

Emergency Evacuation Procedure

Parishioners are advised that the Holy Family Church has an EMERGENCY EVACUATION PROCEDURE, a FIRE BELL and EXIT POINTS. In the case of an alert, parishioners should remain calm and look for the nearest EXIT sign in GREEN. Everyone should move in an orderly fashion to the FIRE ASSEMBLY AREA outside the Church carpark and along Simbai Street.

EMERGENCY EVACUATION PLANS are located on the walls throughout the Church. They have been modified due to changes on the school grounds.

Weekly Diary : 8th May 2023—14th May 2023

Tuesday 9th	: 9.30am.	Mass followed by Novena to Our Lady of Perpetual Help
Wednesday 10th	: 9.30am.	Christ Catholic Community Prayer Group-Parish Meeting Room
Thursday 11th	: 9.30am.	Mass followed by Rosary
Saturday 13th	: 4.30pm.	Confession
	5.00pm.	: 6th Sunday of Easter Year A/I
Sunday 14th	: 7.00am. + 9.00am.	: 6th Sunday of Easter Year A/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: Ann Daly, Tina Dey, Samir Abdallah, Romulo Salilig

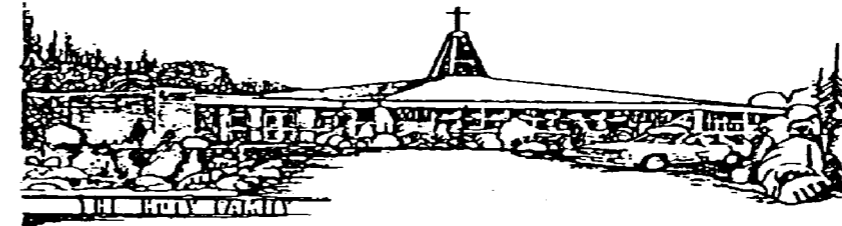
ANNIVERSARIES: Anthony (Tony) Basha, Glenn Winstanley, Angelo de Luca, Anthony Stephens, Tony Stephens, Hannah Norman, Fred Betros, Terrence Patrick Burke, Wilfred Pope

SICK LIST: June Molloy, Angela Byron, Renee Wood, Gerard Brennan, Jan Dodds, Colin Goldup, Gabriel Cabral, Keith Murphy, Victoria Scotchford, Michael Murphy, Ryder Forbes, Alan Robinson, Geoffrey Eaborn, Margaret Cotton, Frank Balinas, Lavinia Azucena, Marta Szysz, Riley Dodds, Kayden Chong, Ruth Stretton, Peter O'Rourke, Fr. David Wilson S.M., Rhalda Leonard, Sasha Whelan, Ann Daly, Marie Roberts, 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, Sonia D'Angiolo, Riany Chandler, Jean Di Benedetto, Marie Dupois, Abigail O'Donell, Terry Owsnett, Ronald Sincock, Dolares Kelly, Mary McDonnell, 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

Acknowledgement of Country - This is Kombumerri Country - The Traditional Custodians of this region.

We respectfully acknowledge the Aboriginal and Torres Strait Islander people as the First People of this country. We pay our respects to the Kombumerri people, who are the traditional custodians of these sacred lands that we live and work upon. We acknowledge Elders, past and present and emerging, as they hold the memories, traditions, culture and hopes of our Indigenous people.

HOLY FAMILY PARISH, RUNAWAY BAY

5th Sunday of Easter Year A/ISunday 7th May 2023

PARISH PRIEST
Fr. Marty Larsen (on leave)
ADMINISTRATOR
Monsignor Peter Meneely

PARISH STAFF

Audrey Ho
Parish Secretary

Jan Levinge
Marriage Coordinator

Maria Blancia
Sacramental 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

Emergency : 0434 825 260

Facebook :
holyfamilycatholicchurchrunawaybay

Hours:

8.30am—3.00pm

Monday—Tuesday

8.30am-1.00pm

Wednesday-Thursday

(closed FRIDAY)

Reconciliation:

Saturdays 4.30pm

Baptisms

Every 2nd/3rd/4th Sundays
after 9am Mass

Please contact the Parish
Office.

