



*Fix in our hearts  
the image of your Son in glory,  
that, sustained on the path of discipleship,  
we may pass over with him to newness of life.*

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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.

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*Lenten greetings to the members of the Boonah Catholic community and beyond on the Second  
Sunday of Lent.*

## 1. REFLECTION ON THE SUNDAY WORD.

The **first reflection** is written by Br. Julian McDonald CFC. Julian is a Christian Brother from Sydney.

Over the years, I have had the privilege of forging friendships with about six or seven different artists. Those friendships opened up for me opportunities to not only view their works but to engage in discussions of how they developed and expressed their creative genius. On many occasions, I came away from those engagements with a clear awareness that something of the spirit and personality of those artists was clearly observable in their work. And isn't it true that, when we are very familiar with families we see reflected in children many of the characteristics of their parents - facial features, voice timbre, mannerisms, style of relating? The spirit of people is reflected in the life and beauty they create. In today's gospel-account of the transfiguration of Jesus, we see something of the divine, alive in Jesus, reflected to those who had become his close friends. If we care to stop

and reflect on ourselves and our origins, we can come to appreciate that there is a spark of the divine in each of us, too, for we have all been loved into life by the goodness of God reflected in the love of our parents. That raises the question as to how we, in our turn, go about reflecting our divine spark.

While some of us would have read in translation Victor Hugo's novel, *Les Misérables*, many more of us have seen the Les Mis stage play or movie. The story opens with the introduction of the novel's protagonist, Jean Valjean, who has been paroled after twenty years of brutal treatment in prison for stealing a loaf of bread to feed his niece. Desperate to regain his dignity, but still bitter from his experience in prison, Valjean is given shelter by a compassionate bishop. During the night, however, he cannot resist stealing some of the

bishop's silverware. Like many parolees, he is ever under the watchful eye of the police, and is soon arrested and marched back to the bishop's house for identification. But there is a surprising twist. The bishop does identify the silverware as his, but turns and thanks the police for bringing Valjean back, explaining that, when he had given the poor man the silver, Valjean had forgotten to take with him the valuable candlesticks as well.

With the police out of the way, the bishop urges Valjean to use the proceeds of the silver to rebuild his life and to show to others the same kindness and compassion he has just experienced: "God has raised you out of darkness. I have bought your soul for God." The bishop's mercy is the catalyst that leads Valjean to complete the circle in his life and discover in himself once again the selflessness that led him to steal the bread for his niece all those years ago. As he draws near to the end of his life, he articulates what he has discovered about the real meaning of love in his life, and, indeed in the lives of us all: "And remember the truth that once was spoken - to love another person is to see the face of God."

In each of the Gospels of Matthew, Mark and Luke, the accounts of Jesus' prediction of his passion, Peter's profession of faith in Jesus as the Messiah, and the Transfiguration of Jesus are all in close proximity. But in John there is no mention of the Transfiguration. It is also clear that Jesus felt frustrated by the inability of the disciples to cotton onto the message he gave them that he was going to meet a violent death at the hands of those who were threatened by his presence and his message. While Jesus repeatedly put that message to his disciples, they could not grasp it or preferred not to entertain it as a possibility.

Luke tells us that, eight days after telling the disciples that he would be put to death and then raised up three days later, Jesus went up a mountain with Peter, John and James to pray. It is no coincidence that it was eight days after his resurrection that Jesus encountered the two

disciples on the road to Emmaus, and it was in that encounter that they finally began to grasp the significance of the predictions he had given them of his death. Predictably, the three disciples fell asleep on the mountain and almost missed what eventuated as Jesus fell into communing with God. His engagement with God was so intense that his outward appearance began to shine. The spark of the divine within him blossomed into a dazzling light, illuminating his whole being. Such was the union between Jesus and the God who had loved him into life. Peter, James and John were startled from their slumber in time to hear Moses and Elijah confirming that Jesus would participate in an exodus through death to resurrection. Overcome by the insight they had experienced into who Jesus really was, Peter spoke out enthusiastically on behalf of John and James, advocating the construction of a monument to commemorate the event. In so doing, he missed the point that what had just happened marked the start of what was about to unfold.

