



HOLY EUCHARIST PARISH

1A Oleander Drive, St Albans South 3021
Office Hours: Tues - Fri: 9:00am - 3.30pm
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Email: stalbanssouth@cam.org.au
Website: www.holyeuchariststalbans.org



29TH SUNDAY IN ORDINARY TIME YEAR B,

16 & 17 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://](https://www.facebook.com/HolyEucharistChurch)

[www.facebook.com/ Holy-EucharistChurch](https://www.facebook.com/HolyEucharistChurch)

2. Parish Youtube Channel:

[bit.ly/ HolyEucharistYoutube](https://bit.ly/HolyEucharistYoutube)

3. Parish Website: you can join the live mass or join at any time convenient to you. [http://](http://www.holyeuchariststalbans.org/mass_stream.html)

www.holyeuchariststalbans.org/mass_stream.html

4. [https://www.facebook.com /StAlbansOfficials](https://www.facebook.com/StAlbansOfficials)

THE LIVING WORD

First reading Isaiah 53:10-11

If he offers his life in atonement, what the Lord wishes will be done

The Lord has been pleased to crush his servant with suffering.

If he offers his life in atonement,

he shall see his heirs, he shall have a long life

and through him what the Lord wishes will be done.

His soul's anguish over,

he shall see the light and be content.

By his sufferings shall my servant justify many, taking their faults on himself.

Responsorial Psalm Ps. 32(33):4-5,18-20,22

Lord, let your mercy be on us, as we place our trust in you.

The word of the Lord is faithful and all his works to be trusted.

The Lord loves justice and right and fills the earth with his love.

Lord, let your mercy be on us, as we place our trust in you.

The Lord looks on those who revere him, on those who hope in his love, to rescue their souls from death, to keep them alive in famine.

Lord, let your mercy be on us, as we place our trust in you.

Our soul is waiting for the Lord.

The Lord is our help and our shield.

May your love be upon us, O Lord, as we place all our hope in you.

Lord, let your mercy be on us, as we place our trust in you.

Second reading Hebrews 4:14-16

Our high priest is one who has been tempted in every way that we are

Since in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then, in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help.

Gospel Acclamation Mark 10:45

Alleluia, alleluia!

The Son of Man came to serve

and to give his life as a ransom for all.

Alleluia!

Gospel Mark 10:35-45

The Son of Man came to give his life as a ransom for many

James and John, the sons of Zebedee, approached Jesus. 'Master,' they said to him 'we want you to do us a favour.' He said to them, 'What is it you want me to do for you?' They said to him, 'Allow us to sit one at your right hand and the other at your left in your glory.' 'You do not know what you are asking' Jesus said to them. 'Can you drink the cup that I must drink, or be baptised with the baptism with which I must be baptised?' They replied, 'We can.' Jesus said to them, 'The cup that I must drink you shall drink, and with the baptism with which I must be baptised you shall be baptised, but as for seats at my right hand or my left, these are not mine to grant; they belong to those to whom they have been allotted.'

When the other ten heard this they began to feel indignant with James and John, so Jesus called them to him and said to them, 'You know that among the pagans their so-called rulers lord it over them, and their great men make their authority felt. This is not to happen among you. No; anyone who wants to become great among you must be your servant, and anyone who wants to be first among you must be slave to all. For the Son of Man himself did not come to be served but to serve, and to give his life as a ransom for many.'

REFLECTION ON THE GOSPEL

In the kin-dom of God movement established by Jesus, there is no place for domination or for any exercise of power over others. In today's gospel story, this is a lesson that James and John, the sons of Zebedee, clearly need to learn. They seem to think that the structures of power operating in the Roman world are going to be replicated when Jesus conquers the forces of opposition and comes into his "glory". The two brothers, James and John, put in a bid for shared deputy leadership positions. They seem to be blind and deaf to what Jesus has been trying to tell them throughout their journey from Caesarea Philippi to Jerusalem. They seek his patronage without reference to the rest of the leadership group who, incidentally, are not well pleased with their presumptuous companions.

James and John do not yet realise that Jesus' way is not the way of status or entitlement and that their call as disciples and as leaders of the emerging movement has nothing to do with privilege. They need to understand that it has more to do with enduring the suffering associated with commitment to one's mission and with setting others free to be

their best selves. To demonstrate this, Jesus offers them an unpalatable alternative: to "be slave of all". He sustains the slavery metaphor and goes on to summarise his own mission with an image that comes out of the world of his time: "not to be served but to serve and give life as a ransom for many". A ransom was the payment made to free someone from slavery. To substitute oneself for a slave was to give one's life as a ransom for that slave. Reading the gospel from beginning to end helps us to understand the ultimate self-giving of Jesus in death as the climax of a lifetime's outpouring of love, a love that draws forth loving and liberating action in others.

