



HOLY EUCHARIST PARISH

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FOURTH SUNDAY OF EASTER YEAR A

29 & 30 APRIL 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:** 5:00pm
6.30pm Vietnamese
- ♦ **Sunday:** 8:45am, 10:00am,
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 5th of May
@ 9am here at Holy Eucha-
rist Church then all other
first Friday of each Month .
All are Welcome!**

THE LIVING WORD

First Reading: Acts 2:14,36-41

'God has made him both Lord and Christ'

On the day of Pentecost Peter stood up with the Eleven and addressed the crowd in a loud voice: 'The whole House of Israel can be certain that God has made this Jesus whom you crucified both Lord and Christ.' Hearing this, they were cut to the heart and said to Peter and the apostles, 'What must we do, brothers?' 'You must repent,' Peter answered 'and every one of you must be baptised in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. The promise that was made is for you and your children, and for all those who are far away, for all those whom the Lord our God will call to himself.' He spoke to them for a long time using many arguments, and he urged them, 'Save yourselves from this perverse generation.' They were convinced by his arguments, and they accepted what he said and were baptised. That very day about three thousand were added to their number.

Responsorial Psalm: Ps.152(23)

The Lord is my shepherd; there is nothing I shall want.

The Lord is my shepherd;
there is nothing I shall want.

Fresh and green are the pastures
where he gives me repose.

Near restful waters he leads me,
to revive my drooping spirit.

The Lord is my shepherd; there is nothing I shall want.

He guides me along the right path;
he is true to his name.

If I should walk in the valley of
darkness

no evil would I fear.

You are there with your crook
and your staff;

with these you give me comfort.

The Lord is my shepherd; there is nothing I shall want.

You have prepared a banquet for
me

in the sight of my foes.

My head you have anointed with oil;
my cup is overflowing.

The Lord is my shepherd; there is nothing I shall want.

Surely goodness and kindness shall
follow me

all the days of my life.

In the Lord's own house shall I
dwell

for ever and ever.

The Lord is my shepherd; there is nothing I shall want.

Second Reading 1 Peter 2:20-25

*You have come back to the shepherd of
your souls*

The merit, in the sight of God, is in bearing punishment patiently when you are punished after doing your duty. This, in fact, is what you were called to do, because Christ suffered for you and left an example for you to follow the way he took. He had not done anything wrong, and there had been no perjury in his mouth. He was insulted and did not retaliate with insults; when he was tortured he made no threats but he put his trust in the righteous judge. He was bearing our faults in his own body on the cross, so that we might die to our faults and live for holiness; through his wounds you have been healed. You had gone astray like sheep but now you have come back to the shepherd and guardian of your souls.

Gospel Acclamation John 10:14

Alleluia, alleluia!

I am the good shepherd, says the Lord; I know my sheep, and mine know me.

Alleluia!

Gospel John 10:1-10

I am the gate of the sheepfold

Jesus said: 'I tell you most solemnly, anyone who does not enter the sheepfold through the gate, but gets in some other way is a thief and a brigand. The one who enters through the gate is the shepherd of the flock; the gatekeeper lets him in, the sheep hear his voice, one by one he calls his own sheep and leads them out. When he has brought out his flock, he goes ahead of them, and the sheep follow because they know his voice. They never follow a stranger but run away from him: they do not recognise the voice of strangers.' Jesus told them this parable but they failed to understand what he meant by telling it to them. So Jesus spoke to them again: 'I tell you most solemnly, I am the gate of the sheepfold. All others who have come are thieves and brigands; but the sheep took no notice of them. I am the gate.

Anyone who enters through me will be safe: he will go freely in and out and be sure of finding pasture. The thief comes only to steal and kill and destroy. I have come so that they may have life and have it to the full.'

REFLECTION ON THE GOSPEL

Sheep were domesticated in Palestine some eight thousand years ago. In biblical times, shepherds would lead their sheep out to graze by day and bring them by night to a communal enclosure or sheepfold, the entrance to which was guarded by a gatekeeper. Shepherds knew their sheep and their sheep knew them. Thieves would have to scale the wall of the enclosure and watch for the chance to get away with a few of the sheep. The loss of even a few sheep was a deeply personal loss for the shepherd and the shepherd's family. Furthermore, the personal relationship between sheep and shepherd made theft a traumatizing experience for the sheep. Little wonder that the biblical tradition is replete with ovine images. In John 10, Jesus directs a parabolic image of sheep and shepherds and thieves to the religious authorities of the previous chapter. They fail to understand, mainly because they are hostile and choose not to understand. While they claim to shepherd God's people, they do not even know them and have no capacity to lead them. Jesus is, by contrast, both shepherd and gate for the sheep: such are his identity claims. The former claim becomes explicit later in the chapter when he states, "I am the good shepherd." It follows his twice repeated claim, "I am the gate". The "I am" in these claims echoes God's self-revelation to Moses in the burning bush. Jesus contrasts the access he provides as "the gate" with the unauthorized access gained by others "who have come before" him, namely the religious authorities. They gain access to the sheepfold on false pretences and lead God's flock into pastures that fail to satisfy.

