



HOLY EUCHARIST PARISH

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TWENTY-NINTH SUNDAY IN ORDINARY TIME A

17 & 18 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

FoodBank: open Fridays 10.30am until 2.00pm. More details call Charlie 03 9366 1310.

St Vincent de Paul: Call Centre is now open. Please contact 1800 305 330. Thank you.

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.

REFLECTION ON THE EARLY ORIGINS OF THE ROSARY.



The rosary has roots in several early Christian prayer traditions. They share similar formats to the rosary with repetitive structures and prayers.

◆ Third-century Christian hermits and monks in Egypt (known as Desert Fathers) used stones and later prayer ropes to keep track when praying the 150 Psalms.

- ◆ Various forms of “the Jesus Prayer” (such as “Lord Jesus Christ, Son of God, have mercy on me.”) became popular. The short prayer was said over and over again in a type of mantra while counting beads.
- ◆ The Our Father was also prayed 150 times, using a string of beads with five decades referred to as a Pater Noster (Latin for “Our Father”)

The Hail Mary Prayer.

The Hail Mary prayer became slowly together which took more than a thousand years. The earliest version simply added Mary’s name to the message delivered by the angel Gabriel to Mary: “Hail Mary, full of grace, the Lord is with thee” (Luke 1:28).

Around 1050 AD, the words Elizabeth used to greet Mary during the Visitation were added: “Blessed art thou among women, and blessed is the fruit of thy womb” (Luke 1:42). In 1261, Pope Urban IV added the name of Jesus to the end of Elizabeth’s words. St. Peter Canisius published the Hail Mary in his 1555 Catechism with almost the entire final petition: “Holy Mary, Mother of God, pray for us sinners.”



Why Rosary Beads? Catholics were not the first to pray with beads. And while the exact origin of prayer beads is unknown, men and women of many faiths and cultures (Hindus, Greeks, Buddhists, and more) have (and do) use beads to pray. In fact, the word bead in English is actually derived from an Old English word that means prayer.

The Story of St. Dominic

It is widely believed that in 1214 St. Dominic had a vision of Mary. She is said to have presented him with the rosary, both the beads and the prayers to be prayed. Dominic had a tremendous devotion to Mary and the rosary, which he promoted wherever he traveled to preach. He encouraged Catholics to gather in small groups to pray together what was an early form of the rosary together. These were quite possibly the first expressions of the prayer groups and small group communities that are still having a powerful impact today.

The Battle of Lepanto.

The Feast of Our Lady of Victories was introduced by **Pope** St. Pius V (1504-1572) in the year 1571 to commemorate the miraculous victory of the Christian forces over the Ottoman naval forces in the Battle of Lepanto on October 7, 1571. The **pope** attributed more to the “arms” of the Rosary than the power of cannons and the contribution of the soldiers who fought there. Pope Gregory XIII in 1573, changed the title of the “**Feast** of Our Lady of Victory” to “**Feast** of the **Holy Rosary**”, to be celebrated on the first Sunday of October.

*Br Anthony Gatt
Preca Community*

THE LIVING WORD

First Reading Is 45:1, 4-6

A reading from the prophet Isaiah

I have taken the hand of Cyrus to subdue nations before his countenance.

Thus says the Lord to his anointed, to Cyrus, whom he has taken by his right hand to subdue nations before him and strip the loins of kings, to force gateways before him that their gates be closed no more: It is for the sake of my servant Jacob, of Israel my chosen one, that I have called you by your name, conferring a title though you do not know me. I am the Lord, unrivalled; there is no other God besides me. Though you do not know me, I arm you that men may know from the rising to the setting of the sun that, apart from me, all is nothing.

Responsorial Psalm Ps 95:1. 3-5. 7-10. R. v.7

(R.) Give the Lord glory and honour.

