



HOLY EUCHARIST PARISH

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Website: www.holyeuchariststalban.org



FOURTH SUNDAY OF EASTER, YEAR B

20 & 21 APRIL 2024

REDEMPTORIST COMMUNITY

Parish Priest & Mission Leader

Fr Vincent Long Pham, CSsR

Assistants

Fr Joseph Xuan Hieu Nguyen, CSsR

Fr. Dominic Carrigan, CSsR

Fr. Robin Lomangkok, 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

Fr Stephen Battal

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.

BECOMING CATHOLIC-RCIA

RCIA classes will start on the **29th April 2024** and enrollments will stay available till the end of May.

If you are interested or know someone who is interested please contact Br Tony - 0419 115 692 or on our email

stalban@preca.org.au

THE LIVING WORD

First Reading: Acts 4:8-12

The name of Jesus Christ is the only name in which we can be saved

Filled with the Holy Spirit, Peter said: 'Rulers of the people, and elders! If you are questioning us today about an act of kindness to a cripple, and asking us how he was healed, then I am glad to tell you all, and would indeed be glad to tell the whole people of Israel, that it was by the name of Jesus Christ the Nazarene, the one you crucified, whom God raised from the dead, by this name and by no other that this man is able to stand up perfectly healthy, here in your presence, today. This is the stone rejected by you the builders, but which has proved to be the keystone. For of all the names in the world given to men, this is the only one by which we can be saved.'

Responsorial Psalm Ps.117(118)

The stone rejected by the builders has become the cornerstone.

Give thanks to the Lord for he is good, for his love has no end.

It is better to take refuge in the Lord than to trust in men;

it is better to take refuge in the Lord than to trust in princes.

The stone rejected by the builders has become the cornerstone.

I will thank you for you have answered and you are my saviour.

The stone which the builders rejected has become the corner stone.

This is the work of the Lord, a marvel in our eyes.

The stone rejected by the builders has become the cornerstone.

Blessed in the name of the Lord is he who comes.

We bless you from the house of the Lord;

You are my God, I thank you.

My God, I praise you.

Give thanks to the Lord for he is good; for his love has no end.

The stone rejected by the builders has become the cornerstone.

Second Reading: 1 John 3:1-2

We shall be like God because we shall see him as he really is

Think of the love that the Father has lavished on us, by letting us be called God's children; and that is what we are. Because the world refused to acknowledge him, therefore it does not acknowledge us. My dear people, we are already the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him because we shall see him as he really is.

Gospel Acclamation of John 10:14

Alleluia, alleluia!

I am the good shepherd, says the Lord; I know my sheep, and mine know me. Alleluia!

Gospel John 10:11-18

The good shepherd is one who lays down his life for his sheep

Jesus said: 'I am the good shepherd: the good shepherd is one who lays down his life for his sheep. The hired man, since he is not the shepherd and the sheep do not belong to him, abandons the sheep and runs away as soon as he sees a wolf coming, and then the wolf attacks and scatters the sheep; this is because he is only a hired man and has no concern for the sheep. 'I am the good shepherd; I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for my sheep. And there are other sheep I have that are not of this fold, and these I have to lead as well. They too will listen to my voice, and there will be only one flock, and one shepherd. 'The Father loves me, because I lay down my life in order to take it up again. No one takes it from me; I lay it down of my own free will, and as it is in my power to lay it down, so it is in my power to take it up again; and this is the command I have been given by my Father.'

The liturgy for Good Shepherd Sunday invites us to reflect on Jesus as the noble or good shepherd of the believing community. "Shepherd" in its literal sense is not really part of our 21st century vocabulary, and yet we use it metaphorically, as a verb or as a noun. Its verbal form connotes care and compassion, protection, guidance and tender relationship. In John's gospel, Jesus rightly claims for himself the title "good shepherd". He contrasts the good shepherd or leader with the leader that fails to care for the flock. Knowing one's sheep, staying with them in the face of mortal danger and being prepared to die for them are marks of the good shepherd.

