



E-Newsletter 8th Edition

Sunday, May 24, 2020

The Ascension of the Lord. Year A

Readings for the Ascension of the Lord. Year A

FIRST READING: Acts 1:1-11

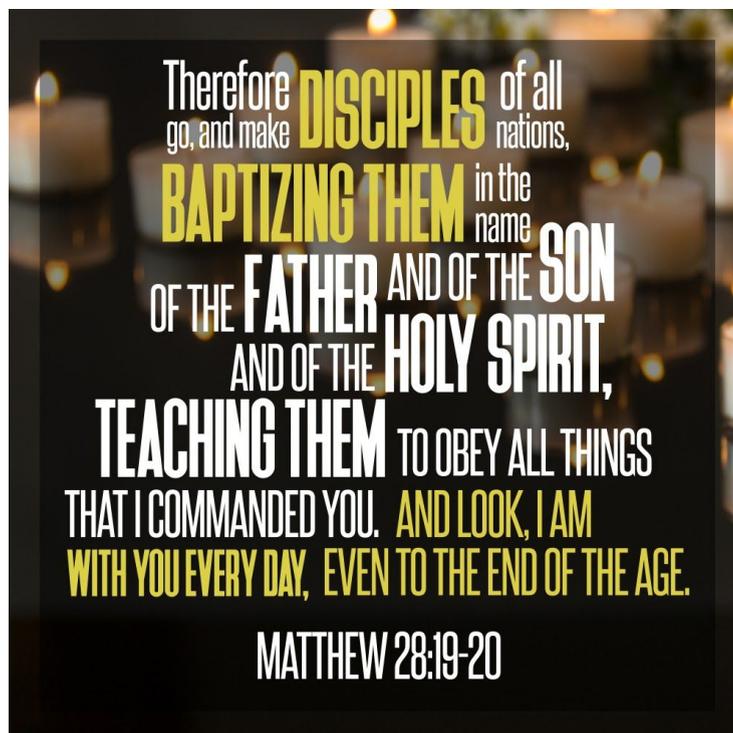
PSALM: Ps 47:2-3, 6-7, 8-9. "God mounts his throne to shouts of joy: a blare of trumpets for the Lord."

SECOND READING: Eph 1:17-23

GOSPEL ACCLAMATION: (Matt 28:19a+20b). Alleluia, alleluia! Go and teach all people my Gospel. I am with you always until the end of the world.

GOSPEL: Matt 28:16-20

"I am with you always until the end of the world"



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THE PASTOR'S POST

One of the most challenging teachings of Jesus to his disciples was 'to love their enemies'. It got me thinking: do I have any enemies? I'm not personally at war with anyone, and, while there may be many who disagree with my opinions, attitudes, perspective and sometimes, even my actions, these people have been courteous enough not to let me know who they are, (please God, it will stay that way). Still they are not what I would call an 'enemy'. But what about the people who have hurt or disappointed me, the ones I strongly disagree with and have dismissed from my circle of care because of our differences. Have I made them my soft version of 'an enemy'? Of course, if I was serious about not wanting to have people I disagree with, or dismiss as lacking in any moral fibre or conscience, then I need only stop reading the newspaper or

stop listening to evening news. That would certainly lower my level of intolerance and stop me forming opinions about individuals I have never met, and may never get a chance to discover what I'm hearing from a journalist is actually the truth. But unfortunately, I'm addicted to news reports and, like most people, I'm drawn in by sensationalism and negative reports rather than good news stories. (What's that about?)

Lorenzo Rosebaugh, an Oblate priest shot to death in Guatemala ten years ago, used to share some advice once given to him. Lorenzo, when contemplating an act of civil disobedience to protest the Vietnam War, was told: "If you can't do this without becoming bitter, then don't do it! Do it only if you can do it with a mellow heart! Do it only if you can be sure you won't end up hating those who arrest you!"

Now while I have no intention of committing any acts of civil disobedience, nor getting arrested, nevertheless the message of loving those who may hurt or hate you still confronts those of us who live in a world where the challenges to our sense of justice are more subtle. That's hard to do; but, in the end, it's the ultimate challenge, namely, to not hate those who oppose us, to continue to have gracious and forgiving hearts in the face of misunderstanding, bitter opposition, jealousy, anger, hatred, positive mistreatment, and even the threat of death.

And to be a disciple of Jesus means that, at some point, we will be hated. We will make enemies. It happened to Jesus and he assured us that it will happen to us.

But, he also left us the ultimate example of how we need to respond to our enemies. When scripture tells us that Jesus saved the people from their sins, it doesn't just mean that in offering his death to his father as a sacrifice in one eternal act he took away our sins. It also points to his way of living and how, as he demonstrated, forgiving and loving one's enemies takes away sin, by absorbing it. Jesus' great act of love, as Kierkegaard once said, is meant to be imitated not just admired.

But how do we do this? It seems that if we don't know how to love our enemies, then we don't have the strength to forgive. We preach it as an ideal, and naively believe that we are doing it. But, for the most part, we aren't. We really don't love and forgive those who oppose us. Too often we are distrustful, disrespectful, bitter, demonizing, and (metaphorically speaking) murderous towards each other. If there is much love and forgiveness of enemies in our lives, it's far from evident, both in our world and in our churches. As Ronald Knox once said, as Christians, we have never really taken Jesus' challenge seriously, to love our enemies and to turn the other cheek.

I say this sympathetically. We need help. The old saying is true: To err is human, to forgive is divine. So how do we start?

We might start by both acknowledging our failure and admitting our helplessness, individually and as churches. We aren't very loving and forgiving in the face of opposition! Next, we need to highlight this inadequacy and the importance of this failure in our preaching and teaching. Loving our enemies is the real moral and religious litmus test! We don't have a right to call anyone a "cafeteria Christian" or a compromised follower of Christ unless, first of all, we, ourselves, are persons who are gracious, respectful, loving, and forgiving in the face of anyone who opposes us. Let's start, all of us, from this humble place of honesty: We aren't very much like Jesus in the face of opposition.

