



Christ as a youth with 'short curly hair, a prolonged face, large eyes and an elongated nose' depicted in faint painting found in circa 6th century Byzantine church in ancient village Shivta.



The baptistery of the North Church, Shivta.

The ancient village of Shivta is south/south west of Beersheba near the Negev desert in Israel.

The image above is Dr. Emma Maayan-Fanar's reconstruction on top of the face of Jesus found in a baptistery of a Byzantine-era North Church.

In a journal article from late 2018, she writes: "Christ's face in this painting is an important discovery in itself. It belongs to the iconographic scheme of a short-haired Christ, which was especially widespread in Egypt and Syro-Palestine, but gone from later Byzantine art. Early sixth-century texts include polemics concerning the authenticity of Christ's visual appearance, including his hairstyle. Based on iconography, we estimate that this scene was also painted in the sixth century AD (in the 500s)."

<https://www.timesofisrael.com/jesus-image-hidden-in-plain-sight-at-negev-church-is-one-of-earliest-in-israel/>

Sunday greetings to the members of the Boonah Catholic community and beyond on the 14th 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.

The first Sunday preaching is offered by Australian **Christine Burke**, a Loreto sister: *Christine Burke IBVM lives in Quezon City, Philippines. She was engaged for many years in various aspects of adult faith education in the archdiocese of Adelaide, Australia.*

Her Ph.D. asked how the Christian tradition could speak more relevantly to a secular society. In the 1990s, Christine pioneered the Church Ministry Program at Catholic Theological College in Adelaide, helping form lay pastoral leaders for parishes. . . .

From 2005-11, Christine was province leader for the IBVM sisters in Australia, Vietnam and East Timor. Christine moved to the Philippines in late 2013 to begin a House of Studies for younger sisters from the province.



<https://www.catholicwomenpreach.org/preaching/07052020>

The second homily is offered by Jesuit priest, Fr. Frank Brennan, for today's annual celebration of Aboriginal and Torres Strait Islander Sunday:

We gather 'Together in the Spirit' during the COVID-19 Pandemic and in the wake of riots and protests in the USA following upon George Floyd's death under the knee of a white police officer. Here in Australia we have joined the chorus that 'Black Lives Matter', drawing attention yet again to the appalling statistics of Aboriginal deaths in custody.

St Paul in his letter to the Romans reminds us that our interests 'are not in the unspiritual, but in the spiritual, since the Spirit of God has made his home' in us. In the Uluru Statement from the Heart, Indigenous representatives told us that their 'sovereignty is a spiritual notion: the ancestral tie between the land, or "mother nature", and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty.'

Let's hope that the 2017 *Uluru Statement from the Heart* can help to change hearts, providing a more secure place for Aboriginal and Torres Strait Islander peoples in the life of the Australian nation. At this eucharist, we gather in the hope expressed by the prophet Zechariah in today's first reading when the Lord says: 'He will proclaim peace for the nations. His empire shall stretch from sea to sea, from the River to the ends of the earth.' Despite the chaos and uncertainty of these days, we gather, uplifted by the message of the Amazon Synod, and hoping for better times in our Church with the coming of the 2021 Plenary Council.

On this day 250 years ago, 5 July 1770, Captain Cook's Endeavour was stranded in what was then named the Endeavour River undergoing repairs. Tupia the Tahitian navigator and the English botanist Joseph Banks were ashore looking at botanical specimens. But Tupia was happy to try out using a gun, hunting for wildlife. According to Banks' journal, they encountered two natives 'digging in the ground for some kind of roots; on seeing him they ran away with great precipitation'. The popular writer Peter Fitzsimons describes the 'two natives peacefully collecting bush tucker as Tupia stands about them, gun brandished'. Tupia went on hunting, firing many shots at wildlife. What must the local Guugu Yimithirr people have thought? Their first encounter with foreign cultures – English and Tahitian. Their first sighting and sounding of a gun. What sort of beginning was this for coming 'Together in the Spirit' – the theme of our Aboriginal and Torres Strait Islander Sunday exactly 250 years later?

Today we hear those consoling words of Jesus, 'Come to me all you who labour and are overburdened, and I will give you rest.'

