



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



SIXTH SUNDAY OF EASTER YEAR C

21 & 22 MAY 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

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.

SACRAMENTAL PREPARATION

Preca Centre, 29 Rosslare Parade, St Albans – Ph: 9356 0734

between 7-8pm

Email: precastalbans@tpg.com.au

www.precacommunity.org

SCHOOL NEWS

IMPORTANT DATES FOR SACRAMENT PREPARATION: TERM 2

- **SACRAMENT: Year 6 (also including Year 6 2020 candidates), Confirmation (Church)** Saturday 28th May at 2.00pm
- Communion Family Faith and Information Evening (School Hall) - **COMPULSORY** Monday 30th May at 6.30pm
- Communion Presentation Mass (Church) Sunday 5th June at the 10.30am Mass
- **SACRAMENT: Year 4, First Holy Communion (Church)** Sunday 19th June at the 10.30am Mass.

ENROLMENTS 2023

Enrolments are now open for 2023. We have already had a number of enquiries at the office from new families who wish to enrol their child for Grade Prep in 2023. It is really important that our current parents register their child/ren at the office if they wish to enrol them Grade Prep in 2023. We will begin interviewing our new enrolment applicants next month.

SCHOOL CANTEN

EXPRESSION OF INTEREST

Holy Eucharist School (the School) is seeking a proposal from suitably qualified applicants to provide an onsite canteen service to its students and staff from the premises at 1A Oleander Drive St Albans, which the applicant will lease for an approved rent.

The canteen proposal must:

- Be based on a 12-month agreement (Commencement in Term 3, 2022)
- Include the business name of the company utilising/managing the facility.

- Include the certificate registration as an approved Food Premises (Brimbank Council approval)
- Provide for approximately 600 people (530 students and 70 staff)
- Include counter service during lunch and recess breaks from Monday to Friday
- Cater for lunch orders from Monday to Friday (orders online and in person)
Provision to service Vietnamese school on Saturdays (3 breaks between 1.00pm – 3.15pm)
- Nominate the Hire/Rental Fee (inclusive of the cost of services required to operate the Canteen)
- Indicate the number of Staff rostered/required to service the canteen on a daily basis
- List the menu options available for purchase (Must include: a number of healthy options, food allergy and intolerant options, vegetarian options)
- Provide Public Liability Insurance information
- Include processes for monitoring Vaccination and Working With Children Check requirements.

Written Expressions of Interest are to be delivered by 4.00pm on Friday, 3rd June 2022 to the Principal, Mr Michael Bonnici, 1A Oleander Drive St Albans, or by email to principal@hestalbanssth.catholic.edu.au

MASS COUNT

The Archdiocese of Melbourne conducts Mass count during this month of May. Collectors/Volunteers and Community Leaders will help with the four week-ends in May been selected for the count, which commences on the 7-8 May 2022 Masses, and all Sunday in May. Thank you.

THE LIVING WORD

First reading Acts 15:1-2,22-29

It has been decided by the Spirit and by ourselves not to burden you with any burden beyond these essentials

Some men came down from Judaea and taught the brothers, 'Unless you have yourselves circumcised in the tradition of Moses you cannot be saved.' This led to disagreement, and after Paul and Barnabas had had a long argument with these men it was arranged that Paul and Barnabas and others of the church should go up to Jerusalem and discuss the problem with the apostles and elders. Then the apostles and elders decided to choose delegates to send to Antioch with Paul and Barnabas; the whole church concurred with this. They chose Judas known as Barsabbas and Silas, both leading men in the brotherhood, and gave them this letter to take with them: 'The apostles and elders, your brothers, send greetings to the brothers of pagan birth in Antioch, Syria and Cilicia. We hear that some of our members have disturbed you with their demands and have unsettled your minds. They acted without any authority from us; and so we have decided unanimously to elect delegates and to send them to you with Barnabas and Paul, men we highly respect who have dedicated their lives to the name of our Lord Jesus Christ. Accordingly we are sending you Judas and Silas, who will confirm by word of mouth what we have written in this letter. It has been decided by the Holy Spirit and by ourselves not to saddle you with any burden beyond these essentials: you are to abstain from food sacrificed to idols; from blood, from the meat of strangled animals and from fornication. Avoid these, and you will do what is right. Farewell.'

