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Incorporating

Our Lady of The Way

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&

St. Francis Xavier

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THE MOST HOLY BODY AND BLOOD OF CHRIST - YEAR A

14th June, 2020

GOSPEL REFLECTION

This feast has its origins in various churches in France in the early thirteenth century and was introduced to the universal church by Urban IV in 1264, with the involvement of St Thomas Aquinas, the great Dominican theologian, in helping to contribute some of the liturgical texts. It originated in the belief that there was not a feast dedicated to the body of Christ. It probably says something about the inadequate way the eucharist was celebrated ritually in the Middle Ages that this was the time when the elevation of the host during the institution narrative (or words of consecration, as it would have been called then) and Corpus Christi processions developed in response to a need to see what was going on. Every eucharist is a celebration of the body and blood of Christ, and so this is another of those feasts whose existence proves that there was a problem somewhere at some time.

Be that as it may, today's celebration provides an opportunity to focus more particularly on the mystery that is celebrated every time Christians come together in thanksgiving to God. John 6 is the feeding of the five thousand, a passage that was written in light of the eucharistic experience of an early Christian community. Indeed, the earliest account of the eucharist is found in chapter 11 of Paul's first letter to the church in Corinth, written at least a generation before John's Gospel was written. The narrative of the miracle of the feeding of the five thousand in John is followed by a series of short discourses directed either to the crowds who followed Jesus or to the Jews who complained at what he said. Today we read from Jesus' response to the grumbling Jews within the synagogue at Capernaum with his 'I am the bread of life' speech.

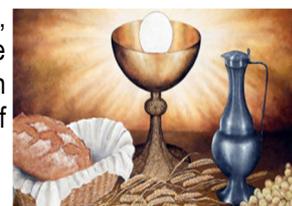
One of the first accusations made against early Christians by the Romans in the generation or two after the death of Jesus was that they were cannibals. It is easy to see why the Romans thought that when the followers of Jesus were going around saying that they were eating his flesh and drinking his blood. In the passage Jesus connects the experience of Christians in the eucharist with the life of the Trinity itself. 'I live because of the Father, so he who eats me will live because of me.' As we reflected last week, Jesus is begotten of the Father through a total self-emptying. We are begotten of Jesus, through the Spirit poured into us in initiation, through his total self-emptying on the cross. Just as the Son responds to the Father's total self-emptying through total self-giving, we are called to respond to the Son's total self-emptying for us through total self-giving.

That total self-emptying of Jesus on the cross is made real for us in the bread and wine of the eucharist, which becomes his body and blood. The very nature of bread and wine offers us two ways to reflect upon the mystery of the cross. Paul's first letter to the church in Corinth touches upon both of these ways. One is the image of many making one. It takes many grains of wheat to make one loaf of bread and it takes many grapes to make one cup of wine. Paul makes the point 'we who are many are one body'. The eucharist is a sacrament of unity; it is a living symbol of the unity of the Son, the Father, and the Spirit, a living symbol of and call to our unity in Christ. The second image is of one being divided into many. Paul wrote of the bread that is broken and shared. Conversely, he could also have written about the wine that is poured out and shared. The eucharist is a sacrament of sharing; it is a living symbol of the giving of the Son on the cross, a living symbol of and call to our giving in Christ.

Augustine of Hippo picks up on one of the ideas in John's Gospel in Sermo 132A. He says, 'But how is Christ to be eaten? In the way he says, "Whoever eats my flesh and drinks my blood remains in me and I in him. And so if he remains in me and I in him, that's when he eats, that's when he drinks; but anyone who does not abide in me, nor I in him, even if he receives the sacrament, only earns by it great torment".'

We are thankful today for Jesus, who has not left us but remains with us always. We are thankful today for Jesus, who nourishes us with his body and blood that we may be one with him and be welcomed into the life of the triune God. We are thankful today for Jesus, who makes us, the many grains of wheat and the many grapes, into one bread and one cup. We are thankful today for Jesus, whose body is broken and whose blood is poured out that we too are strengthened to give of ourselves for the life of the world.

Geoffrey D Dunn - Liturgia



MASSES HAVE RECOMMENCED WITH LIMITED NUMBERS. PETRIE MASSES ARE SUNDAY, MONDAY, WEDNESDAY AND FRIDAY AT 8AM. RECONCILIATION BY APPOINTMENT. YOU MUST REGISTER WITH THE OFFICE. DAYBORO MASS PLEASE CONTACT NORA.



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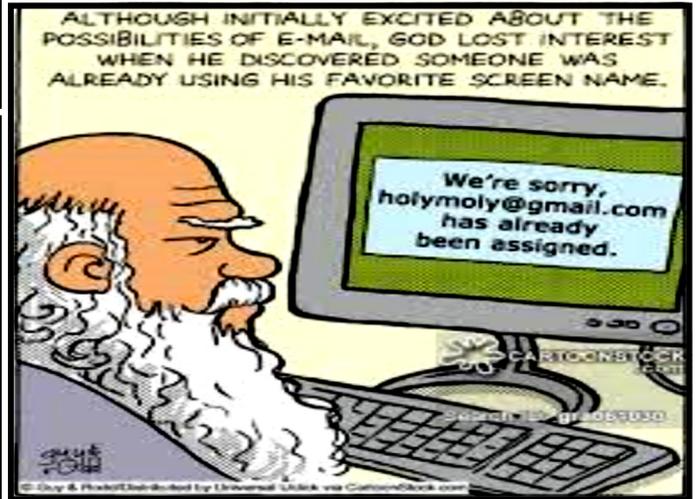
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AustralianCATHOLICS PARISH EDITION—Winter 2020

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Scripture Readings

TWELFTH SUNDAY IN ORDINARY TIME - 1st YR A

A reading from the prophet Jeremiah 20:10-13.

A reading from the letter of St Paul to the Romans 5:12-15.

A reading from the holy Gospel according to Matthew 10:26-33.

Please remember in your prayers the following people:

Brian Carmichael, Scott Hines, Barry Guest, Rolf Germain, Pita Nepeta, Norma Quinn, Marcus Neudecker, Neola Corby, Anne Feeney, Christina Peters, Samantha Pride, Terry Segrave, Rita Miles, Steven Williams, Rohan Somasekaran, Thomas Bird, Bradley Wright, Greg Olsson-Lalor, Nina & Raymond Dove, Tia Huff, Helen Chicken, Dorothy Davidson, John Engwicht, Vera Versace, Michelle Woodworth, Abbie Wellspring, Lloyd Mason, Sharon McCourt, Gina Morieni, Paige Hoffman, Nicole Blackburn, Amanda Moyle, Tim McNickle, Kyle Huff, Nathalie Bernon, Ghishiane Smidt, Patrick Bosworth, Kathy Bosua & Betty Elmes.

These names will be removed after 2 months. If you wish for them to remain on longer please ring the Parish Office.



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