



James B. Janknegt (b. 1953),  
*The Rich Man and Lazarus*, 2011,  
oil on canvas

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We, the people of Boonah Catholic parish,  
acknowledge the Aboriginal and Torres Strait Islander peoples of this nation.

We acknowledge the traditional custodians of the lands on which our parish is located  
and where we conduct our mission and ministry.

We pay our respects to ancestors and elders, past and present.

As a local community of faith within the Church of Brisbane,  
we are committed to honouring Australian Aboriginal and Torres Strait Islander peoples'  
unique cultural and spiritual relationships to the land, waters and seas  
and their rich contribution to society.

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*Warm greetings to the members of the Boonah Catholic community and beyond on this 26<sup>th</sup> Sunday in Ordinary Time.*

## 1. Reflections on the Sunday Word.

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

Today's gospel parable of the rich man and Lazarus requires little by way of explanation and analysis. While its principal message is clear: that every follower of Jesus has a responsibility to care for our needy sisters and brothers, it leaves us in no doubt that this responsibility is not a take it or leave it option. Care for the poor and needy is a Gospel imperative, for some, an uncomfortable and challenging one, but one to be embraced as an essential expression of our humanity and Christian discipleship.

In exploring this parable of the rich man and Lazarus, I suggest it is worth noting what is said and what is not said. For instance, there is nothing to suggest that the rich man was evil or that he became rich through exploitation or extortion. Nor is there any hint of his belittling or abusing Lazarus. Moreover, the parable does not have the simplicity of a morality play in which a good person is vindicated and receives the reward of justice, and a bad person gets the

punishment he deserves. It is more like a Shakespearean tragedy, in which the character flaws of a rich man lead to action (or inaction) that has consequences.



The rich man was so caught up in self that he just didn't notice Lazarus. There is not even a hint that the rich man knew the slightest thing about mercy and compassion, thus resulting in his inability to empathise with Lazarus, even if Lazarus' presence at his gate caught his attention.



Moreover, when the rich man ends up in Hades, he doesn't grasp the consequences of how he has lived. He asks for mercy rather than for forgiveness for what he has failed to do. He asks for water, but not for life. To give him some credit, however, we must acknowledge that he cares about his family. He seems to realise that they are as insensitive as he has been, so he asks that they be given a wake-up call from Lazarus, visiting them from the after-life.

The power, of course, of this parable, like the power of every good tragedy, is that it impacts on us, challenging us to look at ourselves and our ability and willingness (or our inability and unwillingness) to hear the promptings of God's Spirit at work in our own lives.



The prophets of the First Testament, followed by John the Baptist and then by Jesus himself, called us all to a change of mind and heart, to conversion. The first step in the journey towards conversion of mind and heart is to notice. The genius of this parable is that we are pushed to look at a poor man who has a name. We are further compelled to look at Lazarus because of the graphic description of the state of his body, which is covered in sores that he cannot prevent the dogs from licking. He is not just an anonymous member of a mass we call the poor.

The description given of him reminds me of a picture displayed by media across the world

exactly seven years ago. It was of the lifeless body of a three-year-old Syrian boy washed up on a beach in the Turkish tourist resort of Bodrum. His name was Aylan Kurdi. With his five-year-old brother and parents and twenty other refugees he was heading for the Greek island of Kos which offered safety. Their boat sank and Aylan and his brother both drowned. These two youngsters were the sons of heart-broken parents. Lazarus and these two little boys force us to move from thinking of poor people as an issue to seeing them as persons. They are not just statistical casualties. The poor and destitute are our sisters and brothers who offer us a way to conversion of mind and heart.