Responsorial Psalm Ps. 66(67):2-3,5-6,8

O God, let all the nations praise you!

O God, be gracious and bless us
and let your face shed its light upon us.
So will your ways be known upon earth
and all nations learn your saving help.

O God, let all the nations praise you!

Let the nations be glad and exult
for you rule the world with justice.
With fairness you rule the peoples,
you guide the nations on earth.

O God, let all the nations praise you!

Let the peoples praise you, O God;
let all the peoples praise you.
May God still give us his blessing
till the ends of the earth revere him.

O God, let all the nations praise you!

Second reading Apocalypse 22:12-14,16-17,20

Come, Lord Jesus

I, John, heard a voice speaking to me: 'Very soon now, I shall be with you again, bringing the reward to be given to every man according to what he deserves. I am the Alpha and the Omega, the First and the Last, the

Beginning and the End. Happy are those who will have washed their robes clean, so that they will have the right to feed on the tree of life and can come through the gates into the city.' I, Jesus, have sent my angel to make these revelations to you for the sake of the churches. I am of David's line, the root of David and the bright star of the morning. The Spirit and the Bride say, 'Come.' Let everyone who listens answer, 'Come.' Then let all who are thirsty come: all who want it may have the water of life, and have it free. The one who guarantees these revelations repeats his promise: I shall indeed be with you soon. Amen; come, Lord Jesus.

Gospel Acclamation John 14:23

Alleluia, alleluia!

All who love me will keep my words, and my Father will love them and we will come to them.

Alleluia!

Gospel John 17:20-26

Father, may they be completely one

Jesus raised his eyes to heaven and said: 'Holy Father, I pray not only for these, but for those also who through their words will believe in me. May they all be one. Father, may they be one in us, as you are in me and I am in you, so that the world may believe it was you who sent me. I have given them the glory you gave to me, that they may be one as we are one. With me in them and you in me, may they be so completely one that the world will realise that it was you who sent me and that I have loved them as much as you loved me. Father, I want those you have given me to be with me where I am, so that they may always see the glory you have given me because you loved me before the foundation of the world. Father, Righteous One, the world has not known you, but I have known you, and these have known that you have sent me. I have made your name known to them and will continue to make it known, so that the love with which you loved me may be in them, and so that I may be in them.'

GOSPEL REFLECTION

Keeping one's word is a mark of honour in any society. To be asked to keep someone else's word, as in today's gospel reading, calls for a shift in our usual patterns of thinking and acting. Jesus is the Word, the word of God in human form, the embodiment of God's communication with the world. Jesus also speaks God's word.

The disciples are to demonstrate their love for Jesus by keeping the word that he both embodies and articulates. In other words, they are to live as Jesus has lived and be faithful to what he has taught in God's name. Each will thus become a dwelling place for the divine.

The implications of this teaching are overwhelming. It seems to me that if we truly believed the words of the Johannine Jesus, we would consistently treat each other with the utmost reverence and respect.

Jesus refers once more to his imminent departure.

When he is no longer physically present, God's Advocate, the Holy Spirit, will be with them.

The Greek word translated as "advocate" carries a range of meanings. It literally means "one called alongside to help" whenever necessary. In other words, the disciples need not be troubled or afraid because they are never alone. The Holy Spirit, the Advocate, is always with them to defend them, to intercede for them, and to comfort them.

Once again, Jesus gifts his friends, this time with the gift of peace, a peace "that the world cannot give." In John's gospel, the "world" often refers to whatever is opposed to Jesus as God's Word. True peace comes from being centred in God.

Earlier in this chapter of John's gospel, the Advocate is called the Spirit of Truth who remains with them and is actually in them. Only through the power of the Spirit will the disciples be empowered to "keep the word" of Jesus.

