

ST. THOMAS INDIAN MISSION

CORPUS CHRISTI

Year B

June 6, 2021

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Fr. George "of the desert" Decasa
Pastor

Our Sunday Masses are now held inside the Church, on Saturdays at 4:30 PM and on Sundays at 8:30 AM.
Please come in a face mask and observe social distancing.

1st Reading: Exodus 24:3-8

When Moses came to the people and related all the words and ordinances of the Lord, they all answered with one voice, "We will do everything that the Lord has told us." Moses then wrote down all the words of the Lord and, rising early the next day, he erected at the foot of the mountain an altar and twelve pillars for the twelve tribes of Israel. Then, having sent certain young men of the Israelites to offer holocausts and sacrifice young bulls as peace offerings to the Lord, Moses took half of the blood and put it in large bowls; the other half he splashed on the altar. Taking the book of the covenant, he read it aloud to the people, who answered, "All that the Lord has said, we will heed and do." Then he took the blood and sprinkled it on the people, saying, "This is the blood of the covenant that the Lord has made with you in accordance with all these words of his."

The Word of the Lord.

Responsorial Psalm:

"I will take the cup of salvation, and call on the name of the Lord."

How shall I make a return to the Lord for all the good

he has done for me? The cup of salvation I will take up, and I will call upon the name of the Lord.

R.

Precious in the eyes of the Lord is the death of his faithful ones. I am your servant, the son of your handmaid; you have loosed my bonds.

R.

To you will I offer sacrifice of thanksgiving, and I will call upon the name of the Lord. My vows to the LORD I will pay in the presence of all his people.

R.

2nd Reading: Hebrews 9:11-15

Brothers and sisters: When Christ came as high priest of the good things that have come to be, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation, he entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption. For if the blood of goats and bulls and the sprinkling of a heifer's ashes can sanctify those who are defiled so that their flesh is cleansed, how

much more will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God.

For this reason he is mediator of a new covenant: since a death has taken place for deliverance from transgressions under the first covenant, those who are called may receive the promised eternal inheritance.

The Word of the Lord.

Lector: Alleluia, Alleluia.

All: Alleluia, Alleluia.

Lector: I am the living bread that came down from heaven, says the Lord; whoever eats this bread will live forever.

All: Alleluia, Alleluia.

Gospel Reading:

Mark 14:12-16, 22-26

On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, Jesus' disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?" He sent two of his disciples and said to them, "Go into the city and a man will meet you, carrying a jar of water. Follow

him. Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"' Then he will show you a large upper room furnished and ready. Make the preparations for us there." The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover. While they were eating, he took bread, said the blessing, broke it, gave it to them, and said, "Take it; this is my body." Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, "This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God." Then, after singing a hymn, they went out to the Mount of Olives.
The Gospel of the Lord.

The Mystery of Faith:

When we eat this Bread, and drink this Cup, we proclaim your Death, O Lord, until you come again.

REFLECTING ON THE WORD GUIDEPOSTS

TODAY IS THE SOLEMNITY OF THE MOST HOLY BODY AND BLOOD OF CHRIST.

While Baptism defines a Christian, it is the Eucharist that defines one as specifically a Catholic Christian. We are a eucharistic people, fed by the real presence of Jesus who poured himself out for us at the Last Supper.

We who have the great joy of receiving Christ at every Eucharist are invited to consider what this feast means to us, this feast which is at the heart of our identity as Catholics.

REAL PRESENCE IN THE NEW COVENANT

Ancient Jews and early Christians firmly *believed that making memory created real presence*. The fact that making memory implied a real presence goes back to the Jewish tradition of celebrating the Passover.

Jews believed that, when they celebrated the Passover by making memory of what Moses had done long ago, they too passed over and were liberated just as really as was that original group.

Christians kept that same understanding, so that, whenever they made memory as a community of what Jesus had done at the last supper, they too encountered the real presence of Jesus just as really as had those who originally attended the Last Supper. What Jesus does at this last supper is to give himself, his life, to seal God's covenant that binds himself, the people and God into a new covenant.

It is a new covenant because Jesus clearly deviates from the traditional Passover ritual by saying that the bread he just blessed and broke was his body and then to indicate that the cup of wine he was passing around was his blood of the covenant, which will be shed for many.

CATECHISM OF THE CATHOLIC CHURCH ON THE REAL PRESENCE (CCC 1374):

The biblical understanding of "Real Presence" is then shaped into the following church formulation: "In the most blessed sacrament of the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the WHOLE CHRIST, *is truly, really, and substantially contained*. This presence is called *real* -- by which is not intended to exclude the other types of presence as if they could not be "real" too, but because it is *presence in the fullest sense*: that is to say, it is a substantial presence by which Christ, God and man, makes himself wholly and entirely present."

In his encyclical "God is Near Us," Pope Benedict XVI summarizes the discussion thus, "*What is given us here in the Eucharist is not a piece of the body, not a thing but the RESURRECTED CHRIST HIMSELF.*"

WE WORSHIP THE EUCHARIST

Thus, at the heart of our Catholic Christian faith is WORSHIP OF THE RESURRECTED CHRIST PRESENT IN THE EUCHARIST. Pope Paul VI, in his encyclical "*Mysterium Fidei*," paragraph 56, makes it clear that "The Catholic Church has always offered the Sacrament of the Eucharist the cult of Adoration, not only during Mass, but also outside of it, preserving the consecrated hosts with utmost care, exposing them to the solemn veneration of the faithful."

