



THE CARMELITE

Parish of Port Melbourne and Middle Park
in the care of the Carmelites since 1882

*We acknowledge the Yalukit Willam Clan, the traditional owners and custodians of this land. We pay our respects to them.
May we walk gently here.*

Most Holy Body and Blood of Christ

14 June 2020

My dear Parishioners and Friends,

THE BODY AND BLOOD OF THE LORD

When I was growing up I learned all about the Mystical Body of Christ and, to be honest, I never really understood the meaning of the word “mystical”. At the same time, I learned that all of us are members of one body and that is the Body of the Risen Lord.

Now, of course, I think that most of us older Catholics always considered ourselves to be members of the only real Church and perhaps it only came to us later in life that the real church of God is the humanity that God created and mysteriously lives over and in and through.

YES, BLACK LIVES MATTER
BUT JUST AS TRULY
SO DO LIVES OF DIFFERENT HUES.

The tragedy of racism is the tragedy of people who think they are superior to others because of the colour of their skin. In societies which are predominantly of one colour, there always lurks the inherent evil of a racism that considers the predominant colour the right colour. What a load of hogwash!

In Australian society, we have been privileged to have a rainbow of colours that make up our society. They range from our First Nation people, to the Celtic, European, Asian and Pacific peoples of the world. It has never been easy for any of these diverse groups to find their feet in this land and tragically, other peoples have been treated shamefully, criminally because of prejudice, fear, egoism and a morbid sense of superiority.

This horrendous experience of racism isn't just related to people of different colour; it has also permeated the relationship between the genders; it has treated people who step outside the mould of the predominant culture as less than human. You only have to look at the way gay people and gender-fluid people have suffered at the hands of the “straight” world. You only have to look too at the widening chasm between people who have too much and those who have too little.

Well, the Body of Christ is not like that: it is the whole of creation and everything in it which belongs to Christ and to God. And you know what? God is colour blind; God is also status blind and blind to the false distinctions we make between peoples. When God

Both our Churches are fitted with a hearing induction loop. Please use the 'T' or other appropriate switch on your hearing aid. Please tell us if you experience any difficulty.

OUR PARISH

Churches

St Joseph's
cnr Rouse & Stokes Streets
Port Melbourne

Our Lady of Mount Carmel
cnr Richardson & Wright Streets
Middle Park

Sunday Masses

6.00pm (Sat) Mount Carmel
9.00am Saint Joseph's
10.30am Mount Carmel

Reconciliation

after 9.00am Mass Saturday

Carmelite Parish Office

274 Rouse Street
Port Melbourne Vic 3207

Telephone 03 9681 9600
Facsimile 03 9681 9608

After Hours Emergency
0408 754 283

Email parish@sj-mc.org.au

Parish Website www.sj-mc.org.au

Carmelite Website
www.carmelites.org.au

**Office Hours 9am-4pm
Monday, Wednesday, Friday
(CLOSED TUESDAYS & THURSDAYS)**

Parish Priest

Fr Hugh Brown OCarm

Parish Secretary

Anne Ierardo

Pastoral Life Co-ordinator

Michael Murray

Finance Officer

Shane Harrison

Facilities Manager

Ken Chaffer

Galilee Regional Catholic Primary School

Bank Street
South Melbourne Vic 3205

Telephone 03 9699 2928
Principal Simon Millar

PARISH OFFICE

**The Carmelite Parish Office is now
closed to the public.**

**The office is still functioning between 9.00am & 4.00pm
on Monday, Wednesday, Thursday and Friday.**

**You can contact us by telephone:
9681 9600**

**Email: parish@sj-mc.org.au or by checking our
website on**

www.sj-mc.org.au for further updates.

