



HOLY EUCHARIST PARISH

1A Oleander Drive, St Albans South 3021
Office Hours: Tues - Fri: 9:00am - 3.30pm
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25TH SUNDAY IN ORDINARY TIME YEAR B,

18 & 19 SEPTEMBER 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 LIVING WORD

First reading Wisdom 2:12,17-20

The wicked prepare to ambush the just man

The godless say to themselves: 'Let us lie in wait for the virtuous man, since he annoys us and opposes our way of life, reproaches us for our breaches of the law and accuses us of playing false to our upbringing. 'Let us see if what he says is true, let us observe what kind of end he himself will have. If the virtuous man is God's son, God will take his part and rescue him from the clutches of his enemies. Let us test him with cruelty and with torture, and thus explore this gentleness of his and put his endurance to the proof. Let us condemn him to a shameful death since he will be looked after – we have his word for it.'

Responsorial Psalm Ps. 53(54):3-6,8

The Lord upholds my life.

O God, save me by your name;
by your power, uphold my cause.
O God, hear my prayer;
listen to the words of my mouth.

The Lord upholds my life.

For proud men have risen against me,
ruthless men seek my life.
They have no regard for God.

The Lord upholds my life.

But I have God for my help.
The Lord upholds my life.
I will sacrifice to you with willing heart
and praise your name for it is good.

The Lord upholds my life.

Second reading James 3:16-4:3

The wisdom that comes from above makes for peace

Wherever you find jealousy and ambition, you find disharmony, and wicked things of every kind being done; whereas the wisdom that comes down from above is essentially something pure; it also makes for peace, and is kindly and considerate; it is full of compassion and shows itself by doing good; nor is there any trace of partiality or hypocrisy in it. Peacemakers, when they work for peace, sow the seeds which will bear fruit in holiness.

Where do these wars and battles between yourselves first start? Isn't it precisely in the desires fighting inside your own selves? You want something and you haven't got it; so you are prepared to kill. You have an ambition that you cannot satisfy; so you fight to get your way by force. Why you don't have what you want is because you don't pray for it; when you do pray and don't get it, it is because you have not prayed properly, you have prayed for something to indulge your own desires.

Gospel Acclamation of 2 Thessalonians 2:14

Alleluia, alleluia!

God has called us with the gospel
to share in the glory of our Lord Jesus Christ.

Alleluia!

Gospel Mark 9:30-37

Anyone who welcomes one of these little children in my name welcomes me

Jesus and his disciples made their way through Galilee; and he did not want anyone to know, because he was instructing his disciples; he was telling them, ‘The Son of Man will be delivered into the hands of men; they will put him to death; and three days after he has been put to death he will rise again.’ But they did not understand what he said and were afraid to ask him.

They came to Capernaum, and when he was in the house he asked them, ‘What were you arguing about on the road?’ They said nothing because they had been arguing which of them was the greatest. So he sat down, called the Twelve to him and said, ‘If anyone wants to be first, he must make himself last of all and servant of all.’ He then took a little child, set him in front of them, put his arms round him, and said to them, ‘Anyone who welcomes one of these little children in my name, welcomes me; and anyone who welcomes me welcomes not me but the one who sent me.’

REFLECTION ON THE GOSPEL

Most of us have to admit to being like the disciples whom Jesus was trying to bring from blindness and ignorance to insight and understanding. Like them, we are often afraid to ask for explanations when we fear that we may not be able to deal with the responses we receive. We so often choose to live in denial. No matter how strongly Jesus insists that the way of the gospel will lead to his violent death, his closest followers persist in their refusal to accept the inevitability of suffering in the life of one who so openly challenges abuses of power.

More focussed on personal recognition and status, the “twelve” engage in a childish argument about who is the greatest among them. They are inside “the house” in Capernaum, the home of Jesus. They are understandably silent when Jesus questions them about the discussion they had “on the way”. They have much to learn and he needs their attention if they are to understand who he is and what it means to be his disciple. They need to learn that being first has nothing to do with seeking the limelight, with hierarchy or status, with power or adulation. It has everything to do with engaging in ministry without distinction or discrimination, with being “servant of all”.

Like us, they have much to learn from “the way” itself, the path they tread through the land.

An engaging scene follows this discussion. They are “inside the house”, an open house where all are welcome. Jesus places a child in their midst. The child is unnamed. We might give this child a name so that she or he is a real person for us. Jesus seemingly gathers the twelve in a circle around him. Taking the child in his arms, he tries to show them that gospel leadership resides, not in privilege, but in the welcome offered to those whose voices are rarely heard and whose needs are frequently ignored.

