



**THE MOST HOLY BODY AND BLOOD OF CHRIST YEAR B SUNDAY 6TH JUNE 2021**

*Today we gather to celebrate the Solemnity of the Body and Blood of Christ.*

*What is the Body of Christ? The consecrated bread? The community that shares of that bread? Both? Yes!*

*St Paul means very seriously, and so should we, If we eat the Body of Christ from the altar, without paying attention to the Body of Christ in the pews around us, we trifle with the death of Christ. If we refuse to recognise that connection, we are not serious about the sacrament we are receiving*

*When we approach the altar and respond to the minister who presents the Eucharist and declares, "The body of Christ," we say, "Amen!" That "Amen" and our open hands to receive the Lord affirm our faith in the eucharistic body of Christ. But, in order to be true, we must also be ready to declare our communion with the body of Christ who sits beside us in the pew. If our "Amen!" does not include our attention to all the members of the body of Christ, then it is a lie and our faith is a sham.*

*May this not be so.*



We Acknowledge the traditional owners of this land the Awabakal Peoples. And pay our respects to the elders past and present, and any that may be with us today.

**PARISH LEADERSHIP TEAM:**

Foundation	Leader	In Office
1. Identity and Community		
2. Worship and Prayer.	Uta France	Mon
3. Formation and Education		
4. Mission and Outreach.		
5. Leadership and Structure.	John France & Juliet Hutchins	Sat & Sun Tues

Email: [morparishplt@mn.catholic.org.au](mailto:morparishplt@mn.catholic.org.au)

If you have any concerns or questions you can also talk to any member of the Parish Pastoral Council (PPC) who are: Mal and Pam Melvey, Kerry Lendon, and Rod Hay.

**PRIEST SUPERVISOR:** Fr Geoff Mulhearn

**PRIEST IN RESIDENCE:** Fr Kevin Corrigan, Sacramental Priest

**Parish Secretary:** Mrs Rosanna Suckling Mon— Fri 9am-2pm

**OFFICE:** 60 Yambo Street, Morisset, PO Box 87,

**Office Hours:** 9.00 am to 2.00pm—Monday to Friday

**Ph:** 02 4973.6859, Fax 02 4973.2937

**Morisset Parish email:** [morparish@mn.catholic.org.au](mailto:morparish@mn.catholic.org.au)

**Morisset Parish Web site::** [www.vianneymorisset.org](http://www.vianneymorisset.org)

**Morisset Parish Facebook :** <https://www.facebook.com/stjvparish>

**Morisset Parish Bulletin Items:** [morparish@mn.catholic.org.au](mailto:morparish@mn.catholic.org.au)

**Morisset Parish Presbytery:** Ph: 02 4973 1537

(Please submit all Bulletin Notice requests to the parish office by 2pm Wednesdays)

If you would like to receive an electronic copy of our Parish bulletin, please call the parish office or send an email request to [morparish@mn.catholic.org.au](mailto:morparish@mn.catholic.org.au)

**UPCOMING WORSHIP TIMES :**

Sunday	6th June 9.30am
	Mass— Morisset
Sunday	13th June 9.30am
	Mass— Morisset
Tuesday	15th June 9.30am
	Mass— Morisset

**DUE TO COVID RESTRICTIONS BOOKINGS ARE ESSENTIAL.**

Book via the Eventbrite App or Website:

<http://vianneymorisset.eventbrite.com> or click on the Book for Services button on the Parish Website, or call the Parish Office between 9am & 2pm Weekdays.

When you come to Mass or Liturgy please be aware that the NSW Government requires you to check in and those who are able to check in electronically with a QR code or via the Service NSW website are required to do so.

It is highly recommended that Face Masks should be worn by those in Places of Worship, on Public Transport, and those Carpooling.

**PASTORAL CARE**

If you would like to speak with or see a priest please contact Fr Kevin on 02 4973 1537 .

Our PPC and PFC have resumed face to face meetings.

## **REFLECTION FOR BODY & BLOOD OF CHRIST YEAR B** **6TH JUNE 2021**

Today as we celebrate the feast of the Body & Blood of Christ, Corpus Christi, we can only marvel at the significance of the gift - for no matter how wonderful a gift may be, it still pales before the very source of the gift. When the disciples preceded Jesus into the city to prepare for the Passover, little did they know just how powerful & memorable the celebration would be - both in words & actions- & that this ritual meal would in fact point to Jesus' future death on the cross when his body would be broken & his blood shed in order to bring about the "new" covenant between God & mankind.

