



HOLY EUCHARIST PARISH

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FOURTH SUNDAY IN ORDINARY TIME YEAR A

28 & 29 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

Congratulations to Charlie Desira for your well-deserved the Order of Australia (OAM).

Charlie has been a driving force behind the loaves and fishes food bank at the Holy Eucharist Parish Church in St Albans for refugees and people in need. This Food Bank has been particularly important for so many families over the past few difficult years. It is so wonderful to see Charlie and also all of the others who work so hard at the food bank acknowledged. God bless.



THE LIVING WORD

First Reading: Zephaniah

2:3,3:12-13

In your midst I will leave a humble and lowly people

Seek the Lord, all you, the humble of the earth, who obey his commands. Seek integrity, seek humility: you may perhaps find shelter on the day of the anger of the Lord. In your midst I will leave a humble and lowly people, and those who are left in Israel will seek refuge in the name of the Lord. They will do no wrong, will tell no lies; and the perjured tongue will no longer be found in their mouths. But they will be able to graze and rest with no one to disturb them.

Responsorial Psalm: Ps. 145 (146):6-10(Lord6)

Happy the poor in spirit; the kingdom of heaven is theirs!

It is the Lord who keeps faith for ever, who is just to those who are oppressed. It is he who gives bread to the hungry, the Lord, who sets prisoners free.

Happy the poor in spirit; the kingdom of heaven is theirs!

It is the Lord who gives sight to the blind, who raises up those who are bowed down, the Lord, who protects the stranger and upholds the widow and orphan.

Happy the poor in spirit; the kingdom of heaven is theirs!

It is the Lord who loves the just but thwarts the path of the wicked.

The Lord will reign for ever,
Zion's God, from age to age.

Happy the poor in spirit; the kingdom of heaven is theirs!

Second reading 1 Corinthians 1:26-31

God chose what is foolish by human reckoning, to shame the wise

Take yourselves for instance, brothers, at the time when you were called: how

many of you were wise in the ordinary sense of the word, how many were influential people, or came from noble families? No, it was to shame the wise that God chose what is foolish by human reckoning, and to shame what is strong that he chose what is weak by human reckoning; those whom the world thinks common and contemptible are the ones that God has chosen – those who are nothing at all to show up those who are everything. The human race has nothing to boast about to God, but you, God has made members of Christ Jesus and by God's doing he has become our wisdom, and our virtue, and our holiness, and our freedom. As scripture says: if anyone wants to boast, let him boast about the Lord.

Gospel Acclamation Matthew 5:12

Alleluia, alleluia!

Rejoice and be glad; your reward will be great in heaven.

Alleluia!

Gospel Matthew 5:1-12a

How happy are the poor in spirit

Seeing the crowds, Jesus went up the hill. There he sat down and was joined by his disciples. Then he began to speak. This is what he taught them: 'How happy are the poor in spirit; theirs is the kingdom of heaven. Happy the gentle: they shall have the earth for their heritage. Happy those who mourn: they shall be comforted. Happy those who hunger and thirst for what is right: they shall be satisfied. Happy the merciful: they shall have mercy shown them. Happy the pure in heart: they shall see God. Happy the peacemakers: they shall be called sons of God. Happy those who are persecuted in the cause of right: theirs is the kingdom of heaven. 'Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account. Rejoice and be glad, for your reward will be great in heaven.'

We have become so familiar with Matthew's beatitudes that there is a danger of our listening only to the mellifluous flow of language and of failing to attend to the extraordinary present and future reversal that they offer to those who suffer injustice and to those who choose non-violent ways of addressing it. With the escalation of violence across the globe and with powerful leaders opting for military rather than diplomatic solutions to global conflicts or threats, it is time to listen anew to these opening words of the "Sermon on the Mount".

The mountain setting establishes Jesus as wisdom teacher like Moses of old. God's favour rests on the poor, on the gentle, on those who grieve for the pain of the world, on serious justice seekers, on those who know what it means to mercy, on the pure in heart, on peacemakers, and on those who suffer in the cause of right. The repetition of 'blessed are...' (a better translation of the Greek *makarioi* than "happy are...") provides multiple links with Israel's collection of sacred songs, the Psalms. For Israel's lyricists, God's favour or blessing is on those whose hope is in God, on those whose delight is in God's way, on those who take refuge in God, on the guileless in spirit, and on those whom God forgives. The content of the beatitudes echoes the voice of Israel's prophets, especially Isaiah 61. God's spirit is upon Jesus of Nazareth. He brings the good news of God's present and future favour or blessing to the destitute and to those who mourn. The distinguishing mark of God's favoured ones is righteousness or right relationship.

