

Let love lead us



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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.

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*Warm greetings to the members of the Boonah Catholic community and beyond on the 31st Sunday in Ordinary Time.*

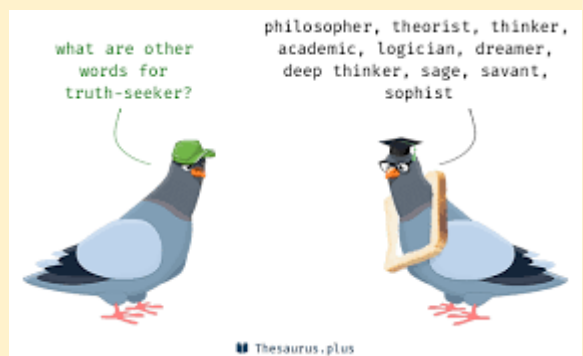
## 1. REFLECTIONS ON THE SUNDAY WORD.

The **first reflection** for this Sunday is offered by **Julian McDonald, a Christian Brother who now lives in Sydney.**

Today's gospel-reading is an account of one of the few amicable encounters which Jesus had with the religious teachers of his day. In fact, Jesus was so impressed with the response the scribe gave to the answer Jesus had given to his question that he gave the man the highest of compliments: "You are not far from the kingdom of God (Mark 12:34).

In his Gospel, Mark details how a variety of scribes, Pharisees, Jewish elders and those who saw themselves as defenders of the letter of the Law set out to trap Jesus into making a statement that could be interpreted as either heretical or blasphemous. Occasionally, a well-intentioned seeker of truth came to him in search of guidance or wisdom. One such was the rich man who came looking for the best way to go about inheriting eternal life. The answer he was given amounted to something he just couldn't bring himself to do. Most of Jesus' interrogators posed questions, the answers to

which they thought they already knew. Jesus was so skilled in dealing with their questions that there was nothing meaningful or intelligent left for them to say.



The unnamed scribe who features in today's gospel-reading asks a question, the answer to which is embodied in the Shema - a prayer which every observant Jew knew by heart, a prayer on the lips of every Jew throughout history, a prayer they prayed at least twice each day, one they continue to pray and will pray into the future. It's a prayer as familiar to Jews as the Our Father and Hail Mary are to us

Catholics. Moreover, the words of the Shema are inscribed on the mezuzah - a narrow, roughly rectangular little box that is affixed to the doorpost of every Jewish household in adherence to the command in Deuteronomy to "write the words of God on the gates and doorposts of your house" (Deuteronomy 6:9). The words of the Shema are proclaimed in full in today's first reading: "Hear, O Israel, The Lord is our God, the Lord alone! Therefore, you shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength. Take to heart these words which I enjoin on you today. Drill them into your children. Speak of them at home and abroad, whether you are busy or at rest. Bind them on your wrist as a sign and let them be as a pendant on your forehead. Write them on the doorposts of your houses and on your gates (Deuteronomy 6:4-9). The genius in Jesus' response to the scribe was that he combined these words from Deuteronomy with a



directive from Leviticus about caring for one's neighbours: "Don't just stand by when your

neighbour's life is in danger. I am God. Don't secretly hate your neighbour. If you have something against him, get it out into the open. Otherwise, you are an accomplice in his guilt. Don't seek revenge or carry a grudge against any of your people. Love your neighbour as yourself. I am God" (Leviticus 19:16-18).

Jesus was sensitive enough to recognise that the scribe who posed the question about the Shema, the central commandment of Judaism, was both open to learn and vulnerable. In responding to him, he recognised the scribe's goodness and responded gently to him, pointing out that the only practical and authentic way to

demonstrate one's love for God is to treat one's neighbour with dignity, care, kindness and compassion.