Then, perhaps most important of all, we need to seek each other's help, akin to the dynamics of an Alcoholics' Anonymous meeting. Alone we haven't the strength to love those who hate us. We need grace and community, God's power and others' support, to retain the most difficult of all sobrieties, that is, to walk within a steady strength that enables us to remain warm, gracious, forgiving, loving, and joyful in the face of misunderstanding, jealousy, opposition, bitterness, threat, and murder.

Speaking personally, I consider this to be the greatest challenge of my life, morally and humanly. How to love an enemy: How do I not let a jealous glance freeze my heart? How do I not let a bitter word ruin my day? How do I not demonize others when they oppose me? How do I remain sympathetic when I'm misunderstood? How do I remain warm in the face of bitterness? How do I not give in to paranoia when I feel threatened? How do I forgive someone who doesn't want my forgiveness? How do I stop myself from slamming the door of my heart in the face of coldness and rejection? How do I forgive others when my own heart is bitter in self-pity? How do I really love and forgive as Jesus did?

I often wonder how Jesus did it. How did he retain peace of mind, warmth in his heart, graciousness in his speech, joy in his life, resiliency in his efforts, the capacity to be grateful, and a sense of humor in the face of misunderstanding, jealousy, hatred, and death threats?

He did it by recognizing that this was, singularly, the most important challenge of his life and mission, and, under the weight of that imperative, by falling on his knees to ask for the help of the One who can do in us what we can't do for ourselves.

Fr Peter Dillon PP.

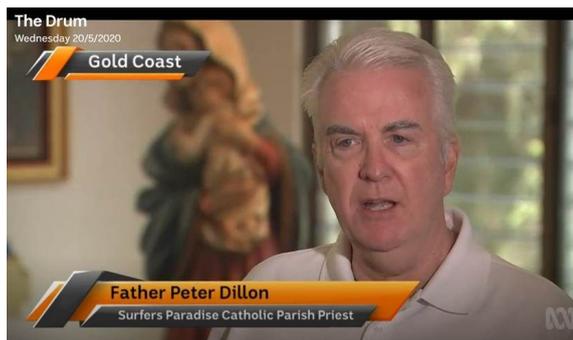
Congratulations - Baptised last Weekend.

Welcome to God's beloved family in the Church to Taj Geoghegan who is baptised at Sacred Heart Church, this Sunday, whilst we also observe the present social distancing and attendees restrictions. God bless always.

ON THE NEWS

Fr Peter was interviewed briefly in the ABC-tv news program The Drum, for the Wednesday evening edition, 20th May 2020. Here is the link to the longer version of the feature: [Click Here](#)

The following is the link to the program as broadcast on ABC (an edited shorter version for broadcast). The story where Fr Peter is interviewed is at the 46min mark (you can forward directly to if you wish) [Click Here](#)



Photos: The Drum, ABC-tv, Wednesday 20th May, 2020

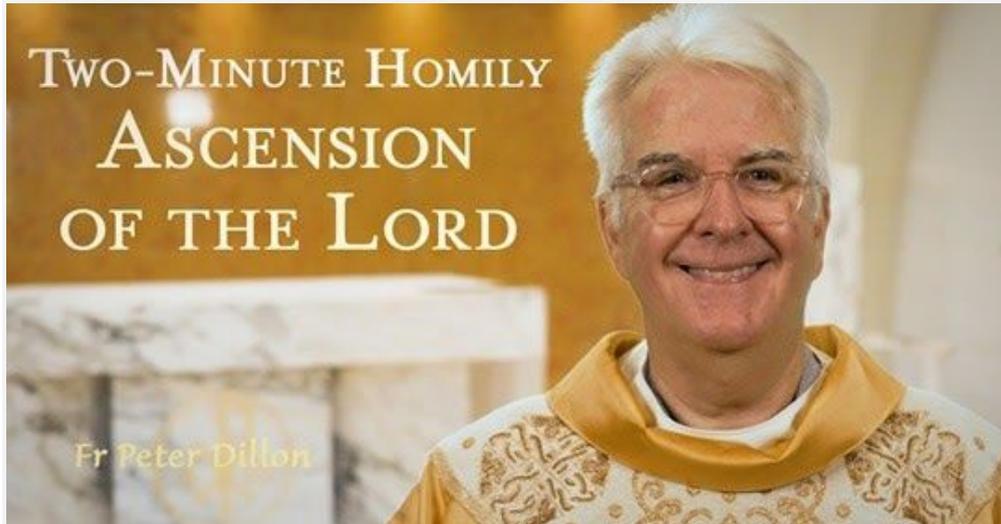
Fr Peter homily (video) For Ascension

Fr Peter gives the two-minute homily from the Archdiocese of Brisbane this weekend.

God bless.

<https://www.youtube.com/watch?v=Lfm-Sh43b-I>

Two-Minute Homily by Fr Peter Dillon for the The Ascension of the Lord 2020. "In our own personal discipleship, are we faithful to our commitment to follow C...



About This Website

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The Ascension of the Lord - Two-Minute Homily: Fr Peter Dillon

Two-Minute Homily by Fr Peter Dillon for the The Ascension of the Lord 2020. "In our own personal discipleship, are we faithful to our commitment to follow C...

GO OUT TO ALL THE WORLD - THE GOSPEL THIS WEEKEND

The disciples receive their mission in Galilee, a marginalized region, close to the pagan world and, as a result, an area viewed with contempt by the practising Jews of Judea where Jerusalem is located. The proclamation of the gospel starts from an insignificant and despised land. This is not just a matter of geography; it is highly significant. It serves as an example. For us today, Galilee is the world of the poor and the marginalised. This is our starting place to proclaim the gospel to everyone without exception. We will do that with the conviction that the Lord will always be with us (Mt 28:20).



