



**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](mailto:stalbanssouth@cam.org.au)  
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**SECOND SUNDAY IN ORDINARY TIME YEAR C**

**15 & 16 JANUARY 2022**

**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**

- 1<sup>st</sup> & 2<sup>nd</sup> Sun Sudanese Mass - 3.00pm
- 3<sup>rd</sup> Sun Samoan Mass - 2.00pm
- 4<sup>th</sup> Sun Filipino Mass - 3.00pm

**PRECA COMMUNITY**

- **Sacraments enquires** and enrollments for all classes start from 8th February 2022 from 645pm onwards - Reconciliation, Holy Communion and Confirmation.

- **RCIA enquires** and enrollments at Preca Centre from 7th February 2022 from 645pm.

- **Friday Youth group** and families with children from 21st January 2022 from 645pm.

- **For RCIA enquires** put Br Tony Gatt - 0419115692.

**NOVENA**



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

**THE LIVING WORD**

**First reading Isaiah 62:1-5**

*The bridegroom rejoices in his bride*

About Zion I will not be silent, about Jerusalem I will not grow weary, until her integrity shines out like the dawn and her salvation flames like a torch.

The nations then will see your integrity, all the kings your glory, and you will be called by a new name, one which the mouth of the Lord will confer. You are to be a crown of splendour in the hand of the Lord, a princely diadem in the hand of your God; no longer are you to be named 'Forsaken', nor your land 'Abandoned', but you shall be called 'My Delight' and your land 'The Wedded'; for the Lord takes delight in you and your land will have its wedding.

Like a young man marrying a virgin, so will the one who built you wed you, and as the bridegroom rejoices in his bride, so will your God rejoice in you.

**Responsorial Psalm Ps. 95(96):1-3,7-10**

**Proclaim his marvellous deeds to all the nations.**

O sing a new song to the Lord, sing to the Lord all the earth.

O sing to the Lord, bless his name.

**Proclaim his marvellous deeds to all the nations.**

Proclaim his help day by day, tell among the nations his glory

and his wonders among all the peoples.

**Proclaim his marvellous deeds to all the nations.**

Give the Lord, you families of peoples,  
give the Lord glory and power;  
give the Lord the glory of his name.

**Proclaim his marvellous deeds to all the nations.**

Worship the Lord in his temple.

O earth, tremble before him.

Proclaim to the nations: 'God is king.'

He will judge the peoples in fairness.

**Proclaim his marvellous deeds to all the nations.**

**Second reading 1 Corinthians 12:4-11**

*The Spirit distributes gifts to different people just as he chooses*

There is a variety of gifts but always the same Spirit; there are all sorts of service to be done, but always to the same Lord; working in all sorts of different ways in different people, it is the same God who is working in all of them. The particular way in which the Spirit is given to each person is for a good purpose. One may have the gift of preaching with wisdom given him by the Spirit; another may have the gift of preaching instruction given him by the same Spirit; and another the gift of faith given by the same Spirit; another again the gift of healing, through this one Spirit; one, the power of miracles; another, prophecy; another the gift of recognising spirits; another the gift of tongues and another the ability to interpret them. All these are the work of one and the same Spirit, who distributes different gifts to different people just as he chooses.

**Gospel Acclamation cf. 2 Thess 2:14**

Gospel Acclamation

Alleluia, alleluia!

God has called us with the gospel

to share in the glory of our Lord Jesus Christ.

Alleluia!

**Gospel John 2:1-11**

*'My hour has not come yet' - 'Do whatever he tells you'*

There was a wedding at Cana in Galilee. The mother of Jesus was there, and Jesus and his disciples had also been invited. When they ran out of wine, since the wine provided for the wedding was all finished, the mother of Jesus said to him, 'They have no wine.' Jesus said 'Woman, why turn to me? My hour has not come yet.' His mother said to the servants, 'Do whatever he tells you.' There were six stone water jars standing there, meant for the ablutions that are customary among the Jews: each could hold twenty or thirty gallons. Jesus said to the servants, 'Fill the jars with water', and they filled

them to the brim. 'Draw some out now' he told them 'and take it to the steward.' They did this; the steward tasted the water, and it had turned into wine. Having no idea where it came from – only the servants who had drawn the water knew – the steward called the bridegroom and said, 'People generally serve the best wine first, and keep the cheaper sort till the guests have had plenty to drink; but you have kept the best wine till now.'

This was the first of the signs given by Jesus: it was given at Cana in Galilee. He let his glory be seen, and his disciples believed in him.

**REFLECTION ON THE GOSPEL**

Today's liturgy invites us to take a detour into the Fourth Gospel and into a marriage scene that the evangelist John places at the beginning of Jesus' Galilean ministry. Marriage imagery appears from time to time in Israel's prophetic tradition, sometimes in quite confronting or alienating ways, especially in Hosea where God is imaged as male and Israel as God's faithless female spouse. In the first reading from the post-exilic prophecy of Third Isaiah, Jerusalem is the bride, once alienated from God and then fully reconciled with and embraced by God who is named as its "builder". Imaging God, who is neither male nor female, as faithful male and Earth or any facet of the Earth community as unfaithful female is problematic and calls for our critique.

