



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.holyeuchariststalban.org



FOURTH SUNDAY OF ADVENT YEAR C,

18 & 19 DECEMBER 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: precastalban@tpg.com.au

www.precacommunity.org

CHRISTMAS MASSES:

CHRISTMAS EVE IN ENGLISH

⇒ 7.00PM, Friday 25-12-21

Commentator Anthony Naidu

Reader Shirley Krizmanic

Christine Pedroso

Choir: St Francis Choir

⇒ **Friday 12AM (Midnight) 26-12-21**

Commentator: Wilma Marmur

Reader : Chelsea Perera

Xuan Duong

Choir: Youth Choir

* **Vietnamese at 9.00pm**

CHRISTMAS DAY IN ENGLISH

⇒ 10.00AM, Saturday 25-12-21

Commentator Junior Tufuga

Reader Jonas Coe

Katalina Poe

Choir: Samoan Choir

* **Vietnamese at 12.00pm**

* **South Sudanese at 2.00pm**

Dawn Masses

◆ **16th – 24th December, 5.00am**

*Please note All Weekend Masses
at normal times during the
Christmas week. Thank you*

NOVENA



- ◆ **8.30am - Pray the Rosary in different languages**
- ◆ **9.00am – Novena Mass to Our Lady of Perpetual Help**
- ◆ **Please join us in devotions**

THE LIVING WORD

First reading Micah 5:1-4

He will stand and feed his flock with the power of the Lord

The Lord says this: But you, Bethlehem Ephrathah, the least of the clans of Judah, out of you will be born for me the one who is to rule over Israel; his origin goes back to the distant past, to the days of old. The Lord is therefore going to abandon them till the time when she who is to give birth gives birth. Then the remnant of his brothers will come back to the sons of Israel. He will stand and feed his flock with the power of the Lord, with the majesty of the name of his God. They will live secure, for from then on he will extend his power to the ends of the land. He himself will be peace.

Responsorial Psalm Ps. 79(80):2-3,15-16,18-19

Lord, make us turn to you; let us see your face and we shall be saved.

O shepherd of Israel, hear us, shine forth from your cherubim throne.

O Lord, rouse up your might,
O Lord, come to our help.

Lord, make us turn to you; let us see your face and we shall be saved.

God of hosts, turn again, we implore, look down from heaven and see.

Visit this vine and protect it,
the vine your right hand has planted.

Lord, make us turn to you; let us see your face and we shall be saved.

May your hand be on the man you have chosen,
the man you have given your strength.

And we shall never forsake you again;
give us life that we may call upon your name.

Lord, make us turn to you; let us see your face and we shall be saved.

Second reading Hebrews 10:5-10

God, here I am! I am coming to obey your will

This is what Christ said, on coming into the world: You who wanted no sacrifice or oblation, prepared a body for me. You took no pleasure in holocausts or sacrifices for sin; then I said, just as I was commanded in the scroll of the book, ‘God, here I am! I am coming to obey your will.’ Notice that he says first: You did not want what the Law lays down as the things to be offered, that is: the sacrifices, the oblations, the holocausts and the sacrifices for sin, and you took no pleasure in them; and then he says: Here I am! I am coming to obey your will. He is abolishing the first sort to replace it with the second. And this will was for us to be made holy by the offering of his body made once and for all by Jesus Christ.

Gospel Acclamation Luke 1:38

Alleluia, alleluia!

I am the servant of the Lord: may his will for me be done. Alleluia!

Gospel Luke 1:39-45

Why should I be honoured with a visit from the mother of my Lord?

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.’

REFLECTION ON THE GOSPEL

The fourth Sunday of Advent draws us closer to the celebration of the Christmas mysteries. The gospel offers the story of the young pregnant woman, Miriam of Nazareth, travelling purposefully from her home town of Nazareth to the hill country of Judaea, some 130 kilometres to the south, to be with an older woman who is also pregnant, her cousin Elizabeth. Mary enters “the house of Zechariah” who remains in the background. While Zechariah is the householder according to Jewish law, his earlier reluctance to believe renders him silent and powerless to offer hospitality. Elizabeth’s contrasting openness to recognise and to affirm the living presence of God in their midst makes her the true householder and foreshadows the reversal that is to characterise the new order, an order that is yet to be fully realised. The two women embrace and, in their loving embrace, the Spirit-filled life gestating within Mary encounters

and physically affects the life that is coming to birth in Elizabeth.

Elizabeth’s words resound throughout the ages in the prayer we know as the Hail Mary: “Blessed are you among women, and blessed is the fruit of your womb...” These are the words of one prophetic woman to another. Elizabeth recognises that Mary is blessed by God because she believed that God’s promise to her would be fulfilled. As God’s prophet, Elizabeth gives expression to the faith that is to be embraced by all who accept that Jesus of Nazareth, the son of Miriam of Nazareth, is the Holy One of God (Luke 1:35). The lives of both women prophets have been transformed through the power of God’s Spirit. Their respective children will bring to birth unprecedented events in human history.

