



Healing of the Leper
Rembrandt (1606-1669)

Sunday greetings to the members of the Boonah Catholic community and beyond on the 6th Sunday in Ordinary Time.

We also remember the anniversary of the National Apology to indigenous Australians who were forcibly removed from their land and family. This was offered by the Federal Government on 13th February 2008.

1. REFLECTIONS ON THE SUNDAY WORD.



The **first** reflection for this Sunday is from the *Catholic WomenPreach* website and the preacher is Maria Anne McGuire.

Maria McGuire is from Paso Robles, California. She graduated from Cal Poly, San Luis Obispo with a BS degree in Biology, and Loyola University, New Orleans with a Master's Degree in Theology/Religious Education. She earned a Spiritual Direction Certificate from Mercy Center, Burlingame. She is trained in the Jesuit educational approach, valuing both the academic

and spiritual aspects of faith issues. She works as a Chaplain with Hospice, recognizing the sacredness in every season of life. She has written articles in various formats, most recently in the Women in Theology website. She previously taught Religion at St. Rose Catholic School. She has worked in various Church ministries over the years, most frequently in RCIA, Adult faith Formation, and collaborating with retreats and workshops. She has a keen interest in and love for writing.

Her theological interests are multi-faceted. Much of her focus centres on the power of metaphor to address common human truths regardless of culture, faith perspective or gender. In particular, she contemplates Scripture with an eye towards Midrash: the stories and metaphor therein are the stories of each human being in every generation. She is interested in the dialogue and intersection between masculine and feminine perspectives on spirituality, believing both contribute to a balanced faith vision. She is attentive to those who experience marginalization in society and is interested in what lies at the threshold of liminality.

Her homily includes:

And I also wonder- who are the lepers in our world today? Who are the people that feel separated from the norms of life and acceptable society?

In my work as a hospice chaplain, I see every day people who live alone and isolated, without the independence to move and interact with others freely. To the elderly, sick and dying, their situations can feel like leprosy where too often they are not heard- their discomfort, loneliness, and life stories can sometimes go ignored. They are not seen- many people live in facilities where few people come to visit them. They are not touched- so many of the elderly long for touch, as many of them have a spouse who

has died. The longing for touch is so strong- often the first thing they want to do when they meet me is hold my hand.

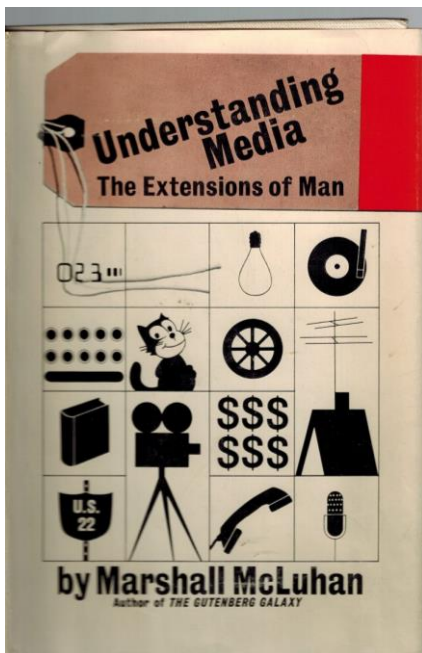
There are so many other situations where people know the pain of separation. The homeless, mentally ill, divorced, immigrants, the unpopular, the poor, to name a few, all have felt the sadness of disconnection from community. And we could name more.

<https://www.catholicwomenpreach.org/preaching/02142021>

The second reflection is from Br. Julian McMahan, an Australian Christian Brother who ministers in Rome.

A leper came up to Jesus and, kneeling in front of him, begged him: "If you wish, you can make me clean." Moved with compassion, Jesus stretched out his hand, touched him and said: "Of course I want to. Be made clean."