It is all too easy for us to focus on the issues of homelessness, destitution and refugees without encountering real people whom we classify as belonging to those categories. Today's parable invites us to actually see these people in and through the man who is identified as Lazarus. In his Gospel, Matthew reminds us that, when we see the Lazaruses and the Aylan Kurdis of our world, we see and encounter Jesus (See Matthew Ch. 25) To put it another way, through this parable Jesus is nudging us to face our own vulnerability and to take the risk of relating to, and engaging with, the people who beg on the corners of our city streets, the newly-arrived refugees from Afghanistan and Syria and the Sudan; and to share with them something of our possessions, our time, our skills, the benefits of our education and whatever else we have to offer.

We can take consolation from the fact that we are not caught in the kind of fixed situation to which the rich man was confined when he died. While we credit him for pleading with father Abraham to send Lazarus to bring his five brothers to their senses, we need to listen to father Abraham's answer: "If they don't listen to Moses and the prophets, they will not be convinced even if one

should rise from the dead.” That response is arguably the kernel of this parable as far as we are concerned. We are still alive in our world, able to hear the voice of God in Moses and the prophets and to encounter the risen Jesus, very much alive in the people we encounter every day, and in his message embodied in the pages of

the Gospels. Both Amos in today’s first reading and Jesus in the gospel-reading are inviting us to reach out in love to others by sharing our possessions and our gifts and skills. They are inviting us to do the right thing with all we are and have simply because it is the right thing to do.



A **second reflection** is by Amanda W. Daloisio has been a part of the New York Catholic Worker community since 2002. She currently serves as co-managing editor of *The Catholic Worker* newspaper.

Click [here](#) to watch and listen to her homily.

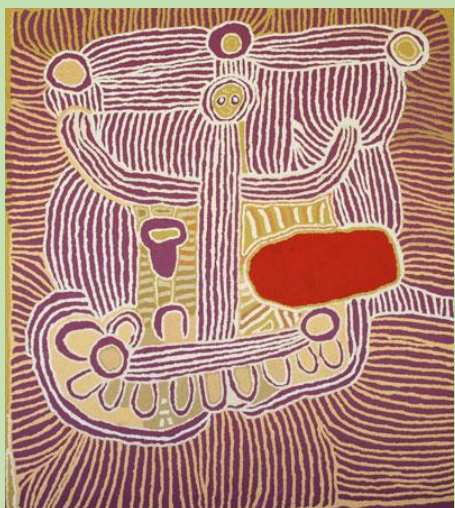
## 2. *Boonah Parish happenings . . .*

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

**1<sup>st</sup> and 3<sup>rd</sup> Sunday: Harrisville church**

**2<sup>nd</sup> and 4<sup>th</sup> Sunday: Peak Crossing church**

9.30am

**Boonah church**

*(5<sup>th</sup> Sunday of the month:*

*6pm Sat night Harrisville church &*

*9.30am Sun morning Boonah church.*

**We have a 5<sup>th</sup> Sunday on 29<sup>th</sup> October)**

Our **Weekday eucharist** schedule for this week, the 26<sup>th</sup> week in Ordinary Time:

**Wednesday**      28<sup>th</sup> September      6.00pm **Peak Crossing** church followed by meal at *The Peak Pub*

**Thursday**      29<sup>th</sup> September      9.15am **Boonah** church

**Friday**      30<sup>th</sup> September      8.00am **Boonah** church

10.00am **Funeral:** Margherita Buys at Sylvan Funeral chapel, Ipswich.



**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 in other places of the globe; all who are starving; Chris Healy, Paul White, Arthur Devin, Liliana Toohill, Libby Shields, Marko Babic, Max Gardiner, Bernadette Pinchin, Cate Mitten, Bernice Brault, Paula Ebrington, Fletcher Casey, Jill Archer, Louisa, Lynne Nunan, Bea Bedard (USA), Carol Libke, Angela Kearney, Tony Pisani, Lorraine Bakon,

Maureen Wilson, Fletcher Casey, Moira Lehmann and sick members of parish families and those beyond our parish boundaries.

