



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.holyeuchariststalbans.org



OUR LORD JESUS CHRIST, KING OF THE UNIVERSE YEAR B, 20 & 21 NOVEMBER 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,
6:00pm
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

Phone 9366 1310

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

RCIA: Please contact

Br. Anthony Gatt

on 0419 115 692

or call the Parish Office

for more details.

SACRAMENTAL PREPARATION

Preca Centre, 29 Rosslare Parade,

St Albans – Ph: 9356 0734

between 7-8pm or Br Tony on

0419 115 692

Email: precastalbans@tpg.com.au

www.precacommunity.org

THE LIVING WORD

First reading Daniel 7:13-14

I saw, coming on the clouds of heaven, one like a son of man

I gazed into the visions of the night. And I saw, coming on the clouds of heaven, one like a son of man. He came to the one of great age and was led into his presence. On him was conferred sovereignty, glory and kingship, and men of all peoples, nations and languages became his servants. His sovereignty is an eternal sovereignty which shall never pass away, nor will his empire ever be destroyed.

Responsorial Psalm Ps. 92(93):1-2,5

The Lord is king; he is robed in majesty.

The Lord is king, with majesty enrobed;
the Lord has robed himself with might,
he has girded himself with power.

The Lord is king; he is robed in majesty.

The world you made firm, not to be moved;
your throne has stood firm from of old.

From all eternity, O Lord, you are.

The Lord is king; he is robed in majesty.

Truly your decrees are to be trusted.

Holiness is fitting to your house,

O Lord, until the end of time.

The Lord is king; he is robed in majesty.

Second reading Apocalypse 1:5-8

Jesus Christ has made us a line of kings and priests

Grace and peace to you from Jesus Christ, the faithful witness, the First-Born from the dead, the Ruler of the kings of the earth. He loves us and has washed away our sins with his blood, and made us a line of kings, priests to serve his God and Father; to him, then, be glory and power for ever and ever. Amen. It is he who is coming on the clouds; everyone will see him, even those who pierced him, and all the races of the earth will mourn over him. This is the truth. Amen. 'I am the Alpha and the Omega' says the Lord God, who is, who was, and who is to come, the Almighty.

Gospel Acclamation Mark 11:9.10

Alleluia, alleluia! Blessed is he who inherits the kingdom of David our Father; blessed is he who comes in the name of the Lord. Alleluia!

Gospel John 18:33-37

Yes, I am a king

'Are you the king of the Jews?' Pilate asked. Jesus replied, 'Do you ask this of your own accord, or have others spoken to you about me?' Pilate answered, 'Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?' Jesus replied, 'Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. But my kingdom is not of this kind.' 'So you are a king then?' said Pilate. 'It is you who say it' answered Jesus. 'Yes, I am a king. I was born for this, I came into the world

for this: to bear witness to the truth; and all who are on the side of truth listen to my voice.’

REFLECTION ON THE GOSPEL

The liturgical year always ends with the celebration of the Feast of Christ the King. The gospel reading for Year B is from John's gospel where the notion of God's kin-dom or reign or empire features only twice in contrast with its frequent appearance in the other gospels, especially Matthew. For readers in a Western society where democratic rule is valued and promoted, the whole notion of kingship or monarchy poses some difficulty. We need to put the exchange between Jesus and Pilate into the political context of Roman occupied Judaea of the first century.

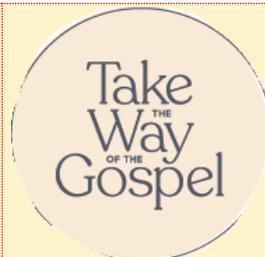
Rome was the dominant global force at that time. It had the economic and military strength to maintain its power over the whole Mediterranean world. When Jesus tells Pilate that his kingdom is not of this world, he is not pitting planet Earth or the cosmos over against a purely spiritual world. He is referring rather to the world and values of the Roman Empire and the destructive values that are sometimes espoused by his followers. Jesus' way of being in the world stands in stark contrast with the expansionist and frequently destructive ways of Roman rule.

