



HOLY EUCHARIST PARISH

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THIRD SUNDAY IN ORDINARY TIME YEAR A

21 & 22 JANUARY 2023

REDEMPTORIST COMMUNITY

Acting Mission Leader

Fr Vinsensius (Lovin) Lolo CSsR

Parish Priest

Fr Vincent Long Pham CSsR

Assisting Priests

Fr Joseph Hieu Xuan Nguyen 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:** 6:00pm
7.30pm 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



**WE WOULD LIKE TO TAKE
THIS OPPORTUNITY TO CON-
GRATULATE AND WISH OUR
HOLY EUCHARIST VIETNAM-
ESE COMMUNITY A
HEALTHY, PROPEROUS AND
HAPPY LUNAR NEW YEAR.
WE APPRECIATE ALL YOU DO.
GOD BLESS**

THE LIVING WORD

First Reading: Isaiah 8:23-9:3

*In Galilee of the nations the people has
seen a great light*

In days past the Lord humbled the land of Zebulun and the land of Naphtali, but in days to come he will confer glory on the Way of the Sea on the far side of Jordan, province of the nations. The people that walked in darkness has seen a great light; on those who live in a land of deep shadow a light has shone. You have made their gladness greater, you have made their joy increase; they rejoice in your presence as men rejoice at harvest time, as men are happy when they are dividing the spoils. For the yoke that was weighing on him, the bar across his shoulders, the rod of his oppressor – these you break as on the day of Midian.

**Responsorial Psalm: Ps. 26
(27):1,4,13-14**

The Lord is my light and my salvation.

The Lord is my light and my help;
whom shall I fear?

The Lord is the stronghold of my
life;

before whom shall I shrink?

The Lord is my light and my salvation.

There is one thing I ask of the Lord,
for this I long,

to live in the house of the Lord,

all the days of my life,

to savour the sweetness of the Lord,
to behold his temple.

The Lord is my light and my salvation.

I am sure I shall see the Lord's

goodness

in the land of the living.

Hope in him, hold firm and take
heart.

Hope in the Lord!

The Lord is my light and my salvation.

Second reading 1 Corinthians 1:10-13,17

*Make up the differences between you
instead of disagreeing among yourselves*

I appeal to you, brothers, for the sake of our Lord Jesus Christ, to make up the differences between you, and instead of disagreeing among yourselves, to be united again in your belief and practice. From what Chloe's people have been telling me, my dear brothers, it is clear that there are serious differences among you. What I mean are all these slogans that you have, like: 'I am for Paul', 'I am for Apollos', 'I am for Cephas', 'I am for Christ.' Has Christ been parcelled out? Was it Paul that was crucified for you? Were you baptised in the name of Paul? For Christ did not send me to baptise, but to preach the Good News, and not to preach that in the terms of philosophy in which the crucifixion of Christ cannot be expressed.

Gospel Acclamation Matthew 4:23

Alleluia, alleluia!

Jesus preached the Good News of the kingdom and healed all who were sick.

Alleluia!

Gospel Matthew 4:12-23

*He went and settled in Capernaum: in this
way the prophecy of Isaiah was fulfilled*

Hearing that John had been arrested, Jesus went back to Galilee, and leaving Nazareth he went and settled in Capernaum, a lakeside town on the borders of Zebulun and Naphtali. In this

way the prophecy of Isaiah was to be fulfilled: *Land of Zebulun! Land of Naphtali! Way of the sea on the far side of Jordan, Galilee of the nations! The people that lived in darkness has seen a great light; on those who dwell in the land and shadow of death a light has dawned.* From that moment Jesus began his preaching with the message, 'Repent, for the kingdom of heaven is close at hand.' As he was walking by the Sea of Galilee he saw two brothers, Simon, who was called Peter, and his brother Andrew; they were making a cast in the lake with their net, for they were fishermen. And he said to them, 'Follow me and I will make you fishers of men.' And they left their nets at once and followed him. Going on from there he saw another pair of brothers, James son of Zebedee and his brother John; they were in their boat with their father Zebedee, mending their nets, and he called them. At once, leaving the boat and their father, they followed him. He went round the whole of Galilee teaching in their synagogues, proclaiming the Good News of the kingdom and curing all kinds of diseases and sickness among the people.

