



Mumeri (2013),
artist: Lisa Buxton.

**ABORIGINAL AND TORRES STRAIT ISLANDER SUNDAY
3RD JULY 2022:**

The harvest is plentiful, but the labourers are few.

We, the people of Boonah Catholic parish,
acknowledge the 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.

Warm greetings to the members of the Boonah Catholic community and beyond on this 14th Sunday in Ordinary Time: Aboriginal and Torres Strait Islander Sunday which is celebrated on the first Sunday of July every year.

1. REFLECTIONS ON THE SUNDAY WORD.

The **first** reflection is by Bishop Tim Norton, auxiliary bishop, Church of Brisbane. His homily was written for this special Sunday across the local churches of Australia.



Today we celebrate the fact that God has always been present with, and loved, our First Peoples in Australia, a love that God extends to all First Peoples across the world.

I was working in Italy last year when I was appointed auxiliary bishop, Brisbane.

When I was asked about any preferences I had for the ordination liturgy, I knew that I wanted truly 'Australian' symbols and rituals, but I was relatively powerless to put anything significant in place as I was so far away.

I wanted a pectoral cross and vestments decorated in an Aboriginal design. I knew I wanted to be 'smoked' as a symbol of cleansing at the beginning of my episcopal ministry. Various people at the Brisbane end began diligently working on this by contacting First Nations people and others who could help out.

Bishop Tim Norton (R) with Archbishop Mark Coleridge (L).

I was deeply touched and strengthened by the results, which included the vestment design being transferred also to the mitre, two pectoral crosses with sacred land from Lake Mungo in their centre, and a smoking ceremony inside the Cathedral that included me and all the bishops who entered behind me. I believe God was very happy with that!

What amazed me was that so many people were willing to act on my behalf to profile the symbols and rituals of First Nations people in the ordination liturgy. There was an enormous amount of good will and creativity that was made immediately available simply because people were asked to help. In today's gospel Jesus tells us to pray to ask the Lord of the harvest to send out labourers into his harvest. If we truly want more labourers for the vineyard that produces the Good News of life in abundance for all, the same vineyard that also tells the Jesus story through the eyes and hearts of Aboriginals and Torres Strait Islanders, then praying is only one way to do this. We also need to make a deeper commitment to our sisters and brothers through being labourers in the vineyard.

NAIDOC has a theme this year of 'Get up, Stand up, Show up'. Labourers for the harvest of the Lord do exactly that – they labour or work for the Lord, and that can take the form of getting up and being active. There is much we can do as Christian people to address issues that affect our First Nations sisters and brothers.

I have my story of asking others for help to profile Aboriginal and Torres Strait Islander culture – the world's oldest continuing culture – during my episcopal ordination. What is your story? When were you active with issues that affect First Nations people? And if you don't have a story yet of being a labourer in that vineyard, then get up, stand up and show up to places where issues of First Australians are being addressed. People are just waiting to be asked. The harvest is plentiful but the labourers are few.

A second reflection is from Br. Julian McDonald, a Christian brother who is in Sydney.



Today's gospel gives us a glimpse into Jesus' organising capacity and an insight into Luke's focus on the Gentile world. By telling his audience that Jesus commissioned exactly 72 disciples to go ahead of him to the towns and villages along his route to Jerusalem, Luke was

clearly signalling that the scope of Jesus' mission included the whole of the Gentile world, believed to be made up of 72 different nations.

There's something ingenious about how the authorities of ancient Israel came to the conclusion that the world was peopled by 72 nations. Noah and his wife had three strong and healthy sons, Shem, Ham and Japheth who, with their wives, boarded the ark and survived the great flood. The descendants of those three lads numbered seventy-two, who proceeded to populate the whole world. That explains how Luke concludes that Jesus selected and missioned 72 disciples to reach out not just to Israel but to the whole Gentile world.