A covenant is a recurring element throughout the Old Testament writings. It is a formal agreement between two or more parties- in the Biblical context, therefore, it was between God & God's people.

The FIRST one was between God & Adam, each promising certain things. After that one failed, God renewed the promise to Noah & symbolised it with the rainbow. Later covenants were again struck with Abraham, Moses & David--each time initiated by God to give the people another chance to be faithful to their relationship.

So, it is in the context of sealing yet another covenant that Jesus used blood at the Last Supper. In the Jewish tradition, blood played a very interesting DOUBLE role--being both sacred & impure! As we see in the first reading, blood was used as a sign of sealing a covenant & therefore it took on a very SACRED significance, as it was deemed to be so due to its relationship with life & thus God. However, in other circumstances, it was regarded as forbidden & impure!

The Torah, or Jewish Law, forbade the eating of blood & so for any meat to be regarded as "kosher" or ritually proper, it had to be drained of all blood at the time of slaughter. This prohibition was designed to distinguish the Jews from the ancient pagans' practice of eating blood.

You will recall in the parable of the Good Samaritan how the two Temple Officials avoided the beaten & bloodied man because to touch him would have made them ritually impure & therefore unable to perform their duties.

So, when Jesus used blood in the context of sealing a covenant, the disciples would have immediately understood its meaning & therefore considered it to be a very significant statement indeed!

Jesus had taken an act that was familiar to the Passover meal & gave it a new meaning & a new significance for his followers. What had been a memory of escape from slavery in Egypt became an ongoing reminder of Christ's continued presence in the Eucharist & in the Eucharistic community.

This New covenant is open to ALL people - ( the meaning of the Hebrew " poured out for many" ) &

when we say "Amen" when receiving the Eucharist, WE are committing ourselves again to this covenant!

The whole idea of a covenant is two-sided:

God COMMITS to the people, who in turn AGREE to be faithful to God.

Our WORSHIP is the RITUAL EXPRESSION of this agreement.

Therefore, as in the old covenant, so in the new one, IF we DO NOT practice what the Eucharist symbolises then our worship is a sham.

In each Eucharist we remember Christ's saving action & participate in it's fruits & we are reminded of our obligation to work for a just society.

It is in this Sacrament that he becomes substantially present, whole & entire, in the reality of his body & blood & it's through his complete hiddenness that he becomes a mystery of light, if only we open ourselves up to the dimensions of the mystery. Heather White.

## **60 YEARS OF SEEKING SUSTAINABLE SOLUTIONS...**

Since 1961 Palms Australia has sought sustainable solutions to poverty. At the heart of our strategy to achieve this, through long-term relationships, is the conviction that such solutions take time.

At the heart of each Palms placement is a two-year partnership between an Australian professional and local colleagues with the goal of localising in-demand skills and removing dependence on foreign aid. These placements sit within longer-term partnerships between Palms and grass-roots organisations within which succeeding placements build on the strengths and challenges of those before.

Go to: <https://palms.org.au/impact/> to see just a few of the ways in which our partnerships have achieved their goal of localising skills – providing employment opportunities for local staff and delivering health, education and trades expertise. The impacts of local communities on the Australians placed and Palms Australia have been equally important.

## **AID TO THE CHURCH IN NEED AUSTRALIA**

A message from Aid to the Church in Need Australia: Support our project of the month and help contemplative religious sisters in Peru to contribute to the pastoral work in Peru and the world through their prayer, their presence and the testimony of their faith. Visit [www.aidtochurch.org/monthlyproject](http://www.aidtochurch.org/monthlyproject)

## **PRAYING THE GOSPELS**

You are invited to connect and pray with each other across the Diocese from your own home.

God speaks to us through the words of the Gospel and then through artist's images of the Gospel message.

Join us each Wednesday 5.00-5.45pm.

Zoom link: <https://mncatholic.zoom.us/j/96144217758>

Password: pray For more information contact:

### **MN YOUTH**

MN Youth is a new initiative that aims to offer primary aged children a vibrant and engaging space to meet one afternoon each week where they can learn and explore the concept of 'faith' through friendship, fun and food! If you feel called to explore what contemporary children's ministry might look like, we invite you to attend an information session.