Image: Shutterstock licensed. stock vector ID: 1234564516. Biblical vector illustration series, The Ascension of Jesus. By "Rudall30"

The scripture readings for the Ascension offer some messages which also lead to some questions. One is that Jesus continued to instruct the disciples after his Resurrection. Do we make it our constant goal to keep listening very carefully to his teachings? Another, in the first reading, cautions against paying attention to the wrong things. Do we focus on our mission as a follower of Jesus?

Finally, the psalm says, "For the king of all the earth is God." In our daily actions and attitudes, is God the greatest influence in our lives?

It is easy to focus today on the exaltation of Jesus, God's seating him "at his right hand in the heavenly places," where he exercises dominion over everything in heaven and on earth. But the Solemnity of the Ascension also celebrates what comes down from God, namely the spirit of wisdom and revelation Saint Paul speaks of, the Spirit Jesus promises before he was lifted up, the command he gives to make disciples, and his coming again "in the same way as you saw him go into heaven." So we shouldn't be left, as the disciples were, merely staring up toward heaven. We have work to do on earth, the Spirit to strengthen and empower us while we do it, and the return of the Lord to look for when it's all over.

Quotes

"On this day has ascended to heaven the new and spiritual bread, and all mysteries have been revealed in your Body, raised like an offering. Blest be this bread, O Lord!" —Ephraem the Deacon (s. 306-373)

"Christ is already in that place of peace, which is all in all. He is on the right hand of God. He is hidden in the brightness of the radiance which issues from the everlasting throne." —Cardinal John Henry Newman

Some Intercessions:

For the Church. That in obedience to Christ, we will go outwards in Mission, and continue to be fully involved in life, and the joys and pains of the world. (PAUSE)..... Lord hear us.

For vocations to the priesthood and the religious life. (PAUSE)..... Lord hear us

For all who are suffering ill health. And for an end to the suffering and loss caused by the pandemic. That the Lord will bring the world healing, strength and peace. (PAUSE)..... Lord hear us.

For all who have died. That they will now abide forever in the love and peace of Our Lord, who ascended into Heaven to prepare a place for all who trust in Him. (PAUSE)..... Lord hear us.

Fr. Paul Kelly

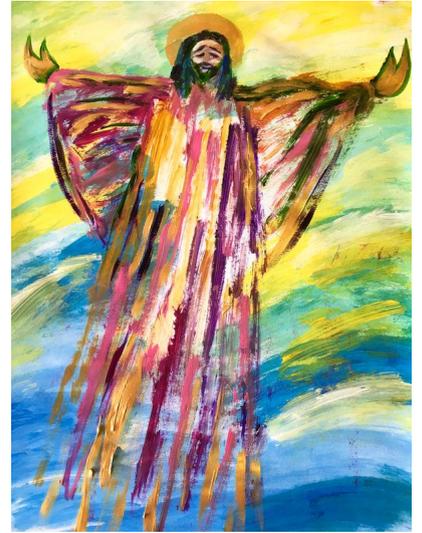
Reference: "Vision – Praying Scripture In A Contemporary Way." Year A. By Mark Link S.J. P.154
This Sunday's Mass on audio-cast: <https://soundcloud.com/user-633212303/tracks>

ASCENSION DAY PSALM OF PRAISE

Ps 46:2-3. 6-9. R. v.6

God mounts his throne to shouts of joy: a blare of trumpets for the Lord.

1. All peoples, clap your hands,
cry to God with shouts of joy!
For the Lord, the Most High, we must fear,
great king over all the earth.
2. God goes up with shouts of joy;
The Lord goes up with a trumpet blast.
Sing praise for God, sing praise,
sing praise to our king, sing praise.
3. God is king of all the earth.
Sing praise with all your skill.
God is king over the nations;
God reigns on his holy throne.



God mounts his throne to shouts of joy: a blare of trumpets for the Lord.

PARISH FINANCIAL SUPPORT

Our faith sustains us through challenging times. Now, more than ever, your support is needed to help our Parish to continue valuable pastoral activities and to provide ongoing sustainability. To assist you to support the Parish during this time of isolation, you can give via



<http://parishgiving.brisbanecatholic.org.au>

We will continue to serve you through online resources and webcasts. If you are able to continue to support us, we would be most grateful. For all those who have been making payments via credit card and those who have donated directly into the parish account, we thank you. The spirit of generosity is alive in our parish. If you would like confirmation of your donation or a receipt emailed to you please contact me at manager surfers@bne.catholic.net.au

Yours faithfully,

Sonya Slater, Parish Manager

GOSPEL RESOURCES - Ascension: Readings, Commentaries, & Prayers

In preparation for the Ascension of the Lord. Year A.

The resources can be found on the Liturgy Brisbane website and will be updated each week.

SUNDAY READINGS READ AT HOME

[Sunday Readings: Read at Home](#)

In these unique times where our Sunday Masses have been suspended, you may wish to read the Sunday readings and associated commentaries at home.

FAMILY PRAYER WEEK BY WEEK

[Family Prayer: Week by Week](#)

This resource is designed for families with young children and has been a joint endeavour of Liturgy Brisbane and Evangelisation Brisbane. An extract from the Sunday gospel is provided, along with some reflection questions, family activities and a worksheet for

children.

HEALTH AND GOVERNMENT RESTRICTIONS UPDATE (COVID-19)

From 16 May and in consultation with local government and the Archdiocesan Episcopal Council, it has been decided to implement the following protocols for churches and services in the Archdiocese of Brisbane. These protocols will be in effect through to 12 June 2020 and are subject to change with any ongoing amendments to Queensland Health guidelines.

Protocols that remain in place:

- The celebration of Mass continues to be suspended at this time.
- Priests will continue to celebrate Mass (the Mass for the people) on Sundays without a congregation, with people able to follow Masses live-streamed from their parish or from the Cathedral on Sundays and weekdays.
- **No one is to enter a church, parish building or Archdiocesan workplace if feeling unwell in any way.**

Updates to existing protocols from 11:59 pm on 15 May.

