



*When Pentecost day came round, they had all met in one room,
when suddenly they heard what sounded like a powerful wind from heaven,
the noise of which filled the entire house in which they were sitting;
and something appeared to them that seemed like tongues of fire;
these separated and came to rest on the head of each of them.*

Acts 2:1-3

*Day of Pentecost, Matthew Allen,
Kaltukatjara (area known as Docker River), Northern Territory.
Matthew's community is 670km SW of Alice Springs.*

From: *Our Mob, God's Story: Aboriginal and Torres Strait Islander Artists Share Their Faith* (2017)

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 the Solemnity of the Ascension and the 7th week of Easter.

1. REFLECTION ON THE SUNDAY WORD.

The **first** reflection is by Br. Julian McDonald, a Christian Brother, from Sydney, as titled:
'Pentecost – Come Holy Spirit'.



Mihaly Csikszentmihalyi (1934-2017), the son of the Hungarian Ambassador to Italy, was forced with his parents to seek asylum in Italy when a Communist Government came into power in Hungary in 1949. No longer a career diplomat, his father established a restaurant in Rome and young Mihaly dropped out of school and worked in order to supplement the meagre earnings that came from the restaurant trade. To further ease the financial burdens on the family, Mihaly started to travel through Europe, taking

up temporary work wherever he could find it. When he was in Switzerland, out of curiosity he attended a talk by Carl Jung on the psychology at work in people who claimed to have experienced sightings of UFOs. In 1956, Mihaly emigrated to the United States, where he enrolled as a student at The University of Chicago and paid for his fees by working at night. He graduated with a B.A in Psychology in 1959 and went on to gain a PhD in 1965. He researched the psychology underlying happiness and creativity and went on to publish a book entitled *Flow: The Psychology of Optimal Experience*.

In writing about “flow”, Csikszentmihalyi invited his audience to recall moments in their lives when they felt really alive, when what they had their focus on proceeded like clockwork, when their every golf shot put the ball exactly where they wanted it to land, when their work plans fell perfectly into place, when their best

efforts turned out to be exactly what was needed. These days we might refer to experiences like that as “being in the groove”. The fascinating thing about being in the flow or in the groove is that it just happens. We don’t make it happen. It comes upon us and carries us along. We are very comfortable in that space and feel satisfied with what we manage to accomplish when we are in it. But it often disappears as quickly and surprisingly as it comes upon us. In recent decades, astrophysicists have told us that there is a similar flow in the ongoing evolution of the universe. Whenever we pay attention to that, we are filled with awe and wonder, and are drawn into reflecting on God’s extraordinary, ongoing creativity. I suggest that the description of the first Pentecost in Acts gives a picture of Jesus’ first disciples caught up in the flow, carried along by their frenetic emotions, communicating with people they hadn’t encountered before, even amazing themselves by the fact that they could speak the languages of those with whom they engaged. We might even wonder if they had suddenly become expert linguists or whether it was a demonstration of the fact that love speaks all languages.

It strikes me that most of us from the western world are cautious when it comes to expressing our emotions, and especially so when we engage in prayer and worship. The churches we have built seem to have been designed to subdue emotion rather than call it out of us. Moreover, many of us have been encouraged to steer clear of emotional outbursts in our churches and to be wary of pentecostal Christians. We’ve even invented labels for those who express their emotions in worship, calling them names like *happy clappers* who involve themselves in *jumping for Jesus*.

Worthy of note, however, is the fact that in some cultures emotion in worship is encouraged. Jewish people who gather at the Western Wall of

the Temple in Jerusalem can be seen praying with their whole bodies. In African American church congregations, there is constant exchange between preachers and the people in the pews. There, and across Africa, worshippers dance to the altar with their contributions at the Offertory. Yet, the design of many places of worship invites silence and soberness. There is nothing sentimental about the statuary and design of St Peter’s Basilica in Rome. It is highly classical. Canterbury Cathedral in England, St Patrick’s Cathedral in Melbourne, Notre Dame in Paris and Washington Cathedral in the United States all invite silence and sobriety in speech and dress.



