



HOLY EUCHARIST PARISH

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THIRTEENTH SUNDAY IN ORDINARY TIME A

1 & 2 JULY 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



**We have Anointing Mass
next Friday the 7th July 2023
@ 9am here at Holy Eucha-
rist Church then all other
first Friday of each Month .
All are Welcome!**

THE LIVING WORD

First Reading: 2 Kings 4:8-11,13-16

This is a holy man of God; let him rest here

One day as Elisha was on his way to Shunem, a woman of rank who lived there pressed him to stay and eat there. After this he always broke his journey for a meal when he passed that way. She said to her husband, 'Look, I am sure the man who is constantly passing our way must be a holy man of God. Let us build him a small room on the roof, and put him a bed in it, and a table and chair and lamp; whenever he comes to us he can rest there.' One day when he came, he retired to the upper room and lay down. He said to his servant Gehazi, 'Call our Shunammitess. Tell her this: "Look, you have gone to all this trouble for us, what can we do for you? Is there anything you would like said for you to the king or to the commander of the army?"' But she replied, 'I live with my own people about me.' 'What can be done for her then?' he asked. Gehazi answered, 'Well, she has no son and her husband is old.' Elisha said, 'Call her.' The servant called her and she stood at the door. This time next year,' he said 'you will hold a son in your arms.'

Responsorial Psalm: Ps. 88(89):2-3,16-19

For ever I will sing the goodness of the Lord.

I will sing for ever of your love, O Lord; through all ages my mouth will proclaim your truth.

Of this I am sure, that your love lasts for ever,
that your truth is firmly established as the heavens.

For ever I will sing the goodness of the Lord.

Happy the people who acclaim such a king,
who walk, O Lord, in the light of your face,
who find their joy every day in your name,

who make your justice the source of their bliss.

For ever I will sing the goodness of the Lord.

For it is you, O Lord, who are the glory of their strength;
by your favour it is that our might is exalted;
for our ruler is in the keeping of the Lord;
our king in the keeping of the Holy One of Israel.

For ever I will sing the goodness of the Lord.

Second Reading Romans 6:3-4,8-11

When we were baptised we went into the tomb with Christ, so that we too might live a new life

When we were baptised in Christ Jesus we were baptised in his death; in other words, when we were baptised we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life. But we believe that having died with Christ we shall return to life with him: Christ, as we know, having been raised from the dead will never die again. Death has no power over him any more. When he died, he died, once for all, to sin, so his life now is life with God; and in that way, you too must consider yourselves to be dead to sin but alive for God in Christ Jesus.

Gospel Acclamation 1 Peter 2:9

Alleluia, alleluia!

You are a chosen race, a royal priesthood, a holy people. Praise God who call you out of darkness and into his marvellous light. Alleluia.

Gospel Matthew 10:37-42

Anyone who loses his life for my sake will find it
Jesus instructed the Twelve as follows: 'Anyone who prefers father or mother to me is not worthy of me. Anyone who prefers son or daughter to me is not worthy of me. Anyone who does not take his cross and follow in my footsteps is not

worthy of me. Anyone who finds his life will lose it; anyone who loses his life for my sake will find it. 'Anyone who welcomes you welcomes me; and those who welcome me welcome the one who sent me. 'Anyone who welcomes a prophet will have a prophet's reward; and anyone who welcomes a holy man will have a holy man's reward. 'If anyone gives so much as a cup of cold water to one of these little ones because he is a disciple, then I tell you solemnly, he will most certainly not lose his reward.'

