



E-Newsletter 10th Edition Sunday, June 7th, 2020

Trinity Sunday. Year A

Readings for Trinity Sunday. Year A

FIRST READING: Exodus 34: 4-6, 8-9 | **Ps:** Daniel 3:52-56 “Glory and praise forever.”

SECOND READING: 2 Corinthians 13:11-13

GOSPEL ACCLAMATION (cf. Revelation 1:8): Alleluia, alleluia! Glory to the Father, the Son, and the Holy Spirit: to God who is, who was, and who is to come.

GOSPEL: John 3:16-18

The Archdiocese of Brisbane holds that children 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 protected from any harm.”

As a Parish Community, we pray for a change of heart, that we respond to our grief by reaching out to one another in truth and love.

“Glory to the Father, the Son and the Holy Spirit!”



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THE PASTOR'S POST

In some of my idle moments, of which there are very few, I feel brave enough to tackle some of the bigger questions that keep being put into the “too hard” basket. And the one I had a go at recently was: **Why do so few people go to church today?** Some people might say that Churches are emptying because they were too progressive, too sold-out to the culture, too devoid of old, timeless truth. While others say that the churches are emptying because they are too slow to change, too caught up in old traditions that no longer make sense.

Some person of insight said to me once that basically people treat their churches exactly the way they treat their own families; they want them around, but they don't go home to visit them all that much. It got me thinking that people aren't leaving their churches, they just aren't going to them – and that is a difference that needs to be understood.

There is a difference between leaving a family and just not showing up regularly for its celebrations. This distinction, in fact, needs to shape the way we answer a number of important questions: Who belongs to the church? What makes a practising Catholic? When is someone's relationship with the church mortally terminated? What does it mean to be outside the church? As well, this distinction impacts on the question as to who is entitled to receive the rites of Baptism, Eucharist, Confirmation, Marriage, and Catholic burial.

People are treating their churches just like they treat their families. Isn't that as it should be? Theologically the church is family – it's not like family, it is family. A good ecclesiology then has to look to family life to properly understand itself (the reverse, of course, is also true). Thus, inside of our families: Who is in and who is out? When does someone cease being a "practising" member of a family? Does someone cease to be a member of a family because he or she doesn't come home much anymore? Do you refuse to give a wedding for a son or daughter just because he or she, caught up in youth and self-interest, hasn't come home the last couple of years for Easter and Christmas? Not exactly abstract questions!

Many families have children and siblings who for various reasons, at this stage of their lives, largely use the family for their own needs and convenience. They want the family around, but on their terms. They want the family for valued contact at key moments (weddings, births of children, funerals, anniversaries, birthdays, and so on) but they don't want a relationship to it that is really committed and regular. A lot of families are like that. They understand this, accept it, swallow hard sometimes, and remain a family despite it. In any extended family, it's natural that, while everyone is a member of the family, there will be different levels of participation. Some will give more, others will take more. Some, by virtue of maturity, will carry most of the burden – they will arrange the dinners, pay for them, keep inviting the others, do most of the work, and take on the task of trying to preserve the family bond and ethos. Others, because of youthful restlessness, immaturity, self-interest, confusion, peer-pressure, laziness, anger, whatever, will carry less, take the family for granted, and buy-in largely on their own terms.

That describes most families and is also a pretty accurate description of most churches. There are different levels of participation and maturity, but there is only one church and that church, like any family, survives precisely because some members are willing to carry more of the burden than others. Those others, however, except for more exceptional circumstances, do not cease being members of the family. They ride on the grace of the others, literally. It's how family works; how grace works; how church works.

Church must be understood as family: Certain things can put you out of the family, true. However, in most families, simple immaturity, hurt, confusion, distraction, laziness, youthful sexual restlessness, and self-preoccupation – the reasons why most people who do not go to church stay away – do not mortally sever your connection. You remain a family member. You don't cease being "a practising member" of the family because for a time you aren't home very much. Families understand this. Ecclesial family, church, I believe, needs to be just as understanding.

Now that I've finally solved that problem – it's on to the next big issue.

Fr Peter Dillon PP.

A LIGHT AT THE END OF THE TUNNEL

This week, the Council of Priests met to discuss the re-introduction of Masses to our parishes now that certain restrictions have been lifted. Many health and safety issues were discussed, but the strong recommendation was that parishes should begin by 'experimenting' with smaller groups before the larger numbers are permitted in Stage 3.

