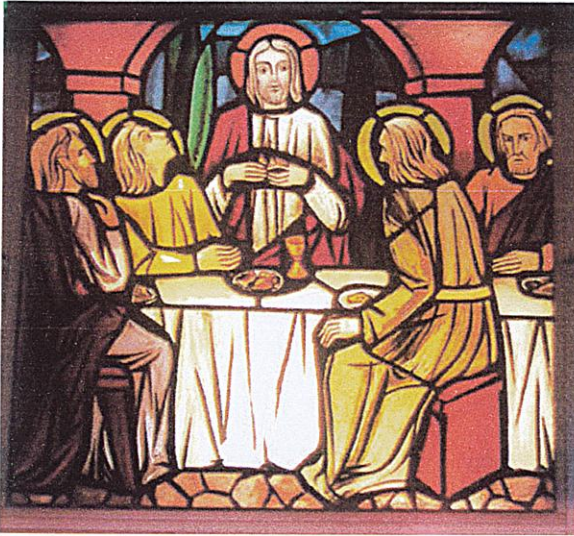


Our Faith on Sunday

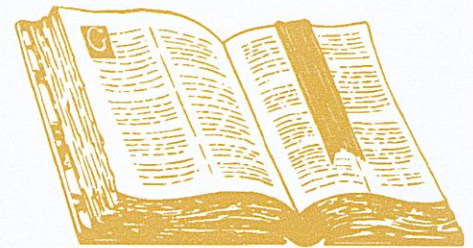
GOSPEL REFLECTION



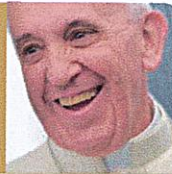
Theology seeks to use our human reason to understand those mysteries of our faith which have been revealed to us. When it comes to the eucharist we may feel that we are almost forced to abandon reason in trying to comprehend it, so great is the mystery of a piece of bread and a chalice of

wine being transformed into the Body and Blood of Christ. We almost instinctively feel called to remain silent and to go down on our knees in adoration. In his First Letter to the Corinthians Paul does engage in a form or reasoning, not so much about the mystery of the eucharist in itself, but by speaking about the effects of receiving the eucharist. He tells them that since we all partake of the one "bread" then we are formed into one "body". Not only are we who receive the eucharist made into one "body" but we are called to live as one "body". From this he arrives at a very "reasonable" conclusion. Any type of conflict or division within the Christian community is inadmissible. It cannot be accepted. Jesus himself had told us that if I have some dispute with my brother or sister, then before coming

to the altar with my gift I must resolve the dispute. There is no greater scandal or indeed sacrilege than seeing a Christian community characterised by factions, rival groups, petty jealousies, malicious gossip, long-standing feuds, whose members "piously" line up on Sunday to receive the eucharist. Let us celebrate the Solemnity of the Body and Blood of Christian with all the reverence and adoration it requires, but let us remember that on the night that he instituted the eucharist Jesus prayed to his Father in heaven: "That all may be one" (Jn. 17:21).



POPE FRANCIS' ENCYCLICAL
FRATELLI TUTTI
BROTHERS AND SISTERS ALL



AN APPEAL

286. In these pages of reflection on universal fraternity, I felt inspired particularly by Saint Francis of Assisi, but also by others of our brothers and sisters who are not Catholics: Martin Luther King, Desmond Tutu, Mahatma Gandhi and many more. Yet I would like to conclude by mentioning another person of deep faith who, drawing upon his intense experience of God, made a journey of transformation towards feeling a brother to all. I am speaking of Blessed Charles de Foucauld.

