



## 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](mailto:stalbanssouth@cam.org.au)  
Website: [www.holyeuchariststalbans.org](http://www.holyeuchariststalbans.org)



### FOURTH SUNDAY OF LENT TIME YEAR C

26 & 27 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

- 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

#### Day Light Saving ends

**Sunday, April 3, 2022,  
2:00:00 am local standard  
time instead.**

Sunrise and sunset will be about 1 hour earlier on Apr 3, 2022 than the day before. There will be more light in the morning.

**Saturday Masses will be moved to 1 hour earlier commencing Saturday 2nd April - 1st October 2022 at 5:00pm instead of 6:00pm  
Thank you!**

Dear everyone,

What a truly terrific, memorable 50 years celebration and multicultural day for our Holy Eucharist Parish Community. We give thanks to God for blessings and nice weather.

On behalf of the Parish I would like to express my gratitude to each one of you and your community.

Without you and your community's help and contribution we could not made it.

Congratulations and many more years to come!

Blessings,  
*Vincent Long Pham CSsR*  
Parish Priest

#### THANKSGIVING ENVELOPS

Your Thanksgiving Envelopes are now ready. Please collect your box of envelopes from the Church Foyer; they are sorted in alphabetical order by your street address. Thank you.

#### PARISH WORKING BEE

WORKING BEE: calling for hands on Saturday the 9th April 2022 starts at 9:30am to help make crosses from palm leaves for Palm Sunday, and make candle holders ready for Easter Vigil Mass. Thank you for your cooperation.

#### ONLINE HOLY WEEK RETREAT

Join the Filipino Catholic Chaplaincy of Melbourne with Praying with Jesus at the Last Supper & Gethsemane. **Holy Monday & Holy Tuesday April 11 & 12, 2022 @ 7:00pm-9:00pm (AEST)**

Zoom Mtg ID: 896 6504 1233  
Contact: Fr. Asis - 0404 261 228 or Eldred & Celine Rivera - 0433 132

#### LENT & EASTER 2022 AT HOLY EUCHARIST CHURCH

*Stations of the Cross for Adults*  
every Friday at 8.30am  
*Station of the Cross for Children*  
Friday 8th April at 7.00pm

#### Masses & Blessing of Palms

⇒ 9th April:

- English Mass: 5:00pm
- Vietnamese Mass: 6:30pm

⇒ 10th April:

- English Masses: 9.00am, 10.30am & 6.00pm
- Vietnamese Mass: 12:30pm,
- Sudanese Mass: 3.00pm

#### Holy Thursday 14th April - Mass of The Lord's Supper

- English Mass: 6.00pm
- Vietnamese Mass: 8.00pm

#### Good Friday 15th April

- Stations of the Cross 10.00am
- Passion of the Lord
  - \* English: 3.00pm
  - \* Vietnamese: 7.00pm

#### Easter Vigil 16th April - Resurrection of the Lord

- English: 6.00pm
- Vietnamese: 8.00pm
- Blessing of the food 11.00am & 4:30pm

#### Easter Sunday 17th April

- English Masses: 9:00am, 10:30am & 6.00pm
- Vietnamese Mass: 12:00pm
- Samoan Mass: 2:00pm

#### COMMUNAL RECONCILIATION

⇒ **English**

- Wednesday 30th March 7.00pm
- Wednesday 6th April 7.00pm

⇒ **Vietnamese**

- Thursday 1st April 7.00pm
- Thursday 7th April 7.00pm

#### INDIVIDUAL CONFESSION

- Tuesday-Friday 9:30am

## THE LIVING WORD

### First reading Joshua 5:9-12

#### *The Israelites celebrate their first Passover in the Promised Land*

The Lord said to Joshua, 'Today I have taken the shame of Egypt away from you.' The Israelites pitched their camp at Gilgal and kept the Passover there on the fourteenth day of the month, at evening in the plain of Jericho. On the morrow of the Passover they tasted the produce of that country, unleavened bread and roasted ears of corn, that same day. From that time, from their first eating of the produce of that country, the manna stopped falling. And having manna no longer, the Israelites fed from that year onwards on what the land of Canaan yielded.

