

Your Lourdes Sunday Liturgy at Home

Solemnity of the Body and Blood of Christ

June 14, 2020

“...we, though many, are one body,
for we all partake of the one loaf.”

1 Corinthians 10:17

Unity is easier to talk about than to achieve, as America is discovering in these days of our reckoning with the Original Sin of Racism. There have always been divisions among people, including God’s people. But we have access to a unique source of unity: the Eucharist. In our act of breaking bread and drinking from the one cup, our relationship to one another is strengthened. Jesus gave himself for us and continues to do so even now. Though we know this, we need to be reminded that we are truly members of one body—his body.

Unity doesn’t happen through magic or legislation, but through relationship. Unity doesn’t erase diversity. Early Christians called this relationship by the Greek word – “koinonia” – a dynamic concept that oft times gets translated into English as “participation” or “fellowship” or “sharing” or “communion.” These bland words do not capture its spirit. Koinonia [pronounced coin-o-knee-a] is that deep connectedness that links souls. Do we have the courage to go that deep? Jesus says to us, “Be not afraid.”

The authors of Deuteronomy wrote our first reading today fully conscious that the Exodus experience of liberation was not a one-time event and people of other ages like our own would need to claim it for themselves. Moses gave his people one command in two forms: “Remember” and “Do not forget.” What Moses wanted the people to remember was that in their wandering when they were fed up with God and afraid they would die, God remained with them, putting up with their complaints and seeing to it that both their basic and their deepest needs were met.

In those days our ancestors in the desert gradually became fearful that they had let their hopes and dreams carry them too far. Freedom had sounded great when they were in Egypt under the

thumbs of their taskmasters, but when the road ahead appeared interminable, the vision in the rear-view mirror looked better than it ever had before. They had left slavery, but for what? Hope was not solid enough to calm their hunger nor wet enough to slake their thirst.

Moses reminded them that in spite of their fears, they didn't die. The water from the rock had a metallic taste and was not as good as Perrier. The mysterious manna that appeared at dawn probably was as bland as it was nourishing. Yet they didn't perish just because they didn't have everything they wanted. In fact, they learned that God could be counted on to take care of them, never leaving them to face their perils alone. They came to recognize God's loving presence through their times of trouble. What have we learned lately in our isolation?

Moses did more than hint that the Israelites had needed every one of the 40 years of that trial in order to learn faith. Their hungers and wants slowly led them to understand what was truly important. Eventually, the vision in the rear-view mirror lost its luster, and they understood that they could survive with very little as long as God was with them. If they hadn't learned that important lesson, they might have remained forever unable to distinguish between what gives life and what simply satisfies an appetite.

From the days of Exodus we fast-forward a few centuries to see a crowd pressing Jesus to keep them miraculously supplied with free bread. The problem Jesus faced was that the people who sought him remembered the story of Moses in the desert, but they didn't remember what their ancestors had learned there. Jesus was offering them bread, but it was the bread of life, the bread of commitment, the bread of following him through suffering into the real life of union with God. Instead of allowing themselves to comprehend that he was offering his life for them they refused to go beyond the level of the literal. They mocked him. Perhaps afraid to take him seriously, they jeered as others would at the crucifixion: "How can this man give us his flesh (his mortal self) to eat?" Like a new Moses, Jesus was inviting them into his own Exodus through death to life. He was inviting them to receive him as the Father's gift and become one with him, but they only had an appetite for a miraculous supply of bread.

The Solemnity of the Most Holy Body and Blood of Christ was first celebrated as the Feast of Corpus Christi in 1246 in Liege, France. And in 1264, when the Archdeacon of Liege became Pope Urban IV, the feast became universally celebrated throughout the Catholic world. The Dominican theologian Thomas Aquinas wrote the liturgical prayers for the feast as well as a number of Eucharistic hymns and the sung Sequence (an excerpt is included in this packet).

Between the 13th and the mid-20th centuries, Catholics often celebrated this feast with elaborate public processions that focused on Christ's miraculous presence in the consecrated host carried aloft. To this day in predominantly Roman Catholic countries, this feast is celebrated on the Thursday after Trinity Sunday, and is a public holiday. A host of festive Corpus Christi processions are held on the highways and byways near each church with fluttering banners and joyous song.

In recounting his spiritual journey from unbeliever to Trappist monk, Thomas Merton wrote in The Seven Storey Mountain about the power of the Body and Blood of Christ.

“I did not even know who Christ was, that He was God. I had not the faintest idea that there existed such a thing as the Blessed Sacrament. I thought churches were simply places where people got together and sang a few hymns.

“And yet now I tell you, you who are now what I once was, unbelievers, it is that Sacrament, and that alone, the Christ living in our midst, and sacrificed by us, and for us and with us, in the clean and perpetual Sacrifice, it is He alone Who holds our world together, and keeps us all from being poured headlong and immediately into the pit of our eternal destruction.

