

### **Pope Francis' Prayer Intentions (June)**

That social networks may work towards that inclusiveness which respects other for their differences.

#### **Feasts This Week**

5 June-Memorial of St Boniface  
8 June-Solemnity of the Most Sacred Heart of Jesus  
9 June-Feast of St Columba

#### **What's On This Week**

**Legion of Mary**—Monday 6.00 to 7.30pm contact Grace (ourladyseatofwisdomglasgow@gmail.com)

**Catholic Society**—Tuesday 6.30 to 8.00pm in the TV room. For under graduate students. Contact Ruairidh (Ruairidh@live.co.uk). Follow us on Facebook-Glasgow University Catholic Association or Twitter-@GUCatholic

**SSVP**—Mondays, fortnightly, contact Lily Kearns (turnbullssvp@gmail.com)

**St Teresa of Avila Prayer Group-Every Monday** at 7.30pm, contact Mollie Stegaroiu (mollie\_195@hotmail.com) or on facebook at St Teresa of Avila prayer Group (Turnbull Hall)

**RISE**—Thursday 7.30 to 8.30pm in the Chapel for praise and worship with Eucharistic Adoration. Contact Anna (annapf@hotmail.co.uk)

#### **Collections**

Sunday 27 May £243.99 (Gift Aid £61.00)

Last Year £271.01 (Gift Aid £57.81)  
*Thank you for your generosity. Please consider Gift Aid—we receive back 28p on every £1.*

Gift Aid forms available from Rosemary

### **TURNBULL HALL UNIVERSITY CATHOLIC CHAPLAINCY**

15 Southpark Terrace G12 8LG  
Tel. 0141 339 4315

#### **Chaplain**

**Fr Ross Campbell**  
RCchaplaincy@glasgow.ac.uk

#### **Chaplaincy Secretary**

**Rosemary Inglis**  
rcsecretary@admin.gla.ac.uk

#### **Masses**

**Sunday** 9.00am and 11.30am  
6.15pm (during term)  
**Monday-Friday** 1.05pm  
**Saturday** 10.30am

#### **Confessions**

**Monday/Wednesday /Friday** 12.45pm or any time on request)  
**Saturday** 10.00am

#### **Rosary**

**Monday-Friday** 12.45pm (during term)

#### **Adoration of the Blessed Sacrament**

Tuesday 1.30pm-6.30pm finishing with Benediction (during term)

### **3 June Solemnity of Corpus Christi**

Today's reading from Exodus can be a bit off-putting: Moses dashes the blood onto the altar, and dashes it onto the people. Why? What seems repugnant to us was of central importance to them: symbolising a new life given by and lived toward God. For the people of Israel, blood meant life itself, a gift given by and belonging to God alone. That's why even now Jews (and Muslims) will take the blood from an animal before it is butchered for food. The ritual described here then symbolises the new life that the God of Israel conferred upon His chosen people, and their mutual commitment to each other in the covenant thus made: the blessings of communion with God and the responsibility to live this out by observing "all the commands that the Lord has decreed". This ceremonial involving blood consecrates the tribes of Israel into a new life as God's holy people. The Letter to the Hebrews picks up on this, understanding the rituals of the Old Testament as foreshadowing and pointing to their fulfillment in Christ, in God-with-us. Christ has entered the sanctuary "once and for all...offering himself as the perfect sacrifice to God through the eternal Spirit purifying our conscience from dead actions to worship the living God". The work of Christ as high priest in the heavenly sanctuary has opened up a way of access to God that was not possible before His self-sacrifice. Following this "new and living way" Christians have access to God and confidence to enter the sanctuary - to come into the presence of God - "by the blood of Jesus Christ" (10:19-20). This purifies us from the "dead works" of sin and allows us to worship the living God. The sacrifice of Christ, then, into which we are caught up in the celebration of the Eucharist, brings about cleansing from and forgiveness of sins. Something even greater is at stake, however, as the last words of the passage indicate: "to worship the living God!" This purification has a purpose beyond that of rectifying the individual's standing before God. It enables us truly to worship God. Our purification finally results in the sort of devotion to God that is as total as the sacrifice of Christ, who gave "His own blood [for] our eternal redemption". By His self-giving sacrifice Christ created a new relationship between God and His people. When we receive the bread broken for us and the cup blessed for us in Holy Communion we acknowledge that the Lord gave His body to be broken and His blood poured out that we might live; and receiving the new life of the risen Lord we

acknowledge also that our lives must also be poured out for Him.

Pope-emeritus Benedict, writing as Josef Ratzinger, has noted that this understanding of sacrifice is precisely the converse of pagan sacrifices: there, a compensatory gift was given to repair the relationship between man and God. Here, in contrast, God comes to man, gifts Himself, and heals and restores the relationship damaged by our sin. It's useful to recall that many of the early Fathers of the Church referred to Christ as a physician. Writing to the Ephesians, St Ignatius of Antioch described the Eucharist as the "medicine of immortality, the antidote against death". Similarly, the fourth-century Syriac hymnist St. Ephraem described the Eucharist as "living medicine" or "medicine of life". The Eucharist heals and purifies us so that we can share in the life of God. A similar inversion characterises our receiving Holy Communion: normally, our food becomes a part of us; here rather, as Augustine reports Christ's words to himself, "you will be changed into me".