REFLECTION ON THE GOSPEL

In this liturgical year, most of the gospel readings will be from the gospel of Matthew. As with any story, it is probably best to read Matthew's story of Jesus from beginning to end over a few days, entering into the drama and attending to all the elements in the story. Sr. Elaine Wainwright's eco-rhetorical commentary on Matthew's gospel invites us to read with attention to habitat as well as to the human and the holy. We need to realise that what we bring to the text will inform our reading of the text. What we notice will depend on our own social and cultural contexts and on our capacity to bring our particular interpretive stance into dialogue with the worlds that inhabit the text. While the main character in the story is Jesus, there are other characters and character groups, including other-than human characters. In the passage selected for today, Matthew's Jesus hears the news of John the Baptizer's arrest and "withdraws" to the safety of Capernaum in Galilee. Matthew thus grounds him in a familiar locale. He then presents him as a great light for a people who have lived in darkness and the shadow of death and oppression. In the context of Roman imperial rule, Jesus offers the hope of an alternative reign. We might focus for a moment on the gift of light. Without an appreciation of natural light and of the sun as the main source of light on Earth, we cannot hope to understand this symbol. Jesus invites his hearers to expand their horizons, for the all-embracing empire or kingdom "of the heavens" has come near. He then calls four fisher-

men to follow him, to join him on his mission of proclaiming the empire or reign "of the heavens". The verb "to follow" is an invitation to live out in their lives/in our lives the pattern of Jesus' life. They "immediately" leave their boat and their father and follow him. Later in the story we find they still have their boat, an indication that, at some levels, the story is to be read symbolically. At times we need to distance ourselves from family expectations for the sake of the gospel. At times we have to de-centre our material possessions even while we affirm the goodness of their materiality and their significance for the work of the mission. One might get the impression that the alternative community that Jesus forms around him is all male. This impression is dispelled a few verses later when we learn that "great crowds followed him" (4:25). In Matthew 18, there is specific mention of children and, towards the end of the gospel, we find that women have "followed Jesus from Galilee, ministering to him" (27:55). There is a far more extended group around Jesus than today's reading might suggest. Women, men, and children, we are all invited to turn our lives around and to live out in our lives the pattern of Jesus' life.

By Sister Veronica Lawson rsm

HOW JOB 13:15 ENCOURAGES US ON OUR DARKEST DAYS

The book of Job troubles people. How can a loving God permit such devastation in the life of a man the Bible says was, "blameless and upright," (Job 1:1) and of whom God Himself said, "there is none like him on the earth" (Job 1:8)? And yet God allowed Satan to touch Job's life with calamity and Job lost his property and his children. But in all his loss, Job worshiped God and did not charge God with wrongdoing or sin (Job 1:20, 22).

Throughout the book, Job faces adversity — first the losses, then from his wife, and then from his friends. At one point, we read this heart-wrenching utterance, "Though He slay me, yet will I trust Him. Even so, I will defend my own ways before Him" (Job 13:15).

What Is the Context of This Verse?

As readers, we get to take a peek behind the curtain, so to speak, as God reveals a scene from heaven. The introduction and explanation of the behind-the-scenes events are encompassed in Job 1:6-2:10. Satan, being the accuser (Revelation 12:10), goes before the throne of God to give an account of his travels on earth. God asked him if he knew of Job, His servant, a blameless man.

God allows Satan to touch first Job's family and his belongings (buildings, beasts, and land). And then, because Job worshiped God when stricken by the news, Satan told God Job would surely curse Him if Job was physically touched. God gives Satan permission and Job suffers from boils on his body (Job 1-2).

When his friends arrive, they wisely sit with him in silence for seven days but in chapter 3 their wisdom turns to accusations and windy wisdom (because they too are ignorant of the facts).

