



WHO DO YOU SAY I AM?

Any exercise of human authority
requires humble and constant attention to *the* Authority
—God's own self—
the one who invites us to walk on water, to know Jesus as the Christ,
to take up his cross, and to live lives that testify to our faith.

Elyse Raby, 2020

Sunday greetings to the members of the Boonah Catholic community and beyond on the 21st Sunday in Ordinary Time.

1. **LITURGY BRISBANE** currently 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 two reflections on the Sunday scriptures our church selects for this Sunday.

The first Sunday preaching is offered by Elyse Raby is a doctoral candidate in systematic theology at Boston College.

She is completing her dissertation on the church as the body of Christ in nineteenth- and twentieth-century Catholic theology and, in particular, how different understandings of embodiment shape our understandings of the church, its ministry, and its relationship to the world.

Prior to graduate school, Elyse volunteered with the Catholic non-profit *Rostro de Christo* in Guayaquil, Ecuador, and also worked at Fairfield University in the Center for Catholic Studies and Center for Faith and Public Life.



<https://www.catholicwomenpreach.org/preaching/08232020>

The second reflection on the readings for today is offered by Laurie Woods, an Australian scripture scholar. Laurie is married with family.

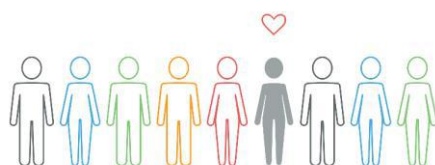
The first reading from Isaiah gives an account of a sacking and reappointment. The prophet speaks to Shebna, the chief steward of King Hezekiah, on God's behalf and gives him his marching orders. Shebna had tried to persuade Hezekiah to revolt against Assyria and seek help from Egypt, and all of this was directly against the prophet's policy of non-involvement in international affairs. Isaiah clearly had considerable clout in the royal court to get Shebna sacked and replaced by Eliakim. The latter gets the keys to the kingdom, which means he has the chief steward's power to grant or deny admittance to the royal presence. Unfortunately, Isaiah backed the wrong player because Eliakim turned out to be a loser because he was given to nepotism and used his position to hand out favours to members of his family.

Genuine serving leadership really works

This episode is a classic example of the denunciation of a self-seeking official. It brings to mind the statement made some years back by former Prime Ministers Howard and Hawke who said, in interview, that too often today's politicians give in to protecting their jobs rather than devote their professional energy to working for the national interest. Of course, this does not only apply to politicians, as self-interest in any walk of life can be the ruin of a project or an enterprise of human endeavour. Genuine serving leadership really works. Jesus was conscious of this when he stressed that service is the best way to, a) make a positive contribution to the lives of others and b) grow in wholeness and maturity.

So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.
(John 13:14)

The responsorial psalm is a thanksgiving song. The writer gives thanks for deliverance in the first three verses and then follows this with a song that proclaims YHWH as universal God. He concludes by expressing confidence that God would come to his aid in times of trouble. The poet has no doubt about God's abiding love and throws himself on the compassion of God, confident that no one will ever be abandoned by the divine Presence.



What about those Jews who never accept Jesus as their Messiah?

This passage from Paul's letter to the Romans is one of the most lyrical the apostle ever wrote. These verses could well be described as a rhetorical hymn in praise of the ineffable wisdom and goodness of God. Paul is in simple admiration of the boundless wonder of God and can't help waxing eloquent on the subject. What has prompted this poetic reflection is Paul's realisation that God has a plan for the salvation of all people, Jews as well as non-Jews. In the verses just before this passage Paul was declaring that God's promises are never revoked. Paul's dilemma, of course, is that if the promises of election and salvation had been made to Israel and yet most Israelites had not accepted Jesus

as their Messiah then where does Israel stand?

Paul is convinced that God will somehow bring the good-living members of the Israelite people into the kingdom, but he is mindful of the words of Isaiah 55:8:

*For my thoughts are not your thoughts,
nor are your ways my ways, says the LORD.*

He believes the profound wisdom of God will work out a way to save all people of good will who live upright lives, even those who never get to hear of Jesus Christ. Paul marvels at God's boundless goodness.

