



# 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.holyeuchariststalban.org](http://www.holyeuchariststalban.org)



## EASTER SUNDAY OF THE RESURRECTION OF THE LORD 16 & 17 APRIL 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:** 5:00pm
- ◆ **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

### SOCIAL OFFICE

Contact: Son Nguyen & Tammy Le  
Phone 9366 1310  
Tuesday & Friday 10:00am-3:00pm.

**FOODBANK** open Fridays  
10.30am until 2.00pm. More details call Charlie 03 9366 1310.

**RCIA:** Please contact Br. Anthony Gatt on 0419 115 692 or call the Parish Office for more details.

**St Vincent de Paul:** Call Centre is now open. Please contact 1800 305 330. Thank you.

### HE IS RISEN



May the celebration of the Easter Liturgy deepen our faith that Jesus is truly risen, and having conquered

death, invites us to share in his risen life. May we all receive a deeper share in his gift of peace. We pray to receive the blessings of his peace, a peace the world cannot give.

Thanks to all the volunteers who have contributed generously to the Liturgies throughout Holy Week, up to and including the Mass at 6pm on Easter Sunday! This includes Commentators, Readers, Altar preparers, Servers, Eucharistic Ministers, Wardens, Collectors, Counters, Sacristans, Cleaners and all who helped in the preparations for the Easter liturgies. A special word of thanks to the musicians and singers for your hours of preparation and the sharing of your gifts and talents.

Again, wishing you and your families, and loved ones, every blessing of the Resurrected Lord, and peace and joy of the season.

Fr. Vincent, Fr. Lovin, Fr. Oche, Fr. Peter & Fr. Patrick will be away in Galong, NSW for the Redemptorists' Conference from 18th to 22nd April. Please keep them in your prayers for God's guidance upon them and have a fruitful meeting to strengthen them in their Faith and their Ministry.

We are fortunate to have Fr Peter Carrucan, our former parish priest to celebrate weekday & Saturday 5pm masses for us. We warmly welcome him and are grateful for his assistance at our parish.

### THE LIVING WORD

#### First reading Acts 10:34,37-43

*'We have eaten and drunk with him after his resurrection'*

Peter addressed Cornelius and his household: 'You must have heard about the recent happenings in Judaea; about Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil. Now I, and those with me, can witness to everything he did throughout the countryside of Judaea and in Jerusalem itself: and also to the fact that they killed him by hanging him on a tree, yet three days afterwards God raised him to life and allowed him to be seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses – we have eaten and drunk with him after his resurrection from the dead – and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead. It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.'

#### Responsorial Psalm Ps. 117(118):1-2,16-17,22-23

**This is the day the Lord has made; let us rejoice and be glad.**

Give thanks to the Lord for he is good,  
for his love has no end.

Let the sons of Israel say:

'His love has no end.'

**This is the day the Lord has made; let us rejoice and be glad.**

The Lord's right hand has triumphed;  
his right hand raised me up.  
I shall not die, I shall live  
and recount his deeds.

**This is the day the Lord has made; let us rejoice and be glad.**

The stone which the builders rejected  
has become the corner stone.

This is the work of the Lord,  
a marvel in our eyes.

**This is the day the Lord has made; let us rejoice and be glad.**

**Second reading** 1 Corinthians 5:6-8

*Get rid of the old yeast and make yourselves unleavened as you were meant to be*

You must know how even a small amount of yeast is enough to leaven all the dough, so get rid of all the old yeast, and make yourselves into a completely new batch of bread, unleavened as you are meant to be. Christ, our passover, has been sacrificed; let us celebrate the feast, then, by getting rid of all the old yeast of evil and wickedness, having only the unleavened bread of sincerity and truth.

**Gospel Acclamation 1 Corinthians 5:7-8**

Alleluia, alleluia!

Christ has become our paschal sacrifice;

let us feast with joy in the Lord.

Alleluia!

**Gospel Luke 24:1-12**

*Why look among the dead for someone who is alive?*

On the first day of the week, at the first sign of dawn, they went to the tomb with the spices they had prepared. They found that the stone had been rolled away from the tomb, but on entering discovered that the body of the Lord Jesus was not there. As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side. Terrified, the women lowered their eyes. But the two men said to them, 'Why look among the dead for someone who is alive? He is not here; he has risen. Remember what he told you when he was still in Galilee: that the Son of Man had to be handed over into the power of sinful men and be crucified, and rise again on the third day?' And they remembered his words.

When the women returned from the tomb they told all this to the Eleven and to all the others. The women were Mary of Magdala, Joanna, and Mary the mother of James. The other women with them also told the apostles, but this story of theirs seemed pure nonsense, and they did not believe them.

Peter, however, went running to the tomb. He bent down and saw the binding cloths but nothing else; he then went back home, amazed at what had happened.

