
We, the people of Boonah Catholic parish,
acknowledge the Australian Aboriginal and Torres Strait Islander peoples of this nation.

We acknowledge the traditional custodians of the lands on which our parish is located
and where we conduct our mission and ministry.

We pay our respects to ancestors and elders, past and present.

As a local community of faith within the Church of Brisbane,
we are committed to honouring Australian Aboriginal and Torres Strait Islander peoples'
unique cultural and spiritual relationships to the land, waters and seas
and their rich contribution to society.



Clarise Nampijinpa Poulson (*1957), "Wapirra (Trinity)," 2002, acrylic on canvas, 183 x 80 cm;

printed in: Holleuffer, Henriette von and Wimmer, Adi (Hg.): *Australien. Realität - Klischee - Vision. Australia. Reality - Stereotype - Vision*, Schriftenreihe im Auftrag der Gesellschaft für Australienstudien, Wissenschaftlicher Verlag Trier, 2012, p. 58.

The artist, Clarise, is a spokeswoman of the Warlpiri. She also follows both religions: her Indigenous beliefs and those of the Baptists who established a mission in Yuendumu in 1947.

Her work of art contains, from top to bottom, the following Wapirra (Trinity) Jukurrpa. As usual in the iconography used at Yuendumu, humans are represented by U-forms. Inside the brown, nearly closed arc at the top of the painting are people who live outside of the community of Christ, people who are not yet filled by the Holy Spirit. In the left center of the painting are three more U-forms; these people have begun to turn toward the Christian faith. The nearly closed circle at the bottom of the painting shows the same people as at the top, now filled by the spirit of God and living in Wapirra into all eternity. The Holy Trinity of Father, Son and the Holy Spirit is represented in the form of three brown semi-circles in the middle right part of the painting.

Further reading: http://www.aboriginal-art.de/EN/themen_christentum.htm

Warm greetings to the members of the Boonah Catholic community and beyond on Trinity Sunday.

1. REFLECTIONS ON THE SUNDAY WORD.

The **first** reflection for this Sunday is from the *Catholic WomenPreach* website and the preacher is JoAnn Melina Lopez.

JoAnn currently serves as Campus Minister for Liturgy at Seattle University. She enjoys listening deeply to students' stories, creating spaces and opportunities for reflection and prayer, and accompanying young adults in their journey of living the big questions at the intersections of faith, justice, and community.



JoAnn has been immersed in Jesuit education and formation for over a decade. She completed her undergraduate degree at Saint Joseph's University, before going on to serve as a Jesuit Volunteer in Houston, working with asylum seekers and refugees. She received her Masters of Divinity (M.Div.) from the Boston College School of Theology and Ministry, and joined Seattle U's Campus Ministry team six years ago. JoAnn was pleasantly surprised to find a job where her talents of finding the perfect gift for any situation, curating playlists that speak to the heart, and selecting the best food on a menu are put to good use.

JoAnn grew up in India and Singapore, where she learned the importance of hospitality, inclusion, sharing meals, and how to live in an multifaith and multicultural world. Having participated in Catholic liturgy on four continents, she marvels at unity in diversity in the Church and is passionate about ritual, prayer, the global Church, and social justice. JoAnn is grateful for the courageous faith of prophetic voices in every generation, and strives to live now for a Church and world that more closely reflects God's dreams for us.

Beyond campus, JoAnn serves as the Chair of the Program Council for The Ignatian Spirituality Center and is actively involved in her parish, St. James Cathedral.

Part of her homily includes:

*This is who God is. Tangible, Joyful, Hope-Filled, Liberating, Life-Giving Fierce Love.
This is who we are called to be.*

Here is the link to her homily:

<https://www.catholicwomenpreach.org/preaching/05302021>

The *second reflection* is from Julian McDonald, a Christian Brother in Australia. It is entitled: 'Trinity helps us to see God as loving community'.



