

Most Holy Body and Blood of Christ

TODAY THE CHURCH celebrates the feast of the Body and Blood of Christ. The Gospel demonstrates that the incarnation and Paschal mystery are essential to our understanding of Eucharist. Jesus is God incarnate, the Word made flesh. He is also the suffering servant. The underlying meaning of Eucharist is self-giving. This has implications for discipleship.

The Gospel refers to manna, God's gift of daily bread that nourished the hungry Hebrews in the desert. As the Word made flesh, Jesus is God's gift of self, freely given, to humanity. He is the eternal food, ever-present and accessible to us in the eucharistic elements of bread and wine. He is the nourishment that satisfies; he is the food

that has the power to transform the individual and the world.

Through his suffering, death and resurrection, Jesus becomes spiritual food. As the Paschal mystery bodily transformed Jesus, the body and blood of Christ transform us. Our participation in the Eucharist indicates our willingness to be fashioned more closely into his image. We do not abide with Christ in the Eucharist solely for our own benefit. This transformation is a blessing and a responsibility.

The body and blood of Christ should empower us to carry the ministry of Jesus into the world. May we become food for others through our acts of mercy, compassion and justice.

*Louise McEwan
Trail, BC*

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Roman Missal p. 475; Lectionary p. 838

Entrance Antiphon (*Cf. Psalm 80.17*)

He fed them with the finest wheat and satisfied them with honey from the rock.

Introductory Rites (*p. 5*)

Collect

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, one God, for ever and ever.
Amen.

First Reading (*Deuteronomy 8.2-3, 14-16*)

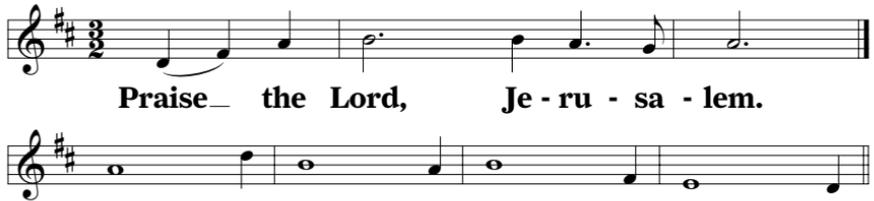
Moses spoke to the people: “Remember the long way that the Lord your God has led you these forty years in the wilderness, in order to humble you, testing you to know what was in your heart, whether or not you would keep his commandments. He humbled you by letting you hunger, then by feeding you with manna, with which neither you nor your ancestors were acquainted, in order to make you understand that man does not live by bread alone, but by every word that comes from the mouth of the Lord.

“Do not exalt yourself, forgetting the Lord your God, who brought you out of the land of Egypt, out of the house of slavery, who led you through the great and terrible wilderness, an arid wasteland with poisonous snakes and scorpions. He made water flow for you from flint rock, and fed you in the wilderness with

manna that your ancestors did not know, to humble you and to test you, and in the end to do you good.”

The word of the Lord. **Thanks be to God.**

Responsorial Psalm (Psalm 147) —————



R. Praise the Lord, Jerusalem.

or Alleluia!

Praise the Lord, O Je-**-rusalem!**

Praise your God, O **· Zion!**

For he strengthens the bars of your **· gates;**
he blesses your children with-**-in you.** R.

He grants peace within your **· borders;**
he fills you with the finest of **· wheat.**

He sends out his command to the **· earth;**
his word runs **· swiftly.** R.

He declares his word to **· Jacob,**
his statutes and ordinances to **· Israel.**

He has not dealt thus with any other **· nation;**
they do not know his **· ordinances.** R.

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Second Reading (1 Corinthians 10.16-17) —————

Brothers and sisters: The cup of blessing that we bless, is it not a sharing in the Blood of Christ? The bread that we break, is it not a sharing in the Body of Christ?

Because there is one bread, we who are many are one body, for we all partake of the one bread.

The word of the Lord. **Thanks be to God.**

Sequence (Optional)

This sequence is to be sung. The shorter version begins at the asterisks (p. 84). An earlier version of this Sequence is set to music in CBW III, 693.