It was characteristic of the Greek religious thought of Paul's day to extol the attributes of wealth, wisdom and knowledge. The apostle assures us that God has these characteristics in infinite abundance. He also observes, in typically Jewish fashion, that God's judgments and ways are unique and inscrutable. This is mentioned many times in the Hebrew Scriptures, e.g. (Ps 36:6)

*Your righteousness is like the mighty mountains,
your judgments are like the great deep;
you save humans and animals alike,
O LORD.*

Implied in Paul's praise of the immeasurable nature of God is a sense of complete trust that God is directing human history and will see to it that things turn out well for just and upright people.

You are the Christ the Son of the living God

The gospel reading is a well-known passage that marks a turning point in the mission of Jesus. Matthew has borrowed this passage from Mark and in the gospel of Mark Peter's confession of Jesus as the Messiah is the

halfway point. It is after this confession that the disciples begin to realise who Jesus is and appreciate the nature of his mission. In this short episode Peter speaks for his fellow apostles and his reply indicates that the disciples of Jesus were beginning to reach some realisation of who he was. The answer to Jesus' question indicates that the disciples put Jesus in the same category as the prophets, like Elijah and Jeremiah. They did not regard their master as a small-time preacher or healer. Rather he was the charismatic individual whom they were prepared to follow and to whom they had decided to commit themselves as disciples.

Matthew has used the earlier story from Mark and added the words of Jesus that are addressed to Peter. It is quite likely that Matthew's community was having a few authority problems and Matthew introduces a statement about authority to set the record straight. Peter has a leading position in Matthew's gospel and in this passage Matthew shows how Jesus himself appointed Peter as an authentic authority figure.

Jesus does not call us to devotional piety but challenges us to practise genuine respect

This story raises the issue of how *we* might answer the question that Jesus put: *who is Christ for us?* Expressions like Messiah, Saviour and Son of God can roll easily off the tongue but there is the danger that the terms may not exercise their full impact on the way we direct our lives. Jesus can only mean something to us if we actually come to know him, and to reach this knowledge of the Lord we need to meet him personally in the Gospels. For

instance, in the passage just before today's extract Jesus warned his friends against fakes. Here we get a glimpse of Jesus who is straight up in all his relationships showing people the respect they deserve but also seeing through the fakes and steering clear of sham. Beware of false prophets, he said, who come in sheep's clothing but inwardly are fakes. He went on to say that people can be known by their lives. He used the comparison of the fruit tree; a good tree bears good fruit while a bad tree bears bad fruit, you will know them by their fruit. If we are to be part of Jesus' company we need to study being honest and fair dinkum in our relationships. This is not a call to devotional piety but a challenge to practise the kind of authentic respect and sincerity in our dealings with others that amounts to a mature kind of holiness.



Looking closely at the way Jesus related to people we notice a person with a broad-minded attitude toward others. He spoke to ordinary people with a great understanding of their struggle to simply survive in an economic climate where poverty was the lot of average town and village folk. He was noted for his compassion toward the sick, the physically and mentally disabled and the disadvantaged. One way of assessing a person's general attitude is to see how they deal with opposition and personal

criticism. Jesus showed remarkable tolerance toward those who opposed him, but when push came to shove, he named some of the Pharisees as hypocrites for their double standards. He was not an egalitarian (which was a foreign concept in 1st century Middle Eastern culture), but he treated everyone equally. He lived amongst ordinary battlers encouraging them and offering them an authentic way to a quality life. One can't help feeling he would not fit very comfortably in a procession of Cardinals or presiding over a liturgy in thousand-dollar vestments holding up a \$500 chalice. Thank goodness for a pope who is trying to direct the Catholic church back to the simplicity of Jesus Christ!

