

*Get behind me Satan and push*  
irene hanenbergh  
Australia

*Sunday greetings to the members of the Boonah Catholic community and beyond on the 22<sup>nd</sup> Sunday in Ordinary Time.*

*Across parishes of Australia we celebrate Social Justice Sunday on this last Sunday of August.*

**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** Sr. Nicole Trahan, FMI, a member of the Daughters of Mary Immaculate (Marianists) and currently lives in Dayton, Ohio.

Sr. Nicole serves her congregation as a member of the provincial leadership team, vocations director and director of the pre-novitiate program. She is also a part-time campus minister at Chaminade Julianne Catholic High School.

Nicole has a background in teaching theology/religion on the secondary level, collegiate and secondary campus ministry, retreat design and leadership, and spiritual accompaniment. She has a passion for faith formation and leadership development, especially of young people. This passion is equally matched by her dedication to seeking justice.



<https://www.catholicwomenpreach.org/preaching/08302020>

The second reflection on the readings for today is offered by Br. Julian McDonald, an Australian Christian Brother, who ministers in Rome

Today's first two readings from *Jeremiah* and *Romans* provide a very appropriate introduction to the gospel-reading, for they are about the cost of living with integrity. When Jesus told his disciples about needing to travel up to Jerusalem, he was telling them that that was what his personal integrity demanded of him.

Those of us who went through Catholic primary schools when the *Green/penny/Baltimore Catechism* was the basic text, learned that "Prayer is the raising of the mind and heart to God". It would seem that Jeremiah had learned a similar lesson way back in the 7th Century BC. In today's first reading we hear Jeremiah being fiercely honest with God, giving God a piece of his mind. We have in English a noun *jeremiad*, clearly derived from the prophet's name, meaning a prolonged complaint or lamentation. Disillusioned by the way his life was unfolding, Jeremiah accused God of tricking him into becoming a prophet. All he got in return for speaking the truth to his people were threats to his life and bitter ridicule. In his lament, he told God, with bitter regret, just how miserable his life had become. That was the price Jeremiah paid for living with integrity.

It's worth recalling the assurances Jeremiah received from God when he was struggling to accept his mission as a prophet:

*"Before I formed you in the womb I knew you, before you were born I dedicated you, a prophet to the nations I appointed you."*

*"Ah, Lord God!" I said, "I don't know how to speak; I am too young."*

*But the Lord answered me: "Don't say 'I am too young.' To whomever I send you, you shall go; whatever I command you, you shall speak. Have no fear before them, because I am with you to deliver you", says the Lord. (Jeremiah 1, 5-8)*

Understandably, Jeremiah felt badly let down, when he discovered that even those who knew him well were plotting to murder him. So he did not hesitate to let God know exactly how he felt. The irony, of course, was that the people Jeremiah challenged rejected him in the very same way as they had rejected God over generations. However, having spoken honestly to God, he realised that

God's word had so overwhelmed him that he could not step away from it: "It is like a fire burning in my heart, imprisoned in my bones;" (Jeremiah 20, 9) Eventually, he acknowledged that God was really by his side: "But the Lord is with me, like a mighty champion: my persecutors will stumble, they will not triumph." (Jeremiah 20, 11). Centuries later, Paul came to a similar conclusion, acknowledging that he was so overwhelmed by the person of Jesus and his message that he felt compelled to make them known to the world: "Yet, preaching the Gospel is not the subject of a boast; I am compelled to do it and have no choice. I am ruined if I do not preach it." (1 Corinthians 9, 16)

Today's second reading from *Romans* echoes the conclusion that Jeremiah had reached and, at the same time, is a preamble to the gospel-reading in which Jesus sets out for Jerusalem to confront the moral bankruptcy of the religious leaders. Paul is urging his audience: "Offer your bodies as a living sacrifice...Do not conform yourselves to this age but be transformed by the renewal of your mind and heart..." (Romans 12, 1-2). Letting God into our lives and confronting the abuses and injustices of our world involve a price to be paid, and that price might well be criticism, personal discomfort and rejection.