Luke recounts how the two figures of Moses and Elijah also appeared in the dazzling light, conversing not about light and life, but about death, using the image of exodus (departure) familiar to all Jewish people. The significance of these two giants of Jewish history is hard to miss. Jesus, like Moses before him, was on the verge of setting his people free, not from bondage to a pharaoh, but from the grip of fear. - fear of death, of oppression by fearful religious leaders, of mental and emotional paralysis, of an inability to take control of their own lives. In the death and resurrection of Jesus, an even greater exodus would come to them. The presence of Elijah served as the seal of divine approval of the plan that was about to unfold. For the Jewish people the arrival of the Messiah would be heralded by the reappearance of Elijah. So, in effect, the Transfiguration event set the stage for the death and resurrection of Jesus that would give to all of humankind something of the light that

Peter, James, John, and Jesus, too, experienced on the mountain.

In each of us, as it was in Jesus on the Mountain, there is something of the light and life of God. That extraordinary Anglican Archbishop, Desmond Tutu, reminded us that God has entrusted us to bring light and love and life to everyone we encounter on life's journey. In a speech he delivered to the faculty of Marquette University back in 2004, he issued

this challenge: *God places us in the world as God's fellow workers - agents of transfiguration. We work with God so that injustice is transfigured into justice, so that there will be more laughter and joy, so that there will be more togetherness in God's world.* To do that, we might have to dust ourselves off a bit, in order to let our light shine a little more brightly. Now, there's a challenge for Lent.

God of the covenant,  
your presence fills us with awe,  
your word gives us unshakeable hope.

Fix in our hearts  
the image of your Son in glory,  
that, sustained on the path of discipleship,  
we may pass over with him to newness of life.

Through Christ our Lord.

*(Year C: 2<sup>nd</sup> Sunday of Lent, Alternative Opening Prayer)*



A **second reflection** is from the *Catholic Women Preach* website. The preacher is Vivian Cabrera is a writer and editor in New York. She attends the Graduate School of Social Service at Fordham University.

A few weeks ago, I was applying for a fellowship in my graduate program that I really wanted. It frightened me how badly I wanted it. In the weeks leading up to the deadline, I would sit in front of my computer screen with the application open in front of me, almost paralysed in fear. The application was easy enough, I just needed to sit down and do it. But I didn't. I delayed for days and days, convincing myself it might not even be worth applying, because, what if I didn't get it? The pain of trying and losing was too much for me to bear, so maybe it's better if I just don't do it. At least, that is how I reasoned with myself.

I think we can all recall times when our deepest longings were too much for us to handle, and I hope most of us have experienced the longing for an intangible God, the one whom our hearts were made for. It's that pull deep in your chest, a longing so deep and so strong, it physically hurts. And when you focus on it, it becomes too much for you to bear alone. And sometimes, that longing turns into doubt. What do you do with that?