A primary school teacher asked the class which was their favourite story in the Bible and a little boy raised his hand and said, 'Miss, the story about the man who loafs and fishes.' We could all ask ourselves the question about our favourite parts of Scripture and probably do better than a certain world leader. *Have we read enough of the Scriptures to have a favourite story or passage?* Picking up the adage 'to know him is to love him' we would have to argue that we can only truly know the life and mission of Jesus after reading the gospels or at least one of the gospels thoroughly. A genuine appreciation of the person and work of Jesus can only come with a knowledge of his commitment to his heavenly Father, how he related to those he met, what he actually taught and the high standard he expected of his followers. A keen understanding of all these can come with a careful reading of the gospels.

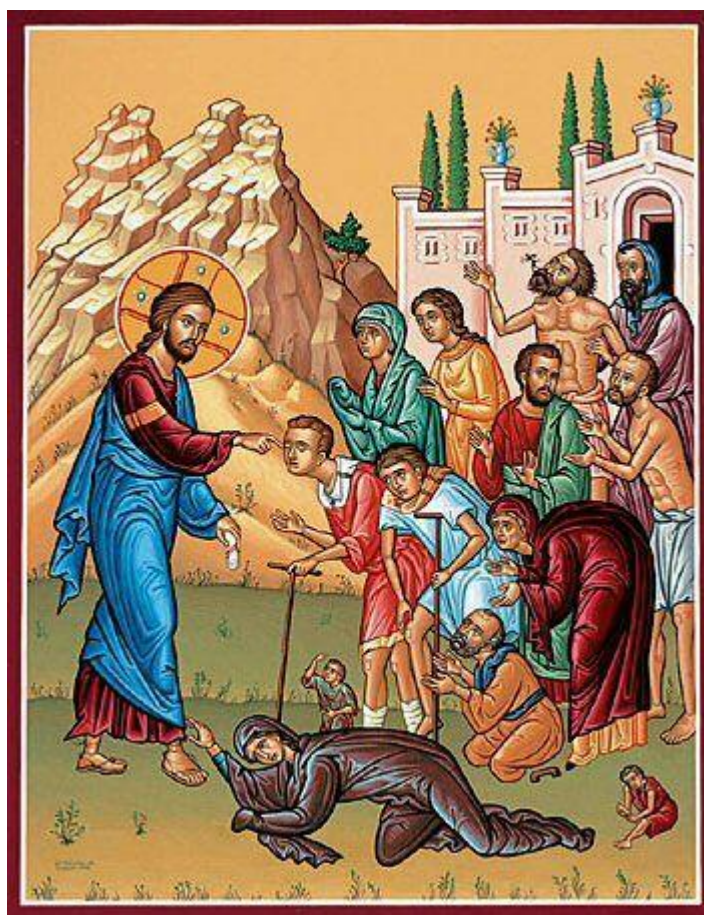
3. For those of us unable to gather for Sunday eucharist today, you may wish to prayerfully watch live-recordings of communities celebrating eucharist especially in our Cathedral of St. Stephen, Brisbane. This link takes you to the live-streaming page:

<https://brisbanecatholic.org.au/multimedia/on-demand-web-casts/>

Live-streamed daily eucharist continues at Lavender Bay, Sydney . . . prayerful and uplifting. Start time is 0730 Mon-Fri:

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

4. 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, Pat Shannon, and sick members of parish families.



Jesus had compassion on them and cured their sick (Matthew 13: 14ff)

5. Patrick Manstone's funeral was celebrated at Kalbar cemetery last Monday. Patrick was the son of Elizabeth Manstone (a Boonah parishioner who died 13 years ago). I thank the funeral directors for ensuring that the protocols for gathering were in place. It was good that several members of our parish were able to celebrate the funeral. We extend our sympathy to his sister, Mary, her family and his friends. ***May Patrick rest in peace.***

6. Fr Joe McGeehan was a much loved pastor who served as an ordained priest in our diocese for 57 years. Joe was 84 years old and died on the 14th August. That day is important in our family as it was mother's date of birth.

I was fortunate that Joe was my spiritual director all through seminary and into the first five years of service. *May he rest in peace.*



Joe is in the brown coat holding a beer with his good friend Bishop Brian Heenan. From The Gympie Times.

