



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.holyeuchariststalban.org



THIRTEENTH SUNDAY IN ORDINARY TIME YEAR C

25 & 26 JUNE 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
6.30pm Vietnamese
- ◆ **Sunday:** 9:00am, 10:30am,
6:00pm
12:00pm Vietnamese

Other Masses

- 1st & 2nd Sun. Sudanese Mass 3pm
- 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: precastalban@tpg.com.au

www.precacommunity.org

HOLY EUCHARIST PRIMARY SCHOOL

ENROLMENTS 2023

Enrolments are now open for 2023.

Children commencing Prep next year must be 5 years of age by 30th April 2023. We have already started interviewing our new applicants and places are filling quickly.

It is really important that our current families also register their child/children at the office if they wish to enrol them for Grade Prep in 2023.

Tours of the school are now taking place (after school) from 3:30pm every Tuesday. Please contact the office to make a booking.

THANK YOU

St. Vincent DePaul's Winter Appeal.

Our Thanks to All Parishioners for their Generosity.

The Amount Collected was \$4,803.30.

Thank you again for your great support and contribution.

The President and the St Albans South Conference.

THE LIVING WORD

First reading 1 Kings 19:16,19-21

Elisha leaves the plough to follow Elijah

The Lord said to Elijah, 'Go, you are to anoint Elisha son of Shaphat, of Abel Meholah, as prophet to succeed you.' Leaving there, Elijah came on Elisha son of Shaphat as he was ploughing behind twelve yoke of oxen, he himself being with the twelfth. Elijah passed near to him and threw his cloak over him. Elisha left his oxen and ran after Elijah. 'Let me kiss my father and mother, then I will follow you' he said. Elijah answered, 'Go, go back; for have I done anything to you?' Elisha turned away, took the pair of oxen and slaughtered them. He used the plough for cooking the oxen, then gave to his men, who ate. He then rose, and followed Elijah and became his servant.

Responsorial Psalm Ps.15(16):1-2,5,7-11

You are my inheritance, O Lord.

Preserve me, God, I take refuge in you.

I say to the Lord: 'You are my God.

O Lord, it is you who are my portion and cup;

it is you yourself who are my prize.'

You are my inheritance, O Lord.

I will bless the Lord who gives me counsel,

who even at night directs my heart.

I keep the Lord ever in my sight:

since he is at my right hand, I shall stand firm.

You are my inheritance, O Lord.

And so my heart rejoices, my soul is glad;

even my body shall rest in safety.

For you will not leave my soul among the dead,

nor let your beloved know decay.

You are my inheritance, O Lord.

You will show me the path of life,
the fullness of joy in your presence,
at your right hand happiness for ever.

You are my inheritance, O Lord.

Second reading Galatians 5:1,13-18

When Christ freed us, he meant us to remain free

When Christ freed us, he meant us to remain free. Stand firm, therefore, and do not submit again to the yoke of slavery. My brothers, you were called, as you know, to liberty; but be careful, or this liberty will provide an opening for self-indulgence. Serve one another, rather, in works of love, since the whole of the Law is summarised in a single command: Love your neighbour as yourself. If you go snapping at each other and tearing each other to pieces, you had better watch or you will destroy the whole community. Let me put it like this: if you are guided by the Spirit you will be in no danger of yielding to self-indulgence, since self-indulgence is the opposite of the Spirit, the Spirit is totally against such a thing, and it is precisely because the two are so opposed that you do not always carry out your good intentions. If you are led by the Spirit, no law can touch you.

Gospel Acclamation 1 Sam 3:9; John 6:68c

Alleluia, alleluia!

Speak, O Lord, your servant is listening;
you have the words of everlasting life.

Alleluia!

Gospel Luke 9:51-62

Jesus sets out for Jerusalem

As the time drew near for him to be taken up to heaven, Jesus resolutely took the road for Jerusalem and sent messengers ahead of him. These set out, and they went into a Samaritan village to make preparations for him, but the people would not receive him because he was making for Jerusalem. Seeing this, the disciples James and John said, 'Lord, do you want us to call down fire from heaven to burn them up?' But he turned and rebuked them, and they went off to another village. As they travelled along they met a man on the road who said to him, 'I will follow you wherever you go.' Jesus answered, 'Foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head.' Another to whom he said, 'Follow me', replied, 'Let me go and bury my father first.' But he answered, 'Leave the dead to bury their dead; your duty is to go and spread the news of the kingdom of God.' Another said, 'I will follow you, sir, but first let me go and say goodbye to my people at home.' Jesus said to him, 'Once the hand is laid on the plough, no one who looks back is fit for the kingdom of God.'

Gary Cohen's film, *Judah & Mohammad*, depicts the separate lives of two teenage school boys, one a Jewish Israeli and the other a Palestinian Arab. Judah and Mohammad have never met and are unlikely ever to do so. They are near neighbours, but their lives are separated by a "security wall" that keeps them and their people effectively separated and suspicious of each other, despite the desire for peace of many on both sides of the wall. Sandy Tolán's heart-wrenching novel, *The Lemon Tree*, tells a similar story of women on either side of the same divide. Both film and novel reflect a contemporary story of hostility between Israelis and Palestinians that more or less replicates the relationship between Jews and Samaritans in the first century.