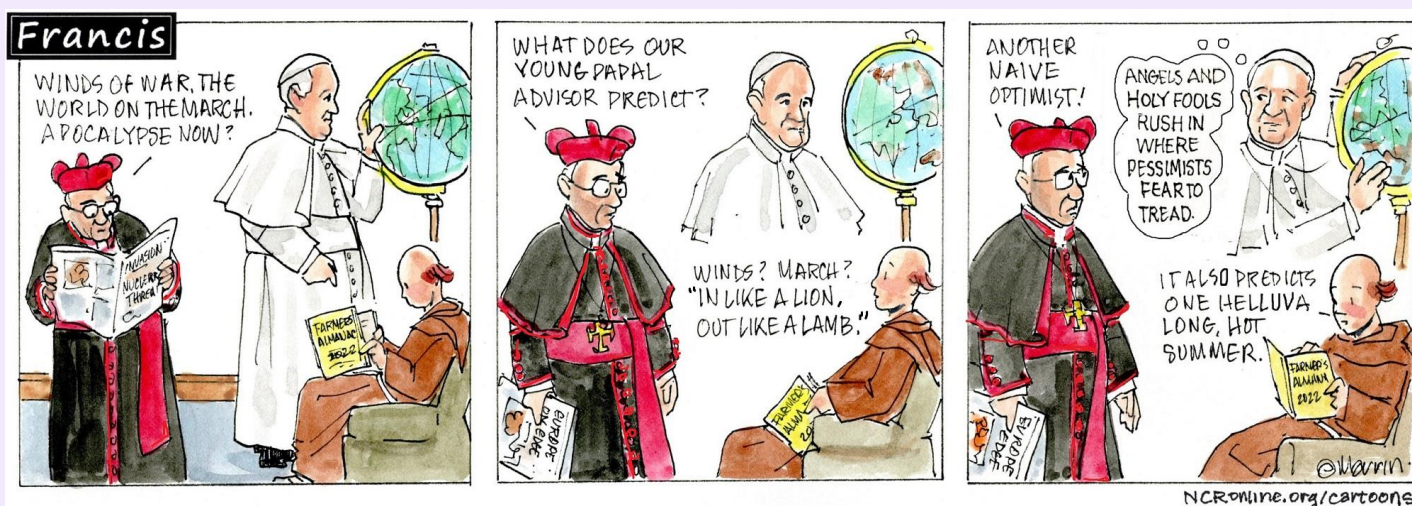
Today's readings for the second Sunday of Lent remind me of the constant back and forth between longing and doubt. In the first reading from the book of Genesis, God promises Abram descendants

as numerous as the stars in the sky. Imagine being shown a future so bright, one literally promised to you by God. Abram immediately puts his trust in the Lord but expresses some doubt. 'O Lord God, 'he asked, 'How am I to know that I possess it?' The Lord asks Abram for an offering, to bring him a heifer, a she-goat, a ram, a turtledove, and a pigeon and so he does. And he waited and waited and waited for the Lord, until the sun was about to set and a 'trance fell upon Abram and a deep terrifying darkness enveloped him.' I picture myself as Abram here, on the cusp of something great, something the Lord had promised me. But, as time goes on and on, and it gets colder and darker, my enthusiasm for that something great wanes. Doubt grows. And I think of Abram sitting in that terrible darkness, unable to see what was coming but believing in God and choosing to stay. Would I have stayed? I'd like to say yes, but I'm not sure.

The Gospel for today tells the story of the Transfiguration, a literal encounter with God. This was so powerful, so marvellous, so wonderful and so...terrifying, that it was only shared with a precious few. Jesus takes his disciples Peter, John, and James up to the mountain to pray and reveals himself to be the son of God. His face changes in appearance and his clothes become dazzling white. Elijah and Moses appear alongside him, speaking of what was yet to come. Peter then says, "Master, it is good that we are here. Let us make three tents, one for you, one for Moses, one for Elijah." But he did not know what he was saying, Luke's Gospel tells us. Luke continues: While he was still speaking, a cloud came and cast a shadow over them, and they became frightened when they entered the cloud."

Here I want to note a key difference between the disciples and me. While they stayed and faced this unknowing, even though they were afraid, I don't know if I could have done the same. I want to believe I could have but my lived experiences tell me otherwise. It always feels like something terrible is going to happen right before God reveals himself to us. And why do we feel the urge to want to run away? What can I do to make me stay? The answer lies in what the Gospel says: This is my son, listen to him.

Our hearts can tell us what our minds can't comprehend. They urge us to stay. As we enter Lent this year, let us sit in the certainty of what our hearts tell us, these hearts that were created by God, for God. Let us cry out what the psalmist says: 'Hear, O Lord, the sound of my call; have pity on me and answer me. Of you my heart speaks, you my glance seeks.' It's up to us to stay and wait...long enough to let the Lord show up and speak.