The term “world” is used in two different senses in John's gospel. It is used both literally and metaphorically. On the one hand, it is the world that came into being through the Word (1:10), the beautiful cosmos or world that “God so loved” (3:16). On the other hand, it is a “world” that rejected the light (1:10-11), a sinful world in need of the saving power of God (3:17).

Jesus, as king, does not claim the sort of over-bearing political, military or economic power that Pilate exercises on behalf of the Roman emperor. His authority has nothing to do with power over or domination of others. It is grounded in truth (1:17) or, in other words, in the revelation of God. Jesus is “the way, the truth and the life” (14:6) and his mission is to testify to the truth. The path to freedom and life lies in acceptance of the truth (8:32): “If you continue in my word, you...will know the truth, and the truth will make you free.” Truth is not a given: it must be sought in prayerful dialogue, in listening to earth's distress and, above all, in openness to the Spirit of God.

To celebrate this feast, then, is to move in the direction of peaceful solutions to the conflicts in our world and away from the paths of violence, domination and imperial expansionism. It is to seek the truth in dialogue and to respond to the plight of those who suffer the pain of hunger, of persecution and of loss. It is to rule as God rules and not as Rome ruled. It is to look again at how we inhabit our world and to change our ways for the sake of truth and life, the present and future life of our beleaguered planet.

By Veronica M. Lawson RSM



‘Go out to the whole world;
proclaim the Gospel to all creation.’
Mark 16:15

AN INTRODUCTION

This document provides a brief introduction into this process and what this invitation means for you and your parish.

What is ‘Take the Way of the Gospel’ inviting us to?

We are being called — laypeople and clergy together — to a renewed sense of our missionary purpose. Exploring and dreaming a missionary way forward lies at the heart of our baptismal call to live out the Gospel. It is something that Pope Francis talks about in his Apostolic Letter, *Evangelii Gaudium* (2013): ‘I dream of a “missionary option”, that is, a missionary impulse capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channelled for the evangelization of today's world rather than for her self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented, to make ordinary pastoral activity on every level more inclusive and open.’

But why now?

Over many years, our lay people and clergy have identified the need to find new and fresh ways to proclaim the Gospel into our local communities. One aspect of this re-awakening is to attend to the manner in which these local communities of grace — be they parishes, language communities or movements of our Archdiocese — are arranged and function so that they bring renewed and ongoing life for God's people. In the context of our current COVID reality a sense of urgency to this re-imagining has also grown.

As Archbishop Peter A Comensoli has reflected, “The Way of the Gospel — the path of missionary discipleship — has always been adapted by every generation to fit the local circumstances. How this is arranged has varied according to time and place. Now is our time; here is our place ... Our parishes will remain at the heart of the gathering of God's people locally, but we need to adapt the way we resource our local communities, including the placement of clergy, catechists and other lay leaders, to form Missions that comprise a family of faith communities.”

So what does being more ‘mission-oriented’ look like?

Pope Francis offers some guiding principles in *Evangelii Gaudium* (§28) for how a parish might become more missionary. They are worth reflecting on in the context of our own parishes here in Melbourne:

- Is our parish “in contact with the homes and lives of its people?”
- Is our parish “an environment for hearing God's word,

for growth in the Christian life, for dialogue, proclamation, charitable outreach, worship and celebration?”

- Does our parish “encourage and train its members to be evangelisers?”
- Is our parish “a sanctuary where the thirsty come to drink in the midst of their journey, and a centre of constant missionary outreach?”



“In our day Jesus’ command to “go and make disciples” echoes in the changing scenarios and ever new challenges to the Church’s mission of evangelization, and all of us are called to take part in this new missionary “going forth”. Each Christian and every community must discern the path that the Lord points out ... to go forth from our own comfort zone in order to reach all the “peripheries” in need of the light of the Gospel.” POPE FRANCIS, EVANGELII GAUDIUM 520

What exactly is a “Mission”?

A Mission is a distinctive faith locality that lends itself to being lived out in family-like arrangements in the service of proclaiming the Gospel.