After the Amazon Synod Pope Francis published his document *Querida Amazonia* in which he said (##20-21):

Efforts to build a just society require a capacity for fraternity, a spirit of human fellowship. Hence, without diminishing the importance of personal freedom, it is clear that the original peoples of the Amazon region have a strong sense of community. It permeates "their work, their rest, their

relationships, their rites and celebrations. Everything is shared; private areas – typical of modernity – are minimal. Life is a communal journey where tasks and responsibilities are apportioned and shared on the basis of the common good. There is no room for the notion of an individual detached from the community or from the land". Their relationships are steeped in the surrounding nature, which they feel and think of as a reality that integrates society and culture, and a prolongation of their bodies, personal, familial and communal:

"The morning star draws near, the wings of the hummingbirds flutter; my heart pounds louder than the cascade: with your lips I will water the land as the breeze softly blows among us"

All this makes even more unsettling the sense of bewilderment and uprootedness felt by those indigenous people who feel forced to migrate to the cities, as they attempt to preserve their dignity amid more individualistic urban habitats and a hostile environment. How do we heal all these hurts, how do we bring serenity and meaning to these uprooted lives? Given situations like these, we ought to appreciate and accompany the efforts made by many of those groups to preserve their values and way of life, and to integrate in new situations without losing them, but instead offering them as their own contribution to the common good.

On 12 February 2020, Archbishop Coleridge, President of the ACBC said: 'Pope Francis' focus on indigenous cultures in the Amazon speaks strongly to the Australian context.' 'It's good that the Pope's

words on indigenous peoples come as we in this country consider the woeful lack of progress on closing the gap between Indigenous and non-Indigenous Australians in key areas.' 'The issues faced by many in the Amazon are not foreign to Australia, and the Holy Father's words come as a challenge and encouragement to us too.'

The Plenary Council Discernment and Writing Groups have now issued their series of six Discernment Papers. The group asking how we might be more missionary and evangelising have said: 'Nationally, we must forge deeper relationships with Aboriginal and Torres Strait Islander peoples, oppose any prejudice, and actively work for reconciliation.' In today's gospel, Jesus blesses his Father 'for hiding these things from the learned and the clever and revealing them to mere children.' This discernment group has laid down the challenge: 'The Church in Australia must be shaped by Aboriginal and Torres Strait Islander culture and spirituality for it to be authentically a Church of this land. When the Church sinks its roots deep into Aboriginal and Torres Strait Islander culture, it will authentically be a Church in the land with a new vision and energy for mission.'

Another discernment group, asks how we might be more inclusive, participative and synodal, including 'Aboriginal and Torres Strait Islander Catholics, who have not been well treated in Australian society and whose culture and spirituality was for so long

unacknowledged, even though they have so much to contribute to the wider Church.' They have proposed that Indigenous 'contributions and concerns, expressed through the state and territory ministries and the National Aboriginal and Torres Strait Islander Catholic Council, should be joyfully received and acted upon at local and diocesan levels, particularly in relation to Reconciliation Action Plans, the recognition of language and culture, the identification and appropriate training of future Deacons and catechists, cross-cultural training for non-Indigenous ministers and measures to improve faith formation, employment and mental wellbeing.'

Another group discerning how our Church might be more humble, healing and merciful have spoken of *a Church in Trauma*. They have insisted on the need for us all to start at the beginning of the trauma in this land. 'The first roots of our contemporary country Australia were founded in trauma. The double trauma of a penal colony of confinement and punishment meeting the subsequent subjugation of our First Nations peoples has been written into our identity as a nation. Aboriginal and Torres Strait Islander Australians are one of the most traumatised and disenfranchised peoples of the world. Our Church was present from these earliest times, and therefore carries these disturbing storylines in its history and identity.' We recall the words of the Uluru Statement:

'Proportionally, we are the most incarcerated people on the planet. We are not an innately criminal people. Our children are alienated from their families at unprecedented rates. This cannot be because we have no love for them. And our youth languish in detention in obscene numbers. They should be our hope for the future.'

We remember Pope John Paul II's address at Alice Springs in 1986 when he told us: 'You are part of Australia and Australia is part of you. And the Church herself in Australia will not be fully the Church that Jesus wants her to be until you have made your contribution to her life and until that contribution has been joyfully received by others.'

This discernment group has said, '*The Uluru Statement from the Heart* continues to echo these sentiments and a deep cry for healing. Humble listening will bring healing for the Aboriginal and Torres Strait Islander peoples. The principle of subsidiarity is key – the days of others deciding for them must be over. A new and real engagement, standing together in solidarity, is a merciful and humble way to a new pathway of healing.'

At this Eucharist, we come seeking the consolation of the Lord's presence as we hear Jesus declare to us: 'Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light.'

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.

*Come to me . . . all who labour . . . all who are overburdened . . .
I will give you rest . . .
JESUS OF NAZARETH*



4. *The celebration of Sunday eucharist the weekend of Sunday 12th July.*

I shared with parishioners last Sunday that a sub-group of the parish pastoral council considered the finer details of all of us gathering again for Sunday Mass from the 10th July when Stage 3 restrictions start in Queensland. The planning continued this week and will continue early into this new week.

