

The cup of salvation
I will take up,
and I will call
upon the name
of the Lord.

Psalm 116:13

June 6, 2021

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**The Most Holy
Body and Blood of Christ**

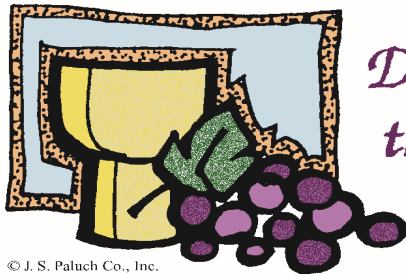
Feast of Faith

The Corpus Christi Procession

In the thirteenth century, a Belgian nun by the name of Juliana had a vision: she saw the full moon silvery and radiant except for one dark spot. The meaning of the vision was revealed to her: the moon was the Church's liturgical year, the dark spot a missing feast in honor of the Blessed Sacrament. Today's feast of Corpus Christi—the Most Holy Body and Blood of Christ—grew from Juliana's vision.

On this feast, many parishes observe the traditional Corpus Christi procession, giving honor to the Eucharist by carrying this greatest treasure out of the safety of our churches and into our streets. At the end of every Mass we are not just let out, we are sent forth, strengthened by the Eucharist, to be the Body of Christ in the world. The Corpus Christi procession is the dismissal writ large! We take Jesus with us, not only in our hearts, but carried in our midst and exposed in a monstrance. It is a public profession of faith and a blessing of the world. Jesus walks with us on these streets that we walk day after day, among those who know him but yearn to know him better, and among those who do not know him. The Eucharist is a mystery to be believed, to be celebrated—and to be lived.

—Corinna Laughlin, Copyright © J. S. Paluch Co.



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*Drink from
the cup of
salvation*

Sacrifice

Today the Church focuses on the Eucharist. Today's readings remind us how connected to ancient blood sacrifices we are when offering our unbloody sacrifice. The reading from Exodus describes a solemn ritual designed so the Israelites would never forget their covenant with God.

The reading from the Letter to the Hebrews turns us from those ancient animal sacrifices, the first efforts to worship the living God. Our sacrifice is the body and blood of the Son of God. Because of Christ we have a new covenant. The Gospel from Mark retells the establishment of that covenant, the familiar story of the Last Supper. Juxtaposed with the story of animal sacrifice as it is here, we are challenged to listen with new attention, to remember the great price paid for our salvation. Jesus gave his body and every drop of his blood for us.
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Readings for the Week

Monday:	2 Cor 1:1-7; Ps 34:2-9; Mt 5:1-12
Tuesday:	2 Cor 1:18-22; Ps 119:129-133, 135; Mt 5:13-16
Wednesday:	2 Cor 3:4-11; Ps 99:5-9; Mt 5:17-19
Thursday:	2 Cor 3:15 — 4:1, 3-6; Ps 85:9ab, 10-14; Mt 5:20-26
Friday:	Hos 11:1, 3-4, 8c-9; Is 12:2-6; Eph 3:8-12, 14-19; Jn 19:31-37
Saturday:	2 Cor 5:14-21; Ps 103:1-4, 9-12; Lk 2:41-51
Sunday:	Ez 17:22-24; Ps 92:2-3, 13-16; 2 Cor 5:6-10; Mk 4:26-34

Saints and Special Observances

Sunday:	The Most Holy Body and Blood of Christ
Monday:	Tenth Week in Ordinary Time
Wednesday:	St. Ephrem
Friday:	The Most Sacred Heart of Jesus
Saturday:	Immaculate Heart of the Blessed Virgin Mary

saint snippets

Rush to the wounds of Jesus and gain strength from them.

St. István Sándor
Hungarian Salesian who was martyred in 1953 under the communist dictatorship for teaching the faith to young people.

June 8

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A cartoon-style portrait of St. István Sándor, a man with dark hair, wearing a white shirt and a dark tie, standing with his hands in his pockets.

Starting

It's the start that stops most people.

