



*The Good Samaritan (1994),
artist: Dinah Roe Kendall.*

*In Christ you draw near to us,
God of mercy and compassion,
lifting us out of death,
binding up our wounds,
and nursing our spirits back to health.*

*Let such a tenderness as yours compel us
to go and do likewise.*

Through Christ our Lord.

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 15th Sunday in Ordinary Time.

The second Sunday in July is celebrated as Sea Sunday across the globe.

1. REFLECTIONS ON THE SUNDAY WORD.

The [first](#) reflection is by Cardinal Michael CzerNy S.J., Prefect – Dicastery for Promoting Integral Human Development. His message is written for *Sea Sunday 2022*.

On the second Sunday in July every year Christian communities celebrate Sea Sunday. Today we call to mind the essential work of more than a million seafarers who work on ships transporting goods around the world every day of the year. Those who live inland rarely see ships or the seafarers who work on them. Even those who live on the coast usually only see a ship 'out there' on the horizon. No-one can see the thousands of ships sailing over the horizon. They are invisible. But they are there. And so are the seafarers who work on board, not only keeping the world economy moving but also directly impacting upon the daily life of every one of us. Day in, day out, they provide the goods we use and consume, and without them the quality our lives would be considerably poorer. To understand how essential they are, we need only bring to mind the possessions in our homes and workplaces, and the food on our tables. Let us ask, 'Where does it come from?' It is seafarers who enable us to enjoy what we have. And we must remember that seafarers work every day of the week, every week of their contract, to provide everything we have. How much we want to say, '*Thank you!*'

Now is the time to try and imagine seafarers' life and the daily challenges they endure for us. Over recent years the maritime world has been hit by a series of crises. Increased demand for goods has led to more ships being held at anchorage for longer periods of time. The war in Ukraine means that ships now face the impossible task of navigating through the mines in the Black Sea and the Sea of Azov. Many vessels have been sunk and human lives have been lost during this unjust and immoral war. The global pandemic meant that over 400,000 seafarers have been stuck on board, unable to leave the ship at the end of their contracts and return home to their families. Instead, they continue to

work every day becoming increasingly exhausted. Replacement crews have been unable to join ships which has spelled economic disaster for some because they have been unable to provide for the daily needs of their loved ones. In every case, seafarers have no choice.

Some shipping companies appear to be the only ones who have profited financially from the series of crises which have disrupted the global supply chain. It is regrettable, to say the least, that companies have only shared a tiny fraction of the exorbitant revenue they have enjoyed with seafarers or spent on improving welfare facilities in ports for the short period of time they are alongside.

Companies may receive the money, but it is seafarers and their families who pay the price. It comes as no surprise that enforced extended contracts result in physical and psychological exhaustion which can lead to human error with dangerous consequences. Longer periods on board, enforced separation from their loved ones, and not being allowed to go ashore has led to seafarers feeling even more isolated and depressed than normal. We must remember that they, too, are human beings. They have the same needs as everyone else. The difference is that, being 'invisible', they are easily ignored.

But we must not ignore them because we rely on them. We need them. Safe navigation, security and protection of the marine environment rely on seafarers enjoying good mental health. The Maritime Labour Convention, 2006 (MLC) requires companies to provide decent and clean accommodation, nourishing food, a safe working environment, proper hours of work and shore leave. Sadly, the significant gains made since MLC came into force in 2013 have been seriously undermined. Let us take the issue of shore leave. The ability to leave the vessel and go ashore, if only for a short time, is crucial for seafarers' wellbeing. Most of us take for granted the freedom we have to go outside, enjoy open spaces, place our feet on firm ground or soft grass and see different people. But seafarers have no such freedom. They cannot leave the ship, and every day they walk on metal floors and see the same faces. The only way they can share in the freedom we enjoy is to have access to shore leave. They may only have a couple of hours but that can make all the difference.

At the height of the pandemic and before the vaccination campaign for seafarers began, governments and companies understandably cancelled all shore leave. Seafarers were required to stay on board to avoid infection and spreading the virus. But as the situation continues to improve around the world, countries are opening their borders and lifting restrictions. Most people are now able to move freely again. But not seafarers. And this is a gross injustice. Even though they are fully vaccinated, seafarers are frequently denied the free movement we enjoy. Why? Because several governments and shipping companies still refuse to allow seafarers to go ashore. To add insult to injury, some seafarers are allowed to go ashore if they are the 'correct nationality'.

