

*Anyone who welcome you welcomes me;
and those who welcome me welcome the one who sent me.*



The baptismal font of the Cathedral of St Stephen, Brisbane:

One of the most beautiful images used in Christian literature to describe the meaning of baptism is that of the Church as mother who, through the waters of the font, gives birth to a new Christian. This has been stunningly expressed in Carrara marble by sculptor, Peter Schipperheyn. The new-born child symbolises the new Christian emerging from the waters of the font to become part of the family of the Church. The spiral, a form picked up in the font itself, represents the baptismal cycle of death and rebirth. The sculpture is serene and still, sensuous and yet pure; it is classical in its technique, romantic in its emotion and yet undeniably contemporary in its representation of materials – flesh, cloth, water, hair, stone are at times indistinguishable.

Inscribed on the floor near the font is a verse from the 5th century poem of Pope Sixtus III developing the baptismal theme of the church as mother. It comes from the walls of the baptistery of St John Lateran, the cathedral of the city of Rome.

Here a people of godly race are born for heaven; the Spirit gives them life in the fertile waters. The Church-Mother, in these waves, bears her children like virginal fruit she has conceived by the Holy Spirit.

Source: <https://www.cathedralofststephen.org.au/works-of-art.html>

Sunday greetings to the members of the Boonah Catholic community and beyond on the 13th Sunday in Ordinary Time.

1. **LITURGY BRISBANE**, from our own archdiocese, provides the Sunday Readings for home reflection. Click on the link below for today's texts.

The first link contains the Sunday readings with associated commentaries and prayers. It is suggested that families gather to read the Scriptures aloud together:

<https://litedliturgybrisbane.weebly.com/sunday-readings-at-home.html/>

The second resource is designed for families with young children. An extract from the Sunday gospel is provided, along with several reflection questions, a family activity and a worksheet for children:

<https://litedliturgybrisbane.weebly.com/family-prayer-week-by-week.html/>



2. **REFLECTIONS ON THE SUNDAY WORD.** We share one reflection on the Sunday scriptures our church chooses for this Sunday.

Today's Sunday preaching is offered by timone davis. I had the delight of studying alongside timone in Chicago for several years. This is timone's bio from the link below: timone davis is a cradle Catholic who was a "pewster" until she discovered that the uselessness of the Church was because she wasn't giving anything of herself. After committing to do something, her life changed. Her first ministry was with the RCIA, where she not only welcomed others into the Church, but also revitalized her own spirituality.

After working for the Archdiocese of Chicago as the coordinator of ReCiL - Reclaiming Christ in Life Young Adult Ministry, timone launched PEACE centred WHOLENESS with her husband Orlando, where they are blending clinical counselling and spiritual companioning.

In addition to running a business, timone is an assistant professor in the Institute of Pastoral Studies at Loyola University Chicago. In her spare time, she serves as the treasurer of the Black Catholic Theological Symposium.

timone's dynamic energy and deep spirituality enhance her brand of teaching that engages one's spirit through the use of storytelling. No matter the occasion, timone's mission is to help others open their hearts and minds to the soul-saving power of God's Grace, Love and Mercy.



<https://www.catholicwomenpreach.org/preaching/06282020>

3. We pray with and for those who are sick in our parish and beyond: all across the globe infected with COVID-19; former pastor of Boonah parish Fr. Ellis Clifford, Chris Healy, Bill Castley, Paul White, Thyrlene Devin, Bridget Muller, Liliana Toohill, Libby Shields, Jonathon Hancock, Marko Babic, Dermot Peters, Max Gardiner, Nicole Wimmer, Bernice Lippiatt, Pat Toohill, Trish Merlehan, Suzy Collyer, and Pat Shannon.

*You never ask from us at any time, Gracious God,
more than we can give.*

PAUL PHILIBERT

4. *Aiming for celebration of Sunday eucharist the weekend of Sunday 12th July.*
Last Sunday a sub-group of the parish pastoral council considered the finer details of us gathering for Sunday Mass from 10th July when Stage 3 restrictions start in Queensland.

I thank Fiona Hogeveen, Helena Laggas and Anne Artesi for being willing to consider and understand the extensive documentation which outlines the actions we **must** take *if* we are to gather for eucharist. There are also Archdiocesan guidelines and processes to follow. One includes submitting our plan to the Archdiocese as the Archbishop also has responsibilities as our chief pastor.

Our parish pastoral council recommended two weeks ago that this date would be the time our parish would begin to gather again for Sunday eucharist.

So what will we do?

