
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.



Frank Kacmarcik, USA

Warm greetings to the members of the Boonah Catholic community and beyond on the 16th Sunday in Ordinary Time.

1. REFLECTIONS ON THE SUNDAY WORD.



The [first reflection](#) for this Sunday is from Catholic Women Preach project and the homilist is Jennifer Berridge CSJ.

Jennifer is a Sister of Saint Joseph in the Congregation of Saint Joseph in the Wheeling, West Virginia community. She is originally from Cleveland, OH. She professed first vows on July 25th, 2020. She currently provides case management services at Catholic Charities West Virginia in the Diocese of Wheeling-Charleston. Through a collaborative partnership, she ministers at Wheeling Hospital to provide resources and supportive counselling

to the most vulnerable. As a Sister of Saint Joseph, she embraces the sacred call to serve the dear neighbour without distinction. Her desire is to welcome and support all in her ministry and community so that others will feel accepted and loved in her presence. She dreams of a world and prays with Jesus' vision of unity "that all may be one." She works toward justice by her prayer that God would use her life for active inclusive love. She has also served children, teens, young adults, and women recovering from addictions.

Part of her homily includes:

... I began to ask myself these questions: How open am I to the voice of the Shepherd in my life? Am I open to instruction and direction? Am I attentive? How receptive am I to feedback? How reachable am I in the depths of my soul to the leanings of the Shepherd? How teachable am I? How flexible am I? How available are we to the Shepherd? Are we distracted by the many other voices competing for our time, energy, and attention in our lives? I can honestly say that the answer for me varies on any given day. My answer to these questions is also based on how tired I am or how centered I feel. At times, don't we all feel the tug of too many commitments and voices from others and from ourselves to do more, to be more, to get more?

Click [here](#) to view.

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

I am writing this reflection from a Sydney that is in the grip of a serious lock-down because of the spread of the Covid-19 virus, Delta strain. Predictions are that the lock-down will be an extended one. While we can link into Mass-online from a variety of parish churches, I find that there is no community feel about it. That lack of community feeling



stimulated my reflection on the very first verse of today's gospel-reading. There Mark records: "The apostles returned to Jesus and reported to him all that they had done and what they had taught." Jesus did the community thing and engaged his disciples in sharing. He conducted no interrogation and made no assessment of their efforts. Clearly, he had listened to the apostles and had come to the conclusion that what they needed most was a rest: "Come by yourselves to an out-of-the-way place and rest a little."

That prompted me to start asking myself some questions about what could happen when our parish communities reassemble when the lock-down is over. I wonder what might happen if our Pastor were to say something like this: "I think it might be a good idea if we had something like a shared homily today. We could sit in small groups and share with one another what the lock-down has been like for us. We might even share something of the good news of our interactions (our gospel) with those with whom we have been living, with those with whom we have connected by skype, email and ZOOM. We might even share the frustrations and difficulties we experienced. After all, we are disciples in our own homes and work-places, and in our linkages with friends, acquaintances and relatives." The fact is that we don't stop being followers of Jesus when lock-downs happen. The spin-off from such a happening might mean that we might get to know and appreciate one another a little more. We might get to break through the protective barriers we build around ourselves and discover one another's humanity. Now, after that flight of fantasy, I had better give some attention to today's readings.

In today's gospel, Mark relates that so many people were lining up for the attention of Jesus and his disciples that Jesus realised that they would be swamped by the demands being made of them. Seeing the need for some peace and quiet, he had suggested that they head for a secluded spot. Mark doesn't say how the crowds got wind of where Jesus and the disciples were headed, but the crowds were one step ahead of them and were at their destination point to welcome them when they came ashore. Mark notes that Jesus expressed not the slightest sign of frustration when his plans came to nothing. Mark simply states: "Upon disembarking, Jesus saw a vast crowd. He pitied them, for they were like sheep without a shepherd." Instead of showing annoyance, Jesus felt compassion for the needy people blocking his way. He reflected that they were just like the Israelites of old, "sheep without a shepherd". That expression echoes words attributed to Moses in the Book of Numbers. God had informed Moses that he would not be the one to lead his people into the Promised Land.



However, God did direct Moses to go up into the Abarim Mountains, from where he would be able to view the land that God was going to give to the Israelites. Fully aware of the human frailties that plagued the people he was leading, Moses pleaded with God for them: "May the Lord, the God of the spirits of all humankind, set over the community a man who shall act as their leader in all things, to guide them in all their

actions; so that the Lord's community may not be like sheep without a shepherd" (Numbers 27, 15-16). God heard Moses' prayer and directed Moses to anoint Joshua as the one who would lead the Israelites into the Promised Land. But that was not the end of the story.

