



**Solemnity of the Most Holy  
Body and Blood of Christ  
(Corpus Christi)  
June 7, 2015**

**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, lives  
the Eucharist by  
giving her life to the  
cause of the poor:  
justice and liberation  
for all!**

Today we celebrate the Solemnity of the Most Holy Body and Blood of Christ. In his Body and Blood, in his Person, we – all creation – are made a new covenant community. Today’s model of a new covenant community is being Church of the Poor. In this light, let us continue to reflect on the Church as Discipleship in Community, this time as Church of the Poor, articulated by the PCP-II. How do we become one? Listen to what PCP-II has to say:

**“C.6 Basic Ecclesial  
Communities: An Expression  
of Renewal**

(137) Our vision of the Church as communion, participation, and mission, about the Church as a priestly, prophetic and kingly people and as a Church of the poor – a Church that is renewed – is today finding expression in one ecclesial movement. This is the movement to foster Basic Ecclesial Communities.

(138) They are small communities of Christians, usually of families who gather together around the Word of God and the Eucharist. These communities are united to their pastors but are ministered to regularly by lay leaders. The members know each other by name, and share not only the Word of God and the Eucharist but also their concerns both material and spiritual. They have a strong sense of belongingness and of responsibility for one another.”  
How are you living your small faith community or your basic ecclesial community? What are you concretely doing to make real your community of faith? Why are you doing these things?■

**Entrance Antiphon** Cf. Ps 81(80):17

*He fed them with the finest wheat and satisfied them with 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, 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: today we celebrate the Solemnity of the Most Holy Body and Blood of Christ, popularly known as the Feast of the Corpus Christi. We are called to form one body in the Body of Christ: a new community called to witness and re-live his self-offering for the cause of life, better life for us all, especially the poor and creation. In this Holy Eucharist, let us ask for the special grace to dare to struggle and dare to win the cause of kingdom of God: justice, peace and liberation for all.

### **Penitential Act**

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

P: I confess..

*C: to almighty God...to pray for me to the Lord our God.*

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

*C: Amen.*

P: Lord, have mercy.

*C: Lord, have mercy.*

P: Christ, have mercy.

*C: Christ, have mercy.*

P: Lord, have mercy.

*C: Lord, have mercy*

### **Gloria**

Glory to God in the highest 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 serve 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: Ex 24:3-8**

L: The First Reading is taken from Exodus

When Moses came to the people and related all the words and ordinances of the LORD, they all answered with one voice, "We will do everything that the LORD has told us." Moses then wrote down all the words of the LORD and, rising early the next day, he erected at the foot of the mountain an altar and twelve pillars for the twelve tribes of Israel. Then, having sent certain young men of the Israelites to

offer holocausts and sacrifice young bulls as peace offerings to the LORD, Moses took half of the blood and put it in large bowls; the other half he splashed on the altar. Taking the book of the covenant, he read it aloud to the people, who answered, "All that the LORD has said, we will heed and do." Then he took the blood and sprinkled it on the people, saying, "This is the blood of the covenant that the LORD has made with you in accordance with all these words of his."

L: The Word of the Lord.

C: Thanks be to God.

### **Commentary on Ex 24:3-8:**

This is one of the two traditions combined together in the narrative. The first tradition (vv. 1.9-11) narrates how the Covenant-making ended in a meal, focusing on the absolute transcendence of God. The second (vv. 3-8) focuses on the commitment and obedience of the people: the erection of an altar and the 12 pillars, offering of sacrifices and the splashing of the blood on the altar and the sprinkling of the blood on the people. While this is a common ritual for covenant-making, here God is shown as the witness and party to the covenant-making at the same time. He is the ever faithful God of his people. For their part, the sprinkling of the blood on the people culminates the covenant-making: the unity among the people and their total adherence to God is sealed. Blood was the sign of life. Israel promises to promote and defend life by which they were sprinkled and blessed.

### **Responsorial Psalm: Ps 116:12-13, 15-16, 17-18**

*R: I will take the cup of salvation, and call on the name of the Lord. or: R. Alleluia.*

How shall I make a return to the LORD for all the good he has done for me? The cup of salvation I will take up, and I will call upon the name of the LORD.

*R: I will take the cup of salvation, and call on the name of the Lord. or: R. Alleluia.*

Precious in the eyes of the LORD is the death of his faithful ones. I am your servant, the son of your handmaid; you have loosed my bonds.

*R: I will take the cup of salvation, and call on the name of the Lord. or: R. Alleluia.*

To you will I offer sacrifice of thanksgiving, and I will call upon the name of the LORD. My vows to the LORD I will pay in the presence of all his people.

*R: I will take the cup of salvation, and call on the name of the Lord. or: R. Alleluia.*

### **Commentary on Ps 116:**

This is a hymn of thanksgiving. V. 13: "I will take the cup of salvation, and call on the name of the Lord" links the personal gratitude of the psalmist (vv. 1-12) with his acts of thanksgiving in the temple (vv. 14-19). The first part recounts his misfortunes; the second part, his experience of God's liberating grace. Note the intensification of the poet's emotion from anguish to gratitude!

### **Second Reading: Heb 9:11-15**

L: The second reading is taken from Letter to the Hebrews

Brothers and sisters: When Christ came as high priest of the good things that have come to be, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation, he entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption. For if the blood of goats and bulls and the sprinkling of a heifer's ashes can sanctify those who are defiled so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal Spirit

offered himself unblemished to God, cleanse our consciences from dead works to worship the living God. For this reason he is mediator of a new covenant: since a death has taken place for deliverance from transgressions under the first covenant, those who are called may receive the promised eternal inheritance.

