

St Patrick's Stawell, Immaculate Conception Ararat, St Francis of Assisi Landsborough and St Bernard's Lake Bolac form Holy Spirit Parish, Gariwerd.

We acknowledge, recognise and respect the elders and families of the Barengi Gadjin and Eastern Maar people, the traditional owners of the land on which our parish gathers. We commit ourselves to walking in unity with our First Nations people.

**First Reading** [Dt 30:10-14](#)

A reading from the book of Deuteronomy  
Moses said to the people: 'Obey the voice of the Lord your God, keeping those commandments and laws of his that are written in the Book of this Law, and you shall return to the Lord your God with all your heart and soul. 'For this Law that I enjoin on you today is not beyond your strength or beyond your reach. It is not in heaven, so that you need to wonder, "Who will go up to heaven for us and bring it down to us, so that we may hear it and keep it?" Nor is it beyond the seas, so that you need to wonder, "Who will cross the seas for us and bring it back to us, so that we may hear it and keep it?" No, the Word is very near to you, it is in your mouth and in your heart for your observance.'

**Responsorial Psalm**

[Ps 68:14. 17. 30-31. 33-34. 36-37. R. see v.33](#)

(R.) Turn to the Lord in your need, and you will live.

1. This is my prayer to you,  
my prayer for your favour.  
In your great love, answer me, O God,  
with your help that never fails:  
Lord, answer, for your love is kind;  
in your compassion, turn towards me. (R.)
2. As for me in my poverty and pain  
let your help, O God, lift me up.  
I will praise God's name with a song;  
I will glorify him with thanksgiving. (R.)
3. The poor when they see it will be glad  
and God-seeking hearts will revive;  
for the Lord listens to the needy  
and does not spurn his servants in their chains. (R.)
4. For God will bring help to Zion  
and rebuild the cities of Judah.  
The sons of his servants shall inherit it;  
those who love his name shall dwell there. (R.)

**Second Reading** [Col 1:15-20](#)

A reading from the letter of St Paul to the Colossians  
Christ Jesus is the image of the unseen God and the first-born of all creation, for in him were created all things in heaven and on earth: everything visible and everything invisible, Thrones, Dominations, Sovereignities, Powers – all things were created through him and for him. Before anything was created, he existed, and he holds all things in unity. Now the Church is his body, he is its head. As he is the Beginning, he was first to be born from the dead, so

that he should be first in every way; because God wanted all perfection to be found in him and all things to be reconciled through him and for him, everything in heaven and everything on earth, when he made peace by his death on the cross.

**Gospel Acclamation**

[See Jn 6:63. 68](#)

Alleluia, alleluia!

Your words, Lord, are spirit  
and life; you have the words  
of everlasting life. Alleluia!

**Gospel**

[Lk 10:25-37](#)

A reading from the holy Gospel according to Luke  
There was a lawyer who, to disconcert Jesus, stood up and said to him, 'Master, what must I do to inherit eternal life?' He said to him, 'What is written in the Law? What do you read there?' He replied, 'You must love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbour as yourself.' 'You have answered right,' said Jesus, 'do this and life is yours.' But the man was anxious to justify himself and said to Jesus, 'And who is my neighbour?' Jesus replied, 'A man was once on his way down from Jerusalem to Jericho and fell into the hands of brigands; they took all he had, beat him and then made off, leaving him half dead. Now a priest happened to be travelling down the same road, but when he saw the man, he passed by on the other side. In the same way a Levite who came to the place saw him, and passed by on the other side. But a Samaritan traveller who came upon him was moved with compassion when he saw him. He went up and bandaged his wounds, pouring oil and wine on them. He then lifted him on to his own mount, carried him to the inn and looked after him. Next day, he took out two denarii and handed them to the innkeeper. "Look after him," he said, "and on my way back I will make good any extra expense you have." Which of these three, do you think, proved himself a neighbour to the man who fell into the brigands' hands?' 'The one who took pity on him,' he replied. Jesus said to him, 'Go and do the same yourself.'