Information Sessions will be on:

Thursday 10 June 5:00-6:00pm via Zoom

Thursday 17 June 5:00-6:00pm at the Function Room: MacKillop Catholic Parish Pastoral Centre, 7 Milson Street, Charlestown

RSVP at : <https://www.eventbrite.com.au/e/mn-youth-information-sessions-tickets-156817739079>

For more information contact: Natasha Brotherton: 0407 589 935

### **CARITAS AUSTRALIA INDIA COVID-19 APPEAL**

India is currently facing a COVID-19 catastrophe, with a staggering jump in the number of deaths and new cases. Hospital beds are overwhelmed across the country, with oxygen supplies at critically low levels. The steep increase in cases is related to what is believed to be a new 'double mutant' variant of the coronavirus, which transmits faster. India's healthcare system is now under enormous strain as the number of new cases continues to rise rapidly each day.

Your support is urgently needed today to help vulnerable communities in India get through this COVID-19 crisis.

**Read more about the Appeal at:**

**[www.caritas.org.au/india-appeal](http://www.caritas.org.au/india-appeal)**

### **COVID RESTRICTIONS FOR PLACES OF WORSHIP AND RELIGIOUS GATHERINGS AND SIGNIFICANT EVENTS AT PLACES OF WORSHIP**

As there appears to still be some confusion with COVID restrictions. Currently under the **Public Health (COVID-19 Gathering Restrictions) Order 2021** the capacity of a Place of Worship or building holding Religious Gatherings is determined by using the 2 square metre rule and the ability to practice safe social distancing by seating people 1.5m apart. For us this means that our capacities are as follows: Morisset Church: 40, Cooranbong Church: 30, and the Callinan Centre: 20. Whilst we have these restrictions that have greatly reduced our capacities congregants need to book and reserve a place at a service.

In addition to booking in congregants, volunteers and staff attending Places of Worship and Religious Gatherings are required to check-in either by using a QR code on an electronic device or by providing their contact details upon entry. Please note that if you are able to check-in with a QR Code the NSW Government requires you to do so.

### **COVID RESTRICTIONS RELATING TO HOSPITALITY IE. MONTHLY CUPPAS, LUNCHEONS ETC.**

Currently the restrictions regarding Hospitality requires us to use the 2 square metre rule and seat all attendees who are not from the same household 1.5m apart and prepare all non store bought food onsite i.e. cakes, slices sandwiches etc. . Also all attendees are required to be seated, and served, this means that buffet style and share plate hospitality is currently prohibited under the restrictions. Given the number of volunteers available and the workload providing hospitality currently entails we are not holding monthly cuppas, luncheons or wakes in the Callinan Centre.

### **WEEKEND SERVICES**

Given current attendance levels and the number of volunteers available we be continuing to have only 1 weekend service at 9.30am on Sunday Mornings in our Morisset Church. This will be reviewed again in July.

### **NEWCASTLE UNITY IN DIVERSITY WORLD FOOD AND MUSIC FESTIVAL | 19 JUNE**

To mark the beginning of Refugee Week, The Newcastle Unity in Diversity Festival will be held at the Newcastle Foreshore 11am – 3pm on Saturday 19th June. There will be a wonderful array of multicultural food stalls, cultural performances and activities.

You are very welcome to attend and enjoy the festivities.

With thanks to STARTTS, The City of Newcastle and The University of Newcastle for sponsoring the event.

For more information: <https://www.facebook.com/events/520718478555143>

### **TRIBUNAL OF THE CATHOLIC CHURCH**

Marriage breakdown is a distressing experience for all those concerned. The Church reaches out in support of those who are divorced, while upholding the permanence of a true Christian marriage. The Maitland-Newcastle Diocesan Office of the Interdiocesan Tribunal of Sydney extends an invitation to any divorced person who would like to talk about the annulment process. You can be assured that your privacy will be respected. Should you choose to apply for an annulment, you will be guided and supported through the process. For further information please phone the Maitland-Newcastle Diocesan Office of the Interdiocesan Tribunal of Sydney on 4979 1370 or email [tribunal@mn.catholic.org.au](mailto:tribunal@mn.catholic.org.au)

### **SACRAMENTAL PROGRAMS UPDATE**

The Sacramental Team are currently assessing our Sacramental Program for next year. They are looking at What we do? & How do we do it? Especially given the COVID restrictions that are still in place for Places of Worship and Religious Gatherings.





