

 PDF version of this parish newsletter here:



**SURFERS PARADISE  
CATHOLIC PARISH**

Surfers Paradise Catholic Parish E-Newsletter

Parish Office: (07) 5572 5433 (9am – 12pm Mon-Fri) | Mass Times: (07) 5595 8466

Email: surfers@bne.catholic.net.au | Website: [www.surfersparadiseparish.com.au](http://www.surfersparadiseparish.com.au)

Emergencies: Priest contactable via office phone (after hours follow menu prompts)  
50 Fairway Drive, Clear Island Waters, Queensland, 4226

Masses via pre-bookings [here](#)

Sunday, March 14, 2021

Fourth Sunday of Lent. Year B

Readings for Fourth Sunday of Lent. Year B

FIRST READING: 2 Chr 36: 14-16, 19-23

Ps: Ps 137: 1-2, 3, 4-5, 6 "Let my tongue be silenced, if I ever forget you!"

SECOND READING: Eph 2: 4-10

GOSPEL ACCLAMATION (John 3: 16): Glory and Praise to you, Lord Jesus Christ. God loved the world so much, he gave his only Son. That all who believe in him might have eternal life.

GOSPEL: John 3: 14-21

*"Whoever lives by the truth comes into the light, so that it may be seen plainly that what they have done has been done in the sight of God."* (John 3: 21)



(Shutterstock licensed stock photo ID: 337094585. Silhouette illustration of a man praying outside at beautiful landscape. By rudall30).

## [CLICK HERE TO BOOK FOR MASSES](#)

Or if you are unable to book online, please ring the parish office between 9am and 12 noon Mon-Fri. Ph: 5572 5433

***Please note that although the Covid situation is slowly improving, there are still restrictions and limitations on Mass and service attendance and the same will apply for Holy week and Easter.***

***Pre-booking is essential***, and we do have limits on numbers who can gather in the church at any one time. Also, regular reconciliations are still suspended. We plan to have a penitential reflection incorporated as part of the fifth Sunday of Lent Masses, to assist people who are unable to attend to what would ordinarily be pre-Easter reconciliation. Eucharist is of course effective in the forgiveness of all venial sin. The actual rule is that all Catholics are ordinarily bound by an obligation faithfully to confess ***serious sins at least once a year.***" And also "without being strictly necessary, confession of everyday faults (venial sins) is nevertheless strongly recommended by the Church." But when these instructions are read together and with the current

circumstances of covid restrictions, only those who need to confess serious sins are obliged to seek confession. Anyone can arrange a private confession with a priest at times outside the usual mass times. Please avoid the pre-Holy Week rush. We encourage most people, where possible, to make use, in these unusual times, of personal acts of contrition, participation in Eucharist, and penitential services, for their preparation for Holy Week and Easter.

## **THE PASTOR'S POST: Another Perspective on Grace.**

Perhaps it was my time working at Centacare Social Services in the late eighties that peaked my interest in psychology as a companion to faith, rather than in opposition to it, as has been suggested by some scholars. I am always on the lookout for some new insight that might shine a light on matters of faith, so that we might have the clearest, broadest understanding of what God might be trying to tell us. While God may be constant and unchanging, our understanding of who God is in our world is being revealed every day, often from the most unexpected of sources.

Ever since I heard the motto, “faith seeking understanding” which was introduced by Anselm of Canterbury (1033–1109), a monk, theologian, and Archbishop of Canterbury, in his book *Proslogium*, I have come to understand that Jesus was the social observer of his day, and his use of parables was a way of making the truth of the life-experience into a livable, applicable asset for everyday life. Jesus was an excellent observer of life and a social commentator, before such terms never existed.

Before Anselm, Augustine of Hippo (AD 354–430) coined a similar Latin phrase: *Crede ut intelligas*, or “believe that you may understand.” Augustine believed that knowledge of God comes before faith in Him, but faith in God brings with it a constant desire for deeper understanding. To phrase it simply, Christians (in fact, all humanity) earnestly want to understand what they believe. They want to know that what they profess without proof is at least founded on some rational data. For me, that meant that faith is not some arbitrary concept that was dreamed up as a possible assistance to good living, but a truth that need to be explored and tested against the lived experience.

The psychologists who have most interested me are those who can put purpose and perspective on the way we live. While none of us can claim to live the perfect example of a fully moral or benevolent life, there are certain attitudes and applications that, when incorporated in the way we process our life experiences, might give us a clearer direction and more confident outlook towards ourselves and others.

Recently the Canadian psychologist, Jordan Peterson, whose first book, *12 Rules for Life: an Antidote for Chaos*, was incredibly popular among believers and atheists alike, as both groups thought he was seeing the nature of things from their perspective. While he himself does not identify with any particular faith community, there is no doubting, in my mind, that his view of the value of the human person and the potential for fulfillment in this life, is strongly aligned with the message of Christ. I saw his commentary as a new way of looking at ‘Grace’, and as such has given me a clearer understanding of the strength our faith can offer us.

The following is a brief extract from his latest contribution, *Beyond Order: 12 More Rules for Living*.

*“When you are visited by chaos and swallowed up; when nature curses you or someone you love with illness; or when tyranny rends something of value that you have built, it is salutary to know the rest of the story. All that misfortune is only the bitter half of the tale of existence, without taking note of the heroic element of redemption or the nobility of the human spirit requiring a certain responsibility to shoulder. You have sources of strength upon which you can draw, and even though they may not work well, they may be enough. You have what you can learn if you accept your errors. You have your own courage and character, and if those have been beat into a bloody pulp, you have the courage and character of those for whom you care and care about you. Is it not possible that if our goals were noble enough, our courage adequate and our aim at truth unerring, that the good produced might be sufficient to stop our encounter with the terror that surrounds us? And maybe, just maybe, with all that you can get through the chaos.*”

*Is it not possible that we would all be more able to deal with uncertainty if we were better, more courageous people? If we strived toward higher values? If we were more truthful, then the beneficial elements of experience might more likely manifest themselves around us."*

Although he may not agree, I think what he has explained, in quite a unique and articulate way, who and what God is there for in times of difficulty, and how we can draw on the grace given by God to wade, trudge, clamber through the mysteries of life. Not simply to survive, but to thrive.

**Fr Peter Dillon PP.**

**We congratulate the Cazzola and Evans families whose children Luna Yukiko-Wei and Xavier Bryan will be baptised in our Parish this weekend.  
Please keep the Baptism families in your prayers as they begin their faith journey.**

## HOLY WEEK AND EASTER MASS AND SERVICE SCHEDULE (BOOKINGS ESSENTIAL)

**Our Easter timetable is as follows:**

**HOLY THURSDAY:** (April 1st 2021) 7pm Mass at Sacred Heart Church, 50 Fairway Drive, Clear Island Waters

**GOOD FRIDAY:** (April 2nd 2021) 10am Stations of the Cross in all three Churches  
3pm Reading of the Passion and Veneration of the Cross, in all three Churches

**EASTER SATURDAY:** (April 3rd 2021)  
5pm Vigil Mass with Baptism of adults, **Sacred Heart Church** (longer ceremony).  
5pm Vigil Mass, **Stella Maris Church**, 254 Hedges Avenue, Broadbeach.  
5pm Vigil Mass, **St Vincent's Church**, 40 Hamilton Avenue, Surfers Paradise

**EASTER SUNDAY:** (April 4th 2021)  
7am Mass Stella Maris Church  
8am and 10am Mass, St Vincent's Church, 40 Hamilton Avenue, Surfers Paradise.  
9am and 6pm Mass, Sacred Heart Church.

