



Holy Family Parish

Corpus Christi (Year C)

Sunday 23rd June 2019

FIRST READING : Genesis 14:18-20

Melchizedek king of Salem brought bread and wine; he was a priest of God Most High. He pronounced this blessing: 'Blessed be Abram by God Most High, creator of heaven and earth, and blessed be God Most High for handing over your enemies to you.' And Abram gave him a tithe of everything.

RESPONSORIAL PSALM : Psalm 109:1-4

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

The Lord's revelation to my master, 'sit on my right', I will put your foes beneath your feet. ℟.

The Lord will send from Zion your sceptre of power, rule in the midst of all your foes. ℟.

A Prince from the day of your birth on the holy mountains, from the womb before the daybreak I begot you. ℟.

The Lord has sworn an oath he will not change. 'You are a priest forever, a priest like Melchizedek of old.' ℟.

SECOND READING : 1 Corinthians 11:23-26

This is what I received from the Lord, and in turn passed on to you: that on the same night that he was betrayed, the Lord Jesus took some bread, and thanked God for it and broke it, and he said, 'This is my body, which is for you; do this as a memorial of me.' In the same way he took the cup after supper, and said, 'This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me.' Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death.

GOSPEL : Luke 9:11-17

Jesus made the crowds welcome and talked to them about the kingdom of God; and he cured those who were in need of healing. It was late afternoon when the Twelve came to him and said, 'Send the people away, and they can go to the villages and farms round about to find lodging and food; for we are in a lonely place here.' He replied, 'Give them something to eat yourselves.' But they said, 'We have no more than five loaves and two fish, unless we are to go ourselves and buy food for all these people.' For there were about five thousand men. But he said to his disciples, 'Get them to sit down in parties of about fifty.' They did so and made them all sit down. Then he took the five loaves and the two fish, raised his eyes to heaven, and said the blessing over them; then he broke them and handed them to his disciples to distribute among the crowd. They all ate as much as they wanted, and when the scraps remaining were collected they filled twelve baskets.

What is the Eucharist? The Eucharist is the very sacrifice of the Body and Blood of the Lord Jesus which he instituted to perpetuate the sacrifice of the cross throughout the ages until his return in glory. Thus he entrusted to his Church this memorial of his death and Resurrection. It is a sign of unity, a bond of charity, a paschal banquet, in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.

What does the Eucharist represent in the life of the Church? It is the source and summit of all Christian life. In the Eucharist, the sanctifying action of God in our regard and our worship of him reach their high point. It contains the whole spiritual good of the Church, Christ himself, our Pasch. Communion with divine life and the unity of the People of God are both expressed and effected by the Eucharist. Through the eucharistic celebration we are united already with the liturgy of heaven and we have a foretaste of eternal life.

What are the names for this sacrament? The unfathomable richness of this sacrament is expressed in different names which evoke its various aspects. The most common names are: the Eucharist, Holy Mass, the Lord's Supper, the Breaking of the Bread, the Eucharistic Celebration, the Memorial of the passion, death and Resurrection of the Lord, the Holy Sacrifice, the Holy and Divine Liturgy, the Sacred Mysteries, the Most Holy Sacrament of the Altar, and Holy Communion.

Where does the Eucharist fit in the divine plan of salvation? The Eucharist was foreshadowed in the Old Covenant above all in the annual Passover meal celebrated every year by the Jews with unleavened bread to commemorate their hasty, liberating departure from Egypt. Jesus foretold it in his teaching and he instituted it when he celebrated the Last Supper with his apostles in a Passover meal. The Church, faithful to the command of her Lord, "Do this in memory of me" (1 Corinthians 11:24), has always celebrated the Eucharist, especially on Sunday, the day of the Resurrection of Jesus.

In what way is the Eucharist a memorial of the sacrifice of Christ? The Eucharist is a *memorial* in the sense that it makes present and actual the sacrifice which Christ offered to the Father on the cross, once and for all on behalf of mankind. The sacrificial character of the Holy Eucharist is manifested in the very words of institution, "This is my Body which is given for you" and "This cup is the New Covenant in my Blood that will be shed for you" (Luke 22:19-20). The sacrifice of the cross and the sacrifice of the Eucharist are *one and the same sacrifice*. The priest and the victim are the same; only the manner of offering is different: in a bloody manner on the cross, in an unbloody manner in the Eucharist.

How is Christ present in the Eucharist? Jesus Christ is present in the Eucharist in a unique and incomparable way. He is present in a true, real and substantial way, with his Body and his Blood, with his Soul and his Divinity. In the Eucharist, therefore, there is present in a sacramental way, that is, under the Eucharistic species of bread and wine, Christ whole and entire, God and Man.