**O'NEILL**

**Fr PAUL BERNARD**

**Born 2nd May 1952**

**Ordained Priest 20th August 1976**

**Returned to his Lord 28th May 2021**

Loving son of the late ESTHER (nee Coulson) and JAMES O'NEILL. Much loved brother of SHARYN, brother-in-law of WILLIAM and adoring uncle of SIMONE and BRENDAN and caring and loving great-uncle of CALEB, AMELIE, ISAAC, EZEKIEL, ABIGAIL and IMOGEN.

The family, friends and nominated guests of Fr Paul O'Neill are invited to his Funeral Mass to be celebrated at St Joseph's Catholic Church, East Maitland commencing at 10am **MONDAY**, 7th June 2021.

Because of COVID-19 restrictions, entrance to St Joseph's Church will be strictly limited to family, clergy, and invited and nominated guests. The Funeral Mass will be livestreamed to the Therry Centre and to the churches at Beresfield, Morpeth, Campbells Hill, Rutherford and Lochinvar for parishioners who may wish to gather together to celebrate Fr Paul's life and ministry. For those who prefer not to join one of the communal gatherings, the livestream may be accessed via <https://vimeo.com/557057072/d744082c16> or the link on the Fry Bros website in the funeral announcement section.

Pre-registration is required for all physical locations via the usual parish procedures.

It was Fr Paul's wish that all parishioners join together in their local venues, and homes, for lunch and reminiscing after the Funeral Mass.

For further enquiries, please contact the Regional Office via email [chisholm@mn.catholic.org.au](mailto:chisholm@mn.catholic.org.au) or on 4933 8918.

**"Ordained to Serve God's People"**  
**Ordination Motto**



"Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest."  
*Matthew 11:28*

### JUNE PROGRAMS

**4th  
Friday**

**DIVINE MERCY FRIDAY**  
6:00pm - 8:30pm

**5th  
Saturday**

**ONE DAY MALAYALAM RETREAT**  
10:00am - 2:30pm

**DIVINE YOUTH MINISTRY**,  
5.30 pm to 9 pm, for Young Adults ages 18+  
For more details pls call Melinda Rego on 0423786768

**11th-  
13th**

**SPIRITUAL GROWTH RETREAT (LIVE-IN)**

with Fr. Roni George and Fr. Joby George  
Friday 6:00pm - Sunday 4:00pm  
For booking: 04 6848 6782, [drcetreatreg@gmail.com](mailto:drcetreatreg@gmail.com)

**27th  
Sunday**

**ONE DAY PILGRIMAGE (LAST SUNDAY RETREAT)**

9:00am - 4:00pm  
Fr. Roni George and Fr. Joby George  
• Praise And Worship • Preaching The Word • Eucharistic Adoration • Way Of The Cross  
• Divine Mercy Chaplet • Holy Mass

**• BOOKING REQUIRED • LIMITED NUMBERS**

Pls contact 02 4372 1598, [drcetreatreg@gmail.com](mailto:drcetreatreg@gmail.com)

WITH  
COVID  
SAFETY  
COMPLIANCE



**DIVINE RETREAT CENTRE**

160 Hensons Road, Somersby, SYDNEY-NSW 2250,  
Tel: 02 4372 1598, 04 6848 6782, email [drcsydney@gmail.com](mailto:drcsydney@gmail.com)  
• [www.divineretreatcentre.org.au](http://www.divineretreatcentre.org.au) • [www.facebook.com/divineretreatcentersomersby](https://www.facebook.com/divineretreatcentersomersby)

### CARITAS AUTUMN NEWSLETTER

The Caritas Autumn newsletter is now available online at <https://www.caritas.org.au/news/our-magazine/>. Check out their latest news and stories from overseas and in Australia.

### FINDING GOD IN AUSTRALIA / RETREAT

Presented by Father John Hill, this retreat will be held at St Clement's from Friday 6 to Saturday 8 August.

Bushfires, drought, the effects of Covid-19, church scandals - there are so many challenges to our faith in today's Australia. This retreat offers you the chance to come to a place of quiet, to take stock of your own life, to reflect about life here in Australia and to renew the foundations of faith for the future. In the retreat we will use the beauty and quiet of St Clement's to help us experience the presence of God, to pray and celebrate together and see how God is at work in our land and our lives.