**You must book to attend any of the Services and Masses in our Parish. Please go to our booking site:**  
<https://bookeo.com/catholicmassgoldcoast>

### TWO BIG SOLEMNITIES THIS WEEK -

**SAINT PATRICK'S ON WEDNESDAY THE 17th** - The liturgy for this is also available for podcasting here:  
<https://soundcloud.com/user-633212303/faith-hope-and-love-ep-284-feast-of-saint-patrick-2021/s-muiVygIpLbV>

**SAINT JOSEPH on Friday 19th.** This year is the Year of Saint Joseph, Patron Saint of the Universal Church. The liturgy for St Joseph will also be available for podcasting, at some time in the coming week, prior to Friday. Please check here: <https://soundcloud.com/user-633212303/tracks>

### NEEDED - PALM LEAVES (SMALL AND BIG) FOR PALM SUNDAY



Anyone who has a supply of Palm leaves (big or small), please consider dropping them off at the parish office (Mon- Fri 9 am to 12 noon) as we will soon be preparing for Palm Sunday.  
We need helpers to prepare the Palms who will gather at the parish office, (byo secateurs), On Friday the 26th March, after the 9am Mass.

## STEWARDSHIP REFLECTION

*“For God so loved the world that he gave his only Son...” - John 3:16*

*Of all the wonderful gifts that God has given to us, the gift of His own Son is truly the greatest. How can we ever thank God for a gift like that? God does not ask us to sacrifice our own precious firstborn, but He does ask that we are grateful and generous with our God-given gifts. That we nurture and develop our gifts, and in gratitude, generously give back to increase our time in prayer, our talent in charitable works and our treasure to support the mission and ministry of our parish and greater Church.*

The vision of Stewardship speaks in every aspect of life, inviting everyone to be thankful, generous and accountable for what each has been given.

**Don't miss this opportunity!**

## PARISH MISSION 15th- 17th MARCH

Facilitated By Rev Dr Richard Leonard SJ



**WHAT DOES IT ALL MEAN?**

**LIVING A CONTEMPORARY CATHOLIC LIFE OF FAITH, HOPE & LOVE.**

**Mon - 15th March** “Going out to the world: we need all the help we can get”

**Tue - 16th March** “Nine steps to making better choices for my life”

**Wed - 17th March** “Where the Hell is God? Holding to Faith through the Tough Times.”

### SESSION TIMES

**Morning Sessions 9.30am – 10.45am** (immediately after the daily 9am Mass)

**Evening Sessions 7.00pm - 8.15pm** (this is a repeat of the morning session)

**PLACE SACRED HEART CHURCH, 50 Fairway Drive, Clear Island Waters**

**WEEKEND MASSES:** Fr Richard will **preside and preach** at all Masses at Sacred Heart Church on the 13th and 14th of March.

## **BOOKINGS for the Parish mission**

**Weekday Sessions, (15-17th March) book now via the Parish Bookeo system**

**Book here:** <https://bookeo.com/catholicmassgoldcoast?type=232MJNKHU17751567E7A>

**A Time Of Grace - All Welcome**

## PROJECT COMPASSION FOR LENT



Fourth Sunday of Lent  
14<sup>th</sup> March 2021





Arsad, an Indonesian farmer, had no toilet, so he and his family always had to walk into the forest to an open defecation area.

His family was often sick and open defecation caused many neighbourhood disputes.

With the support of Caritas Australia and its partner, Laz Harfa, Arsad took part in hygiene, sanitation and financial management training. He then funded the building of a toilet in his house and helped other community members to save for toilets.

Now Arsad's family is healthier. Their community no longer practices open defecation and is more harmonious. Arsad inspired his community to 'Be More.'

**Please donate to Project Compassion 2021 and help improve health and wellbeing of communities in Indonesia so they can work towards eradicating poverty, providing a better future for all.**

You can donate through Parish boxes and envelopes, by visiting [www.caritas.org.au/projectcompassion](http://www.caritas.org.au/projectcompassion) or phoning 1800 024 413.

## MOGERAH PASSION PLAY

The Moogerah Passion Play is produced by the Moogerah Passion Play Association Inc; a non-denominational association established in 1993. The play is presented at the Lake Theatre, beside the waters of Lake Moogerah in Southern Queensland, Australia. The play has a primary aim of telling the story of Jesus. Up to 100 people are involved as cast and crew to bring the story of Jesus Christ to life and around 3000 people attend the performances each year.

SCENE 10

SERMON ON THE MOUNT



Using drama is just one way of telling the story of Jesus. Drama has been used for many centuries and was used in medieval times as a way of telling Bible stories to people who were mostly illiterate. We use drama as it allows an audience to experience a visual re-telling of his story as it takes on flesh before their eyes.

Yet more than that, by using drama, many who come and see the play will understand the central truth of the good news (that's what Gospel means) that Jesus of Nazareth is the Son of God who came so all who believe in him can have eternal life.



We call the play a passion play. Traditionally, passion plays deal only with the period from the day Jesus rode into Jerusalem on a donkey to the day of his resurrection. The Moogerah Passion Play, however, deals with events from before and after that period.

We present the play close to Easter as that is when Christians around the world remember the crucifixion, death and resurrection of Jesus Christ. 2021 PERFORMANCE DATES:

- 27TH MARCH 2021
- 28TH MARCH 2021
- GOOD FRIDAY 2ND APRIL 2021
- EASTER SATURDAY 3RD APRIL 2021

Ticketed Event click [\\* here \\*](#) to register

Perhaps think about getting a group together to travel and be part of this excellent event.

All performances start at 5pm. Gates open at 4pm. This is a ticketed event, all must register to attend, tickets available now. Food is available before, during and after the performance.

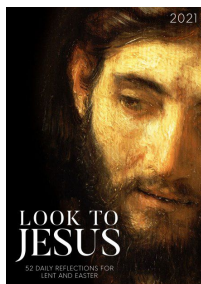
COVID-19 SAFETY PLAN BEING IMPLEMENTED.

## Entry is FREE!

For more information please visit - <https://moogerahpassionplay.org.au/>

## LENTEN AND EASTER ONLINE PROGRAM FOR 2021

[Subscribe here for the daily reflections, from Evangelisation Brisbane, that will also be taken from "Look to Jesus Lenten resource"](#)



The suppliers of this excellent resource have sold out, due to unprecedented demand. **However, you can sign up for a daily reflection from Evangelisation Brisbane which is drawn from this same book.**

A series of theological reflections on the gospel of the day, intended to help us consider what our faith is calling us to as we travel through Lent, Eastertide and beyond during this challenging time. A one page written reflection each weekday.

If you wish to receive the weekday reflections by email please subscribe to the above link.

## CATHOLIC LEADER NEWSPAPER PRINT EDITION

**New Monthly edition out this weekend.**



The Catholic Leader is now a monthly paper. The same edition is available in the church for the month until sold out. \$4 per copy.

<https://catholicleader.com.au/subscribe> And: <https://catholicleader.com.au/>

Changes at a glance: The Catholic Leader will be printed monthly and due to the associated costs of producing the newspaper, the cover price has been increased to \$4 per copy.

## SURFERS PARADISE PARISH SACRAMENTAL PROGRAM FOR CHILDREN

Please complete an online Sacramental Enrolment Application by going to [www.surfersparadiseparish.com.au](http://www.surfersparadiseparish.com.au)

and then use the drop down menu under Sacraments.

If you are seeking Baptism for your child, click on the website heading Baptism (under Sacraments), read the explanation of the sacrament and then scroll down to and click on BAPTISM ENROLMENT FORM (in the blue box). Complete the form and click on submit.

If your child has been baptised and you wish them to continue their journey of initiation by the celebration and receiving of further sacraments, click on Confirmation (under Sacraments), read the explanation of the sacrament and then scroll down to and click on CHILDREN'S SACRAMENTAL PROGRAM APPLICATION FORM (in the blue box). Complete the form and click on submit.

Once you have submitted the form, you should receive an automated response to indicate that your application has been received by the parish team. The timing of a more personalised response to your application will vary depending on the sacrament for which you wish to prepare.

Baptism requests will be responded to fairly quickly as baptisms occur weekly and bookings are quite heavy and consistent throughout the year - What a blessing!

