



HOLY EUCHARIST PARISH

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FIRST SUNDAY OF LENT YEAR A

25 & 26 FEBRUARY 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

ANNOINTING MASS



**We have Anointing Mass
next Friday the 3rd of March
@ 9am here at Holy Eucha-
rist Church then all other
first Friday of each Month .
All are Welcome!**

THE LIVING WORD

First Reading: Genesis 2:7-9,3:1-7

The Creation, and the sin of our first parents

The Lord God fashioned man of dust from the soil. Then he breathed into his nostrils a breath of life, and thus man became a living being.

The Lord God planted a garden in Eden which is in the east, and there he put the man he had fashioned. The Lord God caused to spring up from the soil every kind of tree, enticing to look at and good to eat, with the tree of life and the tree of the knowledge of good and evil in the middle of the garden. Now the serpent was the most subtle of all the wild beasts that the Lord God had made. It asked the woman, 'Did God really say you were not to eat from any of the trees in the garden?' The woman answered the serpent, 'We may eat the fruit of the trees in the garden. But of the fruit of the tree in the middle of the garden God said, "You must not eat it, nor touch it, under pain of death."' Then the serpent said to the woman, 'No! You will not die! God knows in fact that on the day you eat it your eyes will be opened and you will be like gods, knowing good and evil.' The woman saw that the tree was good to eat and pleasing to the eye, and that it was desirable for the knowledge that it could give. So she took some of its fruit and ate it. She gave some also to her husband who was with her, and he ate it. Then the eyes of both of them were opened and they realised that they were naked. So they sewed fig-leaves together to make themselves loin-cloths.

Responsorial Psalm: Ps. 50(51):3-6,12-14,17

Be merciful, O Lord, for we have sinned.

Have mercy on me, God, in your kindness.

In your compassion blot out my offence.

O wash me more and more from my guilt
and cleanse me from my sin.

Be merciful, O Lord, for we have sinned.

My offences truly I know them;

my sin is always before me

Against you, you alone, have I sinned;

what is evil in your sight I have done.

Be merciful, O Lord, for we have sinned.

A pure heart create for me, O God,
put a steadfast spirit within me.

Do not cast me away from your presence,
nor deprive me of your holy spirit.

Be merciful, O Lord, for we have sinned.

Give me again the joy of your help;

with a spirit of fervour sustain me,

O Lord, open my lips

and my mouth shall declare your praise.

Be merciful, O Lord, for we have sinned.

Second reading Romans 5:12,17-19

However great the number of sins committed, grace was even greater

Sin entered the world through one man, and through sin death, and thus death has spread through the whole human race because everyone has sinned. If it is certain that death reigned over everyone as the consequence of one man's fall, it is even more cer-

tain that one man, Jesus Christ, will cause everyone to reign in life who receives the free gift that he does not deserve, of being made righteous. Again, as one man's fall brought condemnation on everyone, so the good act of one man brings everyone life and makes them justified. As by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous.

Gospel Acclamation Matthew 4:4

Praise to you, Lord Jesus Christ, king of endless glory!
No one lives on bread alone, but on every word that comes from the mouth of God.

Praise to you, Lord Jesus Christ, king of endless glory!

Gospel Matthew 4:1-11

The temptation in the wilderness

Jesus was led by the Spirit out into the wilderness to be tempted by the devil. He fasted for forty days and forty nights, after which he was very hungry, and the tempter came and said to him, 'If you are the Son of God, tell these stones to turn into loaves.' But he replied, 'Scripture says: Man does not live on bread alone but on every word that comes from the mouth of God.' The devil then took him to the holy city and made him stand on the parapet of the Temple. 'If you are the Son of God' he said 'throw yourself down; for scripture says: He will put you in his angels' charge, and they will support you on their hands in case you hurt your foot against a stone.' Jesus said to him, 'Scripture also says: You must not put the Lord your God to the test.' Next, taking him to a very high mountain, the devil showed him all the kingdoms of the world and their splendour. 'I will give you all these' he said, 'if you fall at my feet and worship me.' Then Jesus replied, 'Be off, Satan! For scripture says: You must worship the Lord your God, and serve him alone.' Then the devil left him, and angels appeared and looked after him.

