



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.holyeuchariststalban.org



FOURTH SUNDAY OF EASTER YEAR B

24 & 25 APRIL 2021

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 Principal

Michael Bonnici PH: 8312 0900

Filipino Chaplain

Fr Joselito Asis

South Sudanese Chaplain

Deacon George B.P.Meat

MASS TIMES

- ◆ **Tues-Fri:** 9:00am
- ◆ **Saturday:** 6:00pm
- ◆ **Sunday:** 9:00am, 10:30am, 12:00pm Vietnamese

Other Masses

- 1st & 2nd Sun Sudanese Mass - 3.00pm
- 3rd Sun Samoan Mass - 2.00pm
- 4th Sun Filipino Mass - 3.00pm

SOCIAL OFFICE

Contact: Son Nguyen & Tammy Le
Phone 9366 1310

Tuesday & Friday 10:00am-3:00pm.

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

RCIA: Please contact Br. Anthony Gatt on 0419 115 692 or call the Parish Office for more details.

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

INVITATION

You're Invited

Dear Parishioners and Visitors,

Following my message in the

Bulletin last week, I would like to invite you to identify our Parish mission at the moment and provide your views on what you think as Parish's ministry, needs, issues, etc...

As a parish family we are encouraged to share our gifts and talents in service to others. Therefore, I would like to invite you to have a meeting on **Tuesday 27 April 2021, at 7pm in the Parish Hall.**

Here is a reflective question: *what aspects of our parish life would you like to see improvements?*

Our Parish Leadership Team would like to hear your ideas, comments and suggestions so that we are able to make our mission objectives available for everyone.

Look forward to seeing you then.

Please pick up a mission and vision booklet in the Church foyer for more details.

Every blessing,
Vincent Long Pham CSsR
Parish Priest



This weekend is **Vocation Sunday** we

warmly welcome Fr. Redempt, Fr. Sam and students from the Redemptorists Kew Community to share us their vocation stories. We continue to pray for them and their ministry and especially for our young people to listen deeply to what God have already planned.

God of Hope, as we remember the AN-

ZAC soldiers who fought to protect this country, help us to be the instruments of your peace.



THE LIVING WORD

First reading Acts 4:8-12

The name of Jesus Christ is the only name in which we can be saved

Filled with the Holy Spirit, Peter said: 'Rulers of the people, and elders! If you are questioning us today about an act of kindness to a cripple, and asking us how he was healed, then I am glad to tell you all, and would indeed be glad to tell the whole people of Israel, that it was by the name of Jesus Christ the Nazarene, the one you crucified, whom God raised from the dead, by this name and by no other that this man is able to stand up perfectly healthy, here in your presence, today. This is the stone rejected by you the builders, but which has proved to be the keystone. For of all the names in the world given to men, this is the only one by which we can be saved.'

Responsorial Psalm Ps. 117(118):1,8-9,21-23,26,28-29

The stone rejected by the builders has become the cornerstone.

Give thanks to the Lord for he is good, for his love has no end.

It is better to take refuge in the Lord than to trust in men;

it is better to take refuge in the Lord than to trust in princes.

The stone rejected by the builders has become the cornerstone.

I will thank you for you have answered and you are my saviour.

The stone which the builders rejected has become the corner stone.

This is the work of the Lord, a marvel in our eyes.

The stone rejected by the builders has become the cornerstone.

Blessed in the name of the Lord is he who comes.

We bless you from the house of the Lord; You are my God, I thank you.

My God, I praise you.

Give thanks to the Lord for he is good; for his love has no end.

The stone rejected by the builders has become the cornerstone.

Second reading 1 John 3:1-2

We shall be like God because we shall see him 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.

Gospel Acclamation John 10:14

Alleluia, alleluia!

I am the good shepherd, says the Lord;
I know my sheep, and mine know me.

Alleluia!

