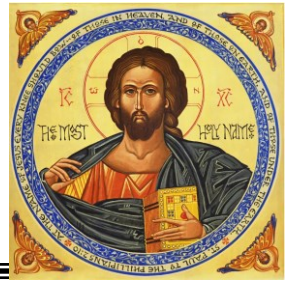




HOLY NAME, EAST PRESTON

TWENTY SECOND SUNDAY ORDINARY TIME YEAR A

30TH AUGUST, 2026



MASS TIMES

Rosary 30min before Mass

Monday

Our Lady of the Way 10.00am

Tuesday

Holy Name 9.00am

Wednesday

Our Lady of the Way 10.00am

Thursday

Holy Name 9.00am

Friday

Our Lady of the Way 10.00am

Saturday

Holy Name 9.00am

Vigil

Our Lady of the Way 6.00 pm

Sunday

Our Lady of the Way 9.00 am

Holy Name 10.30am

Holy Name (Viet.) 4.00pm

Confession Times.

Saturday: Holy Name:

After 9.00am Mass

Saturday: Our Lady of the Way:

5.15-5.45pm

ENTRANCE

I call to you all day long, have mercy on me, O Lord. You are good and forgiving, full of love for all who call on you.

PSALM

R. My soul is thirsting for you, O Lord my God.

O God, you are my God, for you I long;
for you my soul is thirsting.

My body pines for you

like a dry, weary land without water.

So I gaze on you in the sanctuary

to see your strength and your glory

For your love is better than life,

my lips will speak your praise.

So I will bless you all my life,

in your name I will lift up my hands.

My soul shall be filled as with a banquet,

my mouth shall praise you with joy.

For you have been my help;

in the shadow of your wings I rejoice.

My soul clings to you;

your right hand holds me fast.

R. My soul is thirsting for you, O Lord my God.

COMMUNION ANTIPHON

O Lord, how great is the depth of the kindness which you have shown to those who love you.

FEAST DAYS DURING THE WEEK:

Monday Monday of week 22

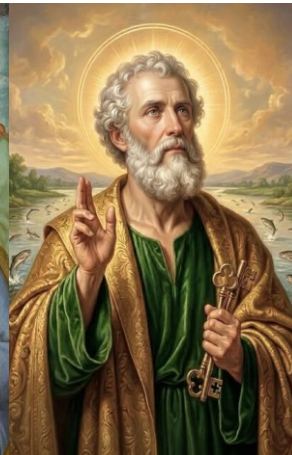
Tuesday Tuesday of week 22

Wednesday Wednesday of week 22

Thursday St. Gregory the Great, Pope, Doctor

Friday Friday of week 22

Saturday Saturday of week 22 (St Teresa of Calcutta)



Holy Name, East Preston: 28 Robb St, Reservoir 3073 Ph: 9471 0832

Parish Website - Visit us at www.melbcatholic.org/s/prestoneast Email: prestoneast@cam.org.au

Parish Priest: Fr John O'Connor Parish Secretary: Francesca

Office: (Francesca) Tues. & Wed.: 9.00am to 1.00pm

<u>MASS</u>	<u>VENUE</u>	<u>LANGUAGE</u>	<u>READERS</u>	<u>EXTRAORDINARY MINISTERS OF COMMUNION</u>
<i>Twenty Second Sunday Ordinary Time</i>		<i>Year A</i>	<i>Sunday 30th August, 2026</i>	
10.30am	Holy Name, E. Preston	English/Italian	Maria Moderana/Rocky Richards	Stephen La Rosa
<i>Twenty Third Sunday Ordinary Time</i>		<i>Year A</i>	<i>Sunday 4th September, 2026</i>	
10.30am	Holy Name, E. Preston	English/Italian	Regina Biada/Kaitlin Luu	Tony Tohill

RECENTLY DECEASED: We pray for all who died recently especially John Styzinski

ANNIVERSARIES: We pray for all anniversaries about this time especially



<https://www.youtube.com/@LectiowithSeanHiller>



<https://www.youtube.com/keithnester>



GROWING DEEPER IN FAITH- EVENING TEA AND BIBLE STUDY Whether you're completely new or simply curious – Come for an evening of tea and Bible, conversation and reflection. No prior knowledge needed. Join us for a relaxed, welcoming monthly gathering where we'll unpack Scripture together, and deepen our understanding. **Next session will be**

Tuesday, 29th September at 7pm in the Gathering Room at Holy Name.