1. Laud, O Sion, your salvation,
 laud with hymns of exultation
 Christ, your King and Shepherd true:
 Bring him all the praise you know,
 He is more than you bestow;
 never can you reach his due.
2. Wondrous theme for glad thanksgiving
 is the living and life-giving
 Bread today before you set,
 from his hands of old partaken,
 As we know, by faith unshaken,
 where the Twelve at supper met.
3. Full and clear ring out your chanting,
 let not joy nor grace be wanting.
 From your heart let praises burst.
 For this day the Feast is holden,
 When the institution olden
 of that Supper was rehearsed.

4. Here the new law's new oblation,
by the new King's revelation,
Ends the forms of ancient rite.
Now the new the old effaces,
Substance now the shadow chases,
light of day dispels the night.
5. What he did at supper seated,
Christ ordained to be repeated,
His remembrance not to cease.
And his rule for guidance taking,
Bread and wine we hallow, making,
thus, our sacrifice of peace.
6. This the truth each Christian learns:
bread into his own flesh Christ turns,
To his precious Blood the wine.
Sight must fail, no thought conceives,
But a steadfast faith believes,
resting on a power divine.
7. Here beneath these signs are hidden
priceless things to sense forbidden.
Signs alone, not things, we see:
Blood and flesh as wine, bread broken;
Yet beneath each wondrous token,
Christ entire we know to be.
8. All who of this great food partake,
they sever not the Lord, nor break:
Christ is whole to all that taste.
Be one or be a thousand fed
They eat alike that living Bread,
eat of him who cannot waste.

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9. Good and guilty likewise sharing,
though their different ends preparing:
timeless death, or blessed life.
Life to these, to those damnation,
Even like participation
is with unlike outcomes rife.
10. When the sacrament is broken,
doubt not, but believe as spoken,
That each severed outward token
does the very whole contain.
None that precious gift divides,
breaking but the sign betides.
Jesus still the same abides,
still unbroken he remains.

* * *

11. Hail, the food of Angels given
to the pilgrim who has striven,
to the child as bread from heaven,
food alone for spirit meant:
Now the former types fulfilling —
Isaac bound, a victim willing,
Paschal Lamb, its life-blood spilling,
manna to the ancients sent.
12. Bread yourself, good Shepherd, tend us;
Jesus, with your love befriend us.
You refresh us and defend us;
to your lasting goodness send us
That the land of life we see.
Lord, who all things both rule and know,
who on this earth such food bestow,

Grant that with your saints we follow
to that banquet ever hallow,
With them heirs and guests to be.

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Gospel Acclamation (*John 6.51-52*)

Alleluia. Alleluia. I am the living bread that came down from heaven, says the Lord; whoever eats of this bread will live forever.
Alleluia.

Gospel (*John 6.51-59*)

The Lord be with you. **And with your spirit.**

A reading from the holy Gospel according to John. **Glory to you, O Lord.**

Jesus said to the people: “I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.”

The people then disputed among themselves, saying, “How can this man give us his flesh to eat?”

So Jesus said to them, “Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Whoever eats my flesh and drinks my blood abides in me, and I in them.

“Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.”

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Jesus said these things while he was teaching in the synagogue at Capernaum.

The Gospel of the Lord. **Praise to you, Lord Jesus Christ.**

Profession of Faith (p. 8)

Prayer of the Faithful

The following intentions are suggestions only. There are more suggestions at www.livingwithchrist.ca

℟. **Lord, hear our prayer.**

For the Church, the people of God, nourished by the real presence of Christ in the community, the word and the Eucharist, we pray to the Lord: ℟.

For governments searching for ways to ensure fair and equitable distribution of food and other resources, we pray to the Lord: ℟.

For the children in our own country who live in poverty, and for all the world's children whose parents and guardians lack the means to nourish them, we pray to the Lord: ℟.

For the young people of our parish, in whose lives God is working, we pray to the Lord: ℟.

Preparation of the Gifts (p. 10)

Prayer over the Offerings

Grant your Church, O Lord, we pray, the gifts of unity and peace, whose signs are to be seen in mystery in the offerings we here present. Through Christ our Lord. **Amen.**

Preface (*Holy Eucharist II or I, pp. 11-12*)

Communion Antiphon (*John 6.57*)

Whoever eats my flesh and drinks my blood remains in me and I in him, says the Lord.

Prayer after Communion

Grant, O Lord, we pray, that we may delight for all eternity in that share in your divine life, which is foreshadowed in the present age by our reception of your precious Body and Blood. Who live and reign for ever and ever. **Amen.**

Blessing and Dismissal (*p. 31*)