



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



THE MOST HOLY BODY AND BLOOD OF CHRIST YEAR A 10 & 11 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.

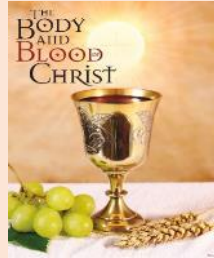
SACRAMENTAL PREPARATION

Preca Centre, 29 Rosslare Parade,
St Albans – Ph: 9356 0734 between
7-8pm

Email: precastalban@tpg.com.au

HAPPY FEAST DAY

This weekend is Corpus Christi Sunday and it is our Parish Feast Day. Wishing you a Happy Corpus Christi Day.



This **Sunday, 11th June 2023** the Feast of Corpus Christi, is also a very significant day for our Parish and school as not only it is our Feast Day but children from **Holy Eucharist School and Preca Centre Community will receive Jesus for the first time in the Sacrament of the Eucharist.** May the blessing of our Lord Jesus be poured on you today and always. Once again Congratulations and Happy Feast Day Holy Eucharist Parish.

THE LIVING WORD

First Reading: Deuteronomy 8:2-3,14-16

He fed you with manna, which neither you nor your fathers had known

Moses said to the people: 'Remember how the Lord your God led you for forty years in the wilderness, to humble you, to test you and know your inmost heart – whether you would keep his commandments or not. He humbled you, he made you feel hunger, he fed you with manna which neither you nor your fathers had known, to make you understand that man does not live on bread alone but that man lives on everything that comes from the mouth of the Lord. 'Do not become proud of heart. Do not forget the Lord your God who brought you out of the land of Egypt, out of the house of slavery: who guided you through this vast and dreadful wilderness, a land of fiery serpents,

scorpions, thirst; who in this waterless place brought you water from the hardest rock; who in this wilderness fed you with manna that your fathers had not known.'

Responsorial Psalm: Ps. 147:12-15,19-20

Praise the Lord, Jerusalem.

O praise the Lord, Jerusalem!
Zion, praise your God!

He has strengthened the bars of your gates

he has blessed the children within you.

Praise the Lord, Jerusalem.

He established peace on your borders,
he feeds you with finest wheat.

He sends out his word to the earth
and swiftly runs his command.

Praise the Lord, Jerusalem.

He makes his word known to Jacob,
to Israel his laws and decrees.

He has not dealt thus with other nations;
he has not taught them his decrees.

Praise the Lord, Jerusalem.

Second Reading 1 Corinthians 10:16-17

That there is only one loaf means that, though we are many, we form one body

The blessing-cup that we bless is a communion with the blood of Christ, and the bread that we break is a communion with the body of Christ. The fact that there is only one loaf means that, though there are many of us, we form a single body because we all have a share in this one loaf.

Gospel Acclamation

Alleluia, alleluia!

I am the living bread from heaven, says the Lord; whoever eats this bread will live for ever.

Alleluia!

Gospel John 6:51-58

My flesh is real food and my blood is real drink

Jesus said to the crowd: 'I am the living bread which has come down

from heaven. Anyone who eats this bread will live for ever; and the bread that I shall give is my flesh, for the life of the world.' Then the Jews started arguing with one another: 'How can this man give us his flesh to eat?' they said. Jesus replied: 'I tell you most solemnly, if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you. Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise him up on the last day. For my flesh is real food and my blood is real drink. He who eats my flesh and drinks my blood lives in me and I live in him. As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me. This is the bread come down from heaven; not like the bread our ancestors ate: they are dead, but anyone who eats this bread will live for ever.'

REFLECTION ON THE GOSPEL

As I watch the birds foraging for food in my front yard, I am transported back to the poetry of Gerard Manly Hopkins who began his famous work, *The Wreck of the Deutschland*, with the prayer: "Thou mastering me God! giver of breath and bread." Every creature needs bread and every creature need breath. "I can't breathe", that cry of African American George Floyd has echoed across the globe for over three years now, making of both Pentecost and Trinity strange reminders of the right of all to the breath of life. It will haunt us until we effect the conversion of heart that eliminates white supremacy and every form of violence.

