

# THE MOST HOLY BODY & BLOOD OF CHRIST (CORPUS CHRISTI)

JUNE 23, 2019

## MASS READINGS

MONDAY: VIGIL JER 1:4-10/I PT 1:8-12/LK 1:5-17,

DAY IS 49:1-6/ACTS 13:22-26/LK 1:57-66

TUESDAY: GN 13:2, 5-18/MT 7:6,12:14

WEDNESDAY: GN 15:1-12, 17-18/MT 7:14-20

THURSDAY: GN 16:1-12, 15-16/MT 7:21-29

FRIDAY: EZ 34:11/ROM 5:5B-11/LK 15:3-7

SATURDAY: ACTS 12:1-11/2 TM 4:6-8,17-18/MT

16:13-19

**NEXT SUNDAY: THIRTEENTH SUNDAY IN  
ORDINARY TIME-RDGS: 1 KGS 19:16B,19-21,**

**GAL 5:1,13-18, LK 9:51-62**

## MASS INTENTIONS

MONDAY: FR. JAMES R. GOODRUM

TUESDAY: FRANK MCMILLEN

WEDNESDAY: SPECIAL INTENTION

THURSDAY: FR. JAMES R. GOODRUM

FRIDAY: POOR SOULS

VIGIL: DON & JANE CLAPP

7:30: JOHN & KATHY LESTER

10:00: GEORGE KELLER

NOON: FOR THE PARISH

## MEMORIAL FLOWERS

Those serving in our Armed Forces, especially those soldiers who have connections to our parish: (Meyer, Foley, Ruppert & Anthrop families). Shirley G. Murrin. Ethel & James Kingma. (Gerban, Lucille, Theresa, Stephen Brouwer). (Deceased members of Wilson, Smith & Mathauer families. Marvin Anthrop. Ann Hubertz. (Burnell, Anna & Henry Totten, Henry Stump, Victor & Dorothy Ringle). Farrell & LaGuire families. (Norb & Mark FitzSimons). (Jody Geller & Johnna Parker.)



"Rather than seeing the Last Supper (and the eucharist) as an isolated event, it is important to connect it with Jesus' earlier meals with tax collectors and sinners and to the future eschatological banquet." (NJBC pg 626) It is important as the commentary reminds us that we see each mass in relationship to the one previously all the way back to the very first encounter between God and his people and to look in the other direction to see the mass to its fulfillment in the Kingdom. This way we have a clearer picture of the way God deals with us. Our gathering is not just "my personal time with Jesus" it is the reference point for the collective experience of all God's chosen, from the very first to the very last. In this way we gain a greater appreciation of ourselves in relation to those who have preceded us and those who will come after us. We will also be allowed to appreciate the words of Jesus that he offers this for "many", meaning everyone. When we look at this splendid mystery in this fashion we find ourselves enveloped in a community of God's love stretching throughout all human history and involving the saints of old, our beloved family and friends who have died and those with whom we are currently worshipping. Why such collectivity? God unites us to himself in this manner since, as we learned last week; he is the perfect community, Father, Son and Holy Spirit. When we worship him we do so as he is and in doing so we bring ourselves by the power of the Spirit into the eternal life of the Triune God. Thus Jesus reminds us of our fulfillment in the Kingdom when he promises to celebrate with ALL of us in that great banquet to which we are looking forward. St. Thomas Aquinas captured this spirit in his prayer O Sacrum Convivium (O Sacred Banquet). He writes: "O Sacred Banquet in which Christ becomes our food, His passion is recalled, grace fills our hearts and we receive the pledge of the glory to come. Here Thomas includes all of time which Christ is referencing all those whom he has called. The past, i.e. the Passion, the present, receiving graces to live the Christian life, and the future, the pledge of coming glory all testify to the vast scope of this great mystery Christ gave us and in which the on-going work of our redemption takes place, not just for us individually but for all as one body, one spirit in Christ. In short, all that we are and all that God will move us to become, by his grace, is accomplished in the Eucharist. When we eat this bread, and drink this cup we proclaim his death. In doing so we proclaim our own death to sin and our new life in Christ not only as an individual but as a member of his mystical body the Church. As a member we then are united in this sacrament of unity to proclaim what we had witnessed in the lives of the Apostles at Pentecost when, moved by the Spirit they removed themselves from a place of fear to proceed boldly into every corner of the world with the message of the Good News. This becomes for us a common mission, one we share with one another as members of the Church. We should never discount the importance of this mission since God has providentially placed us where he has that we might be his voice of truth, his hands of compassion and his heart of mercy.