Mark 1: 40-45



In 1964, the Canadian communication guru, Marshall McLuhan published a ground-breaking book entitled *Understanding Media: The Extensions of Man* (McGraw Hill Education, 1964). The book is probably best remembered for McLuhan's one-liner: "The medium is the message." He went on to explain that the form of any communication is probably the most significant determiner of how a message is received. For instance, some of us will grasp more easily something that is sung ahead of what we read in a newspaper. We might give greater credibility to what we read in the *New York Times* than to the polished oratory of a politician's speech. Twenty-two years earlier, in a speech delivered at an All India Congress Committee meeting, Mahatma Gandhi declared: "In times to come, people will not judge us by the creed we profess, the label we wear or the slogans we shout but by our work, industry, sacrifice,

honesty and purity of character." He proceeded to add: "My life is my message."

Almost two thousand years before McLuhan and Gandhi, Jesus had proclaimed a message similar to theirs by the way he ministered. In his day and age, there was a prevailing belief that good, decent behaviour earned from God good fortune and a comfortable life-style, and that misfortune, destitution and illness were a consequence of sinful behaviour by the person afflicted or by another family member or ancestor. Jesus countered such narrow-minded attitudes by the manner in which he related to everyone, making sure to treat with dignity and respect everyone he encountered, daring, even, to touch untouchables. - lepers, bleeders and paralytics - who were discarded as social outcasts and sources of contamination. He proclaimed by his actions that he was ushering in a new order of living and relating - the kingdom of God!

In touching the leper we read about in today's gospel, Jesus proclaimed in action that nobody is worthy of exclusion, and that treating fellow human beings with compassion, respect and

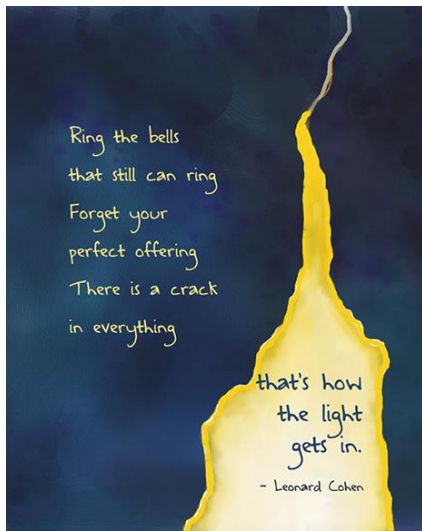
dignity trumped purification laws. However, he did not ride roughshod over the duly appointed priests, whose duties included receiving the stipulated offerings, authenticating cures and admitting those healed to full participation in society. Those very actions placed the priest in the position of having to recognise and acknowledge that the cure of the leper was clear evidence that something new was, indeed, happening.

We might puzzle over the fact that Jesus told the leper he had cured to “say nothing to anyone” about his cure. That direction simply underlines that Jesus was not seeking public adulation and popularity. The fact that the cured man could not contain the news of his cure meant that Jesus and his disciples had to move on. The cured leper, without knowing it, became the medium of Jesus’ message. Jesus’ life and ministry were very rapidly becoming his message. In him the kingdom of God was rapidly becoming a reality. In turn, this gospel reading challenges each of us to reflect on the extent to which our lives reflect the advent of the kingdom of God. Is there anything in my words and actions that excludes or alienates anyone? Who are the “lepers” in my life, those whom I deliberately avoid because they discomfort me, disagree with me or don’t hesitate to challenge me?

About seven years ago, the following story was contributed to *The Anglican Digest* by the mother of two young boys. It resonates beautifully with today’s gospel:

“When my children were young, our local faith community began a winter ministry to the homeless. Churches in the area took turns offering dinner, shelter and breakfast to the homeless in the area. On my first day of volunteering, I left work early to collect my kids, aged 3 and 6, in the hope of feeding them before going to the church. When I arrived at the day-care centre, 3-year-old Alex was positively beaming: ‘I did it, mum. I stayed down on my mat for the whole of nap time.’ For weeks I had been trying to get him to co-operate with the staff and take the afternoon nap with all the other children. I had tried every trick in the book to no avail. Finally, in desperation, I resorted to the time-tested parenting method of bribery. I promised that if he stayed on his mat for the whole of nap time, I would buy him the pair of green Power Ranger sneakers he had been pestering me for. With the boys safely aboard the car, we set off to buy the sneakers. The first four Walmart and Kmart outlets had every colour but green. At the fifth, we found the prized sneakers. Then it was a rush to the church. We got there just in time to throw the spaghetti sauce into the pan. As I made the sauce, Alex was off displaying his incredibly cool sneakers to the entire kitchen staff and serving crew. When the meal was ready to be served, Alex and Nick went to the far corner of the kitchen to amuse themselves. I was prepared for the typical, addicted, disabled and mentally ill people we picture when we think of homeless people, but I was totally unprepared for the number of families with children who had come for food and shelter. One woman in particular stood out. She and her young son looked neat, clean and absolutely terrified. I asked one of the professionals who administered the program about her. He told me that she had escaped an incredibly abusive situation with only the clothes on her back. All of the nearby women’s shelters were full, so they sent her to us, knowing that with us she and her son would be warm and safe. When she reached the food window, she asked for only one plate, explaining that her son was too frightened to eat. I asked if