—Anonymous

Today's Readings

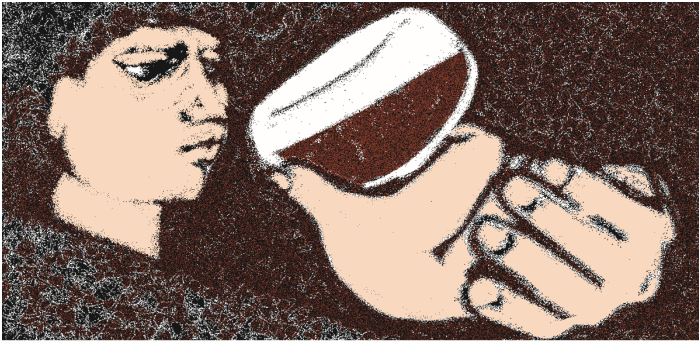
First Reading — This is the blood of the covenant that the Lord has made with you (Exodus 24:3-8).

Psalm — I will take the cup of salvation, and call on the name of the Lord (Psalm 116).

Second Reading — Christ is the mediator of a new covenant (Hebrews 9:11-15).

Gospel — This is my body. This is my blood (Mark 14:12-16, 22-26).

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The Most Holy Body And Blood of Christ June 6, 2021

**The cup of salvation I will take up,
and I will call upon the name of the Lord.
—Psalm 116:13**

Treasures From Our Tradition

A new name for this feast, long known as Corpus Christi or “Body of Christ,” points to an important recovery of Communion from the shared chalice, the Precious Blood, in the Roman Catholic liturgy. For many centuries, only the priest received from the chalice. Now, over the last forty years, the cup has been offered more frequently to the faithful. Sadly, perhaps because it is not offered at all Masses, or because people are free to pass by the offered cup, it can be seen by some as a “take it or leave it” option.

Some important meanings surface, however, when we drink from the common cup, such as our desire to participate in the pouring out of Christ’s love. Bread is the staff of life, eaten by necessity even in times of pain. Wine, on the other hand, is the mark of festivity, a pledge of joy, a sign of unity between our altar table and the banquet feast of heaven. The center of the Gospel today is Jesus speaking of the pouring out of his blood, and his offer of a cup of blessing to be shared as a sign of his love. There is no better response than to take and drink, and no better way to mark this feast.

—James Field, Copyright © J. S. Paluch Co.

The Most Holy Body and Blood of Christ What's New?

I never noticed it before, but our reading from Mark's gospel is similar to the story in John's gospel of the wedding feast at Cana. They begin with a problem presented to Jesus: Lack of wine (John) and a place for Passover meal (Mark.) They both involve jars of water. Jesus responds to both by giving orders: to the waiters (Jn) and to the apostles (Mk.) And both have miraculous changes: water into wine (Jn) and bread and wine into Jesus' Body and Blood (Mk.)

Now the wedding feast showed Jesus using the water meant for purification and changing it to wine for a wedding. The Jews needed to purify any dishes in order to keep the kosher laws. But Jesus replaced those laws with a new one, the law of love, symbolized by the wedding. In our gospel today, Jesus replaces ordinary food with spiritual food. He is doing something new, beyond the requirements of the Old Testament.

What does that mean for us? Jesus is showing God's love for us in a new way. You might say he is replacing the way he comes to us. The bread and wine at the last Supper were signs of Jesus' body being broken and his blood poured out for us on the cross. When he gave his life for us, he rose from the dead to give us hope. And now we have the Eucharist, in which he becomes our new food and drink. Just as the Passover meal became a sign of Jesus' real death on the cross, our Eucharist is the sacrament of his real presence among us today.

Do we really believe that the Eucharist is Jesus, the Son of God? The way to measure that is to ask, how has Jesus changed your life? Do you love others more because you know God loves you? Do you have less fear of the future, because the Holy Spirit gives you courage? Do your children know Jesus, because you share your faith with them? In the Eucharist, God gives us a new way to be with him. Let us look forward to being renewed in spirit whenever we receive the Body and Blood of Christ.

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June 6, 2021

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JESUS' SELF-GIFT

Today's solemnity celebrates Jesus' self-gift to us in the Eucharist, the Living Bread that nourishes us, the perpetual Sacrifice that redeems us, the Real Presence that comforts us on our pilgrimage and challenges us to self-sacrificing love. As in our own Liturgy of the Word, Moses in Exodus solemnly proclaims God's word to the assembled people, who solemnly affirm their acceptance of that word and pledge obedient fulfillment. Then, in a ritual reminiscent of our own liturgy, Moses seals the people's spoken assent by sprinkling the assembly with sacrificial blood. The Letter to the Hebrews portrays Christ as our High Priest, entering the Holy of Holies with his own Blood to seal the New Covenant that frees its participants from death. This Sacrifice Jesus instituted sacramentally at the Last Supper and offered on the altar of the cross, the Sacrifice and Supper of which we partake at every Eucharist.

