
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.



Fritz Eichenberg (1901-1990),
1951, *The Lord's Supper*, print.

Fritz Eichenberg was born in Cologne, Germany. He worked as a printer's apprentice and studied at both the Municipal School of Applied Arts in Cologne and the Academy of Graphic Arts in Leipzig. He began his career as a graphic artist and illustrator in 1923, working for various publications and as freelance illustrator. In 1933, anxious about the rise of National Socialism, he emigrated with his wife and child to New York. Eichenberg worked for the WPA's Federal Arts Project from his arrival to the end of the decade. He taught art at the New School for Social Research and at Pratt Institute, where he established and headed the Graphic Arts Department, and opened the Pratt Graphic Arts Center in Manhattan. He later served as the head of the art department at University of Rhode Island, and laid out the printmaking studios there. Eichenberg was a prolific book illustrator, and published numerous portfolios on various themes. He died at Peace Dale, Rhode Island in 1990.

<https://brierhillgallery.com/fritz-eichenberg>

Warm greetings to the members of the Boonah Catholic community and beyond on the Solemnity of the Body and Blood of Christ.

1. REFLECTIONS ON THE SUNDAY WORD.



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

Celeste serves as Vice President, Ministry Formation, for Ascension, a Catholic health system headquartered in St. Louis, Missouri.

Celeste leads a team of formation leaders and facilitators, educators and practitioners who function as an internal and external consulting group: designing, developing and delivering spiritual and theological formation programs, services and resources to serve Ascension leaders, clinicians and associates and through Mandorla, to serve organizations, groups, communities and individuals beyond Ascension.

She also serves as designer and faculty for the Ascension Leadership Academy and leads Ascension's Formation Facilitator Certification Program.

Celeste's current research and writing interests include advancing the professional competence in formation as a multidisciplinary art and science, and formation for virtuous leadership.

Prior to joining Ascension, Celeste was Assistant Professor of Practical Theology at Aquinas Institute of Theology in St. Louis. She founded and directed the *Vocare Center* which was established to strengthen the capacity of leaders to transform society according to the gospel.

Celeste has taught Practical Theology, Scripture, and Systematic Theology at Aquinas Institute and St. Louis University as well as at the secondary level. She has served parish ministry in catechetical and faith formation programs, and urban ministry in programs for at-risk youth, transitional housing, and in jail ministry. Celeste holds a Doctor of Ministry in Practical Theology from Eden Theological Seminary in St. Louis, an MA from Aquinas Institute of Theology, and a BA in philosophy and theology from the University of Notre Dame.

Part of her homily includes:

So how might we more deeply participate in Jesus' gift, making his act our own? Perhaps, by involving our bodies more fully. Very simply, as we pray the Eucharist, we might extend our own hands in offering:

*This is my body, which is given for you
This is my blood poured out for you.*

And what might be the result if we choose daily to practice this act of love. Could it be that through each of us, in our small ways, God's healing and transformation of violence may spread?

Let us pray every headline and every statistic with these words: *This is my body, this is my blood.*

As we see the faces in communities locked in opposition to one another. . . As the news bringsto our eyes the faces of the victims, and the faces of the perpetrators, Let us pray:

This is my body, this is my blood. We are one.

Here is the link to her homily:

<https://www.catholicwomenpreach.org/preaching/06062021>

The [second reflection](#) is from Fr. Eddie De Leon, CMF, a member of faculty at Catholic Theological Union, Chicago.

Throughout human history, the human body has been adorned with paint, jewels, and tattoos. Keith Haring, a street artist in the U.S., was known for painting the human body as social protest. There is also a religious aesthetic when it comes to dressing the human body. Consider our ecclesiastical wardrobe, religious habits, and liturgical garments that dress the body to communicate status, identity, and religious function. While some of it is practical, some of it is meant to create a barrier between "us" and "them".



