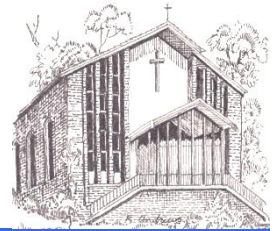




# Welcome to the Parish of St Michael Thirroul and Wombarra



2 / 3 JUNE 2018

THE BODY AND BLOOD OF CHRIST ✦ YEAR B  
A Body Broken for a Broken People

## THIS WEEK'S READINGS

## *The Source of Our Deepest Commitment*

Israel ratified its covenant with God in blood, half of which the priest splashed on the altar, the other half on the people. Jesus passed around the wine, which he called, “my blood, the blood of the covenant.” Like the blood of the old covenant, it was poured out on the altar (of the cross), but unlike the blood of the old covenant, it was drunk by the people.

The priest offered up the “body” of the sacrificial animal as a “peace offering to the Lord.” Jesus gave the disciples bread, which he called “my body”, but only after he had broken it.

Jesus thus leads us in the direction of giving ourselves totally for others. He pours out his blood for love of the world; he offers his broken body for love of the world; and then he has us consume these signs of love, to make them part of us so that we will make our own the total commitment to others expressed in the sacrifice of the cross.

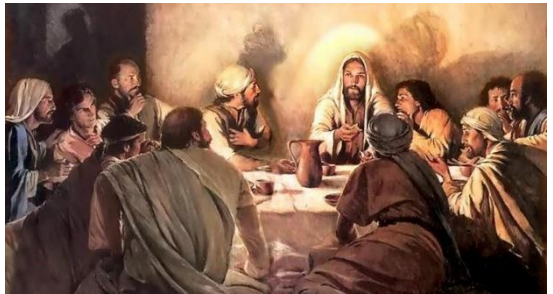
Jesus became “mediator of a new covenant” by shedding his own blood. We follow Jesus into this new covenant by offering ourselves up totally for the well-being of our brother and sister humans.

“The quest for human freedom and justice is not optional for Catholics, nor is it a small part of the Church’s mission. Participation in the struggle for freedom and justice is a duty for each one of us, as it is a central element of the Church’s mission of redemption and liberation. In the Eucharist we find the source of our deepest commitment to the loving service of our brothers and sisters.”

– US Bishops, *The Eucharist and the Hungers of the Human Family*, 2002

We are in the afterglow of our Easter celebration. Last week we reflected upon the divine life of the Trinity, shared with us through the Saviour’s Paschal Mystery. This year’s Body and Blood of Christ liturgy calls us to a deeper understanding of the Eucharist – the enduring presence in our midst of the Paschal Mystery in its entirety, the very ‘foundation and centre’ of the Church’s life, as Vatican II reminds us. Today’s readings take up the theme of Mark’s gospel, ‘the blood of the covenant poured out’ for the whole human family.

To grasp what these readings have to say to us, we must take account of the profound symbolism blood had for old Israel – not a symbol of violence, but the sacred embodiment of life. As Moses ratified the old covenant with God, therefore, the blood – sprinkled on the altar (representing God) and on the people – expressed the life-giving union ...



✠✠ with God that was to become the very destiny of Israel. In his Eucharistic words, Jesus deliberately gives a new meaning to this old theme, repeating the words of Moses, ‘This is the blood of the covenant’, and adding a reference to the Servant Song of Isaiah 53 – his blood will be a source of life for the whole world (‘for many’ is a Semitic expression used by the Isaian text, meaning ‘for all’).

For many people, the blood of Calvary has been associated almost exclusively with Christ’s horrendous suffering. While not denying that awareness of the Saviour’s passion is essential to Christian faith, the message of the Scriptures invites us to enlarge our perspective. St Paul’s message to the first Christian generation was ‘whenever you eat this bread and drink this cup, you are proclaiming the Lord’s death until he comes’ (1 Corinthians 11:26). The



Letter to the Hebrews spells out the magnificent implications of what Paul is saying. In the Saviour’s death and resurrection he gives the world its one great act of true worship. He is the ‘priest’ who ‘offers himself as a perfect sacrifice’; his life-giving ‘blood’ enables us to ‘serve the living God’; as he enacts a final ‘covenant’, he takes us with him beyond the old Temple and its foreshadowing in the ritual of Mount Sinai, beyond ‘this created order’, into the very presence of God; in the Eucharistic sacrament, he fulfils ‘what was promised’ – in the Eucharist is fulfilled, the promise of ‘new wine’ in ‘the Kingdom of God’, with which Mark’s reading ends. The Church has always seen the Eucharistic banquet as a foretaste of the joys of the Kingdom.