Today I want to address a few issues for all of us.

Firstly, this pandemic is real and has not gone away. I admit to being more than a little nervous about starting to gather again.

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 onto the oval.

(If for any reason we cannot gather outside, we will move to the Boonah church and do our best with the numbers present and make the adjustments as needed).

The maximum number of people our two churches can accommodate with the current social distancing rules is **55 people**.

However, I accept Fiona's advice that we plan for a maximum of 50. This includes the priest presider, other ministers (readers – no communion ministers), coordinators, welcomers and ushers, collectors and cleaners.

During the week, Anne Artesi explored various options for registering our attendance. We will use a system called *Flocknote* which has great potential to send messages out to all via email and even text messages. It also has further potential that we will explore. Thanks Anne.

I will email parishioners early next week with instructions of HOW to register attendance. We will need to give thought to those who don't have web access.

The registering for participation in Sunday eucharist will result in a list of attendees. This means we will not have to write our names on sheets of paper as we arrive.

During the week, we will be asking some of those who register to assist with various ministries and jobs.

We will also reach out to a few parishioners this week to form 'cleaning teams' for before and after eucharist.

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

I also accept the advice that toilets and amenities will not be available due to the cleaning required before and after. Such facilities are not available at our local Super IGA nor medical and dental facilities in town.

During the celebration of the Sunday eucharist, the following agreement must be in place with every person and our community:

- ♦ social distancing is a public health issue and must 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 Sunday eucharist;
- ♦ there will be no singing during eucharist;
- ♦ no touching of others in the church except between members of your household;
- ♦ at the sign of peace we exchange the greeting of peace with the words *Peace be with you* and a profound bow or nod of the head;
- ♦ holy communion will not be distributed from the communion cup;
- ♦ holy communion will not be given on the tongue (for obvious reasons);
- ♦ tracing of the cross on the foreheads of those not receiving communion will not occur;
- ♦ all receiving holy communion must maintain social distancing during the communion procession. There will be marks on the aisle carpets to assist. There may also be ushers;
- ♦ at the conclusion of eucharist, social distancing must be maintained as we leave the churches;
- ♦ we must keep the distancing rule in place when we gather outside our churches.

Before eucharist starts, a designated Coordinator will speak to the all people assembled and reiterate this agreed points. (In other parishes, this person is called a marshal). This person has legal responsibilities and so again I ask for people to have wide open hearts.

As the events of the last two weeks in Victoria and in other parts of the world have shown, we are in the midst of a pandemic. *If any one is unwell, please don't register to celebrate eucharist. Please do not come to the church if you have registered and feel unwell that morning or evening. I will bring holy communion from eucharist (as I am doing) to those unable to gather.*

I do ask us to be patient and kind toward one another. Please understand that we are feeling our way at this time. Some of us may be asked to move and I hope for generous compliance of one and all. After the first Sunday we gather in large numbers, we will review what we experience.



5. We celebrated the funeral rites this past week of two men from our community who died: *Paul Maschio* (late of Kalbar) and *Hal Gwynne* (late of Boonah). Please pray for them and their surviving spouses Esme Maschio and Lauretta Gwynne as well as their families and friends at this time who are both near and far.

There were several learnings from our gathering in the Boonah church for one of these funerals. It works best when all are flexible – especially when asked to move so as to comply with the 2 metre distance rule. If there is a family of four people, I learned there needs to be a spare pew between the next person/s. The other learning was that we can easily forget about maintaining the distancing requirements both inside and outside the church. I think this will occur more easily as we get used to doing it.