In the time of Jesus, one of the favourite occupations of educated and observant Jews was to discuss and debate all the codicils and by-laws that had multiplied around the central commandment to love God with all one's heart and soul. That was a practice with which the scribe of today's gospel reading would have been familiar. And Jesus, too, was no stranger to it. Even in our own contemporary Church, we encounter people whose attention is taken up with adherence to rules and rubrics. As a result, fundamentalism takes over their lives, and respect, care and compassion for their sisters and brothers are somehow blotted out of their consciousness. Their obsession with the letter of the law makes a casualty of the spirit of the law.

To guard against that, the Shema's opening call to the people of Israel is: "Hear, listen, pay attention!" In his long dissertation in which Moses spells out God's law to the people of Israel, he repeatedly reminds them to listen, to open their ears and their hearts to listen. Before doing or avoiding anything, they are to focus on listening, on absorbing the significance of what is being presented to them. If they were to focus on listening, they would come to realise that they were being invited to love the God who had loved them into existence, who had guided them, protected them and cared for them. This is all about coming to ponder and appreciate the story of God's love for them. And that has nothing to do with being afraid of God or being bound up by rules and regulations. Law is all about breathing freedom into the lives of people and understanding the importance of treating themselves and others with dignity and respect. It is that which moved Jesus to link to the Shema the logical corollary of loving one's neighbour. In a world in which

we are constantly interacting with one another, the only practical way of demonstrating our love for God is to love and respect everyone else who has within them a spark of the divine, who, like us, have been loved into life by God.

Therein lies the crunch for all of us. It's easy to love the elderly woman who lives across the street. She's always pleasant and never seems to have a bad word for anybody. But the grumpy man next door is a different kettle of fish. He is constantly complaining about the teenagers in the street. In his mind they are selfish, lazy and up to their ears in drugs and sex. We give him the occasional nod of recognition and quietly thank God that he's not in charge of the Police Department. But what about the North Korean Leader, Kim Jong Un, whom we are inclined to label as brainless and dangerous? And Donald Trump who insists that he was robbed in the presidential election? Add to them, the military junta in Myanmar whose members seem intent on exterminating the Rohingya Muslims. We can all make our own lists to include those who are the targets of our prejudices and biases -

the Taliban, the parking attendant who gave me a fine last week, business managers who are taking advantage of Covid-19 victims. Am I supposed to love them? The short answer is "Yes!" That is the imperative of the Gospel of Jesus, who not once said that loving others would be easy. If we are honest we will catch ourselves thinking and even saying that this doesn't make sense. But, in the long-run, that's the only way to lasting peace in our own hearts, in the hearts of others and in our world.

Fostering thoughts of revenge, of locking away child-abusers and throwing away the key gives those we hate and want to punish control over us. If we don't try to forgive, to accept that they are our sisters and brothers, we cannot claim to be walking in the footsteps of Jesus. The key is in doing our best to make the effort.



Our [second reflection](#) is by Barbara Reid, a Dominican Sister of Grand Rapids, Michigan, who is President of CTU, Professor of New Testament Studies, and the Carroll Stuhlmueller, CP, Distinguished Professor of New Testament Studies at CTU, Chicago.

