Gestures when Receiving Communion

In Australia, the normal posture for receiving Holy Communion is standing. The sign of reverence before receiving is a bow. As the Australian text of the *General Instruction* states: "When approaching to receive Holy Communion the faithful bow in reverence of the Mystery that they are to receive." This bow should be simple and brief—usually a bow of the head—so that it expresses faith and reverence while allowing the Communion procession to continue smoothly.

A bow before Communion is not meant to replace personal devotion; rather, it gives that devotion a liturgical form. Because Communion is a communal act, the Church values a shared posture and a shared gesture. Doing the same simple action together is a visible sign of our unity in Christ.

For this reason, communicants should avoid gestures that set them apart from the rest of the assembly or create a hazard for those nearby. Genuflecting immediately before receiving Communion can disrupt the line and may cause people behind to stumble. The Church's instruction is clear: the appropriate sign of reverence in this context is a bow.

Some communicants make the sign of the cross immediately after receiving Communion. While the sign of the cross is a beautiful and familiar prayer, it is not the gesture directed by the liturgy at this moment. After receiving the Body of Christ, the communicant's focus should be on consuming the host reverently, receiving from the chalice if Communion is offered under both kinds, and returning prayerfully in thanksgiving. Hands that have just received the sacred host should be treated with reverence, and unnecessary gestures should be avoided, especially where they might knock the ciborium, paten or chalice.

Also, at times a communicant may be tempted to dip the host into the consecrated wine before consuming it. This practice is called intinction. The *General Instruction of the Roman Missal* explains clearly that the only way intinction may happen is for the priest to take the host, dip it into the consecrated wine, and place it on the communicant's tongue. This complex procedure is simply too impractical to carry out at parish Masses.

We receive Communion; we do not take it. For this reason, it is as inappropriate to dip the host into the chalice and take the Precious Blood as it would be to take a host from the plate.

The parish practice, then, is straightforward: approach in the Communion procession; make a simple bow as you come forward to receive; answer "Amen"; receive the host reverently in the hand; consume it immediately; and, if receiving from the chalice, make the same sign of reverence before receiving the Precious Blood. These simple actions help the whole assembly pray as one body and receive the Lord with reverence, peace and unity.

Youth Night: A Joyful Evening of Faith, Prayer and Fellowship

Last Saturday evening, around 25 young people from our parish gathered for a special Youth Night. It was a joyful and grace-filled occasion, bringing our youth together to deepen their faith, build friendship and explore the meaning of praying the Rosary.

The focus of the evening was the Rosary, a prayer that helps us reflect on the life, death and resurrection of Jesus and grow closer to Him. Through the powerful presentation given by our youth leader, Christine Taghoy, the young people were invited to understand the Rosary not simply as a repeated prayer, but as a meaningful journey of faith, meditation and trust in God.

One of the most beautiful parts of the night was the sincere sharing among the young people. Many spoke openly and courageously about their own experiences of faith, prayer and life. Their willingness to listen to one another and to share from the heart was a powerful sign of the Holy Spirit at work among them.

At the same time, the evening was not lacking in fun, laughter and fellowship. The activities helped everyone to feel welcome and connected, and the positive response from the youth showed how much they appreciated the opportunity to gather as a parish family.

I would like to express my sincere thanks to our youth leaders for their dedication, preparation and generous service, especially to Christine Taghoy for her inspiring presentation. I also thank all the young people who came along, participated wholeheartedly and had the courage to share their faith with others.

May we continue to support and encourage the young people of our parish as they grow in their spiritual journey. Let us keep them in our prayers, walk beside them with love, and help them discover the joy of following Christ in the life of the Church. *Fr Dang*

OUR LADY OF FATIMA PARISH

Acacia Ridge | Algester
Calamvale | Parkinson
| Larapinta | Pallara

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MASS TIMES

Tue: 5:30pm—Holy Mass
6:00pm Eucharist Adoration
Wed | Thurs | Fri | Sat 9 am
Saturday 4.30pm (Vigil)
Sunday 9am & 5pm

CONFESSIONS

Tues: 6:00pm to 6:30pm (or by appointment)

BAPTISMS

3rd Sunday of the month 10.15am

PIETY STALL

1st Sunday each month

SCHOOLS

Our Lady of Fatima School
www.ourladyoffatima.qld.edu.au
07 3275 1152
pacaciaridge@bne.catholic.edu.au
St Stephens School Algester
www.ststephens.qld.edu.au
07 3711 4911
palgester@bne.catholic.edu.au

Please check out our Parish Webpage and Facebook Page for regular updates.