While it was my intention to wait until we were allowed to have 100 people able to attend, I now think it is sensible for us to see and monitor what is required by way of cleaning, registering, social-distancing and general requirements of re-starting Masses.

To this end, we shall have our first celebration of the Mass on Monday 15th and Friday 19th June, at St Vincent's Church, in Surfers Paradise at 7 am.

See below how you can register for these masses. More Masses may be celebrated in our other parish Churches if we are able to practically meet the required health and safety regulations.

I am very appreciative of your patience, understanding and support as we try to get our parish back into being a vibrant faith community. During this time the weekly E-Newsletter and Sunday liturgy readings and homily will continue online.

Fr Peter Dillon

Limited Trial Run of a Few Weekday Masses. (Booking essential).

From Monday 15th June 2020, Surfers Paradise Catholic Parish will conduct an initial trial-run of Stage Two implementation of Covid-19 gathering rules. This is a preparation run for the eventual return of greater numbers. There are still limitations in numbers, **twenty people** at any time, and quite extensive health procedures that are required by law. Please be patient as only limited numbers are presently able to participate.

Firstly, anyone with underlying health issues, including those over seventy years of age are still encouraged to stay home for their own protection.

Anyone feeling unwell, including a slight fever/temperature, sore throat, cold or cough, is not to enter the church, church office or any church buildings.

We are opening for a **trial run**, at the St Vincent's Church and the Sacred Heart Church for a few **specific masses** (please note Stella Maris Church is presently unavailable). These gatherings are required to be pre-booked and confirmed in advance, and under supervision, for health compliance.

People who are not booked, or who's booking has not been confirmed by the office, will be unable to enter, by legal requirement.

Anyone allocated a time, will need to sign an attendance sheet, use hand-sanitizer when entering and leaving the church, sit at their allocated seat in the church and follow all directions of the parish supervisor. Once they exit they are not permitted to re-enter at that session. This is required by health laws.

It is essential that you apply in advance by the following form.

<https://fs19.formsite.com/paulkelly/6lfend7ts9/index.html>

Please **only attend the church if you actually receive news confirming that you have been allocated a place.**

Entry to the church will be permitted ten (10) minutes before mass begins and leaving immediately after mass.

This is not a regular return to the schedule. And we are working around limitations and renovations.

Mass for twenty will be at St. Vincent's Church only, Monday 15th and Friday 19th of June, at 7am.

Mass at Sacred Heart Church only, Tuesday 23rd and Friday 26th June, at 9am.

If you know someone who does not have the internet, you might like to see if they would like to apply too or

perhaps you could apply for them, but please ensure their availability and consent.

Because of a shortage of numbers, and the strict health supervision requirements, it will only be twenty people per Mass. We ask for your patience and understanding.

Since this is a trial-run, please consider not applying, if you are vulnerable in health or due to advanced age. Also, if you are able to continue to offer up a spiritual communion from home, in union with those who are unable to attend, this will help those who are experiencing an overwhelming and strong need to attend the church. Due to these shortages of space and the ongoing social distancing needs, the requirement for attendance at any Mass, continues to be suspended by authority of the Archbishop.

Since our normal church numbers are about 2000 people a week, and given the limitations of presently 20 and at a later date, this may increase to 100 per session, we hope you understand that this will take a while to allow for these big numbers. It will also be quite a while until a person will be able to attend once, let alone a second time, under these circumstances.

THE GOSPEL THIS WEEKEND

The celebration of God as Trinity reveals to us the true nature of God, and shows us what is in the heart of the One who is at the centre of the universe. That nature of our God is a perfect community of persons, with one divine nature. And, within this union is - communion, sharing, harmony, and above all LOVE.

If we look at what Jesus did **not** hunger for, it is very revealing. He did **not** hunger for money. He warned us to be extremely wary of its hollow charms. He did not hunger for popularity. In fact, the popularity contest was revoltingly won by a thief and a murderer (namely Barabbas). The **TRUE** thirsts and hungers of Jesus are these:- He longed to share with others. He thirsted for other's faith and participation. He longed to protect and comfort the poor and the struggling. He could hardly wait to usher in the Kingdom of peace, mercy, grace and inclusion. He invites us into the inner life of God who is Father, Son and Holy Spirit - The Three in One!