1. O sing a new song to the Lord,
sing to the Lord all the earth.
Tell among the nations his glory
and his wonders among all the peoples. (R.)
2. The Lord is great and worthy of praise,
to be feared above all gods;
the gods of the heathens are naught.
It was the Lord who made the heavens. (R.)
3. Give the Lord, you families of peoples,
give the Lord glory and power,
give the Lord the glory of his name.
Bring an offering and enter his courts. (R.)
4. Worship the Lord in his temple.
O earth, tremble before him.
Proclaim to the nations: 'God is king.'
He will judge the peoples in fairness. (R.)

Second Reading 1 Thes 1:1-5

A reading from the first letter of St Paul to the Thessalonians

We are mindful of your faith, hope, and love.

From Paul, Silvanus and Timothy, to the Church in Thessalonika which is in God the Father and the Lord Jesus Christ; wishing you grace and peace from God the Father and the Lord Jesus Christ. We always mention you in our prayers and thank God for you all, and constantly remember before God our Father how you have shown your faith in action, worked for love and persevered through hope, in our Lord Jesus Christ. We know, brothers, that God loves you and that you have been chosen, because when we brought the Good News to you, it came to you not only as words, but as power and as the Holy Spirit and as utter conviction.

Gospel Acclamation

Alleluia, alleluia! Shine on the world like bright stars;
you are offering it the word of life. Alleluia!

Gospel Mt 22:15-21

A reading from the holy Gospel according to Matthew

Give to Caesar the things that belong to Caesar and to God the things that are God's.

The Pharisees went away to work out between them how to trap Jesus in what he said. And they sent their disciples to him, together with the Herodians, to say, 'Master, we know that you are an honest man and teach the way of God in an honest way, and that you are not afraid of anyone, because a

man's rank means nothing to you. Tell us your opinion, then. Is it permissible to pay taxes to Caesar or not?' But Jesus was aware of their malice and replied, 'You hypocrites! Why do you set this trap for me? Let me see the money you pay the tax with.' They handed him a denarius, and he said, 'Whose head is this? Whose name?' 'Caesar's' they replied. He then said to them, 'Very well, give back to Caesar what belongs to Caesar – and to God what belongs to God.'

REFLECTION ON SUNDAY GOSPEL

The Jewish people experienced two major exiles. The first was the Assyrian Exile beginning in the eighth century BCE when the ten northern tribes were forced into exile in Assyria. The second was the Babylonian Exile in the sixth century BCE when Nebuchadnezzar, the King of Babylon, twice attacked Jerusalem and on the second occasion destroyed the city.

The Babylonian Exile lasted almost seventy years until Cyrus, the King of Persia, who defeated the Babylonians and issued an edict that the Jewish people could return to their homeland. The return home didn't happen immediately, but over time a large group of exiles returned to Jerusalem and began to rebuild their shattered city.

The prophet Isaiah refers to Cyrus as the "anointed" of the Lord," a title usually ascribed to the Davidic king. Furthermore, this Persian king's hand is grasped by God, which signifies the conferral of royal authority. Cyrus exercises legitimate authority over the people of God, despite the fact that he is a non-believer. God works through this king and God's plan unfolds through him even though he is not aware of it.

The experience of exile must have been devastating because, after being led out of Egypt to the 'promised land', they were once again captive and subject to non-believers. It meant the loss of freedom, the loss of a beloved city, and leaving home.

Our experience of the pandemic of COVID-19 has in some ways been a time of exile. We lost the freedom to move around our neighbourhood and to travel. We couldn't dine out or invite friends over for a meal. We lost the opportunity to participate in the eucharist with a gathered community, although we may have joined them online from our homes.

In a time of exile, we search for ways to be nourished both physically and spiritually. Fortunately, we were able to shop for food. Spiritually, we were called to be creative in deepening our relationship with the Lord and caring for one another. The self-isolation was a time to draw deeply on the rich resources of the scriptures, to renew personal and family prayer, to practise meditation, and to assess what we deemed valuable in life. It was also a time to create networks of care by communicating with family and friends using modern technologies.

Perhaps, and hopefully, fasting from eucharist can be an opportunity to value it more deeply while at the same time developing deeper spiritual resources to nourish us on our life's journey in ways that help us understand, as Jesus teaches in today's gospel, what belongs to Caesar and what belongs to God.

