



*Nation will fight against nation, and kingdom against kingdom.
There will be great earthquakes and plagues and famines here and there;
there will be fearful sights and great signs from heaven.*

from the GOSPEL for 33RD SUNDAY IN ORDINARY TIME (C)

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 33rd Sunday in Ordinary Time.

1. Reflections on the Sunday Word.

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

The disciples' appreciative remarks about the ornateness of the Temple elicited from Jesus a list of comments that they probably least expected. After all, it is likely that they were repeating comments of the kind made by countless visitors and pilgrims who had come to the Temple before them.

Jesus, however, gave them a list of weighty issues to ponder and digest. What is worthy of note about this section of Luke's Gospel is that it parallels similar passages in both Mark and Matthew that are something like Jesus' final thoughts to those close to him before he was arrested, tortured and sent to his public execution. Today's gospel reading is a summary to his disciples of what they could expect *if* they committed themselves to practicing everything he had taught them.

In a response that must have deflated the disciples, Jesus offered a list of grim and unambiguous assertions, the meanings of which are probably best paraphrased:

1. The first was a grim reminder that the beautiful Temple which the disciples so admired would one day be nothing more than a pile of rubble. Shocked by his prediction, the disciples wanted an indication as to when such destruction would happen. But Jesus bypassed their question and proceeded to give them a further warning;
2. He warned them about expecting too much from organised religion that can sound as though it is able to offer quick answers to people's hopes for instant salvation. He also made reference to religious charlatans who would come offering false hope by claiming to speak on behalf of Jesus himself: "Take care not to be misled. Many will come in my name saying: 'I am he' and 'The time is at hand.' Do not follow them" (Luke 21:8);

3. Then, without so much as a pause to breathe, he launched into a third point about war and violence. Extreme abuse of power resulting in war and conflict deter all our efforts to bring peace and calm fear. But we need to remind ourselves that such violence is bound to occur when greed and competition rear their ugly heads. "Be sure", he said, "not to let news of such events paralyse you with fear";
4. Then, as though he were running out of time to say everything he wanted, he had moved to his next point about the inevitability of the occurrence of natural disasters that would turn people's lives upside down. "But don't rush to interpret such events as signs that the end of the world is near. Wars between nations and natural disasters such as earthquakes, famines and plagues will all come and go, but, 'for you who would be my disciples, even worse experiences await you!'" (Luke 21:11);
5. Then followed a brief comment on how government institutions can pervert the law to destroy the lives of those they are meant to protect. Acutely aware of people intent on ridding their world of him, Jesus warned that similar injustices awaited his disciples: "You will be arrested and persecuted and brought to trial before kings and governors" (Luke 21: 12); and
6. The final point that Jesus made was to be alert to the possibility of animosity and betrayal coming even from family members, some of whom would stop at nothing. (Luke 21: 16).



Some of us may conclude that this outburst from Jesus was the result of the emotional pressure he felt as he reflected on his own experience of rejection, injustice and prejudice levelled at him by those whose lives he had made uncomfortable by the challenges he put to them. I'm inclined to think that he was more intent on urging his disciples to be alert to the painful forces that could be loosed against them not just by a violent and greedy world, not just by forces of nature, but by those who controlled the power of the religious institution to which they were adherents. There is something attractive about the flowers, the icons, the statues, the music, the incense and the rituals that are part of our religious practice and worship. But some of us have had experiences that make these things pale into insignificance. There comes a time for some of us when more painful events impinge on our religious consciousness. We all know of someone who has been emotionally or even sexually abused by religious people in whom they placed their trust. Such abuse does not belong only to our religious world. It has invaded the fabric of our political, institutional and sporting worlds.

Sometimes, we can delude ourselves into thinking that religion is meant to desensitise us to the painful issues at work in our Church and our world. Jesus and his Gospel are surely intent on encouraging us to face openly and honestly those painful issues, however complex they happen to be. God's Spirit is present and at work in the complexity of our own lives and in the complexity of the world around us. While we might be inclined to want to simplify complex situations and challenges, it is vital that we try to face them openly and squarely. In today's second reading Paul gives us a good example of mixing reality with genuine love and care. He seems to have no hesitation in speaking the truth in love to the Thessalonian community to whom he wrote: "Indeed, when we were with you, we used to lay down the rule that anyone who would not work should not eat" (2 Thessalonians 3: 10).