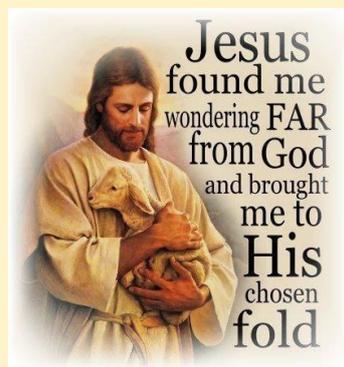
Gospel John 10:11-18

The good shepherd is one who lays down his life for his sheep

Jesus said: 'I am the good shepherd: the good shepherd is one who lays down his life for his sheep. The hired man, since he is not the shepherd and the sheep do not belong to him, abandons the sheep and runs away as soon as he sees a wolf coming, and then the wolf attacks and scatters the sheep; this is because he is only a hired man and has no concern for the sheep. 'I am the good shepherd; I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for my sheep. And there are other sheep I have that are not of this fold, and these I have to lead as well. They too will listen to my voice, and there will be only one flock, and one shepherd.

'The Father loves me, because I lay down my life in order to take it up again. No one takes it from me; I lay it down of my own free will, and as it is in my power to lay it down, so it is in my power to take it up again; and this is the command I have been given by my Father.'

REFLECTION ON THE GOSPEL



The liturgy for Good Shepherd Sunday invites us to reflect on Jesus as the noble or good shepherd of the believing community. "Shepherd" in its literal sense is not really part of our 21st century vocabulary, and yet we use it metaphorically, as a verb or as a noun. Its verbal form connotes care and compassion, protection,

guidance and tender relationship. In John's gospel, Jesus rightly claims for himself the title "good shepherd". He contrasts the good shepherd or leader with the leader that fails to care for the flock. Knowing one's sheep, staying with them in the face of mortal danger and being prepared to die for them are marks of the good shepherd.

There are echoes here of the Hebrew Scriptures, particularly of Ezekiel 34 where the "shepherd/sheep" metaphor describes the leaders of Israel in their relationships with the people. There are likewise echoes of an early second century description of

the Emperor Tiberius in whose reign Jesus of Nazareth was executed, precisely because he did not abandon his "flock". The Roman historian Suetonius has this to say of Tiberius: "To the governors who recommended burdensome taxes for his provinces, he wrote in answer that it was the part of a good shepherd to shear his flock, not skin it" (Suetonius, Life of Tiberius 32.2).

In the pre-industrial biblical world and early centuries of the Common Era, the "shepherd/sheep" metaphor was heard by an audience that enjoyed a much closer relationship with sheep and their human carers than do most people today. In my country, for instance, there are 63.7 million sheep and some 25 million people. In other words, the ovine inhabitants of Australia significantly outnumber the human. Yet most of our highly urbanised human population knows its sheep only in their disembodied forms. The human-ovine relationship is, for the most part, reduced to that of consumer and consumed. Sheep are valued, not for their intrinsic goodness as creations of a loving God, but rather as commodities that provide food and clothing for the human population. We now know that modern domesticated sheep evolved from creatures that pre-date modern humans. We might take time to consider the implications of this for our relationship with the otherthan-human inhabitants of our planetary home. Our reflections might include some consideration of the wisdom or otherwise of continuing to breed these creatures for human consumption, often at the expense of environment.

Good Shepherd Sunday provides us with an opportunity to move beyond our human-centred views of the world and our human-centred interpretations of our sacred texts. We might hear a call to value the realities that underpin gospel images such as the Good Shepherd/sheep metaphor. We might also hear a call to expand our appreciation of all the inhabitants of our planet. To be good shepherds in our time is to embrace the whole Earth Community with reverence and compassion.

By Veronica Lawson RSM

OBSTACLES TO GOD'S LOVE



What keeps us from opening to the reality of the world? Could it be that we cannot accept our powerlessness and are only willing to see those wounds that we can heal? Could it be that we do not want to give up our illusion that we are masters over our world and, therefore, create our own Disneyland where we can make ourselves believe that all events of life are safely under control? Could it be that our blindness and deafness are signs of our own resistance to acknowledging that we are not the Lord of the Universe? It is hard to allow these questions to go beyond the level of rhetoric and to really sense in our innermost self how much we resent our powerlessness. . . .

