



The Last Supper (1951)
Fritz Eichenberg.
Public Domain.

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 Sunday, the solemnity of The Body and Blood of Christ and the 12th week in Ordinary Time.

1. REFLECTION ON THE SUNDAY WORD.

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



Whenever I reflect on and write about Eucharist, I recall the words of St Augustine to the priests of his time which they were to say to everyone coming to them for communion. As they held the bread to each communicant, he urged them to say: "Behold who you are, become what you receive!" In other words, he wanted everyone coming to communion to hear that they are the Body of Christ and meant to become bread broken and given for the material and spiritual nourishment of the world.

In the four Gospels, there are five accounts of how Jesus, with the help of his disciples, fed large crowds. Two of those accounts are in Mark (6, 31-44; 8, 1-9) and one in each of Matthew (14, 13-21), Luke (9, 12-17) and John (6, 1-14). The more I have read and reflected on these stories, the more convinced I have become that they are all about Jesus teaching those close to him the meaning of discipleship.

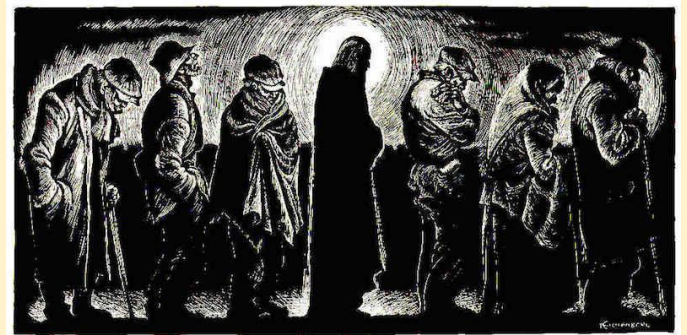
Back in 1976, Fr. Pedro Arrupe, leader of the Jesuits, said as much when he spoke at a symposium on hunger during the International Eucharistic Congress in Philadelphia. He was speaking into the reality of world hunger as a moral and spiritual problem. Arrupe began to say that there is a very definite social dimension to Eucharist, stating: "We cannot properly receive the Bread of Life without sharing bread for life with those in want". He continued: "The celebration of Eucharist is incomplete so long as there is hunger in our world." We participate in Eucharist to be nourished spiritually by God's

word in the readings and by the Bread of Life which we take and eat at communion. Just as we are fed spiritually, we, in turn, are called to feed and nourish one another and our needy sisters and brothers by giving them our time, attention, food, clothing and other necessities. That is the work and ministry of discipleship.

In looking at the context of today's gospel-reading, we see immediately that it follows soon after the mission experience on which Jesus had sent the Twelve: "Jesus now called the Twelve together and gave them power and authority to overcome all demons and to cure diseases. He sent them forth to proclaim the reign of God and heal the afflicted" (Luke 9, 1-2) - in other words, to offer them spiritual and physical nourishment. The Twelve, after enthusiastically reporting their success, were invited by Jesus to the quiet of Bethsaida, presumably for some spiritual nourishment for themselves. But they were soon interrupted by a large crowd. The response of Jesus was to reach out to the crowd in the same way as he had directed the Twelve to go about their ministering. The pattern is: take time to be prepared and spiritually nourished and then, in response, reach out in the service of those in need.

Now let's turn to the account of the feeding of the large crowd. Luke begins by noting that the disciples had learned to be sensitive. It was they who stopped Jesus in his tracks by alerting him to the fact that it was getting late and that the people would need the remaining daylight to get access to food and shelter in nearby towns and villages. Jesus' response was to challenge them to do something for the crowd themselves. - to apply some of what they had learned on their ministry experience. That amounted to an invitation from Jesus to them to partner him in his mission. And isn't that exactly what Pedro Arrupe was saying to those who came to hear him in Philadelphia, and to us disciples as well? In addition to noticing need in people around

us, we, as disciples of Jesus, have a Gospel responsibility to use our personal, spiritual and material resources to respond to the need we notice.



In the unfolding story, the disciples responded by drawing Jesus' attention to the scarcity of material resources within their reach. Unconsciously, they were dodging responsibility by claiming that five loaves and a couple of fish would go nowhere.

Then Jesus gave them an object lesson in crowd management by directing them to divide the large crowd into manageable groups of fifty.

