

PROCESSIONAL HYMN:

Though you are God, with Father and the Spirit, you did not cling to your equality, emptied yourself, became for us a slave, and humbler yet, you died upon a tree, you give your flesh that we be truly fed, your risen self, in form of lowly bread.

To satisfy our hunger for your love, You come to us as flesh and blood outpoured, and then to quench your thirsting for our love, you come again, as poorest of the poor, that what we do to these the least of brethren, we do to you, our Saviour and our Lord.

Emmanuel, you're longing to be with us, you bid us share your one true sacrifice, offer ourselves, with you the Holy Lamb, washed by your blood, you call us into life, so fed by you, made holy and made one. we, now your body, for the world, become.

OFFERTORY 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.

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.

COMMUNION HYMN:

Ave verum translation:
Hail true body, born of the Virgin Mary. Truly suffering, was sacrificed on the cross for mankind, From whose pierced side flowed blood, Be for us a foretaste in the final judgment. O sweet, O merciful, O Jesus, Son of Mary Have mercy on me Amen.

Verily, verily, I say unto you: except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Who so eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

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 thee, 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.

So, Lord, at length when sacraments shall cease, may we be one with all thy Church above, one with thy saints in one unbroken peace, one with thy saints in one unbounded love; more blessed still, in peace and love to be one with the Trinity in Unity.

Mass for the Solemnity of the Sacred Heart. This Friday, June 8, 7pm, English Mass.

**NEXT SUNDAY:
10 June 2018**

10th Sunday in Ordinary Time (Yr B)
Gen 3:9-15; 2 Cor 4:13-5:1; Mk 3:20-35;

LITURGY ROSTER

Readers: Lupe Ahio, R. Hall
Prayers of the Faithful: Leslie Ahio
Offertory: W & R Fakava
Special Ministers: S. Molloy

CHURCH CLEANING ROSTER

Ahio Family

SUNDAY CUP OF TEA ROSTER

Tongan Community

FLOWER ARRANGING ROSTER

S. Molloy

ANNIVERSARIES THIS WEEK

4 Jun: Bernadette McCormick
6 Jun: Harold Gillespie
7 Jun: Joyce Barlow
8 Jun: Lynette Thomson, Gilbert Fernandez
9 Jun: John Ah Loo

PARISH FINANCES

Parish \$ 1,086.70
Priests \$ 543.30
Total Cash \$ 1,630.00

COME ALONG TO LEARN MORE ABOUT THE SACRED SCRIPTURE

This study course on the *Acts of the Apostles* will enlighten and explain. It has a video component as well as live teaching and discussion. Do you want to learn more about St Paul and his missionary journeys? Then come along...

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Where: **Bugler Centre**

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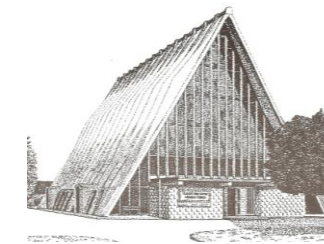
Mystery of Mercy

Spiritual Retreat by Fr Jeremy Palman
Saturday 9th June 11am - 4pm at Holy Family
BYO Lunch and Love Offertory

HOLY FAMILY PARISH

Corpus Christi

3rd June 2018



First Reading. Exodus 24:3-8;

Moses went and told the people all the commands of the Lord and all the ordinances. In answer, all the people said with one voice, 'We will observe all the commands that the Lord has decreed.' Moses put all the commands of the Lord into writing, and early next morning he built an altar at the foot of the mountain, with twelve standing-stones for the twelve tribes of Israel. Then he directed certain young Israelites to offer holocausts and to immolate bullocks to the Lord as communion sacrifices. Half of the blood Moses took up and put into basins, the other half he cast on the altar. And taking the Book of the Covenant he read it to the listening people, and they said, 'We will observe all that the Lord has decreed; we will obey.' Then Moses took the blood and cast it towards the people. This' he said 'is the blood of the Covenant that the Lord has made with you, containing all these rules.'

Responsorial Psalm. Psalm 115

℟. *I will take the cup of salvation, and call on the name of the Lord.*

How can I repay the Lord for his goodness to me? The cup of salvation I will raise; I will call on the Lord's name. ℟.

O precious in the eyes of the Lord is the death of his faithful. Your servant, Lord, your servant am I; you have loosened my bonds. ℟.

A thanksgiving sacrifice I make; I will call on the Lord's name. My vows to the Lord I will fulfil before all his people. ℟.

