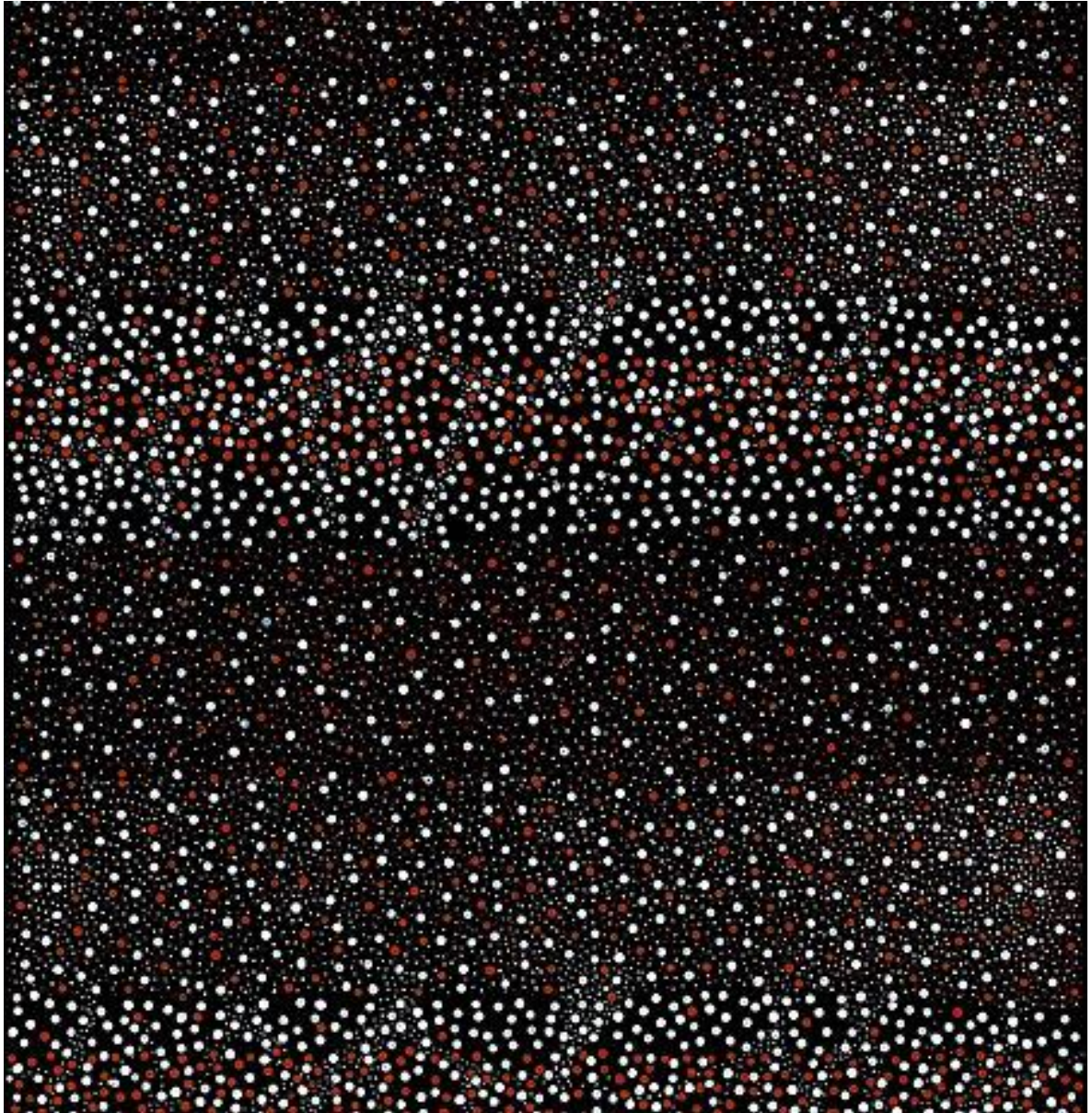

We, the people of Boonah Catholic parish,
acknowledge the Australian Aboriginal and Torres Strait Islander peoples of this nation.

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.



Arthur Roughsey, Thuwathu 2015. Cairns Art Gallery Collection.

