

Dear Padre,

I'm eighty-one. When I received first Communion, the nuns told me not to chew the holy Eucharist, but to let it melt in my mouth. Is it wrong to chew it?

It is permitted to chew the host or to let it dissolve in your mouth. The hosts today must be unleavened and made only of flour and water, making it easier for some communicants to dissolve it in their mouths. Unleavened bread doesn't mold or spoil and is more suitable than leavened bread for exposition and adoration. However, for nearly 800 years, the Church used leavened wheat bread for the Eucharist before unleavened wheat bread was introduced into the Roman rite. Communicants would have had to chew the Eucharist before the modern waferlike host evolved.

Your first Communion instruction on the proper way to consume the Eucharist was an effort to instill in you a deep reverence for the Real Presence of Christ. This profound respect for our Lord in the form of consecrated bread and wine is still desired by the Church. For example, at Mass the priest "reverently consumes the Body of Christ" and "reverently partakes of the Blood of Christ" (*General Instruction of the Roman Missal*, 158). Similarly, "when receiving Holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence and receives the Body of the Lord from the minister" (*GRM* 160). Today's Solemnity of the Most Holy Body and Blood of Christ is a special day for us to remember Jesus' gift of his own body that we might be nourished and strengthened for this life's journey. ●



CANEE / SHUTTERSTOCK

Fr. Byron Miller, CSSR / DearPadre.org

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
June 12 Weekday 2 Cor 1:1–7 Mt 5:1–12	June 13 St. Anthony of Padua, Priest and Doctor of the Church 2 Cor 1:18–22 Mt 5:13–16	June 14 Weekday 2 Cor 3:4–11 Mt 5:17–19	June 15 Weekday 2 Cor 3:15–4:1, 3–6 Mt 5:20–26	June 16 Most Sacred Heart of Jesus Dt 7:6–11 1 Jn 4:7–16 Mt 11:25–30	June 17 Immaculate Heart of the Blessed Virgin Mary 2 Cor 5:14–21 Lk 2:41–51	June 18 Eleventh Sunday In Ordinary Time Ex 19:2–6a Rom 5:6–11 Mt 9:36–10:8



A WORD FROM POPE FRANCIS

We who go to Mass can ask: What is it that we bring to the world? Is it our sadness and bitterness, or the joy of the Lord? Do we receive Holy Communion and then carry on complaining, criticizing and feeling sorry for ourselves? This does not improve anything, whereas the joy of the Lord can change lives.

HOMILY, ROME, JUNE 14, 2020

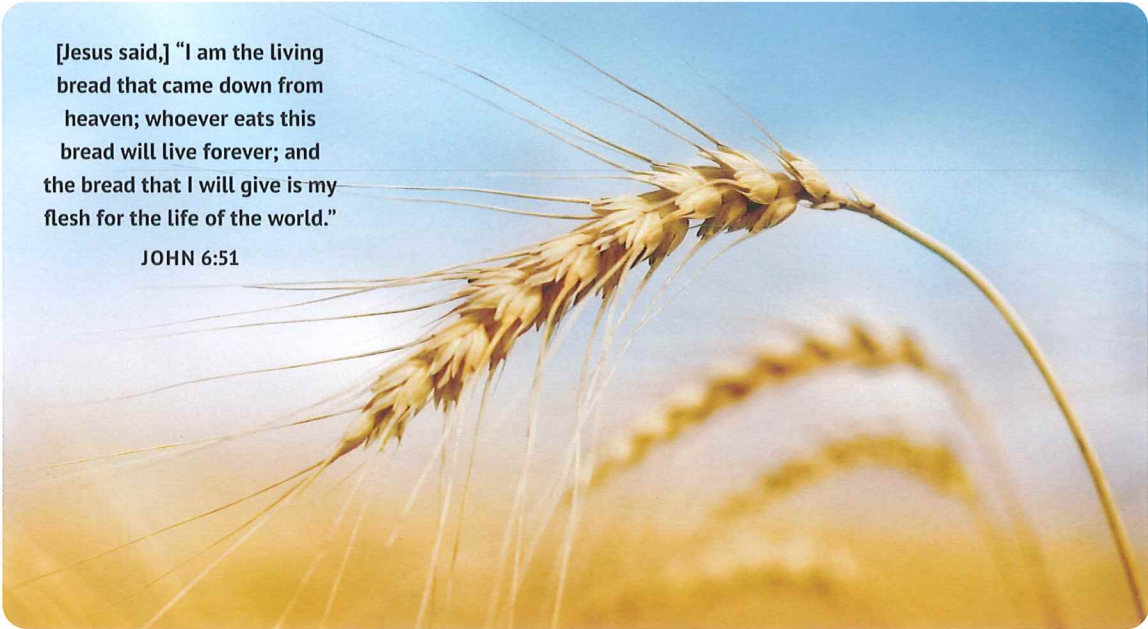
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Our Parish COMMUNITY