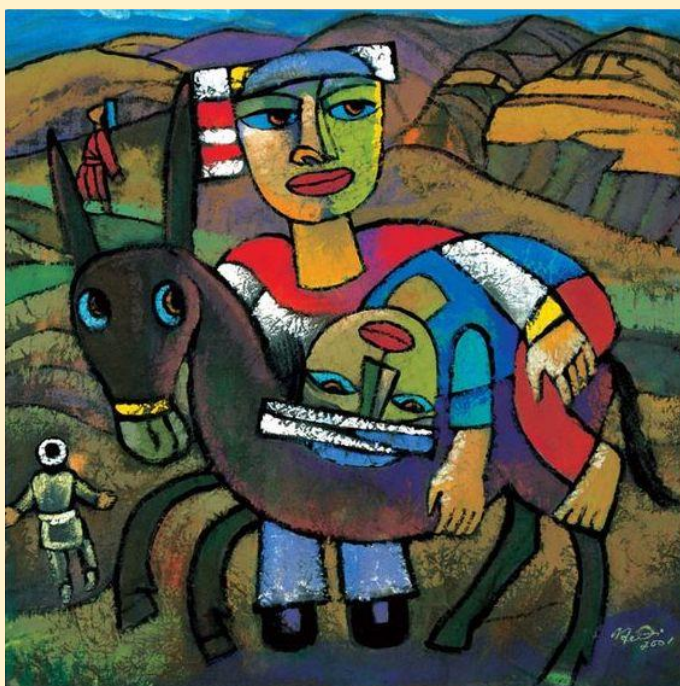
This discrimination is as unjust as it is immoral. Everyone needs to remember that seafarers' innate dignity as human beings must be respected. They must be treated equally, without any discrimination, and afforded the same opportunity to leave the narrow confines of the vessel and go ashore, if only for a brief time, to unwind and relax, wherever they are in the world.

The pandemic must no longer be used as an excuse for banning the crew from going ashore. As long as they take the necessary precautions, seafarers have the right to put their feet on dry ground and

meet people other than their colleagues on board. Chaplains and volunteers of Stella Maris make an urgent appeal to governments and shipping companies around the world to ensure that seafarers have the right to go ashore!

Today, on this Sea Sunday, we thank seafarers for their hard work. We pray that they remain strong in the face of difficulties and challenges in life. And we entrust to *Mary, Star of the Sea*, the commitment and dedication of the chaplains and volunteers around the world who serve them.

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



People of all faiths and of none know the tag “a good Samaritan” for it is an expression that has found its way into countless languages. Most of us have so often heard the story of the Good Samaritan told by Jesus in today’s gospel-reading that we know it by heart. What triggered Jesus to tell it was a serious question put to him by a thoroughly decent lawyer who was looking for confirmation that he was being faithful to the law. His simple question “And who is my neighbour?” prompted Jesus to tell a story that is a lesson in morality or, if you will, ethics, as well as an illustration of how we can allow prejudice to infect our decision-making.

We can hear this story and be over quick to conclude that it is about “goodies and baddies”;

that the priest and the Levite failed to measure up to their responsibilities. After all, couldn’t it be said that they would have been schooled in the two Great Commandments to love God and neighbour?

We have to remember that the road from Jerusalem to Jericho was notoriously dangerous, made so by groups of brigands and robbers intent on ridding travellers of their possessions. In addition, the priest had an obligation to remain ritually clean in order to perform his priestly duties in the temple. Venturing to within thirty paces of a dead person or the blood of an injured man would disqualify him from ministering to the worshippers he was meant to lead in prayer and sacrifice. By putting the focus on the priest and his possible reasons for choosing to by-pass the wounded stranger, Jesus is suggesting that strict adherence to the letter of the law might be trumped by care and compassion. Note that Jesus does not criticise the priest but opens the way for those hearing the story to consider that the priest, on reflection, might have made a better decision.

The Levite who followed the priest down the road was lower in the pecking-order of importance. Jesus’ audience would have regarded the priest as the Levite’s superior or boss. So, the Levite would have been equivalent to a deacon or a temple official. He, too, sees, the beat-up man in the ditch and very likely

concludes that the priest ahead of him also must have seen the poor fellow, and that if he didn't stop to help, he could be critical of him were he to stop and help.

The decisions of both the priest and the Levite reflect to us issues with which we, ourselves, are familiar. In recent months here in Australia, we have been challenged by marked increases in the prices of fuel and other consumer goods. Those increases relate to supply and demand issues. Fresh vegetables, for example, are scarce as a consequence of severe floods in areas close to the east coast. We have been shocked that the cost of a lettuce has been as much as 12 dollars. The very sudden large hike in fuel prices has been attributed to the war in the Ukraine. Business owners and managers of transport companies have argued that price increases for fuel should, in turn, be passed on to their customers if they are to keep their workers employed. Good business sense makes no allowance for consideration and compassion for ordinary people struggling to keep food on the table and fuel in their vehicles.