<https://www.cairnsartgallery.com.au/whats-on/exhibitions/out-of-queensland-new-indigenous-textiles>

Warm greetings to the members of the Boonah Catholic community and beyond on the 13th 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 Bridget Deegan-Krause.

Bridget has served for 25 years in professional ministry in Catholic healthcare and higher education. A sought-after retreat facilitator for boards and teams, she provides executive leadership formation and coaching with a wide variety of professionals in healthcare, government and other not-for-profit settings. She works to equip mission-focused leaders for the future and is passionate about exploring spirituality as a resource for leadership.

Bridget served as co-founder and managing partner of Leadership Formation Partners, where she oversaw information and learning technology and directed publishing and program design for its innovative ministry leadership formation programming, including the award-winning program Mission: Day by Day, a ministry formation program for those who lead the healing ministry of Jesus, utilized in dozens of Catholic healthcare systems throughout the United States.

She has served as the keynote speaker for a variety of regional and national gatherings, including the Catholic Health Association and professional associations in government and not-for-profit setting. She has conducted interdisciplinary research and published articles in the Catholic Health Association's journal, *Health Progress*, the NACC's professional journal, *Vision*, as well as on a variety of on-line spiritual formation sources.

Bridget, a former Jesuit Volunteer ('91-'92) holds a Master of Divinity degree from Notre Dame with a BA in its Great Books program. She is a board-certified chaplain and former member of the board of the National Association of Catholic Chaplains. She has long served in leadership within the profession of Chaplaincy, helping in the development of professional standards and ethical guidelines in her profession. She currently serves as a sponsorship trustee for Bon Secours Mercy Health System's Northern Ohio region, and as a national advisor for the Discerning Deacons project.

A native of Michigan, Bridget resides in Detroit.

Her homily begins:

I've talked to a lot of women about their experience of this gospel, and what I've learned is that women feel a real solidarity with the haemorrhaging woman. They appreciate her courage, the way that she finds her way to get what it is that she needs, going straight to

the source, to Jesus. They also appreciate the way that she lets go of that stuff in her life that's no longer working.

But most of all, it resonates for them: her bodily affliction, and her healing. In talking to women about this gospel I hear tender stories: Stories of long struggle with infertility, or recovery from addiction, or women finding themselves surviving sexual assault of all kinds.

When I talk to women about this gospel, there's a whole lot of feelings that come to the fore. Of course there's joy at our creative power and our mysterious flows. But there's also, sometimes, a sense of pain or grief or even ambivalence about the ways our bodies let us down or seem strange to us or don't make sense. There's a whole lot of awe and wonder, though, that comes when women reflect on their scars and their stretch marks, and the resiliency of their bodies and the power that we have to heal and to rise, and to rise again.

When women gather in the light of faith to talk about their bodies, it's almost as if the haemorrhaging woman herself joins us at the table, helping us better appreciate the great mystery of who we are as women -- and our bodies, in the way they reflect something core to the Christian story.

Here is the link to her homily:

<https://www.catholicwomenpreach.org/preaching/06272021>



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

Once again, being familiar with the context is a help to making sense of today's gospel-reading. After the calming of the storm, Jesus and his disciples made their way across the Sea of Galilee and landed in hostile territory. - the country of the Gerasenes. As he got out of the boat, Jesus was confronted by a completely out-of-control madman, so strong that he repeatedly broke the chains and ropes with which the townspeople tried to restrain him. The man

identified himself to Jesus as *Legion*, explaining; "There are hundreds of us." As the story unfolds, we are told how Jesus drove out the mob of devils that had possessed the poor fellow, and then how, at the request of the devils themselves, he drove them into a herd of pigs. Overcome by the devils, the pigs stampeded into the sea and drowned. In this story of the Gerasene demoniac, the word *beg* (iGreek *parakaleo*) occurs three times. And it is used again in the very first verse of today's gospel-reading (Mark 5, 23).

In the first part of Mark chapter 5, we hear how the devils begged Jesus not to expel them from their neighbourhood. The local pig farmers then begged Jesus not to bother them anymore and to go back to where he belonged. And the man Jesus had rescued from the devils, having been restored to full sanity, then begged Jesus to allow him to go with him to Galilee.