The astonishing thing is that the battle for survival has become so "normal" that few people really believe that it can be different. . . . Oh, how important is discipline,

community, prayer, silence, caring presence, simple listening, adoration, and deep, lasting faithful friendship. We all want it so much, and still the powers suggesting that all of that is fantasy are enormous. But we have to replace the battle for power with the battle to create space for the spirit.

By Henri J. M. Nouwen

CONFIDENCE IN OUR IDENTITY AS CHRISTIANS

I think when we enter into a cancel culture that will not be open to discussing different views because they are automatically contrary to the notion of a “safe-space” one might be willing to back off with the nuance that we are backing off because we only want to express our platform in an intellectual and academic atmosphere that is mature. We must be patient with immaturity, we all struggle with it. We must be sensitive to that dimension that pride breeds in exerting our self-centrality as a safety net to self-import, value. We are all guilty of it. But we don’t legitimize it, we rather seek to overcome it.

Being offended as a manipulative way to shut down conversations for those who disagree with us is of itself not mature, nor safe for a mature audience and a real conversation.

If we are frantic at the idea that people don’t agree with our own life-style, that may indicate something immature within ourselves, where we need the approval of others in order to feel secure about ourselves.

So yes, we may have to shut down the conversation, but we must express that the conversation is shut down not because of our position but rather because of the immaturity that cannot engage it.

That said, there are types of dialogues that need to be shut down, especially when pathological, crossed licit boundaries, mad-passionate meaningless expressiveness occurs. Hatred for a person’s existence also fits into a legitimate reason to shut down a conversation. But not a disagreement about one’s position. Conflating these two is immature.

So, let’s level the playing field: as a priest would you believe what opinions I’ve been inundated with about my lifestyle? I’m sure you know. I’m positive that some of them have been brought up to my parents, sisters, and friends. Some spoke behind my back, and to the credit of others, directly to my face. It has its own caricatures, judgments, and opinions. But I’m willing to engage them, directly. Then there are the caricatures of being a Christian. And a Catholic.

So what? I am what I am, and my confidence doesn’t come from the approval of others. As a Christian I’m not to becoming a shrinking, fearful, terrorized person because others misunderstand or reject my vocation. My identity is rooted in something the world cannot shake or challenge. Isn’t that what everyone wants? And here is the thing: I propose this to be good universally for all people. That relationship with The Father is all one needs to be safe in the manner that means something. But controlling everyone else’s opinion just feeds into the

belief you need another human being’s approval to have value. It means holding onto a position that is never actually safe at all. It also means deep down, you don’t trust the identity you display before others. But Christ knows the real you, he knows you as his Father’s son or daughter. He designed you in the body you have.

If we don’t have confidence in our identity, we can’t engage in academic work meaningfully. Our mind is not yet graced with the liberality of discernment apart from fear, at least on the level of identity, meaning, and important issues.

By Fr. Christopher Pietraszko

MASS COUNTS 2021

The Archdiocese of Melbourne conducts Mass count during the month of May. The count is conducted over the first four consecutive Sundays (and Saturday evenings) in May. Counting over four Sundays ensures that fortnightly and monthly Masses are not overlooked. This is particularly important for many country towns and migrant communities.

This year, parishes will also be asked to provide estimates of the age and sex of those who attend Mass and Sunday assemblies. As well, in light of ongoing COVID-19 restrictions in some areas, parishes will be invited to provide the number of ‘views’ of Masses or Sunday assemblies streamed online.

Collectors/Volunteers and Community Leaders will be inform to organise this. Forms will be provided as guidance. 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

REDEMPTORIST YOUTH MINISTRY, MELBOURNE

All Youths are welcome to make the most of this great opportunity available here at our Parish for Youth help and counseling.

Please call/email to make appointment.

Tammy Nguyen

Email: t.nguyen@cssr.org.au

Mob: 0415599413

MEMORIAL MASS

Memorial Mass for **Maria Vu Thi Yeu Thuong** on **Wednesday 5th May at 7.00pm** at Holy Eucharist Church.

