

Weekly Bulletin
St. Aloysius and St. Columban Bulletin
Body and Blood of Christ
June 14, 2020

Reading I	Deuteronomy 8.2-3, 14-16
Responsorial Psalm:	Praise the Lord, Jerusalem.
Reading II	1 Corinthians 10.16-17
Gospel:	John 6.51-59

ST. ALOYSIUS COLLECTION

Donations through the Diocese (May): \$970.00
June 7: **Regular Collection:** \$920, **Donation** \$500

MASS INTENTIONS FOR ZOOM MASS 10:00 am

Sunday, June 14, 2020 For Mrs Ekumebwekoh Precilia by Florence Ebwekoh

Sunday, June 21, 2020 For Jim Mulcahey by Phyllis Mulcahey

FOR THE SICK OF OUR PARISH

Please pray for the sick of our Parish: Adeline Gendron, Roger Seguin, Phyllis Seguin, and Jack Wiggins

OUR DEEPEST SYMPATHY

Our deepest sympathy to the Lortie Family on the passing away of Louise on Monday. May she rest in peace.

Corpus et Sanguis Christi – The Most Holy Body and Blood of Christ

Today, we celebrate Christ's gift of the Eucharist, the source and summit of our life together as the Church. Before Jesus left the world, He gave us as a precious gift and spiritual food, the Holy Eucharist. The feast of *Corpus Christi* is a celebration of the abiding presence of a loving God as *Emmanuel* - God with us. It is also an opportunity for us to learn more about the importance and value of the "*Real Presence*" of Jesus so as to better appreciate the sacrament of the Eucharist and receive maximum benefit from it. We believe in the Real Presence of Jesus in the Holy Eucharist (Jn.6; Mt. 26; Mk.14; Lk. 22; 1Cor.11). This happens through "*Transubstantiation*". The term means that the entire *substance* of bread and wine is changed into the entire *substance* of the Risen and Glorified Body and Blood of Christ, retaining only the "accidents" (taste, colour, shape) of bread and wine. The readings of this Sunday tell us about the wondrous food God provides, a food which alone can bring us to the fullness of our humanity. The first reading, taken from the Book of Deuteronomy, foreshadows the truly substantial food to be given in the New Testament times.

Moses reminds the Hebrew people of the need to remember God. He admonishes them not to forget for he knows that *'as the people get richer, their memories get poorer. In the midst of*

comfort God appears as unnecessary as a fire-brigade at a picnic. When they are safely installed in their new homes, they should still remember who it was who led them through the wilderness when they had nothing but the memory of slavery and nowhere to go but away from Egypt. If that memory is not kept alive, then it will be as if God no longer existed because people are not disposed to remember how He adopted them and cared for them in their need. Prosperity can make a people to be thankless! God during their difficult time gave them ‘manna,’ in order to teach them that they could not live on bread alone, *‘but by every word that comes from the mouth of God.’* In the second reading, St Paul speaks to the Corinthians of the food that the manna prefigured. *“The cup of the blessing that we bless, is it not a sharing in the Blood of Christ? The bread that we break, is it not a sharing in the Body of Christ?”* At the Passover meal, Jewish people ate the Paschal lamb and drank the wine in memory of their deliverance from Egypt. In the New Testament times, we eat and drink of the new Paschal lamb, Jesus, who delivers us from sin.

In Today’s Gospel, the evangelist John picks up the theme of the manna and contrasts the bread the Jewish ancestors ate in the wilderness with the new bread of life given by Jesus. Jesus states, *“I am the living bread that came down from heaven. Whoever eats of this bread will live forever....”* In the person of Jesus there is a new word of God and a new bread from heaven. Now the Word of God has become flesh, and the bread of heaven is the very life of Jesus Himself. To eat this bread is to have a share in the life of God Himself; it is to participate in eternal life. In and through the Eucharist we are being introduced into an ever-closer union with Christ and with one another. However, the Eucharist, like all interpersonal relationships, works mysteriously, not magically. To participate fully in this meal from heaven requires that we must constantly strive to put on the mind and heart of Christ; and the more we do so, the more nourishment we will receive from the Eucharist.

