
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.



Jesus Calms the Storm,
Laura James.

<https://www.laurajamesart.com/>

Warm greetings to the members of the Boonah Catholic community and beyond on the 12th Sunday in Ordinary Time.

1. REFLECTIONS ON THE SUNDAY WORD.

The **first** reflection for this Sunday is from the *Catholic WomenPreach* website and the preacher is Danielle Vella.

Danielle is Director of Reconciliation Programs for the Jesuit Refugee Service (JRS), an international humanitarian organization that serves refugees in more than 50 countries worldwide.

A journalist, Danielle has also served as publications coordinator for JRS, and has written extensively about the experiences of refugees struggling to find a new life and future. Her work includes *Journeys of Hope – Stories of refugees on the way to Europe* (JRS Europe, 2016); *Rescued, What’s next? – Protection seekers stranded in Sicily* (JRS Europe, 2015); and *Beyond Imagination – Asylum seekers testify to life in Libya* (JRS Malta, 2014). One of Danielle’s most recent projects was writing *Dying to Live: Stories from Refugees on the Road to Freedom*, which was published by Rowman & Littlefield in February 2020. To interview refugees to share their stories, Danielle travelled extensively in Europe, sub-Saharan Africa, Asia, the Middle East and the United States. Her work has taken her to remote refugee camps, to land borders, to the seashore where migrant boats arrive, to immigration detention centres, and even to war zones



Her homily begins:

At the coast of Turkey, Qusai contemplated the terrifying black waters into which the human smugglers had just ditched his wheelchair because he couldn’t afford to pay for its place on the cramped boat. “Maybe I’ll make it, maybe not. I don’t care, this is my last chance. No way back.” Qusai survived – just. He is a severely disabled young man who escaped the war in Syria, taking the only way available to most refugees in the world today: extremely risky journeys along so-called “illegal pathways” through treacherous seas, deserts and mountains, pathways controlled by human smugglers and traffickers for whom refugees are like merchandise.

... Qusai is one of hundreds of refugees who shared their story with me during my work with the Jesuit Refugee Service. The memories of their journeys, where they risked life – ironically – in order to find life, lose nothing of the horror and fear with time. They are reminiscent of the fear we hear about in today’s readings. Like those the Psalmist describes, who sailed the deep waters of the sea, and encountered waves that “mounted up to heaven” and “sank to the depths”, so that “their hearts melted away in their plight” and “they cried to the LORD in their distress.” And like the panicked disciples of Jesus in the Gospel, who wake him up when a storm hits their boat: “Teacher, do you not care that we are perishing?”

Here is the link to her homily:

<https://www.catholicwomenpreach.org/preaching/06202021>

The [second reflection](#) is from Br. Julian McDonald CFC, an Australian.



The more I reflect on the Gospels, the more I come to appreciate the skill and artistry of the writers. For instance, there is a recurring pattern in Mark's Gospel of a parable being closely followed by a miracle. Last Sunday's gospel-reading gave us two short parables about seeds and their sowing. Following on immediately is the story of Jesus miraculously calming the fierce storm on the Sea of Galilee (today's gospel-reading). Moreover, Mark very skilfully parallels and contrasts these two events.

Chapter 4 of his Gospel has three parables associated with seed-sowing. It opens with the well-known one of the seed falling on all different kinds of ground - stony ground where it comes to nothing, ground where it is choked by thorns, ground that varies in quality and yields meagre, medium and high quality crops. The chapter concludes with the two parables of last Sunday's gospel-reading. The parable of the seed that is sown and left to the forces of nature can be described as a parable about absence and the trust that is often implied by absence. For instance, parents sometimes go out for an evening of relaxation and trust that, while they are away, their teenage children will act responsibly. In this particular parable, we are told of the farmer who sows the seed and leaves it, going to bed every night and getting up every morning, trusting that the forces of nature will do their work. He does not intervene until the crop has ripened and is ready for harvesting. In today's story of the calming of the storm, Jesus models the message he proclaimed in the parable. He sows the seed of faith and trust in his disciples, and then, on that very day, takes a boat with them, and, like the farmer in the parable, goes to sleep, curled up in the back of the boat. His sleeping, just like the farmer's, is a sign of trust. - trust in God and trust in his disciples. When the storm breaks, the disciples are soon beside themselves, in the grip of panic and fear. This is understandable, and something that we can verify from our own experience. The storm, of course, is a metaphor for the trauma we have all experienced in the physical, emotional, relational and spiritual aspects of our own lives. What's more, we have all experienced sleepless nights worrying about something we have to face the following day. We are well aware that there is nothing that can be done there and then in the middle of the night, but that doesn't take away our anxiety and fretting. We just can't bring ourselves to behave like the farmer who goes to sleep night after night, patiently waiting for the seed to grow and mature. We feel the urge to solve immediately what is worrying us, or, even more, we expect God to solve it for us.