she thought he would eat if he were allowed to come into the kitchen and have peanut butter and jelly sandwiches with my boys. She said she didn't know, but, since he hadn't eaten for two days, it would be worth a try. I took young Darius by the hand and led him into the kitchen where he met Alex and Nick. I sat them down and gave each a plate of sandwiches. At ease with youngsters his own size, Darius soon began tucking into the sandwiches. It wasn't long before he noticed Alex's green sneakers. After every bite, he would reach out to touch one of the sneakers. 'Maybe your mom can get you a pair of Power Rangers, too', Alex volunteered. Young Darius just looked down. As we cleaned up after the meal, Alex was by my side chatting away. 'He really liked my sneakers', he said, 'hope his mum buys him some.' I quietly explained that that wasn't likely since Darius and his mom didn't have any money; that they didn't have a home. Alex just said: 'Oh', and wandered off to play. As we were getting ready to leave, Alex looked up at me and said: 'Mum, if I give Darius my sneakers, will you carry me to the car?' Stunned, all I could say was: 'Of course, but are you sure you want to do this?' 'Yeah', he said, 'I have lots of stuff, and he doesn't even have a house, I think Jesus would want me to give him my shoes.' With that, he slipped them off and skipped over to Darius and gave them to him. As he did, I looked around the kitchen. There wasn't a dry eye in the house. The next day, when I returned to the church, I discovered that the woman and her son were not there. So, I asked the coordinator about them. Smiling, he said: 'It's all your son's fault. After you all left last night, the kitchen crew asked me to check out her story. I did, and she's 100% legit. Apparently, her husband threatened the boy with a gun. She just picked Darius up and ran. This morning, Peter, last night's dessert man, phoned to say he would like to give her an apartment in one of his buildings, rent-free for six months. He figured that would be enough time for her to get back on her feet. Then Anne called to say she had a job for her. I had no sooner hung up when Nelson called wanting to know if it would help if he paid for Darius to attend our church-sponsored day-care centre for a while. Word has it that she is so overwhelmed that she hasn't stopped crying yet.' I cried all the way home. My tiny son had generously given away his treasured shoes to comfort a stranger. His simple act had shown us all what it means to live unselfishly and generously. His small act had so filled the hearts of others that it prompted them to act in similar fashion. The compassion of all of them helped a complete stranger to feel the loving embrace of Christ when she most needed it. To whom will you give your sneakers?" (*The Anglican Digest*, Winter 2014, p 37-38).



2. In his homily read at last Sunday's Mass, Archbishop Coleridge referred to a line from a song penned by Canadian artist, Leonard Cohen. The song is *Anthem*.

A parishioner mentioned he followed up the song on YouTube. I did the same and enjoyed a 2014 live recording of Cohen (+ 7th November 2016) performing in London. This fascinating version also includes him thanking the band and singers . . . this is also instructive:

https://www.youtube.com/watch?v=c8-BT6y_wYg

For the Leonard Cohen fans amongst us or for the curious:

<https://www.theguardian.com/music/musicblog/2015/may/06/leonard-cohen-10-of-the-best>

3. For those of us unable to gather for Sunday eucharist, 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:

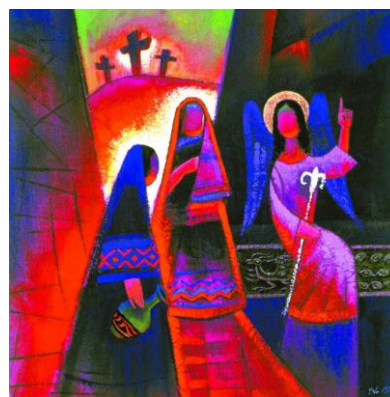
<https://www.northsydney Catholics.com/spirituality/liturgy/mass-on-demand>



