



HOLY EUCHARIST PARISH

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TWENTIETH SUNDAY IN ORDINARY TIME YEAR C

13 & 14 AUGUST 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

**Monday 15th August 2022 is
the Feast of The Assumption
of the Blessed Virgin Mary.**



"Hail Mary, full of grace"

Here at Holy Eucharist Church

Masses: 9.00am - English

7.00pm - Vietnamese

THE LIVING WORD

First Reading: Jeremiah 38:4-6,8-10

'Do not let the prophet die'

The king's leading men spoke to the king. 'Let Jeremiah be put to death: he is unquestionably disheartening the remaining soldiers in the city, and all the people too, by talking like this. The fellow does not have the welfare of this people at heart so much as its ruin.' 'He is in your hands as you know,' King Zedekiah answered 'for the king is powerless against you.' So they took Jeremiah and threw him into the well of Prince Malchiah in the Court of the Guard, letting him down with ropes. There was no water in the well, only mud, and into the mud Jeremiah sank. Ebed-melech came out from the palace and spoke to the king. 'My lord king,' he said 'these men have done a wicked thing by treating the prophet Jeremiah like this: they have thrown him into the well, where he will die.' At this the king gave Ebed-melech the Cushite the following order: 'Take three men with you from here and pull the prophet Jeremiah out of the well before he dies.'

Responsorial Psalm Ps.39(40):2-4,18

Lord, come to my aid!

I waited, I waited for the Lord
and he stooped down to me;
he heard my cry.

Lord, come to my aid!

He drew me from the deadly pit,
from the miry clay.
He set my feet upon a rock
and made my footsteps firm.

Lord, come to my aid!

He put a new song into my mouth,
praise of our God.
Many shall see and fear
and shall trust in the Lord.

Lord, come to my aid!

As for me, wretched and poor,

the Lord thinks of me.

You are my rescuer, my help,
O God, do not delay.

Lord, come to my aid!

Second reading Hebrews 12:1-4

*We should keep running steadily in the
race we have started*

With so many witnesses in a great cloud on every side of us, we too, then, should throw off everything that hinders us, especially the sin that clings so easily, and keep running steadily in the race we have started. Let us not lose sight of Jesus, who leads us in our faith and brings it to perfection: for the sake of the joy which was still in the future, he endured the cross, disregarding the shamefulness of it, and from now on has taken his place at the right of God's throne. Think of the way he stood such opposition from sinners and then you will not give up for want of courage. In the fight against sin, you have not yet had to keep fighting to the point of death.

Gospel Acclamation John 10:27

Alleluia, alleluia!

My sheep listen to my voice, says the Lord; I know them, and they follow me. Alleluia!

Gospel Luke 12:49-53

How I wish it were blazing already!

Jesus said to his disciples: 'I have come to bring fire to the earth, and how I wish it were blazing already! There is a baptism I must still receive, and how great is my distress till it is over! 'Do you suppose that I am here to bring peace on earth? No, I tell you, but rather division. For from now on a household of five will be divided: three against two and two against three; the father divided against the son, son against father, mother against daughter, daughter against mother, mother-in-law against daughter-in-law, daughter-in-law against mother-in-law.'

Prophets can get a bad time, as today's first reading from Jeremiah demonstrates (Jer 38:4-6, 8-10). This is almost certainly because they tend to disturb the peace of the complacent.

In the gospel reading for today, Jesus, the Lukan prophet, seems to be contradicting so much of what he has stood for to this point in the gospel story. At his birth, he is presented as the bringer of peace (1:79 and 2:14). He tells the troubled and the sick to "go in peace" (7:50 and 8:48). He instructs his disciples to bring peace to the homes they visit (10:5-6). He refuses to be a divider (12:13-14). And now he declares that he has come not to bring peace but division. His hearers can expect members of families to be divided one against another. How can this be?

The teaching of the Lukan Jesus is probably descriptive rather than prescriptive. In other words, by the time Luke is writing, it is clear that some have accepted the gospel way of peace and justice and compassion and others within the same families have not.

Acceptance of the gospel and of Jesus as the Christ or Messiah would have involved a monumental shift for Jews on the one hand and for adherents of the diverse philosophies or faiths of the Roman world on the other.

Today's families of mixed faith might be able to get inside this experience and to understand the suffering involved when a family member makes a life choice that other members of the family find hard to accept.