By Michael A Kelly CSsR

GOD REMAINS NEAR TO US IN SUFFERING WHEN WE PRAY

In his catechesis at the Wednesday General Audience, Pope Francis reflects on the witness of prayer as laid out in the Book of Psalms, saying the door to God's heart is always open in our moments of pain.

He called the Old Testament book a "gymnasium and home of countless men and women of prayer."

How to pray

As part of the books of wisdom, the Psalms communicate to the believer "knowing how to pray".

"In the Psalms we find all human sentiments: the joys, the sorrows, the doubts, the hopes, the bitterness that colour our lives," said the Pope.

God, he added, inspired the language of prayer in the books so that those who read them might learn how to praise, thank, implore, and invoke Him.

"In short, the Psalms are the word of God that we human beings use to speak with Him."

The prayers in the Psalms arise out of lived experience, not abstract ideas, said the Pope. "To pray them it is enough for us to be what we are," with all our problems and uncertainties.

Question of suffering

Pope Francis went on to explore how the Psalmist confronts the issue of suffering, saying it is accepted as part of life and thus transformed into a question.

"Until when?" he said, is the question that remains unanswered.

"Every suffering calls for liberation, every tear calls for consolation, every wound awaits healing, every slander a sentence of absolution."

The Psalms, said the Pope, reminds us that life is not saved unless suffering is healed.

The person who prays, he added, knows that they are "are precious in the eyes of God, and so it makes sense to cry out."

Prayer: a cry to God

The Psalms show us that crying out to God in prayer "is the way and beginning of salvation."

Pope Francis said prayer turns pain into "a relationship: a cry for help waiting to intercept a listening ear."

"All human pains for God are sacred," he added. "Before God we are not strangers, or numbers. We are faces and hearts, known one by one, by name."

By Devin Watkins

POPE FRANCIS RECEIVES CARDINAL GEORGE PELL

In the past few days, the Australian Cardinal returned to Rome. After spending 400 days in jail, this past April, he was unanimously acquitted by the Australian High Court of the charge of the sexual abuse of minors.

Pope Francis received Cardinal George Pell in audience on Monday, and in greeting him also thanked him for his witness. The 79-year-old Australian Cardinal, prefect emeritus of the Secretariat for the Economy (holding the position from



2014 to 2019), returned to Rome in the past few days. He had left the Vatican in July 2017 to face charges regarding the sexual abuse of minors. Pope Francis granted him a period of leave to be able to defend himself against the accusations.

Pell's trial: found guilty in the first trial

Here is a brief summary of Pell's judicial process. He was formally accused in 2017 for the sexual abuse of minors committed on two separate occasions in 1996 and 1997 when he was the Archbishop of Melbourne. The first trial took place in July of that year. In December, Melbourne's Magistrates' Court handed down a guilty verdict and Pell began his 6-year prison sentence in February 2019. He was placed in isolation.

Pell: "I am innocent"

Cardinal Pell declared his innocence, saying that the crimes of which he had been accused were horrible and intolerable and that he would continue to fight the accusations. His legal team continued to sustain the verdict was unreasonable because the evidence on which the verdict had been based left open a reasonable doubt.

Holy See: awaiting the definitive establishment of the facts

Via a statement from the Press Office, the Holy See affirmed its maximum respect for the Australian judicial system. The statement continued saying that "out of that respect", the Holy See was awaiting the outcome of the appeal process, recalling that the Cardinal maintained his innocence and that he had the right to defend himself until the last appeal. At the same time, the Holy See emphasized the strong commitment of the Church in the fight against sexual abuse. To guarantee the course of justice, the Pope confirmed the precautionary measures already imposed on Pell by the local Ordinary when he return to Australia, "That is, while awaiting the definitive assessment of the facts, as is the norm, Cardinal George Pell is prohibited from exercising public ministry and from having any voluntary contact whatsoever with minors."

The Australian bishops also invited Catholics, strongly shaken by the situation, not to draw definitive conclusions before the judicial process was complete.