A gravestone inscription in Winchester, England describes how we were taught to keep emotion in check. It marks the burial place of the Countess of Huntington and reads: *She was a just, godly, righteous and sober lady, a firm believer in the Gospel of Our Lord and Saviour Jesus Christ, and devoid of the taint of enthusiasm.*

Complementing this is a story told by the Episcopalian priest, the Rev Samuel Lloyd about an incident at his church in the New England region of the United States: *A visitor had slipped quietly into one of the rear pews and sat quietly until he began his sermon. ‘Amen! Yes, Lord, preach it!’, she yelled. A few minutes later, she called out again:*

'Praise Jesus! Praise Jesus!' By this, an usher had made his way over to her and asked quietly: 'Madam, is there something wrong?' 'No', she replied, 'I've just got the Spirit!'. In answer, the usher said sternly: 'Well, Madam, you certainly didn't get it here!'

All this is a lengthy introduction to why I want to suggest Pentecost Sunday is relevant to us. In our Creed every Sunday, we proclaim: *I believe in the Holy Spirit*. Is that any more than a notion or an idea? Does it translate into action? After all, God's Spirit is alive in the depth of our heart and is active in our world.

In GENESIS, we read that God's Spirit brooded over the waters of chaos and stirred it (the chaos) into life. In EXODUS, we hear how God's Spirit led the Israelites out of slavery in Egypt, through the desert and into the Promised Land. Later, when they had lost direction in their lives, it was God's Spirit who, through the Prophets, called them back to fidelity. In LUKE we learn how Jesus was conscious of being filled with the Spirit as he launched into his public ministry: *The Spirit of the Lord is upon me; therefore, he has anointed me. He has sent me to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind and release to prisoners . . . (4, 18).*

God's Spirit is ever at work in us and in our world, inviting us to connection with one

another and to with everyone we encounter. If we dare to look at our world, we can only conclude that it is in urgent need of the action of God's Spirit. Pentecost invites us to be instruments of that action. Modern technology like the internet helps us to connect with one another. Yet, at the same time there is clear evidence of things like a sense of entitlement and a pull towards tribalism that distance us from one another.

We are faced with many questions and challenges: Will we ever learn to deal with difference and conflict without resorting to war and destruction? Might we seriously engage the help of God's Spirit to nudge our so-called Christian Churches to collaborate as one to bring the health, harmony and hope of the Gospel to a world that seems to think it can get along without God? Will we be able to bring ourselves to take the steps needed to restore to health the earth, our fragile home which brought us to life and has continued to sustain us, but which we have violated and neglected?

Pentecost proclaims that the Spirit of God has been let loose among us. But we will not tap into that Spirit if we persist in trying to generate all the power and control ourselves. *Can we allow the breath of God's Spirit to blow in and through us?*



A [second reflection](#) is from the *Catholic Women Preach* website. The preacher is Dr. M. Shawn Copeland is Professor emerita of Systematic Theology at Boston College, Chestnut Hill, Massachusetts, and Theologian-in-Residence at Saint Katharine Drexel Parish, Roxbury, Massachusetts.

Shawn is an internationally recognized scholar and award-winning writer--the author and/or editor or co-editor of eight (8) books including *Desire, Darkness, and Hope: Theology in a Time of Impasse*, *Engaging the Thought of Constance FitzGerald*, *OCD* (with Laurie Cassidy, 2021), *Knowing Christ Crucified: The Witness*

of *African American Religious Experience* (2018), and *Enfleshing Freedom: Body, Race, and Being* (2010) as well as 135 articles, book chapters, and essays on spirituality, theological anthropology, political theology, social suffering, gender, and race; and along with Elisabeth Schüssler Fiorenza has co-edited two volumes of the international theological journal *Concilium: Violence Against Women* (1/1994) and *Feminist Theologies in Different Contexts* (1996/1).