It is at the Last Supper that Jesus gives Himself away as food and drink to His followers: *“This is My Body.... This is My Blood.... Do this in memory of me.”* We like the disciples are enjoined to “remember to eat in His name.” We ought to remember to eat in the name of Jesus – which is why the Church asks us to gather in community each week to keep the memory of Jesus alive. **Our Eucharist is a celebration of thanksgiving for what Jesus has done. Lest we forget what He has done, we assemble to hold that memory sacred. Each of the Eucharistic prayers expresses the purpose of our gathering: the refusal to forget what Jesus has done in His Body. We keep the memory fresh; we celebrate it anew; and in celebrating we receive new life for our journey in faith. Whether we live in the midst of affliction or affluence, we come together as a community to profess that what Jesus did for us has a continuing importance. Today, our celebration of the Eucharist keeps us from being a thankless people.** (Unknown Author).

The Eucharist instituted by Jesus is both a sacramental banquet and a sacrificial offering. As a **Sacrament**, the Eucharist is the outward sign in and through which we meet Jesus who shares His life of grace with us; a visible sign that gives us God’s grace and God’s life. It is the meal that nourishes our souls. In it we do meet Jesus, the Risen Lord who comes to us under signs of Bread and Wine to nourish and strengthen us for our journey through life. As a **Sacrifice**, the Eucharistic celebration is a **re-presentation** or **re-enactment** of Jesus’ sacrifice on Calvary, completed in His Resurrection. During the celebration of the Eucharist, we offer (*bring to present*) Jesus’ sacrifice

to God the Father for the remission of our sins, using signs and symbols. It is the reliving in an un-bloody manner of Christ's Death on Good Friday and of His Resurrection on Easter Sunday. By means of signs, symbols and prayers, we share in Christ's passion, death and Resurrection made really present for us in an un-bloody manner. The re-enactment assures us of Jesus' love for us and of his forgiveness of our sins. Through the sacrifice, the risen Jesus becomes present on the altar, offering Himself to the Father through the ministry of the priest.

The Eucharist gives us a message of unity and sacrificial love. It teaches us the importance of community, the bond that results from the sacrifice. Just as numerous grains of wheat are pounded together to make the host, and many grapes are crushed together to make the wine, so we become unified in this sacrifice. Christ is the Head and we are the Body. Together we are one. We need to always prepare properly to receive Holy Communion (ICor.11:27-29). We should receive communion with fervent love and respect – not merely as a matter of routine. Our outward piety towards the consecrated Bread and Wine cannot exist with rudeness, unkindness, slander, cruelty, gossiping or any other breach of charity toward our brothers and sisters. As we receive Holy Communion we become Christ bearers as Mary was, with the duty of conveying Christ to others at home and in the workplaces, as love, mercy, forgiveness and humble and sacrificial service. We pray with St. Thomas Aquinas this prayer of adoration: **O Sacrament Most Holy, O Sacrament Divine! All Praise and Thanksgiving, be every moment Thine!** We pray that we may return to having more opportunities to 'actually' receive the Eucharist after these crises. Amen! Happy Sunday!

Message from the Finance Warden (May 28th)

We are now two and a half months into the pandemic and, as expected, our finances continue to take a hit due to the lack of regular Sunday collections, social activities, and hall rentals. Many parishioners are still providing their weekly donations by either dropping them off at the church, mailing them, or using the diocesan on-line donation system (Donate Now - <http://www.diocesegatineau.org/en/>). Once again, the Wardens Board wants to thank you all for your important and continued support during this time. The recent plea for support (April 28th) was well received and additional revenue was provided. Our provincial MNA Mathieu Lévesque has promised a donation of \$2000 to the parish which is expected soon. We have reduced or deferred certain monthly expenses until further notice. However, we are still not able to cover our fixed monthly expenses given the amount of revenues being generated. As a result, our bank account balance has been reduced by half since March. As we head into the summer months, a period where typically revenues are at their lowest, it will be even more important for us to maintain, or if possible, increase our donations to the parish. If not, we may have to dip into our limited investment funds to cover the discrepancy in monthly expenses.

I am hopeful that we will all be able to celebrate mass once again in our church in the coming months and financially survive this difficult and challenging period. I will keep you abreast of our finances as things progress. Thank you.

Jim Brownrigg, Finance Warden, St. Aloysius

JUNE BIRTHDAY AND ANNIVERSARIES

June Quinn 5th

Adeline Gendron 14th

Jane Pickering 17th

JoAnne Lambert 20th

Paulette & Ron Pearce – 24th (53rd)

Margaret Paiement 9th

Kathy Amyot 17th

Carole Fraser 19th

David Dumaresq 29th