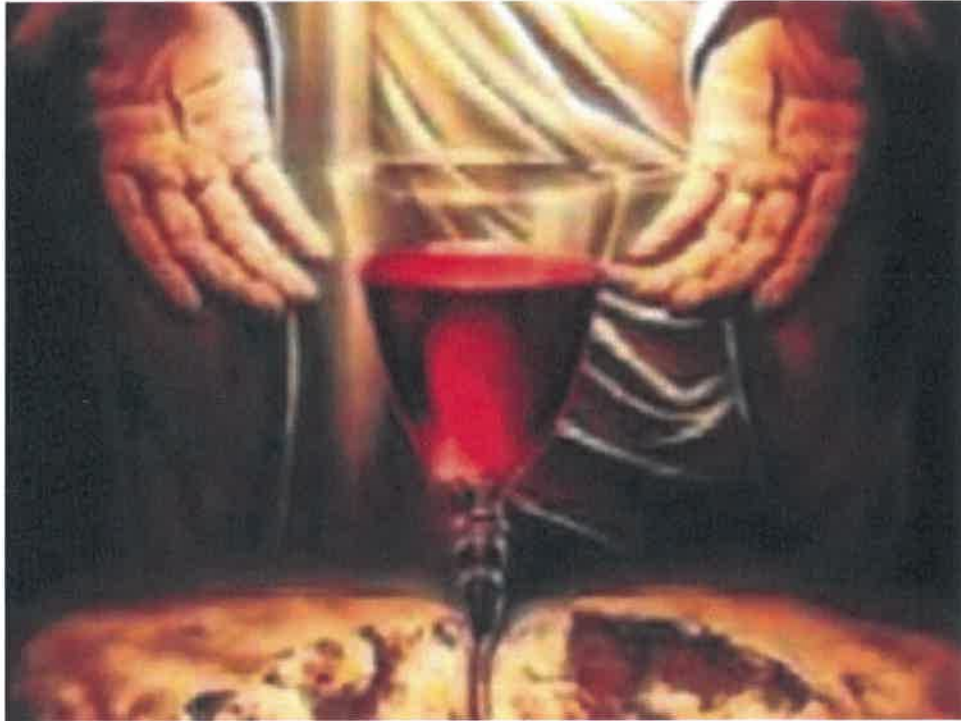


PASTOR'S MEANDERINGS

5 - 6 JUNE 2021

SOLEMNITY THE MOST HOLY BODY & BLOOD OF CHRIST



STEWARDSHIP: The bishops' stewardship pastoral asks, "And what do Christians bring to the eucharistic celebration and join there with Jesus' offering?" The answer: "Their lives as Christian disciples; their personal vocations and the stewardship they have exercised regarding them; their individual contributions to the great work of restoring all things in Christ."

READINGS FOR ELEVENTH SUNDAY ORDINARY TIME (B) 13 JUN '21

Ez. 17:22-24: In the first reading the prophet Ezekiel brings comfort to God's people with the promise that their fortunes will be restored. This work comes about only by God's loving act, through the same power that makes great and beautiful trees grow from small shoots.

2 Cor. 5:6-10: Paul reminds us that it is not through our own sight and certainty that we can have confidence about what lies ahead, but through faith in Jesus. Walking in this faith we find our pleasure in Christ, whatever the condition of our life.

Mk. 4:26-34: Jesus longs to bring His disciples into an understanding of the kingdom of God. The stories He uses for His friends are stories of the mystery of growth and fruitfulness in creation, the mystery of God's loving presence at work in the world.

DISPENSATION FROM MASS ATTENDANCE

Last weekend I mentioned that the bishops of our province were discussing the Dispensation from Mass Attendance that was granted at the beginning of this year of COVID.

On Wednesday we received a directive from the bishops of the various diocese comprising the province. Effective the weekend of 26-27 June 2021 the dispensation will be lifted reinstating the obligation for Mass attendance on Sundays and Holy Days of Obligation. A copy of this statement is attached to these Meanderings for your information

REQUESTED FROM LAST WEEK'S SERMON

TRINITARIAN PRAYER

(Rev. Thomas Augustin Judge
Founder of the Missionary Servants of the Most Holy Trinity)

Blessed be God the Father
Who has created us
Blessed be God the Son
Who has redeemed us
Blessed be God the Holy Spirit
Who has redeemed us
Blessed be the Holy and
Undivided Trinity
Now and forever. Amen

SOLEMNITY OF CORPUS CHRISTI MOST HOLY BODY & BLOOD OF CHRIST

CORPUS CHRISTI THE BODY AND BLOOD OF CHRIST

BACKGROUND

The Solemnity of the Most Holy Body and Blood of Christ is also known as the Solemnity of Corpus Christi, which translates from Latin to "*Body of Christ.*" This feast originated in France in the mid-thirteenth century. and was extended to the whole Church by Pope Urban IV in 1264 as a universal feast of the Church, to be celebrated on the Thursday following Trinity Sunday. Today in the United States the feast is celebrated on following Sunday.