**If you are in need of a priest urgently then please
call 0408 754283.**

WE REMEMBER

**If you would like someone remembered in our
sick list, recently deceased or anniversaries,
then please contact the parish office by email:
parish@sj-mc.org.au or by phone 9681 9600.**

Those who are sick or ill and in need of prayer: Baby Luca, John Bassett, Paul Cagli - Cao, Kelly Edwards, Rose Fennell, Gary Finn, Maurice Fitzpatrick, Michael McGowan, Marino Mihocic, Sylvia Poliakov, Charles Portelli, Rafal Rafalski, Lorraine Rohan, Keith Ryder, Helen Stanley, Helen Sullivan, Jim Sullivan, Maureen Toohey, Troy Vincent, Julie Wain, Sr Barbara Walsh RSG, Jonathon Wil, Tami Yap.

Those whose have died recently: Raymond Harkins, and those affected by COVID - 19.

**Those whose anniversaries of death occur about this
time:** Pauline Restall

MEMORIAL PLAQUES

We are about to place an order for Plaques for the walls of our Memorial Gardens. The order will be lodged at the end of the month. If you would like a plaque in memory of deceased family members, the please contact Anne at the Parish Office - 9681 9600 or parish@sj-mc.org.au. Cost of a plaque is \$180.00, and they take approximately 6 -8 weeks to be delivered and placed on the wall.

IN OUR PARISH

created, through billions of years, he would proclaim that what he created was very good indeed! It is we who bugger it up!

If it is true that everything belongs in the Body of Christ, it's also true that we have a deep relationship with everything in creation. It not just a relationship between persons, but of persons in the world which God deemed to be very good. Yes, we are related to creation and it is our task to care for, to nurture, to learn from and to heed everything and everyone in the world around us.

What a magnificent moment, when a 14 year old boy with a disability is found alive in treacherous conditions; what a magnificent moment when peoples start to shout "enough already" to the incipient and biased way groups of people treat others of a different hue; what a magnificent world when an Italian priest dies because of COVID-19 when he gives the respirator his parish have bought for him to someone younger and in greater need; what a magnificent moment when we can come together again with new eyes and new hearts and greet each other.

The Body of Christ is alive in each of us when we act with integrity to people, irrespective of who or what they are. The Body of Christ is alive in us when we too say you are my sister or my brother – no questions asked.

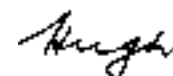
So brothers and sisters, this is also your feastday!

A VERY GOOD NEWS STORY

Kath and Alvaro Rodriguez gave birth to twin daughters on 10 June. I was privileged to celebrate their wedding and Kath would be better known to you as a Fahy, being a daughter of Glenys and Jimmy. The girls, who are in special care at the Royal Women's, are named Ana Sophia and Lucie Carmen and were born at 33 weeks. Prayers please for the new parents and their beautiful creations.

Stay warm and as well as possible.

Blessings,



ARCHDIOCESE

**Archdiocesan Hotline for
COVID-19**

In light of changing advice and circumstances, please keep visiting this webpage: www.cam.org.au for quick access to the latest news, information and resources. Should you require any further information specific to a parish concern relating to COVID-19 and the guidelines produced by the Archdiocese, please contact the newly established service desk for our Priests and Parishes:

Phone: 9926 2469

Email: covid-19@cam.org.au

This phone line and email will be monitored Monday to Friday, 8am-6pm, by Archdiocesan staff.

THANK YOU

We understand that these are very unusual circumstances and difficult times for many people both emotionally and financially.

Thank you to our parishioners who have been continuing to send in their thanksgiving envelopes. If you would like to continue supporting our parish you might like to consider changing your contributions to EFT, direct debit or credit card deductions. Please contact the parish office to organise this.

REFLECTION ON THIS WEEK'S READINGS

Some years ago, Pope John Paul II went to Lima, Peru. There he was met by a massive crowd of two million people. Instead of the usual greetings from the President and the Cardinal, two people from a shantytown stepped forward to the microphone. Their names were Irene and Viktor Charo. As the huge crowd went quiet, they began to speak to the Pope.

'Holy Father, we are hungry, we are sick, we lack work, our children die before their time. Yet we believe, Holy Father, we believe in the God of life. And we hunger for bread.' Before a hushed crowd, the Pope replied in his best Spanish. 'You tell me you hunger for bread.' 'Yes, yes,' the millions yelled in reply. 'You tell me you hunger for God,' said the Pope and again the crowd swelled with an emphatic 'Yes! Yes!' 'I want this hunger for God to remain; I want your hunger for bread to be satisfied.'

