



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



FIFTEENTH SUNDAY IN ORDINARY TIME YEAR C

9 & 10 JULY 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: precastalbans@tpg.com.au

www.precacommunity.org

THE LIVING WORD

First reading Deuteronomy 30:10-14

The Law is not beyond your strength or beyond your reach

Moses said to the people: ‘Obey the voice of the Lord your God, keeping those commandments and laws of his that are written in the Book of this Law, and you shall return to the Lord your God with all your heart and soul. ‘For this Law that I enjoin on you today is not beyond your strength or beyond your reach. It is not in heaven, so that you need to wonder, “Who will go up to heaven for us and bring it down to us, so that we may hear it and keep it?” Nor is it beyond the seas, so that you need to wonder, “Who will cross the seas for us and bring it back to us, so that we may hear it and keep it?” No, the Word is very near to you, it is in your mouth and in your heart for your observance.’

Responsorial Psalm Ps.68(69):14,17,30-31,33-34,36-37

Turn to the Lord in your need, and you will live.

This is my prayer to you,
my prayer for your favour.

In your great love, answer me, O God,
with your help that never fails:

Lord, answer, for your love is kind;
in your compassion, turn towards me.

Turn to the Lord in your need, and you will live.

As for me in my poverty and pain
let your help, O God, lift me up.

I will praise God’s name with a song;
I will glorify him with thanksgiving.

Turn to the Lord in your need, and you will live.

The poor when they see it will be glad
and God-seeking hearts will revive;

for the Lord listens to the needy
and does not spurn his servants in their chains.

Turn to the Lord in your need, and you will live.

For God will bring help to Zion
and rebuild the cities of Judah

and men shall dwell there in possession.

The sons of his servants shall inherit it;
those who love his name shall dwell there.

Turn to the Lord in your need, and you will live.

Second reading Colossians 1:15-20

All things were created through Christ and for Christ

Christ Jesus is the image of the unseen God and the first-born of all creation, for in him were created all things in heaven and on earth: everything visible and everything invisible, Thrones, Dominations, Sovereignities, Powers – all things were created through him and for him. Before anything was created, he existed, and he holds all things in unity. Now the Church is his body, he is its head. As he is the Beginning, he was first to be born from the

dead, so that he should be first in every way; because God wanted all perfection to be found in him and all things to be reconciled through him and for him, everything in heaven and everything on earth, when he made peace by his death on the cross.

Gospel Acclamation cf. John 6:63c,68c

Alleluia, alleluia!

Your words, Lord, are spirit and life;
you have the words of everlasting life.
Alleluia!

Gospel Luke 10:25-37

The good Samaritan

There was a lawyer who, to disconcert Jesus, stood up and said to him, 'Master, what must I do to inherit eternal life?' He said to him, 'What is written in the Law? What do you read there?' He replied, 'You must love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbour as yourself.' 'You have answered right,' said Jesus 'do this and life is yours.' But the man was anxious to justify himself and said to Jesus, 'And who is my neighbour?' Jesus replied, 'A man was once on his way down from Jerusalem to Jericho and fell into the hands of brigands; they took all he had, beat him and then made off, leaving him half dead. Now a priest happened to be travelling down the same road, but when he saw the man, he passed by on the other side. In the same way a Levite who came to the place saw him, and passed by on the other side. But a Samaritan traveller who came upon him was moved with compassion when he saw him. He went up and bandaged his wounds, pouring oil and wine on them. He then lifted him on to his own mount, carried him to the inn and looked after him. Next day, he took out two denarii and handed them to the innkeeper. "Look after him," he said "and on my way back I will make good any extra expense you have." Which of these three, do you think, proved himself a neighbour to the man who fell into the brigands' hands?' 'The one who took pity on him' he replied. Jesus said to him, 'Go, and do the same yourself.'

REFLECTION ON THE GOSPEL

The literary context for today's gospel reading is Jesus' final meal with his disciples. Jesus has washed the feet of his weary table companions whom he addresses affectionately as "dear friends" ("little children" in some translations) and has thus provided an example of what it means to love. What he has done for them, they are to do for one another. In other words, no form of service is too menial for a Christian disciple and privileged exemption from service of others has no place in gospel living or in gospel leadership. Pope Francis has witnessed powerfully to this from the beginning of his papacy and in diverse ways over the past nine years. Jesus is "troubled in spirit" (v. 21) at this meal. There is a sense

of foreboding in this statement. He knows that membership of the group is no guarantee of fidelity or of sustained goodness. All are capable of betrayal and Judas, who has been one of his closest companions, is about to hand him over to the authorities and ultimately to death. Another, Simon Peter, after protesting undying loyalty will proceed to deny him three times (vv. 37-38).



Though troubled and no doubt disappointed by the failure of his friends and the dire consequences for himself, Jesus continues to teach the way

of discipleship.

The betrayer's departure from the meal, Jesus informs them, signals the imminent arrival of the moment of glorification. Events have been set in train that will culminate in God's victory over evil and death. But this is not the end of their association with him. He will leave them very soon and they are to continue on the way of discipleship. His legacy to them is "a new commandment" – to love one another just as he has loved them. If they do that, everyone will know they are his disciples. To love as Jesus loved, however, is no small thing: it is to be willing to give one's life for the sake of "the other".

