

SUNDAY REFLECTION

In the Easter season we have celebrated the mystery of the risen Lord, acknowledging His glory in the power of the resurrection. Our First Reading emphasizes the Antiochian Church's faith and love made manifest in the energetic work of the missionaries Paul and Barnabas. Their love urges them on to establish the faith, to set up communities with elders, and to reach out in love to those who never knew Jesus. The Second Reading speaks about the intimate union between God and humanity, a union so firm that the writer says it is appropriate to refer to God as God-with-them. This is the new creation, filled with joy, hope, and love (Rev. 21:4). Finally, the Gospel Reading links the glory of God among humanity with the love that the faithful have for each other. Witnessing this love, non-believers can give glory to God for the new life they see.

Believers' love is rooted in Christ, which is what makes it so new. Furthermore, it is shown through the service of others as Paul and Barnabas knew so well. Jesus not only calls His disciples to love but also to a love that leads to a deep unity among themselves in community (Jn. 17:11), as the visionary of the book of Revelation explained so well in today's reading Jesus proclaims: "By this everyone will know that you are My disciples, if you have love for one another" (Jn. 13:35).

This love that disciples share with each other in the community of faith is an aspect of the new life that the resurrection brings. The Fourth Evangelist stated at the outset of his gospel that believing in Jesus led disciples to become children of God (Jn. 1:12). To be a child of someone

mans that something of their very nature is generated in us. John tells us that we share God's love (Jn. 1:16). In John's theology and spirituality the challenges of life focus on love for each other (Jn. 13:34-35, 15:12-13). Jesus refers to this as "a new command" and challenges disciples, "I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another" (Jn. 13:34) for John, the revelation of God's love leads to faith, faith manifests itself in a love which is rooted in the unity of Father and Son. Love builds unity among Christians and unity leads others to believe in the revelation of Jesus. The Lord's challenge to remain in His love (Jn. 15:9) is the visible characteristic of disciples' faith in this time of the Church (Jn. 13:35); it is their way of manifesting to the world the glory of the Lord.

STEWARDSHIP: In today's Gospel, Jesus gives His disciples – and us – a new commandment: "Love one another." Good stewards who spend their time and talents in service to others are well on their way to fulfilling this commandment.

READINGS SIXTH SUNDAY OF EASTER

22 MAY '22

Acts 14:21-27: The disciples gathered together to pray, to receive encouragement in the midst of difficulties, and to hear how God was at work in their own lives and their own times.

Rv. 21:1-5: Amid all the pressures and difficulties of life, the word of God in this Easter season prepares us for the time when there will be no more tears, no more death.

Jn. 13:35: The glory of God shone out in Jesus when He gave up His life for us, and rose from the dead. He invites us to experience the joy of loving others as He has loved us.



THE MASS LITURGY OF THE EUCHARIST

There are two major movements in the Mass: first we have the Liturgy of the Word, which we spoke about in earlier installments in this series; and the second major movement of the Mass is the Liturgy of the Eucharist.

In the Liturgy of the Word, God spoke to us in a very intimate way and shared with us the keys and instruction for living to encourage, direct, and comfort us.

Now the entire focus turns from the lectern to the altar. We're very familiar with altars. In the Old Testament an altar was a place where a sacrifice was made. In Catholic churches the altar is typically very prominent. It's usually front and center because this is where the most important thing happens at the hands of the priest.

In the Apostolic Exhortation [*Sacramentum Caritatis*](#), the Holy Father Pope Emeritus Benedict XVI affirmed that the presentation of the gifts at the offertory ought "not to be viewed simply as a kind of 'interval' between the liturgy of the word and the liturgy of the Eucharist. . . . It enables us to appreciate how God invites man to participate in bringing to fulfillment his handiwork, and in so doing, gives human labor its authentic meaning, since through the celebration of the Eucharist, it is united to the redemptive sacrifice of Christ" (*Sacramentum Caritatis*, §47).