The timing of responses to Confirmation, First Communion and Reconciliation requests vary according to the time of year. As the children prepare for these sacraments in groups, our Sacramental Coordinator will use the information provided on the completed online forms to email parents approximately two months prior to the celebration of the sacrament. If you feel that you enrolled some time ago and you have not received sufficient information through our parish or school newsletters, please email Cathy Anderson [andersoncm@bne.catholic.net.au](mailto:andersoncm@bne.catholic.net.au)

## FIRST COMMUNION PREPARATION IS NOT FAR AWAY

Dates for First Communion 2021, Surfers Paradise Parish:

- Parent Meeting - either April 20 or April 21
- Practice Meeting - either May 25 or June 3
- First Communion Celebration - either Sunday, May 30 at 11:00am or Sunday June 6 at 11:00am

All venues: Sacred Heart Church

Please note that First Communion preparation and celebration is offered to baptised and confirmed children who are in Year 4 or greater.

Children who have enrolled in our Parish Sacramental Program in previous years should not need to re-enrol. You should receive an email invitation in late March. If you are unsure, please email Cathy Anderson [andersoncm@bne.catholic.net.au](mailto:andersoncm@bne.catholic.net.au)

## CONFIRMATION

Congratulations to those who were confirmed by Bishop Ken Howell on Friday, March 12.

There will be a second opportunity to celebrate Confirmation in October this year, please go to the parish website and complete an online enrolment application to ensure that your child is included in the October group.

## POPE FRANCIS: "Gossip is a form of murder," - Pope Francis reflects

(image: Shutterstock licensed photo ID: 450524044. Silhouette of hands of people point the finger at the man By Prazis)



GOSSIP is "a plague worse than COVID," Pope Francis said, asserting that while speaking ill of others comes almost naturally, it was a tool of the devil to divide the Church.

Commenting on September 6 on the Sunday Gospel reading about Jesus telling his disciples what to do when a member of the community errs and requires correction, Pope Francis said that rather than helping the other mend his or her ways, "when we see a mistake, a fault, a slip, in that brother or sister, usually the first thing we do is to go and recount it to others – to gossip."

Gossiping sows division, he told people gathered in St Peter's Square for the midday recitation of the Angelus prayer.

"The great gossip is the devil, who always goes around recounting bad things about others, because he is the liar who seeks to divide the church, to distance brothers and sisters and not create community," the Pope said.

"Please, brothers and sisters, let us make an effort not to gossip.

"Let's try – no gossip."

Matthew's gospel (18:15-20) is often cited as a lesson in "fraternal correction," urging people to speak directly and privately to a person they believe is in the wrong. If that doesn't work, Jesus tells the disciples to take "one or two others along with you" and try again.

If that, too, is unsuccessful, then the community of the church should be informed.

The goal, the Pope said, was not to embarrass or punish, but to rehabilitate.

In the Gospel, Jesus said that if even the love and support of the community were not enough to correct the person, then the community should treat him "as a Gentile and a tax collector."

"This expression, seemingly so scornful," the Pope said, "in reality invites us to put the brother or sister in God's hands: only the Father will be able to show a greater love than that of all brothers and sisters put together."

This is not the first time Pope Francis has spoken out against the toxic vice of gossip.

Vatican City, Sep 14, 2013 - During his morning Mass homily in Santa Marta, Pope Francis focused on the topic of gossip – saying that when we participate in this sin, we imitate Cain's gesture in killing his brother Abel.

The Pope began his homily Sept. 13 by echoing the words of Jesus in the gospel reading, "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye?"

He spoke for a few minutes on the virtue of humility, adding that Jesus addressed those who practice the opposite and who foster "that hateful attitude towards one's neighbour when one becomes a 'judge' of his brother," calling them "hypocrites."

"Those who live judging their neighbour, speaking ill of their neighbour, are hypocrites because they lack the strength and the courage to look to their own shortcomings."

Pope Francis said that the "Lord does not waste many words on this concept," and that "he who has hatred in his heart for his brother is a murderer."

The Pope added that in his first letter, John the Apostle emphasizes that "anyone who has a hatred for his brother is a murderer, he walks in darkness, he who judges his brother walks in darkness," and that those who judge or speak ill of others are "Christian murderers."

"A Christian murderer...It's not me saying this, it's the Lord. And there is no place for nuances. If you speak ill of your brother, you kill your brother. And every time we do this, we are imitating that gesture of Cain, the first murderer in history."



During this time when there is so much debate and discussion about war amid cries for peace, the pontiff pleaded that “a gesture of conversion on our own behalf is necessary.”

“Gossip,” he cautioned, “always has a criminal side to it. There is no such thing as innocent gossip.”

Quoting St. James the Apostle, the Pope imparted that the tongue is designed to praise God, “but when we use our tongue to speak ill of our brother or sister, we are using it to kill God...the image of God in our brother.”

He said that although there are some who believe certain persons deserve to be gossiped about, that is not the case. Rather, he encouraged the Mass attendees to “Go and pray for him! Go and do penance for her! And then, if it is necessary, speak to that person who may be able to seek a remedy for the problem. But don’t tell everyone!”

“Paul had been a sinner, and he says of himself: ‘I was once a blasphemer, a persecutor, a violent man. But I have been mercifully treated.’”

Pope Francis challenged those present, saying that perhaps none are blasphemers, but that “if we ever gossip we are certainly persecutors and violent.”

“We ask for grace so that we and the entire Church may convert from the crime of gossip to love to humility, to meekness, to docility, to the generosity of love towards our neighbour.”

source: <https://www.catholicnewsagency.com/news/gossip-is-a-form-of-murder-pope-francis-reflects>  
and  
<https://catholicleader.com.au/news/gossip-is-a-tool-of-the-devil-to-divide-the-church-pope-francis-says>

## **FAITH AND WORSHIP SPOT - Catholic Faith - Public and Private Revelation**

It is not uncommon to hear lifelong Catholics saying that they are a bit confused about the difference between Public revelation, (the official and the necessary faith of the Roman Catholic Church), and additional and optional experiences of Private revelation. Some people treat the two categories as equal in importance and necessity and this causes confusion.

In short, Public Revelation is the revelation from the Scriptures - Both Old and New Testaments. This is the preeminent treasury of Divinely revealed truth. No other source compares or stands close to this unique source of our Faith. Then we have countless centuries of private revelation, which is found in the lives of the saints and their writings and life stories. We are bound to accept the truth of the revelation of the deposit of faith found in the Bible, but we are free to choose with ordinary human intellect whether we accept the private revelation of the saints and other writers. To complicate the issue slightly, there is some private revelation which has been studied by church authorities and declared to be “without doctrinal error” and also “worthy of devotion” however one is still free to accept this private revelation or not. Any cases of private revelation are tested against the rule that it must be consistent with public revelation, and so, in order to be classed as “worthy of belief,” it cannot contradict anything revealed in scripture or church doctrine.

We are great devotees to the Blessed Virgin Mary, as you can imagine, but from time to time, someone will come to us and say “Mary has requested that all churches have an image of the Divine Mercy.” This shows a misunderstanding on the part of the person saying this. Priests in charge of parishes have a duty to teach and foster the fullness of the faith of the Catholic Church, and discern what is pastorally beneficial for an area, in cooperation and obedience to their local bishop and the Pope. However, we are also expected to distinguish between official church teaching and popular piety and also at times point out unhelpful unofficial trends. Now, we are not saying there is anything at all wrong with the Divine Mercy devotion. However, to say to a priest that we must put

up a picture in the church because Mary has demanded it, fails to understand how things work. The apparent demand or request from Mary comes from a source of Private Revelation. Private revelation if officially promulgated MAY be useful for people's faith but it is not compulsory not necessary. So, it cannot be enforced upon people.

Here is a really helpful article on Public and Private revelation.

