



Zacchaeus

by I.D. Campbell

The *Painting Luke's Gospel* project, based in St George's Tron church in Glasgow, has produced 24 paintings, each one linking a chapter of Luke's Gospel with life in the city. Every canvas was painted in situ at St George's Tron by artist I.D. Campbell. Completed paintings are displayed throughout the church and the Wild Olive Tree Cafe, giving an outstanding gallery experience.

Click [HERE](#) to see the collection.

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.

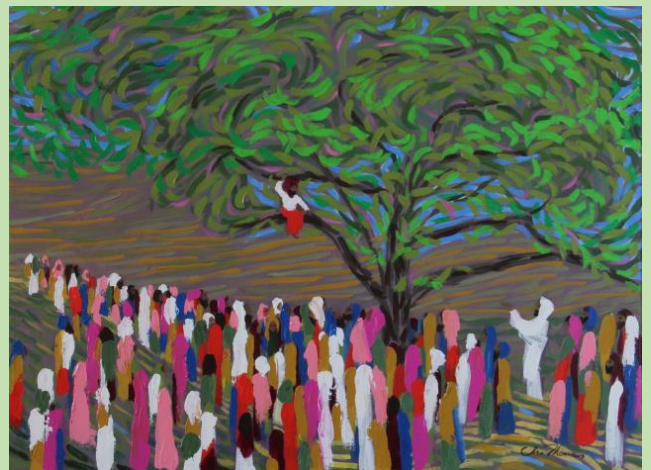
Warm greetings to the members of the Boonah Catholic community and beyond on this 31st Sunday in Ordinary Time.

1. Reflections on the Sunday Word.

This reflection is written by Br. Julian McDonald CFC who lives in Sydney.

There is no doubt that Luke, in his Gospel, presents us with a Jesus who has a preferential option for the poor and needy. As we have followed the Sunday readings throughout the year, we have read of the woman who had unsuccessfully spent all her savings on doctors, and, in desperation, reached out in faith to touch Jesus' cloak (Lk 8: 43 ff). There was the story of the rich man who feasted every day but ignored poor Lazarus who was wasting away at the rich man's door (Lk. 16: 19-31). There have been multiple accounts of Jesus reaching out to ostracised blind people and untouchable lepers (eg Lk. 5:12-16 and Lk. 17: 11-27). And then, there was the story of how Jesus urged a gathering at a celebration in a Pharisee's house to invite to their banquets poor people who could not return the favour (Lk. 14: 12-14). A close second to Jesus' preference for the poor was his outreach to those who had been labelled as public sinners, especially tax-collectors, who were universally despised and treated with contempt. Tax collectors have been the focus of the gospel readings of recent Sundays, and this Sunday we have the story of Zacchaeus, "a chief tax-collector".

There is a touch of humour about this story in that it describes the undignified behaviour of a high-profile public identity who resorts to shinning up a tree in order to get a good view of Jesus, the prophet, whose reputation had preceded him. We can only wonder what it was that prompted Zacchaeus to risk further public embarrassment and ridicule by an action such as that. After all, he had already earned the contempt of almost everyone for his collaboration with the Romans and his extortionary methods of bleeding



rich and poor alike. He would have been almost friendless. Had he reached the point of being sickened by the man he saw when he looked into the mirror? Had his conscience started to get the better of him? Had he come to realise that accumulation of wealth at the expense of others had given him neither joy nor satisfaction? Was he merely curious?

Whatever it was that possessed him to climb the sycamore tree, it seems to me that he somehow had come to the conclusion that the Jesus he wanted to see might be his only source of inner peace. Jesus, in his turn, somehow sensed that the man he saw up the tree was longing for his hollowness to be filled. Without hesitation and without stopping to consider that, yet again, his critics would condemn him for associating with public sinners, Jesus invited himself to lunch in the house of Zacchaeus. Both Zacchaeus and Jesus pushed to the side personal reputation and human respect.