JESUS' SACRIFICE AND OURS

In presenting the still-familiar four-fold "Shape of the Eucharist"—Jesus takes / blesses / breaks / gives (Mark 14:22)—Mark omits Matthew's specification of purpose "for the forgiveness of sins," and Luke's "for the remembrance of me." But Jesus does recall the covenant, Israel's liberation from Egypt's slavery. And could the disciples—or we—fail to recall that, in Mark's earliest verses, Jesus sits at table "with tax collectors and those known as sinners" (2:15)? Mark also emphasizes the Eucharist as our participation in Jesus' passion and pledge of our share in his future glory. Jesus had earlier referred to his disciples' suffering as "drinking from the cup he would drink" (10:38–39). Soon he would beg his Abba to "take this cup away" (14:36). But while sharing the Eucharistic cup, Jesus promises a day when he would "drink it new" (14:25): the cup of suffering and sorrow is not the last cup he—or we—will drink, the cup of the Garden of Agony will be transformed into the cup of the Kingdom of God.

WORSHIPING AND SERVING

Through both scripture and tradition, Jesus' Eucharistic self-giving challenges us who partake so frequently of the Eucharist (or hope to do so again once the pandemic is past) to become a community of self-sacrificing love that both worships Christ's presence in the Blessed Sacrament and serves Christ's presence in others. In his Apostolic Exhortation, *The Joy of the Gospel* (*Evangelii Gaudium*), Pope Francis praises the presence, in so many communities, of groups devoted to prayer and intercession, prayerful reading of God's Word, and perpetual adoration of the Eucharist. But then Francis repeats Saint John Paul II's warning that such personal devotion must never become a privatized, individualistic spirituality that forgets the demands of charity or the implications of Jesus' incarnation (*EG*, 262). As we receive Jesus' body sacramentally in the Eucharist, so we should touch Jesus' flesh compassionately in the suffering flesh of others (*EG* 270).

TODAY'S READINGS

Exodus 24:3–8
Psalm 116:12–13, 15–18
Hebrews 9:11–15
Mark 14:12–16, 22–26

The Most Holy Body and Blood of Christ

Prayer of the Faithful

Before we go up to the altar of sacrifice, let us be mindful of the needs of the world, and pray for our sisters and brothers.

For the people of God, our Church, as we live out the New Covenant according to Jesus' teachings, let us pray to the Lord.

For all those who go to bed hungry night after night, that the nations and peoples of the world will work together to feed them and meet all their basic needs, let us pray to the Lord.

For our faith community nourished at this and every celebration of the Eucharist as we work to serve those among us who are in pain or in need, let us pray to the Lord.

For those in our community who are unable to come and share at our eucharistic table because of the coronavirus or any other reason, let us pray to the Lord.

For those who work the land, providing our daily bread and all the food that the world needs, let us pray to the Lord.

For all those who are sick, for all who suffer from COVID-19, and for all who have died, especially N., N., and N., let us pray to the Lord.

For all the prayers that we hold in the silence of our hearts; for all our intentions spoken and unspoken, let us pray to the Lord.

**Gracious God,
by the sacrifice of your Son Jesus Christ
we have been saved.**

Grant that we may offer to our sisters and brothers a life poured out in loving service of your kingdom, through the same Jesus Christ our Lord.

God's Word for Children

Jesus sent two of his disciples to prepare the Passover. He told them to go into the city and follow a man carrying a jug of water. The man would lead them to a house where they were to prepare the meal (see Mark 14:12-16 in your Bible). Look at this picture and darken in 1 circle, 2 squares, 3 triangles, and 4 rectangles.

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The Most Holy Body and Blood of Christ

Moses told his people what the Lord wanted them to do. Use the shapes and numbers on the side and top of the grid to find what they said. You can read the story in your Bible at Exodus 24:3-8.

	1	2	3	4
♥	do	us	everything	has
□	told	We	the	won't
☆	that	nothing	LORD	will

□2 ☆4 ♥1 ♥3
 ☆1 □3 ☆3 ♥4
 □1 ♥2

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