The Levite's reasoning for not wanting to depart from what he saw as the expectations of his boss raises the age-old issue of being pressured to conform to behaviour that is less than ethical. Once again, here in Australia military personnel have been accused of atrocities perpetrated in Afghanistan and Iraq at the direction of superior officers. Parallel situations are repeated in politics and industry where ordinary public-servants and employees become aware of corrupt practices but are pressured to remain silent because they feel their employment will be terminated if they dare to act as whistle-blowers. Implicit in Jesus' examples of the conduct of the priest and the Levite are questions about ethical dilemmas with which we are all confronted at some time or other as we go about our everyday activities.

What about the Samaritan in the story? The man left for dead on the side of the road was a mirror image for that Samaritan. Jews regarded Samaritans as of no consequence. That he went to the aid of a wounded Jew would have done nothing to earn him credit or admiration from the Jews to whom Jesus was telling the story. But Jesus does not shy away from challenging their comfort and sense of superiority.

We are all aware of neighbourhoods and societies in which the majority of members have regarded themselves as superior in status to newly-arrived immigrants and asylum-seekers who have been granted temporary residency-visas. We have all seen people who have neglected to water plants or feed animals and, when challenged, have pleaded: "That's not my job!"



The underlying message of Jesus' story is that there are times when we are tempted to protect ourselves with the letter of the law, and there are times, too, when we find it almost impossible to acknowledge the prejudices we harbour. When, at the end of his story, Jesus asked the lawyer: "Now, who was neighbour to the one who was robbed?", the good man could not bring himself to utter the word "Samaritan". He could only say: "The one who treated him with compassion". And what of the man who was rescued by the Samaritan? He had to come to terms with the reality of accepting help from a stranger for whom he had not the slightest respect.

And so, I conclude with a story from Fr William Bausch:

A nine-year-old third-grade boy has just inexplicably wet his pants. Utterly mortified, he knows that, when the other boys find out, he'll not hear the end of it, and

when the enemy camp, the girls, learn of it, they'll scorn him. In desperation, he puts his head down on his desk and prays: "Dear God, this is an emergency. Please, I need help now!" When he looks up from his prayer, he sees the class teacher heading in his direction. Heading across the teacher's path is a girl named Susie, carrying a gold-fish bowl full of water. As the teacher steps aside to let Susie pass, she accidentally bumps Susie, causing her to tip the bowl of water onto the boy's lap. Pretending to be upset, the boy prays under his breath: "Thank you, God! Thank you!" Instead of being an object of

ridicule, the boy receives sympathy, and is sent downstairs to change into his P.E. shorts. Meanwhile, Susie is being criticised for her clumsiness. At the end of the day, as they are waiting for the bus, the boy ventures across to Susie and says: "You did that on purpose, didn't you?" Susie whispers back: "I wet my pants once, too." Looking into the face of the enemy, the boy quietly says: "Thank you." The story of the Good Samaritan gives us much on which to reflect, not the least being the fact that the man in the ditch found a neighbour in a stranger whom, until that day, he would have seen as a bitter enemy.



Kalbar main street, 0630, Sunday 3rd July 2022 . . .

yes! it was cold!

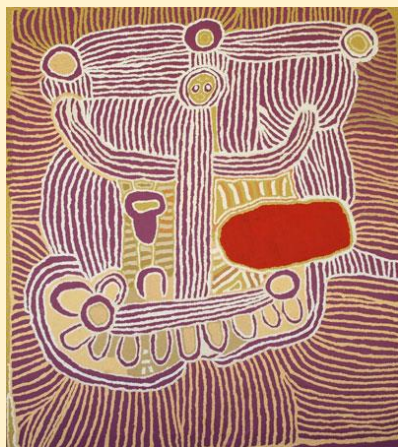
2. *Boonah Parish happenings . . .*

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!

As mentioned in last Sunday's bulletin, I am out of action this week so there are no weekday Masses.

However there is one funeral at the Boonah Church:

Wednesday 13th July 10.30pm Funeral: Raymond Zarb

The following Monday, 18th July, we celebrate the **Funeral of Keith Hilton**, also at the Boonah Church, starting 10.00am.



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, 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.



The Archbishop, Bishop Ken and Bishop Tim Norton were not available on this date.

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 late 2019.

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

▪ **FUNERALS IN THE PARISH.** We extend our sympathies to two parish families who have experienced death in the last week or so.