### Responsorial Psalm Ps. 33(34):2-7

#### **Taste and see the goodness of the Lord.**

I will bless the Lord at all times,  
his praise always on my lips;  
in the Lord my soul shall make its boast.  
The humble shall hear and be glad.

#### **Taste and see the goodness of the Lord.**

Glorify the Lord with me.  
Together let us praise his name.  
I sought the Lord and he answered me;  
from all my terrors he set me free.

#### **Taste and see the goodness of the Lord.**

Look towards him and be radiant;  
let your faces not be abashed.  
This poor man called, the Lord heard him  
and rescued him from all his distress.

#### **Taste and see the goodness of the Lord.**

### Second reading 2 Corinthians 5:17-21

#### *God reconciled himself to us through Christ*

For anyone who is in Christ, there is a new creation; the old creation has gone, and now the new one is here. It is all God's work. It was God who reconciled us to himself through Christ and gave us the work of handing on this reconciliation. In other words, God in Christ was reconciling the world to himself, not holding men's faults against them, and he has entrusted to us the news that they are reconciled. So we are ambassadors for Christ; it is as though God were appealing through us, and the appeal that we make in Christ's name is: be reconciled to God. For our sake God made the sinless one into sin, so that in him we might become the goodness of God.

### Gospel Acclamation Luke 15:18

Praise and honour to you, Lord Jesus Christ!  
I will rise and go to my Father and tell him:  
Father, I have sinned against heaven and against you.  
Praise and honour to you, Lord Jesus Christ!

### Gospel Luke 15:1-3,11-32

#### *The prodigal son*

The tax collectors and the sinners were all seeking the company of Jesus to hear what he had to say, and the Pharisees and the scribes complained. 'This man' they said 'welcomes sinners and eats with them.' So he spoke this parable to them: 'A man had two sons. The younger said to his father, "Father, let me have the share of the estate that would come to me." So the father

divided the property between them. A few days later, the younger son got together everything he had and left for a distant country where he squandered his money on a life of debauchery. 'When he had spent it all, that country experienced a severe famine, and now he began to feel the pinch, so he hired himself out to one of the local inhabitants who put him on his farm to feed the pigs. And he would willingly have filled his belly with the husks the pigs were eating but no one offered him anything. Then he came to his senses and said, "How many of my father's paid servants have more food than they want, and here am I dying of hunger! I will leave this place and go to my father and say: Father, I have sinned against heaven and against you; I no longer deserve to be called your son; treat me as one of your paid servants." So he left the place and went back to his father. 'While he was still a long way off, his father saw him and was moved with pity. He ran to the boy, clasped him in his arms and kissed him tenderly. Then his son said, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son." But the father said to his servants, "Quick! Bring out the best robe and put it on him; put a ring on his finger and sandals on his feet. Bring the calf we have been fattening, and kill it; we are going to have a feast, a celebration, because this son of mine was dead and has come back to life; he was lost and is found." And they began to celebrate. 'Now the elder son was out in the fields, and on his way back, as he drew near the house, he could hear music and dancing. Calling one of the servants he asked what it was all about. "Your brother has come" replied the servant "and your father has killed the calf we had fattened because he has got him back safe and sound." He was angry then and refused to go in, and his father came out to plead with him; but he answered his father, "Look, all these years I have slaved for you and never once disobeyed your orders, yet you never offered me so much as a kid for me to celebrate with my friends. But, for this son of yours, when he comes back after swallowing up your property – he and his women – you kill the calf we had been fattening." "The father said, "My son, you are with me always and all I have is yours. But it was only right we should celebrate and rejoice, because your brother here was dead and has come to life; he was lost and is found.""