- **Boonah Parish Safeguarding Officer.** Leigh Muller is the Parish Safeguarding Officer.  
Email: [boonah@bne.catholic.net.au](mailto:boonah@bne.catholic.net.au)



- **Celebrating the sacrament of Reconciliation.** The 1<sup>st</sup> 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 **Moogerah Passion Play Association** is holding *Christmas by the Lake* on Saturday 26<sup>th</sup> November. The gates open at 2.30pm and the performance starts at 5.00pm.



At the Boonah Masses this weekend, Chris Young will be promoting this event and especially inviting singers to join a choir.

**Choir rehearsals begin next Saturday 1<sup>st</sup> October at 2pm at the Uniting Church, Boonah. All are welcome.**

A call is also made for actors (non-speaking roles), narrators, welcomers, and people to do both preparation and cleaning-up.

Please put your name on the sheets at the back of the church. Further details and information is on the noticeboard or you can contact Chris on 0422 878 744.

Information is also on the website: <https://moogerahpassionplay.org.au/>



- **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.*

- Tomorrow (Sunday) the **Liturgy and Music Preparation team** meet right after 9.30am Mass in Boonah. *Thank you to these members.*

*Thoughtfulness is the beginning of great sanctity.*

*If you learn this art of being thoughtful, you will become more and more Christ-like, for his heart was meek and he always thought of others.*

*Our vocation, to be beautiful, must be full of thought for others.*

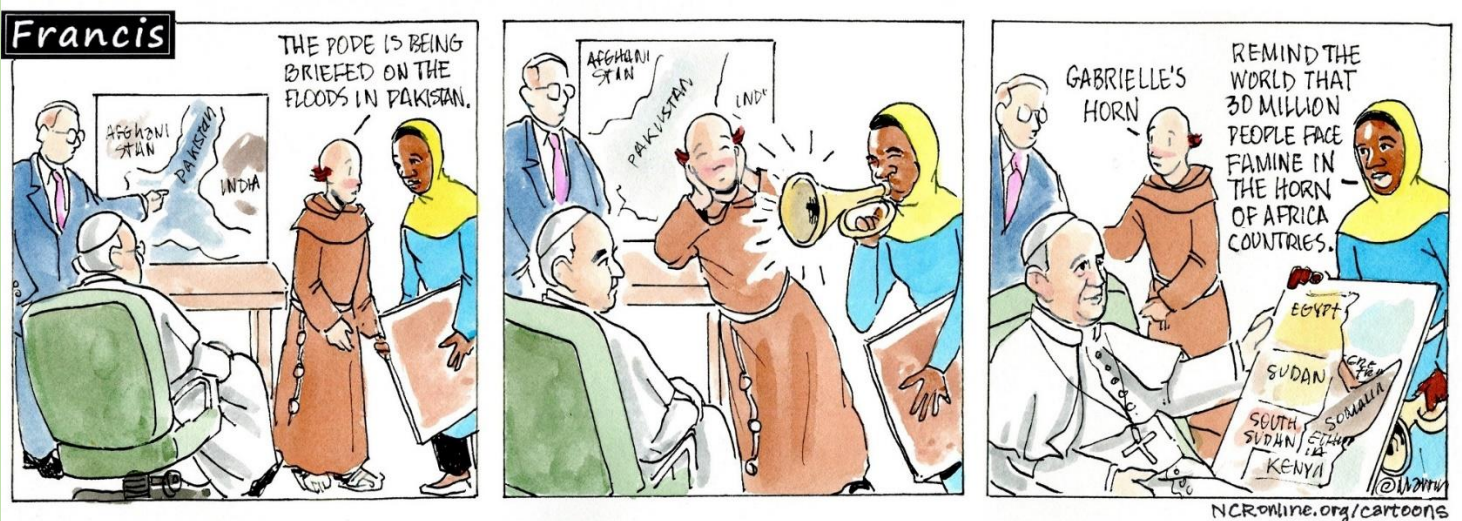
Mother Teresa



3. **Francis the Comic Strip** hasn't been available for a few weeks and more than a few have now been posted. So this week is a little visual binge . . .