The Eucharist is foretold in many ways in Scripture. In the Old Testament it is the chosen people fed in the desert with manna from heaven. "*Remember how for these forty years the LORD, your God, has directed all your journeying in the wilderness, so as to test you by affliction, to know what was in your heart...: He therefore let you be afflicted with hunger, and then fed you with manna a food unknown to you and your ancestors, so you might know that it is not by bread alone that people live, but by all that comes forth from the mouth of the LORD*" **Deuteronomy 8:2-3**

In the New Testament we have two miracles of multiplication of loaves and fishes to physically feed the people and the announcement of Jesus to the Samaritan woman at the well that He is the living water that gives life. In John's Gospel, chapter 6, we have the Bread of Life discourse.

BREAD OF LIFE DISCOURSE

It was not Moses who gave the bread from heaven; My Father gives you the true bread from heaven.

For the bread of God is that which comes down from heaven and gives life to the world.....

I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst

Whoever eats my flesh and drinks my blood has eternal life and I will raise him up on the last day

Whoever eats my flesh and drinks my blood remains in me and I in him” JOHN 6:31-34, 48

The Eucharist is one of seven Sacraments. “The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. They bear fruit in those who receive them with the required dispositions.

At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again...to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection...a sacrament of love, a sign of unity, and a bond of charity.

FOR CONSIDERATION

A new Pew Research survey finds that most self-described Catholics don't believe in the Real Presence in the Eucharist. In fact, seven-in-ten Catholics (70%) say they personally believe that during Catholic Mass, the bread and wine used in Communion “*are symbols of the body and blood of Jesus Christ.*” Just one-third of U.S. Catholics (30%) say they believe that “during Catholic Mass, the bread and wine actually become the body and blood of Jesus.” What a shame, so many missing Jesus' own words. In Jesus we trust!

The Priest, acting in the Person of Christ, and speaking Christ's words at the consecration, transmits Christ's words to make His presence real in the Eucharist. We call this transubstantiation. **Transubstantiation** does no violence to the appearances of the bread and wine, but on the deepest level of their reality, they have been changed, becoming the Body and Blood of Christ.

The incarnate *Logos* (Word of God), Christ, is the fullest revelation of God that we can possess on earth. The Eucharist is the **sacramental** extension of the Incarnation. “*Abide in me, and I in you” John 15:4. . . . I am the vine, you are the branches.” John 15:5 “He who eats my flesh and drinks my blood abides in me, and I in him.” John 6:54*

Inasmuch as we participate in the Eucharist, we participate in Christ's sacrifice. This communion with Christ in His sacrifice enables us to share communion with one another. This communion is the foundation and condition for the unity of the Church, the Mystical Body of Christ.

Just as we need to nourish our physical bodies in order to have strength to work and to live well, so too we need to nourish our souls to have spiritual strength, the ability to learn and understand the ways of the Lord, and work for the building up of the Kingdom, to live well spiritually now and for eternity. Nourished by this heavenly food we carry on the work of Christ and His Church.

“*Whoever eats my flesh and drinks my blood remains in me and I in him. John 6:56* Jesus gave himself for you on Calvary and gives himself for you again in Holy Communion. It is the one sacrifice on Calvary extended through time to us at Mass. Some misunderstand and think Catholics say Jesus is sacrificed again during every Mass. **No**, it is the **one sacrifice** of Jesus on Calvary which is extended through time to us in every Mass

Jesus took bread, said the blessing, broke it, and giving it to his disciples said, "Take and eat; this is my body." Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you; for this is my blood of the new covenant, which will be shed on behalf of many for the forgiveness of sins." Matthew 26:26-28

JESUS INSTITUTES THE SACRAMENT OF THE EUCHARIST AT THE LAST SUPPER

When we receive the Eucharist in Holy Communion, the Priest says, "*the Body of Christ*" and we say "Amen."

