



When God fixed the heavens firm, I, Wisdom, was there.

Proverbs 8:27

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 Trinity Sunday
and the 11th week in Ordinary Time.*

1. REFLECTION ON THE SUNDAY WORD.

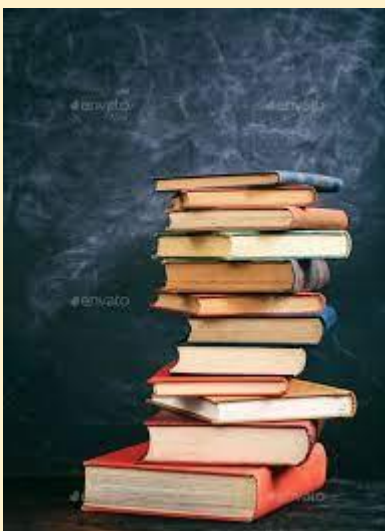
The **first** reflection is by Br. Julian McDonald, a Christian Brother, from Sydney.

This Sunday's celebration of *God as Trinity* did not appear anywhere in the Church until the 8th century. It was initiated by the French and was not integrated into the Church's universal calendar until 1334. Theologians across nearly nineteen centuries have spent an incalculable amount of ink on articles, treatises and books grappling with the notion of the Holy Trinity.

the life of Christ while the second focuses on the life of the Church as the Christian community.

While today's scripture readings are offered to provide support for the concept of God as Trinity, the word Trinity is not to be found in the Scriptures. In fact, today is the only day of the year on which we are invited to reflect on a Church teaching rather than on a teaching of Jesus.

While God is a mystery who will never be able to be depthed, we have grown to appreciate that God is someone to be encountered through a personal relationship that grows out of faith. However, growth in faith, does not happen by magic. In fact, in today's gospel reading, Jesus alludes to its slow progress in his close disciples: *I still have many things to say to you but you cannot bear them now* (John 15, 12). Even though he said this on his last night with them, the issue was not related to his running out of time. The problem was with the disciples, who were short on intellectual comprehension. The truth that



While the theologians have given us insights into God worthy of our attention and reflection, we know that the God in whom we place our faith and trust will always be a mystery. Still, some have described *Trinity*

Sunday as the hinge that joins the two halves of the Church year. The first half shines the light on

Jesus wanted them to know would have to be learned through painful and joyful experience - that of living through his passion, death and rejoicing in his resurrection. Even the Last Supper experience of having him wash their feet and being told that he was going to an experience into which they could not follow him, would not complete their education.

In their time with Jesus, the disciples had seen incredible signs that demonstrated he was indeed the Messiah, they still needed more than convincing proof. They needed to be led into the truth by an encounter with the Holy Spirit. Moreover, that was an assurance that Jesus gave them when he told them that the Holy Spirit would guide them to the truth through a felt encounter. Jesus had already asserted that everything he had taught his disciples had been revealed to him by the Father. Everything the Spirit inspired had come by way of revelation from the Father. It follows logically that all knowledge of God given to the disciples, and consequently to us, is inspired by the Trinity.

As we engage today's gospel from John, it's important to remember that John was writing for a community that had not known Jesus in the flesh. What's more it was a community that was dealing with violent persecution. John realised that the Spirit, the Advocate promised by Jesus, was the one who would continue to reveal something of God to Christians who were being oppressed. Further, that God's Spirit would continue to breathe something of God's love, hope and compassion to Christian communities down through the ages as they tried to give practical expression to what they had already learned about Jesus' teachings and respond to the challenges that emanated from those teachings.

It is the same Holy Spirit who assures us of God's guiding and loving presence as we deal with the issues that confront us and



our world right now: as we deal with the impact of the Covid pandemic, with the natural disasters of fire, flood and earthquake, with the war in the Ukraine, with religion-based conflicts in various parts of Africa, with the tensions around rights to possess and use firearms, with the debates linked to climate change and use of fossil fuels. As a consequence of the Spirit's assurance, presence and love, we are becoming increasingly aware of our need to open ourselves to the many things that Jesus still has to say to us 21st century disciples. That implies our being ready to be touched by the promptings of God's Spirit.

