



SURFERS PARADISE CATHOLIC PARISH

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Emergencies: Priest contactable via office phone (after hours follow menu prompts)
50 Fairway Drive, Clear Island Waters, Queensland, 4226
Limited access to Churches, Parish Office/buildings due to COVID restrictions

Masses via pre-bookings [here](#)

E-Newsletter September 20th 2020

Twenty-fifth Sunday in Ordinary Time, Year A

Readings for Twenty-fifth Sunday in Ordinary Time. Year A

FIRST READING: Isaiah 55:6-9

Ps: Psalm 145:2-3, 8-9, 17-18 "The Lord is near to all who call him."

SECOND READING: Philippians 1:20c-24, 27a

Gospel Acclamation: (cf. Act 16:14b) Alleluia, alleluia! Open our hearts, O Lord. To listen to the words of your Son.

GOSPEL: Matthew 20:1-16a

ANNUAL CATHOLIC CAMPAIGN THIS WEEKEND (19-20 SEPTEMBER 2020)



catholiccampaign.com.au

Be blessed and bless others with your gift

Our faith calls us to help one another through prayer and action. Your gift today will be a blessing to struggling local families; to seminarians and retired priests; and children in our community in dire need of the love and care of a Catholic community.



2020 ANNUAL
CATHOLIC CAMPAIGN
Our Church · Our Mission · Our Community

Annual Catholic Campaign (19-20 September 2020). These annual appeals were delayed because of the Covid-19 lockdowns. They are still vital to the operations of the Archdiocese.

'Are you envious because I am generous?' says the Lord

(Matthew 20:15)



THE PASTOR'S POST

You could be fooled into thinking, like I was, that the lockdown restrictions and long list of “do nots” of the pandemic would mean that the pace of life would ease up a bit and the days be more relaxing. In truth, for about a month they did, for me at least. Then I realised that having to live with restrictions also meant having to readjust, not just my personal life, but the life of the parish as well. The engine started to get moving again, and adjustments needed to be made. If we were to rev back into some new form of moving, then sitting back and letting them just erupt on their own was going to spell disaster.

Since we began opening up our churches, and thus our parish, up for business, decisions, great big fat decisions have invaded almost every moment of the day. When, where and how Masses will be celebrated, how often and thoroughly do we clean the pews, how many people can we allow at funerals and baptisms while maintaining social distancing requirements? What happens when we reach the maximum level of participants at any given mass or liturgy? Do we send them away and put up a “No Vacancy” sign or just hope that nobody official catches us sneaking them in somewhere? Should we have singing, should we have paper newsletters, should we have more or less people at gatherings, which Church, how many helpers will be needed, how can we keep people informed about what we are doing, should we have a cuppa after Mass? Of course, there are answers to all these questions, but whether they are the right answers involves a lot of investigating and discussion. Unfortunately there isn't always enough time to really think through all the issues, so the end product involves a bit of luck and a great deal of good intention.

As much as it may give me a slight headache to go through all the necessary steps, I've been wondering what it must be like for our civic leaders, who seem to be copping it from all sides, when it comes to relaxing or tightening the restrictions on our city, state and country. While we all might have opinions on what they should be doing, it's not really us who have to 'carry the can' as they say. There are certainly a few areas where I think we could be more lenient, but it's not me who has to decide what should be done, and as we are often told, our decision is made at the ballot box. But how do we/they actually make the big decisions, particularly those which impact the lives of others. How does anyone, with vision limited to their expertise, make a decision as to the right course of action?

Firstly we should ask: is it my responsibility? Is it my job to decide or am I intruding in an area where my authority or opinion is not requested or required? I have voiced many objections to decisions made by others, from the comfort and distance of my arm chair. Decisions that would make me cower if the final outcome was actually up to me.

Secondly, have I got a sufficient amount of information to be able make an informed decision? Often a quick decision is required that can push us into taking a certain position but may need to be adjusted or retracted when the full picture is revealed.

Who is going to be affected by my decision? It's not always a majority rules outcome, but should have more to do with those most vulnerable or powerless than the loudest voice. Often people in authority are the only voice available for the voiceless e.g. the unborn, the frail aged.

Am I taking the road of least resistance? Avoiding certain opposition or argument can encourage us to sit on the fence or prolong arriving at the decided course of action. I can't help thinking how many times Jesus could have made fewer enemies if only he had said, “it's not really my problem”. Sometimes the buck does stop with you/me and no amount of deflecting will put off the ultimate requirement for an answer.