June 11, 2023  
The Most Holy Body and Blood of Christ (Corpus Christi) (A)  
Deuteronomy 8:2–3, 14b–16a / 1 Corinthians 10:16–17 / John 6:51–58



[Jesus said,] "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."

JOHN 6:51

Food for the Day

FR. JOSEPH JUKNIALIS

Just as the darkest of nights brings out stars we might never notice otherwise, so is it that when we find ourselves lost in the dark of life's deserts, the slightest kindnesses can bring us to a brief oasis in a day otherwise oppressive. Most often such moments come as gifts, unearned—even undeserved. Yet they are blessings to us.

Psychologists tell us that if we find ourselves down in the dumps and depressed, we can find hope by naming three things that happened that day that were pure gifts—a phone call from a friend, a compliment, a free cup of coffee, a good bill of health from the doctor. Remembering them at the end of the day and giving thanks for them may not solve the issues that burden us, but they can put them in perspective, reminding us that life is a mix of both the good as well as the not so good.

Moses urged the people to recall all that God had done for them—bringing them out of Egypt, guiding them through the desert, leading them to water, and feeding them with manna. Amid their grumbling, their remembering offered them hope and the courage to go on.

Thus, what psychologists suggest is what God has been doing for us for thousands of years—that God feeds us daily in large and small ways, all without our deserving it but out of his great generosity. Remember, then, how God has fed you. ●

Reflect

Tonight, will you think about your day and give thanks for three ways you were blessed?



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Lisa Gannett, DRE	355-6611
RCIA	355-6405
Gwen Waechter, Parish Council Chair	272-1030
Tressa Powers, Finance Council Chair	355-6206
Altar Society President, Nanette Rice	355-7676
Tom Bachman, Grand Knight	640-8259
Prayer Line Starters, Allison Bushek	355-1696
& Nanette Rice	355-7676