Meanwhile, the disciples, with a number of experienced fishermen among them, struggle to keep their boat on an even keel. Yet their teacher and leader is, seemingly, oblivious to their plight. He remains sound asleep. That looks like absence with a capital A. Eventually, the disciples rouse Jesus and shake him until he is fully present. He takes in the situation, rises to his full height and with a powerful voice commands the wind and the waves to settle down. Then he turns and reprimands them: "Why are you so cowardly? Don't you have any faith at all?" And the narrator tells us that, though they were terribly afraid of the storm, they are now even more afraid because of what they have just seen - Jesus doing something only God can do!

Keeping last Sunday's two parables in mind, we can make some connections. The mustard seed, the most insignificant and pestiferous of seeds grows into a bush large enough to give shelter to the birds, the least of all God's creatures. So, this parable suddenly turns into a parable about reversal. It turns human expectations upside down, making the point that what Jesus refers to as the reign of God is a brand-new ordering of things, a world in which those who were last will be placed first and those who were small will be elevated to greatness. And the story of the storm follows the same pattern of reversal. As chapter 4 of Mark's Gospel begins, we are told that the crowd was so large that Jesus had to get into a boat to make himself heard. (The physics of this is that the crowd became something like an amphitheatre, with Jesus locating himself at the central point of the arc, the best place for making himself heard.) Now, on the very same day, the voice of Jesus is powerful enough to silence the roar of the wind and calm the raging sea. It is surely not by coincidence that, in describing this event both Matthew and Mark use the same Greek word as they attributed to Jesus when he cast out an evil spirit from a man in Capernaum: "Peace! Be still and come out of him!" And it's no wonder that fear, once again, grips the disciples - the Jesus whom they know as a carpenter, become itinerant preacher, has just demonstrated a supernatural command over the forces of nature.



But there is still a whole lot more that we can take from this gospel-reading. Repeatedly, the Gospel writers attribute to Jesus words like *Do not be afraid* and *Fear not* (in the four gospels and the Acts of the Apostles they occur more than fifty times). Fear is really the opposite of faith and trust. Again and again in the New Testament, we are reminded that God is the essence of love. It makes no sense to think that a God who loves us limitlessly and unconditionally would want to frighten us. Allowing fear to hold us in its grip is really turning us away from God and leading us to focus on what we think God cannot do. We lose sight of God's protecting care for us. But that doesn't mean that God is not going to challenge us or invite us to move out of our comfort zones. The very fact that Jesus calls the disciples to join him on the boat and head "for the other side" in the dark suggests that he was challenging them to venture into unknown and difficult territory, where they could not expect to be welcomed with open arms. But aren't we being challenged to venture into strange and hostile territory when following in the footsteps of Jesus means speaking up when we encounter injustice, prejudice, abuse and neglect; when he invites us to bury our resentments? There are even times when we can weather the storms of day-to-day life and still end up being more anxious about the calm that settles when the storm has passed.

The storm of today's gospel-reading is a metaphor for the many storms we encounter in our lives. But let's not miss the opening sentences of that reading: "Late that day he said to them: "'Let's go across to the other side'. They took him in the boat **as he was**" (my emphasis). Those words prompt me to ask myself: "Am I ready, willing and able to meet Jesus as he is, rather than set about remodelling him as I would like him to be?" We all run the risk of wanting to attribute to God and to Jesus qualities that domesticate them and protect our comfort.

felt that God was ignoring us, forgetting us or even punishing us. Hopkins, the great Jesuit poet, was courageous enough to voice what I suggest many of us have felt, when he addressed, in his sonnet *Carrion Comfort*, these impassioned words to God:

But ah, but O thou terrible, why wouldst thou rude on me

Thy wring-world right foot rock? lay a lionlimb against me? scan

With darksome devouring eyes my bruised bones? and fan,

O in turns of tempest, me heaped there; me frantic to avoid thee and flee?