7. *Boonah Parish happenings . . .*

♦ Bishop Ken Howell has been communicating directly with pastors of Brisbane parishes this Saturday morning (22nd August) following the new restrictions introduced by the Qld. Government in response to six new coronavirus cases linked to the recent case at the Brisbane Youth Detention Centre.

He updated us: In response to recent positive COVID-19 cases, a range of measures have been put in place across greater Brisbane, Ipswich and surrounds effective immediately.

The Chief Medical Officer has expressed confidence in organisations with COVID Safe plans and at this stage parishes following the [Industry Plan for Places of Worship](#) can continue to hold acts of worship with no additional operating restrictions.

As the health and safety of parishioners, employees and volunteers remains our highest priority, the Archdiocese of Brisbane will take a conservative approach and require all non-essential parish gatherings to follow the government's new restrictions for public gatherings.

The Scenic Rim is one of the Local Government Areas identified.

Parish restrictions are as follows:

- **Masses and acts of worship are not affected and will continue under current the current COVID Plan for Places of Worship.**
- **Weddings and Funerals remain at 100 people.**
- **Non-essential gatherings (such as Alpha, youth groups, social activities, etc) are restricted to a maximum of 10 people.**

♦ Again I thank the local COVID Crews in Boonah and Harrisville who clean the churches after our celebrations. We remain grateful to you.

♦ Last Thursday we celebrated the *Liturgy of the Word* with our Year Three students at All Saints parish school.

We listened to Matthew's gospel telling the account of the healing of the sick and the multiplication of the loaves and the fish.

In response to the gospel, we prayed for sick people here, in our families, and across the globe.

I commend the students for their prayerful and active participation in this liturgical celebration.

In my short homily I was able to share with the children that the healing ministry of Jesus continues when we visit the sick, when we pray for them, and when the sick, frail or aged believer is anointed with the oil of the sick.

♦ We are celebrating the marriage of Laura Edwards from Ripley and Vince O'Shea from Thagoona on 25th September at the Harrisville church.

Our lovely couple had been preparing for the celebration of their marriage on 25th April – yes! ANZAC Day – but this was wasn't possible due to the health realities we are still facing across the community.

♦ At our August Parish Pastoral Council meeting, councillors were tasked with gathering in a small group of three to think about short and long term parish planning.

It is an exercise that I had hoped to occur earlier in the year but this wasn't possible for obvious reasons.

One effective way for parishes to focus on mission is to identify specific areas of outreach such as hospitality and inclusion, evangelization, faith formation, etc.

I am looking forward to our discussion in September.

♦ The clergy serving the people of the South Country Deanery have met three times this year.

It has been important for us to get to know one another as most of us have not ministered alongside one another before. And in all truth, we really didn't know one another.

We may have known of one another from the few and rare times we gather as a presbyterate (the body of ordained priests serving in a diocese).

We now meet every two months and this has been an important way for us to build a sense of connectedness and support for one another.

It is a whole different ball-game to be appointed in this deanery and to work towards building a deanery approach to mission and pastoral planning for this part of the local Church of Brisbane.

Next week we are having a combined SC Deanery gathering with some parish workers who may serve in other parishes in this deanery as well as one or two parish councillors (if possible) from parishes.

♦ A reminder to families whose children may be candidates for the sacraments of initiation this year. We will prepare a way forward for the preparation of candidates as well as the celebration of Confirmation and Eucharist in 2021 by the end of the year.

I invite parishioners who may wish to serve on a parish sacramental team to speak with me or with Karen Douglas.

Enquirers need to possess a love for the faith development of children, celebrating the sacraments and a willingness to support the domestic church (households of faith). Usual Blue Card and Police Checks are required for all who work with children.

