



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-EIGHTH SUNDAY IN ORDINARY TIME, YEAR A

14 & 15 OCTOBER 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:** 6:00pm
7.30pm 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

THE LIVING WORD

First Reading: Isaiah 25:6-10

On this mountain, the Lord of hosts will prepare for all peoples a banquet of rich food, a banquet of fine wines, of food rich and juicy, of fine strained wines. On this mountain he will remove the mourning veil covering all peoples, and the shroud enwrapping all nations, he will destroy Death for ever. The Lord will wipe away the tears from every cheek; he will take away his people's shame everywhere on earth, for the Lord has said so. That day, it will be said: See, this is our God in whom we hoped for salvation; the Lord is the one in whom we hoped. We exult and we rejoice that he has saved us; for the hand of the Lord rests on this mountain.

Responsorial Psalm: Psalm 22(23)

I shall live in the house of the Lord all the days of my life.

The Lord is my shepherd;
there is nothing I shall want.

Fresh and green are the pastures
where he gives me repose.

Near restful waters he leads me,
to revive my drooping spirit.

I shall live in the house of the Lord all the days of my life.

He guides me along the right path;
he is true to his name.

If I should walk in the valley of
darkness

no evil would I fear.

You are there with your crook and
your staff;

with these you give me comfort.

I shall live in the house of the Lord all the days of my life.

You have prepared a banquet for me
in the sight of my foes.

My head you have anointed with oil;

my cup is overflowing.

I shall live in the house of the Lord all the days of my life.

Surely goodness and kindness
shall follow me

all the days of my life.

In the Lord's own house shall I dwell
for ever and ever.

I shall live in the house of the Lord all the days of my life.

Second Reading: Philippians 4:12-14,19-20

I know how to be poor and I know how to be rich too. I have been through my initiation and now I am ready for anything anywhere: full stomach or empty stomach, poverty or plenty. There is nothing I cannot master with the help of the One who gives me strength. All the same, it was good of you to share with me in my hardships. In return my God will fulfil all your needs, in Christ Jesus, as lavishly as only God can. Glory to God, our Father, for ever and ever. Amen.

Gospel Acclamation

Alleluia, alleluia!

May the Father of our Lord Jesus Christ enlighten the eyes of our heart that we might see how great is the hope to which we are called.

Alleluia!

Gospel Matthew 22:1-14

Invite everyone you can to the wedding

Jesus began to speak to the chief priests and elders of the people in parables: "The kingdom of heaven may be compared to a king who gave a feast for his son's wedding. He sent his servants to call those who had been invited, but they would not come. Next he sent some more servants. "Tell those who have been invited" he said "that I have my banquet all prepared, my oxen and

fattened cattle have been slaughtered, everything is ready. Come to the wedding.” But they were not interested: one went off to his farm, another to his business, and the rest seized his servants, maltreated them and killed them. The king was furious. He despatched his troops, destroyed those murderers and burnt their town. Then he said to his servants, “The wedding is ready; but as those who were invited proved to be unworthy, go to the crossroads in the town and invite everyone you can find to the wedding.” So these servants went out on to the roads and collected together everyone they could find, bad and good alike; and the wedding hall was filled with guests. When the king came in to look at the guests he noticed one man who was not wearing a wedding garment, and said to him, “How did you get in here, my friend, without a wedding garment?” And the man was silent. Then the king said to the attendants, “Bind him hand and foot and throw him out into the dark, where there will be weeping and grinding of teeth.” For many are called, but few are chosen.’

GOSPEL REFLECTION

The increasing wealth of the few and the growing divide between rich and poor, particularly in the developing world, are challenging us all to consider our attitudes to the planet’s resources and to the economic system that maintains that imbalance. The economic divide is highlighted by the vulnerability to pandemic of those rendered poor and homeless in our world. Today’s gospel brings a warning. Like the invited guests in Matthew’s parable of the wedding banquet, we are in danger of turning our backs on a gracious invitation or “call” not only to share in but also to ensure that all God’s creatures share in the fruits of the earth. The king’s invitation to successive and diverse groups recalls Israel’s prophetic tradition where God’s ultimate reign is imaged as a feast of the best food and wine, not just for a privileged few, but for all.

Many other aspects of the parable are quite troubling. Its focus is on the human community. Privileged humans are the first to be invited: the invitation to the less privileged comes only after those on the initial guest list have refused to come. This aspect of the story hardly reflects the values of God’s empire or reign. Furthermore, the violent retaliation of the spurned host is hard to reconcile with an image of God’s reign. This is also true of the treatment of the guest without a wedding robe in a situation where none of the guests has had the opportunity to procure the right attire. It becomes clear that this is not a story to be taken literally. Rather, it invites the reader to critique interpretations that see the king’s behaviour as a reflection of how God deals with God’s creation.

