



HOLY EUCHARIST PARISH

1A Oleander Drive, St Albans South 3021

Office Hours: Tues - Fri: 9:00am - 3.30pm

Phone: 9366 1310, Fax: 9366 9359

Email: stalbanssouth@cam.org.au

Website: www.holyeuchariststalban.org



ELEVENTH SUNDAY IN ORDINARY TIME YEAR A

17 & 18 JUNE 2023

REDEMPTORIST COMMUNITY

Parish Priest & Mission Leader

Fr Vincent Long Pham CSsR

Priests in Residence

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

SOCIAL OFFICE

Contact: Son Nguyen & Tammy Le

Phone 9366 1310

Tuesday & Friday 10:00am-3:00pm.

FOODBANK open Fridays

10.30am until 2.00pm. More details call Charlie 03 9366 1310.

RCIA: Please contact Br. Anthony

Gatt on 0419 115 692 or call the

Parish Office for more details.

SACRAMENTAL PREPARATION

Preca Centre, 29 Rosslare Parade,
St Albans – Ph: 9356 0734 between

7-8pm

Email: precastalban@tpg.com.au

THE LIVING WORD

First Reading: Exodus 19:2-6

I will count you a kingdom of priests, a consecrated nation

From Rephidim the sons of Israel set out again; and when they reached the wilderness of Sinai, there in the wilderness they pitched their camp; there facing the mountain Israel pitched camp. Moses then went up to God, and the Lord called to him from the mountain, saying, 'Say this to the House of Jacob, declare this to the sons of Israel, "You yourselves have seen what I did with the Egyptians, how I carried you on eagle's wings and brought you to myself. From this you know that now, if you obey my voice and hold fast to my covenant, you of all the nations shall be my very own for all the earth is mine. I will count you a kingdom of priests, a consecrated nation."'

Responsorial Psalm: Ps. 99(100):2-3,5

We are his people, the sheep of his flock.

Cry out with joy to the Lord, all the earth.

Serve the Lord with gladness.

Come before him, singing for joy.

We are his people, the sheep of his flock.

Know that he, the Lord, is God.

He made us, we belong to him,

we are his people, the sheep of his flock.

We are his people, the sheep of his flock.

Indeed, how good is the Lord, eternal his merciful love.

He is faithful from age to age.

We are his people, the sheep of his flock.

Second Reading Romans 5:6-11

Now we have been reconciled by the death of his Son, surely we may count on being saved by the life of his Son

We were still helpless when at his appointed moment Christ died for sinful men. It is not easy to die even for a good man – though of course for someone really worthy, a man might be prepared to die – but what proves that God loves us is that Christ died for us while we were still sinners. Having died to make us righteous, is it likely that he would now fail to save us from God's anger? When we were reconciled to God by the death of his Son, we were still enemies; now that we have been reconciled, surely we may count on being saved by the life of his Son? Not merely because we have been reconciled but because we are filled with joyful trust in God, through our Lord Jesus Christ, through whom we have already gained our reconciliation.

Gospel Acclamation Mark 1:15

Alleluia, alleluia!

The kingdom of God is near; repent and believe the Good News!

Alleluia.

Gospel Matthew 9:36-10:8

The harvest is rich but the labourers are few

When Jesus saw the crowds he felt sorry for them because they were harassed and dejected, like sheep without a shepherd. Then he said to his disciples, 'The harvest is rich but the labourers are few, so ask the Lord of the harvest to send labourers to his harvest.' He summoned his twelve disciples, and gave them authority over unclean spirits with power to cast them out and to cure all kinds of diseases and sickness. These are the names of the twelve apostles: first, Simon who is called Peter, and his brother Andrew; James the son of Zebedee, and his brother John; Philip and Bartholomew; Thomas, and Matthew the tax

collector; James the son of Alphaeus, and Thaddaeus; Simon the Zealot and Judas Iscariot, the one who was to betray him. These twelve Jesus sent out, instructing them as follows: 'Do not turn your steps to pagan territory, and do not enter any Samaritan town; go rather to the lost sheep of the House of Israel. And as you go, proclaim that the kingdom of heaven is close at hand. Cure the sick, raise the dead, cleanse the lepers, cast out devils. You received without charge, give without charge.'