The Pope then turned to the generals and the wealthy politicians gathered there – many of them devout Catholics – and said very starkly, 'I won't simply say share what you have. I will say give it back. Give it back – it belongs to the poor.'

As extraordinary as the Pope's words were that day, Jesus' words about the Eucharist in today's Gospel are even more so. In the sixth chapter of John's Gospel many people were so horrified by the claims Jesus makes for the reality of his presence in the Eucharist, they stopped following him. John clearly links Jesus giving himself for the sake of God's kingdom and our redemption, with the communion we share with Him in every Mass.

When we receive the Risen Christ in communion it's not a symbol of his presence or a sign of his life to which we say 'Amen'. It is Christ who hosts us, who gives us himself so that we might be transformed into His image and likeness. In modern language Christ says to us at every Mass, 'Here I am, broken and poured out in love for you. Take me. I'm here for you.'

The danger with all gifts, and most especially with this gift, is that we can think it's just for us, an intimate moment between each of us and Christ. It is that, but it's also much more. St Augustine in a sermon on the Eucharist on 9th August 413 wrote that the Mass was about three things: goodness, unity and charity. Augustine taught that if we were not better people, working for unity and loving each other away from the Eucharist, it fails to achieve its purpose.

Hence, like the Pope in Peru, many people have linked the reception of the Bread of Life here with the giving of bread which sustains life away from here. On average in our world 26,000 die every day of starvation. John F Kennedy observed in 1961, 'The only thing standing between us and the elimination of hunger is our desire to see it.' We could feed all the world's poor. We choose not to.

In a talk on the Eucharist, the then Jesuit General, Fr Pedro Arrupe said, 'while there is hunger in the world then our Eucharists are incomplete'. By this he didn't mean that when we gather for Mass anything is wrong. Rather he meant that when we gather around this holy table for this sacred meal while people still starve in the world, then something vital is lacking. There's an emptiness.

Yet it's an emptiness that invites us in. The God who comes to us at every Eucharist as real food is the same God that asks, 'When I was hungry, did you feed me?' This question says that just as God feeds us, so we too should and can feed each other.

May this feast of the Body and Blood of Christ give us the strength of our convictions. May the real food and drink we provide away from this sacred table prove to the world the power of the Eucharist to change us into a people that are good, unifying and loving. And may we not just share with the poor from our excesses, but give them back the food that is rightly theirs.

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READINGS FOR THIS WEEKEND

FIRST READING

Deuteronomy 8:2-3. 14-16

Moses said to the people: 'Remember how the Lord your God led you for forty years in the wilderness, to humble you, to test you and know your inmost heart – whether you would keep his commandments or not. He humbled you, he made you feel hunger, he fed you with manna which neither you nor your fathers had known, to make you understand that man does not live on bread alone but that man lives on everything that comes from the mouth of the Lord.'

Do not then forget the Lord your God who brought you out of the land of Egypt, out of the house of slavery: who guided you through this vast and dreadful wilderness, a land of fiery serpents, scorpions, thirst; who in this waterless place brought you water from the hardest rock; who in this wilderness fed you with manna that your fathers had not known.'

RESPONSORIAL PSALM: PSALM 147: PRAISE THE LORD, JERUSALEM

Response: ***Praise the Lord, Jerusalem.***

O praise the Lord, Jerusalem!
Zion, praise your God!
He has strengthened the bars of your gates,
he has blessed the children within you. **Response**

He has established peace on your borders,
he feeds you with finest wheat.
He sends out his word to the earth
and swiftly runs his command. **Response**

He makes his word known to Jacob,
to Israel his laws and decrees.
He has not dealt thus with other nations;
he has not taught them his decrees. **Response**

SECOND READING

1 Corinthians 10:16-17

The blessing-cup that we bless is a communion with the blood of Christ, and the bread that we break is a communion with the body of Christ. The fact that there is only one loaf means that, though there are many of us, we form a single body because we all have a share in this one loaf.