St Francis Xavier School:

Principal : Ronan O'Mahony
Tel: 5537 2633

St. Vincent De Paul Helpline
1800 846 643

Stoplevel Service
1300 304 550

These days if we want to find out how to get somewhere, we simply type the address into a map app and up will pop directions on how to get there. Often we are given several options about which way to go. Many people view getting to heaven the same way: Catholics go this way, Protestants go that way, the Orthodox go along a third route, Buddhists another, Muslims their own way, but eventually everyone will end up in the same place.

The Gospel of John seems to present some difficulties for holding that view. Jesus is presented as saying, 'I am the Way, the Truth, and the Life'. If he is the way, is he the only way? The next sentence seems to make that clear that he is the only way: 'No one can come to the Father except through me'. This raises the serious question: can non-Christians be saved? If they can be saved apart from through Jesus, then why do we bother with so much missionary work? If they cannot be saved, then God seems unfair in condemning those who have never had the opportunity of hearing about Jesus. These issues have plagued Christianity for centuries.

Just what does it mean to come to the Father through Jesus? Does it mean that one has to have heard of him? Does it mean that one has to belong to his community of disciples, the church? Could it not mean that Jesus saves through a variety of means or through a variety of communities? At the Second Vatican Council in the early 1960s the bishops of the Catholic Church taught definitively in the Dogmatic Constitution on the Church (Lumen Gentium) that salvation is open to non-Christians if they follow the commands of their conscience, where the Spirit communicates with them. The Decree on Ecumenism (*Unitatis Redintegratio*) also taught that non-Catholic Christians can come to salvation because they are members of Christ's body, the church, however imperfectly. Does this mean everyone will be saved, no matter what? The first letter of Peter tells us that those who reject Jesus, the living stone, will stumble and fall because they do not believe. So it is still possible to reject God and reject Jesus as the way, but we should not automatically think that everyone who is not baptised has therefore explicitly rejected Jesus.

It is possible to believe that salvation is only through Jesus and to believe that Jesus can offer that salvation outside the visible confines of the Catholic Church or of Christianity in general. The great Jesuit theologian of the twentieth century, Karl Rahner, described this as anonymous Christianity—a view not without critics of either conservative or liberal inclination. Perhaps Rahner could have found a better term than 'anonymous Christian', for in essence his focus was on the universal love of God made visible through Jesus and communicated through the Spirit without limit. People can only be saved through Jesus, even if they do not know that it is he who is saving them. Once we start dealing with God's will, our ability to know it perfectly is something I would hesitate to assert.

In preaching on this passage of John's Gospel, however, Augustine of Hippo did not dwell on such matters. He was concerned rather with the people in front of him, those who knew Christ and who explicitly followed his way. Augustine's concern is what kind of way it was that Christ calls those of us who are baptised to follow. Augustine said, 'Christ the way is the humble Christ;

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Christ the truth and the life is Christ exalted and God. If you walk along with the humble Christ, you will arrive at the exalted Christ; if in your sickly health and debility you do not spurn the humble one, you will abide in perfect health and strength with the exalted one' (*Sermo 142*).

The way of Jesus is the way of the cross, it is the humble way of dying to oneself that others may live, it is the way of turning away from sin and being faithful to the gospel. We thank God for the living stone, who is Jesus; we thank God for ourselves as the living stones forming his body. We thank God that through baptism we are a chosen race, a royal priesthood, and a consecrated nation. In our Eucharist now let us sing the praises of God, who has brought us light and life, the truth and way, through Jesus. We are an Easter people and alleluia is our song.

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Text : Homily Help - Geoffrey Dunn - Fifth Sunday of Easter - Year A

A message from the Archbishop of Brisbane, Mark Coleridge :

The Lord's Day

When the COVID pandemic struck, I joined other bishops in deciding for a dispensation from the obligation to attend Sunday Mass. Now that the pandemic seems to be receding, it is good for us to reflect not only upon the Sunday obligation but upon the meaning of Sunday itself. To call the first day of the week Sunday recalls the Roman name, but from the first Christians always called it the Lord's Day, in honour of the Risen Christ who is the true light of the world and the source of life. The Lord's Day was the weekly Easter and the weekly Pentecost, because on the first day Jesus Christ rose from the dead and breathed the Holy Spirit into the Church. It was the day that looked back to the first day of creation and forward to the last day of the Lord's return in glory. Even in times of persecution, Christians remained faithful unto death to the assembly of the Lord's Day. The spontaneous practice of the early days eventually became Church law. Yet it is not law that draws us to Mass but the Lord's desire to eat the Passover with us (cf Luke 22:15). The deepest reason we go to Mass on Sunday is not because we have decided or because the Church's requires it but because we are drawn there by his desire for us. In coming to Mass, we surrender to the Lord's love and let ourselves be drawn by him who wants to speak to our heart and share his feast with us. Therefore, in the Archdiocese of Brisbane from Pentecost Sunday of this year (28 May) the pandemic dispensation will be withdrawn and the Sunday obligation will be restored, so that all of us, responding to the Risen Lord's call, may say with one heart and voice, "This is the day which the Lord has made: let us rejoice and be glad" (Psalm 118:24).