Visitation and Communion

If you or someone you know wishes to receive Communion at home or a visitation, please let Fr John know.

LEO XIV: **GENERAL AUDIENCE; St Peter's Basilica, Wednesday, 26 August 2026**

Catechesis. The Documents of the Second Vatican Council. III. Constitution *Sacrosanctum Concilium*. 8. *The motivations of the liturgical reform*
Dear brothers and sisters, In this final catechesis on the Constitution *Sacrosanctum Concilium*, today I would like to look at the reasons why the Council Fathers sought to promote a reform of the liturgy. In this regard, the third Letter from the Council, which Cardinal Giovanni Battista Montini, then archbishop of Milan, sent on 28 October 1962 to the faithful of his Church, is particularly enlightening. The liturgy, he wrote, “is a sincere expression of both the divine and the human. It is language. On the one hand, it is a vehicle for divine teaching; on the other, it is a voice in dialogue with God. It is clear that it cannot renounce its didactic function, nor can it fail to offer faith and piety the opportunity to be expressed with spontaneous intelligibility”. Motivated by these convictions, the future Pope Saint Paul VI affirmed that the faithful “cannot and must no longer remain silent and passive. Their physical presence cannot be reconciled with their spiritual absence”. The similarity between these statements and those which would appear in no. 48 of the Conciliar Constitution is evident: “The Church ... earnestly desires that Christ’s faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration. They should be instructed by God’s word and be nourished at the table of the Lord’s body; they should give thanks to God; by offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves; through Christ the Mediator they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all”. These words express a renewed awareness of the value of the liturgy. Through the Church’s ritual actions, whilst the memorial of the work of salvation is celebrated, the opportunity is provided to experience a true relationship with God, coming into contact with the salvific event. Since the gestures, the words of the sacred liturgy are critical to realizing this experience, the participation of the faithful cannot be passive. The Conciliar reform, by placing at the centre that which constitutes the heart of the ecclesial experience, was intended to allow the liturgy to shine forth as “the primary source of that divine exchange in which the life of God is communicated to us”. From this conviction arose the need to make the richness of the biblical texts and prayers more accessible to all the faithful, and to streamline the order of the celebration compared with that set out in the liturgical books then in use. Indeed, since the liturgy is a living entity, throughout the centuries it has always been subject to developments and changes. The Magisterium adapted its forms to the needs of different eras. It is therefore not surprising that the Second Vatican Council too, with the utmost respect for the heritage of tradition, and precisely in order to make it more accessible, considered it necessary to revise the liturgical books. The aim that the Fathers had in mind is explained in no. 21 of the Constitution *Sacrosanctum Concilium*: “In order that the Christian people may more certainly derive an abundance of graces from the sacred liturgy, holy Mother Church desires to undertake with great care a general restoration of the liturgy itself. For the liturgy is made up of immutable elements divinely instituted, and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it. In this restoration, both texts and rites should be drawn up so that they express more clearly the holy things which they signify; the Christian people, so far as possible, should be enabled to understand them with ease and to take part in them fully, actively, and as befits a community”. The distinction, within the liturgy, between divine, immutable elements, and human elements, which instead “admit of various modifications, as the needs of the age, circumstance and the good of souls may require, and as the ecclesiastical hierarchy, under guidance of the Holy Spirit, may have authorized”, dates back to Pope Pius XII’s Encyclical *Mediator Dei* (*Acta Apostolicae Sedis* 39, 1947, 541-542). Moreover, the desire for a “general reform” did not come about suddenly, but had been evident in the actions of successive Popes since the beginning of the twentieth century, in keeping with the demands of the Liturgical Movement. The assertion that the faithful should not attend celebrations “as strangers or silent spectators” had already been raised in Pope Pius XI’s Apostolic Constitution *Divini Cultus*. Furthermore, one may recall Pius XII’s interventions regarding the ordering of the rites of Holy Week, which he rescheduled to the hours corresponding to the events of Easter, after they had for centuries been brought forward to the morning hours. Nor should it be forgotten that Saint John XXIII regarded it necessary to simplify the