At every Sunday Mass, after the Prayer of the Faithful, a money-offering collection is taken by the ushers. The *Catechism* provides guidance on how worshipers are to appreciate their participation in this money-offering collection:

From the very beginning Christians have brought, along with the bread and wine for the Eucharist, gifts to share with those in need. This custom of the collection, ever appropriate, is inspired by the example of Christ who became poor to make us rich [Cf. 1 Cor 16:1; 2 Cor 8:9]:

Those who are well off, and who are also willing, give as each chooses. What is gathered is given to him who presides to assist orphans and widows, those whom illness or any other cause has deprived of resources, prisoners, immigrants and in a word, all who are in need [St. Justin, Apol. 1, 67: PG 6, 429.]. (CCC §1351)[1]

The altar is also prepared in such a way that the chalices (vessels that are used to hold the wine), ciboria (vessels that are used to hold the hosts), purificators (linen clothes that are used to wipe away the excess Blood of Christ from the chalices), the corporal (the large, square linen that is placed on the altar and upon which the sacred vessels are placed that is used to catch all particles of Jesus Christ's Body that may fall), and the Roman Missal (the book with all of the prayers used during the Mass) are placed upon the altar.

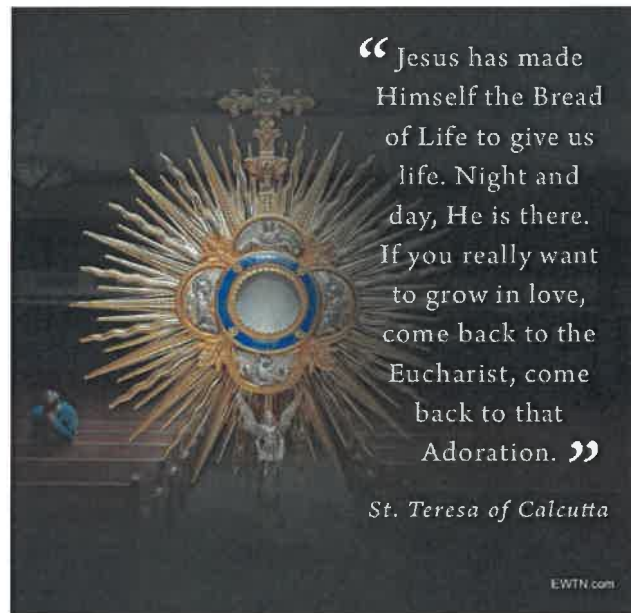
Why are the sacred vessels made of precious metals?

The sacred vessels are to be made of precious metal in order that they may befit the dignity of that which they contain.

Why do we have a collection? What is the money used for?

A customary collection is made where the faithful are asked to present a monetary donation for

the support of the church, both local and universal. These collections help the parish in its day-to-day operations, as well as to support the ministries of the parish, the archdiocese, and the church worldwide. This is also an ancient custom that took the form of the people giving portions of their crops or livestock to the church and the priest. This serves the purpose of supporting the church, while also reminding us that everything that we have is a gift from God. The collection usually is brought up by members of the community, expressing outwardly the gift of self on the part of the individual, but also the very vital role of the community in the liturgical worship. Accompanying all of this is a hymn or quiet music, which serves the purpose of fostering that sense of interior gift of self to the Lord.



EUCCHARISTIC ADORATION

A Historical Look at Eucharistic Adoration

Eucharistic Adoration has existed since early times. From the 3rd century, the early hermits (solitary monks) reserved the Eucharist in their cells. The immediate purpose of this reservation was to enable the hermits to give themselves Holy Communion. But these hermits were too conscious of what the Real Presence was not to treat it with great reverence.

As early as the Council of Nicea (325 AD) we know that the Eucharist began to be reserved in the churches of monasteries and convents. Its sacred character was recognized and the place of reservation was set off from "profane usage." One of the first unmistakable references to reserving the Blessed Sacrament is found in a life of St. Basil (who died in 379). Basil is said to have divided the Eucharistic Bread into three parts when he celebrated Mass in the monastery. One part he consumed, the second part he gave to the monks, and the third he placed in a golden dove suspended over the altar.

Toward the end of the 11th century we enter a new era in the history of Eucharistic adoration. Until then, the Real Presence was universally accepted in Catholic belief and its reservation was the common practice in Catholic churches. Suddenly a revolution hit the Church when

Berengarius (999-1088), archdeacon of Angers in France, publicly denied that Christ was really and physically present under the species of bread and wine. Others took up the idea and began writing about the Eucharistic Christ as "not exactly the Christ" or as "not actually there." The matter became so serious that Pope Gregory VII ordered Berengarius to sign this retraction: "I believe in my heart and openly profess that the bread and wine placed upon the altar are, by the mystery of the sacred prayer and the words of the Redeemer, substantially changed into the true and life-giving flesh and blood of Jesus Christ our Lord, and that after the consecration, there is present the true body of Christ which was born of the Virgin and offered up for the salvation of the world, hung on the cross and now sits at the right hand of the Father, and that there is present the true blood of Christ which flowed from his side. They are present not only by means of a sign and of the efficacy of the Sacrament, but also in the very reality and truth of their nature and substance."