By Veronica Lawson RSM

ARE CATHOLICS BOUND BY HUMAN LAWS?



Is man obliged to obey the commands of human lawgivers? Do human laws bind men? The answer is yes. Just human laws are means

to man's final end. If man chooses to have the end, he must choose the means to it. So just human laws bind man's conscience, obliging him to obey. St. Thomas says: "Laws framed by man . . . if they be just, have the power of binding in conscience from the Eternal Law whence they are derived." Unjust laws do not bind in conscience except, as was mentioned earlier, it would cause a scandal or other disturbance out of proportion to the gravity of the injustice. Should the unjust human laws command things contrary to the law of God, then laws of this kind do not bind in conscience and are not to be obeyed. For man must always be free to choose the steps to his final end, and human laws such as one which would forbid him to worship God, cannot be a step toward God. Man is free in the depths of his conscience!

Pope Leo XIII, confronted with many false theories of human liberty, issued an encyclical on Human Liberty in which he gives to the world the teachings of the Church. When we consider that it was this same Holy Father who designated the teachings of St. Thomas as the sources from which teachers should draw in their presentation of Christian philosophy, it is not surprising to find in his document a very decided flavor of St. Thomas's teachings.

In this encyclical Pope Leo points out that the liberty natural to man, that is, natural liberty, is the source from which flows all other liberties: political, economic, religious, and so forth. This natural liberty is due to

man's intellectual nature, and so ultimately the source of human liberty is the Creator of man. The Holy Father writes: "Natural liberty, though distinct and separate from moral liberty, is the fountain-head from which liberty of whatsoever kind flows by its own force and of its own accord. . . . When it is established that man's soul is immortal and endowed with reason and not bound up with material things, the foundation of natural liberty is thus most firmly laid."

Let us attempt to show from this encyclical that the obligatory power of law is not only an abstract principle, food for the mind alone, but a practical fact of Catholic teaching. In presenting St. Thomas's teaching on obligation we said that laws oblige; that law and obligation have their proximate cause in man's rational nature; that freedom is the soil from which obligation draws its nourishment; that the binding power of law is derived ultimately from the eternal law. Of these things Pope Leo writes: The binding force of Human Laws lies in this, that they are to be regarded as applications of the Eternal Law. . . . Since the force of law consists in the imposing of obligations and the granting of rights, authority is the one and only foundation of all law. . . . In man's free will, or in the moral necessity that our voluntary acts must be in accordance with reason, lies the very root of the necessity of law. Nothing more foolish can be uttered or conceived than the notion that because man is free by nature, he is therefore exempt from law. Were this the case, it would follow that to become free we must be deprived of reason; whereas the truth is that we are bound to submit to law precisely because we are free by our very nature. For law is the guide of man's actions; it turns him towards good by its rewards; it deters him from evil by its punishments.

Man's rational nature is the proximate source of law and obligation; the eternal law of God is the ultimate source of them.

The note of obligation is struck again in this statement. Watch for it in the meaning of the word necessity. The Holy Father writes: *The nature of human liberty, however it be considered, whether in individuals or in society; whether in those who command or in those who obey, supposes the necessity of obedience to some supreme and Eternal Law which is no other than the authority of God commanding good and forbidding evil. And this most just authority of God neither diminishes nor destroys man's liberty but rather it protects and perfects it for the real perfection of all creatures is to be found in the striving after and attaining their end. But the supreme end to which human liberty must ever aspire is God.*

We could find great pleasure and profit, if we would, in seeking in the encyclical on Human Liberty more and more of the Thomistic teaching. This connection between the papal encyclicals and St. Thomas's principles has been emphasized because first, it is the will of the Church that it be so emphasized, and further, that it

may instill among the readers of this book a keen desire for deeper thinking into basic principles; so keen a desire, in fact, that it will give them no rest until they seek the truths at their source. We hope that they will go directly to St. Thomas and find in his writings the sublimity and the simplicity, the depth and the clarity, the wisdom and the guilelessness that can be found only in the mind and the heart of him who in his lifetime journeyed far toward Infinite Truth, and who could say, as Thomas said, to Infinite Love: "Only Thee will I have."

