



Holy Spirit
Parish
Gariwerd

Sunday June 2nd, 2024
**THE MOST HOLY BODY AND BLOOD OF
CHRIST YEAR B**

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

Exodus 24:3-8

A reading from the book of Exodus
Moses went and told the people all the commands of the Lord and all the ordinances. In answer, all the people said with one voice, 'We will observe all the commands that the Lord has decreed.' Moses put all the commands of the Lord into writing, and early next morning he built an altar at the foot of the mountain, with twelve standing-stones for the twelve tribes of Israel. Then he directed certain young Israelites to offer holocausts and to immolate bullocks to the Lord as communion sacrifices. Half of the blood Moses took up and put into basins, the other half he cast on the altar. And taking the Book of the Covenant he read it to the listening people, and they said, 'We will observe all that the Lord has decreed; we will obey.' Then Moses took the blood and cast it towards the people. 'This' he said 'is the blood of the Covenant that the Lord has made with you, containing all these rules.'

Responsorial Psalm Ps 115:12-13. 15-18. R. v.13

(R.) I will take the cup of salvation, and call on the name of the Lord.

How can I repay the Lord for his goodness to me?
The cup of salvation I will raise; I will call on the Lord's name. (R.)

O precious in the eyes of the Lord is the death of his faithful. Your servant, Lord, your servant am I; you have loosened my bonds. (R.)

A thanksgiving sacrifice I make: I will call on the Lord's name. My vows to the Lord I will fulfil before all his people. (R.)

Second Reading

Hebrews 9:11-15

A reading from the letter to the Hebrews
Now Christ has come, as the high priest of all the blessings which were to come. He has passed through the greater, the more perfect tent, which is better than one made by men's hands because it is not of this created order; and he has entered the sanctuary once and for all, taking with him not the blood of goats and bull calves, but his own blood, having won an eternal redemption for us. The blood of goats and bulls and the ashes of a heifer are

sprinkled on those who have incurred defilement and they restore the holiness of their outward lives; how much more effectively the blood of Christ, who offered himself as the perfect sacrifice to God through the eternal Spirit, can purify our inner self from dead actions so that we do our service to the living God. He brings a new covenant, as the mediator, only so that the people who were called to an eternal inheritance may actually receive what was promised: his death took place to cancel the sins that infringed the earlier covenant.

Gospel Acclamation

John 6:51-52

Alleluia, alleluia!

I am the living bread from heaven, says the Lord; whoever eats this bread will live for ever.
Alleluia!

Gospel

Mark 14:12-16, 22-26

A reading from the holy Gospel according to Mark
On the first day of Unleavened Bread, when the Passover lamb was sacrificed, his disciples said to Jesus, 'Where do you want us to go and make the preparations for you to eat the passover?' So he sent two of his disciples, saying to them, 'Go into the city and you will meet a man carrying a pitcher of water. Follow him, and say to the owner of the house which he enters, "The Master says: Where is my dining room in which I can eat the passover with my disciples?" He will show you a large upper room furnished with couches, all prepared. Make the preparations for us there.' The disciples set out and went to the city and found everything as he had told them and prepared the Passover. And as they were eating, he took some bread, and when he had said the blessing he broke it and gave it to them. 'Take it,' he said 'this is my body.' Then he took a cup, and when he had returned thanks, he gave it to them, and all drank from it, and he said to them, 'This is my blood, the blood of the covenant, which is to be poured out for many. I tell you solemnly, I shall not drink any more wine until the day I drink the new wine in the kingdom of God.' After psalms had been sung they left for the Mount of Olives.

Information – Holy Spirit Parish, Gariwerd

Parish Priest Fr. Andrew Hayes andrew.hayes@ballarat.catholic.org.au
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Mass Times

Ararat Sunday 8.30am
Stawell Sunday 10.30am
Lake Bolac 1st 3rd 5th Sundays 6.30pm Vigil Sat
Landsborough 2nd 4th Sundays 12.30pm
Glenthompson (Hamilton Parish) 2nd 4th Sundays 8.30am

Readings for next Sunday

9th June 2024
Genesis 3:9-15/ 2 Corinthians 4:13-5:1 /Mark 3:20-35

Weekday Masses (usual schedule)

Tuesday: 10am Stawell (Check bulletin for occasional changes)
Wednesday: Aged Care
Thursday: 2.30pm Hopkins
Friday: 11am Ararat (Check bulletin for occasional changes)

Aged Care Roster

1st Wednesday 11.15am Eventide
2nd Wednesday 11am Lowe St
3rd Wednesday 10.30am Garden View
4th Wednesday 10am ARVillage