*By Rev. Eamon R. Carroll, O. Carm., S.T.D. Professor of Theology Loyola University of Chicago and Associate Editor)*

Before I plunge into my assigned topic, permit me to state my own strong belief that our Lady did indeed appear to the children at Fatima in 1917. I have been a pilgrim there on occasion. My Carmelite religious family built a monastery there in 1947 and in the early fifties an international centre for lay Carmelites, Casa Beato Nuno, named for the national hero of Portugal who ended his life as a Carmelite brother (d, 1431). I rejoice in the fact that the Mother of Jesus appeared to the children as Our Lady of Mt. Carmel in the final extraordinary meeting of October 13, 1917. Father Miller graciously invited me as a theologian to offer these reflections on the 'place of private revelation in the Church,' and to attempt an answer to the compelling question 'must Catholics believe in Fatima?'

I have inverted the order of the title in the printed program, so as to consider first the more general aspect, that is, the place of private revelation in the Church, before continuing on to the question about Fatima. The reason for taking up the more general question first is to give us sufficient context to examine the place of Fatima, specifically the revelations associated with our Lady's appearances.

Private revelations and apparitions of our Lady go back almost to the beginning of Christianity. St. Gregory of Nyssa (d. 394) tells of an appearance of our Lady and St. John the Apostle to St. Gregory the Wonderworker a century earlier (d.ca. 270). Our lady spoke to St. John, asking him to make known to Gregory 'the mystery of true piety,' and St. John replied that he would gladly do so in order to give pleasure to the Mother of Jesus. There are some extraordinary correspondences between this third century event and our Lady's appearance at Knock in the west of Ireland on August 21, 1879, which the Holy Father visited for its centenary in 1979. At Knock there was no verbal message but a group of people saw our Lady and St. John, and also St. Joseph and the figure of a lamb on an altar.

We recall the appearance to Juan Diego in Mexico of Our Lady of Guadalupe in 1531, which led to millions of conversions. In the past century and a half we know of a number of famous manifestations, beginning with the appearances to St. Catherine Laboure in 1830 which led to the miraculous medal, then LaSalette in 1846 to two shepherd children, Lourdes above all in 1858, and also, if less known, at Pontmain, France, 1871, and two in Belgium in our century, Beauraing, 1932-3, and Banneux, 1933 (Our Lady of the Poor). And, of course, Fatima in 1917, with the preliminary appearances of the angel in 1916 and the subsequent explanations granted Lucy in the twenties, thirties and forties.

Some Ground Rules about 'Private Revelation'

Here are some ground rules about 'private revelation'; each point will be further developed and applied to Fatima. The phrase 'private revelation' is a technical term, it means revelations that are

distinct from 'public revelation,' and the words 'public revelation' are also technical terminology for the revelation given to the apostles, which closed with the death of the last apostle in such a way that nothing can be added to it.

At the Second Vatican Council it was said that the full revelation of the supreme God was brought to completion in Jesus Christ (*Dei verbum*, n. 7). What is known as 'the deposit of the faith' was complete with the death of the last apostle and is enshrined as a living inheritance in the Scriptures and the tradition of the Church, confided to the Church for its transmission, preservation and interpretation. The Council put it: "This tradition which comes from the Apostles develops in the Church with the help of the Holy Spirit. For there is a growth in the understanding of the realities and the words which have been handed down. This happens through the contemplation and study made by believers (we may note that believers include theologians in their prayer and research), who treasure these things in their hearts (cf. Lk. 2:19, 51) through the intimate understanding of spiritual things they experience, and through the preaching of those who have received through episcopal succession the sure gift of truth" (the conciliar constitution on divine revelation, *Dei verbum*, n. 8).

The Council expanded on the teaching role of the pope and the bishops: they are to "strive painstakingly and by appropriate means to inquire properly into that revelation and to give apt expression to its contents. But they do not accept any new public revelation as part of the divine deposit of faith" (*Lumen gentium*, the dogmatic constitution on the Church, n.25). At the same time the conciliar Fathers spoke also of the prophetic office of the holy people of God, noting that the Holy Spirit distributes special graces among the faithful of every rank: "...these charismatic gifts are to be received with thanksgiving and consolation, for they are exceedingly suitable and useful for the needs of the Church" (n. 12). Though extraordinary gifts are not to be rashly sought — one is reminded of the advice of St. John of the Cross (d. 1591) — Church authorities are reminded at the same time not to extinguish the Spirit, but to test all things and hold fast to that which is good (1 Thes. 5,12 and 19-21). Apparitions and private revelations can be counted among the charismatic gifts thus meant for the building up of the Church.

Some 'private' revelations remain totally hidden and are intended only for the recipients; we have no idea how many these are, or how often they occur; they may well be fairly common, known only to the persons thus favored and to spiritual directors or confessors. Other 'private' revelations become public, known to a wide circle of the faithful, or even, as the case of both Lourdes and Fatima, to the whole world, or for Guadalupe throughout the Americas.

A particular or 'prophetic' revelation that reaches beyond the immediate recipients is judged by the Church in terms of its correspondence to public revelation, i.e., to the Scriptures and constant traditional teaching. A first need is to establish the genuineness of the claims; here there come into play the norms of critical history as well as the rules of normal and abnormal psychology. After such investigations — if the results are favorable — the Church gives permission for common acts associated with the events, as pilgrimages and special prayers at the sacred site, normally leaving the approval to the local bishop. At times a pattern of veneration and public worship, in which the bishop himself takes part, amounts to the same sort of approval, as seems to have been the case largely at Knock in Ireland, sealed by the papal visit in 1979.

With respect to Fatima we may note the papal visit of Paul VI in 1967, the fiftieth anniversary, as also the publication on that occasion of one of his major Marian letters, *Signum magnum* (Latin words for 'the great sign', title taken from the twelfth chapter of the Apocalypse, 'the great sign that

appeared in the sky, the woman clothed with the sun.')

Pope John Paul II went to Fatima on May 12/13, 1982, in thanksgiving for deliverance from the assassination attempt just one year before. On that occasion the Holy Father renewed the dedication of the world to the Immaculate Heart of Mary, and he was to ask all the bishops to join him in renewing this act on the weekend of the feast of the Annunciation, 1984, to conclude the jubilee year of Redemption. (The World Apostolate of Fatima has published an attractive pamphlet with the Holy Father's Fatima homily of May 13, 1982: And from that hour...opening words taken from St. John's Calvary account.)

Even with such strong signs of papal support the Church still stands by the rules set down in the eighteenth century by Pope Benedict XIV that "assent to apparitions is of human faith, following the rules of prudence." We give divine faith to public revelation, where the Church teaches infallibly; for private revelations, as in apparitions, only human faith is involved. The recipient of the extraordinary experience may be bound in conscience by divine faith because of the immediacy of the happening, though even here, as we know from St. Teresa of Jesus, the visionary must submit his or her judgement to the authority of the Church, by way of a confessor or spiritual advisor, or by way of the bishop.

In a document of 1907 Pope St. Pius X reiterated the rules of Benedict XIV as they had also been renewed in statements from the Congregation of Rites in 1875 and 1877 with respect to Lourdes and LaSalette. Pius X said: "such apparitions or revelations have neither been approved nor condemned by the Apostolic See, but it has been permitted piously to believe them merely with human faith, with due regard to the tradition they bear."

#### Some Seers Have Been Canonized

In some cases the privileged recipients of revelation have been canonized, we think of St. Margaret Mary Alacoque (d. 1690), who was God's instrument in promoting devotion to the Sacred Heart. In the sadly neglected great letter of Pius XII, *Haurietis aquas* (1956) on the doctrine and devotion of the Sacred Heart, is as noted that what was revealed to St. Margaret Mary was nothing new in Catholic doctrine, also that under the symbol of the heart of Jesus his love is recalled. The two saints we think of in terms of the appearances of our Lady are St. Bernadette (d. 1879) and St. Catherine Laboure (d. 1876). St. Catherine (canonized 1947) was the secret recipient of appearances of our Lady which led to the 'miraculous medal' of the Immaculate Conception. Pius XI said of her: "Hidden with Christ in God, Sister Catherine knew how to guard the secret of her Queen."