Perhaps there is something in our subconscious that tells us that only proper language is acceptable in our converse with God. But, isn't it true that no relationship we have, even our relationship with God, will ever stand the test of time if we are unable to risk speaking the truth in love?

No character in the Bible had a life tougher than Job. Good, upright, full of kindness and integrity, Job still lost everything he had. His wife and children died; he lost all he had and became a bankrupt; he fell ill, with his entire body covered in boils. He concluded that living an upright life mattered little in the long run, so he gave God an earful, and fell into depression, self-pity and despair. God ignored all that and, in language that echoes some of the imagery of today's gospel-reading, gently brought Job to see God's goodness at work in places that he, in his pain and hurt, had been unable to see: "Then the Lord addressed Job out of the storm and said: "Who is this who obscures divine plans with words of ignorance? (Job 38, 1).

Jesus, revealed to us a God who is forever there for us, a God who does not run from our honesty, a God who walks with us through the storms of our lives, a God who repeatedly says to us: "Do not be afraid, it is I".

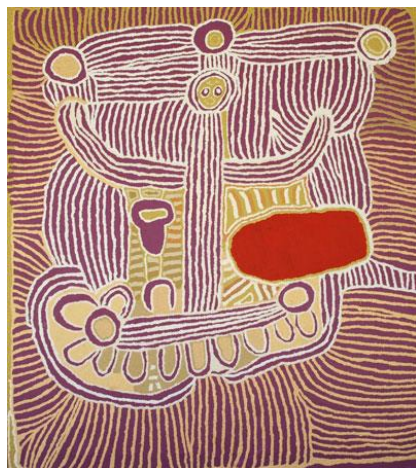
2. *Boonah Parish happenings . . .*

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

NB: Next Sunday 27th June, 7.30am Sunday Mass is celebrated at Peak Crossing church - 4th Sunday of the month

11.30am Baptism of George Eviston

Desert Eucharist by Linda Syddick Napaltjarri (b. 1937)

Our **WEEKDAY EUCHARIST** schedule for this week:

At this stage, I have planned to be away in the early part of the week. If circumstances change over the weekend, I will email parishioners with a schedule of weekday celebrations.



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, Bernadette Pinchin, Simon Greatrex, Neil O'Connor, Cate Mitten, Bernice Brault, Paula Ebrington, Fletcher Casey, Jill Archer, Matthew Bowden and sick members of parish

families and those beyond our parish boundaries.

- This Sunday we celebrate the baptism of **George Eviston**, son of Paula and David. We wish God's abundant blessing on him as he joins our community of faith.
- For the celebration of **1st Rite for Reconciliation** and all sacraments for children and adults please see me after Mass to make a convenient time or email the parish.

▪ We also remember **Doreen Boyle** at our Masses this weekend. Doreen's 30th anniversary of death falls on Monday of this new week.

▪ In recent weeks, I have been having conversations with a few parishioners who are seeking full membership of the Catholic community. Please see me if you are thinking similarly. The first step is a cuppa and a conversation and from there we will decide the appropriate preparation and support for each person.

CELEBRATING THE LIFE OF
THYRLENE DENISE DEVIN

11TH APRIL 1931 - 10TH JUNE 2021



ALL SAINTS' CATHOLIC CHURCH, BOONAH

WEDNESDAY, 16TH JUNE 2021 ~ 10:30AM

INTERMENT AT BOONAH CEMETERY

▪ On Wednesday last week, we celebrated a Funeral Mass for **Thyrlene Devin**. Thyrlene's family, friends, parishioners and members of the community gathered. Her family write a short summary of aspects of her life. It was included in the liturgy booklet:

Thyrlene Denise Devin was born on the 11th April 1931 to Norman and Jessie Caulley in a small regional district called Kyanan Estate/Theebine near Gympie. They were successful dairy farmers, owning one of the first cars in the district. Thyrlene was the eldest of three having two brothers, Darrel and John (both deceased). She was educated at Theebine primary and completed year 10 at Maryborough.

On finishing school Thyrlene worked in Maryborough next worked at Gympie Shire Council, saving for a trip to Italy where she dreamed of soaking up and appreciating the

culture.