*Go and make disciples of all nations, baptising them in the name of the Father and of the Son
and of the Holy Spirit, teaching them to observe all that I have commanded you.*

Matthew 28:16-20

When it comes to writing a reflection on the Holy Trinity, I struggle. Like every other card-carrying Catholic and Christian. I can publicly proclaim at least once a week: "I believe in one God, the Father almighty, maker of heaven and earth...I believe in one Lord Jesus Christ, who for us became

human...I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son..." (Nicene Creed). But that does not mean that I can get my little head around it. Those statements encapsulate theological concepts which I accept in faith, but which I cannot prove. I can also say that I believe I was loved into life by my loving parents who reflected to one another and to me something of God's love. And I am convinced that God loves me. But I cannot prove that I loved my parents in return, just as I cannot prove that I love God. Every year, one week after Pentecost, the Christian Churches celebrate "The Feast of the Holy Trinity" - the only Church festival that celebrates and puts the focus on a theological concept that theologians have tried to explicate for centuries. Their efforts, however laudable, have been attempts to explain the unexplainable. We are fooling ourselves when we fall into thinking that we can satisfactorily explain God. For that matter, do we ever think that we can fully understand and explain anyone whom we know and say we love?

Moreover, I am convinced that Jesus was a man of his own time and culture, and that as he travelled the length and breadth of Palestine proclaiming the boundless love of God for humanity, he was not conscious of himself as being "The Second Person of the Blessed Trinity". That became an article of faith in the institutional Church 13 centuries later, and only after much theological speculation. A more recent attempt to explain God as Father, Son and Spirit became a New York Times best-seller. It is a novel entitled *The Shack*, written by Canadian, William Paul Young and was No.1 on the New York Times fiction list for 147 consecutive weeks. Young personifies Father, Son and Spirit as three humans who, by their love, and compassion, and their skill in gently challenging, transform the lives of a grieving family whose daughter/sibling was abducted and murdered. Published in 2007 (Windblown Media, USA), it has sold 20 million copies. It has not exactly been lauded by scholars of theology, but it deals, in an innovative and even provocative way, with the mystery of God as Trinity. Young depicts the Father as a black woman named Papa, Jesus as a Middle-Eastern carpenter and the Spirit as an Asian woman called Sarayu (Hindi, meaning a refreshing wind).

Having said all that, I dare to suggest that no theologian has given us a better or more appealing description of God than John, who in his first letter wrote: "Everyone who **loves** has been born of **God** and knows **God**. Whoever does not **love** does not know **God**, because **God is love**" (1 John 4:7-8).

While many of us can recall our primary school days and the religious knowledge we gathered with the help of the prescribed catechism, we may well be slow to recognise the lasting impact made by the catechism on our adult lives. Here is an extract from one of the catechisms of my primary school days:

Q. How many Persons are there in God?

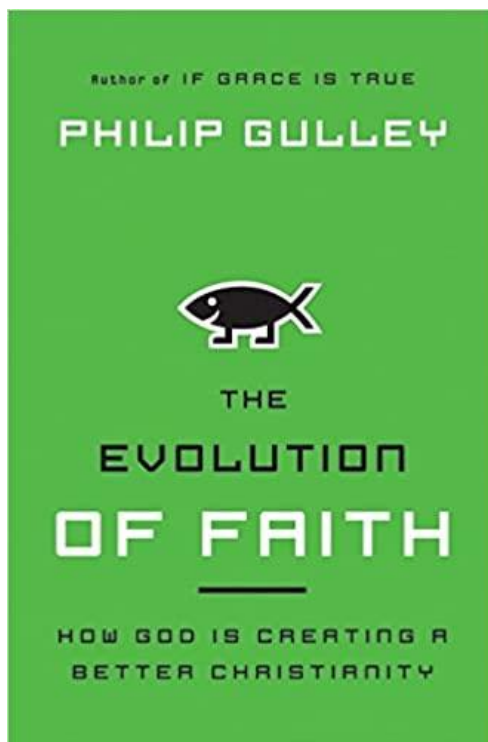
A. In God there are three Divine Persons, really distinct, and equal in all things – the Father, the Son, and the Holy Ghost.