On this day that we celebrate the solemnity of the Most Holy Body and Blood of Christ or Corpus Christi, let us take the opportunity to examine our relationship with the Eucharist: is it just one of theology or knowledge or one of existential, personal encounter?

As Catholics we know (thus knowledge) that we believe the real presence of Christ in the Eucharist, but, in reality, do we really worship the Eucharist?

Outside of the Mass, do we consider it very important to come when there is an exposition of the Blessed Sacrament in order to talk with the Risen Christ — face to face with Him in the exposed Blessed Sacrament?

In other words: Do I live the truth that I claim to believe and proclaim? *Do I walk the talk?*

In fact, every Catholic should have not just a personal relationship with Christ present in the Eucharist but a COVENANT with Christ. The relationship is one of Covenant when you allow Christ to live inside of you, to give himself to you entirely and for you to give yourself entirely to him.

Christ wants this abiding, covenantal relationship with his followers and that is why He gave us the Eucharist. Thus in today's Gospel (see Mk 14:22-24), Jesus, upon sharing the bread, explicitly says "*Take it; this is my body.*" And upon giving the cup, he explicitly says "*This is my blood of the covenant.*" This revelation is especially explained and articulated in John 6:51-58 where Christ says "*the bread that I will give is my flesh for the life of the world*" and when he says "*Whoever eats my flesh and drinks my blood remains in me and I in him.*"

THE CHALLENGE:

If an announcement were to appear on television or in the newspapers to the effect that science has produced a new kind of bread which will give you everlasting life, the effect will be overwhelming. Imagine the lines of people that would form outside of every store where this bread is for sale. People would pawn their possessions, they would mortgage their houses. They would do anything to obtain this bread. This bread is not for sale. This bread is not available in stores. This bread is available only in the EUCHARIST.

“I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.” (John 6:51).

The strange and inexplicable fact is that it is only a minority of Catholics who are aware of the significance of this bread and receive the Eucharist frequently. Some people come to Mass Sunday after Sunday and for no reason that they can offer, they refrain from receiving Communion; or, if the reason is some obstacle, they seem not to bother to level up, to make some sacrifice to secure its removal. Yet the promise of Christ is there for all to hear: *“He who eats my flesh and drinks my blood has everlasting life and I will raise him up on the last day.”*

At the end of the Easter season, we are reminded that as we begin Ordinary Time, the pattern of our life as Christians, of our journey to the Lord, is, and always, the *triduum* — from Good Friday to Easter Sunday.

SOME EDIFYING WORDS FROM HOLY PEOPLE:

Mother Teresa of Calcutta once said that she and her nuns drew strength for their service to the poorest of the poor from the Holy Mass and Adoration of the Blessed Sacrament.

An Irish Poor Clare nun, Sister Brieghe Mckenna, who conducts worldwide healing and spiritual ministry to priests, says in one of her retreats in the Philippines which incidentally I attended: *“I could not do this without spending three hours every day before the Blessed Sacrament.”*



Let us pray for one another, especially for **Chris Herrera, Gordon Osborne, Amelia Lopez Ortiz, and Susan Muñoz**, that God may restore them to health.

PRAYER OF THE FAITHFUL

CELEBRANT:

Brothers and sisters, there is one sacrifice pleasing to God: that of his Son, Jesus Christ. By our prayers we unite ourselves to the eucharistic prayer of the one high priest, Jesus the Lord..

LECTOR:

- 1) That all Christians, nourished by the Body and Blood of Christ, may go forth into the world to share the mercy and love of God, let us pray.
- 2) For all those who regularly go hungry and thirsty, who never experience the assurance of having plenty to eat and drink, that they may be showered with the Lord’s bounty, let us pray.
- 3) For all who work to provide the food we put on our tables: farmers and migrant workers, bakers and cooks, food packers and grocery clerks, let us pray.
- 4) For all who are ill and those caring for them: that God will send healing to the sick, strength, and wisdom to those who care for them, let us pray.
- 5) That the faithful of our community grow in appreciation of and participation in Adoration and eucharistic devotion, let us pray to the Lord.
- 6) That those who have died in Christ may enter with him into their eternal inheritance, let us pray.
- 7) For all the prayers that we hold in the silence of our hearts, let us pray to the Lord.

CELEBRANT:

Loving God, you offer your Beloved Son in the sacrament of the Eucharist. We humbly bring these prayers in the name of Christ, our Portion and our Cup. Amen.

Please Heed this Message from Bishop McElroy:

It is vitally important that all of us receive the Covid vaccine. The Pfizer, Moderna, and Johnson & Johnson are safe and effective. They are fully approved for use at this moment by the teachings of our Church. And as Pope Francis has so clearly taught, receiving the vaccine is not only for ourselves as individuals. It is for everyone that we treasure, to keep them safe and healthy and bring back the joy of life to us all. The sooner we are all vaccinated, the sooner we will be able to return to the many joys of our lives that we have missed during this past year of suffering. The vaccines, with our continued masking and social distancing during the coming months, will bring this hateful pandemic to an end.”



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