OUR LADY OF FATIMA PARISH

Acacia Ridge | Algester
Calamvale | Parkinson
| Larapinta | Pallara

PARISH ADMINISTRATION

Fr Dang Nguyen
Administrator
nguyend@bne.catholic.net.au
Virginia Sharpe
Parish Assistant (Volunteer)
Dc Hugo Silva
silvah@bne.catholic.net.au
Efren Altez
Liturgy/Newsletter (Volunteer)
Seivland Poh
Safeguarding Officer (Volunteer)
lsr.acaciaridge@bne.catholic.net.au

PARISH OFFICE

Located in Presbytery
350 Mortimer Road
Acacia Ridge QLD 4110
Hours Monday (Closed)
Tuesday to Friday - 9:30am to 3:30pm
Telephone 07 3274 5513
Email
acaciaridge@bne.catholic.net.au
PO Box 12 Acacia Ridge QLD 4110
Website
www.fatimaacaciaridge.org.au

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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FATIMA NEWS

6th Sunday in Ordinary Time Year C
16 February 2025

Greetings to All,

The Gospel reading of this Sunday features the beatitudes as found in the Gospel of St Luke. Probably we are more familiar with the beatitudes in the famous Sermon on the Mount in the Gospel of St Matthew. Today we hear the version from Luke also be known as The Sermon of the Plains.

Luke's account is a little different from the better known version Matthew offers. In these passages, for instance, Luke is a little more concrete, a little more focused on those who are in actual need. So while Matthew records Jesus as blessing those who are "poor in spirit" and "hunger and thirst for righteousness," in Luke Jesus attends to the more immediate and physical dimension of our lives: blessed are you "who are poor" and "who are hungry now."

Moreover, whereas Matthew has only blessings, Luke also adds "woes" or warnings to those who are rich and full and content and, apparently, have little regard for those who are doing without.

Why the differences? Some – particularly those who place a high value on the factual accuracy of the Bible – will argue that Jesus, like many a good preacher, is simply recycling material. He's preaching the same sermon twice, adapting each to a different context.

The version of the beatitudes we find in Luke's gospel are very disconcerting in many ways. Jesus declares blessed those who are poor, hungry and weep. He declares unfortunate those who are rich, who are full and who laugh. This is not the way we normally see things.

Most of us do whatever we can to avoid poverty. Poverty, hunger, mourning certainly does not look like a blessed state of life, rather the opposite which is being rich, eating well, being famous. What do all the blessings that Jesus said have in common? these are those who depends completely on God. What do all the Woes have in common? those who seeks their own satisfaction.

We are blessed when we are God-centered, regardless of our earthly circumstances, and we find woe whenever we are self-centered.

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When Jesus blesses the poor and hungry, the sorrowful and the ridiculed, he isn't saying that we should all aspire to poverty, hunger, sorrow, or being verbally abused. He is saying that God is present *with* us, even when the world has abandoned us, that God loves us, even when everyone else hates us. We find blessing in seeking God, being hungry for God, and loving the people God loves.

When Jesus announces woe to those who are rich, eat well, and enjoy fame and admiration from people, he isn't saying that wealth, good food, and popularity are bad things. He is saying that when we are focused on satisfying our own appetites, often we have turned our attention away from God, and our self-centeredness will be our spiritual doom.

Jesus isn't encouraging us to get rich or become poor. Rather Jesus is inviting us to put everything at his disposal and follow him. and Jesus promises us He will stand with us on the level place, in our brokenness. God stands with us when things are going south for us, God stand with us when we are experiencing suffering and hardship that happens on the level places of life, Jesus is standing there with us, sending healing power our way. God sees us and wants to bless us. There isn't anything we can do to change that. Nothing you do can make God love us less. God won't give up on us.

Have a blessed weekend, *Fr Dang*

First Holy Communion

Holy Communion, or Eucharist, is the last Sacrament of Initiation and often takes place following the Sacrament of Confirmation. The first time you receive Eucharist completes your initiation into the Church. The Eucharist is celebrated during Mass and is sometimes called the "source and summit" of the life of a Catholic. Unlike many other Sacraments, Holy Communion is not celebrated once. Each week, Catholics go to Mass to participate in the celebration of the Eucharist, the ritual in which, by the power of the Holy Spirit, bread and wine are transformed into the Body and Blood of Christ. We, who celebrate, are also transformed, becoming Christ's presence to others, and recognising the presence of Christ in others.

For Catholics, the Eucharist or Mass, is the most powerful way to encounter the real presence of Jesus Christ.

Sacramental Program 2025 - First Holy Communion and First Reconciliation (For Grade 4 or older)

Parents Information Evening	6pm, Wednesday 5th February
First Week: Class on Holy Communion	6-7pm, Wednesday 12th Feb
Second Week: Class on Holy Communion	6-7pm, Thursday 19th Feb *
Third Week: Class on Holy Communion	6-7pm, Wednesday 26th Feb
Fourth Week: Class on Reconciliation	6-7pm, Thursday 6th March
Fifth Week: Class on Reconciliation	6-7 Wednesday 12th March
Sixth week: Reconciliation Celebrations	6-7pm, Wednesday 19th March
Seventh Week: Rehearsal and recap on HC	6-7pm, Wednesday 26th March
First Holy Communion Mass	**4:30pm, Saturday 29th March 2025**

Due to Ash Wednesday being on 5th Feb, the class for the 4th week will be on Thursday 6th March. **Registrations:** Please contact the parish office through email at acaciaridge@bne.catholic.net.au

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.