On this Solemnity of the Body and Blood of Christ, we are reminded of the power of the human body in its encounter with the divine and the things of God. When Moses engages with the people of God, in our first reading from Exodus, the people respond to Moses in unison to what they had heard. They agree that they will abide by everything that God has told them. Later, after the altar sacrifice, which is consumed in the fire as a total giving to God, the peoples' bodies are sprinkled with blood to seal this covenant. At first glance, this practice may appear grotesque but blood was considered to be a source of life. Through their ritual action, God's people were affirming their participation in a life-giving and life-changing commitment.

What about us?

Today, in our society where the dominant culture decides what is beautiful, and who is valued we witness violence against bodies of colour where blood is unnecessarily spilled, and people of colour are unjustly "sacrificed" for the benefit of a few. The body of colour is seen as disposable and those who benefit from this violence maintain their control, hold their power, retain their privilege. In our

current reality, too often the body of colour is not adorned or raised up as valuable, rather such bodies are targeted because they are perceived as posing a threat to the status quo that exalts whiteness.

For us to authentically celebrate today's feast, I propose that we return to a theology of the human body as a temple for the Holy Spirit. A haven where the Spirit of God dwells and reminds us of our worth and anoints us with the scent of divinity claiming us as God's own.

The solemnity we celebrate today invites us, as the living Body of Christ, to recognize our place as a prophetic witness in and to a world that has long forgotten or contacted convenient amnesia. But recognition is not enough, we are called to act on the knowledge that we are all in this together.

If we appreciate our shared humanity as a family of God, we will come to acknowledge our blood relationship to each other as sisters and brothers made possible through Christ, whose feast we honour today. In our eating together of the Body and Blood of Christ at the eucharist we should gain an understanding that we are bonded to each other. We share a connection in offering gratitude to God with the conviction that we will do all that God has asked us to do. This means that injustice and personal and social sins like racism and xenophobia will be addressed first within us and then, in our homes, our places of work and our places of worship. With the indwelling of the Holy Spirit, we shall speak out with that conviction, in unison, as we commit to all that God has asked of us.

2. FRANCIS, THE COMIC STRIP by Pat Marrin – 1st June 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, 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.



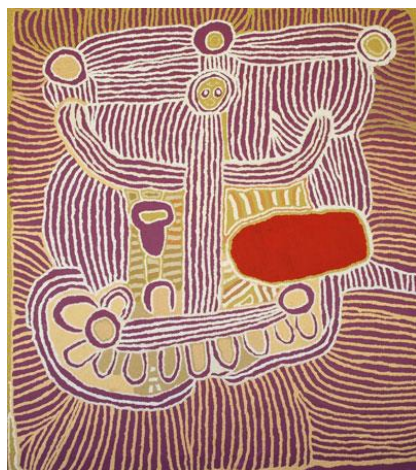
4. *Boonah Parish happenings . . .*

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: youth ministered Mass

NB: Next Sunday 13th June, 7.30am Sunday Mass is celebrated at Peak Crossing Church.

Desert Eucharist by Linda Syddick Napaltjarri (b. 1937)

Our **WEEKDAY EUCHARIST** schedule for this week, the 10th week Ordinary Time, is:

Monday	7 th June	5.30pm, Boonah church followed by Parish Pastoral Council 6.30pm – 7.45pm
Tuesday	8 th June	9.15am, Boonah church with Year 5 from parish school
Wednesday	9 th June	6.00pm, Peak Crossing church followed by dinner at The Peak Pub
Thursday	10 th June	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 will be available from next Sunday 13th 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.



▪ 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 will start at 9.15am which is a good time for the students and staff. Thanks to our usual daily Mass celebrants for fitting into the changed time. The next date is this Tuesday 8th June, 9.15am.