L: The Word of the Lord.

C: *Thanks be to God.*

### **Commentary on Heb 9:11-15**

This is the preacher's exposition on the New Covenant in contrast to the old one. Jesus is the high priest of the new time. The tent, temple and the place of encounter with the living God of the old times are now replaced by the dead and resurrected Body of Jesus, not made by human hands. Thus the preacher presents the death and resurrection of Jesus as the only unique and definitive type of priesthood that ushers in, sets up and consummates the New Covenant between humanity and God. "The blood of Christ cleanses our consciences from dead works to worship the living God!"

### **Sequence – Lauda Sion**

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: John 6:51**

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

### **Gospel: Mk 14:12-16, 22-26**

P: The Lord be with you.

C: *And with your spirit.*

P: A reading from the Holy Gospel according to Mark

C: *Glory to you, O Lord.*

On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, Jesus' disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?" He sent two of his disciples and said to them, "Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"' Then he will show you a large upper room furnished and ready. Make the preparations for us there."

The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover. While they were eating, he took bread, said the blessing, broke it, gave it to them, and said, "Take it; this is my body." Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, "This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God." Then, after singing a hymn, they went out to the Mount of Olives."

P: The Gospel of the Lord.

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

### **Commentary on Mk 14:12-16, 22-26**

By sending two disciples ahead of him to prepare for the Passover meal, Jesus is

signaling the missionary character of discipleship. At the meal of communion and solidarity, the betrayal of Jesus by one disciple takes place. In this environment of love and treachery, Jesus institutes the New Covenant: the Eucharist – the Thanksgiving – Jesus offers his innocent life, betrayed, for the salvation of humanity and the transformation of all creation! The bread is his body: whoever eats it accepts the person of Jesus in his life. The cup symbolizes the sealed new covenant: the blood indicating the violent death of Jesus; and to drink from this cup is to take into oneself the sacrifice of Jesus and his commitment for the project of a better life for all creation!

**Homily: The Church of the Poor, through the Basic Ecclesial Communities, lives the Eucharist by giving her life to the cause of the poor: justice and liberation for all!**

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, lives the Eucharist by giving her life to the cause of the poor: justice and liberation for all!	Identify, in your community, people who are giving their life, their bodies, their future, for the cause of a better life for all. Who are putting obstacles to the cause of a better life for all?	Amidst love and treachery, Jesus institutes the New Covenant: in the Eucharist Jesus offers his innocent life, betrayed, for the salvation of all creation!

**Profession of Faith:**

**General Intercessions**

P: Dear sisters and brothers, on this Solemnity of the Most Holy Body and Blood of Christ, let us humbly and confidently raise our voices in prayer to our heavenly Father. For every prayer let our response be: Lord, make us one living Body in Christ.

**R: Lord, make us one living Body in Christ.**

L: Let us pray for the Church: that being a Church of the Poor spread all over the world, she may continue to live the Eucharist by giving her life to the cause of the poor: justice and liberation for all!. Let us pray to the Lord.

**R: Lord, make us one living Body in Christ.**

L: For our Holy Father, Pope Francis, for the bishops, priests, deacons, for those in consecrated life and for all those who are entrusted with the care and administration of the church as People of God: that they will continue to build basic ecclesial communities where the members know each other by name, share the Word of God and the Eucharist in the context of their real material concerns and where they develop a strong sense of belongingness and of responsibility for one another.” Let us pray to the Lord.

**R: Lord, make us one living Body in Christ.**

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 will help eradicate oppression and injustice brought about by the evils of globalization, and foster, instead, mutual respect for the dignity of each culture and the sovereignty of each nation in the context of international dialogue and solidarity. Let us pray to the Lord.

**R: Lord, make us one living Body in Christ.**

L: For all of us, inhabitants of the earth and citizens of heaven: that we may live

our lives according to the values of the new life lived in common by inspiring one another to develop the unique gifts that God has given to each one, and to share these gifts as God's gifts to all. Let us pray to the Lord.

**R: Lord, make us one living Body in Christ.**

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 one living Body in Christ.**

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

**R: Lord, make us one living Body in Christ.**

P: Lord, these are the prayers we present to you today. On this Feast of the Most Holy Body and Blood of your Son, Jesus Christ, teach us to grow as a new Covenant community whose every part contributes to the well-being of the whole, by our readiness to offer ourselves in sacrifice for the sake of the welfare and salvation of all. We ask this through same Christ our Risen Lord.

*R: 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 with your Only Begotten Son and the Holy Spirit you are one God, one Lord: not in the unity of a single person, but in a Trinity of one substance.

For he is the true and eternal Priest, who instituted the pattern of an everlasting sacrifice and was the first to offer himself as the saving Victim, commanding us to make this offering as his memorial. As we eat his flesh that was sacrificed for us, we are made strong, and, as we drink his Blood that was poured out for us, we are washed clean.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as 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.

**We proclaim your Death, O Lord, and profess your Resurrection 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 John 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: May he let his face shine upon you and show you his mercy.

C: *Amen.*

P: May he turn his countenance towards you and give you his peace.

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.* ■

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](http://gospelbreak.wordpress.com). Or scan this QR code with your Smartphone or tablet.