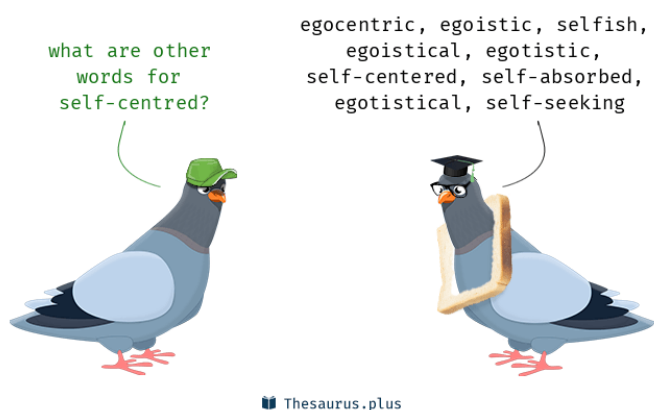


The account of Peter's profession of faith in last week's gospel-reading marks a turning point in Matthew's Gospel. Matthew now puts the focus on Jesus' efforts to prepare his disciples for the mission he will entrust to them just before he is executed. His first lesson is all about living with integrity. Jesus knows only too well the risks involved in travelling to Jerusalem to confront the religious leaders. Peter senses the danger and his attempt at intervention meets with a stern rebuff from Jesus, who interprets it as an effort to stop him from being true to himself. Peter's words are an echo of the

three temptations from the devil which Jesus experienced in the desert just before he had begun his ministry. That explains his spontaneous, almost reflex, reaction: "Get out of my way, Satan. You have no idea how God works." (Matthew 16, 23). Failure to confront the religious leaders in Jerusalem would, in the mind of Jesus, be equivalent to tacit agreement with what they were saying and doing. Surrendering to Peter's advice would have meant for Jesus a denial of the mission he had grown to appreciate came from God. If we are to be participants in this gospel-reading, we have to discern what being true to ourselves demands of us in the current circumstances of our lives. Any attempt to proclaim in words anything we have failed to integrate into our lived lives is bound to be empty rhetoric.

Jesus summed all that up in the concluding lines of today's gospel-reading. He urges us to let go of anything in our lives that is empty, of little substance or self-centred, so that we might grow into a way of living that is nourished by the love of God. That, of course, means letting go of things like

unhealthy anger, self-pity, and needing to be in control. It will be then that we will discover that we can emerge stronger from the hurts and disappointments that come our way, and that we will even grow to be a little wiser in the wake of our failures and mistakes. Of course, that kind of growth will come only if and when we put our trust in God. Living true to ourselves, living with integrity requires patience, trust in God and commitment, and comes at a cost. Today's readings ask us if we are prepared to pay that cost.



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.

5. Last Sunday we remembered the life and death of Fr Joe McGeehan, a pastor for 57 years serving our local Church of Brisbane. During the week, I recovered the link to his funeral and share it for those of us who knew Joe. Bishop Heenan preaches the homily from 48:10.

<https://www.youtube.com/watch?feature=youtu.be&v=2g8O2YFQaSw&app=desktop>

## 6. *Boonah Parish happenings . . .*

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

♦ Next Sunday is the first Sunday of September. The new season of Spring will have started! As previously advised, Sunday morning eucharist times revert to the previous schedule of 7.30am Harrisville and 9.30am Boonah.

After taking advice from our Parish Pastoral Council and personally speaking with a number of parishioners, Sunday eucharist on Saturday evening in Boonah will remain at 5.00pm.

Thus our Sunday eucharist schedule from the 23<sup>rd</sup> Sunday of Ordinary Time will be:

**Saturday 5<sup>th</sup> September: 5.00pm (Boonah church)**  
**Sunday 6<sup>th</sup> September: 7.30am (Harrisville church)**  
**9.30am (Boonah church)**

Thank you one and all.