So, what might this story be telling us? If we look again at the despotic aspects of the king’s character, we might find there a reflection of our own capacity to look after ourselves at the expense of the poor

and vulnerable of our world and of the other-than-human. We might find an image of our nation’s long-term redirecting of the foreign aid budget towards keeping refugees from settling in our land. On the other hand, if we put ourselves in the place of the original audience, we might find ourselves quite amazed at the inclusiveness of the king in a world where the people on the street would never have been invited to such a wedding banquet. If we think about the wedding garment as symbolic of a “right” disposition or attitude in relation to the host, the company, and the riches to be shared, we might be drawn to handle Earth’s precious resources with a little more care for the common good of all the inhabitants of our planet. Our gospel tradition tells us that God’s empire will only be realised when all have the opportunity to share in the feast of life and when other-than-human Earth inhabitants have the resources that enable them to flourish.

By Sister Veronica Lawson rsm



Pope Francis, in his *World Communications Day Message* two years ago spoke of the global consultation that was part of the process leading to the **Synod on Synodality** – as is “a great opportunity” for Catholics to listen to one another.

Let us pray that it will be a great opportunity to **listen** to one another. **communion**, in fact, is not the result of strategies and programmes, but is built in **mutual listening between brothers and sisters**.

As in a choir, unity does not require uniformity, monotony, but the plurality and variety of voices, polyphony. At the same time, each voice in the choir sings while listening to the other voices and in relation to the harmony of the whole. This harmony is conceived by the composer, but its realization depends on the symphony of each and every voice.

With the awareness that we participate in a communion... we can rediscover a **symphonic Church**, in which each person is able to sing with his or her own voice, welcoming the voices of others as a gift to manifest the harmony of the whole that the **Holy Spirit composes**. Pope Francis

Prayer for the Synod.

We stand before You, Holy Spirit, as we gather together in Your name.

With You alone to guide us, make Yourself at home in our hearts;

Teach us the way we must go and how we are to pursue it.

We are weak and sinful; do not let us promote disorder.

Do not let ignorance lead us down the wrong path nor partiality influence our actions.

Let us find in You our unity so that we may journey together to eternal life and not stray from the way of truth and what is right.

All this we ask of You, who are at work in every place and time, in the communion of the Father and the Son, forever and ever.

Amen.

“LAUDATE DEUM”

Pope Francis introduces his most recent letter, *Laudato Deum - Praise God*.

Eight years ago, I published the Encyclical Letter Laudato si', I wanted to share with all of you, the state of our suffering planet and my heartfelt concerns about the care of our common home.

Pope Francis writes that with the passage of time, he has realized that the world responses have not been adequate. *The world in which we live is collapsing and may be nearing the breaking point.* The Pope speaks not of climate change but **Climate Crisis**.

The signs of climate change are here and increasingly evident ... in recent years we have witnessed extreme weather phenomena, frequent periods of unusual heat, drought and other cries of protest on the part of the earth, a "silent disease that affects everyone."

Moreover, Pope Francis says, *"it is verifiable that specific climate changes provoked by humanity are notably heightening the probability of extreme phenomena that are increasingly frequent and intense... if global temperature increases by more than two degrees, "the icecaps of Greenland and a large part of Antarctica will melt completely, with immensely grave consequences for everyone" (5).*

Speaking of those who play down climate change, he responds: *"what we are presently experiencing is an unusual acceleration of warming, at such a speed that it will take only one generation – not centuries or millennia – in order to verify it...Probably in a few years many populations will have to move their homes because of these facts" (6)*

Not the fault of the poor

"As usual, it would seem that everything is the fault of the poor. Yet the reality is that... per capita emissions of the richer countries are much greater than those of the poorer ones. How can we forget that Africa, home to more than half of the world's poorest people, is responsible for a minimal portion of historic emissions?" (9).

The Pope also challenges of those who say efforts to mitigate climate change by reducing the use of fossil fuels *"will lead to a reduction in the number of jobs."* *What is happening, in fact, is that "millions of people are losing their jobs due to different effects of climate change: rising sea levels, droughts and other phenomena affecting the planet have left many people adrift."*

At the same time, "the transition to renewable forms of energy, properly managed" is capable of "generating countless jobs in different sectors. This demands that politicians and business leaders should even now be concerning themselves with it" (10).

A Sense of Presence God is with us One of many ways To PRAY



For Richard Rohr, a Franciscan priest, is the founder of **The Centre for Action and Contemplation**. He offers a daily meditation online.

In this meditation he reflects on the quiet prayer of the **Quakers**. They are a Christian group founded by **George Fox** in the 17th century. They stress the guidance of the Holy Spirit but they do not have an ordained ministry.

For Quaker Howard Thurman (1899–1981) Spending time with Quakers provided sacred space to experience his oneness with God and other people. It proved to be a doorway to both action and contemplation. Author Lerita Coleman Brown writes:

For more than four hundred years, a vibrant Quaker commitment to the mystical practice of silence has persisted.... Promoters of the “still small voice,” Quakers believe that everyone carries the divine light of God within them and that we are all equal regardless of title or socio-economic status. They believe that God speaks ceaselessly to us and that quietness and stillness are prerequisites for hearing the soft, gentle, wordless communication of God. Yet for Quakers, being contemplative is not enough; they assume that actions emerging from the silence should facilitate the end of social injustices and the creation of a more benevolent world.