According to John MacArthur, three cycles exist in the book of Job. Cycle One encompasses Job 3:1-14:22. It is the first round of conversations between Job and his acquaintances. Cycle Two includes Job 15:1 – 21:34, where the second sequence of accusations and answers ensue between Job and the three. Cycle Three (Job 32-37) shows us the entrance of Elihu, a younger man who speaks some truth, but he is as clueless as are the others. Chapters 38-42 reveal Job's deliverance.

Who Is Speaking in This Verse, and to Whom?

In chapters twelve and thirteen, Job is acknowledging and lamenting his situation to Zophar's latest rebukes and counsel.

In this particular passage, Job is speaking to his friends (and yet to God) as he laments his condition. He is ignorant of the why, so he cries out to all within earshot, the closest being his wife (Job 2:9), his friend, Zophar (his immediate audience), with Bildad (Job 8), and Eliphaz (Job 4, 5) close by. God is always within hearing range, and we can assume Satan hears the discourse between Job, these people, and God.

What Else Happens in Job 13?

As we have seen, Job is answering Zophar's latest charge against Job's ways. Job:

- Tells him he is not inferior to them (v. 2)
- Wants to "argue his case with God (v. 3)
- Rebukes his friends for their wrong counsel (v. 4)
- Tells them it would have been wiser had they remained silent (v. 5)
- Tells them to listen to his argument in his pleas to God (v. 6-7)
- Asks them who are they to speak for God (v. 8)
- Reminds them they are not without sin and God will rebuke them for partiality (vv. 9-10)
- Asks if they fear Him (v. 11)
- Rebukes them for their false defenses and maxims (v.12)
- Counsels them to hush so he can speak (v. 13)

Job then asked why he should set himself up for God's wrath (v. 14). He seems to lead to verse 15 by

inferring his defense is just and God will vindicate him. He said he trusted God, no matter the outcome — even to death. And his salvation will include the knowledge that godless people will not be in God's presence. He knows who he is and he knows he is "in the right" because no one can say he is other than righteous.

Job switched his direct audience to God in verse 20 when he asked God to take His hand off him and keep him from terror of Him. He then asked God to point out his transgressions. He accused God of hiding from him and calling him (Job) an enemy.

What Does This Verse Mean, and What Does It NOT Mean?

Job is stating his case to his earthly audience and also to God. He is sure of his righteousness but is not sure of how God sees him. Even if God would bring Job to death, Job's trust in God would not fail. He still planned to argue his innocence before God and not as a self-righteous man or a fraud, but as one who loved and trusted his God.

We have found the first part of Job 13 means Job would not be surprised if God took his life. The verse does not mean God would be anything other than just or righteous. God's character is fully "operational" in whole. Not one of His attributes supersedes another. He is fully loving and He is fully just all the time.

The second part of the verse could be taken as Job thinking he can change God's mind or that Job knows better who he is than does the Lord God. Again, God knows everything about us. Job said he would defend his ways before God by virtue of God's goodness and not his own.

Why Can We Trust in God, Even When We Are Facing Difficult Trials?

God is sovereign over every aspect of our lives, including physical and spiritual exterior influences. Nothing surprises Him. His Word tells us that for those who love Him and have been called according to His purpose, He works all things together for good — His glory and our good (Romans 8:28). This is an oft-quoted verse, and rightly so, but the following verse gives even greater hope. Romans 8:29 tells us He created us to be conformed to the image of His Son, our Savior.

When a person makes a promise, so much of it is conditional. The person may have all good intentions, but what if that promise maker lied, or has a change of heart, or even dies? What if something makes the promise impossible to fulfill? God is eternal and is unchanging. When He makes a promise, He always delivers. It's impossible for God to lie

(Hebrews 6:18). He also tells us in His Word He will never leave us or forsake us (Hebrews 13:15).

This was as true for Job as it is true for us as believers. Job faced extreme calamity, and many of us do, too. We are not alone. God wastes nothing and will use whatever we endure to grow us more into the image of Christ — Christ who suffered crucifixion and death so we may live.

