



The Solemnity of the Most Holy Body and Blood of Christ May 29, 2016

Sunday Liturgy Guide for the Church of the Poor in the Spirit of the New Evangelization

The Church of the Poor, through the Basic Ecclesial Communities, sacramentalizes and ritualizes the Eucharist of Jesus by her daily acts of total detachment from the things of the world and total generosity and self-giving for others, especially the poor and the needy.

Today we celebrate the Solemnity of the Most Holy Body and Blood of Christ. With our theme “The Church of the Poor, through the Basic Ecclesial Communities, sacramentalizes and ritualizes the Eucharist of Jesus by her daily acts of total detachment from the things of the world and total generosity and self-giving for others, especially the poor and the needy,” let us reflect on PCP-II’s “A Renewed Integral Evangelization” when it says:

“PART III. A RENEWED INTEGRAL EVANGELIZATION

A. ANNOUNCING A MESSAGE OF SALVATION

“8. Special Concerns

b) Fundamentalists and the Iglesia ni Kristo

(221) Ecumenical dialogue between the

Church and these aggressive non-Catholic groups has been rendered extremely difficult at the moment. The aggressiveness of their activities, and their ways of evangelizing, perceived as negatively critical, have justly caused the Church leadership to be very cautious in allowing any Catholic contact with these groups.

(222) Faced with these realities, there is need of widespread catechesis and apologetics. We need not apologize for apologetic catechesis. Since its birth, Christianity has been subject to attacks from which it has had to defend itself. Jesus had to answer objections to His teachings, as the Gospels testify. St. Paul had to answer early Christian errors, and charged his disciples to protect the faithful from them while keeping pure the deposit of faith. Apologetics has always been part of the pastoral and theological tradition of the Church. We must today be willing and able to defend our teachings in public fora, and we need to equip the faithful so that they defend their faith. Parish priests must encourage and support training of lay Catholic faith defenders.

Points for Reflection: Can a Christian offer himself/herself in total generosity to these aggressive fundamentalist non-Catholic groups? How? Are there other areas of life in the world where Christians can engage these aggressive fundamentalist non-Catholic groups in a meaningful encounter? Where? ■

Entrance Antiphon: Cf. Ps 81(80):17
He fed them with the finest wheat and satisfied them with the honey from the rock.

Introductory Rites

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

C: Amen

P. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

C: And with your spirit.

Introduction and Welcome

P: Dear brothers and sisters: on this Solemnity of the Most Holy Body and Blood of Christ, let us continue to ask God's special grace to be aware of our Christian and Catholic heritage as the prophetic conscience of our people. Today let us ask for the special gift of total detachment from the things in the world and total generosity and self-giving for others, especially the poor, the needy, the vulnerable, the oppressed and the victims of injustice. We do so as the daily Eucharist we celebrate is ritualized and sacramentalized by our daily acts of love and justice in the world.

Penitential Act

P: Brethren (brothers and sisters), to prepare ourselves to celebrate worthily these sacred mysteries, let us now acknowledge our sins, and ask God for pardon and strength:

P: Lord Jesus, forgive us for our failure to come to the aid of the victims of injustice. Lord, have mercy.

C: Lord, have mercy.

P: Christ Jesus, forgive us for our failure to offer ourselves to the poor and the needy. Christ, have mercy.

C: Christ, have mercy.

P: Lord Jesus, forgive us for our failure to grow daily in total generosity for

others and total detachment from the things of the world. Lord, have mercy.

C: Lord, have mercy.

P: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

C: Amen.

Gloria

Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Collect

P: Let us pray: 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, one God, forever and ever.

C: Amen.

