

# PARISH CALENDAR

The Solemnity of  
the Most Holy  
Body and Blood of Christ

June 23, 2019

The Lord feeds them  
with finest wheat!

Saturday, June 22	..... 5:00 p.m.	Mass
Sunday, June 23	..... 7:00 a.m.	Mass
	..... 9:00 a.m.	Mass
	..... 5:00 p.m.	Mass
Monday, June 24	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a.m.	Mass
	..... 9:00-11:00 a.m.	Food Pantry Open
Tuesday, June 25	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a.m.	Mass
Wednesday, June 26	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a.m.	Mass
	..... 9:00-11:00 a.m.	Food Pantry Open
Thursday, June 27	..... 8:00 a.m.	Mass
	..... 5:30 p.m.	<b>Feeding Menu - Spaghetti</b>
Friday, June 28	..... 8:00 a.m.	Mass
	..... 9:00-11:00 a.m.	Food Pantry Open
Saturday, June 29	..... 4:00-4:45 p.m.	Confession
	..... 5:00 p.m.	Mass



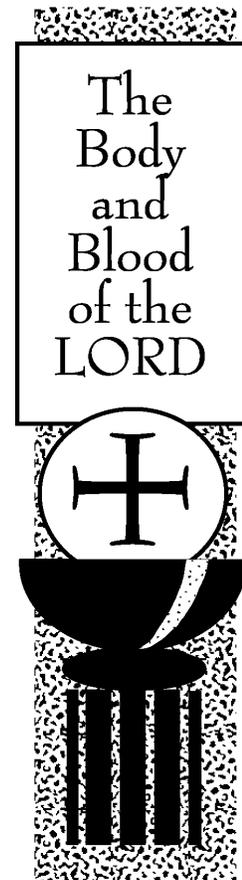
## NEXT SUNDAY READINGS:

**1 Kgs:19:16b, 19-21: The prophet Elijah calls Elisha to follow him**  
**Gal:5:1, 13-18: the Spirit sets us free to live in love**  
**Luke:9:51-62: Agreeing to follow Jesus is an all-encompassing commitment.**

### READING COMMENTARY

Even though the reading from Genesis makes obvious reference to the priesthood of Melchizedek as a “type” of the priesthood to be exercised by Jesus, two other qualities mark its import for inclusion in today’s liturgy. First, it mentions an offering of bread and wine, which the liturgy regards as a prefiguration of the Eucharist (Melchizedek’s offering is specifically mentioned in Eucharistic Prayer I). Second, it contains a blessing formula that has an impact on the formulation of the Church’s other liturgical prayers, specifically, in the preparation of the altar and gifts. The reading from 1 Corinthians picks up the images of bread and wine found in Genesis. It recalls Jesus’ Last Supper and— specifically describing the Eucharist—his gift of himself in bread and wine. Just as bread and wine were the sacrifice that blessed God’s covenant with Abram/Abraham, so do bread and wine bless those who share in the covenant ratified by the body and blood of Jesus, the High Priest. It’s interesting to note that the Eucharistic formula cited in the second reading is probably the oldest version recorded in the Scriptures. Even when Paul related it, the formula must have been in use long enough to have become fixed and familiar. Scholarly speculation suggests that this formula was used liturgically in Paul’s home base in Antioch. Quite probably the slight variations in the other three scriptural versions of the words attributed to Jesus in instituting the Eucharist similarly reflect usage in the infant Churches of Matthew, Mark, and Luke. Paul’s version, like the other scriptural formulas, is so close to what we have today in the Eucharistic Prayer that it sounds comfortably familiar. The point is this: The similarity of all Eucharistic formulas, then and now, is so pronounced because the Eucharist has always been at the heart of the Church’s faith and practice, a sign of the Lord’s own love and nourishing presence among his followers. And this is the way our Lord wanted it, then and now: “Do this in remembrance of me.”

The Gospel not only records a miraculous feeding, but also speaks to both of the previous readings. As used in the liturgy, the Gospel reading makes it clear that the meal we share (the Eucharist) is continuous with the sacrificial meals of both the Old and the New Covenant. Even more, it proclaims that the meal is a foretaste of the great messianic banquet to come. Copyright © 2003, World Library Publications. All rights reserved.



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# ANNOUNCEMENTS

**SCHOOL SUPPLY DRIVE:** We are still collecting School Supplies. We will distribute the school supplies at our **June Feeding, (June 26<sup>th</sup>)**. A box is at the back of church to place your donation.

**PETER'S PENCE COLLECTION:** Next week, we will take up the Peter's Pence Collection, which provides Pope Francis with the funds he needs to carry out his charitable works around the world. The proceeds benefit our brothers and sisters on the margins of society, including victims of war, oppression, and natural disasters. Please be generous. Envelopes are attached to this weekend bulletin and in your envelopes packets. For more information, visit [www.usccb.org/peters-pence](http://www.usccb.org/peters-pence).

