Started in the Diocese of Liege in 1246, the feast of Corpus Christi was made universal by Urban IV in 1264. After Vatican II, this feast was combined with the feast of the Precious Blood, celebrated on July 1. Today, we call this feast the Solemnity of the Body and Blood of Christ.

Three themes for reflection. First, Jesus’ sacrifice. The Eucharist commemorates Jesus’ sacrifice on the cross. His self-offering two thousand years ago becomes a present reality in every celebration of the Eucharist. It is not that the Father willed Jesus’ death on the cross; rather, his crucifixion was the consequence of his fidelity to his mission from the Father—the proclamation of the Kingdom of God. Despite persecution and the threat of death, Jesus remains faithful to his mission and his convictions to the point of death on the cross. And so in the Eucharist we thank the Lord for his perfect fidelity and total self-offering to the Father which has reconciled us with God.

Second, Jesus, our food and drink. As Melchizedek offered bread and wine to God in thanksgiving for Abraham’s victory over their enemies, Jesus at the Cenacle offers his disciples bread and wine. But Jesus himself is the bread and wine that nourishes and unites his disciples. The Eucharist gathers, forms and nurtures communities.

Third, Christ’s abiding presence. “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” (CCC 1374).

Transubstantiation means that the substance (the “what is”) of the bread is transformed into another substance upon consecration—the divine, risen Body of our Lord—even though its appearance (its shape, taste and color, which in philosophical language are called accidents) remains that of bread. The bread we offer becomes the real presence of the Risen Lord who in turn offers himself to us.

During the Last Supper Jesus humbly condescended in the form of simple bread and wine, “This is my body which will be given up for you” (see Mt. 26, Mk. 14, Lk. 22 and 1 Cor. 11). Moreover, Jesus identifies himself with the bread and wine in order to reassure us of his continuing presence, “I will be with you till the end of time” (Mt. 28:20). In the Eucharist, our Lord has fulfilled his promise, guaranteeing and consoling us with his abiding presence.

Eucharist means thanksgiving. And so we thank the Lord for his sacrifice on the cross. We adore Him who is present sacramentally in the Eucharist. And we commit to make him ever more present in a world hungering for bread and water, justice and truth through our witness and service.

— Fr. Manoling V. Francisco, S.J.
Entrance Antiphon
(Cf. Ps 81 (80):17)
(Recto when there is no opening song.)

He fed them with the finest wheat and satisfied them with honey from the rock.

Greeting
(The sign of the cross is made here.)

P — The Lord be with you.
All — And with your spirit.

Introduction
(These [or similar words] may be used to address the assembly.)

P — Dear brothers and sisters:
Today is the solemnity of Corpus Christi, that is, the celebration of the Most Holy Body and Blood of our Lord Jesus Christ. The Eucharist is a living memorial of Christ's redeeming sacrifice that has sealed the new and everlasting covenant. Christ is the living Bread come down from heaven, who gives life to men and women. On the cross he gave his all for the life of the world.

Our human mind cannot fathom the sublime mystery of Christ's sacramental presence. But we dare repeat with faith: "We adore you devoutly, O Godhead unseen, who truly lie hidden under the appearances of Bread and Wine."

Penitential Rite

P — Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. (Pause)
P — Your sins were sent to heal the contrite of heart: Lord, have mercy.
All — Lord, have mercy.
P — You came to call sinners: Christ, have mercy.
All — Christ, have mercy.
P — You are seated at the right hand of the Father to intercede for us: Lord, have mercy.
All — Lord, have mercy.
P — May allmighty God have mercy on us, forgive us our sins, and bring us to everlasting life.
All — Amen.

Gloria

All — Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Collect

P — Let us pray (Pause)

O God, who in this wonderful Sacrament have left us a memorial of your Passion, grant us, we pray, so to revere the sacred mysteries of your Body and Blood that we may always experience in ourselves the fruits of your redemption. Who live and reign with God the Father in the unity of the Holy Spirit, one God, for ever and ever.

All — Amen.

THE LITURGY OF THE WORD

First Reading
(Dt 8:2–3, 14b–16a) (St)

As the Israelites wandered in the desert, the Lord sustained them with manna. This food from heaven prefigures the Bread of Life that the Lord will give to his people for life eternal.

A reading from the Book of Deuteronomy

MOSES said to the people: "Remember how for forty years now the Lord, your God, has directed all your journeying in the desert, so as to test you by affliction and find out whether or not it was your intention to keep his commandments. He therefore let you be afflicted with hunger, and then fed you with manna, a food unknown to you and your fathers, in order to show you that not by bread alone does one live, but by every word that comes forth from the mouth of the Lord."

"Do not forget the Lord, your God, who brought you out of the land of Egypt, that place of slavery; who guided you through the vast and terrible desert with its serpents and scorpions, its parched and waterless ground; who brought forth water for you from the flinty rock and fed you in the desert with manna, a food unknown to your fathers."

—The word of the Lord.
All — Thanks be to God.

Responsorial Psalm (Ps 147)

R — Praise the Lord, Jerusalem.

