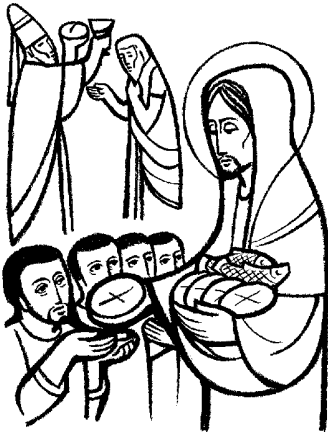


# SOLEMNITY OF CORPUS CHRISTI -C

THE MOST HOLY BODY AND BLOOD OF CHRIST



***Theme of the Feast: take and eat!** The three readings today invite us to reflect on the meaning of the Eucharist. The Eucharist is nourishment. It is not like a medicine that does something automatically, it must be received with faith, accepting the commitment that the act of eating and drinking the body and blood of Christ entails. All three readings insist on the close link between the Eucharist and life, between the Bread that is Christ and the bread that nourishes the body. We cannot be in communion with the Body of the Lord without sharing what we have. We see this in the first reading and in the gospel. The second reading stresses the incompatibility between the “breaking of bread” and dissension and division in the community.*

## Lectors Notes First reading, Genesis 14:18-20

***The Historical Situation:** The Abram in this reading is, of course, the man we are soon to know as the patriarch Abraham, founder of the people who became our ancestors in the faith. This story is from very early in Abraham’s saga. He has just defeated some local “kings” and recovered from them captive kinsfolk and property.*

*While Melchizedek (pronunciation) may have been a “priest of God Most High,” remember that God was only beginning to reveal himself to Abraham in the special ways that would become the kernel of our tradition. So though the bread and wine mentioned are highly suggestive for us at this late date, it would be a mistake to read into this story more than the participants meant by their gestures.*

***Your Proclamation:** The author’s intention was to enhance the prestige of his ancestor Abraham, by telling of his exploits among his contemporaries (you can read the details leading up to today’s passage [here](#); and if you read the footnotes, you’ll find interesting details about the term “God Most High”). Why would the author want to do that? To encourage his readers to hold up their heads among their contemporaries, to think of themselves as a people with a special calling from God, a people different from their many pagan neighbors. To be faithful to the author’s intention, emphasize the praise that the foreigner Melchizedek heaps on Abram. Make Melchizedek sound like an old man who thought he had seen it all, but who is compelled to exclaim that this Abram has a really special relationship with God*

*"He brought out bread and wine."*

### A reading from the Book of Genesis

In those days: Melchizedek king of Salem brought out bread and wine; he was priest of God Most High. And he blessed Abram and said, "Blessed be Abram by God Most High, maker of heaven and earth; and blessed be God Most High, who delivered your enemies into your hand!"

And Abram gave him a tenth of everything.

*The word of the Lord.*

### RESPONSORIAL PSALM

Psalm 110:1.2.3.4

**You are a priest forever, in the line of Melchizedek.**

The Lord's revelation to my lord;  
"Sit on my right hand,  
until I make your foes your footstool."

The Lord will send from Zion  
your scepter of power:  
rule in the midst of your foes.

With you is princely rule on the day of your power.  
In holy splendor,  
from the womb before the dawn, I have begotten you.

The Lord has sworn and oath he will not change:  
"You are a priest forever,  
in the line of Melchizedek.

### Lectors Notes Second Reading, 1 Corinthians 11:23-36

**The Historical Situation:** *This is one of the few places in his writings where Paul solemnly states that he is handing on a tradition older than his own vocation as a Christian. The words he quotes are very similar to those ascribed to Jesus in the gospels of Matthew, Mark and Luke. Surprisingly, Paul quotes Jesus almost nowhere else.*

*As the larger context of 1 Corinthians 11 shows, Paul has to be very clear about his authority here because he's correcting the Corinthians severely. Misconduct at the Eucharist was one of*

*several abuses for which the Apostle takes them to task, as readers of the whole letter, and of Lector's Notes pertaining to selections from it, know well.*