Recent Death Eileen Harrison

Anniversaries

Gladys Lister, Fr Laurie Gallagher, Eva Neulist, John Smith 1955, James Walsh 1961, Frank McManus 1964, Kathleen Peters 1966, Maxwell Rogers 1995, Mary Hooper 1997, Brian Carr, Harold Hockley, Erik Van Opstal, Francis Sheedy 1986, Gladys Lillian Ashton, Josip Curak, Bridget Thistlethwaite, Phillip Shields, Julia Aubrey 1952, Hilda Cross 1989, Thomas Eastick, Jane Howlett, Fr Mick Grady, Frank Sertori, David O'Brien 1946, John McGee 1964, Ezekiel Dineen 2002, Sr. Anne Dunbar, Jack White, Dora Jones, John Studd, Cecily Thomas, Mary Overington, Greg Shea, Effie Molan 1985, Charles Colvin 1986, John Hennessy, Bernard Guinan, Eileen O'Halloran, Margaret Shalders, Kate Wilson,

Lake Bolac Roster

Sat Jun 1st Reader Phillip Meek/ Prayers of Faithful Jane Higgins/Cleaning Jane Higgins
Sat Jun 15th Reader Leanne Breen / Prayers of Faithful Damian Phillips
Sat Jun 29th Reader Deb Glasson / Prayer of Faithful Mick Brennan
Sat Jul 6th Reader Jane Higgins/ Prayer of Faithful Deb Glasson / Cleaning Rosemary Liston
Sat Jul 20th Reader Mick Brennan/ Prayer of Faithful Rosemary Liston
Sat Aug 3rd Reader Deb Glasson/ Prayer of Faithful Tricia Higgins/ Cleaning Tricia Higgins

Ararat Roster

Sun Jun 2nd Facilitator Rebecca R /Reader Charlie R /Euch Min Mary C
Sun Jun 9th Facilitator Pat McA /Reader Jenny McA /Euch Min Nora
Sun Jun 16th Facilitator Pat L /Reader Jim C /Euch Min Jan C
Sun Jun 23rd Facilitator P Brady /Reader Sr John /Euch Min Teresa G

Stawell Roster

Sun Jun 2nd S/Minster M Rowe /Reader C Barker/ Offertory L Habben
Sun Jun 9th S/Minster K Ashton /Reader G Madafferi/ Offertory M McGaffin
Sun Jun 16th S/Minster M R Thomas /Reader K Dallinger/ Offertory Pascall/Gooden
Sun Jun 23rd S/Minster M Maestros /Reader D O'Donnell/ Offertory Heenan Family

The Stawell CWL will be hosting a cuppa after Mass Sunday 16th June. Everyone welcome.

Stawell St Vincent de Paul will be meeting on 17th June at 2pm in the St Pat's Church Hall.

For Sale Piano and Organ - cost a small donation, email Jill on gariwerd@ballarat.catholic.org.au to arrange a viewing at St Pats Hall Stawell.

REFLECTION by Fr Michael Tate - A Tale of Two Scarves

I have met the Dalai Lama, obviously an admirable man of deep spirituality and simplicity of life. He believes that, after his death, there could be a further phase of existence as an insect or an animal.

Contrast Jesus of Nazareth, a man of deep spirituality and simplicity of life. He believed, and staked his life on it, that he would lead a glorified, fully human existence after death. There would be no extinguishing of his personality, but rather, it would be enhanced. He was vindicated in the Resurrection. As St John Paul II put it, at the Last Supper, Our Lord gave us a sacramental way of eating and drinking and 'digest[ing] the secret of the Resurrection', what St Ignatius of Antioch called, 'the medicine of immortality, an antidote to death'. Our Lord chose bread and wine to convey his Real Presence into us. It is the first course of the marriage feast of Heaven, but it has a beneficial effect on our earthly stage of existence. Bread nourishes us and wine gladdens our hearts. Our Lord shares his risen and glorified life with us because he wants to nourish us and gladden our hearts. We may take a moment to pray that we will share the marriage feast of Heaven with those we especially love, and those for whom heavenly existence will be a life-enhancing surprise. Let us pray for His Holiness the Dalai Lama that he may find himself alongside Pope Francis in the everlasting joy of Heaven.

Reflection by Jenny Close

One of the most wonderful things about Eucharist is that bread and wine (the ordinary fruits of the earth and the work of human hands) are understood to have many layers of meaning. Their relationship to the earth is not broken at the consecration – on the contrary the earthiness of the elements is valorised and blessed.

REFLECTION by Nick Brodie

Pope Francis points that at the Last Supper Jesus 'breaks himself apart'. In doing so, the Pope suggests, Jesus shows his followers 'that the aim of life lies in self-giving.'

