



Our Daily Bread (1886),
artist: Anders Zorn, Sweden

*Provident Father,
with the prayer your Son taught us always on our lips,
we ask, we seek, we knock at your door.*

*In our every need,
grant us the first and best of all your gifts,
the Spirit who makes us your children.*

(17th Sunday Ordinary Time, Year C, Alternative Opening Prayer)

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 17th Sunday in Ordinary Time.

1. REFLECTIONS ON THE SUNDAY WORD.

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

A quick analysis of the prayer that Jesus taught his disciples reveals that he saw prayer made up of three significant components: Recognition of the goodness of God, requesting the willingness to do what God asks of us, and expressing our hope and trust in God's ongoing, providential care.

Having said that, I suggest there is benefit in stopping to reflect closely on the words of that prayer which we pray so often that we can slip into reciting it almost without thinking. For much of what follows, I am indebted to Bishop Geoffrey Robinson (RIP) from whom I was once privileged to hear a truly inspirational analysis of the prayer we label as *the Lord's Prayer* or *The Our Father*.

The gospel-reading for this Sunday opens with a request a disciple put to Jesus after seeing the way in which he prayed: "Now it happened that he was in a certain place praying, and when he had finished, one of his disciples said: 'Lord,

teach us to pray, as John taught his disciples'" (Luke 11:1). Foundational to understanding the significance of the answer Jesus gave is his opening phrase: "When you pray, this is what to say: 'Father, may you bring it about that your name is held holy'" (Luke 11: 2).



The English translation we have of Luke's Gospel comes from the original Greek in which God is addressed by Jesus as *patér*, a word which, in its turn, was a translation of the

This reflected the intimate relationship Jesus had with God, and it seems as though Jesus was encouraging those close to him to cultivate a similarly intimate relationship with God. In Jesus' culture there were many names for God and the names themselves were regarded as holy. That practice was later echoed in the New Testament when Paul, in his letter to the Philippians wrote: "...at the name of Jesus every knee should bow, of those in heaven, of those on earth and of those under the earth" (Philippians 2, 10-11). In Jewish culture there was a constant practice to proclaim God's name as holy, so it was a departure from the norm for Jesus to bypass that practice as he encouraged those listening to him to take up the practice of addressing God with an intimate term.

[illegible]

Similarly, ‘give us this day our daily bread’ is a watered-down translation of the Greek for which a more appropriate rendition is “keep providing us, day in and day out, with all that we need to nourish our physical, emotional and spiritual lives”. And then, follows a request to God to help us to recognise the need to be rescued from ourselves, from the human frailties that lead us to harm those around us, but with the reminder that being forgiven will depend on the extent to which we reach out to forgive those who have hurt us. Yet, we know only too well how long it takes us to let go of wanting to get even with those whom we feel have slighted, hurt or wounded us.

Regarding that part of Jesus' prayer where he taught his disciples to pray for their needs, Bishop Robinson commented: *The three prayers for ourselves that Jesus considered so important that he included them in this prayer are that we may have the necessities of life, that we may learn to forgive and*

that we may have the humility to recognise our own weakness. He taught us to pray for what we need, and the Western world needs to learn the difference between what we need and what we want. A sustainable future for this planet demands that the whole human race live according to needs rather than desires.

What immediately follows the words of the prayer Jesus taught in response to a request from one disciple is a second, somewhat puzzling, lesson on the importance of hospitality. A traveller had arrived, tired and hungry, at a village and knocked on the first door he came to, requesting food and rest. The house owner, not having enough to meet the stranger's request, but realising that, to turn away the stranger would be a dereliction of the duty of hospitality, woke one of his neighbours who sought for an excuse to deny the request of the man who had

woken him. The first man was not going to let all the other residents of his village carry the shame of denying hospitality to a stranger in need. So, he persisted with his request until he shamed his neighbour into helping the man who had turned up tired and hungry. Are there times in our lives when others have to work at shaming us into doing what we really know in our hearts is right, just and merciful?