As Israel's history unfolded after they had taken possession of the land promised to them, it was their appointed shepherds who failed them. A long line of prophets had encouraged, threatened and even reasoned with Israel's leaders and kings to exercise their responsibilities with integrity, justice, compassion and understanding; to shepherd the people entrusted to their care. Israel's shepherds continued to disappoint by serving themselves rather than their people. In today's first reading we hear Jeremiah fulminating against the leaders of his time, proclaiming that God had had enough, that God would be the one who would step into the role of Shepherd of Israel. Jeremiah puts into the mouth of God these words, reprimanding the leaders of Israel: "You've scattered my sheep. You've driven them off. You haven't kept your eye on them. Well, let me tell you, I'm keeping my eye on you, keeping track of your criminal behaviour. I'll take over and gather what's left of my sheep...I'll bring them back where they belong, and they'll recover and flourish. I'll set shepherd leaders over them who will take good care of them. They won't live in fear or panic anymore." (Jeremiah 23, 2-4).

Jesus was very conscious of Israel's long list of "shepherds" who had failed their people. We know from the Gospels how he was consistently critical of the religious shepherds of his own day for the manner in which they had neglected the ordinary people in their care. We know, too, how Jesus had described himself as "the good shepherd who lays down his life for his sheep" (John 10, 11). The metaphor is taken from an occupation that was familiar to every Israelite. But let's not forget that shepherding was and is a tough role at every level. Those who shepherded



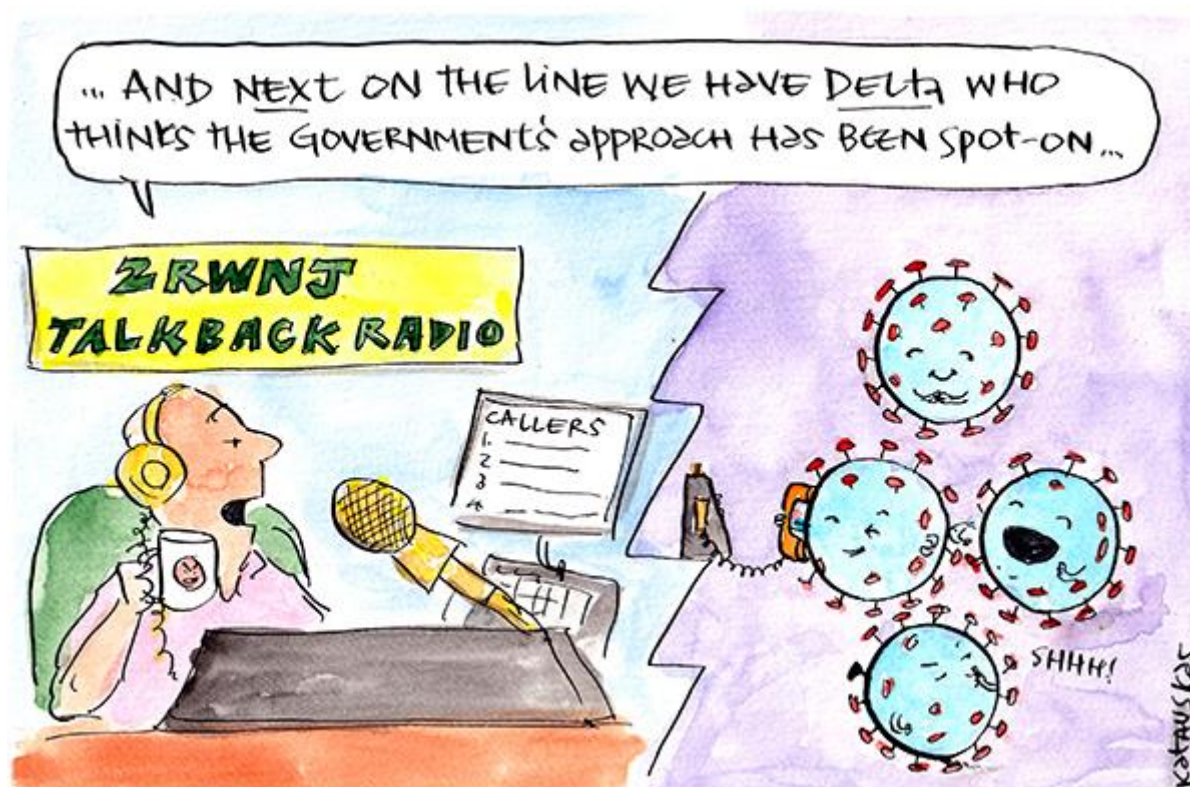
real sheep were

[The Guardian](#), 2015.