On returning to Australia, Thyrlene worked in Quilpie as the Deputy Shire Clerk and met her husband Arthur Devin, the Shire Engineer. They married in 1959 and had four children in the following eight years. In 1963 the family moved to Boonah where Thyrlene concentrated on raising the children as well as involving herself in school and community activities.

As the family matured Thyrlene took on the job as Boonah Show Secretary and assisted in other community activities, also playing golf, tennis, becoming President of Forum and ongoing involvement with Rotary. Thyrlene studied a Diploma of History and Records, and put her learnings to work for many years, volunteering at the Boonah Archives.

Arthur and Thyrlene took on the role of Rotary District Governor working as a team, which involved intense training and travel. On completion of the term both Thyrlene and Arthur remained involved in Rotary, establishing and becoming Foundation members of the Harrisville

Rotary Club. Thyrlene realising a life-long dream becoming a Rotarian and the Rotary Club President.

Thyrlene was a dedicated gardener spending many hours tending her garden, along with the family's various pet dogs and cats. Thyrlene travelled extensively with Arthur, discovering the ease of cruising in later life. Her other great love was family particularly the six grand-children with whom she spent many holidays, family cruises and events. *We remember Thyrlene today and a life well lived.*

- **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 will be available from next Sunday 27th June.

A few people have seen me about giving electronically. *Thank you!* Please ask me for 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.



- Last Sunday I mentioned Kylie Starling, Safeguarding Advisor - Office for Safeguarding Services from the Archdiocese, visited our parish to conduct a safeguarding review. It took two hours and was an audit. It was very thorough. Legislation has changed too.

Two strong recommendations from the audit are being implemented from this weekend.

The **first** pertains to the weekly bulletin. Each Sunday we will promote **STOPline** which is way of giving information about abuse, harm and other serious misconduct by those who work in the Archdiocese: priests, religious, employees, volunteers and those in lay ministry. There are three options: a 1300 phone number, an email and online reporting.

The basic message is simple: **if you think it is wrong . . . report it**. Posters will also be on out noticeboards at each church.

The **second** pertains to the sacristy in each church. There will be a clear sign in each room that children *must* be accompanied by their parent or guardian. This also applies to the vesting sacristy for altar servers in the Boonah church.

We will also be including *Safeguarding* as a regular item on our Parish Council Agenda. This will keep our communal responsibility for safeguarding before our eyes.

- In the parish of Our Lady of the Valley (Gatton-Laidley parish) they have enjoyed the presence and ministrations of deacon Francis Fernandes who has been appointed there since ordination to the diaconate on 13th November 2020.

Francis will be ordained a presbyter on Tuesday 29th June at the Cathedral of St. Stephen.

Some might like to pray for Francis in these weeks before presbyteral ordination:

God of all creation, we ask your blessing on our brother, Francis, whom you have called to the Sacrament of Holy Orders.

Lord Jesus, we ask that you support him with your presence and fill him with grace to serve you faithfully.

Gracious Spirit, unite us in service with those whom you have called. Open our hearts to encourage our brother to pursue your calling. Open his heart to hear your call to this most Holy Sacrament. Amen.



The other two deacons to be ordained with Francis are **Jack Ho** currently appointed to West Chermside and Wavell Heights parishes and **William Iuliano** currently appointed to Gympie parish.