THE LORD BEGAN TO MAKE IT CLEAR TO HIS DISCIPLES THAT HE WAS DESTINED TO GO TO JERUSALEM AND SUFFER GRIEVOUSLY AT THE HANDS OF THE ELDERLY AND CHIEF PRIESTS AND SCRIBES TO BE PUT TO DEATH AND TO BE RAISED UP ON THE THIRD DAY THEN TAKING HIM ASIDE PETER STARTED TO REMONSTRATE WITH HIM HEAVEN PRESERVE YOU LORD HE SAID THIS MUST NOT HAPPEN TO YOU BUT HE TURNED AND SAID TO PETER GET BEHIND ME SATAN YOU ARE AN OBSTACLE IN MY PATH BECAUSE THE WAY YOU THINK IS NOT GOD'S WAY BUT MAN'S THEN HE SAID TO HIS DISCIPLES IF ANYONE WANTS TO BE A FOLLOWER	I K H I W N E A J A L H K F O M E N F R M T O S A V E P E T E R N I D D E T N K T M P R O S M N E E T S G S O T Z T U A D Y F R K E T C I T O H F D U C A S Y N G W O T S O O E R S U H G D Y S H L N D H X A G L I N N Z O Q A I R E Y Q D N A P I M D O T I E M D I E O T L P S U D W N Y N A S O R T E M B S C A U I M A Y O S R G C H L F R V S W E G T H U R O D A U B B Y T N B R P G C W I L L E O W K B C C M E L H B Z A N T E M T H E N T A K I N G V O S W H R J E R U S A L E M N P A H F H I D O F T H E E L D E R S A N D C H I E F G C A D E N A V I N J N T H E N W I L L Y T S V E R I B V J A N V T Y V V S K A T T H E H A N D S M Y O U A R E A N E L U I O E O I I M A B H I S L I F E F O R A N G E L S A N D S S L N R N O G U T H E N H E Q R E N O U N C E W I T H H I M E O X G E U O S J D I S C I P L E S I F J O E J F I H I M S E L F E X R E T G X L H I S C R O S S G V F Z R P V S T O B E P U T N L	U T Q W H E N H E T O S I V T U O R E W A R D H R G J I T A H E S A I D U F W O B B T W O R L D A N D J L O E N Y K A C H I F F M A Z O I O S U H Y B L L H R N B U T H E W L C K H S A T A N H R L F T T H R E T O C O M E W I M Y S A K E O N O A L S T K T L F A M I Q A W W T A N Y O N E W H O Y U N E N B I I O H H Q E C A S K O K E A N D S U F F E R C H P E A O O N D D A E R R L N A C C O R D I N G T O O K D E M H G J F A F E T I P R I E S T S I F O J Y O U L O R D B X Q Y R A M T P M L O R Y N C O F O R H I S S O U L T L W L C B Y I L A O R E I O E H T O M A K E I A N D F O L L O W H H B T E H N G U K T N S A I D T O H I S N E C J E R R E A A Y R V K Y O I D H E E E W L H H V A N D N I F H E W I N S N T A O F O T N U P J R E I F E I A M T T R S G O M H Q T T G T I U M T O S A V E V S E T L S D P G O Q N O I O O T S A E X S S E H I S L I F E L Z X O S I A P B Y O D S N L T C R T H E L N I D D E T N K T M P R O S M N E E T S G S O T Z T U A D Y F R K E T C I T O H F D U C A S Y N G W O T S O O E R S U H G D Y S H L N D H X A G L I N N Z O Q A I R E Y Q D N A P I M D O T I E M D I E O T L P S U D W N Y N A S O R T E M B S C A U I M A Y O S R G C H L F R V S W E G T H U R O D A U B B Y T N B R P G C W I L L E O W K B C C M E L H B Z A N T E M T H E N T A K I N G V O S W H R J E R U S A L E M N P A H F H I D O F T H E E L D E R S A N D C H I E F G C A D E N A V I N J N T H E N W I L L Y T S V E R I B V J A N V T Y V V S K A T T H E H A N D S M Y O U A R E A N E L U I O E O I I M A B H I S L I F E F O R A N G E L S A N D S S L N R N O G U T H E N H E Q R E N O U N C E W I T H H I M E O X G E U O S J D I S C
---	---	--

