

Scripture Reflection by Fr. Dave

The Feast of Corpus Christi - The Body & Blood of Christ -

Even though the Easter Season has ended, the Church “caps” the Easter celebration with the Feasts of Pentecost (2 wks ago), Trinity Sunday (last wk), and today’s Feast commemorating the Body and Blood of Christ / or Corpus Christi – the Latin as it was known in yesteryear.

These three solemnities provide with the eyes through which we gaze at Jesus as both human and divine, the second person of the Trinity, and as being truly present body and blood, soul and divinity in the Most Blessed Sacrament.

This weekend’s Gospel selection takes us back to the upper room and the Last Supper. It begins with the disciples asking Jesus where to celebrate the Passover.

Today’s celebration of the Body and Blood of the Lord originated in the Diocese of Liege in the year 1246 as the Feast of Corpus Christi. In the reforms of Vatican II, Corpus Christi was joined with the Feast of the Precious Blood which was celebrated on July 1. The two became one celebration known as the Solemnity of the Body and Blood of the Lord. We celebrate today Christ’s gift of the Eucharist, given to us at the Last Supper, and it is the “source and the summit of our life together as the Church.

Blood Bond is a term that means Common Bond. As members of a family, we share a common bond. Ideally, at least, we recognize family relationships that, in turn, imply family loyalty which is often translated as “blood is thicker than water.” We feel that we must reach out to our blood relatives because we share a common history and common origin. When we fail to live out the implications of our common bond, we acknowledge that to some extent we have failed the family.

Growing up I can recall a message that was delivered frequently to us kids: Don’t do anything that will bring shame to the family name. As Catholics and Christians, we should live our lives in such a way that we do not bring shame to the name Christian and Catholic.

The Scripture Readings for this Feast of Corpus Christ dwell on the meaning of blood and the family obligations that result from blood bonds. They powerfully suggest that one must accompany the other. To share a common history is to live a common life. In the first reading from the Book of Exodus, Moses has returned from the mountain and reports God’s demands to the people for entering a covenant erected in order to symbolize and ritualize this bond. In addition to whole burnt offerings there are also communion sacrifices. To share a meal is to share a common destiny. The rite Moses celebrates symbolizes the irrevocable linking of God (the altar) and the people. In the Hebrew Scriptures blood symbolizes

life. It is significant that Moses first reads the terms of the covenant and only then sprinkles the people with blood. Thus the blood implies Israel’s willingness to adhere to the covenant obligations (where in our liturgies do we experience a similar sprinkling – not with blood, but with the waters of Baptism? – thus also implying our willingness to adhere to our Baptismal promises). And in the Gospel account Jesus institutes the Eucharist on the night before He shed His life for us. To celebrate the Feast of Christ’s Body and Blood is to rejoice and to give thanks. But to participate in the Eucharist is also to experience a challenge in the way that we live our lives and our Faith.

To receive that Body which was given up for us and that Blood which was shed for us is to be called to follow the example of Jesus’ total self-giving for His brothers and sisters – His family. By taking part in Eucharist, we implicitly acknowledge that we have a larger family, more sisters and brothers. Their destinies are intertwined with our own. In reality, we live out the obligations of this family bond in our everyday lives, after we have gone out from our places of worship. By providing one another support, understanding, patience, sustenance, or whatever else may be needed, we confess – we admit – that we cannot and we must not go it alone. We share in their joys and sorrows, their happiness and despair. We cannot have it any other way. Eucharist without the family community is a distortion of Eucharist. To be fed by sacred food is to be strengthened to live holy lives, lives devoted to God and to our brothers and sisters in Christ. To be nourished by the One Who laid down His life for us is to prepare ourselves to make sacrifices. To be invited as a guest to the table of the Eucharist is to be invited to share with others from our abundance.

Let us pray for the Conversion of the World
& for Peace

SCRIPTURE REFLECTION

BY: FATHER RODY

JUNE 06, 2021...

CORPUS CHRISTI...

MK. 14, 12-16; 22-26

There was a monk in the city of Lanciano, Italy (ca. 8th century), who was in doubt about the real presence of Christ in the Eucharist. In one of the masses he presided over, he saw the bread turning into flesh and wine into blood...this took place during the *Prayer of Consecration (This is my body...This is my blood)*. This Eucharistic miracle has undergone varied investigations to establish its authenticity. The relic of this miracle is kept in the Church of San Francesco, Lanciano, Italy.

"In 1971, the specimens were analyzed by Odoardo Linoli, a professor in [anatomy](#) and pathological [histology](#) as well as [chemistry](#) and clinical [microscopy](#), and former head of the Laboratory of Pathological Anatomy at the Hospital of Arezzo. He published his results in Quaderni Sclavo di Diagnostica Clinica e di Laboratori in 1971. Linoli's analysis was confirmed in 1981 by Ruggero Bertelli, a retired professor of human anatomy at the [University of Siena](#). According to Linoli's study, the flesh is human cardiac tissue of type AB. He said he found [proteins](#) in the blood in the same proportions as are found in the [sero](#)-proteic make-up of normal blood. Linoli found no trace of preservatives." (From internet)

'Fides quaerens intellectum' (faith seeking understanding) is indeed at play here wherein faith and reason are complementary though they have their own procedures. We may argue 'But father that flesh and blood which they found did not lead to the conclusion that it is the body and blood of Jesus Christ...what was established only father was the bread became flesh and the wine became blood.' By virtue of reason you are correct in saying it so. But remember the

clause, 'though they have their own procedures'...by **virtue of faith using;** =>*the Prayer of Consecration...* TAKE THIS, ALL OF YOU, AND EAT OF IT: FOR THIS IS MY BODY WHICH WILL BE GIVEN UP FOR YOU...TAKE THIS, ALL OF YOU, AND DRINK FROM IT: FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME...

=>*Gospel today...*22 While they were eating, *he took bread*, said the blessing, broke it, and gave it to them, and said, "*Take it; this is my body.*" 23 Then *he took a cup*, gave thanks, and gave it to them, and they all drank from it. 24 He said to them, "*This is my blood* of the covenant, which will be shed-for many.

=>*Lives of holy men and holy women (Saints).*

I say that these three sources in connection with the Lanciano Eucharistic Miracle plus all the Eucharistic celebrations of this modern time 2021, *Jesus Christ is really present* in the species of **bread-BODY** and **wine-BLOOD** **and in our community** (**Mt. 18, 20** For where two or three are gathered together in my name, there am I in the midst of them.).

