



HOLY EUCHARIST PARISH

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ALL SAINTS

31 October & 1 November 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.

ALL SOULS' DAY

SPECIAL MASSES for **All Souls' Day, Monday 2nd November** at Holy Eucharist church: **9.00am in English & 10.30am in Vietnamese** (both will be live streaming), 6.00pm in English & 7.00pm in Vietnamese. Please note only 10 people can attend each Mass.

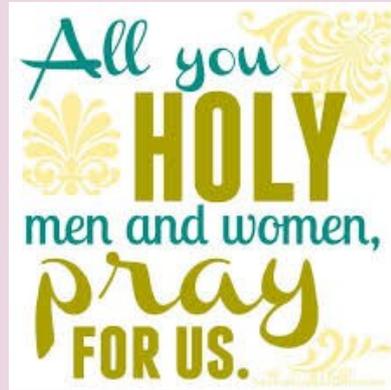
ALL SOULS NOVEMBER REMEMBRANCES: A remembrance Hard cover book has been placed near the altar so that parishioners can place the names of the faithful departed for prayers during November. Donations for charity purposes are appreciated. Thank You.

SAINTS ARE THE WINNERS

Imagine you're a participant on a Catholic game show. The host flashes a smile.

"This is for the win—no pressure. The final question is ..."

The host pauses for dramatic effect and says, "Are ... you ... ready?" You swallow nervously, hardly believing that you have reached this point because of all those Sunday homilies and years of Catholic schooling. You are one question away from winning. You clench your teeth and nod. The host says, "The question ... what is a saint?"



You have two minutes to answer. The answer appears simple. "A saint is a holy person and holiness is what God has by nature and what the creature has by participation, by grace."

That's a good start. Extra points for the clarifying distinction between nature and grace. But there's still 1:51 left on the clock. The word saint derives from the Latin sanctus, which means 'holy'. The verb form is sancire, meaning 'to consecrate' or 'to sanctify'. The English of the verb could be 'to saint-ify'. The bread and wine is 'saint-ified'— set apart for a holy use, for administering, becoming a vessel for the divine presence.

A saint is someone who, manifest in their words and actions, has become a vessel of the divine presence in the world. This is going very well but there's something missing in your answer: you better turn to the bible. Vatican II said somewhere that scripture is "the soul of theology..."

God is called "holy, holy, holy" by the flying seraphim in Isaiah 6 and "the Holy One of Israel" in lots of places (Psalms 71, 78, 89, for example). Not only God, though: Psalm 89 is one place where heavenly beings are called "the assembly of the holy ones ... the council of the holy ones." And in Deuteronomy 33, Moses, blessing Israel before his death, gave them the same title, God's "holy ones." So God, the heavenly beings privy to his inner council, and God's chosen people are all "holy ones." Throughout the New Testament, Jesus's people are called hagioi, "holy ones" or "saints," as it is usually translated in our bibles. That means the baptised, all of us.

A few seconds left! With a flash of insight, you speak up again: "We call 'saint' someone who has realised what is deepest in their humanity, their 'likeness' to God; like angels they have been granted privileged place in God's ruling council. That's why we can pray to them. Saints have been set apart to become a vessel of God's presence, to administer his rule over all things. That makes sense of the miracles! And we are all called saints because that is our calling and destiny in Jesus."

The host clears his throat and smiles.

By W. Chris Hackett

THE LIVING WORD

First Reading Rv 7:2-4. 9-14

A reading from the book of the Apocalypse

I saw an immense crowd, beyond hope of counting, of people from every nation, race, tribe and language.