A reading from the book of Jeremiah 20: 7-9

You have seduced me, Lord, and I have let myself be seduced; you have overpowered me: you were the stronger. I am a daily laughing-stock, everybody's butt. Each time I speak the word, I have to howl and proclaim: 'Violence and ruin!' The word of the Lord has meant for me insult, derision, all day long. I used to say, 'I will not think about him, I will not speak in his name anymore.' Then there seemed to be a fire burning in my heart, imprisoned in my bones. The effort to restrain it wearied me, I could not bear it. **The Word of the Lord**

A reading from the letter of Paul to the Romans 12: 1-2

Think of God's mercy, my brothers, and worship him, I beg you, in a way that is worthy of thinking beings, by offering your living bodies as a holy sacrifice, truly pleasing to God. Do not model yourselves on the behaviour of the world around you, but let your behaviour change, modelled by your new mind. This is the only way to discover the will of God and know what is good what it is that God wants, what is the perfect thing to do. **The Word of the Lord**

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!

A reading from the holy Gospel according Matthew 16: 21-27

Jesus began to make it clear to his disciples that he was destined to go to Jerusalem and suffer grievously at the hands of the elders and chief priests and scribes, to be put to death and to be raised up on the third day. Then, taking him aside, Peter started to remonstrate with him. 'Heaven preserve you, Lord,' he said 'this must not happen to you.' But he turned and said to Peter, 'Get behind me, Satan! You are an obstacle in my path, because the way you think is not God's way but man's.' Then Jesus said to his disciples, 'If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake will find it. What, then will a man gain if he wins the whole world and ruins his soul? Or what has a man to offer in exchange for his soul? 'For the Son of Man is going to come in the glory of his Father with his angels, and, when he does, he will reward each one according to his behaviour.' **The Gospel of the Lord**

Dal libro del profeta Geremia

Mi hai sedotto, Signore, e io mi sono lasciato sedurre; mi hai fatto violenza e hai prevalso. Sono diventato oggetto di derisione ogni giorno; ognuno si beffa di me. Quando parlo, devo gridare, devo urlare: «Violenza! Oppressione!». Così la parola del Signore è diventata per me causa di vergogna e di scherno tutto il giorno. Mi dicevo: «Non penserò più a lui, non parlerò più nel suo nome!». Ma nel mio cuore c'era come un fuoco ardente, trattenuto nelle mie ossa; mi sforzavo di contenerlo, ma non potevo. **Parola di Dio : All: Rendiamo grazie a Dio**

Dalla lettera di san Paolo apostolo ai Romani

Fratelli, vi esorto, per la misericordia di Dio, a offrire i vostri corpi come sacrificio vivente, santo e gradito a Dio; è questo il vostro culto spirituale. Non conformatevi a questo mondo, ma lasciatevi trasformare rinnovando il vostro modo di pensare, per poter discernere la volontà di Dio, ciò che è buono, a lui gradito e perfetto. **Parola di Dio**

Dal Vangelo secondo Matteo

In quel tempo, Gesù cominciò a spiegare ai suoi discepoli che doveva andare a Gerusalemme e soffrire molto da parte degli anziani, dei capi dei sacerdoti e degli scribi, e venire ucciso e risorgere il terzo giorno. Pietro lo prese in disparte e si mise a rimproverarlo dicendo: «Dio non voglia, Signore; questo non ti accadrà mai». Ma egli, voltandosi, disse a Pietro: «Va' dietro a me, Satana! Tu mi sei di scandalo, perché non pensi secondo Dio, ma secondo gli uomini!». Allora Gesù disse ai suoi discepoli: «Se qualcuno vuole venire dietro a me, rinneghi se stesso, prenda la sua croce e mi segua. Perché chi vuole salvare la propria vita, la perderà; ma chi perderà la propria vita per causa mia, la troverà. Infatti quale vantaggio avrà un uomo se guadagnerà il mondo intero, ma perderà la propria vita? O che cosa un uomo potrà dare in cambio della propria vita? Perché il Figlio dell'uomo sta per venire nella gloria del Padre suo, con i suoi angeli, e allora renderà a ciascuno secondo le sue azioni». **Parola del Signore**