Elizabeth’s proclamation of the blessing of God on Mary is found daily on the lips of countless faith-filled Christians across the globe. It echoes the blessing prayer of Moses to the Israelites (Deuteronomy 28: 2-4): “May you be blessed in the city and blessed in the country. Blessed is the fruit of your womb, the produce of your soil and the offspring of your livestock...” This ancient blessing recognizes the interconnection of all God’s creation. We might make it our own blessing prayer. In our times, God’s blessing on the whole Earth community can only become a reality when we stop playing politics in the interests of short-term gains or personal greed, when we read the signs of the times and work together to address the underlying causes of global warming and its effects. Advent is not a time of passive waiting. It is a time to ponder the various ways that God sustains life in its diverse forms. It is a time to become householders, like Elizabeth, who clear the paths and open our doors for the God of life to enter in. It is a time to embrace, to “be there” for one another and to nurture the life that is coming to birth.

By Veronica Lawson RSM



BEST OR WORST, HOPES OR FEARS—THE BABY HAS THE KEY

Charles Dickens begins his classic *A Tale of Two Cities*, about London and Paris during the French Revolution, with the familiar contrasting phrases: “It was

the best of times; it was the worst of times..” and in a sense, though not the mayhem of the French Revolution boiling past the Bastille and gushing poison into provincial France, yet the horrifying, senseless slaughters in Wisconsin, Michigan and elsewhere in our own United States have ricocheted into the outlying regions of the country with rapid TV and network transmissions. Bombshells bursting in the fear-driven arena of Covid make this day-shortening season a dark experience mirroring Dickens’ “worst” upon us.

Pervasive rootlessness in the meaning of life and its expectations, especially as experienced by the young – more prone than ever to suicide – represents the climate of a non-biblical world view, even an anti-biblical one. With due respect for the sincere efforts and advances science has made to bring this other plague, Covid, under control, it has become the breeding ground for fear, insecurity, and an all-too-willing condescension to the State as its commanding Captain through a storm enveloping minds and hearts.

There is another dimension to this world’s travails, however. It points to the “best of times.” The not yet, but even so is addressed clearly in the context of Salvation History – anticipation and its joy!

And so it is that Mother Church oversees the seasons God has granted us so we can measure the seasons of our own lives as well, the worst and the best, the dark and the light, the evil and the good, with God at the Helm, none less. We have entered Advent.

It is always meaningful to draw together Thanksgiving Day, Christ the King and Advent. And it is the thankfulness in Advent that we celebrate together now. We are thankful for the Gift of Christmas, rather than just the Christmas gift. And that Gift, the Lord Jesus Christ Himself, is with us in his Word of Scripture, year after year in the liturgical readings that recall first Israel’s awaiting his coming for centuries up until in the actual “Word made flesh, dwelling among us”, the root of light and hope. He is “the Glory of the Father’s only Son, full of grace and truth. (John, 1: 14) “The Gift of Christmas is Jesus, Emmanuel, “God-with-us,” with us, yes, even in the “Flesh,” as John will record Jesus’ later describing His Real Presence in the Blessed Eucharist (John 6: 35ff).

But it began with a Baby! And not one held up to reverence and fame, but rather Who slipped into the world in a “back alley” or as we read, an eating trough (manger) for animals. Hardly the messiah the Jews were looking forward to receiving as their savior! Such is God’s plan to turn the darkness into light through the tiniest. “But in the dark street shineth / the Everlasting Light! / The hopes and fears of all

the years/ Are met in Thee tonight.” Our familiar Boston carol “O Little Town of Bethlehem” puts it forth with grace and memorable charm. It begins with the Baby! Take away the Baby, the Christmas Gift, and the world becomes just tinsel town. A shell. And the residue of “the worst of times.” Put the Baby back in the picture and there is truly “Joy to the World.” He is Truth and Life. And sense.

The Supreme Court has just presented oral arguments pro and con on the Mississippi Dobbs v Jackson lower court dispute, and the “worst of times” (pun intended) opines on with the “right to choose” screed poised to be severed or even altered by the highest court of the land. Hysteria. But it begins with the baby, legally a plaything, tossed about in trimesters, who in every single instance is a reflective creation of God of that Baby, the Christmas Gift, the same and always Jesus. It is hard to recall anything being a universe farther apart from Christmas than the ongoing slaughter of now over 64 million unborn human beings since that 1973 jurisprudential miscarriage, Roe v Wade. These are, yes, persons made in the “Image and Likeness of God” so singularly honored from the beginning of mankind in the first pages of the Bible (Genesis 1:26). This is, after all, where we get our life’s rooted meaning, so elusive to people today who in the “worst of times” are conditioned by fear, and envision no way out.

