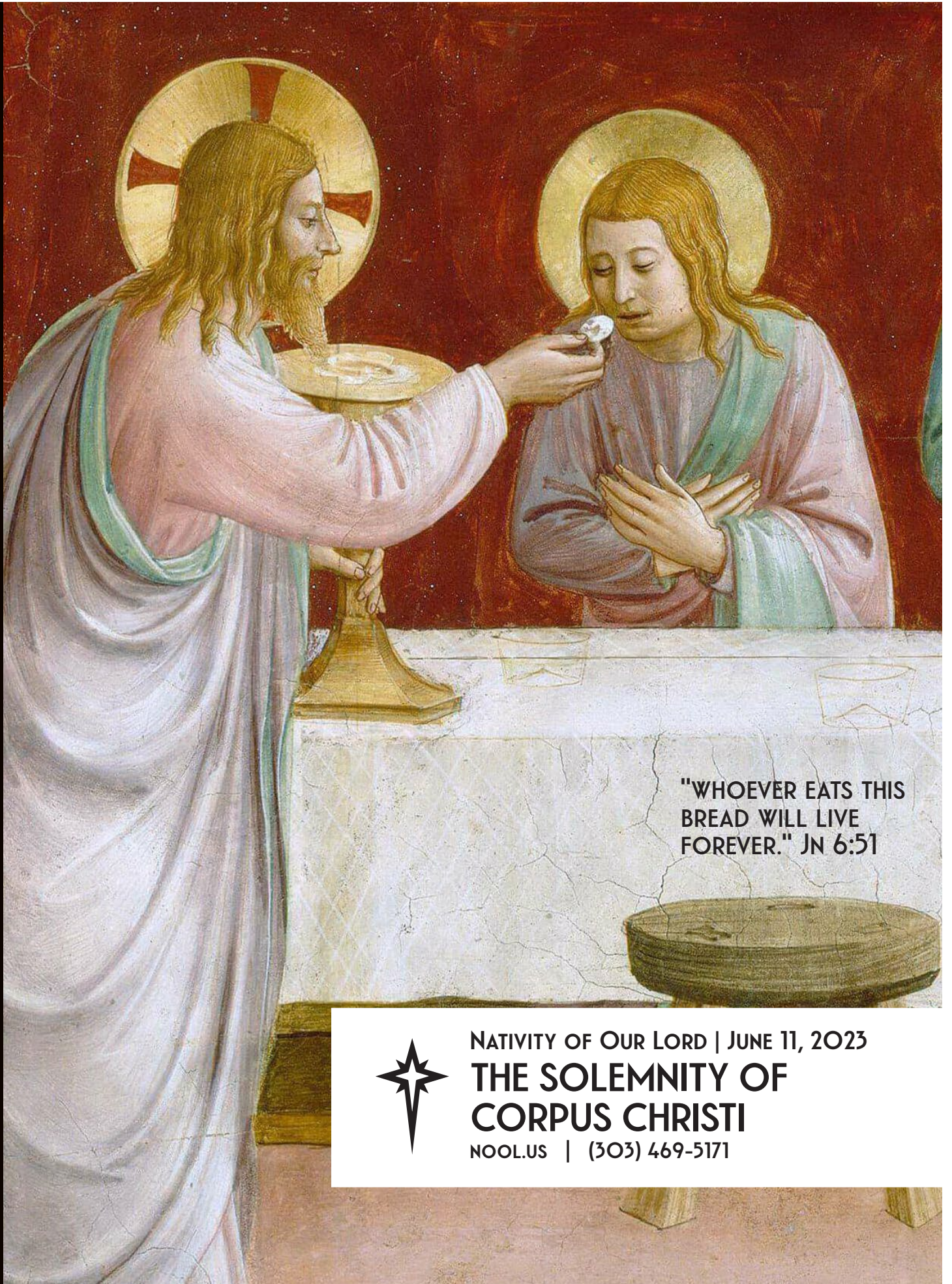


Fra Angelico, *Institution of the Eucharist*, fresco, 1441-1442, detail, Museum of San Marco, Florence; US PD



"WHOEVER EATS THIS
BREAD WILL LIVE
FOREVER." JN 6:51



NATIVITY OF OUR LORD | JUNE 11, 2023

**THE SOLEMNITY OF
CORPUS CHRISTI**

NOOL.US | (303) 469-5171

MASS TIMES

MONDAY-FRIDAY

7:00 am
9:30 am (livestreamed)

SATURDAY

9:30 am (livestreamed)

VIGIL MASS

4:30 pm

SUNDAY

7:30 am
9:30 am (livestreamed)
11:30 am
5:00 pm

CONFESSION

THURSDAY

5:00-6:00 pm

SATURDAY

8:00-9:30 am
3:00-4:30 pm

SUNDAY

30 min before Masses

OFFICE HOURS:

MONDAY-FRIDAY: 8 am-5 pm

FRONT DESK:

MONDAY-FRIDAY: 8 am-8 pm

SATURDAY: 8 am-3:30 pm

Phone: (303) 469-5171

Fax: (303) 469-5172

School: (303) 466-4177

900 W. Midway Blvd.
Broomfield, CO 80020



GOING TO THE HOSPITAL

If you're going to the hospital and need a visit from a priest or deacon, please call the front desk at (303) 469-5171.