Copeland is a former Convener of the Black Catholic Theological Symposium (BCTS), an interdisciplinary learned association of Black Catholic scholars. She was the first African American and first African American woman to serve as president of the Catholic Theological Society of America (CTSA).

The socially constructed and sanctioned oppression of children, women, and men in and because of embodied or fleshly difference continues to re-emerge as the urgent issue of our time. This predicament constitutes a challenge to Christian discipleship.

Consider that the coronavirus disease and its variants continue to inflict massive suffering, bringing together the peoples of our planet in a tragic solidarity of suffering, death, and loss. At the same time, the dynamics and conflicts of neoliberal capitalism continue to throw us all into a common geo-political space that homogenizes and suppresses us, pits us against one another.[1] The sharpening of the ecological crisis radically clarifies humanity's fundamental unity indifference and raises the stakes for the ongoing survival and life of all species, including our own. Consider that North Korea's insistence on testing nuclear weapons and Russia's unprovoked war against Ukraine only intensifies geo-political division and hostility.

Consider our own American moral and intellectual ignorance about the meaning and function of our republic.

Consider that our debased practices of kyriarchy and white supremacy continue to sow arrogance and hatred among us through imperious misogyny, disdain for homeless women and men, disregard for Indigenous peoples, condescension toward differently-abled women and men, dismissive attitudes toward massive rates of incarceration, contemptuousness toward immigrants and asylum seekers, normalization of 'white privilege,' and mass shootings of LGBTQI persons, Asians, Blacks, Jews, immigrants, Latinos, and other people of colour. Through apathy and silence, indifference and mindlessness, we incriminate ourselves in the oppression of those who are Jesus' brothers and sisters--those whom we have made 'least' and 'wretched.'

Yet, oppression as perpetrated by those who wield power with brute force or cunning coercion "betrays their fear that another power, other than theirs and greater, has been unleashed." [2] What is that greater power? *Ruah*. The Hebrew word *ruah* is translated in the New Testament as the Greek word *pneuma*, meaning breath, air, wind or soul. In Hebrew, *ruah* denotes spirit, breath, wind and is almost always connected with the life-giving attribute of God. Spirit-*ruah* is and remains paradoxical, elusive, uncontrollable, and absolutely free. The Spirit, like the wind, blows where and when and how the Spirit so chooses (after John 3:8).

The French theologian Louis-Marie Chauvet suggests that, “The Spirit is God Different [A]t the same time, [the Spirit] is God closest to humankind, to the point of inscribing God’s very self into our corporality in order to divinize it.” [3] If *Spirit God Different* inscribes the Divine Self into (or divinizes) our human bodies, integrates and embraces all God’s human creatures, then affirmation and embrace of embodied or fleshly human difference is the mission of *Spirit God Different*. Indeed, from the beginning, *Spirit God Different* moves among all God’s human creatures--drawing us together, inspiring, prompting, prodding, exhorting, reproving, animating, empowering us to defy disunity and division, rupture and separation.

At Pentecost, *Spirit God Different* publicly performs and ratifies the Triune God’s respect and love of our embodied, fleshly human differences. At Pentecost, *Spirit God Different* missions us to live out the command of Jesus to ‘love one another.’ *Spirit God Different* opens us, teaches us to live in and live out active compassionate, loving solidarity with those whom our society chooses to oppress--those whom our society exploits and alienates, marginalizes and dominates, rejects and denies, attacks and assaults, represses and crushes, murders and destroys. By creating these blessed fleshly differences, *Spirit God Different* nudges us to reach out to one another, to communicate, to meet one another, to enjoy one another, to act in love for and with one another. *Spirit God Different* urges us to defend and protect one another from oppression and violence of body and soul, mind and heart; to respect and honour, welcome and embrace one another in all our fleshly difference--for our shining and beautiful fleshly differing bodies are dwelling places of *Spirit God Different*.