Now, we need to take a brief lesson in Greek grammar. The translation from Greek that we have in English records that Jesus raised his eyes to heaven and blessed and broke the loaves and fish. However, the tense of those verbs in Greek sends the message of continuing without stopping. It means that Jesus kept on blessing breaking and giving out the food he was handed, and the disciples kept coming back to collect more to distribute to the groups of fifty. Those same words of blessing, breaking and giving are repeated in every celebration of Eucharist today. We know, too, that they were used again by Jesus when he celebrated his final meal with his disciples on the night before he was executed (see Luke 22, 17-20).

Discipleship of Jesus is generally not a solo activity. The Acts of the Apostles has many accounts of Paul partnering with Barnabas on his missionary journeys and the Gospels tell of

the very first disciples going out in twos. That's why, even now, parishes build groups to reach out to people in need. Project Compassion does its work by calling for individual and community donations to be combined to address in an organised way large-scale situations of dire need like earthquakes, famine, fire and floods.



Researchers in the United Nations tell us that approximately 25,000 people die of starvation every single day of the year. Yet, there is enough food in the world to feed everyone. Seemingly, nations with abundance lack the will to share

and/or the capacity to distribute their excess. Mother Teresa once said: "If you can't feed a hundred people, then just feed one." If every Christian of means just fed one person every day, there would be no hunger, no starvation in the world. But maybe Eucharist calls us to lobby our politicians to share our abundance with needier nations.

That takes me back to St Augustine. If the priest does not remind us of his words, we can say to ourselves when we go to communion: "Behold who you are! Become what you receive! (The Body of Christ, given for all! Bread broken and given for a broken people!)."

At the conclusion of our Eucharistic celebration, we are dismissed and sent from the church: "Go in peace, glorifying God by your life." We will do that whenever our giving of ourselves is a source of spiritual and material nourishment for others, especially the needy. To be blind or deaf to that means to ignore what we do when we participate in Eucharist.



A second reflection is from Jenny Wiertel, from the *Catholic Women Preach* site. Jenny is currently an M.Div student at the University of Notre Dame du Lac, Indiana, USA.

Part of her homily includes:

The task of discipleship feels daunting today in a world that is plagued by an overwhelming amount of violence. It can be comforting to look for the Holy Body and Blood of Christ in the Eucharist, but do we also look for the Holy Body and Blood of Christ in our neighbour? Whose bodies do we fail to honour as holy? If we are to follow the example of Christ, we cannot separate the true, holy presence of Christ in the Eucharist from the true, holy presence of Christ in our neighbour. Who around you is hungry? What are they hungry for? What are you able to share with them?

[CLICK HERE](#) for video of her homily . . .

At the Last Supper,
as he sat at table with his apostles,
Jesus offered himself to you as the Lamb without blemish,
the acceptable gift that gives you perfect praise.

He left this memorial of his passion
to continue its saving power until the end of time.

In this great sacrament you feed your people
and strengthen them in holiness,
so that the human family, which shares the same earth,
may be enlightened by one faith
and drawn together by one love.

Holy, holy, holy . . .

(Body and Blood of Christ: Preface)



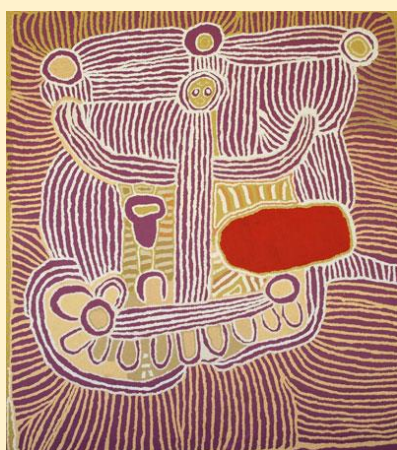
2. Boonah Parish happenings . . .

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 12th week in Ordinary Time:

Tuesday 21st June 5.30pm **Boonah church**

Wednesday 22nd June 6.00pm **Peak Crossing church** followed by dinner at *The Peak Pub*

Friday 24th June 9.15am **Boonah church**

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, Nicole Wimmer, sick members of parish families and those beyond our parish boundaries.



