

CORPUS CHRISTI: The Most Holy Body and Blood of Christ

The Solemnity of the Most Holy Body and Blood of Christ (Corpus Christi), gathers together in a wonderful way all the themes of Easter. The Eucharist has been described as summing up everything we do and profess as Christians.

Exodus 24:3-8

The importance of blood, shed for the good of others. Israelites give this gift to God from their own flocks and herds – an offering of life to God, the Lord of life.

Hebrews 9:11-15

Unlike the multiple sacrifices in the past, the sacrifice of Jesus is a once-and-for-all sacrifice.

Mark 14:12-16. 22-26

Mark's account of the Last Supper and the institution of Eucharist: an action whereby Jesus' gift of himself is made available in every age.



He took bread, said the blessing, broke it, and gave it to them, and said “Take it; this is my body” (v 22).

Reflection

Jesus celebrated the Passover meal with his disciples in Jerusalem. Passover was one of Israel's three principal feasts, along with Pentecost and Tabernacles. Passover commemorated Israel's departure from slavery in Egypt into the Promised Land. During the Passover meal, the host explained the sacred rituals. Jesus transformed these rites into the Christian Eucharist. The bread, blessed, broken and shared, became his body given up for the redemption of the world. The cup blessed and drunk was his blood shed for the forgiveness of sin. Jesus would seal the new covenant with his own body and blood on Calvary. After singing songs of praise, the disciples followed Jesus to his passion and death.



The Sacrament of Unity.

A regards Unity, I'd like to call to your attention to something almost unnoticed but full of profound meaning that happens at Mass. At the 'fraction of the Sacred Host' (the breaking of the bread), before the Priest holds up the host and the chalice and says "Behold the Lamb of God," he breaks off a piece of the host and drops it into the chalice. Why does he do this?

He does it because it's a custom that goes back to the old papal Masses in Rome when the Pope would, on Sundays and feast days, send a piece of host to the other churches in Rome.

It was a gesture that signified **unity**: that everyone ate the same Eucharistic bread; that everyone was bound by a

common faith; everyone was united in one church.

So if you notice the Priest dropping a piece of the large host into the chalice think that you are connected with all those people throughout the world who this day are celebrating the Eucharist whether openly in cathedrals or churches or secretly, at the peril of their lives, in internment camps or private homes.

This is happening more and more nowadays as Christians are daily being severely persecuted in many lands – but we are connected to one another through this Mass.


Yes, here everyone is united in one global faith, one Lord. We belong to something larger than ourselves. We are brothers and sisters to all those gone before us and to everyone who today breaks bread in the name of the Lord. It's a powerful thought: that we are connected with our fellow-Catholics in China, in Yemen, in Africa, in Iraq, celebrating Mass in secret and in terror.

This feast is one of those rare moments in the liturgical year where there is a "sequence" - a poem-like hymn that comes between the second reading and the Gospel. For this feast the "sequence" is a long Latin hymn, *Lauda Sion* ("Sion, give praise...") written by St. Thomas Aquinas in 1264, expressly for Corpus Christi. We can conclude our reflection with one of its final verses:

*Very bread, good shepherd, tend us,
Jesu, of your love befriend us,
You refresh us, you defend us,
Your eternal goodness send us
In the land of life to see*

CORPUS CHRISTI WORDSEARCH

E	V	E	N	V	A	E	H	S	E	BREAD	HEAVEN	LIVE
L	I	V	E	N	D	A	E	R	B	EVER	FLESH	DRINK
A	E	D	Y	A	E	N	Y	O	E	BLOOD	ETERNAL	FATHER
N	D	O	O	R	E	V	E	T	H	ANCESTORS	DEAD	ANYONE
R	N	O	S	E	D	F	A	S	T			
E	F	L	E	H	O	R	E	E	A			
T	A	B	D	T	E	L	I	C	H			
E	V	R	E	A	F	A	B	N	I			
L	S	E	L	F	E	E	V	A	K			
A	N	R	E	T	E	D	A	E	L			





Corpus Christi

There was some bleak amusement to be had in the media's struggles as it reported on Paris' Notre-Dame fire (2019). The New York Times, claimed that Fr Jean-Marc Fournier, chaplain to the fire brigade, had carried "a statue of Jesus" out of the burning cathedral. A correction was later added: it was not a statue the priest had rescued, but the Blessed Sacrament. Religious illiteracy was further evidenced by The Times, which, referred to the Blessed Sacrament as one of "Notre-Dame's most important relics".

SOLEMNITY OF THE MOST SACRED HEART OF JESUS

FRIDAY, 11 JUNE 2021



“They will look upon him whom they have pierced”.

The Jews had a law that prohibited people who had been executed from being left on the gallows after sunset on the eve of the Sabbath (Deut 21:23). The crucified could hang for days before dying, but death could be hastened by breaking the legs. This prevented the victim from supporting the weight of the body, thereby causing suffocation. Accordingly, a soldier came to break the legs of Jesus, but when he saw that he was already dead, he pierced Jesus' side with a spear.

The Church is seen as issuing from the side of Jesus, just as Eve came forth from the side of Adam. The water and blood that poured forth from the heart of the Saviour is a symbol of Baptism and the Eucharist. This feast of the Sacred Heart celebrates the truth that God is love, and desires that all generations discover this truth through the person of his Son Jesus, and to respond to his great love offered on the cross for our salvation.

SACRED HEART OF JESUS



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