(Note that in all cases, the rules of one person per 4 square metres, 1.5 metres between people, and hygiene protocols remain paramount, they are an individual and collective responsibility):

- The limit for the Masses for the people without a congregation - (for the purposes of assisting with the broadcast of such), will increase to no more than 10 people in attendance, which includes the camera operator if live-streaming.
- Funerals may be conducted with a maximum capacity of up to 20 people indoors and 30 people outdoors.
- Weddings may be conducted with a maximum capacity of up to 10 people.
- Baptisms have a maximum capacity of up to 10 people.
- It is understood that not all parishes will have the capacity to maintain ongoing monitoring or hygiene protocols for private prayer within a church at this time. **(Surfers Paradise churches will not be open for gatherings of private prayer due to the logistics, until the numbers permitted increases significantly).**

REDUCING COVID-19 RESTRICTIONS AT SURFERS PARADISE PARISH

Step 1. From 23rd May. Funerals - 20 people indoors (30 people outdoors), 10 people for weddings, 10 people for baptisms. The logistics and requirements for safeguarding, supervising and sanitising are not practical for a parish of this size. And so, the ten people limit is too small for resumption of Masses or gatherings for private prayer at this stage in this parish.

Step 2. 12th June. Funerals - 50 people, 20 people for weddings, 20 people for baptisms. The logistics and requirements for safeguarding, supervising and sanitising are not practical for a parish of this size. And so, the 20 people limit is too small for resumption of Masses at this stage in this parish.

Thank you for your patience and understanding at this difficult time.

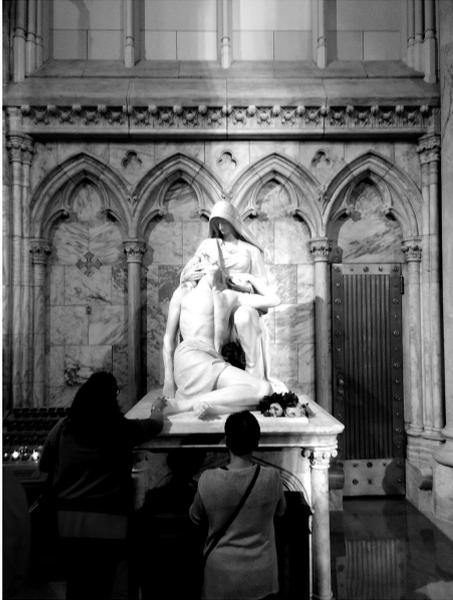
Current Parish Office Operating Protocol

Just a reminder that, in line with health guidelines, the office is still not open for pop-in visits. The Parish has phone contact hours Monday to Friday 9 am until 12 noon, where we will endeavour to answer the phone for any inquiries. We are also contactable anytime via email surfers@bne.catholic.net.au. In the case of **emergencies**, there is also the same parish office number (with a button option to press for emergency contact) for the on-call priest 24/7. The less face-to-face contact in these times of pandemic, the quicker we hope this situation can return to “normal.” The Parish phone number is 5572 5433.

PUBLIC WORSHIP / PRIVATE PRAYER. TWO SIDES OF THE ONE COIN

Verbum Domini - "On The Word Of God In The Life And Mission Of The Church." (30 September, 2010) - Benedict XVI.

Paragraph 56:



'By approaching the altar and partaking in the Eucharistic banquet we truly share in the body and blood of Christ. The proclamation of God's word at the celebration entails an acknowledgment that Christ himself is present, that he speaks to us, [198] and that he wishes to be heard. Saint Jerome speaks of the way we ought to approach both the Eucharist and the word of God: "We are reading the sacred Scriptures. For me, the Gospel is the Body of Christ; for me, the holy Scriptures are his teaching. And when he says: whoever does not eat my flesh and drink my blood (Jn 6:53), even though these words can also be understood of the [Eucharistic] Mystery, Christ's body and blood are really the word of Scripture, God's teaching. When we approach the [Eucharistic] Mystery, if a crumb falls to the ground we are troubled. Yet when we are listening to the word of God, and God's Word and Christ's flesh and blood are being poured into our ears yet we pay no heed, what great peril should

we not feel?" [199] Christ, truly present under the species of bread and wine, is analogously present in the word proclaimed in the liturgy. A deeper understanding of the sacramentality of God's word can thus lead us to a more unified understanding of the mystery of revelation, which takes place through "deeds and words intimately connected;" [200] an appreciation of this can only benefit the spiritual life of the faithful and the Church's pastoral activity.'

Verbum Domini 56; quoting Saint Jerome, "In Psalmen" 147: CCL 78, 337-38 | Photo by [Mateus Campos Felipe](#) on [Unsplash](#)

A Reflection on This Theme, by Fr Paul Kelly

In these times of isolation where the churches are closed due to health restrictions, our attention has been strongly drawn to the distinctions between private and public prayer; and between private piety and public worship. We have become more aware than ever during these times of lockdown that it is ordinarily so important to strike a beautiful balance between Private, personal prayer and Public worship and communal prayer. We have learnt very clearly in recent times, that public worship can occur even when the community is not physically present. We are in communion with God and one another and united in thought and prayer even when we are separated by distance. We have also rediscovered the age-old understanding of the real value of spiritual communion in the Eucharist, when we are unable to physically receive Holy Communion.

These are both essential in the life of a Catholic Christian and they have their own special time and place. Private prayer and public celebration are distinct and different but both important.