There are echoes here of the Hebrew Scriptures, particularly of Ezekiel 34 where the "shepherd/sheep" metaphor describes the leaders of Israel in their relationships with the people. There are likewise echoes of an early second century description of the Emperor Tiberius in whose reign Jesus of Nazareth was executed, precisely because he did not abandon his "flock". The Roman historian Suetonius has this to say of Tiberius: "To the governors who recommended burdensome taxes for his provinces, he wrote in answer that it was the part of a good shepherd to shear his flock, not skin it" (Suetonius, *Life of Tiberius* 32.2).

In the pre-industrial biblical world and early centuries of the Common Era, the "shepherd/sheep" metaphor was heard by an audience that enjoyed a much closer relationship with sheep and their human carers than do most people today. In my country, for instance, there are 63.7 million sheep and some 25 million people. In other words, the ovine inhabitants of Australia significantly outnumber the human. Yet most of our highly urbanised human population knows its sheep only in their disembodied forms. The human-ovine relationship is, for the most part, reduced to that of consumer and consumed. Sheep are valued, not for their intrinsic goodness as creations of a loving God, but rather as commodities that provide food and clothing for the human population. We now know that modern domesticated sheep evolved from creatures that pre-date modern humans. We might take time to consider the implications of this for our relationship with the other-than-human inhabitants of our planetary home. Our reflections might include some consideration of the wisdom or otherwise of continuing to breed these creatures for human consumption, often at the expense of environment.

Good Shepherd Sunday provides us with an opportunity to move beyond our human-centred views of the world and our human-centred interpretations of our sacred texts. We might hear a call to value the realities that underpin gospel images such as the Good Shepherd/sheep metaphor. We might also hear a call to expand our appreciation of all the inhabitants of our planet. To be good shepherds in our time is to embrace the whole Earth Community with reverence and compassion.

By Sr. Veronica Lawson rsm

The dangers of eliminating difference

The document nevertheless condemns 'gender theory' as 'extremely dangerous since it cancels differences in its claim to make everyone equal'.

Gender theory, it says, tries 'to deny the greatest possible difference that exists between living beings: sexual difference'.

The Catholic Church, the declaration says, teaches that 'human life in all its dimensions, both physical and spiritual, is a gift from God. This gift is to be accepted with gratitude and placed at the service of the good.'

Quoting Pope Francis' exhortation *Amoris laetitia*, the declaration says gender ideology 'envisages a society without sexual differences, thereby eliminating the anthropological basis of the family'.

In the document, dicastery members acknowledge there is a difference between biological sex and the roles and behaviours that a given society or culture assigns to a male or female, but say the fact that some of those notions of what it means to be a woman or a man are culturally influenced does not mean there are no differences between biological males and biological females.

'Therefore,' they say, 'all attempts to obscure reference to the ineliminable sexual difference between man and woman are to be rejected.'

Again quoting Pope Francis' exhortation, the declaration says, 'We cannot separate the masculine and the feminine from God's work of creation, which is prior to all our decisions and experiences, and where biological elements exist which are impossible to ignore.'

'Any sex-change intervention, as a rule, risks threatening the unique dignity the person has received from the moment of conception,' it says. However, the declaration clarifies that 'this is not to exclude the possibility that a person with genital abnormalities that are already evident at birth or that develop later may choose to receive the assistance of healthcare professionals to resolve these abnormalities.'

Pope Francis has made it clear that everyone must be welcomed and accompanied, even those whose thinking and choices are 'different from what the Church says in its doctrine'. Cardinal Fernández said that Pope Francis has made it clear that everyone must be welcomed and accompanied, even those whose thinking and choices are 'different from what the Church says in its doctrine'.

The cardinal was also asked why, since the Church sees sex change treatment as a violation of human dignity, the dicastery did not specifically mention the practice of medical interventions for children.

Very few words are said about sex change' in the document, the cardinal said. But it is especially serious when it comes to children because it is a decision that 'changes your whole life'.

