



HOLY EUCHARIST PARISH

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THE ASSUMPTION OF THE BLESSED VIRGIN MARY

14 & 15 AUGUST 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

SPECIAL NOTICE

Dear Parishioners,

Due to the Current Covid19 situation, the Church and Parish Office will be closed, therefore:

- ♦ **Tues-Sat: No Community Masses until further notice**

Only Online Mass

Sunday: 10:30am English

12:00pm Vietnamese

Live streaming on:

1. Parish Facebook Page:

<https://www.facebook.com/HolyEucharistChurch>

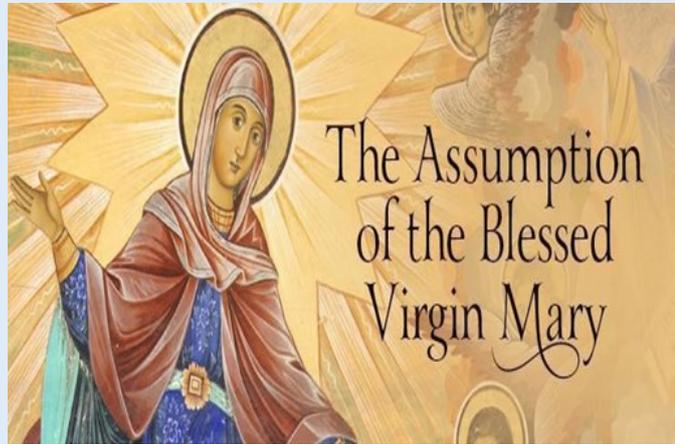
2. Parish Youtube Channel:

bit.ly/HolyEucharistYoutube

3. Parish Website: you can join the live mass or join at any time convenient to you. http://www.holyeuchariststalban.org/mass_stream.html

4. <https://www.facebook.com/StAlbansOfficials>

THE ASSUMPTION OF MARY



The Catholic doctrine of the Assumption of Our Lady was solemnly defined in 1950. This is one more point where, theologically speaking, the intentionality of faith has hurried past its powers of expression. If Mary is declared to

be assumed, body and soul, into heaven, then the corporate, historical authority of the Catholic Church is thereby committed to a view of materiality, corporeality, and physicality in a way that is largely beyond our powers of expression, in either conceptual or even imaginative terms.

It would be of great ecumenical significance if our understandings of the ascension of Christ and the assumption of Mary interacted more positively. In the concrete liturgical unfolding of Catholic tradition, the ascension of Jesus would be deprived of its salvific significance if left unrelated to the assumption of Mary as cause to effect. Likewise, the assumption, if more clearly connected to the ascension of Christ, would have a clearer ecclesiological and cosmic significance. In what follows, we offer a few remarks.

In confessing both the ascension of Jesus and the assumption of Mary, faith stretches forward and upward. Ambrose of Milan expressed the cosmic sweep of the mystery of Christ with the words, "In Christ's resurrection, the world arose. In Christ's resurrection, the heavens arose; in Christ's resurrection the earth itself arose". In terms of theological significance, the ascension is the completion and expansion of the incarnation. That enables us to glimpse the connections between the incarnation, the ascension and the universal transformation anticipated in the Catholic doctrine of Mary "assumed body and soul into heaven". In that context, the assumption of Mary is a concrete symbol of the overbrimming significance of the ascension of Jesus. Now assumed into the glory of Christ, she is the anticipation of the heaven of a transfigured creation.

In this perspective, Mary is the paradigmatic instance of creation open to, collaborating with, and transformed by, the creative mystery of God in Christ. As the Mother of Christ, she symbolises the generativity of creation under the power of the Spirit. In her, as the

Advent antiphon has it, “the earth has been opened to bud forth the Saviour”. In its confession of the assumption, Christian hope finds a particular confirmation. In Mary, now assumed body and soul into the heaven of God and Christ, our humanity, our world and even our history have reached their divinely-destined term. She embodies the reality of our world as having received into itself the mystery that is to transform the universe in its entirety. The seer of the Apocalypse invites his readers to share the vision of “the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband” (Rev 21:1-3). Such a vision is the background for both a theology of the ascension of the one who uniquely descended from on high, and for Mary’s assumption as the New Eve and her place in the new creation.

