

Anointing Mass

This will be held in the Church next Thursday 7th April 2022 at 9.30am.

Palm Sunday 9th/10th April

All masses start with the Blessing of Palms—at the Church foyer. Please BYO palms. There will be palms placed near the Church entrance for those who have none.

Readings for 5th Sunday of Lent Year C/2

FIRST READING: Is 43:16-21 I am doing a new thing and I will give drink to my people.

Ps 125: The Lord has done great things for us; we are filled with joy.

SECOND READING: Phil 3:8-14 Because of Christ I look upon everything else as useless in order to gain him.

GOSPEL ACCLAMATION (Joel2:12-13)) Praise to you, Lord Jesus Christ, king of endless glory! With all your heart turn to me, for I am tender and compassionate. Praise to you, Lord Jesus Christ, king of endless glory!

GOSPEL: Jn 8:1-11 : Let the person without sin be the first to throw a stone.

Weekly Diary : 4th April – 10th April 2022

Monday 4th	: 8.00am.	Mass followed by Novena to Our Lady of Perpetual Help
Thursday 7th	: 9.30am.	Anointing Mass followed by Rosary
		CWL Meeting (after Mass) - Parish Board Room
Friday 8th	: 5.30pm.	Stations of the Cross
Saturday 9th	: 5.00pm.	: Palm Sunday of the Passion of the Lord C/2
Sunday 10th	: 7.00 am. + 9.00 am.	: Palm Sunday of the Passion of the Lord C/2

PRAYERS FOR THE SICK AND DECEASED

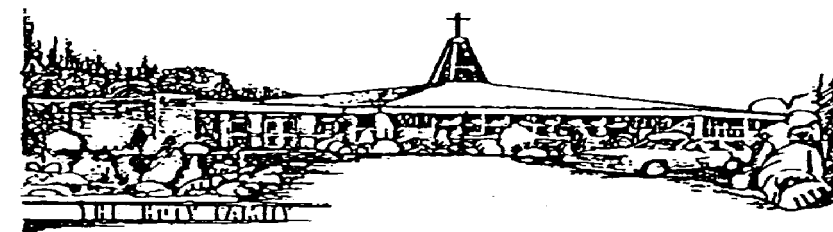
PRAYER: O Lord Jesus Christ, rest your weary ones, bless your dying ones, soothe your suffering ones, pity your afflicted ones, shield your joyous ones, and all for your love's sake. Amen. (St Augustine)

Prayers have been requested for the following :

RECENTLY DECEASED: Kevin O'Doherty

ANNIVERSARIES: Bill McNamee, James Leslie Collett, Sol Betros, Anthony Abood, Trevor Norman

SICK LIST: Geoffrey Eaborn, Margaret Cotton, Frank Balinas, Lavinia Azucena, Marta Szysz, Riley Dodds, Mary Carrick, Kayden Chong, Ruth Stretton, Gerard Bijoux, Peter O'Rourke, Fr. David Wilson S.M., Rhalda Leonard, Sasha Whelan, Ann Daly, Bernard Murphy, Marie Roberts, Romulo Salilig, Beverly Holley, Orazio Smeralda, Darren Pascoe, Peter Smith (Ashmore), Joe McAloon, Madeline Hodgetts, Marie Turnbull, Christine Kyriakides, George Kyriakides, Morris Lynch, 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, 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

HOLY FAMILY PARISH, RUNAWAY BAY5th Sunday of Lent Year C/2Sunday 3rd April 2022

PARISH PRIEST
Fr. Marty Larsen

PARISH STAFF

Audrey Ho
Parish Secretary

Jan Levinge
Marriage Coordinator

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FOR ALL ENQUIRIES:
Tel: 5537 4320

Emergencies : 0431 605 015

Facebook :
holyfamilycatholicchurchrunawaybay

Hours:
8.30am—3.00pm
Monday—Tuesday
8.30am-1.00pm
Wednesday-Thursday
(closed FRIDAY)

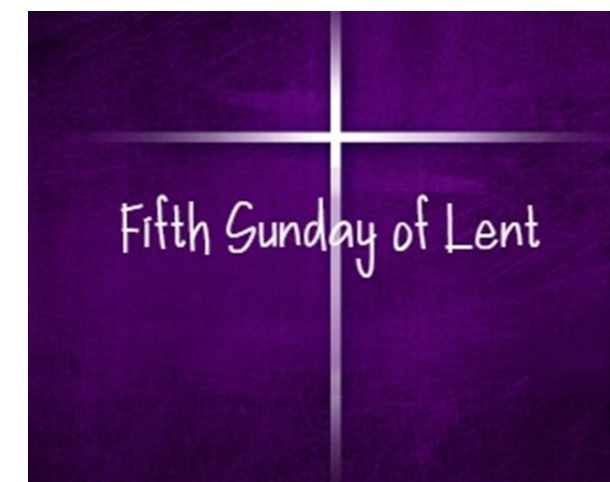
Reconciliation:
Please contact the Parish
Office.

Baptisms
Every 2nd & 4th
Saturday & Sunday at 11am.
Please contact the Parish
Office.

St Francis Xavier School:
Principal : Paul Rees
Tel: 5537 2633

HELLO! From Fr Marty

*You are exposed in your truth to the God
who made you- who is making you now.*



We continue to welcome you back to church!!!

We are only a couple of weeks away from Easter. Make sure you take note of the mass times, and be prepared for big crowds.

Food for thought as we approach Easter:

Eloquent silence

Fr Kenneth Payne (Letters, 12 March) laments the way the recommended silences in the Mass rarely occur.