REFLECTION ON THE GOSPEL

On May 14 this year, a category five cyclone made landfall along the coasts of Myanmar and Bangladesh, with devastating consequences for two of the world's most vulnerable nations. In Bangladesh, which houses the world's most populous refugee camp, over a million Rohingya refugees were once more displaced from their temporary and disease-ridden shelters. Images of this event and its aftermath dominated the news for a few days so that the plight of those affected touched the hardest of hearts. Although the aid agencies are responding, the "harvest" of suffering humanity remains overwhelming and the "labourers" are ever so few.

Compassion is an anticipated human response in the face of such tragedy. Not everyone, however, moves from the feeling of compassion that such events elicit towards action for transformative change. With so much suffering across the globe, those of us with access to food and shelter and clothing can easily lose perspective. Matthew has recounted story after story of the compassion in the heart of Jesus of Nazareth who never lost perspective in the face of suffering. His compassion poured itself out in restoration to community life for a leper, in healing for a centurion's servant, in return to health and a call to ministry for Peter's mother-in-law, in a practical response to hunger ("You give them something to eat") and much more. He was "moved with compassion" (*esplanchnisthē*) and to be "moved with compassion" in the biblical tradition is never just a feeling. It is always expressed in action. The Greek verb means to be moved in the depths of one's being, one's innards or guts. It implies a physical reaction in the face of suffering. It translates the Hebrew *raham*, to have "womb compassion". Like the Greek, its Hebrew antecedent has elements of deeply experienced emotion expressed in action to alleviate suffering. Compassion, womb love, gut love, parental love and pity all communicate something of the meaning of this concept. Compassion is a key value in Matthew's gospel, a key value of God's empire or kin-dom.

The compassion of Jesus signals nearness of God and of God's reign. The work must continue and a structure is needed if that is to happen. Twelve male disciples are named as the core group invited to carry forward the work of Jesus, although other references in

this gospel suggest that discipleship is by no means limited to the twelve. They are given authority to preach and to heal. For the present, their mission is restricted to "the lost sheep of the house of Israel." Jesus reaches out beyond his own people. His disciples, women and men, will do so only after they have walked the whole journey to Jerusalem in his company. The "harvest" is no less demanding in our times and our mandate is no less compelling than that of our first century counterparts. We seek out the ways that are possible for us, always with compassion in our hearts.

By Sister Veronica Lawson rsm

POPE'S WORLD DAY OF THE POOR

"Do not turn your face away from anyone who is poor" (Tob 4:7)

1. This, the seventh annual World Day of the Poor, is a fruitful sign of the Father's mercy and a support for the lives of our communities. As its celebration becomes more and more rooted in the pastoral life of the Church, it enables us to discover ever anew the heart of the Gospel. Our daily efforts to welcome the poor are still not enough. A great river of poverty is traversing our cities and swelling to the point of overflowing; it seems to overwhelm us, so great are the needs of our brothers and sisters who plead for our help, support and solidarity. For this reason, on the Sunday before the Solemnity of Jesus Christ King of the Universe, we gather around his Table to receive from him once more the gift and strength to live lives of poverty and to serve the poor.

"Do not turn your face away from anyone who is poor" (*Tob 4:7*). These words help us to understand the essence of our witness. By reflecting on the Book of Tobit, a little-known text of the Old Testament, yet one that is charming and full of wisdom, we can better appreciate the message the sacred writer wished to communicate. We find ourselves before a scene of family life: a father, Tobit, embraces his son, Tobias, who is about to set out on a lengthy journey. The elderly Tobit fears that he will never again see his son, and so leaves him his "spiritual testament". Tobit had been deported to Nineveh and is now blind, and thus doubly poor. At the same time, he remains always certain of one thing, expressed by his very name: "The Lord has been my good". As a God-fearing man and a good father, he wants to leave his son not simply material riches, but the witness of the right path to follow in life. So he tells him: "Revere the Lord all your days, my son, and refuse to sin or to transgress his commandments. Live uprightly all the days of your life, and do not walk in the ways of wrongdoing" (4:5).

2. We see immediately that what the elderly Tobit asks of his son is not simply to think of God and to call upon him in prayer. He speaks of making concrete gestures, carrying out good works and practising justice. He goes on to state this even more clearly: "To all

those who practice righteousness give alms from your possessions, and do not let your eye begrudge the gift when you make it” (4:7).

The words of this wise old man make us think. We are reminded that Tobit had lost his sight after having performed a work of mercy. As he himself tells us, from youth he had devoted his life to works of charity: “I performed many acts of charity for my kindred and my people who had gone with me in exile to Nineveh in the land of the Assyrians... I would give my food to the hungry and my clothing to the naked; and if I saw the dead body of any of my people thrown out behind the wall of Nineveh, I would bury it” (1:3.17).