This is just one of the questions and answers which I and my peers learned so well by rote that we could repeat them in our sleep. What sense I made of it is anyone's guess. But I believed it, because I was given to understand that rejecting it would put me in danger of ending up in hell. Generations of children have passed through Catholic primary schools across the globe since the 1950s (my era). While there has been an evolving approach to religious instruction over the last seven decades, I offer

just one example of how one particular child (Clement) recently made meaning of what he heard as a 5-year-old pre-schooler at his local Catholic school. The story is told by his grandfather, who had overheard Clement giving a theological dissertation to his younger sister, Ruth: "Ruthie, we believe in three Jesuses: Father, Son and Holy Spirit. And the Spirit is the best one 'cause it's holy." Grandfather says he just can't wait to hear Clement's take on the Immaculate Conception.

The Catholic Church was more than 13 centuries old before the Solemnity of the Holy Trinity found its way into the liturgical calendar. Despite our intellectual struggles with trying to understand the mystery of God, the focus of this coming Sunday's celebration is on the revelation of God to our world as creator, on Jesus, who taught us about the boundless love of the God who loved us into life and who alone we seek, and on the Spirit of that love who dwells deep within us and frees us from isolation and enlivens us to live as community. The concept of God as Trinity helps us to see God as loving community, and it is yearnings for love and for community that are the deepest desires of every human heart.

It is love that is at the centre of the readings we encounter on Trinity Sunday. - the Love (God) who created our world and set it on its evolutionary journey; the Love that was so overflowing that it became one of us in the person of Jesus and showed us how to love; and the Love who could not even imagine leaving us alone and who is present to us in every moment of our lives. That, too, is something that I struggle to get my little head and heart around. Yet that's what Jesus commissioned all his disciples to proclaim to our world.



The Quaker writer, Philip Gulley, in 2012, published a book entitled: *The Evolution of Faith: How God is creating a better Christianity*. In it, he told the story of an elderly Quaker woman who had spent most of her life reaching out to people in need. This is his story: "As I came to know her better, I was astounded at the many ways in which she had blessed hurting people. Though her income was modest, she lived simply so she could give generously. Though her many commitments kept her calendar full, she still found times to be present to those who needed comfort. The longer I knew her, the more I marvelled at her kindness, given the scarcity of her resources. Her humility made her reluctant to talk with others about what she did. But one day she let slip the principle that guided her life, when she said to me: 'Little is much when God is in it.' I have reflected on that often, coming to appreciate its truth more and more as the years pass. Little does become much when love is present. Jesus knew that. He knew that even the smallest gesture of love could

transform the darkest of situations, and so fully committed himself to divine love that we are still awed by his life...We can be like him when we say yes, as thoroughly as we can, to the Divine presence that is also in us. As we do that, our lives and the lives of others will be transformed. God's joy will be in us, and our joy will be full."

2. FRANCIS, THE COMIC STRIP by Pat Marrin – 25th May 2021.



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, 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, Bernice Brault (nee Gilloway) and sick members of parish families and those beyond our parish boundaries.



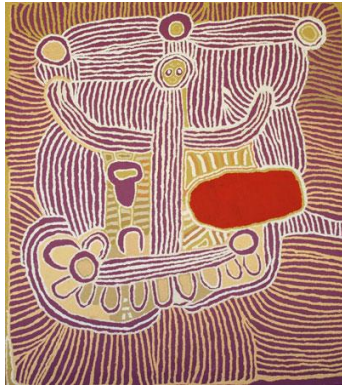
4. *Boonah Parish happenings . . .*

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

Our **SUNDAY EUCHARIST** schedule is:



Saturday
5.00pm Boonah church

Sunday
7.30am Harrisville church
9.30am Boonah church

Desert Eucharist by Linda Syddick Napaltjarri (b. 1937)

Our **WEEKDAY EUCHARIST** schedule for this week, 9th Week of Ordinary Time, is:

Monday 31st May 8.00am, **Boonah church**

▪ **EVERY SUNDAY** when we gather for the Sunday eucharist, there are baskets (of some or another) at the entrances of our two churches.

We are invited to bring a gift of non-perishable food or goods for people seeking help from our local St. Vincent de Paul.