If today's gospel-reading succeeds in doing nothing more than reminding us that we can slip into mindless recitation of the prayer with which we are most familiar, it has been worthy of our reflection. However, if it has helped us to look with new eyes at the prayer that Jesus left us, then it will be a worthwhile step towards changing our hearts and giving new meaning to what is involved in being disciples of Jesus

A **second reflection** is by Brenna Davis who has served Brenna currently serves as the Director of Environmental Initiatives at the Ignatian Solidarity Network. She is a certified spiritual director and in her spare time, Brenna enjoys reading, long walks, playing ultimate frisbee, bullet journaling, writing letters, and digging through trash cans to properly sort recycling. Click [here](#) to watch and listen to her homily.



*Sunrise on the
road to Peak
Crossing this
Sunday 24th July.*



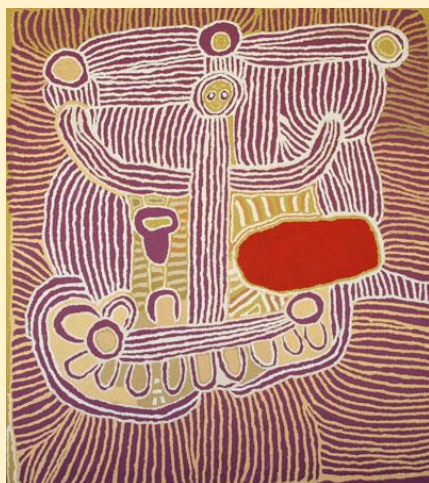
2. *Boonah Parish happenings . . .*

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!

REMINDER: NEXT SUNDAY we have two Masses in the parish as it is the 5th Sunday of the month:

Saturday night 30th July

**6.00pm Harrisville church followed by hospitality – All are welcome!
... bring some food to share**

Sunday morning 31st July

9.30am Boonah church

Our **WEEKDAY EUCHARIST** schedule for this week, the 17th week in Ordinary Time:

Tuesday 26th July 5.30pm **Boonah** church

Wednesday 27th July 6.00pm **Peak Crossing** church followed by meal at *The Peak Pub*

Thursday 28th July 9.15am **Boonah** church

FUNERALS IN THE PARISH AND DEATHS OUTSIDE THE PARISH.

We remember **Mick Dale** who died suddenly and tragically. Some friends of the parish have reached out and asked that we remember him, his family and their extended family and friends.

Let us continue to remember those who are dying because of war and conflict as well as those who are dying because of COVID and/or ill-health from COVID.



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, Bea Bedard (USA), Carol Libke, Angela Kearney, Tony Pisani, Lorraine Bakon, Luca (a grandson), Jane Platz, Maureen Wilson, Fletcher Casey 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 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.



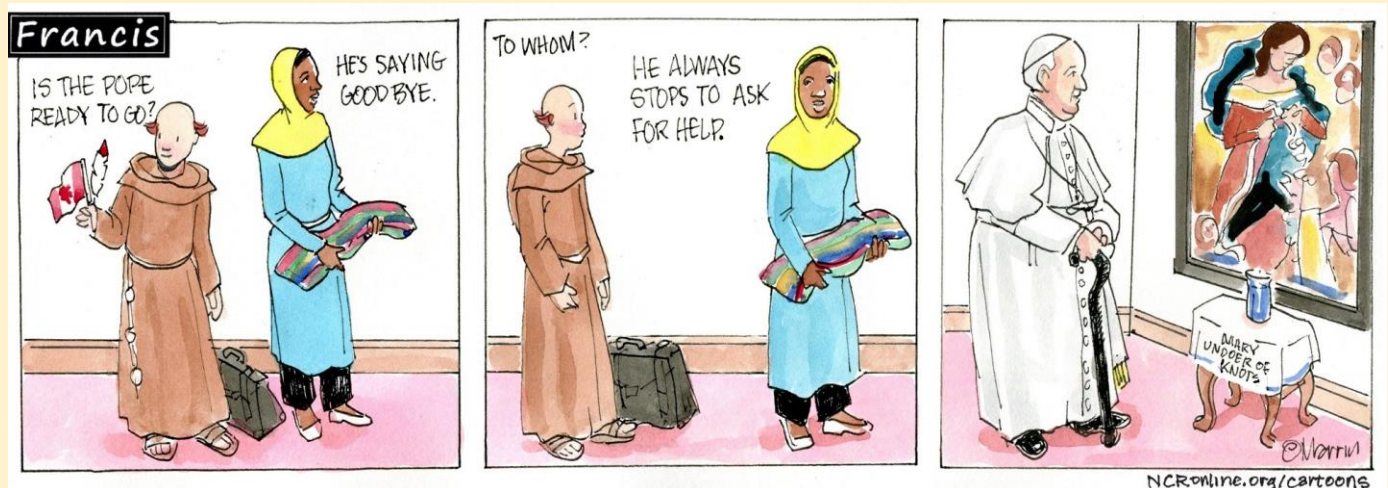
- **BOONAH PARISH SAFEGUARDING OFFICER.** Leigh Muller is the Parish Safeguarding Officer. Email: boonah@bne.catholic.net.au