6th September 2022

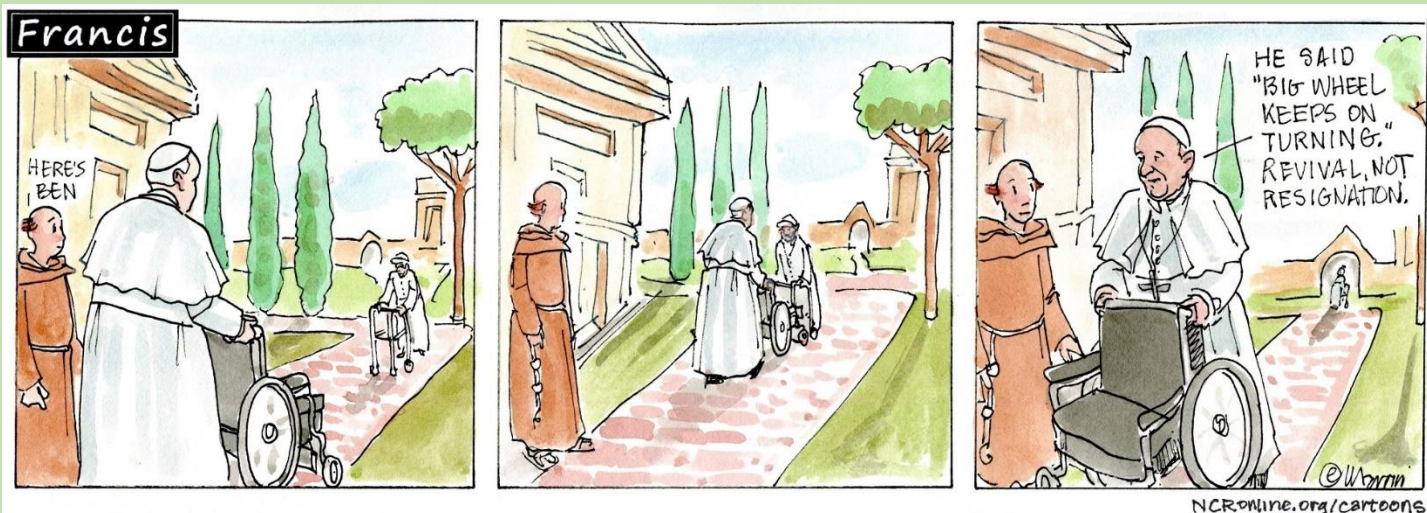


8th September 2022



13th September 2022





15<sup>th</sup> September 2022



20<sup>th</sup> September 2022



4. The Spring 2022 edition of *Liturgy News* has been published and is attached to this email.

It has News and background articles that are invaluable for parishioners, parishes and schools. There are regular columns such as Music, Books, Schools and Australia. This locally produced liturgy journal is for *everyone*.

As each edition has many articles, these will suffice for this week's bulletin.

Take your time to read it thoughtfully over the coming week.

Previous issues are available for free from the Liturgy Brisbane website – [click here](#).



## A Prayer for Ukraine

God of peace and justice,  
we pray for the people of Ukraine today.  
We pray for peace and the laying down of weapons.  
We pray for all those who fear for tomorrow,  
that your Spirit of comfort would draw near to them.  
We pray for those with power over war or peace,  
for wisdom, discernment and compassion  
to guide their decisions.  
Above all, we pray for all your precious children, at risk and in fear,  
that you would hold and protect them.  
We pray in the name of Jesus, the Prince of Peace.  
Amen.

**Archbishop Justin Welby**  
**Archbishop Stephen Cottrell**



**Brisbane Catholic Education**  
ARCHDIOCESE OF BRISBANE  
**centacare**

# STOPline

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

**Information can be provided anonymously.**

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

**STOPLINE**

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

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

*John*

pastor,  
Boonah Catholic community