



HOLY EUCHARIST PARISH
 1A Oleander Drive, St Albans South 3021
 Office Hours: Tues - Fri: 9:00am - 3.30pm
 Phone: 9366 1310, Fax: 9366 9359
 Email: stalbanssouth@cam.org.au
 Website: www.holyeuchariststalbens.org



THIRTY-THIRD SUNDAY IN ORDINARY TIME YEAR A

14 & 15 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.

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.

ANNOUNCING NEW PRINCIPAL

Dear Members and Families of Holy Eucharist School and Parish,

After due consideration, and with the advice of the nominating panel, I am pleased to announce that Mr Michael Laurence Bonnici, acting principal this term in Holy Eucharist School, St Albans South, has been appointed Principal. This appointment comes into effect on 27 January 2021 and is for a term of eight years.

Following an extensive search and interview process, Michael emerged as the top candidate in a highly competitive group of professional educators, and we are thrilled that he has accepted our offer.

With his rich experience in various leadership positions, and his powerful commitment to learning and teaching, we believe that he can make a difference to the lives of families, students and staff.

With his strong faith in the teachings of Jesus Christ and his many years of service to the parish community, we trust that he will be able to work in collaboration and partnership with the faith community and with the students, families and staff at Holy Eucharist.

We pray that with his qualifications, skills and creativity, Michael will bring rich blessings to the people he is called to serve and lead.

Please join me in welcoming and congratulating him in his new role. We pray that he will find peace and joy in living out his ministry of leadership.

Every blessing,

Fr Vincent Long Pham CSsR
 Parish Priest

GOOD NEWS:

Dear Parishioners,
 With gratitude to our God, our Church is now open for normal times Masses with only 20 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 & 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

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 throughout this month of November. Donations for charity purposes are appreciated. Thank You.

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

THE LIVING WORD

First Reading Prv 31:10-13. 19-20. 30-31

A reading from the book of Proverbs

Give her a share in what she has worked for.

A perfect wife – who can find her? She is far beyond the price of pearls. Her husband’s heart has confidence in her, from her he will derive no little profit. Advantage and not hurt she brings him all the days of her life. She is always busy with wool and with flax, she does her work with eager hands. She sets her hands to the distaff, her fingers grasp the spindle. She holds out her hand to the poor, she opens her arms to the needy. Charm is deceitful, and beauty empty; the woman who is wise is the one to praise. Give her a share in what her hands have worked for, and let her works tell her praises at the city gates.

Responsorial Psalm Ps 127:1-5. R. v.1

(R.) Happy are those who fear the Lord.

1. O blessed are those who fear the Lord
And walk in his ways!
By the labour of your hands you shall eat.
You will be happy and prosper. (R.)
2. Your wife like a fruitful vine
in the heart of your house;
your children like shoots of the olive,
around your table. (R.)
3. Indeed thus shall be blessed
the man who fears the Lord.
May the Lord bless you from Zion
in a happy Jerusalem
all the days of your life. (R.)

Second Reading 1 Thes 5:1-6

A reading from the first letter of St Paul to the Thessalonians
The day of the Lord is going to come like a thief in the night.

You will not be expecting us to write anything to you, brothers, about ‘times and seasons’, since you know very well that the Day of the Lord is going to come like a thief in the night. It is when people are saying, ‘How quiet and peaceful it is’ that the worst suddenly happens, as suddenly as labour pains come on a pregnant woman; and there will be no way for anybody to evade it. But it is not as if you live in the dark, my brothers, for that Day to overtake you like a thief. No, you are all sons of light and sons of the day: we do not belong to the night or to darkness, so we should not go on sleeping, as everyone else does, but stay wide awake and sober.

Gospel Acclamation Jn 15:4. 5

Alleluia, alleluia! Live in me and let me live in you, says the Lord; my branches bear much fruit. Alleluia!

Gospel Mt 25:14-15. 19-21

A reading from the holy Gospel according to Matthew
Because you have been faithful over a few things, enter into the joy of the Lord.

Jesus spoke this parable to his disciples: ‘The kingdom of heaven is like a man on his way abroad who summoned his servants and entrusted his property to them. To one he gave five talents, to another two, to a third one; each in proportion to his ability. Then he set out. Now a long time after, the master of those servants came back and went through his accounts with them. The man who had received the five talents came forward bringing five more. “Sir”, he said “you entrusted me with five talents; here are five more that I have made.” His master said to him, “Well done, good and faithful servant; you have shown you can be faithful in small things, I will trust you with greater; come and join in your master’s happiness.”’