It does not always pay to discount someone's story just because it sounds a bit fantastic. In Luke's resurrection account, that's what the "eleven and all the rest" do with the women's stories of a rolled-back stone, no body, and heavenly interpreters. The notion of resurrection was not in itself extraordinary in a first century Jewish context. The Pharisees believed in a general resurrection, but the idea that God would raise one person from the dead before the time of the general resurrection was quite unthinkable. From the men's perspective, therefore, the women are talking nonsense. Peter decides to go and confirm their testimony, indicating that he suspects there is some truth in what they have to say. Their account checks out and he goes away in amazement (no apology, just amazement).

This gospel and the whole Easter celebration is about "the one who lives". Luke's account leaves no doubt about the death of Jesus: there are witnesses, there is evidence. The same goes for the burial. Now, in the story of the empty tomb, Luke wants to assert that Jesus is alive. The women (Mary of Magdala, Joanna the wife of Chuza, Mary the mother of James and unidentified others) are confronted with the question: "Why are you seeking among the dead the one who lives?" They are then entrusted with the message of resurrection: "He is not here, but has been raised." They are invited to remember the prophetic words of Jesus. They do indeed remember and they return to proclaim the good news. In line with countless prophetic figures before and since, their testimony is rejected, but is nonetheless effective through the telling and retelling of the story.

We turn briefly to the reading from John's gospel for Easter Sunday morning. Mention of "the first day of the week while it was still dark" evokes the first day of creation and God's word bringing light. The two angels guarding the tomb call to mind the heavenly creatures who barred the way to the tree of life in the Genesis garden story. The biblical story has come full circle, from creation to resurrection and new creation. We take time at Easter to re-member, re-enact, and re-tell these originating stories of our tradition, to dramatise and celebrate in solemn ritual what we celebrate in lower key every Sunday of the year. In our liturgical retelling, all the power of the life, death, and resurrection of Jesus is present to us and to our world. Resurrection faith is a commitment to life. In these times of planetary uncertainty, a commitment to life includes taking seriously the findings of reputable climate change scientists who no doubt sometimes feel a bit like the women of the gospel whose message was discounted. Resurrection faith invites us to live simply so that all may simply live.

*By Veronica Lawson RSM*

## ***JESUS IS ALIVE!***

There was a Russian Cossack, who had two sons in the First World War. Their names were Peter and Gregory. One day the father received a letter from the front. Unable to read he handed it to his daughter.

It was from Gregory's commanding officer and it began: "I regret to inform you that your son Gregory was killed in action on July 10.

Gregory was an excellent soldier, and you have every reason to be proud of him." The effect of this news on the father was immediate and alarming. In a matter of days he aged, turning grey overnight. His memory began to fail and even his mind was affected. He began to drink to excess. He kept the letter under an icon in the kitchen. Each day he would take it down and ask his daughter to read it to him once more.

After the local priest had offered a Requiem Mass for his son, the father felt a little better, but only a little. Twelve days went on like this. On the thirteenth day a second letter arrived from the front. It contained an extraordinary piece of news. His son was not dead! He had been wounded and left for dead on the battlefield. Next morning, he had regained consciousness and crawled four miles back to his own lines, dragging a wounded officer with him. In recognition of his bravery, he was to be raised to the rank of a corporal and awarded the Cross of St George. Right now, he was recovering in hospital, and they could expect a visit from him in a month's time.

Once again, the effect on the father was immediate, except this time it was for the better. He was a sight to see. He was filled with joy. He grabbed the letter and went into the village with it, telling everyone he met; "My son is alive! He's been awarded the St. George Cross for bravery!"

This story should give us some idea of the joy the disciples experienced on Easter Sunday morning. Just as the Cossack father gave witness to the news that his son was alive, so too Peter speaks to the household of Cornelius, the Roman Centurion.

Peter summarises for them the essence of the story of Jesus who was anointed by God, proclaimed the good news of the kingdom of God, healed the sick, and liberated those who were possessed. However, having antagonised the authorities, Jesus was crucified. But he was now raised to new life. He had appeared to his disciples, shared food with them and commissioned them to bear witness to all people.

Hearing this news, the Spirit comes upon Peter's audience, and all are baptised, Jews and Gentiles.

As we reflect on the resurrection of Jesus, we are reminded of this great news and renewed in our ability to bear witness to all people by our words and deeds.

***By Michael A Kelly CSsR***

## **WAR IS AN OUTRAGE AND A BLASPHEMY**

**Pope Francis denounces the worldly logic of power and violence, explaining that Jesus brings true peace through meekness and the Cross.**

At his weekly General Audience, Pope Francis once again denounced "the armed aggression of these days" as "an outrage against God."

### **The way of meekness and the Cross**

The Holy Father began his reflection by focusing on the feast of Palm Sunday, the beginning of Holy Week, which commemorates the triumphant entry of Jesus into Jerusalem, "welcomed as the Messiah." Pope Francis said the crowds that acclaimed Him expected Jesus to bring peace as a powerful liberator, or by initiating an era of social justice.