As we celebrate Corpus Christi, we remember the two billion or more across the globe who yearn for "bread" in order to remain physically alive. We cannot appreciate this feast and what it signifies unless we have some appreciation and some satisfying experience of the material reality that underpins the symbolism of bread and wine. At the most basic level, this Feast is about bread broken and shared. It calls us to share our daily bread.

Today's gospel passage belongs within a section of John's gospel generally called the Bread of Life Discourse. Some scholars suggest that the discourse as a whole is cast in the form of a synagogue homily. In this view, it is a rabbinic type exposition of Exodus 16:4 and Psalm 78:4-5 on the manna/bread that God rains from heaven. In John 6:51-58, there are allusions to Eucharist as both meal and sacrifice. Jesus is the manna or bread from heaven. Life comes from eating his flesh/body. It also comes from drinking his blood. For the ancient Israelites, the life was in the blood. Blood poured out is life poured out. To drink the wine/blood is to participate in the life of Christ poured out.

An analogy from my own context might help us to grasp something of the mystery that we call Eucharist. My home town, Ballarat, is the site of the Eureka rebellion. The Eureka flag is housed in a place of honour in the Museum of Australian Democracy at Eureka. At one level, this flag is fabric and thread. At another, it far transcends the materials from which it is crafted. These materials were transformed, possibly by wom-

en from our own parish, into a symbol of freedom for the Eureka rebels. In the process, they changed their purpose and meaning; so too with the bread and wine of our Eucharistic celebrations. They have become, in a very real though mysterious sense, the body and blood of Christ. While we reflect on this mystery, we ground our faith in action designed to address the issue of global hunger and the circumstances that inhibit access to "bread" for all. The feast of the Body and Blood of Christ invites us to careful consumption of the world's resources so that all God's people and all God's creatures may have life.

By Sister Veronica Lawson rsm

LET THE EUCHARIST LEAD YOU TO THE SACRED HEART

Devotion to the Sacred Heart, as we now know it, began about the year 1672. On repeated occasions Jesus appeared to St. Margaret Mary, a Visitation nun in France, and during these apparitions He explained to her the devotion to His Sacred Heart as He wanted people to practice it. He asked to be honored in the figure or symbol of His Heart of flesh; He asked for acts of reparation, for frequent Communion, Communion on the first Friday of the month, and the keeping of the Holy Hour.

When the Catholic Church approved the devotion to the Sacred Heart of Jesus, she did not base her action merely on the visions of St. Margaret Mary. The Church approved the devotion on its own merits. We honor the Sacred Heart not only because every drop of Christ's Precious Blood passed through it during the thirty-three years of His life on earth; not only because the Sacred Heart throbbed in closest sympathy with every movement of joy or sorrow, pity or love in our best Friend, but we honor the Sacred Heart of Jesus because of its intimate union with His divinity. There is only one person in Jesus, and that person was at the same time God and man. Therefore every part of His body was human and divine. His Heart, too, is divine; it is the Heart of God.

Devotion to the Heart of Jesus alone, as a noble part of His sacred body, would not be devotion to the Sacred Heart as understood and approved by the Church. There are two things that must always be found together in the devotion to the Sacred Heart: Christ's Heart of flesh and Christ's love for us. True devotion to the Sacred Heart means devotion to the divine Heart of Christ insofar as this Heart represents and recalls His love for us. It means devotion to the love of Jesus Christ for us insofar as this love is recalled and represented to us by His Heart of flesh.

In his great encyclical letter on devotion to the Sacred Heart, Pope Pius XII explained the real nature of devotion to the most Sacred Heart of Jesus in the light of divine revelation, its chief source, and the graces that flow from it. He said, "We think that Our statements, confirmed by the teaching of the Gospel, have made it clear that essentially this devotion is nothing else than devotion to the human and divine love of the Incarnate Word and to the love which the Heavenly Father and the Holy Ghost have for sinful men. For, as the Angelic Doc-

tor teaches, the first cause of man's redemption is the love of the August Trinity. This love, pouring forth abundantly into the human will of Jesus Christ and His Adorable Heart, moved Him to shed His Blood to redeem us from the captivity of sin." Devotion to the Sacred Heart bears something that is universal. In honoring the Heart of Christ, it is no longer on Jesus as infant, youth, or victim that our homage lingers but on the Person of Jesus in the fullness of His love.