“And I tell you there is a power that goes forth from that Sacrament, a power of light and truth, even into the hearts of those who have heard nothing of Him and seem to be incapable of belief.”

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Leader: In the name of the Father, † and of the Son,
and of the Holy Spirit.

Assembly: *Amen*

Leader: The grace of the Lord Jesus Christ,
the love of God and
the Fellowship of the Holy Spirit be with you all.

All: And also with you.

Lord Jesus, you give yourself to us in the living bread:

Lord, have mercy.

Christ Jesus, you feed us with your living Word:

Christ, have mercy.

Lord Jesus, you call us to be one body united in you:

Lord, have mercy.

Opening Prayer

You have blessed all generations, O God most high,
in Jesus, our compassionate Savior,
for through him you invite us to your kingdom,
welcome us to your table, and provide us
with nourishment in abundance.

Teach us to imitate your unfailing kindness
and to build up Christ's body, the Church,
by generously handing on to others
the gifts we have received from your bounty.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God forever and ever. Let the church say – Amen.

Readings

1st Reading – Deuteronomy 8:2-3, 14B-16A

² Moses said to the people: “Remember how for forty years now the LORD, your God, has directed all your journeying in the desert, so as to test you by affliction and find out whether or not it was your intention to keep his commandments.

³ He therefore let you be afflicted with hunger, and then fed you with manna, a food unknown to you and your fathers, in order to show you that not by bread alone does one live, but by every word that comes forth from the mouth of the LORD.

^{14B} “Do not forget the LORD, your God, who brought you out of the land of Egypt, that place of slavery; ¹⁵ who guided you through the vast and terrible desert with its saraph serpents and scorpions, its parched and waterless ground; who brought forth water for you from the flinty rock^{16A} and fed you in the desert with manna, a food unknown to your fathers.”

The Word of the Lord.....Thanks be to God.

Responsorial Psalm – Psalms 147:12-13, 14-15, 19-20

R. (12) Praise the Lord, Jerusalem.

¹² Glorify the LORD, O Jerusalem;
praise your God, O Zion.

¹³ For he has strengthened the bars of your gates;
he has blessed your children within you.

R. Praise the Lord, Jerusalem.

¹⁴ He has granted peace in your borders;
with the best of wheat he fills you.

¹⁵ He sends forth his command to the earth;
swiftly runs his word!

R. Praise the Lord, Jerusalem.

¹⁹ He has proclaimed his word to Jacob;
his statutes and his ordinances to Israel.

²⁰ He has not done thus for any other nation;
his ordinances he has not made known to them. Alleluia.

R. Praise the Lord, Jerusalem.

2nd Reading – 1 Corinthians 10:16-17

¹⁶ 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? ¹⁷ Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.

The Word of the Lord.....Thanks be to God.

Sequence – Lauda Sion (abridged version)

Lo! the angel's food is given,^{[L][SEP]}
To the pilgrim who has striven;^{[L][SEP]}
see the children's bread from heaven,^{[L][SEP]}
which on dogs may not be spent.

Truth the ancient types fulfilling,^{[L][SEP]}
Isaac bound, a victim willing,^{[L][SEP]}
Paschal lamb, its lifeblood spilling,^{[L][SEP]}
manna to the fathers sent.

Very bread, good shepherd, tend us,^{[L][SEP]}
Jesus, of your love befriend us,^{[L][SEP]}
You refresh us, you defend us,^{[L][SEP]}
Your eternal goodness send us,^{[L][SEP]}
In the land of life to see.

You who all things can and know,^{[L][SEP]}
Who on earth such food bestow,^{[L][SEP]}
Grant us with your saints, though lowest,^{[L][SEP]}
Where the heav'nly feast you show,^{[L][SEP]}
Fellow heirs and guests to be. Amen. Alleluia.

Alleluia – John 6:51

R. Alleluia, alleluia.^{[L][SEP]}

⁵¹ I am the living bread that came down from heaven, says the Lord;^{[L][SEP]} whoever eats this bread will live forever.^{[L][SEP]}

R. Alleluia, alleluia.

Gospel – John 6:51-58

⁵¹ Jesus said to the Jewish crowds: “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.⁵² The Jews quarreled among themselves, saying, “How can this man give us his flesh to eat?”

⁵³ Jesus said to them, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you.

⁵⁴ Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day.

⁵⁵ For my flesh is true food, and my blood is true drink.

⁵⁶ Whoever eats my flesh and drinks my blood remains in me and I in him.

⁵⁷ Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me.

⁵⁸ This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever.”