# THE MOST HOLY BODY & BLOOD OF CHRIST (CORPUS CHRISTI)

JUNE 23, 2019

## PREPARING OURSELVES FOR HOLY COMMUNION

### WHAT WE BELIEVE: taken from The Catechism of the Catholic Church

#### IN BRIEF

1406 Jesus said: "I am the living bread that came down from heaven; if any one eats of this bread, he will live for ever; . . . he who eats my flesh and drinks my blood has eternal life and . . . abides in me, and I in him" (⇒ Jn 6:51, ⇒ 54, ⇒ 56).

1407 The Eucharist is the heart and the summit of the Church's life, for in it Christ associates his Church and all her members with his sacrifice of praise and thanksgiving offered once for all on the cross to his Father; by this sacrifice he pours out the graces of salvation on his Body which is the Church.

1408 The Eucharistic celebration always includes: the proclamation of the Word of God; thanksgiving to God the Father for all his benefits, above all the gift of his Son; the consecration of bread and wine; and participation in the liturgical banquet by receiving the Lord's body and blood. These elements constitute one single act of worship.

1409 The Eucharist is the memorial of Christ's Passover, that is, of the work of salvation accomplished by the life, death, and resurrection of Christ, a work made present by the liturgical action.

1410 It is Christ himself, the eternal high priest of the New Covenant who, acting through the ministry of the priests, offers the Eucharistic sacrifice. and it is the same Christ, really present under the species of bread and wine, who is the offering of the Eucharistic sacrifice.

1411 Only validly ordained priests can preside at the Eucharist and consecrate the bread and the wine so that they become the Body and Blood of the Lord.

1412 The essential signs of the Eucharistic sacrament are wheat bread and grape wine, on which the blessing of the Holy Spirit is invoked and the priest pronounces the words of consecration spoken by Jesus during the Last Supper: "This is my body which will be given up for you.... This is the cup of my blood...."

1413 By the consecration the transubstantiation of the bread and wine into the Body and Blood of Christ is brought about. Under the consecrated species of bread and wine Christ himself, living and glorious, is present in a true, real, and substantial manner: his Body and his Blood, with his soul and his divinity (cf. Council of Trent: DS 1640; 1651).

1414 As sacrifice, the Eucharist is also offered in reparation for the sins of the living and the dead and to obtain spiritual or temporal benefits from God.

1415 Anyone who desires to receive Christ in Eucharistic communion must be in the state of grace. Anyone aware of having sinned mortally must not receive communion without having received absolution in the sacrament of penance.

1416 Communion with the Body and Blood of Christ increases the communicant's union with the Lord, forgives his venial sins, and preserves him from grave sins. Since receiving this sacrament strengthens the bonds of charity between the communicant and Christ, it also reinforces the unity of the Church as the Mystical Body of Christ.

1417 The Church warmly recommends that the faithful receive Holy Communion each time they participate in the celebration of the Eucharist; she obliges them to do so at least once a year.

1418 Because Christ himself is present in the sacrament of the altar, he is to be honored with the worship of adoration. "To visit the Blessed Sacrament is . . . a proof of gratitude, an expression of love, and a duty of adoration toward Christ our Lord" (Paul VI, MF 66).

1419 Having passed from this world to the Father, Christ gives us in the Eucharist the pledge of glory with him. Participation in the Holy Sacrifice identifies us with his Heart, sustains our strength along the pilgrimage of this life, makes us long for eternal life, and unites us even now to the Church in heaven, the Blessed Virgin Mary, and all the saints.

# THE MOST HOLY BODY & BLOOD OF CHRIST (CORPUS CHRISTI)

JUNE 23, 2019

## PROPER DISPOSITION FOR THE RECEPTION OF HOLY COMMUNION

The prerequisites for the reception of Holy Communion are 1) being in the state of grace, 2) having fasted for one hour (for the sick 15 minutes if possible, no fast if fasting is not possible), and 3) devotion and attention.