The Pope reminds us that 'we find the greatness of God in a piece of Bread, in a fragility that overflows with love, that overflows with sharing.' In the fragility of the Eucharist, the Pope adds, we find 'the strength of the love that becomes small so it can be welcomed and not feared.'

The Pope also highlights how the Eucharist reveals 'the strength to love those who made mistakes.' It was on the night he was betrayed, with Judas at the table, that Jesus 'responds to Judas' "no" with the "yes" of mercy.'

'When we receive the Eucharist,' the Pope explains, 'Jesus does the same with us: he knows us; he knows we are sinners; and he knows we make many mistakes, but he does not give up on joining his life to ours. He knows that we need it, because the Eucharist is not the reward of saints, no, it is *the Bread of sinners*.'

'The Eucharist,' the Pope says, 'is not a prize for the perfect but a powerful medicine and nourishment for the weak.' That being the case, this Sunday we might do well to ask ourselves what situation or person we are being strengthened to help.

Have you thought? You are what you eat

Many religious traditions have rules about what can or cannot be eaten or in what manner certain foods should be eaten. The two with which we tend to be most familiar are the Jewish *kosher* and Islamic *halal* restrictions. Both share common requirements about the way in which meat is to be slaughtered and drained of blood. Kosher food laws also separate the cooking and eating of meat and dairy products. Certain foods are regarded as being 'unclean' and consequently are forbidden: pork and shellfish are both forbidden to Jews. Prohibitions on foods are a statement about relationship with God and relationship with the world. They often have basic health standards as their basis but have taken on religious significance.



The Struggle Continues by Andy Hamilton SJ, A Reflection for Reconciliation Week, 2024

Last year many of us celebrated National Sorry Day (26 May) and National Reconciliation Week (27 May-3 June) as signposts along a sunlit path to the Referendum on the Indigenous Voice to Parliament. This year we may honour them as scorched huts surviving on a landscape devastated by fire after the loss of the Referendum. They still bear their long history, but less as a celebration of progress than as a summons to struggle and to rebuild.

In such a bleak landscape it is worth recalling the occasions celebrated by the two events. National Reconciliation Week recalls the Referendum held on 27 May 1967. It held that Indigenous Australians must be recognised as part of the population and that the Commonwealth government could make laws for them. The irony is that the Commonwealth government has used the Referendum to make punitive laws against them. The Week also recalls the 1992 Mabo High Court decision that recognised the existence of native title, the April 1997 Report Bringing them Home that examined the forced separation of Indigenous Australian children from their families, and the 2008 Apology by the Prime Minister to Indigenous peoples for the removal of their children.

These events offer some encouragement to continue to fight for 'what needs to be done now more than ever'. They also point to the continuing conversion needed in Australian society. The bad-tempered public conversation during the Referendum revealed the continuing existence of prejudice against Indigenous Australians and the refusal of many Australians to accept the reality and effects of the dispossession of the First Peoples and the consequent need for reconciliation.

The 2028 Closing the Gap agreement between Australian governments and Indigenous representatives acknowledged and deplored the gap in health, wealth, education, employment and in other matters between Indigenous and non-Indigenous Australians. They also set targets for change. A 2024 review showed that only in three areas, two of them local and legal, have there been any improvement in key areas. In other areas that directly impinge on human lives and form the principal concern of many Indigenous Australians, such as the lessening of the number of children removed from their families, adults detained in the justice system, and the number of suicides, the numbers show deterioration. It seems certain, too, that the number of children detained under the justice system will increase after recent legislation in some states.

The defeat of the Referendum and the substantial failure to close the gap between the living conditions of Indigenous and other Australians mean that for many Aboriginal and Torres Strait Islanders this Reconciliation Week and Sorry Day will be less days of celebration than of grief. There must also be a time of sober commitment by all Australians to the unfinished task of Reconciliation.

WALKING TOGETHER A Prayer for Reconciliation

Creator God, God of all,
who gave the Dreaming,
you have journeyed with your
people through the ages.
You have spoken to us through
the land, through story, through
culture, through people, and
have made your love clear to us
through the person of Jesus.

Confirm our resolve to honour
the dignity of all people
who are one in God's Spirit,
especially our Aboriginal
and Torres Strait Islander
sisters and brothers.

Give us courage to speak out
against injustice and
to right the wrongs of the
past as we seek to build right
relationships with one another.

Empower us, to honour the
history of this Great South Land,
to remember the stories and all
those who have gone before us
as we walk together in a spirit
of true reconciliation,
respect and love.

We ask this prayer through
Jesus Christ our Lord, Amen