For whatever reason, Zacchaeus went in search of Jesus. In his turn, Jesus responded to Zacchaeus, affirming that there was some good in him despite his reprehensible past. Whatever Jesus said to Zacchaeus was enough to trigger in him a change of heart, an experience of conversion.



Every gospel-reading we hear calls us to move from the stance of observers to that of active participants. We make that shift by acknowledging that the experience of Zacchaeus is our experience, too. While few of us have earned a reputation for advancing ourselves by gouging the poor, there have been times in our lives when we have compromised our personal integrity, when we have not been true to what we know to be the deepest desire of our heart. We have felt the needle of conscience prodding us to mend our ways, to address whatever is in need of healing in our lives. That is the experience of all humans, be they people of a particular religious faith or of none. We all know in our heart the feeling of dis-ease whenever we fail to live with integrity, whenever we fail to treat others with reverence and respect, with the dignity they deserve as our sisters and brothers.

Those of us who call ourselves Christian, commit ourselves to walk in the footsteps of Jesus, to live in accord with his Gospel. We know from experience that conversion of mind and heart is a life-long journey. It is rarely the consequence an instant, life-changing event similar to the dramatic experience that turned the life of Saul of Tarsus upside down. Still, in different ways, Jesus says to each of us: "I mean to come and stay in your house." Perhaps we are hesitant, even reluctant, to give him entrée. I suspect that's because we don't believe we are good enough or because we fear what he might ask of us. Life experience has taught me that most of us are slow to admit that we are good. God doesn't make junk. And my experience is that there is good in everyone I have encountered, and that human decency is to be found in everyone.

We don't know whether Zacchaeus' change of heart in the direction of being magnanimous was complete or lasting. Implicit in his promises was an admission that his conduct had been less than exemplary and that he was resolved to make amends. What this story of his meeting with Jesus does tell us is that Jesus has the ability to deal with the ambiguities evident in the lives of everyone. As he dealt with Zacchaeus in the circumstances of his life, so, too, is he ready and willing to deal with us in the ever-changing circumstances of our lives. We need to be courageous enough to prepare ourselves to listen for the times when he says to us: "I mean to join you in your house for lunch today."

A **second reflection** is by Rachel Bundang who is a Catholic feminist ethicist. Presently based in the San Francisco Bay Area, she teaches on the Religious Studies faculty at Sacred Heart Preparatory in Atherton and the Graduate Program for Pastoral Ministries faculty at Santa Clara University. Rachel is actively involved in her parish in preaching and music ministry.



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



This Sunday our parish celebrated World Mission Sunday.

We welcomed Carmel Cranitch, MISSION AMBASSADOR, who spoke at our two Masses.

Help build brighter futures for communities in Ethiopia this *World Mission Month*.

This October, we are celebrating *World Mission Month*, a month dedicated to the life-giving work of missionaries around the world.

This year, we walk hand-in-hand with the Church of Ethiopia and the local communities towards providing life-changing opportunities to those most in need.

Pope Francis, in his 2022 World Mission Sunday message, invites everyone to answer the call to be missionary, sharing that *Mission is carried out together, not individually...*

Through the Pontifical Mission Societies' international network, with our supporters, we are answering the call to help build brighter futures. Working at a grass-roots level and closely collaborating with the local communities, we aim to find sustainable solutions which will bring hope to those in most need.

We are currently supporting a range of mission development programs in Ethiopia addressing malnutrition, the lack of access to education for young children, and the vulnerable position of women in society.



In the rural region of Emdibir, where 70 percent of families struggle to put food on their tables, we are working towards providing them with a sustainable source of nutrition by building a goat rearing centre. The resources produced through the Centre will help fight malnutrition, a phenomenon that contributes to 50 percent of child deaths. This project is led by Fr Habte, a local priest who is dedicated to raising the local community out of poverty by creating employment, providing sustainable food resources, and bringing hope.

For more information including videos and giving possibilities, [CLICK HERE](#).