St. Bernadette Soubirous as a girl of fourteen was favored with eighteen appearances of our Lady at the grotto of Massabielle by the swift-flowing Gave in 1858; she was beatified in 1925, canonized in 1933. Lourdes has been an inexhaustible place of grace, healings of body and soul, ever since our Lady's gracious visit in 1858. It has been well said that the greatest proof of Lourdes was St. Bernadette. She said of herself: "The holy Virgin made use of me. Then she put me back in my place. I am content with that and there I remain."

In the canonization of both saints, as also of St. Margaret Mary, the focus was on their heroic virtue, although popular interest was strongly stimulated by the apparitions. In the liturgical celebrations associated with these saints, or even with the feast of Our Lady of Lourdes in our calendar for February II, the emphasis is on the Marian mystery that is being commemorated, i.e., the Immaculate Conception, rather than the events of the apparitions. In the current calendar February II is titled simply 'the Blessed Virgin Mary of Lourdes,' whereas the previous title (up to 1969) was 'the apparition of the Immaculate B.V.M.' This reason was given for the change of title: "that it may

be more clearly seen that the object of the celebration is the Blessed Virgin herself, not the historical fact of her appearances."

Appearances of our Lady are frequent phenomena in the lives of the saints, but they are not necessary requirements, and some saints well remembered for their great devotion to the Blessed Virgin we're not favored with apparitions or special revelations. Obviously, Christian sanctity does not include the requirement of apparitions. The main requirement is heroic virtue in union with Christ. In the cases we do know about, such apparitions favored the holiness of the recipients. A short list would include such names as St. Dominic, St. Ignatius Loyola, the Carmelites St. Teresa of Jesus, St. Mary Magdalen de'Pazzi, St. Therese of the Child Jesus.

In their enormous variety the saints serve the Church as summaries of Catholic doctrine. This is one reason the Church is so careful — even ultra-cautious — about claims of private revelation and apparitions. At the time of the appearances to Bernadette, between February 11 and July 16, there were fifty false visionaries reported. As the second preface for the saints from the Missal puts it, holy men and holy women are living witnesses of God's unchanging love. We are called to imitate them for 'they inspire us by their heroic lives,' we count on their intercession, for 'they help us by their constant prayers,' and assist us also to be living signs of God's saving power. All their holy activity is at the service of the Church, for through these holy people God renews the Church in every age.

All three elements are verified in authentic apparitions: example, intercession and the ecclesial service of the saints. The seer who lives in accordance with the message of the revelation emphasizes in actual life neglected aspects of Christian commitment, as prayer, penance, the Sacraments, charity. In the saints who have been beatified and canonized we find four qualities in their apparitions of our Lady: The first quality is that their experience is in complete accord with the Gospels; the second that it is at the service of the Church. The third characteristic is the witness value of the apparition, and the fourth the centrality of charity, so abundantly documented in the lives, for example, of St. Catherine, St. Bernadette, St. Therese.

Additional light on the place of private revelation in the life of the Church can be found in the liturgy. We have noted how guardedly the Church incorporates revelations and apparitions into liturgical celebrations, not imposing on believers the initial events which gave rise to popular pilgrimages, to special prayers, even to commemorative Masses. For the votive Masses of our Lady at Marian Shrines, or in the universal calendar of the Church (the single example of our Lady of Lourdes, Feb. 11) the devotion is to the person of the Blessed Virgin, whatever the occasion that led to the choice of date or place.

For the liturgies associated with apparitions and their attendant revelations three factors enter in. The first is approval by Church authorities, in the first place the local bishop. Above all, the Marian mystery commemorated must be part of the Church's teaching. In the appearances to St. Catherine LaBoure the Immaculate Conception was already a common belief and by the time of Lourdes in 1858 the Church had solemnly defined our Lady's freedom from original sin as a dogma of the faith. When the Holy Father gives his approval to the feast, the liturgies involved can be regarded as practically immune from error. In assessing the bond between the liturgy and apparitions a second factor is the degree of the Church's proposal and acceptance. The resurrection of Jesus is a dogma of the faith; our Lady's assumption was generally accepted before 1950, as it had been for many centuries, but only with its definition on November 1, 1950, did it become a matter of divine and Catholic faith, clearly belonging to public revelation. The Presentation of Mary on November 21, an

ancient Eastern feast, is regarded by the Church as a pious legend, although its deeper meaning of Mary's holiness and life-long dedication to God is a matter of faith. A third factor is liturgical commemoration of apparitions is that the liturgy reflects a true development of doctrine in the Church. This was true of the long slow history of the Immaculate Conception. 'Praying shapes believing' is an ancient axiom of Christian experience.

### Must Catholics Believe in Fatima?

Now to the question: must Catholics believe in Fatima? What has been said so far can help us formulate a carefully nuanced answer to that question, because a simple 'yes' or 'no' is neither a sufficient nor a fair reply. We take in order the reaction of Church authorities, second, prayers associated with Fatima in both liturgy and devotions, third, the message of Fatima. I have not proposed the holiness of the seers, not out of any doubt about their holiness, but Lucy is still alive, and the causes of Francisco and Jacinta have just begun (they were declared 'venerable' on May 13 of this year, 1989), so it would be premature to comment on this aspect here.

How have Church authorities reacted to Fatima? Initially, the local pastor was far from convinced by the reports of the children, though he had the wisdom to write down carefully his conversations with them. The local bishop and then the Cardinal of Lisbon soon set up a board of inquiry to take testimony from all concerned. The canonical inquiry led to a decision of May 13, 1930, that the claims were worthy of human faith, and official devotion to our Lady of the Rosary of Fatima was approved. By then Portuguese pilgrims had come in ever-increasing numbers and the fame of Fatima had gone beyond the borders of Portugal. Bishop DaSilva began the construction of a basilica at the site. The bishops issued a joint pastoral on May 12, 1942. A million pilgrims came on October 13, 1942, and Pope Pious XII took the occasion to send a radio-message in which he consecrated the world to the Immaculate Heart of Mary, with a veiled reference also to Russia. He renewed that consecration in Rome the following feast of the Immaculate Conception, December 8, 1942, to chose to close the Holy Year at Fatima on October 13, 1951, sending Cardinal Tedeschini as his legate, renewing the consecration, and again addressing by radio the million people there assembled.

Pope Paul VI went to Fatima in 1967. Pope John Paul II was there in 1982; in his homily of May 13 he said: "If the Church has accepted the message of Fatima, it is above all because that message contains a truth and a call whose basic content is the truth and the call of the Gospel itself." Tireless pilgrim to Marian shrines in every one of the many countries he visits, the Holy Father has written and spoken inspiringly of the presence of Mary at these privileged places where we "seek to meet the Mother of the Lord, the one who is blessed because she believed, first among believers and therefore the Mother of Emmanuel (God-with-us)...This is the message of centers like Guadalupe, Lourdes, Fatima... Among them how could I fail to mention the one in my own native land, Jasna Gora (Częstochowa)? One could perhaps speak of a specific 'geography' of faith and Marian devotion [who with better right than the great traveler Pope John Paul II?!], which includes all these special places of pilgrimage where the People of God seek to meet the Mother of God in order to find, within the radius of the maternal presence of her 'who believed,' a strengthening of their own faith," (n. 28 Redemptoris mater, the letter for the Marian Year). In the general calendar of the Church three of our Lady's days are associated with sacred places, all commemorating the blessed presence of the Mother of Jesus. One is our Lady of Lourdes, the second comes from the homeland of Jesus and his Mother, Our Lady of Mt. Carmel, and the third is the dedication of the basilica of St. Mary Major, principal Roman Church in her honor.

With respect to prayers associated with Fatima, the local liturgy does not specifically mention the apparitions — we have seen that even for Lourdes the current liturgy is silent about the apparitions to St. Bernadette — but the main ingredients of the Fatima message — prayer, penance, reparation, the Immaculate Heart of Mary — are woven into the approved prayers, as in the prayer said after the decades of the Rosary: "Oh my Jesus save us from our sins, deliver us from the fires of hell. Lead all souls into heaven, especially those who have most need of your mercy."