For this act of charity, the king had deprived him of all his goods and reduced him to utter poverty. Still, the Lord had need of Tobit; once he regained his post as an official, he courageously continued to do as he had done. Let us hear his tale, which can also speak to us today. “At our festival of Pentecost, which is the sacred festival of weeks, a good dinner was prepared for me and I reclined to it. When the table was set for me and an abundance of food was placed before me, I said to my son Tobias, ‘Go, my child, and bring whatever poor person you may find of our people among the exiles of Nineveh, who is wholeheartedly mindful of God, and he shall eat together with me. I will wait for you, until you come back’” (2:1-2). How meaningful it would be if, on the Day of the Poor, this concern of Tobit were also our own! If we were to invite someone to share our Sunday dinner, after sharing in the Eucharistic table, the Eucharist we celebrate would truly become a mark of communion. If it is true that around the altar of the Lord we are conscious that we are all brothers and sisters, how much more visible would our fraternity be, if we shared our festive meal with those who are in need!

Tobias did as his father told him, but he returned with the news that a poor man had been murdered and thrown into the market place. Without hesitating, the elderly Tobit got up from the table and went to bury that man. Returning home exhausted, he fell asleep in the courtyard; some bird droppings fell on his eyes and he became blind (cf. 2:1-10). An irony of fate: no good deed goes unpunished! That is what we are tempted to think, but faith teaches us to go more deeply. The blindness of Tobit was to become his strength, enabling him to recognize even more clearly the many forms of poverty all around him. In due time, the Lord would give him back his sight and the joy of once more seeing his son Tobias. When that day came, we are told, “Tobit saw his son and threw his arms around him, and he wept and said to him, ‘I see you, my son, the light of my eyes!’ Then he said, ‘Blessed be God, and blessed be his great name, and blessed be all his holy angels. May his holy name be blessed throughout all the ages. Though he afflicted me, he has had mercy upon me.

Now I see my son Tobias’” (11:13-14).

3. We may well ask where Tobit found the courage and the inner strength that enabled him to serve God in the midst of a pagan people and to love his neighbour so greatly that he risked his own life. That of Tobit is a remarkable story: a faithful husband and a caring father, he was deported far from his native land, where he suffered unjustly, persecuted by the king and mistreated by his neighbours. Despite being such a good man, he was put to the test. As sacred Scripture often teaches us, God does not spare trials to those who are righteous. Why? It is not to disgrace us, but to strengthen our faith in him.

Tobit, in his time of trial, discovers his own poverty, which enables him to recognize others who are poor. He is faithful to God’s law and keeps the commandments, but for him this is not enough. He can show practical concern for the poor because he has personally known what it is to be poor. His advice to Tobias thus becomes his true testament: “Do not turn your face away from anyone who is poor” (4:7). In a word, whenever we encounter a poor person, we cannot look away, for that would prevent us from encountering the face of the Lord Jesus. Let us carefully consider his words: “from *anyone* who is poor”. Everyone is our neighbour. Regardless of the colour of their skin, their social standing, the place from which they came, if I myself am poor, I can recognize my brothers or sisters in need of my help. We are called to acknowledge every poor person and every form of poverty, abandoning the indifference and the banal excuses we make to protect our illusory well-being.

4. We are living in times that are not particularly sensitive to the needs of the poor. The pressure to adopt an affluent lifestyle increases, while the voices of those dwelling in poverty tend to go unheard. We are inclined to neglect anything that varies from the model of life set before the younger generation, those who are most vulnerable to the cultural changes now taking place. We disregard anything that is unpleasant or causes suffering, and exalt physical qualities as if they were the primary goal in life. Virtual reality is overtaking real life, and increasingly the two worlds blend into one. The poor become a film clip that can affect us for a moment, yet when we encounter them in flesh and blood on our streets, we are annoyed and look the other way. Haste, by now the daily companion of our lives, prevents us from stopping to help care for others. The parable of the Good Samaritan (cf. *Lk* 10:25-37) is not simply a story from the past; it continues to challenge each of us in the here and now of our daily lives. It is easy to delegate charity to others, yet the calling of every Christian is to become personally involved.