Jesus and his Galilean Jewish friends could hardly have expected a gracious welcome, though they may have been welcomed had Jesus planned to stay and worship in the temple on Mt. Gerizim, the centre of Samaritan life and worship. The problem for the Samaritans is Jesus' decision to use Samaritan territory simply as a staging post on his journey to Jerusalem, the heart of Jewish life and worship. The Samaritans "did not receive him because his face was set towards Jerusalem", centre of Jewish life and worship.

James and John have an excessively violent reaction to the unwelcoming Samaritans: "Do you want us to command fire to come down from heaven and consume them?" The force of this question can easily be lost. James and John have heard Jesus telling them to love their enemies, to do good to those who hate them, bless those who curse them, and pray for those who mistreat them (Luke 6:27-28). And yet they want to call down fire on those who do not receive him. Jesus makes it clear that violence is not the way of God's prophet, even in the face of rejection. He has no word of condemnation for the villagers who failed to receive him. He simply turns and rebukes his two disciples and moves on to another village. There is a sense of relentlessness in this passage. Jesus has "set his face to Jerusalem" and there is no turning back for him or for those who join him on the journey. In the company of his disciples, Jesus now moves inexorably to Jerusalem where he will be "lifted up" in death and exaltation. Bringing the good news and establishing God's reign of peace on our planetary home is the purpose of the journey. We are invited to enter into that journey with all its demands. There is no room on this journey for violence or for clinging to familiar securities. If we are serious about saving our planetary home, we must relinquish the certainties we have known and be prepared to "set our faces" towards whatever it takes to ensure God's reign of peace in our common home.

By Veronica Lawson RSM

POPE FRANCIS: A WORLD FREE OF NUCLEAR WEAPONS IS NECESSARY AND POSSIBLE

*Message Of His Holiness Pope Francis
To His Excellency Ambassador Alexander Kmentt
President Of The First Meeting Of States Parties
To The Treaty On The Prohibition Of Nuclear Weapons*

I am pleased to greet you and the other distinguished participants on the occasion of this First Meeting of States Parties to the Treaty on the Prohibition of Nuclear Weapons.

In my message to the diplomatic conference convened five years ago to negotiate this Treaty, I asked: “Why give ourselves this demanding and forward-looking goal [of a world without nuclear weapons] in the present international context characterized by an unstable climate of conflict, which is both cause and indication of the difficulties encountered in advancing and strengthening the process of nuclear disarmament and nuclear non-proliferation?”

At this particular moment in history where the world seems to be at a crossroads, the courageous vision of this legal instrument, strongly inspired by ethical and moral arguments, appears ever more timely. Indeed,



this meeting takes place at a moment that inevitably calls for a deeper reflection on security and peace. In the current con-

text, speaking of or advocating disarmament may seem paradoxical to many. However, we need to remain aware of the dangers of short-sighted approaches to national and international security and the risks of proliferation. As we know all too well, the price for not doing so is inevitably paid by the number of innocent lives taken and measured in terms of carnage and destruction. As a result, I emphatically renew my appeal to silence all weapons and eliminate the causes of conflicts through tireless recourse to negotiations: “Those who wage war [...] forget humanity!”

Peace is indivisible, and to be truly just and lasting, it has to be universal. It is deceptive and self-defeating reasoning to think that the security and peace of some is disconnected from the collective security and peace of others. This is also one of the lessons that the Covid-19 pandemic has tragically demonstrated. “The security of our own future depends on guaranteeing the peaceful security of others, for if peace, security and stability are not established globally, they will not be enjoyed at all. Individually and collectively, we are responsible for the present and future well-being of our brothers and sisters”.

The Holy See has no doubt that a world free from nuclear weapons is both necessary and possible. In a system of collective security, there is no place for nuclear weapons and other weapons of mass destruction. Indeed, “if we take into consideration the principal threats to peace and security with their many dimensions in this multipolar world of the twenty-first century as, for example, terrorism, asymmetrical conflicts, cybersecurity, environmental problems, poverty, not a few doubts arise regarding the inadequacy of nuclear deterrence as an effective response to such challenges. These concerns are even greater when we consider the catastrophic humanitarian and environmental consequences that would follow from any use of nuclear weapons, with devastating, indiscriminate and uncontrollable effects, over time and space” Nor can we ignore the precariousness arising from the simple maintenance of these weapons: the risk of accidents, involuntary or otherwise, that could lead to very troubling scenarios.

Nuclear weapons are a costly and dangerous liability. They represent a “risk multiplier” that provides only an illusion of a “peace of sorts”. Here, I wish to reaffirm that the use of nuclear weapons, as well as their mere possession, is immoral. Trying to defend and ensure stability and peace through a false sense of security and a “balance of terror”, sustained by a mentality of fear and mistrust inevitably ends up poisoning relationships between peoples and obstructing any possible form of real dialogue. Possession leads easily to threats of their use, becoming a sort of “blackmail” that should be repugnant to the consciences of humanity.