*To proclaim the death of the Lord is to confess one's faith in the whole mystery of Christ and all that he means for us.*

***Your Proclamation:*** *The congregation listening to you is sure to be quite steeped already in the truth that Jesus gave bread and wine, declaring them to be his body and the new covenant in his blood. What you might try to let them hear anew is the doubled command, "Do this in remembrance of me." We're asked to do more than receive Jesus' gift, we're asked to do it. A pause before each such invocation would drive that home.*

## **SECOND READING**

**1Corintina 11: 23-26**

*"As often as you eat this bread and drink the chalice, you proclaim the Lord's death."*

### **A reading from the first Letter of Saint Paul to the Corinthians**

Brethren: I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also the chalice, after supper, saying, "This chalice 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 chalice, you proclaim the Lord's death until he comes.

*The word of the Lord.*

*Alleluia*

I am the living bread which came down from heaven, says the Lord; if any one eats this bread he will live forever.

*Alleluia*

## **GOSPEL**

**Luke 9:11b-17**

*"All ate and were satisfied."*

### **A reading from the holy Gospel according to Luke**

At that time: Jesus spoke to the crowds of the kingdom of God, and cured those who had need of healing. Now the day began to wear away; and the Twelve came and said to him, "Send the crowd away, to go into the villages and country round about, to lodge and get provisions; for we are here in a lonely place." But he said to them, "You give

them something to eat.” They said, “We have no more than five loaves and two fish – unless we are to go and buy food for all these people. “ For there were about five thousand men.

And he said to his disciples, “Make them sit down in companies, about fifty each.” And they did so, and made them all sit down. And taking the five loaves and the two fish he looked up to heaven, and blessed and broke them, and gave them to the disciples to set before the crowd. And all ate and were satisfied. And they took up what was left over, twelve baskets of broken pieces.

*The Gospel of the Lord.*

## **Refletion-1**

### **FEAST OF CORPUS CHRISTI**

It is very nice, solemn and a very meaningful celebration we generally have in our parishes of the feast of Corpus Christi, or the feast of the most precious Body and Blood of Jesus Christ. When I was a small child I used to attend the solemn Eucharistic procession on the occasion of this great feast in a parish (moodbidri) dedicate to the Corpus Christi. Those days I did not understand much the great significance of Corpus Christi. But the sermon that was preached by the parish priest created in me a deep interest and longing for the communion. Hence, since then I never missed any of my Sunday masses and later, I feel, that had inspired me a lot to become a priest and distribution the communion (body of Christ) to the faithful. In my priesthood I never missed an opportunity to attend to any dying person and had a great joy to take them communion. A number of patients, elderly persons by their great longing for the communion have inspired me a lot to love the Eucharist more and long to celebrate the mass meaningfully with the people.

Eucharist is the greatest gift of Jesus Christ for our Christian life. Jesus who claimed to be our good shepherd, leading his flock to the green pastures and clean running streams gave his disciples in the last supper the greatest of all festive meals. He gave himself to them in the form of that bread and wine and on the Calvary, upon the cross gave himself up to the entire humanity. In fact, through our faith we live on him, who is our God and provider of everything. He became our food, our nourishment, our health and happiness. It is very difficult humanly to understand this great truth and the mystery of his love. He emptied himself totally and filled us, and renewed our lives in him.

The feast of Corpus Christi, invites us to look into our lives, our attitude, and the importance we give to prepare ourselves either to celebrate a mass or participate in it. Jesus longed to eat that Passover meal with his apostles He himself expressed it saying, ' **I have eagerly desired to eat this Passover with you before I suffer,**'