#### REFLECTION ON THE GOSPEL

Unfailing forgiveness and arms open to welcome back wayward sons and daughters is a key motif in today's gospel story. There is no room in the hearts of Jesus' critics for such forgiveness: upright law-abiding people should exclude "sinners" from their company. In a first-century Jewish context, it was easy enough to be a sinner. Whole groups of people, depending on their occupation, fell into that category simply because they failed to observe one or more of the 618 prescriptions of the law. Jesus' response to critics is the story of a parent whose adult children lose their way. One son finds his way back to the centre of family life and the support of the wider community while the other more law-abiding son seems to place himself outside the family circle, holding on to the resentment he feels at his sibling's return.

We need to attend to the gaps in the story: there may be daugh-

ters as well as sons in the family; there is surely another parent, a mother who shares the heartache of her husband when their younger son requests his share of the estate. To make such a request in this context is tantamount to wishing his parents dead. The older brother is not disadvantaged: he is assured of a two-thirds share according to the law as well as the ongoing love and support of his family, as his father makes clear.

The contrast between the young man's acquisitive nature and his parents' capacity to relinquish substantial property in the interests of relationship is striking. No motive is offered for the son's readiness to break all his ties and get as far away as he can. In the distant country, he squanders both his inheritance and his identity. A "severe famine" becomes the catalyst for his change of direction. Famine in any age means devastation of the earth that can lead to displacement, to broken relationships and even to global conflicts. In turning back, the young man shows no real interest in a restored relationship with his family or ancestral lands. Rather, he devises a plan that will put food in his belly. He composes a speech about having sinned against his father and against God and about being prepared to share the status of the servants. Thanks to the expansive heart of an extraordinarily compassionate parent, he does not have to deliver the speech he has prepared. Famine becomes feast. So it is with our merciful God. We abandon, even betray. We waste the bounty of Earth. Our motives for returning to the sources of love and community are very mixed, and yet our merciful God is ever ready, with our cooperation, to turn famine into feast. For that to happen in our times, we must turn away from our acquisitive, wasteful ways and respond as one to the pain of our planetary home.

*By Veronica Lawson RSM*

## **CHRIST'S SACRIFICE ON THE CROSS AND AT MASS**

To understand the Mass, we must first understand what a sacrifice is. It is the offering of a victim by a priest to God alone, and the destruction of it in some way to acknowledge that He is the Creator and Lord of all things. The word *sacrifice* means "something made sacred." It is a gift that a priest offers to God as a sign that those offering belong entirely to Him. The gift is destroyed to show God that the people offering the sacrifice wish to belong to Him alone and that they want to make up for the wrong they have done Him. Therefore, sacrifice expresses obedience and atonement.

A sacrifice requires an altar, a visible gift or victim, and a priest. It must be offered to God alone and must be an outward sacrificial offering - by which it is consecrated to God - as well as an inward offering of the heart - to acknowledge that God is the Creator and Lord of all.

A group of persons may pray by sign, offering a gift to God in token of their inward dispositions. They do this through someone elected or appointed to act in their name - that is, through a priest. When the priest makes the offering in the name of the people, he puts the visible gift on the altar with a certain ceremony or holy action. In this way, the gift passes at once from the ownership of the people into the possession of God and thereby becomes sacred or consecrated. In other words, it is offered as a *sacrifice* to the Lord.

A sacrifice is more than public prayer; it is a public action, the greatest act of public worship. By it we acknowledge that God is the Creator and Lord of all and that we depend entirely upon Him.

The outward offering of the gift signifies the inward offering or consecration of our life to God. From the earliest times, men have offered God two kinds of gifts. They were either unbloody gifts, such as corn, oil, bread, or the firstfruits of the fields; or bloody gifts, such as sheep, lambs, calves, or heifers. These gifts signified human life, and by publicly offering such gifts, the people wished to express by sign that they consecrated, or gave back to God, their own life, which they had received from Him.