▪ **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).

3. Pat Marrin, the artist who produces *Francis, The Comic Strip*, has returned from holidays and has posted new comics. The 'drought' is now over . . .



19th July 2022



21st July 2022

It's a barren kind of criticism that tells you what is not.

Rufus W. Griswold
(19th century American poet and literary critic)

4. Pope Francis is visiting Canada this week from the 24th - 29th July. There is a strong emphasis on being with and in solidarity with First Nations peoples.

The parallels between experiences of First Nations peoples in Canada and Australia is sad and painful. Yet the truth must be told . . . *ask, seek, knock*.

This link is to an article by Katie Collins Scott: "Indigenous Canadians hope Pope Francis will do more than apologize." Read the article [here](#).



Members of the Assembly of First Nations perform in St. Peter's Square at the Vatican March 31.
(AP/Alessandra Tarantino, file NCR)

5. Let's continue to pray for peace in Ukraine. The following prayer will be offered here for some weeks: *Prayer from the Uniting Church in Australia*, UCA President, Rev. Sharon Hollis.

God of peace, God of mercy,

We pray for the people of Ukraine.

We lament the violence that has come to their country.

We ask for comfort for those who mourn, hope for those who despair
and compassion for all who suffer.

We plead for an end to violence and aggression in their land.

We pray for the people of Russia.

**We give thanks for those who protest for peace
and pray for ongoing courage.**

**We ask for a change of heart in those who commit acts of aggression
and war against their fellow citizens and neighbours.**

We pray for Russians who will suffer because of sanctions and war.

We pray for leaders around the world.

**We pray that world leaders might work for an end to war
and for establishing of peace.**

**We seek wisdom for those who are making life and death decisions
about how to respond to violence and threats of violence.**

We ask for courage for those who campaign for peace.

We pray for aid workers and journalists.

**We give thanks for the willingness of aid workers to work in situations of war
and unrest in order to meet the needs of others.**

**We ask for safety, wisdom and compassion for all working to alleviate suffering
and heal the wounded.**

**We pray for journalist and media organisations reporting the situation in Ukraine
and Russia, may they report truthfully and compassionately.**

We pray for peace.

We lament violence around the world.

**We plead for the ceasing of violence
and the establishment of peace.**

**We pray that you might give us a desire for peace and a willingness to work and hope
and pray for peace each day.**

Amen.



World Day
for Grandparents
and the Elderly
2022

6. Sunday 24th July is the SECOND WORLD DAY FOR GRANDPARENTS AND THE ELDERLY. This is Francis, Bishop of Rome's message:

*In old age they will still bear fruit
(Psalm 92:15)*

Dear Friends,

"In old age they will still bear fruit" (Ps 92:15). These words of the Psalmist are glad tidings, a true "gospel" that we can proclaim to all on this second World Day for Grandparents and the Elderly. They run counter to what the world thinks about this stage of life, but also to the attitude of grim resignation shown by some of us elderly people, who harbour few expectations for the future.

Many people are afraid of old age. They consider it a sort of disease with which any contact is best avoided. The elderly, they think, are none of their concern and should be set apart, perhaps in homes or places where they can be cared for, lest we have to deal with their problems. This is the mindset of the "throw-away culture", which leads us to think that we are somehow different from the poor and vulnerable in our midst, untouched by their frailties and separated from "them" and their troubles. The Scriptures see things differently. A long life – so the Bible teaches – is a blessing, and the elderly are not outcasts to be shunned but living signs of the goodness of God who bestows life in abundance. Blessed is the house where an older person lives! Blessed is the family that honours the elderly!