As part of his study of mysticism, Howard Thurman attended Quaker meetings and sat in the silence that characterizes unscripted forms of Quaker worship. In a 1951 sermon on the strength of silence in corporate worship ... Thurman speaks of his personal experience of group silence during a traditional Quaker meeting:

Nobody said a word ... just silence. Silence. Silence. And in that silence I felt as though all of them were on one side and I was on the other side, by myself, with my noise. And every time I would try to get across the barrier, nothing happened. I was

just Howard Thurman. And then ... I don't know when it happened, how it happened, I wish I could tell you, but somewhere in that hour I passed over the invisible line, and I became one with all the seekers. I wasn't Howard Thurman anymore; I was, I was a human spirit involved in a creative moment with human spirits, in the presence of God.

Adapted From the Center for Action and Contemplation: Richard Rohr's Daily Meditation 25/9/23

FUNDRAISING TO SUPPORT OUR PARISH PROJECT

Raffle! Raffle! Raffle!
Tickets will be available for sale soon for only **\$25.00 for 5 amazing prizes** to be drawn at the **Christmas Carols Night on the 15th December 2023, 7pm** here at **Holy Eucharist Church**. Don't miss the chance to win one of these great prizes.

- 1st - HR-V Honda car,**
 - 2nd - flight voucher(\$2,500),**
 - 3rd - iPhone 15 6.1,**
 - 4th - Harvey Norman voucher (\$1,000),**
 - 5th - Gift voucher(\$500)**
- Contacts for Tickets enquiry:**
Marylucy 0466 055 077 or
Tammy 0415 599 413

- FREE ACTIVITIES @ Holy Eucharist School Community Hubs, 1A Oleander Dr.**
- ⇒ **Mondays 9.30am - 12.30pm** - Parent and child English Literacy program
 - ⇒ **Wednesdays 9.30am - 10.30am** - Zumba Class
 - ⇒ **Thursdays 9.30am - 11am** - Craft and Conversation class
 - ⇒ **Fridays 9.30am - 11am** - Cooking class

If you are interested please contact Mandy at Holy Eucharist School or email-mandy.huong@hestalbans.sth.catholic.edu.au

CLEANING ROSTER

Week starting 18th October 2023 Group 1 - Samoan Community - Akenese & Yoko

READERS/COMMENTATOR/ COORDINATOR/EUCHARISTIC MINISTERS

- Tues 9:00 AM, 17-10-23**
Reader Volunteer
Eucharistic Min. Monica Lomen
- Wed 9:00 AM, 18-10-23**
Reader Carmen Camilleri
Eucharistic Min. Carmen Camilleri
- Thurs 9:00 AM, 19-10-23**
Reader: HE School
Eucharistic HE School
- Fri 9:00 AM, 20-10-23**
Reader Helen Maddela
Eucharistic Min. Catherine Bartolo
- Sat 6.00 PM, 21-10-23**
Lit. Coordinator: Reno Attard
Commentator: Carmen Camilleri
Readers: St Francis Choir
St Francis Choir
Eucharistic Min. Anthony Naidu
Miriam Vella
Reno Attard
- Sun 8.45 AM, 22-10-23**
Lit. Coordinator: Monica Lomen
Commentator Salve Nidea
Readers: Mini Eddy
Helen Maddela
Eucharistic Min: Wilma Marmur
Mini Eddy
Monica Lomen
- Sun 10:00AM, 22-10-23**
Lit. Coordinator: Christine Pedroso
Commentator: Rita Martin
Reader: Ed Cablao
Jinky Monteros
Eucharistic Min. Br. Noel Debono
Saula Tufuga
Christine Pedroso
- Sun 6.00PM, 22-10-23**
Lit. Coordinator Rod Lalunio
Commentator HE Youth
Reader HE Youth
HE Youth
Eucharistic Min. Lani Laririt
Xuan Duong
Rod Lalunio

CHOIR GROUPS

- Saturday 21st October 2023**
♦ 6pm – St Francis Choir
- Sunday 22nd October 2023**
♦ 8.45am - Charlie Schembri
♦ 10.00am - Fernandez Family
♦ 6pm - HE 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**
Mary McNamara, Joseph Nguyen Ba Ky.
- Death Anniversaries**
Anton Benic, Ivan Snr. & Ivan Jr. Fratric, Soma Therese Ranasinghe, Kenny Kanagaratnam, George & Angela Bugeja, Frendo, Bugeja & Muscat Family, George & Lucy Cauchi, Ian Ness, William Miller, 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

Once we have been captured by the beauty of God's promised reward, we want to go out into our world and invite others into the heavenly banquet. Who will tell the Good News? Now is a good time to begin.

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