There is a great response each Sunday from the assembly at Harrisville. *Thanks!*

There is also an emerging and positive response from the two assemblies who gather at Boonah. *Thanks!*

I know the local conference very much appreciates our support.

I was hungry and you fed me
Matthew 25



▪ **THANK YOU** to all who support the weekly Sunday collection. Your gifts enable the parish to meet its expenses and to function like an everyday household. If you would like to give weekly or monthly in a planned way, please see me.

The new envelopes for the new giving year have arrived. So we will be getting them out to regular givers in early June.

A few people have seen me about giving electronically. *Thank you!* Please see me for the simple paperwork if you would like to give this way.

▪ **THANK YOU** to those amongst us who, week by week, *send out* the FlockNote invites, *prepare* the churches for the celebration of Mass, *coordinate* the arrival and departure of the assembly especially on Sundays, *exercise* liturgical ministry in necessary ways (readers, sacristans, servers, organists, PowerPoint preparer and operators), and *clean* the churches after the celebration of the liturgy as we are required to do in this time of COVID-19.



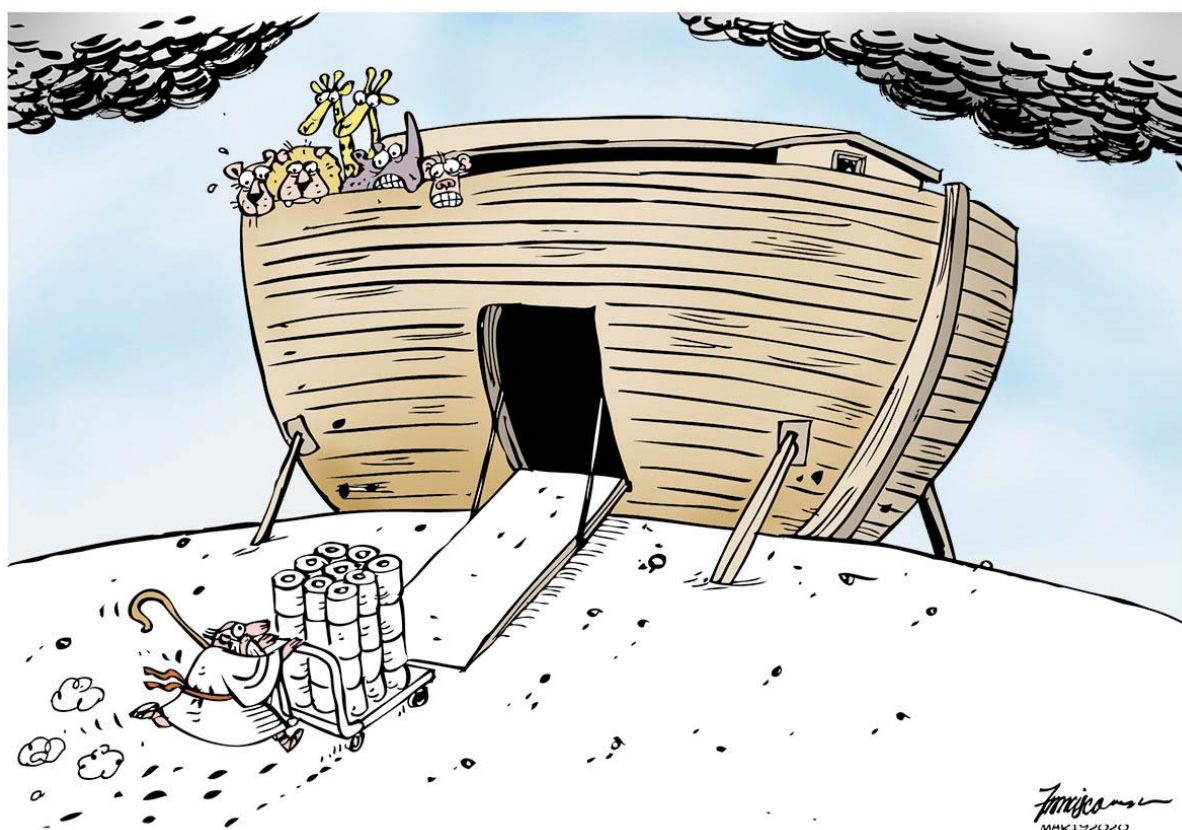
▪ As we move to the middle of Term II, parish school students in the middle and upper grades will be participating in the celebration of Tuesday Mass over a few weeks. Mass will start at 9.15am which is a good time for the staff and students. Thanks to our usual daily Mass celebrants for fitting into the changed time. The next date is Tuesday 8th June, 9.15am.