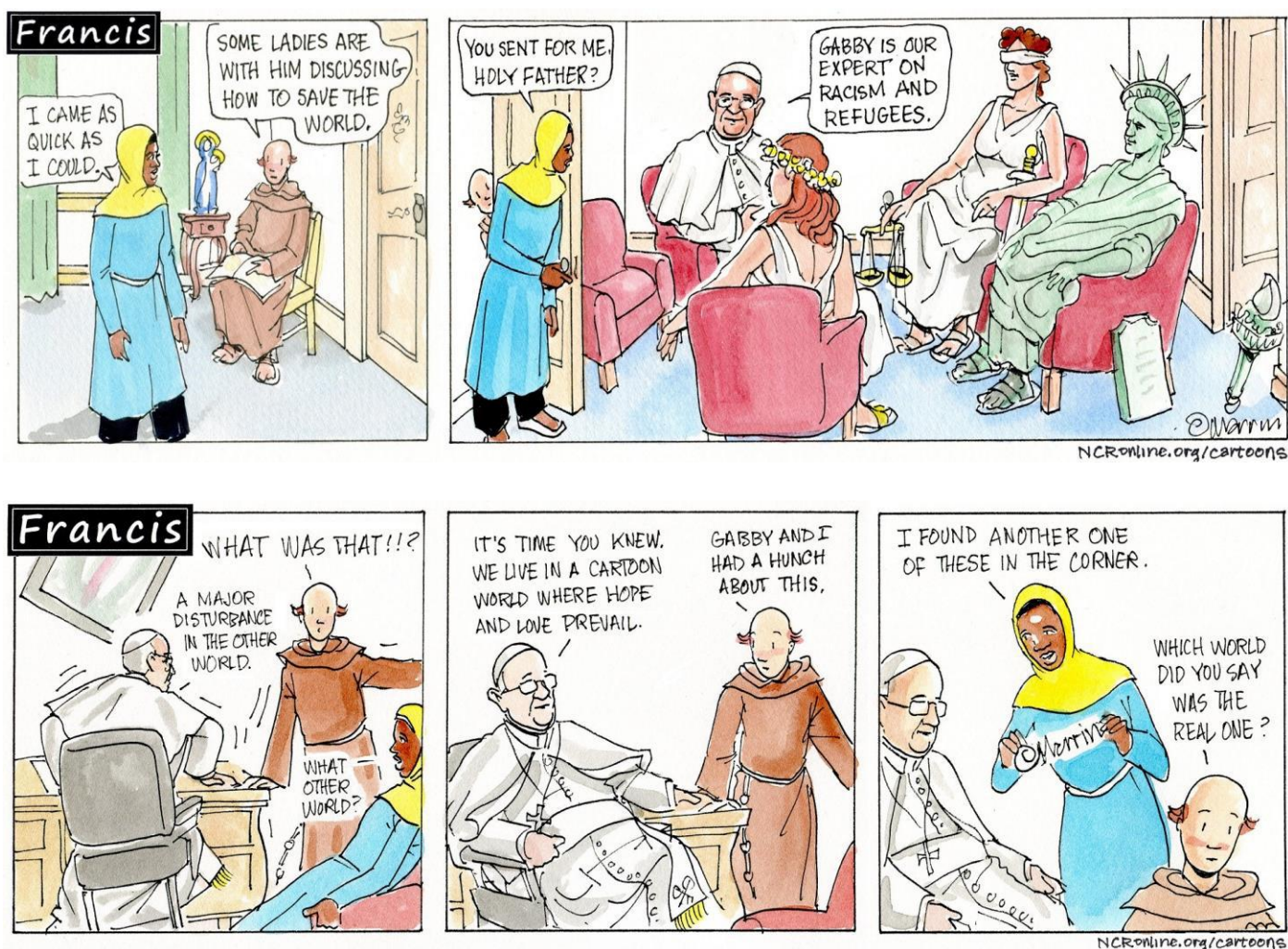
6. I again encourage us to continue praying at home in our household/s. If it helps you to pray, prayerfully watch live-recordings of communities celebrating eucharist especially in our Cathedral of St. Stephen, Brisbane. This link takes you to the live-streaming page:

<https://www.cathedralofststephen.org.au/mass-times.html>

Also check-out the live-streamed daily eucharist at Lavender Bay, Sydney . . . prayerful and uplifting. Start time is 0730 Mon-Fri:

