



## HOLY EUCHARIST PARISH

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### OUR LORD JESUS CHRIST, KING OF THE UNIVERSE SUNDAY YEAR A 21 & 22 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

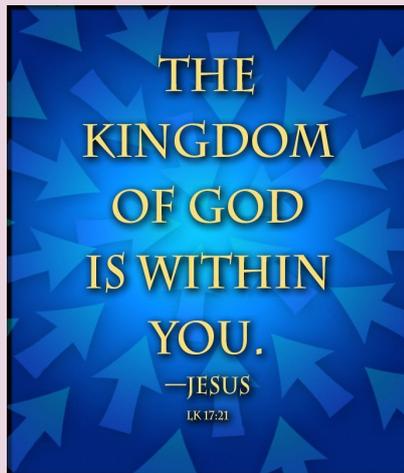
*by St Alphonsus de Liguori, Founder of the Redemptorist*

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.

#### JESUS AND THE REIGN OF GOD

*In his letter to the Philippians, Paul offers a puzzling injunction to the new Christians. He writes, "Let the same mind be in you that was in Jesus Christ" (2:5). CAC faculty member Cynthia Bourgeault explores how developing this kind of "Christ-consciousness" is the key to understanding Jesus's teaching on the "Kingdom of Heaven."*

How do we put on the mind of Christ? How do we see through his eyes? How do we feel through his heart? How do we learn to respond to the world with that same wholeness and healing love? That's what Christian orthodoxy really is all about. It's not about right belief; it's about right practice. . . .



Jesus uses one particular phrase repeatedly: "the Kingdom of Heaven." You can easily confirm this yourself by a quick browse through the gospels; the words jump out at you from everywhere. . . .

So what do we take it to be? . . . [Jesus] says, "The Kingdom of Heaven is *within you*" (that is, here) and "*at hand*" (that is, now). It's not later, but *lighter*—some more subtle quality or dimension of experience accessible to you right in the moment. You don't die into it; you awaken into it. . . .

The Kingdom of Heaven is really a metaphor for a *state of consciousness*; it is not a place you go to, but a place you *come from*. It is a whole new way of looking at the world, a transformed awareness that literally turns this world into a different place. . . The hallmark of this awareness is that it sees no separation—not between God and humans, not between humans and other humans. And these are indeed Jesus's two core teachings, underlying everything he says and does. . . .

When Jesus talks about this Oneness . . . what he more has in mind is a complete, mutual indwelling: I am in God, God is in you, you are in God, we are in each other. His most beautiful symbol for this is in the teaching in John 15 where he says, "I am the vine; you are the branches. Abide in me as I in you" [see John 15:4–5]. A few verses later he says, "As the Father has loved me, so I have loved you. Abide in my love" [John 15:9]. . . . There is no separation between humans and God because of this mutual interabiding which expresses the indivisible reality of divine love. . . .

No separation between human and human is an equally powerful notion—and equally challenging. One of the most familiar of Jesus's teachings is "Love your neighbor as yourself" [Matthew 22:39] . . . as a continuation of your very own being. It's a complete seeing that your neighbor is you. There are not two individuals out there . . . there are simply two cells of the one great Life.

**By Richard Rohr**

## THE LIVING WORD

### First Reading Ez 34:11-12. 15-17

A reading from the prophet Ezekiel

***You, my flock, I judge between sheep and sheep.***

The Lord says this: I am going to look after my flock myself and keep all of it in view. As a shepherd keeps all his flock in view when he stands up in the middle of his scattered sheep, so shall I keep my sheep in view. I shall rescue them from wherever they have been scattered during the mist and darkness. I myself will pasture my sheep, I myself will show them where to rest – it is the Lord who speaks. I shall look for the lost one, bring back the stray, bandage the wounded and make the weak strong. I shall watch over the fat and healthy. I shall be a true shepherd to them. As for you, my sheep, the Lord says this: I will judge between sheep and sheep, between rams and he-goats.

### **Responsorial Psalm Ps 22:1-3. 5-6. R. v.1**

(R.) The Lord is my shepherd; there is nothing I shall want.

1. The Lord is my shepherd;  
there is nothing I shall want.  
Fresh and green are the pastures  
where he gives me repose. (R.)
2. Near restful waters he leads me,  
to revive my drooping spirit.  
He guides me along the right path;  
he is true to his name. (R.)
3. You have prepared a banquet for me  
in the sight of my foes.  
My head you have anointed with oil;  
my cup is overflowing. (R.)
4. Surely goodness and kindness shall follow me  
all the days of my life.  
In the Lord's own house shall I dwell  
for ever and ever. (R.)