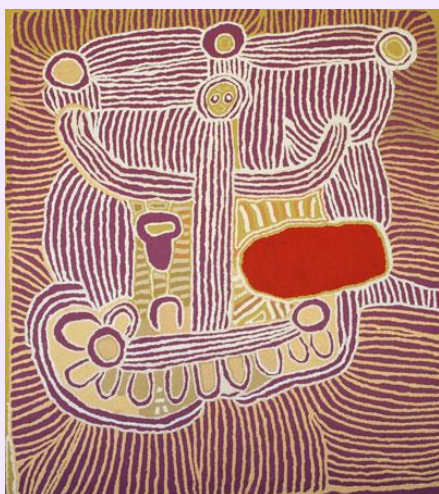
## 2. BOONAH PARISH HAPPENINGS . . .

*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:



### ***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)

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

Our **WEEKDAY EUCHARIST** schedule for this week, the 2<sup>nd</sup> Week of Lent:

**Tuesday** 15<sup>th</sup> March 5.30pm **Boonah** church

**Wednesday** 16<sup>th</sup> March 6.00pm **Peak Crossing** church *followed by dinner at The Peak Pub*

**Thursday** 17<sup>th</sup> March 9.15am **Boonah** church

**Friday** 18<sup>th</sup> March 9.15am **Boonah** church



*Prayer for those affected by floods:*

Compassionate God,  
source of all comfort,  
we pray for the people whose lives have devastated by rain and flood.  
Bring them comfort.  
Protect the vulnerable.  
Strengthen the weak.  
Keep at bay the spread of disease.  
Have mercy on all those working to rescue the stranded and to feed the hungry.  
May our response to their suffering be generous and bring you praise.  
For we ask it in Jesus name.  
Amen.

*We pray with and for those who are sick in our parish and beyond:* all across the globe infected with COVID-19; all who are dying during war, especially in Ukraine; Chris Healy, Paul White, Arthur Devin, Liliana Toohill, Libby Shields, Marko Babic, Max Gardiner, Trish Merlehan, Bernadette Pinchin, Simon Greatrex, Cate Mitten, Bernice Brault, Paula Ebrington, Fletcher Casey, Jill Archer, Louisa, David Mitchell, Lorraine and sick members of parish families and those beyond our parish boundaries.



*We also remember those in our parish who have died recently:*



*Life is changed not ended.*

MARJORIE MARY HAYES  
(nee VOGEL)

Born: 15<sup>th</sup> January 1935  
Died: 28<sup>th</sup> February 2022

Funeral Mass: 7<sup>th</sup> March 2022  
Sacred Heart Catholic Church, Harrisville

**Marjorie Hayes** from the Harrisville community whose funeral was celebrated last Monday at the Harrisville church.

We extend our sympathy to her surviving sons, Peter and Brian, their relatives and friends.

There was a large gathering at the church for the Funeral Mass and afterwards at the Harrisville School of Arts.

Thanks to Jill for cleaning and preparing the church for the funeral and also to other parishioners who helped and assisted on the day in many ways.

We also extend our sympathy to the relatives and friends of **Loretta Gwynne**, especially her daughter Majella Eviston and her family. Loretta died last week.



**Help children like  
Anatercia to  
go to school**



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FOR ALL FUTURE  
GENERATIONS**



- **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.*



- **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 (electronic giving), please see me.

- **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).

# PRAYER FOR PEACE AND JUSTICE IN UKRAINE

God of peace and justice,  
who change the hardened heart  
and break the power of violence,  
we entrust the people of Ukraine to you.

Protect them in this time of peril;  
let them know not death but life,  
not slavery but freedom.