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Recognising the Treasure

This Sunday's Gospel gives us two simple but powerful images. A man comes across a treasure hidden in a field, and a merchant, after years of searching, finally finds a pearl of great value. Their journeys are different—one finds the treasure unexpectedly, while the other has been searching for it—but their response is the same: **with joy**, they let go of everything else because they have found something beyond price.

Jesus is teaching us that the Kingdom of Heaven is worth more than anything else we could ever possess. The question is not whether the Kingdom is valuable; it always is. The real question is whether we recognise its value when it comes close to us, and whether we are willing to shape our lives around it.

This kind of response is not just something we hear about in a parable. We can see it clearly in the lives of the saints. Their witness shows us what it looks like when someone recognises Christ as the treasure above every other possession.

The early Church gives us a remarkable example in **St Anthony the Great** (c. 251–356), often called the *father of Christian monasticism*. Born into a wealthy Christian family in Egypt, Anthony's life changed dramatically when, as a young man, he heard the words of Jesus proclaimed in the Gospel: ***"If you wish to be perfect, go, sell what you possess and give to the poor... then come, follow me"*** (Matthew 19:21). He did not treat those words as a beautiful ideal or a message for someone else. He received them as a personal invitation from Christ. After providing for his younger sister, he distributed his inheritance to the poor, embraced a life of prayer and simplicity in the desert, and devoted himself entirely to God. In surrendering earthly riches, Anthony discovered what Jesus proclaims in today's Gospel: **nothing compares with the treasure of God's Kingdom.**

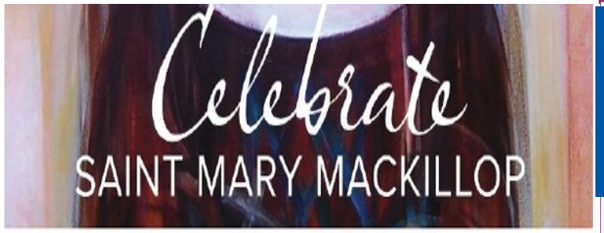
The treasure hidden in the field and the pearl of great price point us to the Kingdom of Heaven, which is made present to us in Jesus Christ. When we encounter Christ, we are invited into God's reign. Wherever Christ is welcomed and followed, the Kingdom is already at work. Like the man in the field and the merchant in the Gospel, those who truly encounter Christ discover a joy that far exceeds anything the world can offer.

That same invitation is offered to each of us. Christ does not ask us to reject the good things of this world, but to put them in the right order. Family, work, possessions and success are all gifts from God, but none of them can take the place of God. When Christ becomes the centre of our lives, these gifts are not reduced; they find their true meaning in him.

For us today, the danger is that we can spend our lives chasing treasures that never really satisfy the human heart. Achievements, possessions, recognition and security all have their place, but none of them can give us lasting peace. The Gospel invites us to look honestly at where we place our time, our energy and our hearts. When Christ becomes our greatest treasure, we begin to see our relationships, our responsibilities, our struggles and even our ordinary moments through the eyes of faith. True joy is not found in having everything we want, but in belonging to the One who gives meaning to everything.

The question this Gospel leaves us with is simple, but searching: **What do I treasure most?** The answer is revealed not only by what we say, but by what we choose, what we give our time and energy to, what we pursue, and what we are willing to surrender for Christ. **Blessings, Deacon Hugo Silva**

To receive the Parish eNewsletter, please email to acaciaridge@bne.catholic.net.au



Saturday 8 August 2026 at 10am
at the Cathedral of St Stephen

Mass for the Solemnity of Saint Mary of the Cross MacKillop, followed by a community celebration

Bring your family, friends and community to enjoy:

- family-friendly activities, including face painting, craft projects and a petting zoo
- opportunities to learn about St Mary of the Cross MacKillop and her enduring impact
- a range of food options and refreshments
- live entertainment and performances.

Parish Youth Group Bible Studies

Our parish youth group is holding Bible study sessions every fortnight after the 9 am Sunday Mass. These gatherings are a wonderful opportunity for young people to grow in faith, reflect on the Word of God, and connect with one another in a welcoming and supportive environment.

All young people of the parish age from 15 or older who would like to be part of the program are warmly welcome to join. For more information, please contact our Youth Coordinator, Lawrence Auva'a, at auvaal@bne.catholic.net.au.

St. Vincent de Paul Winter Appeal 2026: Due to your wonderful generosity, we have raised **$3,710** for our above appeal.

Thank you for allowing us to continue assisting disadvantaged members in our community.

IN GRACE FRIENDS

Join us for a Morning Tea on Thursday, 6th August, 9:30am at Parish Office/Presbytery. Bring a plate of food to share and a friend.

