



HOLY EUCHARIST PARISH

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PALM SUNDAY YEAR C

9 & 10 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

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

Please note there will be NO 9:00am Mass on Holy Thursday(14th April) & Good Friday (15th April)

We would like to say Thank You to those who made their time available to join our Parish Working Bee in making crosses for our Palm Weekend Masses and candle holders ready for Easter Vigil. Every work and whatever way you have contributed in, is very much appreciated.

Wishing everyone a Happy and Blessed Palm Sunday, On this Holy Week and Always.

HOLY WEEK 2022 AT HOLY EUCHARIST CHURCH

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

INDIVIDUAL CONFESSION

- Tuesday-Friday 9:30am

THE LIVING WORD

First reading Isaiah 50:4-7

I did not cover my face against insult; I know I shall not be shamed

The Lord has given me a disciple's tongue. So that I may know how to reply to the wearied he provides me with speech. Each morning he wakes me to hear, to listen like a disciple. The Lord has opened my ear. For my part, I made no resistance, neither did I turn away. I offered my back to those who struck me, my cheeks to those who tore at my beard; I did not cover my face against insult and spittle. The Lord comes to my help, so that I am untouched by the insults. So, too, I set my face like flint; I know I shall not be shamed.

Responsorial Psalm Ps. 21(22):8-9,17-20,23-24

My God, my God, why have you abandoned me?

All who see me deride me.

They curl their lips, they toss their heads.

'He trusted in the Lord, let him save him; let him release him if this is his friend.'

My God, my God, why have you abandoned me?

Many dogs have surrounded me, a band of the wicked beset me.

They tear holes in my hands and my feet I can count every one of my bones.

My God, my God, why have you abandoned me?

They divide my clothing among them.

They cast lots for my robe.

O Lord, do not leave me alone, my strength, make haste to help me!

My God, my God, why have you abandoned me?

I will tell of your name to my brethren and praise you where they are assembled.

'You who fear the Lord give him praise; all sons of Jacob, give him glory.

Revere him, Israel's sons.

My God, my God, why have you abandoned me?

Second reading Philippians 2:6-11

Christ humbled himself but God raised him high

His state was divine, yet Christ Jesus did not cling to his equality with God but emptied himself to assume the condition of a slave and became as men are; and being as all men are, he was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name which is above all other names so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father.

Gospel Acclamation Philippians 2:8-9

Praise to you, Lord Jesus Christ, king of endless glory!

Christ became obedient for us even to death, dying on the cross. Therefore God raised him on high and gave him a name above all other names.

Praise to you, Lord Jesus Christ, king of endless glory!

Gospel Luke 23:1-49

The Passion of our Lord Jesus Christ according to Luke

Key: N. Narrator. ✕ Jesus. O. Other single speaker. C. Crowd, or more than one speaker.

- N.** The elders of the people and the chief priests and scribes rose, and they brought Jesus before Pilate. They began their accusation by saying,
- C.** We found this man inciting our people to revolt, opposing payment of the tribute to Caesar, and claiming to be Christ, a king.
- N.** Pilate put to him this question:
- O.** Are you the king of the Jews?
- N.** He replied,
- ✕** It is you who say it.
- N.** Pilate then said to the chief priests and the crowd,
- O.** I find no case against this man.
- N.** But they persisted,
- C.** He is inflaming the people with his teaching all over Judaea; it has come all the way from Galilee, where he started, down to here.
- N.** When Pilate heard this, he asked if the man were a Galilean; and finding that he came under Herod's jurisdiction he passed him over to Herod, who was also in Jerusalem at that time. Herod was delighted to see Jesus; he had heard about him and had been wanting for a long time to set eyes on him; moreover, he was hoping to see some miracle worked by him. So he questioned him at some length; but without getting any reply. Meanwhile the chief priests and the scribes were there, violently pressing their accusations. Then Herod, together with his guards, treated him with contempt and made fun of him; he put a rich cloak on him and sent him back to Pilate. And though Herod and Pilate had been enemies before, they were reconciled that same day. Pilate then summoned the chief priests and the leading men and the people. He said,
- O.** You brought this man before me as a political agitator. Now I have gone into the matter myself in your presence and found no case against the man in respect of all the charges you bring against him. Nor has Herod either, since he has sent him back to us. As you can see, the man has done nothing that deserves death, So I shall have him flogged and then let him go.
- N.** But as one man they howled,
- C.** Away with him! Give us Barabbas!
- N.** (This man had been thrown into prison for causing a riot in the city and for murder.) Pilate was anxious to set Jesus free and addressed them again, but they shouted back,
- C.** Crucify him! Crucify him!
- N.** And for the third time he spoke to them,
- O.** Why? What harm has this man done? I have found no case against him that deserves death, so I shall have him punished and then let him go.
- N.** But they kept on shouting at the top of their voices, demanding that he should be crucified. And their shouts were growing louder. Pilate then gave his verdict: their demand was to be granted. He released the man they asked for, who had been imprisoned for rioting and murder, and handed Jesus over to them to deal with as they pleased. As they were leading him away they seized on a man, Simon from Cyrene, who was coming in from the country, and made him shoulder the cross and carry it behind Jesus. Large numbers of people followed him, and of women too, who mourned and lamented for him. But Jesus turned to them and said,
- ✕** Daughters of Jerusalem, do not weep for me; weep rather for yourselves and for your children. For the days will surely come when people will say, 'Happy are those who are barren, the wombs that have never borne, the breasts that have never suckled!' Then they will begin to say to the mountains, 'Fall on us!'; to the hills, 'Cover us.' For if men use the green wood like this, what will happen when it is dry?
- N.** Now with him they were also leading out two other criminals to be executed. When they reached the place called The Skull, they crucified him there and the two criminals also, one on the right, the other on the left. Jesus said,
- ✕** Father, forgive them; they do not know what they are doing.
- N.** Then they cast lots to share out his clothing. The people stayed there watching him. As for the leaders, they jeered at him, saying,
- C.** He saved others, let him save himself if he is the Christ of God, the Chosen One.
- N.** The soldiers mocked him too, and when they approached to offer vinegar they said,
- C.** If you are the king of the Jews, save yourself.
- N.** Above him there was an inscription: 'This is the King of the Jews.'
- One of the criminals hanging there abused him, saying,
- O.** Are you not the Christ? Save yourself and us as well.

