



**St. David's Parish
Monastery Road, Pantasaph,
Holywell. CH8 8PE**



June 11, 2023

THE SOLEMNITY OF THE BODY AND BLOOD OF CHRIST

“O sublime humility! O humble sublimity! That the Lord of the whole universe, God and the Son of God, should humble himself like this and hide under the form of a little bread, for our salvation.”

ST FRANCIS OF ASSISI

READINGS

1ST READING DT 8:2-3, 14B-16A

2ND READING 1 COR 10:16-17

GOSPEL JN 6:51-58

Introduction: The feast and its objectives: Today, we celebrate the solemn feast of *Corpus Christi*. It is a doctrinal feast established for three purposes: 1) to give God collective thanks for Christ's abiding presence with us in the Eucharist and to honor him there; 2) to instruct the people in the Mystery, Faith and devotion surrounding the Eucharist, and 3) to teach us to appreciate and make use of the great gift of the Holy Eucharist, both as a Sacrament and as a sacrifice. In the three-year cycle of the Sunday liturgy, there is a different theme each year for this *Feast of the Body and Blood of Christ*. In Cycle A the theme is the Eucharist as our food and drink; in Cycle B the emphasis is on the Eucharist as the sign of the covenant; and in Cycle C the theme focuses on the priesthood of Jesus. Although we celebrate the institution of the Holy Eucharist on Holy Thursday, the Church wants to emphasize its importance by a special feast, formerly called "*Corpus Christi*." It was Pope Urban IV who extended the feast to the universal Church. This is one of the few feasts left in which we observe a procession and a sung "*Sequence*."

The historical development: Today's celebration of the Body and Blood of the Lord originated in the Diocese of Liege in 1246 as the feast of *Corpus Christi*. In the reforms of Vatican II, *Corpus Christi* was joined with the feast of the Precious Blood (July 1) to become the *Solemnity of the Body and Blood of the Lord*. We celebrate today Christ's gift of the Eucharist, the source and summit of our life together as the Church. The Council of Trent (1545 to 1563), declared that we must honor Our Lord Jesus Christ in the Holy Eucharist publicly so that those who observed the faith of Catholics in the Most Holy Eucharist might be attracted to the Eucharistic Lord and believe in the Divinity of Our Lord Jesus Christ, present in this great Sacrament. "*The Catholic Church teaches that in the Eucharist, the Body and Blood of the God-man are really, truly, substantially, and abidingly present together with his soul and divinity by reason of the Transubstantiation of the bread and wine into the Body and Blood of Christ. This takes place in the unbloody sacrifice of the Mass.*"

The Biblical foundation: Our belief in this Real Presence of Jesus in the Holy Eucharist derives from the literal interpretation of the promise of Christ to give us his Body and Blood for our spiritual food and drink, as found in St. John's Gospel, Chapter 6, and also in the four independent accounts of the fulfillment of this promise at the Last Supper (Mt. 26; Mk. 14; Lk. 22; 1 Cor. 11). Eucharistic theologians explain the *Real Presence* by a process called *transubstantiation*: the entire *substance* of bread and wine is changed into the entire *substance* of the risen and glorified Body and Blood of Christ, retaining only the "*accidents*" (taste, color, shape) of bread and wine. Can there be a religion in which God is closer to man than our Catholic Christianity? Jesus does not believe that he is humiliating himself in coming to us and giving himself to us in his Flesh and Blood.

Analysis of today's readings: The first reading (Dt 8: 2-3, 14-16): The setting of today's first reading is near the end of the exodus from Egypt when the people are at last becoming accustomed to their long-promised new homeland. Moses realizes that the sudden change from hardship to comfort and security may dull the people, and make them forgetful of the Lord on whom they depend. Therefore, he tells them "*Remember,*" and "*Do not forget,*" referring to the manna that the Lord had miraculously provided for them earlier. The Church chooses this reading for today because we see in the manna a prototype of the Eucharist. But we do not read directly from this "manna narrative" (Exodus 16), for today's feast. Rather, we are enjoined "*not to*

forget,” and “*to remember.*” That is what we do when we celebrate the Eucharist. We remember Jesus' self-gift at the Last Supper and on the Cross. God has endowed this act with the power to make the remembered events present to us again. In the responsorial psalm, the Psalmist takes up the theme of God's providential care and His close association with His people.

The second reading: (1 Cor 10:16-17): The Corinthian Christians were apparently ill-mannered and rude in their celebration of the Lord's Supper. So Paul was trying to make them behave more politely. Paul was also clearly distinguishing the Eucharist from the ritual meals of some pagan groups known to the Corinthians. For Paul, the Body of Christ can have two meanings: the Body of Christ that we share in the Eucharist, and the Body of Christ that we form as the community of believers united with the risen Christ. Paul extended this union with Jesus to include union with all believers. As Paul says, “*the cup of blessing is a sharing in the Blood of Christ, and the bread we break is a sharing in the Body of Christ.*” The language is mystical, but it carries the meaning of the union of all believers with Jesus and thus with one another. “*Because there is one Bread, we who are many are one Body because we all partake of the one Bread*” (1 Cor 10: -17).

Today's Gospel passage (Jn 6: 51-58) is situated in the context of what is sometimes called Jesus' Eucharistic discourse. These verses constitute the ending of the “Bread of Life Discourse” (John 6: 22-58), given at the synagogue in Capernaum where Jesus identified himself as “*the living Bread that came down from heaven,*” thus linking himself with the manna in the wilderness. The Eucharistic discourse is a teaching about the Lord's providential care for his faithful followers, describing Jesus' promises to the Jewish crowd that He would give them his Body and Blood as their spiritual food and drink. The reference in today's passage to the *manna in the desert* alludes to the care of God for His people during the years of their desert wandering. The manna God provided and the water He gave sustained their natural life at the time.

Eventually, however, they died. But Jesus claimed that he was the true Bread come down from Heaven to give everlasting life. “*One who eats this Bread will live forever*” (John 6:58). Our participation in the Eucharist concretizes and energizes our relationships with Christ and one another. The process of eating and ingesting the Bread is the sign of our belief in the Word Who thus gives Himself to us, and through whom we thus receive eternal life. The separate

mention of "flesh" and "blood" symbolizes theologically Jesus' redemptive death for all people.

JUNE 3/4 COLLECTIONS

Loose cash	143.38
Gift Aid	165.00
<u>Total</u>	<u>308.38</u>

MASS INTENTIONS June 10-16

Date	Offered by	Intentions
10/05/23-		For the Parishioners
11/06/23	Joan Oates	For the healing of Pauline Romsdon
12/06/23	Joan Oates	For Kay Walsh RIP
13/06/23	Maria Antonita	Family healing and good health
14/06/23	Mr. & Mrs. Benedict Machado	Wedding anniversary
15/06/23	Julia Christine	Healing
16/06/23	Franak D'Silva	End of court case

Solemnity of the Most Sacred Heart of Jesus

Next **Friday June 16th**, is the Solemnity of the most the Most Sacred Heart of Jesus. Holy Mass at **9.00am in Denbigh House Chapel**.

Please Pray for our Sick

Ann Parry, Mary Toumaine, Patrick Nagle,
Phillip Mc Greavy, Anthony Parry

ANNIVERSARIES (June-10-16)

Harrv Bell. Mariorie Braddy

SACRAMENT OF CONFESSION

Sacrament of Confession at 11.30 am on Saturday
ON EMERGENCY ANY TIME 0741-749-4277

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