God's favour or blessing on those who live the gospel message comes in diverse forms: the *basileia* or empire of the heavens; comfort in the face of grief; the earth for a heritage; the joy of being mercied; face to face encounter with God; a great reward "in heaven". If heaven were only a place to be enjoyed in the afterlife, for the desperately poor or for those who are persecuted or misrepresented it is little consolation to hear that "the empire of the heavens is theirs" or that their "reward is great in heaven". "Heaven" is better understood as a way of talking about God or God's empire of justice and compassion in contrast with the heartless empire of Rome and its modern equivalents. "Heaven" is both present and future. Maybe the most urgent invitation is to mourn strategically the displacement, through war or climate crisis, of so many of earth's inhabitants who long for the blessing of God's kin-dom in the form of comfort and mercy and a share of the earth's resources. As we prepare for the Synod on Synodality (walking together on the journey of faith) to begin in October this year, we might take time to ponder the meaning of Matthew's beatitudes and the message of hope they offer to those who espouse their vision.

By Sister Veronica Lawson rsm

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE 57th WORLD DAY OF SOCIAL COMMUNICATIONS

Speaking with the heart "The truth in love" (Eph 4:15)

Dear Brothers and Sisters,

After having reflected in past years on the verbs "to go and

see" and "to listen" as conditions for good communication, with this Message for the LVII World Day of Social Communications, I would like to focus on "speaking with the heart". It is the heart that spurred us to go, to see and to listen, and it is the heart that moves us towards an open and welcoming way of communicating. Once we have practised listening, which demands waiting and patience, as well as foregoing the assertion of our point of view in a prejudicial way, we can enter into the dynamic of dialogue and sharing, which is precisely that of *communicating in a cordial way*. After listening to the other with a pure heart, we will also be able to speak *following the truth in love* (cf. Eph 4:15). We should not be afraid of proclaiming the truth, even if it is at times uncomfortable, but of doing so without charity, without heart. Because "the Christian's programme" — as Benedict XVI wrote — "is 'a heart which sees'". [1] A heart that reveals the truth of our being with its beat and that, for this reason, should be listened to. This leads those who listen to attune themselves to the same wave length, to the point of being able to hear within their heart also the heartbeat of the other. Then the miracle of encounter can take place, which makes us look at one another with compassion, welcoming our mutual frailties with respect rather than judging by hearsay and sowing discord and division.

Jesus warns us that every tree is known by its fruit (cf. Lk 6:44): "The good man out of the good treasure of his heart produces good, and the evil man out of his evil treasure produces evil; for out of the abundance of the heart his mouth speaks" (v. 45). This is why, in order to communicate *truth with charity*, it is necessary to purify one's heart. Only by listening and speaking with a pure heart can we see beyond appearances and overcome the vague din which, also in the field of information, does not help us discern in the complicated world in which we live. The call to speak with the heart radically challenges the times in which we are living, which are so inclined towards indifference and indignation, at times even on the basis of disinformation which falsifies and exploits the truth.

Communicating cordially

Communicating in a cordial manner means that those who read or listen to us are led to welcome our participation in the joys, fears, hopes and suffering of the women and men of our time. Those who speak in this way love the other because they care and protect their freedom without violating it. We can see this style in the mysterious wayfarer who dialogues with the disciples headed to Emmaus, after the tragedy that took place at Golgotha. The Risen Jesus speaks to them with the heart, accompanying the journey of their suffering with respect, proposing himself and not imposing himself, lovingly opening their minds to understand the profound meaning of what had happened. Indeed, they can joyfully exclaim that their hearts burned within them as he spoke to them on the road and explained the Scriptures to them (cf. Lk 24:32).

In a historical period marked by polarizations and contrasts — to which unfortunately not even the ecclesial community is immune — the commitment to communicating "with open heart and arms" does not pertain exclusively to those in the field of communications; it is everyone's responsibility. We are all called

to seek and to speak the truth and to do so with charity. We Christians in particular are continually urged to keep our tongue from evil (cf. *Ps* 34:13), because as Scripture teaches us, with the same tongue we can bless the Lord and curse men and women who were made in the likeness of God (cf. *Jas* 3:9). No evil word should come from our mouths, but rather “only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear” (*Eph* 4:29).