▪ On this 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 our Harrisville church, we agreed to begin gathering once again for Sunday Mass at Peak Crossing Church from the start of June. **Next week our Sunday Mass is the second Sunday of the month, 13th June, 7.30am, at Peak Crossing Church.**



▪ Last week all concrete and paved areas on the parish property, as well as the rock wall between the parish centre and church, were professionally cleaned. This took two days! We engaged a local business which specialises in this industrial type cleaning.

When it was raining some months ago, a member of the assembly slipped on the outside area of the church – in the area covered by the outdoor sail. The sail itself becomes a receptacle for water when it rains. Following small or large rain, green moss appears all over the stone-covered concrete area and it becomes unsafe. We are required to have safe areas for all who come onto our property. As well, two downpipes divert water across the same area when it rains. So it is now all cleaned and looks fantastic. *Thanks Mark.*

The next task is to divert the downpipes from this area to other existing downpipes which will take rain water into the drain. We will also investigate what is best regarding the sail. The absence of direct sunlight on this covered area creates safety problems during rain and post-rain periods.

Once autumn began, the days started to become shorter and the sun began to set earlier. There was a concern also about the three vertical lights near the car spaces in John St. - none worked! So we asked one of our local electricians to assess the safety of all areas from the car park area to the entrances of our church including the paths. New external lights have been installed on the corner of the brick room where the servers now vest. As well many lights and fixtures that had been broken or damaged have now been replaced. I am delighted that the flood light over the stairs from Church St. now works again.

The next step is to contact the local civic council and to ask about the installation of a footpath in John St. where we park our cars. At the moment, many of us walk down the street until we enter via a path. There are clearly safety issues with other incoming traffic.

- This coming Wednesday ordained clergy within the South Country Deanery are meeting here in Boonah. This includes active and retired clergy.

Last year our deanery agreed to meet every two months. In the Church of Brisbane, there is a long tradition of deanery clergy gathering five or six times a year.

New parishioners might like to know the parish of this deanery includes Ipswich Catholic Community, Gatton-Laidley areas now Our Lady of the Valley parish, Esk, Boonah, Booval, Goodna and Springfield. The current dean is the pastor of Springfield parish, Mauro Conte.

The parish of Our Lady of the Valley has 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. Invitations were sent out this week.



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 November 13. Photo: Alan Edgecomb. From *The Catholic Leader*.

Some of might like to pray for these three candidates:

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

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

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



5. **National Reconciliation Week** began on Thursday 27th May and concluded last Thursday 3rd June. The following article invites us to consider the names of well-known places which had local names before settlers arrived in Australia.

A DEEP HUMAN HISTORY: REMAPPING DARUG PLACE NAMES AND CULTURE ON DYARUBBIN, THE HAWKESBURY RIVER

by *Reconciliation Australia* 19th May, 2021

Historian Grace Karskens, in collaboration with Darug Traditional Owners and researchers, Leanne Watson, Erin Wilkins, Jasmine Seymour and Rhiannon Wright, explains how their truth-telling project looking into a long-lost list of Darug place names has the potential to permanently change the way we think about the Hawkesbury River – Dyarubbin.

In 2017, I came across an extraordinary document in Sydney's Mitchell Library: a handwritten list of 178 Aboriginal place names for Dyarubbin, the Hawkesbury River, compiled in 1829 by a Presbyterian minister, the Reverend John McGarvie. I was stunned. I stared at the screen, hardly believing my eyes. After years of research, my own and others, I thought most of the Aboriginal names for the river were lost forever, destroyed in the aftermath of invasion and dispossession. Yet, suddenly, this cache of riches.