There are multiple ways of enslaving others, of dominating and of trying to control them in order to achieve one's own personal or corporate ends, good or bad. The request of James and John reminds us that we can all lose sight of the liberating vision of the gospel and get caught up in destructive power struggles. As 21st century disciples, we hear the words of Jesus, 'It is not to happen with you'. We might turn our attention to those in our world who are literally enslaved. We might join with ACRATH (Australian Catholic Religious against the Trafficking in Humans) and with others working to obtain freedom and justice for those trapped into sexual and other forms of slavery in our own cities, a situation reportedly exacerbated by pandemic. We might hear today's gospel as a call to join the struggle against this tragic phenomenon.

By Veronica M. Lawson RSM



The First General Assembly of the Plenary Council *The Journey so Far*

As we conclude the First General Assembly of the Fifth Plenary Council of Australia, the process of discernment continues. From the opening Mass to the closing of the Assembly, our prayer has been 'Come, Holy Spirit.' The call to hear afresh the Good News of Jesus Christ through a spiritual posture of 'deep listening' has been a central element of the preparation of the Plenary process and a dis-

tinctive feature of this week. We adopted a regular pattern of prayer and spiritual conversation throughout each day. This slow process of deep listening allowed space for still nascent dreams and visions to come to greater maturity.

The opening session each day began with a Welcome to Country, spoken from various regions of Australia. Indigenous voices, both young and old, paid respects to Elders past, present and emerging, welcomed the Members of the Plenary Council to the day's gathering, and invited all of us to a time of quiet and prayer. As Members offered their reflections day by day, they regularly acknowledged the Indigenous peoples of the land from which they were speaking.

Over three hundred participants gathered for six days, meeting virtually across five different time zones, with many more people following the opening session of each day online. The gift of listening to one another has planted promising seeds and raised important questions for us. Many described the small group conversations and reports as the heartbeat of this First Assembly. Our process of discernment requires time and space for mature reflections to emerge, and further spiritual conversations will be necessary in our considerations of what God is asking of us in Australia at this time.

As the many personal interventions demonstrated, there is no shortage of passion and charisms among the community of believers. These interventions covered a wide range of the complex realities of the Church and Australian society in this particular moment of our history. They expressed personal wisdom and aspirations that have been a gift to this Assembly's deliberations. Many elements of the Council's Agenda were carefully considered. Discussion of other issues, including some not formally on the Agenda, was initiated, and will require more time.

As participants in this Assembly, we have experienced and expressed the range of emotions that come with facing profound issues together, holding in tension diverse interpretations and expectations. Through prayer and reflection, we have been called to be patient with the process, with each other, with the Church and, most importantly, with the Holy Spirit.

We listened to the confronting and important voices of victims and survivors of abuse in the Church. They reminded us of the great wounds and failures of the Church and the continuing need to discern pathways of true healing and renewal.

The plain speaking of First Nations people has brought into even sharper focus the need for reconciliation with Indigenous communities, as well as the need for justice and for the healing of this land itself through an 'integral ecology'.

In responding to the Agenda questions, we considered ways of living as Church today. Many affirmed what they value about their Catholic faith: spirituality, community, prayer, liturgy and sacramental life, and service through the vocation of all the baptised. Members spoke of the ministries of pastoral care and education, health and aged care, and the many social services and advocacy the Church provides in the Australian community. These are great gifts to a world that is seeking meaning and more authentic living.

Other interventions expressed hopes for renewal, offering perspectives on what might be possible for a Church facing crucial questions, tensions and uncertainties. Many called our attention to the importance of enhancing the role of women in the Church. We heard the call to conversion and fidelity, as well as to imagination and renewal. We were reminded of the needs of rural dioceses and parishes, as well as those of large cities. We celebrated the gifts that the Eastern Churches bring to the Catholic community in Australia.

Often expressed through the lens of personal experience, the discernment of this Assembly has threaded together conversations about what the Church can offer today's world on the one hand, and how the world can inform the ways and structures of the Church on the other. We reflected on questions of leadership and governance in light of Pope Francis' call for us to be more synodal.