 <p>2020 ANNUAL CATHOLIC CAMPAIGN Our Church • Our Mission • Our Community</p>	<p>We received material reminding us of the date: 20th September. This annual collection used to be 5 collections. It supports Centacare, seminary, Priests Foundation – retired and unwell clergy, and school bursaries for families who struggle to provide education for their children in Catholic schools.</p>
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8. *A School of Acquired Wisdom:*

During my forty-five years as a priest, I have been enriched personally by the witness of countless married couples. These experienced pilgrims, whose faith is both deep and mature, have acquired a wisdom no school can teach. In fact, I first entered that school of wisdom in my own family.

Shortly after I was ordained in 1975, my grandmother told me the story of her and my grandfather's decision to place their daughter Roseann in a care facility. Aunt Roseann had severe mental and physical disabilities, and as she grew older, she put on weight, slipped into early dementia, and became uncontrollably irascible. Roseann was simply too much for my aging grandparents to handle. They found a nearby care home that could meet Roseann's needs and decided to let their pastor know she would soon be moving there. Monsignor had been their parish priest for many years. Grandma occasionally cooked for him, and frequently he had been to their home for dinner. After they explained their decision to Monsignor, he gave this reply, "You cannot do this. This is wrong. God would not want you to abandon your daughter in this time of need."



Crestfallen, they made their way back home. Midway, my grandfather broke the silence: “Well, Ma, now what are we going to do?” Grandma serenely responded, “Tomorrow, we are going to pack up the car with Roseann’s things and take her to the home.” “But what about what Monsignor told us?” Grandpa asked. Grandma simply said, “Monsignor doesn’t have to live with Roseann.”

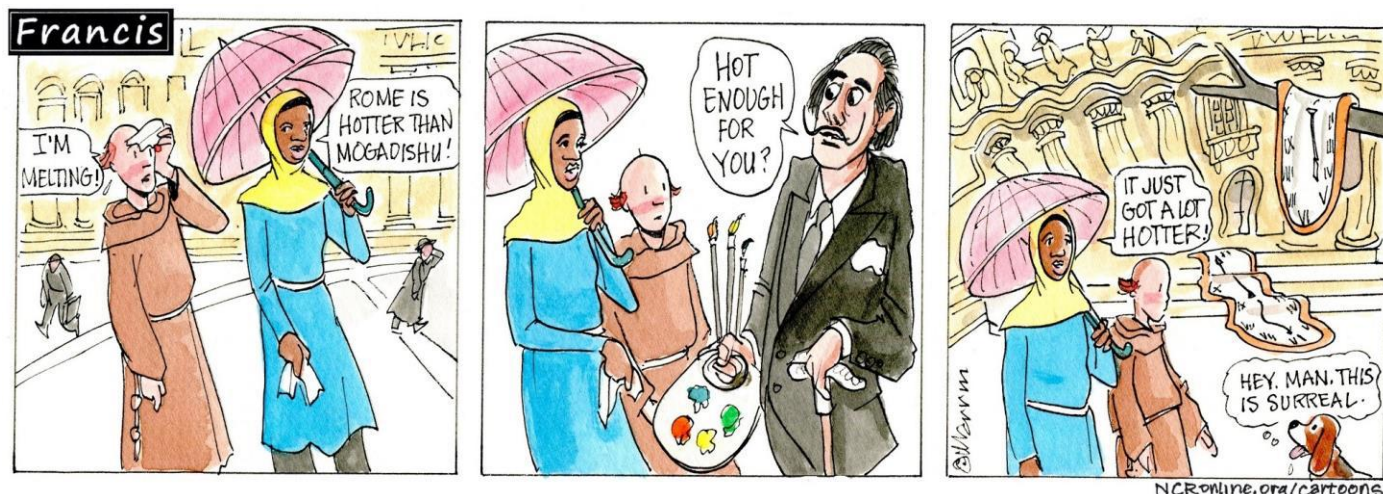
I am fairly certain that Grandma, a 5’2” immigrant who spoke broken English and had no more than a sixth-grade education, told me this story because she wanted me to understand that the seminary isn’t the only place to learn how to be a priest. She was sending me a message to pay attention to the real everyday experiences of people. For it is in these experiences that they encounter Jesus, the Messiah who knows suffering, who is honest about human limitations and only wants us to be true and real.

