



THANK YOU TO ALL OUR
LOCAL SAFEGUARDING REPRESENTATIVES
WHO VOLUNTEER THEIR VALUABLE
TIME TO KEEP OUR PARISHES, MINISTRIES
AND SERVICES SAFE.



ARCHDIOCESE OF BRISBANE
Office for Safeguarding Services

A MORNING'S PRAYER

"Mary kept all these things in her heart."

**SATURDAY
8 JUNE**



SCAN TO REGISTER



Blessing and opening of the
Archdiocese Reconciliation Garden
Invitation
National Sorry Day
Sunday May 26th

Please join us following the 10am Mass, for the
blessing and opening of the Archdiocese
Reconciliation Garden by
Archbishop Mark Coleridge.
11:30am
Mercy House
behind St Stephen's Cathedral.

Followed by light refreshments on the verandah of Mercy House.




ARCHDIOCESE OF BRISBANE




ENGAGED ENCOUNTER

Catholic Engaged Encounter (CEE) is a marriage
preparation weekend that facilitates honest and
constructive dialogue for engaged couples.
Active in over 200 dioceses around the world, CEE is an
internationally recognized Marriage Preparation Course
within the Catholic Church.


For additional information contact us:
☎ 0481 307 821 ✉ ce@brisbane.catholic.net.au
www.engagedencounter.org.au



RESTLESS DREAM TRUTH TELLING

A conversation with
Uncle Bob Weatherall
and Rubena (Roe Colbey) Anderson
WEDNESDAY 5 JUNE 2024

LAUREL BLOW
SPEAKER SERIES



SPONSORED BY
ACU
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EVANGELISATION
BRISBANE

Hey Parents!

Children and Church:
what's your experience?

Scan the QR code to fill
out this short survey



CATHOLIC CHILDREN'S
MINISTRY
NETWORK



ARCHDIOCESE OF BRISBANE
SYNOD24
I am making all things new

RECLAIM RETREAT

5th-7th JUL



YOUNG ADULTS SUNSHINE COAST \$175




MASTERCLASS JUNE 8

YOUTH MINISTRY FUNDAMENTALS

Formation & development for Youth Leaders

When: 3pm-8pm, Sunday, 8th June, 2024
Where: Hanly Room, The Cathedral of St Stephen
Session 1: The Fundamentals of Youth Ministry, Session 2: Youth Led Mass-the Practical's, Session 3: Encounter - Why your role is critical and why has God put you there.




Acacia Ridge | Algerger
Calamvale | Parkinson
| Larapinta | Pallara

PARISH ADMINISTRATION

- Fr Dang Nguyen**
Administrator
nguyend@bne.catholic.net.au
- Steffanie Le**
Director of Ministries
- Ellen Tran**
Youth & Pastoral Coordinator
- Lizet Sanchez**
Parish Assistant (on leave)
- Virginia Sharpe**
Acting Parish Assistant (Volunteer)
- Efren Altez**
Liturgy/Newsletter (Volunteer)
- Bernadette Maguire**
Digital Media Communications & Ministry Development

PARISH OFFICE

Located in Presbytery
350 Mortimer Road
Acacia Ridge QLD 4110

Hours Monday to Friday
9:30am to 4:30pm

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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: 5:00pm to 5:30pm
(by appointment)

BAPTISMS

3rd Sunday of the month 10.15am

PIETY STALL

1st Sunday each month

AWAKEN IN CHRIST MINISTRY

admin@awaken.org.au
0437006264

RIISING YOUTH | RISING HIGH MINISTRY

hello@risingyouthministry.org
0488220606 (Ellen)

SCHOOLS

Our Lady of Fatima School
www.ourladyoffatima.qld.edu.au
07 3275 1152
pacaciaridge@bne.catholic.edu.au

St Stephens School Algerger
www.ststephens.qld.edu.au
07 3711 4911



Greetings to all,

Today we celebrate the solemnity of the most Holy Trinity. We believe in the three persons of the Godhead – Father, Son and Spirit. As our catechism states that the Blessed Trinity, one God in three Persons, is the central mystery of our Christian faith, deeply rooted in the Sacred Scripture and Sacred Tradition (CCC. 234-250, 252). The doctrine of the Trinity highlights the fact that God is mystery. Mystery here doesn't mean that God has kept many things secret. On the contrary, God has fully revealed himself in the person of Jesus Christ.