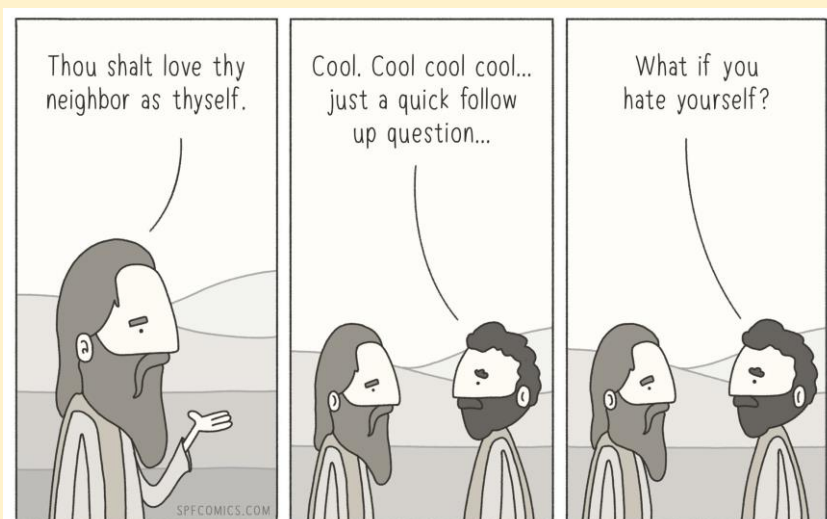
There is a famous scene in the play *Fiddler on the Roof*, where Tevye, the protagonist, tells his wife Golde that he has decided to give his permission for their daughter Hodel to marry Perchik, a student and Bolshevik revolutionary. Golde protests that he has absolutely nothing, but Tevye replies that it's a new world, that now people marry for love, and what can they do? Tevye then turns to Golde and asks her if she loves him. She doesn't know how to respond; she skirts the question and when Tevye keeps pressing her for an answer, she recites all that she has been doing for him for twenty-five years: washing his clothes, cooking his meals, cleaning his house, giving him children, milking the cow. Still not satisfied, Tevye asks her again if she loves him. She observes, "for twenty-five years I've lived with him, fought with him, starved with him, twenty-five years my bed is his; if that's not love, what is?"

In the play, Golde gives all the evidence of love in action and then concludes that these constitute love. In today's gospel, a scribe asks a question that comes at the issue of love from another direction. He wants to know which is the first of all the commandments, that is, what actions must take priority if one wants to respond correctly to God's love. Jesus doesn't help him out with the particulars. He simply advises him to love God back with his entire being: heart, soul, mind, and strength. And then a bit more concretely, he adds that loving one's neighbour as oneself puts flesh and bones on this loving response to divine love.

The dialogue between the scribe and Jesus, like that of Tevye and Golde, emphasizes that love does not consist so much in feelings, as in concrete loving deeds toward the other. This is how Jesus can speak about love as something that is commanded. One cannot be commanded to feel warmly toward another, but one can be mandated to treat another with loving-kindness. Knowing oneself as the recipient of gratuitous divine acts of loving-kindness enables one to respond in kind. A concrete way by which human beings can express love toward God is by extending that love toward fellow human beings.

The two-pronged formulation of the love command does not give hard and fast answers about how to make difficult choices for prioritizing loving deeds in daily circumstances. Jesus, for example, was faced with hard choices several times when the command to love seemed to clash with the command to observe the Sabbath. Which took priority? In a number of instances, he healed people on the Sabbath, choosing to raise up a woman bent double (Luke 13:10-17), to restore a man's withered hand (Mark 3:1-6), and a blind man's sight (John 9:16). When challenged, he interprets these actions as giving proper expression to the intent of Sabbath, fulfilling the prime commands to love God and neighbour. When one's whole self is centred on love, that's the basis for knowing how to make day-to-day choices.

Our choices to love go beyond personal individual responses. With a heightened awareness in our time that all creation is interrelated, that all beings and Earth itself are created to be in a communion of love, structural and systemic actions that foster that unity are needed. Loving the neighbour involves making choices collectively that prioritize those who are poorest and most affected by inequities in our social structures. As we listen to the voices of our near and distant neighbours along with Earth and all its creatures asking us "Do you love me?" we will be able to discern what we are to do.



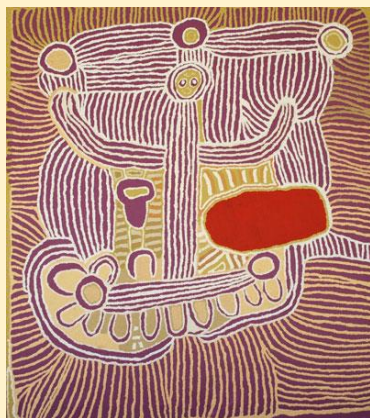
## 2. *Boonah Parish happenings . . .*

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:



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

*Desert Eucharist* Linda Syddick Napaltjarri (b. 1937)