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, Paul White, Arthur Devin, Liliana Toohill, Libby Shields, Marko Babic, Dermot Peters, Max Gardiner, Bernice Lippiatt, Pat Toohill, Trish Merlehan, Pat Shannon, Bernadette Pinchin, Simon Greatrex, Neil O'Connor, Cate Mitten and sick members of parish families and

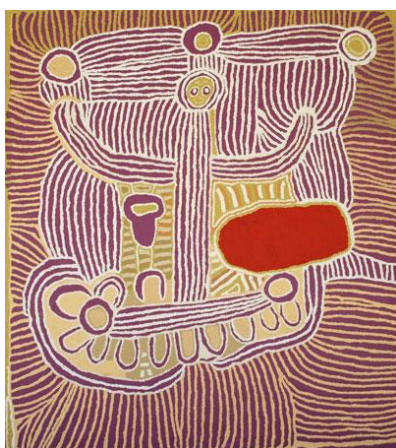
those beyond our parish boundaries.

5. We pray for two people who died recently: **Tess Rhodes** (whose funeral was last week) and **Stefano Tua** (whose funeral is on Monday week). *May they rest in peace and may their families receive God's loving consolation at this time.*



6. *Boonah Parish happenings . . .*

Our **SUNDAY EUCHARIST** schedule is:



Desert Eucharist by Linda Syddick Napaltjarri (b. 1937)

Saturday
5.00pm (Boonah church)

Sunday
7.30am (Harrisville church)
9.30am (Boonah church)

Our **WEEKDAY EUCHARIST** schedule for this week, 6th Week of Ordinary Time, is:

Monday	15 th February	5.30pm, Boonah church
Wednesday	17 th February	ASH WEDNESDAY (<i>1st day of Lent</i>) 7.00am, Boonah church 11.30am, Parish school Liturgy of the Word 6.00pm, Peak Crossing church <i>followed by simple dinner @ Peak Pub</i>
Thursday	18 th February	7.00am, Boonah church



♦ At our parish celebrations of *Word of God Sunday* last week, we invoked God's blessing upon those in the parish who proclaim the word of God at Sunday Mass and weekday Mass. V

The readers were asked two questions:

Are you resolved to listen to the word of God, to proclaim the sacred scriptures faithfully in our midst

and so serve the building up of the church?

Are you resolved to deepen your faith and joyfully announce God's saving Word?

Then with hands extended towards the readers we prayed:

**Everlasting God,
when he read in the synagogue at Nazareth,
your Son proclaimed the good news of salvation
for which he would give up his life.
Bless these readers.
As they proclaim your words of life,
strengthen their faith
that they may proclaim with conviction and boldness,
and put into practice what they proclaim.**

Thanks again to all who fulfil this liturgical ministry.

♦ While we are thanking our readers I want to flag we will be moving forward to create a weekday roster for readers. This will give our readers advance notice of *when* they are proclaiming the sacred texts. As we know, some texts are a challenge in length as well as conveying the sense of the lection. A roster will also mean that we are better prepared for this ministry during the week and no one person will have to 'find' a reader for the scriptures and the Prayer of the Faithful before we start.

♦ I was recently asked about the Prayer of the Faithful and I was delighted to find my friend and colleague, Fr. Paul Turner, responded on 30th June 2018 to a similar question:

Q: During weekday Masses, does the priest have the option of omitting the Prayer of the Faithful? That is happening in my parish and many of us really miss the daily petitions. It is the place where we are reminded that we are part of a world-wide faith community, citizens of a community and nation, and that the corporal and spiritual works of mercy are everyone's responsibility.

A: No, the Universal Prayer (Prayer of the Faithful) is not optional.

One of the practical challenges is composing them each day. Many parishes resort to a subscription series instead.

It would help if a skilled person from the parish offered to compose these. As a last resort, the parish may use the samples in Appendix V of the Roman Missal.