In Psalm 23, God is the shepherd of Israel who leads the people into nourishing pastures and restores life to the depths of their nephesh or being. Nephesh is the Hebrew word used in Genesis 2 for the life that God breathes into all beings. God leads the people in the way of justice or righteousness. Psalm 118 sings of God's gate through which the just or righteous will enter and give thanks. As the gate to the little sheepfold, Jesus is the way into safety and the way out to life-restoring pastures. In other words, he is the gate to abundant life. As shepherd, he monitors the movement of the sheep so that they are not tempted to stray along the paths of unrighteousness and destruction.

Finally, Jesus makes a claim about his mission: "I have come that they (the sheep) may have life and have it abundantly". This has a particular resonance at a time when so many lives are threatened by climate change and when life has changed dramatically for the whole Earth community. Abundant life for all is our deepest desire and we must search to discover what that means in uncharted territory. As usual, the gospel text is multi-layered. The images pulsate with life and energy. They invite to vigilance on the one hand and hope on the other. They offer yet another way of celebrating Easter.

By Sister Veronica Lawson rsm

LAY MINISTERS MUST SERVE AND NEVER BECOME SELF-REFERENTIAL

Pope Francis addresses participants in Plenary Assembly of the Dicastery for Laity, Family and Life and reflects on the meaning of ministeriality in the Church and on the role of laypeople which must be focused on mission and service.

Laypeople in the Church can and must carry out many instituted ministries, supplementary services, assignments and offices, which, however, should "never become self-referential", but always tend "to transform society" by bringing Christian values into the world.

Pope Francis made this remark on Saturday in his address to the members of the Dicastery for Laity, Family and Life as they concluded their Plenary Assembly on the theme "The laity and ministeriality in the synodal Church".

Welcoming the participants in the Clementine Hall, the Pope reaffirmed that "the willingness to serve the brethren, and in them, to serve Christ" is the true motivation that must inspire any faithful who assumes an ecclesial task and any commitment to Christian witness in the reality where he or she lives"

The origin of the ministeriality of the Church

Referring to the theme of the three-day session, Pope Francis reflected on the meaning of ministeriality in the Church and on the role of laypeople in this context.

He noted that when we speak of Church ministries in general, the thought immediately goes to

“instituted” ministries such as the ones of lector, acolyte, and catechist “which are all well known”. However, he said, these instituted ministries “do not represent the full extent of the ministeriality of the Church, which is broader and, ever since the first Christian communities, regards all the faithful”.

The common priesthood of all the faithful based on Baptism

The Pope recalled that its origin lies in Baptism and in the gifts of the Holy Spirit.

Indeed, the Sacrament is “the root of the common priesthood of all the faithful which is in turn expressed in the ministries”.

This is because all the baptized – whether lay people, celibate, married people, priests, religious – are Christifideles, that is believers in Christ, “and are therefore required to take part in the mission He entrusted to the Church, also through the assumption of specific ministries”.

The ministry of the laity in particular, the Pope continued, also “stems from the charism that the Holy Spirit distributes within the People of God for its edification”. This, the Pope said, explains even more clearly why the ministeriality of the Church cannot “be reduced merely to instituted ministries, but rather embraces a far vaster field”.

Participating in the prophetic and regal function of Christ

Even today, “as in the first Christian communities, faced with particular pastoral needs, without resorting to the institution of ministries, pastors can entrust certain supplementary functions to laypeople, that is, temporary services, as in the case of the proclamation of the Word of the distribution of the Eucharist.”

Moreover, Pope Francis continued, “besides the instituted ministries, supplementary services, and other regularly entrusted offices, the laity can carry out a range of tasks, which express their participation in the prophetic and regal function of Christ: not only within the Church, but also in the environments where they live”, for example in reaching out to those affected by old and new forms of poverty, including migrants.

Family ministry

The Pope also mentioned the field of family ministry which is all the more relevant today in light of the many challenges the family is facing and which was another focus of the Plenary.

Recalling the magisterium of Pope St. John Paul II and of Pope St. Paul VI, Pope Francis highlighted, amongst other things, the educational mission of the family as a ministry of evangelization.

Mission and service

All these ministries, services, assignments and offices, the Pope emphasized, “must never become self-referential” and have two fundamental things in common: “Mission and service”, because they “are an expression of the one mission of the Church and all are forms of service to others”.

“I like to emphasize that at the root of the term ministry there is the word minus, which means “minor”. And Jesus said so: those who command should make themselves the smallest, otherwise they do not know how to command. It is a small detail, but of great importance. Those who follow Jesus are not afraid to make themselves “inferior”, “minor”, to place themselves at the service of others. Indeed, Jesus himself taught us: “whoever would be great among you must be your servant, and whoever would be first among you must be slave of all” (Mk 10: 43-44).”