SEQUENCE

Sing forth, O Zion, sweetly sing
The praises of thy Shepherd-King,
 In hymns and canticles divine;
Dare all thou canst, thou hast no song
Worthy his praises to prolong,
 So far surpassing powers like thine.

Today no theme of common praise
Forms the sweet burden of thy lays –
 The living, life-dispensing food –
That food which at the sacred board
Unto the brethren twelve our Lord
 His parting legacy bestowed.

Then be the anthem clear and strong,
Thy fullest note, thy sweetest song,
 The very music of the breast:
For now shines forth the day sublime
That brings remembrance of the time
 When Jesus first his table blessed.

Within our new King's banquet-hall
They meet to keep the festival
 That closed the ancient paschal rite:
The old is by the new replaced;
The substance hath the shadow chased;
 And rising day dispels the night.

Christ willed what he himself had done
Should be renewed while time should run,
 In memory of his parting hour:
Thus, tutored in his school divine,
We consecrate the bread and wine;
 And lo – a Host of saving power

This faith to Christian men is given –
Bread is made flesh by words from heaven:
 Into his blood the wine is turned:
What though it baffles nature's powers
Of sense and sight? This faith of ours
 Proves more than nature e'er discerned.

Concealed beneath the two-fold sign,
Meet symbols of the gifts divine,
 There lie the mysteries adored:
The living body is our food;
Our drink the ever-precious blood;
 In each, one undivided Lord.

Not he that eateth it divides
The sacred food, which whole abides
 Unbroken still, nor knows decay;
Be one, or be a thousand fed,
They eat alike that living bread
 Which, still received, ne'er wastes away.

The good, the guilty share therein,
With sure increase of grace or sin,
 The ghostly life, or ghostly death:
Death to the guilty; to the good
Immortal life. See how one food
 Man's joy or woe accomplisheth.

We break the Sacrament; but bold
And firm thy faith shall keep its hold;
Deem not the whole doth more enfold
 Than in the fractured part resides:
Deem not that Christ doth broken lie;
'Tis but the sign that meets the eye;
The hidden deep reality
 In all its fullness still abides.

Behold the bread of angels, sent
For pilgrims in their banishment,
 The bread for God's true children meant,
That may not unto dogs be given:
Oft in the olden types foreshadowed;
In Isaac on the altar bowed,
And in the ancient paschal food,
 And in the manna sent from heaven.

Come then, good shepherd, bread divine,
Still show to us thy mercy sign;
Oh, feed us still, still keep us thine;
So may we see thy glories shine
 In fields of immortality;

O thou, the wisest, mightiest, best,
Our present food, our future rest,
Come, make us each thy chosen guest,
Co-heirs of thine, and comrades blest
 With saints whose dwelling is with thee.

GOSPEL

John 6:51-58

Jesus said to the Jews:

'I am the living bread which has come down from heaven.
Anyone who eats this bread will live for ever;
and the bread that I shall give is my flesh, for the life of the world.'

Then the Jews started arguing with one another:

'How can this man give us his flesh to eat?' they said.

Jesus replied:

'I tell you most solemnly,
if you do not eat the flesh of the Son of Man
and drink his blood, you will not have life in you.
Anyone who does eat my flesh and drink my blood
has eternal life, and I shall raise him up on the last day.
For my flesh is real food and my blood is real drink.
He who eats my flesh and drinks my blood
lives in me and I live in him.

As I, who am sent by the living Father,
myself draw life from the Father,
so whoever eats me will draw life from me.
This is the bread come down from heaven;
not like the bread our ancestors ate:
they are dead, but anyone who eats this bread will live for ever.'



**THE CATHOLIC PARISH OF PORT MELBOURNE AND MIDDLE PARK
IS COMMITTED TO PROVIDING A SAFE AND NURTURING CULTURE
FOR ALL CHILDREN AND YOUNG PEOPLE IN OUR PARISH.**