

SUNDAY MASS

ENTRANCE ANTIPHON:

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

FIRST READING: Genesis 14:18-20.

RESPONSORIAL PSALM: Psalm 110.

RESPONSE:

You are a priest forever, in the line of Melchizedek.

1. The Lord's revelation to my lord:
'Sit at my right hand,
until I make your foes your footstool'. **R**
2. The Lord will send from Sion
your sceptre of power;
rule in the midst of your foes. **R**
3. With you is princely rule
on the day of your power.
In holy splendour, from the womb before the dawn,
I have begotten you. **R**
4. The Lord has sworn an oath he will not change:
'You are a priest forever,
in the line of Melchizedek'. **R**

SECOND READING: 1 Corinthians 11:23-26.

GOSPEL ACCLAMATION:

Alleluia, alleluia. I am the living bread which came down from heaven, says the Lord; if any one eats this bread he will live for ever. Alleluia.

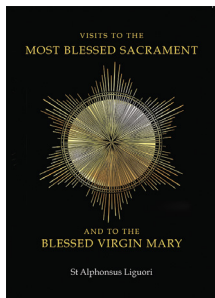
GOSPEL: Luke 9:11-17.

COMMUNION ANTIPHON:

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

Books from Redemptorist Pastoral Publications

Fr Larry Kaufmann, has adapted the ever-popular **Visits to the Blessed Sacrament** by St Alphonsus Liguori. Every age needs a translation of this ever-popular and spiritually enriching devotion. With a brief but beautiful visit for each day of the month this book will guide you in your journey to the Blessed Sacrament and enrich your relationship through this ancient practice. Deepen your relationship with God through renewing your love of the Blessed Sacrament.



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THE WEEK AHEAD

Live the Word

Mon 23 Jun Liturgy of the Day

Genesis 12:1-9; Psalm 33; Matthew 7:1-5

We live in a world in which it is very common to condemn, criticize and judge. Reflect upon these challenging words from Jesus, using it as an examination of your own conscience.

Tue 24 Jun BIRTH OF ST JOHN THE BAPTIST

Isaiah 49:1-6; Psalm 139; Luke 1:57-66.80

John challenges us to the fundamental attitude of Christianity – total dependence on the Father, in Christ and total placing of his life within the will of God. Place yourself and your loved ones in the care of God's hands.

Wed 25 Jun Liturgy of the Day

Genesis 15:1-12,17-18; Psalm 105; Matthew 7:15-20

Good fruit, born from the heart of the Father, will always mirror the truths of our faith. Bearing good fruit requires a radical commitment to do what is right in the face of that which is evil around us.

Thu 26 Jun Liturgy of the Day

Genesis 16:1-12,15-16; Psalm 106; Matthew 7:21-29

Reading the words of Scripture with a fresh eye makes it alive and present, with the same authority that the people experienced in Jesus' time. Read it anew, experiencing its profundity and its ability to transform.

Fri 27 Jun SACRED HEART OF JESUS

Ezekiel 34:11-16; Psalm 23; Luke 15:3-7

When Jesus says "I love you," he backs it up with the sacrifice of his life. No cheap expression here; only sincere words backed up with a life of living proof. That is real love.

Sat 28 Jun Immaculate Heart of Mary

Isaiah 61:9-11; 1 Samuel 2:1,4-8; Luke 2:41-51

"My mother and my brothers are those who hear the word of God and act on it." Mary shows us the standard for discipleship: to hear the word and put it into action. Draw close to her heart.

Sun 29 Jun SS PETER & PAUL, As

Acts 12:1-11; Psalm 34; Matthew 16:13-19

"It is not you who have chosen me, but I who have chosen you. It is not human wisdom that makes it possible for you to believe, but my Father's revelation. I, not you, build my Church."

KEY: SOLEMNITY; FEAST; Memorial; (Optional Memorial)
Pr=Priest; B=Bishop; P=Pope

Catholic Link

PILGRIMS OF HOPE – CORPUS CHRISTI

Corpus Christi • Year C
Divine Office: Week IV • 22 June 2025

Food for the Journey

Napoleon is credited with saying "An army marches on its stomach". There is no doubting the importance of logistics, resource management and supply lines when a group of people prepare for a long time on the move. Any tour guide will confirm the importance of organising every meal en route. Those who go on pilgrimage, however devout, are concerned about food and lodgings till they are safely back home.

In Greek and Latin antiquity there was a tradition of preparing a big meal for those about to go on a journey. The Latins called this meal *viaticus*.

When a person was dying this meal (*viaticum*) took on the character of preparation for the voyage to the next life. Hence when the person died, a coin was put in their mouths to pay the ferryman (Charon) for passage across the river Styx, from which no one returns.

For Christians, *Viaticum* (which as we've seen means food for the journey) was the word used for receiving the *Eucharist* before dying. The dying Christian was being prepared for the journey into God. Instead of a coin, the Christian received the Bread of Life, the Food for the Journey, the Bread of Angels, the Body and Blood of Jesus.

These "last rites" have strong roots with the food from heaven, called Manna, which sustained the Chosen People on their liberation journey through the desert for 40 years.

Some Jews believed that this Manna was not only miraculous but existed even before the fall of Adam and Eve. Others believed that Manna

was kept in the heavenly Temple, to feed God's people. Most Jews expected the Manna to resume when the Messiah would appear. All rejoiced in the strength and stamina that they received on their pilgrim way to the Promised Land.

Jesus does indeed provide the New Manna: "Your fathers ate Manna in the desert, [but] I am the Living Bread which has come down from heaven.... Anyone who eats my flesh and drinks my blood has eternal life." (John 6:49,51,54).

The Eucharist is food for daily life, but also for the transition to the next life. Just as the Eucharist is the daily highpoint of any Catholic pilgrimage, so should it be the centre of every day. Even if we cannot be physically present at Mass, we can always, as St Alphonsus teaches, make a 'spiritual communion'. In his *Visits to the Blessed Sacrament* St Alphonsus gives an example of a spiritual communion:

My Jesus, I believe that you are present in the Blessed Sacrament. I love you above all things, and I desire to receive you into my soul. Since I am unable now to receive you sacramentally, come at least spiritually into my heart. I embrace you as being already there and unite myself wholly to you; do not permit me to be ever separated from you. Amen.

This beautiful feast of the Body and Blood of Christ reminds us that we, who are sustained in our faith by the Risen and Glorified Lord, are in turn to become food for others on our common pilgrimage of faith.



A Kremikovtsi Monastery fresco (15th century) depicting the Last Supper celebrated by Jesus and his disciples, Bulgaria, 16th century AD