Second Reading. Hebrews 9:11-15;

Now Christ has come, as the high priest of all the blessings which were to come. He has passed through the greater, the more perfect tent, which is better than the one made by men's hands because it is not of this created order; and he has entered the sanctuary once and for all, taking with him not the blood of goats and bull calves, but his own blood, having won an eternal redemption for us. The blood of goats and bulls and the ashes of a heifer are sprinkled on those who have incurred defilement and they restore the holiness of their outward lives; how much more effectively the blood of Christ, who offered himself as the perfect sacrifice to God through the eternal Spirit, can purify our inner self from dead actions so that we do our service to the living God. He brings a new covenant, as the mediator, only so that the people who were called to an eternal inheritance may actually receive what was promised: his death took place to cancel the sins that infringed the earlier covenant.

Sequence

Behold this bread of Angels which hath become food for us on our pilgrimage; it is truly the bread of God's children, let it never be thrown to dogs. Scripture announced it figuratively by Isaac's sacrifice, by the paschal lamb and feed us and protect us, bring us to the vision of eternal riches in the land of the living. Thou who knowest and canst accomplish all things, who dost feed us in this mortal life, make us thy chosen guests, the coheirs and companions of thy saints in the heavenly city. Amen. Alleluia.

Gospel. Mark 14:12-16,22-26;

On the first day of Unleavened Bread, when the Passover lamb was sacrificed, his disciples said to Jesus, 'Where do you want us to go and make the preparations for you to eat the Passover?' So he sent two of his disciples, saying to them, 'Go into the city and you will meet a man carrying a pitcher of water. Follow him, and say to the owner of the house which he enters, "The Master says: Where is my dining room in which I can eat the Passover with my disciples?" He will show you a large upper room furnished with couches, all prepared. Make the preparations for us there.' The disciples set out and went to the city and found everything as he had told them, and prepared the Passover. And as they were eating he took some bread, and when he had said the blessing he broke it and gave it to them. 'Take it,' he said 'this is my body.' Then he took a cup, and when he had returned thanks he gave it to them, and all drank from it, and he said to them, 'This is my blood, the blood of the covenant, which is to be poured out for many. I tell you solemnly, I shall not drink any more wine until the day I drink the new wine in the kingdom of God.' After psalms had been sung they left for the Mount of Olives.



CATECHISM OF THE CATHOLIC CHURCH

WHAT IS THIS SACRAMENT CALLED?

The inexhaustible richness of this sacrament is expressed in the different names we give it. Each name evokes certain aspects of it. It is called:

Eucharist, because it is an action of thanksgiving to God. The Greek words eucharistein and eulogein recall the Jewish blessings that proclaim - especially during a meal - God's works: creation, redemption, and sanctification.

The Lord's Supper, because of its connection with the supper which the Lord took with his disciples on the eve of his Passion and because it anticipates the wedding feast of the Lamb in the heavenly Jerusalem.

The Breaking of Bread, because Jesus used this rite, part of a Jewish meal when as master of the table he blessed and distributed the bread, above all at the Last Supper. It is by this action that his disciples will recognize him after his Resurrection, and it is this expression that the first Christians will use to designate their Eucharistic assemblies; by doing so they signified that all who eat the one broken bread, Christ, enter into communion with him and form but one body in him.

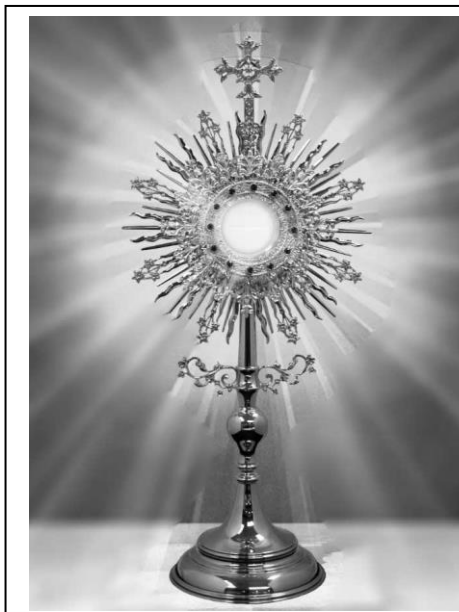
The Eucharistic assembly (synaxis), because the Eucharist is celebrated amid the assembly of the faithful, the visible expression of the Church.

The Holy Sacrifice, because it makes present the one sacrifice of Christ the Saviour and includes the Church's offering. The terms holy sacrifice of the Mass, "sacrifice of praise," spiritual sacrifice, pure and holy sacrifice are also used, since it completes and surpasses all the sacrifices of the Old Covenant.

The Holy and Divine Liturgy, because the Church's whole liturgy finds its centre and most intense expression in the celebration of this sacrament; in the same sense we also call its celebration the Sacred Mysteries. We speak of the Most Blessed Sacrament because it is the Sacrament of sacraments. The Eucharistic species reserved in the tabernacle are designated by this same name.

