



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



SECOND SUNDAY OF LENT TIME YEAR C

12 & 13 MARCH 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

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

Holy Eucharist Parish
is Celebrating its
50th Anniversary

Please join us for Mass,
celebrated by

The Most Reverend Peter A
Comensoli,

Archbishop of Melbourne,
Sunday March 20, 2022 at
10.30am.

Holy Eucharist Parish,
1A Oleander Dr. St Albans VIC
3021

Food & Entertainment
following Mass.

No Masses at 9am, 12pm
(Vietnamese) & 2pm(Samoan)

THE LIVING WORD

First reading Genesis 15:5-12,17-18

God enters into a Covenant with Abraham, the man of faith

Taking Abram outside, the Lord said, 'Look up to heaven and count the stars if you can.' 'Such will be your descendants,' he told him. Abram put his faith in the Lord, who counted this as making him justified. 'I am the Lord' he said to him 'who brought you out of Ur of the Chaldeans to make you heir to this land.' 'My Lord,' Abram replied 'how am I to know that I shall inherit it?' He said to him, 'Get me a three-year-old heifer, a three-year-old goat, a three-year-old ram, a turtledove and a young pigeon.' He brought him all these, cut them in half and put half on one side and half facing it on the other; but the birds he did not cut in half. Birds of prey came down on the carcasses but Abram drove them off. Now as the sun was setting Abram fell into a deep sleep, and terror seized him. When the sun had set and darkness had fallen, there appeared a smoking furnace and a firebrand that went between the halves. That day the Lord made a Covenant with Abram in these terms: 'To your descendants I give this land, from the wadi of Egypt to the Great River.'

Responsorial Psalm Ps. 26(27):1,7-9,13-14

The Lord is my light and my salvation.

The Lord is my light and my help;
whom shall I fear?

The Lord is the stronghold of my life;
before whom shall I shrink?

The Lord is my light and my salvation.

O Lord, hear my voice when I call;
have mercy and answer.

Of you my heart has spoken:
'Seek his face.'

The Lord is my light and my salvation.

It is your face, O Lord, that I seek;
hide not your face.

Dismiss not your servant in anger;
you have been my help.

The Lord is my light and my salvation.

I am sure I shall see the Lord's goodness
in the land of the living.

Hope in him, hold firm and take heart.
Hope in the Lord!

The Lord is my light and my salvation.

Second reading Philippians 3:20a-4:1

Christ will transfigure our bodies into copies of his glorious body

For us, our homeland is in heaven, and from heaven comes the saviour we are waiting for, the Lord Jesus Christ, and he will transfigure these wretched bodies of ours into copies of his glorious body. He will do that by the same power with which he can subdue the whole universe. So then, my brothers and dear friends, do not give way but remain faithful in the Lord. I miss you very much, dear friends; you are my joy and my crown.

Gospel Acclamation Matthew 17:5

Glory and praise to you, Lord Jesus Christ!

From the shining cloud the Father's voice is heard:
this is my beloved Son, hear him.

Glory and praise to you, Lord Jesus Christ!

Gospel Luke 9:28-36

Jesus is transfigured before them

Jesus took with him Peter and John and James and went up the mountain to pray. As he prayed, the aspect of his face was changed and his clothing became brilliant as lightning. Suddenly there were two men there talking to him; they were Moses and Elijah appearing in glory, and they were speaking of his passing which he was to accomplish in Jerusalem. Peter and his companions were heavy with sleep, but they kept awake and saw his glory and the two men standing with him. As these were leaving him, Peter said to Jesus, 'Master, it is wonderful for us to be here; so let us make three tents, one for you, one for Moses and one for Elijah.' – He did not know what he was saying. As he spoke, a cloud came and covered them with shadow; and when they went into the cloud the disciples were afraid. And a voice came from the cloud saying, 'This is my Son, the Chosen One. Listen to him.' And after the voice had spoken, Jesus was found alone. The disciples kept silence and, at that time, told no one what they had seen.

REFLECTING ON THE GOSPEL

The wilderness was the geographical and symbolic setting for last week's gospel. This week, the setting is a mountain and eventually a cloud-covered mountain. Both wilderness and mountain link Luke's story of Jesus with the story of the Israelites of old. Wilderness and mountain also remind us that God's creation is the locus of mystery, the place of human-divine encounter, the place of prayer.