Today’s liturgy, therefore invites us to reflect upon a theme of great importance for the renewal of the Church’s liturgy. The Eucharist is far more than Christ’s ‘real presence’ among us, as a kind of substitute for the fact that he is no longer among us as he was in his earthly life. In its fullness, the Eucharist is an action (‘Take and eat’, ‘Take and drink’; ‘Do this’). It is the central action of the Church’s life because of the presence of the Lord himself, giving himself into the hands of his Father, as creation’s perfect act of worship, and giving himself to us as food and drink, that we may make his Paschal Mystery our nourishment for eternal life.

## **PEACE ... WORDS OF POPE FRANCIS**

Pope Francis has again called for a more welcoming attitude to the migrants and refugees and has denounced “the spread of rhetoric decrying the risks posed to national security or the high cost of welcoming new arrivals” in countries that they seek to reach. He said such rhetoric “demeans the human dignity due to all as sons and daughters of God.” He declared, moreover, that “those who, for what may be political reasons, stimulate fear of migrants instead of building peace are sowing violence, racial discrimination and xenophobia,” and said these “are matters of great concern for all those concerned for the safety of every human being.” Although he named no countries, Vatican observers believe he is referring especially to political leaders and leaders of populist movements in several western and eastern European countries, as well as in Australia and the United States. There are 250 million migrants in the world today, of whom 22.5 million are refugees, and that “all the indicators” suggest that migrations at a global level “will continue” to be an issue in the future. “Protecting” Pope Francis said, “has to do with our duty to recognize and defend the inviolable dignity of those who flee real dangers in search of asylum and security, and to prevent their being exploited.”

## A REFLECTION – FEAST OF THE BODY AND BLOOD OF CHRIST

Today we come together to celebrate the Feast of the Body and Blood of Christ, which used to be known by its Latin title: *Corpus Christi*. We remember with gratitude and celebrate Jesus' gift to us of his Body and Blood.

What does it mean to give your body for someone? To give your body is to give your time, your activity, your energy, your work. I think of my father, suffering from asthma and with a bad heart, going in each day to work in a draughty passageway, checking the arrival and departure of wine and spirits from a large Tooths complex in Sydney – earning a living for us eight children. Being already eighteen years older than Dad was at his death, I realise something of what it might have meant for him to battle ill-health to carry out his commitment to provide for his family. How many men and women working in paid employment have similar heroic stories to tell.



I think of my mother managing the home and creating the space where my father could find peace, and where we children could learn by example that our lives mattered, and that it was important to live to the full, contributing what we had to offer for the well-being of others. Those of us whose mothers are either in paid employment or have chosen to forgo their career, have seen them making the sacrifices necessary to devote themselves to a life of giving in the home and in the community. We, know something of what it means for someone to give us the gift of her body.

We could think of some of our teachers, of the thousands of public servants who spend their days creating and maintaining the environment which we tend to take for granted till we visit a country where it is lacking, and realise, with gratitude, how blessed we are.

What does it mean to give your blood for someone? To give your blood is to give your life, to give your heart. You can give your body for someone – you can work for them – but it is only when you give your heart as well, that your gift is truly personal. We are called to give, not only our time and our work. We are called to give ourselves. It is the pouring out of one's self in love that is symbolised in the word blood.

To give your body and blood for someone, is another way of saying that you love them with “all your heart and mind and soul and strength” (Mark 12:30). Today we think of Jesus. He gave his body for us. He poured out his life for us. He gave himself, day in and day out, to teach and to heal, to comfort and to challenge, to forgive and to love. In a thousand practical ways, he gave himself to us, showing us what it means for God to hold us in existence. As he says once: “The Father goes on working and so do I” (John 5:17). He gave himself for us, making the ultimate sacrifice of his life. He loved us when it was easy and he loved us when it was hard. In giving himself – his body and blood – for us so convincingly, he revealed to us that, whoever we are, whatever we have done, wherever we have been and whatever others may think of us, God loves us and wants us to live and to live to the full.

