



HOLY EUCHARIST PARISH

1A Oleander Drive, St Albans South 3021

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

Phone: 9366 1310, Fax: 9366 9359

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Website: www.holyeuchariststalban.org



SEVENTEENTH SUNDAY IN ORDINARY TIME A

29 & 30 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



**Anointing Mass next Friday
the 4th August 2023 @ 9am
here at Holy Eucharist
Church. 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 7pm-8pm

Email: precastalban@tpg.com.au

The Jesuit, **saint Francis Jerome**, was a friend of the Liguori family and visited the family after the birth of their first child whom they named Alphonsus: He declared:

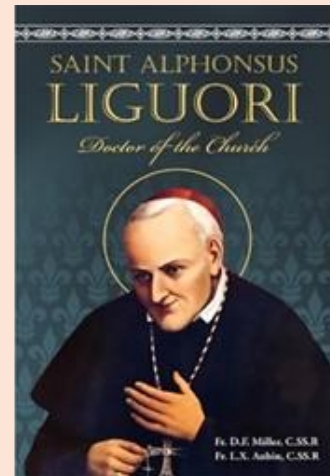
“This child will be blessed with length of days; he shall not see death before his ninetieth year; he will be a bishop and will do great things for Jesus Christ.”

This prophecy was borne out to the letter, for St. Alphonsus Liguori, born in 1696, lived to be 91; he became a bishop at the unlikely age of 66 (even though in failing health); and **he founded the Congregation of the Most Holy**

Redeemer (Redemptorists) in 1732 which today had more than **700** houses throughout the world and nearly **5,000** members. Gifted by God with a brilliant mind, St. Alphonsus resolved early in life never to waste a moment of time. By age 16 he was awarded a doctorate in civil and Canon Law with highest honours. At 26 he renounced life as a lawyer and became a priest, dedicating his ministry particularly to preaching, and especially to preaching missions.

The Archbishop of Melbourne, in 2016 invited the Redemptorists to care for the Holy Eucharist Parish and they have carried on the work of early parish priests in making the parish the home to many Nationalities. The parish motto “*We Welcome the Stranger*” has seen the parish becoming one of the fastest-growing parishes in the Archdiocese.

You are invited to the celebration of his feast this Tuesday the 1st of August at 9.00 Mass. Light refreshments to follow in the foyer.



THE LIVING WORD

First Reading: 1 Kings 3:5,7-12

Solomon chooses the gift of wisdom

The Lord appeared to Solomon in a dream and said, ‘Ask what you would like me to give you.’ Solomon replied, ‘O Lord my God, you have made your servant king in succession to David my father. But I am a very young man, unskilled in leadership. Your servant finds himself in the midst of this people of yours that you have chosen, a people so many its number cannot be counted or reckoned. Give your servant a heart to understand how to discern between good and evil, for who could govern this people of yours that is so great?’ It pleased the Lord that Solomon should have asked for this. ‘Since you have asked for this’ the Lord said ‘and not asked for long life for yourself or riches or the lives of your enemies, but have asked for a discerning judgement for yourself, here and now I do what you ask. I give you a heart wise and shrewd as none before you has had and none will have after you.’

Responsorial Psalm: Ps. 118(119):57,72,76-77,127-130

Lord, I love your commands.

My part, I have resolved, O Lord,
is to obey your word.

The law from your mouth means more to me
than silver and gold.

Lord, I love your commands.

Let your love be ready to console me
by your promise to your servant.
Let your love come and I shall live
for your law is my delight.

Lord, I love your commands.

That is why I love your commands
more than finest gold,
why I rule my life by your precepts,
and hate false ways.

Lord, I love your commands.

Your will is wonderful indeed;
therefore I obey it.
The unfolding of your word gives light
and teaches the simple.

Lord, I love your commands.

Second Reading Romans 8:28-30

Those he called, he justified

We know that by turning everything to their good, God co-operates with all those who love him, with all those he has called according to his purpose. They are the ones he chose specially long ago and intended to become true images of his Son, so that his Son might be the eldest of many brothers. He called those he intended for this; those he called he justified, and with those he justified he shared his glory.

Gospel Acclamation cf Matthew 11:25

Alleluia, alleluia!

Blessed are you, Father, Lord of heaven and earth;
you have revealed to little ones the mysteries of the kingdom.

Alleluia!

Gospel Matthew 13:44-46

He sells everything he owns and buys the field

Jesus said to the crowds: 'The kingdom of heaven is like treasure hidden in a field which someone has found; he hides it again, goes off happy, sells everything he owns and buys the field. 'Again, the kingdom of heaven is like a merchant looking for fine pearls; when he finds one of great value he goes and sells everything he owns and buys it.'

