

ALEXANDRA CATHOLIC PASTORAL AREA



[Incorporating
St John the Baptist (1924),
Alexandra;
St Peter's (1870), Omakau;
St Dunstan's (1903), Clyde;
St Patrick's (1892), St Bathans;
Our Lady of Peace (1950),
Roxburgh.]

SUNDAY 02 JUNE 2024

BODY & BLOOD OF CHRIST

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SCRIPTURE READINGS TODAY

(1) *Exodus 24:3-8*. Today's first reading describes how Moses, by sprinkling the blood of a sacrificed animal on the altar and on the people, accepted the Covenant (i.e. solemn binding promise) that God proposed and made with His People.

(2) *Hebrews 9:11-15*. St. Paul affirms that Jesus sealed the New Covenant with his own Blood, thereby putting an end to animal sacrifices.

(3) *Mark 14:12-16, 22-26*.

TODAY'S RESPONSES

PSALM: *'I will take the cup of salvation, and call on the name of the Lord'*

GOSPEL ACCLAMATION: *'I am the living bread come down from heaven, says the Lord; whoever eats this bread will live forever.'*

SCRIPTURE READINGS NEXT SUNDAY

(10th Sunday in Ordinary Time, Yr B)

(1) *Genesis 3:9-15*

(2) *2 Corinthians 4:13 – 5:1*

(3) *Mark 3:20-35*

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Died Recently: Kathleen O'Connor;
Maureen Nicholson.

Anniversaries: Gerard Curran;

May they rest in peace.

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THE BODY and BLOOD of CHRIST (i.e. EUCHARIST)

How can Christ's words at the last supper be understood?

*Our physical bodies are an outward, visible sign of an inner reality;

*There is more to each of us than meets the eye;

*We are more than just flesh and bone;

*We are also spirit and soul.

Similarly, with respect to Jesus:

*He came among us as God-made-man, enfleshed God who is Spirit. i.e. The Divine Word became flesh and took on human nature so that we could understand and engage with the nature of God.

*As a human person Christ was constrained by space and time; as divine Spirit he is not.

John 6: Jesus said: *'This is my body; this is my blood ... Eat my body; drink my blood.'*

This chapter records the only time in the New Testament that some of Jesus' disciples left him because they found a teaching of his too hard to accept.

At the Last Supper Jesus was present in his human physical body, yet he also spoke of the bread he offered as his body and the wine as his blood. i.e. Really present, but in two different ways, (physically and sacramentally), at the same time.

The Eucharist is Sacrament and Sacrifice: What does this mean?

*As a *sacrament* the Eucharist is the *visible sign* by which we encounter the invisible God. i.e. The consecrated Bread and Wine is the outward, physical sign of an inner, spiritual, sacred reality (presence).

*As a *sacrifice* the Eucharist is the bloodless enactment of Christ's *offering* of himself on the cross for the forgiveness of sin and salvation of the world. i.e. At a celebration of the Eucharist (a Mass), under the form of bread and wine, Christ offers himself on the altar to the Father, through the priest, on behalf of the people for all the salvation of all.

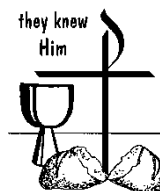
Ways of preparing for and living out the Eucharist

*Prayers of petition, penance, thanksgiving, and praise before and after Mass;

*Fasting (1 hr) before receiving the Eucharist;

*Prayer before the Eucharist at times outside Mass. i.e. Eucharistic adoration.

*Being committed in our resolve to help rid the world of hunger and poverty. (St Vincent De Paul once abruptly left a chapel of Eucharistic adoration to supply food to a poor man. When asked why by a priest he explained: "I'm leaving Jesus for Jesus. We are fed with the Bread



of Life to feed others.”)

*Genuflecting towards the tabernacle (where the Eucharist, the presence of Christ, is reserved) has a scriptural basis: ‘At the name given to Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:10-11)

Reception of Communion

Baptism is a necessary prerequisite for the reception of Eucharist; Confirmation is similar. Just as in our physical existence we are born, held and then fed, in that order, so it is that ideally we are Baptised, Confirmed, and receive Communion in that order.

Reception of the Eucharist is a participation in the life of God who is a perfect unity (a ‘Holy Communion’). Hence, if people are disunited in an understanding of the sacraments and the nature of the Church and its teachings and values, such differences should be settled first so that communion (‘union-in-common’) may be received and fully celebrated.

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MASS WITH ANOINTING OF THE SICK/FRAIL: Next Wednesday, 5pm in the Roxburgh presbytery, and next Friday, noon, at Alexandra in the church.

MOVIE ‘CABRINI’: At Alexandra movie theatre this coming Wednesday, 2pm. A biographical drama about Sr Francesca Cabrini and the resistance she encounters to her charity and business efforts in New York city in the late 1800’s. Highly acclaimed.

COPYRIGHT LICENCE RATIONALE: A copyright licence is paid for so that hymns may be legally used in churches. This avoids having to provide individual hymn books for each Mass or service attendee. i.e. To supply Alexandra, Roxburgh, Omakau and Clyde churches would require the purchase of approximately 300 copies; the cost of just one hardcopy of the hymn book ‘Hymns Old & New - One Church, One Faith, One Lord’ for example is currently \$51. For 300 copies that amounts to \$15,300. In contrast, the current annual copyright fee is \$401.09; further, there is no limitation on what hymns may be used from any composer or publisher.

DIOCESAN INSURANCE FUND (from the Bishop’s office in Dunedin, for all parish newsletters this weekend): Following consultation across parishes of the diocese a decision has been made ‘to cease paying insurance and begin paying into a ‘self-insurance’ fund. Parish Finance Committees recognise that the new fund is not a ‘like-for-like’ fund and that in most cases a church or parish building would not be rebuilt. Thank you to everyone who has participated in this discussion. **Please note: Our parish buildings will no longer be insured from 31 May 2024.** Your Parish Finance Committee will be working through a Disaster Management Plan to make sure that everyone is clear from the beginning what buildings and eventualities will be covered by the new ‘self-insurance’ fund. Further details are on the diocesan web page.’ (viewable at <https://www.cdd.nz>)



CANCER SOCIETY APPEAL: The Cancer Society is looking for volunteers to help us with the planning and running of Daffodil Day (30th August). As a charity, Daffodil day is our biggest fundraiser. Funds go back into the local community enabling us to support families. We are looking for some supporters to be local Area Coordinators in Alexandra, Cromwell and Roxburgh. If you would like to know more please contact Alice Sutcliffe, Community Coordinator for the Central Lakes and Central Otago Cancer Society, on 021 948 711 or via email alice.sutcliffe@cansoc.org.nz

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ANOINTING OF THE SICK: March, June, September, and December, first Friday Masses (noon) in Alexandra, and first Wednesdays (5:15pm) in Roxburgh.

SACRAMENT OF RECONCILIATION (Rite I) St John the Baptist, Alexandra, Saturdays 9:30-10am. Otherwise and elsewhere upon request.

EXPOSITION and BENEDICTION: Fridays, 11:30-11:50am, side chapel of St John the Baptist, Alexandra.