

NOTRE DAME PARISH

Body and Blood of Christ

*The bread that we break,
is it not a participation in the body of Christ?*



At one point or another, every Christian says a prayer or receives communion without thought. Christian practice becomes second nature. And the Christian takes elements of a faith life for granted. However, our post-Christian society will make such a lax attitude more difficult to sustain. The media tempts the Christian with the easy life. The need for economic

gain invites the believer to cut corners with personal relationships. Even voices on the fringe have become rabidly anti-Christian. The Christian can no longer depend upon culture to maintain faith. The cacophony of voices from media, the stress of daily living, and even those on the edge ask one question: How strong is our commitment to Christ?

ON RECEIVING COMMUNION IN THE FOURTH CENTURY --AND NOW

"When you approach [the minister], do not go stretching out your open hands or having your fingers spread out, but make the left hand into a throne for the right which shall receive the King, and then cup your open hand and the Body of Christ, reciting the 'Amen.'

Then sanctify with all care your eyes by touching the Sacred Body, and receive it. But be careful that no particles fall, for what you lose would be to you as if you had lost some of your members.

Tell me, if anybody had given you gold dust, would you not hold fast to it with all care, and watch lest some of it fall and be lost to you? Must you not then be even more careful with that which is more precious than gold and diamonds, so that no particles are lost?"

*Saint Cyril of Jerusalem (313 – 386 A.D.)
Mystical Catecheses V.*

Oremus – Let Us Pray

- For Pope Francis, Bishop McClory, pastors, deacons, religious, and religious superiors
- For those researching vaccinations and remedies for COVID-19
- For police, clergy, and other professionals tainted by the misbehavior of some members
- For the furloughed and unemployed
- For the courage to acknowledge personal prejudices and racist attitudes
- For a conversion of our citizenry and elected leaders towards tolerance and the common good
- For the sick and their caregivers
- For those deprived of the Holy Eucharist

Shy & Embarrassed Catholicism

As a public celebration, the observance of Corpus Christi used to surpass even Christmas and Easter. In the cities and towns, Catholics processed with the priest carrying the monstrance (*monstrare, to show*) containing the sacred host. Parish societies carried banners, sometimes bands played, small children strewed flower petals, and all the people followed, singing hymns. The feast originated in the 14th century as a way to joyfully honor the institution of the Eucharist by Christ, outside the more solemn context of Holy Thursday.

Many Catholic churches continue this tradition in a more parochial context, but I recently watched a youtube video that recorded a Corpus Christi

procession in midtown Manhattan. Carrying the monstrance under a cloth baldaquin, the priest and his assistants, altar servers, and a considerable line of laity, walked piously through Time Square, stopping at several makeshift altars in front of businesses, where the priest paused to bless the people and incense the sacrament. Many a pedestrian was taken aback by this outwardly religious and Catholic ritual in the midst of the secularized city. Some paused to record it with their cellphones. Some rushed around it undeterred, while others made the sign



In the most blessed sacrament of the Eucharist, the whole Christ is truly, really and substantially contained.

Catechism of Catholic Church, #1374

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Adoro Te, Devote

Godhead here in hiding, whom I do adore,
Masked by these bare shadows, shape and nothing more,
See, Lord, at Thy service low lies here a heart
Lost, all lost in wonder at the God thou art.

Seeing, touching, tasting are in thee deceived:
How says trusty hearing? that shall be believed;
What God's Son has told me, take for truth I do;
Truth Himself speaks truly or there's nothing true.

On the cross Thy godhead made no sign to men,
Here Thy very manhood steals from human ken:
Both are my confession, both are my belief,
And I pray the prayer of the dying thief.

I am not like Thomas, wounds I cannot see,
But can plainly call thee Lord and God as he;
Let me to a deeper faith daily nearer move,
Daily make me harder hope and dearer love.

O thou our reminder of Christ crucified,
Living Bread, the life of us for whom he died,
Lend this life to me then: feed and feast my mind,
There be thou the sweetness man was meant to find.

Bring the tender tale true of the Pelican;
Bathe me, Jesu Lord, in what Thy bosom ran
Blood whereof a single drop has power to win
All the world forgiveness of its world of sin.

Jesu, whom I look at shrouded here below,
I beseech thee send me what I thirst for so,
Some day to gaze on thee face to face in light
And be blest for ever with Thy glory's sight. Amen.