Holy Communion, because by this sacrament we unite ourselves to Christ, who makes us sharers in his Body and Blood to form a single body. We also call it: the holy things (ta hagia; sancta) - the first meaning of the phrase "communion of saints" in the Apostles' Creed - the bread of angels, bread from heaven, medicine of immortality, viaticum. . . .

Holy Mass (Missa), because the liturgy in which the mystery of salvation is accomplished concludes with the sending forth (missio) of the faithful, so that they may fulfil God's will in their daily lives.



"If we but paused for a moment to consider attentively what takes place in this Sacrament, I am sure that the thought of Christ's love for us would transform the coldness of our hearts into a fire of love and gratitude."

- *St. Angela of Foligno*

"Christ held Himself in His hands when He gave His Body to His disciples saying: 'This is My Body.' No one partakes of this Flesh before he has adored it."

- *St. Augustine*

"Recognize in this bread what hung on the cross, and in this chalice what flowed from His side... whatever was in many and varied ways announced beforehand in the sacrifices of the Old Testament pertains to this one sacrifice which is revealed in the New Testament."

- *from the writings of St. Augustine, Sermon 3, 2; circa A.D. 410 {original translation}*

"O Lord, we cannot go to the pool of Siloe to which you sent the blind man. But we have the chalice of Your Precious Blood, filled with life and light. The purer we are, the more we receive."

- *St. Ephraem*

"When the bee has gathered the dew of heaven and the earth's sweetest nectar from the flowers, it turns it into honey, then hastens to its hive. In the same way, the priest, having taken from the altar the Son of God (who is as the dew from heaven, and true son of Mary, flower of our humanity), gives him to you as delicious food."

- *St. Francis de Sales*

"When you have received Him, stir up your heart to do Him homage; speak to Him about your spiritual life, gazing upon Him in your soul where He is present for your happiness; welcome Him as warmly as possible, and behave outwardly in such a way that your actions may give proof to all of His Presence."

- *St. Francis de Sales*

"What wonderful majesty! What stupendous condescension! O sublime humility! That the Lord of the whole universe, God and the Son of God, should humble Himself like this under the form of a little bread, for our salvation"

- *St. Francis of Assisi*

"...In this world I cannot see the Most High Son of God with my own eyes, except for His Most Holy Body and Blood."

- *St. Francis of Assisi*

AT THE FEET OF CHRIST IN THE EUCHARIST

From the writings of Saint Faustina

O Jesus, Divine Prisoner of Love, when I consider Your love and how You emptied Yourself for me, my senses deaden. You hide Your inconceivable majesty and lower Yourself to miserable me. O king of Glory, though You hide Your beauty, yet the eye of my soul rends the veil. I see the angelic choirs giving You honour without cease, and all the heavenly Powers praising You without cease, and without cease they are saying: Holy, Holy, Holy.

Oh, who will comprehend Your love and Your unfathomable mercy toward us! O Prisoner of Love, I love up my poor heart in this tabernacle that it may adore You without cease night and day. I know of no obstacle in this adoration: and even though I be physically distant, my heart is always with You. Nothing can put a stop to my love for You. No obstacles exist for me...

O Holy Trinity, One and Indivisible God, may You be blessed for this great gift and testament of mercy. Amen.

I adore You, Lord and Creator, hidden in the Most Blessed Sacrament. I adore You for all the works of Your hands, that reveal to me so much wisdom, goodness and mercy, O Lord. You have spread so much beauty over the earth and it tells me about Your beauty, even though these beautiful things are but a faint reflection of You, incomprehensible Beauty. And although You have hidden Yourself and concealed your beauty, my eye, enlightened by faith, reaches You and my souls recognizes its Creator, its Highest Good, and my heart is completely immersed in prayer of adoration.

My Lord and Creator, Your goodness encourages me to converse with You. Your mercy abolishes the chasm which separates the Creator from the creature. To converse with You, O Lord, is the delight of my heart. In You I find everything that my heart could desire. Here Your light illumines my mind, enabling it to know You more and more deeply. Here streams of grace flow down upon my heart. Here my soul draws eternal life. O my Lord and Creator, You alone, beyond all these gifts, give Your own self to me and unite Yourself intimately with Your miserable creature.

O Christ, let my greatest delight be to see You loved and Your praise and glory proclaimed, especially the honor of Your mercy. O Christ, let me glorify Your goodness and mercy to the last moment of my life, with every drop of my blood and every beat of my heart. Would that I be transformed into a hymn of adoration of You. When I find myself on my deathbed, may the last beat of my heart be a loving hymn glorifying Your unfathomable mercy. Amen.