As we have grown into an adult faith, we have come to appreciate the multiple dimensions of God's self-revelation to us. We are conscious of *God, creator and sustainer* of all life and all creation; we know *Jesus, the Christ of God*, who, in becoming one of us, demonstrated the depth and breadth of God's love for all humanity; we are aware of *God's Spirit of love* present in the depths of our being, prompting us to reach out in love to everyone we encounter, the "truth" to which John refers in today's gospel is his insight that God's self-revelation goes on forever. God's Spirit dwelling within each of us and in the community of God's people continues to guide us into an ever deeper understanding and appreciation of all that Jesus taught when he preached and taught and healed during his time on earth. It is our faith in the triune God that inspires us to continue the creative love of God in our world as we reach out in compassion, forgiveness, mercy, kindness and acceptance to

everyone we encounter and to our common home, planet earth, crying out for healing.

Echoing the words of St Augustine, scripture scholar Jay Cormier writes: *The gifts we offer one*

another are sacramental when they manifest the love and mercy of God; they are eucharistic when they transform us into a community bound together by that love. That's a fitting segue into next week's reflection.



A **second reflection** is from Kari Hatherell, Ursuline sister, who ministers in the Church of Brisbane in many capacities.

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

With your only-begotten Son and the Holy Spirit
you are one God, one Lord,
not in the unity of a single person
but in a Trinity of one nature.

All that you reveal of your glory
we believe also of your Son and of the Holy Spirit.
In confessing the true and eternal Godhead
we adore three distinct Persons,
one in being and equal in majesty.

And so, with angels and archangels,
with cherubim and seraphim,
we sing the unending hymn of your glory:

Holy, holy, holy . . .

(Trinity Sunday: Preface)

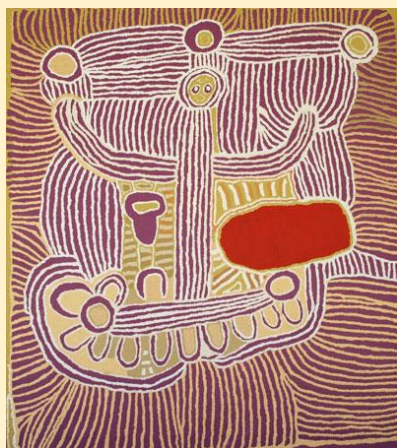
2. *Boonah Parish happenings . . .*

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 11th week in Ordinary Time:

Wednesday 15th June

6.00pm **Peak Crossing church** followed by dinner at The Peak Pub

Thursday 16th June

9.15am **Boonah church**

Friday 17th 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), Carol Libke, Angela Kearney, Tony

Pisani and sick members of parish families and those beyond our parish boundaries.



▪ **TEACHER AIDE POSITION – OUR PARISH PRIMARY 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 this coming 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.*

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

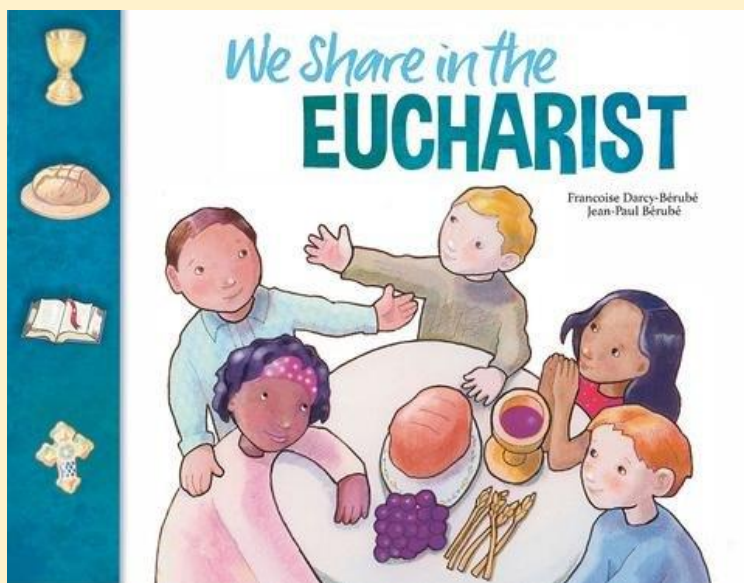
Sunday is *THE* day when *we* as the baptised gather as the community of the baptised – the Church – to remember Jesus' dying and rising through the Spirit in the Liturgy of the Word *and* the Liturgy of the Eucharist. *The Eucharist* is our prayer par-excellence each week because we gather with people 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 normative 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 recent *Workplace Health and Safety audit* was conducted by the Archdiocese in our parish. 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.

