

Today's scriptures are especially important for the feast of the most holy Body and Blood of Christ – the feast of Corpus Christi. The feast of Corpus Christi is marked in places all over the world with public Eucharistic processions: an opportunity to share the Blessed Sacrament with, not just Catholics who encounter the Real Presence in Mass and Exposition, but *all* people. It reminds us, and others, if they are open to hearing God's message that CHRIST'S REDEMPTION IS FOR ALL.

At the very core, as Catholics our belief is that, through Christ's Word and the action of the Holy Spirit; the instrumentality of the priest; and under the appearances of bread and wine, the risen Christ is truly, fully, and substantially present in body, blood, soul and divinity (cf., CCC 1374, 1375).

The feast and its processions mark the most visible example of "public witness" of our beliefs (cf., Can. 944 §1, 2), but it ought never be our *only* public witness. Christ is the mediator of a new covenant that seals our eternal relationship to the Father, and promises everlasting life. In our communion with him we have both blessed opportunity, and scriptural commandment, to share that gift with others.

Perhaps it is hard to explain, or understand, why some people choose to stay away from so great a gift! But, we are here because we are in awe of our God. We are in awe of a God who would not spare his only Son to prove his love for us. We are in awe that God would make it so very simple for us to have him with us until the end of time. And maybe, in her wisdom, this is why the Church has such a public witness of our devotion to the Eucharist. And perhaps this is where our own smaller, "public witness" comes into play. May we by being nourished by the real presence of Jesus in the Eucharist, commit to build the kingdom of God on earth!

Fr. Michael Jeeva Antony



Las escrituras de hoy son especialmente importantes para esta fiesta del Santo Cuerpo y Sangre de Cristo – la Fiesta del Cuerpo y Sangre de Cristo. Esta fiesta es marcada en todos los lugares alrededor del mundo con procesiones Eucarísticas públicas: una oportunidad de compartir el Sagrado Sacramento, no solo con los católicos quienes encuentran la Presencia Real en la Misa y Exposición, sino con todas las personas. Nos recuerda a nosotros y a otros, si están abiertos a escuchar el mensaje de Dios, que LA REDENCION DE CRISTO ES PARA TODOS.

En el mero centro, como católicos nuestra creencia es que, mediante la palabra de Cristo y la acción del Espíritu Santo; el sacerdote como instrumento; y bajo las apariencias del pan y vino, el Cristo resucitado es verdaderamente, completamente, y sustancialmente presente en el cuerpo, sangre, alma y divinidad (cf., CIC 1374, 1375).

La fiesta y su procesión maraca el ejemplo más visible de "testimonio público" de nuestra creencia (cf., Can. 944 § 1, 2), pero no será nunca nuestro único testimonio. Cristo es el mediador de una nueva alianza que sella nuestra relación eterna con el Padre, y nos promete vida eterna. En nuestra comunión con el tenemos dos, la oportunidad bendita, y mandamientos de la escritura, para compartir ese don con otros.

Tal vez es duro de explicar, o entender, porque algunas personas eligen estar lejos de tan grande don! Pero, estamos aquí porque estamos asombrados de nuestro Dios. Estamos en admiración de un Dios quien no escatimaría a su propio hijo para darnos su amor. Estamos asombrados que Dios haría bien simple para nosotros el hecho de tenerlo con nosotros hasta el fin de los tiempos. Y quizás, en su sabiduría, esto es porque la Iglesia tiene tal testimonio público de nuestra devoción a la Eucaristía. Y tal vez, este es donde nuestro pequeño, "testimonio público" viene a tomar lugar. Que nosotros siendo nutridos por la presencia real de Jesús Eucaristía, nos comprometamos a edificar el Reino de Dios en la tierra!

Padre Miguel Jeeva Antony

“The Church has received the Eucharist from Christ her Lord not as one gift — however precious — among so many others, but as the gift *par excellence*, for it is the gift of himself, of his person in his sacred humanity, as well as the gift of his saving work” (*Ecclesia de Eucharistia* 11). That surpassing gift of the Eucharist is where the Church draws her life, the dynamic force of all her activity and her whole sense of purpose and direction. As the Second Vatican Council proclaimed, the Eucharistic sacrifice is “the source and summit of the Christian life” (*Lumen Gentium* 11).

Any discussion of weekday liturgical worship must begin by recalling the importance and normative character of daily Mass in the life of every Catholic community. Pope Paul VI recommended that priests “worthily and devoutly offer Mass each day in order that both they and the rest of the faithful may enjoy the benefits that flow so richly from the sacrifice of the cross” (*Mysterium Fidei*, 1965,33).

It is important to make the distinction between the celebration of Holy Mass and the reception of Holy Communion outside of Mass. It is clear that the Sacrifice of the Mass and the Sacrament of the Eucharist cannot be separated theologically, and are only separated temporally due to pastoral necessity. Pope Paul makes a distinction between the celebration of Holy Mass and the reception of Holy Communion, “... Mass brings a rich and abundant treasure of special graces to help the priest himself, the faithful, the whole Church and the whole world toward salvation—and this same abundance of graces is not gained through mere reception of Holy Communion” (*Mysterium Fidei* 32).

Given the Church’s constant teaching with regard to the unity of the Sacrifice and the Sacrament, it is clear that the distribution of Holy Communion outside of Mass should only be considered for significant pastoral reasons, e.g. the inability to participate in Mass due to sickness, incarceration, or the regular and ongoing absence of a priest.

The faithful are to understand that the Eucharistic sacrifice cannot take place without a priest, and that although Holy Communion received outside of Mass is closely connected with the sacrifice of the Mass, it is still not equal to it (cf. Sunday Celebrations in the Absence of a Priest). **Therefore, Archbishop Sample has determined that the distribution of Holy Communion at weekday parish ‘Communion Services’ will cease, effective June 3, with the Solemnity of the Most Holy Body and Blood of Christ.** However, this does not apply to the distribution of Holy Communion to the homebound, at nursing homes, hospitals, and prisons.

The continuance of communion services normalizes the separation of Sacrifice and Sacrament, and makes ordinary what is envisioned by the Church to be an extraordinary occurrence. If the faithful have the ability to attend and receive Holy Communion at Mass on the weekend, then a weekday communion service is rendered pastorally unnecessary (cf. *Redemptionis Sacramentum* 166).

Each Vicariate [we are in the Eugene Vicariate] has been asked to co-ordinate their daily Mass schedules, and alter them if necessary, to accommodate easy access to daily Mass for the faithful of each area.

There will be those who still wish to gather for prayer on a weekday, without Mass. This is to be encouraged as a praiseworthy apostolate which can give solace to those praying with others, and is enriching to the faithful as a participation in the ‘continuous prayer’ of the Church, i.e. Lit. of the Hours. As such, the Office of Divine Worship has produced a booklet called Parish Weekday Prayer, which will be made available, and is an adaptation of the Liturgy of the Hours and the readings from the daily Lectionary.