Our **WEEKDAY EUCHARIST** schedule for this week, the 30th week of Ordinary Time:

<b>Monday</b>	1 <sup>st</sup> November	<i>No Mass as Solemnity of All Saints anticipated on Sunday</i>
<b>Tuesday</b>	2 <sup>nd</sup> November	The Commemoration of All the Faithful Departed, (All Souls') 9.15am <b>Boonah</b> church <i>with students from parish school</i>
<b>Wednesday</b>	3 <sup>rd</sup> November	6.00pm, <b>Peak Crossing</b> church <i>followed by dinner at The Peak Pub</i>
<b>Thursday</b>	4 <sup>th</sup> November	8.00am <b>Boonah</b> 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, Max Gardiner, Bernice Lippiatt, Trish Merlehan, Bernadette Pinchin, Simon Greatrex, Neil O'Connor, Cate Mitten, Bernice Brault, Paula Ebrington, Fletcher Casey, Jill Archer, Matthew Bowden, Louisa, David Mitchell, Vince

Bellett, Bill (USA) and sick members of parish families and those beyond our parish boundaries.

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

- **CELEBRATING THE SACRAMENT OF RECONCILIATION.** The 1<sup>st</sup> Rite for Reconciliation (formerly known as Confession) may be celebrated anytime. Please phone 5463 1057 to make a suitable time. Alternatively see me before Mass (if there is plenty of time) or after Mass (once the majority of people have left the church).

- At the time of writing and sending this bulletin, the Sunday Masses for this weekend haven't begun.

This is the 5<sup>th</sup> Sunday of the month so we have two Masses instead of three: tonight at Harrisville church and tomorrow at Boonah church. This is the first time in almost two years that we have gone with the agreed 5<sup>th</sup> Sunday of the month schedule. Covid-19 realities have prevented us from doing this at other times in 2020 and 2021. There will be hospitality after Mass at Harrisville.

*I was hungry and you fed me*  
Matthew 25



Our Sunday Mass tomorrow in Boonah begins at 10.30am. The presider is Archbishop Mark Coleridge. We are celebrating 60 years of our church in Boonah! Within the Mass, a new font will be blessed.

The good news is that the baptismal font is now installed. On our behalf, *thank you to Bill Slag* from Hoya for working out the process of installing the original baptismal font plinth. This was in the church when it was opened in 1961. Bill did the technical work of drilling into the terrazzo and ensuring two fibre-glass dowel held the single block of sandstone in place. Thanks to our school principal Shane Seymour for lending us a hand at a crucial time. From my perspective, it wasn't an easy job!

J. H. Wagner & Sons, master stonemasons in Toowoomba (next to the Toowoomba Cemetery), have done a fantastic job cleaning up the plinth: the exterior had paint flecks and marks on the stone which have been removed, the base has been recut and squared off, and the top (which had become chipped) has been reshaped as this is where the new glass bowl will sit. We thank the anonymous benefactor who has provided the single-cast glass bowl for us. We look forward to this font's blessing tomorrow.

Sadly the third part of the project has not come together for tomorrow as planned. The commissioned floor to ceiling leadlight by Newcastle glass artist Lee Howes which has been specifically designed for this 60<sup>th</sup> anniversary was not installed last week. The glass installers took the view that BOM's week-long forecast of rain for much of the week precluded them doing the job. This was disappointing to say the least. The 12 panels will be installed as soon as the company feels it is safe to do so.