LITURGY OF THE WORD

First Reading: Gn 14:18-20

L: A reading from the Book of Genesis

In those days, Melchizedek, king of Salem, brought out bread and wine, and being a priest of God Most High, he blessed Abram with these words: “Blessed be Abram by God Most High, the creator of heaven and earth; and blessed be God Most High, who delivered your foes into your hand.” Then Abram gave him a tenth of everything.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on Gn 14:18-20:

This is an unusual scene. Abram just liberated Lot from his captors with armed violence. Suddenly from nowhere, Melchizedek came into the picture, and blessed Abram for what he did. In fact it was God who blessed Abram: he delivered Abram’s foes into Abram’s hands. Melchizedek comes from two Hebrew words: melek, meaning king and zedek, meaning just. Heb 7,2 takes this name to mean: the king is just. He is prince of Salem, that is, of Peace. What Abram did was an act of justice that led to peace. He gave a tenth of all he had in support of Melchizedek. Blessing Abram with bread and wine by the figure of Melchizedek anticipates the Eucharist of the Eternal and High Priesthood of Jesus in the new covenant. So, did Abram’s violent liberating action also prefigure the self-offering of Jesus in the Eucharist as victim and offerer at the same time? And the gift of a tenth of all he had the commitment to equality that is the condition of the Eucharistic celebration?

Responsorial Psalm: Ps 110:1, 2, 3, 4

R: You are a priest for ever, in the line of Melchizedek.

The LORD said to my Lord: “Sit at my right hand till I make your enemies your footstool.”

R: You are a priest for ever, in the line of Melchizedek.

The scepter of your power the LORD will stretch forth from Zion: “Rule in the midst of your enemies.”

R: You are a priest for ever, in the line of Melchizedek.

“Yours is princely power in the day of your birth, in holy splendor; before the daystar, like the dew, I have begotten you.”

R: You are a priest for ever, in the line of Melchizedek.

The LORD has sworn, and he will not repent: “You are a priest forever, according to the order of Melchizedek.”

R: You are a priest for ever, in the line of Melchizedek.

Commentary on Psalm Ps 110:1, 2, 3, 4:

This is a royal psalm of two parts: (1) vv. 1-3: on the royalty, and (2) vv. 4-7: the priesthood. The oracle: “Sit at my right hand” conveys upon the king the divine qualities of God. These divine qualities are described as: “enemies are your footstool”, “rule in the midst of them”. God comes to the aid of the king, but the people must cooperate. In this case, a people’s military mobilization to battle led by a blessed king brings forth a new era. Verse 4 shifts the scene to priesthood: the king is priest at the same time. It is possible that the psalmist is dedicating the song to the king of Judah and to the Davidic dynasty.

Second Reading: 1 Cor 11:23-26

L: A reading from the First Letter of Paul to the Corinthians

Brothers and sisters: I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me."

In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

L: The Word of the Lord.

C: *Thanks be to God.*

Commentary on 1 Cor 11:23-26

The technical term for handing over tradition is used here: "I received from the Lord what I also handed on to you." This Eucharistic drama is framed by two historical references to the life of Jesus: "on the night he was handed over" and "until he comes again." But the celebration is present: "This is my body for you" and "This cup is the new covenant of my blood." A memory that makes the past present and anticipates the future. The present, here and now, is the life and mission of the Christian community whose heart and center is the Eucharist. The Christian community celebrates the Eucharist of Jesus by giving her body and blood in the service of the poor, the marginalized and victims of injustice and oppression. This offering of oneself to the poor qualifies the Christian to receive the Body and Blood of Jesus in Holy Communion, perfected when Jesus comes again!

Sequence

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 heav'nly feast you show, Fellow heirs and guests to be. Amen. Alleluia.

Alleluia Verse: Jn 6:51

R: Alleluia, alleluia. I am the living bread come down from heaven, says the Lord; whoever eats this bread will live forever. **R: Alleluia, alleluia.**

Gospel: Lk 9:11b-17

P: The Lord be with you.