Lastly, we can only know what is revealed to us and, while hindsight might prove us wrong, sometimes we just have to dive in and get the job done with the information we have at the time. Provided our intentions are noble and our eyes are wide open then often we can simply follow the sage advice of the sports company Nike- 'Just Do It'.

Fr Peter Dillon PP.

STEWARDSHIP REFLECTION:

“So the last will be first and the first last.” (Matthew 20:16)

You’ve heard the saying “It’s not where you start, but how you finish.” This certainly applies to this Bible passage. We have a responsibility not only for our own lives, but for the lives of others as well. We are called to generously share our gifts with others, not hoard them for our own use. Our sincere gratitude and cheerful generosity will help us live “God-centered” lives and not “self-centered” lives.

The vision of Stewardship speaks in every aspect of life, inviting everyone to be thankful, generous and accountable for what each has been given.

We congratulate the Hawes, Sipinkoski and Rojas-Alfonso families, whose daughters Angela, Isabel and Mila will be baptised in our Parish this weekend. As Angela, Isabel and Mila begin their faith journey, please keep the Baptism families in your prayers.

THE GOSPEL THIS WEEKEND

(Image reference: Shutterstock licensed image. ID: 556563751. group photographed while picking grapes on the 23 of february 2010 in Robertson, South Africa. By LongJon).



[some of the gospel values that shine out this weekend is the universal brotherhood and sisterhood of all humans; and also, God is generous and loving and gives people what they need. meanwhile, Envy and resentment are corrosive in any community”].

When people are deciding what activities to put their energies and priorities into, it seems a familiar thing to ask the question.....“What’s in it for me?” “What will I get out of this?” However, this doesn’t work for everyone.

In our world, there are many people who are severely disadvantaged and in need. And all things are sadly not equal. In a world where people often only receive something if they can give something of equal value back, there are many people who are in a dire situation because they are so poor; so disadvantaged, that they cannot benefit anyone else – they have nothing valued by others - that they can give, and so they miss out.

They do not fit into a system based on equal give and take - and so are left dangerously on the margins.

In the midst of the ongoing crisis of the covid-pandemic. I heard someone on the news reminding us that “we are not merely an economy, we are a community,” That is a very timely reminder....

Jesus went out to the margins and searched for these people and made special effort to ensure that they too were included in his Kingdom. This is what the generous landowner is doing. The workers who were left without any days work at the eleventh hour, (still a term we use today), still needed to eat, and feed their family, even if no one employed them that day. SO, if not for the kindly landlord, they would have gone without a day's food. The landowner knew this and also knew that the harvest is plentiful and the labourers few, so he gave them what they needed - a day's food. Not that they 'earnt' it, but that they NEEDED it. And in any case, when it comes to God's gifts, none of us have really EARNED God's favour and love, it is freely and generously given and it is offered to all.

Jesus wants us to have that same generosity and welcome to others around us. They too are welcome because God is loving, forgiving and generous to them too, just as God treats us.

What a wonderful and quite revolutionary attitude. A world-changing attitude.

What would the world be like if everyone was striving to outdo each other in hospitality, welcome, generosity and giving others what they truly need, and less about "what do I get out of this?" "But how is this benefiting me?" or "Why did he get that?" and "I should have gotten more!".. and so on....

The grumbling workers have lost sight of the point. The work of the Kingdom is urgent and important, and the labourers are very few, the harvest plentiful... in fact, it's more than plentiful.... The harvest God intends is that everyone (absolutely everyone) be included as part of God's kingdom.... so there is no time for hesitation..... Everyone is needed..... all are called....

God is calling people to 'be about his work' that others would not employ. God can see an importance in all people; even those who are rejected, ridiculed, ignored, and overlooked...

Envy and resentment are revealed to be a corrosive thing in any community. In this example today, everyone got what they agreed to at the start of their work. Everyone got what they needed, but not everyone got what they wanted, expected or demanded. Expectations play an important role in a sense of satisfaction or dissatisfaction, and in resentment and anger.

The first workers, assumed (wrongly) that since they worked all day, they would be getting more than the ones who worked an hour..... Have you ever wondered why the landowner didn't just pay the day long workers first?...It seems that they needed to see the difference between God's ways of thinking and acting which are hugely different from human ways of thinking and acting.....

How many of life's daily hurts, disappointments and turmoils really come from the fact that we have harboured wrong assumptions, unreal expectations and flawed ways of thinking? How many arguments have resulted from envy and resentment and not from true need?