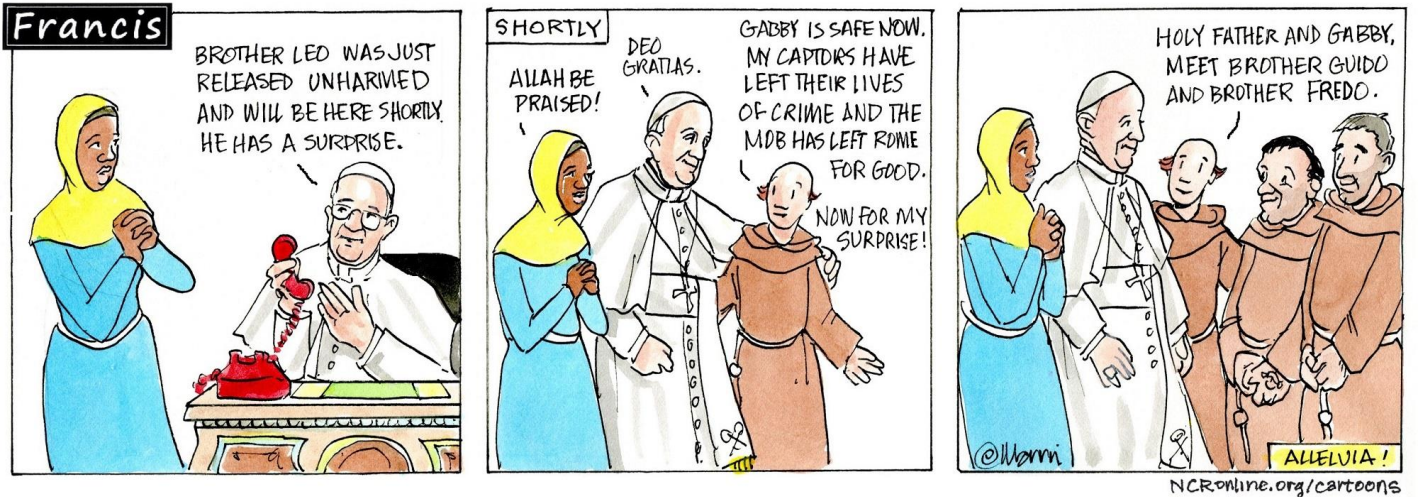
On Saturday morning a team of fifteen (15) parishioners gathered for a working bee at the Boonah church. So many parts of the church have been cleaned, mopped, dusted or vacuumed within an inch of their life! Some of the team dashed home to get a lawn mower and a ladder! On our behalf, *thank you* to all who assembled and gave of their time. It took about 1.5 hours all up!

- On Monday our parish school of All Saints' will celebrate its patronal feast day in a whole-school Liturgy of the Word at 10.30am. *We are ALL SAINTS'.*

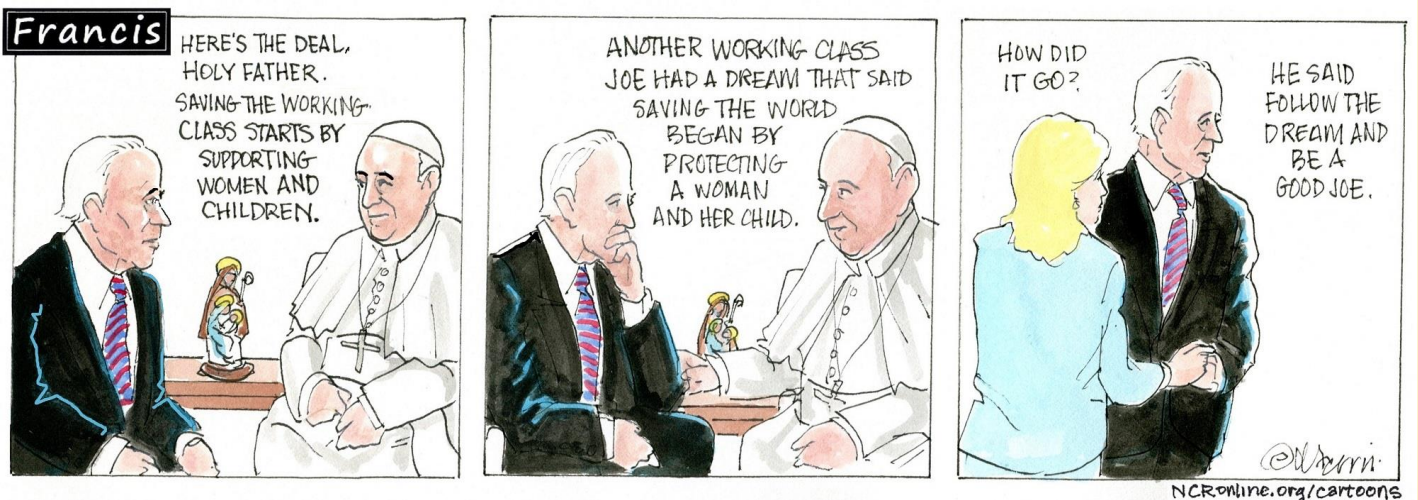
- As we are anticipating the *Solemnity of All Saints* with Archbishop Coleridge on Sunday, there will be no repeat of this Mass on Monday 1<sup>st</sup> November.