REFLECTION ON THE GOSPEL



Image Source: https://www.traditionalcatechism.com/images/jesus_praying_temptation.jpg

Lent is a time of preparation for Easter. It is also a time to enter into the "wilderness" and grapple with the mysteries of life "in Christ". It presents us with a challenge to take stock of our lives, to see more clearly what is in our hearts and to discover what might be calling us out of our comfort zones.

Today's liturgy invites us to reflect on Jesus' forty-day experience in the wilderness. Jesus is "filled with the Holy Spirit" and, like so many humans before and since, is "led by the Spirit" into the wilderness of life to be "tested" there. ["Tested" is a more accurate translation of the Greek than is "tempted"].

Forty is a significant number in Israel's story: the great flood lasts forty days and forty nights; Moses spends forty days and forty nights on the mountain of God; Israel wanders for forty years in the wilderness; King David reigns for forty years; the prophet Elijah travels forty days and forty nights in the wilderness on his way to Horeb, the mountain of God. Explanations of its significance vary: a round number suggesting a long period of time; a time of testing or trial; totality or fullness.

In Israel's story, the wilderness is the place of testing for God's people: "Remember the long way that your God has led you these forty years in the wilderness... testing you to know what was in your heart" (Deuteronomy 8:2). In Matthew's account, the "devil" is the "tester" or "tempter", the instrument of God's testing. In each instance, the test is expressed in terms of Jesus' relationship to God: "If you are the son of God..." The Matthean Jesus passes the tests that the people of Israel have failed in the wilderness of Sinai. He refuses the way of special favour from God, the way of status or self-aggrandisement. He is prepared to suffer whatever it takes to bring healing and wholeness to a broken world. In other words, he chooses the way of God's empire or the empire "of the heavens" rather than the brutality of the Roman Empire. Jesus demonstrates that he is indeed "of God". This testing in the wilderness foreshadows later events in the gospel such as Peter's attempt at Caesarea Philippi to deflect Jesus from his mission and the bystanders' challenge in 27:40 to prove he is "son of God" by coming down from the cross.

Most people of faith would agree that being son or daughter "of God" right now has more than a little to do with the way we relate to all of Earth's human and other-than-human inhabitants, the value we ascribe to Earth's precious resources, and the respect we show for life through our responsible use of those resources. Lent calls us to reject the path of domination or of greed or status or entitlement so that, like Jesus, we may truly be "of God".

By Sister Veronica Lawson rsm

LENTEN PENANCE AND THE SYNODAL JOURNEY

Dear brothers and sisters!

The Gospels of Matthew, Mark and Luke all recount the episode of the Transfiguration of Jesus. There we see the Lord's response to the failure of his disciples to understand him. Shortly before, there had been a real clash between the Master and Simon Peter, who, after professing his faith in Jesus as the Christ, the Son of God, rejected his prediction of the passion and the

cross. Jesus had firmly rebuked him: “Get behind me, Satan! You are a scandal to me, because you do not think according to God, but according to men!” (*Mt* 16:23). Following this, “six days later, Jesus took with him Peter, James and John his brother and led them away to a high mountain” (*Mt* 17:1).

The Gospel of the Transfiguration is proclaimed every year on the Second Sunday of Lent. During this liturgical season, the Lord takes us with him to a place apart. While our ordinary commitments compel us to remain in our usual places and our often repetitive and sometimes boring routines, during Lent we are invited to ascend “a high mountain” in the company of Jesus and to live a particular experience of spiritual discipline – *ascesis* – as God’s holy people.