Join us in our next Morning Tea on 20 February 2025 at 9:30am. Bring your friends and a plate of food to share

February 2025 Morning Tea with Fr John Lai

Pilgrims of Hope: Embracing the Jubilee Year 2025

The Jubilee Year, a significant event in the Catholic Church, occurs every 25 years and is a time for reflection, renewal, and deepening faith. The Jubilee Year 2025, officially titled "Pilgrims of Hope," was proclaimed by Pope Francis on May 9, 2024, with the publication of the Bull of Indiction, *Spes Non Confundit* ("Hope does not disappoint").

The concept of the Jubilee has deep roots in the Hebrew Scriptures. It originates from the Old Testament, where the *Year of Jubilee* was instituted by God in the Book of Leviticus (Chapter 25). Every 50th year was designated as a time of liberation and restoration. During this year, all land that had been sold was returned to its original owners, and Hebrew slaves were freed. This was a time of resetting and renewal, both socially and economically. The Jubilee allowed for forgiveness of debts and provided an opportunity for the people of Israel to return to a state of balance and fairness.

In the Christian tradition, Pope Boniface VIII established the first Catholic Jubilee Year in 1300, with the practice continuing every 25 years, providing Catholics the opportunity to receive special indulgences, participate in pilgrimages, and renew their faith.

The theme for the Jubilee Year 2025, "Pilgrims of Hope," invites the faithful to embark on a journey of faith, reflecting on the hope that sustains the Children of God. Pope Francis has expressed that during this Jubilee, the Church aims to *"fan the flame of hope that has been given us and help everyone to gain new strength and certainty by looking to the future with an open spirit, a trusting heart, and far-sighted vision."*
In the context of the Jubilee Year, the Holy Door holds deep theological significance. It is a symbol of Christ, the "door" to salvation, as referenced in John 10:9: *"I am the gate; whoever enters through me will be saved."* The Holy Door represents the entry into the sacred space of God's mercy, and through it, pilgrims seek to deepen their relationship with God during the Jubilee Year.

Each Holy Door, found in designated churches like St. Peter's Basilica in Rome or St. Stephen's Cathedral in Brisbane, is opened during a Jubilee Year. Walking through the Holy Door signifies a journey of spiritual renewal, repentance, and the reception of God's grace. It is a powerful symbol of the Church's invitation to the faithful to return to God with open hearts, particularly during times of joy, struggle, or need for reconciliation. Deacon Hugo *(to be continued on next issue..)*

MINISTRY OF DEACONS

The Jubilee of Deacons has a theme: 'Deacons: Joyful Witnesses of Hope',

reminding us that Deacons help bring the hope and love of Christ to a world which has lost hope.

The origins of the ministry of Deacon can be traced back to the days of the New Testament, and were well-established early in the life of the Church. From the earliest decades, ordination by the laying on of hands was conferred on deacons, presbyters and bishops, these orders being three grades of one sacrament of Holy Orders. Over the years, however, as the priesthood grew in prominence, the diaconate declined.

Eventually, in the Latin Church, the diaconate became a mere formality on the path to priesthood. After Vatican II the diaconate was restored as a permanent order and is open to both married and single men.

Ordained to be Ministers of the Gospel, deacons are called to evangelise, to spread the good news of God's saving love, to introduce the entire world to Christ, the Word of God. Through baptism, all the faithful are called to be evangelists. All are anointed with Christ's Spirit of true servanthood, supremely witnessed by Christ, the original and true deacon. Commissioned by the Father, the Son of God humbled himself, becoming the greatest through the self emptying gift of himself in service to the people beloved by God. By virtue of their ordination, deacons are called to give expression to the mystery of Christ's loving gift of himself to the Father for the sake of the world. The Church's deepest nature, reflected in the integrated, threefold exercise of Word, Sacrament, and Charity (LG 29; Pope Benedict XVI, Deus Caritas Est 25), is 'sacramentalised' by the ministry of the deacon (Pope John Paul II, 'The Heart of the Diaconate:

Servants of the Mysteries of Christ and Servants of Your Brothers and Sisters,' 19 September 1987). Cardinal Walter Kasper has pointed out that one challenge for the Church after Vatican II has been to emphasise once again that the deacon is the bishop's right-hand man, with a distinct ministry. Such a ministry is primarily directed toward diocesan-wide ministry and groups or special needs within a deanery or parish. His task is to animate the mission of the diocese in collaboration with the bishop.

(https://nce.catholic.org.au/images/2024/Jubilee_Resources/Jubilee_of_Deacons.pdf)