REFLECTION ON SUNDAY GOSPEL

In answer to my usual greeting, “G’day Muff, what are you up to?” my polymath brother-in-law, David (nicknamed Muff), would invariably reply, “Just contemplating the eternal verities!” The conversation that followed, usually over a glass of wine, would confirm the veracity of his response. Contemplating the eternal verities was a way of life for my brother-in-law until his all too early death 15 years ago.

As the end of the church year approaches, the liturgy presents us with texts that invite us all to consider the big questions of life and death, including the day of reckoning that will inevitably confront each one of us. Matthew’s parable of the talents is part of a discourse about the final realities. It is sandwiched between the parable of the ten lamp-bearers, five of whom are unprepared for the bridegroom, and the end time judgement of the nations (next week’s gospel reading).



The previous story has concluded with the warning: “Keep awake therefore, for you know neither the day nor the hour.” This is usually interpreted as a reference to the second coming of Christ. Today’s story continues this motif. It opens: “For it is as if a man going abroad summons his slaves and entrusts his property to them. ...” Once more, we find slavery taken for granted. Once more, we might take this as a reminder to commit ourselves to the elimination of all power over others.

The slaves are entrusted with phenomenal wealth: ten talents, five talents, and one talent respectively. A talent was a measure of weight rather than a coin and one silver talent was the equivalent of 1000 days wages for an ordinary labourer. The slaves receive no instructions, but later events indicate that the man expects a good return on his wealth.

The first two slaves deliver and are invited into the joy of the master, another possible reference to the end time when God will embrace those who are faithful to their mission. The third slave buries his talent and provides a reasonable rationale: the master is a hard man who inspires a fear-ridden response in the slave. The master does not resile from this description. The seemingly unproductive slave loses even what he has and is banished to a place “where there will be weeping and gnashing of teeth.”

Is the master an image of God? There are some elements in the story that point in this direction. There are other features, such as the concentration of wealth in one person and the treatment of the fearful slave, that inhibit an unequivocally affirmative answer to this question. In face of present inequities even within the most affluent countries, we may find ourselves in sympathy with the third slave insofar as he challenges the violent and exploitative actions of the master. Parables are open to multiple interpretations and the eternal verities cannot be encapsulated in one story or one image. They bear ongoing reflection and call us to responsible action for the sake of planetary life.

By Veronica Lawson RSM

LOVE IS OUR DEEPEST IDENTITY

Behold, there are only three things that will last: faith, hope, and love; and the greatest of these is love. —1 Corinthians 13:13

To talk about love is to talk about what Plato calls “holy madness.” Jung even refused to include love in any of his classic categories—it finally defied his psychological descriptions. Perhaps that is why love has so many false meanings in our minds and emotions. Perhaps that is why Jesus never defined love, but instead made it a command. We must



love, each of us absolutely must enter into this unnamable mystery if we are to know God and know our own self!

Love alone is sufficient unto itself. It is its own end, its own merit, its own satisfaction. It seeks no cause beyond itself and needs no fruit outside of itself. Its fruit is its use. Love is our deepest identity and what we are created in and for. To love someone “in God” is to love them for their own sake and not for what they do for us. Only a transformed consciousness sees another person as another self, as one who is also loved by Christ, and not as an object separate from ourselves on which we generously bestow favors. If we have not yet loved or if love wears us out, is it partly because other people are seen as tasks or commitments or threats, instead of as extensions of our own suffering and loneliness? Are they not in truth extensions of the suffering and loneliness of God?

When we live out of this truth of love, instead of the lie and human emotion of fear, we will at last begin to live. Love is always letting go of a fear. In the world of modern psychologizing, we have become very proficient at justifying our fears and avoiding simple love. The world will always teach us fear. Jesus will always command us to love. And when we seek the spiritual good of another, we at last forget our fears and ourselves.

Divine love or charity has nothing to do with feelings of “liking” one another. One key biblical word for love, agape, is not based on the myth of romantic love or good feelings about one another. It is a love grounded in God that allows us to honestly desire and seek the other’s spiritual growth. This faith, this love, this Holy Mystery—of which we are only a small part—can only be awakened and absorbed by the silent gaze of prayer. Those who contemplate who they are in God’s ecstatic love will be transformed as they look and listen and find and share. This God, like a Seductress, does not allow Herself to be known apart from love. We know God by loving God. And I think that it is actually more important to know that we love God than to know that God loves us, although the two movements are finally the same.

By Richard Rohr

GOVERNANCE OF PARISH AND DIOCESAN SCHOOLS IN THE ARCHDIOCESE OF MELBOURNE

Cont’d from Last week’s bulletin. (Duties & Responsibilities of Parish Priests)

The Good Name of the Parish and Mission

By virtue of his office, the parish priest (or a priest formally associated with the school) is an ex officio member of the School Advisory Council. He will take a particular interest in the good name of the parish and the school(s), and as such he is to be consulted regarding any aspect of the school’s operation which materially impacts the good name or mission of the parish.