What is the meaning of transubstantiation? *Transubstantiation* means the change of the whole substance of bread into the substance of the Body of Christ and of the whole substance of wine into the substance of his Blood. This change is brought about in the Eucharistic Prayer through the efficacy of the word of Christ and by the action of the Holy Spirit. However, the outward characteristics of bread and wine, that is the "Eucharistic Species", remain unaltered.

What kind of worship is due to the sacrament of the Eucharist? The worship due to the sacrament of the Eucharist, whether during the celebration of the Mass or outside it, is the worship of *latria*, that is, the adoration given to God alone. The Church guards with the greatest care Hosts that have been consecrated. She brings them to the sick and to other persons who find it impossible to participate at Mass. She also presents them for the solemn adoration of the faithful and she bears them in processions. The Church encourages the faithful to make frequent visits to adore the Blessed Sacrament reserved in the tabernacle.

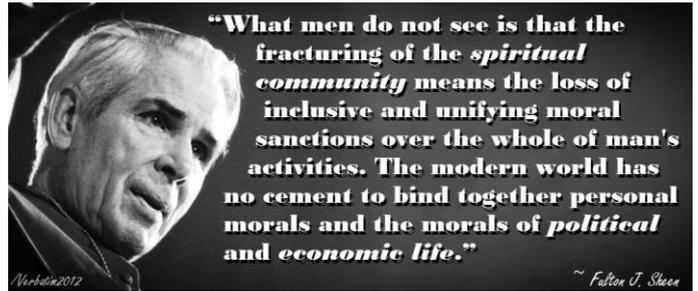
"Love is never monotonous in the uniformity of its expression. The mind is infinitely variable in its language, but the heart is not. The heart of a man, facing the woman he loves, is too poor to translate the infinity of his affection into a different word. So the heart takes one expression, "I love you," and in saying it over and over again, it never repeats. It is the only real news in the universe. That is what we do when we say the Rosary, we are saying to God, the Trinity, to the Incarnate Saviour, to the Blessed Mother: "I love you, I love you, I love you." Each time it means something different because, at each decade, our mind is moving to a new demonstration of the Saviour's love." Archbishop Fulton Sheen (Praying the Rosary)

"When ministry becomes performance, then the sanctuary becomes a theater, the congregation becomes an audience, worship becomes entertainment, and man's applause and approval become the measure of success. But when ministry is for the glory of God, his presence moves into the sanctuary. Even the unsaved visitor will fall down on his face, worship God, and confess that God is among us."

"WILLINGLY SUFFER A BIT FOR GOD WHO SUFFERED SO MUCH FOR YOU."

-ST. JOHN BOSCO

The brutalism of the big murder ideologies is dead and buried. But the wreckage they left behind has created a different kind of inhumanity: a desolation of the spirit; an appetite for social control through technical skill, surveillance, libertinism, and material plenty; and a cynicism about human nature, dignity, and purpose. A society agnostic about God in practice is sooner or later—and necessarily—agnostic about human meaning in practice. Politics becomes a kind of pain management for the soul. This should probably surprise no one. A nation with a mortgage of fifty million abortions on its conscience will have a peculiar sense of humanism. Archbishop Chaput



It is necessary for us to strive to conquer our little temptations, such as fits of anger, suspicions, jealousies, envy, deceitfulness, vanity, attachments, and evil thoughts. For in this way we shall acquire strength to subdue greater ones.

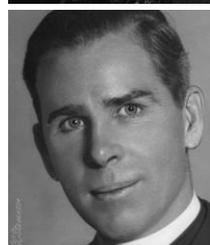
St. Francis de Sales

"Let us try all the harder to reach the things ahead of us. Don't turn to things behind you like Lot's wife. For the Lord said, *"No man, having put his hand to the plough, and turning back, is fit for the kingdom of heaven."* This turning back is the feeling of regret and becoming worldly minded again. But don't be afraid of righteousness or be intimidated by it. It isn't far from us."

- ST. ANTHANASIIUS
Doctor of the Church

"ALL THE VIRTUES GROW THROUGH THE PRACTICE OF ANY ONE OF THEM, AND ALL THE VICIES GROW THROUGH THE PRACTICE OF ANY ONE OF THEM LIKEWISE."

-ST. JOHN OF THE CROSS



Every Mother is this when she gives birth to a child, for the soul of every child is infused by God. She thus becomes a co-worker with Divinity; she bears what God alone can give.