Morning fog last week in Boonah

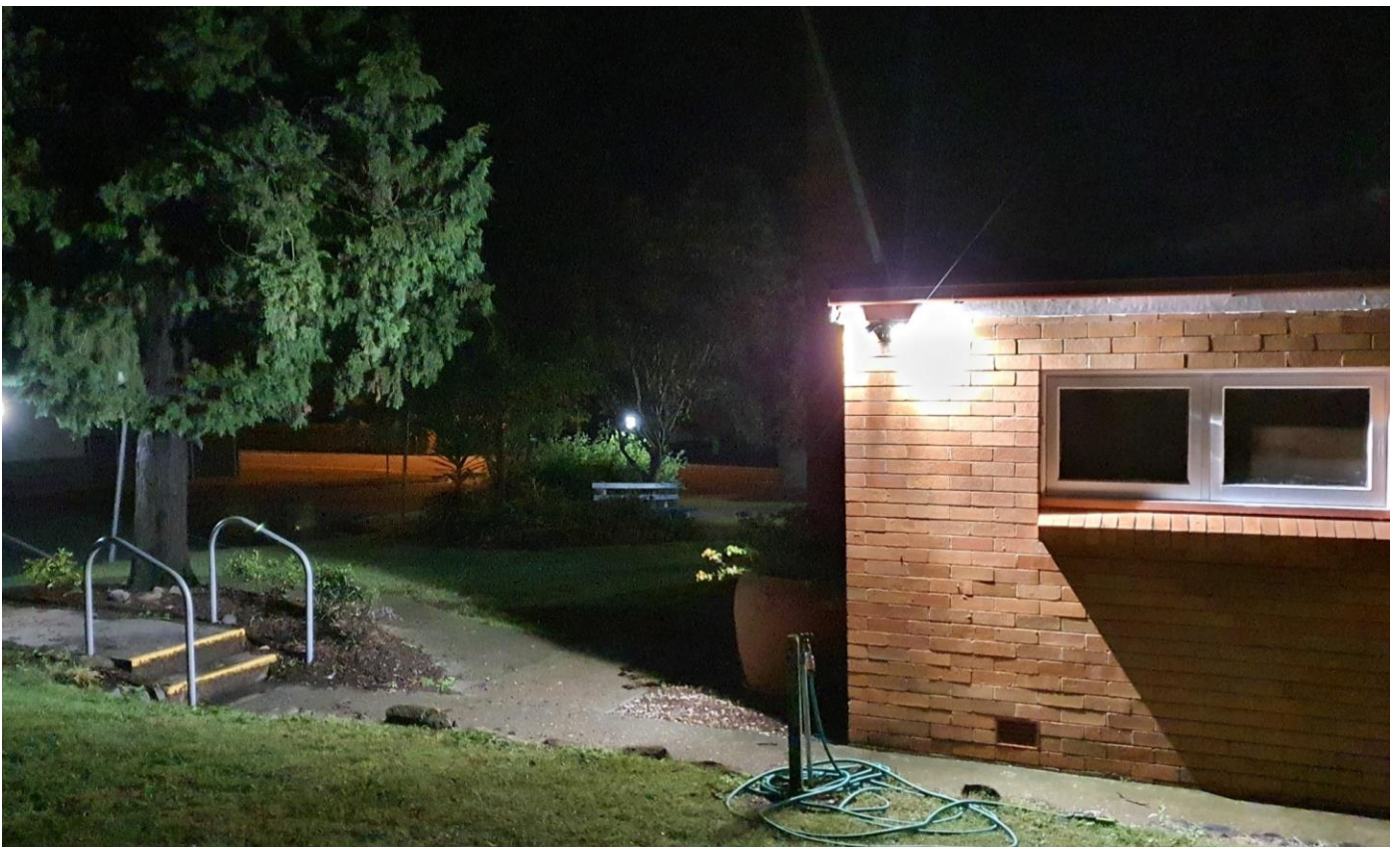
- With the coming of the shorter winter days, we arranged for all the external lights around the Boonah church to be checked and, where necessary, repaired and replaced. I am glad to say that all exterior lights are in full operation including some new lights on one of the corners of the church. Thanks to Simon, our local electrician!



View from John Street: all three lights now working.



View from Church Street: floodlight over footpath stairs replaced as well as middle light on verandah.



New light installation on path alongside church leading to John St.



Entrance lights replaced and the corner light on church side reinstalled.

3. FRANCIS, THE COMIC STRIP by Pat Marrin – 17th June 2021.



4. A few weekends ago, the wider community celebrated the annual Boonah Show – the 120th Show! Here are some pics . . .





5. The nights are cool now and the mornings are crisp. Much of the local scenery is spectacular:



Two stunning views in Moogerah, part of the parish, on Thursday morning last week.



ARCHDIOCESE
OF BRISBANE

STOPline

STOPline receives information about abuse, harm and other serious misconduct by Archdiocesan workers (including priests, religious, employees and volunteers).

Information can be provided anonymously.

Phone: 1300 304 550

Email: AQB@stopline.com.au

Online Report: www.bnecatholic.stoplinereport.com



If you think it's wrong report it.

In closing, I again encourage us all to book in for the COVID-19 vaccination process as soon as possible. This is urgent and important. *Have a good week!*

John

pastor,
Boonah Catholic community.