

Readings for 16th Sunday in Ordinary Time C/2

FIRST READING: Gen 18:1-10 : Lord, do not bypass your servant.

Ps 15:2-3,3-4,5 : R. He who does justice will live in the presence of the Lord.

SECOND READING: Col 1:24-28 : The mystery hidden for centuries has now been revealed to his saints.

GOSPEL ACCLAMATION Alleluia, alleluia! Happy are they who have kept the word with a generous heart and yield a harvest through perseverance. Alleluia! (Cf Lk 8:15)

GOSPEL: Lk 10:38-42 : Martha took up the duties in the house. Mary chose the better part.

Reconciliation commencing on Saturday 23rd July 2022

Commencing on 23rd July 2022, Reconciliation will be held every Saturday between 4.10pm—4.35pm.

Weekly Diary : 18th July 2022 — 24th July 2022

Monday 18th : 8.00am. Mass followed by Novena to our Lady of Perpetual Help
Wednesday 20th : 9.30am. Christ Catholic Community Prayer Group-Parish Meeting Room
Thursday 21st : 9.30am. Mass followed by Rosary
Saturday 23rd : 5.00pm. : 17th Sunday in Ordinary Time C/2
Sunday 24th : 7.00 am. + 9.00 am. : 17th Sunday in Ordinary Time 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)

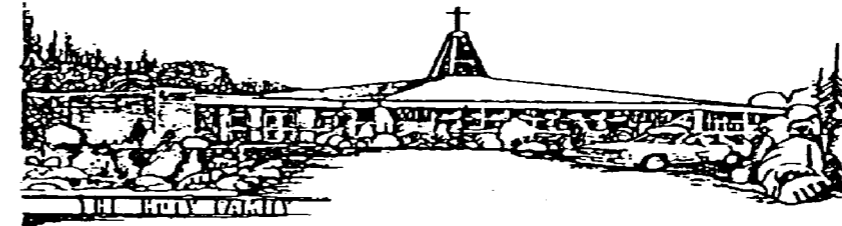
Prayers have been requested for the following :

RECENTLY DECEASED: Sebastian Vaz, George Kyriakides, Bernard Murphy, Gwyneth Peterson, Vivienne Mitchell

ANNIVERSARIES: Jose S. Quiambao, Kate Medina, Noel Marriott, Frank Levy, Giuseppe Cini, Jake Balasabas, Raymond Atama, Carol Martin

SICK LIST: Victoria Scotchford, Michael Murphy, Vince Johnson, Ryder Forbes, Alan Robinson, Thomas Cooper, Geoffrey Eaborn, Margaret Cotton, Frank Balinas, Lavinia Azucena, Marta Szysz, Riley Dodds, Kayden Chong, Ruth Stretton, Gerard Bijoux, Peter O'Rourke, Fr. David Wilson S.M., Rhalda Leonard, Sasha Whelan, Ann Daly, 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, , 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, Bernie Pack, Elizabeth Norris, Ken Hannam, Gail Callaghan

HOLY FAMILY PARISH, RUNAWAY BAY



16th Sunday in Ordinary Time Year C/2

Sunday 17th July 2022

HELLO! From Fr Marty

Loving God, grant once more to men and women
 a simple childlike faith.
 Forgetting colour and creed
 And seeing only the heart's deep need...
 For faith alone can save our soul
 and lead us to a higher goal,
 for there will be one unfailing course-
 we win by faith and not by force.
Helen Steiner Rice



We continue to welcome you back to church!!!

PARISH PRIEST
Fr. Marty Larsen

PARISH STAFF
Audrey Ho
Parish Secretary

Jan Levinge
Marriage Coordinator

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rbay@bne.catholic.net.au

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PO Box 125 Runaway Bay
Q4216

Website :
www.holyfamilyrunawaybay.org.au

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:
Saturdays 4.10pm-4.35pm
(Commencing 23rd July '22)

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

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

Hope you are all well during this cold weather!!!

I always like to update you on current media content to relating to our faith and practises.

This article is about “Dying into safe hands.”

Fr Turner said the purpose of funerals had slowly shifted from the traditional Catholic concepts of mourning and intercession to “a celebration of life”.

“Some people abbreviate the three stages of the funeral liturgy (vigil, Mass and interment), some choose cremation over burial, some delay the funeral for weeks until family members can be present,” the United States-based priest said.

“Still, some prefer to read lengthy remembrances to those who have gathered, while others do not have a public gathering at all.

“All this has happened even though the Catholic funeral liturgy has not significantly changed since the late 1980s.

“Our liturgical books are the same, but our celebration of funerals has changed.”

For Fr Turner, this cultural shift raises many questions about the Church’s teachings on death compared to society’s perception of it.

“Do these messages support one another, or do they conflict?” he said.

ACU Centre for Liturgy director Clare Johnson said funerals were something “all of us will have to deal with one way or another eventually”.

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Professor Johnson said Fr Turner's insights surrounding funerals would be helpful for Catholics entering conversations about death, especially when facing the death of a loved one.

"The Catholic approach to funerals needs to be one that people know about, trust and can embrace, and we trust that the formation initiatives we're engaging in will help to spread the right information to those who need it."