This new commandment to love one another is also Jesus' legacy to us, the successors of those early disciples. Loving care of the broken-hearted, of the war-ravaged and displaced, of the sick and the weary; providing shelter for the homeless; attentiveness to those grieving the loss of loved ones or of livelihood; a restorative gesture or word; a change in lifestyle or a tree planted in the interests of planetary survival – these are some of the ways of love and of discipleship. In our times, we have come to realise that "the other" embraces the more-than-human and that love of all God's creation is part of the new commandment.

How can we show love for others?

By Veronica Lawson RSM



The four-year journey of the Fifth Plenary Council of Australia will reach the second – and final – assembly in July 2022. At the assembly, the 277 Council Members will consider the motions that have emerged from that national journey, with the goal of renewing the life and mission of the Church in Australia. Members of the Plenary Council voted on six motions from

the Motions and Amendments document. Prior to voting, the members agreed on three amendments.

Under the Reconciliation: Healing Wounds, Receiving Gifts theme, the members voted to pass a motion that would, among other things, commit the Church to say sorry to Aboriginal and Torres Strait Islander people for the part played by the Church in the harm they have suffered, as well as endorsing the Uluru Statement from the Heart.

The members voted for Catholic schools, parishes, dioceses and organisations to respond to recommendations contained in the National Aboriginal and Torres Strait Islander Catholic Council position paper “Embracing Aboriginal and Torres Strait Islanders in the Life of the Catholic Church”. Members also approved a motion for the Bishops Commission for Liturgy and NATSICC to “develop options for the liturgically and culturally appropriate use of Aboriginal and Torres Strait Islander symbols and rituals in Catholic liturgical contexts”.

The second theme considered was Choosing **Repentance – Seeking Healing**. The members voted for the Plenary Council to say sorry to abuse victims and survivors, their families and communities and recommit the Church to respond with justice and compassion to those who have suffered from the trauma of abuse.

The members voted to request the Australian Catholic Bishops Conference, Catholic Religious Australia, and the Association of Ministerial PJP’s, with assistance from appropriate experts, to study, acknowledge and address systemic factors which have facilitated abuse within the Church.

The members also voted to adopt a new name for the annual Safeguarding Sunday, and for the Bishops Commission for Liturgy to develop appropriate rituals and liturgical resources to be offered to parishes for use on the day.

The full details of the motions and votes can be found online at the Motions and Voting page of the Plenary Council website.

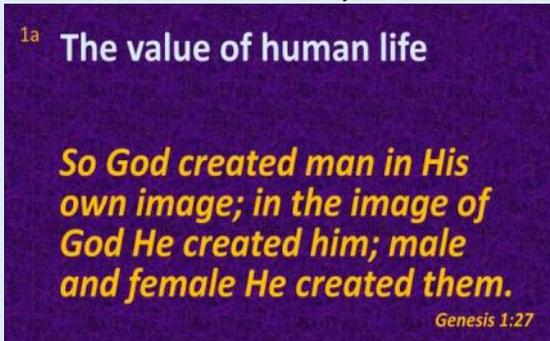
A CATHOLIC VIEW OF THE VALUE OF HUMAN LIFE

Christ poses the question, “What does it profit a man, if he gains the whole world and forfeits his soul?” (*Matthew* 16:26) The answer is not difficult to ascertain. It profits him nothing. The question is stated in such a way as to contrast quantity with quality and indicate that no amount of possessions a man might accumulate can equal the importance of his soul.

We are impressed with things that we can count. Money and material things are countable. They are commonly regarded in our materialistic society as measuring a person’s worth. Christ is pointing out that in His time, as well as in any time, quantity, no matter how great, cannot eclipse the qualitative value of one soul. A Planned Parenthood center in Virginia has circulated a flyer which tells people that “Your First Baby Will Cost as Much As: 5 sports cars [or] 100 beach trips.” Christ admonishes those who quantify life so

that it is depreciated and made equal to things that are countable.

In the field of astronomy, the immense size of the uni-



verse compared with the relative speck where life exists seems to indicate that life is not very important,

perhaps a cosmic accident. Sir James Jeans, one of the foremost scientists of the 20th century, makes the following comment in his book, *The Mysterious Universe*: “It seems incredible that the universe can have been designed primarily to produce life like our own; had it been so, surely we might have expected to find a better proportion between the magnitude of the mechanism and the amount of the product. At first glance at least, life seems to be an utterly unimportant by-product; we living things are somehow off the main line.” As a scientist, Jeans sees everything as matter. He is in a poor position to understand that human life, meager as it is quantitatively, is the ultimate purpose of the universe.

Pascal had a more enlightened view of the human being: “Man is only a reed . . . but he is a thinking reed . . . even if the universe were to crush him, man would still be nobler than his slayer, because he knows that he is dying and the advantage the universe has over him. The universe knows none of this.” Man can receive and express love. The universe cannot.