Years ago, many would recall that the Church was often seen as mostly a place of quiet, silent prayer. Previously people would not tend to speak much in church, or do so in hushed tones. Even during Mass there were many present at the celebration who were using the time to pray their own private prayers whilst the Liturgy went on around them. At some points it almost seemed that it was less a gathering of the people of God for Eucharist, and more like a collection of people individually praying, who just happened to be in the same building at the same time. Over the last several decades, the understanding of the nature of the church has deepened even further. We now understand new levels to the celebration of the Sacraments. Each one of us, are expressly implored to engage in the celebration of Eucharist, with the full, active and conscious participation of the People of God. No one is a spectator in the Mass. Whilst the Eucharist is being celebrated, ideally all other personal prayers and pieties are put aside, and those who are

present engage themselves fully in praying the Mass as a **member of the assembly**. It is not that we don't bring along our own special needs and intentions, but we join them to the offering of the whole people of God, along with everyone else's.

There has been a clarification of the distinction and role of private and public prayer. Both private prayer and public worship are vitally important. The church also steers us away from confusing what are two distinct aspects. Outside of the times for public Liturgy, churches are still normally "Oases" of private prayer, but as we have learnt well in these last long months, so are our quiet prayer spaces at home. In fact, private prayer is best done in private and away from the noise and bustle that occurs in public gathering spaces.

Naturally, Churches clearly have the Blessed Sacrament reserved in them. Jesus is really present in a very special way at Mass and at church. The constant teaching of the Catholic church has also held that celebration of the Eucharist (the active worship), always takes precedence over private adoration (static worship). So much so, that the Roman Missal instructs that when mass is celebrated, the priest and ministers approach the sanctuary, and, if the tabernacle is located on the sanctuary, they genuflect to the tabernacle when starting and ending mass, but that during the actual celebration of the mass, no further reference or acknowledgement is made to the tabernacle because the focus is now on the action of the Eucharist occurring here and now, and to what is happening at this moment on the table of the Word of God and on the Table of the Eucharist.

I remember an old priest once saying that he was always astounded when he saw a person receive communion at mass and then go around to the tabernacle and pray before it. He would say in exasperation: "Do they not know that they have just received Jesus in Communion? Why do they not kneel or sit down in their place, and pray silently to Christ who is now truly within them, and within the people surrounding them through Holy Communion?" - I understand his vexation! Hopefully the person wasn't forced to go to the tabernacle because they were unable to have a quiet time of prayer, without conversations around them, after communion as the ritual expects.

The primary purpose of reservation of the Blessed Eucharist is so that the Body of Christ can be taken to those who are sick or dying. Private prayer and adoration before the tabernacle is clearly important and beautiful! At the same time, we also understand that prayer before the tabernacle is always necessarily connected to the primary action of the celebration of Eucharist from which the Body and Blood of Christ is received. Jesus is also **really present in His Word**, found within the sacred texts of the Bible. Christ also abides, really present, **in the hearts and minds of his beloved children** and in our **homes and wherever two or more gather in the Lord's name**, He is really there with them.

There are usually opportunities, at times **when normal schedules are operating**, for adoration and prayer before the blessed sacrament, but again as we have seen recently, when it is not practical or possible to open the church for the whole community to celebrate the "summit and source" of the church's life, the Eucharistic Liturgy, then, (if this primary purpose is not available to most people), it is best for the church to remain closed, and private prayer to occur privately at home until the churches are able to be opened up for the much larger numbers. It is a **mistake** for people to say that they **cannot pray at home and that praying at home is not good enough**. Anything, including personal prayer and the many beautiful pieties of the church, other than the public liturgies of the church can (and ought) indeed be done at home. Adoration of the sacrament, because of its necessary connection to the celebration of the Eucharist and its availability for communion to the dying, can be suspended in times where the community cannot gather for safety reasons. In short, it is absolutely essential that we give equal weight to Public Worship and Liturgy and private prayer and undertake these two equally important aspects in their own appropriate time and space.

In the General Instruction to the Roman Missal, the importance of times of silence within the Mass is also emphasised. It is, however, not tacked-on at the beginning or end of mass, as if it were some kind of afterthought. The Liturgy of the Word "must be celebrated in such a way as to promote meditation," (56) As such "any kind of haste which impedes recollection" is to be avoided. Integral to the Mass, (and built into its very structure), are brief moments of silence throughout the liturgy, especially after the readings and the homily so that the word of God may be "taken into the heart by the fostering of the Holy Spirit." (56)

You will notice that there are generous opportunities for silence within Mass. Plenty of space for silence and reflection is essential to the balance for good liturgy. At the different times in the Mass where the Priest says "Let us pray," we are meant to pause to pray silently for a period of time. Also, before and after the Readings and the Homily there are significant times for silence and reflection. In the Prayer of the Faithful, the leader suggests different intentions and then, necessarily, pauses to allow the community to silently pray for these suggestions. This should never be rushed. This gives time for the Word of God to seep, deeper into our hearts and to give us time to 'digest' the life-giving Word of God, and pray quietly.

Because we live in a world of noise and busyness, this silence can seem unsettling at first, but eventually creates a wonderful oasis of quiet reflection within the action of even communal celebration.

Fr Paul Kelly.

THE CATHOLIC CHURCH OPPOSES DOMESTIC VIOLENCE

The Month of May is a time throughout communities that focuses on DOMESTIC VIOLENCE PREVENTION MONTH. It is timely to look at the Church's teachings on this very concerning tragedy which occurs at the very heart of families.

What the Catholic Church teaches about domestic violence:

Pope Francis, in his 2016 exhortation, *The Joy of Love (Amoris Laetitia)*, acknowledges that domestic violence exists in families in our Church and our parishes, and declares that it is not something we can turn a blind eye to. He reiterates Canon 1153, saying that in cases where a spouse and children are experiencing violence and abuse, "separation becomes inevitable" and even "morally necessary" for their safety. He expresses deep empathy for persons in those situations, "who have been forced by maltreatment from a husband or wife to interrupt their life together."