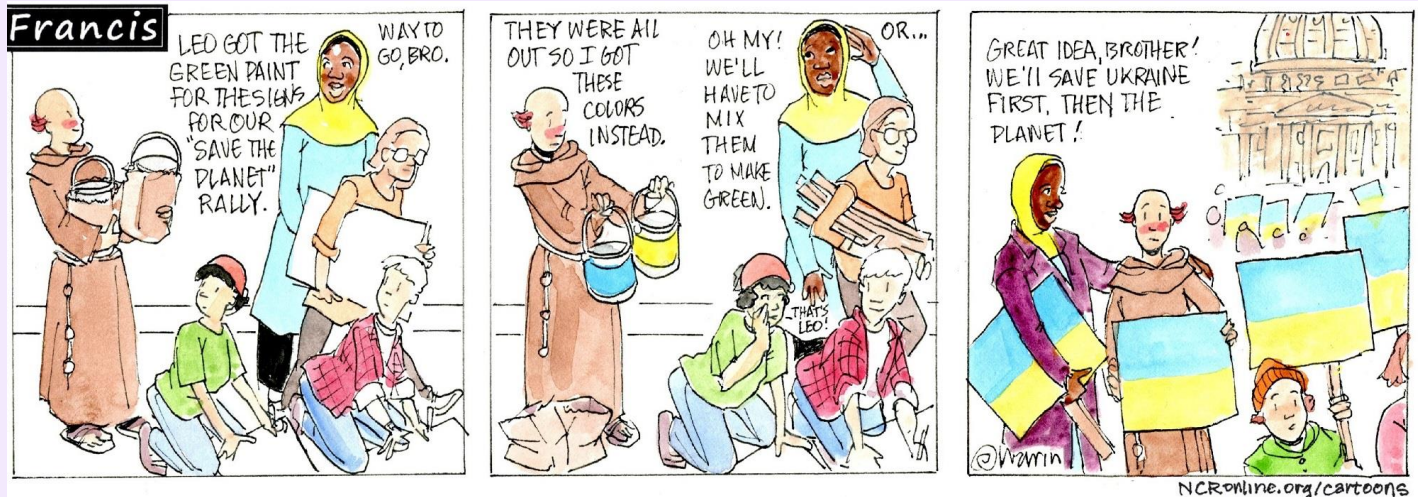
You are Father of all;  
we are brothers and sisters.

Give us the strength  
to live that truth in love,  
choosing peace not war.

Through Christ our Lord.

Amen.

Australian Catholic Bishops Conference



10<sup>th</sup> March 2022



3. Fr. Tomáš Halík (b.1948) is professor of sociology of religion at Charles University, Prague. Under the communist regime, he was secretly ordained as a priest in Erfurt and was active in the underground Church while working as a psychotherapist. He has received numerous international awards and prizes for his contribution to the Church in times of persecution, and for dialogue between religions and cultures. He was awarded the Templeton Prize in 2014.

*The Tablet* (London) published this reflection on 5<sup>th</sup> March: 'Say No to the Devil' – the blood of Ukraine cries out to the Lord of hosts.

A sermon should provide a bridge between the world of the biblical text and the world of the listeners. This is no easy task in a world that in these dramatic times changes literally every day. I do not dare predict what is going to happen in the days between my composing this sermon and the Sunday when I am going to preach it.

Just a short time ago, very few could imagine that Europe would be at war again; that Vladimir Putin's Russia would exclude itself from the family of civilized countries: committing war crimes; violating international law; perfidiously and despicably attacking its weaker neighbour; and seeking to erase a democratic country from the map of the world by brutally killing its citizens, including

women and children. The blood of Ukraine cries out to the Lord of hosts.

We began Lent with the rite of the cross of ashes, accompanied by the words: "Remember that you are dust and to dust you shall return." This rite and these words confront us with our mortality, our death. They lead us to adulthood, maturity, and responsibility. After Lent is over, we celebrate Easter, the holiday of the glorious victory over death and the fear of death. Then we can ask: "Where, O Death, is your victory?" Scripture tells us that we were held in bondage through the fear of death. However, we are called to freedom, to freedom from fear. The purpose of Lent is internal transformation. It represents an opportunity for liberation and re-creation.