Pope St. John Paul II
(ECCLESIA DE EUCHARISTIA, N.16)

The Eucharistic Sacrifice is intrinsically directed to the inward union of the faithful with Christ through communion; we receive the very One who offered himself for us, we receive his body which he gave up for us on the Cross and his blood which he "poured out for many for the forgiveness of sins" (Mt 26:28). We are reminded of his words: "As the living Father sent me, and I live because of the Father, so he who eats me will live because of me" (Jn 6:57). Jesus himself reassures us that this union, which he compares to that of the life of the Trinity, is truly realized. The Eucharist is a true banquet, in which Christ offers himself as our nourishment. When for the first time Jesus spoke of this food, his listeners were astonished and bewildered, which forced the Master to emphasize the objective truth of his words: "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life within you" (Jn 6:53).



ENTRANCE ANTIPHON

**He fed them with the finest wheat
and satisfied them with honey from the rock.**

Cf. Ps 80: 17

COLLECT

O God, who in this wonderful Sacrament
have left us a memorial of your Passion,
grant us, we pray,
so to revere the sacred mysteries of your Body and Blood
that we may always experience in ourselves
the fruits of your redemption.
Who live and reign with God the Father
in the unity of the Holy Spirit,
God, for ever and ever.
Amen.

FIRST READING

A reading from the Book of Deuteronomy.
Deuteronomy 8:2-3, 14b-16a

Moses spoke to the people: You shall remember the whole way that the LORD your God has led you these forty years in the wilderness, that he might humble you, testing you to know what was in your heart, whether you would keep his commandments or not. And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the LORD.

Do not forget the LORD your God, who brought you out of the land of Egypt, out of the house of slavery, who led you through the great and terrifying wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water, who brought you water out of the flinty rock, who fed you in the wilderness with manna that your fathers did not know.

The word of the Lord.
Thanks be to God.

PSALM

Psalm 147: 12-13. 14-15. 19-20. R.12a

R. O Jerusalem, glorify the LORD!

or: **Alleluia.**

O Jerusalem, glorify the LORD!
O Sion, praise your God!
He has strengthened the bars of your gates;
he has blessed your children within you.

He established peace on your borders;
he gives you your fill of finest wheat.
He sends out his word to the earth,
and swiftly runs his command.

He reveals his word to Jacob;
to Israel, his decrees and judgements.
He has not dealt thus with other nations;
he has not taught them his judgements.

SECOND READING

A reading from the First Letter of Saint Paul to the Corinthians.
1 Corinthians 10:16-17

Brothers and sisters: The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.

The word of the Lord.
Thanks be to God.

SEQUENCE (*Shorter form*)

Angels' bread made pilgrims' feeding
truly bread for children's eating,
to dogs not to be offered.

Signed by Isaac on the altar,
by the lamb and paschal supper,
and in the manna figured.

Jesu, food and feeder of us,
here with mercy feed and friend us,
then grant in heaven felicity!

Lord of all, who here do feed us,
heav'nly guests, heirs, fellows make us,
in eternal company.

ACCLAMATION BEFORE THE GOSPEL

Alleluia, alleluia. John 6:51
**I am the living bread that came down from heaven, says the Lord.
If anyone eats of this bread, he will live for ever.
Alleluia.**

GOSPEL

John 6:51-58

The Lord be with you.
And with your spirit.
A reading from the holy Gospel according to John.
Glorify to you, O Lord.

At that time: Jesus said to the Jews, 'I am the living bread that came down from heaven. If anyone eats of this bread, he will live for ever. And the bread that I will give for the life of the world is my flesh.' The Jews then disputed among themselves, saying, 'How can this man give us his flesh to eat?' So Jesus said to them, 'Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live for ever.'

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

R.

PRAYER OVER THE OFFERINGS

Grant your Church, O Lord, we pray,
the gifts of unity and peace,
whose signs are to be seen in mystery
in the offerings we here present.
Through Christ our Lord.
Amen.

R.

COMMUNION ANTIPHON

Jn 6: 57

**Whoever eats my flesh and drinks my blood
remains in me and I in him, says the Lord.**

PRAYER AFTER COMMUNION

Grant, O Lord, we pray,
that we may delight for all eternity
in that share in your divine life,
which is foreshadowed in the present age
by our reception of your precious Body and Blood.
Who live and reign for ever and ever.
Amen.