That began what is called the Church's "Eucharistic Renaissance." From the eleventh century on, devotion to the Blessed Sacrament reserved in the tabernacle became more and more prevalent in the Catholic world. St. Francis of Assisi, who was never ordained a priest, had a great personal devotion to Christ in the Blessed Sacrament. His first admonition on the Holy Eucharist could not have been more precise:

"Sacred Scripture tells us that the Father dwells in 'light inaccessible' (I Timothy 6:16) and that 'God is spirit' (John 4:24) and St. John adds, 'No one at any time has seen God' (John 1:18). Because God is a spirit He can be seen only in spirit; 'It is the spirit that gives life; the flesh profits nothing' (John 6:63). But God the Son is equal to the Father and so He too can be seen only in the same way as the Father and the Holy Spirit. That is why all those were condemned who saw our Lord Jesus Christ in His humanity but did not see or believe in spirit in His divinity, that He was the true Son of God. In the same way now, all those are damned who see the Sacrament of the Body of Christ which is consecrated on the altar in the form of bread and wine by the words of our Lord in the hands of the priest, and do not see or believe in spirit and in God that this is really the most holy Body and Blood of our Lord Jesus Christ."

The first Perpetual Adoration: After his victory over the Albigenses, King Louis VII of France asked the Bishop of Avignon to have the Blessed Sacrament exposed in the Chapel of the Holy Cross (September 14, 1226). The throng of adorers was so great that the bishop decided to have the adoration continue day and night. This was later ratified by the Holy See. It was uninterrupted until 1792 during the French Revolution. Perpetual adoration resumed in 1829. It is important to note, that this amazing achievement of centuries of perpetual contact with Christ in the Eucharist was not a mandate, but an organic result of the faith in that community and its belief in the real presence of Jesus in the Eucharist.

Pope Urban IV instituted the Feast of Corpus Christi in the thirteenth century. When establishing the feast, the Pope stressed the love of Christ who wished to remain physically with us until the end of time:

"In the Eucharist, Christ is with us in His own substance. For when telling the Apostles that He was ascending into heaven, He said, 'Behold I am with you all days, even to the consummation of the world,' thus comforting them with the gracious promise that He would remain and be with them even by His bodily presence" (August 11, 1264).

Pope Urban IV commissioned St. Thomas Aquinas to compose the Liturgy of the Hours for the Feast Day, and from that we were given our adoration hymns: O Salutaris Hostia, Tantum Ergo

Sacramentum, and Panis Angelicus. Aquinas realized that without the Real Presence there would be no real sacrifice nor real communion. Aquinas assumed that God became man so He might offer Himself on Calvary and continue to offer Himself in the Mass. He became man that He might give Himself to the disciples at the Last Supper and continue to give Himself to us in Holy Communion.

By the sixteenth century, every aspect of Catholic belief in the Holy Eucharist was challenged by the Reformers. The Council of Trent treated this subject exhaustively.

Trent declared that, "The only-begotten Son of God is to be adored in the Holy Sacrament of the Eucharist with the worship of latria (supreme worship allowed for God alone), including external worship. The Sacrament, therefore, is to be honored with extraordinary festive celebrations (and) solemnly carried from place to place in processions according to the praiseworthy universal rite and custom of the holy Church. The Sacrament is to be publicly exposed for the people's adoration." Approved by Pope Julius III (October 11, 1551), these conciliar statements became the foundation for dogmatic and devotional progress ever since. The Forty-Hours Devotion: Before the end of the sixteenth century, Pope Clement VIII in 1592 issued a historic document on what was called in Italian Quarant' Ore (Forty Hours). The devotion consisted of forty hours of continual prayer before the Blessed Sacrament exposed. "We have determined to establish publicly in this Mother City of Rome an uninterrupted course of prayer in such wise that in the different churches [he specifies them] on appointed days, there be observed the pious and salutary devotion of the Forty Hours; with such an arrangement of churches and times that, at every hour of the day and night, the incense of prayer shall ascend without intermission before the face of the Lord. (the Eucharist)"

The Code of Canon Law in 1917 (Pope Benedict XV) suggested that all churches should participate in a solemn exposition of the Blessed Sacrament at least once per year.

