

Dear Padre,

Should extraordinary eucharistic ministers receive Communion before or after the congregation? In my home, guests are normally served first.

Fundamentally, we're all guests in the house of God at the gracious invitation of Jesus Christ! When the presider and ministers of holy Communion gather in the sanctuary to consume, they affirm their belief in the Real Presence of Christ. Then, in service, they proceed to distribute the Body and Blood of Christ to the faithful, asking others to affirm that same belief. In this affirmation of faith, and in rendering service to one another, the worshiping community forms a unified "body of Christ."

Therefore, according to the Norms for the Distribution and Reception of Holy Communion: "The practice of extraordinary ministers of holy Communion waiting to receive holy Communion until after the distribution of holy Communion is not in accord with liturgical law" (NDRHC 39). Essentially then, these extraordinary ministers cannot give what they haven't already received.

The amount of time for ordinary and extraordinary ministers to receive holy Communion need not be prolonged unnecessarily before others can partake. Despite logistical challenges, especially for the cantor and choir, the *General Instruction of The Roman Missal* advises, "While the priest is receiving the sacrament, the Communion chant is begun, its purpose being to express the spiritual union of the communicants by means of the unity of their voices,

to show gladness of heart, and to bring out more clearly the 'communitarian' character of the procession to receive the Eucharist" (GIRM 86).

Fr. Byron Miller, CSSR
Sundaybulletin@Liguori.org



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A WORD FROM *Pope Francis*

The Eucharist satisfies our hunger for material things and kindles our desire to serve. It raises us from our comfortable and lazy lifestyle and reminds us that we are not only mouths to be fed, but also his hands, to be used to help feed others.

CORPUS CHRISTI HOMILY, JUNE 14, 2020

Calendar

Monday

JUNE 7

Weekday

2 Cor 1:1-7

Mt 5:1-12

Tuesday

JUNE 8

Weekday

2 Cor 1:18-22

Mt 5:13-16

Wednesday

JUNE 9

Weekday

2 Cor 3:4-11

Mt 5:17-19

Thursday

JUNE 10

Weekday

2 Cor 3:15-4:1, 3-6

Mt 5:20-26

Friday

JUNE 11

The Most Sacred Heart of Jesus

Hos 11:1, 3-4, 8c-9

Eph 3:8-12, 14-19

Jn 19:31-37

Saturday

JUNE 12

The Immaculate Heart of the Blessed Virgin Mary

2 Cor 5:14-21

Lk 2:41-51

Sunday

JUNE 13

Eleventh Sunday in Ordinary Time

Ez 17:22-24

2 Cor 5:6-10

Mk 4:26-34

Timely topics viewed with a Catholic perspective
Catholic Update explores contemporary issues through the lens of Catholic teaching and traditions. Print and digital subscriptions! For more information, visit Liguori.org or call 800-325-9521.



Our Parish COMMUNITY

June 6, 2021

The Most Holy Body and Blood of Christ (Corpus Christi) (B)

Ex 24:3-8

Heb 9:11-15

Mk 14:12-16, 22-26

Take This: Eat and Drink

We are a people who ritualize life's important events. We insist on birthday cakes; we dream about ostentatious weddings; we go over the top on Super Bowl Sunday. If certain rituals are not included in these celebrations, the profound meaning of the event seems compromised.

Today's readings speak of blood rituals. Since life is in the blood (see Leviticus 17:11), the meaning of the ritual is contained in the meaning of the blood. In the reading from Exodus, young bulls are sacrificed at the height of their virility. In this way, not only the life of the bulls, but their future of youthful strength, is offered to God who is the source of life. A visible sign of this offering—sacrificial blood—is sprinkled on the people signifying that, joined to the bulls through this blood, they too are offered to God. Furthermore, the sacrificial blood seals the covenant bond that joins the people to God.

All of these elements are new in the Letter to the Hebrews. There is a new sacrificial victim, Christ. There's a new power in the blood—the ability to obtain eternal redemption, a New Covenant that promises an eternal inheritance. The Gospel reading describes how we might participate in this ritual and benefit from its wondrous power.

The feast we celebrate today invites us to participate in the ritual it commemorates. Its sacrificial elements are rudimentary nourishments of life, bread and wine. They become the Body and Blood of Christ. All we have to do is draw near with faith, eat, and drink.

Sr. Dianne Bergant, CSA

FOR *Reflection*

- *The word Eucharist means "giving thanks." How grateful are you for the privilege to participate in this wondrous event?*



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.