REFLECTION ON THE GOSPEL

What price are we prepared to pay to create a just, equitable and healthy planetary community? That question is at the heart of today's gospel reading. That was, in essence, the question that Jesus of Nazareth put to his disciples and the question that Matthew put to his community some sixty years after Jesus' death. We seem to be at a turning point in world history, with a climate crisis, a pandemic that has claimed the lives of some 410,000 people and a new consciousness of the discrimination and violence experienced by people of colour. What price are we prepared to pay to change the way we live so that black lives matter to everyone without exception and so that we might meet the needs of everyone within the means of the planet? We might learn from the witness of the hundreds of medical professionals who have died from Covid-19 contracted from their patients. Last week, I spent time with the photos in the Guardian of some of these courageous people and read a list of their names. I wanted to drink in the spirit of generosity that permitted them to take up their respective "crosses" and lay down their lives for suffering others. Today's gospel reading brings to a close the so-called missionary discourse in which Jesus instructs his disciples on what it means to be a disciple. While some of the nuances of those instructions are lost in translation, Jesus' words to the disciples can still speak to us as contemporary disciples. In following the way of Jesus and living the gospel of truth and justice and compassion, we can be faced with excruciating choices. We cannot always satisfy family if we want to be true to what we believe or if we want to expose injustice and dishonesty: there is often a deeper commitment that transcends the bonds of family relationship. We may even be called to relinquish, for the sake of a greater good, work that we love or income on which we depend. In other words, there is deep suffering in the way of discipleship, suffering that comes from being true to a mission that brings life to others despite the cost to ourselves. Taking up the cross is a powerful metaphor for being willing to endure whatever hardships are involved in realising the vision of God's empire as opposed to the brutal empire of "Rome". God's empire finds expression in our times in every attempt to enshrine just policies and practices in law. It finds expression in every attempt to free the most marginalised from the impact of unjust policies and practices. Words are not enough: we are to live out in our lives the pattern of Jesus' life, a life characterised by hospitality or welcome and attention to the vulnerable. A cup of cold water for "the little ones" becomes the emblem of discipleship and in our post-industrial times the little ones include all God's thirsty creatures, human and other-than-human.

By Sister Veronica Lawson rsm

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

Continued from last week's Bulletin

What Does Being a Disciple Look Like?

A disciple's first priority is following Jesus. Everything else is secondary. If Jesus tells them to go, they go. If he tells them to stay, then they stay. They may be like Paul, traveling the world over sharing the good news of Jesus. Or, more likely, they may be like Aquila and Priscilla, tentmakers who served in a local church.

But regardless of where Jesus leads, the disciple will be spending time with Jesus, their teacher. They will be serving, like Martha, but they will also be sitting at Jesus' feet, listening to what he has to teach them (Luke 10:38-42).

Sitting at Jesus' feet today generally involves time spent in the Scriptures. It is time spent reading and reflecting on what the Scripture is saying to them, and then making it a part of life. It is allowing Scripture, under the direction of the Holy Spirit, to shape how we think and what we do.

Being a disciple is not a part-time job or activity. Being a disciple of Jesus is full-time, 24/7. While a fan might choose not to go to the game on any given Sunday because either they don't feel like it or something more appealing is happening, a disciple is always on call to follow Jesus. Not just on Sunday mornings, and not just at other specific times during the week, but all day, every day.

You might be male or female; rich or poor; a preacher, an engineer, or raising children; you might have a variety of skin tones or ethnic backgrounds. But the commitment to follow Jesus, even to the cross, is common to all disciples.

The Importance of Being a Disciple

How important is discipleship? Is it OK to just be a fan? Or is more required of us than that? Can we be saved without being a disciple?

In Matthew 10:38, Jesus told us that "Whoever does not take up their cross and follow me is not worthy of me." From what Jesus said here, it seems clear that taking up our cross and following him is not optional. If we do not do that, we are not worthy of him. But is taking up our cross and following him the same as discipleship?

Later, in Matthew 16:24, Jesus told his followers, "Whoever wants to be my disciple must deny themselves and take up their cross and follow me." Taking up our cross and following Jesus is, at the least, an essential aspect of being a disciple. If we have taken up our cross and are following Jesus, then we are his disciples. If we have not, then, Jesus says, we are not worthy of him.

In Matthew 7:21, Jesus said, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven." And he went on to say that many will protest, saying they have done many good things. But they will be turned away as unknown. The will of the Father is that we are more than fans. It is that we become disciples.

Discipleship is a term that we often give lip service to. But we often substitute being a fan of Jesus for being a disciple of Jesus. But, as Christians, we are not called to sit in our padded pews, cheering on the worship team and preacher and paying our entrance fee. We are called to be disciples. To give up the life we had and follow Jesus, learning from him and becoming like him.