N. But the other spoke up and rebuked him:

O. Have you no fear of God at all? You got the same sentence as he did, but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong. Jesus, remember me when you come into your kingdom.

N. He replied,

✠ Indeed, I promise you, today you will be with me in paradise.

N. It was now about the sixth hour and, with the sun eclipsed, a darkness came over the whole land until the ninth hour. The veil of the Temple was torn right down the middle; and when Jesus had cried out in a loud voice, he said,

✠ Father, into your hands I commit my spirit.

N. With these words he breathed his last.

All kneel and pause a moment

When the centurion saw what had taken place, he gave praise to God and said,

O. This was a great and good man.

N. And when all the people who had gathered for the spectacle saw what had happened, they went home beating their breasts.

All his friends stood at a distance; so also did the women who had accompanied him from Galilee, and they saw all this happen.

THE WAY OF HOLY WEEK

The liturgies of Holy Week invite us to engage with the words, actions and experiences that constituted Jesus's way to the Father. Fr Tony Nye describes how, over the coming days, we will contemplate Jesus's journey through silence, symbols and scripture.

Lord Jesus, you have shown us the way to the Father.

What follows is an overview of the Holy Week liturgy through the lens of those words that we use in the Penitential Rite at Mass.

We are people of the Way, an ancient term for the first Christians which is found in the Acts of the Apostles. Jesus showed us that way throughout his whole life on earth, but this way becomes particularly clear and calls to us most profoundly in the events of Holy Week, not only by Jesus's words, however striking they are, but by his actions and what he suffered, beyond words. Those events invite us to enter upon this way interiorly, through the words, actions and silences of the liturgy. Through that liturgy we make a commitment of faith to know Jesus more clearly, as individuals, but also as pilgrims together. We are drawn into ancient traditions of contemplating these events.

It is a way of humility in obedience and commitment to the Father

We begin with the Palm Sunday procession, to re-enact the journey of Jesus with his disciples and those who followed him from Bethany to Jerusalem (Mt 21:1-11). We follow him as our king, but one riding on a donkey in humility and in obedience to the Father's word through the prophet Zechariah (Zec 9:9). As we proceed into the Mass the readings prepare us to focus on this obedience. From the Third Servant Song of Second Isaiah (Is 50:4-7), we hear that the Servant has been given, 'a disciple's tongue...Each morning [the Lord] wakes me to hear, to listen like a disciple.' The second reading, from the kenosis hymn used by St. Paul in his [Letter to the Philippians](#) (Phil 2:6-11), tells us that Jesus, emptied himself to assume the condition of a slave, and became as men are; and being as all men are, he was humbler yet, even to accepting death, death on a cross.

This leads us into the dramatic account of the Passion. This year it is according to [Matthew](#), which, as in the infancy narrative and other places in the gospel, focuses on fulfilment and obedience to God's plan as the evangelist conceives it.

It is the way of the Servant

Just as in the Mass of Palm Sunday, so in the following days of Holy Week we prepare to hear about the events leading to the Passion by listening to the Servant Songs in Second Isaiah (42:1-7; 49:1-6; 50:4-9 – the latter repeating the Palm Sunday reading). On Good Friday we hear the Suffering Servant Song (Is 52:13-53:12) after the prostration of the celebrants in silence and the opening prayer. It serves as a meditation on the Passion according to John.

It is a way of self-giving and sharing

The self-giving of Jesus and the sharing in our humanity, and we with him, is very dramatically yet simply portrayed by the Washing of the Feet on Maundy Thursday. This follows John's account (Jn 13:1-15), which is a sort of prologue to the Passion. It can be viewed as an insight into the self-emptying of the cross and the giving of the Eucharist. Bare feet make us aware of human vulnerability. Stooping to wash and dry them carefully is a sign of delicate respect for our neighbour, especially in that neighbour's weakness and poverty. 'If I, then, the Lord and master, have washed your feet, you should wash each other's feet.' In its place in the Mass of the Lord's Supper, this surely points to the self-giving and sharing of Jesus in the Eucharist.

