



HOLY EUCHARIST PARISH

1A Oleander Drive, St Albans South 3021
Office Hours: Tues - Fri: 9:00am - 3.30pm
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TWELFTH SUNDAY IN ORDINARY TIME A

24 & 25 JUNE 2023

REDEMPTORIST COMMUNITY

Parish Priest & Mission Leader

Fr Vincent Long Pham CSsR

Priests in Residence

Fr Joseph Xuan Hieu 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

Dear Parishioners, There will be a Healing mass on 30th June 2023, 6:00pm here at Holy Eucharist Parish in English and Tagalog organised by the Filipino Chaplaincy of Melbourne. All are welcome.

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: Jeremiah 20:10-13

He has delivered the soul of the needy from the hands of evil men

Jeremiah said: I hear so many disparaging me, “‘Terror from every side!’ Denounce him! Let us denounce him!’ All those who used to be my friends watched for my downfall, ‘Perhaps he will be seduced into error. Then we will master him and take our revenge!’ But the Lord is at my side, a mighty hero; my opponents will stumble, mastered, confounded by their failure; everlasting, unforgettable disgrace will be theirs. But you, O Lord of Hosts, you who probe with justice, who scrutinise the loins and heart, let me see the vengeance you will take on them, for I have committed my cause to you. Sing to the Lord, praise the Lord, for he has delivered the soul of the needy from the hands of evil men.

Responsorial Psalm: Ps. 68(69):8-10,14,17,33-35

Lord, in your great love, answer me.

It is for you that I suffer taunts, that shame covers my face, that I have become a stranger to my brothers, an alien to my own mother’s sons. I burn with zeal for your house and taunts against you fall on me.

Lord, in your great love, answer me.

This is my prayer to you, my prayer for your favour. In your great love, answer me, O God, with your help that never fails: Lord, answer, for your love is kind; in your compassion, turn towards me.

Lord, in your great love, answer me.

The poor when they see it will be glad and God-seeking hearts will revive; for the Lord listens to the needy and does not spurn his servants in

their chains.

Let the heavens and the earth give him praise,
the sea and all its living creatures.

Lord, in your great love, answer me.

Second Reading Romans 5:12-15

The gift considerably outweighed the fall

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. Sin existed in the world long before the Law was given. There was no law and so no one could be accused of the sin of ‘law-breaking’, yet death reigned over all from Adam to Moses, even though their sin, unlike that of Adam, was not a matter of breaking a law. Adam prefigured the One to come, but the gift itself considerably outweighed the fall. If it is certain that through one man’s fall so many died, it is even more certain that divine grace, coming through the one man, Jesus Christ, came to so many as an abundant free gift.

Gospel Acclamation John 15:26,27

Alleluia, alleluia!

The Spirit of truth will bear witness to me, says the Lord, and you also will be my witnesses.

Alleluia.

Gospel Matthew 10:26-33

Do not be afraid of those who kill the body

Jesus instructed the Twelve as follows: ‘Do not be afraid. For everything that is now covered will be uncovered, and everything now hidden will be made clear. What I say to you in the dark, tell in the daylight; what you hear in whispers, proclaim from the housetops. ‘Do not be afraid of those who kill the body but cannot kill the soul; fear him rather who can destroy both body and soul in hell. Can you not

buy two sparrows for a penny? And yet not one falls to the ground without your Father knowing. Why, every hair on your head has been counted. So there is no need to be afraid; you are worth more than hundreds of sparrows. 'So if anyone declares himself for me in the presence of men, I will declare myself for him in the presence of my Father in heaven. But the one who disowns me in the presence of men, I will disown in the presence of my Father in heaven.'

REFLECTION ON THE GOSPEL

Many of those who once looked through the barbed-wire fences of Australia's detention centres carry personal stories of fear of persecution. One such story, the story of Najaf Mazari, is beautifully narrated by Najaf and Robert Hillman in their joint work, *The Rugmaker of Mazar-e-Sharif*. Najaf is an Afghan Hazara who suffered persecution and torture at the hands of the Taliban. He escaped to Australia via Indonesia in 2002. After some time in detention, he established a rug making business in suburban Melbourne. He was reunited with his wife Hakeema and daughter Maria in 2008 and became an Australian citizen in June 2014.

Some first century Christian groups, including Matthew's community, were a bit like the Afghan Hazaras and Syrian or Iraqi Christians in that they are persecuted simply on account of who they are vis-à-vis those who seek exclusive political and cultural power. They have every reason to fear bodily harm and even death, as suffered by Jesus and his followers. Jesus himself experienced fear in the face of his impending suffering and political execution. Yet Jesus tells his disciples, not once but three times, not to fear those who kill the body.

How are these words to be understood? To return to the story of Najaf: the Taliban had power to destroy his body, but no power over his spirit. A man of deep faith, supported by a family who sacrificed their own comfort and placed their trust in God (Allah), he survived against the most incredible odds. Even if he had died in the effort to find freedom, his faith in the fullness of life with God would remain, in contrast with the bullying power of the Taliban who could kill the body but not an indomitable spirit.