Jesus told us to expect hardship, even tribulation (John 16:33; Romans 12:12), and He told us to “take heart” for He has overcome the world. James 1:2 tells us to consider it a joy to meet trials. And 1 Peter 1:6 gives us more assurance — no matter what we face here on earth, we have a heavenly dwelling awaiting us. That’s good news!

One day we believers will meet our biblical “heroes.” Yet we, as did Job (we can assume), will seek Jesus first! After our initial face-to-face introduction to our Lord and Savior, we might be afforded the chance to talk with all the righteous people we have read about in the Scriptures. We might want to ask Job how he endured. I can imagine him saying nothing as he points to Jesus. May we be speechless as well.

By Lisa Loraine Baker



SACRAMENTS: There will be no sacraments in the month of January, the next Baptism will be on the 4th of February 2022.

FOODBANK: REOPENING ON FRIDAY 3rd FEBRUARY 2023

CLEANING ROSTER

Week starting 25 January 2023 - Group 10 - Ed & Joh Cablao and family. Jinky Monteros & family

PRECA COMMUNITY

Starting of Sacraments classes are available twice a week:

Tuesday 7th February 2023 - 7pm - 8pm.

Friday 10th February 2023 - 7pm - 9pm.

Preca Friday Youth group for families, youth and children of all ages Commencing on **Friday 10th February 2023 @ 7pm - 9pm.**

Sacrament Dates for 2023 for Preca Children and youth. (Please note that further information will be provided early in the new school year)

Older grades - Reconciliation
TERM 1: Tuesday 14th March at 6.30pm

Gr 6 and older Confirmation
TERM 2: Friday 26th May at 7.00pm

Gr 4 and older First Holy Communion
TERM 2: Sunday 11th June at the 10.30am Mass

Gr 3 grades - Reconciliation will be announced later in term 3.

READERS/COMMENTATOR/ COORDINATOR/EUCCHARISTIC MINISTERS

During this time, weekday Masses Tuesday - Friday at 9.00am we continue to use people who normally volunteers to Read if they are available otherwise volunteers needed. Please see the priest before Mass if you wishes to do so. Weekend Masses volunteers needed if the choir doesn't have people to Reader. Thank you for your cooperation.

CHOIR GROUPS

Saturday 28th January 2023

- * 6pm – Samoan Choir
- * **Sunday 29th January 2023**
- * 9am - Charlie Schembri
- * 10.30am – St Francis Choir
- * 6pm - Volunteer Choir

LET US PRAY FOR

The Sick

Pam Norris, Alfred & Pauline Storace, Manel Pandithakoralege, Dominica C., Wasana Fernando, Marko Dorinko, Arnord Fernandez, Ash Dominic Marguerite, Rachel Piskon, Toni Antonowicz, Linda Ratbone, Anna, Maria Kim, Yulette Tanner, Jessie Spiteri, Stella Sande, Frank, Doris Carabott.

Recently Deceased

Marko Dorinko, Angela Attard

Anniversaries

Ivica Krizmanic, Jan & Elizabet Danicek, Maria Lojdova, Jan & Jovan Vala, Stefan Kolek, Tony Mizzi, Family Attard, Family Zammit, Family Caruana, Family Grech, Bruce McLean, Joseph Formosa, Carmelo, Mary, Henry, Giuzeppa Farcic, Sunta Germani, Joseph & Franc Xiberras, Angelo Cassar, Mac-co Ngo Van Thinh, Lucia Huynh Thi Kim Hue, Phero Ngo Minh Truong, Maria Huynh Thi Thanh Kieu, Phero Le Nghia, Matta Le Thi Linh, Phero Le Quang Tuan, Theresa Nguyen Ngoc Giang Thu, Dominico Le Ngoc Son, 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 said: “Come after me and I will make you fishers of men.” Today he could say: “I will make you mechanics of souls; doctors of wounded hearts, counsellors of broken families; clowns in a joyless society.” But regardless, Come.

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