



# EUCHALET

29 May 2016

Solemnity of the Body and Blood of Christ

Year C

## The Perfect Gift

In a world tormented by many forms of hunger, the Eucharist is the ultimate answer because it is Christ's self-giving to us. Only in him do our hearts find the perfect fulfillment of our yearning for acceptance, appreciation, forgiveness, and love.

The Eucharist is the "perfect gift" because, in it, Jesus Christ gives himself totally to us. But it is also a "challenging gift" because it demands of us that we ourselves become a "total gift" to our brothers and sisters. Only those who are prepared to work for the good of their neighbor receive the Eucharist with the proper disposition. If the awareness of our weakness frightens us, we should not despair, for the Eucharist is also an "empowering gift" since it gives us the strength that we need to carry out what it demands.

Let us make this Eucharistic celebration a memorable event in our personal life and in the life of our community.



### INTRODUCTORY RITES



#### Entrance Antiphon

*(To be recited only when no Entrance Hymn is sung.)*

**He fed them with the finest wheat and satisfied them with honey from the rock.**

#### Greeting

**P** –Praise and honor to Jesus Christ, the Mediator of the New Covenant and the Bread of Life. May his grace and peace be with you all!

**All**–**And with your spirit!**

#### Penitential Act

**P** –Every Eucharistic sacrifice is a renewal of our Covenant with God. Let us ask ourselves how faithful we have been to the demands of such an alliance. *(Pause)*

**P** –Lord Jesus, you instituted the Eucharist as a

means of communion with you, but we often separate ourselves from you through the wrong choices we make. Lord, have mercy!

**All**–**Lord, have mercy!**

**P** –Lord Jesus, you gave us the Eucharist as a means to build up the Church, but we often destroy its fruits with our selfishness, jealousy and pride. Christ, have mercy!

**All**–**Christ, have mercy!**

**P** –Lord Jesus, you are the Bread of Life that can satisfy the deepest aspirations of our life, but we often seek satisfaction in what is material and temporal. Lord, have mercy!

**All**–**Lord, have mercy!**

**P** –May almighty God have mercy on us, forgive us our

sins, and bring us to everlasting life.

**All**–**Amen!**

#### Gloria

**All**–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 (Opening Prayer)

**P** –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, for ever and ever.

**All–Amen!**

## LITURGY OF THE WORD



### 1<sup>st</sup> Reading

Gn 14:18-20

*The Fathers of the Church saw in the bread and wine offered by Melchizedek a sacrificial offering, a symbol of the Eucharist. This is the reason why this passage is used in today's Liturgy of the Word.*

**R** –A proclamation 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.

The Word of the Lord!

**All–Thanks be to God!**

### Responsorial Psalm

Ps 110

**R** –*You are a priest for ever, in the line of Melchizedek!*

R. M. Velez



You are a priest for-----ever in the



line of Mel-chi---ze-----dek!

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

\* The scepter of your power the Lord will stretch forth from Zion: “Rule in the midst of your enemies.” **R.**

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

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

### 2<sup>nd</sup> Reading

1 Cor 11:23-26

*The celebration of the Eucharist or “the Lord’s Supper” had a great importance in the life of the early Christian communities. When some abuses began to creep in, St. Paul was quick to intervene to remind the believer of the sacredness of the rite performed at the Lord’s command and in memory of him.*

**R** –A proclamation 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.

The Word of the Lord!

**All–Thanks be to God!**

### 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,

Jesus, 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!**

### Gospel Acclamation

Jn 6:51

**All–Alleluia! Alleluia!**

“I am the living bread that came down from heaven,” says the Lord; “whoever eats this bread will live for ever.”  
**Alleluia! Alleluia!**

### Gospel

Lk 9:11-17

*The multiplication of bread and fish described in today’s Gospel passage is a symbol of an even greater miracle – the Eucharist – through which Jesus continues to feed the faithful of all generations.*

**P** –The Lord be with you!

**All–And with your spirit!**

**P** –A proclamation from the holy Gospel according to Luke

**All–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.” Jesus 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.

The Gospel of the Lord!  
**All—Praise to you, Lord Jesus Christ!**

### Homily

#### Profession of Faith

(*Nicene Creed*)

**All**—I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, (bow)\* and by the Holy Spirit was incarnate of the Virgin Mary, and became man.\* For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen!