First appeal upholds guilty verdict, with one judge dissenting

In June 2019, Victoria's Court of Appeal began the second phase of the process with the defense arguing that the verdict was unreasonable and there were procedural flaws in the first instance trial. The court handed down their 2-1 conclusion in August 2019 upholding the original guilty verdict. The dissenting judge, Mark Weinberg, strongly opposed the verdict on the basis that a person cannot be found guilty if the evidence does not clearly demonstrate guilt beyond a reasonable doubt, otherwise an innocent person risks being condemned.

Holy See: awaits the completion of the judicial process

In this case as well, the Holy See, in a statement, reiterated its respect for the Australian court, while awaiting further developments as the judicial process continued, recalling once again that Pell maintained his innocence.

The High Court exonerates Pell unanimously

In March 2020, the Pell case reached Australia's High Court which agreed to hear Pell's final appeal based on Mark Weinberg's arguments.

On 7 April 2020, that court, composed of seven judges, criticizing the inconsistencies of the Court of Appeal's ruling, unanimously exonerated Cardinal Pell because there was a reasonable possibility that the crime had not taken place. Therefore, there was significant probability that an innocent person could be condemned. The Cardinal leaves prison after 400 days of incarceration.

Pell: justice means truth for everyone

Pell states that a he had endured a serious injustice which "has been remedied", and that he held "no ill will toward my accuser". His trial, he underlined "was not a referendum on the Catholic Church; nor a referendum on how Church authorities in Australia dealt with the crime of paedophilia in the Church. The point", he added, "was whether I had committed these awful crimes, and I did not".

In addition, the Cardinal stated that he hoped his acquittal would not cause any further pain. "The only basis for long term healing," he stated, "is truth and the only basis for justice is truth, because justice means truth for all."

Cardinal Pell thanked all those who had prayed for him and for those who had supported him during that difficult time. He expressed gratitude to his legal team who had worked determinedly so that justice would prevail in order to shed light on "manufactured obscurity" and reveal the truth.

The Pope prays for those who have been unjustly condemned

Just hours after the news was released, during a Mass broadcast live from Santa Marta during the lockdown, Pope Francis said, without referring to Cardinal Pell:

"In these days of Lent we have seen the persecution that Jesus suffered, and how the doctors of the Law had it in for Him; He was judged with this dogged fury, even though He was innocent. I would like to pray today for all those people who suffer an unjust sentence as a result of those who had it in for them."

The Holy See welcomes the acquittal

The overturning of Cardinal Pell's sentence was met with satisfaction in the Holy See. In a statement, it affirmed that it had always "expressed confidence in the Australian judicial authority". The statement emphasized, while "entrusting his case to the court's justice, Cardinal Pell has always maintained his innocence, and has waited for the truth to be ascertained."

By Vatican News

ONLINE SAFETY FOR GRANDPARENTS AND CARERS

The eSafety Commissioner has recently published a free e-book resource 'Online safety for grandparents and carers' which provides advice about online safety issues that children and young people may experience. This resource provides "key advice about online safety issues that can affect children and young people" including practical tips to help grandparents and carers to talk about these issues with children and young people and manage them. Helpful topics include: setting up devices safely; managing time online; preventing unsafe contact from strangers as well as a guide to some of the most popular sites and apps.

Grandparents and carers can order a hard copy or download and view the resource online: <https://www.esafety.gov.au/seniors/online-safety-grandparents-carers>

AN INVITATION TO SHARE THE JOURNEY

The discernment of a vocation is a wonderful journey. God desires that you will be happy in your choices. In this sense, Redemptorists would love to meet you, hear your views, and be inspired by your passion to give yourselves in service of others.

If you wish to talk with someone about your thoughts of vocation, please contact with one of the Redemptorist priests or write to: vocations@cssr.org.au

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: precastal-bans@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-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

Joseph Nicholas Tuan Manh Nguyen

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: "We do not choose a vocation completely on our own. We must prayerfully reflect on how we can best give to God what is God's, and then live as though everything depends on God."

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