From 12th October all Prep to Grade 6 students will return to on-site learning. Students will have a staggered start and finishing time. **Check School Website for more details.**

PRECA NOTICE

We are in progress to host more families from the Holy Eucharist Parish on our zoom meetings whether they are sacraments related or not. We are constantly holding catechism classes every Tuesday at 7pm for young people.

Sacraments and also every Friday at 7pm for both girls and boys who wish to continue their faith journey from 11 years and above youth including their families.

If anyone interested call myself Noel on 0410923291 or Br Anthony on 0419115692 or our email: precastalbans@tpg.com.au

PARISH SOCIAL MEDIA

We are online!

Parish Facebook:

<https://www.facebook.com/HolyEucharistChurch>

Parish Youtube: Holy Eucharist Church St Albans

[https://www.youtube.com/channel/UCRkzB6-](https://www.youtube.com/channel/UCRkzB6-KIHeDQ_aOTDfeYIg/featured)

[KIHeDQ_aOTDfeYIg/featured](https://www.youtube.com/channel/UCRkzB6-KIHeDQ_aOTDfeYIg/featured)

Parish Website:

<https://www.holyeuchariststalbans.org/>

LET US PRAY FOR

Prayers For The Sick

Toni Antonowicz, Linda Ratbone, Anna, Maria Kim, Yulette Tanner, Peter Disco, Jessie Spiteri, Stella Sandle, Frank, Doris Carabott.

Recently Deceased

Edward Wal (passed away in Poland)

Anniversaries

Marina Pagdanganan, Nazareni Spiteri, Antonio Mifsud, Philip Gauci, George & Angela Bugeja, Wayne Camilleri, Bartolo family, Brincat & Galea family, Vincent Duong Kham Su, Mary Camilleri & Family, Joseph, Frank & John Xerri, Charlie Xerri, Lewis Spiteri, Raymond Abela and All Souls.

ACKNOWLEDGEMENT

Holy Eucharist parish respectfully acknowledges the Wurundjer people as the traditional custodians of the land on which we reside and worship.

VOCATION VIEW: "An employer would probably fire any employee who never does the job properly. God's plan calls us to live our vocation daily in the best way we can."

All information used in accordance with the terms of our privacy policy.