

**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 : 7<sup>th</sup> August 2023—13<sup>th</sup> August 2023**

<b>Tuesday 8<sup>th</sup></b>	<b>: 9.30am.</b>	<b>Communion Service followed by Novena to Our Lady of Perpetual Help</b>
<b>Wednesday 9<sup>th</sup></b>	<b>: 9.30am.</b>	<b>Christ Catholic Community Prayer Group—Parish Board room</b>
<b>Thursday 10<sup>th</sup></b>	<b>: 9.30am.</b>	<b>Communion Service followed by Rosary</b>
<b>Friday 11<sup>th</sup></b>	<b>:10.30am.</b>	<b>Requiem Mass—Esther Therese Kent</b>
<b>Saturday 12<sup>th</sup></b>	<b>: 4.30pm.</b>	<b>Confession</b>
	<b>5.00pm.</b>	<b>Vigil Mass-19<sup>th</sup> Sunday in Ordinary Time Year A/1</b>
<b>Sunday 13<sup>th</sup></b>	<b>: 7.00am.</b>	<b>Mass-19<sup>th</sup> Sunday in Ordinary Time Year A/1</b>
	<b>9.00am.</b>	<b>Mass-19<sup>th</sup> Sunday in Ordinary Time Year A/1</b>

**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:** Esther Therese Kent, Beverley Anne Morand, Kenneth Maurice Evans (Tony) , Cameron Johnston, Kathleen Lund, Margaret Clare Thomas, Marie-Prisca Lawkwang-Savournaden, Morgan Keller

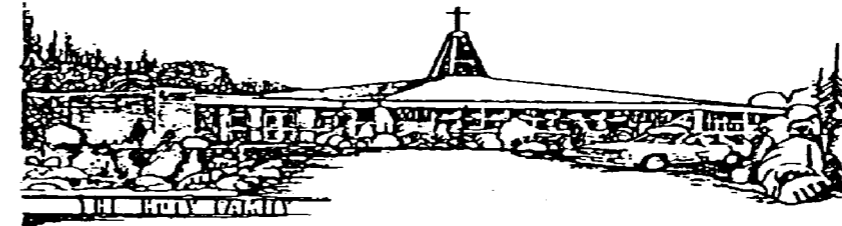
**ANNIVERSARIES:** Renee Nolan, Geraldine Kelly, The Vizon Family, The Balasabas Family, The David Family, Noel Marriott, Loretto Fox, Doris & Arthur Abood, Terry Abood, Jose S. Quiambao, Kate Medina, Winefride Pope, Mark O'Dea

**SICK LIST:** Vicky Umythy, Tessa Woodward, Gerry Boerlage, Peter Lawson, Gay Frazer, June Molloy, Angela Byron, Renee Wood, Gerard Brennan, Jan Dodds, Gabriel Cabral, Keith Murphy, Victoria Scotchford, Michael Murphy, Ryder Forbes, Geoffrey Eaborn, Margaret Cotton, Frank Balinas, Lavinia Azucena, Marta Szysz, Riley Dodds, Kayden Chong, Ruth Stretton, Peter O'Rourke, Fr. David Wilson S.M., Sasha Whelan, 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**



**Feast of The Transfiguration of the Lord Year A/I**

**Sunday 6<sup>th</sup> August 2023**

**PARISH PRIEST**  
Monsignor Peter Meneely

**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: 07 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 2<sup>nd</sup>/3<sup>rd</sup>/4<sup>th</sup> 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