The link between the Isaian passage and the marriage at Cana is fairly tenuous, although the juxtaposition of the two readings in the context of today's liturgy invites us to consider the intimate relationship that our Earth and its inhabitants enjoy with God, its "builder" or creator. God's delight is in Earth and in the Earth community, not simply in one city and one people of the Earth. The focus in the gospel story is less on the marriage, however, than on the symbolism of the abundance of wine at the marriage feast. The 8th century BCE prophet Amos had looked to a future time when the mountains would drip sweet wine, and the hills flow with it, a time when God would restore the fortunes of God's people (Amos 9:13-15). An abundance of good food and the best of wines is the image of future salvation deployed by another 8th century prophet, Isaiah (Isaiah 25). Today's gospel suggests that these prophetic dreams come to fulfillment in Jesus of Nazareth. Those who listen to his word and follow his instructions become agents of an extraordinary transformation. This "sign" reminds us

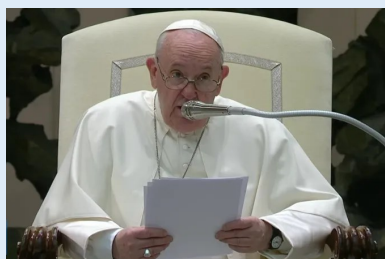
to rejoice in the life-giving nourishment we receive every day from the God-given fruits of the earth.

The mother of Jesus features significantly in the Cana story. She is attentive to the integrity of the celebration and lets her son know when the wine gives out. This provides the opportunity for Jesus to speak of his “hour”: it has not yet come. Jesus addresses his mother as “Woman”. He will address her in precisely the same way when the “hour” of his death and handing over of the Spirit finally comes. This “woman” believes in him and invites the servants at the marriage feast to obey his word. While Jesus performs this first “sign” that leads his disciples to faith, the role played by this faith-filled woman casts her in the role of “witness to the light” and proclaimer of the Word that brings life.

*By Veronica Lawson RSM*

## POPE FRANCIS PRAYS FOR WORKERS 'CRUSHED BY AN UNBEARABLE BURDEN' IN COVID-19 RECESSION

*Vatican City, Jan 12, 2022 / 02:55 am*



Pope Francis prayed on Wednesday for workers “crushed by an unbearable burden” amid the COVID-19 recession.

At his Jan. 12 [general audience](#) in the Vati-

can’s Paul VI Hall, the pope asked for a moment’s silence for workers who took their lives after losing their jobs amid the pandemic.

“Many young people, many fathers and mothers, experience the ordeal of not having a job that allows them to live tranquilly, they live from day to day. And how often the search for work becomes so desperate that it drives them to the point of losing all hope and the desire to live,” he said.

“In these times of pandemic, many people have lost their jobs — we know this — and some, crushed by an unbearable burden, reached the point of taking their own lives. I would like to remember each of them and their families today.”

“Let us take a moment of silence, remembering these men, these women, who are desperate because they cannot find work.”

The pope dedicated his [live-streamed](#) general audience, which was sparsely attended, to St. Joseph the carpenter. It was in the seventh installment in his [cycle of catechesis](#) on Jesus’ foster father, which he launched in November.

He noted that the Gospel writers Matthew and Mark described Joseph as a “carpenter” or “joiner.”

He said: “The Greek term ‘tekton,’ used to specify Joseph’s work, has been translated in various ways. The Latin Fathers of the Church rendered it as ‘carpenter.’”

“But let us bear in mind that in the Palestine of Jesus’ time, wood was used not only to make plows and various pieces of furniture, but also to build houses, which had wooden frames and terraced roofs made of beams connected with branches and earth.”

“Therefore, ‘carpenter’ or ‘joiner’ was a generic qualification, indicating both woodworkers and craftsmen engaged in activities related to construction.”

The pope explained that Joseph’s trade, which he passed on to Jesus, did not provide the Holy Family with “great earnings.”

He said: “This biographical fact about Joseph and Jesus makes me think of all the workers in the world, especially those who do grueling work in mines and certain factories; those who are exploited through undocumented work; the victims of labor — we have seen a lot of this in Italy recently; the children who are forced to work and those who rummage among the trash in search of something useful to trade...”

The pope said it was a social injustice when men and women were unable to earn money to feed their families, stressing that labor is connected to human dignity.

He explained that work was not only a way of earning a living, but also “an essential component of human life, and even of the path of sanctification.”