It is a way of deep silence

The liturgy of Good Friday is embraced by deep silence, at the beginning and at the end. The cross is beyond words. We begin with the silence of the congregation; on Good Friday, the congregation is usually large, so the silence is par-

ticularly moving. The opening silence in which the celebrants prostrate is underlined by the bareness of the altar and the open, empty tabernacle. After the readings and the enacting of the Passion according to John, in which we all take our parts, the best response is silence, perhaps preceded by just a few brief words to present one aspect of the story we have just heard for some minutes of quiet reflection, to let it sink in. After the ancient prayers, which encompass the needs of the Church and the world, there is adoration of a large cross, gradually unveiled. Our response is to file up and show our commitment to the Saviour with a wordless kiss, a very personal act which speaks for itself. The service is completed with a very simple reception of Holy Communion without a Mass, like the way we receive when we are sick or bedridden or approaching death. In all this, silence is our most fitting response to a death by crucifixion. The nature of that intense pain and increasing difficulty of breathing allowed very few words to be uttered.

It is a way of renewed promise of the Covenant

The long and complex liturgy of Holy Saturday begins with a very basic symbol of promised light, the Paschal Candle, lit from a blessed fire and illuminating the darkness of the church. Our own individual candles are lit from the great candle and light is passed from person to person, a simple action of solidarity. The promise of new life in Christ is rooted in the Covenant, and the readings, responses and prayers are staging posts on the journey of God's relations with his people. The promise is realised in Baptism and the renewal of our baptismal promises, through which we are engaged in the risen life of the One whose journey we have been following throughout this solemn week. We receive the Easter sacrament with alleluias.

We have been shown the way to the Father. We are invited to continue to walk in that way.

By Fr Tony Nye SJ

READERS/COMMENTATOR/ COORDINATOR/EUCHARISTIC MINISTERS

Tues 9:00 AM, 12-04-22

Reader Xuan Duong
Eucharistic Min. Monica Lomen

Wed 9:00 AM, 13-04-22

Reader Carmen Camilleri
Eucharistic Min. Volunteer

Holy Thursday 6:00 PM

Commentator: Christine Pedroso

Readers: 1st - Miriam Vella
2nd - Ed Cabalo

Oil Presenters: Wilma Marmur,
Yoko Ah Kuoi & Rita Martin

Washing of the Feet Representatives:

1)Charlie Pace, 2)Br. Noel Debono, 3)Chelsea Perera, 4)Angeline Veigas, 5)Ana Vala, 6)Jonas Coe, 7)John Mendoza, 8)Xuan Duong, 9)Shirley Krizmanic, 10)Monica Lomen, 11)Peter Adiang, 12)Charlie Desira

Eucharistic Min. Anthony Naidu

Good Friday 3:00 PM

Commentator: Mini Eddy

Readers: 1st - Faaati Ierome
2nd - Junior Tufuga

Readers for Passion of the Lord :

Narrator - Rita Martin,

Other - Anthony Naidu

Crowd - choir & the congregation

Eucharistic Min. Br. Anthony Gatt

Sat 5.00 PM, 16-04-22

Lit. Coordinator: Charlie Pace

Commentator: Larnie Mendoza

Readers: 1st - Violeta Montoro
2nd - Chelsea Perera
3rd - Christina Afano
4th - Jade Braganza

Sun 9.00 AM, 17-04-22

Lit. Coordinator Monica Lomen

Commentator Helen Maddela

Readers: Mini Eddy & Shirley Krizmanic

Sun 10:30AM, 17-04-22

Lit. Coordinator: Rita Martin

Commentator Joh Cablao

Reader: St Francis choir

Eucharistic Min. Rita Martin,
Ed Cablao, Christine Pedroso

Sun 6.00PM, 17-04-22

Lit. Coordinator Lani Laririt

Commentator Xuan Duong

Reader Rod Lalunio
Lani Laririt

Eucharistic Min. Rod Lalunio

Lani Laririt, Xuan Duong

CHOIR GROUPS

Thursday 14th April 2022

* 6pm – St Francis Choir

Friday 15th April 2022

* 3pm – Fernandez Family Choir

Saturday 10th April 2022

* 6pm – Samoan Choir

Sunday 3rd April 2022

* 9am - Charlie Schembri

* 10.30am - St Francis Choirs

* 6pm - Angeline & Youth

CLEANING ROSTER

Week Beginning **13 April 2022**

Group 8 - Samoan Community.

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

Baby ZaFrancis Micallef, Joyce Borg, Rita Buhagiar

Anniversaries

Mary Charlie Ally Peter Spiteri, Ignatius Easter Joseph Borg, Tony Vell, Fred Sammut, Jessie Pace, 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

When Jesus comes into your life, grab something and wave it. Show your joy, your happiness; your dream is fulfilled. Tell others: Jesus is here!

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