There is a sense of urgency in the text. Jesus feels constrained or under stress until the "fire" he has come to cast on the earth is kindled and the baptism of fire that John the Baptist foreshadowed in 3:16 takes effect.

Elsewhere in Luke's writing, fire is associated with judgment (3:9, 17; 9:17; 17:29), and with the presence of the Holy Spirit (3:16), especially in the Lukan story of Pentecost (Acts 2:3) where "tongues as of fire" appear and rest on all those assembled in the upper room. Fire is a sign of the end times when the Spirit of prophecy descends on all God's people, young and old, female and male, slave and free (Acts 2:18-19).

Those who have experienced the effect of the all too frequent bush fires in our part of the world can appreciate the power of this image. Fire can take all before it. It can also bring the most astonishing new life in its wake. This is not an easy text to understand or even to accept. We need to struggle with its ambiguity.

By Sister Veronica Lawson rsm

Plenary Council

Listen to what the Spring is saying...

**FIFTH PLENARY COUNCIL OF AUSTRALIA
CALLED BY CHRIST – SENT FORTH AS MISSION-
ARY DISCIPLES
DECREE**

The Plenary Council decrees:

Article 1

That those responsible for Catholic schooling and early childhood education, in consultation with representatives of Catholic parents' groups and parish-based organisation, led by the National

Catholic Education Commission and drawing upon the document, A Framework for Formation for Mission in Catholic Education (2017), establish a national forum, which will seek to:

- a. identify and respond to the needs of the diverse and distinct circumstances of Catholic schools in Australia;
- b. build partnerships which enhance the vision of Catholic education as an instrument of evangelisation and an essential dimension of the contemporary mission of the Church;
- c. offer a process for critical reflection and discernment of the vocation of Catholic education today;
- d. support formation opportunities for catechesis, faith formation, leadership development and religious education pedagogy; and
- e. to assist parish engagement with schools and young people.

Article 2

That the Bishops Commission for Social Justice, Mission and Service establish a triennial National Forum of Catholic social service, health and aged care, disability, prison ministry, refugee and asylum-seeker, and justice, ecology and peace organisations and representatives of those served by these organisations; and that the purpose of this forum include:

- a. providing opportunities for dialogue that will contribute to the ability of the Church in Australia to attend to "examining the signs of the times and interpreting them in the light of the Gospel";
- b. identifying and exploring priorities for evangelisation through outreach, service provision, advocacy and formation;
- c. addressing gaps;
- d. seeking opportunities for collaboration; and
- e. informing the development of local social teachings to be issued by the Australian Bishops.

Article 3

- a. That each diocese and eparchy identify ways of promoting ecumenical and interfaith relationships (e.g., an Ecumenical and Interfaith Officer) that are practical and appropriate for the diocese or eparchy.
- b. That the Bishops Commission for Christian Unity and Interreligious Dialogue – in collaboration with Catholic tertiary institutions and theological associations – provide guidance, advice and resources to dioceses and eparchies for ecumenical and interfaith dialogue and relationships, and formation for those responsible for ecumenical and interreligious relations.

The Eastern Catholic Churches in Australia will interpret the decrees of the Fifth Plenary Council of Australia in accordance with the Code of Canons of the Eastern Churches and the traditions of each church sui iuris. In accordance with canon 446 of the Code of Canon Law, this decree is not to be promulgated until it has been reviewed by the Apostolic See. It will be promulgated in Australasian Catholic Record and the website of the Australian Catholic Bishops Conference in accordance with its usual practice. The decrees will oblige six months after promulgation.

Signed: Archbishop Timothy Costelloe SDB, President
Bishop Shane Mackinlay, Vice-President

Date:

**FIFTH PLENARY COUNCIL OF AUSTRALIA
WITNESSING TO THE EQUAL DIGNITY OF
WOMEN AND MEN**

1. God's word speaks clearly of the equal dignity of women and men: "So God created humankind in his image . . . male and female he created them" (Genesis 1:27). For Christians specifically, "there is no longer male and female; for all of you are one in Christ Jesus" (Galatians 3:28). In the Church, all people receive the gifts of the Holy Spirit that are mediated through our baptism: "There is one faith, one baptism, one God and father of all" (Ephesians 4: 4-6).
2. Scripture calls the Church to recognize the equal dignity of women and men and to esteem their contributions. Throughout history, the Church has looked to Mary the Mother of God as a model for every human person and the model for Christian discipleship. At the close of the Second Vatican Council, Pope Saint Paul VI spoke of the "hour of woman," (Paul VI, Address to Women, 8 December 1965) recognizing the unique contribution that women make in the life of society and the Church. This has been true in the history of the Catholic Church in Australia. Mary of the Cross MacKillop, Eileen O'Connor, Mary Glowrey, and Caroline Chisholm are examples of faith-filled women who have made outstanding contributions to society and to Catholic life, often against significant odds.
3. In his Letter to Women, Pope Saint John Paul II apologised for harm caused to women, and he called us to ensure the personal dignity and rights of women are protected and upheld as well as recognising the unique gifts they contribute to building up a healthy Church and society. In particular, he called us to work to overcome the cultural assumptions of inequality:

Women's dignity has often been unacknowledged and their prerogatives misrepresented; they have often been relegated to the margins of society and even reduced to servitude. This has prevented women from truly being themselves and it has resulted in a spiritual impoverishment of humanity. Certainly, it is no easy task to assign the blame for this, considering the many kinds of cultural conditioning which down the centuries have shaped ways of thinking and acting. And if objective blame, especially in particular historical contexts, has belonged to not just a few members of the Church, for this I am truly sorry. John Paul (John Paul II, Letter to Women, 29 June 1995, n. 3)

4. From the beginning of the twentieth century, a growing awareness of the equal dignity of women and men has reshaped Australian social and political life. Nonetheless, disregard for the equal dignity of women and men persists in society and the Church. There is still much to be done.
5. The Plenary Council has heard from women of varied experiences in the Church today. Sometimes women are joyful, happy, and thriving in their service to Christ and the Church. Other times women experience barriers and a lack of support in seeking to offer their gifts in service of the Gospel, which has caused frustration and disappointment. Authentic witness to the equal dignity of women and men requires addressing issues of power, authority, and the freedom of persons to decide and act on their decisions with informed consciences. We need to deepen our understanding of the human person, to appreciate more fully the gifts that women and men together bring to the life of the Church. This will

require scriptural and theological formation and catechesis at the parish, diocesan, eparchial, and national levels. Here too, there is much work to be done.

6. In light of the above and aware of the extent of the ongoing challenges, this Plenary Council commits the Church in Australia to acting in ways that witness clearly to the equal dignity of women and men, with their diverse gifts and experiences. It commits the Church to enhancing the role of women in the Church, and to overcoming assumptions, culture, practices and language that lead to inequality

FIFTH PLENARY COUNCIL OF AUSTRALIA WITNESSING TO THE EQUAL DIGNITY OF WOMEN AND MEN DECREE

The Plenary Council decrees:

Article 1

That the Plenary Council commits the Church in Australia to ensuring:

- a. through formal policies and intentional practice, the experiences and perspectives of women, including women who exercise ministry, are heard, considered and valued at local, diocesan and national levels. This is particularly important for matters which affect them distinctively;
- b. that women are appropriately represented in decision-making structures of Church governance at the parish, diocese or eparchy, and national level, and in Church agencies, entities, and organisations;
- c. that dioceses and eparchies recognise and value publicly, and properly remunerate, women who lead and serve in the Church in various ways.

Article 2

That each Australian diocese and eparchy commits to supporting, with appropriate formation and recognition, new opportunities for women to participate in ministries that engage with the most important aspects of diocesan and parish life.

Article 3

That the Plenary Council commits the Church in Australia to implementing more fully the undertakings made by the Australian Catholic Bishops Conference in their Social Justice Statement, *Woman and Man: The Bishops Respond* (2000), in response to the research report *Woman and Man: One in Christ Jesus* (1999).

Article 4

That, should the universal law of the Church be modified to authorize the diaconate for women, the Plenary Council recommends that the Australian Bishops examine how best to implement it in the context of the Church in Australia. The Eastern Catholic Churches in Australia will interpret the decrees of the Fifth Plenary Council of Australia in accordance with the Code of Canons of the Eastern Churches and the traditions of each church *sui iuris*. In accordance with canon 446 of the Code of Canon Law, this decree is not to be promulgated until it has been reviewed by the Apostolic See. It will be promulgated in Australasian Catholic Record and the website of the Australian Catholic Bishops Conference in accordance with its usual practice. The decrees will oblige six months after promulgation. Signed: Archbishop Timothy Costelloe SDB, President
Bishop Shane Mackinlay, Vice-President , Date:

FIFTH PLENARY COUNCIL OF AUSTRALIA

COMMUNION IN GRACE: SACRAMENT TO THE WORLD

1. The Church is “like a sacrament”, a sign and instrument of union with God and the unity of the whole human race. (Vatican II, Lumen Gentium, 21 November 1964, n. 1) We know that the Church was founded by Christ and that our vocation is to be the sacrament of communion with God and of unity among all people (Lumen Gentium, nn. 1, 8). The Church’s receptivity to sacramental grace deepens our spiritual connections with each other, making visible our sacramental nature. The multicultural nature of our Church community has generated a variety of liturgical and spiritual experiences for Catholics in Australia. New ecclesial movements and communities have also helped many faithful to rediscover the beauty of the Christian vocation. The Council hopes that, drawing on the charisms of religious orders and of ecclesial movements, a rich national network might flourish, providing opportunities for Catholics to be enriched by the spiritual and mystical traditions which have nourished the Church through the centuries.
2. “Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ” (1 Corinthians 12:12). Members of the Church are diverse, and their vocations are complementary. Some are laypeople, some are in consecrated life, and some are ordained as deacon, priest, or bishop. Lay Catholics may be single or married; they may participate in ecclesial movements; they may be connected with religious communities. The Church desires to foster vocations in every aspect of Church life, knowing that disciples can serve Christ’s mission according to their unique gifts. In recent times, the universal Church has broadened criteria for admission to the ministries of Lector and Acolyte. With the recognition of the Ministry of Catechist, we are witnessing a wider range of formal ministry opportunities in the Church. Throughout its phases, the Plenary Council has also heard a call for the renewal of preaching, which is another acknowledgment of the importance of faith formation, rooted in Scripture, for the mission of the Church.

Continued next week

READERS/COMMENTATOR/ COORDINATOR/EUCHARISTIC MINISTERS

Tues 9:00 AM, 16-08-22

Reader Xuan Duong
Eucharistic Min. Monica Lomen

Wed 9:00 AM, 17-08-22

Reader Carmen Camilleri
Eucharistic Min. Carmen Camilleri

Thur 9:00 AM, 18-08-22

Readers HE School
Eucharistic Min. HE School

Fri: 9:00 AM, 19-08-22

Reader: Helen Maddela
Eucharistic Min. Catherine Bartolo

Sat 5.00 PM, 20-08-22

Lit. Coordinator: Charlie Pace
Commentator: Violeta Montoro
Readers: Miriam Vella

Alaistair Surrao
Eucharistic Min. Anthony Naidu
Carmen Camilleri

Reno Attard

Sun 9.00 AM, 21-08-22

Lit. Coordinator Monica Lomen
Commentator Shirley Krizmanic
Readers: Helen Maddela

Mini Eddy
Eucharistic Min: Wilma Marmur
Shirley Krizmanic
Monica Lomen

Sun 10:30AM, 21-08-22

Lit. Coordinator: Cristina Pedroso
Commentator: Ed Cablao
Reader: Christina Afano

Susan Hallorina
Eucharistic Min. Christina Pedroso
Joh Cablao
Taoete Afano

Sun 6.00PM, 21-08-22

Lit. Coordinator Lani Laririt
Commentator Rod Lalunio
Reader Larnie Mendoza

Xuan Duong
Eucharistic Min. Lani Laririt
Xuan Duong
Rod Lalunio

CHOIR GROUPS

Saturday 20th August 2022

* **5pm** – Tavallo Family Choir

Sunday 21st August 2022

- * **9am** - Charlie Schembri
- * **10.30am** - DeSouza Family
- * **6pm** - Angeline & Youth

CLEANING ROSTER

Week starting 17th August 2022
Group 13 - South Sundanese
Community - David Bakvai

LET US PRAY FOR

The Sick

Manel Pandithakoralege, Dominica C., Wasana Fernando, Nelia Robas, 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

Angelo Cassar, Adam Henryk Wiaczek, Mario George Mallia, Adam Lawrence Grasso, Cornelio Maddela, Charles Sammut.

Anniversaries

Joseph & Carmen Bajona, John, Joseph & Christine Montebello, Joseph & Rita Micaleff-Grimaud, Rose & Joe Sammut, Marlene Farrugia, David & Adrian Camilleri, Maria Klara & Josip Dorinko, Joseph Formosa, Mary Camilleri, 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

Jesus wants his followers to light a fire on the earth. His followers, as His fire, are bright, blazing, consuming, enlightening and warm.

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