Sometimes friendly conversations can open a breach even in the most hardened of hearts. We also have evidence of this in literature. I am thinking of that memorable page in Chapter XXI of *The Betrothed* in which Lucia speaks with the heart to the *Innominato* [the Unnamed] until he, disarmed and afflicted by a healthy inner crisis, gives in to the gentle strength of love. We experience this in society, where kindness is not only a question of “etiquette” but a genuine antidote to cruelty, which unfortunately can poison hearts and make relationships toxic. We need it in the field of media, so that communication does not foment acrimony that exasperates, creates rage and leads to clashes, but helps people peacefully reflect and interpret with a critical yet always respectful spirit, the reality in which they live.

Communicating heart to heart. “In order to speak well, it is enough to love well”

One of the brightest and still fascinating examples of “speaking with the heart” is offered by Saint Francis de Sales, a Doctor of the Church, whom I wrote about in the Apostolic Letter, *Totum Amoris Est*, 400 years after his death. In addition to this important anniversary, I would like to mention another anniversary that takes place in 2023: the centenary of his proclamation as patron of Catholic journalists by Pius XI with the Encyclical, *Rerum Omnium Perturbationem*. A brilliant intellectual, fruitful writer and profound theologian, Francis de Sales was Bishop of Geneva at the beginning of the XVII century during difficult years marked by heated disputes with Calvinists. His meek attitude, humanity and willingness to dialogue patiently with everyone, especially with those who disagreed with him, made him an extraordinary witness of God’s merciful love. One could say about him: “A pleasant voice multiplies friends, and a gracious tongue multiplies courtesies” (*Sir* 6:5). After all, one of his most famous statements, “heart speaks to heart”, inspired generations of faithful, among them Saint John Henry Newman, who chose it as his motto, *Cor ad cor loquitur*. One of his convictions was, “In order to speak well, it is enough to love well”. It shows that for him communication should never be reduced to something artificial, to a marketing strategy, as we might say nowadays, but is rather a reflection of the soul, the visible surface of a nucleus of love that is invisible to the eye. For Saint Francis de Sales, precisely “in the heart and through the heart, there comes about a subtle, intense and unifying process in which we come to know God”. [2] By “loving well”, Saint Francis succeeded in communicating with Martin, the deaf-mute, becoming his friend. This is why he is also known as the protector of people with impairments in communicating. It is from this “criterion of love” that, through his writings and witness of life, the saintly Bishop of Geneva reminds us that “we are what we communicate”. This goes against the grain

today, at a time when — as we experience especially on social media — communication is often exploited so that the world may see us as we would like to be and not as we are. Saint Francis de Sales disseminated many copies of his writings among the Geneva community. This “journalistic” intuition earned him a reputation that quickly went beyond the confines of his diocese and still endures to this day. His writings, Saint Paul VI observed, provide for a “highly enjoyable, instructive and moving” reading. [3] If we look today at the field of communications, are these not precisely the characteristics that an article, a report, a television or radio programme or a social media post should include? May people who work in communications feel inspired by this saint of tenderness, seeking and telling the truth with courage and freedom and rejecting the temptation to use sensational and combative expressions.

Speaking with the heart in the synodal process

As I have emphasised, “In the Church, too, there is a great need to listen to and to hear one another. It is the most precious and life-giving gift we can offer each other”. [4] Listening without prejudice, attentively and openly, gives rise to speaking according to God’s style, nurtured by closeness, compassion and tenderness. We have a pressing need in the Church for communication that kindles hearts, that is balm on wounds and that shines light on the journey of our brothers and sisters. I dream of an ecclesial communication that knows how to let itself be guided by the Holy Spirit, gentle and at the same time, prophetic, that knows how to find new ways and means for the wonderful proclamation it is called to deliver in the third millennium. A communication which puts the relationship with God and one’s neighbour, especially the neediest, at the centre and which knows how to light the fire of faith rather than preserve the ashes of a self-referential identity. A form of communication founded on humility in listening and *parrhesia* in speaking, which never separates truth from charity.