Starting from Sunday 12th July, we will gather at these times:

Saturday night 11th July 5:00pm Boonah church
Sunday morning 12th July 8:30am Harrisville church
Sunday morning 12th July 10:30am Boonah school oval – undercover area or church

The maximum number of people these two churches can accommodate with the current social distancing rules is **55 people**. This includes the priest presider, other essential ministries (readers and musicians – no communion ministers), coordinators, welcomers and cleaners.

*Why am I saying the Boonah school oval – undercover area **or** church?*

The parish council was attracted to the idea of 100 people gathering outdoors for Sunday eucharist. We can easily accommodate this larger number of folks outside. We also sought comment from a several parishioners and there was interest in trying this. Remember, inside the Boonah church we can welcome a maximum of 55 people.

As the week progressed, however, I began to become concerned about the unpredictable realities of an outdoor Mass: cooler temperatures at this time of the year; providing an alternative venue if the weather is foul (windy, rain! frost) – in other words, a Plan B; and other unexpected realities that can crop up. So let's leave this for further discernment for the coming week and a final decision will be made by next Sunday 5th July. I may offer two Sunday Masses at Boonah if there is need and the outdoor proposal is just too much.

Two other important issues: **mandatory recording** of personal details of those who participate in case tracing is required should there be an outbreak from our gathering; and the **disinfecting** of all pews and surfaces before and after the celebration.

We are exploring options of **signing-up** via the web to celebrate. It is like a booking system.

Another option may be to phone-in to a common phone number. In this scenario, when the maximum number of celebrants is filled then all others are invited to other available times for eucharist.

At each Mass, we will need more people than usual to start. We need people for Coordinating, ushering - showing people where to sit (as the distancing rule is a non-negotiable), collecting - two people to receive monetary gifts usually taken-up at the collection times and cleaning and disinfecting of surfaces before and after the celebration.

There will be no after-Mass gathering in the All Saints church hall. This will happen at a later date.

During the celebration of the Sunday eucharist, the following agreement must be in place:

- ♦ social distancing is a public health issue and is to be adhered to;
- ♦ any persons who are noticeably ill with a cough, runny nose or other such symptoms cannot be admitted into our churches;
- ♦ our weekly envelopes/ gifting will be received at the entrance of the church and our communal offering will be placed near the altar at the start of eucharist;
- ♦ singing? unsure at this stage;
- ♦ no touching of others in the church apart except between members of your household;
- ♦ at the sign of peace we exchange the greeting of peace with words and/or a profound bow or nod of the head;
- ♦ holy communion is not able to be distributed from the communion cup;
- ♦ holy communion will not be given on the tongue (for obvious reasons);
- ♦ communicants are to maintain social distancing during the communion procession;
- ♦ at the conclusion of eucharist, social distancing will be maintained as we leave the churches.

Before eucharist starts, a designated coordinator will speak to the assembly and reiterate this agreement. (In other parishes, this person is called a marshal).

As the events of the last week in Victoria and in other parts of the world have unfolded, we believe that we are in the midst of a pandemic.

If any one is unwell, please don't register to celebrate eucharist. I will bring holy communion (as I am doing) to those unable to gather.

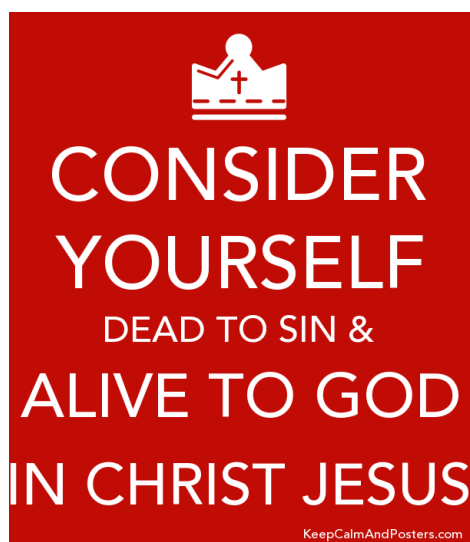
Thank you for taking the time to read this update. I am available to clarify concerns. So please call the parish phone or call me on the other number mentioned on the answering service.

5. We extend our sympathy to two parish families who must go about the necessary business of celebrating funerals this week.

