



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



TWENTY-FOURTH SUNDAY IN ORDINARY TIME, YEAR A 16 & 17 SEPTEMBER 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

SOCIAL OFFICE/(JP SERVICE)

Contact: Son Nguyen

Phone 9366 1310

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 7pm-8pm

Email: stalban@preca.org.au

Day Light Saving begins

At 2am on the first Sunday in October when clocks are put forward one hour.

Sunrise and sunset will be about 1 hour later on 1 October, 2023 than the day before. There will be more light in the evening.

Saturday Masses will be moved back to 6pm start, commencing Saturday 7th October 2023.

Thank you!

October Baptism in October

Please note the October Baptism will be moved to the afternoon on the 7th October 2023 at 3pm in English and 4pm in Vietnamese.

Please contact the Parish Office for more details.

THE LIVING WORD

First Reading: Ecclesiasticus 27:33-28:9

Forgive your neighbour the hurt he does you; and when you pray, your sins will be forgiven

Resentment and anger, these are foul things, and both are found with the sinner. He who exacts vengeance will experience the vengeance of the Lord, who keeps strict account of sin. Forgive your neighbour the hurt he does you, and when you pray, your sins will be forgiven. If a man nurses anger against another, can he then demand compassion from the Lord? Showing no pity for a man like himself, can he then plead for his own sins? Mere creature of flesh, he cherishes resentment; who will forgive him his sins? Remember the last things, and stop hating, remember dissolution and death, and live by the com-

mandments. Remember the commandments, and do not bear your neighbour ill-will; remember the covenant of the Most High, and overlook the offence.

Responsorial Psalm: Ps. 94:102 (103):1-4,9-12

The Lord is kind and merciful: slow to anger, and rich in compassion.

My soul, give thanks to the Lord all my being, bless his holy name.

My soul, give thanks to the Lord and never forget all his blessings.

The Lord is kind and merciful: slow to anger, and rich in compassion.

It is he who forgives all your guilt, who heals every one of your ills, who redeems your life from the grave, who crowns you with love and compassion.

The Lord is kind and merciful: slow to anger, and rich in compassion.

His wrath will come to an end; he will not be angry for ever.

He does not treat us according to our sins

nor repay us according to our faults.

The Lord is kind and merciful: slow to anger, and rich in compassion.

For as the heavens are high above the earth

so strong is his love for those who fear him.

As far as the east is from the west so far does he remove our sins.

The Lord is kind and merciful: slow to anger, and rich in compassion.

Second Reading Romans 14:7-9

Alive or dead, we belong to the Lord

The life and death of each of us has its influence on others; if we live, we live for the Lord; and if we die, we die for the Lord, so that alive or dead we belong to the Lord. This explains why Christ both died and came to life: it was so that he might be Lord both of the dead and of the living.

Gospel Acclamation John 13:34

Alleluia, alleluia!

I give you a new commandment:
love one another as I have loved you.

Alleluia.

Gospel Matthew 18:21-35

To be forgiven, you must forgive

Peter went up to Jesus and said, 'Lord, how often must I forgive my brother if he wrongs me? As often as seven times?' Jesus answered, 'Not seven, I tell you, but seventy-seven times. 'And so the kingdom of heaven may be compared to a king who decided to settle his accounts with his servants. When the reckoning began, they brought him a man who owed ten thousand talents; but he had no means of paying, so his master gave orders that he should be sold, together with his wife and children and all his possessions, to meet the debt. At this, the servant threw himself down at his master's feet. "Give me time" he said "and I will pay the whole sum." And the servant's master felt so sorry for him that he let him go and cancelled the debt. Now as this servant went out, he happened to meet a fellow servant who owed him one hundred denarii; and he seized him by the throat and began to throttle him. "Pay what you owe me" he said. His fellow servant fell at his feet and implored him, saying, "Give me time and I will pay you." But the other would not agree; on the contrary, he had him thrown into prison till he should pay the debt. His fellow servants were deeply distressed when they saw what had happened, and they went to their master and reported the whole affair to him. Then the master sent for him. "You wicked servant," he said "I cancelled all that debt of yours when you appealed to me. Were you not bound, then, to have pity on your fellow servant just as I had pity on you?" And in his anger the master handed him over to the torturers till he should pay all his debt. And that is how my heavenly Father will deal with you unless you each forgive your brother from your heart.'