**(Lk 22:15).**Hence, We need to prepare ourselves with a heart that longs and yearns for him. Secondly, we need to be reconciled within ourselves and not to create any groups neither consider one to be high and the other low. In his eyes we all are equals, only if there is love, brotherhood, fellowship, forgiveness we become worthy to receive him and commune with him, if not we bring dishonour to the Lord's supper (1 Cor 11:27-29). Also he had asked us to be reconciled with our brother or sister who are against us, forgive and seek forgiveness, only then the Lord will accept our offering (Mt 5:25-24) and by receiving him in us we become his living temple, dwelling place. Hence we need to keep ourselves constantly clean and pure from within and without. This implies that we live an upright life and constantly seek his mercy and forgiveness through the genuine repentance of our sins. St Paul asks, "**...do you not know that your body is a temple of the Holy Spirit within you...**"(1cor6:19). Jesus himself said that we ought to obey his commandment of love. Then He and the father will come and make their home in us" ( Jn 14:23).

In today's Gospel ( Lk 9:11-17) Jesus feeds the multitude by multiplying the bread and fish as God the Father provided manna from heaven to the Israelites, his beloved children and the chosen race. When we are fed by him, we are called to live like him, live for him and do all those great gestures of love that he manifested on the table of the Last Supper and on the cross as he said, "**do this in memory of me**"(Lk 22:19).

**Prayer: Jesus our living bread strengthen us more, to love you and serve you better in every brother and sister, Amen!**

*Rev. Fr. Francis Fernandes, SVD*

## **Refletion-2**

### **Jesus being broken gives us new life**

Dear Brothers and sisters in Jesus Christ,

We are celebrating today the feast of the Body and Blood of Jesus (Corpus Christi ).

When we think of the body what comes to our mind? When we think of blood what comes to our mind? By body we mean flesh and bones, and by blood we mean the red liquid that flows within our body. Is it all about body and blood? A bunch of flesh and bones with red fluid. No, body has something more to it.

A lover writes a letter to his beloved about his love. If he writes with an ink pen it carries a certain amount of weightage. If he writes it with his own blood it carries his own life with it. The blood means one's own life.

Today's feast focuses on generosity. We have different approaches to generosity. All the readings of today give us various kinds of approaches to generosity.

**Firstly, Generosity with Respect:** In today's first reading Melchizedek meets Abraham after the latter rescues Lot. He gives bread and wine to Abraham. In return Abraham gives the tithe of his income. This is the kind of generosity which we need to practice with those people whom we respect. It can be our elders, our employers or someone who has achieved great things in life.

**Secondly, Generosity with Fellowship:** The early Christian community consisted of people who did not know much about Christ. St. Paul shares his experience of Christ with the people of Corinth. This sharing was done mainly out of the sense of fellowship which he had with those people. People also shared whatever they had with each other. There was no one who was in need in that community. Only this kind of generosity with fellowship could build up the early Christian community.

**Thirdly, Generosity with Compassion:** Jesus performed great many miracles during His earthly ministry. All these miracles were performed out of his compassion for the people. There was no miracle where he had no compassion towards the other. In today's Gospel reading we hear about the miracle of the multiplication of loaves. Jesus had compassion towards the people who had come to listen to him. He wanted to satisfy their physical hunger as well. Therefore he asks the disciples to give them something to eat. But they were not compassionate as he was, instead they tell him to send the people away so that they will find food themselves. His compassion makes him perform this miracle.

In the church and in the society today we have different kinds of people. Some seek their own pleasure whereas others have a compassionate heart which makes them share whatever little they have with others. It is because of these compassionate people the poor have a shelter, food and clothing.

**Fourthly, Generosity with Self-sacrifice:** Once two reporters of a news channel visited the drought affected area of Northern Africa. The drought was severe and the people were dying like mosquitos without count. While they were busy capturing the scene they came across a small boy who looked just like a skeleton. He stretched out his hand for some food. These journalists had nothing with them except a fruit. So they cut that fruit into half and gave one half to this boy. He took it happily but did not eat it. He walked away from them. Being curious about his behaviour they followed him. This boy went straight into his house and there was his younger brother fallen on the ground. So this elder brother put a piece of fruit in his own mouth and softened it and then put that piece in the mouth of his younger brother because he had no strength even to bite anything. After seeing this journalists left that house. After two days when they went to see these two brothers, the scene over there shocked them. The elder brother was dead on the floor and the younger brother was alive and active and the fruit was fully eaten.