Sr. M.C.A. Parco, FSP

1. Glorify the Lord, O Jerusalem; praise your God, O Zion. For he has strengthened the bars of your gates; he has blessed your children within you. (R)
2. He has granted peace in your borders; with the best of wheat he fills you. He sends forth his command to the earth; swiftly runs his word! (R)
3. He has proclaimed his word to Jacob; his statutes and his ordinances to Israel. He has not done thus for any other nation; his ordinances he has not made known to them. (R)

Second Reading
(1 Cor 10:16–17)

Through our sharing of the eucharistic food and drink, we become one with Christ and with one another. The Eucharist is the reason and the strength of our search for unity.

A reading from the first Letter of Saint Paul to the Corinthians

BROTHERS and sisters:
The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.

— The word of the Lord.
All — Thanks be to God.

Sequence (Short Form)
(Stand) (May be recited optionally before the Alleluia.)

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;/ Jesus, of your love befriend us;/ You refresh us, you defend us;/ Your eternal goodness sends us/ in the land of life to see.

You who all things can 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.

Alleluia (Jn 6:51)

All — Alleluia, alleluia. I am the living bread that came down from heaven, says the Lord; whoever eats this bread will live for ever. Alleluia, alleluia.

Gospel (Jn 6:51–58)

P — A reading from the holy Gospel according to John.
All — Glory to you, Lord.
JESUS said to the Jewish crowds: “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.”

The Jews quarreled among themselves, saying, “How can this man give us his flesh to eat?” Jesus said to them, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever.”

— The Gospel of the Lord.
All — Praise to you, Lord Jesus Christ.

Homily (Sit)

Profession of Faith (Stand)

All — I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, (At the words that follow up to and including and became man, all bow) and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic, and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

Prayers of the Faithful

P — Let us pray to God our Father, that through his Son Jesus, the Bread of Life, he may continue to feed his people and strengthen them in holiness. Full of confidence, we pray: (R)

R — Nourish your people, Lord.

C — That the Church, the People of God, may remain faithful to the Paschal Mystery of Christ, so that the Eucharist may ever become a communion with Christ and with one another, in unity and loving service, we pray: (R)

C — That we may experience as a nation the transforming power of the Eucharist and allow the Eucharist to help us work together as a people so that we all may live in a culture of peace, unity, and renewal, we pray: (R)

C — That men and women may long for not only what satisfies bodily hunger and thirst but also what gives eternal life—the Body of Christ, we pray: (R)

C — That our eucharistic meal may inspire in us love that seeks the happiness of others, communion that desires reconciliation, and joy that anticipates the happiness of the heavenly banquet, we pray: (R)

C — That we may recognize the Body of Christ both in the Eucharist and in God’s people, so that we may offer to our brothers and sisters a life poured out in loving service, we pray: (R)

C — Let us pray for the urgent concerns of our community and our personal intentions (pause). We pray: (R)

P — God our Father, may our worship of the sacrament of the Body and Blood of your
Son help us to experience his salvation and win for us the happiness of your kingdom, where you live and reign for ever and ever.
All — Amen.

**THE LITURGY OF THE EUCHARIST**

**Presentation of the Gifts (Stand)**

P — Pray, brethren...
All — May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his Church.

**Prayer over the Gifts**

P — Grant your Church, O Lord, we pray, the gifts of unity and peace, whose signs are to be seen in mystery in the offerings we here present.
Through Christ our Lord.
All — Amen.

**Preface I of the Most Holy Eucharist**

P — The Lord be with you.
All — And with your spirit.
P — Lift up your hearts.
All — We lift them up to the Lord.
P — Let us give thanks to the Lord our God.
All — It is right and just
P — It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For he 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, commanding us to make this offering as his memorial. 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.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

All — Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest. (Kneel)

**Acclamation (Stand)**

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

**THE COMMUNION RITE**

**The Lord’s Prayer**

All — Our Father...
P — Deliver us...
All — For the kingdom, the power and the glory are yours now and for ever.

**Invitation to Peace**

**Invitation to Communion (Kneel)**

P — Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.
All — Lord, I am not worthy that you should enter my roof, but only say the word and my soul shall be healed.

**Communion Antiphon (Jn 6:57)**

Whoever eats my flesh and drinks my Blood remains in me and I in him, says the Lord.

**Prayer after Communion (Stand)**

P — Let us pray. (Pause)

Grant, O Lord, we pray, that we may delight for all eternity in that share in your divine life, which is foreshadowed in the present age by our reception of your precious Body and Blood. Who live and reign for ever and ever.
All — Amen.

**THE CONCLUDING RITE**

P — The Lord be with you.
All — And with your spirit.

**Solemn Blessing**

P — Bow down for the blessing. (Pause)

Lord, grant that your faithful people may continually desire to relive the mystery of the Eucharist and so be reborn to lead a new life.
We ask this in the name of Jesus the Lord.
All — Amen.

P — And may almighty God bless you, (†) the Father, and the Son, and the Holy Spirit.
All — Amen.

**Dismissal**

P — Go in peace, glorifying the Lord by your life.
All — Thanks be to God.