Being directed to the love of Christ for us, our devotion to the Sacred Heart finds and sees in Jesus everything connected with His love for us. This love of Christ for us was the moving force of all He did and suffered for us — in the manger, on the Cross, in giving Himself in the Blessed Sacrament, in His teaching, in His praying, and in His healing. So when we speak of the Sacred Heart, we mean Jesus showing us His Heart — Jesus all love for us and all lovable.

Love Christ's Sacred Heart in the Eucharist

Devotion to the Sacred Heart in the Eucharist consists in two essential facts: love and atonement.

Love is the first and foremost of these duties. Love is the Lord's first and greatest commandment, the bond of perfection. God asks for our love because He wishes to be the God and Master of our hearts through love. Sacrifice is but a means to prove our love and loyalty. Our Lord has loved us with an infinite love, even unto death, and still loves us without limit. He wants to be loved by us. He appeals to our hearts and bids us love Him in return.

St. Margaret Mary writes, "He made me see that it was the great desire He had of being loved by men, and of withdrawing them from the road of perdition, that induced Him to conceive this plan of making His Heart known to men, with all the treasures of love, of mercy, of grace, of sanctification, and of salvation, in order that those who wish to render and procure Him all the honor, glory, and love of which they are capable, might be abundantly and profusely enriched with the treasures of the Heart of God."

In another letter, she writes, "Let us, then, love this, the only love of our souls, since He has loved us first and loves us still so ardently that He continually burns with love for us in the Blessed Sacrament. To become saints it suffices to love this Holy of Holies. What shall hinder us? We have hearts to love and a body to suffer. . . . Only His holy love can make us do His pleasure; only this perfect love can make us do it in His own way; and only this perfect love can make us do it in His own acceptable time."

This act of love is highly sanctifying. By uniting you intimately to the Sacred Heart of Jesus, love will make you share in His virtues and give you the strength to practice them in spite of all obstacles. To know and love Jesus Christ is your highest gain both for time and eternity. No sacrifice can be too great to attain it. You have true wisdom, holiness, and happiness insofar as you know and love Jesus Christ.

Make atonement through the Eucharist

The second essential act of devotion to the Sacred Heart is atonement. The love of Jesus is dishonored by the ingratitude of men, as He Himself declared in the third great apparition to

St. Margaret Mary: "Behold this Heart which has so loved men that it has spared nothing, even to exhausting and consuming itself, in order to testify its love. In return, I receive from the greater part only ingratitude, by their irreverence and sacrileges, and by the coldness and contempt they have for me in this Sacrament of Love."

Then He asked her to atone for these ingratitude by the ardor of her own love: "My daughter, I come into the heart I have given you in order that through your fervor you may atone for the offenses which I have received from lukewarm and slothful hearts which dishonor me in the Blessed Sacrament."

Your devotion to the Sacred Heart should be an act of reparation and atonement for your own ingratitude and the ingratitude of all men for the love He has for us, above all in the Blessed Sacrament.

Receive Holy Communion often, especially on the first Fridays of nine consecutive months; spend some time before the Blessed Sacrament; perform little penances to prove by your actions that you want to make reparation. Make a holy hour some day or evening before the Sacred Heart in the tabernacle. Your love will be reparation for all human forgetfulness of His love. The Sacred Heart will never be outdone in love and generosity to you.

Frequent Holy Communion - together with the Mass - is by far the easiest and most perfect form of reparation you can offer to God. When you receive Holy Communion, you make an act of faith, for your presence at the Lord's Table is proof of your belief that Jesus is truly present in the Blessed Sacrament.

You make an act of hope, because you believe in our Lord's promises and hope for the graces attached to receiving Holy Communion. You make an act of love, for by receiving Holy Communion, you are pleasing Jesus, who has instituted this great Sacrament of Love for us. You make an act of humility, for you acknowledge your need of and dependence on God and the spiritual strength received through the Eucharist. You offer to God a pure and holy sacrifice most pleasing to His divine majesty.