“Unfortunately, however, labor is often a hostage to social injustice and, rather than being a means of humanization, it becomes an existential periphery. I often ask myself: With what spirit do we do our daily work? How do we deal with fatigue? Do we see our activity as linked only to our own destiny or also to the destiny of others?” he asked.

He added: “It is good to think about the fact that Jesus himself worked and had learned this craft from St. Joseph. Today, we should ask ourselves what we can do to recover the value of work; and what contribution we can make, as the Church, so that work can be redeemed from the logic of mere profit and can be experienced as a fundamental right and duty of the person, which expresses and increases his or her dignity.”

After the address, a precis of the pope's catechesis was read out in seven languages. After each summary, he greeted members of each language group.

He said: "I greet the English-speaking pilgrims and visitors taking part in today's Audience, especially those from the United States of America. Upon all of you, and your families, I invoke the Lord's blessings of joy and peace. God bless you!"

The audience concluded with the recitation of the Our Father and the Apostolic Blessing.

The pope ended his address by reciting a prayer offered by his predecessor Paul VI on [May 1, 1969](#):

***O St. Joseph,  
Patron of the Church!  
You, who side by side with  
the Word made flesh,  
worked each day to earn your  
bread,  
drawing from Him the  
strength to live and to toil;  
you who experienced the  
anxiety for the morrow,  
the bitterness of poverty, the  
uncertainty of work:  
you who today give the shin-  
ing example,  
humble in the eyes of men  
but most exalted in the sight  
of God:  
protect workers in their hard  
daily lives,  
defending them from dis-  
couragement,  
from negative revolt,  
and from pleasure-loving  
temptations;  
and keep peace in the world,  
that peace which alone can  
ensure the development of  
peoples  
Amen.***

## READERS/COMMENTATOR/ COORDINATOR/EUCHARISTIC MINISTERS

### Tues 9:00 AM, 18-01-22

Reader Xuan Duong  
Eucharistic Min. Monica Lomen

### Wed 9:00 AM, 19-01-22

Reader Carmen Camilleri  
Eucharistic Min. Volunteer

### Thur 9:00 AM, 20-01-22

Reader Shirley Krizmanic  
Eucharistic Min. Shirley Krizmanic

### Fri 9:00 AM, 21-01-22

Reader Helen Maddela  
Eucharistic Min. Catherine Bartolo

### Sat 6.00 PM, 22-01-22

Lit. Coordinator: Charlie Pace  
Reno Attard

Commentator: Miriam Vella  
Reader: St Francis choir  
St Francis choir

Eucharistic Min. Alaistair Surao  
Miriam Vella  
Reno Attard

### Sun 9.00 AM, 23-01-22

Lit. Coordinator: Monica Lomen  
Commentator Wilma Marmur

Readers: Kelechi Kelechi  
Shirley Krizmanic  
Eucharistic Min. Shirley Krizmanic  
Wilma Marmur  
Monica Lomen

### Sun 10:30AM, 23-01-22

Lit. Coordinator: Christine Pedroso  
Commentator Rita Martin

Reader Ed Cablao  
Jinky Monteros  
Eucharistic Min. Christine Pedroso  
Joh Cablao  
Mary Giuffrida

### Sun 6.00PM, 23-01-22

Lit. Coordinator Rod Lalunio  
Commentator Larnie Mendoza

Reader HEP  
HEP  
Eucharistic Min. Rod Lalunio  
Lani Laririt  
Larnie Mendoza

## CHOIR GROUPS

### Saturday 22nd January 2022

\* 6pm – St Francis Choir

### Sunday 23rd January 2022

\* 9am - Charlie Schembri

\* 10.30am - Fernandez Family Choir

\* 6pm - HEY

## CLEANING ROSTER

Week Beginning 20 January 2022  
Group 9 - Cita & Frank Carreon,  
Joe Camilleri & Paul Scerri

## 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

Rafael Delacruz, Vincent Ciappara

### Anniversaries

Jan & Elizabet Danicek, Jan &  
Jo van Vala, Maria Lojdova, Stefan  
Kolek, Mary & Lucky Ellawala, An-  
drew & Emille Ranasinghe, Maryse  
Ranasinghe nee Kroon, Mary, Char-  
lie, Ally, Peter, Spiteri and family,  
Ignatius, Esther, Joseph Borg and  
family, Laurance, Elizabeth Zarafa  
and family, Aliso, Antonia Spiteri  
and family, Tony Vella, Fred Sam-  
mut, Jessie Pace, Norberto Laririt,  
Criselda Fernandez, Angela Chircop,  
Maria Vu Thi Yeu Thuong, Peter  
Disco, Frank Kreuger, Richard Cur-  
mi, 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, Ray-  
mond Abela and All Souls

## SAFETY FOR ALL

Holy Eucharist Parish is com-  
mitted 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

There was a wedding between God  
and us: "to have and to hold, from  
this day forward, for better or for  
worse." God is faithful and true. Let  
us do the same.

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