No sooner had Jesus set foot back in Galilee than he was accosted by Jairus, a prominent synagogue leader, who begged him: “My little daughter is critically ill. Please come and lay your hands on her, so that she may get well and live” (Mark 5, 23). Of significance, however, is the fact that, scattered throughout Mark’s Gospel, there are numerous references to opposing reactions to Jesus. The Pharisees and other Jewish leaders, threatened by him and his outspoken views, wanted him out of their lives. In contrast, Blind Bartimaeus shouted to get Jesus’ attention while the crowd tried to shut him up. And there is the story of the group of men who made a hole in somebody else’s roof to let down their paralysed friend on his stretcher into Jesus’ presence. In Mark’s view, genuine faith was demonstrated by those who would not let anything stop them from getting close to Jesus. And that makes me ask if my faith measures up to Mark’s test.

Against all that background, let’s take a closer look at Jairus and the unfortunate woman who could not stem her bleeding. Jairus was in a position that kept him at the centre of the public gaze. He had a reputation to uphold, a reputation that stood to be lost in the eyes of his bosses who couldn’t stand the sight of Jesus. To be seen in public talking to Jesus would have been anathema as far as his career was concerned. Inviting Jesus to his house and asking him to touch his contaminated daughter would have been the last straw. But, standing tall in the public eye, Jairus begs Jesus to accompany him to his house and persists until he gets what he wants.

Then, there is the woman with the uncontrolled bleed. Jewish purification laws demanded that she have contact with nobody. Yet, she elbows her way through the crowd and stretches out to grab at Jesus’ cloak. For her trouble, for daring to risk punishment for contaminating those she jostled out of her way, for her undeniable faith in Jesus, she is healed on the spot.



These days, both Jairus and the unnamed woman would be categorised as boundary violators. Moreover, Jesus himself would fit into that category. He ignores the purity laws and brushes aside class and gender distinctions and rules, all for the sake of giving God’s love free passage into the lives of people in need.

All this makes me wonder just when it was that I last encountered a nameless beggar who accosted me, hoping to find something of Jesus in me?

What kind of reception did I extend?

Did I expect him or her to adhere to the rules of social etiquette to which I have become accustomed?

And what of those beggars who just won’t take no for an answer, and those who insist on getting close to Jesus in their way, even refusing to let anyone or anything get in their way?

How do I engage with them?

Am I open to let my guard down, and to engage with them on their terms?

The purity rules within which the woman afflicted with constant bleeding had been forced to live were actually about the tension between exclusion and inclusion. Her unstemmed bleeding locked her out of the religious community to which she rightfully belonged. By reaching out to touch Jesus' cloak, she effectively claimed her freedom, independence and humanity. She made a decision to stop the life being drained out of her by a set of impersonal rules designed by a group of male religious leaders. In reaching out, she not only demonstrated the faith she had in Jesus but displayed enormous common-sense and resilience.

Moreover, there is a great irony in how the events of this gospel-reading unfold. This woman, with "unclean" written all over her, unwittingly interrupts a synagogue leader who has a role in enforcing the purity code that has excluded her. What's more, Jairus is forced by circumstances to witness the healing that comes to the woman as a result of her trampling over a rule based on false understandings of superiority and segregation. The action of the woman represents a rebellion against injustice. She is restored to wholeness and reclaims her personal dignity under the gaze of a member of the Jewish, religious elite. The action she took is surely an inspiration to all who are prepared to fight for freedom, equality and justice wherever in our world they are clearly missing.



But let's not rush to condemn Jairus. By going to Jesus in the first place, he had put his career and his reputation on the line. Worse still, the interruption created by the woman with the bleed, meant that he was unable to get Jesus to his sick daughter before messengers arrived bringing news of the child's death: "Your daughter is dead. Why bother the Teacher anymore?" Having overheard the bad news, Jesus encouraged Jairus with: "Don't be afraid; only have faith!" (Recall the reflection of last week, which made the point that fear is the antithesis of faith.) By venturing into a house that supposedly held a lifeless body, both Jesus and Jairus risked personal defilement, breaching purity laws similar to the one broken by the woman with the bleed - yet another irony. In the wash-up of today's gospel reading, I am left wondering if the Jesus whom Jairus and the haemorrhaging woman met might be found in my Church by people looking for him. Or would they find only lifeless rules?