Luke's account of the "transfiguration" is situated towards the end of Jesus' Galilean ministry. Very soon he will "set his face" towards Jerusalem (Luke 9:51) where he is to meet a violent death. Three of his close followers get a glimpse of God's glory shining on his face and penetrating his whole being, a hint that God's grace is more life-giving than the forces opposing God's reign. The disciples have a vision of Moses and Elijah, the key prophetic figures of Israel, entering into dialogue with Jesus, God's new and definitive prophet. The dialogue is about the breakthrough or "exodus" he will accomplish in Jerusalem, the breakthrough from death to life.

The "transfiguration" seems to point to a time in Jesus' ministry when he comes to terms with the fate he is likely to meet: if he continues to challenge oppression and injustice, he is certain to encounter opposition, even death. He struggles with that realisation in the wilderness. He comes to peace with what it involves in prayer on the mountain. Jesus' companions want to hold on to the experience of glory, to "build tents" and settle down. They prefer not to face the difficulties involved in fidelity to their shared mission. But that is not the way of life, and certainly not the way of discipleship.

Like Jesus and his companions, we too need the occasional glimpse of final victory. We also need the good sense to follow

through on the path that brings life, despite the pain. We can feel overwhelmed by the enormity of the challenges facing us and by the opposition we experience from the most unexpected quarters. If we are to sustain the struggle for a healthy, safe, and peace-filled world, we have to come to terms with the personal costs involved. If we are to find peace in our hearts, we need to pray – alone and with those whom we invite to climb the mountain with us.

By Veronica Lawson RSM

POPE APPEALS FOR PEACE IN UKRAINE AND OPEN HUMANITARIAN CORRIDORS

Pope Francis makes a heartfelt plea for peace in Ukraine, guaranteed humanitarian corridors, and for all people to come to the assistance of the war victims, especially the mothers and children fleeing.

Pope Francis made the following appeal for an end to the hostilities in Ukraine and that humanitarian corridors be assured so those fleeing can reach emergency aid and shelter. He made the appeal during his Sunday Angelus address in St. Peter's Square where 25,000 pilgrims were on hand, some bearing Ukrainian flags.

"Dear brothers and sisters, Rivers of blood and tears are flowing in Ukraine. It is not merely a military operation, but a war, which sows death, destruction and misery. The number of victims is increasing, as are the people fleeing, especially mothers and children. The need for humanitarian assistance in that troubled country is growing dramatically by the hour.

I make a heartfelt appeal for humanitarian corridors to be genuinely secured, and for aid to be guaranteed and access facilitated to the besieged areas, in order to offer vital relief to our brothers and sisters oppressed by bombs and fear.

I thank all those who are taking in refugees. Above all, I implore that the armed attacks cease and that negotiation - and common sense - prevail. And that international law be respected once again!

Those "rivers of blood" in Ukraine: "war", not "a military operation"

Let us pray together for Ukraine: we have its flags in front of us. Let us pray together, as brothers and sisters, to Our Lady, Queen of Ukraine. Hail Mary...

The Holy See is ready to do everything, to put itself at the service of this peace. In these days, two Cardinals went to Ukraine, to serve the people, to help. Cardinal Krajewski, the Almoner, to bring aid to the needy, and Cardinal Czermy, interim Prefect of the Dicastery for Promoting Integral Human Development. The presence of the two Cardinals there is the presence not only of the Pope, but of all the Christian people who want to get closer and say: "War is madness! Stop, please! Look at this cruelty!" "

HOW I CAN LIVE A JOYFUL LIFE, EVEN WHILE FACING A TERMINAL DISEASE

Everyone dies. It is built into the universal design, which cannot adequately function without it. In a finite, contingent universe,

evolving to perfection, growth and new life must come at the expense of existing life or overcrowding, and a lack of resources would follow. One generation must die to provide the resources for the next. Everyone in the world knows it.

People speculate on what is a good way to die. Some action-oriented individuals wish to die on the battlefield in a blaze of glory. Other people don't want any drama at all, wishing to die peacefully in their sleep. Still others want to be in a safe, comfortable environment, surrounded by loved ones, content with having accomplished their life goals when they die. This third group, probably the largest of the three, requires advanced warning of their death. They needed to have a terminal diagnosis to get their desired death.

Some will try to get the same feeling by planning their own death through suicide, but it will not be the same. Suicide is a selfish act because it abandons those that depend on you, many of whom you may not recognize. One can simply not expect people to celebrate your killing yourself in the same way that they would celebrate your life if you are called home to God.