Thanks Paul!

♦ *Ash Wednesday* is a few days away! Auxiliary Bishop of Brisbane Ken Howell emailed parishes recently about some changes to the celebration of the liturgy due to COVID realities:

The Congregation for Divine Worship recently published a note detailing how Catholic priests around the world are to distribute ashes on Ash Wednesday, 17th February. These



recommendations are in line with keeping our parishioners, employees and volunteers COVID-safe.

Therefore, this Ash Wednesday, parishes in the Archdiocese of Brisbane will sprinkle ashes on the heads of the faithful instead of the traditional marking on the forehead. Please find the modifications outlined below.

- ♦ **Blessing of the Ashes:** The priest will bless the ashes and sprinkle them with holy water in silence. The ashes should be mostly dry, not wet. He will then address those present, reciting the formula found in the Roman Missal:

Repent, and believe in the Gospel or Remember that you are dust, and to dust you shall return.

- ♦ **Distribution of Ashes:** At that point, ministers will sanitise their hands. If masks are required under government restrictions on that date, they will put on a face mask covering nose and mouth. The ministers distribute ashes on the head of those who come forward or, if appropriate, they go to those who are standing in their places. The minister takes a pinch of the ashes and sprinkles them lightly over each person's head, without saying any words. You can find the [instruction from Rome here](#).



I remain sincerely grateful to our clergy, parish staff and volunteers for your continued flexibility and good will.

Bishop Ken Howell
Auxiliary Bishop – Brisbane

- ♦ Our local SVDP conference meets this Wednesday at 3pm in the parish centre. Thanks once again to parishioners at Boonah, Harrisville and Peak for your weekly gifting of food for those who need support. The local conference requests dry goods only please. Once tax payer funded subsidies (e.g. JobKeeper) are withdrawn by the Federal Government at the end of March, charities and NFP groups are anticipating the need for support. We can help stock the larder now!

- ♦ *Advance notice for World Day of Prayer 2021!* Boonah Catholic parish is the host local church this year: **Friday 5th March and it starts at 10.00am.**

7. FRANCIS, THE COMIC STRIP by Pat Marrin – 11th February 2021.



8. We continue to share a few short articles on aspects of the funeral liturgy. Here is the third one.

Get Me to the Church on Time

There's a song about marriage in which the singer begs "Just get me to the church on time." Today, with cremation becoming a more popular way of committing the body to the elements after death, some of us might want to sing, "Just get me to the church!"

It's important for the body of the deceased Christian to be present for all parts of the Christian funeral: the vigil (if it is celebrated), the liturgy, and the rite of committal. It's important on a number of levels.

On a therapeutic level, spending time with the body allows survivors to come to grips with the reality of the loss. "I want to see him," a widow insists upon the news of her husband's death. "I won't believe it till I see him." It's vital to human grieving to be able to say good-bye, to touch or to kiss, even to whisper in the dead one's unhearing ear.

On a human level, washing and preparing and watching with a dead body is at the root of what we call culture. It is a symbolic behaviour that separates us from the animals. Human beings are made up of body and soul, and the body is not a negligible part of the equation. To bury the dead, our tradition tells us, is a corporal work of mercy.