SCHOOL NEWS

DATES of the SACRAMENTS - Church

- ◆ Grades 4 & 5, 2021 First Holy Communion - Sat. 5th June @ 6pm or Sun. 6th June 10.30am
- ◆ Grade 6 2020 & Grade 6 2021 Confirmation - Sat. 19th June @ 2pm FAMILY

FAITH EVENINGS - Church

- ◆ The Blessed Sacrament of First Holy Communion Tuesday 18 May 7pm-8.30pm
- ◆ Confirmation Tuesday 25 May 7pm - 8.30pm

HEY VOICE

MOTHER'S DAY CELEBRATION - THE NIGHT OF PRAISE & WORSHIP

This year our Parish Youth Ministry will be celebrating Mother's Day on Friday, May 7 at Holy Eucharist Hall. This is not only the night to show our gratitude to all the mothers, but also a wonderful night of praise and thanksgiving to God. This will be shown through "The Hey Voice" Final Round. We have journeyed together more than 2 months to find 6 teams to go to the final round. And on this night we will continue finding the champion for this first singing competition. They will be explosive and burned to praise God and celebrate Mother's Day.

Tickets will be sold after each Mass this weekend and next weekend or can be booked directly via bit.ly/booknow2021 or call Tammy on 0415 599 413.

Fares \$ 20 include the dinner and livenesshow.

5.30pm door opened for refreshment and main meal comes afterwards.

We hope to have your support and see you there.

READERS/COMMENTATOR/ COORDINATOR/EUCCHARISTIC MINISTERS

Tues 9:00 AM, 27-04-21

Reader Xuan Duong
Eucharistic Min. Monica Lomen

Wed 9:00 AM, 28-04-21

Reader Carmen Camilleri
Eucharistic Min. Elizabeth Delacruz

Thur 9:00 AM, 29-04-21

Reader HE School
Eucharistic Min. HE School

Fri 9:00 AM, 30-04-21

Reader Helen Maddela
Eucharistic Min. Catherine Bartolo

Sat 6.00 PM, 01-05-21

Lit. Coordinator: Reno Attard
Charlie Pace
Commentator: Wendy Forbes P
Reader: Ed Cablao
Joh Cablao
Eucharistic Min. Violeta Montoro
Anthony Naidu
Alaistar Surrao

Sun 9.00 AM, 02-05-21

Lit. Coordinator: Monica Lomen
Commentator Helen Maddela
Readers: Wilma Marmur
Mini Eddy
Eucharistic Min. Monica Lomen
Helen Maddela
Mini Eddy

Sun 10:30AM, 02-05-21

Lit. Coordinator: Cristina Pedroso
Commentator Christina Afano
Reader Jonas Coe
Yoko Ah Kuoi
Eucharistic Min. Taoete Afano
Sua Tufuga

Sun 6.00PM, 02-05-21

Lit. Coordinator Larnie Mendoza
Commentator Lani Laririt
Reader Larnie Mendoza
Xuan Duong
Eucharistic Min. Lani Laririt
Larnie Mendoza
Xuan Duong

CHOIR GROUPS

Saturday 1st May 2021

* 6pm – Fernandez Family

Sunday 2nd May 2021

* 9am - Charlie Schembri

* 10.30am - Samoan Choir

* 6.00pm - Exximoz Family & Friends

CLEANING ROSTER

Week Beginning April 28th 2021,
Group 10: Osana Choir, Lisi McFarland.

LET US PRAY FOR

The Sick

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

Recently Deceased

Rosa Di Sante, Martin Tolhurst, Maria Huong.

Anniversaries

Joseph & Connie Agius, Charlie & Gina Grima, Laurie Azzopardi, Jan & Elizabet Danicek, Marija Lojdo-va, Jan Vala, Maria Vu Thi Yeu Thuong, Peter Disco, Frank Kreuger, Richard Curmi, Iro & Jessie Vella, Anthony Gatt, 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.

SAFETY FOR ALL

Holy Eucharist Parish is committed to the safety, wellbeing and dignity of all children, young people and vulnerable adults.

ACKNOWLEDGEMENT

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

VOCATION VIEW

"This is World Day of Prayer for Vocations. The world needs worthy leaders, Good Shepherds of the 21st Century, caring unselfishly for the needs of God's people. Please, pray for Vocations."

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