However, we choose to live our religion, it is empty if it fails to lead us towards discipleship of the Jesus who taught us to live with courage, compassion, integrity and fearlessness, ever conscious of God's Spirit somehow present under the messiness of the troubles which surround us.



A **second reflection** is by Cecilia Espinoza, a Maryknoll Missionary, who retired in 2019. Together with her husband she served for 34 years. She is the mother of three young adults, and she is blessed to have two beautiful grandsons, Samuel, and Ethan. In addition to her missionary work in the rural communities of the Diocese of Linares, Chile, Cecilia did human rights work, and civic preparation for the Chilean national plebiscite during the military dictatorship.

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

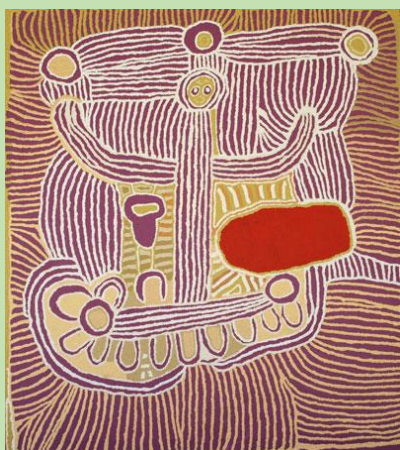
2. Boonah Parish happenings . . .

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:



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 33rd week in Ordinary Time:

Tuesday	15 th November	5.30pm Boonah church
Wednesday	16 th November	6.00pm Peak Crossing church followed by meal at <i>Peak Pub</i>
Thursday	17 th November	8.00am Boonah church



We pray with and for those who are sick in our parish and beyond: all across the globe infected with COVID-19; all those who are unwell because of the war raging in Ukraine and 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, Sandra Skerritt, Dominic Vakaci, Andrew Knight, Robert Parkes 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.*

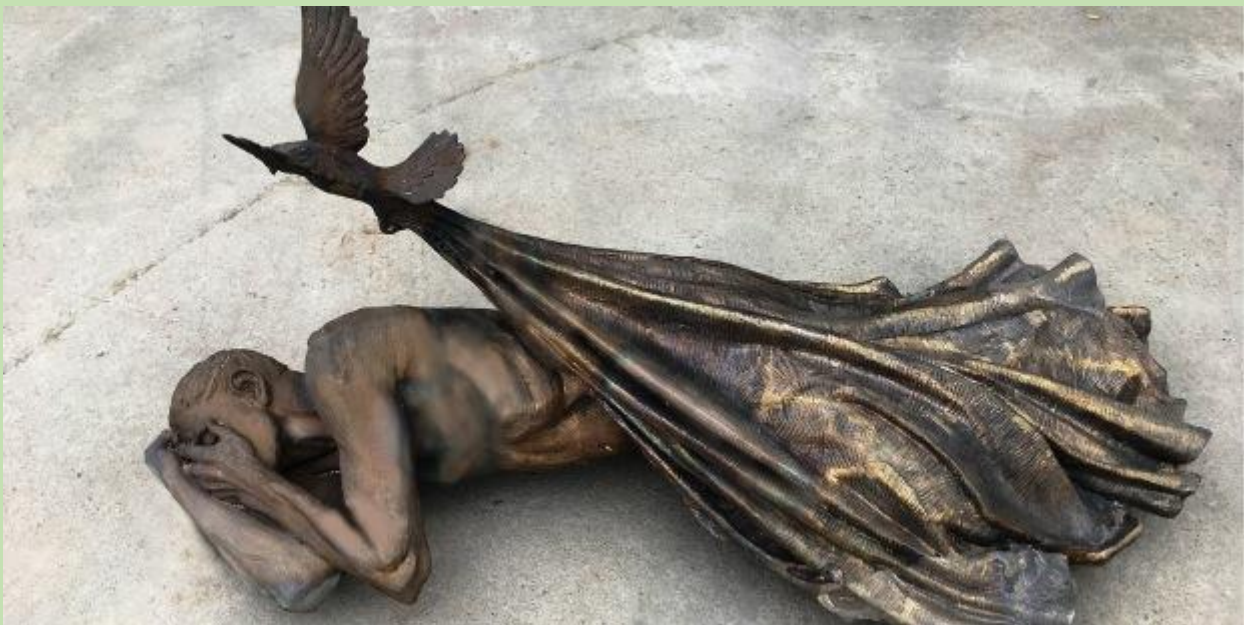
*Honesty and transparency make you vulnerable.
Be honest and transparent anyway.*