- **CONFIRMATION AND EUCHARIST PREPARATION FOR BAPTISED CHILDREN IN OUR PARISH.**

Last week I wrote about our parish process for completing the Christian initiation of parish children. We had a great response and positive feedback. *Thank you!* Many parishioners have been consulted about the mechanics and the practices of sacramental preparation in this parish, and also those across parishes of the South Country Deanery, the Archdiocese, other Dioceses as well as liturgical advisors to the Australian Catholic Bishops Conference. I will share the same information below with all families at our parish school this coming week.

We are delighted there are some fifteen or so candidates preparing to celebrate the sacraments of Confirmation and Eucharist.

The last two years disrupted our usual pattern of preparing children over the age of seven for these sacraments and for Penance. However, with the disruption has also come an opportunity to review *what we are doing*.

The *process* we have re-commenced is *child-centred, parishioner supported and family friendly*.

Beginning last year we re-started a process (of no explicit time) that places *the celebration of Sunday Mass* (Sunday Eucharist) right at the centre of preparation for each candidate.

So . . . the *fundamental step or habit* in preparing for both of these sacraments is *participation in the Sunday Mass*, which is the heart of our week as Catholics who form this parish.

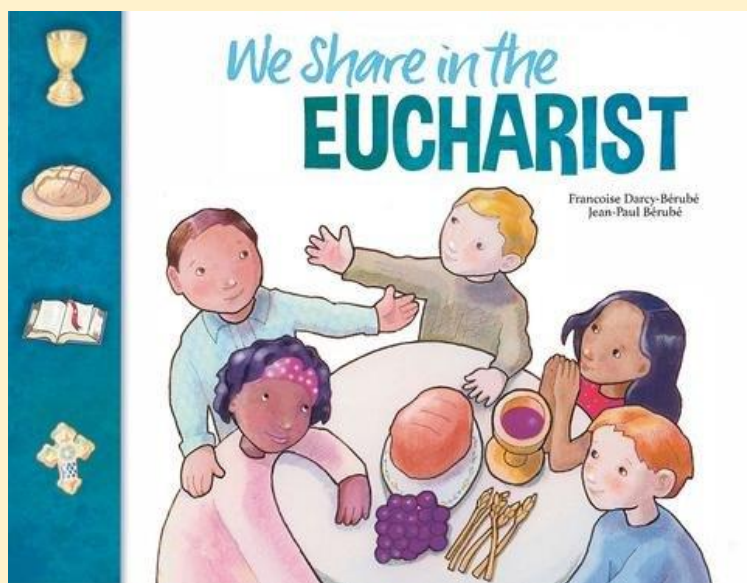
Sunday is *THE* day when *we* as the baptised gather as the community of the baptised – the Church - to remember Jesus' dying and rising through the Spirit in the Liturgy of the Word *and* the Liturgy of the Eucharist. *The Eucharist* is our prayer par-excellence each week because we gather with people from many households across the parish as Church (the people of God, the Body of Christ, Jesus' family).

For many families, it will mean gathering with some or all in their household on Sunday. For others, it will be gathering with grandparents or relatives such as cousins, aunts and uncles. On occasions, it will be a candidate joining another family because, for reasons specific to the child's home reality, this is the best support that can be offered to her or him.

These two fundamental steps are agreed to when I meet with the adult who wants to begin preparation for the child/ren.

It does mean prioritising *the experience of Sunday Mass* for each candidate. A family may look at their second-half-of-2022 schedule (or any year in the future) and say, *We have so many commitments – ballet, sport, family trips, family commitments beyond Boonah, work on weekends. . . we don't think we can do this regularly.* That is OK. It may be a sign that this time is not the optimum time to prepare the candidate.

More than a few parents and grandparents have seen me and as well as encouraging participation in Sunday Mass, I have given them a gift preparation book, *We Share in the Eucharist*. The adult works through the course of the book with each candidate.



This text is from Canada. It is excellent in content, beautifully produced, and the writers are leading catechists and educators in Canada and beyond. Furthermore the book is now in its 3rd edition, published in 2019.

The chapters of the book are best worked through at the pace of the child and the adult.

We are clear that sacramental preparation of each child is not a matter of completing the book and then saying, *Adele is ready.* The experience of the working through the book

supports the experience of the Sunday Mass in the candidate's life. *Both go together.*

So when is a candidate ready? There is no one answer for all candidates. Readiness is discerned by listening to, attending to, and supporting each child's eucharistic habit, belief, participation in the Mass, eagerness, as well as their love of God and neighbour. It is similar to the non-matrimonial approach to Christian initiation for adults: readiness depends on many factors and considerations in the candidate's life – even an eight year old!