Pope Pius XI associated the worship of Christ in the Blessed Sacrament with expiation for sin. Among the ways to make reparation to the Heart of Christ, the Pope urged the faithful to "make expiatory supplications and prayers, prolonged for a whole hour—which is rightly called the 'Holy Hour'" (Miserentissimus Redemptor, May 8, 1928). It was understood that the Holy Hour was to be made before the Holy Eucharist.

Building on the teaching of his predecessors, Pope John Paul II has come to be known as the Pope of the Real Presence. In one document and address after another, he has repeated what needs repetition for the sake of emphasis: "The Eucharist, in the Mass and outside of the Mass, is the Body and Blood of Jesus Christ, and is therefore deserving of the worship that is given to the living God, and to Him alone" (Opening address in Ireland, Phoenix Park, September 29, 1979).

The underlying theme of the Church's Eucharistic teaching is the fact of "Christ's consoling presence in the Blessed Sacrament. His Real Presence in the fullest sense; the substantial presence by which the whole and complete Christ, God and man, is present" (Pope John Paul II, September 29, 1979).

Once this fact of faith is recognized, it is not difficult to see why prayer before the Blessed Sacrament is so efficacious. It explains why, without a second thought, Catholics have simply referred to the Real Presence as the Blessed Sacrament. It is a Sacrament, or better, it is the one Sacrament, which not only confers grace but contains the very source of grace, namely Jesus Christ.



SAINT OF THE WEEK BERNARDINE of SIENA PRIEST 1380-1444

Bernadine degli Albizzeschi was the son of the governor of Massa Marittima, Italy. Orphaned at the age of seven, Bernardine was raised by an aunt. He chose to join the confraternity of Our Lady at seventeen and, by the age of twenty, was running a hospital in his hometown of Siena for victims of the plague. After several months of this work, however, he was overcome by a lingering fever.

After his recovery, Bernardine spent another year caring for the aunt who had raised him. At her death, he began to fast and pray that God's will would be made known to him. At the age of twenty-two, he entered the Franciscan order. Ordained in 1404, Bernardine spent the next several years in solitary at the monastery.

A dynamic person, Bernardine began to preach in Milan in 1417 against the evils of paganism which was widespread at that time. He soon became known for his eloquence and attracted crowds of as many as 30,000 as he followed St. Francis' advice to preach about "vice and virtue, punishment and glory." Bernardine traveled on foot throughout Italy, and might preach for several hours in one town before walking on to speak in another town.

Bernardine was attacked by enemies who found his preaching dangerous to their way of life. On three occasions, they sought to have the pope censure him, but his holiness and intelligence, as well as his piety, cleared him of any charges. Bernardine was elected vicar general of a branch of the Franciscan order in 1430. Under his leadership, the order was reformed and regenerated, growing from about three hundred members to over four thousand by his death.

In Europe at the time, the use of pagan symbols was widespread. To counteract this, Bernardine devised a symbol for Christ which is still in use today. He took the first three letters of Jesus name in Greek – HIS – and superimposed them in Gothic letters on a blazing sun.

There is a story about Bernardine, who, while preaching against the evils of gambling in Bologna, lit a huge bonfire to destroy all instruments of vice: playing cards, dice, and other things. Seeing this, a manufacturer of playing cards complained that Bernardine was taking away his livelihood. The saint told him to start making medals which bore the symbol HIS, instead of cards. The man did so, and made more money than ever before.

St. Bernardine died on May 20, 1444 while on a mission trip.

PRAYERS

Prayer of Adoration

I adore you Jesus, true God, and true man, present in the holy Eucharist, kneeling before you and united in spirit with all the faithful on earth and all the saints in heaven. In gratitude for so great a blessing, I love you with all my heart, for you are worthy of all praise and adoration. Lord Jesus Christ, may I never offend you with my lack of love. May your Eucharistic presence refresh me in body and soul. Mary, Mother of the Eucharistic Lord, pray for me and obtain for me a greater love for Jesus. Amen.