Trust in God is at the heart of Jesus' response to suffering. The disciples are sent to proclaim in the marketplace or from the "housetops" the gospel they have received in the security of the household. If they acknowledge Jesus, he will in turn "acknowledge" them before God. They can expect rejection and humiliation. This is not to deter them from their mission. They are not to give up the struggle or capitulate in the face of persecution. Like all of God's creatures, including the sparrows, they are precious in God's eyes and will not be abandoned. On the contrary, even the hairs on their heads are numbered by God. Trust in God is the

appropriate response to suffering endured for the sake of God's empire as opposed to the empire of Rome. Trust in God does not take away the pain. We join with asylum seekers, refugees, with the hungry and the homeless and, at this time of heightened sensitivity to racial discrimination, with the First Peoples of this country, for the justice that is their right. They are precious in God's eyes. They are precious in our eyes and must not be abandoned.

By Sister Veronica Lawson rsm

POPE'S WORLD DAY OF THE POOR

7. In addition, we must once more acknowledge new forms of poverty, as well as those described earlier. I think in particular of peoples caught up in situations of war, and especially children deprived of the serene present and a dignified future. We should never grow accustomed to such situations. Let us persevere in every effort to foster peace as a gift of the risen Lord and the fruit of a commitment to justice and dialogue.

Nor can we ignore those forms of speculation in various sectors, which have led to dramatic price increases that further impoverish many families. Earnings are quickly spent, forcing sacrifices that compromise the dignity of every person. If a family has to choose between food for nourishment and medical care, then we need to pay attention to the voices of those who uphold the right to both goods in the name of the dignity of the human person.

Then too how can we fail to note the ethical confusion present in the world of labour? The inhumane treatment meted out to many male and female laborers; inadequate pay for work done; the scourge of job insecurity; the excessive number of accident-related deaths, often the result of a mentality that chooses quick profit over a secure workplace... We are reminded of the insistence of Saint John Paul II that "the primary basis of the value of work is man himself... However true it may be that man is destined for work and called to it, in the first place, work is 'for man' and not man 'for work'" (*Laborem Exercens*, 6).

8. This list, deeply troubling in itself, only partially accounts for the situations of poverty that are now part of our daily lives. I cannot fail to mention in particular an increasingly evident form of poverty that affects young people. How much frustration and how many suicides are being caused by the illusions created by a culture that leads young people to think that they are "losers", "good for nothing". Let us help them react to these malign influences and find ways to help them grow into self-assured and generous men and women.

When speaking of the poor, it is easy to fall into rhetorical excess. It is also an insidious temptation to remain at the level of statistics and numbers. The poor are persons; they have faces, stories, hearts and souls. They are

our brothers and sisters, with good points and bad, like all of us, and it is important to enter into a personal relation with each of them.

The Book of Tobit teaches us to be realistic and practical in whatever we do with and for the poor. This is a matter of justice; it requires us to seek out and find one another, in order to foster the harmony needed for the community to feel itself as such. Caring for the poor is more than simply a matter of a hasty hand-out; it calls for reestablishing the just interpersonal relationships that poverty harms. In this way, “not turning our face away from anyone who is poor” leads us to enjoy the benefits of mercy and charity that give meaning and value to our entire Christian life.

9. May our concern for the poor always be marked by Gospel realism. Our sharing should meet the concrete needs of the other, rather than being just a means of ridding ourselves of superfluous goods. Here too, Spirit-led discernment is demanded, in order to recognize the genuine needs of our brothers and sisters and not our own personal hopes and aspirations. What the poor need is certainly our humanity, our hearts open to love. Let us never forget that “we are called to find Christ in them, to lend our voice to their causes, but also to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom which God wishes to share with us through them” (*Evangelii Gaudium*, 198). Faith teaches us that every poor person is a son or daughter of God and that Christ is present in them. “Just as you did it to one of the least of these who are members of my family, you did it to me” (*Mt* 25:40).

10. This year marks the 150th anniversary of the birth of Saint Therese of the Child Jesus. In a page of her autobiography, *Story of a Soul*, she tells us: “I have come to realize that perfect charity means putting up with other people’s faults, not being at all taken aback by their faults, being edified by the smallest acts of virtue that we see practised. But above all, I have come to realize that charity must not remain locked in the depths of one’s heart: ‘No one’, Jesus says, ‘lights a candle to put it under a bushel basket, but puts it on a candlestand, so that it can give light to *everyone* in the house’. For me, that candle represents the charity that must give light and bring joy not only to those dearest to me, but to *everyone* in the house, with the exception of none” (*Ms C*, 12r^o).

In this house of ours, which is the world, everyone has a right to experience the light of charity; no one must be deprived of that light. May the steadfast love of Saint Therese stir our hearts on this World Day of the Poor, and help us not to “turn our face away from anyone who is poor”, but to keep it always focused on the human and divine face of Jesus Christ our Lord.

Rome, Saint John Lateran, 13 June 2023, Memorial of St. Anthony of Padua, Patron of the Poor.

FRANCIS

DISCIPLESHIP: WHAT DOES IT MEAN TO BE A DISCIPLE OF JESUS?