### Second Reading 1 Cor 15:20-26. 28

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

***He will hand over the kingdom to God the Father, so that God may be all in all.***

Christ has been raised from the dead, the first-fruits of all who have fallen asleep. Death came through one man and in the same way the resurrection of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in their proper order: Christ as the first-fruits and then, after the coming of Christ, those who belong to him. After that will come the end, when he hands over the kingdom to God the Father, having done away with every sovereignty, authority and power. For he must be king until he has put all his enemies under his feet and the last of the enemies to be destroyed is death. And when everything is subjected to him, then the Son himself will be subject in his turn to the One who subjected all things to him, so that God may be all in all.

### Gospel Acclamation Mk 11:9-10

Alleluia, alleluia!

Blessings on him who comes in the name of the Lord!

Blessings on the coming kingdom of our father David!

Alleluia!

### Gospel Mt 25:31-46

A reading from the holy Gospel according to Matthew

***He will take his seat on his throne of glory, and he will separate men one from another.***

Jesus said to his disciples: ‘When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory. All the nations will be assembled before him and he will separate men one from another as the shepherd separates sheep from goats. He will place the sheep on his right hand and the goats on his left. Then the King will say to those on his right hand, ‘Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me.’ Then the virtuous will say to him in reply, ‘Lord, when did we see you hungry and feed you; or thirsty and give you drink? When did we see you a stranger and make you welcome; naked and clothe you; sick or in prison and go to see you?’ And the King will answer, ‘I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me.’ Next he will say to those on his left hand, ‘Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels. For I was hungry and you never gave me food; I was thirsty and you never gave me anything to drink; I was a stranger and you never made me welcome, naked and you never clothed me, sick and in prison and you never visited me.’ Then it will be their turn to ask, ‘Lord, when did we see you hungry or thirsty, a stranger or naked, sick or in prison, and did not come to your help?’ Then he will answer, ‘I tell you solemnly, in so far as you neglected to do this to one of the least of these, you neglected to do it to me.’ And they will go away to eternal punishment, and the virtuous to eternal life.’

### REFLECTION ON THE GOSPEL-FEAST OF CHRIST THE KING YEAR A

(Matthew 25:31-46)

**-Veronica Lawson RSM**

‘It has long been a common custom to give to Christ the metaphorical title of King.’ These are the words of Pope Pius XI who established this feast between two world wars in the hope of counteracting the growing secularism ‘in public affairs and politics’ and finding a way towards global peace. Peace would never be achieved, wrote Pope Pius XI, until and unless individuals and nations accept the ‘rule of our Saviour’.

In some ways, hope for the global reign of the Prince of Peace seems more remote than ever. The challenge of the so-called Islamic State in the Middle East, of Boko Haram in Africa and of the White Supremacist Movement in the United States have marked new low points in more than a century of violent and ongoing conflict which has claimed the lives of some 180 million people across the globe. COVID-19 has underscored the vulnerability to violence of those rendered poor by the prevailing inequitable economic system. From a Christian perspective, the world needs the sort of leadership that Jesus of Nazareth advocated in first century Palestine, the kind of leadership that Pope Francis is offering to our world.

The gospel for today provides a blueprint for Christian living in general and for leadership in particular. Matthew presents Jesus as both shepherd and sheep: as judge and king on the one hand and as a suffering human (“the least”) on the other. Works of mercy are the measure of justice or righteousness. Those who feed the hungry, give drink to the thirsty, welcome the stranger, and set the prisoners free are “the righteous/the sheep” who will inherit God’s empire or kingdom and have life. Those who fail in these respects are the unrighteous/the goats who fail to recognise the presence of the shepherd/king in the suffering of “the least”. Why sheep and goats? While goats grazed with the sheep, they were never imaged as God’s people, somewhat unfairly, I suggest. “Sheep”, on the other hand, is a frequent biblical designation for the people of God’s fold. This gospel story is replete with mixed metaphors. It is the gospel source of the spiritual and corporal works of mercy that have informed the Christian way of life for centuries. It focusses on suffering humanity. In proclaiming an eighth work of mercy, care for our common home, Pope Francis has asked us to expand our horizons and to extend our concern to the suffering of the whole Earth community, human and other-than-human. The Feast of Christ the King brings the church year to a close. It invites us to consider ways to achieve the things that make for peace. If we wish God’s reign of peace to be realised on planet Earth, then we might heed the invitation of Pope Francis to care for our common home: to engage in “grateful contemplation of God’s world” on the one hand and in daily gestures that “break with the logic of violence, exploitation and selfishness” on the other.

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### ACTING IN GOD’S NAME

The first questions are not “How much do we do?” or “How many people do we help out?” but “Are we interiorly at peace?” . . . Jesus’ actions flowed from his interior communion with God. His presence was healing, and it changed the world. In a sense he didn’t do anything! “Everyone who touched him was healed” (Mark 6:56). . . .