**WORD OF LIFE:** "Religious freedom gives us the space to carry out the mission that Jesus has entrusted to the Church. Religious freedom means that Catholics, and all people of goodwill, are free to seek the truth and to live in accordance with that truth, and so to strengthen our common life as a nation."  
*United States Conference of Catholic Bishops  
Bulletin Insert: Religious Freedom Week 2019"*



## WEEKLY READINGS

**Jun 23 Sun: The Most Holy Body and Blood of Christ**

Gen:14:18-20; Ps:110; 1 Cor:11:23-26; Lk:9:11b-17

**Jun 24 Mon: The Nativity of Saint John the Baptist**

Isa:49:1-6; Ps:139:1b-3, 13-14ab, 14c-15; Acts:13:22-26 Lk:1:57-66, 80

**Jun 25 Tue: Ordinary Weekday**

Gen:13:2, 5-18; Ps:15:2-3a, 3bc-4ab, 5; Mt:7:6, 12-14

**Jun 26 Wed: Ordinary Weekday**

Gen:15:1-12, 17-18; Ps:105: 1-2, 3-4, 6-7, 8-9; Mt:7:15-20

**Jun 27 Thur: Ordinary Weekday**

Gen:16:1-12, 15-16; Ps:106:1b-2, 3-4a, 4b-5; Mt:7:21-29

**Jun 28 Fri: The Most Sacred Heart of Jesus**

Eze:34:11-16; Ps:23:1-3a, 3b- 4, 5, 6; Rom:5:b-11; Lk:15:3-7

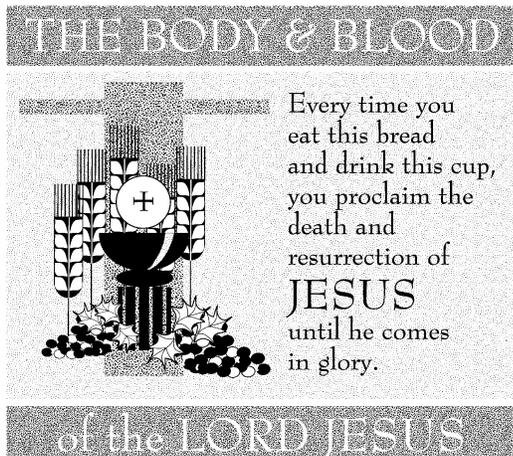
**Jun 29 Sat: Saints Peter and Paul, Apostles**

Acts:12:1-11; Ps:34:2-3, 4-5, 6-7, 8-9; 2 Tim:4:6-8, 17-18; Mt:16:13-19

## The Eucharist

Gandhi once said there is so much hunger in the world that the only way God can come is in the form of bread. What a great truth this is. God is present wherever bread is broken and wine is poured out and both are shared. This reality carries us forward filled and renewed and makes us Eucharistic people.

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## NOTE ON STEWARDSHIP

From the rich Eucharistic themes to be drawn from today's second reading, one stewardship theme stands out: *The Eucharist is Christ's gift to us. Good stewards are grateful for this gift and realize that no matter their station in life, they are welcome to come to the table and receive the body and blood of Christ. If Jesus could break bread with his betrayer, Judas, his denier, Peter, and the other ten who deserted him, then he will welcome us. Do we truly appreciate what a tremendous gift it is to approach the Lord's table? Do we realize that the Holy Spirit means to transform us by the gift of Christ's body and blood?*

(International Catholic Stewardship Council)

## Reflection

Today's Gospel is clearly an instruction on the Eucharist and on what Jesus intends it to be: nourishment for Christian communities. Just prior to the scene depicted in the Gospel, Jesus has sent out his apostles to proclaim the reign of God and to heal. This they did, going from village to village, preaching and curing. Upon their return, they report to Jesus. Then, suddenly, it is Jesus who is again preaching and curing. Withdrawing to Bethsaida, Jesus finds himself engulfed by a crowd of people. He welcomes them and goes on to preach and cure the sick. But then, Jesus adds something new to the mission of his disciples: they must feed those who follow him. If they can preach and heal as Jesus does, then they must also nourish those who hear the Word and form them into communities.

Note how Luke arranges the scene. The apostles want to dismiss the crowd so that the people can find their own food and shelter. Jesus asks the Twelve why they don't feed the crowd themselves. The apostles complain that all they have are five loaves and two fish. How can this little feed so many? Jesus tells them how. First Jesus divides the crowd into smaller groups/communities. Then he performs the blessing/breaking/giving formula of Eucharist. However, Jesus himself does not distribute the food. Rather, he instructs his apostles to do that. The people have all they want to eat, with twelve baskets of leftovers. In other words, the Lord provides nourishment generously and abundantly. Luke is saying: Not just during that evening in Galilee, not just when Jesus blesses and breaks the bread, but whenever followers gather in his name to share his table, whenever his ministers speak his words over the bread, Jesus Christ is present to nourish his followers and to make them one.

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