# Parish Information – Holy Spirit Parish, Gariwerd

Parish Priest	Fr. Andrew Hayes <a href="mailto:andrew.hayes@ballarat.catholic.org.au">andrew.hayes@ballarat.catholic.org.au</a>
Parish Bulletin Online	<a href="http://www.ballarat.catholic.org.au">www.ballarat.catholic.org.au</a> – follow link to parish
Secretary / Child Safe	Jill Croxford <a href="mailto:gariwerd@ballarat.catholic.org.au">gariwerd@ballarat.catholic.org.au</a>
Parish Email	<a href="mailto:gariwerd@ballarat.catholic.org.au">gariwerd@ballarat.catholic.org.au</a>
Parish Office	304a Barkly St Ararat. Open Thursdays and Fridays 9am – 3pm
Phone	03 5352 5460
Post Box	PO BOX 92, Ararat, VIC 3377

## Mass Times

Ararat	Sunday 8.30am
Stawell	Sunday 10.30am
Lake Bolac	1 <sup>st</sup> 3 <sup>rd</sup> 5 <sup>th</sup> Sundays 6.30pm Vigil Sat
Landsborough	2 <sup>nd</sup> 4 <sup>th</sup> Sundays 6pm Vigil Sat
Glenthompson	(Hamilton Parish) 2 <sup>nd</sup> 4 <sup>th</sup> Sundays 8.30am

## Readings for next Sunday

July 17  
Sixteenth Sunday Ordinary Time Year C  
[Gen 18:1-10](#)// [Col 1:24-28](#) // [Lk 10:38-42](#)

## Weekday Masses (usual schedule)

**Tuesday:** 10am Stawell (Check bulletin for occasional changes)  
**Wednesday:** Aged Care  
**Thursday:** 3.30pm Hopkins  
**Friday:** 11am Ararat (Check bulletin for occasional changes)

## Aged Care Roster

1<sup>st</sup> Wednesday 11.15am Eventide  
2<sup>nd</sup> Wednesday 11am Lowe St  
3<sup>rd</sup> Wednesday 10.30am Garden View  
4<sup>th</sup> Wednesday 10am ARV

**Recent Deaths:** Aileen Melbourne

## Anniversaries

Barbara McCubbin, Fr Coley McKenzie, Leonard Krohn 2001, Thomas Jess 2005, Kevin Cross 2013, Jack Ryan, Maurizio Cannata, Michael McRae, Vera McAloon, Maureen McMaster, Jean Thomas, Michael Rowe, Liston Garrett 1948, Andrew Gambetta 1960, Alice Nicholson 1975, Peter Moran 1976, Douglas Tozer 1987, James Morris 1992, Joseph Noonan, David O'Connor, Margaret Morris, Bernice Austin 1980, Guesepina Musumeci 1998, Eileen Cooper 2009, Ellen Devery 2002, Vince Gemmola, Robert Oliver, Laurie Walsh, Brian Molony, Norma Schwab, Rem Pezzutti, Heinz Helmich, Frances Miller, Arthur Oates 1943, Charles Hooper 1956, Joan Ryan 2001, Fr Bill O'Connell, Helen Grano, Helen Stevens, George Driscoll, Russell McLean, Patricia Gilliland 2005

**Golden Gate Roster** July 10 Libby // 17 Jim Jan // 24 Harry Anna // 31 Libby

**Lake Bolac Roster** Sat July 16 Reader Irene Meek // Prayers of Faithful Jane Higgins // Cleaning Leanne Breen  
Sat July 30 Reader Rosemary Liston // Prayers of Faithful Michael Phillips // Cleaning L Breen

**CWL Ararat** - CWL meeting on Tuesday 12th July 2022, at 1.30pm in the Parish Centre.

**Cuppa in Stawell** - St Patrick's CWL is hosting a Cuppa, today, after 10:30 Sunday Mass. Everyone welcome.

## Tabernacle in Stawell

We've had some concerns for a while about the safety of the steps up to the tabernacle in Stawell. A hand rail is coming along with other safety improvements. Until then Fr Andrew will do the ups and downs to the tabernacle. He's young or easily replaceable or something.

## Vinnie's Winter Appeal

Domestic violence is the leading cause of homelessness for women and children. Your support of the 2022 Vinnie's Winter Appeal will help provide emergency accommodation, financial support, as well as material assistance. To donate go to <https://donate.vinnies.org.au/appeals-vic/winter-appeal-vic>

## ACRATH: Change the life of a victim/survivor of human trafficking.

ACRATH needs to raise \$200,000 in the coming weeks until July 30 - UN World Day Against Trafficking in Persons - to sustain its many programs and to continue supporting victim/survivors of human trafficking. This year ACRATH needs funds to advocate, educate, contribute to change and support the victim/survivors, building on work done through the pandemic. We ask you to help us to continue our important work and spread the message that 'PEOPLE ARE NOT FOR SALE!' by donating today via our website <https://acrath.org.au/donate/>. We receive NO government funding so your donation is vital.