♦ *What about celebrating eucharist during the week?* We have now secured the assistance of several parishioners who will ensure the required disinfecting and cleaning of the Boonah church after the celebration of weekday eucharist. I acknowledge the generosity of those who I have approached to ensure we comply with the Qld. Govt. Health directives.

Our plans to recommence over the last two weeks were again delayed due to the changing directives in response to the detection of Covid-19 outbreaks from the youth detention facility. At this stage, and every time, health comes first!

A smaller assembly of believers gather for weekday eucharist. I kindly ask all who gather to take a seat in the front pews of the church as per markings on the pews. The cleaning team are not able to clean the entire church after each celebration.

The reality is that not all who are present are able to assist in the cleaning because of their age and/or physical condition. It would be unfair to expect this of each and every one present. If this were to occur, I need to provide gloves for each person and someone would need to oversee the cleaning and ensure all surfaces are clean.

All the health requirements mandated in the Covid-19 Industry Safe Plan **must** occur during weekday eucharist:

- ✚ hand sanitizing upon entering **and** leaving the church;
- ✚ 1.5m distancing is required when seated and speaking to others;
- ✚ staying away if experiencing coughing or sneezing;
- ✚ signing in upon arrival; and
- ✚ hand sanitizing upon leaving the church.

As the assembly leaves, we must maintain the 1.5m distance rule in the church and outside in the grounds. The smaller cleaning team will then spring into action.

Next week, weekday eucharist schedule is:

<b>Monday</b> 31 <sup>st</sup> August	8.00am, Boonah church
<b>Tuesday</b> 1 <sup>st</sup> September	Liturgy of the Word with Children, two liturgies within the parish school – <i>only children present</i>
<b>Wednesday</b> 2 <sup>nd</sup> September	5.30pm, Boonah church
<b>Thursday</b> 3 <sup>rd</sup> September	8.00am, Boonah church

Several months ago, we had discussion with northern parishioners about the possibility of celebrating a weekday eucharist. There was keen interest. We will resume this conversation today and make a decision soon. Does it make sense to celebrate the weekday eucharist at our Peak Crossing church during the week? Please see me this Sunday.

♦ The celebration of the Liturgy of the Word with each class in our parish school continues. Last Thursday we celebrated the *Liturgy of the Word* with our Year Five students.

We gathered outside under a tree and sat in a circle. After acknowledging the traditional custodians of the land on which we gathered, we listened to the sounds of creation and looked at the beauty of the creation around us. We sat in silence for three minutes. Next we celebrated a Litany of Praise: *we thank you, God, for the gift of . . .*

Next we listened to the gospel parable of the sowing of the seed from Matthew.

In response to the gospel, we recognised the presence of God's gifts in one another and again thanked God. The children had been learning the value of and practising affirming one another. It was quite moving to link an affirmation with thanksgiving to God who gives the gift.

I commend our older students for their active participation in this liturgical celebration and their insights and sharing.

This coming week we celebrate with Year 2 and Year 6 students.

♦ Laura Edwards from Ripley and Vince O'Shea from Thagoona are marrying one another on 25<sup>th</sup> September at the Harrisville church.

Let's keep them in our prayers. They are to be commended for choosing to celebrate their marriage within the community of faith. I am hoping we may be able to celebrate a Blessing of the Engaged Couple with the community before the big day.



♦ Our next Parish Pastoral Council meeting is on **Monday 7<sup>th</sup> September**. Councillors are tasked with gathering in a small group of three **before the meeting** to draft ideas for short and long term parish planning. During the week, our secretary John Nunan sent out some reading material to assist the Council with the task. Thanks John!

♦ I mentioned last Sunday that our South Country Deanery was gathering with the pastors and other members from parish teams and pastoral council representatives. Due to the new restrictions on non-essential gatherings, the gathering was postponed.



♦ Today we celebrate the baptism of Brylee Leadbetter, newborn child of Brian and Amanda, at Boonah church. Welcome into the family of the Church!