[1] Anselm Min, *The Solidarity of Others in a Divided World: A Postmodern Theology after Postmodernism* (New York: T & T Clark, 2004), 93.

[2] Bernard Cooke, *Power and the Spirit of God: Toward an Experience-Based Pneumatology* (Oxford: Oxford University, 2004), 26-27.

[3] Louis-Marie Chauvet, *Symbol and Sacrament: A Sacramental Reinterpretation of Christian Existence*, transl. by Patrick Madigan and Madeline Beaumont (Collegeville, MN: The Liturgical Press, 1987/1995), 518, 522 (author’s italics).

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



A third reflection is taken from the 2003 archives of Fr. Ron Rolheiser OMI: "PENTECOST HAPPENED AT A MEETING"

If you're someone who's at all concerned about community, family, church, justice, education, culture, or civic issues, you will, no doubt, find yourself at a lot of meetings. A colleague of mine likes to quip: "When they write our history, they'll simply say, 'They met a lot!'"

Indeed we do. We meet a lot. There are an endless variety of issues that call for our participation in group discussion and community discernment: church issues, education issues, justice issues, moral issues, political issues, social issues, economic issues, and cultural issues. It's a bottomless well and all those meetings can seem like a huge waste of time and energy, a distraction to real work. Moreover, at a point, we can't help wondering too: "Are all these meetings changing anything? Would life be any different (other than more leisured and pleasant) if we stopped having all these meetings?" It's easy to grow tired, discouraged, and cynical about all the meetings we're asked to attend.

But we should keep something in mind: *Pentecost happened at a meeting!* One of the central events that shaped Christian history and history in general, happened not to an individual off praying alone or to a monk on a mountain-top or to a solitary Buddha meditating under a tree. None of these. Pentecost happened at meeting and it happened to a community, to a church congregation assembled for prayer, to a family of faith gathered to wait for God's guidance. Moreover it happened in a common room, a meeting room, in one of those humble, church- basement, type of rooms. It can be helpful to remember that. Our search for God should take us not just into private places of quiet and contemplation but, equally, into meeting rooms.

Where Christianity is different from most other world religions is partly on this very point. In Islam, Buddhism, Hinduism, and Taoism, spirit and revelation break into the world very much through an individual, particularly an individual who is deeply immersed in private prayer. God speaks deeply to those who pray deeply.

Christian spirituality and Judaism have no argument with that. We agree. There's a privileged experience of God that can be had only in private, alone, in silence. To find God, to receive God's spirit, it's important that, at times, we pull away from the group, that we set off to the desert, to the chapel, to the lonely place, the quiet, to be alone with God. We see Jesus do exactly that. Mark's gospel tells us that when his ministry was most intense, when it was "too busy even to eat", Jesus pulled away, to be alone for awhile. There are times that call for withdrawal and silence. Meister Eckhart once wrote: "There is nothing in the world that resembles God as much as silence." All good spirituality shares this view.

However, where Christianity and Judaism differ somewhat from some of the other world religions is in our belief that there is an equally privileged experience of God that can be had only in a group, in community, in family, at a meeting. We don't just meet God in the desert or in the deep quiet parts of our souls. We meet God there, surely, but we also meet God in the group, the community, the family, at the church gathering, at the meeting: "For where two or three meet in my name, I shall be there with them!" In Christian and Jewish spirituality there are two non-negotiable places where we meet

God, alone and in the family. These are not in opposition, but complementary, relying on each other to keep our experience of God both deep and pure.

Pentecost, it is important to note, happened to a group at a meeting, not to an individual alone in the desert. That can be helpful to keep in mind when we tire of meetings, despair of their effectiveness, or resent that they pull us away from important private endeavours. The fact that pentecost happened at a meeting can also be helpful in keeping us focused on why we are going to all these meetings in the first place.