1. **State of Grace.** As St. Paul notes in his letter to Corinth, reception after examining oneself is a prerequisite for worthy reception, otherwise Communion has the opposite from the desired effect of union with our Lord. This is why, out of respect for Christ and our own good, the Church obliges us to be in the state of grace when we receive. It should be noted, however, that some Catholics have the mistaken notion that they cannot go to Communion unless they go to Confession first. This is incorrect. Both the theology of the Church and her law oblige Confession ONLY when there is mortal sin. Confessions of devotion, however, are highly recommended. Thus, two errors are to be avoided, liberalism and rigorism.

1 Cor. 11:27-29

Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself.

Can. 916 A person who is conscious of grave sin is not to celebrate Mass or to receive the Body of the Lord without prior sacramental confession unless a grave reason is present and there is no opportunity of confessing; in this case the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible. [This is a truly exceptional permission that needs to be properly understood. It requires moral or physical impossibility to go to Confession and the necessity to receive Communion - such as a priest who MUST celebrate Mass.]

Can. 988

1. A member of the Christian faithful is obliged to confess in kind and in number all serious sins committed after baptism and not yet directly remitted through the keys of the Church nor acknowledged in individual confession, of which one is conscious after diligent examination of conscience.

2. It is to be recommended to the Christian faithful that venial sins also be confessed.

**2. Fasting for One Hour.** By ancient tradition Christians abstain from profane food prior to receiving the sacred food of the Eucharist. Until the pontificate of Pope Pius XII the Eucharistic fast was from midnight. Pope Pius reduced it to three hours, and after Vatican II, Pope Paul VI reduced it to one hour. The current Code of Canon Law states,

Canon 919

1. One who is to receive the Most Holy Eucharist is to abstain from any food or drink, with the exception only of water and medicine, for at least the period of one hour before Holy Communion.

2. A priest who celebrates the Most Holy Eucharist two or three times on the same day may take something before the second or third celebration even if the period of one hour does not intervene.

3. Those who are advanced in age or who suffer from any infirmity, as well as those who take care of them, can receive the Most Holy Eucharist even if they have taken something during the previous hour.

The Eucharistic fast is before Holy Communion, not the Mass. It is a fast from food and drink, water is alright, as is medicine. The moral theology tradition teaches that to be food it must be a) edible, b) taken by mouth, and c) swallowed. In addition to breakfast, lunch and dinner, candies, breath mints, lozenges and anything that is put into the mouth to be dissolved or chewed meets these conditions once the dissolved contents are swallowed. Chewing gum does not break the fast, but it is disrespectful of the Sacred Liturgy and once the juice is swallowed the fast is broken. The tradition also teaches that the fast is strict - one hour, that is, 60 minutes. Given that until recently the fast was from midnight, this seems very little to ask of Catholics.

**3. Devotion and Attention.** Given the infinite value of the Lord, it should be evident that we should receive Him with great devotion, attending to our reception of Him and not to other matters. St. Paul states,

**1 Corinthians 11:28-29** <sup>28</sup> Let a man examine himself, and so eat of the bread and drink of the cup. <sup>29</sup> For any one who eats and drinks without discerning the body eats and drinks judgment upon himself.

While this certainly applies first and foremost to belief in the Real Presence, it also applies to the practical application of that belief, how we receive Holy Communion. If we had the opportunity to have an intimate meeting with the President or the Pope we would not have our minds, hearts and attention wandering all over the place. How much less ought they to be when receiving Holy Communion. If it is disrespectful to the President or the Pope to ignore them while they are talking to us, how much more serious is it to ignore God when He is giving Himself to us!

# THE MOST HOLY BODY & BLOOD OF CHRIST (CORPUS CHRISTI)

JUNE 23, 2019

Our interior disposition cannot be separated from our *exterior* disposition. If we go to Communion chatting with our neighbor, or with our hands in our pockets, we are unlikely to have sufficient devotion to receive. A casual posture and behavior bespeaks a casual interior attitude toward something that is holy and deserves our full attention, body and soul. The *Catechism of the Catholic Church* tells us,

**1387** To prepare for worthy reception of this sacrament, the faithful should observe the fast required in their Church. Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity, and joy of this moment when Christ becomes our guest.