We believe that God is involved in this process so we lean on the age-old practice of *discernment* with each child, the adult (parent/grandparent/carer/support adult), parishioners, catechists and pastor. We try to attend to her or his concrete circumstances.

Confirmation preparation is in the process of being organised and will be offered to candidates when they are ready. But the focus is on eucharist as the baptised and confirmed candidate's primary task is to celebrate, offer and receive the eucharist so as to live as a disciple of Jesus day by day.

What about the Catholic school? The school supports the understanding of children in RE and this term many of our children have been learning about sacraments at their level. The school does not run nor drive sacramental preparation but supports and extends the religious literacy of children. This is an addition to the experience of Mass and specific sacramental preparation.

Parish parents who have older children (who have completed their Christian Initiation before 2020) and who wish for them to celebrate the Rite for Reconciliation, please see me.

▪ **SAFETY IN OUR CHURCHES.** A *Workplace Health and Safety audit* was conducted in our parish a few months ago by the Archdiocese. It had been five years since the last one was carried out – when Fr Peter was Pastor.

There were three issues of serious concern for All Saints' Church which demands prompt attention:

1. *Safety on concrete area between church and hall;*
2. *Risks to readers in the ambo/lectern; and*
3. *Lighting on the paths around the church at night.*

Safety on concrete area between church and hall. When it rains, three downpipes carry water across the concrete area where people access the church, especially those with wheelchairs and walkers. We had it professionally cleaned last year after decades of soil, moss growth etc. However, the sail on the side of the church covers the concrete apron and sunlight doesn't dry the area. Two weeks ago on two evenings we had terrible winds which tore two of the sail connections and one was torn off the roof. There is now damage to the roof. I spoke with Bill at the 9.30am Mass and he agreed to look at it. The sail has now been removed. *Thanks Bill.* Thought needs to be given regarding safety and whether or not the sail is put back.

Risks to readers in the ambo/lectern. The ambo (where we proclaim the scriptures, preach, and pray for the world) is dangerous and hazardous. What are the problems? The ambo is not attached to the floor, it moves (wobbles) and is unstable when readers are doing their ministry, its height isn't correct – it is too high, an internal step (which has been added to address visibility issues both for the reader and the assembly) is dangerous, another smaller step which is placed on the additional step for shorter school children to read so as to be seen is even more dangerous, and at least one reader recently fell when leaving the ambo and sanctuary.

I have explored with several wood workers and artisans ways of adjusting the height of the ambo. It was made and donated in recent decades by a parishioner who has since died and who has no family in the parish. Their advice was that it would be difficult to adjust and probably very expensive to do so.

The priority here is the safety of all who read at the ambo. If someone falls and sustains a minor or serious injury, the parish will be rightly judged by parishioners, the injured person and their family, the Archdiocese and Catholic Church Insurances to have known about this potential danger and done nothing about the safety issues.

It seems to me that we have to remove the ambo temporarily and decide what can be done to rectify the issues before it is used in the church.

There was very little negative feedback nor additional suggestions so this week we have a temporary place for the *proclamation of the Word*. I thank the readers for their willingness to make the place safe.

Lighting on the paths around the church at night. Last year we replaced all broken lights and problematic connections around the external parts of the church: footpaths, steps, both Church and John Street access. However there are several additional areas that are too dark: outside the former confessionals and outside the newly installed lead-light. We will add lights in the near future so all are safe. There were a few issues of minor concern at both Harrisville and Peak churches that will be easily addressed and rectified.



(above) roof damage from where the bracket holding the sail was ripped out by the wind; (right) damaged sail over the concrete gathering area at the side of 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.



- **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.

- **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).