In Mary’s assumption, our world is diaphanous to the glory of God, and the great cosmic marriage begins. The Spirit has brought forth in her the particular beauty of creation as God sees it. In her, human history has come to its maturity, its age of consent, to surrender to the transcendent love for which it was destined. Out of such a union, the whole Christ of a transfigured creation is born. Thus, while the focus of Christian hope is in Christ’s death, resurrection and ascension, there is a reprise, as it were, of the paschal mystery in its efficacy. In the assumption of Mary, the gift of Christ’s transforming grace has already been received, and attained its transforming effect. The ascended Christ has conformed her to himself, so that she embodies receptivity to the gift of God—who “has raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the ages to come he might show the immeasurable riches of his grace in kindness towards us in Christ Jesus” (Eph 2:6-7).

Assumed into the heaven of her Son, Mary is no longer subject to the rule of death (1 Cor 15:42-58). Her transformed existence is no more enclosed in the physicality of a world undisturbed by the resurrection and the ascension of the crucified One. United to Christ, Mary lives and acts, and continues to act, as the Mother of the Church. In the heaven of Christ, her intercessory prayer and compassionate involvement has a measureless influence. Invoked as Mother of the Church, Our Lady Help of Christians, Mother of

Mercy or Mother of Perpetual Help, Our Lady of Guadalupe (indeed, in all the invocations of the Litany of Loreto, and more), she is present in the divine realm of boundless life and love.

Mary of Nazareth is the name of an historical person – the Mother of Jesus. Yet history has no record of her life except through the documents of faith, above all the Gospels of the New Testament. It is significant in the present context that she has become known to faith only through the immense transformation that took place in the resurrection of her crucified Son, and its impact on human consciousness through faith, hope and love.

Her assumption enables faith to glimpse the “opened heaven” of Jesus’ promise to the disciples in his conversation with Nathanael: “Amen, amen, I say to you, you will see heaven opened and the angels of God ascending and descending on the Son of Man” (John 1:51). Jesus embodies the open heaven of communication between God and creation. In Mary’s assumption, the effects of that communication are anticipated in way appropriate to her vocation as Mother of whole Christ, head and members.

In short, the salvific effect of the resurrection and ascension of Christ comes home to the life of faith through the assumption of Mary. Not to recognise this would leave the theology of the ascension of Christ without its most personal effect. Furthermore, if the assumption of Mary is left disconnected from the ascension of Christ, it can quickly become a devotional “optional extra”, and cease to be feature of the universal and cosmic transformation of all creation in Christ.

On the other hand, in the light of the ascension in which the presence and activity of Christ is viewed, belief in the assumption of the Mother of Christ, body and soul, into heaven cannot but continue to inspire a fresh hearing of this exhortation from the Letter to the Ephesians,

So if you have been raised with Christ, seek the things that are above, where Christ is seated at the right hand of God. Set your minds on the things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you will be revealed with him in glory (Eph 3:1-4).

By Anthony Kelly, CSsR

THE LIVING WORD

First reading **Apocalypse 11:19,12:1-6,10**

A great sign appeared in heaven: a woman adorned with the sun

The sanctuary of God in heaven opened and the ark of the covenant could be seen inside it.

Now a great sign appeared in heaven: a woman, adorned with the sun, standing on the moon, and with the twelve stars on her head for a crown. She was pregnant, and in labour, crying aloud in the pangs of childbirth. Then a second sign appeared in the sky, a huge red dragon which had seven heads and ten horns, and each of the seven heads crowned with a coronet. Its tail dragged a third of the stars from the sky and dropped them to the earth, and the dragon stopped in front of the woman as she was having the child, so that he could eat it as soon as it was born from its mother. The woman brought a male child into the world, the son who was to rule all the nations with an iron sceptre, and the child was taken straight up to God and to his throne, while the woman escaped into the desert, where God had made a place of safety ready. Then I heard a voice shout from heaven, 'Victory and power and empire for ever have been won by our God, and all authority for his Christ.'

Responsorial Psalm **Ps.44(45):10-12,16**

The queen stands at your right hand, arrayed in gold.

The daughters of kings are among your loved ones.

On your right stands the queen in gold of Ophir.

Listen, O daughter, give ear to my words: forget your own people and your father's house.

The queen stands at your right hand, arrayed in gold.

So will the king desire your beauty:

He is your lord, pay homage to him.

They are escorted amid gladness and joy; they pass within the palace of the king.

The queen stands at your right hand, arrayed in gold.

Second reading **1 Corinthians 15:20-26**

Christ will be brought to life as the first-fruits and then those who belong to him

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, for everything is to be put under his feet.

Gospel Acclamation **Mt 27:55**

Alleluia, alleluia!

Mary is taken up to heaven,
and the angels of God shout for joy.
Alleluia!