✠ Mark Coleridge
Archbishop of Brisbane

LITURGY OF THE WORD

FIRST READING Acts 6:1-7 They elected seven men filled with the Spirit and wisdom.

About this time, when the number of disciples was increasing, the Hellenists made a complaint against the Hebrews: in the daily distribution their own widows were being overlooked. So the Twelve called a full meeting of the disciples and addressed them, 'It would not be right for us to neglect the word of God so as to give out food; you, brothers, must select from among yourselves seven men of good reputation, filled with the Spirit and with wisdom; we will hand over this duty to them, and continue to devote ourselves to prayer and to the service of the word.' The whole assembly approved of this proposal and elected Stephen, a man full of faith and of the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus of Antioch, a convert to Judaism. They presented these to the apostles, who prayed and laid their hands on them.

The word of the Lord continued to spread: the number of disciples in Jerusalem was greatly increased, and a large group of priests made their submission to the faith.

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RESPONSORIAL PSALM 32:1-2,4-5,18-19 : R. Lord, let your mercy be on us, as we place our trust in you.

Ring out your joy to the Lord, O you just; for praise is fitting for loyal hearts. Give thanks to the Lord upon the harp, with a ten-stringed lute sing him songs R.

For the word of the Lord is faithful and all his works to be trusted. The Lord loves justice and right and fills the earth with his love. R.

The Lord looks on those who revere him, on those who hope in his love, to rescue their souls from death, to keep them alive in famine. R.

SECOND READING 1 Pet 2:4-9 You are a chosen race, a royal priesthood.

The Lord is the living stone, rejected by men but chosen by God and precious to him; set yourselves close to him so that you too, the holy priesthood that offers the spiritual sacrifices which Jesus Christ has made acceptable to God, may be living stones making a spiritual house. As scripture says: See how I lay in Zion a precious cornerstone that I have chosen and the man who rests his trust on it will not be disappointed. That means that for you who are believers, it is precious; but for unbelievers, the stone rejected by the builders has proved to be the keystone, a stone to stumble over, a rock to bring men down. They stumble over it because they do not believe in the word; it was the fate in store for them.

But you are a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God who called you out of the darkness into his wonderful light.

GOSPEL ACCLAMATION Jn 14:1-12

Alleluia, alleluia! I am the way, the truth, and the life, says the Lord; no one comes to the Father, except through me. Alleluia!

GOSPEL Jn 14:1-12 I am the way, the truth, and the life.

Jesus said to his disciples:

'Do not let your hearts be troubled.

Trust in God still, and trust in me.

There are many rooms in my Father's house;
if there were not, I should have told you.

I am now going to prepare a place for you,

and after I have gone and prepared you a place,

I shall return to take you with me;

so that where I am you may be too.

You know the way to the place where I am going.'

Thomas said, 'Lord, we do not know where you are going, so how can we know the way?' Jesus said:

'I am the Way, the Truth and the Life.

No one can come to the Father except through me.

If you know me, you know my Father too.

From this moment you know him and have seen him.'

Philip said, 'Lord, let us see the Father and then we shall be satisfied.' 'Have I been with you all this time, Philip,' said Jesus to him 'and you still do not know me?

'To have seen me is to have seen the Father,

so how can you say, "Let us see the Father"?

Do you not believe that I am in the Father and the Father is in me?

The words I say to you I do not speak as from myself:

it is the Father, living in me, who is doing this work.

You must believe me when I say

that I am in the Father and the Father is in me;

believe it on the evidence of this work, if for no other reason.

'I tell you most solemnly,

whoever believes in me

will perform the same works as I do myself,

he will perform even greater works,

because I am going to the Father.'