

LITURGICAL RESOURCES FOR 2022

If you would like to order the following resources, please contact the Parish Office during office hours at **0431 605 015** :

Daily Mass Book @ \$24.00

Ordo @ \$15.00

Break Open The Word @ \$24.00

Thank you.

Readings for 26th Sunday in Ordinary Time Year B/I

FIRST READING: Num 11:25-29 *Are you jealous on my account? Who decrees that all people may prophesy?*

Ps 18:8, 10,12-14 "The precepts of the Lord give joy to the heart."

SECOND READING: James 5:1-6 *Your wealth is rotting*

GOSPEL ACCLAMATION (John17:17). Alleluia, alleluia! Your word, O Lord, is truth : make us holy in the truth. Alleluia!

GOSPEL: Mark 9:38-43,45,47-48 *Anyone who is not against us is for us. If your hand should cause you to sin, cut it off.*

Weekly Diary : 27th September - 3rd October 2021

| | | |
|---------------------------------|------------------------------|---|
| Monday 27th | : 8.00 am. | Mass Memorial of St Vincent de Paul, Priest followed by Novena to Our Lady of Perpetual Help |
| Thursday 30th | : 9.30 am. | Mass Memorial of St Jerome, priest, doctor followed by Rosary |
| Friday 1st | : 10.00 am. | Requiem Mass—Lt. Grace Ogilvie |
| Saturday 2nd | : 11.00 am. | Nuptial Mass |
| Saturday 2nd | : 5.00 pm. | : 27th Sunday in Ordinary Time Year B/I |
| Sunday 3rd | : 7.00 am. + 9.00 am. | : 27th Sunday in Ordinary Time Year B/I |

PRAYERS FOR THE SICK AND DECEASED

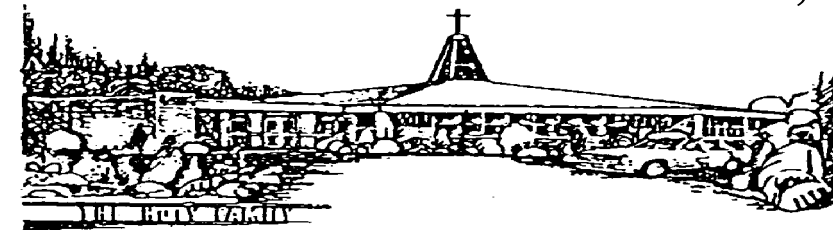
PRAYER: O Lord Jesus Christ, rest your weary ones, bless your dying ones, soothe your suffering ones, pity your afflicted ones, shield your joyous ones, and all for your love's sake. Amen. (St Augustine)

Prayers have been requested for the following :

RECENTLY DECEASED: Grace Ogilvie, Joselito S Juan, Christine Anne Lawless, Sr. Elizabeth Prendergast, Don Menardo, Frans Kilian, Kate Medina

ANNIVERSARIES: Enid Marriott, Bernadette Rutkin, Jan McNamee, Nigel Mark Short, Edward J Maloney, Valerie Crowe, Audrey Dwyer

SICK LIST: Peter O'Rourke, Fr. David Wilson S.M., Rhalda Leonard, Sasha Whelan, Ann Daly, Bernard Murphy, Marie Roberts, Guillermo Garing, Romulo Salilig, Elise Squillari, Peter Pape, Beverly Holley, Lilly Clancey, Orazio Smeralda, Darren Pascoe, Peter Smith (Ashmore), Joe McAloon, Len Crowe, Madeline Hodgetts, Marie Turnbull, Christine Kyriakides, George Kyriakides, Morris Lynch, Zaldy F Cadayona, George Docherty, Christina Ang, Sofia Bean, Vivienne Mitchell, Shingo Sawabe, Sonia D'Angiolo, Riany Chandler, Juliet Wee, Jean Di Benedetto, Marie Dupois, Abigail O'Donell, Terry Owsnett, Ronald Sincock, Dolares Kelly, Mary McDonnell, Bill Walker, Courtney Blount, Simon Stretton, Philomena McAloon, Margaret Kwong, Letty O'Sullivan, Marilyn Rodgers, Frank Hewitt, Anthony Donellan, Dolores Kilian, Mary Ann Boeheme, Maureen Currie, Nancy Kelly, Tamara Toms, Baby Charlie Shirran, Bernie Pack, Elizabeth Norris, Ken Hannam, Gail Callaghan, Pistang Retute, Vanessa Pritchard, Carol Johnston