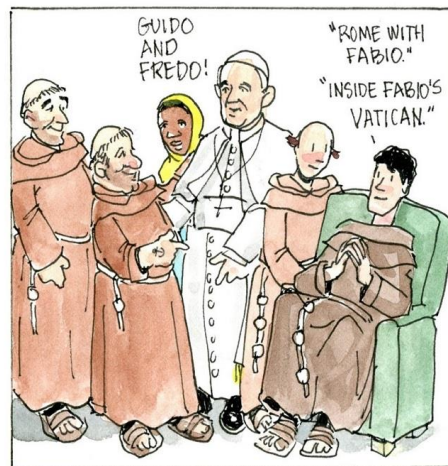
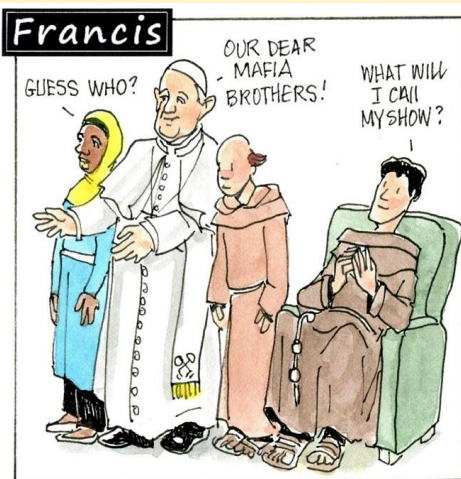


- Those of us who give weekly through the Planned Giving Envelope system know that the 2021/2022 set is almost finished.

We received the new packs for 2022/2023 last week.

They will be available for collection from next weekend 25th and 26th June.

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



NCRonline.org/cartoons
14th June 2022



NCRonline.org/cartoons
16th June 2022

3. Last week I came across a beautiful reflection from *Give Us This Day: "Both Gift and Grace"*. The gospel of the day was about prayer, fasting and almsgiving which we always hear on the first day of Lent):

Many of the prayers we say have been passed down to us for generations. The psalms, for instance, mark the cry of the human spirit across time. The Scriptures speak of peoples and prayers over twenty centuries before us. Prayers such as these in every culture carry the wisdom of the past to enlighten the insights of the present.

These prayers are venerable, a history of the unchanging human spirit. But they do not guarantee that those who say them will ever be really "prayerful" people. They tell us only that people pray.

Prayerfulness, on the other hand, is the capacity to walk in touch with God through everything in life. It is the internal awareness that God is with me – now, here, in this, always. It is an awareness of the continuing presence of God. It is my dialogue with the living God who inhabits my world in Spirit and in Mind.

Prayerfulness sees God everywhere.

Prayerfulness talks to God everywhere.

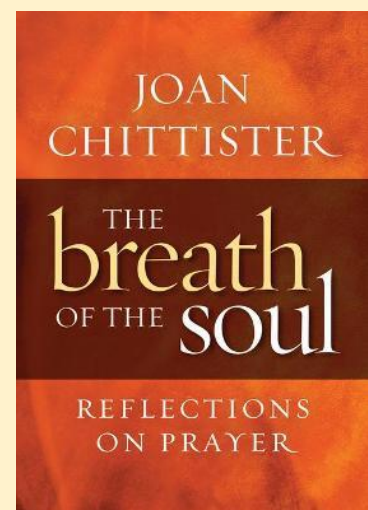
Prayerfulness submits the uncertainties of the moment to the scrutiny of the internal eye of God. It trusts that no matter how malevolent the situation may be, I can walk through it unharmed because God is with me.

Prayerfulness is both gift and grace, both a natural disposition and a quality of soul to be developed. But what develops it?

Prayerfulness is fostered by the simple consciousness that God is. That God is near us at all times. That God is closer to us than the breath we breathe. That God is available, a silence in the midst of chaos, a voice in the midst of confusion, a promise at the centre of the tumult.

If I ask and I listen and I reach out and I fill my heart with the words of the One who is the Word, then I will be answered. Somehow the path will become clear.

Sr. Joan Chittister, *The Breath of the Soul* (2009)



4. **Our ABC has a diverse range of programmes on *Radio National*. One of the ones I try and listen to each week is called *Soul Search* and the host is Meredith Lake.**

Last week Meredith's guest was Sr. Joan Chittister, Benedictine sister, who has been in Australia giving talks. Joan is now 86!

The title of the 54 minute episode is: *On renewing community in a changing world*. It was a fantastic interview and some will enjoy it.

From the *Soul Search* website:

Joan Chittister found her community as a teenager, seventy years ago, when she joined the Benedictine sisters in Pennsylvania. For decades she has devoted herself to renewing community in and beyond the Catholic church. Her fierce advocacy for women has put her at odds with some within the hierarchy, but as a spiritual writer she had brought the insights of her tradition to a wider world.