Fr. Paul Kelly

Photo Licensed by Shutterstock ID: 1016703274. Vector illustration for Christian community: Holy Trinity. Trinity symbol with three hypostases as one God: Crown for the Father, Cross for the Son Jesus Christ, and the Holy Spirit as a dove. By Tata Donets

Prayer for the Special Year Celebrating the Anniversary of Laudato Si'

Loving God,
Creator of Heaven, of earth and of all that they contain.

Open our minds and touch our hearts,
so that we can be part of Creation, your gift.
Be present to the needy in these difficult times,
especially the poorest and most vulnerable.
Help us to show creative solidarity in addressing
the consequences of this global pandemic.

Make us courageous in embracing the changes geared to the search for the common good.

Now more than ever, may we be able to feel that we are all
interconnected and interdependent.

Make sure that we succeed in listening and responding
to the cry of the earth and to the cry of the poor.

May the present sufferings be the birth pangs of a
more fraternal and sustainable world.

We pray to You through Christ Our Lord,
under the loving gaze of Mary Help of Christians.

Amen.



Shutterstock Licensed image: stock photo ID: 467095817. Troitsky Cathedral, Saint Petersburg, Russia-circa July, 2016: holy icon. By Antracit

A LITTLE BIT OF EVERYTHING - A REFLECTION.

Do you get the Far East Magazine? It is put out by the Columbans. We are fortunate to have a Columban Missionary Priest here in our parish, Fr Warren, who celebrates his fiftieth anniversary of Priesthood this year.

Here is a nice article by another Columban Priest from Brisbane. A little insight into the mysteries of getting used to new schedules when helping out in another parish. It is delightful.

(From an article on May 11, 2020)

Former editor of The Far East magazine, **Fr Gary Walker**, shares some challenges of life in the Columban house in Brisbane.



Photo: canva.com

We have had a lot of rain lately which I didn't realise until it really fell from the heavens and didn't stop. So the water ran down a path from the clothesline and right into the laundry which had a fair soaking with the floor littered with leaves, mud and debris. It then overflowed into the garage after sustained heavy showers and I guess now I am going to have to clean it up.

The frog, or is it a toad? Is still here and I saw it sheltering in the laundry but I didn't kill it in case it was a frog. The mosquitoes are very bad at present because of the rain and have found their way into the house through holes in the protective screens. It seems the magpies have done the damage pecking through the gauze. They continually fight for their territory with the Indian mynah birds.

I am learning a lot.

I have been continuing to supply Mass for parishes around the deanery. One woman picked me up on liturgical irregularities, which have crept into my performance, and waved a large liturgical book at me to back up her statement. I didn't argue but humbly agreed with her deep insights into the liturgy. *"The book says!"* No retaliation or desire for revenge from me so far which means I must be becoming more perfect.

A woman last night said, *"I had given a belter of a homily."* I am not sure what that means! She ordered me to sing the acclamation before the Great Amen because the parish priest does it. Of course, I did it. No violence from me towards the people of God!

I was late for Mass yesterday morning thinking it was a 9:30 am Mass instead of 9:00 am one. But I had them out by 10:00 am after a 9:25 am start. Some people were irritable. I presume I had messed up their schedule. Well, at least I arrived.

A few weeks back I was unaware that I had Mass at another parish. The young priest sent me a schedule by text which I did not receive, or to give him his due, did not find on my phone. He hasn't asked me again but he will when times get tough.

I don't have a lot to do at the moment due to self-isolation but I have been asked to write some articles for *The Far East magazine* and the Columban website and I agreed. Now that I am in my 75th year, it might be a good time to write about some issues that have always grabbed my attention.

Columban Fr Gary Walker is currently living at the Columban house in Sandgate, Brisbane.

Related links - Read more from [The Far East, May 2020](#)

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<https://www.columban.org.au/donate/shop/the-far-east-magazine/the-far-east-new-subscription>

THE PRESENCE OF CHRIST IN HIS CHURCH - HOW THIS EXPERIENCE OF COVID-LOCKDOWN CAN HELP US APPRECIATE DEEPER THE SACRAMENTS, and CHRIST WITH US ALWAYS AND EVERYWHERE.

An Extended Reflection by Fr Paul Kelly

The tumultuous events of the last few months have become an unexpected and unintended opportunity for us to deepen our understanding of the rich theology of Our Lord's abiding presence in his church since Pentecost, to this very day, and until the end of time. It is really encouraging how many people have embraced the challenges that this time has brought and responded with grace, generosity, compassion, good humour, patience, commonsense and charity.