Mother Teresa

3. On Sunday, 13 November, Pope Francis will celebrate Mass in St. Peter's Basilica with the poor, marking the VI World Day of the Poor that was established by the Pope at the close of the 2016 Extraordinary Jubilee of Mercy.

Celebrated every year on the 33rd Sunday in Ordinary Time, its aim is to encourage the Christians to "go forth" into the peripheries where so many people struggle with economic and existential problems and to offer service as "a sign of love, the love shown by Jesus himself."

Pope Francis message for today: *For your sakes Christ became poor* (cf. 2 Cor 8:9). [CLICK HERE](#) to read it.



Canadian sculptor Timothy Schmalz has brought another sculpture to Vatican City. His new piece, titled "Sheltering," was blessed by Pope Francis on 9th November 2022 during an unveiling in St. Peter's Square. It is just steps away from the artist's "Angels Unawares" piece which has stood in the square since 2019.

4. Today (Sunday 13th November) we celebrated the Confirmation and Eucharist of Emily Frisby. Emily is a member of the parish in the northern community of Peak Crossing. It was wonderful to celebrate locally as many at St. John's and Sacred Heart have seen Emily grow in faith and as a disciple. *Thanks to all who made the day so special for us all!*



Emily with her family and myself.



5. At the Saturday night Mass on 15th October we invoked God's blessing upon Jane and Graeme Gilloway who celebrated 25 years of Marriage. After communion, we also blessed a framed *Papal Blessing* that had been organised to mark this milestone in their lives.



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



6. **Michael McGirr is Mission Facilitator for Caritas Australia. He has written a short article: “Why we need a special day to see the poor”**

Just in case you missed it, umbrella day this year took place on February 10. It celebrated everything from the enormous umbrellas you see in sidewalk cafes to those pesky little paper ones that sit in cocktails. Not long after, on February 13, it was International Radio Day. World Chess Day was on July 10, Checkers Day was on September 23 and, for those who prefer cards, World Bridge Day will be on December 12. In fact, practically every day is dedicated to something or other. International Crochet Day is on September 13. This is not to be confused with world knitting day on June 10. Nor with World Doll Day which is the second Saturday in June. World Bonsai Day is May 8. Origami Day is Nov 11, which coincides with armistice day. Are you marking these in your calendar?



Children sit on water bottles waiting to be filled among tents in a displacement camp for people impacted by drought on September 3, 2022 in Baidoa, Somalia. Extreme drought has destroyed crops and seen a hike in food prices, leaving 7 million people (out of a total population of 16 million) at risk of famine in Somalia. (Ed Ram/Getty Images)

Sadly, by the time we get to November, we are worn out with so much celebrating and commemorating. This is a pity because one day that really should stand out is the World Day of the Poor which, this year, is marked on Sunday, November 13. It deserves special attention because, as we all know, the rich get 364 days. There is just one for the poor.