No, the Baby is the “way out” of the “worst of times.” And the magnetic call He offers is also the “way in” to our hearts. That’s what Advent is about, the anticipation and hunger for the Child Gift Who is Truth and Life. Shakespeare coined the expression in Merchant of Venice: “All things that are/ are with more spirit chased than enjoyed.” His keen sensitivity to human nature points out not the eternal, but the passing allurements, where the small “gifts” of a season or festive day are here one day and gone the next. There is, after all, not one item that we will take with us into the afterlife, that we have voraciously run after, saved up for, and dished out for our eyes, stomachs, minds, save One: this Baby. And He alone makes our experience, – come what may in the otherwise ups and downs that ripple about in our sea – “the best of times.” And beyond time, eternity.

Dickens went on: “It was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness. It was the spring of hope, it was the winter of despair.” In the twenty-first century these immortal contrasts ring out with dire warning and challenge. The ongoing killings on the streets, even a car ploughing through a parade, or horrific classroom mass slaughters are all

but displays of the evil gushing forth from the blasphemy of “my choice, my body,” disguising the slaughtering of one’s own child or the glib thumbs down vote against protection for the baby in the larger society. In the multimillions. The sooner we get back to the Baby at the center not only of Christmas but of the childlike trust Jesus encourages and even prescribes us to develop in our own selves (Matthew 18:13), and the firmer we actively work and persuasively converse to promote protection from womb to tomb for the most disregarded, to change law, but more significantly to change hearts, the surer will be the return to rootedness while riding fear that darkens the social climate. Advent rides over these darkening days, but carries a deeper hope

Instead of the “foolishness.. incredulity ... darkness... despair” of the “worst” we’ll harvest “wisdom... belief... Light... hope” of the best of times. That’s what Advent does despite the growing darkness.

It all begins with the Baby, “the everlasting Light” in such darkness. That demands a personal real-life choice, for “the hopes and fears of all the years are met” in that very Baby, not just “tonight” at Christmas, but until eternity. I’m banking on hope rather than fear. Are you?

By FR. DENIS WILDE, OSA

PLEASE NOTE

**LAST DAY FOR FOODBANK
FRIDAY 17TH DECEMBER 2021**

REOPENING ON

FRIDAY 4TH FEBRUARY 2022

**TAKING THIS TIME TO
WISH YOU ALL A SAFE
AND MERRY CHRISTMAS**

READERS/COMMENTATOR/ COORDINATOR/EUCHARISTIC MINISTERS

Tues 9:00 AM, 21-12-21

Reader Xuan Duong
Eucharistic Min. Monica Lomen

Wed 9:00 AM, 22-12-21

Reader Carmen Camilleri
Eucharistic Min. Volunteer

Thur 9:00 AM, 23-12-21

Reader Shirley Krizmanic
Eucharistic Min. Shirley Krizmanic

Fri 9:00 AM, 24-12-21

Reader Helen Maddela
Eucharistic Min. Catherine Bartolo

Sat 6.00 PM, 25-12-21

Lit. Coordinator: Charlie Pace
Reno Attard

Commentator: Violeta Montoro

Reader: St Francis rep.
St Francis rep.

Eucharistic Min. Miriam Vella
Anthony Naidu
Reno Attard

Sun 9.00 AM, 26-12-21

Lit. Coordinator: Monica Lomen

Commentator Shirley Krizmanic

Readers: Kelechi Kelechi
Wilma Marmur

Eucharistic Min. Shirley Krizmanic
Wilma Marmur
Monica Lomen

Sun 10:30AM, 26-12-21

Lit. Coordinator: Saua Tufuga

Commentator Christine Pedroso

Reader Jinky Monteros
Susan Hallorina

Eucharistic Min. Christine Pedroso
Saua Tufuga
Mary Giuffrida

Sun 6.00PM, 26-12-21

Lit. Coordinator Xuan Duong

Commentator Lani Laririt

Reader Rod Lalunio
Xuan Duong

Eucharistic Min. Rod Lalunio
Lani Laririt
Xuan Duong

CHOIR GROUPS

Saturday 25 December 2021

* 6pm – St Francis Choir

Sunday 26 December 2021

* 9am - Charlie Schembri

* 10.30am - Fernandez Family
Choir

* 6pm - Parish Youth Choir

CLEANING ROSTER

Week Beginning 22 December 2021: Grp. 5 - Xuan Dung Huynh, Ngocan Truong, Margaret Bajada, Tran Thi Kim Hao, Hong Thuy Tran.

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.

Joseph Grima, Phenomena Lazzaro, Teresa Phuong Khong, Macario S. Pagdanganan Sr.

Anniversaries

Mary, Charlie, Ally, Peter, Spiteri and family, Ignatius, Esther, Joseph Borg and family, Laurance, Elizabeth Zarafa and family, Aliso, Antonia Spiteri and family, Tony Vella, Fred Sammut, Jessie Pace, 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

Can you honestly pray: "I have come to do your will, O God"? Blessed are you who trusts that the Lord's words to you will be fulfilled.

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