Ensuite Room \$350, shared facilities \$300.

Please contact St Clement's to register: [info@stclement.com.au](mailto:info@stclement.com.au) or phone 02 6380 5222 Monday - Friday 9am - 5pm.

## SEE JUDGE ACT- 40 MINUTE SMALL GROUP REFLECTION

This will be in the Callinan Centre at Morisset on Thursday 10th June, at 9.30am.

'See, judge Act' are the three simple 'review of life' steps much used by small groups in their workplace situation. It is a way of seeing how we may express our Faith in action in the context of our lives and work.

The 'judge' in see, judge, and act is more about discernment- discerning a good choice to make in light of our current life experience. The 'action' flows from this. The action seeks to help bring about loving change.

The little group usually commence with a brief shared reflection upon the coming Sundays Gospel. The Gospel that Sunday is Mark 4:26-34 (it is the parable of the Kingdom being the mustard seed- tiny, but which grows).

Do come along. Invite someone to come with you. My hope is that more little groups like this can form.  
Fr Kevin

**Live stream Mass every Sunday at 9.30am at <https://www.mn.catholic.org.au/places/live-stream/>**

## MAY AURORA

Copies are available at the back of the Church.

## UPCOMING FEAST DAYS MEMORIALS AND SOLEMNITIES

THE MOST HOLY BODY AND BLOOD OF CHRIST— 6TH JUNE  
THE MOST SACRED HEART OF JESUS— 11TH JUNE  
THE MOST IMMACULATE HEART OF MARY— 12TH JUNE  
SAINT ALOYSIUS GONZAGA— 21ST JUNE  
SAINTS JOHN FISHER AND THOMAS MORE— 22ND JUNE  
THE NATIVITY OF JOHN THE BAPTIST— 24TH JUNE  
SAINT IRENAEUS— 28TH JUNE  
SAINTS PETER AND PAUL— 29TH JUNE  
SAINT THOMAS— 3RD JULY

## **Please pray for those who are sick, in hospital or recovering at home:**

Bill Fenton, Maureen Phillips, John Francisco, Ian Douglas, Patricia Jones, Bev Loft, Robert Jay, Michelle Clipsham.

## **Please pray for those who have been called to eternal life may they always be in our prayers.**

**Recently Deceased:** Tony Riviere, Rosemary Oakley (nee France), Margo Von Sanden (nee Foo) Fr Paul O'Neill, Ignatius Shamley, Evelyn Rogers.

**Remembrance:** Grace Lyons, Cornelius Lyons, Emily Williams, Louise Kalmus.



## PRAYER REQUESTS FOR THE BULLETIN

If you would like the parish to pray for a **family member who is sick, recently deceased or you would like remembered** please call or email the parish office or complete a prayer card for each person and place in the mail box near the parish office door. Cards are available at the back of the church and at the Parish Office. **All prayer requests require permission from a family member or the person. Due to Australian privacy laws.**

## AN ACT OF SPIRITUAL COMMUNION

My Jesus,  
I believe that You  
are present in the Most Holy Sacrament.  
I love You above all things,  
and I desire to receive You into my soul.  
Since I cannot at this moment  
receive You sacramentally,  
come at least spiritually into my heart.  
I embrace You as if You were already there and unite  
myself wholly to You.  
Never permit me to be separated from You.  
Amen.



## WEEKEND ROSTERS

		<u>THIS WEEK</u>	<u>NEXT WEEK</u>
<b><u>Presiders</u></b>	9.30	Mass	Mass
<b><u>PROCLAIMER:</u></b>	9.30	M Shamley	L McRae
<b><u>PSALMIST:</u></b>	9.30	J Shamley	H White
<b><u>UNIVERSAL PRAYER</u></b>	9.30	J Shamley	H White
<b><u>SERVERS</u></b>	9.30	M Melvey	V Paulo
<b><u>AV:</u></b>	9.30	U France	U France
<b><u>SOUND/ VID-EO:</u></b>	9.30	J France	L Hutchinson G Hutchinson
<b><u>SIGN IN</u></b>	9.30	U France	J Hutchins
<b><u>TEMPERATURE</u></b>	9.30	B Hutcheson	B Hutcheson
<b><u>USHERS</u></b>	9.30	M Sloman L McRae	P Herbert M Melvey
<b><u>COMMUNION USHERS</u></b>	9.30	COVID-19 Safety Team	COVID-19 Safety Team
<b><u>CLEANERS</u></b>	9.30	COVID-19 Safety Team	COVID-19 Safety Team





## FAITH MATTERS: Living in a Christian Street Community

John and I helped create a lay Christian street community in Kotara back in the '70s and '80s when the fire of idealism and love of our God ran hot in our veins.