There is no doubt that Fatima has encouraged great devotion to the Immaculate Heart of Mary, from the initial six appearances of 1917 through subsequent revelations that Sister Lucy has told us about. It may be said that the theme of the Immaculate Heart, with its constellation of associated doctrines, is the most original and most specific element of the Fatima Message. When the Sacred Congregation of Rites approved the new Mass of the feast of the Immaculate Heart of Mary in 1945, extending it to the entire Church (kept on the Saturday after the Second Sunday after Pentecost) it gave this explanation: "Under the symbol of the Heart of the Mother of God, her eminent holiness and especially her most ardent love for God and her Son Jesus are venerated with piety, as well as her maternal devotion to men ransomed by the divine blood."

When Pope John Paul was at Fatima in 1982 he renewed the dedication to our Lady his predecessors had made. It is worth noting that in the strict sense 'consecration' is an act of religion that can only be properly made to God himself. This clarification was made most carefully by the Holy Father at Fatima and in subsequent explanations, especially for the formula he asked all the bishops of the world to make in 1984, March 24/25, which he called 'an act of entrusting' to our Lady and her Immaculate Heart. The core consecration is a consecration to God, as Jesus consecrated himself at the Last Supper with the Mother of Jesus as the perfect exemplar of consecration to God in intimate association to her Son.

The formula of entrusting of the world to the Blessed Virgin for the Annunciation, 1984, read: "Behold, as we stand before you, Mother of Christ, before your Immaculate Heart, we desire, together with the whole Church, to unite ourselves with the consecration which, for love of us, your Son made of Himself to the Father. 'For this sake,' He said, I consecrate myself that they also may be consecrated in the truth' (John 17, 19). We wish to unite ourselves with our Redeemer in his consecration for the world and for the human race, which in his divine heart has the power to obtain pardon and to secure reparation."

Again we put the question: must Catholics believe in Fatima? The answer is two-fold. So far as the heart of the Fatima message goes, meaning prayer, penance, reparation and the compassionate Immaculate Heart of Mary — the Church's approval here is absolute. No Catholic is free to reject these key aspects of Christian belief and practise. The Church's judgment here is infallible because these are matters that affect the very core of our Christian and Catholic life. So far as the particular circumstances that gave rise to the Fatima message are concerned the Church has warmly recommended acceptance of the apparitions, but only as a matter of human faith, so that a Catholic is not obliged to accept the initial accounts, whether of 1917, or the appearances of the angel in 1916 or subsequent revelations communicated to Lucy since 1917. This may seem strange, but we cannot make obligations where the Church does not command us, and especially we must not impose on others the obligation of accepting private revelations. Very instructive in this regard is the advice of Pope Paul VI in his greatest Marian letter (February 2, 1974, *Marialis Cultus*, on the promotion of devotion to Mary). The letter explains the strong place of our Lady in the revised liturgy and then has a further section on the Rosary and the Angelus. We recall the role of the Rosary at Lourdes, LaSalette and Fatima. At the end of his warm pages about the Rosary Pope Paul

wrote — it is surely applicable also to Fatima and other apparitions, that they must not be used to restrict the legitimate freedom of loyal sons and daughters of the Church: "In concluding these observations, which give proof of the concern and esteem which the Apostolic See has for the Rosary of the Blessed Virgin, we desire at the same time that this very worthy devotion should not be propagated in a way that is too one-sided or exclusive. The Rosary is an excellent prayer, but the faithful should feel serenely free in its regard. They should be drawn to its calm recitation by its intrinsic appeal" (n.55).

### U. S. Bishops Advice

The advice of the bishops of the United States is similar, from their joint pastoral, Behold Your Mother: Woman of Faith (November 21, 1973). "These providential happenings serve as reminders to us of basic Christian themes: prayer, penance, and the necessity of the sacraments. After due investigation, the Church has approved the pilgrimages and other devotions associated with certain private revelations. She has also at times certified the holiness of their recipients by beatification and canonization, for example, St. Bernadette of Lourdes and St. Catherine Laboure. The Church judges the devotions that have sprung from these extraordinary events in terms of its own traditional standards. Catholics are encouraged to practise such devotions when they are in conformity with authentic devotion to Mary. Even when a 'private revelation' has spread to the entire world, as in the case of Our Lady of Lourdes, and has been recognized in the liturgical calendar, the Church does not make mandatory the acceptance either of the original story or of particular forms of piety springing from it. With the Vatican Council we remind true lovers of Our Lady of the danger of superficial sentiment and vain credulity. Our faith does not seek new gospels, but leads us to a filial love toward our Mother and to the imitation of her virtues" (n. 100, and in the conciliar constitution on the Church, n.67).

### A Final Word:

For a personal closing testimony: I am a son of Our Lady of Mt. Carmel; it has been my privilege since 1949 to study the theology about the Blessed Virgin Mary, holy Mother of God and our most loving spiritual mother. I regard her appearances as privileged illustrations of divine condescension, as private manifestations for the public good of God's designs at precise historical moments. I see Fatima as a sign in our time of God's merciful concerns for us — a loving lesson by means of the Mother of Jesus, now in glory with her Risen Son, of our final destiny and our present dignity, with the reminder of prayer and penance, and the promise of peace and joy through our union with Christ now and forever.

{The preceding talk was given at the National Fatima Symposium sponsored by the World Apostolate of Fatima (The Blue Army) at Marymount University Conference Center, Arlington, VA, July 7-9, 1989}

### Fr Paul



## THE GOSPEL THIS WEEKEND -



We are now at the three-quarter mark of Lent..... our Lenten journey does not have long to go, before Holy week is upon us.

So, during this week, it is a good time to take stock and see how we have been going in the area of “Prayer, Penance and acts of kindness and works of loving and practical charity.”

The gospel this weekend gives us a very helpful test to assist us in our taking stock of ourselves - “The daylight test” .... How do our actions, our behaviours,

and our priorities stand up to the bright light of day; - to the searching light of clarity.....

To see how closely we are really adhering to the values of the gospel.... Just let us ask ourselves... how would it really appear, if my secret words, actions and behaviours were revealed in plain sight... In other words, would we be peaceful if our words, actions and priorities ended up on the front page of the Gold Coast Bulletin this weekend?

In the clear glare of the bright light of day... would I be at peace with what I have done..??

What would we look like, to ourselves or to others, when our secret attitudes and actions are seen in the cold light of day...

If I gossip, tell unjust stories about others, speak uncharitably about someone, act dishonestly, hypocritically How would this all stand up if people could see and hear us as we are doing this?.... Not in the darkness.. not in secret .....but in plain sight and hearing... What would it really be like if the secret thoughts of many were laid bare... (as Simeon predicted when speaking to the Blessed Virgin Mary in the Temple).

As I said last week... take a look at any difference between how we drive when people can recognize us, and how we might drive if we believe we are anonymous, in the dark... unrecognized.. or when no one seems to be looking... How do we act when no one can see.... Are we consistent?

I was visiting the hospital the other day, and I was parking my car and walking up to the hospital, humming a little tune. I noticed a pedestrian just in front of me, walking quietly and calmly back to his car and getting into it.. perfectly sedately, but then I was surprised; because as soon as he got into his car, it was like he turned into something else - He reversed quickly, revved the car loudly and sped out of the 40km car park area at a really fast rate. It is as if merely getting into that car turned him into a completely different (and a lot crazier) person. I could not believe the difference of the transformation!! Is it possible that most of those revving, impatient, impulsive, aggressive, angry drivers we see on the road, get out of their cars and turn back from crazy Mr Hyde, into mild mannered and friendly Dr Jeckyl ??... I think, sometimes YES!

The thing about that is, even if being a crazy and impulsive driver is not who we are 99 % of the time, it is still, according to the scriptures today, a really important test of how integrated we are as a whole person. We cannot say “that wasn’t really me!” Who was it then?

And those acts of craziness when we are not identified, (or fairly anonymous), say more about the true state of our inner heart and dispositions than we might care to admit. However, the good news is that Lent is a time for seeing, admitting and submitting these contradictions, to our merciful, loving God.