Our "Amen" means we recognize and acknowledge the real presence, body and blood, soul and divinity of Jesus Christ, and by mystery we are part of that Mystical Body of Christ.

When we consume the Eucharist it is not us changing Jesus but Jesus changing us by sharing His divinity with us!

Though ascending into heaven after His resurrection, Jesus wanted us to have the memorial of the love with which he loved us "*to the end,*" even to the giving of his life. In his Eucharistic presence he remains mysteriously in our midst as the one who loved us and gave himself up for us

The Church and the world have a great need for Eucharistic worship. Jesus awaits us in this sacrament of love. Let us not refuse the time to go to meet him in adoration, in contemplation full of faith, and open to making amends for the serious offenses and crimes of the world. Let our adoration never cease!

YEAR OF ST. JOSEPH

The death of Joseph

After the episode of the Child Jesus in the temple, the gospels do not tell us any more about Saint Joseph. His name is mentioned, in passing, when we learn that Christ began His public ministry when he was about thirty years of age, being as it was supposed the "son of the carpenter"[19]. But there is no indication given that he was still alive.

In all probability Joseph died before Our Lord begins His public career; certainly before the wedding feast at Cana.

We know that Saint Joseph was a carpenter and it is extremely likely, according to tradition, that he taught his Son the same trade. Though born of the royal house of David, he was a man of modest circumstances and earned a living for his family by the sweat of his brow. We would be doing Joseph an injustice were we to imagine him being anything less than a good craftsman. While the Holy Family did not live in luxury, thanks to the diligence of Joseph it was properly provided for.

By teaching his Son his own trade, he made it possible for Our Lord to provide for Himself and for Mary till He began His public ministry. The work of Saint Joseph was completed.

Tradition has always believed that it was necessary for Joseph to disappear from the scene or he would have been an obstacle to the preaching of Christ. Think how confusing it would have been for Christ to be preaching about His heavenly Father if Joseph were close at hand! There is every reason to suspect that the multitudes would have thought He was speaking about Joseph.

In order to obviate such difficulties, the early death of Joseph was convenient. Joseph had to decrease that the kingdom of God on earth could increase.

And so, some time before Christ began to preach publicly the good news of salvation, Joseph died, assisted and comforted by the loving presence of Jesus and Mary — a death that was later to become the cherished ideal of all Christians.

Theological Reflections on Saint Joseph

It is one of the tasks of theology to bring into sharper focus the portrait of Saint Joseph. Theology does this by showing his place of importance in the life of Christ and in the life of Mary.

It is to be remembered that theology does not "philosophize" on the data of revelation and thus arrive at purely human reflections. Theology does more. For theology is the systematic and scientific reflection, aided and assisted by divine faith, on the truths revealed by God in public revelation to his Church.

Faith seeks understanding, according to Saint Augustine, and it is not content with a superficial knowledge of the word of God. But the understanding it seeks is a deeper insight into the significance of God's self-communication.

In the case of Saint Joseph it would be possible to stop short after reading the biblical narrative of his place in the life of the Redeemer. But would there not follow from this a lack of appreciation, realization, evaluation of the Saint's role in God's plan? Without serious reflection and consideration how can faith grow and develop beyond the conceptual grasp of a small child's appreciation? Study of the theology of Saint Joseph is necessary and legitimate because Sacred Scripture speaks of Joseph as a man specially called by God to perform a singular and meaningful task for our Redeemer and His Mother. It is important, therefore, that theology meditate in living faith on the place of this man in salvation history and the role he is called to fulfill in the life of the Church.

Leaving aside the technical questions that are dealt with by learned writers of Josephology, the following points are important in a true theology of Saint Joseph.

SCHEDULE TENTH WEEK ORDINARY TIME SATURDAY 5 JUNE - SUNDAY 13 JUNE

Saturday 5 Jun St. Boniface Bishop, Martyr

8:30 a.m. Mass Proper, Common of Martyrs, Preface of Martyrs 1 & Eucharistic Prayer III

(Intention: In reparation to the Immaculate Heart of Mary)

5:00 p.m. Vigil Mass Solemnity of Most Holy Body & Blood of Christ

Proper, Gloria, Creed, Preface of Solemnity & Eucharistic Prayer I

(Intention: Daniel Cadua – Birthday)

Sunday 6 Jun Solemnity of Most Holy Body & Blood of Christ

7:00 a.m. Mass Proper, Gloria, Creed, Preface of solemnity & Eucharistic Prayer I