However, when we speak of mystery, we are speaking of the limitations of human knowledge. We ourselves are a mystery. Life and death are mysteries. The universe is a mystery. Suffering is a mystery. Love is a mystery. God is a mystery. Although we can never fully know or understand the depth of God's mind, knowing this truth will make us more humble. Knowing this truth will make us understand that we do not have all the answers to all the problems in the world. Knowing this truth will allow us to depend wholly on God and allow him to take charge of everything.

Personally, what I love about the celebration of Holy Trinity is that it points us to the truth of our God, our God is a God of relationships. In fact, we are created for relationship with God. This is possible only because God chooses to come close to us. He does not come close to us by descending from the clouds. God comes close to us by becoming one of us. God the Son became human, became one of us, so that we might become one with God.

God chooses to come close to us because He is love. If there is any quality which can best describe the nature of God, it is Love. The Trinity is not a thing. It is a relationship of persons. The Father loves the Son and the Son loves the Father and this love is perfected by the bond of the Holy Spirit. That is why St. Paul reminds us that we should "grow perfect; help one another, ...be united, live in peace" because we are made in the image and likeness of this God of love and peace.

If we are to be signs of the Trinity in today's world, then we must be people who are able to live with mystery. In other words, we must remind the world that there is more than meets the eye, that there is a greater truth than that which is revealed by science – it is God. We are also called to be witnesses of the Trinity through our way of life. We must strive to build communities where we can live in unity and peace and in mutual forgiveness. When we are able to express this in our actions and words, the Trinity ceases to be a mere concept but becomes alive in each of our lives.

God bless, *Fr Dang*



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

Why is May the Month of Mary?

Among Catholic, May is “Mary’s month”, a specific month of the year dedicated in honour of our Blessed Mother Mary. Why is that?

Some historians believe that May was chosen to honour Mary closely connected to the ancient Greeks and Romans. In the ancient Greek world, May was dedicated to Artemis, the goddess of fertility and life. Roman culture linked the month of May to Flora, the goddess of bloom and blossoms. This combined with other European rituals commemorating the new season of spring and May is the time when spring is at the height of its beauty. This leads many Western cultures to view May as a month of life and motherhood. In her way, Mary gave new life to the world when she gave birth to our saviour Jesus Christ.

The pious practice of honouring Mary during the month of May dates quite a long way back, however, it is until the 18th century when this practice became popular, especially



among the members of the Jesuit Order in Rome. From there it spread to the rest of the Church. In 1945, Pope Pius XII solidified May as a Marian month after establishing the feast of the Queenship of Mary on May 31st. After the Second Vatican Council, this feast was moved to August 22, while May 31st became the feast of the Visitation of Mary.

The month of May is one rich in tradition and a beautiful time of the year to honour our heavenly mother.



The homily (from the Latin *homilia*, meaning ‘conversation’) has its roots in the Jewish synagogue service where, after the readings from the Law and the Prophets, an explanation of their meaning was given by one of those present.

A homily has been part of the Church’s liturgy since the beginning but during the Middle Ages it changed from a breaking-open of the scriptures to an instruction on Catholic doctrine or morals, i.e., a sermon. It became almost an interruption to the Mass since the celebrant removed his chasuble and moved to the pulpit in the nave to preach.

The Second Vatican Council restored the homily as an integral part of the liturgy, stating that ‘the homily is to be highly esteemed as part of the liturgy itself’.

The introduction to the Lectionary says that the homily must be ‘truly the fruit of meditation, carefully prepared, neither too long nor too short, and suited to all those present, even children and the uneducated’.


Like the readings at Mass, the homily is a two-way process. The preacher prepares and delivers the homily but members of the assembly play their part by listening attentively to the words of the preacher, keeping an open mind to the insights which are being presented and applying them to their own personal circumstances.



“Then he took a cup, gave thanks, and gave it to them and they all drank from it.”- Mark14:23.