Teilhard de Chardin, a Jesuit priest and scientist who died in the middle fifties, wrote: “It is a matter of life and death that the earth should flourish to the utmost of its natural powers ... Too many Christians are insufficiently conscious of the divine responsibility of their lives. They live just like other people, giving only half of themselves, never experiencing the spur or the intoxication of advancing the kingdom of God in every domain. If you must blame us, then blame our weakness, not our faith. Our faith imposes upon us the right and the duty to throw ourselves into the things of the earth” (The Divine Milieu, page 69).

*Reflection by Michael Fallon MSC*

## WHAT'S ON THIS WEEK

- Sunday**      **3 June** **SCARF High Tea Party 3:00pm**  
**Tuesday**    **5 June** **St Boniface, bishop, martyr**  
                   7:30pm Parent Information Evening  
                   Sacrament of Confirmation
- Friday**        **8 June** **Sacred Heart of Jesus**  
**Saturday**    **9 June** **Immaculate Heart of Mary**



## TEN THINGS TO GIVE UP

Though it's not Lent, here are ten things you might consider giving up:

- |                          |   |
|--------------------------|---|
| 1 <b>Excuses</b>         | 6 <b>Fear of Success</b>                  |
| 2 <b>Self-Doubt</b>      | 7 <b>Negative Thinking</b>                |
| 3 <b>Fear of Failure</b> | 8 <b>Negative Self Talks</b>              |
| 4 <b>Procrastination</b> | 9 <b>Judgment of Others</b>               |
| 5 <b>People Pleasing</b> | 10 <b>Negative People in Your Circle.</b> |

## ONE NON-PERISHABLE ITEM PER FAMILY EACH WEEK TO HELP THE NEEDY IN THE LOCAL ILLAWARRA AREA

### CATHOLIC MISSION CHURCH APPEAL

Thank you for supporting this year's Catholic Mission Church Appeal through your kind gifts and prayers, and for being a part of an "education revolution" in Myanmar. Your generosity makes it possible for programs such as the Pyinya Sanyae Institute of Education, as well as schools like St John's in Hakha, to provide quality, child-centred education to children. Thank you also to parishioners who have become an integral part of this inspiring work by joining as monthly giving partners. [catholicmission.org.au/Myanmar](http://catholicmission.org.au/Myanmar)

#### THIS Sunday's Readings *on our website*

**Body and Blood of Christ • Year B**  
**1st Reading**                      Exodus 24:3-8  
**2nd Reading**                    Hebrews 9:11-15  
**Gospel**                              Mark 14:12-16,22-26

#### NEXT Sunday's Readings *on our website*

**10th Sunday in Ordinary Time • Year B**  
**1st Reading**                      Genesis 3:9-15  
**2nd Reading**                    2 Corinthians 4:13-5:1  
**Gospel**                              Mark 3:20-35

#### SUNDAY MASS TIMES

**Church of St Michael • Thirroul**  
 Saturday – **5:30pm** • Sunday – **8:00am**

**Bulli • Sunday 8:30am and 5:30pm**  
**Corrimal • Saturday 6pm, Sunday 9:30am**

#### LITURGIES THIS WEEK

**Wombarra [Liturgy]**    Monday 4:30pm  
**Thirroul**                    Tuesday **5:30pm**  
                                   Wednesday **9:00am**  
                                   Thursday **9:00am**  
                                   Friday **9:30am**

### Parish of St Michael – Thirroul and Wombarra

*Moving forward as a Parish Family + one of the Northern Illawarra Parishes*

Patrick Vaughan • *Parish Priest* ❖ Andrew Granc ofm, Geoff Allen, Ken Cafe ofm • *Assisting*

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 4268 1910      4268 1976

PO Box 44 • Thirroul 2515

[thirroul@dow.org.au](mailto:thirroul@dow.org.au)

**Parish Office Hours**

**Tuesday, Wednesday  
Friday**

**9:00am to 3:30pm**      Magda Pires  
**10:00am to 3:00pm**    Maureen Franciskovic

[www.thirroulcatholic.org.au](http://www.thirroulcatholic.org.au)      Parish School of St Michael      4267 2560