It’s the same in those situations where we all gather for a beautiful mass and we sing and we pray and we greet each other, as brothers and sisters in Christ.... And then we go back to our cars and the next minute we hear beeping and yelling and abuse... whoops?? What’s happened there... peace be with you indeed!! These are the contradictions we must lay before the Lord, and ask him

to pour his healing love upon... to make us more and more consistent and loving and compassionate inside and out... in public and private.. a holy person is a whole person, who is consistent inside and out... this is what Our lord is calling us towards... and we need his mercy and love to attain it. Slowly but surely.

Our Lady, (the wonderful model for us), was utterly consistent and compassionate in every way.

God invites us to be always and everywhere strive to be people of the light.. whose behaviour and choices are wrought in the light... and not in the shadows of darkness, concealment or double-standards.

The idea of Jesus being like the serpent lifted up in the desert is a difficult one to take in..... This gospel makes reference to a bronze serpent raised on a standard in the desert, in the time of Moses and the israelites.

In the wilderness, the people stopped trusting in God. Poisonous snakes invaded the camp, aptly reflecting the poisonous and bitter hearts of those who changed their attitude to God and forgot God's goodness and blessings. God instructed Moses to fashion an image of a snake and raise it up on a standard, as a sign of trusting again in God and of desiring the healing that comes from rejecting the bitterness of malice. The people looked upon this terrible image and were cured. God uses the cause of our suffering to be the means of our salvation.....// ... Similarly...the image of Jesus on the cross... a picture of unspeakable horror that all look upon and are saved.... picks up on the image of a scapegoat.... something (or in this case, someone) who is taken to represent all things that we fear, loath and are imprisoned by. If these awful things can be distilled in one place and then expelled, we are free.

It is a bit like the image of a doctor's lance.....(and this is very fitting, as the medical profession uses the image of a serpent raised upon a standard as the symbol of healing- one that comes from this Bible passage). One thinks of a doctor who deals with an infected skin wound... with a quick incision of the lancet... the poison is immediately drawn to the surface...and removed... with cleaning, antiseptics and judicious sunlight.... to cure the person of the effects of the poison that was lurking just under the surface..... That is what God means to do to the poisonous faults that can lurk below the surface of our sometimes divided hearts and minds....Let us reclaim the full power and meaning of the Cross of Christ... Jesus, out of love... took all that is awful about our human condition upon himself so that he might defeat it in his own body... He was only loving and giving and without sin.. but he took that burden upon himself to lift it from us, (we who are quite incapable of ever lifting it off ourselves). He gives us the path to freedom and salvation.....

All we have to do is respond in faith, humility and trust to Jesus' invitation. And how we respond to Jesus is decisive!

To listen to the whole Sunday Mass each week (including homily) from Surfers Paradise Catholic Parish, please visit this link: Liturgy for you at Home (by SPCP) - <https://soundcloud.com/user-633212303/tracks>  
Fr. Paul Kelly.

{References: Fr Paul W. Kelly, \*\*Barclay, W. (1975). The Gospel of John. Part I. 2nd ed. Edinburgh: St. Andrew Press, DeBona, G. (2014). Between the Ambo and the altar. Year B. 1st ed. Collegeville, Minnesota: Liturgical Press}

{Image Credit: Shutterstock Licensed. image: photo ID: 387741175. Man with lamp walking illuminating his path. By fran\_kie}

## MASS TIMES (PRE-BOOKING ESSENTIAL): SURFERS PARADISE MASS TIMES

**Sacred Heart**  
**350 max capacity**

**Saturday Night - 5 pm**

+ (Maronite Mass 6:30pm, Saturday Night)

\*Note First Saturday of the month morning Mass 9am (Next: 6th March)

**Sunday - 9 am & 6 pm**

+ (Polish Mass 12:30 pm Sunday)

+ (Italian Mass 4pm Sunday)

**St Vincent's**  
180 max capacity

**Sunday - 8 am & 10 am**

+ (Hispanic Mass – 5.30 pm on 1<sup>st</sup> and 3<sup>rd</sup> Sundays)

Extra parking is available only metres from St Vincent's Church, at King's Car Park, entry via Beach Road

**Stella Maris**  
200 max capacity

**Saturday Night - 5 pm**

**Sunday - 7 am**

Please note: Numbers allowed in each Church are based on social distancing restrictions and the Archbishop has continued to exempt everyone from the obligation to attend Sunday mass during restrictions.

Additional to the above times, we will continue to celebrate weekday Mass at Sacred Heart at 9am. The 9am Saturday Mass will be on the First Saturday of the month (1st May) at Sacred Heart.

Please remember that as per restrictions we are still expected to book and check in for mass, maintain a social-distance of 1.5m, receive Holy Communion in the hand only, refrain from physical contact when offering the Sign of Peace, and to sanitise when entering and exiting the premises. We ask that people consult the parish website [www.surfersparadiseparish.com.au](http://www.surfersparadiseparish.com.au), to keep up to date with any changes relating to masses.

Mass Booking: [bookoo.com/catholicmassgoldcoast](http://bookoo.com/catholicmassgoldcoast) Thank you for your cooperation at this time.

**[CLICK HERE TO BOOK FOR MASS AND PARISH MISSION \(15th-17th March\)](#)**

or if you are unable to book online, please ring the parish office between 9am and 12 noon Mon-Fri. Ph: 5572 5433

## A Lenten thought - Agree to disagree.

"But I say to you, love your enemies," (Matthew 5:43-48).

There is no more timely message for our divided age of partisan politics than "love your enemies." But how is that even possible? One perspective that some find helpful is that "you don't have to like someone to love them." Love in this context is not a warm, fuzzy feeling but a decision to treat with respect, to "do unto others." A tall order, but it does help to remove the expectation that we have to become fast friends with those we oppose. And maybe it will lead to a time when we can see difficult folks as people with whom we happen to disagree, rather than mortal enemies. Jesus was all about reconciliation. Let's take up the mantle.

(from "Take-five-for-faith")

SIGN UP FOR "TAKE FIVE" DAILY <https://www.takefiveforfaith.com/subscribe>

## ADULT FAITH ENRICHMENT: REFLECTION & BIBLE STUDY



*St Paul's Missionary Journey through His Letters  
Fortnightly on a Tuesday*

*This fortnight only it needs to be the Thursday as  
Fr Richard is here on the Tuesday*

**ALL WELCOME.** Our next session will be on **Thursday 18th March** at 6pm in the **Parish Hospitality Room.**

If you would like to participate in this please let Robyn know on 0409 486 326. This is a great

opportunity for us to reflect, discuss, share and enrich our faith and relationship with Christ.

We are finding St Paul's First Letter to the Thessalonians and the series on In The Footsteps of St Paul very interesting and informative. Giving us an in depth insight into his character, his zeal, his passion and his spirituality. Enjoying this immensely! Thanks to Fr Paul who put me onto these books on the letters of Paul and to Fr Peter who suggested the video series.

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## RCIA - RITE OF CHRISTIAN INITIATION OF ADULTS

### Catechumens

Spencer Brocklebank and his two children - Levi and Victoria  
 Tristan Mann and his three children - Jack, Nathaniel & Sienna  
 James Cannon | Christina Pera | Carla Ten Cate

### Candidates

Tom Blackhurst | Damien Ives | Brady McFadden | Leon Mostert | Christine Taylor  
 Chenelle Butler, Colin Butler and their two children - Harper and Austin

**Prayers** needed - we thank you for your prayers over the last few weeks - Easter is fast approaching so we are looking forward to your continued support. Last week we held the Healing & Strengthening Rite at St Vincent's Church and will on 20th March be at the 5pm Saturday evening Mass at Stella Maris to celebrate with you and present the Creed to our candidates - looking forward to being at Stella Maris. Blessings on your day and pray for us during these important steps of the journey.