Jesus offers us a new and exciting path of graciousness, kindness and giving. A generosity that does not count the cost, but rather which responds from love and responds to people's true needs; able to know where we really stand with God and with one another. A love which lets go of ego, pride and envy and is humble and meek in the good sense of the word; being grateful for God's generosity and love to all people.

To summarise this gospel... a writer once said.... "the world asks, HOW MUCH did the landowner give? But Jesus invites us to ask the better question: "WHY did the landowner give as he did?"

The answer is, because God is generous and caring. Are we, as the parable asks, envious because our God is generous? Surely, God can deal as he wants with his own.

God gives us what we NEED, not so much what we WANT, (and often, - to be honest-, there is a huge difference between wants and needs). And Jesus asks us to do the same for others. This parable invites us to see not with the eyes of a day labourer who, in this example, has no real concern for the project they were working on, but rather to live an invested partner; embracing and owning the vision of the landowner, who wants to achieve a rich harvest and share it with everyone.

Fr. Paul Kelly

[Reference: References:Mark Link. Vision. Praying Scripture in a contemporary way. Year a]

THE SEASON OF CREATION: “Justice, Peace, and Integrity of Creation.”

Compiled by the Missionary Society of St. Columban – Oceania. Suva, Fiji Islands.

Theme: Biodiversity Sunday (Near to all who call—Ps 144)

God created an abundant Creation, filled with glorious creatures both large and small. As stewards of God’s creation, we are called to protect all life, to keep and care for the garden.

The blessing of fruitfulness is given to all of Creation in Genesis, and it is our duty to ensure that all life is allowed the opportunity of fruitfulness. The Creator blessed the Earth so that all creatures will prosper with great abundance and diversity. The protection of biodiversity, or the diversity of all life, is an essential part of our role as stewards of Creation.

God’s creatures are valuable not because of their usefulness to us but of their essentials to our well-being. They, too, are valuable for each other—the trees are valuable as places for birds to nest and the mountains are valuable as places for refuge. Where are the birds to nest if we remove the cedar? Most importantly, they are valuable because they are simply created by God.

The parable in the gospel tells us that God is the landowner; we are the labourers in his vineyard. What a great privilege for us to be called by Him to work in His vineyard!

As Christians, we are called to preserve and promote biodiversity and protect the endangered species under our care. Together with St. Francis we exclaim, “All praise to you, O Lord, for all these brother and sister creatures.”

(www.nccecojustice.org)

SACRAMENTAL SNAPSHOT

First Communion 2020

Over the last two weekends, forty-four of our parish children have celebrated their First Holy Communion. Due to Covid restrictions, the children prepared at home and online, then celebrated in small groups spread among the parishioners at weekend masses - Different from how we have celebrated First Communions in the past but joy-filled and sacred memories still. We thank the children and their families for their presence among us. We pray that they and their families will continue to take every opportunity to return to be nourished at the table of the Lord with their brothers and sisters in Christ, here in Surfers Paradise Parish.

On behalf of the children and their families, we thank the parishioners who also helped to ensure that the 2020 First Communions were each very special celebrations. Thank you to those who: designed and printed certificates, prepared the sanctuary, provided the gift of music, baked individual First Communion cupcakes, managed traffic flow and sanitising, moved from their usual seat to provide a place for a first communicant and family, smiled and nodded in outreach to these young people nervously trying to do their best. Finally, we especially thank Fr Peter and Fr Paul whose care and wisdom inspired by the Holy Spirit guided us to celebrate God’s love poured out for each of us at these special masses.





MASS TIMES (PRE-BOOKING REQUIRED)

SURFERS PARADISE PARISH MASS TIMES AND LOCATIONS

Sacred Heart: 170 max capacity

Saturday Night - 5 pm *NB new Mass time*

+ (Maronite Mass 6:30pm, Saturday Night)

*Note First Saturday of the month morning Mass 9am, 3rd Oct

Sunday - 9 am & 6 pm

+ (Polish Mass 12 noon Sunday)

+ (Italian Mass 4pm Sunday)

St Vincent's: 125 max capacity

Sunday - 8 am & 10 am

+ (Hispanic Mass – 5.30 pm on 1st and 3rd Sundays)

Stella Maris: 84 max capacity

Saturday Night - 5 pm

Sunday - 7 am

Please note:

- Numbers allowed in each Church are based on social distancing restrictions of each church's seating area divided by 4 square metres required per person.
- **The Archbishop has continued to exempt everyone from the obligation to attend Sunday mass during restrictions.**

Additional to the above times, **we will continue to celebrate weekday Mass at Sacred Heart at 9am. The 9am Saturday Mass will be on the First Saturday of the month (3rd Oct) at Sacred Heart.**

You will be informed via the parish website or E-Newsletter when this situation changes.