26th October 2021



28th October 2021

3. Fr. Ron Rolheiser, OMI, has a powerful piece called **PRIVILEGED COMMUNICATION WITHIN THE COMMUNION OF SAINTS**.

When I was a child, as part of our family prayer, we used to pray for a happy death. In my young mind, I had a certain conception of what that might look like. A happy death would be to die inside of grace, cradled warmly in the loving arms of family and church, fully at peace with God and others, having had time to speak some final words of love and gratitude.

Not many people get to die like that. Accidents, unfortunate circumstance, and the complexity of human relationships conspire so that often people die in less-than-ideal situations – angry, compromised, unforgiving, bitter, immature, unreconciled. Sometimes too the very cause of death speaks of lack of peace: drunkenness, an overdose of drugs, depression, recklessness, suicide. Death often catches people before they have had time to do and say the things that should have been done and said. Invariably there is some unfinished business.

We all know examples of this: A man dead in an accident whose last words to his family were ones of anger; a woman dead of an overdose who hasn't talked to her family in years; a colleague dead by his own hand, a friend who dies bitter, unable to forgive; or even simply the loved one who's taken away

before he or she has had the chance to speak some last words of love and farewell. Rarely do people die with no unfinished business.

The pain of this can linger for a long time. I remember, in my early years of priesthood, counselling a man in his fifties who still carried pain and guilt from his mother's death more than forty years previous. He had been taken to his mother's bedside in the hospital, but wasn't aware that she was dying. She had asked him to give her a hug and he, a child, frightened and reticent, had backed away. The next day she died and thus his last memory of his mother was his refusing to hug her. When I met him it was forty years later and he still hadn't made peace with that.

Many of us have had persons close to us die with whom we had unfinished business, a hurt that was never reconciled, an injustice that was never rectified, a bitterness that never softened. Death has now separated us and the unfinished business remains precisely unfinished and we are left saying: "If only there was another chance!"

Well, there is another chance. One of our wonderful, albeit neglected, Christian doctrines is our belief in the communion of the saints. It's a doctrine that's enshrined in the creed itself and it asks us to believe that we are still in vital communication with those who have died. Moreover, it tells us that the communication we now have with them is free from many of the tensions that coloured our relationship with them while they were still alive.

Hence, to believe in the communion of saints is to believe that we can still tend to unfinished business in our relationships, even after death. Simply put, we can still talk to those who have died and we can, even now, say the words of love, forgiveness, gratitude, and regret that ideally we should have spoken earlier. Indeed, inside the communion of saints the reconciliation that always eluded us while that person was alive can now more easily take place. Why?

Because inside the communion of saints, after death, our communication is privileged. Death washes clean. It clarifies perspective and takes away a lot of relational tensions. Why do I say this? Both because our faith and our experience teach us this.

For example, all of us have experienced situations where, inside of a family, a friendship circle, a community, or a group of colleagues, a bitter difference grows up and festers so that eventually there is an unresolvable tension. Things have happened that can no longer be undone. Then someone in the family or community dies and that death changes everything. In a strange way the death brings with it a peace, a clarity, and a charity which, prior to it, were not possible. Why is this? It's not simply because the death has changed the chemistry of the group or because, as we may simplistically conclude, the source of the tension or bitterness has died. It happens because, as Luke teaches in his Passion narrative, death can wash things clean. Death releases forgiveness, in the same way as Jesus forgave the good thief upon the cross as he died.