I, John, saw another angel rising where the sun rises, carrying the seal of the living God; he called in a powerful voice to the four angels whose duty was to devastate land and sea, 'Wait before you do any damage on land or at sea or to the trees, until we have put the seal on the foreheads of the servants of our God.' Then I heard how many were sealed: a hundred and forty-four thousand, out of all the tribes of Israel. After that I saw a huge number, impossible to count, of people from every nation, race, tribe and language; they were standing in front of the throne and in front of the Lamb, dressed in white robes and holding palms in their hands. They shouted aloud, 'Victory to our God, who sits on the throne, and to the Lamb!' And all the angels who were standing in a circle round the throne, surrounding the elders and the four animals, prostrated themselves before the throne, and touched the ground with their foreheads, worshipping God with these words, 'Amen. Praise and glory and wisdom and thanksgiving and honour and power and strength to our God for ever and ever. Amen.' One of the elders then spoke, and asked me, 'Do you know who these people are, dressed in white robes, and where they have come from?' I answered him, 'You can tell me, my Lord.' Then he said, 'These are the people who have been through the great persecution, and they have washed their robes white again in the blood of the Lamb.'

Responsorial Psalm Ps 23:1-6. R. see v.6

(R.) Lord, this is the people that longs to see your face.

1. The Lord's is the earth and its fullness,
the world and all its peoples.
It is he who set it on the seas;
on the waters he made it firm. (R.)
2. Who shall climb the mountain of the Lord?
Who shall stand in his holy place?
The man with clean hands and pure heart,
who desires not worthless things. (R.)
3. He shall receive blessings from the Lord
and reward from the God who saves him.
Such are the men who seek him,
seek the face of the God of Jacob. (R.)

Second Reading 1 Jn 3:1-3

A reading from the first letter of St John

We shall see God as he really is.

Think of the love that the Father has lavished on us, by letting us be called God's children; and that is what we are. Because the world refused to acknowledge him, therefore it does not acknowledge us. My dear people, we are already the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him because we shall see him as he really is. Surely everyone who entertains this hope must purify himself, must try to

Gospel Acclamation

Alleluia, alleluia! Come to me, all you that labour and are burdened, and I will give you rest, says the Lord. Alleluia!

Gospel Mt 5:1-12

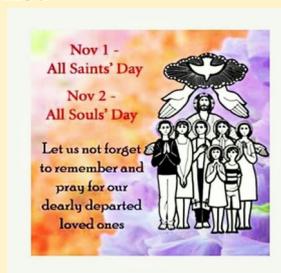
A reading from the holy Gospel according to Matthew

Rejoice and be glad, for your reward will be great in heaven.

Seeing the crowds, Jesus went up the hill. There he sat down and was joined by his disciples. Then he began to speak. This is what he taught them: 'How happy are the poor in spirit: theirs is the kingdom of heaven. Happy the gentle: they shall have the earth for their heritage. Happy those who mourn: they shall be comforted. Happy those who hunger and thirst for what is right: they shall be satisfied. Happy the merciful: they shall have mercy shown them. Happy the pure in heart: they shall see God. Happy the peacemakers: they shall be called sons of God. Happy those who are persecuted in the cause of right: theirs is the kingdom of heaven. 'Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account. Rejoice and be glad, for your reward will be great in heaven.'

REFLECTION ON SUNDAY GOSPEL

We have become so familiar with the beatitudes that there is a danger of our listening only to the mellifluous flow of language and of failing to attend to the extraordinary present and future reversal that they offer to those who suffer injustice and to those who choose nonviolent ways of addressing it. With pandemic sweeping the globe and affecting the dispossessed quite disproportionately, it is time to listen anew to these opening words of Jesus' Sermon on the Mount. Jesus of Nazareth knew in his body the experience of displacement: from Bethlehem to Egypt; from Judaea to Galilee. He shared the experience of Galilean peasant farmers and artisans. His words are grounded in the stories, the music, the poetry, the law and the history of his people. They foreground the qualities of those whom we honour as saints, those who are remembered by name and those who are not.



The mountain setting establishes Jesus as wisdom teacher like Moses of old. God's favour rests on the poor/the humble/the "grounded", on the gentle, on those who grieve for the pain of the world, on serious justice seekers, on those who know how to mercy, on the pure or single-minded of heart, on peacemakers, and on those who suffer in the cause of right. The repetition of 'blessed are...?' (a better translation of the Greek *makarioi* than 'happy') provides multiple links with Israel's collection of sacred songs, the Psalms. For Israel's lyricists, God's favour or blessing is on those whose hope is in God, on those whose delight is in God's way, on those who take refuge in God, on the guileless in spirit and on those whom God forgives. The content of the beatitudes echoes the voice of Israel's prophets, especially Isaiah 61. God's spirit is upon Jesus. He brings the good news of God's present and future favour or blessing to the destitute and to those who mourn. The distinguishing mark of God's favoured ones is righteousness or right relationship.