The detailed instructions that Luke has Jesus give to those seventy-two embody the life-style expected of all who choose to follow in Jesus' footsteps:

- *To keep their focus on the ways of God, disciples are expected to travel light, and be satisfied with the simple life-style of those who welcome them;*
- *They are to extend the offer of God's peace, even when they are venturing among metaphorical wolves;*
- *They are to offer healing, encouragement and hope, rather than condemnation and negative criticism;*
- *They don't take self-satisfaction from their successes, but rather delight in what God has done through them for those they serve.*

When the disciples returned, jubilant at their mastery over demons, Jesus set them right by telling them that a better reason for rejoicing might be that they had done something worthwhile for other people rather than making a name for themselves. Nowadays, we would say that a proper cause for their rejoicing might be that they had contributed to the common good.

Vatican II reminded us all that we are commissioned by our baptism to be instruments of God's love in the lives of everyone we encounter. Whenever we are truly present to people around us, when we reach out in care and compassion to those who are struggling, we are agents of God's presence, care and compassion.

Arguably, the most challenging aspect of Jesus' instruction to his disciples is the manner in which he urges them to engage with the people they meet. He expects them to be present to those who open their doors of welcome. He does not want disciples who are bent on imposing a message on those they encounter. He wants disciples who will be comfortable with simple

hospitality, who will be present to their hosts, treating them with respect and equality.



It is to be no different with us. People we meet know instinctively when we are present to them, when we treat them as equals, when we are free within ourselves, and not driven by some compulsion or coming to burden them with some kind of hidden agenda. They know when we are comfortable and at ease with them. They don't warm to unspoken expressions of position and importance, or hints that we have influence in high places. I suggest that that is what underlies Jesus' direction to offer peace to everyone disciples encounter. Peace is conveyed by how we relate rather than in some formulaic greeting of peace.

In today's world, there are countless very ordinary opportunities for us to be instruments of God's love. Dropping a donation in a beggar's collection container can be utterly impersonal. Engaging a beggar in conversation can make a world of difference in that it recognises him or her as a fellow human being worthy of dignity and respect. It breaks the barrier of isolation, loneliness, distance. All too often, people who are forced to beg long as much for human contact as they do for material or monetary support.

If we want to see the discipleship of Jesus at work, we need go no further than a meeting of Alcoholics Anonymous, where people struggling to recover from addiction reach out to

their sisters and brothers caught in the same depths of struggle and shame that they themselves know only too well. They don't judge, they don't condemn they simply reach out in compassion and acceptance. They extend a message of peace without words.

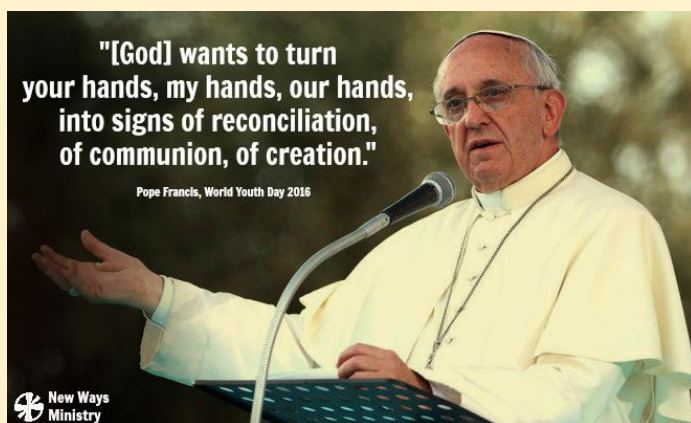


I read recently of an elderly man who had volunteered for hospital visitation, taking time to engage with strangers confined to hospital beds and with nobody to visit them. He came across a young couple who had just witnessed the birth of their first child, a little girl with Down's Syndrome. In recounting the experience to his Parish Priest, he said: "I didn't know what to say to them, but I asked if I could nurse their child. They let me hold their baby, and I told them she was beautiful. As I nursed that dear little girl, I prayed silently for her and her parents and thanked God for their baby." A few weeks later, he told his parish priest that he had received a note of appreciation from the little

girl's mother, thanking him for his hospital visit. However, it was her final comment that surprised him most: *Thank you for not saying what so many other people have said, not telling us how sorry you were. We are so happy to have our baby. Thank you for sharing our family's joy.*

Jesus has urged everyone of us who have dared to be his disciples to bring a message of peace wherever we go. From our own experience of ourselves and others, we know that peace comes into our lives when we are affirmed and encouraged, when our broken and strained relationships are mended and we are reconciled with those from whom we have become separated and distanced, when we are treated with courtesy and respect. Such experiences give us and others the hope that we all need to keep on keeping on. We also know that there is an ordinariness about the human interactions of our everyday lives.

