

The Most Holy Body & Blood of Christ ~ June 14, 2020

Offertory

You can use one check if you are tithing for multiple weeks noting the dates in the memo section of your check or include your offertory envelope(s). Thank you for your support.

The Graces of Corpus Christi

Jesus makes Himself truly present in the Eucharistic Mystery which is renewed on every altar. His is a dynamic presence that takes hold of us to make us His, to liken us to Him. He attracts us with the force of His love, bringing us out of ourselves to be united with Him, making us one with Him.

The Real Presence of Christ makes each one of us His "house" and all together we for His Church, the spiritual building of which Saint Peter speaks, *"Come to Him, to that living stone, rejected by men but in God's sight chosen and precious, and like living stones be yourselves built into a spiritual house"* ^{1 Pt 2:4-5}

The love of Christ is the love that "never ends", the spiritual energy that unites all who share in the same sacrifice and are nourished by the one Bread, broken for our salvation.

The altar of the sacrifice becomes in a certain way the meeting point between heaven and earth; the center, we might say, of the One Church that is heavenly yet at the same time a pilgrim on this earth where, amidst the persecutions of the world and the consolations of God, disciples of the Lord proclaim His passion and His death until He comes in glory. ~ Pope Benedict XVI

Family Perspective Bud Ozar

From the first moment of conception children consume us: our flesh, blood, energy, time, and resources. If we do not sacrifice ourselves, our children would not have life. This is the priesthood of parenting. Christ is present in this self-sacrifice.

Word of the 'Living Father'

The Eucharist is given to us as a challenge and a promise. That's how Jesus presents it in the Gospel. He doesn't make it easy for those who hear Him. They are repulsed and offended at His words. Even when they begin to quarrel, He insists on describing the eating and drinking of His flesh and blood in starkly literal terms.

Four times in the reading, Jesus uses a Greek word *'trophein'* that refers to a crude kind of eating, almost a gnawing or chewing (John 6:54, 56, 57, 58). He is testing their faith in His Word, as our First Reading describes God testing Israel in the desert. The heavenly manna was not given to satisfy the Israelites' hunger, as Moses explains. It was given to show them that man does not live by bread alone but by every word that comes from the mouth of God.

In Jesus, "the living Father" has given us His Word come down from heaven, made flesh for the life of the world. Yet as the Israelites grumbled in the desert many in the Gospel cannot accept that Word. Even many of Jesus' own followers abandon Him after this discourse. But His words are Spirit and life, the words of eternal life (John 6:63, 67).

In the Eucharist we are made one flesh with Christ. We have His life in us and have our life because of Him. This is what Paul means in the Epistle when He calls the Eucharist a "participation" in Christ's body and blood. We become in this sacrament partakers of the divine nature (1 Peter 2:4).

This is the mystery of the faith that Jesus asks us to believe, and He gives us His promise: that by sharing in His flesh and blood that was raised from the dead, we too will be raised up on the last day.

Dr. Scott Hahn

Parenting Pointers Susan Vogt

It may seem gross to a young child to think about how they came from the bodily love of their parents, but honoring one's body - flesh and blood - is an important reality to grow into. Acknowledge a physical trait of your child today.

Note from the Diocese

Pre-quarantine family schedules were extremely hectic with activities such as youth sports and had taken over young families' lives ... including Sunday mornings. The quarantine has provided us with an opportunity for more family time and having a new found appreciation for family time to witness and maintain this new level of quality family time as our post-quarantine activities recommence.

Praying Beyond Words

There is another type of prayer that is perhaps less common but something that we can also use. It focuses on God's presence with us and is most often called *contemplation* or the prayer of silence or of simple gaze because the aim is not to talk to God but just to rest silently in God's presence in simple recollection, just being with God the way that St. John Vianney described his time before the Blessed Sacrament: *"I look at Him and He looks at me."*

In contemplative prayer we attempt to move beyond words to experience God as Mystery. We focus on just 'being there' with our attention focused quietly on God. We let go of our need to understand, judge, defend, or evaluate, putting on the mind of Christ at St. Paul urges in Philippians 2: *Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made Himself nothing taking the very nature of a servant, being made in human likeness, which welcomes paradox and its true identity in God. During contemplation we come to be aware that there is no separation between sacred and secular, but all is merged into unity with Divine Reality.* ~ Steven Mueller

Marriage Moments Susan Vogt

Married love is both physical and emotional. Attraction often starts with the physical and then grows as we develop emotional bonds. This week, however, why not reflect on the body of your beloved. Whether young or old, share one physical feature that is endearing to you.

Devotions to the Sacred Heart

The Heart of Jesus glowed with that divine and uninterrupted fire to the last instant of its mortal life, and will ever thus burn for all eternity. By one single act of the love of God produced by it, the divine Majesty is infinitely more honored that it could possibly be by the united love of all creatures even possible during a whole eternity. How noble then must that Heart be, the function whereof is to receive continually the impressions of this sacred love, and produce the highest acts thereof uninterruptedly for all eternity ...

It is plain from all this that we do not mean to honor the Sacred Heart of Jesus barely as an inanimate and lifeless Heart, but we consider it as united to the divine person and the chief instrument of the most holy soul that ever was.

We are to consider the Sacred Heart of Jesus under two aspects: on one side, as a Heart full of love, and breathing nothing but the salvation of mankind; on the other side, as a heart that is offended, insulted and despised by unthinking man, by sinners void of all sense of gratitude, and unaffected by His love. The inclination of this adorable Heart to reconcile man to God, and earth to heaven, must raise in us sentiments of the most ardent love and feelings of the greatest sorrow, to dispose us for a reparation of the wrongs and outrages it daily suffers. The end therefore proposed by this devotion, to which the faithful are earnestly invited, is in the first place to honor by frequent acts of love and adoration, and by all manner of submission and homage the unbounded love of Jesus for us throughout the whole course of His mortal life, but chiefly in the sacrament of the Holy Eucharist, the sum and abridgement of all His wonders, where He still burns with the love of us.

Pious Guide to Prayer and Devotion