C: *And with your spirit.*

P: A reading from the Holy Gospel according to Luke

C: *Glory to you, O Lord.*

Jesus spoke to the crowds about the kingdom of God, and he healed those who needed to be cured. As the day was drawing to a close, the Twelve approached him and said, "Dismiss the crowd so that they can go to the surrounding villages and farms and find lodging and provisions; for we are in a deserted place here." He said to them, "Give them some food yourselves." They replied, "Five loaves and two fish are all we have, unless we ourselves go and buy food for all these people." Now the men there numbered about five thousand. Then he said to his disciples, "Have them sit down in groups of about fifty." They did so and made them all sit down. Then taking the five loaves and

the two fish, and looking up to heaven, he said the blessing over them, broke them, and gave them to the disciples to set before the crowd. They all ate and were satisfied. And when the leftover fragments were picked up, they filled twelve wicker baskets.”

P: The Gospel of the Lord.

C: *Praise be to you, O Lord Jesus Christ.*

Commentary on Lk 9:11b-17

The words and deeds of Jesus are always meant to proclaim the presence of the Kingdom of God, and for people to actually experience it. This miracle of feeding the 5 thousand is intended to make the people experience the Kingdom of God as already operative on earth. The miracle makes it so. But this miracle is intended to go more deeply into the reality of the Kingdom: the act of Jesus is supposed to generate among people their total detachment from the goods of the earth and their total generosity to love and share everything with others, especially the poor and the needy, the marginalized and the oppressed. This action of solidarity which must move every follower of Jesus sacramentalizes and ritualizes our Christian commitment concretely in the world.

Homily: The Church of the Poor, through the Basic Ecclesial Communities, sacramentalizes and ritualizes the Eucharist of Jesus by her daily acts of total detachment from the things of the world and total generosity and self-giving for others, especially the poor and the needy.

Summary of the Sunday Reading Message	Concrete description of the poor people and their situation	Reflection/ Points for reflection/ Call/ Challenge
The Church of the Poor, through the Basic Ecclesial Communities, sacramentalizes and ritualizes the Eucharist of Jesus by her daily acts of total detachment from the things of the world and total generosity and self-giving for others, especially the poor and the needy.	In your parish and BEC, are there victims of human and child trafficking? Do you know of victims of human and child trafficking among members of the aggressive fundamentalist non-Catholic groups? Do you know of drug addicts and alcoholics in your parish and BEC? Among the members of these fundamentalist groups? What you have you done?	We must today be willing and able to defend our teachings in public fora, and we need to equip the faithful so that they defend their faith. We need to find other areas of life in the world where we could engage aggressive fundamentalist groups meaningfully: take care of the inhabited world.

Join Fr. Ben Alforque, MSC of the Missionaries of the Sacred Heart in **GOSPEL BREAK**, a short yet entertaining and insightful discussion of this Sunday’s Gospel on YouTube.

Visit gospelbreak.wordpress.com. Or scan this QR code with your Smartphone or tablet.



Profession of Faith

P: Dear sisters and brothers, let us humbly and confidently raise our voices in prayer to our heavenly Father who listens to us with a heart of love and compassion, justice and mercy. For every prayer let our response be: Lord, make us worthy of your Body and Blood.

R: Lord, make us worthy of your Body and Blood.

L: Let us pray for the Church: that, being a Church of the Poor spread all over the world, she may continue to sacramentalize and ritualize the Eucharist of Jesus by her daily acts of total detachment from the things of the world and total generosity and self-giving for others, especially the poor and the needy. Let us pray to the Lord.

R: Lord, make us worthy of your Body and Blood.

L: For our Holy Father, Pope Francis, for the bishops, all the clergy, all those in consecrated life and for all lay people who are entrusted with the care and administration of the People of God: that they may share the blessings of Jesus Christ the High Priest by offering themselves as victims for the cause of the heart of Jesus, the cause of Liberation, Justice and Peace. Let us pray to the Lord.

R: Lord, make us worthy of your Body and Blood.