Disarming souls by promoting a language of peace

“A soft tongue will break a bone”, says the book of Proverbs (25:15). Today more than ever, speaking with the heart is essential to foster a culture of peace in places where there is war; to open paths that allow for dialogue and reconciliation in places where hatred and enmity rage. In the dramatic context of the global conflict we are experiencing, it is urgent to maintain a form of communication that is not hostile. It is necessary to overcome the tendency to “discredit and insult opponents from the outset [rather] than to open a respectful dialogue”. [5] We need communicators who are open to dialogue, engaged in promoting integral disarmament and committed to undoing the belligerent psychosis that nests in our hearts, as Saint John XXIII prophetically urged in the Encyclical *Pacem In Terris*: “True peace can only be built in mutual trust” (No. 113). A trust which has no need of sheltered or closed communicators but bold and creative ones who are ready to take risks to find common ground on which to meet. As was the case sixty years ago, we are now also living in a dark hour in which humanity fears an escalation of war that must be stopped as soon as possible, also at the level of communication. It is terrifying to hear how easily words calling for the destruction of people and

territories are spoken. Words, unfortunately, that often turn into warlike actions of heinous violence. This is why all belligerent rhetoric must be rejected, as well as every form of propaganda that manipulates the truth, disfiguring it for ideological ends. Instead, what must be promoted is a form of communication that helps create the conditions to resolve controversies between peoples.

As Christians, we know that the destiny of peace is decided by conversion of hearts, since the virus of war comes from within the human heart. [6] From the heart come the right words to dispel the shadows of a closed and divided world and to build a civilization which is better than the one we have received. Each of us is asked to engage in this effort, but it is one that especially appeals to the sense of responsibility of those working in the field of communications so that they may carry out their profession as a mission.

May the Lord Jesus, the pure Word poured out from the heart of the Father, help us to make our communication clear, open and heartfelt.

May the Lord Jesus, the Word made flesh, help us listen to the beating of hearts, to rediscover ourselves as brothers and sisters, and to disarm the hostility that divides.

May the Lord Jesus, the Word of truth and love, help us speak the truth in charity, so that we may feel like protectors of one another.

Rome, Saint John Lateran, 24 January 2023, Memorial of Saint Francis de Sales.

FRANCISCUS

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.**

Healing Mass will be on first Friday of each Month @ 9am here at Holy Eucharist Church. This resumes 3rd February '23.

READERS/COMMENTATOR/ COORDINATOR/EUCHARISTIC MINISTERS

Tues 9:00 AM, 31-01-23

Reader Xuan Duong
Eucharistic Min. Monica Lomen

Wed 9:00 AM, 01-02-23

Reader Volunteer
Eucharistic Min. Volunteer

Thur 9:00 AM, 02-02-23

Readers Shirley Krizmanic
Eucharistic Min. Shirley Krizmanic

Fri: 9:00 AM, 03-02-23

Reader: Helen Maddela
Eucharistic Min. Catherine Bartolo

Sat 6.00 PM, 04-02-23

Lit. Coordinator: Charlie Pace
Commentator: Violeta Montoro
Readers: Ed Cablaio
Susan Hallorina
Eucharistic Min. Wendy Forbes-Perera
Anthony Naidu
Reno Attard

Sun 9.00 AM, 05-02-23

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

Sun 10:30AM, 05-02-23

Lit. Coordinator: Sava Tufuga
Commentator: Christina Pedroso
Reader: Jonas Coe
Sekolasitika Afualo
Eucharistic Min. Br. Noel Debono
Br. Anthony Gatt
Rita Martin

Sun 6.00PM, 05-02-23

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

CHOIR GROUPS

Saturday 4th February 2023

- * 6pm – Fernandez Family Choir
- * **Sunday 5th February 2023**
- * 9am - Charlie Schembri
- * 10.30am – Samoan Choir
- * 6pm - Exxemos Choir

CLEANING ROSTER

Week starting 1st February 2023 -
Group 12 - South Sudanese Community - David B. & Peter Adiang

LET US PRAY FOR

The Sick

Diana Moules, Magen Hallorina, James Floros, Pam Norris, Alfred & Pauline Storace, Arnord Fernandez, Toni Antonowicz, Anna, Maria Kim, Yulette Tanner, Jessie Spiteri, Stella Sandle, Frank, Doris Carabott.

Recently Deceased

Lorenz Colerio, Alexander Scribera, Marko Dorinko.

Anniversaries

Jan & Jovan Vala, Joseph Formosa, Grazio (Horace) Camilleri, Joseph & Franc Xiberras, Reno Cauchi, 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 Chir-cop, 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

A child's handful of pulled dandelions will bring joy to a mother. A small act of kindness will surprise the lonely heart. Who will bring joy and kindness today?

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