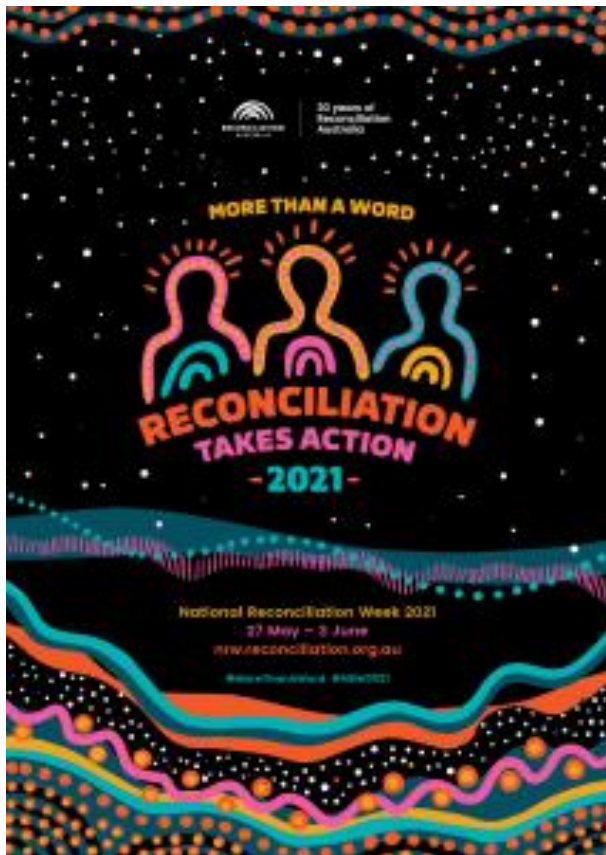
▪ On the first Sunday of June at the 9.30am Mass in Boonah, (6th June), we welcome the young people of our parish into various ministries for our monthly youth-ministered Mass.

▪ After conversation with the people who gather on Sunday at the Harrisville church, we decided to begin gathering once again for Sunday Mass at Peak Crossing Church from the start of June.

I believe the first Sunday Mass back at Peak Crossing is the second Sunday of the month, 13th June, 7.30am.

▪ Please pray for families and friends who are grieving the loss of their loved ones. We pray for those who have recently died: **Owen Doyle** (Brisbane), **John Jordan** (Hervey Bay) and **Jack Elson** (Maroochydore). *May they rest in peace.*





5. National Reconciliation Week began on Thursday 27th May and concludes this coming Thursday 3rd June.

Archbishop Coleridge wrote to all Brisbane clergy encouraging us to promote the week. We are also invited to look at what is possible to embed new practices in our parishes.

Reconciliation Australia has a really good article titled “20 Actions for Reconciliation in 2021”. The preamble is as follows:

The goal of the reconciliation movement is for a just, equitable and reconciled country. This will only be achieved when Aboriginal and Torres Strait Islander peoples, the First Peoples of this land, are able to equally contribute to daily life of the nation. Until this happens, Australia will not reach its full potential.

We need more people speaking up, asking the hard questions and taking action during and beyond National Reconciliation Week. To help you, we have compiled **20 actions for reconciliation**.

If you are hesitant to challenge some of the long-held but incorrect ideas in your community, be assured that across this country many people just like you are joining First Nations peoples in this effort.

This National Reconciliation Week, make reconciliation more than a word. Move from **safe to brave** on issues affecting Aboriginal and Torres Strait Islander peoples.

They are worth a good look:

<https://nrw.reconciliation.org.au/actions-for-reconciliation/>

As well there is an art activity attached to the email!



Source: Eureka Street. Eureka Street is a publication of the Australian Jesuits.