The gift of human life



In the document, members of the dicastery also warn about the implications of changing language about human dignity, citing for example those who propose the expressions ‘personal dignity’ or ‘the rights of the person’ instead of ‘human dignity’.

The dignity of every human person, precisely because it is intrinsic, remains in all circumstances.

In many cases, they say, the proposal understands ‘a “person” to be only “one who is capable of reasoning”’. They then argue that dignity and rights are deduced from the individual’s capacity for knowledge and freedom, which not all humans possess. Thus, according to them, the unborn child would not have personal dignity, nor would the older person who is dependent upon others, nor would an individual with mental disabilities.’

The Catholic Church, on the contrary, ‘insists that the dignity of every human person, precisely because it is intrinsic, remains in all circumstances.’

The acceptance of abortion, it says, ‘is a telling sign of an extremely dangerous crisis of the moral sense, which is becoming more and more incapable of distinguishing between good and evil, even when the fundamental right to life is at stake.’

‘Procured abortion is the deliberate and direct killing, by whatever means it is carried out, of a human being in the initial phase of his or her existence, extending from conception to birth,’ it says.

The document also repeats Pope Francis’ call for a global ban on surrogacy, which, he has said, is ‘a grave violation of the dignity of the woman and the child, based on the exploitation of situations of the mother’s material needs’.

Surrogacy, it says, transforms a couple’s legitimate desire to have a child into ‘a “right to a child” that fails to respect the dignity of that child as the recipient of the gift of life.’ Asked at the news conference about the Church’s position against the practice of surrogacy, and the idea that it turns an ‘immensely worthy child’ into a ‘mere object’, the cardinal said it refers to the child becoming the object of someone’s desire to have children.

The Church is sensitive to those who want to have children, he said, but they are invited to ‘transcend that desire’ because the dignity of the people involved, including the surrogate mother, ‘is a much greater thing than the desire that one may have’ and not every desire in life can be fulfilled.

‘There is always the possibility of adoption for so many who need to have a family that not only receives them, but receives them with love,’ he added.

Suffering does not cause the sick to lose their dignity, which is intrinsically and inalienably their own.

The promotion of euthanasia and assisted suicide, the document says, ‘utilises a mistaken understanding of human dignity to turn the concept of dignity against life itself’.

It says, ‘Certainly, the dignity of those who are critically or terminally ill calls for all suitable and necessary efforts to alleviate their suffering through appropriate palliative care and by avoiding aggressive treatments or disproportionate medical procedures,’ but it also insists that ‘suffering does not cause the sick to lose

their dignity, which is intrinsically and inalienably their own.’

War, poverty, migrants and refugees

Extreme poverty, the marginalisation of people with disabilities, violent online attacks and war also violate human dignity, the document says.

While recognising the right of nations to defend themselves against an aggressor, the document insists armed conflicts ‘will not solve problems but only increase them. This point is even more critical in our time when it has become commonplace for so many innocent civilians to perish beyond the confines of a battlefield.’

On the issue of migrants and refugees, the dicastery members write that while ‘no one will ever openly deny that they are human beings,’ many migration policies and popular attitudes towards migrants ‘can show that we consider them less worthy, less important, less human’.

By Cindy Wooden and Carol Glatz

A TIME FOR PRAYER AND HEALING.

The recent stabbings in Sydney have left a heavy weight on all of us. We are not accustomed to these events in Australia and these senseless acts of violence strike a deep chord, reminding us of the fragility of life and the importance of cherishing our loved ones. It’s unsettling to see such tragedies unfold in a place we call home.

Our hearts ache for the victims and their families. No words can truly ease their pain, but we want them to know that we all stand with them at this difficult time. May they find strength and comfort in the love that surrounds them.

In the midst of suffering, God’s love and healing power are present.

Let’s come together in faith and love, united against violence. We can show compassion for those who may be hurting and offer support to those struggling. Let’s remember the victims, care for the wounded, and embrace the strength that lies within our community.

Courtesy Redemptorist Majellan Media



Pope Francis spoke to Italian journalist Fabio Fazio on the popular television program *Che Tempo Che Fa*, which was broadcast Sunday night.