Making Disciples

This takes us back to the commission Jesus gave to his church to

make disciples. One task of the church is to produce disciples, people who will leave their old life behind and follow Jesus. It is not enough just to evangelize. Bringing a person into a saving relationship with Jesus is just the beginning. We need to teach them to obey what Jesus commanded and to follow him wherever he leads. To be a team player rather than a fan.

We should never be satisfied with anything less than being a disciple, following Jesus, learning from him, and in turn, teaching others to be disciples.

By Ed Jarrett

CELEBRATING ATSI SUNDAY AND NAIDOC WEEK

National NAIDOC Week celebrations are held across Australia in the first week of July each year (Sunday to Sunday), to celebrate and recognise the history, culture and achievements of Aboriginal and Torres Strait Islander peoples. NAIDOC Week is an opportunity for all Australians to learn about First Nations cultures and histories and participate in celebrations of the oldest, continuous living cultures on earth. You can support and get to know your local Aboriginal and/or Torres Strait Islander communities through activities and events held across the country.”

Every year, on the first Sunday in July, Catholics come together across Australia to acknowledge and celebrate the gifts of Australia’s First Peoples in the Catholic Church.



We’re proud to announce that the 2023 National NAIDOC Week theme is **For Our Elders**.

Across every generation, our Elders have played,

and continue to play, an important role and hold a prominent place in our communities and families.

They are cultural knowledge holders, trailblazers, nurturers, advocates, teachers, survivors, leaders, hard workers and our loved ones.

Our loved ones who pick us up in our low moments and celebrate us in our high ones. Who cook us a feed to comfort us and pull us into line, when we need them too.

They guide our generations and pave the way for us to take the paths we can take today. Guidance, not only through generations of advocacy and activism, but in everyday life and how to place ourselves in the world.

We draw strength from their knowledge and experience, in everything from land management, cultural knowledge to justice and human rights. Across multiple sectors like health, education, the arts, politics and everything in between, they have set the many courses we follow.

The struggles of our Elders help to move us forward today. The equality we continue to fight for is found in their fight. Their tenacity and strength has carried the survival of our people.

It is their influence and through their learnings that we must ensure that when it comes to future decision making for our people, there is nothing about us - without us.

We pay our respects to the Elders we’ve lost and to those who continue fighting for us across all our Nations and we pay homage to them.

In 2023, how will you celebrate **For Our Elders**?

CALLED TO SOMETHING HIGHER: THE ORIGINS OF WORLD YOUTH DAY

In 1984, Pope John Paul II was shocked and delighted to find that more than 250,000 young people had flocked to the streets of Rome. In 1983–84, the Church was celebrating the Holy Year of Redemption, marking 1,950 years since the death and resurrection of Christ, and for Palm Sunday he had invited young people to gather in celebration. About 60,000 had been expected; nobody anticipated the vast crowd that would turn out.

This experience is widely recognised as having set the stage for World Youth Day. The pope reissued the invitation the following year, and this time more than 300,000 came to Rome. On 20 December 1985, impressed by the openness and willingness of young people to embrace their faith, he announced the institution of World Youth Day—an opportunity for pilgrimage to various locations around the world, and to discover and witness to the truth, goodness and beauty of Jesus Christ.

It’s fair to say that Pope John Paul II recognised a spiritual hunger in these young people. They had flocked to Rome in such large numbers because they were searching for something more.

Because of this, the pope’s messages to young people for a long time were remarkably similar. He drummed a consistent beat, and it was a message that is as relevant today as it was then: that we are made for more than what the world offers. We are called to more.

‘The world in which we are living is shaken by crises of various kinds, among which one of the most dangerous is the loss of the meaning of life,’ he told youth in 1988, announcing the third ever World Youth Day. ‘Many of our contemporaries have lost the true meaning of life ... They are looking for happiness, but the result is deep sadness, an empty heart and, not infrequently, despair.’

In the midst of this crisis of meaning, he pointed to Jesus. In following Jesus, we find ‘the only project for a truly successful and happy life. This is also the one source that gives the deepest meaning to life.’