I am convinced that now more than ever the Church’s leaders need to return to this school of acquired wisdom, to mature in their faith by paying attention to the real-life experiences of married couples and families. This wisdom teaches us to be honest about the human condition, human mistakes, and human frailty. It is a wisdom that knows the purifying power of sunlight, of candour in facing issues head-on, confident that Jesus will not abandon us, for he has travelled on that very same way, the way of the cross.

Cardinal Blase Cupich, adapted from a Golden Jubilee wedding homily. Blase Cupich was installed as Archbishop of Chicago in 2014 and named a Cardinal by Pope Francis in 2016.



9. FRANCIS, THE COMIC STRIP by Pat Marrin.



18th August 2020

10. There is a highly recommended podcast series by Archbishop Mark Coleridge. It is on St. Paul: *As we enter a change of era it is opportune to reflect on St Paul's role during a previous change of era and reflect on learnings that may help the church blaze a trail into new territory.* Thanks Archbishop Coleridge!

Episodes available now:

1. Getting to know St Paul;
2. Paul and the persecution of Christians;
3. The Road to Damascus;
4. Spreading the Good News;
5. The disagreement at Antioch; and
6. Paul spreads the word in Europe.

<https://brisbanecatholic.org.au/articles/podcast-series-on-st-paul-the-birth-of-the-church-why-the-loser-won/>

Subscribe to the podcast to receive each episode to your device!



11. **THE CATHOLIC LEADER** digital edition is available free at the moment and can be sent to your inbox every Thursday morning while the pandemic is still with us. 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.

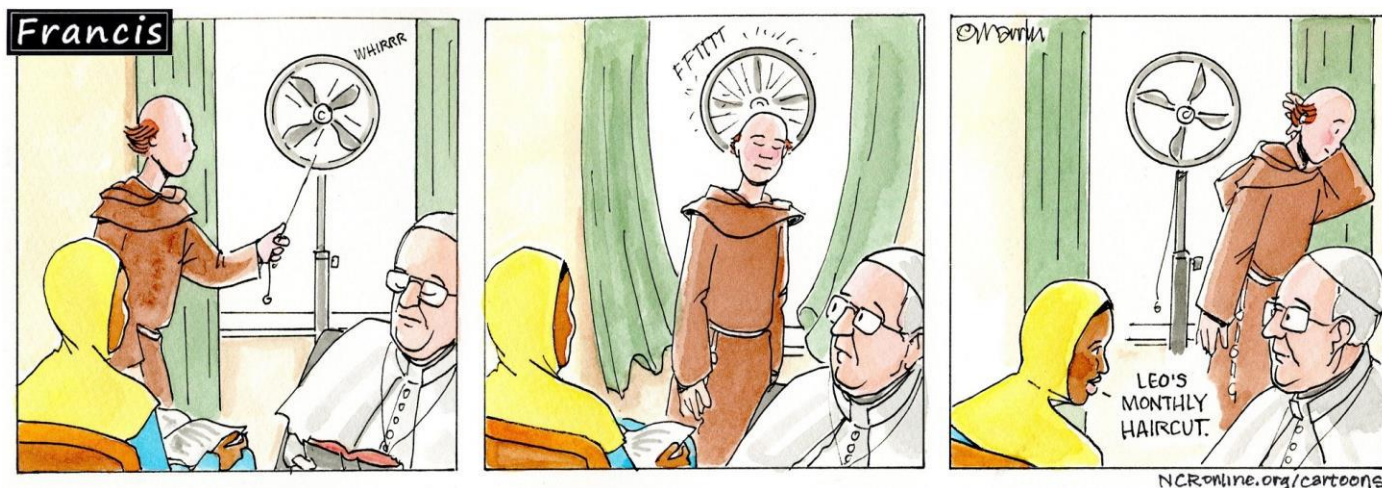
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12. FRANCIS, THE COMIC STRIP by Pat Marrin.