I invite anyone who believes there is another workable solution to see me asap.

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) damage 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.

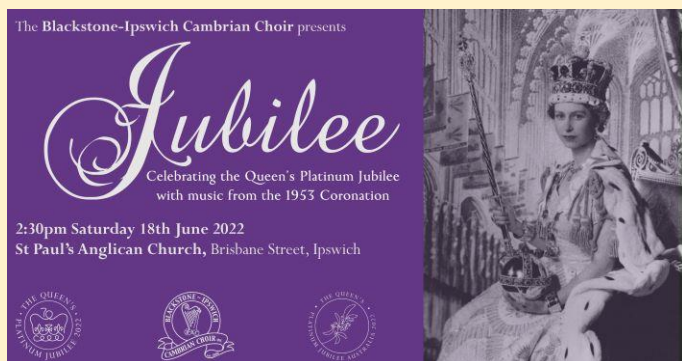
- **BOONAH PARISH SAFEGUARDING OFFICER.** Leigh Muller is the Parish Safeguarding Officer. Email: boonah@bne.catholic.net.au

- **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).

- 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.

- Two weeks ago I met a lady who had recently lost her husband. I met her over coffee. She shared this with me as we talked about the change in life that occurs when a close loved one dies. I thank this lady for her sharing. *We are welcome to share this far and wide . . .*

'The death of a spouse or partner is different than other losses, in the sense that it literally changes every single thing in your world going forward.

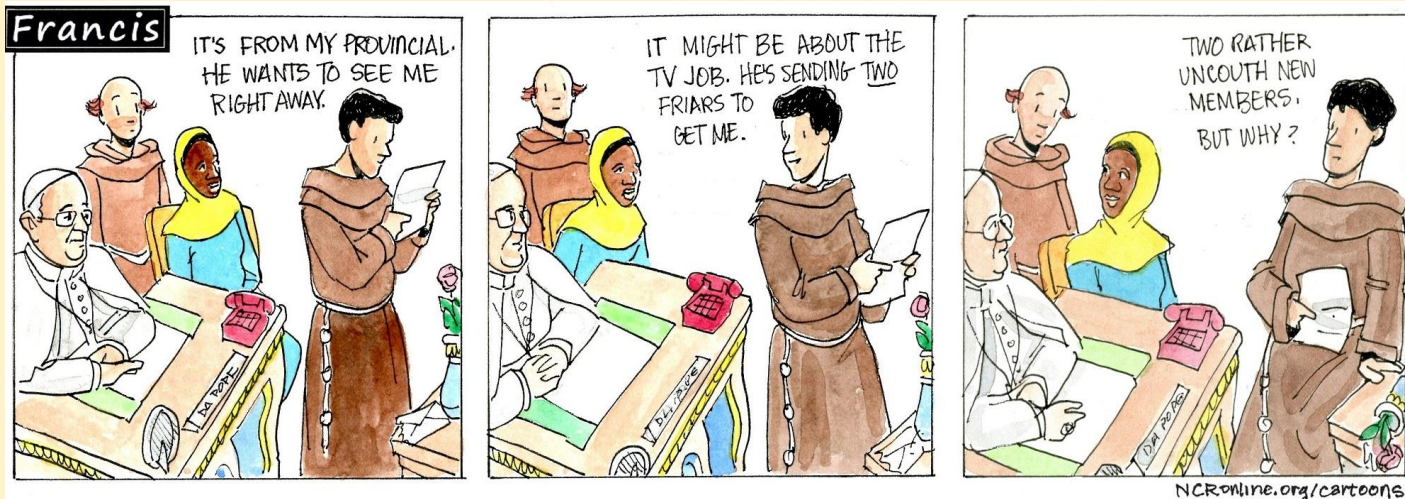
When your spouse dies, the way you eat changes. The way you watch TV changes. Your friend circle changes (or disappears entirely.) Your family dynamic/life changes (or disappears entirely). Your financial status changes. Your job situation changes. It effects your self-worth. Your self-esteem. Your confidence. Your rhythms. The way you breathe. Your mentality. Your brain function. (Ever heard the term 'widow brain?' If you don't know what that is, count yourself as very lucky.) Your physical body. Your hobbies and interests. Your sense of security. Your sense of humor. Your sense of womanhood or manhood. EVERY. SINGLE. THING. CHANGES.

