

## **OUR COMMUNITY NEWS – June 14th 2020** **CORPUS CHRISTI YEAR A**

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### **Information for special parish events (Baptisms, Weddings, Funerals)**

Please contact Anne Beer on 5349 2168 or 0417 369 322

### **Parish Support:**

A reminder that if anyone needs help with anything,  
to please get in touch with one of our members below.

**Gail Hall 0412 311 586 Bernadette Franc 0427 678830 Anne Beer 0417 369 322**

## **Welcome to 'Our Community News' for June 14<sup>th</sup> 2020 – Corpus Christi**

*Note: Today's Community News email has an attachment: copy of 'The Saving Word'*

The festival of **Corpus Christi** celebrates the Eucharist as the body of Christ. ... This jubilant festival is **celebrated** by Roman Catholics and other Christians to proclaim the truth of the transubstantiation of bread and wine into the actual body of Christ during Mass

### **FATHER JUSTIN'S ONLINE MASSES FROM ST JOHN OF GOD HOSPITAL:**

Reminder: Daily Mass at 11.30am from St John of God Hospital.

Access by searching St Patrick's Cathedral in Facebook If you can't watch then, you can always replay it.

<https://www.facebook.com/patricks.cathedral.9>

### **RECENT DEATHS:**

We continue to pray for all the victims to Coronavirus throughout the world.

### **ANNIVERSARIES:**

Pat Cleary, Jack Baubage, Pat McCluskey, Dot McCoy, Gloria O'Loughlan, Ann Agterhuis

Daryl Pearce, John Bidmade, Albert Whatley Albert Pope, Lal Franc, Rev David de Dear, Margot Driscoll

### **PRAY FOR ALL THESE FRIENDS OF OURS WHO ARE ILL:**

Pat Byrne, Margaret MacDonald, Roger Molomby, Graeme Dawson, Blake Dridan, Fr. Adrian McInerney, Shelagh Mulcahy, Valda Murphy, Michael Wise and all those in need of prayer.

### **ROSTERS:**

The newsletter roster will continue, but if any parishioners wish to contribute anything at all for inclusion, it will be greatly appreciated. This is a great way to keep our little community in touch. Just simply put your contribution in an email.

June: **Carmel Milenkovic** Phone: 0407320759 Email: [carmelmilen@hotmail.com](mailto:carmelmilen@hotmail.com)

### **POSITION AVAILABLE**

The Diocesan Pastoral Development Coordinator will develop and facilitate diocesan initiatives, programmes and activities to strengthen and support Diocesan and Parish life. Position information available from the diocesan website [www.ballarat.catholic.org.au](http://www.ballarat.catholic.org.au)

## **Ballarat Diocese Lay Pastoral Ministry Program – Registrations now open**

Low-cost online study and formation for lay workers in parish and other ministries; employed or volunteers. Sacraments, Scripture, Youth Ministry, Liturgy, Leadership and more. The next cycle begins July 12. Study is 5 weeks. Registrations open now until July 8. More information at [www.ballarat.catholic.org.au](http://www.ballarat.catholic.org.au) or email [kim.butler@ballarat.catholic.org.au](mailto:kim.butler@ballarat.catholic.org.au) or ph. 0407 523 424.

## ***Plenary Council Discernment Papers released***

Six Discernment and Writing Groups, one each for the six national themes for discernment that emerged from the Council's *Listening and Dialogue* phase, were tasked with writing papers to bring some major themes and issues into focus. The papers were released on Pentecost Sunday and are available to read at the Plenary Council website <https://plenarycouncil.catholic.org.au/continuing-the-journey-of-discernment/>

## ***Social Media Guide for Parishes***

The Australian Catholic Media Council has launched a resource encouraging parishes to embrace Pope Francis' invitation to share the Gospel story as the Church in Australia - in person or online. The guide can be downloaded from the diocesan website [www.ballarat.catholic.org.au](http://www.ballarat.catholic.org.au).

## **“DANCING AT THE VATICAN” AUSTRALIAN PREMIERE**

In May 2017, Pope Francis became the first world leader to recognise the devastating plight of those living with and affected by Huntington's disease. “Dancing at the Vatican” tells the story of a seemingly impossible, cross-continental journey made by some extraordinarily brave families bound by the same devastating disease. Special online screenings in Australia on June 12 and August 14. Tickets: <https://tinyurl.com/dancingatthevaticanaustralia>. Learn More at <https://www.dancingatthevatican.com>. Contact: [kelly.atkins@monash.edu](mailto:kelly.atkins@monash.edu)

## **ST VINCENT PALLOTTI SCHOLARSHIP TRUST**

Scholarships are offered to enable lay people to further their understanding and skills in leadership/ministry or a specialised activity, such as promoting faith enhancement, social justice and pastoral care. More information and applications forms are available at <https://pallottine.org.au/scholarships/st-vincent-palotti-scholarship-for-lay-ministry.html>. Closing Date July 31, 2020.

