

June 3, 2018 The Most Holy Body and Blood of Christ

MASS INTENTIONS

Saturday, June 2

5:00 p.m. +**Anne Guerriere**
By Charlie and Nancy Guerriere

Sunday, June 3

8:00 a.m. +**Frances Blevins**
By Family

10:30 a.m. +**Joseph C. Tran**
By Family

Monday, June 4

8:45 a.m. +**Anna and Edward Durnin**
By Mary Rupell

Tuesday, June 5

8:45 a.m. +**Thomas and Bernice Nappi**
By Angela Gross

Wednesday, June 6

8:45 a.m. +**Theresa Rebinski**
By Henry Rebinski

Thursday, June 7 NO MASS

Friday, June 8

8:45 a.m. **Parishioners of Saint Theodore Church**

Saturday, June 9

5:00 p.m. **Blessings for Sam and Marietta**
Tridente on their 71st Wedding Anniversary
By Family

Sunday, June 10

8:00 a.m. +**Antonietta and Sabino Antinolfi**
By Daughter

10:30 a.m. **Birthday Blessings for Chris Rupell, Sr.**
By Mary Rupell



The Solemnity of the Most Holy Body and Blood of Christ is also known as the Solemnity of Corpus Christi, which translates from Latin to "Body of Christ." This feast originated in France

in the mid-thirteenth century and was extended to the whole Church by Pope Urban IV in 1264. This feast is celebrated on the Thursday following the Trinity Sunday or, as in the USA, on the Sunday following that feast.

This feast calls us to focus on two manifestations of the Body of Christ, the Holy Eucharist and the Church. The primary purpose of this feast is to focus our attention on the Eucharist. The opening prayer at Mass calls our attention to Jesus'

suffering and death and our worship of Him, especially in the Eucharist.

At every Mass our attention is called to the Eucharist and the Real Presence of Christ in it. The secondary focus of this feast is upon the Body of Christ as it is present in the Church. The Church is called the Body of Christ because of the intimate communion which Jesus shares with his disciples. He expresses this in the gospels by using the metaphor of a body in which He is the head. This image helps keep in focus both the unity and the diversity of the Church.

The Feast of Corpus Christi is commonly used as an opportunity for public Eucharistic processions, which serves as a sign of common faith and adoration. Our worship of Jesus in His Body and Blood calls us to offer to God our Father a pledge of undivided love and an offering of ourselves to the service of others.

The *Corpus Christi* procession represents the typical form of an Eucharistic procession. It is a prolongation of the celebration of the Eucharist: immediately after Mass, the Sacred Host, consecrated during the Mass, is borne out of the Church for the Christian faithful "to make public profession of faith and worship of the Most Blessed Sacrament" (*Catechism of the Catholic Church* 170).

The faithful understand and appreciate the values inherent in the procession: they are aware of being "the People of God", journeying with the Lord, and proclaiming faith in him who has become truly "God-amongst-us".

It is necessary however to ensure that the norms governing processions be observed (171), especially those ensuring respect for the dignity and reverence of the Blessed Sacrament (172). It is also necessary to ensure that the typical elements of popular piety accompanying the procession, such as the decoration of the streets and windows with flowers and the hymns and prayers used during the procession, truly "lead all to manifest their faith in Christ, and to give praise to the Lord" (173), and exclude any forms of competition.

163. The Eucharistic procession is normally concluded by a blessing with the Blessed

Sacrament. In the specific case of the Corpus Christi procession, the solemn blessing with the Blessed Sacrament concludes the entire celebration: the usual blessing by the priest is replaced by the blessing with the Blessed Sacrament.

It is important that the faithful understand that this blessing is not an independent form of Eucharistic piety, but the end of a prolonged act of worship. Hence, liturgical norms prohibit "exposition of the Blessed Sacrament for the purpose of giving the blessing"(174).



**REQUESTS
— FOR —
PRAYER**

Stephen, Bridget M., Savannah Paine, Bobby Gross, Keira Hedges, Peter, Zachary, Logan Peter Saks, Anna Saks, Lauren Lane, Jay Mildrum, Peter S., Mary Supple, Mary Rupell, Susan Reynolds, Robert Dicheck, Christian, Tara, Zoe, Teagan, Eric Harding, Kathy & Bob Y., Dolores Staiano, Gerard Schnaars, Glenda L., The Rasimowicz Family, Michael Dante, Joseph Boyle, Tony Santos, Tina Delrosso, Kathy DeFranzo, Gaspar Scozzati

The Catholic Answer Book

Q. *How did it come about that the ending “For thine is the kingdom” became acceptable to conclude the Lord’s Prayer at Mass?*

A. It should be noted that the doxology mentioned in the question is not used at Mass as the ending for the Lord’s Prayer. Rather, it concludes the ensuing prayer for peace. A quick look at the Gospels of Matthew and Luke will reveal that the Lord’s Prayer as recorded in Sacred Scripture does not have this ending. It is a beautiful hymn of praise to God, originally included by a monastic scribe in the margin of the biblical text (technically known as a gloss). Gradually, the Eastern churches adopted the gloss as a concluding doxology for the Lord’s Prayer, as did the Protestant reformers. Although the ending contains no heresy and is surely quite lovely, it is not an accurate representation of Jesus’ words, and after all, we do say that we pray “with confidence to the Father *in the words our Savior gave us.*”

The Catholic Answer Book by Fr. Peter M.J. Stravinskas



Dear Parishioners,
I would like to inform you that I will be on vacation from June 11 to July 11. In my absence, Rev.

Stanley Walga, of the Diocese of Metuchen, will be performing all the priestly duties of St. Theodore Church .

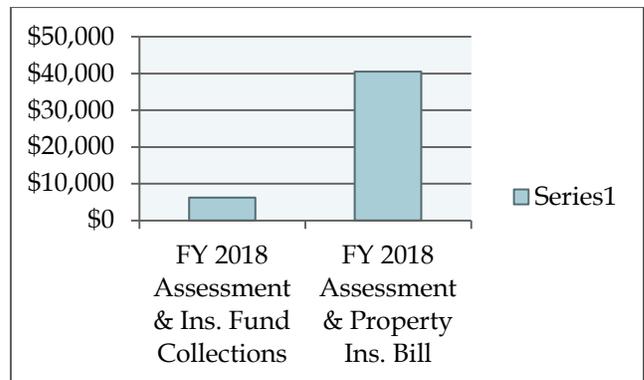
I will remember you in my prayers and ask you to remember me in yours.

With prayer,
Fr. Damian

Our Sunday Offering

May 27: \$1,891.

PLEASE NOTE: Our Assessment balance is \$11,200. Our Property Insurance and Catholic Elementary School Assessment have been paid in full. The remainder (Assessment) is due by June 30. What we haven’t paid by June 30 will be added to the FY 2018 bill, which will be: \$40,507 + remainder from FY2016-2017. The chart below shown in last week’s bulletin should have been titled “2017” only. In July it will be the “2018” bill. The assessments are based on the previous FY in this case, 2016-2017



Our Baby Shower to support ***Life Choices Grandma’s House*** will be held Sunday, June 10 after both Masses.

Please donate, if you are able, new baby items; new or gently used car seats and highchairs; diapers, wipes and food. The shower will take place in our Parish Center, along with Hospitality Sunday.