When we love God with all our heart, mind, strength, and soul, we cannot do other than love our neighbor, and our very selves. It is in being fully rooted in the heart of God that we are creatively connected with our neighbor as well as with our deepest self. In the heart of God we can see that the other human beings who live on this earth with us are also God’s sons and daughters, and belong to the same family we do. There, too, I can recognize and claim my own belovedness, and celebrate with my neighbors.

Our society thinks economically: “How much love do I give to God, how much to my neighbor, and how much to myself?” But God says, “Give all your love to me, and I will give to you, your neighbor, and yourself.” We are not talking here about moral obligations or ethical imperatives. We are talking about the mystical life. It is the intimate communion with God that reveals to us how to live in the world and act in God’s Name.

By Henri J. M. Nouwen

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## GOVERNANCE OF PARISH AND DIOCESAN SCHOOLS IN THE ARCHDIOCESE OF MELBOURNE

*Cont’d from Last week’s bulletin. (Land and Building)*

### Next Steps

During the final weeks of August, Working Together in Mission was developed further in partnership with stakeholders to articulate key features of the relationships within parishes and their schools that are essential for fidelity to mission. This document will be informed by canonical advice and will articulate the roles and rights of parish priests, principals and associated structures such as an Advisory Council for each school to provide a forum for the realisation of transparency, accountability, consultation and participation associated with contemporary governance and management practices.

The process of transition for each school will take place over a six week period from beginning to end including time allocated for information sharing, consultation and completing the agreements. To spread the significant workload the process will be staggered across the Archdiocese in several groups. Priests will be allocated to the group information sessions according to location, size and to address specific needs arising from their canonical context. Those who are Parish Administrators will undertake a similar but separate process to ensure that appropriate canonical processes are observed. Starting a week apart, beginning with Group One in September and concluding with the final group in late October leading to the final agreements being completed in to meet December deadlines.

Further information will be shared in the coming weeks regarding the process for transitioning assets held by schools to the new corporate entity in a School Transition Agreement (STA). This will be the process for both parish schools and secondary schools owned by associations of parishes and the Archdiocese. The process will involve meetings and dialogue between the parish priest and representatives from the Archdiocese and from Catholic Education Melbourne to clarify issues and resolve concerns.

The process will also entail the development of a Right to Use Land and Buildings Agreement (RULBA) which will need to be negotiated with each parish priest and canonical administrator for secondary schools on a site by site basis.

In addition schools, through the work of the principals and business managers, will be asked to complete a Request for Information (RFI) to provide information that is necessary as MACS assumes responsibility for the operation of each school. Information about the RFI will be made available on the governance website.

September – Agreement process begins: A series of information sessions with direct engagement with you by members of the Steering Committee and Governance Secretariat will provide the best opportunity for mutual understanding to be developed regarding these arrangements.

September – RFI process begins: The principal of each school will be responsible for providing the requested information, with support from the business manager, which will ensure that we have in place the documents necessary for your school to transition into the new governance arrangements

## Further Information

Further information about the governance model is available at the Governance website.

<https://governance.melbourne/>  
A detailed description of the governance model is articulated in the Position Paper which is available at the website.

Also available on the website is an outline of the transition process, a range of other resources including the constitution for the MACS company and the Working Together in Mission Charter.

Key transition documents, including the templates for the STA, RULBA and RFI, are available at the Governance website: <https://governance.melbourne/transition-documents/>

### Contact

Please contact us if you have any queries or require further information, through:

– Phone: 9267 0320

– Email: [governance@cem.edu.au](mailto:governance@cem.edu.au)

– Website: <https://governance.melbourne/contact/>

**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](mailto:vocations@cssr.org.au)

## 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

## LET US PRAY FOR

### Prayers For The Sick

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

### Recently Deceased

Anna Jarnevic

### Anniversaries

Anthony Gatt, Ignatius Borg & family, Mary, Charlie, Ally & Peter Spiteri & family, Gawlouski Family, Richard Marmur, Emilia & Poleslaw Marmur, Lydia Gornik, Lawrence & Frances Aquilina families & friends, Euphryzenia Toby, Barbra Wilenberg, Sam Loos, Loretta Le Grand, Rawdolph Jayasekera, John & Rose Frendo, Charlie & Maria Bugeja & Reno Bugeja, Gerorga Frendo, Kolina Muscat, Carmen Cassar, George & Lucy Cauji, Ian Ness, Rita Sammut, Maria Dolores Psaila, 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:** “The Church year ends today. We can proclaim Christ as King because we sense our vocation as being members of Christ’s Royal Family, called to serve God and one another.”

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