A page from Rev. McGarvie's 1829 list of Aboriginal names for places on Dyarubbin, the Hawkesbury River. Mitchell Library, State Library of New South Wales. Courtesy of Grace Karskens



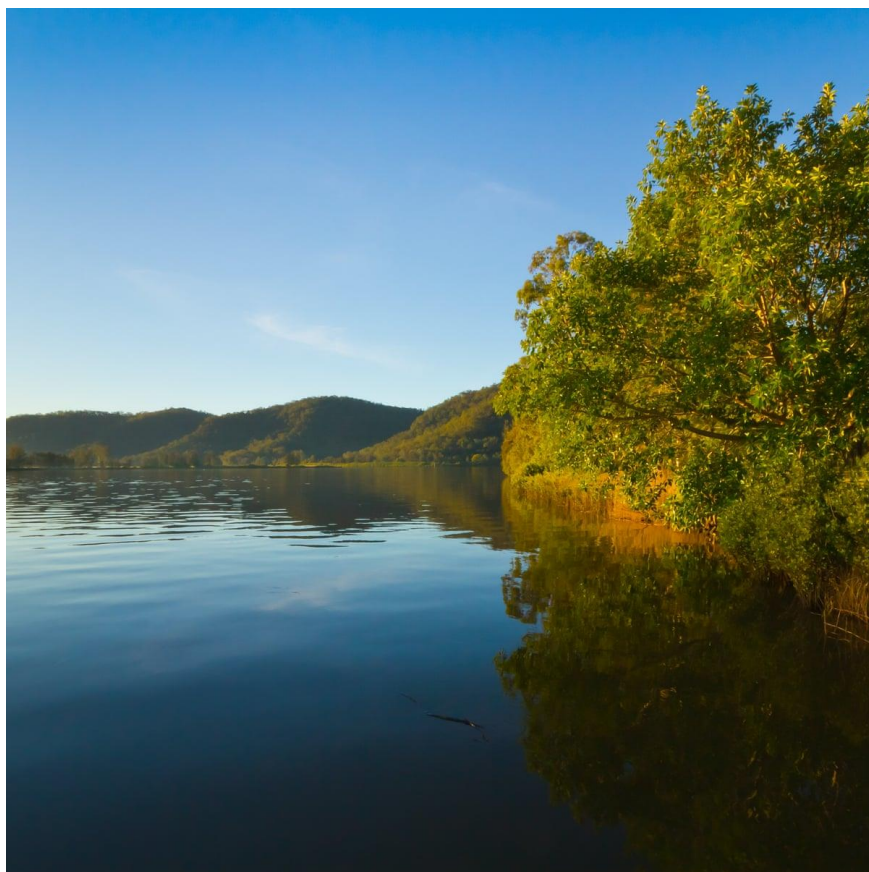
I could see McGarvie had taken a lot of care with this list, correcting spelling and adding pronunciation marks. The names appear in geographic order, so they also record where he and his Darug informant/s travelled along the riverbanks. Perhaps most important of all, McGarvie often included locational clues, like settlers' farms, creeks and lagoons.

An extraordinary idea dawned on me: what if we could restore these names to their places on the river? And then: what if these beautiful, rolling words — like Bulyayorang and Marrengorra and Woollootottemba — came back into common usage?

Naming Country

Place names have enormous significance in Aboriginal and Torres Strait Islander societies and cultures. As in all societies, they signal the meanings people attach to places, they encode history and geography, and they are way-finding devices and common knowledge. Place names are crucial elements of shared understandings of Country, history, culture, rights and responsibilities.

Often place names are parts of larger naming systems — they name places on Dreaming tracks reaching across Country. Singular names can also embed the stories of important events and landmarks involving Ancestral Beings in places and memory. Anthropologist and linguist Jim Wafer points out their use in songs, which are memory devices, or “audible maps ... travelling song cycles that narrate mythical journeys”.



Dyarubbin, the Hawkesbury River, flows through the heart of a vast arc of sandstone Country encircling Sydney and the shale-soil Cumberland Plain on the east coast of New South Wales. The river has a deep human history, one of the longest known in Australia.

The ancestors of Darug, Darkinyung and Gundungurra people have lived in this region for around 50,000 years. Their histories, cultures and spiritualities are inseparable from their river Country. A mere two centuries ago, ex-convict settlers took land on

the river and began growing patches of wheat and corn in the tall forests. Darug men and women resisted the invasion fiercely and sometimes successfully.