HOLY FAMILY PARISH, RUNAWAY BAY26th Sunday in Ordinary Time Year B/ISunday 26th September 2021**PARISH PRIEST**

Fr. Marty Larsen

PARISH STAFF

Audrey Ho

Parish Secretary

Jan Levinge

Marriage Coordinator

Email :

rbay@bne.catholic.net.au

Parish Office: 16 Simbai St

PO Box 125 Runaway Bay

Q4216

Website :

www.holyfamilyrunawaybay.org.au

FOR ALL ENQUIRIES:

Tel: 5537 4320 (Press 2)

Emergencies : 0431 605 015

Facebook :

holyfamilycatholicchurchrunawaybay

Hours:

8.30am—3.00pm

Monday—Tuesday

8.30am-1.00pm

Wednesday-Thursday

(closed FRIDAY)

Reconciliation:

Please contact the Parish Office.

Baptisms

Every 2nd & 4th

Saturday & Sunday at 11am.

Please contact the Parish Office.

St Francis Xavier School:

Principal : Kathy Fuller

Tel: 5537 2633

Open the app and scan the QR code to register your visit

Catholic Parish Runaway Bay

Runaway Bay Holy Family



Can't scan? Enter the code **398950** manually to check in.

Thank you for supporting COVID-19 contact tracing efforts and doing your bit to keep Queenslanders safe.

HELLO! From Fr Marty

"Our greatest business in life is not to see what lies dimly at a distance, yet to do what clearly lies at hand."

Thomas Carlyle



We are lucky on the Gold Coast to enjoy this beautiful time of the year. We continue to pray for the people of the Tweed who are locked down again. Having been down there for my holidays, I know how they are suffering at the moment. We must simply be united in prayer with them at this time.

It's school holidays!!! So we give thanks for all our staff and students and parents who need a break. Hopefully you can travel to some part of Queensland over the next two weeks.

If you are sitting on our chairs this weekend, you will notice that they look amazingly clean!!! After much reflection, the Finance Council decided the seats needed a good clean. May you feel that clean when you sit on them today.



Cont'd Page 2....

.....*Cont'd from Page 1*

We welcome Deacon Gary into the community this weekend, so he can proclaim the Word of God with us.

I have wanted to let you know we have a beautiful lady who writes the prayers of the faithful for us every week since I have been in the parish. Her name is Elizabeth and she puts so much thought into her words. We are lucky to have her break open God's word through our bidding prayers.

Feast of St Vincent de Paul, Monday 27th September 2021

The Holy Family Conference would like to thank all Parishioners who generously supported our Winter Appeal. The Appeal raised over \$9,000 plus a generous donation of \$20,000 to be set aside and used for special needs such as Education assistance.

On Monday 27th September, the 8am Mass will be offered in thanksgiving and for the intentions of all our supporters and benefactors.

Peter Fox
President

Reflection on the Gospel



(Laurie Woods, 2021). In the gospel reading, John goes to Jesus off his own bat to report that someone was exorcising demons in Jesus' name. The problem was that this person was not one of Jesus' company and John's intervention comes across here like a petty territorial gripe. In typical broad-minded fashion Jesus urges his disciples not to stop him. He concludes that if the man is acting in Jesus' name then he must be onside, and therefore not likely to be opposed to Jesus or to even speak out against him. This is the same reaction we saw from Moses in the first reading. Both attitudes are based on the premise that a good and worthy outcome does not normally proceed from evil intentions. Jesus then gives the example of a simple act of hospitality, such as, giving a cup of water to refresh a disciple, performed out of respect for himself and his followers. Such kindness will not go unnoticed or unrewarded because it is an act of service undertaken with a pure heart.