GOSPEL REFLECTION

The opening verses of this Sunday's gospel reading have Jesus advocating limitless forgiveness (not seven but seventy-seven times). The parable that follows is anything but consistent, however, with this teaching and with the teaching of Jesus in the gospel as a whole. We are all familiar with the beatitude, "Blessed are the merciful for they shall be mercied" (5:7) and with the prayer that Jesus taught his disciples, "Forgive us our debts, as we also have forgiven our debtors" (6:12). How then do we read today's story of a king who is prepared to forgive the debt that his slave has incurred, only to resort to torture when that slave fails to forgive his fellow slave? This story raises endless issues: the unquestioning acceptance of slavery and the plight of slaves; the absolute power of the king over his subjects; the institution of debt slavery; the treatment of women and children; the collection of crippling taxes to finance the power of the king;

an unjust and cruel ruler as an image of the God of Israel; imaging God as a loving father who nonetheless acts in tyrannical ways. In other words, the parable encodes institutions and practices of the time that Jesus and the Matthean community seem to accept without question. Does the parable come from the lips of Jesus or from the Matthean community? It would be anachronistic to expect a critique of slavery since the institution of slavery was simply taken for granted in the Graeco-Roman world. It persisted without critique for some 1800 years. It has now taken a new and sinister turn with the widespread practice of sexual and labour slavery of the vulnerable, exacerbated by the experience of pandemic. It is totally out of character, however, for Jesus to image his "heavenly Father" as a merciless torturer. It may be that Jesus did in fact tell such a story in another context and that the Matthean author has rather arbitrarily linked the sayings on forgiveness (forgiving 77 times and forgiving from one's heart) with this story. It is conceivable that Jesus insisted on the consequences of refusing to forgive. While God is merciful and forgiving, disciples must not exploit God's capacity to forgive. Bad behaviour is not to be tolerated. It has its consequences and those who continually exploit others or fail to forgive can expect to suffer the consequences of their actions. Whatever we make of the story of the merciless king and the unforgiving slave, we might take on board Jesus' response to Peter. We might also note the reminder that true forgiveness is "from the heart". In the biblical world, the heart was the core of the person's being, the seat of cognition as well as of emotion. To forgive from the heart is to forgive with the whole of one's being. We are all in need to God's forgiveness if we are to find the freedom to address "from the heart" the plight of the planet.

By Sister Veronica Lawson rsm



THE ULURU STATEMENT FROM THE HEART



*Theresa Ardler, a lecturer in Aboriginal Spirituality at ACU, with Pope Francis. She presented him with a personal copy of the **Uluru Statement from the Heart**. Chiara Porro, Australia's Ambassador to the Vatican, is centre of photo.*

A Reflection

The explorer, William Gosse, in 1873 observed **Uluru** and named it '**Ayers' Rock**' in honour of the Chief Secretary of South Australia, Sir Henry Ayers. He seemed to be unaware that for many thousands of years! The Rock already had an Aboriginal name **Uluru**!

Between 1918 and 1921, large adjoining areas of South Australia, Western Australia and the Northern Territory were declared as 'Aboriginal reserves'- government-run settlements- where the Aboriginal people were forced to live.

In 1975 in Uluru, Australian Prime Minister Gough Whitlam poured earth into the hands of Vincent Lingiari in a symbolic gesture of returning lands back to the Gurindji people.

Terra Nullius is a Latin expression that comes from

Roman law. It means "land belonging to no one." In the early 1800s Great Britain used this idea to claim ownership of most of the land in Australia,

Uluru Statement from the Heart:

2017

Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations of the Australian continent and its adjacent islands, and possessed it under our own laws and customs. This our ancestors did, according to the reckoning of our culture, from the Creation, according to the common law from 'time immemorial', and according to science more than 60,000 years ago.

*'This sovereignty is a **spiritual notion**: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty.'*

In 1992, the High Court brought down its finding in the *Mabo vs Queensland* case. It ruled that **the lands of the continent were not *terra nullius* at the time of settlement**,

Pope Saint John Paul II visited Uluru in 1986 and addressed the largest ever gathering of Aboriginal and Torres Strait peoples.

*'At the beginning of time, as God's Spirit moved over the waters, God began to communicate ...goodness and beauty to all creation... And, to all human beings throughout the ages, God has given a **desire for the divine**, a desire which **different cultures have tried to express in their own ways...***

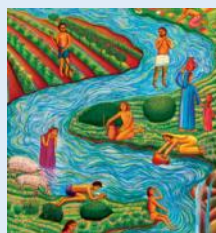
*...for thousands of years, you have lived in this land and fashioned a culture that endures to this day. And during all this time, **the Spirit of God has been with you**. Your 'Dreaming' (which influences your lives so strongly that... you*

*remain forever people of your culture), is your only way of **touching the mystery of God's Spirit** in you and in creation. You must keep your striving for God and hold on to it in your lives...*

Pope John Paul II ends this extraordinary address with a further challenge:

*And the Church herself in Australia will not be fully the Church that Jesus wants her to be until you have made your contribution to her life and until that **contribution has been joyfully received** by others.*