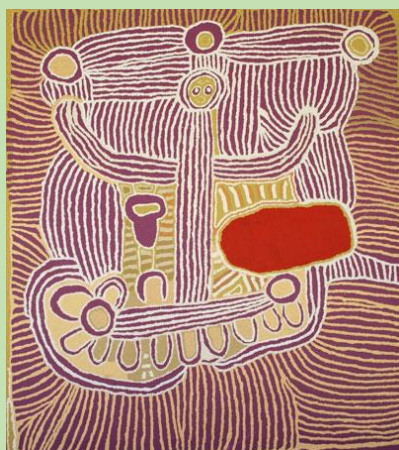
2. Boonah Parish happenings . . .

from commands to invitations,
from laws to ideals,
from threats to persuasion,
from coercion to conscience,
from monologue to conversation,
from ruling to serving,
from withdrawn to integrated,
from vertical and top-down to horizontal,
from exclusion to inclusion,
from hostility to friendship,
from static to changing,
from passive acceptance to active engagement,
from prescriptive to principled,
from defined to open-ended,
from behaviour-modification to conversion of heart,
from the dictates of law to the dictates of conscience,
from external conformity to the joyful pursuit of holiness.

When these elements are taken in the aggregate, they indicate a model of spirituality. This, they say, is what good Catholics should look like and this is how they should behave. That means the elements indicate what the Church should look like and how it should behave. This is a significant model-shift. This is a teaching of the Second Vatican Council.

- Fr. John O'Malley SJ, 2006

Our **Sunday eucharist** schedule is:



Saturday

5.00pm **Boonah church**

Sunday

7.30am **1st and 3rd Sunday: Harrisville church**

2nd and 4th Sunday: Peak Crossing church

9.30am **Boonah church**

Desert Eucharist, Linda Syddick Napaltjarri (b. 1937)

5th Sunday of the month:

6pm Sat night Harrisville church &

9.30am Sun morning Boonah church.

WE HAVE A 5TH SUNDAY ON 29TH JANUARY 2023!

Our **weekday Mass** schedule for this week, the 31st week in Ordinary Time:

Monday	31 st October	5.30pm Boonah church
Tuesday	1 st November	Solemnity of All Saints: 9.15am Boonah church <i>with Parish School children</i>
Wednesday	2 nd November	The Commemoration of All The Faithful Departed (All Souls') 8.00am Boonah church 6.00pm Peak Crossing church followed by meal at <i>Peak Pub</i>



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, Moira Lehmann, Robert Hensen, Wally Velasquez, Hans Mitterlechner 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

▪ **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 **Moogerah Passion Play Association** is holding *Christmas by the Lake* on Saturday 26th November. The gates open at 2.30pm and the performance starts at 5.00pm.

Information and tickets are 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.*

*No person who is enthusiastic about work has anything to fear from life.
All the opportunities in the world are waiting to be grasped by people
who are in love with what they are doing.*

Sam Goldwyn
American film producer.



The Blackstone-Ipswich Cambrian Choir presents

SOUNDS OF AFRICA

A musical odyssey across the continent,
featuring **David Fanshawe's *African Sanctus***

7:30pm Saturday 5th November 2022
Cambrian Centre — 10 South Station Rd, Booval

www.cambrianchoir.org.au or **0410 310 846**

Take a journey with the Blackstone-Ipswich Cambrian Choir as we explore ***Sounds of Africa***, featuring David Fanshawe's groundbreaking choral work *African Sanctus*.

This internationally-acclaimed work is at once celebratory and visionary, expressing unity between peoples, their faiths and above all, their music. Juxtaposing tribal and western traditions, *African Sanctus* is an unorthodox setting of the Latin Mass over (and amongst) traditional African music recorded by the composer on his now legendary journeys (1969-73) up the River Nile, the Sudan, Uganda and Kenya.

Complementing Fanshawe's work, we will also turn our gaze to the south, with a selection of traditional South African songs in stunning choral arrangements.

Its evocative music paired with engaging visuals promise to make this concert a true musical odyssey.



