*St. Theresa’s Parish Community Newsletter*



Parish Priest: Fr Barry Hughes

Presbytery: 17 Drummartin St., Albion 3020

Phone: 9311 3091

email: caalbion@netspace.net.au

Mobile: 0428 533 391

Polish Chaplain: Fr Marian Szeptak

Residence: 185 William St, St Albans 3021

Phone: 9310 9057

 St. Theresa’s Primary School – 9311 9070

 16 Drummartin St., Albion 3020

 Principal: Rob Macklin

Mother of God Primary School – 9363 1734

 Blanche St., Ardeer 3022

 Principal: Assunta Iacovino

*“Do Small Things Well”*

THE MOST HOLY BODY & BLOOD OF CHRIST Year A 10 & 11 JUNE 2023

PROPAGATION OF THE FAITH APPEAL

Thank you so much for your generous partnership with life‑changing mission programs, like supporting Sr Carolina and the Salesian Sisters and their work through the Maria Auxiliadora Clinic in Venilale, Timor-Leste.

Your gift is helping Sr Carolina continue to provide life-saving treatment and access to resources on health and well-being. Your gift also supports mission programs around the world that reach out and give life to those in most need.

To learn more about the impact of your support, visit catholicmission.org.au/our‑work, where you can also sign up for our regular newsletter.

If you have not yet had the opportunity to give, please do so at catholicmission.org.au/timor. Your Action will make a real lasting impact.

|  |  |  |
| --- | --- | --- |
| MASSES THIS WEEK ST THERESA’SDrummartin St, Albion 9.00am Friday10.30am SundayMOTHER OF GODBlanche St, Ardeer10.00am Wednesday (Pol) 9.00am Thursday 6.00pm Friday (Polish) 5.30pm Saturday10.15am Sunday (Polish)QUEEN OF HEAVENHolt St, Ardeer  8.00am Wed 9.00am Sunday |  | RECONCILIATION(Individual confession)Saturday 17th June, 10.00am at St Theresa’s.COLLECTIONS RECEIVEDThanksgiving $1686 Loose Money $210 Presbytery $674Propagation of the Faith Appeal raised $466.65 Thank you ALLCOUNTERS 18th June  Team 1: D Catania, E Catania, C XuerebFEAST DAYSSt Anthony of Padua, 13 JuneThe Immaculate Heart of the Blessed Virgin Mary, 17 JuneREADINGS *Today Next Week**Deuteronomy 8:2-3, 14-16 Exodus 19.1-6a**Psalm 147: 12-15, 19-20 Psalm 100.1-2,3,4,5 (R.3c)**1 Corinthians 10:16-17 Romans 5.6-11**John 6:51-59 Matthew 9.36 – 10.8*  |

AUSTRALIAN CATHOLICS. The Winter edition is full of stories about Cultural communities contribute to Church, and Culture Identity and other inspiring stories. Pick up your free copy from the newsletter table today.

Lending Library ST JOSEPH’S BY THE SEA 16 Esplanade, Williamstown

Our Library at St Joseph’s by the Sea has an extensive collection of books of a Spiritual nature.

Eco-Spirituality, Scripture, Aboriginal Spirituality, theology, Art and magazines like EARTH SONG , MADONNA, NGV MAGAZINES and spirituality in daily life. These are all available for borrowing. A librarian will be in attendance on Thursdays from 10am to 2.00pm.

*St Theresa’s Parish is* committed *to the safety of children, young people and vulnerable adults*

Reflection on the Gospel

Body and Blood of Christ (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.

Let us 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.