At the end of Jesus’ earthly ministry, he commissioned his followers to carry on his work – the work of making disciples (*Matt.* 28:18-20). This commissioning was not just for the eleven disciples, or even to his larger group of followers. It is given to his church. It is our responsibility today to make disciples of all nations. But just what is a disciple?

It is important to know just what we are commissioned to produce. Without that knowledge, how can we know if we are being faithful to his commission?

What Is a Disciple?

The word used in the New Testament for disciple is *mathētēs*. According to William Mounce, this word means learner or disciple and is a technical term for the followers of Jesus. It is also used for the followers of John the Baptist, Moses, and the Pharisees.

In the New Testament world, a disciple would join themselves to a rabbi, or teacher, becoming a part of his school. This involved leaving behind the life they had known and spending all their time with their rabbi. In a sense, it was like going off to college.

What you see in Jesus and his disciples was typical of the rabbi/disciple relationship in New Testament Judea. Being a disciple was a full-time occupation. Those disciples were called to leave home and occupation behind and follow Jesus, learning what he had to teach them.

Being a disciple was not an end in itself. A disciple was ultimately expected to follow in their rabbi’s footsteps, becoming a rabbi himself. And, in turn, teaching other disciples what they had learned and were learning.

Fans and Players

In contrast to a disciple is what many call a fan. This is best illustrated by comparing the fan of a sports team with one of the players on the field.

A fan sits on the sideline and cheers on their team. They may invest some time in learning about their team. And they may invest in purchasing some of the appropriate swag so that they can fly the team colors. But the fan watches the performance from the stands or watches the game on TV. But they do not get directly involved. And if their team disappoints them, they may switch their allegiance to one they find more satisfying.

A fan may know a lot about their team and its members. They can rattle off team and player stats. They may have detailed opinions about the strengths and weaknesses of team members. And they enjoy discussing the recent game and player performance with other fans.

A player on that sports team is quite different though. The team and game are their life. They spend time in conditioning, learning the playbook, and in practice. On

game day, they are down on the field, executing the plays drawn up for them by their coach. They each have their part to play in the game, and each one is important to the outcome of the game. Unlike the fan who sits and watches, the team player is actively involved in the game.

The Call to Discipleship

Jesus called twelve men to follow him and be his disciples. They did not just cheer Jesus on in the work he did. These men left behind their nets, tax booth, and whatever else they had done before, and they got involved in the game, following Jesus wherever he went and learning all he had to teach them. And, in the end, he told them in turn to make disciples.

So, were these twelve men unique as disciples? Their specific calling to travel with Jesus and then establish the church was unique. But their call to be disciples was not.

In the Great Commission, we are told to make disciples of all nations, teaching them to obey Jesus' commands (Matt. 28:19-20). We often mistake this commission to be one of making fans of Jesus rather than disciples of Jesus. But Jesus wants more than just people to fill the pews, giving an hour or two on Sundays.

In Matthew 10:38-39, Jesus told his disciples that anyone who does not take up their cross and follow him is not worthy of him. He went on to say that those who lose their lives for Jesus' sake would find life. Jesus calls all of us, not to be fans, but to be his disciples.

Continued next week's Bulletin

Happy Feast Day
Sending warm greetings for a day full of celebration to the St John the Baptist Maltese Association on their Feast Day. Mass will be Sunday 25/6/2023 at 2.30pm here at Holy Eucharist Church followed by more celebrations in the Hall. All are welcome.



**READERS/COMMENTATOR/
COORDINATOR/EUCHARISTIC
MINISTERS**

Tues 9:00 AM, 27-06-23

Reader Xuan Duong
Eucharistic Min. Monica Lomen

Wed 9:00 AM, 28-06-23

Reader Carmen Camilleri
Eucharistic Min. Carmen Camilleri

Thurs 9:00 AM, 29-06-23

Reader: Shirley Krizmanic
Eucharistic Shirley Krizmanic

Fri 9:00 AM, 30-06-23

Reader Steven Ho
Eucharistic Min. Catherine Bartolo

Sat 5.00 PM, 01-07-23

Lit. Coordinator: Reno Attard
Commentator: Wendy Forbes-Perera
Readers: Ed Cablao

Jinky Monteros
Eucharistic Min. Alastair Surrao
Violeta Montoro
Reno Attard

Sun 8.45 AM, 02-07-23

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

Sun 10:00AM, 02-07-23

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

Sun 6.00PM, 02-07-23

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

CHOIR GROUPS

Saturday 1st July 2023

♦ 5pm – Fernandez Family Choir

Sunday 2nd July 2023

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

CLEANING ROSTER

Week starting 28 June 2023
Group 9 - St Francis 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.

Death Anniversaries

Anthony & Mary Azzopardi, Giuse Pham Con, Maria Pham Thi Tan, Giuse Pham Cung, Joseph, Frank & John Xerri, Tran Thi Huong, Cornelio Maddela, 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 Disco, Wayne Camilleri, Bartolo family, Brincat & Galea family, Maria Vu Thi Yeu Thuong, Duong Family, Do Family, 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

Have you discovered yet that there is more to life than what only material things have to offer? We live in the Spirit. Only in the Lord can we find lasting peace. Speak the Good News

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