



HOLY EUCHARIST PARISH

1A Oleander Drive, St Albans South 3021
Office Hours: Tues - Fri: 9:00am - 3.30pm
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27TH SUNDAY IN ORDINARY TIME YEAR B,

2 & 3 OCTOBER 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.holyeuchariststalbans.org/mass_stream.html

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

THE LIVING WORD

First reading Genesis 2:18-24

A man and his wife become one body

The Lord God said, 'It is not good that the man should be alone. I will make him a helpmate.' So from the soil the Lord God fashioned all the wild beasts and all the birds of heaven. These he brought to the man to see what he would call them; each one was to bear the name the man would give it. The man gave names to all the cattle, all the birds of heaven and all the wild beasts. But no helpmate suitable for man was found for him. So the Lord God made the man fall into a deep sleep. And while he slept, he took one of his ribs and enclosed it in flesh. The Lord God built the rib he had taken from the man into a woman, and brought her to the man. The man exclaimed: 'This at last is bone from my bones, and flesh from my flesh! This is to be called woman, for this was taken from man.' This is why a man leaves his father and mother and joins himself to his wife, and they become one body.

Responsorial Psalm Ps. 127(128)

May the Lord bless us all the days of our lives.

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.

May the Lord bless us all the days of our lives.

Your wife like a fruitful vine
in the heart of your house;
your children like shoots of the olive,
around your table.

May the Lord bless us all the days of our lives.

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!

May you see your children's children.

On Israel, peace!

May the Lord bless us all the days of our lives.

Second reading Hebrews 2:9-11

The one who sanctifies is the brother of those who are sanctified

We see in Jesus one who was for a short while made lower than the angels and is now crowned with glory and splendour because he submitted to death; by God's grace he had to experience death for all mankind.

As it was his purpose to bring a great many of his sons into glory, it was appropriate that God, for whom everything exists and through whom everything exists, should make perfect, through suffering, the leader who would take them to their salvation. For the one who sanctifies, and the

ones who are sanctified, are of the same stock; that is why he openly calls them brothers.

Gospel Acclamation 1 John 4:12

Alleluia, alleluia!

If we love one another,

God will live in us in perfect love.

Alleluia!

Gospel Mark 10:2-16

What God has united, man must not divide

Some Pharisees approached Jesus and asked, 'Is it against the law for a man to divorce his wife?' They were testing him. He answered them, 'What did Moses command you?' 'Moses allowed us' they said 'to draw up a writ of dismissal and so to divorce.' Then Jesus said to them, 'It was because you were so unteachable that he wrote this commandment for you. But from the beginning of creation God made them male and female. This is why a man must leave father and mother, and the two become one body. They are no longer two, therefore, but one body. So then, what God has united, man must not divide.' Back in the house the disciples questioned him again about this, and he said to them, 'The man who divorces his wife and marries another is guilty of adultery against her. And if a woman divorces her husband and marries another she is guilty of adultery too.'

People were bringing little children to him, for him to touch them. The disciples turned them away, but when Jesus saw this he was indignant and said to them, 'Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. I tell you solemnly, anyone who does not welcome the kingdom of God like a little child will never enter it.' Then he put his arms round them, laid his hands on them and gave them his blessing.

REFLECTION ON THE GOSPEL

The question of gender inclusivity in decision-making has been much in the news of late. The maleness of political and church institutions has been highlighted in my country as a serious contributor to the disorder that finds expression in both bullying and abuse. Since the creation of patriarchy in the Bronze Age, some 3000 years ago, lack of gender inclusivity has posed a challenge, particularly for those who find themselves excluded.

The "test" question about divorce that the Pharisees put to Jesus is very strange in a first century Jewish context, as is the reference to women divorcing their husbands. While there is no evidence that anyone in Jewish circles questioned the legality of divorce, there is plenty of evidence for lively debate concerning the grounds on which a Jewish

man could divorce his wife: adultery; inferior cooking; even diminished beauty! There were various schools of thought. Jewish law, unlike Roman law, however, did not permit women to initiate divorce proceedings on any grounds at all. From the perspective of the Markan Jesus, Moses only permitted divorce as a concession to "hardness of heart": it was not so from the beginning. The ideal, he insists, is expressed in the Garden Story of Genesis, the story of "one flesh", of partnership, of equality and mutuality, of enduring commitment in marriage. The Hebrew word 'ezer which is translated as "helper" in the first reading from Genesis is used in the Psalms of God's relationship to Israel. It does not denote inferiority of women to men as is sometimes suggested. A better translation might be "companion".