He makes special reference to the prayers of intercession.

In my experience, too often these “prayers” become mini-homilies with the person who wrote them telling the faithful how they should think about the intention just expressed.

The people, the parish liturgy committee and the priest need to realise that the people are being given the chance to silently formulate their own prayers in response to the announced intention.

Each silence should be, in my view, at least five seconds long. If there are a hundred people at Mass, there could be a hundred different prayers in a hundred different hearts and minds. All these prayers are made in silence and then brought together and offered to God through the “Lord hear us”.

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This approach would seem to be the one assumed by those who created the post-Vatican II liturgy. It avoids problems like an intercession on Father's Day that, apparently assuming everyone in the congregation has experienced having a loving dad, waxes lyrical about the role of fathers. It's almost certain that in the average congregation there will be some who think of their fathers with fear or pity.

Inviting the whole congregation to simply pray "for fathers" allows each person to make as genuine a prayer as anyone else.

GERARD HORE ARMIDALE, NEW SOUTH WALES, AUSTRALIA

Bishop Tim Norton SVD

It is with great joy that we welcome Bishop Tim Norton SVD to Holy Family Catholic Parish.

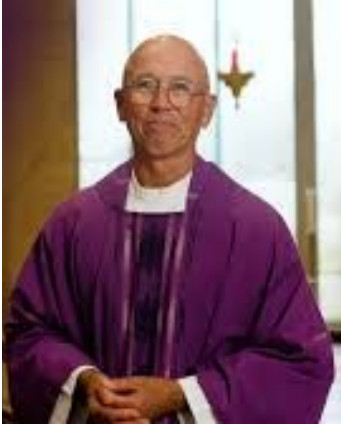
Bishop Tim will celebrate Mass on Thursday 21st April 2022 at 9.30am.

After mass, there will be a meet and greet with Morning Tea held in the undercover area outside Church.


Bishop Tim will then proceed to visit the Parish School.

Following is a link to an article on Bishop Tim that was published in the Catholic Leader.

<https://catholicleader.com.au/news/qld/missionary-called-to-become-brisbane-auxiliary-bishop/>



Gospel Reflection



This episode is unique to John and even there it is not entirely at home. It does not appear in the oldest and most important manuscripts, and in modern Bibles it is often bracketed to indicate it was most likely added to the original gospel later on. But that aside, it is a powerful story about human nature and passing judgement.

The setting is in a courtyard of the temple where Jesus was teaching. So, he was clearly in the company of a group of listeners. When the scribes and Pharisees bring the woman forward it quickly becomes clear that this is a test case for Jesus. The accusers are not seeking his advice but are out to trap him. They have already sided against him because of his open indifference to ritual laws and customs. After all, he is content to eat with 'deplorables' like tax collectors and sinners and doesn't at all mind mixing with disreputable folk. His abiding policy is, people before regulations.

If Jesus answers, 'Let her go,' he will be seen to flout the law that requires the death penalty for adultery between already married people. If he tells the Pharisees to go ahead and stone the woman they can accuse him of lacking compassion and not practising what he preaches. Here is a gotcha situation.

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Jesus's strategy is to take his eyes off the accusers and focus on something else. Brilliant psychology using silence and a delaying manoeuvre. Our translation says he began writing on the ground, but in the temple precinct people are standing on flagstones. There is no dirt to write on. The Greek word in the manuscript for 'writing is *graphein*, which means to draw (as in graphics), trace or write. In effect, we can picture Jesus doodling in the dust – an emphatic distraction from the Pharisees' agenda and a momentary ignoring of their urgent case.

But they wanted an answer, and at their persistence he straightened up and looked them in the eye and said, 'Let the one without sin among you be the first to throw a stone at her.' The poignancy of this reply is that the Pharisees would have to take the woman out of the temple area to a stony place where they could gather ammunition to hurl at her. He doesn't say or imply 'take her away' but just opens the door for the fictional sinless Pharisee to throw the first stone there and then.

His delaying tactic allowed the accusers to realise they were in no position to judge

Then he ignores them again and gets back to tracing circles in the dust. Some creative commentators of the past have suggested Jesus actually wrote in the dust a catalogue of the sins of the accusers. It is quite ludicrous to imagine the Pharisees crowding Jesus to look over his shoulder at what he wrote about each of them; as if they could make out script in the dust! Read the gospels carefully and know that Jesus doesn't do this kind of thing. On the contrary, his delaying tactic allowed the accusers to wake up to themselves and realise they were in no position to judge. So, they began to drift off, starting with the eldest. Maybe the eldest were wise enough to see their gaffe. Sadly, our translation leaves out the important Greek words of the original that the Pharisees were convicted by their conscience. No mention of conscience in our translation but it is an important factor in the original Greek.

Having waited for the accusers to vanish, Jesus was alone with the woman. Can you imagine what she is thinking, the depth of her embarrassment? The point here, though, is that Jesus empathised with her. She has become a public spectacle and must have felt small enough to walk out hidden in the cracks of the flagstones, and Jesus can see she has suffered enough. He asks, quite simply, if there was anyone present to condemn her. 'No one Master,' she says. And when he says that he does not condemn her either Jesus extends graciousness and favour. In his final words we can hear him say, 'We both know this is no way to live. You are better than this. Go in freedom of spirit and rise to new heights.' What a moment of release for her! What a lift she must have had to be so close to genuine wholeness and maturity! She now has a second chance and an opening for a new beginning.

Surely lifting the burden of another is the way to lift my own burden. What a thrill it is to make someone's day with a smile, an encouraging word or just listening to what they have to say! (Laurie Woods, 2022)