Old age is not a time of life easily understood even by those of us who are already experiencing it. Even though it eventually comes with the passage of time, no one prepares us for old age, and at times it seems to take us by surprise. The more developed societies expend large sums on this stage of life without really helping people to understand and appreciate it; they offer healthcare plans to the elderly but not plans for living this age to the full. [1] This makes it hard to look to the future and discern what direction to take. On the one hand, we are tempted to ward off old age by hiding our wrinkles and pretending to be forever young, while on the other, we imagine that the only thing we can do is bide our time, thinking glumly that we cannot "still bring forth fruit".

Retirement and grown children make many of the things that used to occupy our time and energy no longer so pressing. The recognition that our strength is ebbing or the onset of sickness can undermine our certainties. The fast pace of the world – with which we struggle to keep up – seems to leave us no alternative but to implicitly accept the idea that we are useless. We can resonate with the heartfelt prayer of the Psalmist: "Do not cast me off in the time of old age; forsake me not when my strength is spent" (71:9).

**"Dear grandparents,
dear elderly persons,
we are called to be
artisans of the revolution
of tenderness to set
the world free from
the spectre of loneliness
and the demon of war!"**

www.laityfamilylife.va



Yet that same psalm – which meditates on how the Lord has been present at every stage of our lives – urges us to persevere in hope. Along with old age and white hairs, God continues to give us the gift of life and to keep us from being overcome by evil. If we trust in him, we will find the strength to praise him still (cf. vv. 14-20). We will come to see that growing old is more than the natural decline of the body or the inevitable passage of time, but the gift of a long life. Aging is not a condemnation, but a blessing!

For this reason, we ought to take care of ourselves and remain active in our later years.

This is also true from a spiritual standpoint: we ought to cultivate our interior life through the assiduous reading of the word of God, daily prayer, reception of the sacraments and participation in the liturgy. In addition to our relationship with God, we should also cultivate our relationships with others: first of all by showing affectionate concern for our families, our children and grandchildren, but also for the poor and those who suffer, by drawing near to them with practical assistance and our prayers. These things will help us not to feel like mere bystanders, sitting on our porches or looking out from our windows, as life goes on all around us. Instead, we should learn to discern everywhere the presence of the Lord. [2] Like “green olive trees in the house of God” (cf. Ps 52:10), we can become a blessing for those who live next to us.

Old age is no time to give up and lower the sails, but a season of enduring fruitfulness: a new mission awaits us and bids us look to the future. “The special sensibility that those of us who are elderly have for the concerns, thoughts and the affections that make us human should once again become the vocation of many. It would be a sign of our love for the younger generations”. [3] This would be our own contribution to the revolution of tenderness, [4] a spiritual and non-violent revolution in which I encourage you, dear grandparents and elderly persons, to take an active role.

Our world is passing through a time of trial and testing, beginning with the sudden, violent outbreak of the pandemic, and then by a war that is harming peace and development on a global scale. Nor is it a coincidence that war is returning to Europe at a time when the generation that experienced it in the last century is dying out. These great crises risk anaesthetizing us to the reality of other “epidemics” and other widespread forms of violence that menace the human family and our common home.

All this points to the need for a profound change, a conversion that disarms hearts and leads us to see others as our brothers or sisters. We grandparents and elderly people have a great responsibility: to teach the women and men of our time to regard others with the same understanding and loving gaze with which we regard our own grandchildren. We ourselves have grown in humanity by caring for others, and now we can be teachers of a way of life that is

peaceful and attentive to those in greatest need. This attitude may be mistaken for weakness or resignation, yet it will be the meek, not the aggressive and the abusive, who will inherit the earth (cf. Mt 5:5).

One fruit that we are called to bring forth is protecting the world. “Our grandparents held us in their arms and carried us on their knees” [5]; now is the time for us to carry on our own knees – with practical assistance or with prayer alone – not only our own grandchildren but also the many frightened grandchildren whom we have not yet met and who may be fleeing from war or suffering its effects. Let us hold in our hearts – like Saint Joseph, who was a loving and attentive father – the little ones of Ukraine, of Afghanistan, of South Sudan...