**PAM TIERNEY** PUBLISHED JUNE 01, 2021

Being a founding member of a Christian covenant community was hard, but exciting work. We had to discern if this was a call from the Spirit, what Christian values we aspired to, and whether we could physically move closer to each other. We looked at different possibilities for shared accommodation, such as a historic hotel for sale, but recognised this would be too intrusive a lifestyle for our families.

Most of us had met through the Catholic Charismatic Prayer movement - also strongly ecumenical in spirit, which fosters a personal relationship with Jesus Christ, and empowerment by God through the Baptism in the Holy Spirit. This acceptance of Jesus Christ as central to our lives galvanised us to form a Christian family group, which then evolved into the forming of a community of believers.

While we were mostly Catholic, some were not, so at the outset we defined ourselves as 'Catholic in nature, ecumenical in spirit.' We were self-activated. Community was a strong movement across the country back then, not all of them spiritually based. We visited other Christian communities springing up across Australia, and the United States, some of which still exist.

We had a core membership of four families, and wider involvement with many others who cherished their community attachment. Seventeen children were in the core community.

In the early days we had two Sisters of Mercy involved, who loved us and we loved them. I recall Sr Mary Thompson introducing us to the Myer-Briggs personality program, which gave us a deeper acceptance of each other and recognition of the other's gifts.

To work towards community formation, we went away as a family group for one weekend a month over two years, before forming our street community. We organised services full of joy and creativity and decided our community would be committed to promoting Christian family values.

Our four base families who signed a Covenant - ( ideals we wished to live by ) - chose to live closer to each other. Two of our families sold their homes and moved to Kotara. We gave ourselves a name - 'The Abundant Life community'.

We met frequently, sharing many joyous occasions and some sacramental life within our community. We washed each other's feet, including that of the children. We introduced Sabbath meals to our families where each had a part to play. We celebrated with food, drama, and music. We studied the Word of God. We went away on holidays together. We went to Mass, and assisted in Church activities. We helped each other in practical ways.

Decisions affecting communal life were made by consensus, and leadership rotated each year. We shared some goods in common.

We had the blessing of our Parish Priest - Father Paddy Flynn. He told us once that we were known in the Parish as 'the God Squad.' I think we took that as a compliment, because he also told us that he wished more of the Parish would do as we had done.

When our community broke up many years later, I was so forlorn, so lost. It broke up for human reasons, and in retrospect, we may have survived with an outside wise influence to guide us along - but I will never regret what we attempted to achieve.

My hope is that with all the work being done by the Synod, they will not underestimate how powerful small groups can regenerate growth in our Church - and how important it is to support such groups with wise guidance, and access to relevant training, teaching, and material resources where possible.

But above all, the call of Pope Francis, to embrace Jesus Christ as our Saviour, Friend, Healer, and Giver of Life, is a paramount, personal and communal call.

We rely on our Bishop, priests, nuns, employees and lay people, that with the help of the Spirit, his call will become a reality in our lives.

- Pam Tierney





## Reconciliation Week: More Than A Word

**In honour of National Reconciliation Week (27 May – 3 June), staff from across the Diocese have been taking steps to embody the 2021 theme '*More than a word. Reconciliation takes action*'.**

**SARAH JAMES** PUBLISHED JUNE 01, 2021

National Reconciliation Week is a time to learn about our shared histories, cultures, and achievements, and to explore how each of us can contribute to achieving reconciliation in Australia.

Reconciliation must live in our hearts, minds, and actions as we move forward, strengthened by respectful relationships between the wider Australian community and Aboriginal and Torres Strait Islander peoples.

In the spirit of unity and support for reconciliation, the Campus Ministry Team and Catholic Schools Office collaborated to organise a Reflection at the Diocesan campus. At this special event, staff were invited to come forth and plant a *Sea of Hands* to symbolise community support for reconciliation, rights, and respect. You can view photos from this Reflection on our [MNnews Facebook page](#), and a [video on our YouTube channel](#).