You are handed a new life that you never asked for and that you don't particularly want. It is the hardest, most gut-wrenching, horrific, life-altering of things to live with.'

- Kelley Lynn



7th June 2022



9th June 2022

3. In this Sunday's, **THE TABLET** | 11 JUNE 2022, Fr. Richard Leonard SJ (Australia) has a great reflection: 'Peace is an attitude of mind and a way of living acquired through patient practice'.

A couple of weeks ago I was waiting at a train station when I was accosted by an earnestlooking young man. I must have looked like I needed some redeeming.

Have you given your life to Jesus Christ as your personal Lord and Saviour?

"As a matter of fact I have."

Do you speak in tongues?

"Well, as an unreconstructed Catholic charismatic, I can, but I choose not to because I don't find it a helpful form of communication."

How do you know that the Holy Spirit is active in your daily life?

"I'm poor, chaste and obedient for Jesus Christ for the rest of my life, which I hope is a decent push in the right direction."

Mind you, when I mentioned poverty I thought of my mother, who, on seeing the splendour of Jesuit real estate for the first time, said: "If this is what poverty looks like, I'd like to see chastity."

The trouble with some Christians is that they want the Holy Spirit to be reduced to external signs. We know, however, from the first Pentecost, and from our own experience, that the Spirit works more subtly, in both unpredictable and ordinary ways. The Holy Spirit seems to specialise in "expect the unexpected".

Pentecost faith challenges us to focus on what the Spirit is doing in our own lives. It's often a case of keeping up with her, and following her lead. For most of us, the traces of the Holy Spirit are more

clearly seen retrospectively. In John's account of the first Pentecost, the primary gift the Holy Spirit bestows on the disciples is not an external gift but an internal one: peace.

Have you noticed how, these days, when we meet someone and ask how they are, they often reply, self-importantly, "busy" or "frantic" or "run off my feet". But, curiously, just as we all compete with each other to be the busiest person we know, we protest that what we really want is "some peace and quiet".

Sometimes we imagine that peace and quiet means sitting in the lotus position in a darkened room. Christ's gift of peace is more robust than that. Peace is like all the best things in life: a habit born of consistently making good choices. Some people get through a large amount of work and remain quite serene about it. Peace, for them, is an attitude of mind and a way of living acquired through patient practice.

Seneca, the first-century Stoic philosopher, observed that his richest and most powerful friends were the ones who lacked peace the most.

In *On Anger*, he concluded that they were agitated because they had unreasonable expectations about how smoothly their life would go, thinking that their money and power would ensure their comfort and security. When they didn't, they became the angriest of all. If we want to achieve peace of mind, we have to have realistic expectations and factor in the things that might go wrong.

An often overlooked element in the Pentecost story may help us to find the peace we all seek. Luke recounts: "In our own language we hear them speaking about God's deeds of power." For too long we have said that the most public gift on display at the first Pentecost was the "gift of tongues". But a careful reading of the text indicates that the gift received that day was the one of hearing and listening. Rather than the gift of tongues, at Pentecost the first followers of Jesus received the gift of ears.

Careful listening is a more contemplative activity, where we receive before we give. Attentive listening gives dignity to others and honours their experience. In this process, we discover the Holy Spirit's ongoing insight into revelation through hearing others' experience. No wonder this Pentecost gift is at the heart of Pope Francis' idea of synodality: "A synodal Church is a listening Church, aware that listening is more than hearing. It is a reciprocal listening in which each one has something to learn."

May we be open to the Holy Spirit as she prepares us for mission again this year by being more peaceful in talking less and honing our ears.



Richard Leonard is an Australian Jesuit. His latest book is The Law of Love: Modern Language for Ancient Wisdom (Paulist, 2021). Richard is the pastor of the Parish of Our Lady of the Way, North Sydney.