REFLECTION ON THE GOSPEL

Today's gospel passage begins and ends with reference to treasure. It invites us to pause and name what constitutes the real "treasure" in our lives, to know our own hearts. What do we really want? Many of

our contemporaries are asking that question in relation to a consumerist lifestyle that appropriates far more than our share of the world's resources and leaves little time or energy for considering either the plight of our endangered planet or the needs and aspirations of those on the edge. There is a new realisation that standard of living and quality of life are far from synonymous. Several years ago, I had the good fortune to meet Kamran Mofid, an Iranian-born economist who holds dual British and Canadian citizenship. For two decades, Mofid had espoused and taught his students an "economy first" approach to life. Then, in a "search for life's bigger picture", he took up studies in pastoral theology and subsequently founded Globalization for the Common Good, an Oxford-based organisation dedicated to a global economics for the good of all rather than the benefit of the few. Mofid and his team believe that "the rich heritages of the world's religions" are a key resource for the promotion of global peace, justice, and the well-being of all earth's creatures. They invest their energies and resources in establishing dialogue at multiple levels, celebrating religious diversity, and seeking ways to overcome ideological divisions. They seek in these ways "to harness the wealth of the world's diverse spiritual and ethical traditions to create a sense of common purpose that can enable us to build social and economic policies that are truly humane and life-enhancing." Mofid turned his whole life around at considerable personal sacrifice for the sake of a "treasure" previously hidden to his consciousness. With like-minded people of diverse faiths, he now pursues a path that is named in Matthew's gospel as the reign or empire of the heavens. Like Matthew's community, we need to be "scribes" trained for or educated in the ways of God. We need to bring out of the treasury of our traditions "what is new and what is old", wisely discerning what to keep and what to relinquish. Parables help to subvert our presuppositions, our ways of looking at the world. They disturb our complacency if we allow them to do so. The parables of the buried treasure and the pearl of great price remind us that gospel discipleship demands an all-embracing investment of heart and spirit. We don't have to re-invent the wheel. We simply need to search our hearts to know where our treasure lies and join with others like Kamran Mofid who show us how we might claim it for the common good of the entire Earth community.

By Sister Veronica Lawson rsm

WHAT IS THE ROLE OF WOMEN IN CHURCH LEADERSHIP?

Recently, the Southern Baptist Convention decided to remove Saddleback Church, one of its largest congrega-

tions, from its membership. The church is in California and was founded by popular pastor and author Rick Warren. The reason behind this ousting was based on Pastor Rick's decision to ordain three women to serve as pastors within the church. Couple this with prominent speaker and Bible study teacher Beth Moore deciding to leave the denomination in 2021, and it has brought into the daylight a debate that has been happening for many years now.

What is the role of women in church leadership?

There are two sides to this debate and your answer to this question largely boils down to how you interpret Scripture. Since most people are fairly dug in on this issue on both sides, I don't know if my contribution will sway your opinion one way or the other. I do want to ask some questions about this topic that may at least open the doors to healthy conversation around this subject.

Let's View the Subject of Women in Church Leadership from the Right Perspective

As we consider this question, there is one thing that needs to be said that I don't hear said enough. Disagreeing about this question is not a reason for division in the church. Typically, those who say women should not be in leadership are the ones who are the most divisive over this question. Some have even called out well respected Christian leaders, and labeled them false teachers, because they have allowed women to preach in their pulpits. I believe that goes too far, especially when there is legitimate debate over this issue.

Regardless of how you feel about this question, it has no determination on your salvation. For this reason, even if you have a different opinion, it should not drive a wedge between you and your fellow believers in Christ. If it does, then that creates a bigger problem than whether a woman should be in church leadership.

Were Women Used in Leadership in the Bible?

The argument for or against women in leadership is a New Testament argument. When you investigate the New Testament, women were used in important leadership roles. You also see that Jesus and Paul validated the worth of women in ministry, which was counter to the culture of that day. Here are four examples:

In John 4, Jesus sits at a well with a Samaritan woman. Not only did Jews and Samaritans hate each other, it was improper for a Jewish man to have a private conversation with a woman, let alone a Samaritan woman. However, the result of that conversation led to this woman being an evangelist and telling everyone in her town about Jesus. The Bible states that many became believers, and that all was spearheaded by a woman.

In John 20, the first person Jesus appeared to after he had risen was Mary Magdalene. She was the first eyewitness to the resurrected Jesus, and he instructed her to go and tell the disciples. What is amazing about this is that women were not allowed to testify in a Jewish

court of law, and were deemed unreliable witnesses. Yet Jesus used a woman eyewitness to declare to the other disciples that he had risen.

In Acts 16, we learn of Lydia, who was a prominent businesswoman in the city of Philippi. Paul finds her and a group of women at the place of prayer and speaks to them. Lydia is converted, along with her household, and she became a leader and founder of the Philippian church.

In Acts 18, Priscilla and Aquilla, a husband-and-wife team who traveled in ministry with Paul, were used to explain the Scriptures to Apollos, who was a learned man from Alexandria.

These are just a few examples where we see women sharing the gospel, starting churches, and participating in discipleship. Also, in Paul's letters, he would refer to women who helped or co-labored with him in ministry.