**Stopleveline Service**  
1300 304 550  
AOB@stopleveline.com.au  
www.bne.catholic.stoplevelinereport.com

**Parish Local Safeguarding Representative (LSR)**  
Michael Nicholson

This feast is so rich that it impossible to give a single explanation or interpretation. We need to put aside our constant Western desire to categorise neatly, and to proceed as in the East, poetically, allowing the interplay of images and ideas to evoke the mystery beyond our grasp. Like beholding an opal, its whole beauty cannot be seen from any one angle. Origen (mid-third century) is the earliest witness (*Comm. in Ps. 88.13*) to the claim that the transfiguration took place on Galilee's Mount Tabor, a border point for the lands of Zebulun, Issachar and Naphtali, and the trade route called the Way of the Sea that passed its base. That location is not inconsistent with Matthew's narrative and so was widely accepted over the next centuries. It could have been guided by reflection on Isaiah 9:1-2, as cited in Mathew 4:13-16 (both read on the Third Sunday in Ordinary Time in year A): "Zebulun! Naphtali! Way of the Sea... The people that lived in darkness has seen a great light; on those who dwell in the land and shadow of death a light has dawned." Another ancient tradition has the transfiguration occurring forty days before the crucifixion, and counting from the Exaltation of the Cross brings us to 6 August, the date on which Mount Tabor's fifth-century Byzantine basilica was dedicated. The earliest known observance of this feast in the West is from the ninth century, whence it spread, though not with it always being celebrated on the same date. It was fixed on 6 August for the whole Roman rite only in 1457.

The account contains many features shared by other theophanies. The *high mountain*, the usual awe-inspiring meeting point between heaven and earth, is where Moses on Horeb encounters God in the burning bush, and on Sinai/Horeb he receives the Law and his face shines, and there the people of Israel say "Do not let us hear again the Voice, nor see the Fire (splendour of God)" (Deut 18:16); on Mount Carmel Elijah contends with the priests of Baal, then on Horeb, after wind, earthquake, and fire, he hears the "still small voice" and speaks with God (see the first reading on the 19th Sunday in Ordinary Time, A). The *cloud* most often indicates darkness, but God's glory also manifests in cloud: whether a dark or bright cloud, the result remains the same, blindness, the inability to see God. The *light* is related to the cloud. White, and brightness, feature in the first reading from Daniel, such that the transfigured Jesus is consistently described in the same way as the Ancient of Days (except for age) and thus as the visible image of the invisible Father. Lastly *the Voice*, which is often deafening, sometimes whispering, repeats the words heard at the baptism (Matthew 3:17), "This is my beloved Son, in whom I am well pleased; listen to him."

In the use of *Cloud*, *Light*, and *Voice*, we appear to have verbal portraits of the invisible, and reports of the ineffable. There are two main interpretations of the transfiguration: firstly, Jesus in his human nature changed, manifesting the divinisation of human nature in the Incarnation of the Word; secondly, Jesus did not change, for God is unchanging, but the disciples' spiritual eyes were opened to see him as he is. This evokes 1 John 3:3, "we shall be like him, for we shall see him as he is." An Orthodox interpretation also explains this as a trinitarian theophany: the Father speaks (the unseen *Voice*), the Son shines (the *Light*), and the Holy Spirit is present in the *Cloud*. In the Synoptic Gospels it marks a turning point: just as at the baptism he soon embarked on his mission of proclaiming the kingdom of heaven, soon after the transfiguration he sets out for Jerusalem.

*Text: Homily Help - Rev Dr Barry Craig - Transfiguration of the Lord - Year A*  
*Liturgia© Copyright Liturgy Brisbane 2023*

**Fr Marty's Farewell**

It was a good turn out at Fr. Marty's farewell. Parishioners had the opportunity after mass to speak with Fr Marty and said their goodbyes. We wish to thank those who helped make it a success : The Catholic Women's League, especially Jan, Barbara and Mary for setting up the morning tea and helping out with the coffee and tea; the 9am choir with their angelic voices and their presentation to Fr. Marty; Warrick for his speech. He related Fr. Marty's days at Nudgee College and his friendship with Cameron. And Fr Marty's journey to the priesthood. The mass ended on a sweet note with the choir leading the congregation with 'Irish Blessing'.