Students of St Mary's Primary School in Warners Bay also took the '*More than a word*' theme to heart, by standing together in the colours of the Aboriginal flag to recognise and apologise for injustices that have been done to Indigenous Australians, particularly for the pain inflicted on the Stolen Generations. The first step in mending any relationship is apologising for causing hurt. Saying sorry – and demonstrating that you mean it – is vital for friendships to continue to grow and become strong. The students hope that this simple apology can help initiate healing so all Australians can move forward together.



David Dryden is the Aboriginal Cultural Planner for CatholicCare Social Services Hunter-Manning, as well as a proud Aboriginal male from the Dunghutti nation (Kempsey NSW). In the lead-up to Reconciliation Week, we spoke with David on how we can each play our part in achieving reconciliation in Australia.

**MNnews: As a member of the Dunghutti nation, what does Reconciliation Week mean to you?**

**David:** “Reconciliation to me is acknowledging Aboriginal and Torres Strait Islander peoples as the First Peoples of this land, and recognising that these peoples were dispossessed, persecuted, and oppressed due to colonisation in Australia.

Recently, I have heard people say or write, ‘we need to get over it’ or ‘it didn’t affect you so move on’, or in the Permancy Support Program, ‘I don’t want the young person to stay in care his whole life just because he is Aboriginal’. The stolen generation has affected our culture in so many ways, and it’s examples like this that display a lack of education. We as a nation need to listen to our Elders, acknowledge Australia’s history, and start embracing the culture and true identity of Australia’s first nations people in a similar nature as New Zealand does with their Maori people.”

**MNnews: 2021’s theme urges us all to take action for reconciliation. Do you think CatholicCare Hunter-Manning is actively taking steps in the right direction?**

**David:** “I think CatholicCare is actively taking positive steps in the right direction, and I personally think they have been for the last couple of years. CatholicCare’s Aboriginal Reference Group is an example of this. At our recent CatholicCare staff conference, we had Uncle Bill Smith conduct a Welcome to Country and smoking ceremony and Winangay Dreaming perform cultural performances. These are also good examples of CatholicCare actively taking the rights step forward regarding our culture and best practice for the services and support CatholicCare provides .”

**MNnews: How can we as individuals do our part for National Reconciliation Week?**

**David:** I feel as individuals it’s about education and it’s about having empathy for our culture. I believe with an open mind and open heart, when an Aboriginal person is telling their story or providing cultural support/awareness, individuals can make some massive changes to their community. In some cases, a person’s core belief is too engrained to make change. However, individuals, organisations, schools, and even the country can work together to make positive change or ‘close the gap’.

If we can use sport as an example, look at the positive stories to come out of some of the most influential organisations in the country. In the NRL *Indigenous Round*, the exposure and education regarding our culture is amazing. It is also an excellent opportunity for some clubs to expose how they give back to the community through engaging with local artists and organisations to promote Aboriginal culture/stories through memorabilia artwork.”



# **SUNDAY PRAYER SERVICE**

## **THE MOST HOLY BODY AND BLOOD OF CHRIST**

**Sunday 06 June 2021**

### **The Introductory Rites**

#### **Gathering**

The Lectionary/Roman Missal or a Bible may be placed on a table together with a candle and a cross.

A short hymn might be sung.

#### **Sign of the Cross**

Leader:

In the name of the Father, and of the Son, and of the Holy Spirit.

All:

**Amen.**

#### **Greeting**

Leader:

Blessed be Jesus who makes us one,  
and strengthens us  
by the power of his Spirit.

All:

**Blessed be God forever.**

### **Introductory Remarks**

Leader (in these or similar words):

Friends in Christ,  
although we cannot celebrate the Eucharist this day,  
we gather in God's name  
for when two or more come together  
God is always with us.

We worship in union with the whole Church  
keeping this day of the Lord holy.

## Opening Rite

### LITANY OF PRAISE

Leader:

Before listening to the Word of God  
let us praise the Lord Jesus Christ  
who has raised us to new life.

A brief period of silence follows.

Leader:

Lord Jesus, you are the high priest who has won for us salvation: Lord, have mercy.

**All: Lord, have mercy.**

Christ Jesus, you are the wine of the new covenant: Christ, have mercy.

**All: Christ, have mercy.**

Lord Jesus, you call us to the banquet of life: Lord, have mercy.