Many of us have come to a sage and humble realization of what our world very much needs: the recognition that we are not saved alone, and that happiness is a bread we break together. Let us bear witness to this before those who wrongly think that they can find personal fulfilment and success in conflict. Everyone, even the weakest among us, can do this. The very fact that we allow ourselves to be cared for – often by people who come from other countries – is itself a way of saying that living together in peace is not only possible, but necessary.

Dear grandparents, dear elderly persons, we are called to be artisans of the revolution of tenderness in our world! Let us do so by learning to make ever more frequent and better use of the most valuable instrument at our disposal and, indeed, the one best suited to our age: prayer. “Let us too become, as it were, poets of prayer: let us develop a taste for finding our own words, let us once again take up those taught by the word of God”. [6] Our trustful prayer can do a great deal: it can accompany the cry of pain of those who suffer, and it can help change hearts. We can be “the enduring ‘chorus’ of a great spiritual sanctuary, where prayers of supplication and songs of praise sustain the community that toils and struggles in the field of life”. [7]

The World Day of Grandparents and the Elderly is an opportunity to proclaim once more, with joy, that the Church wants to celebrate together with all those whom the Lord – in the words of the Bible – has “filled with days”. Let us celebrate it together! I ask you to make this Day known in your parishes and communities; to seek out those elderly persons who feel most alone, at home or in residences where they live. Let us make sure that no one feels alone on this day. Expecting a visit can transform those days when we think we have nothing to look forward to; from an initial encounter, a new friendship can emerge. Visiting the elderly who live alone is a work of mercy in our time!

Let us ask Our Lady, Mother of Tender Love, to make all of us artisans of the revolution of tenderness, so that together we can set the world free from the spectre of loneliness and the demon of war.

To all of you, and to your loved ones, I send my blessing and the assurance of my closeness and affection. And I ask you, please, not to forget to pray for me!

Rome, Saint John Lateran, 3 May 2022, Feast of the Apostles Philip and James

FRANCIS

[1] Catechesis on Old Age – 1. The Grace of Time and the Covenant of the Ages of Life (23 February 2022).

[2] Catechesis on Old Age – 5. Fidelity to God's Visitation for the Next Generation (30 March 2022).

[3] Catechesis on Old Age – 3. Old Age, A Resource for Lighthearted Youth (16 March 2022).

[4] Catechesis on Saint Joseph – 8. Saint Joseph, Father of Tenderness (19 January 2022).

[5] Homily at the Mass for the World Day for Grandparents and the Elderly (25 July 2021).

[6] Catechesis on the Family – 7. Grandparents (11 March 2015).

[7] Ibid.



My mother taught me foresight –

Make sure you wear clean underwear in case you're in an accident.

She taught me irony – *Keep laughing and I'll give you something to laugh about.*

She taught me about being a contortionist –

Will you look at all that dirt on the back of your neck.

My mother taught me about stamina – *You'll sit there until all those vegetables are eaten.*

She taught me about the weather –

It looks as though a tornado went through this room.

She taught me about hyperbole –

If I've told you once, I've told you a million times, don't exaggerate.

My mother taught me to appreciate a job well done –

If you're going to kill each other, do it outside, I've just finished cleaning.

She taught me religion – *you'd better pray that comes out of the carpet.*

She taught me behaviour modification – *Stop acting like your father.*

My mother taught me about logic – *Because I said so, that's why.*



World Day
for Grandparents
and the Elderly
2022

PRAYER FOR THE SECOND WORLD DAY FOR GRANDPARENTS AND THE ELDERLY

I give thanks to you, Lord,
For the blessing of a long life
For, to those who take refuge in You,
Grant always to bear fruit.

Forgive, O Lord,
Resignation and disillusionment,
But forsake me not
When my strength declines.

Teach me to look with hope
To the future you give me,
To the mission you entrust to me
And to sing your praises without end.

Make me a tender craftsman
Of Your revolution,
To guard with love my grandchildren
And all the little ones who seek shelter in You.

Protect, O Lord, Pope Francis
And grant Thy Church
To deliver the world from loneliness.
Direct our steps in the way of peace.
Amen.



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

John

pastor,

Boonah Catholic community