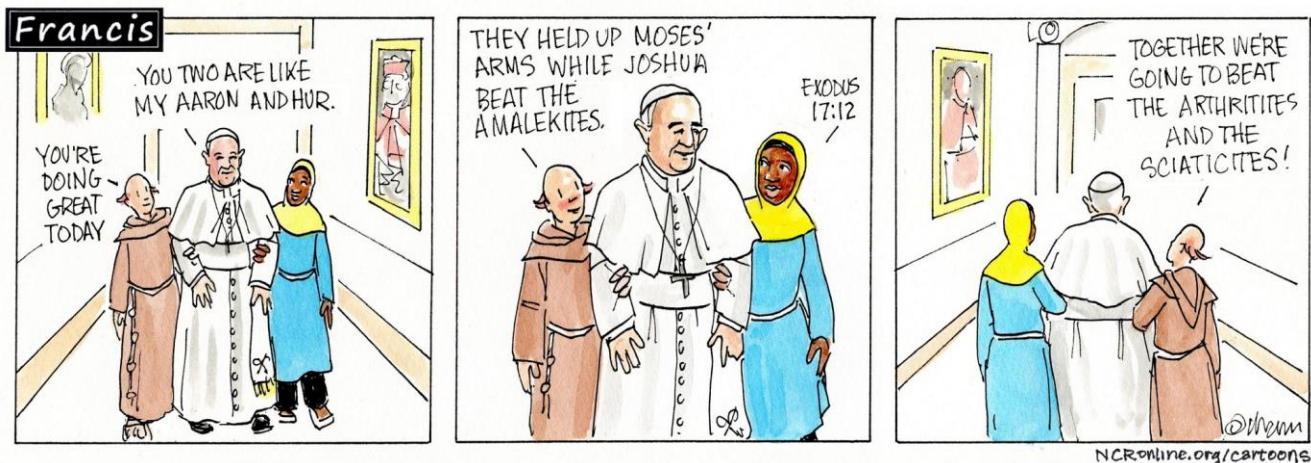
On the level of faith, there are many reasons why it is important that the body of the dead Christian be present for all parts of the funeral. We believe in the resurrection of the body. We don't understand how God will do it, but we nonetheless believe that when time is over and Christ has returned to gather the then-living, those who have died will be raised. We will not be ghosts floating about, or indistinguishable drops of water in some cosmic sea. We will be individuals. And for us, that means embodied individuals. Our bodies will be different – incorruptible and changed, immortal and glorified, but bodies nonetheless. The care we take with the bodies of our beloved dead gives witness to this faith that comes to us from the apostles.

In fact, for hundreds of years the church barred cremation as a form of committing the body to the elements. The reason is that in the past, many who chose cremation did so precisely because they rejected belief in the resurrection of the body. These groups chose cremation in the belief that the body is inconsequential, or even something evil that needs to be destroyed. So believers chose instead to be buried, to have their bodies planted like seeds in the earth. Today, cremation is not associated with such denial and so has become an option for Christians.

But since liturgy "works" according to signs perceptible to the senses, the best order in which to do things is to celebrate the liturgy with the body, and then take it to the place of cremation. When the ashes are ready, then we assemble to commit them to the grave or the niche. The body of the dead Christian acts as a powerful sign of his or her presence among us as we celebrate the vigil, the liturgy and the rite of committal. So just get me to the church when it's time.

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9. FRANCIS, THE COMIC STRIP by Pat Marrin – 11th February 2021.



....
 from commands **to** invitations,
 from laws **to** ideals,
 from threats **to** persuasion,
 from coercion **to** conscience,
 from monologue **to** conversation,
 from ruling **to** serving,
 from withdrawn **to** integrated,
 from vertical and top-down **to** horizontal,
 from exclusion **to** inclusion,
 from hostility **to** friendship,
 from static **to** changing,
 from passive acceptance **to** active engagement,
 from prescriptive **to** principled,
 from defined **to** open-ended,
 from behaviour-modification **to** conversion of heart,
 from the dictates of law **to** the dictates of conscience,
 from external conformity **to** the joyful pursuit of holiness.

When these elements are taken in the aggregate, they indicate a model of spirituality. This, they say, is what good Catholics should look like and this is how they should behave. That means the elements indicate what the Church should look like and how it should behave. This is a significant model-shift. This is a teaching of the Second Vatican Council.

- Fr. John O'Malley SJ, 2006



10. **Commending faith** by Andrew Hamilton SJ 11th February 2021

Most of us find it challenging to engage with people whose philosophies of life differ from and are critical of our own. Christians faced it some years ago when responding the attack by Richard Dawkins and others on belief in God's existence. Many Christian writers rallied in defence of theism, rebutting their opponents' arguments and marshalling their own. The defence was appropriate. It reasserted the claim that theism is true as well as beneficial, and also helped reassure people whose belief in God was shaken. It was also, however, strangely dissatisfying. It was like achieving a scoreless draw in a soccer game – saved a necessary point but won no new followers to the team or the game.



Zinedine Zidane, FRA, and David Beckham, ENG (Photo by Andreas Rentz/Bongarts/Getty Images)

Is that the only way to engage with people who hold a life view different to our own? Christians might seek advice from Peter's first Letter on how to respond to opposed views: 'Always be prepared to give an account to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.'