Human limitation is just as much a reality now as it was in the ancient world. We strive for the ideal but fall far short of it in so many ways. When this happens in marriage, the consequences can be more far-reaching than in other aspects of life. The parties involved often become the "little ones" whose lives are shattered and disoriented. The embrace of the community is needed in a particular way for everyone affected by divorce, especially the children. When parents part company, the best interests and needs of the children are sometimes forgotten. Too often, those who have experienced the trauma of divorce feel alienated from the worshipping community, and this at a time when they need the courage to face a different future from the one they had envisaged.

The story about marital commitment leads immediately into a story about Jesus taking the children in his arms and blessing them, despite the disciples' attempts to send them away. Children are important persons who are never to be excluded from the inner circles of love, compassion and care. We might hear today's gospel as a call to be inclusive in all our relationships and to remember the children no matter what happens.

By Veronica M. Lawson RSM

ORIGINS OF THE HOLY ROSARY

The rosary is one of the most cherished prayers of our Catholic Church. Archbishop Fulton Sheen said, "The rosary is the book of the blind, where souls see and there enact the greatest drama of love the world has ever known; it is the book of the simple, which initiates them into mysteries and knowledge more satisfying than the education of other men; it is the book of the aged, whose eyes close upon the

shadow of this world, and open on the substance of the next. The power of the rosary is beyond description.”

Introduced by the Creed, the Our Father, three Hail Marys and the Doxology (“Glory Be”), and concluded with the Salve Regina, the rosary involves the recitation of five decades consisting of the Our Father, 10 Hail Marys, and the Doxology. During this recitation, the individual meditates on the saving mysteries of our Lord’s life and the faithful witness of our Blessed Mother. Journeying through the Joyful, Luminous, Sorrowful and Glorious mysteries of the rosary, the individual brings to mind our Lord’s incarnation, His public ministry, His passion and death, and His resurrection from the dead. In so doing, the rosary assists us in growing in a deeper appreciation of these mysteries, in uniting our lives more closely to our Lord and in imploring His graced assistance to live the faith. We also ask for the prayers of our Blessed Mother, the exemplar of faith, who leads all believers to her Son.

The origins of the rosary are “sketchy” at best. The use of “prayer beads” and the repeated recitation of prayers to aid in meditation stem from the earliest days of the Church and has roots even in pre-Christian times. Evidence exists from the Middle Ages that strings of beads were used to help a person count the number of Our Fathers or Hail Marys recited. Actually, these strings of beads became known as *Paternosters*, the Latin for “Our Father.” For example, in the 12th century, to help the uneducated better participate in the liturgy, the recitation of 150 Our Fathers served as a substitute for the 150 Psalms, and became known as “the poor man’s breviary.”

The structure of the rosary gradually evolved between the 12th and 15th centuries. Eventually 50 Hail Marys (or more) were recited and were linked with verses of psalms or other phrases evoking “the joys of Mary,” i.e. scenes in the lives of Jesus and Mary. In 1409 Dominic of Prussia, a Carthusian monk, popularized the practice setting 50 phrases about the lives of Jesus and Mary with 50 Hail Marys. During this time, this prayer form became known as the *rosarium* (“rose garden”), actually a common term used to designate a collection of similar material, such as an anthology of stories on the same subject or theme. Eventually, “the sorrows of Mary” and “the heavenly joys” were distinguished, bringing the number of Hail Marys to 150. Eventually, the 150 Hail Marys were joined to the 150 Our Fathers, a Hail Mary following each Our Father.

In the early 15th century, Henry Kalkar (d. 1408), another Carthusian, divided the 150 Hail Marys into groups of 10, with each group marked by an Our Father. By the 16th century, the structure of the five-decade rosary was based on the three sets of mysteries



— joyful (Annunciation, Visitation, Nativity, Presentation and Finding in the Temple), sorrowful (Agony in the Garden, Scourging, Crowning with Thorns, Carrying of the Cross and Death) and glorious (Resurrection, Ascension, Pentecost, Assumption and Coronation). In 2002, our beloved late Holy Father, Pope John Paul II, instituted the luminous mysteries: Baptism at the Jordan, Wedding Feast of Cana, Proclamation of the Kingdom of God, Transfiguration and Institution of the holy Eucharist. Also, after the apparitions of Our Lady at Fatima in 1917, the prayer Mary taught to the children has generally been added at the end of each decade: “O my Jesus, forgive us our sins, save us from the fires of hell. Lead all souls to heaven, especially those in greatest need of Thy mercy.”