A MISSION IS:

- A local area, with commonalities in history, demographics, geography
- A collaborative focus on evangelisation, worship, formation and outreach
- A family of communities, working together for viability and vitality
- A reordering of ministerial and material resourcing
- A leadership of at least two priests, working as a team
- A strategic and operational decision making with lay leadership
- An intentional co-responsibility of all of the people of God
- A pooling and sharing of resources and administrative functions
- A move towards shared arrangements across communities, working in solidarity.

A MISSION IS NOT:

- Aimed at closing down parishes
- Focussed purely on data
- Driven by clergy shortages or falling parishioner numbers
- Aimed at destroying local community diversity and culture
- Creating centralised clerical leadership
- a plan to take over parish assets and finances.



At the heart of who we are is not all the buildings but the person of Jesus Christ, who enters into our lives, and who we then share with others.

ARCHBISHOP PETER A COMENSOLI

How will Missions help us to become more missionary? What are their aims?

Undoubtedly, there are many parishes who are already exploring new and exciting ways of becoming more missionary-focussed. But it can also be said that the structure of parish life—our primary way to know the Lord through Word, Sacraments, and Service— is in need of a Spirit-filled renewal. Our people and our ways of “doing” things are

tired and in need of reinvigoration.

Embarking on Missions is not about changing our core mission of sharing the Good News of Jesus Christ, but about the ways in which we do this that are relevant to our place and time, and with good planning for the future. We are not the parishes of 40 years ago – and we need to be courageous and creative in our thinking around how to embrace the challenges and opportunities that today’s landscape presents us with. How many of us, in the silence of our hearts, have looked at our hardworking parish volunteers and wondered who will step up and take over in the future? How many of us have looked around at Mass and wondered why there aren’t more of our local families present? Or how often have we wondered if our own children or grandchildren might experience that same joy and passion for the Catholic faith that we have?

The formation of Missions provides us with a process to work together in becoming more missionary. It has three particular aims:

AIM #1: GREATER EFFECTIVENESS IN SHARING THE GOSPEL

Coming together as local faith communities enables greater collaboration and a stronger sense of shared mission. This then enables our local parish communities become alive with missionary disciples of Jesus Christ fully living their baptismal call.

AIM #2: VIBRANCY, VITALITY, VIABILITY

Vibrant communities are filled with passionate followers of Jesus Christ who share:

- vision to grow the Kingdom of God. They have a clear direction and purpose.
- mission where each person is seen as uniquely called and gifted to share the Gospel and is equipped and sent by the parish to live their call.

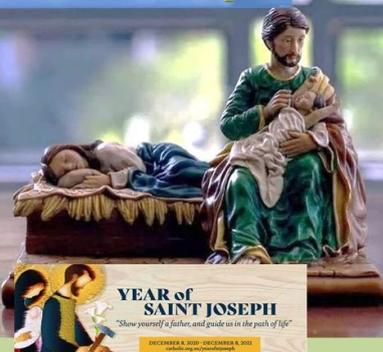
Vibrant parishes have a growing number of members engaged in evangelisation, fellowship, worship, discipleship formation and outreach.

To be cont’d in next week’s bulletin

Holy Eucharist Leadership Team Meeting
Tuesday 23rd November, 2021
Holy Eucharist Church, 7pm



Online Retreat With St. Joseph



Come and join our Advent Preparations

MONDAY NIGHTS
Nov 22 & 29 2021;
06 Dec 2021

@ 7:30PM-9:00PM(AEDT)
4:30PM-6:00PM (Phil Time)

Kindly Register for free at
<https://tinyurl.com/5em5v66n>
or Scan QR Code:



Contact Details: Father Asis – 0404 261 228
or father.asis@yahoo.com.au
 Eldred & Celine Rivera – 0433 132 041 or 0433 132 039

OBSERVE THE FOLLOWING GUIDELINES

As of 11.59pm Thursday 18 November 2021, the following measures will be applied across Victoria.

⇒ **Face Coverings required indoors only in limited settings. It is recommended if you can't physically distance, have any symptoms or with people who may be vulnerable to COVID-19**

⇒ Please use the hand sanitizer provided and keep social distancing at all time.

⇒ Rite of Peace, please avoid shaking hands but instead say "Peace be with you" and offer a smile, wave, nod or bow.