The first children of Adam and Eve were Cain and Abel. Cain grew up to be a farmer, and Abel became a shepherd. Cain and Abel offered gifts to God as a sacrifice. Cain offered fruit and grain; Abel offered a lamb of his flock. They offered these gifts to God by burning them. This expressed that they depended on God for everything as their Creator and that they were willing to obey Him in all His laws. Since Abel could not take his own life to show that He depended upon God, he offered the life of a lamb, which took his place. All this was a sign that Abel wanted to give himself and all he had to God, and that he wanted to be obedient. When God saw that Cain's heart was full of evil, He was not pleased with his gifts. But God was pleased with Abel's gifts because his heart was full of goodness, and he offered his gifts to God with a better spirit.

Sacrifice expresses atonement for sin. By sin man offended God and deserved the penalty of death. By killing an animal and offering it to God, man wanted to show that he was willing to devote his life to God in obedient service in atonement for his sins.

In the ceremonies of the annual day of atonement in the Old Testament, the high priest laid his hands upon the head of a scapegoat as a sign that he was putting upon this animal all the sins of the people who stood around him. Then the scapegoat was led forth and driven into the desert, where it perished. This was a sign that the people's sins were destroyed with the life of the animal.

After the Deluge, Noah built an altar and offered to God a sacrifice of thanksgiving. Melchizedek, the king of Salem and a priest of the Most High God, offered a sacrifice of bread and wine. Abraham was ready to offer his only son in sacrifice. Moses, too, built an altar at the foot of the mountain and offered sacrifices to the Lord. At the dedication of the Temple, King Solomon offered a great number of victims in sacrifice. The prophet Elijah prayed to God to accept his sacrifice. In obedience to the Lord's command, the Israelites each offered two lambs in sacrifice at the Temple of Jerusalem, one in the morning and another in the evening.

### *Christ's Sacrifice of the Cross redeemed you*

These sacrifices of animals, offered by the Jews and even by pagans, could not of themselves take away sin, but they did express how earnestly man longed for a real redemption. After Adam's Fall, the souls of all men were soiled by Original Sin. Someone had to come from Heaven to redeem the world.

Through God's infinite mercy, this redemption was brought about when Jesus Christ, the Son of God, became man and offered Himself as a sacrifice to take away the sins of the world. Jesus could represent us, because He was man. As man, He could die in atonement for sin, and, as God, He could offer a sacrifice of limitless value. Our sins against God demanded an atonement that only God could make because the offense was infinite. These sufferings and death of the God-Man on the Cross are the one perfect sacrifice that takes away the sins of the world.

St. Leo I wrote, "He is our true and eternal High Priest, whose governance can have neither change nor end, He whose type was

shown by the priest Melchizedek, not offering Jewish victims to God, but offering the sacrifice of that mystery, which our Redeemer consecrated in His own Body and Blood.”

The Sacrifice of the New Testament is Jesus Christ Himself, who by His death on the Cross offered Himself to His heavenly Father for us. The six points required for a sacrifice are found in the sacrifice of Jesus on the Cross. The altar was the Cross. The sacrificial gift was the Body and Blood of Christ, the Lamb of God Himself. The priest was Christ Himself, the High Priest who stood as Mediator before God on behalf of sinful mankind. He offered Himself in sacrifice to the offended God, the Most Holy Trinity, out of love and pity for us.

The outward offering was made when, as Redeemer, Jesus freely offered His Blood for mankind as a sacrifice, while submitting to the forcible shedding of His Blood by His executioners. His tormentors were the instruments; Christ was the High Priest, and God was pleased only in what His Son did. The inward offering that Jesus made to God on the Cross was His Sacred Heart. By sin, men had dishonored God.

By His sacrifice on the Cross, Jesus gave back to God once more the honor that is due to Him. Jesus appeased God’s just anger, reconciled us sinners with God, and so redeemed us. By His Sacrifice on the Cross, Jesus adored God as His Lord and gave Him honor and praise in the fullest measure.