L: For world leaders and all those entrusted with governance and administration of the goods of the earth: that they make laws, policies and structures that would make human, child and drug trafficking and addiction almost impossible to happen. Let us

pray to the Lord.

R: Lord, make us worthy of your Body and Blood.

L: For all of us, inhabitants of the earth and citizens of heaven: that we may live according to the values of the new life lived in common by being open to finding new ways and areas of meaningful encounter with people of other faiths and churches, with atheists and aggressive fundamentalist and non-Catholic groups through caring for the inhabited earth, our common home. Let us pray to the Lord.

R: Lord, make us worthy of your Body and Blood.

L: For our beloved dead: that in the forgiveness of their sins, they may find eternal rest in the heart of our Lord and Savior Jesus Christ. Let us pray to the Lord.

R: Lord, make us worthy of your Body and Blood.

L: For our special intentions, in the silence of our hearts. (*pause*)... Let us pray to the Lord.

R: Lord, make us worthy of your Body and Blood.

P: Lord, these are the prayers we present to you today. On this feast of the Most Holy Body and Blood of Jesus, help us to love you and know you more, by encountering you alive in our lives and in creation, yesterday, today and tomorrow. Make us live the Eucharist of your Son by daily inspiring us to dare to serve the poor by sharing our resources with them, by giving ourselves and our abilities in their defense for the cause of love, liberation, justice and peace. Mold us to become the gentle but firm hearts of your heart on earth. We ask this through Christ our Lord.

C: Amen.

Liturgy of the Eucharist

Preparation of the Altar and the Gifts

P: Blessed are you, Lord God of all creation,

C: Blessed be God forever.

P: Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

C: May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

Prayer over the Offerings:

P: 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.

C: Amen.

Prayer of the Eucharist

P: The Lord be with you.

C: And with your spirit.

P: Lift up your hearts.

C: We lift them up to the Lord.

P: Let us give thanks to the Lord our God.

C: It is right and just.

P: It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For at the Last Supper with his Apostles, establishing for the ages to come the saving memorial of the Cross, he offered himself to you as the unblemished Lamb, the acceptable gift of perfect praise. Nourishing your faithful by this

sacred mystery, you make them holy so that the human race, bounded by one world, may be enlightened by one faith and united by one bond of charity.

And so, we approach the table of this wondrous Sacrament, so that, bathed in the sweetness of your grace, we may pass over to the heavenly realities here foreshadowed.

Therefore, all creatures of heaven and earth sing a new song in adoration, and we, with all the host of Angels, cry out, and without end we acclaim:

A: Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Acclamation

P: The mystery of faith.

When we eat this Bread and drink this Cup, we proclaim you Death, O Lord, until you come again.

(Concluding the Eucharistic Prayer, the priest says:)

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.

C: Amen.

Communion Rite

The Lord's Prayer

Doxology

C: For yours is the kingdom, and the power, and the glory forever and ever.

Sign of Peace

P: Lord Jesus Christ, who said to your Apostles; Peace ... Who live and reign for ever and ever.

C: Amen.

P: The peace of the Lord be with you always.

C: And with your spirit.

P: Let us offer each other the sign of peace.

Breaking of the Bread

A: Lamb of God, you take away the sins of the world ... grant us peace.

Communion

P: Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

A: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

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

P: Let us pray: 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 forever and ever.

C: Amen.

Final Blessing

P: The Lord be with you.

C: And with your spirit.

P: Bow your heads and pray for God's blessings. May God bless you with every heavenly blessing, make you always holy and pure in his sight, pour out in abundance upon you the riches of his glory, and teach you with the words of truth; may he instruct you in the Gospel of salvation, and ever endow you with fraternal and sisterly charity. Through Christ our Lord.

C: Amen.

P: And may the blessings of almighty God, + the Father, and the Son, + and the Holy + Spirit, come down upon you and remain with you forever.

C: Amen.

Dismissal

P: Go in peace, glorifying the Lord by your life.

C: Thanks be to God. ■

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