~ Fulton J. Sheen
The bearer of the Divine



60% OF WOMEN SURVEYED AFTER ABORTION RESPONDED THAT: **'PART OF ME DIED'**.

Elliot Institute survey

ALMIGHTY GOD SENDS NO TRIAL WITHOUT *consolation.*

St Jean Vianney



IF ONLY CHURCH MEMBERS WERE THIS FAITHFUL

"WHEN YOU HAVE NOTHING LEFT BUT GOD, YOU HAVE MORE THAN ENOUGH TO START OVER AGAIN."

-ST. TERESA OF CALCUTTA

- Jesus to St. Faustina

"Lay your head on my shoulder, rest and regain your strength. I am always with you."

In Rimini, it is still possible today to visit the church that was built in honour of the Eucharistic miracle performed by Saint Anthony of Padua in 1227. This episode is also cited in *Begninitas*, considered one of the most ancient sources regarding the life of Saint Anthony.

"This saintly man (St Anthony) was speaking with a man who was a Catharist - the Cathars were a Gnostic sect that had sprung up a certain parts of Europe at that time - who was opposed to the Sacrament of the Eucharist; and whom the saint had nearly led to the Catholic faith. But, after numerous arguments, the man declared: 'If you, Anthony, produce a miracle and demonstrate to me that the Body of Christ is truly Communion, I will completely renounce my heresy and immediately convert to the Catholic faith. Why don't we have a wager? I'll keep one of my beasts locked up for three days to feel the torments of hunger. Then I will bring it forth in public and show it food. You will stand in front of it with what you maintain is the Body of Christ. If the beast, leaving aside its food, hurries to adore its God, I will share the faith of your Church.' Saint Anthony, illuminated and inspired from above, accepted the challenge.

At the chosen day and hour, the priest and heretic entered the Grand Piazza (today the Three Martyrs Piazza). Saint Anthony was followed by Catholic faithful; Bonovillo (such was his name) by his allies in unbelief. The saint held between his hands the consecrated Host, contained in a monstrance; the heretic held his hungry mule. The saint, after having requested and obtained silence, turned to the mule with these words: "In virtue and in the name of your Creator, Who I, as unworthy as I am, hold in my hands, I tell and order you: Come forward immediately and render homage to the Lord with all due respect so that heretics and evildoers will understand that all creatures must humble themselves before their Creator whom priests hold in their hands at the altar." And immediately the animal, refusing the food offered by its master, docilely approached the priest. It bent its front legs before the Host and paused there reverently. Anthony's adversary was true to his word, and threw himself at the saint's feet denouncing publicly the errors of his ways. From that day, he became one of the most zealous co-operators of the miracle-working saint.



PROCESSIONAL HYMN:

Godhead here in hiding, whom I do
adore, Masked by these bare shadows,
shape and nothing more,
See, Lord, at thy service low lies here a
heart. Lost, all lost in wonder at the God
thou art.

Seeing, touching, tasting are in thee
deceived: How says trusty hearing?
that shall be believed; What God's Son
has told me, take for truth I do;
Truth himself speaks truly or there's
nothing true.

On the cross thy godhead made no sign
to men, Here thy very manhood steals
from human ken: Both are my
confession, both are my belief, And I
pray the prayer of the dying thief.

I am not like Thomas, wounds I cannot
see, But can plainly call thee Lord
and God as he; This faith each deeper be
my holding of, daily make me harder
hope and dearer love.

O thou reminder of Christ crucified,
Living bread, the life of us for whom he
died, Lend this life to me then;
feed and feast my mind, There be thou
the sweetness man was meant to find.

Jesus, whom I look at shrouded here
below, I beseech thee send me what I
long for so, Some day to gaze on thee
face to face in light and be blessed for
ever with thy glory's sight.

OFFERTORY HYMN:

Mary, what you lived in your heart,
Mary, what you lived in your heart,
Mary, what you lived in your heart
on Calvary.

Mary, how you opened your heart,
Mary how you lifted your heart
Mary how you offered your heart
on Calvary.

You offered yourself as He offered His
Body and Blood, Your soul was pierced
as His side began to flood, O Mary, what
you lived in your heart, Mary what you
lived in your heart.

Mary, help me live in my heart,
Mary, help me live in my heart,
Mary, what you lived in your heart
on Calvary.

Mary, help me open my heart,
Mary, help me lift up my heart,
Mary, help offer my heart this Eucharist.
I offer myself as He offers His Body and
Blood, I open my heart as His mercy
begins to flood, O Mary, help me live in
my heart, Mary, what you lived in your
heart.