**CORPUS CHRISTI - SOLEMNITY**

**6/10/2023 - Saturday, 4: 00 p.m.**

**Servers:** Lucy Gannett, Jonathan Gannett, Nathan Gannett

**Reader:** Debbie Frederick

**E.O.HC:** Tino Rosales Jr., Karen Burden

**6/11/2023 – Sunday, 9:00 a.m.**

**Servers:** Kirbe & Kipton Koons, Joleigh Lohman-Fuller

**Reader:** Julie Kaps

**E.O. HC:** Roebert Longoria, Kyle Berning

**11th SUNDAY IN ORDINARY TIME**

**6/17/2023 - Saturday, 4: 00 p.m.**

**Servers:** Volunteer, Jason Velasco, Ryann Bamberger

**Reader:** Gwen Waechter

**E.O.HC:** Rosemary & Tom Bachman

**6/18/2023 – Sunday, 9:00 a.m.**

**Servers:** Cade & Jace Berning, Luke Woodrow

**Reader:** Kyle Berning

**E.O. HC:** Del & Julia Kaps

**MASS INTENTIONS FOR THE WEEK**

<b>Saturday, June 10</b>	<b>4:00 p.m.</b>	<b>For the People</b>
<b>Sunday, June 11</b>	<b>9:00 a.m.</b>	<b>Sue Bergkamp</b>
<b>Monday, June 12</b>	<b>8:30 a.m.</b>	<b>David Hoang</b>
<b>Tuesday, June 13</b>	<b>8:30 a.m.</b>	<b>Sp. Int. Powers Family</b>
<b>Thursday, June 15</b>	<b>8:30 a.m.</b>	<b>David Hoang</b>
<b>Friday, June 16</b>	<b>8:30 a.m.</b>	<b>Thanksgiving for rain</b>
<b>Saturday, June 17</b>	<b>4:00 p.m.</b>	<b>Gary Sack</b>
<b>Sunday, June 18</b>	<b>9:00 a.m.</b>	<b>PJ Sullivan Family</b>

**Reconciliation:** Confessions will be heard every Saturday at 3:00 p.m. and every Sunday at 8:00 a.m. or by appointment.

**Baptism:** Parents who have children to be baptized must be registered. Godparents must be 16 years of age or older and have received Confirmation and Eucharist. Please call the parish office for an appointment.

**Marriage:** Please contact parish priest at least four to six months before the wedding.

**Anointing of the Sick:** Celebrated anytime by calling a priest.

**JUNE 11— SOLEMNITY OF THE MOST HOLY BODY AND BLOOD OF CHRIST**

*I am the living bread that came down from heaven; whoever eats this bread will live forever*

My friends, today, we celebrate the great solemnities of the Church, the Solemnity of the Most Holy Body and Blood of Christ --- “Corpus Christi” in Latin. As you well know, the importance of this belief, this understanding, this Sacrament, cannot be overestimated. It has been at the heart of the Catholic community since the beginning, since they first gathered at table to remember and re-present and re-experience what the Lord commanded his first followers to do in his memory.

And for two thousand years we, the community of faith, have been unpacking and struggling with and deepening our understanding of this profound mystery. It’s who we are. It’s what we believe. It’s who we pledge to give our lives over to. It’s, as the Church proclaims, both the source and summit of our identity as Catholics. And we are incredibly grateful for it --- grateful for our God who has gifted us in this incredible way.

So let’s treasure this incredible Sacrament, treasure this holy food --- food for the journey. And let’s let the God who comes to us at this table make us into the people he wants us to be --- help us become what we eat. And may it also be a reminder to us to always be aware of the countless ways God sustains us. Fr. Peter

**COLLECTION** for June 4, 2023: Envelopes: \$1280; Loose: \$271; Online Giving: \$1342.57; Total \$2893.57; Average Weekly Expense: \$1,761.17. Income over/under + 1132.40  
**CHURCH PROJECT GOAL** \$52000—Building Fund To Date: \$29188.63 *Thank you so much for your love for our parish church and your faithful stewards.*

**ALTAR SOCIETY ANNOUNCEMENT** The Altar Society will be serving Father’s Day breakfast next Sunday June 18 after the 9:00 am Mass. Ladies are asked to bring one breakfast item for the breakfast. Fruit, muffins, breads, burritos, breakfast casseroles, etc.

**MARK YOUR CALENDAR –THIS SUNDAY, JUNE 11—CORPUS CHRISTI** Our parish will hold a Eucharistic Processions on this Solemnity to adore the true presence of the Lord, body and soul in the Eucharist. Right after Mass’ closing prayer the Eucharist will be carried through the streets solemnly so that the Christian people have a chance to give public witness to their faith and their devotion toward this sacrament. We will end with Eucharistic Benediction in the Church. You are invited to joyfully participate in this special event if you are able to. If for whatever situation does not permit you, you are invited to remain in the church and join us in prayers and devotion to the Sacrament so that we can have our Benediction together. Coffee and donuts are served after the service.

**QUESTION OF THE WEEK** What concrete actions can I take to be a more forgiving person? Can I overcome my insistence that those whom I forgive be deserving of it?