## **EXPLORING THE WORD**

This passage comes after Jesus has fed the multitudes with five barley loaves and two fish, but in his explanation of this sign, Jesus refers to himself as ‘living bread’, ‘bread from heaven’ that gives eternal life. The ancestors who followed Moses out of Egypt had been sent manna from heaven to nourish them in desert, but they had still died. The food that Jesus offers—himself—will lead to eternal life!

As is typical in John's Gospel, this text can be read on two levels. The words spoken by Jesus would have been shocking to those who heard them. For the Jewish people, to eat flesh and drink blood was unthinkable; it was abhorrent. Jewish dietary laws forbade the eating of flesh with its blood in it. Blood was the symbol of the life of the creature. At the end of the flood story in Genesis,

God gives to humans all the plants and animals of the earth as food for them, ‘with this exception: you must not eat flesh with life, that is to say blood, in it’ (Genesis 9:4). Now here is Jesus saying that his followers must eat his flesh

and drink his blood in order to have life. In the continuation of this gospel passage, many turn away from Jesus at hearing him say this. Jesus then asks the disciples if they too will leave him. Peter answers on their behalf with a wonderful acclamation

of faith: ‘Lord, who shall we go to? You have the message of eternal life and we believe; we know that you are the Holy One of G o d.’

The giving of Jesus’ flesh and blood for the life of the world is a reference to the salvific nature of his death and the inauguration of a new covenant through his sacrifice.

- What does it mean now for us to become ‘the body of Christ’ in the world?

### **DID YOU KNOW?**

Points of interest and Catholic lore

- Gathering together to break bread and share the cup is the most ancient practice of the church. Paul wrote a description of ‘The Lord’s Supper’ in I Corinthians 11:23 in about the year 56.
- This feast, which used to be known as ‘Corpus Christi’, originated in the Middle Ages as a celebration of the real presence of Christ in the Eucharistic bread.
- In John’s Gospel, the Eucharist is instituted by Christ in the sharing of the loaves and fishes, not at the Last Supper that he had with his friends on the night before he died. For John, the central act of that Last Supper was the washing of the feet of the disciples—an act of service to others

### **MAKING CONNECTIONS**

What significance does eating and drinking have in your life? Is it a pleasure, a chore, an addiction?

- During the recent pandemic, you might not have been able to gather with others to share food and drink. As restrictions are lifted, who are the people you most look forward to sharing a meal with? What are some of the occasions you like to celebrate in this way?
- Tell others about a significant meal you have shared. What made it special?
- What do you draw life from?
- What is it that sustains you on your journey and nourishes your search for faith?
- If you are able to gather with friends or family for a meal this week, make a special blessing of the food that you will share. Sustain and nourish others this week

### **SHARING THE TRADITION**

The Eucharist completes Christian initiation. Baptism confers the roles of priest, prophet and king on the faithful, and we are drawn more deeply into these roles at confirmation. In the Eucharist, we participate with the whole community in the sacrifice of Christ.

This raises interesting issues. If Christ gave his body and blood to save the world and bring life to all, what does it mean when we say ‘Amen’ to receiving that body and blood? John makes it

clear that by receiving this nourishment, we become the body and blood of Christ in the world today, living with him and the Father. What are the implications of this? It means that we too must make an option for the poor of our world as Jesus did. How are we called to bring small glimpses of 'salvation' to others? How are we called to bring healing and fullness of life to others and to the world?

The Eucharist has four central actions, which echo the actions of Jesus at the Last Supper. There he 'took' the bread, 'blessed' it, 'broke' it and 'shared' it with his friends.

- The Second Vatican Council stated that the Eucharist is the 'source and summit' of the life of the church. You might discuss what this means.

- You might also like to discuss what it has meant for the faithful to refrain from receiving the Eucharist during the recent period of social distancing and church closures. As a community, has this time of abstaining from the bread and wine given us a new appreciation of the significance of the Eucharist? Has it given us a greater hunger and thirst for Christ's presence?

### SYMBOLS AND IMAGES

Bread is the 'staff of life'—that which sustains us. Along with water, it is the most basic of staples: simple, nourishing, satisfying. But Jesus is offering more than ordinary bread. He is offering that which will not only sustain us in this life but will lead to eternal life.