(Intention: Parish of St. Stephen, Martyr)

8:30 a.m. Mass Proper, Gloria, Creed, Preface of Solemnity & Eucharistic Prayer I
(Intention: Michael Curran - RIP)

11:30 a.m. Mass Proper, Gloria, Creed, Preface of Solemnity & Eucharistic Prayer I
(Intention: Irene Boulais – RIP)

2:00 p.m. Brig Mass

Monday 7 Jun Day Off

Tuesday 8 Jun 10th Week Ordinary Time

8:30 a.m. Mass Mass for the Church #1C, Preface Eucharistic Prayer II
(Intention: Elizabeth Arianzale)

9:30 a.m. Baptism

6:00 p.m. Parish Council Meeting

Wednesday 9 Jun 10th Week Ordinary Time St. Ephrem, Deacon, Doctor of the Church

6:30 a.m. Mass Proper of Memorial, Preface Holy Men & Eucharistic Prayer III
(Intention: Patrick Rhea)

7:00 a.m.-8:30 a.m. Confessions

8:30 a.m. Mass Proper or Memorial, Preface Holy Men & Eucharistic Prayer III
(Intention: Steven Bach)

10:00 a.m. Mass Willow Creek

Thursday 10 Jun 10th Week Ordinary Time

8:30 a.m. Mass Cancelled
Medical appointment

5:00 p.m. – 6:30 p.m. Confessions

6:30 p.m. Mass **DESIGNATED “MASK MASS” SOLEMNITY OF THE HOLY
BODY & BLOOD OF CHRIST**
Proper, Gloria, Creed, Preface of Solemnity &
Eucharistic Prayer I
(Intention: Shirley Anne Markham)

Friday 11 Jun Solemnity of Most Sacred Heart of Jesus

8:30 a.m. Mass Proper, Gloria, Creed, Proper Preface & Eucharistic Prayer III
(Intention: Holy souls in Purgatory)

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

Saturday 12 Jun Memorial The Immaculate Heart of the Blessed Virgin Mary

8:30 a.m. Mass Proper of Memorial, Preface Blessed Virgin Mary I & Eucharistic
Prayer II
(Intention: Pauline & Charlie Allen)

1:30 - 4:30 p.m. Confessions

5:00 p.m. Vigil Mass of the Eleventh Sunday Ordinary Time
Proper, Gloria, Creed, Preface & Eucharistic Prayer III
(Intention: David Anderson)

Sunday 13 Jun Eleventh Sunday Ordinary Time

7:00 a.m. Mass Proper, Gloria, Creed, Preface & Eucharistic Prayer II
(Intention: Parish St. Stephen, Martyr)

8:30 a.m. Mass Proper, Gloria, Creed, Preface & Eucharistic Prayer III
(Intention: Michael Curran – RIP)
11:30 a.m. Mass Proper, Gloria, Creed, Preface & Eucharistic Prayer III
(Intention: Cecelia Gerloff – RIP)
2:00 p.m. Brig Mass

PRAYERS

SPIRITUAL COMMUNION

My Jesus,

I believe that You are present in the Most Holy Sacrament.

I love You above all things,

and I desire to receive You into my soul.

Since I cannot at this moment receive You sacramentally,

come at least spiritually into my heart.

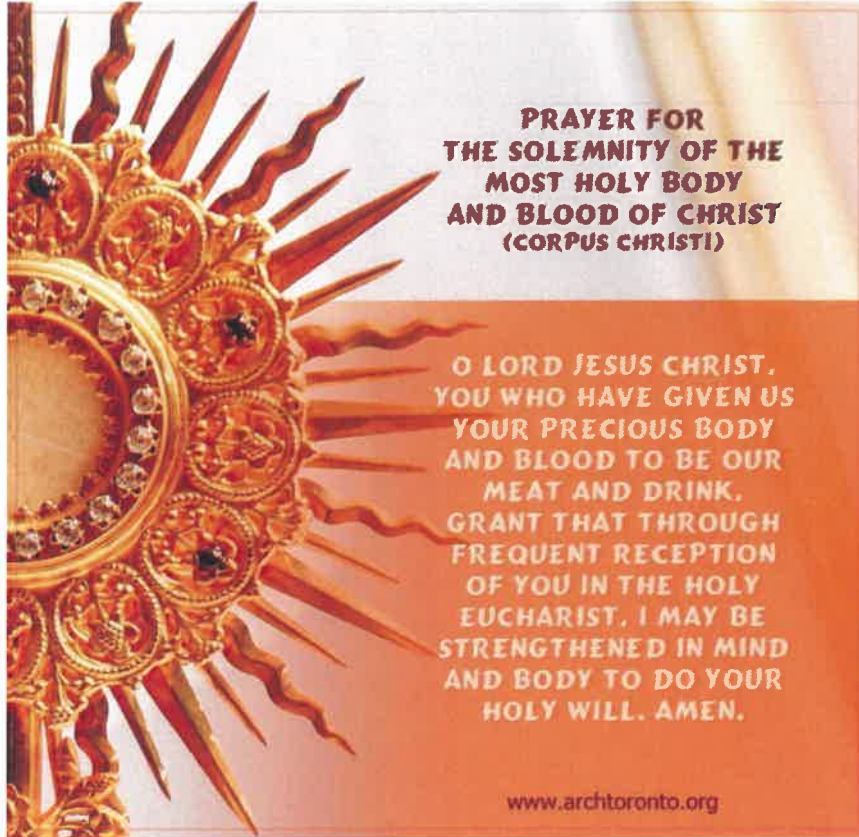
I embrace You as if You were already there