Holy Mass and Communion are the greatest spiritual weapons God has placed at our disposal to help bring about peace. They are far more powerful than all atom and hydrogen bombs, guided missiles, guns, planes, tanks, and ships combined. Many times during his pontificate, Pope Pius XII urged frequent reception of Holy Communion, stating, "Men will always find the best remedy against serious evils in the Eucharist. . . . Only through frequent reception of our Divine Lord will they have the strength to help a world darkened by ignorance and gripped in the ice of indifference."

Our Lady of Fatima appealed for frequent Communion as a counteroffensive against Communism and the forces of evil. At Fatima, Portugal, in 1917, the need was clearly stated for making reparation to Almighty God, in order to appease His just wrath, aroused by the many horrible sins and sacrileges committed against Him. On one occasion, the guardian angel of Portugal appeared to the three children, bearing a golden chalice

in one hand and a Host in the other. The amazed children noticed that drops of blood were falling from the Host into the chalice. Then the angel left both suspended in midair and prostrated himself on the ground, saying this beautiful prayer: "Most Holy Trinity - Father, Son, and Holy Spirit - I adore You profoundly. I offer You the most precious Body, Blood, Soul, and divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges, and indifferences whereby He is offended. Through the infinite merits of His Most Sacred Heart and the Immaculate Heart of Mary, I beg of You the conversion of poor sinners."

If we could get even a majority of Catholic men, women, and children to offer each reception of the Eucharist in reparation for the sins of the world, in reparation for their own sins, and for the conversion of the world, we would help offset to a great extent the hatred of enemies who are trying to destroy God's Church. For the sake of this love, God would shower mercy on them instead of justice, and would pour graces into their hearts to see the error of their ways.

This act of atonement is highly sanctifying. Atonement will further enkindle your fervor by enabling you to sympathize with the sufferings of Jesus. It will help you to endure all the trials that God may send you; for love of Him and in union with His sufferings, it will bring peace to the world. Thus, devotion to the Sacred Heart demands a blending of love and sacrifice, and this is the very spirit of Christianity.

By Fr. Lawrence G. Lovasik

THANK YOU!

Last weekend, 3rd & 4th June 2023, **The Vinnies Winter Appeal** collected **\$6,056.70** from our Holy Eucharist Community. Thank you Fr Vincent and the Priests for the help given to Vinnies Winter Appeal. Our Thanks to all Parishioners for their Generosity. We cannot do it without you all. Thank you once again.

SVDP St Albans South Conference

READERS/COMMENTATOR/ COORDINATOR/EUCHARISTIC MINISTERS

Tues 9:00 AM, 13-06-23

Reader Xuan Duong
Eucharistic Min. Monica Lomen

Wed 9:00 AM, 14-06-23

Reader Carmen Camilleri
Eucharistic Min. Carmen Camilleri

Thurs 9:00 AM, 15-06-23

Reader: Shirley Krizmanic
Eucharistic Shirley Krizmanic

Fri 9:00 AM, 16-06-23

Reader Helen Maddela
Eucharistic Min. Catherine Bartolo

Sat 5.00 PM, 17-06-23

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

Sun 8.45 AM, 18-06-23

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

Sun 10:00AM, 18-06-23

Lit. Coordinator: Saua Tufuga
Commentator: Christine Pedroso
Reader: Ed Cablaio
Rita Martin
Eucharistic Min. Saua Tufuga
Br. Noel Debono
Taoete Afano

Sun 6.00PM, 18-06-23

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

CHOIR GROUPS

Saturday 17 June 2023

♦ 5pm – Tavalo Family

Sunday 18 June 2023

♦ 8.45am - Charlie Schembri
♦ 10.00am - DeSouza Family
♦ 6pm - Angeline Veigas

CLEANING ROSTER

Week starting 14 June 2023
Group 7 - Sudanese Community -
Peter & David

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

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

That we can collaborate with God is a humbling truth. That God lives among us is startling. That we are the Body of Christ is our vocation.

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