Tradition assigns the Latin version of this hymn to Saint Thomas Aquinas. This English translation is composed by Gerard Manley Hopkins, S.J. In the past, the Latin version was taught to children



WEEKEND MASSES WILL RESUME

SATURDAY, JUNE 20 @ 4:00PM & SUNDAY, JUNE 21 @ 9:30AM
 WEEKDAY MASS WILL RESUME ON JUNE 19 @ 8:00AM
 ALL MASSES WILL BE CELEBRATED IN THE MAIN CHURCH

- Because we have summer visitors, and in view of Christian hospitality, seating will be on a **first come-first served basis**. We will not take reservations unless the mass intention is for a family member.
- **Masks are absolutely required.** You will be turned away if you do not wear a mask. The church will not provide masks.
- Following Indiana guidelines, **persons over 65 or with pre-existing conditions**, while not prohibited from attending mass, are reminded that they “should limit exposure at work and in their communities.”
- Entrance and exit will be **only through center doors on east side (parking lot side)**. Church contributions can be made at the entrance. All will be required **to sanitize hands**.
- **No missalettes or pew cards** will be available. However, you may bring a personal missal or resource. Likewise, you might want to bring hand sanitizer.
- **Acceptable seating will be marked** according to the six-foot social distancing rule. Every other pew must be empty. Households can sit together. Individuals must observe the distancing rule.
- **There will be no offertory procession or communion lines.** Masked Eucharistic ministers will approach each communicant in their place. Communicants **must receive the sacred host in their hands**, according to the devout norm outlined by Saint Cyril of Jerusalem (see page one of this newsletter).
- **Dismissal** will be pew by pew, maintaining distance. No fellowship will be allowed in the vestibule.

Continued from page 2

of the cross and even fell to their knees. It was such a startling juxtaposition of medieval ritual and twenty-first century capitalism on the same street. But isn't that metaphorically what Christians are called to do – that is, to carry Christ into the world as it is?

I once had the privilege of presiding at such a procession in a rural parish in southern Indiana. Three or four altars were set up and decorated in a large, grassy field. Farm families with their children gathered in significant numbers to participate in the bright June sun. Singing hymns, we, moved from stational altar to stational altar. There the Eucharist was set on the altar for adoration, incensation, and prayer.

In bygone times, Catholics were proud of the shared practices that made us unique in our following of Christ: Sunday worship, meatless Fridays, frequent confession, grace before (and after) meals, processions and devotions, and ethnic religious traditions.

While the reforms of Vatican II were intended to promote personal responsibility for one's faith and practices, much of the communal identity we had has been lost.

Many of us today, for whatever reasons, are shy or embarrassed by public displays of our Catholic faith. This is regrettable.

Father Keith & Rocco



“There is strong evidence that American Catholics are in the process of becoming more characteristically American than characteristically Catholic. In other words, cultural assimilation appears to be occurring at the expense of a distinctive Catholic identity. In their moral, political, and social attitudes, Catholics are becoming indistinguishable from the rest of the population.”

Notre Dame Study, 1986

SAINT JOHN CHRYSOSTOM

Homily on the Eucharist

The Word of God says, This is my Body.” Let us reply “Amen!” Let us contemplate this mystery with the eyes of our spirit. For Christ did not give us just another fact to be recorded by the senses. Rather, he revealed that everything *grasped* by our senses can also be *understood* by our spirit...Because spirit and body are joined, *spiritual* gifts are given to you in *bodily* form.

How many of you say, “I wish I could see Christ’s form and figure, his clothing, his shoes!” Indeed! You do see him; you do touch him; you even eat him. And you want to see his clothes?! Really!*that*

Christ has given you the ability not only to see him, but to eat and touch and take him within yourselves...

Consider how great is the honor bestowed on you; consider how awesome in the table you enjoy. What even angels cannot see without trembling, what they dare not look upon because of its shimmering brightness – *that* we are fed by, *that* we are joined to, making us one body and one flesh with Christ... †

Special thanks to our friends at Big Shoulders Fund, and Scatuzzi's Trattoria



Big Shoulders Fund.

Scatuzzi's Trattoria
Carryout & Catering

Tell Your Friends!

Drive - thru Meal Pick-Up!



NOTRE DAME CATHOLIC CHURCH & SCHOOL

FATHER'S DAY WEEKEND

1000 MEALS IN A DAY TO GIVE AWAY!

Open to ALL Families in LaPorte County!

We will be in front of the School

Saturday June 20, 2020
12:00 - 2:00

1000 Moore Road, Michigan City, IN 46360

CHILDREN'S COLORING PAGE: The Feast of Corpus Christi

At Mass, the people of God, through the hands of the priest, offer their sacrifices in union with the sacrifice of Christ to God the Father.