Dying Well

Does this mean that all terminally ill patients die well? Not at all. It depends on how they receive and what they do with the information. First of all, not everyone with a terminal illness is told the severity of their situation. A terminal diagnosis is as hard to deliver as it is to receive and many physicians believe that death is a failure of medicine so they may withhold the true diagnosis or even deny it, choosing instead to offer hope of a cure. This is what happened in my own case.

Almost 6 years ago, my neurologist told me, "You have Parkinson's disease, but don't treat this as a death sentence, you should have 5-10 years of functionality and by that time, we may have a cure." I told this to my new neurologist recently and thankfully, he was more to the point. He estimated that with the medicines and procedures available, I would probably be able to function relatively normally for 2-3 years, but also warned me that if I stopped my activities that I would decline far faster than that. I applaud his courage in telling me that so bluntly. It allows me to plan out my path.

This now becomes a question of how to use our remaining time and energy. Every person in this situation needs to balance three things: fighting the disease, living your life and preparing for death. All three are important and cannot be neglected and there is a right way to do each.

Fighting the Disease

Turning to medical science for an answer to a terminal illness must be with the right expectations. What you can reasonably expect is control of symptoms which allow your quality of life to be high enough to maintain your obligations to others as long as possible. It is important to keep the perspective that life has meaning and purpose and that medical solutions that extend life at the cost of what gives it meaning and purpose are counterproductive and will be shown as such by extending the person's suffering.

In the same way, it is counterproductive to spend all our time, resources, and energy in the quest for life extension if it forces us to give up what gives our lives meaning. On the other hand,

medical solutions that can extend our ability to fulfill our obligations and carry out our role in God's plan are a Godsend in the true meaning of the word. For instance, without the right medicine balance, I cannot type, which makes me unproductive. It's therefore appropriate to expend energy and time to balance them.

Living Your Life

The second consideration is that despite the diagnosis, we can and should try to lead a fulfilling life with the remainder of our time. Our "bucket lists" should be doing things that make a difference in people's lives, not in collecting things or experiences that will be totally inconsequential to anyone when we are dead. A few kind words spoken to a stranger will leave a better legacy than going to every state or climbing every mountain. Pass on what you have learned in life in whatever venues you have to whoever can benefit. A gift thoughtfully given or a word properly spoken can change a life.

Treat impending death as you did your high school graduation. The emotions will be similar. If you enjoyed high school, graduation can be bittersweet. There will be some sorrow for what you are leaving behind and some anxiety about what is ahead, but if you remember back, it was exhilarating considering the possibilities of what was coming on the other side. If your high school experience was rough, graduation was a great relief to be done with all the rivalries, intrigue and boredom of the experience and hope for something better in the next stage of your life.

Preparing for Death

The third consideration is to prepare ourselves and those that depend on us for our impending death. The priority here is that we have an opportunity to reconcile with God and save our eternal souls. This is a very great blessing, and it's a shame if it's not acted upon. God is like the father in the parable of the Prodigal Son (Luke 15:11-32), waiting for us to come home to Him with open arms. He has established the sacraments as the way to signal our desire to unite with Him. The most obvious one is baptism, which makes us members of Christ's body, his church. For the already baptized who have fallen away, the defining step is going through the sacrament of reconciliation (confession).

For those who have been sacramentally cleansed by either of the two aforementioned sacraments, the anointing of the sick can be most helpful at the end of life. It is not focused on the healing of the body, but on the soul. The Catechism of the Catholic Church says "the first grace of this sacrament is one of strengthening, peace, and courage to overcome the difficulties that go with the condition of serious illness of the frailty of old age (CCC# 1520)." It further states that "Just as Baptism, Confirmation, and the Eucharist form a unity called 'the sacraments of initiation,' Penance, Anointing of the Sick and the Eucharist as viaticum constitute the end of Christian life. (CC, 1525).

In tandem with this, we need to reconcile with anyone with whom we are in conflict, out of love for them, since there will be no way for them to resolve the anger or resentment once we are gone. This should be done as expediently as possible since we don't know the day nor hour of our passing. Out of

love for our survivors, we need to update our records on how to backfill us on a regular basis and to train replacements to carry on our work. Disbursal of personal goods can take place as you see appropriate, but you should not give away things you need for everyday life, because you need to keep on living until God calls.