hardened, weather-beaten men, accustomed to fighting off human and animal marauders. Shepherds at the religious and political level had to deal with institutional corruption as well as

with all manner of people whose demands and expectations were legion. And, like every one of us, they had their share of human frailty. We can appreciate just how appropriate the metaphor of shepherding is when we look at those who are shepherded. Sheep are not exactly the smartest of animals. Whoever first applied the sheep metaphor to human beings may well have been, unwittingly, spot on. We, too, can be as empty-headed and unpredictable as sheep. Those we appoint and elect to be our shepherds often grow into developing a deep affection for their sheep, but they don't always get it right. Some even slip back into behaving like sheep themselves.

Even though Jesus had his plans interrupted by the crowd of "sheep" blocking his way, his heart went out to them. He shelved his plans when he was faced with a greater need. That very decision in itself was an object lesson for his disciples. All this is a reminder to us that we, too, as followers of Jesus, have accepted the dual role of shepherd and sheep and the dual responsibility of encouraging our shepherds and constructively critiquing their actions when they fail us. That, of course, means that we need to take time to look into the mirror ourselves, to reflect on our failures and to be alert to the occasions when the only appropriate response open to us is to show compassion.



Fiona Katauskas, "Bad call", Eureka Street journal.

2. *Boonah Parish happenings . . .*

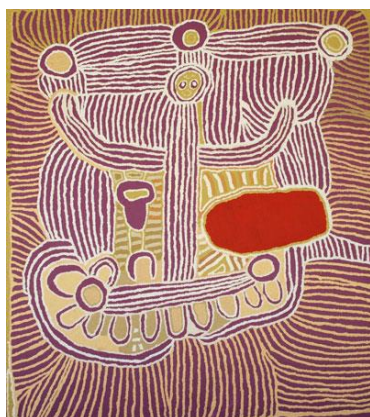
from commands to invitations,
 from laws to ideals,
 from threats to persuasion,
 from coercion to conscience,
 from monologue to conversation,

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:



Desert Eucharist
 Linda Syddick Napaltjarri (b. 1937)

<i>Saturday</i>	
5.00pm	Boonah church
<i>Sunday</i>	
7.30am	1st and 3rd Sunday: Harrisville church
	2nd and 4th Sunday: Peak Crossing church
9.30am	Boonah church

Our **WEEKDAY EUCHARIST** schedule for this week, the 16th week of Ordinary Time, is:

Monday	19th July	8.00am, Boonah church
Tuesday	20th July	9.15am Boonah church <i>with parish school students</i>
Wednesday	21st July	6.00pm, Peak Crossing church <i>followed by dinner at The Peak Pub</i>
Thursday	22nd July	8.00am, Boonah church
		10.30am, <i>Funeral of Colin Litzow</i> , Boonah church

Our **Parish Pastoral Council** meets this Monday 19th July 6.30pm – 7.45pm.

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, Louisa, David Mitchell and sick members of parish families and those beyond our parish boundaries.



- 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 to meet or email the parish.

- *Do you want to join the Catholic faith community?*

Are you interested in speaking to someone about a process?

The first step is a cuppa and a conversation. From there we will discern and decide appropriate preparation and support for you. Please see me on the weekend or email the parish: boonah@bne.catholic.net.au

- **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!*

The local conference very much appreciates our weekly support.

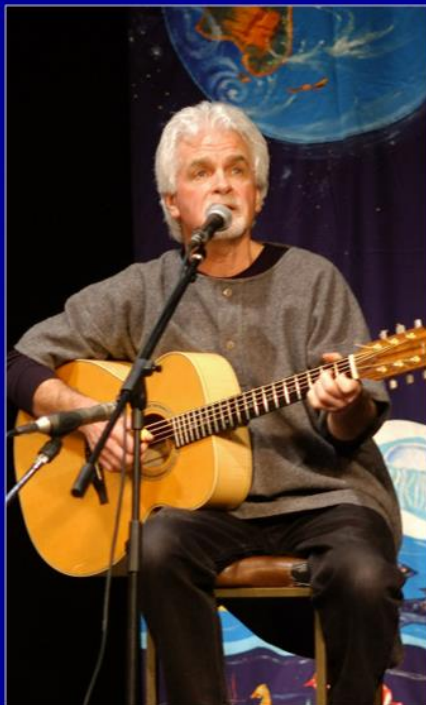
- **THANK YOU** to all who support the weekly Sunday collection. Your gifts enable the parish to meet its expenses and to function like an everyday household. If you would like to give weekly or monthly in a planned way, please see me.