HEBREWS 9:12





Rectory & Parish Office

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Fr. Peter Tran, Pastor—355-6405

Tuesday—Friday 9:00 am - 4:00 pm

Email: saintanthonylakin@gmail.com

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Molly Shelden DRE	451-0548
RCIA	355-6405
Gwen Waechter, Parish Council Chair	272-1030
Tressa Powers, Finance Council Chair	355-6206
Altar Society President, Nanette Rice	355-7676
Tom Bachman, Grand Knight	640-8259
Prayer Line Starters, Allison Bushek	355-1696
& Nanette Rice	355-7676

MASS INTENTIONS FOR THE WEEK

Monday, June 7	8:00 a.m.	Charles & Eileen Hoff+
Tuesday, June 8	8:00 a.m.	Harold Smith+
Thursday, June 10	8:00 a.m.	Ron Gorges+
Friday, June 11	12:15 p.m.	Charles & Eileen Hoff+
Saturday, June 12	4:00p.m.	Private Intention (T.S)
Sunday, June 13	9:00 a.m.	For Vocation

June 5, 4: 00 p.m.	Debbie Frederick
June 6, 9:00 a.m.	Julie Kaps
June 12, 4:00 p.m.	Karen Burden
June 13, 9:00 a.m.	K of C
June 19, 4:00 p.m.	Tom Bachman
June 20, 9:00 a.m.	Mike Broeckelman
June 26, 4:00 p.m.	Gwen Waechter
June 27, 9:00 a.m.	Fred Jones

Thank you so much for your ministry!

Reconciliation: Confessions will be heard every Saturday at 3:00 p.m. and every Sunday at 8:00 a.m. every Friday from 4:15—4:50 p.m. or by appointment.

Baptism: Parents who have children to be baptized must be registered. Godparents must be 16 years of age or older and have received Confirmation and Eucharist. Please call the parish office for an appointment.

Marriage: Please contact parish priest at least four to six months before the wedding.

Anointing of the Sick: Celebrated anytime by calling a priest.

SOLEMNITY OF THE MOST HOLY BODY AND BLOOD OF CHRIST—JUNE 6, 2021



I am the living bread that came down from heaven, says the Lord; whoever eats this bread will live forever (Jn 6:51)

This Sunday is a holy and special day in which the Church celebrate the Solemnity of the Most Holy Body and Blood of Christ --- “Corpus Christi” as we often call it. And as Catholics, we know that many Christians don’t believe precisely what we believe regarding what happens at this sacred table --- day after day, week after week, year after year, all across the world. In faith, we believe that our God comes to us in a very real and concrete way, through the Body and Blood of Jesus --- our Lord and Savior, our brother and friend.

Our God chooses to be true food for us, food for our journey. In ways we can’t fully understand, our simple gifts of bread and wine are no longer those things. They have been changed. They have been transformed. They have become holy, sacred --- Jesus himself.

And so as we give thanks for our incredible God, and for the gift of his very self in this holy meal, let’s not forget that the miracle doesn’t end there. It continues on in the hearts and minds and souls of all who believe --- all who believe that we can be more than we were yesterday.

That’s not simply our hope. It’s God’s hope. And he provides the food to help make it a reality. And so we must ask ourselves a question --- Will Eucharist be simply about what we BELIEVE, or will it be about WHO we will BECOME?

Something tells me it’s both. And that’s a beautiful thing.

Fr. Peter Tran

COLLECTION for May 30, 2021: Envelopes: \$755; Loose: \$114; Online Giving: \$553.70; Total \$1422.70; +Average Weekly Expense: \$1,761.17. Income over/under (- 338.47)

Thank you so much to your faithful stewards for supporting our parish, diocese, and worldwide Church.

DRE—(CCD DIRECTOR) As you have known Molly Shelden has resigned as our DRE after many years of faithful service. Our parish is looking for a new DRE or CCD Director to supervise our parish Religious Education for our children. If you are interested in serving this position please contact Mrs. Karen Burden (355-6388 or Fr. Peter Tran (355-6405)

K OF C BREAKFAST Right after Sunday Mass on June **13th** The Knights of Columbus will host a delicious breakfast at the Parish Hall. ALL ARE WELCOME! Please plan to attend to build up our Parish Community of Faith.

SINCERE SYMPATHY & PRAYERS Our deepest sympathy and prayers to you and your family, on the passing of your beloved father, Toribio Martinez. May the Almighty God wrap His loving arms around you and the entire family and give you peace. May he rest in peace.

CONGRATULATIONS We would like to extend our congratulations to our newly Baptized, Camila Garcia, daughter of Jesus Garcia and Rosa Garcia, who was baptized on May 29. Welcome to God's family in the Church! May our Loving God continue to pour down His abundant blessings upon Camila and her family.