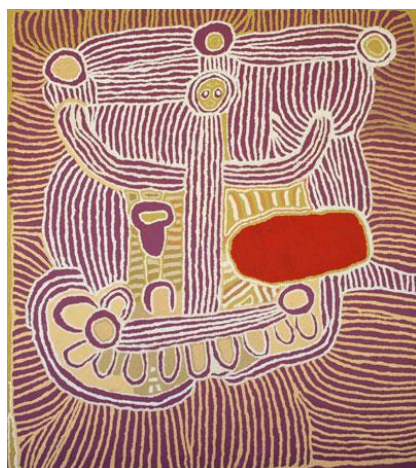
2. *Boonah Parish happenings . . .*

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 **Peak Crossing Church**
9.30am **Boonah church**

NB: Next Sunday 4th July, 7.30am Sunday Mass is celebrated at Harrisville church – *1st Sunday of the month*

3.00pm **Baptism of Grace Lochran – Boonah church**

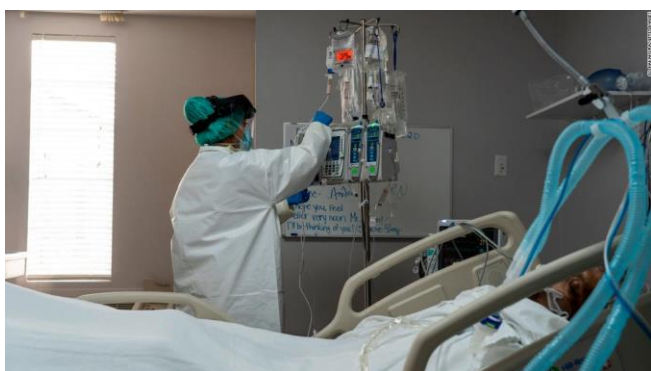
Desert Eucharist by Linda Syddick Napaltjarri (b. 1937)

NB. Next Sunday parishes in the Archdiocese will take up the annual Peter's Pence as a retiring collection.

It supports the charitable works of the Holy See throughout the world.

Our **WEEKDAY EUCHARIST** schedule for this week, the 13th week of Ordinary Time, is:

Monday	28 th June	8.00am, Boonah church
Tuesday	29 th June	9.15am, Boonah church 7.00pm, Cathedral of St. Stephen : <i>Presbyteral Ordinations</i>
Wednesday	30 th June	6.00pm, Peak Crossing church <i>followed by dinner at The Peak Pub</i>
Thursday	1 st July	8.00am, Boonah church



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 afternoon we celebrate the baptism of **Grace Lochran**, son of Emily and Leo. We wish God's abundant blessing on her as he joins our community of faith.

Next weekend we celebrate the baptism of **Aria Royal**, daughter of Elisha and James. We look forward to welcoming their relatives and friends. We will also baptise Aria's cousin, Sian, who is from Victoria Point parish.

- For the celebration of **1st Rite for Reconciliation** and all sacraments for children and adults please see me after Sunday Mass to make a convenient time or email the parish.

- 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. From there we will decide the appropriate preparation and support for each candidate.

▪ **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.

▪ **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 this Sunday 27th June.

A few people have seen me about giving electronically. *Thank you!* At Masses this Sunday, I have the paperwork with me to set up electronic giving.

Someone was also sharing with me it is becoming easier to arrange giving through other electronic means that doesn't require setting up the authority between your bank and our ADF. Check it out!

▪ **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.



▪ This coming Tuesday 29th June at the Cathedral of St. Stephen, Archbishop Coleridge will ordain three presbyters.

We have been praying for **Francis Fernandes** over the last few weeks as he prepares for this sacrament. The other two deacons to be ordained with him are **Jack Ho** and **William Aupito Iuliano**.

I was hungry and you fed me
Matthew 25





Called to serve: Deacon Jack Ho, Brisbane auxiliary Bishop Ken Howell, Monsignor John Grace, Deacon Francis Fernandes and Deacon William Iuliano outside St Stephen's Cathedral after the ordination on 13th November 2020. Photo: Alan Edgecomb, The Catholic Leader.