Catechism Class

Dear parents, An ongoing catechism class every Sunday during school Term for 30 minutes after the 9 am Mass at Our Lady of Fatima parish in Acacia Ridge. For more information, please contact Sr. Hanna MC. Ph: (07) 3252 4441 if interested.

Have you signed up? Why Flocknote?

Parishioners and visitors are invited to scan the QR code to sign up and register with the parish. If you have any questions, please reach out to our parish office : acaciaridge@bne.catholic.net.au

Safeguarding News

The Safeguarding Commitment for the Archdiocese of Brisbane and Our Lady of Fatima Parish is: Zero tolerance for all forms of abuse and strives to safeguard all who interact with its ministries & services. Special priority is given to the safety & wellbeing of children & adults at risk. In an emergency, please call the Police 000 or information can be provided to STOPline anonymously. Phone: 1300 304 550 Email: AOB@stopline.com.au Online: www.bnecatholic.stoplinereport.com https:// brisbanecatholic.org.au/safeguarding/safeguard/

St Ignatius of Loyola: Priest and Founder of the Jesuits

St Ignatius of Loyola is remembered as one of the most influential priests in the history of the Catholic Church. Born in the Basque region of Spain in 1491, he began life not as a priest, a founder, or a saint, but he began as a man full of ambition, drawn to honour, success, and worldly glory.

Ignatius, originally named Iñigo López de Loyola, grew up in a noble family and pursued the ideals of chivalry. In 1521, while defending Pamplona, he was seriously wounded. During his long recovery, he asked for stories of knights and romance, but instead received books about the life of Christ and the saints. These readings changed the direction of his life.

As he reflected on his desires, Ignatius noticed a difference between dreams of worldly glory and thoughts of serving God. Worldly ambition excited him briefly but left him restless, while the example of Christ and the saints brought lasting peace. This discovery became central to what he later called the discernment of spirits: learning to recognise where one's thoughts and desires lead the soul.

After his conversion, Ignatius embraced a life of prayer, penance, and pilgrimage. He spent time at Montserrat and Manresa, where his spiritual insights deepened. His experiences of consolation, struggle, and surrender shaped the foundations of his famous work, the Spiritual Exercises.

Ignatius understood that zeal alone was not enough for priestly service. He returned to study as an adult, learning Latin, philosophy, and theology in Spain and Paris. His perseverance showed humility and patience, because he was willing to begin again in order to serve the Church more faithfully. He was ordained a priest in 1537.

In Paris, Ignatius gathered a small group of companions who shared his desire to serve Christ and the Church. In 1534, they made vows together, and this group eventually became the Society of Jesus, commonly known as the Jesuits. The order received papal approval in 1540.

As a priest and leader, Ignatius gave the Jesuits a distinctive mission: to seek the greater glory of God through preaching, education, missionary work, spiritual direction, and service wherever the Church had need. Jesuit schools, missions, and ministries soon spread across Europe and beyond, making the order a major force in Catholic renewal.

One of Ignatius's greatest contributions was the Spiritual Exercises, a structured guide of prayer, meditation, self-examination, and discernment. The Exercises invite a person to place their life before God, contemplate the life of Christ, recognise disordered attachments, and choose more freely what leads to love and service.

The Spiritual Exercises remain important today because they speak to a universal human need: the need to make wise decisions, find purpose, and listen for God's call amid the noise of daily life. Ignatian spirituality encourages people to find God in all things and to unite contemplation with action.

St Ignatius died in Rome on 31 July 1556, and his feast day is celebrated on that date. He was canonised in 1622. His legacy continues through the Society of Jesus and through countless people formed by Ignatian prayer, education, and discernment.

For modern readers, Ignatius offers a compelling example of transformation. He was not born a saint in the popular imagination; he became one through grace, reflection, discipline, and generous service. His life reminds Christians that holiness can begin in unexpected places, even in failure, injury, or disappointment. His enduring message is simple but demanding: seek God's will, choose what leads to deeper love, and do all things for the greater glory of God.

Gestures when Receiving Communion

The way we receive Holy Communion is never merely a matter of personal preference. It is a liturgical action of the whole Church. In the Communion procession, we come forward together as the Body of Christ to receive the Body and Blood of Christ. For that reason, the Church asks us to use simple, common gestures that express reverence without drawing attention to ourselves or interrupting the procession.

The *General Instruction of the Roman Missal* teaches that the faithful approach Communion in procession and that they do not take the consecrated Bread or the sacred chalice for themselves, nor hand them on to one another. Communion is received from a minister. This distinction is important: we receive the gift of Christ; we do not take it. *(continued next page)*