Fiona Katauskas' work has also appeared in ABC's *The Drum*, *New Matilda*, *The Sydney Morning Herald*, *The Age*, *The Australian*, *The Financial Review* and Scribe's *Best Australian political cartoon anthologies*.

6. From *Journeys on the Edges: The Celtic Tradition* (2000), by Thomas O'Loughlin:

Sometime around AD 670, an Irish bishop named Tírechán set about collecting traditions about Saint Patrick. In his book, the *Collectanea* (section 26), he invents a scene of Patrick meeting the two daughters of the king of Tara by a well. One woman asks Patrick about the Christian God, and as his reply Tírechán puts the following statement of faith into Patrick's mouth.

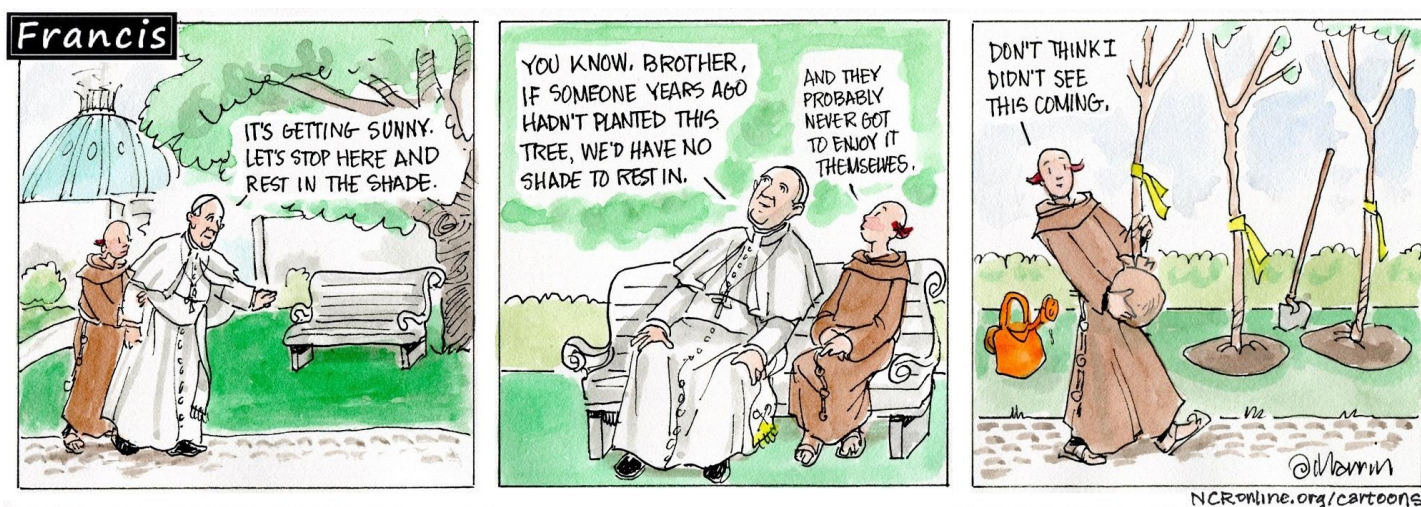
Its sources have never been located, yet it is a work that clearly bears the signs of use in the liturgy.

*Our God is the God of all humans.
The God of Heaven and Earth.
The God of the sea and the rivers.
The God of the sun and moon.
The God of all the Heavenly bodies.
The God of the lofty mountains.
The God of the lowly valleys.
God is above the heavens;
and he is in the heavens;
and he is beneath the heavens.
Heaven and earth and sea,
and everything that is in them,*

*such he has as his abode.
 He inspires all things,
 he gives life to all things,
 he stands above all things,
 and he stands beneath all things.
 He enlightens the light of the sun,
 he strengthens the light of the night and the stars,
 he makes wells in the arid land and dry islands in the sea,
 and he places the stars in the service of the greater lights.
 He has a Son who is co-eternal with himself,
 and similar in all respects to himself;
 and neither is the Son younger than the Father,
 nor is the Father older than the Son;
 and the Holy Spirit breathes in them.
 And the Father and the Son and Holy Spirit are inseparable.*

Patrick is then presented as offering her baptism with these words: *You are already daughters of an Earthly king, I wish to join you now to a Heavenly king, if you choose to believe!*

7. FRANCIS, THE COMIC STRIP by Pat Marrin – 27th May 2021.



8. Pope Francis appoints English archbishop Arthur Roche as new prefect of the Congregation for Divine Worship

Pope Francis has appointed the English archbishop, Arthur Roche, 71, as the new prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, where he has been secretary since 2012.