**PRAYER OF THE WEEK (from “Lauda Sion” by St. Thomas Aquinas)** Lo! the angel’s food is given To the pilgrim who has striven; see the children’s bread from heaven, which on dogs may not be spent. Truth the ancient types fulfilling, Isaac bound, a victim willing, Paschal lamb, its lifeblood spilling, manna to the fathers sent. 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. You who all things can and know, Who on earth such food bestow, Grant us with your saints, though lowest, Where the heavenly feast you show, Fellow heirs and guests to be. Amen. Alleluia!

**UNDERSTANDING THE GOSPEL OF THE WEEK - (John 6:51-58)**

**Living bread** John 6 draws on the time the Israelites spent in the Sinai desert. Although God sustained his people with manna, the people still died. Like the manna, Jesus also came down from heaven, but he is far better bread. Jesus is the incarnation or enfleshment of divinity itself. God, his Father, sent him into the world to save it (3:16-17). Jesus saves the world by giving his flesh, that is, by giving up his life (v.51).

**The grumbling continues** While they were in the Sinai desert, the Israelites frequently complained. Just as they grumbled against God, so the current generation quarrels about Jesus. They doubt his extraordinary claim that he embodies divinity, and they mock the notion that people must feed on him (v.52).

**Misunderstanding** John’s Gospel is filled with moments in which people confuse the spiritual for the physical. Here people think Jesus wants them to eat him physically (v.52). Jesus is instead referring to the communion people have with him by believing in the life-giving power of his Passion and death.

**Flesh and blood** Jesus next introduces a new element: blood. Jews were forbidden from consuming meat that hadn’t been properly drained of its blood, so Jesus’ words were both baffling and offensive. Jesus uses such language to reiterate his assertion that in him God has become fully human. Those who believe that he is the Son of God whose death saves the world enter into communion with him, and through him, with his Father.

**Eucharistic overtones** This Gospel doesn’t have a story of the Last Supper, where Jesus says, “This is my body... This is my blood.” Instead, John alludes to the Eucharist here. The Eucharistic celebration is no longer based on what God did for the Israelites but on what God has done in and through Jesus. Those who feed on Jesus, the living bread, are drawn into union with God, his Father, who is the source of all life (v.57). ( oursundayreadings.wordpress.com)

**UNDERSTANDING THE FIRST READING OF THE WEEK - (Deuteronomy 8:2-3,14b-16a)**

**Remember** After freeing the Israelites from slavery in Egypt, God protected and sustained them for decades in the Sinai wilderness before leading them into Canaan, the Promised Land. In this passage God, speaking through Moses, warns the descendants of those Israelites not to forget all that he has done for them.

**Keep the covenant** The gift of manna and water revealed God’s presence to the Israelites. People can make bread, but when grain isn’t available, as it wasn’t in the Sinai desert, they learn that God alone provides for their needs. By exposing his chosen people to the harsh conditions of the Sinai wilderness, God taught them they could trust in him for everything (vv.2-3). Because Canaan was considerably more arable than the Sinai wilderness, the descendants of the enslaved Israelites were in danger of thinking that they could take care of themselves. This passage reminds them that if it weren’t for God, they would still be in Egypt or dead in the desert. Therefore, the people should uphold the Sinai Covenant, which their ancestors ratified in the desert, so as to enjoy God’s continuing care and protection.