The missionary vision of Pope Francis has both inspired and infused all the deliberations of this First Assembly. Missionary discipleship has been a key theme, as has the call to go out to the margins. Another recurring theme, expressed in different ways, is the need for ongoing processes of ecclesial listening which can form and inform how the Church lives its mission today.

The Assembly also considered how all people might feel at home in our communities, regardless of their particular circumstances. Various voices drew our attention to young people, women, single people, parents and families, people with disabilities, people with diverse experience of sexuality and gender, and others who feel, for a variety of reasons, that there is no place for them. We asked how a missionary Church might connect with those who feel distant from the community of faith.

Each of these voices has been a powerful reminder that the Church, as a sign of the kingdom of God, has the vocation of being an image of Christ and an icon of grace to the whole human family.

With the closing of this First Assembly, the Plenary Council process now enters a time of prayer, reflection, maturation and development. This will involve continuing reflection by the Members of the Council, and consultation with the wider Church community, as we develop propositions for presentation to the Second Assembly of the Council next July. This will be coordinated with Australian preparations for the 2023 Synod, For a Synodal Church: Communion, Participation, and Mission.

In faith, hope and charity, we entrust all these tasks to the guidance and wisdom of the Holy Spirit. Our prayer remains, as always: 'Come, Holy Spirit. Come Holy Spirit of the great South Land.'

9 October 2021

SCHOOL NEW

STAGED RETURN TO ONSITE LEARNING: METROPOLITAN MELBOURNE AND RESTRICTED AREAS

The School Leadership Team have met several times over the past few weeks to look at time-tabling and to coordinate what on-site learning will look like. The following table explains what on-site learning will look like in Metropolitan Melbourne from Monday 18th October. Please note that all dates below are subject to health advice provided by the government.

- ◆ **From Monday 18th October:**
 - Prep students will return three days a week, Monday through to Wednesday from **8:55am - 3:10pm.**
 - Year 1 and 2 students will attend on Thursday and Friday, two days a week from **8:55am - 3:10pm.**
- ◆ **From October 26** all school students will return at least part-time:
 - On this date, arrangements for Prep students and Year 1 and 2 students will continue from **8:55am - 3:10pm,**
 - Year 3 to 4 will attend on Tuesday and Wednesday from **8:55am - 3:15pm,**
 - Year 5 and 6 will attend on Thursday and Friday from **8:55am - 3:15pm**
- ◆ Ungraded students with disability in specialist and mainstream schools should return to onsite learning with their year level equivalent cohort.

LET US PRAY FOR

The Sick

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

Recently Deceased.

Giuseppe Giuffrida, Cecilia Vo Thi Ngoc Hoa , Maria Trần 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.

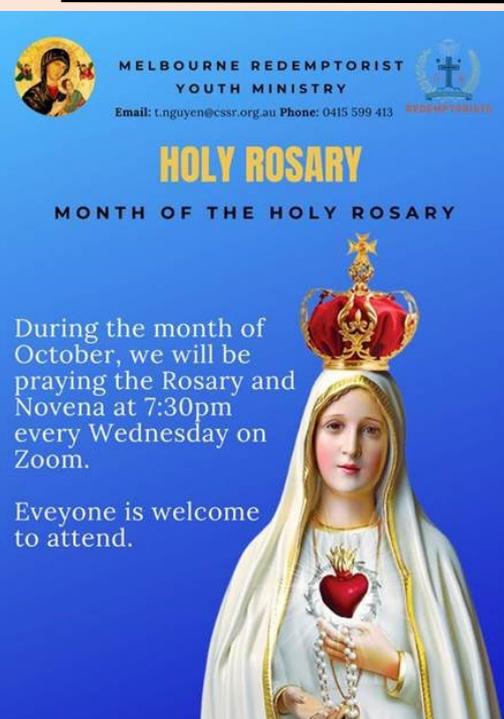
ACKNOWLEDGEMENT

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

VOCATION VIEW

Life's rewards are tied up in the spirit of service. Just as the Son of Man came to give His life, so too are we then called through our profession of faith to serve others. Lord, we pray, 'let your mercy be on us, as we place our trust in You to do your will.'

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



MELBOURNE REDEMPTORIST YOUTH MINISTRY
Email: t.nguyen@cssr.org.au Phone: 0415 599 413

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
Tammy 0415 599 413
Email: t.nguyen@cssr.org.au

