

Saints Days this Week... 17th - 22nd June

FRIDAY – St. Aloysius Gonzaga Was born in Italy. Devout and ascetical from the time of his childhood in a family of Italian Nobility, Aloysius pursued a religious vocation as a Jesuit against enormous family opposition. He died in 1591, whilst caring for victims of the plague.

SATURDAY – SS John Fisher & Thomas More. John was born in Beverley in 1469. After a distinguished academic career at Cambridge, he was appointed chancellor there and Bishop of Rochester in the same year / Thomas was born in London in 1478. He was an Oxford scholar, a noted humanist and apologist and an incorruptible judge, and parliamentarian who served as speaker of the House of Commons and Lord Chancellor. He was the father of four children. Both John and Thomas were drawn into conflict with King Henry VIII over his divorce of Catherine of Aragon and papal supremacy. Both were imprisoned and beheaded for treason in 1535.

PARISH PRAYER GROUPS AND PRAYER TIMES

Monday Exposition & Rosary ~ St Wilfrid's, 7.30–8.30pm

St Bede's Prayer Group ~ Meets in church, Tuesday 7.30–9.00pm

Mother's Prayers ~ Coming together in each other's homes to pray for families. Further details from the Parish 01606 42440

Divine Mercy Prayer Group ~ Praying for the sick & dying. Further details from the Parish 01606 42440

Morning Prayer ~ Is prayed each weekday 9.05am, prior to 9.30am Mass.

Eucharistic Adoration ~ Sunday at St Wilfrid's 4.15 – 5.15pm

Exposition & Reconciliation ~ Saturday at St Wilfrid's 11.00-11.50am & on request

Web Sites ~ Parish: www.stjohnvianney.co.uk

Catholic Church in England & Wales: www.catholicnews.org.uk

Prayer Site: www.pray-as-you-go.org

Preparing to hear God's word...

Next Sunday's Readings:
The Body & Blood Of Christ
23rd June 2019



Next Sunday we celebrate the feast of the Body and Blood of Christ, which has always been the object of veneration in the Church, especially at the moment of Communion. From early times, Christians made provision for a place where, after the celebration of Mass, the Eucharist could be respectfully reserved, especially for distribution among the sick. However, there was no formal worship of the Eucharist outside Mass. This did not develop until the ninth, but especially from the 11th century onwards as a consequence of controversies about what is called the “Real Presence” of Christ in the Sacrament. These controversies helped to develop the doctrine and understanding of the mystery as we know it today: that the Eucharist is *truly* the Body and Blood of Christ, but under the sign - the Sacrament - of bread and wine. The Council of Trent clearly defined this in 1551. Our celebration next week, focus' not so much on how we adore the Blessed Sacrament, but importantly, how we understand and participate in it.

First Reading ~ Genesis 14: 18-20

Melchizedek king of Salem brought bread and wine; he was a priest of God Most High. He pronounced this blessing: 'Blessed be Abraham by God Most High, creator of heaven and earth, and blessed be God Most High for handing over your enemies to you,'
And Abraham gave him a tithe of everything.

The Priesthood of Christ is linked to the priesthood of Melchizedek (Eucharistic Prayer 1 / Letter to the Hebrews) and today's short reading explains why. Abraham is on his way home, after defeating his enemies, when mysteriously, Melchizedek appears. No one knows where he came from. He made an offering of bread and wine before blessing God and Abraham, then he is gone. This mysterious figure prefigures Christ' Priesthood, in that it transcends every human institution: it has no beginning and no end; its origin lies in God.

Psalm 109 *You are a priest forever, a priest like Melchizedek of old*

Second Reading: 1 Corinthians 11: 23-26 Contains one of the most ancient and central of all Christian texts, which Paul received from tradition and passed on to his converts and it shows how the Eucharist is already at the very heart of the Church as its source and expression of its life. The Eucharistic meal is more than a commemoration, it is a participation in the Lord's passion. It is a sharing in his life, death and resurrection.

“For Christ 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... 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.”

Preface for the Eucharist

***How do I understand the Eucharist?
How do I prepare to receive Christ in Communion?
How does my life reflect Christ living in me?***

Luke 9: 11-17

Jesus made the crowds welcome and talked to them about the kingdom of God; and he cured those who were in need of healing. It was late afternoon when the Twelve came to him and said, 'Send the people away, and they can go to the villages and farms round about to find lodging and food; for we are in a lonely place here.' He replied, 'Give them something to eat yourselves.' But they said, 'We have no more than five loaves and two fish, unless we are to go ourselves and buy food for all these people.' For there were about five thousand men. But he said to his disciples, 'Get them to sit down in parties of about fifty.' They did so and made them all sit down. Then he took five loaves and two fish, raised his eyes to heaven, and said the blessing over them; then he broke them and handed them to his disciples to distribute among the crowd. They all ate as much as they wanted, and when the scraps remaining were collected they filled twelve baskets.

In today's gospel Jesus feeds the five thousand. The crowds have sought Jesus out, and he welcomes them and sets to, teaching them about the kingdom of God and healing those who were in need. It is in this context, that Jesus recognises their hunger and feeds them. "Apart from the miraculous aspect, the choice of this reading concentrates on the fact that the feeding of the five thousand was the meal of Christ with his community. 'Have them sit down in groups of about fifty'. Truly, there was no longer an unorganized mob, but a well-structured assembly; one is no longer in a wilderness, but in the immense hall of a banquet presided over by Jesus. It is the fulfilment of the hopes of the Messiah, when the Messiah fed his people with the overflowing plenty which was to be the sign of his Kingdom at the last times". (Henry Wansbrough OSB)

“The principle fruit of receiving the Eucharist is an intimate union with Christ Jesus... Life in Christ has its foundation in the Eucharistic banquet: 'As the living Father sent me, and I live because of the Father, so he who eats me will live because of me.'”

Catechism Of The Catholic Church 1391