Even before the pandemic there was an epidemic of loneliness, not only in American but in Australia too. Lockdown or no lockdown, millions live with emotional isolation and a lack of social support. So where do we find the communities of care we all need to flourish?

Joan Chittister says, "If community is showing us anything right now, it's showing us that individualism has run its course. This was the great American moment, you know – everybody was free, and everybody was autonomous, everybody was self-saving and self-serving – until they weren't. And then we began to discover what we didn't have. We've been channelling people into isolation and had no idea it was happening."

[CLICK HERE](#) for link.

5. **The UK Catholic Bishops released this statement in response to their government's proposed action towards refugees and asylum seekers:**

The UK's plans to forcibly deport to Rwanda some of those seeking refuge in our country is shamefully illustrative of what Pope Francis has called the 'loss of that sense of responsibility for our brothers and sisters on which every civil society is based'.

The plan is presented as a humanitarian response to combat people trafficking and smuggling yet the result will compound the suffering of those who are already victims. Crime is defeated by confronting the perpetrators not by punishing victims. This scheme will increase the difficulties of those hoping for a new beginning, and it does nothing to address the problems which cause people to flee their homes.

Migration is a complex issue, but it is not resolved by delegating our roles and responsibilities to other countries. Our starting point should be the innate dignity of every person, created in the image and likeness of God. Our Christian faith demands that we respond generously to asylum seekers whose dignity must be protected and upheld.

Whether or not the flight to Rwanda takes off today we are now in a new situation. With greater force we insist that asylum seekers are not commodities for profit, nor are they problems to be rejected and deported by government. Instead we should be guided by the four verbs provided by Pope Francis in our approach to migrants and refugees, 'Welcome, protect, promote and integrate'.

Bishop Paul McAleenan

Lead Bishop for Migration Issues

Plenary Resolution



6. This week a significant event took place in our court of law in Queensland with the appointment of Justice Lincoln Crowley, our nation's first indigenous Supreme Court justice (source: ABC News).

Australia's first Indigenous Supreme Court justice says it is "remarkable" it has taken so long for a First Nations person to be appointed to the position.

Justice Lincoln Crowley was sworn in as a member of the highest court in Queensland at the Banco Court in Brisbane on Monday.

More than 500 legal practitioners and members of the public attended the "landmark" ceremony.

Justice Crowley said he was "extremely proud and humbled".

"This is also a momentous and historic occasion for the First Nations people of this state and indeed this country," he said.

"It's remarkable in so many ways. Remarkable for me that I am the first, and remarkable for our community that it has taken so long for this occasion to arrive."

Justice Crowley was raised in North Queensland by his single father, a retired army officer, and is a descendent of the Warramunga people from the Northern Territory.



After graduating from James Cook University, Justice Crowley worked as a solicitor-advocate for the Aboriginal and Torres Strait Islander Legal Service.

He was called to the bar in 2003 and has worked in Sydney and Brisbane, acting in several high-profile cases as a crown prosecutor, before being made Queen's Counsel in 2018.

'Representation matters'

Attorney-General Shannon Fentiman congratulated Justice Crowley on his appointment, praising his "outstanding" professional journey.

"There is a strong relationship between diversity in the bench and public trust in the judicial system, and public confidence in the impartiality of the institution," she said.

"Representation matters. That's why this appointment is so significant – not just for First Nations Queenslanders, but for all Queenslanders."

Queensland Law Society president Kara Thomson said Justice Crowley is a "highly respected" mentor to many law students, and will be an inspiration to other First Nations people in the legal profession.

"[Justice Crowley is] well renown for being the embodiment of counsel who represents his client, be they famous or infamous, fairly, rationally, predictably, consistently, and impartially," she said.

"[His] appointment is most well-deserved and a recognition of all [his] intellect and skills."



Justice Crowley said his background and life experiences will inevitably shape and inform his determination of justice in the cases that come before him.

"The work of this court and the administration of justice are enhanced and advanced by having judges who are representative of the diverse nature of our community," he said.

"Indigenous people must be represented and involved at the highest levels of decision-making, across all branches of government, including within the judiciary – justice and equality demands no less."



image: Wiyi Yani U Thangani (Women's Voices), Securing Our Rights, Securing Our Future Report 2020.

Brisbane Catholic Education
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If you think it's wrong report it.

[Click here to visit the Stopline website](http://www.bnecatholic.stoplinereport.com)

John

pastor,
Boonah Catholic community