We remember *Paul Maschio* who died in the wee hours of Thursday morning. We extend our sympathy to Esme (spouse) and their families and friends. It was an honour to celebrate the rites

for the sick and dying with Paul over the last few weeks at the family home in Kalbar. *May he rest in peace.*

We remember *Hal Gwynne* from Boonah who died this week. We extend our condolences to Laurretta, their daughter Majella Eviston and their other children and extended families. Laurretta and Hal have been members of our parish since 1992 and married for well over sixty years. *May he rest in peace.*



6. I again encourage us to continue praying at home in our household/s. If it helps you to pray, prayerfully watch live-recordings of communities celebrating eucharist especially in our Cathedral of St. Stephen, Brisbane. This link takes you to the live-streaming page:
<https://www.cathedralofststephen.org.au/mass-times.html>

As I have been speaking with parishioners, some of us are also finding the live-streaming of the daily eucharist at Lavender Bay, Sydney, prayerful and uplifting. Start time is 0730 Mon-Fri:
<https://www.northsydney Catholics.com/spirituality/liturgy/mass-on-demand>

7. FRANCIS, THE COMIC STRIP by Pat Marrin.





23rd and 25th June 2020

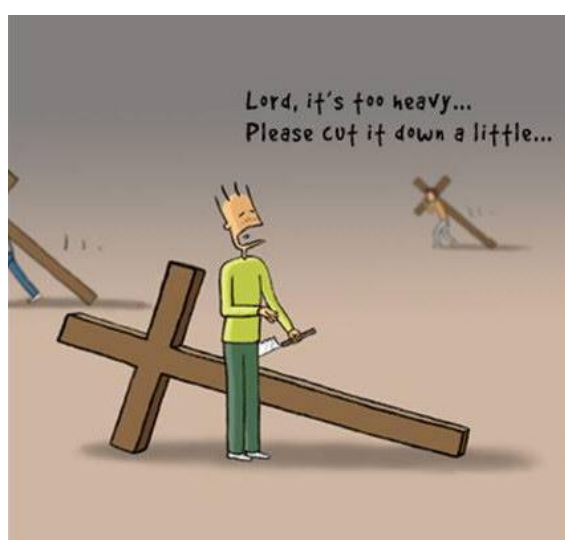
8. **THE CATHOLIC LEADER** digital edition is currently delivered free to your inbox every Thursday morning while we have these restrictions. A free subscription is available while Masses are suspended across the Archdiocese of Brisbane due to the COVID-19 pandemic. Sign up on <https://bit.ly/2ShdcSZ>. The editor and his team hopes this offer gives us all a sense of connection, inspiration and renewal in the faith, at a time when living the faith has changed.

9. Erica Marshall is a liturgical composer on the Sunshine Coast and a liturgical colleague. I am grateful to Erica for sharing a link for daily prayer. It is drawn from the Liturgy of the Hours which is second in importance to eucharist. It is produced from Saint John's School of Theology and Seminary:

<https://www.youtube.com/user/sjsotsem/featured>

Thanks Erica!

10. The **PARISH GIVING APP** is now up and working. Choose **BOONAH PARISH**. If you are having problems with the app, call the Archdiocese for some help!
<https://parishgiving.brisbanecatholic.org.au/slides/> Thanks again to all who are continuing their weekly giving.



11. Fr. Daniel Horan is a fine younger scholar on faculty of Catholic Theological Union, Chicago. I enjoy reading his column, *Faith Seeking Understanding*. This week the start of his piece caught my eye:

Often over the course of two millennia, when church teaching has come up against developments about the human person and in the natural sciences, there have been those who rallied to decry such humanistic advances as "heretical," "threatening," "unfounded," or "against the natural law." History has witnessed this in terms of the Catholic Church's resistance to recognizing the full humanity of Indigenous people, to rejecting the abject immorality of chattel slavery, and to embracing the universal human right of religious liberty, just to name three examples of the church's institutional sinfulness and its slow course to correction.

Today we are seeing a similar dynamic play out in real time as it deleteriously affects LGBTQ people in the church and broader society. The phrase "gender ideology" has become a rallying cry for such discrimination and defence of inexcusably outdated anthropological foundations. In certain Catholic contexts, recourse to "gender ideology" is placed in opposition to what is presented as a static, universal, Aristotelian-Thomistic anthropology, which is understood to be immutable and divinely revealed.

However, the real problematic ideology at work today is the uncritical promotion of 13th century pseudo-science and ancient philosophical theories that, while interesting and influential, are no longer sufficient to account for important developments in human knowledge and experience since the Middle Ages.

The phrase "gender ideology" is used in both religious and secular contexts, but I am most interested in how it is deployed in Catholic circles to cause grave harm to people already made vulnerable in an unjust society.

As I read this piece, I remembered families in our parishes and communities who live the gospel of Christ Jesus alongside family members and friends:

<https://www.ncronline.org/news/opinion/faith-seeking-understanding/truth-about-so-called-gender-ideology>

If you can't access this piece, sign-up to NCR – it is free!