This is a true example of generosity with self-sacrifice. Today's feast unfolds the noblest aspect of generosity with self sacrifice. **Today we remember Jesus who went to the**



**extreme of breaking himself and giving us his own body and blood** so that we can have life. He became the elder brother of this story to all of us.

Today we all have come here to relive his sacrifice. The Holy Eucharist is the most important celebration of our faith. How do we celebrate it? Do we come for Mass with devotion or we come just because we have to come?

Eucharist is thanksgiving for the greatest generosity which God showed to all of us. We will lose its value if we eat and run.

*Rev.Fr. Evan Gomes SVD*

### Reflection-3

## Blessed and Given: Scott Hahn

At the dawn of salvation history, God revealed our future in figures. That's what's going on in today's First Reading: A king and high priest comes from Jerusalem (see Psalm 76:3), offering bread and wine to celebrate the victory of God's beloved servant, Abram, over his foes.

By his offering, Melchizedek bestows God's blessings on Abram. He is showing us, too, how one day we will receive God's blessings and in turn "bless God" —how we will give thanks to Him for delivering us from our enemies, sin and death.

As Paul recalls in today's Epistle, Jesus transformed the sign of bread and wine, making it a sign of His Body and Blood, through which God bestows upon us the blessings of His "new covenant."

Jesus is "the priest forever according to the order of Melchizedek," that God, in today's Psalm, swears will rule from Zion, the new Jerusalem (see Hebrews 6:20–7:3).

By the miracle of loaves and fishes, Jesus in today's Gospel again prefigures the blessings of the Eucharist.

Notice that He takes the bread, blesses it, breaks it, and gives it to the Twelve. You find the precise order and words in the Last Supper (see Luke 22:19) and in His celebration of the Eucharist on the first Easter night (see Luke 24:30).

The Eucharist fulfills the offering of Melchizedek. It is the daily miracle of the heavenly high priesthood of Jesus.

It is a priesthood He conferred upon the Apostles in ordering them to feed the crowd, in filling exactly twelve baskets with leftover bread, in commanding them on the night He was handed over: "Do this in remembrance of Me."

Through His priests He still feeds us in "the deserted place" of our earthly exile. And by this sign He pledges to us a glory yet to come. For as often as we share in His body and

blood, we proclaim His victory over death, until He comes again to make His victory our own.

## Reflection-4

### Background on the Gospel Reading

Today, the second Sunday after Pentecost, we celebrate a second solemnity, which marks our return to Ordinary Time. Today is the Solemnity of the Most Holy Body and Blood of Christ. At one time, this day was called *Corpus Christi*, Latin for “the Body of Christ.” In the most recent revision of the liturgy, the name for this day is expanded to be a more complete reflection of our Eucharistic theology.

The feeding of the 5,000 is the only one of Jesus' miracles to appear in all four Gospels. Luke places it between Herod's question, “Who is this about whom I hear such things?” and Peter's response to Jesus' question about who he thought Jesus was: “You are the Messiah of God.” In Luke the feeding is not the result of Jesus' compassion for the crowd but is instigated by the disciples. They wanted Jesus to send the crowd away to town. Instead Jesus tells the disciples to give them some food on their own.

The passage is meant to remind us of two feedings in the Old Testament: the feeding of the Israelites in the desert and Elisha's feeding of 100 people with 20 loaves in 2 Kings 4:42-44. It is also connected to the institution of the Eucharist. As in the Last Supper accounts in Matthew, Mark, and Luke and in Paul's account in 1 Corinthians 11:23-24, Jesus takes bread, looks up to heaven, blesses the bread, breaks it, and then gives it to the disciples. In using this exact language, Luke is reminding his readers that in this miracle Jesus is doing more than feeding hungry people as God did for the Israelites and the prophet Elisha did as well. The bread he gives is his body, which he will continue to give as often as the community breaks bread in remembrance of him in the Eucharist.

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