**STEWARDSHIP REFLECTION**

*“Because there is one bread, we, who are many, are one body, for we all partake of the one bread.” 1 CORINTHIANS 10:17* As disciples of Jesus, we are called to lead holy lives and invite others to join us. We are called to be fed and to feed others. Living a stewardship lifestyle, being grateful and generous with our gifts, serves a twofold purpose. One, it helps build God’s kingdom here on earth. Two, it helps us strengthen each other’s relationship with God the Father, Jesus, and the Holy Spirit. It becomes our roadmap to Heaven. Let’s help each other get there!“

*“Puesto que el pan es uno solo, nosotros, siendo muchos, somos un solo cuerpo; pues todos participamos de un solo pan”. 1 CORINTIOS 10:17* Como discípulos de Jesús, todos somos llamados a llevar una vida santa y a invitar a otros a unirse a nosotros. Somos llamados a ser alimentados y a alimentar a otros. Llevar un estilo de vida de corresponsabilidad, ser agradecidos y generosos, tiene un doble propósito. Uno, ayudar a construir el reino de Dios aquí en la tierra. Dos, ayudar a fortalecer la relación de cada uno con Dios Padre, Jesús y el Espíritu Santo. Eso se convierte en nuestra hoja de ruta al Cielo. ¡Ayudémonos unos a otros a llegar allí! www.archstl.org

Q: In Luke 23:44, the writer states that an eclipse of the sun took place at the time of Christ's crucifixion. Is there a basis of fact as to its occurrence? And, if so, was this solar eclipse coincidental and in accord with the laws of science? - Chick P

A: I am not sure why you call it an “eclipse.” None of the Gospel writers use this term. Matthew, Mark and Luke use the Greek term σκότος (skotos), which means, simply, “darkness.” As a general rule we should avoid applying certain meanings to texts that are more specific than the author intends. That there was darkness over the land from noon till three is certainly attested in the sacred text. But the cause of that darkness is unexplained. Perhaps God made use of natural causes, such as an eclipse or very heavy clouds to cause the darkness. But it is also possible that the darkness was of purely supernatural origin and was experienced only by some.

Hence, trying to explain the darkness simply in terms of “the laws of science” risks doing disservice to the text by missing its deeper meaning, namely, that the darkness of sin has reached its height. Whatever the mechanism of the darkness, its deepest cause is sin and evil.

Jesus had said elsewhere, “This is the judgment: Light has come into the world, but men loved darkness instead of light because their deeds were evil.” (Jn 3:19). He also said referring to his passion; “Night is coming, when no one can work.” (Jn 9:4). And when Judas leaves the Last Supper to betray Jesus, John observes simply and profoundly, “And it was night.” (Jn 13:30). Yes, deep darkness had come upon the world.

You ask if there is a basis in fact that this darkness actually occurred. Though some modern scholars consider it a mere literary device, there seems little reason to doubt that it actually occurred. While some refer to a purported Letter of Pontius Pilate to Tiberius that verifies it, the historical value of the document is highly disputed. Yet, three of the gospels record it, and most of the Fathers of the Church treat the darkness as historical.

That said, how widely experienced, and how deep the dark, is not specified. We should balance accepting its historicity with an appreciation that the texts are restrained in terms of precise details. (Monsignor Pope)

**SOLEMNITY OF THE MOST HOLY BODY AND BLOOD OF CHRIST**

**We are one**

Unity is what our sacrament of Communion is about: oneness with God and each other. Yet, because we're human, that communion is necessarily paired up with another sacrament that does the work of reconciling. When unity gets torn, reconciliation repairs the damage. Lately, toxic polarization has been shredding our national unity, creating an illusion of insurmountable division. Media sources sharpen the knives of contrasting worldviews, leading to anxiety and depression, fear and violence. Trust in unity. Resist being recruited in the polarization game. (Preparetheword)

**SOLEMNIDAD DE LA SANTÍSIMO CUERPO Y SANGRE DE CRISTO**

**Somos uno**

El sacramento de la Comunión se refiere a la unidad: unidad con Dios y con los demás. Sin embargo, como somos humanos, esa comunión va necesariamente unida con otro sacramento que se encarga de reconciliar. Cuando la unidad se rompe, la reconciliación repara el daño. Recientemente, la polarización tóxica ha destrozado nuestra unidad nacional, creando una ilusión de división insuperable. Los medios de comunicación agudizan las visiones del mundo contrapuestas, causando ansiedad y depresión, miedo y violencia. Confía en la unidad. Resístete a ser captado en el juego de la polarización.