Please remember that as per restrictions we are still expected to book and check in for mass, maintain a social-distance of 1.5metres, receive Holy Communion in the hand only, refrain from physical contact when offering the Sign of Peace, and to sanitise when entering and exiting the premises.

We ask that people consult the parish website <https://www.surfersparadiseparish.com.au>, to keep up to date with any changes relating to masses. Mass Booking: <https://bookeo.com/catholicmassgoldcoast> or

[CLICK HERE TO BOOK FOR MASS](#)

Or, if you are unable to book online, please ring the parish office between 9am and 12 noon Mon-Fri. Ph: 5572 5433

GOLDEN WEDDING ANNIVERSARY MASS



COVID restrictions are preventing the celebration of the Golden Wedding Anniversary Mass, held each year at the Cathedral of St Stephen, in the usual way. However, on Saturday 26th September at the 11.30am Mass, Archbishop Mark will celebrate Mass for the special intentions of all couples celebrating 50 years or more of marriage. Attendance of Mass at the Cathedral is restricted to 132, if however, any couple celebrating their Golden Wedding Anniversary are in good health and wish to attend the Mass in person, please contact the Cathedral office on 3324 3030 or register on-line via the Cathedral website:

<https://www.cathedralofststephen.org.au/mass--reconciliation-times.html>

The Mass will be live-streamed via the Cathedral website for those who are unable to attend in person.

SACRED HEART & ST VINCENT'S RELIGIOUS GOODS SHOPS

Slowly we are preparing for Christmas time and the New Year 2021

Columban Calendars for 2021 are available now \$9

2021 God's Word have arrived and available in the shops \$18

Remember we have contactless **eftpos facilities** available to save you handling cash in these times.

LITURGY SPOT

Church Vestments and Gestures. (Some thoughts, observations and opinions).

A parishioner sent me a picture of a church vestment called a Chasuble. We agreed that this style was overpowering, to say the least. Of course, over the years fashions change and what may have looked stunning in one decade, might look shocking in another. This also can happen with church vestments which do vary over time. And like all "fashion," some styles come in and out of favour or usage.



To me, this chasuble above is likely to distract attention, rather than to help focus prayer. It might draw more attention to the wearer than to the God, whom we are worshipping.

It raised the question about whether there are set colours to be worn for different occasions.

The Answer is, yes!

The Church has seasons of the year. We wear different colours to indicate the season of the church year and even have the occasional daily change of colour for a special feast day or memorial.

The choice of colours has varied a bit throughout the history of the church, some choices followed a certain significance, (eg red for blood or for the fire of the Holy Spirit), whilst other colour choices may have been initially arbitrary). These colours in the Roman rite of the Catholic church have been fairly standardised.

However there is scope for cultural variation. For example, in many western countries white is a colour of celebration and joy, but in some other countries white is often associated with mourning and death. In countries where this is a strong tradition, the vestments a priest wears for a wedding might therefore be

Red rather than white, for reasons of cultural sensitivity.

There is a special book called an "Ordo" which we look up for each day or week of the given year and it tells us the special season we are in, (it can be seen online here:

<https://www.liturgybrisbane.net.au/prepare/ordo/>). This Ordo tells us of any special feast days or memorials, and also tells us the colour of the day and any special options such as when the Gloria and Creed are said or omitted.

Some home calendars such as the wonderful annual Columban calendar (the 2021 calendar is on sale at the piety stalls), also features a little note for each day of the year, to indicate colour and any feast-days, Memorials, Solemnities or optional memorials. (*Hint: On this Columban Calendar, if the name of the feast is in ALL CAPITALS, (and/or bold font), this means it is a significant Solemnity or Feast and usually means the special feast day readings are used. Whereas, if the feast or memorial is written in mostly Lower Case, (and/or not bold font), the ordinary readings for that day of the year are often still used, with only the prayers of the feast day - this is a handy guide).*

(Columban Calendar):

6 Green Optional	7 White Memorial
St Bruno - W	Our Lady of the Rosary
13 Green	14 Green Optional
	St Callistus I - R
20 Green	21 Green

Ordo:

102	SEPTEMBER	Year A/2
13 SUNDAY	24th SUNDAY in ORDINARY TIME	
green	Mass of the Sunday, Gloria, Creed Sunday preface	
Readings:	Sirach 27:30 - 28:7; Rom 14:7-9; Mt 18:21-35	
	Hours of the Sunday, Te Deum PSALTER WEEK 4	
14 Monday	Feast	
red	The Exaltation of the Holy Cross Mass of the Feast, Gloria Proper Preface or Preface of the Passion of the Lord I	
Readings:	Num 21:4-9 or Phil 2:6-11; Jn 3:13-17	
	Hours of the Feast, Te Deum (MILITARY ORDINARIATE OF AUSTRALIA: Anniv. of death of Most Rev. Geoffrey Mayne, 2003) (PORT PIRIE: Episcopal ordination of Most Rev. Gregory O'Kelly SJ, 2006)	
15 Tuesday	Memorial	
white	Our Lady of Sorrows	

We wear **Red vestments** for Pentecost and for Good Friday and for the Feasts of Martyred Saints (those whose blood was shed for the sake of the Gospel), and for the feasts of the Apostles - who received the Holy Spirit at Pentecost, of whom some, but not all, were martyred).

We wear **White vestments (or cream), (or Gold)**, for Christmas and Easter, Solemnities of Our Lord and of the Blessed Virgin Mary and also feasts and memorials of Saints (who were not martyred), as well as for Weddings and Funerals and baptisms.

Purple or **Violet** are penitential in tone and are worn during Lent, Advent and All Souls Day and in Masses of Reconciliation and in the Sacrament of Penance.

Green is for Ordinary time, and that is the colour worn most often throughout the year, when there are no special seasons or feasts.

Since colours are on a broad spectrum, there is a large amount of leeway as to which particular shade or hue of these colours is chosen for vestments and church decorations, (e.g. Dark **Purple**, **light purple** **Jacaranda**, **mauve** etc). For Green: **light Green**, **bottle green**, **kermit green** and even the less successful shade of **mint green** etc. However, it is best to stay within the recognisable shade of that colour. I once had such a dark shade of red, (**a burgundy colour**), in a vestment that people mistook it for a **purple colour** (!!). Although these clearly are not the same when compared together. However, vestments for different seasons are not seen together, as they are virtually always exclusive of each other, and in that case it was not sufficiently distinct for everyone to notice whether this shade was a purply-red or a reddish-purple, when seen alone. So, I was surprised when someone asked me, on a Martyr's feast day, why I was wearing purple at a saint's Feast. I never wore that shade of vestment again, because this confusion defeated its purpose. That was an expensive lesson.



(when is purple not purple, but more burgundy or even violet?)

The origins of the Vestments that priests wear at Mass go back to some of the earliest church times, and were originally heavily influenced by the general formal attire of the Roman Empire in civic society. When Rome became Christian, this influence spread throughout the world.

The primary piece of clothing, for all Baptised Christians, is the white baptismal gown known as an Alb, (which is a word meaning “white,” as in “albino”). The white baptismal cloth is actually the uniform of all Baptised Christians, not merely priests or Deacons, and it symbolises putting on Christ and his way of life. We have been reborn in Christ and died with Christ and washed clean in the waters of Baptism to rise with Christ to a new and holy life. The White clothes symbolise the dignity and cleanliness of the lives to which Christians are called.

For Masses, (Eucharist), the Priest puts on a poncho-like garment called a Chasuble, over the top of the Alb. The chasuble, (from the Latin: *casula*, or "little house"), is free-flowing and has a hole for the neck and open sides for free movement of the arms and hands. This garment symbolises the love, generosity, flexibility and the overflowing grace of God. Saint Paul’s words are often quoted in relation to the Chasuble: “And over all these virtues put on love, Colossians 3:14).