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

Reflection Prompts:

Scientists tell us that we are literally connected to one another and to all that is part of one vast web of life in our universe. It is not a metaphor or a symbol. It's literally true and inescapable. Our common ancestry stretches back through the life forms and into the stars. Our readings today invite us to claim this interconnectedness with Christ.

“The Eucharist is the source and summit of the Christian life” that's what Vatican II (in *Lumen Gentium*, No. 11) and the Catechism tell us. In other words, the celebration should change us and transform our lives. It offers experiences of reconciliation with God and neighbor, of healing and new life, of union with God and the saints, and of everlasting peace.

1. Think of an instance when you have felt a mutual connection.

- What results flowed?
2. The Church calls us to “full participation” in the liturgy. How has your experience of word, prayer, music, preaching and sacrament fortified you to be the Body and Blood of Christ in the world, especially for those on the fringes of society?
 3. What are ways to keep the connectedness going in the life of Our Lady of Lourdes during our period of separation? How can you further the connection, the koinonia, this week?

The Lord is My Light and My Salvation

Verse 1:^[L]_[SEP]

The Lord is my light and my salvation.

The Lord is my light and my salvation.^[L]_[SEP]

The Lord is my light and my salvation,^[L]_[SEP]

whom shall I fear?

Chorus: Whom shall I fear,

whom shall I fear?^[L]_[SEP]

The Lord is the strength of my life,^[L]_[SEP]

whom shall I fear?

Verse 2:^[L]_[SEP]

In the time of trouble, He shall hide me.^[L]_[SEP]

In the time of trouble, He shall hide me.^[L]_[SEP]

In the time of trouble, He shall hide me,^[L]_[SEP]

whom shall I fear?

Chorus

Verse 3:^[L]_[SEP]

Wait on the Lord and be of good courage.^[L]_[SEP]

Wait on the Lord and be of good courage.^[L]_[SEP]

Wait on the Lord and be of good courage,^[L]_[SEP]

He shall strengthen thine heart.

Chorus

Then, after a moment of contemplative ease, move into the intercessions, followed by singing or reciting the Lord’s Prayer.

GENERAL INTERCESSIONS – June 14, 2020
BODY AND BLOOD OF CHRIST

Leader: Let us pray for each other and for all people who are called to live in unity and to respect diversity.

Reader

1. For an extended, committed Era of Atonement and Conversion to dawn in American society as we work to be healed of racism, white supremacy and xenophobia. We pray: **Heal us, O God.** (RESPOND: **Heal us, O God.**)
2. For the world's refugees, who yearn to belong to a welcoming community; and for all people separated from their loved ones. We pray: **Heal us, O God.**
3. For parents, grandparents, catechists, pastors, and all who are responsible for teaching our children the meaning of the Eucharist. We pray: **Heal us, O God.**
4. For the ability to connect our brokenness with the brokenness of others and the brokenness of Christ. We pray: **Heal us, O God.**
5. For our efforts to care for those in need, especially during this pandemic-caused economic downturn, and for our parish efforts to offer loving support. We pray: **Heal us, O God.**
6. For all who seek healing from substance use disorders and mental health issues, that they find help and mutual support. We pray: **Heal us, O God.**
7. For an end to the Death Penalty and Human Trafficking, especially in Georgia. We pray: **Heal us, O God.**
8. For all those who are separated from us by infirmity, especially those listed in our bulletin, those afflicted by the corona-virus, and for all those living with HIV and AIDS, that they know our community's care for them. We pray: **Heal us, O God.**

9. For all the dead, that they see God face to face, especially Anthony Lucas, Carolyn Read, and Mathilda and Greene Pannell, for whom this Mass is being celebrated. We pray: **Heal us, O God.**
10. Please share any intention you have [PAUSE.....] as well as all our own needs. We pray: **Heal, O God.**

Presider: God of life, you fed your people in the desert; and you continue to feed us with the body and blood of your son, Jesus, and his liberating word. May these gifts empower us to build up the beloved community. We pray in Jesus' holy name. LET THE CHURCH SAY – AMEN!

Lord's Prayer

Closing Prayer

Grant, O God, we pray that we may delight for all eternity in that share in your divine life, which is foreshadowed in the present age. Who live and reign for ever and ever.

Let the Church say.....AMEN!

Closing Hymn

I Want to be a Follower of Christ

by J.W. Harris

1. I want to be a follower of Christ,
I want to be one of his disciples.
I want to live in the newness of life,
Just let me be a follower of Christ.
2. I want to be a fisher, now for Christ.
I want to bring other souls to him,
I want to help rid this world of its strife,
Just let me be a follower of Christ.

What do I have to do?

What do I have to say?

How do I have to walk each and ev'ry day?

Tell me what does it cost if I carry the cross?

Just let me be a follower of Christ.