Firstly, Christians learned long ago, and have learned again recently, that the word "Church" derives from an early Greek word *Ekklesia*, which translates as 'assembly of the people'. Although over the centuries the word has often been applied to the **building** in which the People of God gathered, the word still retains its deeper technical meaning of 'the People of God gathered as one', and only secondarily as the building that houses them.

If, as has happened in other places and times, the church building is unable to be occupied, the CHURCH exists wherever the Body of Christ, (the People of God), is gathered. Christ promises that where two or three are gathered in his name, "**there am I in your midst**" (Matthew 18:20).

Indisputably, the power and sign value of a Church building, dedicated to God and consecrated for Holy Rites, is extremely important. The lasting and public sign value of a Church building is a powerful reminder of God living among his people, and the abiding Sacrament of Christ's presence. The church building is always a symbol of the church that God gathers there, and which God gathers in many other places too!

We acknowledge and adore the REAL PRESENCE of OUR LORD Jesus in the Blessed Sacrament. Every one of us (Priests, Religious and all people) recognise and reverence the Body and Blood of Christ as He rightly ought to be worshipped and revered.

The Church (not the building) needs to respectfully and lovingly listen to the experiences, needs and thoughts of all our brothers and sisters in Christ. Each of us has, within us, the abiding presence of Christ through the grace of our Baptism, and we always need to respect that abiding presence.

We are also constantly invited to go deeper into the richness and undiscovered depths of our faith, **especially** when circumstances prevent us from accessing the more familiar aspects.

It has always been the teaching of the church that Christ is present in at least FOUR ways within the Liturgy and also with the Church. While preventing us from gathering together, this time of isolation has been a rare and unexpected opportunity to deepen our understanding of the THREE OTHER ways Christ is truly present in his Church. I mentioned a few weeks ago a wonderful ancient passage from the great Saint Jerome. Jerome was famous for translating the Bible into Latin. He lived and breathed the Word of God in Scripture and he, as all good Catholics do, respected the Blessed Sacrament as the real presence of God. I absolutely cherish the following quote from Saint Jerome. I paraphrase it for clarity:

“When we approach the [Eucharistic] Mystery, we are well aware that even if a crumb of the Blessed Sacrament falls to the ground, we are rightly troubled. Yet when we are listening to the word of God, (and God’s Word, as well as Christ’s flesh and blood are being poured into our ears), if we do not pay attention to it, shouldn’t we feel the exact same sense of disturbance, and should we not equally feel a sense of peril?”
{Verbum Domini 56; quoting Saint Jerome, “In Psalmen,” 147: CCL 78, 337-38}

If only we were as conscientious at cherishing **every crumb of the Word of God from** in the Bible. Just as we reverently preserve even the smallest crumbs of the Blessed Sacrament, let us diligently preserve every word in Scripture. To give due attention to the Body and Blood of Christ in the Eucharist but then fail to give the same rapt attention and reverence to God’s Word in the Scriptures (**and act on it, and live it**) would be a terrible insult and grave hypocrisy. We should be scrupulous not to let one word from God’s mouth fall to the ground, just as much as we would surely hurry to retrieve a Host if it fell to the ground.

In fact, Eucharist would be utterly invalid if it did not also contain the Word of God within the celebration. Every Mass MUST have the Word of God proclaimed in it. In fact, the Word of God is reverently and intentionally spoken by the priest, recalling Jesus’ words of Institution at the Lord’s Supper, which powerfully enact the real presence of Christ in the Eucharist, by the power of the Holy Spirit. God’s Word simply cannot be separated from the Sacraments and vice versa. The Word made flesh and the Bread from Heaven are one and the person; Jesus Christ. His word makes effective everything the Church does. Jesus, the Word of God, makes himself really present in all his Sacraments.

Even our Church’s sacred furniture clearly reveals the twofold mystery of Word and Sacrament. The Table of the Word of God and the Table of the Eucharist are both equally prominent in Catholic Churches; deliberately placed in clear inter-relation with each other upon the Sanctuary.

So, as the liturgy documents explain, there are FOUR particular ways Jesus is present in the Church. **The first presence of Christ mentioned is that of his presence in the assembled people of God** (General Instruction on the Roman Missal, GIRM no. 27). Christ is present when the assembly is gathered in His name. This is just as He had promised, “Where two or three are gathered together in my name, there am I in the midst of them” (Mt 18:20). (In fact Christ is present and abides in every Christian, by virtue of the Holy Spirit in Baptism).