God's favour or blessing comes in diverse forms: the basileia or empire of the heavens; comfort in the face of grief; the earth as a heritage to be protected; the joy of being mercied; face to face encounter with God; a great reward "in heaven". If heaven is only a place to be enjoyed in the afterlife, it is little consolation for the desperately poor or for those who are persecuted or misrepresented to know that "the empire of the heavens is theirs" or that their "reward is great in heaven". "Heaven" is better understood as a way of talking about God or God's empire of justice and compassion in contrast with the heartless empire of Rome and its modern equivalents. Maybe the most urgent invitation in our present context is to mourn strategically the displacement of so many of earth's inhabitants who, in these liminal times, long for the blessing of God's kin-dom in the form of comfort and mercy and a just share in the earth's resources.

By Veronica Lawson RSM

GOVERNANCE OF PARISH AND DIOCESAN SCHOOLS IN THE ARCHDIOCESE OF MELBOURNE

From the beginning of 2021 governance arrangements for schools owned by the Archdiocese and its parishes will change. 1 A new company - called Melbourne Archdiocese Catholic Schools Ltd (MACS) will take responsibility for governing and operating the schools. The School Governance Steering Committee leading this change process has been asked by the Archbishop to ensure each school retains strong and vital relationships with their parish or parishes for secondary schools and that parish priests retain core duties and responsibilities for pastoral leadership in the school. Through extensive consultation a Position Paper was developed to make recommendations for the Archbishop to consider.

The new governance arrangements need to be in place by 1 January 2021 to meet Victorian Government requirements for funding. These include a requirement for organisations providing services to children to be appropriately insured and incorporated. The changes also fulfil the Australian Catholic Bishops Conference (ACBC) acceptance of Recommendation 16.6 from the Royal Commission for parish priests not to be the employer for principals and teachers in Catholic schools.

It is also clear that the "sole proprietor" governance model is increasingly onerous for any individual, particularly in relation to legal obligations and regulatory compliance. The creation of a board and a management layer provides a more appropriate structure for fulfilling these responsibilities and respond to current community expectations regarding transparency, accountability, consultation and participation, particularly as it relates to primary and secondary schooling.

The leadership and involvement of the parish priest and priests formally associated with secondary colleges established by parishes is and remains fundamental. It is critical to ensure the school is faithful to its Catholic life and identity. Catholic schooling is a key ministry of the parish and the parish priest retains responsibility for the processes of evangelisation and faith education which are undertaken in his parish.

The new governance arrangements seek to ensure Archdiocesan schools continue to deliver outstanding educational outcomes and remain places to encounter the living God who in Jesus Christ reveals his transforming love and truth. A fruitful sign of the success

of the arrangements is the participation of students and families in the life, mission and work of the local faith community, including the celebration of Sunday Mass.

THE MISSION OF THE CATHOLIC SCHOOL

The Statement of Mission and the Objects in the new MACS constitution defines the key aspects of Catholic life we seek to realise in our schools. The Statement of Mission and Objects are reproduced overleaf as are the Recommendations from the School Governance Steering Committee Position Paper. Taken together the Statement of Mission, Objects and the Position Paper Recommendations convey key features of the governance arrangements for schools.

Statement of Mission

Catholic schooling seeks to provide the young with the best kind of education possible, one that fosters a formation of the whole person that is deeply and enduringly humanising. (2)

Education is integral to the mission of the Church to proclaim the Good News. First and foremost every Catholic educational institution is a place to encounter the living God who in Jesus Christ reveals his transforming love and truth. This relationship elicits a desire to grow in the knowledge and understanding of Christ and his teaching. In this way those who meet him are drawn by the very power of the Gospel to lead a new life characterised by all that is beautiful, good, and true; a life of Christian witness nurtured and strengthened within the community of our Lord's disciples, the Church. (3)

With parents and parishes, Catholic schooling seeks to fulfil this mission by providing an environment in which students are enabled to:

- encounter God in Christ and deepen their relationship with him
- pursue wisdom and truth encouraged by a supportive academic culture
- grow in the practice of virtue, responsible freedom and serving the common good.