and unite myself wholly to You.

Never permit me to be separated

from You.

Amen.



**PRAYER FOR
THE SOLEMNITY OF THE
MOST HOLY BODY
AND BLOOD OF CHRIST
(CORPUS CHRISTI)**

O LORD JESUS CHRIST,
YOU WHO HAVE GIVEN US
YOUR PRECIOUS BODY
AND BLOOD TO BE OUR
MEAT AND DRINK,
GRANT THAT THROUGH
FREQUENT RECEPTION
OF YOU IN THE HOLY
EUCCHARIST, I MAY BE
STRENGTHENED IN MIND
AND BODY TO DO YOUR
HOLY WILL. AMEN.

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Archdiocese of Washington



ARCHDIOCESE
of BALTIMORE



CATHOLIC DIOCESE OF
ARLINGTON



Catholic Diocese
of Richmond



DIOCESE OF
WHEELING-CHARLESTON



Catholic Diocese of Wilmington

For Immediate Release

June 2, 2021

**STATEMENT OF THE BISHOPS OF THE PROVINCE OF BALTIMORE AND THE
ARCHDIOCESE OF WASHINGTON**

Lifting the General Dispensation from the Obligation to Attend Mass

We, the Catholic Bishops of the Province of Baltimore and the Archdiocese of Washington, give thanks to Almighty God for the progress our country has made in curbing the coronavirus pandemic. The average number of new cases of COVID-19 continues to decline due to the observance of safety protocols and the increase of the availability of the vaccine. At this time, many places in our region are enjoying a return to some sense of normalcy.

Therefore, we are lifting the dispensation of the Sunday and Holy Days Mass obligation in the Archdiocese of Baltimore, the Archdiocese of Washington, and the Dioceses of Arlington, Richmond, Wheeling-Charleston, and Wilmington and reinstating that obligation beginning on Saturday, June 26, 2021 and Sunday, June 27, 2021. We welcome and encourage the Faithful to return to full in-person participation of the Sunday Eucharist, the source and summit of our Catholic faith (cf. Code of Canon Law, canon 1246-1247 and Catechism of the Catholic Church, n. 2180).

This obligation does not apply to those who are ill; those who have reason to believe that they were recently exposed to the coronavirus, another serious or contagious illness; those who are confined to their home, a hospital, or nursing facility; or those with serious underlying health conditions. One should consult his or her local pastor if questions arise about the obligation to attend Mass (Canon 1245 and the Catechism of the Catholic Church n. 2181).

Safety protocols and other liturgical directives in each diocese remain in effect until modified or revoked by the respective Diocesan Bishop.

Let us continue to be united in prayer for one another and for an end to the global pandemic.

Given on June 2, 2021



Archdiocese of Washington



ARCHDIOCESE
of BALTIMORE



CATHOLIC DIOCESE OF
ARLINGTON



Catholic Diocese
of Richmond



DIOCESE OF
WHEELING-CHARLESTON



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Most Reverend William E. Lori
Archbishop, Archdiocese of Baltimore

Most Reverend Michael F. Burbidge
Bishop, Diocese of Arlington

Most Reverend Barry C. Knestout
Bishop, Diocese of Richmond

Most Reverend Mark E. Brennan
Bishop, Diocese of Wheeling-Charleston

Most Reverend William Francis Malooly
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