▪ During the week, Bishop Ken Howell, auxiliary bishop – Brisbane, sent the following message as Vicar General. It is the latest COVID-19 update:

I'm pleased to let you know that Queensland Health has announced a relaxing of restrictions which will impact places of worship. The following changes will be in effect from 1:00am Friday, 25 June 2021:

- **Capacity restrictions have been lifted to 3 people per 4 square metres** (previously 1 person per 2sq metres). This increase in capacity applies to daily and Sunday Masses, weddings, funerals, and other faith-based activities. **Weddings and funerals now share the same capacity limits as Masses.**

Physical distancing is to be observed *to the extent possible*. This means that people should try to distance as much as they can while adhering to the current occupancy restriction of 3 people per 4 square metres.

A second option remains for parishes to make use of 100% of their seating capacity, as long as everyone is ticketed and assigned seats. This would require that parishes allocate exactly how many seats are in each row (perhaps using a sticker to mark each seat) and only issue the amount of tickets up to that seating capacity. Ticketed seating means a person is given a ticket with their seat number on it and will remain (as much as possible) in their allocated seat while at the place of worship.

- **The restriction on self-service food has been removed.** People may make their own cup of tea or coffee and plates of food can be set out on the table for people to help themselves at morning teas or gatherings after Masses. Please ensure that people are able to take a food or drink item without coming into contact with other items or shared utensils.

- **Effective 9 July the ‘Check in QLD App’ is required at all Mass centres.** All visitors, employees and volunteers will be required to use the QLD App to check-in.

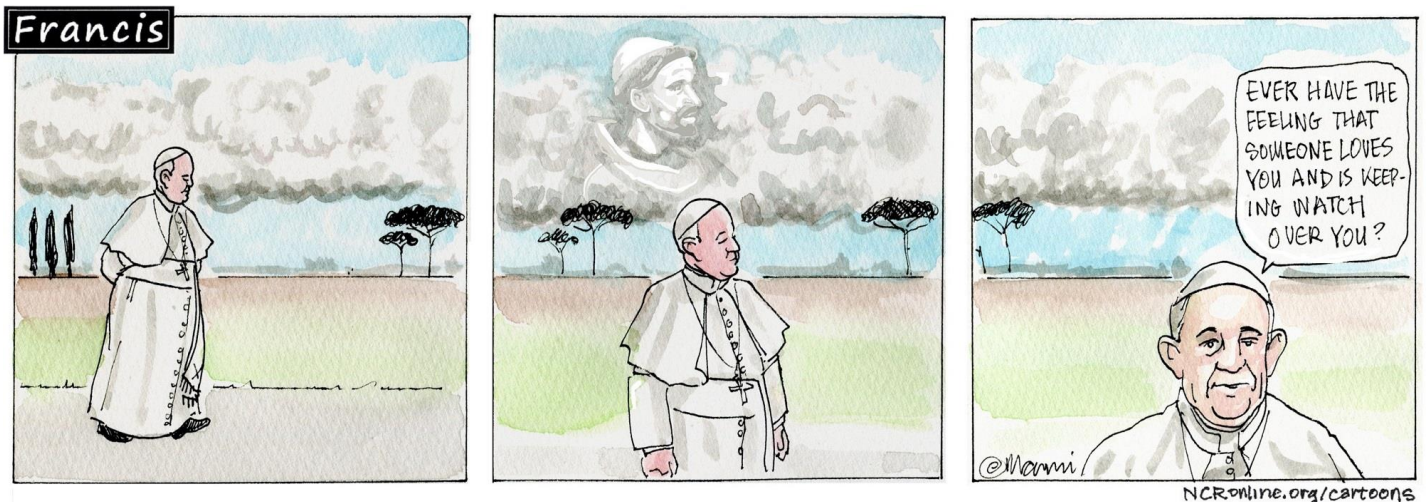
The marshal shall be responsible for ensuring that each visitor has checked-in via the QLD App by viewing the successful check-in screen and keeping a head count to ensure capacity limits are maintained. For those visitors who do not have a smart phone or are unable to connect to the QLD App the marshal must record their contact details including full name, email address, (residential address if email not available) phone number, date and time of visit. These records must be stored securely and retained for at least 56 days.