A Catholic school:

- is actively embedded in the life of the faith communities of the local Church, which in turn is tangibly manifest in the life of each school
- is an essential place for the evangelising of children and young people
- exists to assist students and their families to integrate faith, reason, life and culture⁴
- is conspicuously Christian in outlook, explicitly Catholic in faith and practice, and intentionally missionary in orientation
- cultivates spiritual, social and emotional growth in a safe and protective environment
- provides a learning environment in which the whole educational community is formed to embrace life in all its fullness⁵
- offers a human formation that has the intellectual, practical and moral excellence of learners at its heart
- forms consciences, fosters peace and develops respectful dialogue at the service of intellectual charity
- encourages the discovery of Catholic cultural heritage, especially in art, music, literature and architecture.

More on this Catholic Education news next week



Embargoed until 9.00am, 29 October 2020
On behalf of the Catholic Bishops of Victoria

Media Release

Victorian dioceses partner to bring enhanced Catholic social services to those in need

“On 1 January 2021, the Archdiocese of Melbourne, the Diocese of Ballarat, the Diocese of Sandhurst and the Diocese of Sale will unite in common mission to advance the ministry of Catholic social services in Victoria.

This landmark endeavour for the Church and for the people of this State, particularly the most vulnerable, will see the merging of CatholicCare Melbourne and Gippsland, Centacare Ballarat, and CatholicCare Sandhurst, to form a new entity: CatholicCare Victoria.

With a combined service of more than 180 years, the individual agencies have responded to needs in their communities with compassion and care

As CatholicCare Victoria, we will have enhanced capability to respond to those in need, to sponsor initiatives at the breadth and scale that are most effective, and to advocate about and address the root causes of poverty and injustice, thus fulfilling the Church’s commitment to continue the mission of Jesus Christ by proclaiming God’s love for each person and promoting their fullness of life.

Building and supporting individuals, families and communities in times of need, especially those who are most disadvantaged, vulnerable and/or marginalised, is key to advancing human dignity and to fostering the common good in our society.

In coming together, we reinforce our shared commitment to social service ministry; offering works of mercy, charity and justice to meet the needs of the vulnerable and marginalised in Victoria, now and into the future.”

Statement attributable to:

Most Rev Peter A Comensoli, Archbishop of Melbourne
Most Rev Paul Bird CSsR, Bishop of Ballarat
Most Rev Shane Mackinlay, Bishop of Sandhurst
Rev Peter Slater, Administrator Diocese of Sale
Rev Greg Bennet, Bishop-elect Diocese of Sale

For more information:

Annie Carrett, Archdiocese of Melbourne: 0439 600 233 | annie.carrett@cam.org.au
Maureen Waddington, Diocese of Ballarat: 0419 391 185 | Maureen.Waddington@sjog.org.au
Katrina Strong, Diocese of Sandhurst: 0419 015 696 | katrina.strong@sandhurst.catholic.org.au
Cathy Dougan, Diocese of Sale: (03) 5622 6690 | pa@sale.catholic.org.au

GOOD NEWS:

Dear Parishioners,
With gratitude to our God, our Church is now open for normal times Masses with only 10 people due to the restrictions until further notice.

- Weekdays: Tues-Friday 9:00am
- Weekend: Saturday 6:00pm, Sunday 9am, 10:30am (online Mass) & 6pm
- Other Masses: 12:00pm Vietnamese, 2pm Sudanese, 3.30pm Samoan.

Please contact the Parish Office to let us know that you would like to attend. Thank you for your cooperation and God bless

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/HolyEuchristChurch>

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

Mary Chircop, Joseph Nicholas Tuan Manh Nguyen

Anniversaries

Andrew Ranasinghe, Gladys Egodopitiya, Lucky Ellawala, 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 remember those who have gone before us, whose lives and witness showed us the truth of the Gospel and the joy of faith. Pray especially for deceased priests and religious who gave their lives in the service of God and his Church.”

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