If we do not satisfy the first two conditions (the state of grace and the fast) we may not go to Communion. If we do not satisfy this third one, we *ought not* go to Communion, *unless* we correct it by stirring up our fervor. We would receive Our Lord vainly, if we lacked devotion and attention to Him. We could even receive Him sacrilegiously, if we acted as if Holy Communion were NOT Him (1 Cor. 11:29). So, as a matter of morality Catholics must pay attention to their interior and exterior disposition when going to Communion.

## Reflection on Article 1419 of the Catechism

Peace! There are fourteen (14) *In Brief* passages in the *Catechism of the Catholic Church* regarding the Sacrament of the Most Holy Eucharist. The following is a reflection on article 1419.

Saint Thomas Aquinas' prayer *O Sacrum Convivium* finds its way not only as the *Magnificat Antiphon* of Second Vespers of *Corpus Christi*, but also in the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, 47, of the Second Vatican Council, as well as here in the Catechism at least by allusion. It is good to consider it anew, in four (4) parts.

First, the Eucharistic banquet is a pledge of glory. The Lord Jesus is the Lord of glory and He is present in the Eucharist (cf. 1 Corinthians 2:8; 2 Corinthians 3:18–19; 2 Thessalonians 1:9; 2:14; Jude 1:24). The Hebrew term *yah-yin* and the Greek term *dokh-ay* are often translated as either banquet or feast (cf. Song of Songs 2:4; Esther 7:2; Luke 5:29; 14:12–24). The Eucharist is all the more so both banquet and feast in which that which is eaten is God Himself.

Second, our participation in the Holy Eucharistic Sacrifice of the Mass identifies us with the Sacred Heart of Jesus. The Hebrew term *lebh* and the Greek term *kardia* refer not only to the physiological organ which pumps blood throughout the living being, but also the emotions such as anger, courage, fear, hatred, joy, love, sorrow and the like as well as the person (cf. Deuteronomy 19:6; Psalm 4:7; 13:2; 27:14; 1 Samuel 25:37...). Of course, in Christ Jesus, true God and true man, these are all perfectly ordered. In the case of the Sacred Heart of Jesus, the Second Person of the Most Holy Trinity is not only represented but He feeds us with His very self in Holy Communion. We gaze upon the Sacred Host lifted high above the altar remembering the blood and water which flowed from Christ's pierced side as we adore and receive the living, glorious, risen Lord as our holy food which makes us His holy people when well received (cf. John 19:33–37).

Third, the Eucharist gives us strength for the pilgrimage of our life to Heaven. The Prophet Elias was strengthened by God's food for the journey (cf. 1 Kings 19:4–8). When we well receive Holy Communion we too are strengthened for the journey of faith lived out day by day until the Lord calls us to render an account or He returns in glory (cf. Matthew 12:36; John 5:22, 30; 8:16; Acts 10:42; 17:31; Romans 2:16; 14:12; 2 Timothy 4:1; James 5:9; 1 Peter 4:5; Hebrews 10:30).

Finally, the Eucharist unites us to the Church in Heaven, with the Holy Virgin Mary and all the Saints. This is because when we receive Holy Communion, the Lord Jesus whom we receive is the same Lord Jesus who is now at the Father's right hand on high, adored by all of the Saints, together with the Blessed Virgin Mary.

*Published in the bulletin of Holy Ghost Catholic Church in Knoxville, TN, on the 11th Sunday of Ordinary Time. Father John Arthur Orr*

## THE MOST HOLY BODY & BLOOD OF CHRIST (CORPUS CHRISTI)

JUNE 23, 2019

We are called to be Eucharistic people in that the smallness of what we have which, after all, should never be discounted but allowed to be presented to the Lord with the expectant hope of what his miraculous hand can do and then to rejoice that we have been found worthy to make such a difference. Our own life of prayer introduces us to this enriching process as we begin to notice a “change” in ourselves. Fasting allows us to highlight that change and to what it become ever more pervasive as we truly become sons and daughters of God and our works of charity take on that wondrous Eucharistic quality as we being to satisfy others well beyond what we would have been able to do without God. We therefore, should find ourselves welcoming any and all opportunities to hear the Lord invite us to offer what WE have and then behold what HE can do with it.



