

## PARISH PRIEST

Fr. Gerard Prunty

### PARISH OFFICES

#### St. Thomas' Terang

P.O. Box 25 Terang. 3264  
Ph: 5592 1195 Fax: 5592 2308  
terang@ballarat.catholic.org.au

#### Parish Safeguarding Officer

Clare Neal

"We are a Child Safe Parish"

#### St. Colman's Mortlake

#### St Joseph's Caramut

P.O. Box 25 Terang 3264  
Ph: 5592 1195  
terang@ballarat.catholic.org.au

### SCHOOL PRINCIPALS

#### St. Thomas' Terang

Mr. Ben van de Camp  
Ph 5592 1925

#### St. Colman's Mortlake

Mr. Tim Bourke  
Ph 5599 2285

#### Mercy Regional College

Ms Sharon Gillett  
Ph 5593 2011

St. Thomas the Apostle and St. Colman's Parishes acknowledge and respect the traditional custodians of this land the Kirrae Wuurong people.

### WEEKEND MASS TIMES

#### ST THOMAS' TERANG

Saturday 6.00 pm  
Sunday 10.30 am

#### ST COLMAN'S MORTLAKE

Sunday 9.00 am

#### Next Weeks Readings:

20th & 21st June 2020

1st read: Jer 20: 10-13

2nd read: Rom 5: 12-15

Gospel: Mt 10: 26-33



## ST. THOMAS THE APOSTLE TERANG and ST. COLMAN'S MORTLAKE PARISH BULLETIN

To access this bulletin online go to [www.ballarat.catholic.org.au](http://www.ballarat.catholic.org.au)  
and select either Terang or Mortlake Parish.

### The Body & Blood of Christ

13th & 14th June 2020

**RECENT DEATHS:** Bernard Sargeant

**ANNIVERSARIES:** Pat Heffernan, Norm Harris

**PRAYERS FOR THE SICK:** Marie Glennen, Leanne Batten, Graham Pearson  
(Names placed on the sick list will remain for 3 weeks unless otherwise notified)

### SUPPORTING OUR PARISHES:

Thank you for your ongoing support of our Parishes



## Our Churches Open

With the lifting of some restrictions, St Thomas' and St Colman's Churches will be open for private prayer from 9.00am to 5pm daily. You are asked to **sign your name and phone number** on entering the Church (every time you enter) - for the purpose of contact-tracing if it becomes necessary.

Please be guided by the usual on-going hygiene requirements. Social distancing of at least 1.5 metres & hand sanitising. Sanitiser will be available with the sign in book on the table in the foyer.

## Weekday Masses Terang & Mortlake

We are allowed 20 persons to attend services. We will have two weekday Masses this week in Terang & one in Mortlake

### Wednesday in Mortlake at 10.00am

Thursday in Terang at 10.00am (*Mary & Coleman O'Keefe*)

Friday in Terang at 10.00am

**with a maximum of 20 people**

We of course need to practice social distancing and sign the attendance register for tracing purposes.

Please contact the Parish Office if you have any questions

## Most Holy Body & Blood of Christ

This special day in the Church year is a time to remember the great gift of Eucharist in our lives. The bread which is broken and shared for us at Mass is a sign of our unity.

The word Eucharist means 'thanksgiving'.

Let us give thanks today for Jesus who remains with us always.

## Sunday Mass

There are opportunities to participate in Sunday Mass online through youtube and facebook eg: St Joseph's Warrnambool, along with Mass for you at home on Channel 10 ~ Sunday at 10am, and repeated on Foxtel Ch 17 AURURA through the day and week.

*Notices need to be at St. Thomas' Parish Office by 10.00 am next Friday*

**Reflection on the Gospel-Body and Blood of Christ Year A**  
**(John 6:51-58)**

-Veronica Lawson RSM

Bread is staple food for much of the world's population. It is also a metaphor for the food that sustains the life of the human community. Being able to "put bread on the table" is the most basic of desires. Witness the haunting images of starving "migrant workers" walking away from cities locked down for fear of pandemic, walking to their homes in rural India where they may find life-restoring "roti"!

Bread means life. Jesus' claim to be "the living bread" is a unique expression paralleled by his earlier claim to be "living water". It teases the reader with the possibility of multiple meanings. It refers, at one level, to bread sustains "ordinary" life. At another level, it is the gift of God's life (*zoē*), the life that never ends. As we reflect on the symbolism of bread, we attend also to the plight of those without bread. While there is sufficient "bread" to satisfy the hunger of everyone on the planet, over two billion people are desperately hungry, including the desperate "migrant workers" of India.

Today's gospel passage belongs within a section of John's gospel generally called the Bread of Life Discourse. Some scholars suggest that the discourse as a whole is cast in the form of a synagogue homily. In this view, it is a rabbinic type exposition of Exodus 16:4 and Psalm 78:4-5 on the manna/bread that God rains from heaven. In John 6:51-58, there are allusions to Eucharist as both meal and sacrifice. Jesus is the manna or bread from heaven. Life comes from eating his flesh/body. It also comes from drinking his blood. For the ancient Israelites, the life was in the blood. Blood poured out is life poured out. To drink the wine/blood is to participate in the life of Christ poured out.

A simple analogy from my own context might help us to grasp something of the mystery that we call Eucharist. My home town, Ballarat, is the site of the Eureka rebellion. The Eureka flag is housed in a place of honour in the Museum of Australian Democracy at Eureka. At one level, this flag is fabric and thread. At another, it far transcends the materials from which it is crafted. These materials were transformed, possibly by women from my own parish, into a symbol of freedom for the Eureka rebels. In the process, they changed their purpose and meaning; so too with the bread and wine of our Eucharistic celebrations. They have become, in a very real though mysterious sense, the body and blood of Christ.

This Sunday, very few of us can actually participate in a Eucharistic celebration. We can take time to pray, to reflect on the Word and on the meaning of Eucharist. While we reflect on this mystery, we ground our faith in action designed to address the issue of global hunger and the circumstances that inhibit access to "bread" for all. The feast of the Body and Blood of Christ invites us to careful consumption of the world's resources so that all God's people and all God's creatures may have life.