Jesus, the suffering Messiah or Christ, actually identifies with a defenceless child, “Whoever welcomes one such child in my name welcomes me”. His identification with the defenceless is as intimate as his identification with God, “the one who sent me”. As a church, we might well hear today’s gospel story as a call to respond with compassion and justice to those who have suffered the indignity and injustice of abuse in their childhood. We might also hear it as an invitation to listen to the cry of our sisters and brothers who continue to seek the dignity and justice that belong to all of God’s people. We think especially at the moment of those who suffer at the hands of the Taliban in Afghanistan. It is time for us to remember that whoever welcomes even one of these into our homeland in the name of the Christ is truly welcoming the suffering Christ

By Veronica Lawson RSM

GOD WANTS HIS WORLD BACK

You were born for this moment.

Why are you here?

Not why are you sitting in your living room—or on this airplane, in that school pick-up line, or in the office where you started working ten years ago. But why are you here, on the earth? Ever wonder where you’re going or how you’re going to get there?

We’ve just asked the three most important questions in life: Why am I here? Where am I going? How do I get there?

Three Fundamental Convictions

I’ve been asking those questions. They have led me here, to this moment in my life, when I am driven by three fundamental convictions.

The first fundamental conviction is this: you and I are not alive right now by chance. God could have destined us to live in sixteenth-century France or in the Northwest Territory in the 1800s. Instead, in his mysterious providence, he chose you and me to be alive at this moment. Not in spite of but because of all that is happening in our local churches, the global Church, our country, and our world.

I am more and more enamored of a line attributed to St. Joan of Arc: "I am not afraid. God is with me. I was born for this!" I pray that wherever you are as you read these words, you will have the same conviction this heroic young woman had centuries ago: you were born for this moment. God is creating a masterpiece, and you play an irreplaceable role in this work of art. Whether you are a stay-at-home mom, a retiree, a high school teacher, a nurse, a cattle rancher, a truck driver, a lawyer, a teenager, or a grocery store clerk, you matter. Each of us is meant to be an instrument in his hands to help accomplish his desire. And his desire is nothing less than to get his children back and to get his world back.

The second fundamental conviction I hold is that the world is crying. To be sure, the world has been crying since that fateful day in Eden, but our current times are unique and unprecedented, at least in our country. There are many ways to speak to this conviction, but for me it started with a series of articles I read that reported that in 2018, for the first time in a hundred years in the US, life expectancy declined for a third consecutive year. This is astounding and hasn't happened since 1918. Think about that! Lives are shorter, and people are dying younger—not in some remote corner of the planet that lacks access to technology, wealth, and medicine, but here in the United States of America.

What was happening in 1918 that had caused life expectancy to decline three years in a row? Two horrors: World War I and the worst pandemic in the history of the world, the Spanish flu. But the current life expectancy decline in our country is due to something chilling and new. (At this writing, we don't yet know what the ultimate result of the coronavirus, or COVID-19, will be; however, the statistics I'm referencing were true even before the current pandemic crisis we've been experiencing.) Sociologists are calling the phenomenon "deaths of despair." There are three main causes of such deaths: suicide, cirrhosis of the liver, and opioid addiction.

Since 1999, suicide rates have risen 30 percent in the general population and 40 percent among rural Americans. In 2016, there were more than twice as many suicides as homicides in our country. The suicide rate among children ages ten to fourteen has nearly tripled in the last ten years. As I have, I'm sure you've been impacted deeply by this incredible pain, perhaps enduring the loss of a family member or a dear friend. I've lost both an uncle and a brother-in-law to this battle. I know firsthand the anguish and pain of those left behind after a suicide.

There's a second cause of our declining life expectancy. From 1999 to 2016, death by liver cirrhosis, due to alcohol addiction, increased 65 percent, with the

biggest jump happening among young people ages twenty-five to thirty-four.

A third primary factor for a heartbreaking number of early deaths is the current opioid addiction. Despite being only 5 percent of the world's population, Americans consume 80 percent of the world's opioids. Deaths of despair are happening at a staggering, unprecedented rate.

At the root of this despair are those three questions I mentioned. In a world where God is repeatedly pushed further and further off the stage, the creature who is made in his image and likeness—you and me—has lost his sense of meaning.