Every time we come together to pray and sing in any of the Church's liturgies, Christ is present in and with us. By extension, Christ is very much present outside of liturgy, whenever Christians gather in Jesus' name. Indeed, Christians are never truly alone when they pray, as they are in spiritual union with Christ, abiding in their hearts, and in communion with all believers everywhere – near or far. This emphasises the absolute sanctity and necessity of our private prayer and reflection, which our Heavenly Father sees in secret and rewards.

A second way in which Christ is with us in the liturgy is in the **person of the minister**. Christ is present to us in the priest, who is called the presider or priest celebrant of the liturgical assembly. The presider leads the community in prayer and helps us to understand the words and actions of the liturgy. When he does so, he also acts in the person of Christ on our behalf. The presider does this by the way he acts and speaks with dignity, reverence and humility – so that the living presence of Christ is conveyed in and through him (GIRM no. 93).

The third form of Christ's four-fold presence with us in any liturgy we celebrate is in the **Word of God**. Whether that reading is from the Old or New Testament, **Christ is present in that Word**. In fact, at the beginning of John's Gospel, we hear that Christ IS the Word of God. He is God speaking to us. And so each time we hear God's Word, from the law, a prophet, a psalm, a gospel, a letter or any other Scripture passage, **Christ is there for us and with us**.

The fourth way Christ is present to us in the liturgy is in what the Church calls the 'eucharistic species'. This is the pre-eminent presence of Christ. Christ is especially present in the bread and wine that become the Body and Blood of Christ. What looks like bread and wine has truly become Christ's Body and Blood by the 'taking, blessing, breaking and sharing' by the presider and the assembly gathered, and by the grace of God. Was it not in the 'breaking of the bread' that the disciples at Emmaus recognized Jesus present with them? Therefore, when we receive these sacred elements, we become even more the Body of Christ. As St. Augustine reminded the Church in the fourth and fifth centuries, 'We become what we eat and drink'. In other words, we become Christ present, and the cycle begins again: Christ present in the gathered assembly, in the presider, in the Word of God proclaimed, and in the Eucharist broken and shared.

These four ways Christ is present in liturgy and in his church cannot contradict one another. They are utterly consistent and inter-connected. It is vital that we reverence Christ's presence in our actions and attitudes towards all four.

The reception of the Body of Christ and the adoration of Christ present in the Eucharist is clearly important. Christ's Real presence in the Eucharist would not in any way prevent us from giving equal attention and reverence to Christ present in his Word proclaimed (or read in public or private prayer), nor could our wholehearted reverence for the Body and Blood of Christ ever allow us to show lack of reverence to Christ present in his disciples who surround us, and in the ministry of the Priest as servant and teacher.

In ordinary circumstances, the Church calls all Christians to participate in Eucharist and to regularly receive Holy Communion. Nevertheless, throughout history, Mass has been perfectly and validly celebrated even when people do not or cannot receive Holy communion. People can and do participate in very real, grace-filled ways even at times when they do not receive Holy Communion, or cannot do so because of illness, distance, isolation, inability or any other reasons.

People can (and are encouraged to) strongly participate in the Eucharist in whatever way is reasonably **possible**. So, if they cannot receive communion, parishioners can still unite themselves to the assembly in prayer, reflection on the Word and participation alone or together with others, **as the circumstances allow**. The Church has encouraged people to receive communion regularly and not fall into the error of unworthiness. However, the Church does not DEMAND regular reception of communion, and naturally, it does not demand that people receive when people are unable to receive communion, as in the present situation.

The Church has long encouraged the real fruits and benefits of making a **Spiritual Communion**, where one prays to be united to Christ in his Body and Blood, even though they cannot physically receive him in communion, or even be physically present.

One really beautiful thing that could come out of this dreadful pandemic would be for us to emerge with an even more profound appreciation of the unique gift and preciousness of participating in Eucharist and receiving communion. This time of difficulty has surely shaken from us any possible hint of 'taking the Eucharist for granted'. Our love and desire for Christ in the Eucharist has been heightened. I pray to the Lord that our love and desire for Christ in the Word of God, read privately and in small groups as well as in big groups and in church liturgies, will also have grown intensely and equally along with our desire for Eucharist.