Ongoing custodianship of school land and buildings

Under the new governance arrangements, parish priests will continue to be the legal representative for any land and buildings for which they are currently responsible. Whether as parish priest of the local parish primary school, or as one of the priests in the associations that were formed to establish Catholic regional secondary colleges, parish priests will continue to represent the beneficial owners of the land and buildings occupied by the schools as addressed in further detail under the ‘Land and Buildings’ section below.

Clear protocols and agreements will be developed for the use of common areas, being shared school and parish spaces. These protocols will address:

- access arrangements and times for shared school and parish spaces; and
- allocating costs for shared school and parish spaces.

LAND AND BUILDINGS

There is no change to ownership of school land and buildings. All school land and buildings will continue to be held in trust for their current owner by the Roman Catholic Trust Corporation. The parish will remain the beneficial owner of the parish school's land and buildings and associations of parishes will remain the owners of regional secondary colleges. Melbourne Archdiocese Catholic Schools Ltd (MACS) will effectively become a tenant with a long term Right to Use Land and Buildings Agreement (RULBA) from the parish.

The RULBA is necessary in order for MACS to be able to demonstrate to government regulators that it has a long term entitlement to use the land for the provision of Catholic education. This is particularly important for government funding purposes which require this evidence before a school can be supported with capital grants. The RULBA is also important so that all legal obligations and responsibilities that attach to the owner of land and buildings can be formally transferred to MACS; that way parish priests can be assured that no such liabilities will ever become a burden for the parishes. School assets (other than land and buildings) and liabilities will be transferred to MACS in a School Transition Agreement (STA). Examples of school assets include receivables, equipment, books, furniture and computers, portable buildings where relevant while examples of liabilities include accounts payable, bank loans and employee liabilities.

Arrangements for the use of shared facilities at each parish and school will be formalised as a part of the RULBA. This agreement must be informed by the Key Principles for the use of Parish and School Facilities developed jointly by the Archdiocese of Melbourne and Catholic Education Melbourne as their foundation. Further information about the STA, RULBA and the Key Principles for the use of Parish and School Facilities is available in the Position Paper and the Explanatory Memorandum that accompanies the STA and RULBA. The RULBA will need to be

negotiated with each parish priest on a site by site basis in respect of the use of the common areas.

Planning and consent

Going forward, as the sole legal representative of the parish, the parish priest must be involved with master planning and building developments and any similar transaction that will change the nature of the school property or affect the use of any other areas of the property. As such, any building project which may engender any change in the patrimonial condition of the property or entails the undertaking of obligations of repayment or liability to government grants would need the express consent of the parish priest, as beneficial owner. The RULBA preserves this position for the priest or an association of priests as the owner of the land and buildings.

Responsibilities of Melbourne Archdiocese Catholic Schools Ltd (MACS):

- MACS will effectively become a tenant of school land and buildings – not its owner, however it will assume and undertake all liabilities and responsibilities in respect of the land and buildings as if it is the owner, relieving parish priests from any obligation or liability for the duration of the RULBA.
- It has been agreed nationally by the Australian Catholic Bishops Conference (ACBC) that no diocese should introduce school rent or other land charges until such time as every effort has been made to reach agreement with the relevant State Government and Commonwealth Government.
- Other school assets (e.g. receivables, equipment, books, furniture, computers, portable buildings etc.) and liabilities (e.g. accounts payable, bank loans, employee liabilities, etc.) will be transferred to MACS via the STA.
- MACS will be responsible for the finances and liabilities of the school's operations.
- MACS will bear all responsibilities and obligations in respect of buildings, loans, maintenance and repairs, including replacement of buildings in the event of damage, payment of property taxes, levies, insurance premiums, lease hold agreements and any works of a capital nature.

- MACS will bear all responsibilities and obligations in respect of accepting capital funding from Federal and/or State governments.

School closures and changes to educational missions:

- Unless a parish was contemplating a retreat from its educational mission, nothing is lost by making the land and buildings available for the purposes of Catholic education under a leasing agreement with MACS. The assets will be preserved for their owner and 'returned' upon MACS ceasing to operate the school.
- If a school should cease to operate as a Catholic school, the buildings are removed from the MACS accounts and responsibility for them returns to the owner.
- If the school retains any Federal and/or State Government repayment obligations resulting from capital grant funding then agreement on repayment or transfer of obligations will need to be reached before school buildings can be 'returned' to their owner.

Cont'd next Bulletin.

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

Creswell Gambian, Josephine Pace

Anniversaries

Gina Ciangura(1st Anniv.), 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: "Don't just bury your talents. Dream your best dream about your life and then live it to the full. God calls you to live in happiness."

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