Yet God's love is reflected in the very ordinary events of each day - when we exchange pleasantries with people walking their dogs, when we express appreciation to the doctors and their assistants who treat our minor and major illnesses and injuries, when we say please and thank you to the supermarket attendants who process our purchases at the check-out point. We have the capacity to reflect something of the love of God to everyone we encounter in the very ordinary exchanges that make up each day. *Do we have the will?*



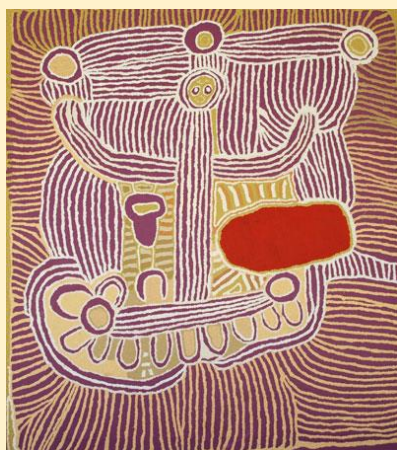
2. *Boonah Parish happenings . . .*

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)*

Saturday

5.00pm

Boonah church

Sunday

7.30am

1st and 3rd Sunday: Harrisville church

2nd and 4th Sunday: Peak Crossing church

9.30am

Boonah church

(5th Sunday of the month: 6pm Sat night Harrisville church & 9.30am Sun morning Boonah church.

We have a 5th Sunday on 31st July!

Our **WEEKDAY EUCHARIST** schedule for this week, the 14th week in Ordinary Time:

Tuesday 5th July 5.30pm **Boonah** church

Wednesday 6th July 6.00pm **Peak Crossing** church followed by meal at *The Peak Pub*

Thursday 7th July 9.15am **Boonah** church

Advance notice that I will be out of action next week 11th-15th July.



We pray with and for those who are sick in our parish and beyond:

all across the globe infected with COVID-19; all those who are unwell because of the war raging in Ukraine and other places; all those who are starving; Chris Healy, Paul White, Arthur Devin, Liliana Toohill, Libby Shields, Marko Babic, Max Gardiner, Trish Merlehan, Bernadette Pinchin, Cate Mitten, Bernice Brault, Paula Ebrington, Fletcher Casey, Jill Archer, Louisa, Lynne Nunan, Nicholas Brault, Bea Bedard (USA), Carol Libke, Angela Kearney, Tony Pisani, Chris Dwyer, Lorraine Bakon, Luca (a grandson), Jane Platz, Maureen Wilson and sick members of parish families and those beyond our parish boundaries.

▪ **CONFIRMATION AND EUCHARIST, SUNDAY 24TH JULY AT 9.30AM MASS, BOONAH:**

We will celebrate the Sacraments of Confirmation and Eucharist for a number of candidates at the 9.30am Mass in Boonah on Sunday 24th July.

I thank Bishop Ken Howell for delegating me to administer the Sacrament of Confirmation on this day.

Unfortunately the Archbishop, Bishop Ken and Bishop Tim Norton were not available on this day.

I have written to the four families whose child or children are ready. Focused preparation for Confirmation will be offered to the candidates once the school holidays are over.

We look forward to this celebration as we haven't celebrated these sacraments since 2019.

We continue to encourage and welcome those who have recently begun their preparation for Eucharist.





- **PLANNED GIVING – ENVELOPES.** Those of us who give through the 'weekly envelope system' were able to collect new packs for 2022/2023 last Sunday.

Thanks to all who collected their packs - there are only five more to be collected.

Thank you to all who support your parish financially through a variety of ways: weekly-giving envelopes, cash gifts, electronic giving or cash deposits through banks and Australia Post. We need your gifts to pay our bills – THANK YOU!