SOUNDS OF AFRICA

Doors open at 7:00pm for a 7:30pm performance

Bookings recommended

Tickets: Adult \$35 | Group of 8+ \$30 ea

Child (6-15 years) \$15 | Under 6 free

www.cambrianchoir.org.au or **0410 310 846**

▪ Towards the end of last week, Archbishop Mark Coleridge of Brisbane wrote about students and exams. I think we will all appreciate his words and apply them to all students in all our regional schools – public, Catholic and private – who are undertaking exams:

The jacarandas are in their glorious bloom which means it's exam time for our school students. When I first moved to Brisbane, I was struck by the number of people who correlated the purple of the jacaranda flowers with exams. At least it brings a bright and beautiful touch to a time that can be stressful for our students.

Remember: these exams are a point-in-time test. They don't have the final say on all that lies ahead of you. Do your best in preparation and performance, and then let the results take care of themselves.

I did exams of one kind or another for about half my life, some in areas as exotic as Hebrew, Greek and Latin. They seem huge at the time, but later you see them for what they really are – not the be all and end all but another step along the way.

I wish all students across our Brisbane Catholic Education schools the best for the coming weeks, as you seek to bloom like the jacarandas.



3. Fr. Andy Hamilton SJ wrote this piece on 26th October which invites us to pray for the unity that Christ desires for the Church.

October 31 is *Reformation Day*. On that day in 1517 Martin Luther may or may not have nailed his 95 Theses on indulgences to the door of the Wittenberg church. He certainly did send them to the Archbishop of Mainz, thus initiating a movement that became the Protestant Reformation.

When I was a schoolboy I was sure the Reformation was a disaster. Without it England would have remained Catholic, the Church would have been undivided, wars would have been avoided, Europe would have been Catholic, and everyone would have been happier. I grew up in a Catholic world then.

Now, after having taught theology for many years with friends and colleagues from Protestant churches, I wonder what the world would really have been like today if the Reformation had not happened? Would it really have been a better Church and a better world? And how, indeed, can we evaluate these enormous historical events?



Violent events such as wars of religion, burnings at stakes, the sacking of churches and the dissolution of monasteries all speak of loss and destruction. Some of these events would certainly not have happened had the Church remained undivided. But others may have persisted. The images of destroyed and alienated monasteries, for example, suggest a violent break with the past. But the alienation of monasteries began well before the Reformation – even in England Henry VIII embarked on it while he still opposed the Reformers. It was a pragmatic decision. Suppressing the monasteries provided finance needed for his wars and strengthened the loyalty of Nobles who were given title to monastic properties. The closing of monasteries in Protestant territories in Europe was supported by Reformed doctrine and popular zeal, but there, too, it provided rulers with revenue.

The growing power and independence of rulers in their relationship to the Catholic Church at the time suggest that raiding church wealth would at some time proved irresistible to rulers of

any stripe. When the Pope suppressed the Jesuits two centuries later it was under pressure from the Catholic kingdoms of Spain, France and Portugal, which took over their schools, churches and other property.

The Religious Wars that followed the Reformation caused terrible suffering in Europe and alienated people from churches. Religion was certainly the flag under which armies marched. But the continuing wars between Catholic Spain and France and their incursions into other Catholic regions and into the New World suggest that Rulers would have waged war with equal ferocity in a Catholic world and in their new colonies.



Bruegel, Massacre of the Innocents (1565-67)

All this suggests that a world without the Reformation might not have been much more peaceable or united. The deeper question, however is whether and how the Reformation has shaped our imagination for the better or for the worse. This is a subjective question, begging to be answered through personal experience. For many young Catholics of my generation the legacy of the Reformation certainly contributed to our suspicion of Anglicans whom we lumped together with Protestants, whose Churches were not real Churches, and whose faith was equally erroneous.

This religious prejudice added spice to sporting competitions with other schools and fed a tribal sense of identity. It may well have existed anyway, however, between children whose parents were of the English establishment and those born to poor Irish immigrants. The stories of the wrongs of Ireland and the heroism of Archbishop Mannix in defending the Catholic Community

received attention equal to that given to the Elizabethan martyrs and contributed to the ways many young Catholics saw the world.