To Monica Zarb (Aratula) and her four children plus extended family we offer our condolences on the death of husband and father, Raymond. Raymond died suddenly over a week ago and his funeral details are on the previous page.

To Patricia Hilton (formerly Mt. Alford) and her two children we pray for Keith who died a few days ago at the Aged Care Home. Keith and Patricia were long time parishioners until recent years. Keith's funeral will be celebrated on Monday week at the Boonah church.



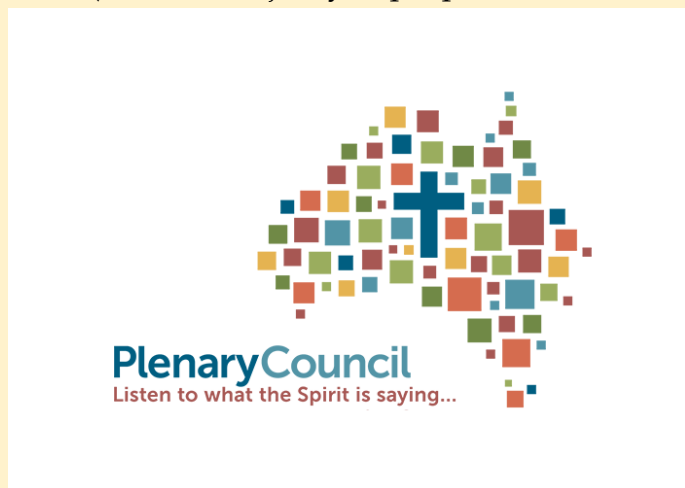
▪ **EVERY SUNDAY** when we gather for the Sunday eucharist, there are baskets (of some kind or another) at the entrances of our churches.

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).



▪ **LAST WEEK SAW THE SECOND ASSEMBLY OF THE FIFTH PLENARY COUNCIL OF AUSTRALIA.**

Last week we were invited to pray the *Prayer for the Plenary Council*.

This week we include links to the Motions and Voting of the 277 Members of the Council.

Click **DOWNLOAD** to read the motions, any

amendments plus the voting.

Note that Part 4 was voted on 6th July and after necessary reconsideration was put again to the Council on 8th July:

Voting Outcomes Announced on 5th July (General Introduction and Parts 1 & 2) – [DOWNLOAD](#)

Voting Outcomes Announced on 6th July (Parts 3 & 4) – [DOWNLOAD](#)

Voting Outcomes Announced on 7th July (Parts 7 & 8) – [DOWNLOAD](#)

Voting Outcomes Announced on 8th July (Parts 4, 5, 6, 9, 10 & 11) – [DOWNLOAD](#)

3. Continuing the 90th celebration of our ABC, I listened to a now week-old broadcast of *Soul Search* hosted by Meredith Lake. It considers religious broadcasting in a changing Australia. From the *Soul Search* website:

Religion, like the media, is changing fast in Australia. If you needed any proof, the results of the 2021 census are just out. For the first time in the census' history, fewer than half the people in Australia, 43.9 percent, now count themselves as Christian. Other faith communities are growing – Hindu, Muslim and Sikh – but an unprecedented 38.9 percent of people in Australia identify as having 'no religion'.

In the midst of this change, we're taking a look today at how the ABC has approached religion since its inception in July, 1932.

What does the changing role of religion mean for the national broadcaster as it reflects and informs Australian life?

Plus, we dive into the story of Kenneth Henderson, the war chaplain turned journalist, who eventually became the first head of religious programming at the ABC.

It is worth a listen (54 mins) on ABC RN [here](#).

4. In the current issue of *America: The Jesuit Review* there are some thought-provoking articles we might like to peruse over the week:



. Sister Helen Prejean on Oklahoma's unprecedented rush to execute 25 people by Kevin Clarke – [read here](#)



. After protest, Australian council agrees on 'vastly improved' document on women in the church by Marilyn Rodrigues – [read here](#)



. Picturing God as our mother by Jaime Waters – [read here](#)

“The practice of political leaders empathizing with people in hard situations, listening to them and leaving open the possibility of waiving prejudicial laws and regulations in their circumstances can be termed public courtesy.

We normally see courtesy as a personal attribute by which we show respect to other individual persons by adapting our speech and action sensitively to their personal circumstances.

Courtesy goes beyond what is strictly owed to people and enters the territory of gift. It is the lubricant in personal relationships.

It can also be embodied in public behaviour in the form of good manners.”

- Fr. Andy Hamilton SJ, “The grace of courtesy,” 23rd June 2022



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

John

pastor,

Boonah Catholic community