20th August 2020

13. One of our friends of Boonah parish sent me a link to a recent article by Francis Sullivan. Francis was the CEO of the Australian Catholic Church's Truth, Justice and Healing Council. He was a visible face and commentator during the Royal Commission.

It is titled: *Endemic secrecy in the Catholic Church*. It is not a pleasant read and Francis Sullivan poses serious questions for our ongoing task of learning to walk together into the transforming light of Easter:

<https://johnmenadue.com/francis-sullivan-endemic-secrecy-in-the-catholic-church/>

14. This is a thoughtful article entitled: *An issue unaddressed: when is denying Communion blasphemy?* The author is Fr. David Knight:

Jesus said, "If you love me, feed my sheep." But every time I hear confessions I realize many of the sheep are not being fed with what is most necessary for them – the Body and Blood of Christ – because they were taught false doctrines growing up, and are afraid to receive Communion. And one of those errors is what they were taught about mortal sin. It is blasphemy.



When Is Sin Mortal?

The bishops at Vatican II admitted we were taught error (*Church in the Modern World* 19):

Believers can have more than a little to do with the birth of atheism. To the extent that they neglect their own training in the faith, or teach erroneous doctrine, or are deficient in their religious, moral or social life, they must be said to conceal rather than reveal the authentic face of God and religion.

This statement has personally poignancy for me, because my 93-year-old brother has been, not an atheist, but an avowed agnostic all his life because of the false teachings we received as children.

We were told God would send a small child to hell for all eternity for things like missing Mass on a single Sunday. My brother drew the obvious conclusion: God is unbelievably cruel — and therefore unbelievable. He has been an agnostic ever since.

A few years ago he wrote me:

Religious belief – which I do not have – provides us with an explanation for our existence. And I do often wonder – Why am I here? Is there any purpose to human existence? The inability to come up with answers makes me uncomfortable.

The Catholic Church provided me with a raison d'être– but, as you know, it was not palatable. Each of us was put on earth to go through an ordeal, to be tested, to run a gauntlet. And if we scrupulously obeyed each and every edict of the Church, we would probably get through life without alienating God and having him consign us to damnation. That never appealed to me.

For my brother, God was like a pitcher standing on the mound, just waiting for him to take one step off first base so he could throw him out and cast him into hell forever. We taught him – yes, the Catholic Church taught him – that God was a monster.

That teaching was blasphemy. It "concealed rather than revealed the authentic face of God." And every teaching that makes sins "mortal" when they are not is unintentional blasphemy against the true nature of God.

A pastor in my diocese asked an altar server at Sunday Mass where his ten-year-old brother was.

"He didn't want to come to Mass this morning, Father," the boy replied.

"Well, when you go home, you tell your little brother he has committed a mortal sin, and if he doesn't come to Confession, he is going to hell."

Who committed the greater sin: the boy who missed Mass, or the pastor who blasphemed by perverting the truth about God's love for that little child?

The most common and destructive single error in the Church may be our centuries-long teaching about mortal sin.

We were given the impression we could easily distinguish mortal sin from venial sin. Mortal sin required three things: serious matter, sufficient knowledge, and full consent of the will.

That sounds clear enough. But in reality, it is almost impossible to identify anything as a mortal sin by using these three criteria.

When is knowledge "sufficient," and when is consent "full"? More basically, what "matter" is serious enough to make God withdraw "grace," the gift of divine life? In practice we were taught it was a mortal sin to miss Mass on one Sunday, or to eat a hamburger on

Friday. Every sexual sin was "serious matter" — impure thoughts and touches, passionate kissing, . . . and contraception.

Married people were denied Communion for years because of "birth control." According to the common teaching — and admittedly in the metaphorical language of the time — anyone who did any of these things and died without repenting, would be cast by God into the fires of hell to burn for all eternity.

To "conceal rather than reveal the authentic face of God" like this makes our loving Father a monster. Is that not blasphemy?

The truth is, to be "mortal," a sin has to be, not just bad, not just real bad, but *evil*; so evil that a normal father or mother whose son or daughter did that act would have to say it would be right and just to burn their child at the stake.