In the 50-minute interview, Francis touched on a variety of issues in addition to his health, including war, migration, future travel plans... He also spoke of international travel plans for 2024, announcing that he intends to travel to Polynesia in August and that a potential trip to Argentina is being discussed for later in the year. Francis, in a previous interview, said he will also visit Belgium this year. On Argentina, a trip that would

mark his first return visit since his election, he said, "I want to go, it's been ten years. I would like to go."

The Pope is scheduled to leave Rome on September 2 and return to the Vatican on September 13. He will first travel to Jakarta, the capital of Indonesia, where he will land on September 3 and leave on September 6. He will then travel to Papua New Guinea, visiting from September 6 to 9. From September 9-11, he will be in Timor-Leste, before ending his Asia trip in Singapore. Papua New Guinea has a Catholic population of about 2 million, or 32 per cent, while in Timor-Leste, 96 per cent of citizens (one million people) are Catholic. Singapore has 395,000 Catholics, about 3 per cent of the population.

TIME AWAY



Our parish priest Fr Vincent and the Redemptorist community in St Albans have travelled to the Redemptorist Retreat Centre in Galong to meet with our Provincial Fr John Hodgson. It was a meeting for a prayerful review of our mission here in St Albans. The Redemptorists have made a commitment with the Archdiocese to care for St. Albans parish for a ten-year period. We are now in our ninth year. The parish is blessed to have five Redemptorists living here in community. We are also blessed to have Brothers from the Preca community and the Christian Brothers as part of our parish. In a very changing world, there is always need to stop and review what God is asking of Redemptorists in our mission here in St Albans. We are now back in business! Fr Patrick joined us in Galong and will return to St Albans next week.

CHURCH CLEANING

Week starting 24th April 2024
Group 4 - Otilia & Tufuga Family

READERS/COMMENTATOR/ COORDINATOR/EUCHARISTIC MINISTERS

Tues 9:00 AM, 23-04-24

Reader Xuan Duong
Eucharistic Min. Monica Lomen

Wed 9:00 AM, 24-04-24

Reader Carmen Camilleri
Eucharistic Min. Carmen Carmilleri

Thur. 9:00 AM, 25-04-24

Reader Shirley Krizmanic
Eucharistic Min. Shirley Krizmanic

Fri. 9:00 AM, 26-04-24

Reader Helen Maddela
Eucharistic Min. Catherine Bartolo

Sat 5.00 PM, 27-04-24

Lit. Coordinator: Reno Attard
Commentator: Miriam Vella
Readers: St Francis Choir
St Francis Choir
Eucharistic Min. Alaistair Surrao
Wendy Perera-Forbes
Reno Attard

Sun 8.45 AM, 28-04-24

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

Sun 10:00AM, 28-04-24

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

Sun 6.00PM, 28-04-24

Lit. Coordinator Lani Laririt
Commentator HEP Youth
Readers: HEP Youth
HEP Youth
Eucharistic Min. Rod Lalunio
Lani Laririt
Xuan Duong

CHOIR GROUPS

Saturday 27th April 2024

- ◆ 5pm – St Francis Choir

Sunday 28th April 2024

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

LET US PRAY FOR

The Sick

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

Death Anniversaries

Jan Vala, Elizabet & Jan Danicek, Maria Lojdova, William & Patricia Norris, Christina Kramar(10yrs), Milan Kramar(6mnths), Joseph Formosa, Grazio (Horace) Camilleri, Maria Nguyen Thi Dao, Hoang Family(Fanxico, Maria, Maria & Teresa) & Nguyen Family(Joseph, Anna & Maria), Nazareno & Josephine Spiteri, Antonio Mifsud, Philip Gauci, Joseph, Frank & John Xerri, Cornelio Maddela, 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, Maria Tran Thi Huong, 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

This is World Day of Prayer for Vocations. The world needs worthy leaders, Good Shepherds of the 21st Century, caring unselfishly for the needs of God's people. Please, pray for Vocations

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