<https://www.northsydneycatholics.com/spirituality/liturgy/mass-on-demand>

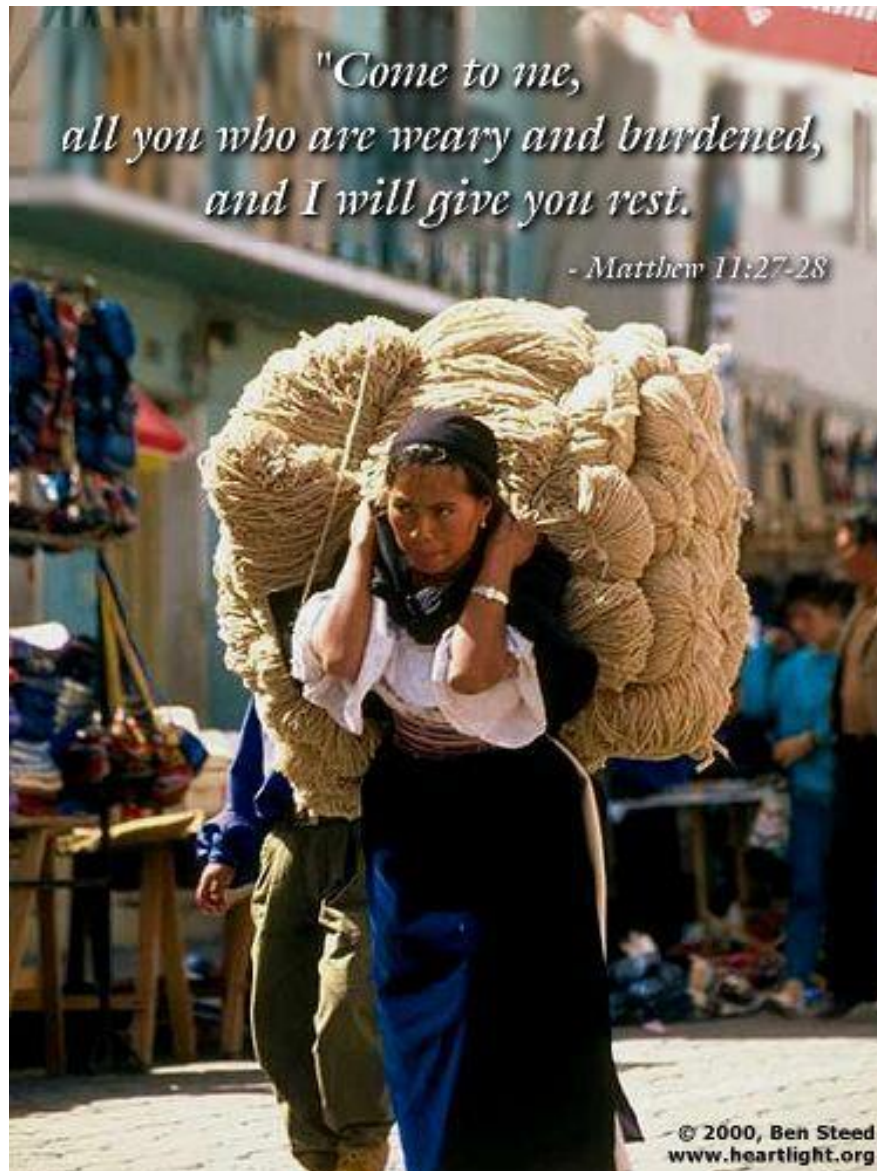
7. FRANCIS, THE COMIC STRIP by Pat Marrin.



30th June & 2nd July 2020

8. **THE CATHOLIC LEADER** digital edition is still being 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. 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.



10. One of our friends of Boonah parish shared this beautiful set of images from the Mekong Delta floods in Viet Nam: Each year as the Mekong Delta floods, locals gather hordes of long-stemmed lilies from the water-covered rice fields. Photographer [Trung Huy Pham](#) recently captured the annual harvest in a vivid series taken in the Long An and An Giang provinces in Vietnam. He photographs the farmers wearing conical hats as they collect the fast-growing flowers, which often are used as decoration and as additions to hot pots. The pink water lilies swirl in the water, forming an S-shape as their stems align. The image below is thrilling. To see and read more:
https://www.thisiscolossal.com/2020/06/trung-huy-pham-water-lily-photographs/?mc_cid=ad8e89950d&mc_eid=c1fefe94e0



11. There have been a few challenging pieces in the Catholic press over the last week or so that call us into the deep processes of life-long conversion and a concern for our neighbours:

- ♦ An editorial from *National Catholic Reporter* on images of Jesus in Catholic (and other) churches. It is short and written for the US Catholic church but much of it applies to churches across the globe. I found the last line a fresh invitation to consider our sacred images at home, in our churches, and in our schools and aged care facilities:

"To love another person is to see the face of God," Jean Valjean sings in the musical "Les Misérables." There are at least as many faces of God as there are people on Earth. Our churches should depict the multitude.

<https://www.ncronline.org/news/opinion/editorial-why-white-jesus-problem>

- ♦ We move to Hong Kong. Cardinal Joseph Zen, bishop emeritus of Hong Kong and a long-time critic of the Chinese Communist Party, speaks to the undemocratic changes in law and what it means for living in a democracy voted on in China this week.



https://cruxnow.com/church-in-asia/2020/07/hong-kong-cardinal-says-current-bishop-in-an-impossible-situation/?utm_source=Crux+Daily+Newsletter&utm_campaign=98ec7ddeb6-Daily+Blast&utm_medium=email&utm_term=0_15d5f1aae4-98ec7ddeb6-47526269

John

pastor, Boonah Catholic community