The realizing of our deification, our being made like God, our becoming embodied in the Body of Christ, takes time – for most of us, a lifetime. In the Eucharist, memory, experience and hope are woven together, summed up in the antiphon for this feast: O sacred banquet in which Christ is received: His suffering is remembered (past), [our] mind is filled with grace (present), and we receive a pledge of the glory that is to be ours (future).

*Fr Gregory Murphy O.P*

### CATECHIST'S CORNER

The Solemnity of *Corpus Christi* was traditionally a holyday of obligation celebrated on the Thursday after Trinity Sunday, to mark a connection with Holy Thursday, when we commemorate our Lord's institution of the Sacrament of the Eucharist at

the Last Supper. This beautiful feast dates from the 13th century, and the poetic words of the liturgy used today were penned by St Thomas Aquinas, and are used for Eucharistic Adoration and Benediction, '*O Salutaris hostia*' and '*Tantum ergo Sacramentum*'. The inscription on our altar '*et futurae gloriae nobis pignus datur*' (a pledge of future glory is given to us) comes from St Thomas' prayer, *O Sacrum convivium*: O sacred banquet, in which Christ is received, the memory of His Passion is renewed, the mind is filled with grace, and a pledge of future glory is given to us. V. Thou didst give them bread from heaven: R. Containing in itself all sweetness.

### CHAPLAINCY NEWS

#### Foreign Coins

Please do not put foreign coins in the collection or in for votive candles. They cannot be banked and are disposed of in the nearest waste-paper basket.

#### Old Pound Coins

Please do not put old pound coins in either the collection or in the for votive candles.

#### Expecting a Baby? New Mother?

Come and share your story and increase your confidence in birth in a positive, supportive and confidential monthly discussion group. Contact Jackie Gillick (07704 763 560)

#### Catholic Mothers Prayer Group

Please join us each month for a peaceful, prayerful evening and a cup of tea. Meet in the TV Room the 2nd Thursday of each month from 8-9pm. All mums welcome! Contact Ashlee Lally, email ashlee.lally@gmail.com, for more details.

### Sunday 3 June 2018

Please note that there will be **no 6.15 Mass today** due to the Corpus Christi Procession.

### Sunday Evening Mass

Please note that there will be no 6.15pm Mass on Sundays during July and August.

### Bidding Prayers

The names of the sick on the bidding prayers are being removed. If you want any names to be kept on the list please email Fr ross to let him know.

### OTHER NEWS

#### Bishop Robert Barron

Will those of you who signed up to go to the talk by Bishop Robert Barron in the **Usher Hall**, Edinburgh on **Thursday 6 September at 7.30pm** please give your ticket money to Fr Ross as soon as possible. Tickets prices are £10.00 for adults and £6.00 for students/children. See poster on notice board for details.

#### Young Adult Retreat

The above retreat for those who are 18 to 40 years of age will be held in **St Mary's Retreat Centre, Kinnoull, Perth** from **29 June until 1 July**. Cost is **£150.00** (discounts available for students and the unwaged). Application forms are on the table in the foyer. See poster on notice board for details.

#### Marian Age Pilgrimages

##### Knock and Lough Derg/Donegal

Marian Age Pilgrimages to Knock and Lough Derg/Donegal from **Monday 2 July to Friday 6 July 2018**. Cost for Knock and Lough Derg **£285.00** per person, for Knock and Donegal **£375.00** per person. See poster on notice board for full details.

### Faith Summer Conference

The Faith Summer Conference on "above all things love each other" will take place from **30 July until 3 August 2018**. Book online at [www.faith.org.uk](http://www.faith.org.uk) or see Fr Ross for details.

### AGAP Future Events

AGAP has organised the following events/activities taking place at St Mungo's Retreat, 52 Parson Street. Advance booking is recommended: 0141 552 5527 or [www.agap.org.uk](http://www.agap.org.uk)

AGAP 'Lectio Divina Dramatica' Tuesday 5 June at 7.30pm

AGAP Film & Faith Club: Sister Act (1992, Cert PG) Thursday 7 June at 1.00pm and 7.00pm.

See posters on notice board for details

### Musicians Wanted

Mass is celebrated each Monday at 7.15pm in Barlinnie Prison. The chaplains would appreciate the help of singers and musicians to lead the singing at the Mass.

Commitment would be no more than once a month, but could be less. If you can help, please telephone the chaplaincy on 0141 770 2059 or email

[BarlinnieChaplaincy@sps.pnn.gov.uk](mailto:BarlinnieChaplaincy@sps.pnn.gov.uk)