Code of Canon Law of the Catholic Church:

Canon 1153 §1A spouse who occasions grave danger of soul or body to the other or to the children, or otherwise makes the common life unduly difficult, provides the other spouse with a lawful reason to leave, either by a decree of the local Ordinary or, if there is danger in delay, even on his or her own authority. The Catholic church has made it very clear that "violence against women, inside or outside the home, is never justified. Violence in any form- *physical, sexual, psychological, or verbal* is seriously sinful; often it is a crime as well." (*When I Call for Help: A Pastoral Response to Domestic Violence Against Women*, 2002)

Compendium Of The Social Doctrine Of The Church

Violence is antithetical to Christianity and the Good News it proclaims. The social doctrine of the Church tells us violence is not an acceptable solution to any problem, it is unworthy of any human being, and it "destroys what it claims to defend".

#496 Violence is never a proper response. With the conviction of her faith in Christ and with the awareness of her mission, the Church proclaims "that violence is evil, that violence is unacceptable as a solution to problems, that violence is unworthy of man. Violence is a lie, for it goes against the truth of our faith, the truth of our humanity. Violence destroys what it claims to defend: the dignity, the life, the freedom of human beings."

Domestic violence and the permanence of marriage:

Some abused women believe that Catholic Church teaching on the permanence of marriage requires them to stay in an abusive relationship. They may hesitate to seek a separation or divorce. They may fear that they cannot remarry in the Catholic Church. The catholic church has clarified this misunderstanding. "No person is expected to stay in an abusive marriage." (*WICFH*, 2002). Violence and abuse, not divorce, break up a marriage.

The abuser has already broken the marriage covenant through his or her abusive behavior. Abused persons who have divorced may want to investigate the possibility of seeking an annulment. Fr. Charles Dahm, Archdiocese of Chicago, gives an excellent video summary of Catholic response in his homily, "Let's Reach Out to Victims of Domestic Violence as Jesus Would."

What the Bible says:

Abusive men may take a text from the Bible and distort it to support their right to batter. They often use Ephesians 5:22 ("Wives should be subordinate to their husbands as to the Lord") to justify their behavior. This passage (v. 21-33), however, refers to the mutual submission of husband and wife out of love for Christ. It means that husbands should love their wives as they love their own body, as Christ loves the Church. The Catholic bishops condemn the use of the Bible to support abusive behavior in any form. Men and women are created in God's image. They are to treat each other with dignity and respect.

Forgiveness

Men who batter also cite the Bible to insist that their victims forgive them (see, for example, Matthew 6:9-15). A victim then feels guilty if she cannot do so. Forgiveness, however, does not mean forgetting the abuse or pretending that it didn't happen. Neither is possible. Forgiveness is not permission to repeat the abuse. Rather, forgiveness means that the victim decides to let go of the experience, to move on with life and not to tolerate abuse of any kind again.

<http://www.usccb.org/about/laity-marriage-family-life-and-youth/womens-issues/confession-tips.cfm>

Dr. Sharon O'Brien, Catholics For Family Peace Education and Research Initiative at the Catholic University of America, www.catholicsforfamilypeace.org, outlines how Catholics should view and respond to domestic violence:

- Abuse and violence can and does happen in "good Catholic families". It is an equal opportunity destroyer across faiths, race, and socioeconomic classes.
- It is not "Catholic" to be abusive and violent nor is it "Catholic" to accept abuse and violence in the family. Abuse is based on an erroneous set of beliefs, attitudes, and behaviors, all of which can be changed.
- Whether one is the abuser, the abused, or the child witnessing the abuse, I would like them to know that God loves them, does not want them to suffer or cause suffering, and has not abandoned them - they can ask Him specifically for guidance as to the next right step.

- Lauri Przybysz, D.Min., Education Director, Catholics For Family Peace Education and Research Initiative, 2017

Summary and Suggestions

Luke 1:1-4; 4:14-21 Luke presents Jesus returning to Nazareth where He had been reared. He enters the synagogue and reads from the scroll of the prophet Isaiah: "the spirit of the Lord is upon me ... sent to bring glad tidings to the poor, to proclaim liberty to captives... release to prisoners... to announce a year of favor." Jesus would desire to release individuals held captive by the fear and shame which results from abuse and violence. Would Jesus want a spouse or children to be held as prisoners in their own homes? How tragic that so many might be in need of liberty from acts of violence right in their own homes. What responsibility do we have to speak up and help bring such glad tidings to those in need?

Luke 7:36-8:3 Luke presents, in the setting of a home, Jesus treating a woman known to be a sinner with great compassion and gentleness. He praises her great love, forgives her sins, and sends her away in peace. The passage ends with a reference to women who accompanied Jesus on his journeys and who assisted him out of their means. Why not use this passage, not only as an opportunity to reflect on our need to seek forgiveness from the Lord with a contrite heart, but also to illustrate the kindness, gentleness and appreciation and respect Jesus showed to women? Contrast the gentle approach of Jesus to the woman with that of Simon the Pharisee.

Mark 4:35-41 Mark tells the story of Jesus and the disciples in the boat during a bad storm. They wake the sleeping Jesus and ask him, "Teacher, doesn't it matter to you that we are going to drown?" Jesus rebukes the wind, calms the sea, and reminds them to have faith. The miracle story provides us with the opportunity to reflect upon the power and care of Jesus who can calm the storms and tribulations the church and her members' experience. The individuals who are victims of domestic violence often may feel abandoned by Jesus and the church while they struggle to survive in the midst of their situations. Talk about the power of Jesus to calm their storms and strengthen them to do what is necessary to achieve tranquility and peace in their lives.

Matthew 21:33-43 Jesus tells the parable of the property owner who leased out his vineyard to tenant farmers. When vintage time arrives, he dispatches his slaves to the tenants to obtain his share of the grapes. The slaves, and eventually his son, are beaten, stoned or killed. Use this Sunday as an opportunity to discuss how the vineyard of God is still troubled or plagued by acts of violence, and how the tenants often still fail to provide the master with good grapes at vintage time.