Details:

<https://www.acu.edu.au/about-acu/institutes-academies-and-centres/acu-centre-for-liturgy/news-events-and-resources>

Holy Family Parish Sacramental Program

The Parish will commence with the Sacrament of Confirmation.

An Information Night will be held in the Church **on Monday 8th August at 6pm**. Parents will be given an Enrolment Pack which contains a work booklet and information sheets.

The pack will only be handed out to parents who have submitted the required paperwork and payment.

If you have not enrolled your child, please forward the required paperwork to the Parish Office **no later than 21st July 2022**. Please visit the Parish website :

www.holyfamilyrunawaybay.org.au and select Sacraments.

Kindly contact the Parish Office at 07 55374320 or email rbay@bne.catholic.net.au for further assistance.

Thank you.

Parish Office

Reflection on the Gospel



We have many photographs of Therese of Lisieux. Her sister Celine loved using a camera and took many photos of Therese, but there's an interesting thing to note in those photos. The British Carmelite Ruth Burrows once did a study of those photos and commented that in all of them, Therese is always somehow alone, by herself, even when in a group photo.

Here's the anomaly. Therese was a warm, friendly person with good social skills, who was loved by many. Yet in almost all the photographs of her, even when she is pictured together with family members whom she loved deeply, there is always a certain loneliness, an aloneness, that's evident. However, the loneliness she exhibits there is not the aloneness of someone at odds with family and community, but a certain distance of soul, something that might be termed moral loneliness. What is this? Can our souls be lonely even while we are bathed in friendship, love, and family?

Yes, that's true for all of us, was true for Therese of Lisieux, and was true for Jesus.

Looking at the Gospel narratives that describe Jesus' passion and death, we see that what they emphasize is not Jesus' physical suffering. While those sufferings must have been horrific, the gospels

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never dwell on them. What they highlight is Jesus' emotional suffering, his aloneness, his loneliness of soul as he endured his suffering and death. They point out how, in his neediest hour, while alone, abandoned, betrayed, misunderstood, humiliated, and in effect *unanimity-minus-one*, he was suffering more in soul than in body.

Luke's Gospel tells us that his agony took place in a garden. This too is revealing. Jesus had agonies elsewhere, in the temple, in the desert, and in his hometown, but his most searing one took place in a garden. Why a garden? As we know, in archetypal literature, gardens are not for growing vegetables, but for delight. The archetypal garden is the mythical place of delight, where lovers meet, where friends drink wine together, and where Adam and Eve were naked, innocent, and didn't know it. The Jesus who sweats blood in the garden of Gethsemane is not Jesus the *Teacher*, Jesus the *Magus*, Jesus the *Healer*, or Jesus the *Miracle-worker*. In the garden, he is Jesus the *Lover*, the one who delights in love and who suffers in love – and it's to this garden of suffering, intimacy, and delight to which he calls us.

The gospels emphasize that what Jesus suffered most deeply in his crucifixion was not the pain of being scourged and having nails driven through his hands, but a deep loneliness of soul that dwarfs even the most intense physical pain. Jesus wasn't a physical athlete, but a moral one, doing battle in the arena with soul.

What's moral loneliness?

I first encountered this term in the writings of Robert Coles, who used it to describe Simone Weil. What it suggests is that inside each of us there's a deep place, a virginal center, where all that's tender, sacred, cherished, and precious is held and guarded. It's there that we are most genuinely ourselves, most genuinely sincere, most genuinely innocent. It's where we unconsciously remember that once, long before consciousness, we were caressed by hands far gentler than our own. It's where we still sense the primordial kiss of God.

In this place, more than any other, we fear harshness, disrespect, being shamed, ridiculed, violated, lied to. In this place we are deeply vulnerable and so we are scrupulously careful as to whom we admit into this space, even as our deepest longing is precisely for someone to share that place with us. More than we yearn for someone to sleep with sexually, we yearn for someone to sleep with there, morally, a soulmate. Our deepest yearning is for moral consummation.

But this isn't easy to find. Rare is the perfect moral partner, even inside of a good marriage or friendship. And so we perennially face a double temptation: Resolve the tension by settling for certain compensations, tonics, that help us make it through the night or, perhaps worse, because the pain is too much to live with, giving ourselves over to bitterness, anger, and cynicism, thus denigrating the great dream. Either way, we sell ourselves short and settle for second best.

What's to be learned from Jesus' struggle with moral loneliness? This: he refused both the road of compensatory tonics and that of soul-hardening cynicism. He stayed the course and carried the tension to term.

Our own moral loneliness can be tyrannical. However, that's not a license or invitation to begin jettisoning commitments, responsibilities, morals, and whatever else it takes to try to find that elusive soulmate for whom we yearn so deeply. What Jesus (and persons like Therese of Lisieux and Simone Weil) model is how to carry that tension ideally, how to carry our solitude at a high level, and how to resist, no matter the pain, calling second-best by any other name than second-best.

<https://ronrolheiser.com/en/#.Ys4PEHZBxD9>

Church Sound System

Recognition goes out to those who donated towards the Church sound system. A big thank you!

Fr. Marty and Peter Fox-Chair, Parish Finance