In this regard “unless this process of disarmament be thorough-going and complete, and reach men’s very souls, it is impossible to stop the arms race or to reduce armaments or – and this is the main thing – ultimately to abolish them entirely. Everyone must sincerely cooperate in the effort to banish fear and the anxious expectation of war from men’s minds”.

For these reasons, it is important to recognize a global and pressing need for responsibility on multiple levels. Such responsibility is shared by everyone and lies on two levels: first, on a public level, as States members of the same family of nations. Secondly, on a personal level, as individuals and members of the same human family, and as people of good will. Whatever our role or status may be, each of us bears various degrees of responsibility: how can we possibly envisage pushing the button to launch a nuclear bomb? How can we, in good conscience, be engaged in modernizing nuclear arsenals? It is fitting that this Treaty also recognizes that education for peace can play an important role, helping young people become aware of the risks and consequences of nuclear weapons for current and future generations.

Existing disarmament treaties are more than just legal obligations. They are also moral commitments based

on trust among States and among their representatives, rooted in the trust that citizens place in their governments, with ethical consequences for current and future generations of humanity. Adherence to, and respect for, international disarmament agreements and international law is not a form of weakness. On the contrary, it is a source of strength and responsibility since it increases trust and stability. Furthermore, as is the case with this Treaty, it provides for international cooperation and assistance to victims as well as to the environment: here my thoughts go to the Hibakusha, the survivors of the bombing of Hiroshima and Nagasaki, and to all the victims of nuclear arms testing.

In conclusion, as you lay the foundation for the implementation of this Treaty, I wish to encourage you, representatives of States, international organizations and civil society, to continue along your chosen path of promoting a culture of life and peace based upon the dignity of the human person and the awareness that we are all brothers and sisters. For its part, the Catholic Church remains irrevocably committed to promoting peace between peoples and nations and fostering education for peace throughout its institutions. This is a duty to which the Church feels bound before God and every man and woman in our world. May the Lord bless each of you and your efforts in the service of justice and peace.

From the Vatican, 21 June 2022

FRANCIS

Happy Feast Day

Sending warm greetings for a day full of celebration to the St John the Baptist Maltese Association on their 40th Years.

Mass will be Sunday 26/6/2022 at 2.30pm here at Holy Eucharist Church followed by more celebrations in the Hall.

All are welcome.

READERS/COMMENTATOR/ COORDINATOR/EUCHARISTIC MINISTERS

Tues 9:00 AM, 28-06-22

Reader Xuan Duong
Eucharistic Min. Monica Lomen

Wed 9:00 AM, 29-06-22

Reader Carmen Camilleri
Eucharistic Min. Carmen Camilleri

Thur 9:00 AM, 30-06-22

Readers Pio-Marcellin Atonio
Eucharistic Min. Volunteer

Fri: 9:00 AM, 01-07-22

Reader: Helen Maddela
Eucharistic Min. Catherine Bartolo

Sat 5.00 PM, 02-07-22

Lit. Coordinator: Reno Attard
Commentator: Anthony Naidu

Readers: Susan Hallorina
Joh Cabla

Eucharistic Min. Alastair Surrao
Miriam Vella

Reno Attard

Sun 9.00 AM, 03-07-22

Lit. Coordinator Monica Lomen
Commentator Wilma Marmur

Readers: Helen Maddela
Mini Eddy

Eucharistic Min: Mini Eddy
Wilma Marmur
Monica Lomen

Sun 10:30AM, 03-07-22

Lit. Coordinator: Rita Martin
Commentator Cristina Pedroso

Reader: Jonas Coe
Junior Tufuga

Eucharistic Min. Rita Martin
Taoete Afano
Mary Giuffrida

Sun 6.00PM, 03-07-22

Lit. Coordinator Rod Lalunio
Commentator Lani Laririt

Reader Lani Mendoza
Xuan Duong

Eucharistic Min. Rod Lalunio
Lani Laririt
Xuan Duong

CHOIR GROUPS

Saturday 2nd July 2022

* **5pm** – Fernandez Family Choir

Sunday 3rd July 2022

* **9am** - Charlie Schembri

* **10.30am** - Samoan Choir

* **6pm**-Exzimos & Friends Choir

CLEANING ROSTER

Week starting 29 June 2022

Group 6 - Legion of Mary - Mary.

LET US PRAY FOR

The Sick

Manel Pandithakoralege, Dominica C., Wasana Fernando, Nelia Robas, Adan Wiczek, Marko Dorinko, Arnord Fernandez, Ash Dominic Marguerite, Rachel Piskon, Toni Antonowicz, Linda Ratbone, Anna, Maria Kim, Yulette Tanner, Jessie Spiteri, Stella Sandle, Frank, Doris Carabott.

Recently Passed

Elmo Reginald Perera.

Anniversaries

Joseph & Connie Agius, France Grima, Cecilia Bozickovic, Laurie Azopardi, Neville Anchado, Emille Ranasinghe, Anthony Mallia, Joseph Formosa, 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

Can you imagine Jesus, facing His fate in the Garden of Gethsemane, deciding, "No, I'll not go through with this?" No, vocation means perseverance.

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