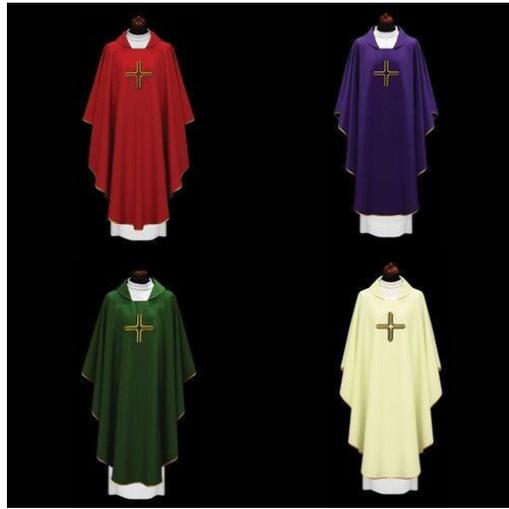
Over the centuries, these vestments became more stylised and formal. As these vestments became more and more stylised, they reduced markedly in size and, rather than being the flowing and flexible garments they originally were, they turned less into pieces of clothing and more into shrunken, cardboard-like, and heavily embossed symbols made of rather hard materials. In fact, these more stylised vestments, with their inflexibility and heavily embossed, overlaid symbols and incredible shrinking proportions, accidentally conveyed a form of sparing and inflexibility that surely was not intended. They did not look generous in proportion and so could be taken to be not seeming generous or flexible as a symbol either. They were certainly a shadow of their former style and substance.



Because these items now were more heavy in symbols, they looked less recognisable as items of clothing, and one could argue they lost some of their ability to speak for themselves. The heavy overlaying of symbols became necessary to compensate for this loss of innate ability of expression in itself. The vestments still symbolised graciousness, generosity and love, but it was not always clear that they conveyed that by their very nature, texture, design or versatility.

In recent decades, there has been a strong return to allowing the vestments to again “speak for themselves” in their design and shape and ability to allow free and gracious movement. There has been a noticeable return to the natural flow of the clothing and less reliance on the overlaying of many symbols which previously were needed to describe what was lacking in its own style and design.

And so, one sees chasubles such as this below, with less ornate decoration or even little or no decoration. This is quite fitting too, as the clothes and style of them convey their meaning and purpose, without the need for the additional symbolism. The vestments themselves ARE the symbol.

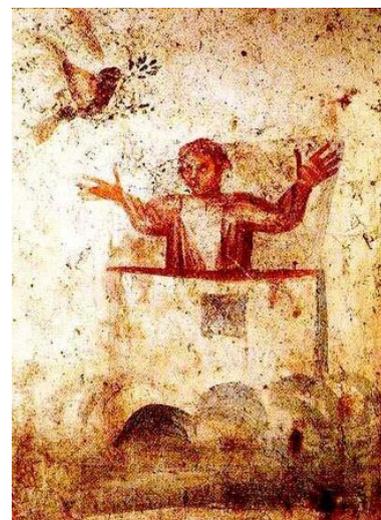


It is interesting to note too, that when Pope Francis was elected, he clearly chose a very modest and understated style for vestments, (considerably less ornate than previous styles), which rather beautifully complemented his humility, simplicity and pastoral style and his dedication to his namesake patron, the humble Saint Francis.



The same observations can be said of the form of hand gestures used in Mass over the centuries. The traditional raised hands gesture of prayer that the priest uses in Masses, goes back to the earliest times of the church. The raised hands gesture is called the **Orans position**, (orans simply meaning “prayer.”)

Here are some very early drawings from ancient times, found in Christian Catacombs:



This is a wonderful symbolic bodily expression of openness to God, and an openness to the breadth of graciousness and love that we encounter in our generous Lord.

Here is a picture of a priest using this same, familiar prayer disposition in modern times:



As the early centuries of the Church went by, the symbol of this praying gesture underwent changes not unlike what happened to the vestments. The gesture became more stylised and measured and restricted in positioning. Over many centuries, it ended up looking like this, (below), in some circles:



Naturally, all of these prayer gestures still intend to symbolise prayerfulness, openness and supplication to God, however, I would argue that when a gesture becomes so stylised that it is restricted, or minimised, it is harder for the gesture to convey that full meaning of what it is trying to express in itself. The restricted and measured Orans prayer gesture that is creeping back in, looks to me more like the gesture one gives when one is “sticking up one’s hands” in a robbery, rather than fully and freely opening oneself up to God, and God’s overflowing grace and immeasurable generosity.

To me, the minimized gesture accidentally conveys inflexibility, “sparing-ness” and economy. It also can unintentionally convey a restrictiveness and lack of wide openness to the divine. There is no question that it does not **mean** to do that, but a minimized gesture can hardly be expected to convey the depth and breadth of the encounter with the gracious, generous and living God. It also looks to me like someone is being “measured” and “precise” - which is not the first thing one would use to describe any encounter with God or what is happening when we address our loving and unsparing God. If a symbol is to be used at all, it ought to be a strong symbol, consistent within itself, fully containing and expressing its meaning and with nothing that might send accidental discordant messages within its action.