- **NATIONAL ABORIGINAL AND TORRES STRAIT ISLANDER SUNDAY 2022.**

On the first Sunday of July each year, Catholic parishes celebrate *Aboriginal and Torres Strait Islander Sunday*. Sunday 3rd July is also marks the beginning of NAIDOC Week which is celebrated every year.



There are many resources available from the National Aboriginal and Torres Strait Islander Catholic Council (NATSICC).

There are youth activities, multi-media resources, music and hymns, NATSICC's points of view on various important topics, including the environment and an Indigenous Voice to Parliament, and there are four presentations from the recent NATSICC Virtual retreat.

[CLICK HERE](#) to browse.



- **EVERY SUNDAY** when we gather for the Sunday eucharist, there are baskets (of some kind 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.

The local conference very much appreciates our weekly support.

▪ **BOONAH PARISH SAFEGUARDING OFFICER.** Leigh Muller is the Parish Safeguarding Officer. Email: boonah@bne.catholic.net.au

▪ **CELEBRATING THE SACRAMENT OF RECONCILIATION.** The 1st 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).

▪ **THIS SUNDAY 3RD JULY SEES THE BEGINNING OF THE SECOND ASSEMBLY OF THE FIFTH PLENARY COUNCIL OF AUSTRALIA.**

Let's entrust the work of this assembly to the Holy Spirit. In addition, we might like to pray the *Plenary Council Prayer* individually and/or with others:

Come, Holy Spirit of Pentecost.

Come, Holy Spirit of the great South Land.

**O God, bless and unite all your people in Australia
and guide us on the pilgrim way of the Plenary Council.**

**Give us the grace to see your face in one another
and to recognise Jesus, our companion on the road.**

**Give us the courage to tell our stories
and to speak boldly of your truth.**

**Give us ears to listen humbly to each other
and a discerning heart to hear what you are saying.**

**Lead your Church into a hope-filled future,
that we may live the joy of the Gospel.**

**Through Jesus Christ our Lord,
bread for the journey from age to age.
Amen.**

**Our Lady Help of Christians, *pray for us.*
St Mary MacKillop, *pray for us.***



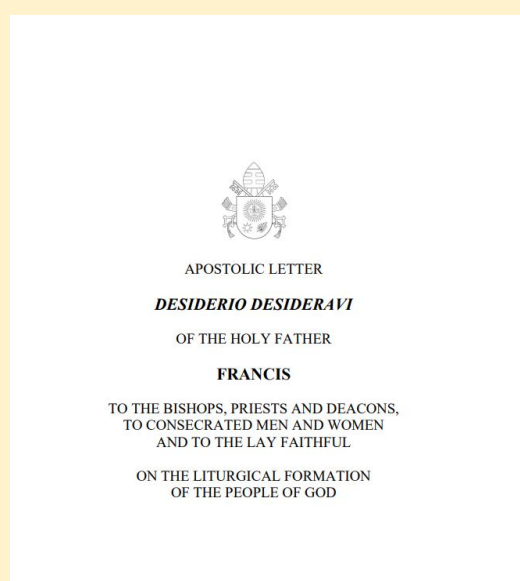
28th June 2022

3. Last week saw the 90th celebration of our ABC. Thanks to the reader who alerted me to an hour long conversation: *The Australian Soul* with Geraldine Doogue.

Over the hour, Geraldine explored the changing face of religious belief in Australia in the last 30 years during a unique conversation with Senator Patrick Dodson, Louise Adler, Fr. Frank Brennan SJ and Tasneem Chopra.

It was very interesting and can be watched at any time on ABC iview [here](#).

4. On the 29th June last week, Pope Francis published an **Apostolic Letter to all the faithful about liturgical formation of the People of God**.



This is not an abstract question but rather:

Therefore, the fundamental question is this: how do we recover the capacity to live completely the liturgical action? This was the objective of the Council's reform. The challenge is extremely demanding because modern people – not in all cultures to the same degree – have lost the capacity to engage with symbolic action, which is an essential trait of the liturgical act.

I have attached a copy of this letter with the email that also has the Sunday bulletin.

I hope that those who persevere with this letter find it a rewarding experience.



[Click here to visit the Stopline website](#)

John

pastor,

Boonah Catholic community