- Next Sunday there is a retiring collection for the annual collection: Peter's Pence. It is taken up across the world and allows Pope Francis to respond to people in need with timely and effective emergency assistance.

I was hungry and you fed me
Matthew 25



- Our northern sister parish, Ipswich Catholic Community, is hosting a concert-reflection by Peter Kearney on Friday 6th August from 7.00pm. To book: <https://www.trybooking.com/BSODN> There is no charge for the concert; donations welcome.



PETER KEARNEY Concert-Reflection

SIGNS OF HOPE PEOPLE OF FAITH

Songs & Stories

Friday 6th August, 7.00pm
St. Mary's Church
Elizabeth Street, Woodend,
Donations Welcome

Composer of 'Fill My House', 'The Beatitudes',
Where is your Song, my Lord?



Peter Kearney Concert

SIGNS of HOPE – PEOPLE of FAITH

Songs linked by stories and reflections about
people whose faithful lives have brought
compassion, hope and justice
into our world.

Friday 6th August, 7.00pm
St. Mary's Church
Elizabeth Street, Woodend,
IPSWICH CATHOLIC COMMUNITY
Donations Welcome

▪ We had a great response to the call to clean the church at Boonah. Thanks especially to John Nunan from the Parish Pastoral Council for speaking at Masses.

We know have enough teams of two to ensure the church is cleaned regularly and that it is not burdensome for a small number.

Thanks to one and all for coming on board!

4. **Australia should resist totalising China narratives** was written by Fr. Andrew Hamilton SJ at the beginning of July.

Page five news reports are sometimes straws in the wind. Though insignificant in themselves they may point to significant social changes that bear serious reflection.



Main image: Protestors attend a rally for the Uyghur community at Parliament House on March 15, 2021 in Canberra, Australia as part of March4Justice against gendered violence (Sam Mooy/Getty Images)

Two such events occurred last week. After a UNESCO World Heritage committee gave a provisional assessment that the Great Barrier Reef was endangered, the Federal Minister for the Environment suggested that the decision was politically motivated, so pointing the finger at China. Her response was a normal piece of deflection. Its significance was that the Minister believed that such a dismissal might be seen as credible.

The second event was the release of a Lowy Institute Poll showing a sharp drop in Australians' trust in China. The assessment referred to attitudes to the Chinese Government

and not to the Chinese people. Nor did the lack of trust extend to Chinese people in Australia nor to the desirability of trade with China.

It was consistent, however with growing mutual suspicion between the Australian Government and the Chinese Government displayed in mutual hostile criticism and restrictions on trade. In Australia the suspicion has been inflamed by a concerted and effective campaign to portray China as hostile to Australia both ideologically and strategically, and to cut relationships between the two nations. The energy behind this drive has come from security strategists and media commentators who have represented Australia's choice as binary: to ally either with the United States or with China and to cut relations with the other.

This campaign has led to Australia limiting relationships between universities and China built through institutes and research partnerships, limiting Chinese investment in an increasing number of industries and resources, and investigating the dual allegiances of influential Chinese people in Australia. The corollary of these moves has been the Chinese pressure on trade with Australia by banning import of coal and other goods.

What are we to make of this? In the first place, the caution and growing suspicion in relationships with China corrects an equally one-sided insouciance in which the Chinese Government was seen as our friend whose behaviour could be overlooked because of our overriding economic interests. The attitude is captured in the application to trade of Richard Wilbur's epistemological couplet: 'We milk the cow of the world, and as we do/We whisper in her ear, 'You are not true'.

The Chinese Government is certainly not our friend. It has an authoritarian political system single-mindedly focused on perpetuating Party rule. It denies its people rights to privacy and to speak and organise freely that are taken for granted in Australia. It persecutes minorities, particularly Uyghur Muslims and Tibetans, and its foreign policy is governed by its own interests, and regards Chinese living overseas as subject to its wishes. These things need to be taken into account in our relationships with China. Wide eyed innocence and trust in the benevolence of our neighbouring giant is not a sensible option. Neither is it sensible in our relationships with any other large nation.