Please remember that, while we welcome this news, it’s important to remember to stay vigilant as we strive to keep our parishioners, volunteers and employees safe during this time.

- The Archdiocesan newspaper The Catholic Leader has undergone a makeover. It is now a monthly publication. You can sign up for an annual subscription in print format for \$50. A digital subscription is half the price at \$25. Support our local newspaper:

<https://catholicleader.com.au/subscribe/>

3. FRANCIS, THE COMIC STRIP by Pat Marrin – 22nd June 2021.



- ### 4.
- This coming week is *Refugee Week* and the ACBC Office for Social Justice has released the June issue of “Social Justice Trends”. The focus is on people on the move:

<https://agora.catholic.org.au/shared/webmail/576423/758873382/0782ad73cd991aad1a3e8ea867a5cb71d72cdc22353ce3a497aae364cc667021>



5. About twelve days ago, Bishop Michael McCarthy of the Church of Rockhampton wrote to the Prime Minister of Australia about the Murugappan family. It is important to know of the positive actions of one of the Queensland Catholic bishops. You might like to write to your Federal Member about the same. Regular local media didn't carry this story.



15th June 2021

Dear Mr Morrison,

I write as the Catholic Bishop of Rockhampton on behalf of the Murugappan family who were living among the people of Biloela, a town in the Diocese of Rockhampton and were relocated to Christmas Island.

Recently, their daughter was evacuated from Christmas Island to a Perth Hospital for medical attention and her family to join her in convalescence. The Murugappan family came to Australia because we are a wonderful country and through the work of Australian Governments have made Australia, a great place to live and raise a family. This was the motivation of all our ancestors who came to this land, seeking a new way of life and most fulfilling as in the case of the Murugappan family, the UNHCR criteria.

As the Catholic Bishop of the Diocese of Rockhampton, I ask that the Australian Government reconsiders the application of the Murugappan Family and allow them to stay in Australia and return to their friends at Biloela who have supported them emotionally.

I also ask you to reconsider all our people who might be caught up in detention centres awaiting a chance for a new life. They like my ancestors wanted the best for their children. My many years of working with people who have come as refugees from Asia, Africa, Latin and Central America and Europe, bring an incredible richness and giftedness to our land and especially in the next generation. As a sixth-generation Australian, whose own ancestors left Ireland and England in 1839 and 1859, I ask that the policy be reviewed and that those languishing in detention centres be given hope and assurance that Australia is a welcoming country that values diversity and genuine compassion.

I look forward to hearing from you.

With prayers for you as our Prime Minister,

Yours sincerely,

Michael

6.

FRANCIS, THE COMIC STRIP by Pat Marrin – 24th June 2021.



7.

Here are a few articles that you may enjoy. (I have learned how to add a hyperlink so simply put your cursor on the title of the article, right click, choose 'Open Hyperlink', and the article will open on a new web page).

❖ [“Know-Nothing Know-It-Alls: the real problem with QAnon”](#) from *Commonweal*. The writer is Charles McNamara who is a Core Lecturer in the Classics Department at Columbia University:

... It is precisely an intolerance for uncertainty that draws many people to conspiracy theories; all their suspicions are confirmed, all their questions answered, with one comprehensive story. Accordingly, the Capitol insurrectionists acted with blind certainty and heedless presumption.

❖ [“Pope Francis: Pray constantly – but don’t lose touch with reality”](#):

... Everything in the human being is “binary”: our body is symmetrical, we have two arms, two eyes, two hands... And so, work and prayer are also complementary. Prayer – which is the “breath” of everything – remains as the living backdrop of work, even in moments in which this is not explicit. It is inhuman to be so absorbed by work that you can no longer find the time for prayer.

❖ The Winter edition of our Archdiocesan pastoral liturgy journal *Liturgy News* is now available. It is attached to this email. Lots of good articles, both short and long, as well as news from around the world. It is now FREE. If you would like to receive it quarterly, email:

liturgy@liturgybrisbane.net.au





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: AOB@stopline.com.au

Online Report: www.bnecatholic.stoplinereport.com



If you think it's wrong report it.

John

pastor,
Boonah Catholic community.