⇒ Holy Communion will only be given in the hand.

⇒ Vaccinations - A person is considered fully vaccinated against COVID-19 for the purposes of attending a Place of Worship if they: * have received both doses of the COVID-19 vaccine, or * have a valid and authorised medical exemption to COVID-19 vaccination or * are aged under 12 years and 2 months.

If a person can show evidence of any of the above, they can enter as fully vaccinated. If they cannot show evidence of any of the above, they are not considered as fully vaccinated and may only participate in groups allowing for 'unknown vaccination status.'

⇒ Record keeping remains an important and critical tool for keeping all in the community safe.

⇒ **Please use a QR code at the Church's door to check in. Proof of vaccination status to be sighted via the Victoria Services App or present hard copy.**

Under no circumstances should anyone awaiting a COVID-19 test verification, including Clergy (even without presenting symptoms) attend a church or parish setting until a diagnosis is confirmed. Additionally, under no circumstances should anyone attend who is closely connected to people who are awaiting test results or who have tested positive. Thanks for your collaboration.

God bless and protect us always

READERS/COMMENTATOR/ COORDINATOR/EUCHARISTIC MINISTERS

Tues 9:00 AM, 23-11-21

Reader Xuan Duong
Eucharistic Min. Monica Lomen

Wed 9:00 AM, 24-11-21

Reader Carmen Camilleri
Eucharistic Min. Elizabeth Delacruz

Thur 9:00 AM, 25-11-21

Reader Shirley Krizmanic
Eucharistic Min. Shirley Krizmani

Fri 9:00 AM, 26-11-21

Reader Helen Maddela
Eucharistic Min. Catherine Bartolo

Sat 6.00 PM, 27-11-21

Lit. Coordinator: Reno Attard
Anthony Naidu
Commentator: Alaistair Surrao
Reader: Carmen Camilleri
Faati Jerome
Eucharistic Min. Anthony Naidu
Miriam Vella
Reno Attard

Sun 9.00 AM, 28-11-21

Lit. Coordinator: Monica Lomen
Commentator Helen Maddela
Readers: Wilma Marmur
Shirley Krizmanic
Eucharistic Min. Helen Maddela
Shirley Krizmanic
Monica Lomen

Sun 10:30AM, 28-11-21

Lit. Coordinator: Saua Tufuga
Commentator Cristina Pedroso
Reader Joh Cablao
Jinky Monteros
Eucharistic Min. Rita Martin
Saua Tufuga
Cristina Pedroso

Sun 6.00PM, 28-11-21

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

CHOIR GROUPS

Saturday 27 November 2021

* 6pm – St Francis Choir

Sunday 28 November 2021

* 9am - Charlie Schembri

* 10.30am - Fernandez Family
Choir

* 6.00pm - HEP Youth choir

CLEANING ROSTER

Week Beginning 24 November
2021: Samoan Community.

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.

Maria Goulash, Joseph Ferosa, Tulsi Randeniya, Rex De Mel, Chandrishan Perera, Giuseppe Giuffrida.

Anniversaries

Joseph, Connie & Charlie Agius, Charlie & Georgina Grima, David & Adrian Camilleri, Joseph & Carmen Bajona,, Joseph John Christine Montebello, Joseph & Rita Micallef-Grimaud, Joseph & Rose Sammut, Marlene Farrugia, Inge Micallef-Grimaud, Arthur Pitcher, Mary & Charlie Bonnici, Melita Pollicano, Ellawala Family, Ranasinghe Family, Maryse Ranasinghe nee Kroon, Vernon De Mel, Soma, Emile & Anthony Ranasinghe, Norberto Laririt, Criselda Fernandez, Angela Chircop, Maria Vu Thi Yeu Thuong, Peter Disco, Frank Kreuger, Richard Curmi, Iro & Jessie Vella, Anthony Gatt, 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

Christ is King ... the faithful Witness. He loved us ... and made us a line of priests, prophets and kings to serve God His Father. Who are we to be called forth as the priests of tomorrow - prayerful men - leaders, ready to preach the Word of God..

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