Lenten penance is a commitment, sustained by grace, to overcoming our lack of faith and our resistance to following Jesus on the way of the cross. This is precisely what Peter and the other disciples needed to do. To deepen our knowledge of the Master, to fully understand and embrace the mystery of his salvation, accomplished in total self-giving inspired by love, we must allow ourselves to be taken aside by him and to detach ourselves from mediocrity and vanity. We need to set out on the journey, an uphill path that, like a mountain trek, requires effort, sacrifice and concentration. These requisites are also important for the synodal journey to which, as a Church, we are committed to making. We can benefit greatly from reflecting on the relationship between Lenten penance and the synodal experience.

In his “retreat” on Mount Tabor, Jesus takes with him three disciples, chosen to be witnesses of a unique event. He wants that experience of grace to be shared, not solitary, just as our whole life of faith is an experience that is shared. For it is in togetherness that we follow Jesus. Together too, as a pilgrim Church in time, we experience the liturgical year and Lent within it, walking alongside those whom the Lord has placed among us as fellow travellers. Like the ascent of Jesus and the disciples to Mount Tabor, we can say that our Lenten journey is “synodal”, since we make it together along the same path, as disciples of the one Master. For we know that Jesus is himself the Way, and therefore, both in the liturgical journey and in the journey of the Synod, the Church does nothing other than enter ever more deeply and fully into the mystery of Christ the Saviour.

And so we come to its culmination. The Gospel relates that Jesus “was transfigured before them; his face shone like the sun and his clothes became white as light” (*Mt* 17:2). This is the “summit”, the goal of the journey. At the end of their ascent, as they stand on the mountain heights with Jesus, the three disciples are given the grace of seeing him in his glory, resplendent in supernatural light. That light did not come from without, but radiated from the Lord himself. The divine beauty of this vision was incomparably greater than all

the efforts the disciples had made in the ascent of Tabor. During any strenuous mountain trek, we must keep our eyes firmly fixed on the path; yet the panorama that opens up at the end amazes us and rewards us by its grandeur. So too, the synodal process may often seem arduous, and at times we may become discouraged. Yet what awaits us at the end is undoubtedly something wondrous and amazing, which will help us to understand better God’s will and our mission in the service of his kingdom.

The disciples’ experience on Mount Tabor was further enriched when, alongside the transfigured Jesus, Moses and Elijah appeared, signifying respectively the Law and the Prophets (cf. *Mt* 17:3). The newness of Christ is at the same time the fulfilment of the ancient covenant and promises; it is inseparable from God’s history with his people and discloses its deeper meaning. In a similar way, the synodal journey is rooted in the Church’s tradition and at the same time open to newness. Tradition is a source of inspiration for seeking new paths and for avoiding the opposed temptations of immobility and improvised experimentation.

The Lenten journey of penance and the journey of the Synod alike have as their goal a transfiguration, both personal and ecclesial. A transformation that, in both cases, has its model in the Transfiguration of Jesus and is achieved by the grace of his paschal mystery. So that this transfiguration may become a reality in us this year, I would like to propose two “paths” to follow in order to ascend the mountain together with Jesus and, with him, to attain the goal.

The first path has to do with the command that God the Father addresses to the disciples on Mount Tabor as they contemplate Jesus transfigured. The voice from the cloud says: “Listen to him” (*Mt* 17:5). The first proposal, then, is very clear: we need to listen to Jesus. Lent is a time of grace to the extent that we listen to him as he speaks to us. And how does he speak to us? First, in the word of God, which the Church offers us in the liturgy. May that word not fall on deaf ears; if we cannot always attend Mass, let us study its daily biblical readings, even with the help of the internet. In addition to the Scriptures, the Lord speaks to us through our brothers and sisters, especially in the faces and the stories of those who are in need. Let me say something else, which is quite important for the synodal process: listening to Christ often takes place in listening to our brothers and sisters in the Church. Such mutual listening in some phases is the primary goal, but it remains always indispensable in the method and style of a synodal Church.