The imaginative account of the creation we read in the Bible tells us that the human being is a great paradox: taken from nothingness, from the dust of the earth, we are brought to life through God's spirit. Dust and ashes symbolise nothingness; something that can be swept away in the blink of an eye. God alone can create things out of nothingness. God alone can endow nothingness with a form, a shape, a face, and a meaning; in short, God alone can endow it with God's spirit. And so, a human being, vulnerable and finite, becomes – through the power of God's spirit – an image and expression of God's freedom and creativity.

When we abuse the gift of freedom, when we encapsulate ourselves in the shell of our selfishness to stay away from the blowing of God's spirit – in theological language, this self-enclosure is referred to as sin – we fall back into nothingness. In Psalm 104 we read: "When you take away their breath, they die and return to their dust." But the psalm immediately speaks of repentance, a transformative change of heart, as re-creation: "When you send forth your spirit, they are created."

This shift from nothingness, sin, and self-closure as spiritual death and, especially, this transformation of heart and forgiveness as the resurrection and awakening to full and liberated life that our Lenten preparation for entering into the Easter drama of the victory of life over death guilt, and fear is all about.

We need to have our faith, our love and our hope resurrected. Let us not mock God's call by turning Lent into a time when we give up eating chocolate. The years to come will bring more than enough asceticism. In the time of the coronavirus, God closed our churches to tell us: If you have thought that your Christian faith lies in leading a decent life and attending church on Sunday, then beware: that is not

enough. The motto of Lent is, seek the Lord while he may be found.

God wants us to courageously, creatively and generously seek new, more profound, and more challenging ways to think about and live our faith. Pope Francis' call to a synodal reform goes in the same direction: to transform the Church from an institution where we all march in lockstep into a network of mutual communication, a path of searching together for responses to the signs of our epochal times. Neither escapism into the past, nor cheap modernisation – but a demanding journey from superficiality to profundity.

The gospel reading for the first Sunday of the Lent season reminds us that Jesus went through 40 days of fasting in the desert. When he stepped out of the shadows of anonymity and was baptised in the Jordan, Jesus was recognised by both John and the divine voice as the long-awaited Messiah and the beloved Son of God. And yet, rushing from his baptism straight into the streets of the world is not what he does. Instead, he goes alone into the desert. For the next forty days he will be tested, as the people of God were tested during their forty-year journey through the desert from slavery to freedom.

The desert was not considered a place of peaceful contemplation, but a place where demons dwelled. Hermits would not go to the desert to enjoy solitude but to grapple with the spirit of evil on his home turf. Those who retreat into solitude, silence and fasting should expect nothing pleasant. Silence and solitude can expose our shadow, the side of our personality we have suppressed or drowned out with leisure and noise. When we feel down or abandoned, we often look for a way out in eating and drinking; when we experience hunger, we can be mean and hostile. Manifold temptations arise in the soul of one who is frustrated. Similarly, Jesus, too,

was tempted when he was hungry. All three of the temptations he faced in the desert strove to counter the role of messiah that he had accepted at his baptism and had refined in the solitude of the desert.

Of all the messianic images familiar at that time – often featuring victory over the Roman occupiers and restoration of the might and glory of David’s kingdom – Jesus identifies himself with the one described by the prophet Isaiah: the Messiah will be a man of suffering who bears the transgressions of all people and is killed like an Easter lamb: yet it is through his wounds and scars that many will be healed.

Craftily using scriptural passages out of context, the devil offers Jesus a completely different image of the Messiah: a messiah without a Cross, a messiah of success and impressive miracles, a messiah of might and glory who is revered and enjoys popularity. Turn these stones into bread and feed yourself and all those who are starving! Find solutions to social problems! Establish a reign of affluence! Throw yourself headlong off the roof of the temple – and you will be fine. Quite the contrary, all will applaud you! Indulge yourself in royal authority over the whole world. It is a real bargain – it will only cost you a single bow before the Lord of Darkness. No Cross but a golden throne instead!