Jesus might well be concerned that his disciples are falling into a cliquish attitude that judges people according to the party they belong to. Christian writers and scholars from the 3rd century onward have fallen victim to a similar attitude, holding to the concept that outside the church there is no salvation. The Catholic Church as an institution reacted this way after the Council of Trent that was held in the northern Italian town of Trento in the years 1545-1563. It

Cont'd on Page 3....

....*Cont'd from Page 2*

adopted a fortress mentality to counter the effects of the Protestant Reformation, feeling under attack by Protestant activists and thereby refusing to give credence to any criticism that did not fit with its own views and aspirations. One mantra of the Council was, 'Outside the Catholic Church there is no salvation' – a clear case of arrogant humans making up God's mind and forming divine policy. You have to be in the right club. Such a mantra would have sounded incongruous coming from the mouth of the Jesus the Jew.

Mark then continues his rather loose collection of Jesus' sayings that are connected around the theme of reward and punishment. The next statement is as severe as Jesus gets when he suggests that anyone who destroys the faith and commitment of a disciple would be better off being drowned in the sea. If a drowning is *better*, then Jesus' saying implies a worse fate lies ahead for those who cause Christians to abandon their faith in Christ. The Greek verb used here by Mark for tripping up a disciple in order to bring them down is *skandalizō*. The Greek for a trap is *skandalon* from which we get our word scandal. Jesus would have used the Aramaic *kashal*, which means the same: to cause someone to stumble and do something revolting, to give offence or shock. Jesus then uses the familiar rhetorical device of Semitic exaggeration to make a point when he says if a hand, foot or eye causes a person to deny their faith then they would be better off violently getting rid of that part of their body.

Better off, that is, than being tossed on the rubbish dump. Our English translation uses the word 'hell' to contrast with life in its fullness in the realm of God that Jesus speaks of. 'Hell' is really an unfortunate term here as it conjures up in most people's minds the grisly images of the eternal punishment of fire that is depicted in medieval and Renaissance art. Mark's original Greek has the term Gehenna, which is a rendition of the Hebrew *gē ben Hinnóm*, meaning the valley of the son of Hinnom. This is a valley outside Jerusalem where human sacrifices were offered in ancient times to the Canaanite god Moloch. Josiah (c.648-609), one of the better and more spiritual Israelite kings, who initiated a religious reform, showed his contempt for the Canaanite practice by turning the valley into a city rubbish tip, where fires burned continually. This place then became a symbol of the fate of wicked people – they would get their comeuppance by being discarded and consigned to a metaphorical rubbish tip.

Gehenna is not a place of eternal punishment

One little detail that is usually omitted in the description of Gehenna is that it is not a place of eternal punishment. The contrast that Jesus makes in these sayings is that Gehenna is in direct opposition to life in the realm of God, and it represents the non-life that the wicked choose for themselves by their lifestyle and their empty values. We do well to read this text carefully and bear in mind that in the symbol of Gehenna it is the fire that is unquenchable, not the torment. Traditional Christian ideas of 'hell' have no place in what Jesus is getting at here.

There is a lesson in today's readings about the importance of example in our dealings with others. I vividly recall a colleague I once worked with who was highly respected by all the senior students he taught. Among his inspiring qualities what stood out was his indomitable positivity. To him, character flaws in people were merely marks of their humanity that were deserving of understanding. Like Jesus he appreciated the potential in others and could accept that we are all works in progress. None of us is perfect or completely finished. His example of acceptance and compassion was a living testament to the power of the statement: If I judge another person, it does not define who they are.

It defines who I am.