By Sr. Mary Consilia O'brien, OP

WE BECOME WHAT WE IMAGINE

When I bring myself into the presence of God, I imagine him in many ways: as a loving father, a supporting sister, a caring mother, a severe teacher, an honest judge, a fellow traveler, an intimate friend, a gentle healer, a challenging leader, a demanding taskmaster. All these "personalities" create images in my mind that affect not only what I think, but also what I actually experience myself. I believe that true prayer makes us into what we imagine. To pray to God leads to becoming like God. . . .

The more we come to depend on the images offered to us by those who try to distract us, entertain us, use us for their purposes, and make us conform to the demands of a consumer society, the easier it is for us to lose our identity. These imposed images actually make us into the world that they represent, a world of hatred, violence, lust, greed, manipulations, and oppression. But when we believe that we are created in the image of God himself and come to realize that Christ came to let us reimagine this, then meditation and prayer can lead us to our true identity.

By Henri J. M. Nouwen



READERS/COMMENTATOR/ COORDINATOR/EUCHARISTIC MINISTERS

Tues 9:00 AM, 24-05-22

Reader Xuan Duong
Eucharistic Min. Monica Lomen

Wed 9:00 AM, 25-05-22

Reader Carmen Camilleri
Eucharistic Min. Carmen Camilleri

Thur 9:00 AM, 26-05-22

Readers Shirley Krizmanic
Eucharistic Min. Shirley Krizmanic

Fri: 9:00 AM, 27-07-22

Reader: Helen Maddela
Eucharistic Min. Catherine Bartolo

Sat 5.00 PM, 28-05-22

Lit. Coordinator: Reno Attard
Commentator: Anthony Naidu
Readers: Violeta Montoro
Wendy Forbes-Perera
Eucharistic Min. Alastair Surrao
Miriam Vella
Reno Attard

Sun 9.00 AM, 29-05-22

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

Sun 10:30AM, 29-05-22

Lit. Coordinator: Taoete Afano
Commentator Joh Cablao
Reader: St Francis choir
St Francis choir
Eucharistic Min. Mary Giuffrida
Rita Martin
Cristina Pedroso

Sun 6.00PM, 29-05-22

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

CHOIR GROUPS

Saturday 28th May 2022

* 5pm – DeSouza Family

Sunday 29th May 2022

* 9am - Charlie Schembri

* 10.30am - St Francis Choir

* 6pm - Volunteer choir

CLEANING ROSTER

Week starting 25 May 2022 -
Group 1 - Samoan Community -
Yoko Ah Kuoi.

LET US PRAY FOR

The Sick

Marko Dorinko, Amord Fernandez,
Ash Dominic Marguerite, Rachel Piskon,
Toni Antonowicz, Linda Ratbone,
Anna, Maria Kim, Yulette Tanner, Jessie Spiteri,
Stella Sandle, Frank, Doris Carabott.

Recently Passed

Nithy Chellapa, Julian Scriberras, Joseph Vassallo,
George Gatt, Celia Mata

Anniversaries

Carmen & Joseph Bayona, David & Adrian Camilleri,
Joseph & rita Micallef-Grimaud,
Rose & Josphe Sammut, Marlene Farrugia,
John & Christine Montebello,
Bayona family, Horris Camilleri,
Guy & Zera Spiteri, Dominic Kinh Bui,
Anne Marie Bui, Vincent Chuc,
Maria Tuan, Maria Moc, Dominic Khat,
Domonic Phuc, Ellawala Family,
Ranasinghe Family, Joseph Formosa,
Ivan Krajina, 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 Wurundjeri people as the traditional custodians of the land on which we reside and worship.

VOCATION VIEW

It is not that talents add up to a vocation; but that a Vocation brings talents. The Spirit of God lives within you!

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