The problem, as he saw it, was not only our material abundance, which can easily distract us from searching for the true meaning of life. It was also an overarching philosophy he referred to as ‘materialism’. Materialism is the idea that the world is made up only of physical stuff, and that spirituality and religion are dreams—or, worse, delusions that hinder true human flourishing.

But there is something about being human that doesn’t square with this philosophy. There are values we hold, realities of life, that are so much more than physical. One of these—perhaps the most important—is love. And our experience of love points the way to the deepest truth there is: that we were created by a divine Love, to give our lives in love.

‘Since man can neither live nor understand himself without love, I want to appeal to you to grow in humanity, to give absolute priority to the values of the spirit,’ the pope said in 1987, ‘by increasingly recognising and accepting the presence of God in your life: the presence of a God who is Love; of a Father who loves each one of us for the whole of eternity’.

It's not hard to see why this message was so important to the pope. His homeland, Poland, was subject to a Communist regime for years, and communism—a fundamentally materialistic ideology—dismissed religion, in the words of Karl Marx, as 'the opium of the masses'. Before he was pope and known simply as Karol Wojtyla, he served these 'masses' of people underground, teaching them not only about theology and philosophy but about art and beauty too. A playwright and poet, as well as a philosopher, he believed there were 'values of the spirit' that cannot be explained by materialism alone.

And he became convinced that if we push God out of the picture, we frustrate all that is human about us: our desire for love, happiness, beauty, freedom, eternity, all of it. His message to young people was also consistent in recognising this call to love as a demand, a challenge. In the same way that resurrection came only through the cross, true happiness comes only through the gift of self—to God and to one another.

'The building of a civilisation of love requires strong and persevering characters, ready for self-sacrifice,' he said in 1988.

It is also an adventure:

[Y]ours is an age of many important discoveries ... Now, among these many discoveries there must not be lacking one that is of fundamental importance for every human being: the personal discovery of Jesus Christ. Discovering Christ, always again and always more fully, is the most wonderful adventure of our life. (Fourth WYD in Santiago de Compostela, 1989).

This call to discover Jesus as the deepest meaning of our lives is a timeless message. It is also at the heart of Pope John Paul II's vision for World Youth Day. Pope Benedict XVI took up this message, as has Pope Francis. And every pilgrim attending World Youth Day this year is invited to go on the adventure and to discover Jesus anew for themselves.

By Christian Bergmann

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

Tues 9:00 AM, 04-07-23

Reader Xuan Duong
Eucharistic Min. Monica Lomen

Wed 9:00 AM, 05-07-23

Reader Carmen Camilleri
Eucharistic Min. Carmen Camilleri

Thurs 9:00 AM, 06-07-23

Reader: Tammy Pham
Eucharistic Tammy Pham

Fri 9:00 AM, 07-07-23

Reader Helen Maddela
Eucharistic Min. Catherine Bartolo

Sat 5.00 PM, 08-07-23

Lit. Coordinator: Reno Attard
Commentator: Violeta Montoro
Readers: Miriam Vella
Agatha Saliba
Eucharistic Min. Carmen Camilleri
Wendy Forbes-Perera
Reno Attard

Sun 8.45 AM, 09-07-23

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

Sun 10:00AM, 09-07-23

Lit. Coordinator: Saua Tufuga
Commentator: Ed Cabla
Reader: St Francis Choir
St Francis Choir
Eucharistic Min. Rita Martin
Br. Noel Debono
Saua Tufuga

Sun 6.00PM, 09-07-23

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

CHOIR GROUPS

Saturday 8th July 2023

- ◆ 5pm – Samoan Choir

Sunday 9th July 2023

- ◆ 8.45am - Charlie Schembri
- ◆ 10.00am - St Francis Choir
- ◆ 6pm - Youth For Christ

CLEANING ROSTER

Week starting 5th July 2023 - Group 9
- St Francis Choir - Lisi McFarland

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

John, Mary, John, Michael, Charlie Xerri, Camilleri family, Domenico Gianfala, Michael Angelo Leobando, 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, Macco 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

Jesus knew that when we are committed to whatever we are doing no obstacle 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 the terms of our privacy policy.