Matthew 1:18-24 Matthew presents the story of how Joseph, guided by the words of an angel in a dream, receives Mary into his home as wife. The virgin is with child and he will be named "Emmanuel," a name which means "God is with us." Talk about family and the need to work at making God present within the family in special ways and that keeping families safe is paramount.

RELIGIOUS GOODS SHOP

During the month of May we celebrated the feast Our Lady of Fatima on May 13th and this coming week on May 24th we will celebrate the feast of Our Lady, Help of Christians who is the patron of Australia. We find strength in asking Mary's intercession, joining our prayers to her intercessions, but also the confidence that God continues to act in our world. God hears the cry of those who suffer.

Many wonderful Marian items are continually available at the Parish Religious Goods Shops.

Pat would be happy to help with any enquiries you may have and may be contacted on 0404 805 819

THE CATHOLIC LEADER

The Catholic Leader dated 24th May 2020 digital edition is now available [here](#)

Access to previous digital editions also available here:

<https://catholicleader.com.au/digital-newspaper-covid19>

The flipbook is downloadable in PDF and printable. First, enter full-screen mode by clicking the 'full-screen' button in the centre of the pages. Using the icons above the newspaper, you can select print or download.

Alternatively, you can visit the website: <https://catholicleader.com.au/>

This week you will find an article about the community of Aquinas College and their Friday Free Feedz initiative.



ONLINE PILGRIMAGE PROGRAM FOR CATHOLICS

(David Ryan's Article from The Catholic Weekly [here](#))

In the midst of a global pandemic, the seeds of hope are stirring for innovations in the living of the faith. For Brisbane Catholic Martin Brennan, who was inspired by Pope Francis' Easter message, this has manifested in the 'Pentecost Pilgrimage' – an online pilgrimage of prayer resources open to faithful across the world via Zoom. The pilgrimage is a way of circumventing the effects of COVID-19 on the faithful's access to the sacramental life so crucial to the tangible Catholic faith.

Over the course of six weeks (Sunday 26th April until Sunday 31 May – Pentecost), pilgrims will enjoy over 20 talks, which run for 20 minutes, released every Wednesday and Sunday from internationally acclaimed speakers. Australian speakers include Archbishop Julian Porteous of Hobart and Robert Falzon of menALIVE.

Pilgrims who register their participation will have free access to all talks and will be able to speak online with some of the speakers.

It is not too late to join and access the previous talks.

Register now at www.pentecostpilgrimage.com



A HANDY RESOURCE FOR PRE-FUNERAL PREPARATION (From our local Parish community)

We often receive requests from people who would like to have peace of mind for themselves and their families by pre-planning any funeral arrangements, so they can leave these instructions with their other documents and know that their wishes for a Catholic ceremony will be fulfilled. We have developed a new form that can be helpful for people who want to pre-plan aspects of a future funeral. It can also be used by people who are preparing for the imminent passing of a loved one, or for preparing a funeral for a loved one who has passed away. Here at the parish, we are happy to help out in the time of bereavement but this resource is a great help for people to begin preparing. Naturally, the priest for a funeral will be in contact with a bereaved family and help put all the plans together at a time of loss. Please find this resource which may be very helpful, especially in these times of isolation and social distancing, where it is very difficult or impossible for people to gather to prepare for these important events.

Here is the link: <https://fs19.formsite.com/paulkelly/form7/index.html>



Photo by Fabrice Nerfin on Unsplash

STAYING CONNECTED AND RESOURCES FOR PRAYER AT HOME

Home Resources:

You can visit the [Stay Connected](#) page on our website to find an extensive list of information and resources to help during these times of isolation.

Below are quick links to enable you to stay in touch with our Parish and help you celebrate Mass from home:

Liturgy for you at Home (produced by SPP): <https://soundcloud.com/user-633212303/tracks>

Weekly Homily (produced by SPP): <https://homilycatholic.blogspot.com>

Surfers Paradise Parish Facebook: <https://www.facebook.com/surferscatholic/>

Breaking Parish News (SPP Blog): <https://news-parish.blogspot.com/>

Livestream Catholic Mass (from Brisbane Cathedral, usually around 10 am): [St Stephen's Cathedral live webcast](#)

Video on Demand of Masses: <https://www.youtube.com/user/CatholicBrisbane/videos>

Mass for You at Home (free-to-air TV):

Channel 10, Sundays 6:00 - 6:30 am and on-demand [at https://10play.com.au/mass-for-you-at-home](https://10play.com.au/mass-for-you-at-home)
also available on Foxtel 173 Aurora Channel

PLEASE PRAY

IN OUR HEARTS AND PRAYERS AT THIS TIME

FOR THOSE WHO ARE SICK: All suffering from the effects of Covid-19.

Also, the following who are ill (not Covid-19): George & Margaret Cook, Baby Charbel Raphael, Angela Duvnjak, Judy Dempsey, Monica Bailey, Rachel Raines, Savannah Ayoub, Lisa Mangan, Colin Virtue, Ann Harris, Ann-Marie Loder, Angel Salvador, Brian Woodgate, Kate Smith, Tricia Baumann, Gus Reeves, Baby Maeve Lombard, Kathy Kiely, Greg Sharah, Sr. Christine Chia, Kurt and Betty Hilleshiem, Roy Ferraro, Ron Perry, Kim Parkes, Rosslyn Wallis, Jabour Haddad, Yvonne Lofthouse, Maureen Murphy, Peter Walsh, Arthur Haddad, Jean Di Benedetto, Damian Callinan, Rosemary Wales, Peter Allsopp, Yvonne Campesi, Louis Couch, Steve Wayt, Michael Tracey, Joanne Mooney, Joanne Parkes, Peter O'Brien, Michelle MacDonald, John & Molly Robinson, Mary Kerr, Eileen McCarthy.