♦ A staple group in parish life is the **Liturgy Preparation Team**.

I thank those who prepare our Sunday music month by month or week by week as well as the sacristans who set-up and pack-up each Sunday. As well, our readers prepare the scripture texts for proclamation.

Sunday celebration requires general oversight and this is the specific task of the Liturgy Preparation Team. Some parishes in Brisbane have had a team in place for more than thirty years.

Fifteen years ago, Elizabeth Harrington wrote a helpful 500 word article as part of her *Liturgy Lines*.

By the time Elizabeth retired a few years ago, she had written almost 1,000 *Liturgy Lines*.

## Process for Preparing Liturgy (19<sup>th</sup> June 2005)

Last week I wrote about the principles of preparing liturgy. This column looks at the process used by a liturgy committee in preparing a liturgical celebration.

The framework of the Mass and other sacramental celebrations is set out in ritual books, so the liturgy group does not start from scratch each time.

The liturgical books used in the celebration of Sunday Mass are the lectionary – the book of readings – and the sacramentary – the book of prayers and texts. Together these form the Roman Missal.

Within the readings and texts set down for the day (which is determined by the liturgical calendar), there are options and alternatives. Part of the role of the liturgy committee is to make choices that are appropriate for the group that is celebrating. For example, will the rite of blessing and sprinkling of holy water or a penitential rite be used? Is one of the ten eucharistic prayers particularly appropriate because of the nature of the celebration? Other rites of the Church are contained in various ritual books: Rite of Christian Initiation of Adults, Rite of Baptism for Children, Rite of Confirmation, Rite of Marriage, Rite of Penance, Rite of Ordination, Pastoral Care of the Sick, Liturgy of the Hours and Order of Christian Funerals.

These books contain the liturgical planning which the Church has already done. People preparing a parish confirmation celebration, for example, always start with the Rite of Confirmation rather than orders of service from previous years or other parishes. The Rite gives the format, prayers and rubrics, and the introduction provides useful information on theology, ministries and possible adaptations.

After studying the structure and intent of the rite, the liturgy planners read the scriptures set down for the celebration. Reflecting on these readings as a group provides the raw material for choosing hymns, shaping the liturgical environment, writing prayers of the faithful, etc. It is not a matter of agreeing on one 'theme' for the celebration but of opening up the riches of the scriptural texts so that they can speak in different ways to different people.

Understanding the 'givens' – the rites and the readings – gives the liturgy committee the basis for the planning which remains to be done. This will involve:

- making ready the place where the assembly will gather for worship as one body.
- training the assembly and ministers to carry out their roles in the act of worship.
- incorporating gesture, movement, symbol and silence in such a way that all can participate fully, consciously and actively in the celebration.
- preparing those who proclaim the scriptures, as well as those who listen, so that the assembly will hear the word when it is proclaimed.
- selecting and rehearsing the music so that all can sing the praises of the God.
- preparing the sacrificial meal in such a way that all might be fed by 'the bread of life and the cup of eternal salvation'.

It is not a matter of planning something new and exciting each week but of doing the basics well and trusting the rite to offer our living sacrifice of praise.

I invite parishioners who wish to serve on this team to speak with me over the next few weeks. At times it is a *behind the scenes* ministry. The time is ripe to renew the team and to embrace a renewed direction. A love of the liturgy being celebrated by the People of God is required as well as an ability to work with others.