The text suggests engaging in conversation rather than confrontation, but not unequivocally. Many translations suggest giving a 'defence', and not an 'account'. 'Giving a defence' suggests a discussion that is adversarial and in which defendants focus on themselves and not on the inner world of their conversation partners. 'Giving an account', taken together with the commendation of gentleness and respect might suggest an exploratory conversation between equals, each of whom would speak of their personal and operative faith. It would go beyond the logical arguments for their beliefs to explore why they found those arguments persuasive. It would also commit them to an internal conversation which may lead theists to engage with their inner disbeliever.

From this perspective the starting point of such a conversation is not that a theistic view is the only coherent and benign view of the world, nor that it is superior to others. It is that belief in God, as distinct from the belief that God exists, is a gift that is worth exploring and sharing. It takes them beyond a general argument about the existence of God to a personal reflection on why they find their belief in God to be a gift. The conversation also invites their conversation partners to speak of their fundamental vision of the world at the same depth.

If this argument urges the importance of the personal in justifying faith, it must also be developed by a similarly personal account. If asked what I find the most persuasive reason for believing in God, I reply that it is our need for someone to whom we can say thank you. The argument is clearly quixotic, and if seen as a logical proof of God's existence, it lies naked to dismissal as wish-fulfilment. It is a personal statement. Its merit is that it leads the conversation deeper into the reasons for belief in God and why it is a gift.

My argument that we need someone to say thank you to comes out of personal experience of the world and of all in it as a gift. It begins in wonder at the beauty and largeness of the natural world, at the complexity and goodness of human beings, the transforming power of loving and being loved, and the creativity of human shaping of the world.

Wonder at being part of this world leads naturally to a feeling of gratitude for being invited to exist and to celebrate it. Most human beings, I imagine, will have experienced that wonder and sense of gratitude sometimes in their lives, though they would articulate it in different ways. Some people will treasure it and find words to account for it; some might dismiss it as purely subjective or as a childish distraction from the real business of living.

The purpose of conversation is to allow exploration of one another's world views and of the experiences that underlie it. That allows both partners to be changed by the conversation.

Finding the world and my own sharing in it a gift for which I am thankful, I also find belief in a God who is responsible for the world and to whom I can respond in gratitude to be a gift. It underpins the ways in which I understand my relationship to the world, underpins my understanding of myself as a rational and ethical being, and gives purpose to my existence in the world.

Belief in God also provides the context in which I can explore such existential questions as why we and our world exist and what is distinctive in human consciousness. If beyond our universe lies a source of being that is reflected in the beauty, the love, the rationality, the energies and the destiny of the world, I can hope to find a coherent view of the world as rational and precious, though remaining a mystery.

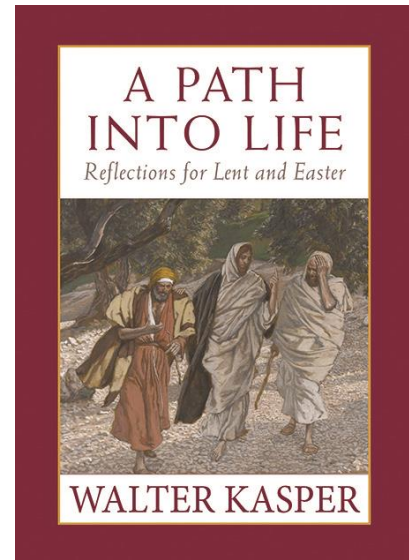
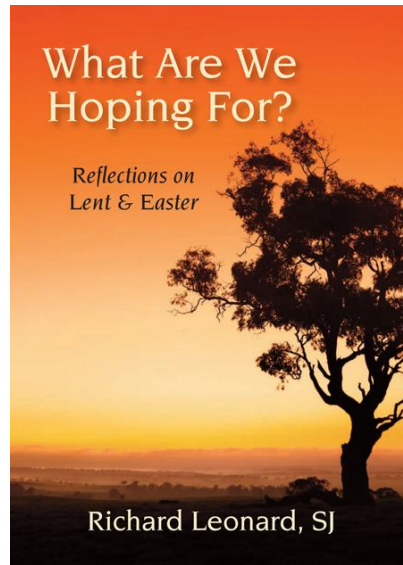
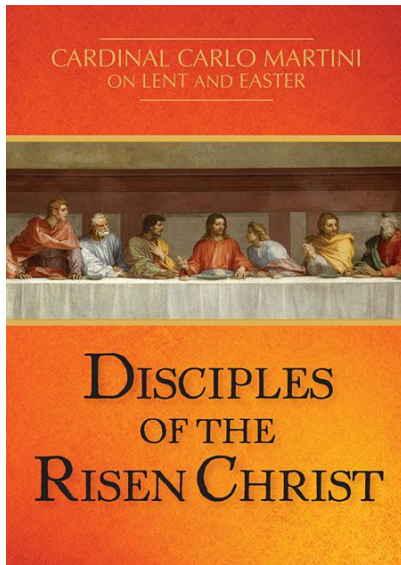
I see such a belief in God a gift, one that is associated with my personal history and particularly with my Catholic background and belief in Christ in a Christian community. Because it is a gift, I would like others to share it but have no right to expect them to do so. I recognise that many friends who do not share my belief live more generously than and with greater integrity than I do. Our difference in the way we see our world makes me interested in what has contributed to their understanding.