*'Ultimately when as persons or as nations we make enemies,
we encourage our fears.*

We give our enemies more power than they have.'

We should, however, resist the pressure to regard China as our enemy. The pressure to do so is powerful, given the cycle of retaliatory words on both sides that further poison relationships. The impetus to enmity, however, damages both sides. To treat people as enemies means that they become enemies, with the result that both sides will spurn the mutual exchanges that can help each. At the purely economic level the cutting of ties will sooner or later affect trade on which Australia relies, such as mineral exports, tourism and education. Enemies, too, inevitably move from interrupting mutual trade to impeding their enemy's trade with their neighbours.

At a deeper and more serious level, too, making enemies impedes our understanding both of ourselves and of our enemies. If we abolish university and cultural links the knowledge of language and of culture will wither among decision makers and in the population at large. We then rely on the ideological images we have made of our enemies unchecked by the evidence provided by interlocking patterns of conversation and personal engagement. We are then unable to intuit what might be at stake for them in any issue or to anticipate possibilities of change. In the case of China we shall ignore the impact made by the great convulsions that shaped its history, and in particular by colonial exploitation. We shall fail to recognise our part in that history.

The cost of our enmities is chiefly borne by ourselves. They consume our judgment with a fire of self-righteousness. Such fire offers an advantage to politicians. All the failings and corruption of their own side can be hidden if they can focus voters' attention on the sins of their opponents and can lead a crusade against them. Such zeal inevitably leads eventually to a meaner and more fractured society. We need only to think of United States Senator Joe McCarthy who thrived on waging ideological war on Communism, but ignored the spite, bullying and exploitation that his own campaign encouraged. In such a climate, possibilities for our own society go unrecognised. So do our own defects. We can criticise contemporary Chinese colonialism, for example, while ignoring our own colonial history with its continuing effect on our treatment of First Nations people and refugees.

Ultimately when as persons or as nations we make enemies, we encourage our fears. We give our enemies more power than they have. We develop a sense of inferiority that leads us naturally to see them as more than human. During the Cold War, for example, people often attributed to Communists heroic cunning, self-sacrifice and malevolence, failing to see that they were weak and often generous human beings like themselves. In responding to the totalitarianism inherent in their ideology, people were often attracted to an equally authoritarian response. They failed to engage with their enemies because they feared that they would be bested by their single-mindedness. Ultimately, they risked becoming like what they feared.

For these reasons we ought to respond to Chinese representatives as fellow adults and not as enemies. We begin by listening to them and trying to enter their world. We protest against their failures to respect human dignity and their unprincipled use of power. We also heed and reflect on their criticism of similar disrespect shown by ourselves. And we look for opportunities to relate in ways that benefit the people of both nations.



5. Fr. Frank Brennan SJ addresses the ongoing plight of migrants and refugees in this country.

It is called "The fraying of judicial nerves in migration cases" and can be read [here](#).

6. Pope Francis has now restricted the celebration of the so-called “Tridentine Mass” with a new decree dated 16th July 2021. This is a significant decision following his consultation with bishops around the world.

America Magazine has published a solid and lengthy piece by America’s Vatican correspondent Gerard O’Connell.

O’Connell concludes:

Pope Francis concluded his letter by appealing to the bishops, saying, “While in the exercise of my ministry in the service of unity, I take the decision to suspend the faculty granted by my predecessors, I ask you to share with me this burden as a form of participation in the solicitude for the whole Church proper to the bishops.”

Read it [here](#).



The poster is titled "STOPline" in large red letters. It is framed by a thick, hand-drawn blue border. At the top, there are three logos: "Brisbane Catholic Education" (with a colorful circular logo), the "ARCHDIOCESE OF BRISBANE" (with a coat of arms), and "centacare" (in a green box). Below the logos, the text reads: "STOPline receives information about abuse, harm and other serious misconduct by Archdiocesan workers (including priests, religious, employees and volunteers)." This is followed by the statement "Information can be provided anonymously." in red. A yellow horizontal line separates this from the contact information: "Phone: 1300 304 550", "Email: AOB@stopline.com.au", and "Online Report: www.bnecatholic.stoplinereport.com". At the bottom, there is a circular logo with the word "STOPLINE" and the text "If you think it's wrong report it." in red.

STOPline

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Phone: 1300 304 550
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If you think it's wrong report it.

John
pastor,
Boonah Catholic community.