The pope has appointed an Italian Franciscan Vittorio Francesco Viola, 55, the bishop of Tortona in northern Italy, as the congregation's new secretary.

Pope Francis also appointed a new under-secretary to the same congregation and named him bishop, Aurelio García Macías, 56, a priest of the diocese of Valladolid, Spain, who has been working in the congregation since 2015. He has a doctorate in Liturgy from the Pontifical Liturgical Institute of Sant' Anselmo in Rome.



The Vatican made the announcement of the three appointments on May 27. The nominations are meant to ensure that the congregation will continue to faithfully promote the spirit and path of the liturgical renewal initiated by the Second Vatican Council in accordance with the wishes of Pope Francis.

The appointments come after the completion of a visitation of the congregation at the request of Pope Francis just before Easter. Francis asked the Italian bishop Claudio Maniago, the president of the liturgical commission of the Italian bishops' conference, to carry out the visitation, which involved, among other things, in-depth conversations with each member of the staff of the congregation.

Archbishop Roche was born in Batley Carr, West Yorkshire, England, on March 6, 1950. He studied for presbyteral ministry at St. Alban's College, Valladolid, Spain, from 1969 to 1975 and there learned Spanish and obtained a degree in theology from the Jesuit-run

Comillas Pontifical University.

Ordained in 1975, over the following 12 years he worked in several parishes in the Diocese of Leeds and served as bishop's secretary and diocesan financial secretary. He was sent to Rome in 1991 for further studies and there gained a licentiate in theology degree from the Pontifical Gregorian University. He also served as spiritual director at the Venerable English College.

He was appointed general secretary of the Catholic Bishops' Conference of England and Wales in 1996 and served in that role until 2001 when Pope John Paul II nominated him as auxiliary bishop of Westminster, where he worked alongside Cardinal Cormac Murphy-O'Connor.

Fifteen months later, the Polish pope appointed him as coadjutor bishop of Leeds, his home diocese. Then, in July 2002, he was elected chairman of the International Commission on English in the Liturgy, which oversaw the translation of the liturgical texts from Latin to English, a far from easy task. He supervised the final stages of that demanding work, which was completed in 2011.

In 2004, he took over as bishop of Leeds, a post he held until Pope Benedict XVI called him to Rome in 2012 to be secretary of the Congregation for Divine Worship and the Discipline of the Sacrament. Pope Francis confirmed him in that position and in 2014 also appointed him to the board of the Pontifical Council for Culture.

Archbishop Roche will be assisted by Bishop Viola, the new secretary, a specialist in liturgy. Bishop Viola gained his license and doctorate degrees in this subject from the Pontifical Liturgical Institute of San Anselmo in Rome, which is run by the Benedictine confederation. After gaining his degrees, the Franciscan friar served as a professor of liturgy at that same institute.

Prior to becoming bishop of Tortona, he was custodian of the convent of Santa Maria degli Angeli in Assisi and president of the local Caritas. Pope Francis met him during his first visit to

Assisi in October 2013. He is the second Franciscan from Assisi that the pope has brought to the Vatican this year, the other being Cardinal Mauro Gambetti, whom he appointed as archpriest of St. Peter's Basilica.

Adapted from:

https://www.americamagazine.org/faith/2021/05/27/pope-francis-archbishop-arthur-roche-congregation-divine-worship-cardinal-sarah?pnspid=0vlwsOIFF12N6hG2CyKgYWFgiWc1FqS3xlfy1pSe&utm_source=piano&utm_medium=email&utm_campaign=9914

Next Sunday . . . the Solemnity of the Body and Blood of Christ!

John

pastor

Boonah Catholic community.