4. Pope Francis tells priests to stop wearing 'grandma's lace' at Mass. This is from CRUXNOW 9th June 2022 by Inés San Martín

Pope Francis told a group of priests that he doesn't want to see *grandma's lace* when Mass is celebrated, saying that although *paying homage* to grandmothers is good, *it is better to celebrate the Holy Mother Church*.

The pope was speaking to the priests and bishops of the Italian island of Sicily, known for its natural beauty but also for being a place where mafia dons have long appropriated both the symbols of Catholicism and ties to ecclesiastical elites to reinforce a grip on power. Francis was asked about how the Second Vatican Council had been embraced by the local church.

It is something that *worries me quite a bit*, he said.

Popular piety is a great treasure, and we must guard it, accompany it so that it is not lost, he said. *Also educate it, and free it from all superstitious gestures and take the substance it has inside*.

This is particularly relevant on this island, often described as its own country, since examples of popular piety intertwined with organized crime abound. For instance, in June 2016 in the Sicilian town of Corleone – the town's name was used for the fictional mafia family in *The Godfather* – a procession carrying a statue of St. John the Evangelist took a detour to the house of Salvatore Riina, a former mafia lord also known as *u capu di 'i capi* (the boss of bosses) and *la bestia* (the beast), due to his murderous rampage in the 1990s.

Even though Riina was not home – he has been serving a life sentence in prison since 1993 – the procession stopped and made the saint “kneel” before his home in a dramatic show of respect. Still talking about the Second Vatican Council, Francis asked the priests about the liturgy. Prefacing the question with an “I don't know” the law of the land because he doesn't attend Mass in Sicily, he reminded priests that homilies are supposed to be short – not more than eight minutes – and provide people with substance: A thought, a feeling, or an image they can carry with themselves throughout the week.

Then, saying that he has “*seen pictures*,” he regretted the fact that priests still wear vestments with lace: *Where are we? Sixty years after the Council! Some updating [is needed] even in liturgical art, in liturgical 'fashion'!*

Yes, sometimes bringing some of Grandma's lace goes, but sometimes, Francis told the priests. *It's to pay homage to grandma, right? It's good to pay homage to grandma, but it's better to celebrate the mother, the holy mother Church, and to do so how Mother Church wants to be celebrated*.

The pontiff also spoke more broadly about the situation of both society and the church in Sicily, saying that the “changing era” presents challenges that strain social and affective ties.

We witness in Sicily behaviours and gestures marked by great virtues as well as cruel heinousness, he said. Alongside masterpieces of extraordinary artistic beauty, we see scenes of mortifying neglect. And equally, in the face of men and women of great culture, many children and young people evade school, remaining cut off from a decent human life.

Sicilian everyday life takes on strong hues, he said, with the intense colours of the flowers, fields and sea shining through the strength of the sun's radiance: *It is no accident that so much blood has been shed at the hands of the violent but also at the humble and heroic resistance of the saints and the just, servants of the church and the state.*

As Francis noted, the island is suffering from depopulation, due both to the decline in births and the massive emigration of young people. Mistrust in institutions reaches high levels and the dysfunction of services burdens the performance of daily practices, *despite the efforts of good and honest people who would like to engage and change the system*, he said.

The church, Francis said, is not immune to the change of epoch, reflected in the decline in vocations to the priesthood and consecrated life, as well as a growing detachment of young people who struggle to find support in parishes in their search for the meaning of life. And sometimes, they also struggle to perceive in the church *the clear distancing from old, erroneous and even immoral ways of acting in order to take decisively the path of justice and honesty.*

Acknowledging that he had received files on priests and church people who have followed a *path of injustice and dishonesty*, Francis also pointed out that both in the past and in the present Sicily has seen no shortage of *priests and faithful who fully embrace the fate of the Sicilian people*, such as Blessed Father Pino Puglisi and Judge Rosario Livatino, both violently murdered by the mafia.

People still look to priests as spiritual and moral guides, people who can also help improve the civil and social life of the island, support the family and be a reference for growing young people. High and demanding is the Sicilian people's expectation of priests. Please do not stay in the middle of the road!



[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**

John

pastor,
Boonah Catholic community