On hearing the Father’s voice, the disciples “fell prostrate and were very much afraid. But Jesus came and touched them, saying, ‘Rise, and do not be afraid.’ And when the disciples raised their eyes, they saw no one else but Jesus alone” (*Mt* 17:6-8). Here is the second

proposal for this Lent: do not take refuge in a religiosity made up of extraordinary events and dramatic experiences, out of fear of facing reality and its daily struggles, its hardships and contradictions. The light that Jesus shows the disciples is an anticipation of Easter glory, and that must be the goal of our own journey, as we follow “him alone”. Lent leads to Easter: the “retreat” is not an end in itself, but a means of preparing us to experience the Lord’s passion and cross with faith, hope and love, and thus to arrive at the resurrection. Also on the synodal journey, when God gives us the grace of certain powerful experiences of communion, we should not imagine that we have arrived – for there too, the Lord repeats to us: “Rise, and do not be afraid”. Let us go down, then, to the plain, and may the grace we have experienced strengthen us to be “artisans of synodality” in the ordinary life of our communities.

Dear brothers and sisters, may the Holy Spirit inspire and sustain us this Lent in our ascent with Jesus, so that we may experience his divine splendour and thus, confirmed in faith, persevere in our journey together with him, glory of his people and light of the nations.

Rome, Saint John Lateran, 25 January, Feast of the Conversion of Saint Paul
FRANCIS



STATION OF THE CROSS



During this Lenten Season we have Stations of the Cross every **Fridays at 8.30am** in the Church until the 31st March 2023. This will replace Adoration of the Blessed Sacrament on Fridays during the time of Lent.

READERS/COMMENTATOR/ COORDINATOR/EUCHARISTIC MINISTERS

Tues 9:00 AM, 28-02-23

Reader Xuan Duong
Eucharistic Min. Monica Lomen

Wed 9:00 AM, 01-03-23

Reader Carmen Camilleri
Eucharistic Min. Carmen Camilleri

Thur 9:00 AM, 02-03-23

Readers Shirley Krizmanic
Eucharistic Min. Shirley Krizmanic

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

Reader: Helen Maddela
Eucharistic Min. Catherine Bartolo

Sat 6.00 PM, 04-03-23

Lit. Coordinator: Charlie Pace
Commentator: Anthony Naidu
Readers: Ed Cablao
Joh Cabalo
Eucharistic Min. Alaistair Surrao
Violetta Montoro
Reno Attard

Sun 9.00 AM, 05-03-23

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

Sun 10:30AM, 05-03-23

Lit. Coordinator: Christine Pedroso
Commentator: Rita Martin
Reader: Samoan Choir
Samoan Choir
Eucharistic Min. Christine Pedroso
Rita Martin
Br. Anthony Gatt

Sun 6.00PM, 05-03-23

Lit. Coordinator Rod Lalunio
Commentator Xuan Duong
Reader Lorraine Ward
Larnie Mendoza
Eucharistic Min. Larnie Mendoza
Xuan Duong
Rod Lalunio

CHOIR GROUPS

Saturday 4th March 2023

* **6pm** – Fernandez Family

* **Sunday 5th March 2023**

* **9am** - Charlie Schembri

* **10.30am** – Samoan Choir

* **6pm** - Exxemos

CLEANING ROSTER

Week starting 1st March 2023 -
Group 4 - Otilia & Tufaga Family.

LET US PRAY FOR

The Sick

Nguyen Thi San, 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

Mikolina Azzopardi.

Anniversaries

Grazio (Horace) Camilleri(1st Anni), Ellawala Family, Joseph Formosa, Antonio Yelo, Mercia Canicula, Joseph & Franc Xiberras, Reno Cauchi, Angelo Cassar, Mac-co Ngo Van Tinh, 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

Lent is a season of renewal, of spiritual growth. These forty penitential days invite us to strive for our true calling.

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