#### Prayer of the Faithful

**P** —The Eucharist proclaims and strengthens our union with Jesus and among ourselves. Aware of the many factors that create divisions among us, we pray:

**All—Lord, make us one with you and our neighbor!**

**C** —That the Church may always treasure the gift of the Eucharist and promote its appreciation as the bond of love that unites us with Christ and among ourselves, let us pray! **R.**

**C** —That all the faithful may participate in the Sunday Eucharist with the proper dispositions of love for Jesus and all human beings, let us pray! **R.**

**C** —That all the members of our community may be aware that the reception of Holy Communion entails the commitment to promote justice, cooperation, and peace, let us pray! **R.**

**C** —That all of us may find in the Blessed Sacrament the inspiration and strength we need to lead a life patterned after the example of Jesus, let us pray! **R.**

**C** —That all those who are about to die may find in the Eucharist a foretaste of the full communion with God and the Saints, let us pray! **R.**

**C** —Let us pray in silence for our personal intentions. (*Pause*)  
Let us pray! **R.**

**P** —Lord Jesus, food of eternal life, remove from each of us and from our community all that hinders our union with you and among ourselves. Make us signs and bearers of the love that unites you to the

Father and the Holy Spirit, forever and ever.

**All—Amen!**



#### Preparation of the Gifts

**P** —Pray, brethren . . .

**All—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.

**All—Amen!**

#### Preface of Eucharist I

**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 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:  
**All—Holy, holy, holy . . .**

#### Memorial Acclamation

**P** —The mystery of faith!

**All—When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again!**



## COMMUNION RITE



**All—Our Father . . .**

**P** –Deliver us, Lord . . .

**All—For the kingdom, the power, and the glory are yours, now and for ever.**

**Sign of Peace**

**Breaking of the Bread**

**All—Lamb of God . . .**

**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.

**All—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**

*(To be recited only when no Communion Hymn is sung.)*

**Whoever eats my flesh and drinks my blood remains in me and I in him, says the Lord.**

**Prayer after Communion**

**P** –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 for ever and ever.

**All—Amen!**

## CONCLUDING RITES



**P** –The Lord be with you.

**All—And with your spirit!**

**P** –Bow your heads and pray for God's blessing.  
*(Pause)*

The Lord Jesus instituted the Eucharist as a means to unite himself with all the faithful. May you avoid all that separates you from him.

**All—Amen!**

**P** –In the Eucharist, we share in the same divine food. May you always be united among yourselves as members of the same body.

**All—Amen!**

**P** –Through the Eucharist, the Lord satisfies all

the deep hungers of our heart. May you be eager to satisfy the hunger for respect, compassion, forgiveness, and love in your neighbor.

**All—Amen!**

**P** –May almighty God bless you: the Father, and the Son, and the Holy Spirit.

**All—Amen!**

**P** –Go in the peace of Christ and live your life as a perpetual Eucharist.

**All—Thanks be to God!**

## The Never-Ending Gift

Jesus Christ offered himself on Calvary as the Passover Lamb of the new and everlasting Covenant between God and all mankind. Just as there is only one Mediator (*see 1 Tim 2:5*), so there is only one expiatory sacrifice in human history which has the power to atone for all the sins of all times – Christ's.

His sacrifice had the power to redeem not only mankind, but billions of worlds. This is the reason why *it need not be repeated*. And in any case *it cannot be repeated*, for Jesus cannot suffer or die any more since he is now enthroned at the right hand of the Father, where he continuously intercedes for us. (*See Rom 8:34.*)

But how are men to benefit from his redeeming sacrifice and resurrection? We are beings who live in time and continuously feel the need to experience anew the salvation wrought by him once and for all. We need to experience it not only as a gift coming from God but also as an "event" into which we "enter" in a fully human and participatory manner. This means that the saving sacrifice of Jesus, historically accomplished once on Calvary, has to be made "present" and operative time and again for all those who freely accept to benefit from it in faith.

Such is the miracle that takes place whenever the Eucharist is celebrated as the "memorial" of Christ's suffering, death and resurrection. It was Jesus himself who, at the Last Supper, "invented" this wonderful way of making his saving work contemporary with every generation, for all those who wish to be part of it. And it was he who commanded his disciples to repeat "in memory of him" what he had just done in the Upper Room, in anticipation of the dramatic events that would take place between his capture and his resurrection.

We Catholics take Jesus' words seriously and for what they sound. It is not for us to take a rationalistic stand, and even less to reject the reality of this saving mystery in the name of human "logic." God's salvation is not the result of a mathematical equation, but the fruit of His "illogical" love for sinners.

All this is surely a challenge to our faith, but no more than Bethlehem or Calvary or the empty tomb. The result of our "memorial" of Jesus' sacrifice is not our doing but God's. What we do in the Eucharistic celebration is to fulfill the "condition" for Christ to become our food and drink. It is the Holy Spirit who makes Jesus present for us and us to him, by giving a "divine power" to the words pronounced by the priest celebrant during the "memorial" of his passion, death and resurrection we call "the Mass."

In this way, not only can we *freely offer* ourselves to the Father in union with Jesus, but also *gratefully receive* him from the Father as the sacramental sign of his self-giving love.



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