Prayer to Jesus in the Holy Eucharist

My Lord Jesus Christ, Your Eucharistic presence teaches me how to love as you have loved me. In your great love for me you continue to give yourself, body, blood, soul, and divinity in this sacrament of your love. As I pray here in your Eucharistic presence, enkindle in me the fire of your gospel. Nourish me with your love and compassion, so that I may be your living presence to all I meet. Amen.

Going Forth

Lord Jesus Christ, I have spent this time of adoration and prayer in your Eucharistic presence. Fill my life with love, joy, peace, and kindness. Transform me by the power of the Holy Spirit into a living image of your compassionate presence. May I go forth from this hour of adoration and prayer to be your hands, feet, and heart to all those I meet. Risen Jesus, may I be surrounded by the radiance of your love. Amen.

LITURGICAL SCHEDULE FOURTH WEEK OF EASTER 7 - 15 MAY 2022

Saturday 14 May F St. Matthias Apostle

8:30 a.m. Mass Proper of Saint, Gloria, Preface of Apostle II, Eucharistic Prayer III
(Intention: Tokuji Okamoto)

9:30 a.m. Meeting

1:30 – 4:30 p.m. Confessions

5:00 p.m. Vigil Mass Fifth Sunday Easter

Proper of Day, Gloria, Creed, Easter Preface I, Eucharistic Prayer III
(Intention: James Allen Neary II RIP)

Sunday 15 May Fifth Sunday of Easter

7:00 a.m. Mass Proper of Day, Gloria, Creed, Easter Preface I, Eucharistic Prayer II
(Intention: Philip Zelenak RIP)

8:30 a.m. Mass Proper of Day, Gloria, Creed, Easter Preface I, Eucharistic Prayer III
(Intention: Parish of St. Stephen, Martyr)

11:30 a.m. Mass Proper of Day, Gloria, Creed, Easter Preface I, Eucharistic Prayer III

(Intention: Dr. Jack Earley RIP)

2:00 p.m. Mass Brig`

Monday 16 May Day Off

9:30 A.M. - MEETING

Tuesday 17 May Easter Weekday 5

8:30 a.m. Mass Proper of Day, Easter Preface II, Eucharistic Prayer II

(Intention: Forest Winslow)

Wednesday 18 May Easter Weekday 5 m St. John I Pope, Martyr

(Intention: Jim Day Family)

7:00 – 8:00 a.m. Confessions

8:30 a.m. Mass Proper of Day, Easter Preface III, Eucharistic Prayer III

(Intention: Leona Raniszewski RIP)

12:00 p.m. Mass Portsmouth Naval Hospital

Thursday 19 May Easter Weekday 5

8:30 a.m. Mass Proper of Day, Easter Preface V, Eucharistic Prayer II

(Intention: Kate McDonald RIP)

2:00 p.m. Meeting Capital Campaign

5:00 – 6:30 p.m. Confessions

6:30 p.m. Mass Proper of Day, Easter Preface V, Eucharistic Prayer II

Friday 20 May Easter Weekday 5 m St. Bernardine of Siena Priest

8:30 a.m. Mass Proper of Feast, Easter Preface V, Eucharistic Prayer III

(Intention: Char Carscallen RIP)

12:00 p.m. Portsmouth Naval Hospital Mass

5:00 – 7:00 p.m. Adoration & Confessions

Saturday 21 May Easter Weekday 5 m St. Christopher Magallanes

8:30 a.m. Mass Proper of Day, Easter Preface II, Eucharistic Prayer II

1:30 – 4:30 p.m. Confessions

5:00 p.m. Vigil Mass 6th Sunday of Easter

Proper of Day, Gloria, Creed, Easter Preface I, Eucharistic Prayer III

(Intention:)

Sunday 22 Mar Sixth Sunday of Easter

7:00 a.m. Mass Proper of Day, Gloria, Creed, Easter Preface I, Eucharistic Prayer III

(Intention: Parish of St. Stephen, Martyr)

8:30 a.m. Mass Proper of Day, Gloria, Creed, Easter Preface I, Eucharistic Prayer III

(Intention: Lee Cross RIP)

11:30 a.m. Mass Proper of Day, Gloria, Creed, Easter Preface I, Eucharistic Prayer III

(Intention: Joan Thomas RIP)

2:00 p.m. Brig Mass