There has always been a hazard that we must guard against too. This danger occurred well before the pandemic and has, in some ways, come into sharp focus during it, and will continue after it is over as well. In less eventful times, with the modern-day availability of daily Mass and regular Communion, comes the danger of taking it for granted. There is always a risk of starting to treat Mass or communion as a rather mechanical thing. Or, Heaven forbid, treating communion the same way we might automatically take a pill each morning; something we know is good for us, but where habit might eclipse mindfulness. It is always possible for any of us to fall into the trap of 'going through the motions' of the liturgy and prayer, without our minds and hearts switched-on for full, active and conscious involvement. A related trap is a sneaky one that can creep into any group, and that is the secular concept of 'consumerism'. It is also tied in with functionalism. This is where we forget that God's Grace, our discipleship, membership of the church and the sacraments are a living, holistic unity, (a living, organic whole) and that our engagement is not like we were mere "cogs in a machine" or some kind of sacramental sausage-factory. We are certainly never merely individuals who "happen to be at mass at the same time as others," and all pursuing our own needs. Rather, we are brothers and sisters in Christ, united in worship of God and for the good of the Kingdom and the needs of all.

Christ calls us to mission and union of ourselves as a community of disciples, with the mind and heart of Christ. The sacraments are not things to be obtained and consumed as if they are products, and the person is a consumer and the sacraments are merely a commodity. The person disconnects from the whole, and loses sight of the good of others, in addition to their own good. This is often done subtly. It is not as if a person would say, "I am treating Christ and the sacraments as commodities," but this can in effect be underpinning their actions. This disconnect is evident in sayings, such as, "**Father, can't you just 'DO' more masses, so more people can come?**" In fact, the laws of the church limit priests to generally one mass a day, two on Sundays and a few other special exemptions. This is more than just a rule, it is very wise counsel, as the priest risks turning into a glorified 'mass-making machine,' as if he were producing a commodity, and this could demean and lessen the sacrament and turn the person into little less than a church-robot. When I once worked in a rural parish with six churches, most of which were up to 40 minutes to an hour's drive from each other, I sometimes celebrated FIVE or even SIX masses a weekend, with sometimes four or five on one day. I learned the hard way because, by the third or so, I would often find myself struggling to concentrate, and really feeling like a poorly serviced machine that was tripping over every second word. It was not great at all, and this definitely could not go on like that!

This same attitude comes through in well-meaning ideas like 'a drive-through' communion line. Several different people have suggested this, and it has also been suggested in the media and in other theological discussions around the world. It is not a unique idea. With the greatest respect to the well-meaning intention of those suggesting these strategies, it would be a serious misjudgement to have a "drive-through communion line." It even accidentally references what is happening in terms of commercial "**fast food**" chains. It might be functional, but it is mechanical and segmented, and nowhere near as holistic as the sacrament deserves.

It would also be accidentally mimicking a "**drive-in –cinema**" to have Mass in the car park with people in their cars. The whole attempt would be misguided if, as one gave out communion there were awkward grins, as everyone becomes aware of how much a drive-through communion line or other sacrament line is unintentionally mirroring the individualistic, secular, commodity-based, consumer-focused secular world. It would only take one person, out of embarrassment and awkwardness, to wind down the window and say, "**Can I have fries with that, Father?**" So, NO! In all sincerity and charity - Absolutely NOT!

We can agree to disagree on things like this, but let us not pass judgment on those who say NO, out of sincere respect for the sanctity and dignity of the Sacraments and their full meaning. People whose job it is to look at the big picture and weigh up how this respects the whole meaning of what we do and say. Priests are trained theologically and pastorally to weigh up issues carefully, and determine what might be best for the community and respectful of the sacred mysteries the Catholic community has been entrusted to. Other denominations have actually considered "**posting communion to people by mail!! (?)**" (can you believe it?), or other such '**pragmatic**' approaches. When we think much more deeply upon these suggestions, we see that it is actually a really poor idea, and seriously erodes the deeply relational and living mystery of the sacraments, which must not be reduced to their mechanical parts. It would be most certainly more reverent to Christ and to the sacraments to forego communion and gatherings, than to in any way lessen the whole experience of the liturgy as an organic whole, even if done unintentionally and in a well-meaning way. It is always best to err on the side of prudence and reverence.