Peter Maurin, Dorothy Day's initial mentor, used to say: "When you don't know what else to do, keep going to meetings!" Sound advice! Meetings are the "Upper room", the place where we wait for pentecost. And what are we waiting for? Why are we in the upper room, at a meeting? Because we are waiting there, with others, for God to do something in us and through us that we can't do all by ourselves, namely, create community with each other and bring justice, love, peace, and joy to our world.

And so we need to go to continue to go to meetings. We need to spend time together waiting for God, waiting for a new outflow of heavenly fire that will give us the courage, language, and power we need to make happen in the world what our faith and love envision.

See you at the meeting!

Sunscribe to Ron Rolheiser's website and receive regular mailouts: <https://ronrolheiser.com/>

**Send down, O God, upon your people
the flame of your Holy Spirit,
and fill with the abundance of your sevenfold gift
the Church you brought forth
from your Son's pierced side.**

**May your life-giving Spirit
lend fire to our words
and strength to our witness.**

**Send us forth to the nations of the world
to proclaim with boldness your wondrous work
of raising Christ to your right hand.**

**We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.**

(Pentecost Sunday, Year C: Alternative Opening Prayer)

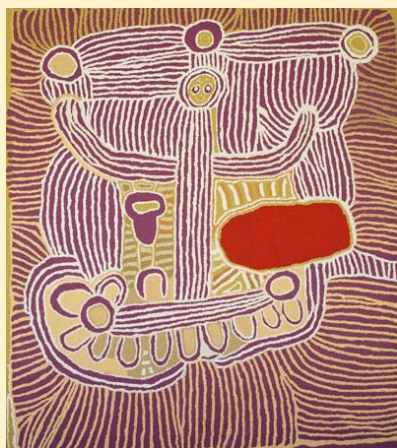
2. Boonah Parish happenings . . .

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 in May!

After the great 90 days of Lent-Easter-Pentecost, we return to the 10th week of Ordinary Time. Our **WEEKDAY LITURGY** schedule for this week:

Friday 10th 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; 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) and sick members of parish families and those beyond our parish boundaries.



▪ **TEACHER AIDE POSITION – OUR PARISH SCHOOL**

All Saints' Parish Primary School is calling for expressions of interest for a Teacher Aide. This position has become available and is for 4 days per week (24hours) and remunerated at Level 2 Step 1 band. The successful applicant will be required to assist in the classroom from years 1 to 6 and will be on contract and ready to commence on 11 July until 2 December 2022. Please contact the school office on 5463 1322 for further information. Applications close on **Monday**

13 June.

▪ The Archdiocese has sent a 2022 Prayer Calendar for those involved with the work of Holy Spirit Seminary at Banyo. *Please take one home and pray for those who are part of the work of our Provincial Seminary.*



▪ The **BOONAH LANDCARE** group is organising a community meeting event on Monday 13th June to discuss ways to improve support measures in the community in the wake of recent floods, drought, housing stress etc. All are welcome. One of our parishioners is involved and asked if we could promote this activity. *See advertisement at end of the bulletin.*

▪ **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.



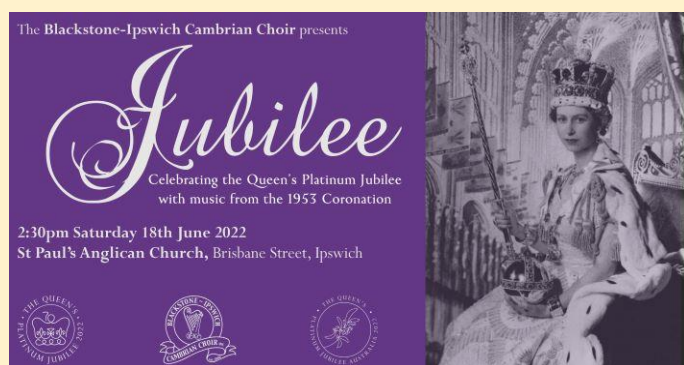
- **CELEBRATING THE SACRAMENT OF RECONCILIATION.** The 1st Rite for Reconciliation (formerly known as Confession) may be celebrated anytime. Please phone 5463 1057 to make a suitable time. Alternatively see me before Mass (if there is plenty of time) or after Mass (once the majority of people have left the church).