Caritas Australia, where I work, does not always use the word poor as it can be disabling and dismissive. Sensitivity to language is part of the subtlety of our work. Language both shapes and reflects attitudes. When I started at Caritas a little less than two years ago, I had a two-dimensional knowledge of what the agency does. I associated it mainly with Project

Compassion and, sure enough, had done my share of urging people to put money in those little boxes during Lent. More recently, I have been on a steep learning curve, not least about the diversity of what we do and, just as important, how we do it. Numbers are one thing. In the last financial year, Caritas Australia directly reached hundreds of thousands of people across 32 countries.

Stories are better. This year, to take a single example, I became aware of Ms Kaswera who lives in the Democratic Republic of Congo, an enormous country with such fragile infrastructure that outsiders are discouraged from visiting. The Australian Government urges travellers not to go there. People like Kaswera simply fall out of sight. She is 55 and has nine children. Her husband is too sick to work full-time. Her house is in danger of collapse and there has been little money to buy food let alone get the children to school. She is one among many.

Kaswera says that one of the dangers she experienced was that because she was considered 'poor' she was very much underestimated. Caritas Australia has supported projects in her region based on what is known as Asset Based Community Led Development. This involves looking at the possibilities of a situation, building towards the most positive future. Kaswera received training in agriculture and also participated in a program that helped explore models of positive masculinity, providing tools for averting domestic violence. She commented that as things began to improve, she was held in greater esteem by both her children and husband. As a result, she was able to expect more help from her partner.

As a former teacher, I am aware of the way in which people grow into your expectations of them. If you treat somebody as dependent, that is what they become. If you treat them as unreliable, they become even more unreliable. On the other hand, if somebody experiences hope, they just grow. Kaswera, in her own words, is confident not just that her situation is changing but that she is changing it.

On a recent visit to East Africa, our Australian staff were confronted by communities literally on the brink of starvation. Their situation was desperate. It is our responsibility to share stories with integrity and respect for the dignity of all whilst at the same time letting people in Australia know what is really happening.

You may recall a photo called 'The vulture and the little girl' that was taken by Kevin Carter in 1993 and published in The New York Times. It showed a raptor simply waiting for a child to die and won a Pulitzer Prize. The picture broke hearts and told the story of the entire Ayod region of what is now South Sudan where, at the time, death from malnutrition was rampant. Yet many people wondered if such an image was in keeping with the dignity of the child (whose name, Kong Nyong, was not known until 2011). Susan Sontag asked if a picture like this turned the viewer into a passive voyeur. Carter did shoo the vulture away but I don't know if he stayed long enough to see Kong arrive safely at a UN relief camp. Should that photo have been published? It's a good question. Ethics is integral to what we do.

Many of the questions we encounter have deep roots. On the one hand, some thinkers look to what has been called 'a theology of disaster resilience.' On the other hand, others prefer to start with a 'theology of vulnerability.' They argue that the truly marginal have often done everything humanly possible. But the deck is so stacked against them that they are tired of expectations that somehow, with a bit of help, they can get onto their own two feet. They are sitting ducks in the face of climate change, drought, famine, war and God knows what else. They are invisible on the global stage. One word to describe them is vulnerable. Another is resilient. These two perspectives can support each other. Our partners want us to see them and tell their full story.

There are many special days in the year and there's no harm in celebrating umbrellas, origami or crochet. But surely the World Day of the Poor has a special place. It asks us to see the world for what it truly is and it is not always a pretty picture. Oddly enough, on November 3, ten days before World Day of the Poor, you may have noticed the International Day for Drawing God. It is celebrated with a great sense of fun and creativity. How do we see God? What image could we use? Most of us know the line from Victor Hugo's Les Miserables: 'to love another person is to see the face of God'. God is difficult to see. So too are the people closest to God's heart.



The poster features a white background with a thick, hand-drawn blue border. At the top, there are three logos: Brisbane Catholic Education, the Archdiocese of Brisbane crest, and Centacare. The text is centered and reads: 'STOPline' in large red letters, followed by a description of the service, contact information, and a call to action. A small circular logo with the word 'STOPLINE' is at the bottom center.

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.

Phone: 1300 304 550
Email: AOB@stopline.com.au
Online Report: www.bnecatholic.stoplinereport.com

If you think it's wrong report it.

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