RUMMAGE SALE Plans are to have your Rummage Sale this Summer. There has not been a date set at this time. We would like to start collecting items. If you have something you would like to donate, please contact any of the following:

Jana Jenkinson	290-5201	Janet Rooney	640-1946	Tressa Power	260-6247
Jane Sullivan	355-5118	Carolyn Robertson	290-5569	Gwen Waechter	272-1030

BUDGET SHOP REMINDER our church is scheduled to work at the budget shop every four weeks. We always appreciate all your help. We will be working on June 5 and 8, July 6 and 31st, August 3, 28th, and 31st and on September 25 and 27th. Please put these dates on your calendar. Your children can qualify for a very good scholarship from the Budget shop by volunteering 12 hours a year. So encourage them to work also. Thank you.

VOCATION VIEW Christ is the mediator of the New Covenant, established in His Precious Blood, so that we might make a return to Him. As we gather Sunday after Sunday, may we become more and more like whom we receive from the altar of the Lord. (Hebrews 9:11-15)

STEWARDSHIP THOUGHT The bishop's stewardship pastoral asks, "And what do Christians bring to the eucharistic celebration and join there with Jesus' offering?" The answer: "Their lives as Christian disciples; their personal vocations and the stewardship they have exercised regarding them; their individual contributions to the great work of restoring all things in Christ."

PRAYER OF THE WEEK (from "Lauda Sion" by St. Thomas Aquinas) Lo! the angel's food is given To the pilgrim who has striven; see the children's bread from heaven, which on dogs may not be spent. Truth the ancient types fulfilling, Isaac bound, a victim willing, Paschal lamb, its lifeblood spilling, manna to the fathers sent. Very bread, good shepherd, tend us, Jesu, of your love befriend us, You refresh us, you defend us, Your eternal goodness send us In the land of life to see. You who all things have and know, Who on earth such food bestow, Grant us with your saints, though lowest, Where the heavenly feast you show, Fellow heirs and guests to be. Amen. Alleluia!

UNDERSTANDING THE GOSPEL OF THE WEEK - CORPUS CHRISTI (Mark 14:12-16,22-26)

Preparations Jesus' instructions to the two disciples are like the ones he gave when he prepared to enter Jerusalem (11:1-6). In both stories Jesus is presented as both knowing what's going to happen and being in control. Despite the terrible death he faces, Jesus clearly goes to it willingly.

Passover The Feast of Unleavened Bread was a week-long event that began on Passover and was closely linked to it. Mark's language is imprecise, but his point is clear: we reflect on Jesus' death with Passover themes in mind. Passover was the Jewish ritual that commemorated freedom from slavery in Egypt. The LORD defeated the mighty Egyptians and their gods and led his oppressed people to a rich, fertile homeland. A series of contests between God and the Egyptians ended with God killing the first born of every Egyptian, even the first born of their animals.

A changed meal There are slightly different versions of what Jesus said at his final meal, but the meaning is the same. Jesus replaces the Sinai Covenant and its blessings with a whole new covenant. He even replaces the blood that sealed the Sinai Covenant. Now everyone who wants to draw near to God does so through Jesus.

"Until I drink it new..." It would have been customary for Jesus, as the one leading this ritual meal, to take a sip from the cup, too. He abstains, saying that he won't drink wine again until he is in God's kingdom. The consumption of wine and good food was one way people described life in God's kingdom, since there everyone has enough to eat. Jesus' statement is a big clue to what he believed would happen next: he would be killed, but his death would bring him fully into the kingdom that he had been proclaiming and enacting (www.oursundayreadings)

UNDERSTANDING THE FIRST READING (Exodus 24:3-8)

The

Sinai Covenant God freed the Israelites from slavery in Egypt and led them into the Sinai desert. Now God invites them to make a covenant with him, a treaty in which they vow to obey the LORD who promises to protect and bless them. The Ten Commandments are part of this covenant.

Sacrifices The Hebrew word for sacrifice comes from the verb to bring near. By offering something to God a person draws closer to God. Animals, fruit, and grain were common sacrifices in ancient times. Holocausts and peace offerings were types of sacrifices that, at this point in time, overlap in meaning. Both gifts celebrate the covenant while showing the people's intention to uphold it.

It's a blood bath! The Israelites believed that blood symbolized life and all life ultimately belonged to God (Leviticus 17:11-14). Blood from an animal sacrifice had to be properly drained and symbolically returned to God. The blood that Moses puts in the bowls by the altar shows this respectful use of blood. The blood that Moses splashes on the altar symbolizes the union between God, represented by the altar, and the community. The people agreed to the terms of the covenant; now they are ritually committed to it. (www.oursundayreadings)

THE SOLEMNITY OF THE MOST BODY AND BLOOD OF CHRIST –CORPUS CHRISTI

On the Solemnity of the Body and Blood of Christ, we give special honor to Jesus, truly present in the most Blessed Sacrament of the altar. As Catholics, we worship the presence of Jesus Christ in the Eucharist, both during Mass and outside of Mass. We are encouraged to spend time in prayer before the Lord in the Eucharist. Many parishes offer regular exposition of the Blessed Sacrament in a monstrance. We may also choose to visit the church at other times to adore the Blessed Sacrament reserved in the tabernacle.