RECENTLY DECEASED: Mansour Soueidan, John Joseph Chappell, Geraldine Coyne, Eris St Clair, Bob Dean, Eddie Camilleri, Christina Nel, Brian Elsmore, Patricia Briggs, Bryan James Telfer.

ANNIVERSARY: Maria Zervos, John Zervos, Sr Ursula Gabbett, Mary Therese Dean, John McGrath, Aloysius Saldanha, John Covino, Henry Wirth and Gerald Sammut

Next Weekend's Readings

Readings for Pentecost. Year A

FIRST READING: Acts 1:12-14

Ps 27:1, 4, 7-8. "Lord, send out your Spirit and renew the face of the earth."

SECOND READING: 1 Pet 4:13-16

GOSPEL ACCLAMATION (cf. John 14:18). Alleluia, alleluia! Come Holy Spirit, fill the hearts of your faithful. And kindle in them the fire of your love.

GOSPEL: John 17:1-11a

ARCHDIOCESAN-WIDE ADVERTISEMENT (Job vacancy Manly Parish)

St John Vianney's Manly Parish invites applications for the part-time position of **Parish Secretary**

15 to 20 hours over 3 to 4 days per week

The successful applicant will have:

- Demonstrated ability in providing reception services and administrative support,
- Well-developed written and oral communication skills and interpersonal skills for providing excellent customer service to internal and external stakeholders.
- Demonstrated capacity to work both independently and with others.
- A willingness to work within the Mission and Vision of the Catholic Church.

Specific responsibilities include:

The day-to-day running of the parish office including reception, general office responsibilities, general banking, database entry, document preparation, photocopying and filing.

To apply for this position, please visit:

<https://clientapps.jobadder.com/68451/aob-internal-career-opportunities/139287/parish-secretary> and apply through the provided links. Please submit your current resume and a covering letter outlining your suitability for the position of Parish Secretary. Applications should include the name of two (2) referees one of which preferably should be a Parish Priest.

For a copy of the position description or any other enquiries please email James Herd, HR Coordinator at herdj@bne.catholic.net.au.

Remuneration will be based on the suitable candidate's skills and experience and be paid in line with the Clerks Private Sector Modern Award 2010.

Applications close on Friday 29 May 2020.

The Archdiocese of Brisbane has standards of conduct for workers to maintain a safe and healthy environment for children. Our commitment to these standards requires that we conduct working with children checks and background referencing for all persons who will engage in direct and regular involvement with children and young people (0 - 18 years) and/or vulnerable adults. The organisation is fully committed to child safety and has a 0 tolerance policy.

The Good News

from the Archdiocese of Brisbane



A note from Archbishop Mark

The key to understanding the origin of COVID-19, says Pope Francis, is what he calls “integral ecology”. All things are mysteriously connected – the natural, animal, human and supernatural worlds. COVID-19 didn’t happen accidentally but was caused by a violation of the ecology holding all things together. Things fell apart. Now we need a “new normal”, a new solidarity with each other but also with the natural, animal and supernatural worlds. The planet is in trouble, and the crisis is one sign of that. We thought a lifestyle depending on unsustainable consumption would last forever. But it’s over. Now it’s time to see the problem and do something about it, communally and individually.



The Vatican has declared a “Special Laudato Si’ Anniversary Year” starting almost immediately, including a seven-year action plan emphasising “ecological conversion”, safeguarding and care for the earth. [Read more here.](#)



Fr Pat Dowd, a retired priest, will bring a smile to your face as he shares some small blessings from members of our community. [Watch here.](#)

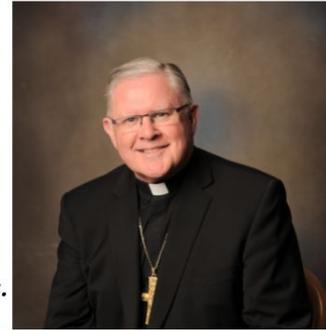


A resource for families with young children. Includes reflections, Sunday gospel extracts, family activities and a children's worksheet. [See resources.](#)

Are we faithful to our commitment to follow Christ through our life of prayer and service of others? [Watch this video on our YouTube channel.](#)



SAFEGUARDING CHILDREN & VULNERABLE ADULTS PREVENTION AND PROTECTION POLICY



...for it is to such as these that the kingdom of God belongs.

Mark 10.14

The Archdiocese of Brisbane holds that children, young people and vulnerable adults are a gift from God with an intrinsic right to dignity of life, respect and security from physical and emotional harm.

They are to be treasured, nurtured and safeguarded by all.

This means that everyone in the church must ensure that the fundamental rights of children, young people and vulnerable adults are respected. This will be achieved through the development of respectful relationships and a commitment to safety embracing appropriate boundaries, behaviours and practices, in accordance with the Archdiocesan *Code of Ethical Behaviour* and adherence to legislative imperatives of the State.

This policy applies to Clergy, Religious, Staff, Parishioners, Volunteers, students on placement and Visitors to our sites.

In order to support this policy it is mandatory that all Parishes and Agencies of the Archdiocese engage in the following four strategies:

1. safe recruitment and selection practices – helping prevent those who pose a risk to children from holding positions of trust;
2. adhering to the code of ethical behaviour – having clear guidelines that set out what is and is not acceptable behaviour as an essential part of keeping children safe;
3. operating safe activities for children – can help ensure a safe environment for children;
4. mandatory reporting of harm or suspected harm.

The Archdiocese is committed to safeguarding children through vigilant prevention and protection practices as prescribed by the Australian Catholic Bishops' Conference and legislation.

Most Rev Mark Coleridge
Archbishop of Brisbane

Name: AD16_APB01_Safeguarding Children and Vulnerable Adults Prevention and Protection Policy

Statement Policy Owner: Office for Safeguarding Services

Version: February 2019

Review Date: 2019 pending the release of the National Catholic Safeguarding Standards by CPSL

Hardcopies of this document are considered uncontrolled. Please refer to the intranet (AI) for the latest version.