Gestures and symbols ought to be clear, full and effective in their action and expression, so that they can fully convey the meaning they contain.



PARISH FINANCIAL SUPPORT

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>



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. At the Sacred Heart and St Vincent's churches we are now able to accept tap and pay donations via our contactless eftpos machines. 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**

Our Faith Sustains Us Through Challenging Times

STAYING CONNECTED

Have you ensured that your contact details are up to date with the Parish:



Please fill out this form if you are unsure. [Census Form Information Update](#)

[SURFERS PARADISE CATHOLIC PARISH - CENSUS UPDATE](#)

Are you on our mailing list for the weekly e-newsletter, weekly homily/Mass audio blog and occasional breaking news alerts?

If not, please email us at paulwkelly68@gmail.com. Note: sometimes we have added a person to our email-list but the email is going to their 'spam' or 'junk-mail' folder. It is a good idea to check these folders to see if it isn't there. If that is happening to you, you can mark these emails as 'approved' or 'not-spam/junk', so your email server lets them get through to you.

PLEASE PRAY

IN OUR HEARTS AND PRAYERS AT THIS TIME

FOR THOSE WHO ARE SICK: Bernard & Maureen Delaney, Rodney McGrath, Masahiro KANAYAMA 金山正浩, Emmanuel Cominos, Paul Kennedy, Doug Reiser, Helen Bohringer, John Zappa, George Cook, Caterina (Cathy) Randazzo, Peter O'Brien, 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, 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, Michael Tracey, Joanne Mooney, Joanne Parkes, Michelle MacDonald, John & Molly Robinson, Mary Kerr, Eileen McCarthy. And all those suffering from the effects of Covid-19.

ANNIVERSARY OF DEATH: Barry Harth, Sylvia Moray, Elaine Presswood, Ted Szczesny, Tom Killin, Keith Smith, Lee Cross, Ernest Barrett, Olive May Cam, Margaret Netting, John Hanna, Rita McCarthy, Dominica Borgia, Neville Coorey, Fanny Macky, Alan Taranto, Shirley Alford, Muriel Doris Miller, Nea Mary Butler.

DECEASED: Ronald Keene, Bruck Wheeler, and the Wheeler, Westwell and Woodgate families.

RECENTLY DECEASED: Carol Rose Williamson, Del Enid Anderson, Joan Margaret Gibbon, Carina Barrington, Thearsa Johnston.

LINKS & 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/>

Access the digital Catholic Leader: <https://catholicleader.com.au/digital-newspaper-covid19>

Next Weekend's Readings

Readings for Twenty-sixth Sunday in Ordinary Time. Year A

FIRST READING: Ezekiel 18:25-28

Ps: Psalm 25:4-5, 6-7, 8-9 "Remember your mercies, O lord."

SECOND READING: Philippians 2:1-11 or 2:1-5

Gospel Acclamation: (John 10:27) Alleluia, alleluia! My sheep listen to my voice, says the Lord. I know them, and they follow me.

GOSPEL: Matthew 21:28-32

Sacred Heart Bridge Club

Our Bridge Club Meets at the

Sacred Heart Catholic Church , Fairway Drive, Clear Island Waters,

Tel Cheryl on 07 5538 8821 Mob 0417772 701



Learn to play Bridge at "Our Friendly Club"

Established 20 years.

FREE LESSON.

"INTRODUCTION TO BRIDGE"

Easy to learn format, no previous card playing experience necessary,

All are Welcome!!

To enrol please Call 5538 8821

Mob 0417 772 701



Protect our unborn babies

"If (during an abortion) a live birth occurs...do not provide life-sustaining treatment...

Document the time and date of death" (Queensland Health's clinical guidelines for abortion.)

PRO-LIFE CAMPAIGN

Cherish Life is running a **PRO-LIFE Queensland**

State Election Campaign.

We are seeking volunteers **NOW** to help
letterbox pro-life flyers ahead of the election on

Saturday 31 October.

Please volunteer at

www.cherishlife.org.au/volunteer

or call: **07 3871 2445**

www.cherishlife.org.au

Under present legislation, abortions in Queensland can be performed at any time during a pregnancy, right up until the end of the third trimester. These laws are amongst the most extreme in the world where, if it is allowed at all, abortion is normally only allowed in the first two trimesters (the first 6 months) of pregnancy.