Jesus instituted his Church to address precisely this kind of despair and to heal such wounds. He designed his Church to be the means by which the world's cry would be answered so that every person could come to know the incredible love of the Father, the regenerative power of the Holy Spirit, and their true identity as beloved sons and daughters of the King of the universe. The Church is intended to be the place where this is not merely heard but experienced.

The problem, which leads to my third fundamental conviction, is that the Church is crying too. Like the situation in the world, there are a number of ways to speak to this "cry" of the Church. There are confusion and division amongst priests and bishops and confusion coming out of Rome. And most certainly, the second round of the sexual abuse crisis among the clergy in our country has made it abundantly clear that we are wounded and weeping. A recent Gallup poll revealed that 37 percent of Catholics are considering leaving the Church due to the sexual abuse scandal. With roughly seventy million Catholics in the US, that translates to twenty-six million people who are hurting, scandalized, and disillusioned. The Church is crying.

For many who serve in parish or diocesan life, whether as priests or lay men and women, there is also the experience that parish life is not quite what it could and should be. Too many days are spent playing "whack-a-mole." With fires raging daily, we grow accustomed to having our heads on a swivel, bouncing from emergency to emergency. One person has suggested that working in the Church reminds them of a football game: there are twenty-two men desperately in need of rest racing around the field, and they're being watched by thousands of people in the stands who are desperately in need of exercise.

I recently finished a twelve-year stint as pastor of an extraordinary parish in the Archdiocese of Detroit. I'm grateful for the people I was blessed to walk with during this time, even though serving a parish with nearly 3,600 families can be stressful. My archbishop graciously allowed me to create a new ministry, Acts

XXIX, but before that began, I was able to take a month off to recharge. Around the third week, I realized I was suffering from what I can only call some type of post-traumatic stress. I'd gotten so used to racing from one trauma to another, day after day (almost hour after hour!) that I didn't realize how desperately I needed a break. Countless priest friends, not to mention lay men and women who serve in parishes, are suffering through the same experience right now.

In these times, then, when both the world and the Church are crying, what is the way forward? How do we move beyond such immense discouragement?

Recapturing the Big Picture

Would it surprise you to read that I'm not discouraged but am actually encouraged, even excited? That might sound crazy, but I like challenges, and I love a good fight. Clearly, God didn't want you and me to live in a time that is dull and monotonous. He wanted us to live now. He has equipped us with everything we need to be instruments in his hands in order to share the gospel. These are not dark days but great days to be alive. God is not nervous or anxious; he's chosen you and me for this moment.

Of course, I don't presume that I have the answer for our next steps, but I would say that it's what God has put on my heart to share with everyone I can because I believe it to be the most important thing right now in the fight for God to get his world back. Why? Because with every fire raging in the country, the world, and the Church, there is an urgent need to recapture the big picture, to acquire again (or perhaps for the first time) a biblical way of seeing reality.

Dr. Scott Hahn, founder and president of the St. Paul Center for Biblical Theology sums it up like this:

Though we sometimes wonder why God allows so much sickness, suffering, and evil, we take a look at the cross and we see the greatest evil ever perpetrated, the greatest suffering ever endured, and then the greatest gift God has ever given—the salvation of the human race.

We live at a moment when all other monuments are falling. We live in a time when so many ancient documents, alas, are going unread or actually being banned for their civilizational associations. In some senses, this is a disaster to be mourned. At the same time, we must see it as an opportunity to be embraced. We have been created for this moment and called for this moment and so we will be empowered for this moment.

Ours is the story of Jesus Christ, and it is a story that encompasses all others and surpasses all others. It is a monument that will stand when all others have fallen. It is a narrative that will hold together when all others have unraveled.

God wants his world back, and he has destined us to be alive at this moment. Let us declare, as St. Joan of Arc did, "I was born for this" and live as his instruments in accomplishing that desire.

By: Fr. John Riccardo

LOAVES & FISHES FOODBANK

For the safety of the drivers and the need of the people we have decided to by a new Van.

We give thanks to God for those who support us and for those who continue to serve the people who are in need. God bless them all.

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.

LET US PRAY FOR

The Sick

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

Recently Deceased.

Tulsi Randeniya, Maria Trần Thi. Loan & Giuse Đăng Thành Trong

Anniversaries

Kenny Kanagaratnam, Neville Andrado, Sweeney Fernando, Norberto Larrit, 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

"Who do people say I am?" We could interpret this as Jesus asking for feedback from His disciples about Himself. If you were to ask Jesus, 'how would you describe today's Christians?'

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