Why does Jesus give himself to us as food and drink?

Jesus gives himself to us in the Eucharist as spiritual nourishment because he loves us. God's whole plan for our salvation is directed to our participation in the life of the Trinity, the communion of Father, Son, and Holy Spirit. Our sharing in this life begins with our Baptism, when by the power of the Holy Spirit we are joined to Christ, thus becoming adopted sons and daughters of the Father. It is strengthened and increased in Confirmation. It is nourished and deepened through our participation in the Eucharist. By eating the Body and drinking the Blood of Christ in the Eucharist we become united to the person of Christ through his humanity. . . . In being united to the humanity of Christ we are at the same time united to his divinity. Our mortal and corruptible natures are transformed by being joined to the source of life. . . . By being united to Christ through the power of the Holy Spirit dwelling in us, we are drawn up into the eternal relationship of love among the Father, the Son, and the Holy Spirit. As Jesus is the eternal Son of God by nature, so we become sons and daughters of God by adoption through the sacrament of Baptism. Through the sacraments of Baptism and Confirmation (Chrismation), we are temples of the Holy Spirit, who dwells in us, and by his indwelling we are made holy by the gift of sanctifying grace. The ultimate promise of the Gospel is that we will share in the life of the Holy Trinity. The Fathers of the Church called this participation in the divine life "divinization" (theosis). In this we see that God does not merely send us good things from on high; instead, we are brought up into the inner life of God, the communion among the Father, the Son, and the Holy Spirit. In the celebration of the Eucharist (which means "thanksgiving") we give praise and glory to God for this sublime gift.

When the bread and wine become the Body of Christ, why do they still look and taste like bread and wine?

In the celebration of the Eucharist, the glorified Christ becomes present under the appearances of bread and wine in a way that is unique, a way that is uniquely suited to the Eucharist. In the Church's traditional theological language, in the act of consecration during the Eucharist the "substance" of the bread and wine is changed by the power of the Holy Spirit into the "substance" of the Body and Blood of Jesus Christ. At the same time, the "accidents" or appearances of bread and wine remain. "Substance" and "accident" are here used as philosophical terms that have been adapted by great medieval theologians such as St. Thomas Aquinas in their efforts to understand and explain the faith. Such terms are used to convey the fact that what appears to be bread and wine in every way (at the level of "accidents" or physical attributes—that is, what can be seen, touched, tasted, or measured) in fact is now the Body and Blood of Christ (at the level of "substance" or deepest reality). This change at the level of substance from bread and wine into the Body and Blood of Christ is called "transubstantiation." According to Catholic faith, we can speak of the Real Presence of Christ in the Eucharist because this transubstantiation has occurred (cf. Catechism, no. 1376) (From USCCB) [Bulletin Insert – June 6, 2021 – Catholic Current](#)

SOLEMNITY OF THE MOST HOLY BODY AND BLOOD OF CHRIST REMEMBER THOSE WHO MUST FAST

Many faithful Catholics have been unable to approach the Eucharist in person for many months. Age and health, coupled with necessary protocols, have made this pandemic an unanticipated time of spiritual fasting. The words of the ancient sequence *Laud, O Zion* sung on this solemnity are especially poignant this year: "Thousands are, as one, receivers./ One, as thousands of believers." Those with access to the sacraments receive them for all of us. Those who embrace a spiritual communion continue to find ways to be the grateful "receivers" of a wondrous mystery: Christ's life dwelling in us. (Prepare the Word)

SOLEMNIDAD DEL SANTÍSIMO CUERPO Y SANGRE DE CRISTO PORQUE TU ERES MI DIOS

Muchos fieles católicos llevan muchos meses sin poder acercarse a la Eucaristía en persona. La edad y la salud, unidas a los protocolos necesarios, han hecho de esta pandemia un tiempo de ayuno espiritual imprevisto. Las palabras de la antigua secuencia *Laud, oh Sión* que se canta en esta solemnidad son especialmente conmovedoras este año: "Miles son, como uno, receptores./ Uno, como miles de creyentes". Quienes tienen acceso a los sacramentos los reciben por todos nosotros. Los que abrazan una comunión espiritual siguen encontrando el modo de ser los "receptores" agradecidos de un misterio maravilloso: La vida de Cristo que habita en nosotros.