**First Holy Communion**

**IMPORTANT DATES**

Family workshop ( <b>Compulsory</b> )	Saturday 26 <sup>th</sup> August	2.30pm <b>OR</b>
	Sunday 27 <sup>th</sup> August	10.30am
Practice session <b>including</b> Celebration Of the Gift of God's Mercy ( <b>2<sup>nd</sup> Rite for Reconciliation</b> ) (all candidates must attend)	Thursday 31 <sup>st</sup> August	4pm <b>OR</b> 6pm
First Holy Communion Celebration & Certificates	Saturday 9 <sup>th</sup> September	5pm Mass <b>OR</b>
	Sunday 10 <sup>th</sup> September	9am Mass

**Parish Updates**

**Monsignor Peter** will be away from the office owing to a medical procedure that was scheduled earlier prior to his appointment. Communion service will be held on Tuesday 8<sup>th</sup> August and Thursday 10<sup>th</sup> August.

**Solemnity of The Assumption of the Blessed Virgin Mary** Mass will be held on Tuesday 15<sup>th</sup> August 2023 at 9.30am.

**We are looking for Readers and Communion Ministers** for the 9am Mass. Please see Peter after mass or contact Audrey/Michael in the Parish Office. Volunteers will need to comply with Safeguarding requirements (not onerous).

**LITURGY OF THE WORD**

**FIRST READING** Dan 7:9-10,13-14 **His raiment was as white as snow.**

As I watched:  
Thrones were set in place  
and one of great age took his seat.  
His robe was white as snow,  
the hair of his head as pure as wool.  
His throne was a blaze of flames,  
its wheels were a burning fire.

*Cont'd Page 3...*

*...Cont'd from page 2*

A stream of fire poured out,  
issuing from his presence.  
A thousand thousand waited on him,  
ten thousand times ten thousand stood before him.  
A court was held and the books were opened.  
I gazed into the visions of the night.  
And I saw, coming on the clouds of heaven,  
one like a son of man.  
He came to the one of great age  
and was led into his presence.  
On him was conferred sovereignty,  
glory and kingship,  
and men of all peoples, nations and languages became his servants.  
His sovereignty is an eternal sovereignty  
which shall never pass away,  
nor will his empire ever be destroyed.

**RESPONSORIAL** Ps 96: 1-2,5-6,9 **R.** The Lord is king, the most high over all the earth.

The Lord is king, let earth rejoice, let all the coastlands be glad. Cloud and darkness are his raiment; his throne, justice and right.**R.**

The mountains melt like wax before the Lord of all the earth. The skies proclaim his justice; all peoples see his glory.**R.**

For you indeed are the Lord most high above all the earth exalted far above all spirits.**R.**

**SECOND READING 2 Pet 1:16-19 We heard this voice from out of heaven.**

It was not any cleverly invented myths that we were repeating when we brought you the knowledge of the power and the coming of our Lord Jesus Christ; we had seen his majesty for ourselves. He was honoured and glorified by God the Father, when the Sublime Glory itself spoke to him and said, 'This is my Son, the Beloved; he enjoys my favour.' We heard this ourselves, spoken from heaven, when we were with him on the holy mountain.

So we have confirmation of what was said in prophecies; and you will be right to depend on prophecy and take it as a lamp for lighting a way through the dark until the dawn comes and the morning star rises in your minds.

**GOSPEL ACCLAMATION**

Alleluia, alleluia! This is my Son, my beloved, in whom is all my delight: listen to him. Alleluia!

**GOSPEL Mt 17:1-9 His face was shining like the sun.**

Jesus took with him Peter and James and his brother John and led them up a high mountain where they could be alone. There in their presence he was transfigured: his face shone like the sun and his clothes became as white as the light. Suddenly Moses and Elijah appeared to them; they were talking with him. Then Peter spoke to Jesus. 'Lord,' he said 'it is wonderful for us to be here; if you wish, I will make three tents here, one for you, one for Moses and one for Elijah.' He was still speaking when suddenly a bright cloud covered them with shadow, and from the cloud there came a voice which said, 'This is my Son, the Beloved; he enjoys my favour. Listen to him.' When they heard this, the disciples fell on their faces, overcome with fear. But Jesus came up and touched them. 'Stand up,' he said 'do not be afraid.' And when they raised their eyes they saw no one but only Jesus.

As they came down from the mountain Jesus gave them this order, 'Tell no one about the vision until the Son of Man has risen from the dead.'