Jesus, however, does not rise to their expectations, but instead enters Jerusalem on a donkey: Jesus, the Pope said, brings peace "through meekness and mildness, symbolized by the tethered colt on which no one had ever sat."

### **The peace of Christ**

God's way, the Pope explained, is different from the world's ways. Jesus does not follow a worldly strategy of violence and intervention to bring about peace, which would end up being a false peace that amounts to little more than an interval between wars. Instead, "the peace of the Lord follows the way of meekness and the Cross, it is taking responsibility for others," as Jesus took our evil, sin, and death upon Himself in order to free us.

To illustrate this point, Pope Francis recalled Dostoevsky's tale of the Grand Inquisitor, who imprisoned Jesus when He returned to earth. The Inquisitor, said the Pope, represents "worldly logic," and condemns Christ for not embracing worldly power. "Here is the deception that is repeated throughout history," the Pope said, "the temptation of a false peace, based on power, which then leads to hatred and betrayal of God."

### **A blasphemous betrayal of the Lord of Passover**



The peace that Jesus brings "does not overpower others" the Pope continued. "It is not an armed peace." Instead, "The weapons of the Gospel are prayer, tenderness, forgiveness, and freely-given love for one's neighbour, to any neighbour." This, he said, "is how God's peace is brought into the world."

War, on the other hand – not only the current conflict, but all wars – represents "an outrage against God, a blasphemous betrayal of the

Lord of Passover, a preference for the face of the false god of this world” in place of the meek face of Jesus.”

“Always, war is a human action to bring about the idolatry of power.”

### Asking Christ for peace

Pope Francis noted that before His final Passover, Jesus told His disciples not to be troubled or afraid. Although worldly power leaves death and destruction in its wake, the peace of Christ “builds up history, beginning in the heart of every person who welcomes us.” So, the Pope said, we look forward to Easter as “the true feast of God and humanity because the peace that Christ gained on the Cross in giving Himself is distributed to us.”

The Holy Father concluded his reflection by noting that the word “Pasqua,” the Italian word for Easter, signifies “passage.” This year, the Pope said, “it is a blessed occasion to pass from the worldly god to the Christian God, from the greed that we carry within us to the charity that sets us free, from the expectation of a peace brought by force to the commitment to bear real witness to the peace of Jesus.”

He invited everyone to place themselves “before the Crucified One, the wellspring of our peace, and ask him for peace of heart and peace in the world.”

*By Christopher Wells*

**DIVINE MERCY SUNDAY**  
**Feast Day @ Resurrection**  
**Church 24 April 2022**  
Confession 2:15pm-3:00pm  
Holy Rosary in front of the  
Blessed Sacrament 2:30pm  
Divine Mercy Rosary 3:00pm,  
Benediction & Holy Mass  
**RESURRECTION**  
**CHURCH, 51 GUM**  
**ROAD, KINGS PARK, VIC**  
**3021**



### READERS/COMMENTATOR/ COORDINATOR/EUCHARISTIC MINISTERS

**Tues 9:00 AM, 19-04-22**

Reader Xuan Duong  
Eucharistic Min. Monica Lomen

**Wed 9:00 AM, 20-04-22**

Reader Carmen Camilleri  
Eucharistic Min. Volunteer

**Thur 9:00 AM, 21-04-22**

**Readers** Shirley Krizmanic  
Eucharistic Min. Shirley Krizmanic

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

Reader: Helen Maddela  
Eucharistic Min.

**Sat 5.00 PM, 23-04-22**

Lit. Coordinator: Charlie Pace  
Commentator: Anthony Naidu  
Readers: St Francis Choir  
Eucharistic Min. Reno Attard  
Alaistar Surao & Wendy Perera-Forbes

**Sun 9.00 AM, 24-04-22**

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

**Sun 10:30AM, 24-04-22**

Lit. Coordinator: Cristine Pedroso  
Commentator Jade Braganza  
Reader: Rita Martin  
Cristine Pedroso  
Eucharistic Min. Rita Martin,  
Mary Giuffrida  
Christine Pedroso

**Sun 6.00PM, 24-04-22**

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

### CHOIR GROUPS

**Saturday 23rd April 2022**

\* 5pm – St Francisc Choir

**Sunday 24th April 2022**

\* 9am - Charlie Schembri

\* 10.30am - DeSouza Family

\* 6pm - Parish Youth Choir

### CLEANING ROSTER

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

### 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

Zachary Elias Cablao, Francis Micallef, Joyce Borg, Rita Buhagiar

#### Anniversaries

Jan & Jovan Vala, Elizabet & Jan Danicek, Maria Lojdl, Stefan Kolek, Family Attard, Family Zammit, Family Grech, Michael Grech, Bruce Mc. Lean, Joseph Formosa, Renee Tanner, Leon Joson, Augusta Joson, Raymond Esther, Josee Tanner, Peter & Simon Taylor, Serge Bapaume, 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 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

We're no longer nobodies. Jesus rose from the dead. He promises to take us to heaven too. Our Ultimate Vocation: Union with God!

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