Archbishop Coleridge recently said, "**My thoughts were made very clear when the debate on abortion was going on in the state (of Queensland), and the Church's position is unequivocal on it. I think the legislation that was passed was seriously mistaken. I've made no secret of that. Therefore, I would support legislative change.**"

This is a major issue in the upcoming State election.

If you want to help stop this barbaric practice, phone (07) 3871 2445

or go to <http://www.cherishlife.org.au/volunteer>

"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.



BECOMING CATHOLIC

Three Churches One Parish



Sacred Heart

50 Fairways Dr, Clear Island Waters



St Vincent's

40 Hamilton Ave, Surfers Paradise



Stella Maris

268 Hedges Avenue, Broadbeach

Are you interested in becoming Catholic or learning about the Catholic faith?

Welcome!

The Catholic Church's mission is to offer people of all ages and backgrounds the opportunity to deepen their understanding and relationship with Jesus Christ.

Becoming Catholic involves a journey of faith, accompanied by the support of a parish community. This process is called the Rite of Christian Initiation of Adults, or RCIA. During the RCIA process you meet with others to share, reflect, pray and learn more about the Catholic faith. There are ceremonies or 'rites' at each stage to signify the steps along the way. If you or someone you know would like to know more about becoming Catholic or would like to start the process of becoming Catholic as an adult, please contact our Parish Office.

RCIA: Rite of Christian Initiation of Adults

St Augustine, a great Saint of the Church, said, *"Our hearts are restless, O Lord, until they rest in you."*

The RCIA is for all seeking to become members of the Catholic Church.

The RCIA is best described as a journey of faith that passes through a number of different phases and focuses on *conversion of heart and mind to Christ*. It is a gradual journey tailored to the needs of the individual.

It is a faith journey of adults to initiation through the unified rites of Baptism, Confirmation and Eucharist. Grounded in the four pillars of Word, Liturgy, Community and Mission, adults are provided with a sponsor, meet regularly to learn about Catholicism and become part of the fabric of the Parish prior to initiation.

The faith journey is adapted for children of catechetical age (8-17 years) and adults who are already baptised in another Christian tradition. It is a process for those who have not been Baptised at all, for those who have been Baptised into another Christian tradition and also for those who have been Baptised Catholic but have not throughout their lives been involved at all in the Catholic faith but are now wanting to make that Faith journey/commitment in their lives, and for all to become full members of the Catholic Church.

The RCIA process follows four stages of initiation

Inquiry Period

The Period of Evangelisation and Pre-catechumenate or Inquiry is the first stage of the journey. It is a time to explore and question your faith, uncover the basic message of the Gospel and begin to discern how to live this in your life.

It is a time of discovery with no fixed structure or duration. This is described this as a time for inquiry and introduction to the gospel values; an opportunity for the beginnings of faith. **This period begins when you make your enquiry and continues to 1st November 2020.**

Catechumenate Period

The Period of the Catechumenate is a time for you to deepen your understanding of the Catholic faith and relationship with Jesus. It is a time for suitable pastoral formation and guidance. It can be thought of as an apprenticeship.

At the heart of the Catechumenate period is conversion of heart, the conversion to Jesus Christ.

This period will commence on 1st November 2020 and continues to 16th February 2021 (with a break over the Christmas period).

Period of Purification

The period of Purification and Enlightenment is a time for reflection and prayer and a time to develop a deeper relationship with Jesus. This is a period of more intense spiritual preparation, consisting more in interior reflection than catechetical instruction.

This period occurs in the Church during the season of Lent before Easter – Wednesday 17th February 2021 to Saturday 3rd April 2021.

Easter Vigil – 3rd April 2021

Your Baptism and Reception into Full Communion with the Catholic Church during the Easter Vigil Mass Celebrations.

Post Baptismal Period or Mystagogy

This is a time when the newly baptised (neophytes) begin their lifelong commitment to living a Christian life. It marks a shift from learning about faith to living faith in everyday life and a shift from looking within to looking outside, to the community.

PARISH INVOLVEMENT



The RCIA process does not happen without the involvement of the Parish community. So we are asking you to pray about whether you will become involved in sharing with our Catechumens and Candidates your faith journey, your relationship with Jesus Christ and your spreading of the Kingdom beyond the doors of the church to your neighbour. You too are most welcome to join them on their journey and our continued journey of faith!

Parish Office: 50 Fairway Drive, Clear Island Waters Q 4226

Phone: 07 5572 5433

Email: surfer@bne.catholic.net.au

Parish Priest: Fr Peter Dillon