**All: Lord, have mercy.**

Leader:

May almighty God have mercy on us,  
forgive us our sins,  
and bring us to everlasting life.

All:

**Amen.**

## Opening Prayer

Leader:

Let us pray.

All pause for silent prayer.

O God, who in this wonderful Sacrament  
have left us a memorial of your Passion,  
grant us, we pray,  
so to revere the sacred mysteries of your Body and Blood  
that we may always experience in ourselves  
the fruits of your redemption.  
Who live and reign with God the Father  
in the unity of the Holy Spirit,  
God, for ever and ever.

All:

**Amen.**



# The Liturgy of the Word

## First Reading

### Exodus 24:3-8

A reading from the book of Exodus

*This is the blood of the Covenant that the Lord has made with you.*

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.'

*To indicate the end of the reading, the reader acclaims:*

The word of the Lord.

*All reply:*

**Thanks be to God.**

## Responsorial Psalm

### Ps 115:12-13, 15-18

**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

*The blood of Christ will purify our inner selves.*

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.

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

**Thanks be to God.**

## Gospel

Reader:

From the holy Gospel according to Mark.

All:

**Glory to you, O Lord.**

### Mark 14:12-16, 22-26

A reading from the holy Gospel according to Mark

*This is my body. This is my blood.*

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 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.

**Reader:**

The Gospel of the Lord.

**All:**

**Praise to you, Lord Jesus Christ.**

**All are seated.**

## **Reflection on the Word**

**A short period of reflection may be observed.**

Q. What does this gospel passage reveal about the Jewish foundations of Christianity?

Q. How was Jesus' use of blood to make a covenant different from the traditional understanding?

Q. What was the new covenant that Jesus established?

Q. How have ways of showing respect and reverence for the body and blood of Christ changed over time?

## **Profession of Faith**

**Leader:**

In union with the whole Church

let us profess our faith.

**All:**

**I believe in God,  
the Father almighty,  
Creator of heaven and earth,  
and in Jesus Christ, his only Son, our Lord,**

**At the words that follow, up to and including the Virgin Mary, all bow.**

**who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended into hell;  
on the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of God the Father almighty;  
from there he will come to judge the living and the dead.  
I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and life everlasting. Amen.**



## Prayer of the Faithful

Priest: Brothers and sisters, through the Holy Body and Blood of Christ, let us bring our prayers before the Lord.

Reader: That the Holy Church may acclaim the true presence of Christ to all.

(pause)

In your glory:

**All: Lord, hear our prayer.**

Reader: That through the everlasting covenant, priests and bishops will continue to serve God's people faithfully.

(pause)

In your glory:

**All: Lord, hear our prayer.**

Reader: That nations will put aside differences and promote respect for all peoples.

(pause)

In your glory:

**All: Lord, hear our prayer.**

Reader: That our parish community gathered at this table will always hunger for the ways of Christ as our true living bread.

(pause)

In your glory:

**All: Lord, hear our prayer.**

Reader: That all who are sick will find comfort in the bread of heaven and the wine of peace, especially those in our community and families.

(pause)

In your glory:

**All: Lord, hear our prayer.**

Reader: That all who have died will come to know eternal life with Christ, especially those in our community and families.

(pause)

In your glory:

**All: Lord, hear our prayer.**

Priest: Loving Father, through Christ's body and blood, we are granted nourishment in the Eucharist. Hear our prayers and help us to receive this holy mystery as sustenance for serving others in your name. We ask this through Christ our Lord.

**All: Amen.**

## The Lord's Prayer

Leader:

At the Saviour's command  
and formed by divine teaching,  
we dare to say:

All:

**Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come,  
thy will be done  
on earth as it is in heaven.  
Give us this day our daily bread,  
and forgive us our trespasses,  
as we forgive those who trespass against us;  
and lead us not into temptation,  
but deliver us from evil.  
For the kingdom, the power and the glory are yours,  
now and forever. Amen.**

## The Concluding Rite

### Blessing

Leader:

May the God of hope fill us with every joy in believing.  
May the peace of Christ abound in our hearts.  
May the Holy Spirit enrich us with his gifts,  
now and for ever.

All make the sign of the cross during the blessing.

All:

**Amen.**

### Dismissal

Leader:

Let us go in peace to love and serve the Lord.

All:

**Thanks be to God.**

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