COMMUNION HYMN:

Sing my tongue the Saviour's glory,
of His flesh the mystery sing,
of the Blood all price exceeding,
shed by our Immortal King,
Destined for the world's redemption,
From a noble womb to spring.

Of a pure and spotless Virgin, born for us
on earth below, He as Man with man
conversing, stayed the seeds of truth to
sow; Then he closed in solemn order,
wondrously His life of woe.

On the night of that Last supper,
Seated with his chosen band,
He is the Paschal Victim eating,
First fulfils the Law's command;
Then as food for his apostles,
gives Himself with his own hand.

Word made flesh, the bread of nature by
His word to Flesh he turns;
Wine to his own Blood he changes:
what though sense no change discerns?
Only be the heart in earnest faith her
lesson quickly learns.

Down in adoration falling, Lo, the sacred
host we hail; Lo, o'er ancient forms
departing, newer rites of grace prevail,
Faith, for all defects supplying,
where the feeble senses fail.

To the everlasting Father, And the Son
who reigns on high, With the Holy Ghost
proceeding forth from each eternally. Be
salvation, honour, blessing might and
endless majesty.

Soul of my Saviour, Sanctify my breast;
body of Christ, be thou my saving
guest; blood of my Saviour, bathe me in
thy tide, wash me with water flowing
from thy side.

Strength and protection may thy
passion be; O blessed Jesus, hear and
answer me; deep in thy wounds, Lord,
hide and shelter me; so shall I never,
never part from thee.

Guard and defend me from the foe
malign; in death's dread moments
make me only thine; call me and bid me
come to thee on high, when I may
praise thee with thy saints for aye.

RECESSIONAL HYMN:

O thou, who at thy Eucharist didst pray
that all thy Church might be for ever
one, grant us at every Eucharist to say
with longing heart and soul, "thy will
be done." O may we all one Bread, one
Body be, through this blest Sacrament
of unity.

For all thy Church, O Lord, we
intercede; make thou our sad divisions
soon to cease; draw us the nearer each
to each, we plead, by drawing all to
thee, O Prince of Peace; thus may we all
one Bread, one Body be, through this
blest Sacrament of unity.

We pray thee too for wanderers from
thy fold; O bring them back, good
Shepherd of the sheep, back to the faith
which saints believed of old, back to
the Church which still that faith doth
keep; soon may we all one Bread, one
Body be, through this blest Sacrament
of unity.

NEXT SUNDAY:

30th June 2019

13th Sunday in Ordinary Time

(Yr C)

1 Kg 19:16, 19-21; Gal 5:1, 13-18;

Lk 9:51-62;

LITURGY ROSTER

Readers: S. Shaw, R. Hall

Prayers of the Faithful: R. Lopez

Offertory: Pua Family

Special Ministers: F. Ulugia

CHURCH CLEANING ROSTER

Elbourne Family

SUNDAY CUP OF TEA ROSTER

Confirmation Families

ANNIVERSARIES THIS WEEK

23 Jun: *Mary Bugler*, **24 Jun:** *Alfred Taffard,*
Keith Mayn, **25 Jun:** *Mate Selak*, **26 Jun:**
Eunice Schischka, Pat Grace, **27 Jun:** *Shaun*
Aumua, Kevin Whitham, **28 Jun:** *Marko*
Pusich, **29 Jun:** *Phillip Moore, Quinini Ahio*

**Solemnity of the
Most Sacred Heart of Jesus
Friday 28 June
Mass at 7pm**

Spiritual Retreat

Apocalypse by Fr *Jeremy Palman*
here at Holy Family in the Parish Hall

Saturday 6th July 2019

First Talk 11am - 12pm

Lunch 12 - 1pm

Second Talk 1 - 2pm

Q & A 2 - 3pm

Fellowship, BYO Lunch, Love Offering

Sacrament of Confirmation

Please pray for

Jean Bright

Rachel Culas

Sharon Culas

Martha Hatzaw

Johanna Jojo

Aleena Joseph

Nathaniel Kaufman

Alec Luatutu

Derek Macahilig

Alayna Manning

Nacasia Manning

Vincent O'Brien

Pierre Pua

Sebastian Pua

Isaac Spemann

Chardonne Villanueva

as they prepare to receive the
Sacrament of Confirmation on
Sunday 30th June at the 9:30am Mass.

Confirmation Morning Tea

After the 9:30am Mass,

All Parishioners are invited to
come and celebrate with the candidates
and their families.

Please bring a plate.