But Jesus knows that a Christ without the Cross would be an Antichrist. The Church without the Cross would be merely another of the powerful institutions of this world; the priest without the Cross would be a mere office-bearer, agitator, and ideologue. A Christian without the Cross would be merely a member of an institution, simply the proponent of an ideology or worldview.

When Christ started saying that he is about to go on the path of the Cross, Peter – whom

Jesus had commended a short time earlier for his messianic confession and had referred to as the rock on which he would build his church – tries to talk him out of it. Everything is fine; you can avoid all this suffering, he assures him. This is when Peter hears the harshest words that ever came out of Jesus’s mouth: “Get behind me, Satan!” In Peter’s soothing words, Jesus discerns an echo of Satan’s temptation in the desert.

And the same temptation comes for the third time in the hour of his death: Come down from the cross and we will all believe in you! Martin Scorsese’s film *The Last Temptation of Christ*, adapted from Nikos Kazantzakis’ novel, portrays the greatest temptation on the Cross: Renounce your way of the Cross! Live a “normal life” like anyone else! Though many Christians were offended by the book and by the film, both end on a very orthodox note – Jesus resists the temptation, returning to the Cross.

Jesus does not use magic to turn stones into bread. Instead, he gives his flesh and blood, his whole being, thus becoming the bread of life. Jesus smashes himself on the pavement of this world, rejecting the safety net provided by the angels. Instead, he drinks the whole cup of suffering without running away from the burden of human destiny. Jesus has been given all authority on earth and in heaven. However, it is not a reward for devil worship. Instead, it is a fruit of faithfulness to the will of the heavenly Father.

*Say No to the Devil.* This is a song that the Czech Protestant minister and dissident Sváta Karásek sang following the Soviet occupation of Czechoslovakia. He confronted the police regime, its intimidation and its temptations and promises. Our world is once again threatened by the powers of darkness. From the same place that sent us a great frost in 1968 – a frost that burned the yearning for freedom

in our country for the next twenty years – are again coming lies, blood and the fire of destruction, tempting the world to give way to selfishness, aloofness, and the foolish belief

that everything is fine, that we can avoid suffering. It is not true. Let us not lull ourselves into a false tranquillity. Let us be defiant: *Say No to the Devil.*

4. After several weeks of distressing and difficult news locally, nationally and around the globe, a friend sent me this funny ... it made me laugh!



John

pastor  
Boonah Catholic community



The poster features a white central area with a blue border, set against a background of green and yellow brushstrokes. At the top, there are three logos: Brisbane Catholic Education (with the tagline 'teaching • nurturing • transforming'), the Archdiocese of Brisbane (with a coat of arms), and Centacare. Below these logos, the word 'STOPline' is written in large, bold, red letters. A paragraph of text follows, explaining that STOPline receives information about abuse, harm, and serious misconduct by Archdiocesan workers. A red line separates this from the text 'Information can be provided anonymously.' in red. Below this, contact information is listed: Phone: 1300 304 550, Email: AOB@stopline.com.au, and Online Report: www.bncatholic.stoplinereport.com. A circular logo with the word 'STOPLINE' inside is positioned above the final red text: 'If you think it's wrong ..... report it.'

 Brisbane Catholic Education  
teaching • nurturing • transforming

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OF BRISBANE

 centacare

# STOPline

STOPline receives information about abuse, harm and other serious misconduct by Archdiocesan workers (including priests, religious, employees and volunteers).

**Information can be provided anonymously.**

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Phone: 1300 304 550  
Email: AOB@stopline.com.au  
Online Report: [www.bncatholic.stoplinereport.com](http://www.bncatholic.stoplinereport.com)

 STOPLINE

**If you think it's wrong ..... report it.**

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