

**I am the Living Bread
that came down from heaven.**

*Solemnity of
The Most Holy Body
and Blood of Christ*

San Ignacio de Loyola Parish

June 7, 2015



REFLECTION ON THE WORD

Rearing healthy children requires immeasurable doses of love, more than a small sprinkle of patience, and a good deal of guidance and discipline. Good parents' self-giving is endless. It is an icon of the self-giving addressed in the readings for today's feast day.



The first reading from Exodus tells how Moses sprinkled the blood of the holocaust on the people to seal the covenant between them and God. This

"blood of the covenant" sprinkled on the people is that of sacrificed bulls. The "blood of the covenant" Jesus gives is his very own blood given for the life of the world.

This is precisely what we celebrate in today's great feast. Christ offering his body and shedding his blood on the cross were total self-gift; likewise, giving his Body and Blood to us in the Eucharist for our spiritual nourishment is total self-gift: two kinds of self-gift—but one same celebration of divine love.

Words to reflect upon:

"blood of the covenant", total self-gift

*First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people,
1 Timothy 2:1*

LET US PRAY TOGETHER TODAY for the chronically ill: Sylvia Tasner, Jerry and Albert Vega, Fr. Vega, Rudy & Sonia Méndez, **Maggie Maziarz** and Peter Fiorito. *Let us continue to pray strongly and repeatedly this week for our brothers and sisters in the Middle East who continue to daily face violence and even death at the hands of militant extremists.*

LIVING OUR PASCHAL MYSTERY

**The Suffering, Death And Resurrection Of Christ
And Our Participation in it**

By giving us his Body and Blood, Jesus gives us his life. His offering of Self to us is total and mediates a new covenant between God and us, obtains eternal redemption and secures the promised eternal inheritance. Thus, our celebration of the Body and Blood of Christ today is an eloquent summation of the paschal mystery celebrated at Easter. The shedding of blood is paschal—passing over—because it always requires a death, and in the history of salvation death always brings new life. Thus, the body broken and the blood shed, while commemorating death also celebrate life: his sacrifice becomes a gift; his defeat becomes our victory; his weakness is our strength; his brokenness is our healing; his Eucharist is our blessing. As we share in Christ's Body and Blood, we surrender ourselves to be like Christ—a Passover lamb for our world today. For the most part we don't need to look for opportunities for total self-giving; the circumstances of daily life generously present them to us. The difference is that as followers of Christ we see self-giving not simply in terms of an inconvenience that cannot be avoided but as the means to fullness of life. Jesus' self-giving as a new covenant of God's love is taken up by us, his disciples, as a pledge of the fullness of life God offers us.

Words to reflect upon: a new covenant, his Eucharist is our blessing

This Wednesday, June 10, Fr. Vega will celebrate the
Golden Anniversary of his ordination:
50 YEARS A PRIEST!

Blessed are you, Lord, Giver Of All Gifts!

ANIMA CHRISTI - prayer

Soul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, inebriate me.

O, Good Jesus, hear me.

From the malicious foe defend me.

That with your saints I may praise Thee

Forever and ever. Amen



— THE LITURGICAL CORNER

Eucharist is a celebration of a love feast from two directions. First, in the Eucharist God expresses divine love and care for us in giving us the Body and Blood of our Lord Jesus Christ for our nourishment and strength. Each celebration makes present Jesus' supreme act of self-giving to us. From our direction, Eucharist is not a private act. It is always the act of the whole church for the whole church, an expression of the community's unity in the Body of Christ which is made concrete in acts of charity and goodness, especially toward the less fortunate. At any number of places in the Eucharistic celebration we are reminded of our bond of love and charity toward one another: in the times we ask for forgiveness for wrongdoing; in praying for the needs of the church, world, those in need, and for the local community during the prayers of the faithful; in presenting our gifts of bread and wine, of goods for the poor, of ourselves to be transformed; in the sign of peace where we embrace each other as members of Christ's Body, beloved of God and each other; in Holy Communion where we are fed at God's lavish messianic banquet table.

Eucharist is always a love feast, reminding us that our first responsibility as baptized members of the Body of Christ is to do as Jesus taught us: love one another as he has loved us.

We Are Created In The Image And Likeness Of God



This means:

Each of us bears in our own souls the mirror of God!
Each of us breathes divine life within us!
Each of us is everything God loves uniquely!

Just what are we doing with this tremendous gift?

In most non-Christian religions an individual strives continuously and repeatedly to attain a degree of "knowledge" so that he or she will be considered worthy to meet the Deity at his level of perfection. This is called an **ascending** god or religion. We Christians believe in a **descending** God. A God who took human form and came down from heaven to meet us on earth at exactly the moment in time where we exist. And for us Catholics, we believe that this God is available to us every minute of the day to meet with us on a personal basis to grow in love and intimacy with Him. You are personally invited to a private encounter with the Living God in the **Perpetual Adoration Chapel**, anytime of the day or night.



POPE FRANCIS

A reflection on hunger

"It is a scandal that there is still hunger and malnutrition in the world! It is not a question of responding to immediate



emergencies, but of addressing together, at all levels, a problem that challenges our personal and social conscience, in order to achieve a just and lasting solution. May no one be obliged to abandon his or her country or own cultural environment due to a lack of essential means of subsistence!

Paradoxically, in an age when globalization enables us to know about the situations of need that exist in the world and to multiply exchanges and human relationship, the tendency to individualism and to withdraw into ourselves seems to be on the rise. These tendencies lead to a certain attitude of indifference—at the personal, institutional and State level—toward those who are dying of hunger or suffering from malnutrition, almost as though it were an inevitable fact.

However, hunger and malnutrition can never be considered a normal occurrence to which one must become accustomed, as if it were part of the system.

Something has to change in ourselves, in our mentality, in our societies."

It is a scandal that there is still hunger and malnutrition in the world!

— Pope Francis

Reflection On Service To The Poor

Who are the poor in Puerto Rico?

How do I recognize them? Where do I encounter them? Does giving money to the poor, usually from my excess, fulfill all my gospel responsibility?

Pope Francis speaks often about the destitute. He describes destitution as poverty without support, faith or hope. What does that mean to us here in Puerto Rico?

In San Ignacio?

Where is the **support** that the poor need lacking here?

Who is not supplying it?

*How is it that in a country like Puerto Rico and a parish like San Ignacio, where the people profess discipleship to Jesus Christ, the poor do not have **faith** in our help and support?*

Why do so many of us here in Puerto Rico claim to have lost all **hope** that we will be able to solve our many serious problems, especially for the poor?