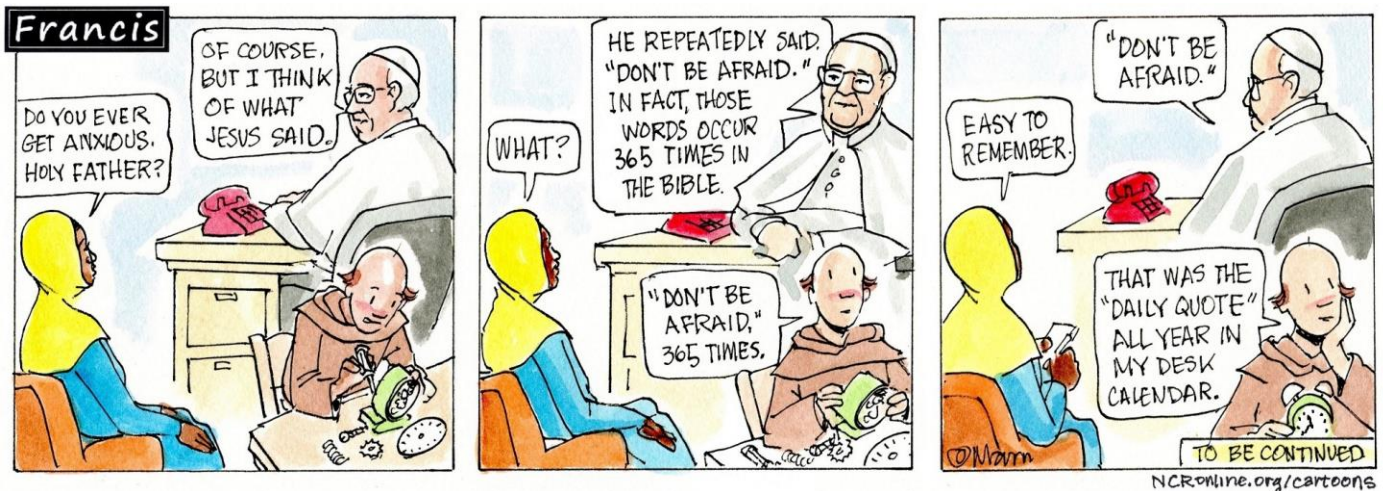


## 2020 ANNUAL CATHOLIC CAMPAIGN

Our Church • Our Mission • Our Community

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.

### 7. FRANCIS, THE COMIC STRIP by Pat Marrin.



25<sup>th</sup> August 2020

8. Our own Archbishop Mark Coleridge hosts a podcast series. 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.*

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;
6. Paul spreads the word in Europe; and
7. Paul in Rome.

<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!



9. **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.

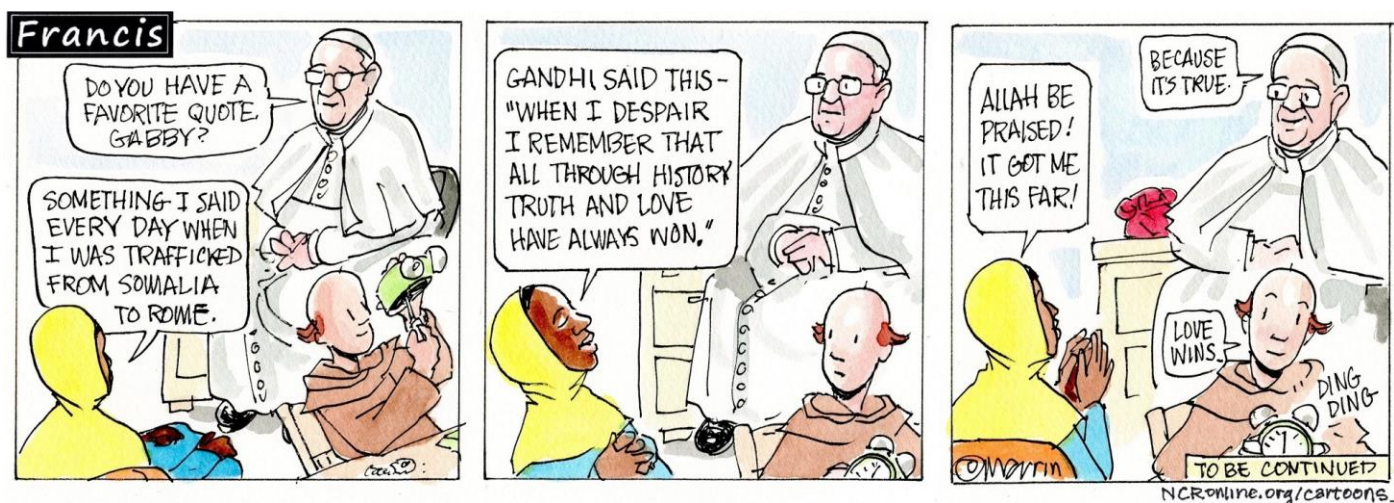
## THE CATHOLIC LEADER

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Free during the COVID-19 pandemic