At the very end of life, the hospital may give you four options on how to end your life. One way is through medicalized death, trying every possibility, each more onerous than the last to survive, until finally you succumb. The second is to embrace natural death with a hospice program which no longer treats anything but pain. This is the only acceptable choice if it is not set up to sedate the person so thoroughly that the person cannot carry out his or her obligations. The third is to take the second further and sedate the person so heavily that he or she feels nothing. When this is coupled with a withholding of nutrition and hydration, it is called terminal sedation, resulting in death within a week or so, potentially limiting a person's ability to complete their life's work. The final choice is, where legal, to commit suicide with the aid of a physician. This, however, is never a good choice, because it usurps God's role as master of life and death and separates us from Him.

To die well is to be able to reconcile with God and our neighbors, to feel that we have completed our life's work, and to train those who follow to do the same. But the only thing that really matters is whether you join with God in the Beatific Vision. This is possible for all people who are so diligent in following Church teaching that they are ready for death at any time. But there is a special grace given to those who have a terminal diagnosis, because God has given us advanced warning to take the necessary steps to enter his kingdom. Rejoice in his love for you, especially if you are not yet prepared to die, since he has granted you that preparation time.

By Paul Chaloux

READERS/COMMENTATOR/ COORDINATOR/EUCHARISTIC MINISTERS

Tues 9:00 AM, 15-03-22

Reader Xuan Duong
Eucharistic Min. Monica Lomen

Wed 9:00 AM, 16-03-22

Reader Carmen Camilleri
Eucharistic Min. Volunteer

Thur 9:00 AM, 17-03-22

Reader Shirley Krizmanic
Eucharistic Min. Shirley Krizmanic

Fri 9:00 AM, 18-03-22

Reader Helen Maddela
Eucharistic Min. Catherine Bartolo

Sat 6.00 PM, 19-03-22

Lit. Coordinator: Charlie Pace
Reno Attard

Commentator: Violeta Montoro
Reader: Wendy Forbes-Perera

Carmen Camilleri
Eucharistic Min. Violeta Montoro
Alaistar Surao & Reno Attard

Sun 9.00 AM, 20-03-22

NO 9:00am MASS

Sun 10:30AM, 20-03-22

Parish 50 Years MASS Celebration

Lit. Coordinator: Fr. Lovin Lolo
Reader: Miriam Vella

Rita Martin
Eucharistic Min. Clergy

Sun 6.00PM, 20-03-22

Lit. Coordinator Rod Lalunio
Commentator Xuan Duong
Reader Larnie Mendoza
Lorraine Ward

Eucharistic Min. Rod Lalunio
Lani Laririt
Xuan Duong

CHOIR GROUPS

Saturday 19th March 2022

* 6pm – Tavallo Family Choir

Sunday 20th March 2022

* 10.30am - Parish Choirs

* 6pm - Youth & DeSouza's

CLEANING ROSTER

Week Beginning 16th March 2022

Group 4 - Otilia Tufuga & Family.

SCHOOL IMPORTANT DATES

MARCH

* Sun 13th Mar -Second Sunday of Lent

* Mon 14th Mar -Labour Day Public
Holiday – No School

* Thurs 17th Mar -St Patrick's Day

LENTEN SEASON

STATION OF THE CROSS

on Fridays @ 8.30am in the Church until the 8th April. This will replace Adoration of the Blessed Sacrament on Fridays during the time of Lent.

* **Individual Confession**

◆ Tuesday-Friday 9.30am

* **Communal Reconciliation**

English

◆ Wednesday 30th March 7.00pm

◆ Wednesday 6th April 7.00pm

Vietnamese

◆ Thursday 31st March 7.00pm

◆ Thursday 7th April 7.00pm

LET US PRAY FOR

The Sick

Ash Dominic Marguerite, Nithy Chellapa, Rachel Piskon, Toni Antonowicz, Linda Ratbone, Anna, Maria Kim, Yulette Tanner, Jessie Spiteri, Stella Sandle, Frank, Doris Carabott

Recently Deceased

Grazio (Horace) Camilleri, John Mercieca, Mary Busuttill, Saviour "Sam" Tabone, Jovan Benito

Anniversaries

Angela Chircop, Peter Disco, Wayne Camilleri, Bartolo family, Brincat & Galea family, Maria Vu Thi Yeu Thuong, Vincent Duong Kham Su, Michael Alphonsus Schiller, Peter Do Van Tri, Inne Maria Le Thi Bien, Mollie Rise (Marie), 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

After the transfiguration, Peter, John and James wanted to stay up the mountain. But Jesus said, "Move," with the knowledge that ships are safe in harbours, but not meant to stay in harbours.

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