By Pat Corbett CSsR



2023 SEASON OF CREATION

Let Justice & Peace Flow

Pope Francis' Message Heartbeat of creation

On a beautiful summer day in July 2022, during my pilgrimage to Canada, I reflected on this on the shores of Lac Ste. Anne in Alberta. That lake has been a place of pilgrimage for many generations of indigenous people. Surrounded by the beating of drums, I thought: "How many hearts have come here with anxious longing, weighed down by life's burdens, and found by these waters consolation and strength to carry on! Here, immersed in creation, we can also sense another beating: the maternal heartbeat of the earth. Just as the hearts of babies in the womb beat in harmony with those of their mothers, so in order to grow as people, we need to harmonize our own rhythms of life with those of creation, which gives us life".

During this Season of Creation, let us dwell on those heartbeats: our own and those of our mothers and grandmothers, the heartbeat of creation and the heartbeat of God. **Today they do not beat in harmony**; they are not harmonized in justice and peace. Too many of our brothers and sisters are prevented from drinking from that mighty river. Let us heed our call to stand with the victims of environmental and climate injustice, and to put an end to the senseless war against creation. The effects of this war can be seen in the many rivers that are drying up. Benedict XVI once observed that: "the external deserts in the world are growing, because the internal deserts have become so vast".

Consumerist greed, fuelled by selfish hearts, is disrupting the planet's water cycle. The **unrestrained burning of fossil fuels and the destruction of forests** are pushing temperatures higher

and leading to massive droughts.

Alarming water shortages increasingly affect both small rural communities and large metropolises. Moreover, predatory industries are depleting and polluting our freshwater sources through extreme practices such as fracking for oil and gas extraction, unchecked mega-mining projects, and intensive animal farming. “Sister Water”, in the words of Saint Francis of Assisi, is pilaged and turned into “a commodity subject to the laws of the market” (*Laudato Si'*, 30).

Ecumenical Prayer

Creator of All,
From your communion of love life sprung forth like a mighty river and the whole cosmos came into being. On this Earth of overflowing love, the Word was made flesh and went forth with the life-giving waters proclaiming peace and justice for all creation.
You called human beings to till and keep your garden. You placed us into right relationship with each creature, but we failed to listen to the cries of the Earth and the cries of the most vulnerable. We broke with the flowing communion of love and sinned against you by not safeguarding the conditions for life.
We lament the loss of our fellow species and their habitats, we grieve the loss of human cultures, along with the lives and livelihoods that have been displaced or perished, and we ache at the sight of an economy of death, war and violence that we have inflicted on ourselves and on the Earth.

By Pat Corbett CSSR

CLEANING ROSTER

Week starting 20th September 2023 - Group 8 - Samoan Community - Yoko & Lia Akenese

READERS/COMMENTATOR/
COORDINATOR/EUCHARISTIC
MINISTERS

Tues 9:00 AM, 19-09-23

Reader Xuan Duong
Eucharistic Min. Monica Lomen

Wed 9:00 AM, 20-09-23

Reader Carmen Camilleri
Eucharistic Min. Carmen Camilleri

Thurs 9:00 AM, 21-09-23

Reader: Tammy Pham
Eucharistic Shirley Krizmanic

Fri 9:00 AM, 22-09-23

Reader Helen Maddela
Eucharistic Min. Catherine Bartolo

Sat 5.00 PM, 23-09-23

Lit. Coordinator: Reno Attard
Commentator: Anthony Naidu
Readers: Miriam Vella
Carmen Camilleri
Eucharistic Min. Josephine Cassar
Alaistair Surrao
Reno Attard

Sun 8.45 AM, 24-09-23

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

Sun 10:00AM, 24-09-23

Lit. Coordinator: Saua Tufuga
Commentator: Rita Martin
Reader: Joh Cablao
Jinky Monteros
Eucharistic Min. Christine Pedroso
Br. Tony Gatt
Saua Tufuga

Sun 6.00PM, 24-09-23

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

CHOIR GROUPS

Saturday 23rd September 2023

♦ 5pm – Angeline Veigas

Sunday 24th September 2023

- ♦ 8.45am - Charlie Schembri
- ♦ 10.00am - Fernandez Family
- ♦ 6pm - HEP Youth

LET US PRAY FOR

The Sick

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

Recently Deceased

Joseph Nguyen Ba Ky, Maria Nguyen Thi Thu Hang.

Death Anniversaries

Family Attard, Family Caruana, Family Zammit, Charlie Grech, Bruce McLean, Joseph Formosa, Nazareno & Josephine Spiteri, Antonio Mifsud, Philip Gauci, 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 & Connie 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

“Forgive us our trespasses as we forgive those who trespass against us.”
Make a stand for mercy, empathy, forgiveness and selflessness!

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