### 10. FRANCIS, THE COMIC STRIP by Pat Marrin.



27th August 2020

11. During Sunday eucharist on Saturday evening, *Now We Remain* was played. I remember learning the parts in the late 1980s at the seminary. This recording is live during the communion procession at the Notre Dame University Basilica, Indiana, USA, (where I studied in 1996, 1998 and 2001 at their annual Summer Sessions). Seeing the liturgical space in UND brings back many memories: <https://www.youtube.com/watch?v=fPKi8defaCs>

12. Today is **Social Justice Sunday** across the communion of the Catholic Church in Australia. The annual statement of 2020-21 is called: *To Live Life to the Full: Mental health in Australia today*.

Follow this link: <https://socialjustice.catholic.org.au/2020/07/03/social-justice-statement-2020-21/#content> for access to the statement, prayer card, other material and an introductory video.

We share the prayer:

Jesus,  
you invite us all into the fullness of life.  
May we support one another to flourish  
in body, mind and spirit.

Strengthen our commitment to ensure that nobody falls through gaps in our systems of care. People called you mad. Help us to recognise you in those who suffer mental ill-health today. Show us how to eliminate stigmatisation of mental ill-health from our parishes, schools, communities and organisations. You drew near to those who were suffering in body or mind. May we too feel your nearness when we struggle with mental health challenges. May we be one as members of Your Body. You invite us to share in your ministry of love and true compassion. May we be empowered by your Spirit to reach out to all people in need. May we build communities of welcome and inclusion. Amen.



13. For those who want to dig a little deeper, Franciscan Fr. Dan Horan wrote his recent "Faith Seeking Understanding" column: *The heresy of oversimplified Christianity*. I found it helpful!

Here is a taste of part of Horan's opinion article:

As Pope Francis noted in the second chapter of his 2018 apostolic exhortation *Gaudete et Exsultate*, "On the Call to Holiness in Today's World," the spectres of Pelagianism and Gnosticism continue to haunt the church, albeit in new forms. But even without the retro labels of ancient errors, the general underlying predisposition of desired simplicity, binary framing, and black-and-white thinking continues to threaten orthodox belief for modern Christians.

It is understandable that people throughout history have sought easy answers and simple frameworks in an effort to make sense of a changing and, at times, inexplicable world. Especially during periods of turmoil and fast-paced social and cultural adaptation, many people look to religion to be an anchor of meaning and a source of security. And they should. The most central tenet of Christianity is that God so loved the world that God entered that world as one of us to reveal fully who God is and who we are. That foundational belief about God's incomprehensibly generous and unconditional love should be reassuring.

The problem is not with the attraction to religion in general and Christianity in particular as an anchor in the perceived stormy sea of modernity. It is that too many people refashion Christianity — its doctrinal teachings and moral guidance — into an idol of their own making in order to grasp a misguidedly simple and falsely clear message. Typically, such people unintentionally fall into a kind of heresy because they appropriate ideas, propositions, perspectives and elements of the Christian faith only in part and only insofar as it serves their worldview, in an attempt to assuage their anxiety about the complexities of life. Ironically, such unknowing heretics purport to be "traditional" or "orthodox," touting an absolutist line from their propositional worldview that in turn rejects the broad range of legitimate Christian perspectives and the development of doctrine.

<https://www.ncronline.org/news/opinion/faith-seeking-understanding/heresy-oversimplified-christianity>