Many are satisfied with accepting the world and human consciousness as given, needing no explanation, and see meaning as something we make, not a gift to be received. Some have had harsh experiences that have closed the door to wonder and to a beneficent God. Some are convinced by the arguments against theism. The purpose of conversation is to allow exploration of one another's world views and of the experiences that underlie it. That allows both partners to be changed by the conversation and even to score.



Andrew Hamilton is consulting editor of Eureka Street, and writer at Jesuit Social Services.

11. Are you looking for something to accompany you on the Lenten journey this year? *Paulist Press* is offering some very good books. Not all are available as e-books but four of the six are and the cost of each book is very reasonable.



https://www.paulistpress.com/Pages/center/e-mail_020121-lenten-reading.aspx#

12. During the week, Jamberoo Abbey in NSW, sent news to parishes about a Lenten retreat opportunity. Some may be interested to follow this up:

Into a Strange Land
A Country Called Forgiveness



In this 5 days retreat we will be walking the arduous and sometimes lonely journey from unforgiveness to forgiveness: the journey that has the possibility of leading to joy and peace of soul that remains elusive, until we are able to let go and forgive.

St Antonia osb will guide you throughout the retreat.

Retreat begins: **21 Feb 2021** for 5 weeks during Lent.
 Registration fee: \$200

For more information click on the following:

[Online retreat – Into a Strange Land: A Country called Forgiveness](#)

For more information: [Forgiveness Retreat – Jamberoo Abbey](#)

13. I enjoyed one of the latest articles from *Commonweal*. It starts like this:

How should Christians argue? Leave aside, for now, the question of how Christians have argued in the past. Leave aside the many times throughout history – or throughout this morning – that those of us who call ourselves Christians have failed to live up to Christian ideals in our disagreements. How should our ideals animate our arguments? And, more specifically, how should we make arguments as writers? Whether we’re writing a tweet or a term paper, a text message or a dissertation, which Christian virtues should guide our approach?

Richard Hughes Gibson and James Edward Beitler III explore these questions in their insightful new book, *Charitable Writing: Cultivating Virtue Through Our Words*. English professors and colleagues at Wheaton College, Gibson and Beitler note that the book began with an “unsettling realization”: there was nothing particularly Christian about the way they taught writing at their Evangelical Christian liberal-arts institution. On the heels of this realization came another: “We had never given much thought to our own writing practices. Did they reflect our Christian commitments?” These insights, they decided, required a change. “Our classrooms didn’t just need work; we did, too.”

Enjoy: https://www.commonwealmagazine.org/listen-humbly-argue-lovingly?utm_source=Main+Reader+List&utm_campaign=f9c11a7632-EMAIL_CAMPAIGN_2017_03_16_COPY_01&utm_medium=email&utm_term=0_407bf353a2-f9c11a7632-92337689

Enjoy the last Sunday of Ordinary Time for a while!

John

pastor
Boonah Catholic community