Between 1794 and 1816, Dyarubbin was the site of one of the longest frontier wars in Australian history. Invasion and colonisation kicked off a slow and cumulative process of violence, theft of Aboriginal children, dispossession and the ongoing annexation of the river lands.

Yet despite this sorry history, Dyarubbin's people managed to remain on their Country, and they still live on the river today.



Source:

<https://www.reconciliation.org.au/a-deep-human-history-remapping-darug-place-names-and-culture-on-dyarubbin-the-hawkesbury-river/>

6. Week by week there are a host of well-written articles by well-regarded and informed commentators that don't see the light of day in mainstream Australian media. You might like to take the time this week to browse at your leisure some or all of the following articles:

a. "Biblical foundations on care for the environment" by Columban priest Kevin O'Neill from Essendon:

<https://www.columban.org.au/media-and-publications/newsletters-and-bulletins/columban-ebulletin/archive/2021/pej-ebulletin-june-2021/biblical-foundations-on-care-for-the-environment>

b. On 30th May an ecumenical prayer service was held at the Catholic Cathedral of the Tulsa bishop commemorating the 100th anniversary of the Tulsa Race Massacre of 1921. From the article:

The Tulsa Race Massacre, one of the most severe incidents of racial violence in U.S. history, began May 31, 1921, and lasted for two days. It left somewhere between 30 and 300 people dead, mostly African Americans, and destroyed over 1,400 homes and businesses.

Despite its severity and destructiveness, the Tulsa race massacre was barely mentioned in history books until the late 1990s, when a state commission was formed to document the incident.

Bishop Konderla said the prayer service was "a time to acknowledge a grave evil that took place and mourn the lives lost and destroyed as well as a time to celebrate the courage of those people who served as shining lights in that dark time to help the victims."



Viola Fletcher, a survivor of the 1921 race massacre in Tulsa, Okla.

https://www.americamagazine.org/faith/2021/06/01/tusla-race-massacre-anniversary-prayer-service-240774?pnspid=i_h9rfJGDA2NK06_97aYB4KVGem8ITDLT.oOg8UR&utm_source=piano&utm_medium=email&utm_campaign=9999

c. An informed perspective on the recent marriage of the British prime minister was published by respected commentator Austen Ivereigh, a Fellow in Contemporary Church History at Campion Hall at the University of Oxford.

It is titled: “Boris Johnson had every right to be married in the Catholic Church”:

https://www.americamagazine.org/faith/2021/05/31/boris-johnson-marriage-catholic-annulment-240768?pnspid=mbNyq.dEBgKNqoDT6b8BSPnnr9xsuIKcTNIQrY6v&utm_source=piano&utm_medium=email&utm_campaign=9999

d. On this Sunday there is a sequence which may be sung before the gospel. These musical pieces flourished between the 9th and 16th centuries. Two pieces may interest readers:

. In 2017 Elizabeth Harrington in her weekly “Liturgy Lines” wrote about sequences, especially at Pentecost Sunday. This brief article offers some fascinating insights into this once popular musical piece:

<https://www.liturgybrisbane.net.au/resources/liturgy-lines/singing-the-pentecost-sequence/>

. This is Latin chant version of the optional sequence for this Sunday: *Lauda Sion Salvatorem*. It is sung by the Benedictine Monks of the Abbey of Saint Maurice et Saint Maur de Clervaux:

<https://www.youtube.com/watch?v=qjyFJBABHFw>

7. FRANCIS, THE COMIC STRIP by Pat Marrin – 3rd June 2021.



Next Sunday we return to the counted Sundays – the 11th Sunday in Ordinary Time. The last such Sunday in Ordinary Time was celebrated on 14th February this year!

In closing, I encourage us all to book in for the COVID-19 vaccination process as soon as possible. This is urgent and important.

John

pastor
Boonah Catholic community.