Only by serving the brethren “and in them, Christ”, Pope Francis concluded, will “all the baptized be able to discover the meaning of their own life, joyfully experiencing being ‘a mission on this earth’ that is, being called, in different ways and forms, to ‘bring light, bless, enliven, raise up, heal and free’.

By Lisa Zengarini

GOD’S ABSENCE AND PRESENCE

God is “beyond,” beyond our heart and mind, beyond our feelings and thoughts, beyond our expectations and desires, and beyond all the events and experiences that make up our life. Still God is in the center of all of it. Here we touch the heart of prayer, since here it becomes manifest that in prayer the distinction between God’s presence and God’s absence no longer really distinguishes. In prayer, God’s presence is never separated from God’s absence and God’s absence is never separated from God’s presence. God’s presence is so much beyond the human experience of being together that it quite easily is perceived as absence. God’s absence, on the other hand, is often so deeply felt that it leads to a new sense of God’s presence. . . .

“My God, my God, why have you deserted me?” (Psalms 22:1). . . . When Jesus spoke these words on the cross, total aloneness and full acceptance touched each other. In that moment of complete emptiness all was fulfilled. In that hour of darkness new light was seen. While death was witnessed, life was affirmed. Where God’s absence was most loudly expressed, God’s presence was most profoundly revealed. When God, through the humanity of Jesus, freely chose to share our own most painful experience of divine absence, God became most present to us. It is into this mystery that we enter when we pray.

By Henri J. M. Nouwen

MOTHER'S DAY EVENT

Make your Mother's Day extra special this year with us! Join the Holy Eucharist **Mother's Day Dinner on Friday, May 12, 2023, 6.30pm at the Holy Eucharist Parish Hall**, for a delightful evening of delicious food, fun entertainments, and heartwarming memories with your loved ones and the Church community.

Join us in our efforts to promote the Parish Youth for the World Youth Day and serve the Parish better.

By purchasing a ticket to this memorable event, you will also be supporting a worthy cause.

Can't make it? Buy a raffle ticket for just \$5 and get a chance to win one of many lucky draw prizes.

Don't miss this chance to celebrate motherhood and show your appreciation to your mother. Check the displayed poster in the Church Foyer for more information and secure your spot today. We can't wait to see you there!

WORLD DAY OF PRAYER FOR VOCATIONS

As we approach this Good Shepherd Sunday, we are reminded that Jesus is the Good Shepherd who comes after his lost sheep.

Good Shepherd Sunday is also World Day of Prayer for Vocations, an opportunity to pray for vocations to the priesthood and consecrated life, both locally and globally.

This week, let's give thanks for all those whose deep love of the Good Shepherd has led them to devote themselves to lives of service and prayer, and let's pray that many more will hear and follow his call.

CLEANING ROSTER

Week starting 3rd May 2023 -
Group 1 - Samoan Community -
Jonas Coe & Akenese Lia Tuliatsu.

READERS/COMMENTATOR/ COORDINATOR/EUCHARISTIC MINISTERS

Tues 9:00 AM, 02-05-23

Reader Xuan Duong
Eucharistic Min. Monica Lomen

Wed 9:00 AM, 03-05-23

Reader Carmen Camilleri
Eucharistic Min. Carmen Carmilleri

Thurs 9:00 AM, 04-05-23

Reader: HEP School
Eucharistic HEP School

Fri 9:00 AM, 05-05-23

Reader Helen Maddela
Eucharistic Min. Edith Gauci

Sat 5.00 PM, 06-05-23

Lit. Coordinator: Reno Attard
Commentator: Anthony Naidu
Readers: Susan Hallorina
Ed Cabla
Eucharistic Min. Miriam Vella
Wendy Forbes-Perera
Reno Attard

Sun 8.45 AM, 07-05-23

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

Sun 10:00AM, 07-05-23

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

Sun 6.00PM, 07-05-23

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

CHOIR GROUPS

Saturday 6 May 2023

♦ 5pm – Fernandez Family

Sunday 7 May 2023

♦ 8.45am - Charlie Schembri
♦ 10.00am - Samoan Choir
♦ 6pm - Exxemos Choir

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

Upul Thevapperuma

Anniversaries

Joseph & Connie Agius, Charlie &
Georgina Grima, Jan Vala, Elizabet &
Jan Danicek, Maria Lojdova, Joseph
Formosa, Tran Thi Huong, Cornelio
Maddela, Grazio (Horace) Camilleri,
Joseph & Franc Xiberras, Reno Cau-
chi, 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 Camil-
leri, Richard Curmi, Iro & Jessie Vella,
Angela Chircop, Peter Disco, Wayne
Camilleri, Bartolo family, Brincat &
Galea family, Maria Vu Thi Yeu Thu-
ong, Duong Family, Do Family, Vin-
cent Duong Kham Su, Michael Al-
phonsus Schiller, Mollie Rice (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 peo-
ple as the traditional custodians of
the land on which we reside and
worship.*

VOCATION VIEW

On this World Day of Prayer for
Vocations, pray for yourself. Pray
to know if God is calling YOU to
be a Priest, Sister or Brother. Pray!

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