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

- The **BLACKSTONE-IPSWICH CAMBRIAN CHOIR** asked us to promote their concert on 18th June 2022:

On 6th February this year, Queen Elizabeth II became the first British (and Australian) Monarch to celebrate 70 years of service.

In celebration of this Platinum Jubilee, the **Blackstone-Ipswich Cambrian Choir** is marking this milestone with a concert of **music from Her Majesty's Coronation**, including Handel's *Zadok the Priest* and Parry's *I was glad*, renaissance works by Byrd and Gibbons and **works written especially for the 1953 service** by composers including Howells, Vaughan Williams, and Walton. **Accompanied by organ and brass ensemble, and featuring a dramatic narration of the ceremony, this will be a grand celebration not to be missed!**



Tickets: Adult \$35; Group of 8+ \$30 ea; Child (6-15 years) \$15; Under 6 free. Available via the choir's website, www.cambrianchoir.org.au, or by phone at 0410 310 846.



NCronline.org/cartoons

31st May 2022



2nd June 2022

3. CARITAS AUSTRALIA shared this information during National Reconciliation Week 2022 which was celebrated last week:



National Reconciliation Week is observed from 27 May to 3 June every year. These dates commemorate two significant milestones in our nation's reconciliation journey – the successful 1967 referendum, and the High Court Mabo decision.

In 2022, 23 years after the Bringing Them Home report and 12 years since the National Apology, Aboriginal and Torres Strait Islander children are still 10.6 times more likely than non-Indigenous children to be removed from their families.

This worrisome statistic is a reminder that historical injustice is an ongoing source of intergenerational trauma for Aboriginal and Torres Islander people.

The theme for National Reconciliation Week this year is 'Be brave. Make Change', and it is a challenge for all Australians – individuals, families, communities, organisations and government – to Be Brave and tackle the unfinished business of reconciliation so that we can Make Change for the benefit of all Australians.

With your support, Caritas Australia works in close partnership with Aboriginal and Torres Strait Islander peoples, and First Australian-led organisations, to support programs that focus on intergenerational healing, strengthening cultural identity and spirituality, livelihood opportunities, and advocacy.

Together, we have been able to support **seven First Australian programs** that have reached more than **9,050 people**.

Caritas Australia, in collaboration with our partners, has also developed the Reconciliation Action Plan which will be officially launched later this year. The plan provides an opportunity for all members of our community to consider ways in which we, together, can heal the wounds of the past and foster a shared future filled with hope.



Kinchela Boys Home Aboriginal Corporation (KBHAC) is a not-for-profit organisation that was formed by the survivors of the State-run Kinchela Boys Home in Kempsey, NSW. These people who were forcibly removed from their families during childhood are now known as the Stolen Generations. Caritas Australia partners with KBHAC to address the social and emotional wellbeing of survivors and their families and to assist in the healing of trauma that continues to adversely affect their lives today.

Through the provision of tailored healing programs and support to Stolen Generations survivors and their descendants, participants are encouraged to take control of their own lives and address intergenerational trauma.

KBHAC takes a survivor-led approach to healing, and is committed to encouraging healthy peer support models that enable greater social inclusion in community life.

The program also engages in advocacy around the impacts of child removal, with KBHAC leading advocacy through policy influence and community engagement activities.