That would be much less than the punishment we say God inflicts in hell.

The truth is, the Church has never defined, with all her dogmatic authority, any particular act as the "serious matter" required for mortal sin. But from the pulpit, in the classroom, and in sacramental preparation, all sorts of offenses are blithely defined as mortal sin. This has to stop.

A good, practical rule of thumb for recognizing mortal sin would be to ask, "If my daughter did this, would I drive her from the house, refuse to let her eat at the family table — and yes, to be consistent with the doctrine we were taught — agree that she deserves to be burned in hell for all eternity?" If you answer "No" to any of these questions you do not really believe the girl is guilty of "mortal sin" as the Catholic Church defines it.

A Current Pastoral Failure

Up until 2016, when Pope Francis wrote his Apostolic Exhortation *Amoris Laetitia* (*The Joy of Love*), approving the findings of the Synod on Family Life, it was almost universally taken for granted that those married "out of the Church" – that is, invalidly, because in a way contrary to the rules – were living in mortal sin, and were not allowed to receive Communion.

But in *The Joy of Love* the pope declared officially in paragraph 301: "It can no longer simply be said that all those in any 'irregular' situation are living in a state of mortal sin and are deprived of sanctifying grace."

And in paragraph 243: "It is important that the divorced who have entered a new union [without an annulment] should be made to feel part of the Church. *They are not excommunicated*, and they should not be treated as such, since they remain part of the ecclesial community. These situations require careful discernment and respectful accompaniment."

There used to be a decree that declared them excommunicated, but it was abolished in 1977. And a 1984 article in *US Catholic* magazine quoted Father James Provost of the Canon Law Society of America:

Divorced Catholics enjoy the same good status of any other Catholic in regard to the Mass, Eucharist, and any liturgical function. Catholics who remarry without annulment have an irregular status, but "they are not excommunicated, are under no special penalties, and are not excluded from receiving the Eucharist if they believe they should receive it." Father Edgar Holden, director of the tribunal of the Seattle archdiocese, agrees. "*Nothing in Church law forbids a person with irregular status from receiving the Eucharist. This is a personal decision of conscience.* We suggest that if people feel unable to reach a decision on their own, they ask their pastor or spiritual director for assistance" (emphasis added).

In other words, the only thing new about the teaching of *The Joy of Love* is its authoritative promulgation by the Pope and Synod.

No general rule exists or should be made either forbidding or allowing those in irregular marriages to receive Communion. This must be decided on a case-by-case basis. And the most important factor in every case is the conscience of the individual.

But in spite of the fact that the words of Pope Francis are available on the Vatican's internet site (<http://w2.vatican.va>), this may be one of the best-kept secrets in the Catholic Church. I have yet to meet a Catholic who has heard this teaching of the Synod on Family Life, or the words of Pope Francis about it, proclaimed and explained from the pulpit.

Undoubtedly, there are pastors who have done so, but they must be few and far between. The great majority of Catholics are left in ignorance – and many are deprived of Communion who have a right to receive the Body and Blood of Jesus Christ.

This is a serious, serious pastoral failure. The "Great Commandment" of pastoral ministry is what Jesus said to the first pope – and through him to all subsequent popes, bishops, and pastors, "If you love me, *feed my sheep*."

The teaching in *The Joy of Love* should be shouted from the housetops. Why is that not happening?

David M. Knight is a senior priest of the Catholic Diocese of Memphis (USA) and the leader of [Immersed in Christ](#), a movement for spiritual growth based on the five mysteries of Baptism. A former Jesuit, he has a doctorate in theology, 50 years of ministerial experience in 19 countries, and 40 books in print. He speaks four languages.

15. You may enjoy this live sound recording of Marty Haugen's setting of Psalm 23: *Shepherd Me, O God*: <https://www.youtube.com/watch?v=YFgZGlZ5t80>

Stay safe and firm in faith and service of others.

John

pastor

Boonah Catholic community