Gospel **Luke 1:39-56**

The Almighty has done great things for me

Mary set out and went as quickly as she could to a town in the hill country of Judah. She went into Zechariah's house and greeted Elizabeth. Now as soon as Elizabeth heard Mary's greeting, the child leapt in her womb and Elizabeth was filled with the Holy Spirit. She gave a loud cry and said, 'Of all women you are the most blessed, and blessed is the fruit of your womb. Why should I be honoured with a visit from the mother of my Lord? For the moment your greeting reached my ears, the child in my womb leapt for joy. Yes, blessed is she who believed that the promise made her by the Lord would be fulfilled.'

And Mary said:

'My soul proclaims the greatness of the Lord and my spirit exults in God my saviour; because he has looked upon his lowly handmaid.

Yes, from this day forward all generations will call me blessed, for the Almighty has done great things for me.

Holy is his name, and his mercy reaches from age to age for those who fear him.

He has shown the power of his arm, he has routed the proud of heart.

He has pulled down princes from their thrones and exalted the lowly.

The hungry he has filled with good things, the rich sent empty away.

He has come to the help of Israel his servant, mindful of his mercy – according to the promise he made to our ancestors – of his mercy to Abraham and to his descendants for ever.'

Mary stayed with Elizabeth about three months and then went back home.

INFORMATION SESSION FOR THE PERMANENT DIACONATE

DO YOU FEEL LIKE BEING CALLED TO SERVE? The Permanent Diaconate is open to single and married men who want to serve God and the Church as ordained ministers.

COME & SEE! Due to Covid restrictions the information session date has been moved into September. No longer on Saturday 14 August, the Information Session about the Permanent Diaconate will be held on Saturday 4 September, 10:00-11.45 am at the Catholic Theological College (CTC), East Melbourne. For further information contact Deacon Kevin Pattison: Kevin.Pattison@cam.org.au

For more information: Watch: Melbourne's Deacons <https://youtu.be/q2RhNDbtTS0>
Watch: Pope Francis' 2020 Prayer Intention for Deacons <https://youtu.be/NuG99HD1LaY> Read More: [Brochure] <https://www.cam1.org.au/permanent-diaconate>. Contact: Office of the Permanent Diaconate (Phone) 03 9412 335 (Email) diaconate@cam.org.au

VOLUNTEER NEEDED

Foodbank is asking for a Volunteer Driver to help with Thursday & Friday morning deliveries. Call the Parish Office on 9366 1310 for more details.

READERS/COMMENTATOR/ COORDINATOR/ EUCCHARISTIC MINISTERS

Fri 9:00 AM, 20-08-21

Reader Helen Maddela
Eucharistic Min. Catherine Bartolo
Sat 5.00PM, 21-08-21

Lit. Coordinator: Reno Attard
Charlie Pace
Commentator: Alaistar Surrao
Readers: Miriam Vella
Anthony Naidu
Eucharistic Min. Reno Attard,
Alaistair Surrao
Anthony Naidu

Sun 9.00 AM, 22-08-21

Lit. Coordinator: Monica Lomen
Commentator Wilma Marmur
Readers: Mini Eddy
Shirley Krizmanic
Eucharistic Min. Mini Eddy
Shirley Krizmanic
Monica Lomen

Sun 10:30AM, 22-08-21

Lit. Coordinator: Cristina Pedroso
Commentator Rita Martin
Readers Ed Cablao
Joh Cablao
Eucharistic Min. Cristina Pedroso
Rita Martin

Sun 6.00PM, 22-08-21

Lit. Coordinator Lani Laririt
Commentator Rachel Rodrigoe
Reader HEP Youth
HEP Youth
Eucharistic Min. Rachel Rodrigoe
Lani Laririt
Xuan Duong

CHOIR GROUPS

Saturday 21st August 2021

* 5pm – Osana Choir

Sunday 22nd August 2021

* 9am - Charlie Schembri

* 10.30am - Fernandez Family Choir

* 6pm - HEP Youth Choir

CLEANING ROSTER

Week Beginning 18 August 2021, Group 13: Sudanese Community.

LET US PRAY FOR

The Sick

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

Recently Deceased

Fr. Russel Morison CSsR, Jose B. Medalle.

Anniversaries

Norberto Laririt, Criselda Fernandez, Angela Chircop, Maria Vu Thi Yeu Thuong, Peter Disco, Frank Kreuger, Richard Curmi, Iro & Jessie Vella, Anthony Gatt, Nazareno 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

John's Gospel reveals God's promise of the Word made flesh. This is revealed through the sacrifice made by Christ: "I am the living bread, come down from heaven ... the bread I give is my flesh for the life of the world ...". Do this in memory of Him.

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