*Jesus took the basket  
And thanked God for  
the special treat*

*Five loaves and two  
fish fed five thousand  
that day*

*With twelve baskets  
they couldn't eat.*

*This miracle shows  
God's love*

*For his son and peo-  
ple too*

*And Harvest show  
God's love goes on*

*He loves me and he  
loves you.*



*Jesus had been teaching  
The people he loved so  
The disciples saw he was tired  
And said it's time to go.  
Jesus saw the people  
Were tired and hungry too  
He told the disciples to feed them  
They didn't know what to do.  
A little boy came forward  
He'd share his lunch he said  
Among five thousand people*

# THE MOST HOLY BODY & BLOOD OF CHRIST (CORPUS CHRISTI)

JUNE 23, 2019

## Announcements and Upcoming Events

All are invited to attend the next Traditional Latin Mass:

**Thursday June 20, 2019 at 5:30 PM.** St. Joan of Arc Church 3155 S. 200 W. Kokomo, IN

The Solemnity of Corpus Christi Mass will be followed by a Eucharistic procession on campus.

Celebrant: Father Andrew DeKeyser. Latin Chant sung by St. Dunstan Schola Cantorum

Please let us know if you, a family member, or a friend are homebound or are temporarily confined to home or a rehab facility due to illness and would like to receive Communion. We also welcome you to join us as a volunteer. Please contact Karen Hake at 765-491-1544 or the parish office at 765-742-7031 for more details.

*"Whatsoever you do for these least ones, you do for me."*



SEEKING VOLUNTEERS WHO DESIRE TO  
WALK OUT THEIR FAITH  
TO MAKE A DIFFERENCE IN THE LIVES OF THOSE THEY SERVE

Caregiver Companion allows volunteers a way to live their faith, use their life experiences, share their friendship, and give their service to the community

Our volunteers help when they are available – one day, limited times, or routinely as it fits into their schedule

Volunteers are needed for:

Companionship grocery shopping laundry respite care transportation small repairs

Caregiver companion is a unique organization whose volunteers help families caring for individuals with disabilities without regard to their race, age, sex, color, religion, national ancestry, and without attempting to evangelize or proselytize-at no cost to the recipient

Come and bring your time, talent, and treasure so that we can work together and "love our neighbor"



Lafayette, IN 47905  
(765) 423-1879

[www.caregivercompanion.org](http://www.caregivercompanion.org)

**WHY GIVE TO THE SEMINARIAN FUND?**

All contributions to the Seminarian Fund go exclusively to funding seminarian educational and living costs, which are expected to be over \$500,000 this year.

Total cost for one seminarian over the 6 to 8 year timeline is approximately \$700,000.

**ANNUAL COSTS** (Estimated for 2019)

- Tuition, Room & Board: \$20K - \$25K
- Books: \$1K - \$2K
- Insurance: \$1K - \$2K
- Transportation: \$1K - \$2K
- Living Expenses: \$1K - \$2K
- Travel: \$1K - \$2K
- Other: \$1K - \$2K

**MAKE A GIFT JUNE 1-23, 2019**

- Return your envelope to your parish or by mail
- Text your gift dollar amount to 765-245-5555
- Make your gift online at [dot-in.org/sta](http://dot-in.org/sta)

**PILLARS OF SEMINARIAN FORMATION**

- INTELLECTUAL**: Study of philosophy, theology, and sciences to form a solid intellectual and moral foundation.
- SPIRITUAL**: Daily prayer and participation in the sacraments to form a deep spiritual life.
- CULTURAL**: Study of the arts and sciences to form a well-rounded individual.
- ECUMENICAL**: Collaboration with other Christian traditions to promote unity and peace.

**SUNDAY OFFERING**

**\$9024**

**BREAKFAST: \$740.00**

***"FIND OUT HOW MUCH GOD HAS GIVEN YOU, AND FROM IT TAKE WHAT YOU NEED; THE REMAINDER IS NEEDED BY OTHERS"***

**ST. AUGUSTINE**