5. Let us thank the Lord that so many men and women are devoted to caring for the poor and the excluded; they are persons of every age and social status who

show understanding and readiness to assist the marginalized and those who suffer. They are not superheroes but “next door neighbours”, ordinary people who quietly make themselves poor among the poor. They do more than give alms: they listen, they engage, they try to understand and deal with difficult situations and their causes. They consider not only material but also spiritual needs; and they work for the integral promotion of individuals. The Kingdom of God becomes present and visible in their generous and selfless service; like the seed that falls on good soil, it takes root in their lives and bears rich fruit (cf. *Lk* 8:4-15). Our gratitude to these many volunteers needs to find expression in prayer that their testimony will increasingly prove fruitful.

6. On this, the sixtieth anniversary of the encyclical *Pacem in Terris*, we do well to take to heart the following words of Pope Saint John XXIII: “Every human being enjoys the right to life, to bodily integrity and to the means necessary for the proper development of life, including food, clothing, shelter, medical care, rest, and, finally, the necessary social services. In consequence, every individual has the right to be looked after in the event of ill health; disability stemming from work; widowhood and forced unemployment; as well as in other cases when, through no fault of his own, he or she is deprived of the means of livelihood” (ed. Carlen, No. 11).

How much still needs to be done for this to become a reality, not least through a serious and effective commitment on the part of political leaders and legislators! For all the limitations and at times the failures of politics in discerning and serving the common good, may the spirit of solidarity and subsidiarity continue to grow among citizens who believe in the value of voluntary commitment to serving the poor. Certainly there is a need to urge and even pressure public institutions to perform their duties properly, yet it is of no use to wait passively to receive everything “from on high”. Those living in poverty must also be involved and accompanied in a process of change and responsibility.

To be continued in next Bulletin

READERS/COMMENTATOR/ COORDINATOR/EUCHARISTIC MINISTERS

Tues 9:00 AM, 20-06-23

Reader Xuan Duong
Eucharistic Min. Monica Lomen

Wed 9:00 AM, 21-06-23

Reader Carmen Camilleri
Eucharistic Min. Carmen Camilleri

Thurs 9:00 AM, 22-06-23

Reader: Tammy Pham
Eucharistic Shirley Krizmanic

Fri 9:00 AM, 23-06-23

Reader Helen Maddela
Eucharistic Min. Catherine Bartolo

Sat 5.00 PM, 24-06-23

Lit. Coordinator: Charlie Pace
Commentator: Carmen Camilleri
Readers: St Francis Choir
St Francis Choir
Eucharistic Min. Wendy Forbes-Perera
Allaistair Surrao
Reno Attard

Sun 8.45 AM, 25-06-23

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

Sun 10:00AM, 25-06-23

Lit. Coordinator: Chrisine Pedroso
Commentator: Rita Martin
Reader: Susan Hallorina
Joh Cablao
Eucharistic Min. Br. Anthony Gatt
Christine Pedroso
Saua Tufuga

Sun 6.00PM, 25-06-23

Lit. Coordinator Xuan Duong
Commentator HEP Youth
Reader HEP Youth
HEP Youth
Eucharistic Min. Lani Laririt
Xuan Duong
Rod Lalunio

CHOIR GROUPS

Saturday 24 June 2023

♦ 5pm – St Francis Choir

Sunday 25 June 2023

♦ 8.45am - Charlie Schembri

♦ 10.00am - Fernandez Family

♦ 6pm - HEP Youth

CLEANING ROSTER

Week starting 21 June 2023
Group 8 - Samoan Community -
Jonas Coe & Akenese Tuliatu

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.

Death Anniversaries

Anthony & Mary Azzopardi, Giuse
Pham Con, Maria Pham Thi Tan, Giuse
Pham Cung, Joseph, Frank & John
Xerri, Tran Thi Huong, Cornelio Mad-
dela, Grazio (Horace) Camilleri, Joseph
& Franc Xiberras, Reno Cauchi, 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 Dis-
co, Wayne Camilleri, Bartolo family,
Brincat & Galea family, Maria Vu Thi
Yeu Thuong, Duong Family, Do Fam-
ily, Vincent Duong Kham Su, Michael
Alphonsus 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 people
as the traditional custodians of the
land on which we reside and worship.*

VOCATION VIEW

Jesus knew that when we are commit-
ted to whatever we are doing no ob-
stacle can prevent us from reaching
our goal. So Jesus could say: “If you
will not take up your cross and come
after me you are not worthy of me.”

All information used in accordance with
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