Tradition does hold that St. Dominic (d. 1221) devised the rosary as we know it. Moved by a vision of our Blessed Mother, he preached the use of the rosary in his missionary work among the Albigensians, a group of fanatical heretics. The Albigensians, named after the town of Albi in southern France where they lived, believed that everything material was evil and everything spiritual was good. For this reason, they denied the incarnation of our Lord; for them, Jesus the true God becoming also true man and accepting our human nature was simply unthinkable. Following this teaching, each person’s soul was imprisoned in the evil body. Therefore, they abstained from marital love, because no one should imprison another soul in a body. Their greatest act of religion was called “the endura,” an act of suicide which freed the soul from the body. They also fought against any authority that represented a kingdom of this world, assassinating royal and Church officials alike. The Church condemned these heretics, and St. Dominic tried to convert them through reasonable preaching and genuine

Christian love. Unfortunately, royal authority was less compassionate. (Just as an aside, a travel show televised a program on southern France, and visited the town of Albi, noting that these people were “persecuted by the Church”; the narrator failed to report that these people were suicidal heretics whose teachings jeopardized the souls of the faithful.) Nevertheless, St. Dominic used the rosary as a useful instrument to convert the Albigenians.

Some scholars take exception to St. Dominic’s actual role in forming the rosary since the earliest accounts of his life do not mention it, the Dominican constitutions do not link him with it, and contemporaneous paintings of St. Dominic do not include it as a symbol to identify the saint. In 1922, Dom Louis Gougoud stated, “The various elements which enter into the composition of that Catholic devotion commonly called the rosary are the product of a long and gradual development which began before St. Dominic’s time, which continued without his having any share in it, and which only attained its final shape several centuries after his death.” However, other scholars would argue that St. Dominic not so much “invented” the rosary as he preached its use to convert sinners and those who had strayed from the Faith. Moreover, at least a dozen popes have mentioned St. Dominic’s connection with the rosary in various papal pronouncements, sanctioning his role as at least a “pious belief.” The first such mention was made by Pope Alexander VI in 1495.

By Fr. William Saunders

PLENARY COUNCIL

Over three years ago the decision was announced to hold a Plenary Council and the People of God began preparing for this historic moment by listening to God and by listening to one another’s stories of faith. After this time of listening and journeying the Catholic Church of Australia will gather for the first assembly of the Plenary Council from 3-10th October 2021. Due to the Covid-19 pandemic the First Assembly will be held via ‘one device-one person’ mode. There will be 17 members participating in this gathering who have been called from the Archdiocese of Melbourne.

LET US PRAY FOR

The Sick

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

Recently Deceased.

Cecilia Vo Thi Ngoc Hoa , Maria Trân Thi. Loan & Giuse Đăng Thành Trong

Anniversaries

Lucky Ellawala (3rd Anniv.), 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.

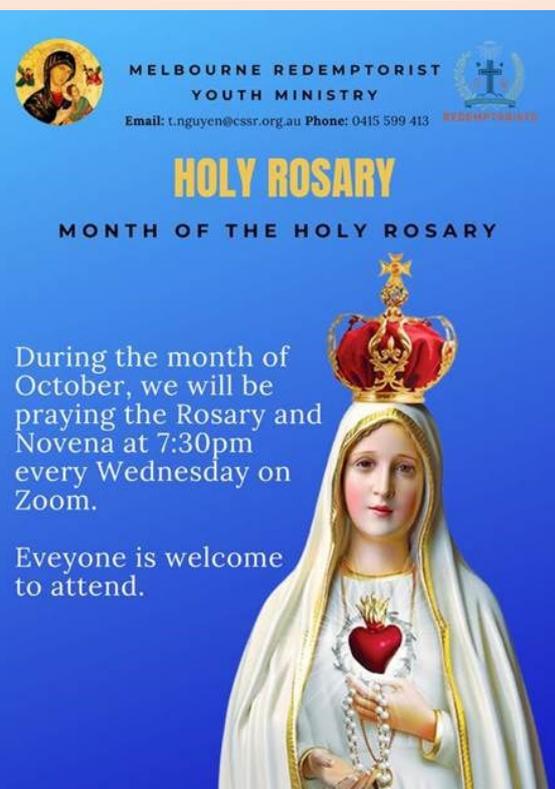
ACKNOWLEDGEMENT

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

VOCATION VIEW

The Christian Vocation has expression through marriage, single life, priesthood and consecrated life. Our call to holiness is to answer God's call to build the Kingdom of God. 'Let the little children come to me; ... for it is to such as these that the Kingdom of God belongs.'

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



MELBOURNE REDEMPTORIST YOUTH MINISTRY
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HOLY ROSARY
 MONTH OF THE HOLY ROSARY

During the month of October, we will be praying the Rosary and Novena at 7:30pm every Wednesday on Zoom.

Everyone is welcome to attend.



FOOD AND EMERGENCY RELIEF ASSISTANCE

This project is supported by the Victoria Government through the Priority Response to Multicultural Communities during Coronavirus (PRMC) program.

Application:
<https://bit.ly/EmergencyFoodRelief3021>

More Information Please Contact
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VICTORIA State Government