I was once given a piece of excellent advice from a wise older Priest when I was in training: “**Rule one of pastoral and liturgical practices ‘Don’t do anything silly. Even if it’s well-meaning. Just don’t do anything that is silly!’**” In that light, we prayerfully, thoughtfully and sincerely decided we are definitely NOT trying these suggestions! Suspension of communion, would actually be far preferable to those other options, even if that seems at first counter-intuitive. We are all here to do what is fitting, not what is convenient.

It is perfectly natural and beautiful if we miss Eucharist, and miss gathering with the community of believers, and miss receiving our Lord in communion. It is also perfectly good that we miss the beauty of quiet prayer time in the church and adoration of Our Lord in the tabernacle. I think this feeling is shared by all the people of God.

It would be an unspeakable tragedy if we do not come out of this situation with an even more profound sense of Christ’s presence **ALSO** in the two or three (or many people) gathered in Christ’s name, (outside of the church as well as inside church), and in **Christ truly present in His Word** and in the Sacraments and in the ministry of the priest.

Not long from now, most of us will be again able to engage in Eucharist as much as we please, and this pandemic will all be a distant memory, (hopefully). There will be many others, though, who will not be able to join us for Mass (even after the pandemic is over), and who continue to participate in the life of the church in any way they can, from their hospital bed or their home. These people were housebound well before the pandemic and many will continue to be isolated after it. We have had a temporary and small taste of what they experience all the time. They long for what we have and instead rely on God’s grace given to them in so many other ways.

My fear is that there may be some who will continue to decline the invitation to more fully recognise Christ really present ALSO in our brothers and sisters around us, and in his **living Word (privately as well as publicly read)**, and in the priest, who tries sincerely to teach and serve the whole picture of God’s vision.

Fr. Paul Kelly

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

REDUCING COVID-19 RESTRICTIONS AT SURFERS PARADISE PARISH

Protocols that remain in place:

Surfers Paradise churches will not be open for gatherings of private prayer due to the logistics until the numbers permitted significantly increases.

- The celebration of regular public Mass schedules 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.**

Step 2. 1st June. Funerals - 50 people, 20 people for weddings, 20 people for baptisms. The logistics and requirements for safeguarding, supervising and sanitising are very stringent for a parish of this size. And so, a short-term occasional trial of some pre-booked Masses will be attempted at this stage in this parish. Limit to twenty people, including health coordinators. See above for details. Pre-booking essential.

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

(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)

Current Parish Office Operating Protocol

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 Parish phone number is 5572 5433.

GOSPEL RESOURCES - Trinity: Readings, Commentaries, & Prayers

In preparation for Trinity. Year A.

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

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.

SUNDAY READINGS
READ AT HOME

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.

FAMILY PRAYER
WEEK BY WEEK

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 help stay in touch with our Parish and celebrate Mass at 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

THE CATHOLIC LEADER

The Catholic Leader dated 7th June 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/>

PLEASE PRAY

IN OUR HEARTS AND PRAYERS AT THIS TIME

Our prayers and love go out to Saint Vincents, Surfers, parishioner John Hogan, and his surviving son David, whose beloved wife, and mother, Jackie Hogan passed away after a battle with cancer. John and Jackie lost their son Ryan in a tragic industrial accident in 2018. May Jackie now Rest in the Peace of the Lord, and be reunited with Ryan and all our departed friends and family.

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

Also, the following who are ill (not Covid-19):, 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: Jackie Hogan, Anthony (Tony) Howell, Jacques Desbleds, Mercia Veronica June Goodchild, Patricia Margaret Mary Levick, Catherine Watson, Daphne Paice, Mary Imeson, Angelo Ramunno, Mansour Soueidan, John Joseph Chappell, Geraldine Coyne, Eric St Clair, Bob Dean, Eddie Camilleri, Christina Nel, Brian Elsmore, Patricia Bridge-Wienand.

ANNIVERSARY: Annette Anning, Bernadette Goven, Pam Chapman, Phillip Taplan, Veronica Bond, Irene Wholohan, Fr Charlie Casey, Mary Therese Dean.

Next Weekend's Readings

Readings for the Most Holy Body and Blood of Christ

FIRST READING: Deuteronomy 8:2-3, 14-16

Response: Psalm 69:8-10, 14+17, 33-35. "Praise the Lord Jerusalem"

SECOND READING: 1 Corinthians 10:16-17

GOSPEL ACCLAMATION: (John 15:26b-27a). Alleluia, alleluia! I am the living Bread from heaven, says the Lord. Whoever eats this bread will live forever.

GOSPEL: John 6: 51-58