4. Pope Francis has named new members of the College of Cardinals. The College under Francis continues to more and reflect the diversity of the Church:

Jean-Marc Aveline, archbishop of Marseille, **France**;

Peter Okpaleke, bishop of Ekwulobia, **Nigeria**;

Leonardo Ulrich Steiner, archbishop of Manaus, **Brazil**;

Filipe Neri Antonio Sebastao di Rosario Ferrao, archbishop of Goa and Damao, **India**;

Robert Walter McElroy, bishop of San Diego, California, **USA**;

Virgilio Do Carmo Da Silva, archbishop of Dili, **East Timor**;

Oscar Cantoni, bishop of Como, **Italy**;

Anthony Poola, archbishop of Hyderabad, **India**;

Paulo Cezar Costa, archbishop of Brasilia, **Brazil**;

Richard Kuuia Baawobr, bishop of Wa, **Ghana**;

William Goh Seng Chye, archbishop of **Singapore**;

Adalberto Martinez Flores, archbishop of Asuncion, **Paraguay**; and

Giorgio Marengo, apostolic prefect of Ulaanbaatar, **Mongolia**.

In addition to these, also under 80 and eligible to vote in a conclave are three prelates who work at the Vatican:

Arthur Roche of **Britain**, prefect of the Congregation for Divine Worship and Discipline of the Sacraments;

Lazarro You Heung-sik of **South Korea**, prefect of the Congregation for the Clergy; and Fernando Vergez Alzaga of **Spain**, president of the Pontifical Commission for Vatican City State and president of the Vatican City State's Governorate.

In his choices, Francis retains a tradition of naming some who are too old to vote in a conclave, but whose long decades of dedication to the Catholic church is honored by bestowing cardinal's rank on them. In this latest batch of nominations, they are Jorge Enrique Jimenez Carvajal, emeritus archbishop of Cartagena, Colombia; Lucas Van Looy, emeritus archbishop of Ghent, Belgium; Arrigo Miglio, emeritus archbishop of Cagliari, Sardinia; the Rev. Gianfranco Ghirlanda, a Jesuit professor of theology; and Fortunato Frezza, canon of St. Peter's Basilica.

5. **PALMS AUSTRALIA** asked parishes to promote the following opportunity:

With Pentecost upon us, be moved to grow strength and diversity in your community.

Since 1961 Palms Australia has prepared individuals and organisations to work effectively in culturally diverse environments and situations.

Drawing on our experience we offer the [Neighbours Without Borders](#) 3-day residential cross-cultural training for advocates and leaders seeking to enrich their community by engaging the diversity of their people.

In today's world a community without diverse inputs struggles to find solutions to evolving issues. Participants in the course will be guided to ascertain, analyse, and act on the opportunities for their community to achieve the potential diversity provides to grow greater capacity. You can learn more, including some practical and conceptual tools, at a free webinar at 5.30pm AEST on Thursday 30 June 2022.

Register [here](#).

The **next full Neighbours Without Borders Training** is scheduled for Sunday 8th to Wed 11th January 2023 in Bowral, a pleasant 90 minute drive south of Sydney, NSW. Alternatively, we can tailor a course for you in your area.



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

Monday 13 June 2022 5.30 – 8.00 PM

**YOU ARE
INVITED.**
*Come and help
Fassifern flourish.*

*Inclusive communities are
resilient communities.*



We're all in this together

Let's work together so our clubs, organisations, churches, services and schools help Fassifern be **more inclusive, more supportive & more resilient.**

What do we need?
What resources do we already have?
What do we need to do?

Monday 13 June 2022 5.30 – 8.00 PM

**Boonah Cultural Centre
SUPPER PROVIDED**

**Register: <https://www.eventbrite.com.au/e/helping-fassifern-to-flourish-tickets-345163943647>
or RSVP text 0449179886**

This is a community initiative funded by the **Federal Government's Drought Resilience Fund**. The project is auspiced by Queensland Water and Land Carers, facilitated by Future Ag Queensland in collaboration with Boonah and District Landcare and made possible by your active involvement.



QWaLC
QUEENSLAND WATER AND LAND CARERS



Queensland Water
and Land Carers
Landcare

SCENIC RIM
REGIONAL COUNCIL



FutureAg
Queensland