# The Second General Assembly

OF THE FIFTH PLENARY COUNCIL OF AUSTRALIA

JULY 3-9, 2022

The Plenary Council met this week. I have tried to find or put together a summary, but perhaps the best source is for parishioners to go to our diocesan website [www.ballarat.catholic.org.au](http://www.ballarat.catholic.org.au) and look for Plenary Council.

## **New Testament Commentary by Mary Coloe PBVM Who is my neighbour? Colossians 1:15-20; Luke 10:25-37**

Today we hear a story that has lost its punch by being so familiar. Can we listen to it again in a different way? Can we become the audience who hear Jesus' parable? Can we listen from their vantage point? A crowd has gathered, for the miracle worker has come. Then one of the lawyers speaks up with a question to test him. You settle back to watch this exchange, as it could provide an interesting diversion to the day's monotony. The test question changes: 'Who is my neighbour?' The miracle worker becomes a storyteller: 'Once upon a time, a man was travelling from Jerusalem to Jericho.' You know the road well – a two-day journey on foot, on a narrow dangerous road. This traveller's story is your story. You too could be in his extreme situation, robbed, beaten and left to die. Then the story becomes more interesting. The story teller uses the familiar pattern of three: the Priest, the Levite, and the \_\_\_\_\_. The pattern sets up the probability that the next person will be a layperson like you, an ordinary Jew ready to do the good thing when the clerics have failed. 'Typical' you think to yourself. So now, you identify not only with the injured traveller, but anticipate identifying with the Saviour figure. But then Jesus continues his tale. Shock! Horror! The Saviour is a Samaritan! A despised group of half-breeds! Can you really identify with one of those? Can you leave the security of your own identity to imagine, even for a minute, being this other? This outsider. You'd like the role of Saviour, but a Samaritan! You shake your head in utter confusion. The storyteller demands too much. Who is my neighbour? Over recent years, I have watched both sides of politics try to outdo each other in offering harsh solutions to the unparalleled global crisis of millions of refugees. According to the United Nations at the end of 2012 there were around 10.5 million people seeking refuge from war, poverty, or famine. With the ongoing crisis in Syria, that number will now be much higher as something like 4 million Syrians are fleeing their country. While the papers can make it appear that we are being inundated with asylum seekers, the facts are that a very small percentage of the millions seeking asylum come here. So when I ask the question who is my neighbour I think of Selina from Sudan, or Fatiah from Afghanistan – real mothers and fathers seeking a chance for life for themselves and their children. Who can be a neighbour for them? The letter to the Colossians is one of the disputed letters in that it is not clear that it was written by Paul, even though it has some things in common with Paul's way of thinking. The passage today is often spoken of as a Cosmic Hymn as here the writer affirms the unique place of Jesus within the entire creation. It echoes the concept found in the Wisdom writings of Israel, designating Jesus as the image or icon of the invisible God and pre-existing with God before creation. When speaking of the church, this is likened to a body with Christ as its kephale/head/source. I think it is more likely that the writer is thinking of Christ as the source of the Church community, rather than as a 'head'. The Greek word kephale can hold this sense of 'head' just as we speak of 'the head' of a river, meaning its point of origin. The letter continues to present Jesus as the source, the beginning not only of creation, but of the new creation of those to be reborn from death. A number of theologians today look to this hymn as one example of New Testament writings interpreting Jesus' death in cosmic dimensions. The cross not only impacted on human life, but in some mysterious way had an impact on all creation. This is new theological thinking that draws upon what we now know about the evolving universe and attempts to find a way of telling the Christian story with new language that no longer relies on a previous, static view of the cosmos. Aware now of the intricate relationship humans have with the environment, our neighbourhood is the entire universe.

## **The Lord is My Shepherd – Prayer by Rev. Ron Williams.**

My big fella boss up in the sky is like the father emu.  
He will always look after me and take me to green grass,  
And lead me to where the water holes are full and fresh all the time.  
He leads me away from the thick scrub  
and helps me keep safe from the hunters, dingoes and eagles.  
At night time when I'm very lonely and sad,  
I will not be afraid, for my Father covers me with His feathers like a father emu.  
His spear and shield will always protect me.  
My big fella boss always gives me a good feed in the middle of my enemies.  
In hot times he makes me sit down in a cool shade and rest.  
He gives me plenty of love and care all of my life through.  
Then I will live with my big fella boss like a father emu,  
that cares for his chickens in good country full of peace and safety,  
Forevermore and evermore. Amen.