The disproportion between God and man is greater than that of the disproportion between the space of the universe and the space allotted to man. Yet, it is a sign of the nature of divinity that God can embrace that which seems to be the most humble of His creations. In the words of Joseph Ratzinger (later Pope Benedict XVI), in his superlative work, *Introduction to Christianity*, “The boundless spirit who bears in himself the totality of Being reaches beyond the ‘greatest,’ so that to him it is small, and he reaches into the smallest, because to him nothing is too small. Perhaps this overstepping of the greatest and reaching down into the smallest is the true nature of absolute spirit . . . Quantitative criteria become irrelevant; other scales become visible, reckoned by which the infinitely small is the truly embracing and truly great.”

Human beings fail to appreciate the value of human life when they view it from the standpoint of the universe. From that vantage point, human life seems so paltry. They also fail to appreciate its value when they are distracted by the palpable things they can possess. Yet, as the eminent theologian Hans Urs von Balthasar tells us, “Man is the being who bears in his heart

a mystery greater than himself.” Being open to God and being touched by His grace allows a person to realize his inestimable value. By contrast, as Balthasar goes on to say, “It is true that, in the sinner, this sanctuary has become neglected and forgotten, overgrown and turned into a sepulchre or a rubbish-heap” (*Prayer*, p. 19).

When we observe the unseemly protests for abortion—for the destruction of uterine life—we are saddened that human beings, made in the image and likeness of God, can renounce their dignity and fight against that which makes them spiritually complete. Life has, indeed, been cheapened, and people protest violently to keep it cheap. It is a diabolical phenomenon.

Statistics Canada has released data showing that the average birth rate for women has decreased to 1.4 children per women of child-bearing age. This is a record low for Canada and critically below the 2.1 children considered as the natural replacement rate for a population. Susan McDaniel, a sociology professor at the University of Victoria told CTV News that these lower births rates represent a “good trend,” not only for parents and society, but also for the planet. The last beneficiary is highly doubtful. The planet exists for man, not the other way around. Besides, the planet does not care one way or the other whether there are fewer children around. But to compare the value of children with the presumed value of the planet is surely misanthropic.

A Catholic view of human life recognizes the qualitative spirituality that man has over anything material. It understands that he bears within himself the seal of a loving God and possesses an immortal soul. The stars will perish, but the human soul is imperishable. The tragedy that is being played out at the moment is that there are people who are not only protesting against life, but also against those, Catholics in particular, who understand the incomparable value of human life. Catholics must continue to be witnesses in a world where people have lost sight of the value of their own lives as well as that of their offspring.

By Dr. Donald Demarco

**READERS/COMMENTATOR/
COORDINATOR/EUCHARISTIC
MINISTERS**

Tues 9:00 AM, 12-07-22
Reader Xuan Duong
Eucharistic Min. Monica Lomen

Wed 9:00 AM, 13-07-22
Reader Carmen Camilleri
Eucharistic Min. Carmen Camilleri

Thur 9:00 AM, 14-07-22
Readers Mary
Eucharistic Min. Volunteer

Fri: 9:00 AM, 15-07-22
Reader: Helen Maddela
Eucharistic Min. Catherine Bartolo

Sat 5.00 PM, 16-07-22
Lit. Coordinator: Reno Attard
Commentator: Alaistair Surrao
Readers: Miriam Vella
Anthony Naidu
Eucharistic Min. Wendy Forbes-Perera
Violeta Montoro
Reno Attard

Sun 9.00 AM, 17-07-22
Lit. Coordinator Monica Lomen
Commentator Mini Eddy
Readers: Wilma Murrur
Helen Maddela
Eucharistic Min: Mini Eddy
Wilma Murrur
Monica Lomen

Sun 10:30AM, 17-07-22
Lit. Coordinator: Rita Martin
Commentator: Christina Afano
Reader: Cristina Pedroso
Jessica Braganza
Eucharistic Min. Rita Martin
Susan Hallorina
Taoete Afano

Sun 6.00PM, 17-07-22
Lit. Coordinator Xuan Duong
Commentator Xuan Duong
Reader Lorraine Ward
Rod Lalunio
Eucharistic Min. Volunteer
Xuan Duong
Rod Lalunio

CHOIR GROUPS

Saturday 16th July 2022
* 5pm – Tavallo Family Choir
Sunday 17th July 2022
* 9am - Charlie Schembri
* 10.30am-DeSouza Family Choir
* 6pm - Angline & Youth

CLEANING ROSTER

Week starting 13th July 2022
Group 8 - Samoan Community.

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
Domenico Gianfala, Nick Schembri, Mary Azzopardi, Elmo Reginald Perera.

Anniversaries
John & Mary Xerri, John Jr. Xerri & Family Camilleri, Laurie Azzopardi, Cleophas Braganza, Rogelio Lalunio, Joseph Formosa, Tulsi Randeniya, Nity Chellapah, Ellawala family, Da Minh Khack, Maria Tinh, Anna Suy, Baoxita Ngu, Giuse Long, Giuse Hai, 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

Treating others with compassion is a mark of a follower of Jesus, whether known as The Good Samaritan, Mother, Priest, Sister, Deacon or Brother.

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