Jesus, the perfect steward, gave thanks, just before He gave Himself up for us, completely for our salvation. He offers us the same chance to drink from His cup. In the bread and wine, we meet Christ personally. If we follow Him, drinking from His cup means we offer our own self-sacrifice, using all of our gifts for the benefit of others and to do His work on earth.

**WINTER
APPEAL**



St Vincent de Paul Society
QUEENSLAND
good works

The SVDP Winter Appeal will be held on the weekend 15 & 16 June.

Please consider Jesus words asking for our compassion. Jesus Christ said: “Truly, I say to you: whenever you did this to the least of my brothers, you did it to me.” (Matthew 25:40)

Your donations will help the most needy in our parish. Cost of living increases are stretching disadvantaged people to the limit and they need your assistance.

St Vincent de Paul said that “serving the poor is serving Jesus”



Music in the Mass: The Importance of Singing (Cont..)

The Acclamation before the Gospel: After the reading that immediately precedes the Gospel, the Alleluia or another chant is sung, as required by the liturgical season. An acclamation of this kind constitutes a rite or act in itself, by which the assembly of the faithful welcomes and greets the Lord who is about to speak to it in the gospel and professes its faith by means of the chant. It is sung by all while standing and is led by the choir.

The Preparation of the Gifts: The procession bringing the gifts is accompanied by a hymn which continues until the gifts have been placed on the altar. Singing always accompany the rite of offertory, even when there is no procession with the gifts. Choir should time the song to end once the priest has washed his hands.

The Eucharistic Prayer: The chief elements making up the acclamation -in which the whole congregation, joining with the heavenly powers, sings the **Sanctus (Holy)**. This acclamation, is meant to flow like a dialogue between presider and assembly. **Memorial Acclamation/Mystery of Faith** should respond to priest’s invitation and respect the nature of the dialogue. **Final doxology**—by which the glorification of God is expressed and which is confirmed and concluded by the people’s acclamation, **Amen**

The Communion Rite: The Lord’s Prayer may be sung on some occasions, if it is sung, its doxology should also be sung. The Fraction: The supplication **Agnus Dei (Lamb of God)** is as a rule, sung by the choir with the congregation responding.. It may be repeated as many times until the rite has reached its conclusion, the last time ending with grant us peace.

Communion: While the priest is receiving the Sacrament, the communion chant is begun. It’s purpose is to express the communicants’ union in spirit by means of their voices, to show joy of heart and to highlight more clearly the communitarian nature of the procession to receive communion. Singing is continued for as long as the Sacrament is being administered to the faithful. Choir wouldn’t process to receive communion before the rest of the assembly but to receive at the end of the procession.

Post Communion song of Praise (Reflection): The song of praise is a piece reflecting on the Eucharist and isn’t the place for a performance piece by the choir but is sung by the entire congregation.

Recessional/Sending Song: A hymn after the final blessing and dismissal is sung to send the assembly out to be Christ in the world. It might be an uplifting and inspiring song of mission, justice evangelisation of praise or theme of the season, feast or scriptures of the day. *(General Instruction of the Roman Missal, Australia 2012)*

THE MOST HOLY BODY AND BLOOD OF CHRIST

The most logical day to commemorate the gift of the presence of Christ’s body and blood in the Eucharist would be the day on which the Eucharist was instituted - Holy Thursday - but that day is part of the Easter Triduum and its focus is not on the institution of the Eucharist but on the Passion.

The Thursday after Trinity Sunday was chosen for the celebration of the feast of Corpus Christi, as it was originally known. In countries like Australia where it is not a holy day of obligation, the feast is celebrated on the Sunday after Trinity.

The second of the two Prefaces set down for the feast gives us an insight into its real meaning: “Nourishing your faithful by this sacred mystery, you make them holy, so that the human race, bounded by one world, may be enlightened by one faith and united by one bond of charity.”

When we eat and drink the Body and Blood of Christ, we ourselves are transformed more perfectly into the presence of the risen Christ. This is Christ’s gift to us, but it is also a challenge, because it calls us in turn to give our own body and blood to others so that they too might be nourished.

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



FRIENDS OF GRACE

**GROWING
IN
GRACE**





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.