It was only later that the Reformation touched my imagination in positive ways. A Methodist lady encountered on a parish census impressed me by a rare quality I could only describe as holiness. Reading Luther's writings I was moved initially by their fire and by his emphasis on faith and salvation as God's wholly underserved gift. On returning to them at a time of self-doubt and discouragement associated with a rules-bound faith, I responded to the depth out of which they were written. His account of the relationship between grace and works may have been wrong, I thought, but he understood the question.

At the same time I came to appreciate the richness of J S Bach's cantatas and the power of hymns in Protestant worship. A Methodist colleague compared the depth of the presence of Christ in the Methodist Hymn Book to that of Christ in the Eucharist for Catholics. In the hymns of the Wesley brothers I found a richness of Biblical theology, a care for language and wealth of imagery largely lacking in the popular Catholic repertoire.

Teaching theology in an ecumenical College, too revealed to me the strength and seriousness of theology that came out of the Reformed tradition. In my forays into Karl Barth's monumental multi volume Church Dogmatics, I did not warm to his theological starting point, but was deeply impressed by his massive reading, exploration of Scripture and care and passion in argument. He set a standard of seriousness in reflection on faith, as well as a surprising lightness in the use of daring imagery. In order to describe the depth at which God shared our human misery in Jesus, for example, he divided his treatment of Jesus into two sections: The Journey of the Son of God into a Far Country, and The Homecoming of the Son of Man. To use the career of the Prodigal Son as the matrix for the Incarnation was breathtaking.

Reinhold Niebuhr and his brother H Richard Niebuhr, too, stimulated my interest in the connections between faith, culture and public life, especially as they affected people who were oppressed and disadvantaged.

My appreciation of the richness of the Reformed tradition was not simply aesthetic or intellectual. It was mediated by people who took Christian faith seriously and lived it, especially by especially my fellow teachers and students. In them the doctrine, church organisation and liturgy that were initially seen from the outside took flesh in persons and communities wrestling with the same challenges that we faced. The smallness of congregations, once seen as a sign of weakness, for example, was experienced as a strength in reaching out promptly to people in need.

The Reformation now stirs in me the mixed response that a bitter divorce within a family might evoke. Within it is the pity and shame that we should have allowed a relationship to come to this, and regret at the divisions and separation that followed the divorce. Within the response, too, is admiration and gratitude for the richness and generosity found in families on both sides of the initial divide, and the desire for a full reconciliation. Reformation by its nature is never completed

A PRAYER FOR ALL THOSE CAUGHT UP IN CONFLICT

God of peace,
Show us how to put away the weapons of war
and help us destroy the tools of destruction.
God of peace, may your kingdom come.

God of peace,
Teach us to follow the ways of justice
and walk with us the paths of truth.
God of peace, may your kingdom come.

God of peace,
Challenge the weapons of war,
and banish hatred and division,
so that all your children may sleep secure.
God of peace, may your kingdom come.

Amen.

Linda Jones/CAFOD



At the beginning of Christianity, the members of the Church were called “saints”. In his First Letter to the Corinthians, St Paul addresses *those sanctified in Christ Jesus, called to be saints together with all those who in every place call on the name of our Lord Jesus Christ*. Indeed, Christians are already saints because baptism unites them to Jesus and to his paschal mystery, but at the same time they must become so by conforming themselves ever more closely to him. Sometimes, people think that holiness is a privileged condition reserved for the few elect.

Actually, becoming holy is every Christian’s task, indeed, we could say, every person’s! The Apostle writes that God has always blessed us and has chosen us in Christ *that we should be holy and blameless before him ... in love* (Ephesians 1: 3-5).

All human beings are therefore called to holiness, which ultimately consists in living as children of God, in that “likeness” with him in accordance with which they were created. All human beings are children of God and all must become what they are by means of the demanding process of freedom.

God invites everyone to belong to his holy people. The “Way” is Christ, the Son, the Holy One of God: *No one comes to the Father but by me* (see John 14: 6).



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

John
pastor,
Boonah Catholic community