## PARISH FINANCIAL SUPPORT

Your support is needed to help our Parish to continue valuable pastoral activities and to provide ongoing sustainability. To assist you to support the Parish, you can give via <http://parishgiving.brisbanecatholic.org.au>



If you are able to continue to support us, we would be most grateful. For all those who have been making payments via credit card and those who have donated directly into the parish account, we thank you. The spirit of generosity is alive in our Parish. If you would like confirmation of your donation or a receipt emailed to you please contact me at [man.surfers@bne.catholic.net.au](mailto:man.surfers@bne.catholic.net.au) or, please ring the parish office between 9am and 12 noon Mon-Fri. Ph: 5572 5433.

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## NOTICES AND OPPORTUNITIES

### THE SACRED HEART BRIDGE CLUB

**Meets at the Sacred Heart - Parish Hospitality Centre, Fairway Drive, Clear Island Waters.**

Playing Bridge keeps your brain active and increases your social network! So why not give us a try?

Learn to play Bridge at "Our Friendly Club" - Free Lesson. "Introduction to Bridge"

**Easy to learn format, no previous card playing experience necessary. All are welcome.**

For more information and to enrol, Please phone: Cheryl 5538 8821 or Mob 0417 772 701

### SURFERS PARADISE CATHOLIC LADIES

Everyone is invited to Fellowship Day including Bingo this coming Thursday morning 18th March, starting at 10am at the Parish Hospitality Centre.

### The need is acute! PALMS INTERNATIONAL

Low-income communities are not asking us for money or gifts. They reject degrading dependence. They want you to share your skills to help develop self-reliance and sustainable solutions to poverty. The call is to all trades and professions to assist build the ability of their people and the capacity of their organisations. To properly prepare for a 2022 placement you do need to enquire now.

Join our online InfoZoom on 2 May, visit [palms.org.au](http://palms.org.au), or call Palms now on 02 9560 5333

## LENT 2021 WITH BRUCE DOWNES THE CATHOLIC GUY

Be inspired, Be refreshed, Be renewed!

Come on a 40 day journey with me and I know this will be a powerful and prayerful Lenten journey together. Receive a short inspiring video each day during Lent. This program is FREE and you can sign up here:

<https://BruceDownes.org/Lent> Call 1300 734 880 for more info.

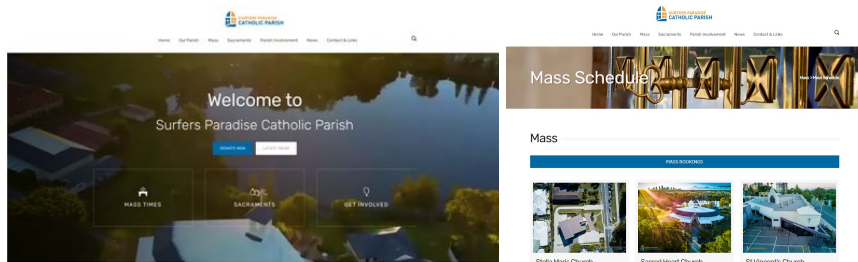
## SACRED HEART AND ST VINCENT'S RELIGIOUS GOODS SHOPS

The **CATHOLIC LEADER** now published monthly is available at the **Religious Goods Shops** at both SACRED HEART and ST VINCENT'S churches. **Please note new monthly price \$4**

Easter cards \$1 each. One only Bible or Mass book cover \$35 at the Sacred Heart Shop.

## HAVE YOU VISITED OUR NEW LOOK WEBSITE

We are excited to reveal that Surfers Paradise Parish has been working to rejuvenate the look of our website. It is now live! You can visit the site at [www.surfersparadiseparish.com.au](http://www.surfersparadiseparish.com.au) to explore the fresh look.



## YOGA AT THE PARISH HOSPITALITY CENTRE

Come join us for our friendly class in the Parish Hospitality Centre next to the Parish Office. Classes run every Tuesday at 10:45am. Learn to relax, yet gain greater flexibility, inner strength, body awareness and concentration, all while increasing your breath support and general wellbeing. Ruth is an IYTA accredited instructor with wide experience and runs a caring, carefully monitored one hour session costing \$10 (new attendees need to arrive by 10.30am to prepare adequately for class). For more information call Ruth on 0421338110.

## NEW PRIMARY SCHOOL OPENING WITHIN THE PARISH - AT MERRIMAC (2022)

*Children's Liturgy of The Word*

**CLOW**

**Sacred Heart Church 9am each Sunday during school term.**  
**Please arrive 15mins early to register before Mass.**  
 Come and join with other children in learning God's Word.  
 For information please contact the parish office 5572 5433 Mon-Fri 9am-12noon

## LINKS & RESOURCES

You can visit the [Stay Connected](#) page on our website to find an extensive list of information and resources.

**Liturgy for you at Home (produced by SPP):** <https://soundcloud.com/user-633212303/tracks>

**Weekly Homily (produced by SPP):** <https://homilycatholic.blogspot.com>

**Surfers Paradise Parish Facebook:** <https://www.facebook.com/surferscatholic/>

**Breaking Parish News (SPP Blog):** <https://news-parish.blogspot.com/>

## PLEASE PRAY

### IN OUR HEARTS AND PRAYERS AT THIS TIME.

**FOR THOSE WHO ARE SICK:** Neil Rogers, Bill Goodrem, Rodney and Norma McLennan, Lois and Doug Wood, Judy Dempsey (Wagga), Sam Maxwell, William Franklin, Gerry Stoffels (Capetown, SA), Maria Mihalic, Margaret Dawes, Bill Gilmore, Annie Scicluna, Anne Logan, Dymphna Hogg, Elaine Cotter, Margaret Thompson, Patricia Moor, Helen Bohringer, George & Margaret Cook, Peter O'Brien, Angela Duvnjak, Rachel Raines, Savannah Ayoub, Gus Reeves, Baby Maeve Lombard, Kathy Kiely, Ron Perry, Rosslyn Wallis, Arthur Haddad, Jean Di Benedetto, Michael Tracey, Joanne Mooney, Joanne Parkes, Michelle MacDonald, John & Molly Robinson, Mary Kerr, Eileen McCarthy. ***And all those suffering from the effects of Covid-19.***

**RECENTLY DECEASED:** Josephine Nosti, John Piper, Wilhelmina Elizabeth Carter, Fr Peter Gillam (Retired Priest of Redcliffe), Peggy Doreen Norris, Frok Kolaj, John Woodruff, Edward Sneddon, Michael Robertson, Hans Wagner, Jabour Haddad, Antonija Saceric, Fr Patrick Dowd, Peter Baker, Joan Geard, Julieann Miller, Valma Elaine Brew, Etiene Barbeau SA., Peter Kennedy, Kenneth John "Ken" Maccheroni.

**ANNIVERSARY OF DEATH:** Bernadette Bartley, Eddie Dillon, Siobhan Shipman, Joe Murray, Vivienne Marie Miao, Dulcie Laginski, Peter Butler, Kath Browning, Arkley Debnam, Pam Braithwaite, Irene Amelia Gale, Mario Di Martino, Mary Madonna Hodge Giovanni Scalcione, Racquel Leisa Carruthers, Margaret Eileen Young, Rae Maree Colahan, Vincent Letizia, John Anthony O'Leary, Annunziata (Tina) Morabito, Mr John Maher, Vera Ryan - (Fr Dan's Mother), Silvio De Vito, James Vincent (Jim) Daly.

## Next Sunday's Readings

**Readings for Fifth Sunday of Lent. Year B.**

**FIRST READING:** Jer 31: 31-34

**Ps:** Ps 51: 3-4, 12-13, 14-15 "Create a clean heart in me, O God."

**SECOND READING:** Heb 5: 7-9

**GOSPEL ACCLAMATION** (John 12: 26): Glory to you, Word of God, Lord Jesus Christ. If you serve me, follow me, says the Lord. And where I am, my servant will also be.

**GOSPEL:** John 12: 20-33

*"The Archdiocese of Brisbane holds that children and vulnerable adults are a gift from God with an intrinsic right to dignity of life, respect and security from physical and emotional harm. They are to be treasured, nurtured and protected from any harm." As a Parish Community, we pray for a change of heart, that we respond to our grief by reaching out to one another in truth and love.*