Does Having Women in Church Leadership Hurt the Testimony of the Church?

Clearly we see from the New Testament that women helped to build the church. I believe we do the church a disservice when we don't recognize the gifting God has given to women in the church. We know all gifts are given for the building up of the body of Christ (1 Cor. 12:7) and Paul encourages us to use the gifts God has given (Rom. 12:6-8). Just as Jesus and Paul validated women and recognized their contributions to the building of his kingdom, we should do the same.

With the birth of the church in Acts, it has always been God's intention to use women in various capacities within the church.

"In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy" (Acts 2:17-18).

Is the Issue of Women in Church Leadership about the Scripture, or How We Have Applied It?

The debate over women in church leadership stems primarily from a few passages in the New Testament. Here are two that are commonly referred to:

"Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church" (1 Corinthians 14:34-45).

"A woman should learn in quietness and full submission. I do not permit a woman to teach or to assume authority over a man; she must be quiet" (1 Timothy 2:11-12).

My desire here is not to deliver exegesis or commentary on these verses. My goal here is to ask a question. As I have stated, there are two sides to this debate. The question I have is this. Is the issue the interpretation of

the Scripture, or the application of it?

Has the church validated and uplifted women, or has the church taken a more authoritarian view and devalued the importance of women in ministry? I say this because so many of the writings and opinions that believe women should not be in leadership at some point become apologetic. In just about every case I have read, at some point they declare that Paul is not being chauvinistic. Maybe that is part of the problem. Could it be that we have approached this Scripture from an authoritarian viewpoint and have left grace out of the equation?

For the record, I believe in the order God has established. Christ is the head of the church and man is the head of the home. However, when you consider the passages declaring husbands as the head of the home, there is no sense of domineering authoritarianism. There is a sense of a sacrificial love that cares for his wife. This emphasizes and increases a woman's worth and does not devalue it. I wonder if this application has been missing, as we consider women in church leadership.

Final Thought

As I conclude this article, I realize I have either confirmed what some of you already believe or I have annoyed those who don't agree. I have probably not swayed an opinion because I wasn't really trying to. I will reiterate, even if you disagree, we should not divide over this question. We should always take the humble approach as we try to understand from Scripture God's intention for the church. This intention includes the question of women in church leadership.

By Clarence L. Haynes Jr.

CLEANING ROSTER

Week starting 2 August 2023
- Group 2 - Jeff & Jenny Colquhoun, Cherie Surrao, Joe Camilleri, Paul Scerri.

READERS/COMMENTATOR/ COORDINATOR/EUCHARISTIC MINISTERS

Tues 9:00 AM, 01-08-23

Reader Xuan Duong
Eucharistic Min. Monica Lomen

Wed 9:00 AM, 02-08-23

Reader Carmen Camilleri
Eucharistic Min. Carmen Camilleri

Thurs 9:00 AM, 03-08-23

Reader: HE School
Eucharistic HE School

Fri 9:00 AM, 04-08-23

Reader Stephen Ho
Eucharistic Min. Catherine Bartolo

Sat 5.00 PM, 05-08-23

Lit. Coordinator: Reno Attard
Commentator: Violeta Montoro
Readers: Joh Cablao
Susan Hallorina

Eucharistic Min. Alaistair Surrao
Josephine Cassar
Reno Attard

Sun 8.45 AM, 06-08-23

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

Sun 10:00AM, 06-08-23

Lit. Coordinator: Saua Tufuga
Commentator: Christina Afano
Reader: Samoan Choir
Samoan Choir
Eucharistic Min. Rita Martin
Br. Tony Gatt
Saua Tufuga

Sun 6.00PM, 06-08-23

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

CHOIR GROUPS

Saturday 5th August 2023

- ◆ 5pm – Fernandez Family

Sunday 6th August 2023

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

LET US PRAY FOR

The Sick

Pam Norris, Alfred & Pauline Storace, Arnord Fernandez, Toni Antonowicz, Anna, Maria Kim, Yulette Tanner, Jessie Spiteri, Stella Sandle, Frank, Doris Carabott.

Recently Deceased

Maria Nguyen Thi Thu Hang, Connie Curmi

Death Anniversaries

Joseph Formosa, Mary, Charlie, Ally, Peter Spiteri & family, Ignatius, Ester, Joseph Borg & family, Laurance, Elizabeth Zarafa & family, Alisio, Antonia Spiteri, Anita Guzman, Luis Lopez, Boris Kolendouski, Luis Lowell, Lawrence Grasso, Janja Rakonic, Joseph, Frank & John Xerri, Tran Thi Huong, Cornelio Maddela, Grazio (Horace) Camilleri, Joseph & Franc Xiberras, Reno Cauchi, Mac-co Ngo Van Tinh, 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

Finding our vocation in life is like finding a buried treasure. We will do whatever we have to in order to be able to possess it. Finding the treasure is a gift, possessing it is our vocation

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