Pope Pius XII says,

“To the unbloody gift of Himself, under the appearance of bread and wine, Our Savior, Jesus Christ, wished, as a special proof of His intimate and infinite love to add the bloody Sacrifice of the Cross. Indeed, in His way of acting, He gave an example of that sublime charity which He set before His disciples as the highest measure of love: ‘Greater love than this no one has, that one lay down his life for his friends’ (John 15:13). Wherefore, the love of Jesus Christ, the Son of God, by the Sacrifice of Golgotha, clearly and richly proves the love of God Himself. ‘In this we have come to know His love, that He laid down His life for us; and we likewise ought to lay down our life for the brethren’ (John 2:16). And in fact Our Divine Redeemer was nailed to the Cross more by His love than by the force of the executioners. His voluntary holocaust is the supreme gift which He bestowed on each man according to the concise words of the Apostle: ‘Who loved me, and gave Himself up for me’ (Gal. 2:20).”

*By Fr. Lawrence G. Lovasik*

## READERS/COMMENTATOR/ COORDINATOR/EUCHARISTIC MINISTERS

**Tues 9:00 AM, 29-03-22**

Reader Xuan Duong  
Eucharistic Min. Monica Lomen

**Wed 9:00 AM, 30-03-22**

Reader Carmen Camilleri  
Eucharistic Min. Volunteer

**Thur 9:00 AM, 31-03-22**

Reader Shirley Krizmanic  
Eucharistic Min. Shirley Krizmanic

**Fri 9:00 AM, 01-04-22**

Reader Helen Maddela  
Eucharistic Min. Catherine Bartolo

**Sat 6.00 PM, 02-04-22**

Lit. Coordinator: Charlie Pace  
Reno Attard  
Commentator: Violeta Montoro  
Reader: Susan Hallorina  
Jinky Monteros  
Eucharistic Min. Alaistair Surao  
Wendy Forbes-Perera & Reno Attard

**Sun 9.00 AM, 03-04-22**

Lit. Coordinator Monica Lomen  
Commentator Helen Maddela  
Reader Kelechi Kelechi  
Wilma Marmur  
Eucharistic Min. Monica Lomen  
Helen Maddela, Wilma Marmur

**Sun 10:30AM, 03-04-22**

Lit. Coordinator: Saua Tufuga  
Commentator Christina Afano  
Reader: Sekolasitika Afualo  
Yoko Ah Kuoi  
Eucharistic Min. Rita Martin,  
Taoete Afano & Chritina Pedroso

**Sun 6.00PM, 03-04-22**

Lit. Coordinator Lani Laririt  
Commentator Xuan Duong  
Reader Rod Lalunio  
Lani Laririt  
Eucharistic Min. Rod Lalunio  
Lani Laririt, Xuan Duong

## CHOIR GROUPS

**Saturday 2nd April 2022**

\* 6pm – Fernandez Family Choir

**Sunday 3rd April 2022**

\* 9am - Charlie Schembri

\* 10.30am - Samoan Choirs

\* 6pm - Exzimos Choir

## CLEANING ROSTER

Week Beginning **30th March 2022**

Group 6 - Legion of Mary  
(Vietnamese) - Mary.

## LET US PRAY FOR

### The Sick

Arnord Fernandez, 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

Tofaeono Felise Poe, Grazio (Horace) Camilleri, John Mercieca, Mary Busuttill, Saviour “Sam” Tabone, Norbi Rahaman & Shirley D.

### Anniversaries

Anthony & family Gatt, Jan & Jovan Vala, Elizabet & Jan Danicek, Maria Lojdl, Ellawala Family Joseph Formosa, Mary Carmelo, Maria Galea, Bettie McGraph, Emile-Soma-Tony & Andrew Ranasinghe, Leseey & Lanka Joseph, Michael, Sweeney, Marcela Fernando, Heather, Ananda Weckremasuriya, Richard Curmi, Iro & Jessie Vella, Angela Chircop, Peter Disco, Wayne Camilleri, Bartolo family, Brincat & Galea family, Maria Vu Thi Yeu Thuong, Vincent Duong Kham Su, Michael Alphon-sus 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

Jesus came to forgive. Since people continue to sin, we need people who will continue to forgive in Jesus' way. How about YOU?

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