This can be an immense consolation to us. What we can't bring to wholeness in this life can, if we are attentive to the communion of saints, be completed afterwards. We still have communication, privileged communication, with our loved ones after death. Among the marvels of that lies the fact

that we still have a chance to fix the things, after death, that we were powerless to mend before death took a loved one away.

4. A friend of the parish shared a recent article she thought might speak to parents with children. After reading it I thought it is a wonderful reminder to all of us *in church* to practice welcome and hospitality every time we gather to celebrate Sunday eucharist. It is titled “Children and the Church” and the writer is Katie Waite. Some references have been adapted for our Australian context!

My husband is in the Army Reserve, which means that he is gone at least one weekend a month. So one weekend a month, I also prepare for battle: getting my kids dressed, out the door, and into a pew (or, let’s be honest, the floor) at church. With three kids ages 6 and under, I typically arrive at the church entrance late and out of breath. Our “normal pew”, the one off to the side of the altar but strategically near the bathrooms, is reserved for when I have my husband’s help with child-wrangling and toilet breaks. On the days I fly solo, I perch my right at the back where I am willing to give them any number of Jatz crackers just to see us through the liturgy while trying to tell myself that just getting here was a victory. It’s an exhausting process that reminds me how grateful I am to have a partner to share the load.

However, a couple months ago, during one of these solo trips to Mass, I was reminded of something else. An older man, an usher at my church, saw me standing at the back during Mass, one child on my hip, another unwillingly holding my hand. He approached to let me know there were seats available inside the church and that he could take me there.

I smiled politely and thanked him but also shook my head and said, “I think we’re better in here.” His response was one I will never forget.

“These children are the most important members of our church”, he said. “They are our future, and they belong in there just as much as anybody else.”

He walked away, not pressing the issue further, but he left me with that thought, and it’s comforted me ever since. It was a reminder of belonging that I so desperately needed, and still do, in this season of tantrums and untied shoes,

crumbs, and dirty nappies. His words are ones I think back on anytime I feel frustrated with my kids, myself, or even God.



My beautiful, noisy, restless children with their messy hair and stained shirts

belong. I, despite my lack of patience, and inability to get anywhere on time, belong. Our little family is part of a bigger family, whose members can also be noisy and restless and stubborn and definitely not perfect, but we are all welcome.

In the past couple weeks, instead of keeping my head down, avoiding eye contact for fear of someone judging my kids’ behaviour (or me because of it), I have kept my eyes and ears attuned to being welcomed at Mass. It hasn’t been too hard to find either. It’s in the knowing smile of an experienced mum standing next to her teenagers as I pass by in the Communion line; it’s in the blessing my priest gives my children when I receive Communion; it’s in the patience of an usher who holds out the collection basket while my toddler insists on putting the envelope in just so; it’s there when a young man holds the door open for me and when my son high-fives another kid “Peace be with you!” The welcome is there. I only needed to look for it.

Our journey to church is not just something between me and my family or you and your family. It’s an event where we celebrate the Mass and receive the Eucharist together as an even



worthwhile one whose value will only increase over time.

bigger Catholic family. My kids may not realise it now, but they too are part of this communion of saints we mention in the Apostles' Creed and I want them to feel that fellowship.

The trek to church during this season of my life is not always a joyous, easy one. But it is a

5. [Australian Jesuit priest Fr. Richard Leonard, who hails from Toowoomba, has a beautiful reflection for tomorrow's solemnity of All Saints. Enjoy!](#)

All Hallows' Day sees us celebrate the memory of the holy ones in heaven with God. The three pathways to being declared a saint are heroic virtue, mysticism and martyrdom. In the last category there are four subdivisions: white martyrdom, where you are persecuted for the faith, but never shed blood; green martyrdom, where you do extreme penance and fasting for the love of God; red martyrdom, where you are killed for the faith; and the most recent category, introduced in 2017 by Pope Francis, a martyr of charity, where you die as a result of putting yourself at risk in the service of others.