## Reflection by Fr Andrew – The Samaritan - What's in a name?

This week's Gospel parable is the Good Samaritan and tells of the Levite and the priest who walked past the fellow who had been disrespected and was hurting. This week in my favourite Gospel podcast, <https://australianwomenpreach.com.au/>, Lisa Bright wondered "who do we walk past?" She actually spoke about walking past her recycle bin, in the sense of walking past her moral duty to care for the earth. My question: Who do you and I walk past? What are our moral duties?

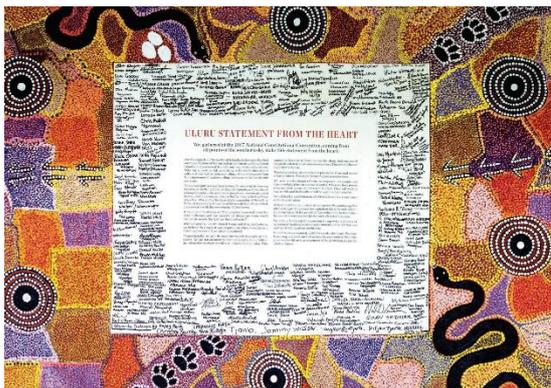
For twelve months I've been enjoying the discussion about our parish name. There's the prophetic voice, the voice of the Spirit, in the listening. There's been a lot of "walking past" our first nations people. A lot of insisting on imposing again the name imposed at the time of the dispossession. That's surely looking at the fellow on the ground, the people murdered, the people dispossessed of their land, the people still hurting enough to protest at the tree, and walking past. Some parishioners justified their opposition to Gariwerd by, "most Aborigines are not Catholic." According to the 2021 national census 18% of first nations people in Victoria are Catholic compared to 23% of the whole Victorian population. "Most Aborigines are not Catholic" simply isn't true. I don't think it matters in the slightest, but they're as Catholic as the rest of us. Best not to make up things to suit ourselves.



How did you recognise NAIDOC week? NAIDOC week celebrates the history, culture and achievements of Aboriginal and Torres Strait Islander peoples. This year the key phrase was "Get up! Stand Up! Show up!" I've had some criticism for being steadfast in choosing 'Gariwerd' rather than "Grampians" for our parish. If we have an Acknowledgement of Country on the bulletin, we can't then ignore it and use the British name imposed at the time of possession. For whom do we get up, stand up and show up? For whom do we not? Who do we walk past?

Have you been hearing or reading about the Uluru Statement from the Heart?

The text of the statement is here. There is accompanying information at <https://ulurustatement.org/>



### Uluru Statement from the Heart

We, gathered at the 2017 National Constitutional Convention, coming from all points of the southern sky, make this statement from the heart: Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations of the Australian continent and its adjacent islands, and possessed it under our own laws and customs. This our ancestors did, according to the reckoning of our culture, from the Creation, according to the common law from 'time immemorial', and according to science more than 60,000 years ago. This sovereignty is a spiritual notion: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty. It has never been ceded or extinguished, and co-exists with the sovereignty of the Crown. How could it be otherwise? That peoples possessed a land for sixty millennia and this sacred link disappears from world history in merely the last two hundred years? With substantive constitutional change and structural reform, we believe this ancient sovereignty can shine through as a fuller expression of Australia's nationhood. Proportionally, we are the most incarcerated people on the planet. We are not an innately criminal people. Our children are alienated from their families at unprecedented rates. This cannot be because we have no love for them. And our youth languish in detention in obscene numbers. They should be our hope for the future. These dimensions of our crisis tell plainly the structural nature of our problem. This is the torment of our powerlessness. We seek constitutional reforms to empower our people and take a rightful place in our own country. When we have power over our destiny our children will flourish. They will walk in two worlds and their culture will be a gift to their country. We call for the establishment of a First Nations Voice enshrined in the Constitution. Makarrata is the culmination of our agenda: the coming together after a struggle. It captures our aspirations for a fair and truthful relationship with the people of Australia and a better future for our children based on justice and self-determination. We seek a Makarrata Commission to supervise a process of agreement-making between governments and First Nations and truth-telling about our history. In 1967 we were counted, in 2017 we seek to be heard. We leave base camp and start our trek across this vast country. We invite you to walk with us in a movement of the Australian people for a better future.

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In the last couple of years our parish has been in the news for the protest at the birthing tree, the white supremacy chants at Gariwerd and the damage to the ancient artwork at Lake Bolac.

Who do we walk past? In my world, in our parish, we really really need to be the neighbour, the Samaritan.