The first people honoured as Saints by the earliest Christians were martyrs. The word "martyr" comes from the word "witness". In fact, All Saints' Day, celebrated throughout the Church on 1st November, has its roots in the early church's

Martyrs' Day, attested to by a hymn written in 359 by St Ephraim. The name was changed to All Saints' Day in the seventh century.

Our Christian foremothers and forefathers counted themselves blessed to suffer and die as Jesus suffered and died. Indeed, the requirement that a child being baptised must have godparents comes from the time of Christian persecution. Those who had left their Jewish or Gentile families to join the Christian community knew they might be martyred for their faith; to ensure their children would not be returned to their non-Christian extended families they would ask other Christians in God's name to swear they would take them into their homes and raise them as their own in the event of their deaths. A godparent was honoured to raise the children of those persecuted for the kingdom of heaven.

Prophets and martyrs are often linked. They are put to death because they cannot live any other way. Such is the liberty of spirit, thirst for justice and witness to truth they embody, they threaten the social and religious leaders of their time and place so much that they have to be silenced.

The glorification of suffering and martyrdom can attract fanatics. As uncomfortable as it is for Christians to admit, some of our martyrs did not die with the healthiest of religious motivations. We only have to read their letters to discover that some actively went looking for death: longing and praying that "the crown of martyrdom" would be granted to them. Paradise awaited. There is an important distinction between being killed as a result of one's faith and zealously seeking to die; between being martyred and being on a suicide mission.

A saint is someone who the Church believes is in heaven with God. When we declare that someone has been “canonised” (Latin: *canonizare*: “admit to the authoritative list”) we are saying that because of the way they lived their Christian lives God could not deny them heaven, so they have to be added to the roster of recognized saints. Wrongly, we often think Saints are perfect, but in fact their greatest witness is how they coped with the difficulties of life and how they reflected in a variety of ways the love of God.

We hallow what God has done through them because we hope to join them. St Paul thought saints were everywhere. I think he was right, canonised or otherwise. For most of us, sanctity and martyrdom will not come in dramatic ways. The daily routine of looking after a sick child or spouse or elderly parent, or of living with a mental, physical, emotional or spiritual illness, or bearing the scourge of being unemployed, homeless or addicted, or being unable to shake off the feeling that we are unlovable: they all bring with them the reality of

sharing in the lot of the martyrs and the saints.

This is the holy cloud of witnesses who saw God in this world and are now fully alive to him in the next, cheering us on in this life and all the way to the next.



Richard Leonard SJ. His latest book is *The Law of Love: Modern Words for Ancient Wisdom* (Paulist Press).



*Well . . . can you really argue this one?*

6. Later in the week, I received several messages from friends and colleagues outside the parish telling me that *Lonely Planet* (a major Australian travel guide book publisher founded in 1973) named the Scenic Rim as one of the top places in the world to visit in 2022.

This is great news for our region! Our region is the only Australian inclusion in the 2022 list!

<https://www.abc.net.au/news/2021-10-28/scenic-rim-makes-lonely-planets-hottest-destination-list/100575162>



The poster features a white background with a dark blue, hand-drawn border. At the top, there are three logos: Brisbane Catholic Education (teaching-challenging-transforming), the Archdiocese of Brisbane coat of arms, and Centacare. The text is centered and reads: 'STOPline' in large red letters, followed by 'STOPline receives information about abuse, harm and other serious misconduct by Archdiocesan workers (including priests, religious, employees and volunteers)'. Below this, it states 'Information can be provided anonymously.' in red. Contact information is listed: 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 'STOPLINE' and the slogan 'If you think it's wrong ..... report it.' in red.

Have a great week ahead!

John  
pastor, Boonah Catholic community.