PRAYER REQUESTS

If you have any prayer requests, please contact Joanne Farver at (303) 466-8859 or at joannefarver@comcast.net.

MASS INTENTIONS

SATURDAY, JUNE 10

9:30 am Daniel Knight by Grandparents
4:30 pm Walter Britton

SUNDAY, JUNE 11

7:30 am Fitterer Children by Sally Fitterer
9:30 am People of the Parish
11:30 am † Mike Schuster
by Ann Jander
5:00 pm Adam Tinlan by Mom

MONDAY, JUNE 12

7:00 am † Gerald & Mary Coufal
9:30 am Thanksgiving for Healing of
Brother Mary John
by Lauren Bergier

TUESDAY, JUNE 13

7:00 am John & Madeline Sunderman
by Kent Family
9:30 am † Father William Axe

WEDNESDAY, JUNE 14

7:00 am † Horacio Chavez
by Charles & Maria Graham
9:30 am Thanksgiving for Marriage
of Lauren & Hugo Bergier
by Lauren Bergier

THURSDAY, JUNE 15

7:00 am Elizabeth Leger
9:30 am † Frank Dillon

FRIDAY, JUNE 16

7:00 am † Josef Molitor
by Scott & Tina Bussinger
9:30 am † Abdon E. Rodriguez
by Maria Prieto

SATURDAY, JUNE 17

9:30 am † Janina & Alojzy Węgrzyn
by Węgrzyn Family
4:30 pm † Otto Kirmeier
by Albinia Family

SUNDAY, JUNE 18

7:30 am † Maria Victoria Navas
by Maria Prieto
9:30 am People of the Parish
11:30 am † Maria & Marian Cwierz
by Węgrzyn Family
5:00 pm † Gerald & Mary Coufal

THE SOLEMNITY OF

THE MOST SACRED HEART OF JESUS

FRIDAY, JUNE 16

MASS TIMES:

7:00 AM, 9:30 AM

EUCCHARISTIC ADORATION

In the Church:

Thursday, 12:00-6:00 pm

In the Chapel:

Monday-Friday, 8:00 am-5:00 pm

For Holy Hour on Thursdays,
5:00-6:00 pm, Adoration and Confession
is available in the church. Evening
prayer is prayed after Exposition, and
Benediction takes place at 5:55 pm.

*During the summer we are more free.
The free time makes more evident
our faithfulness to prayer, the truth of
our relationships, our self-dedication,
and enthusiasm. This could be a
new opportunity for us to re-discover
Eucharistic Adoration at Nativity.*

PARISH CALENDAR

SUNDAY, JUNE 11

8:00 am | Communion & Liberation
(CL) School of Community
11:00 am | Parishioners' Rosary

MONDAY, JUNE 12

6:30 pm | Spanish Prayer Group

TUESDAY, JUNE 13

7:30 pm | Communion & Liberation
University Students (CLU) - School of
Community

WEDNESDAY, JUNE 14

6:00 pm | Boy Scouts Tr. 766

THURSDAY, JUNE 15

7:00 pm | Baptism Class
7:30 pm | Communion & Liberation
(CL) School of Community

FRIDAY, JUNE 16

9:00 am | ENDOW
1:00 pm | Great Adventure Bible Study,
Communion & Liberation

SATURDAY, JUNE 17

8:00 am | Communion & Liberation
(CL) School of Community
8:00 am | Marian Cenacle
8:50 am | Pro Life Rosary

SACRISTY LAUNDRY

Myra Aksamit

COLLECTION COUNTERS

Mon, June 12 | 10:00 am

Bob Johnson
Patty Kondratko
Cathy Suppes

THE MOST PRECIOUS POSSESSION



In the humble signs of bread and wine, changed into his body and blood, Christ walks beside us as our strength and our food for the journey, and he enables us to become, for everyone, witnesses of hope. If, in the presence of this mystery, reason experiences its limits, the heart, enlightened by the grace of the Holy Spirit, clearly sees the response that is demanded, and bows low in adoration and unbounded love.

Excerpts from John Paul II's Encyclical Letter, *Ecclesia de Eucharistia*

If we wish to rediscover in all its richness the profound relationship between the Church and the Eucharist, we cannot neglect Mary, Mother and model of the Church. In my Apostolic Letter *Rosarium Virginis Mariae*, I pointed to the Blessed Virgin Mary as our teacher in contemplating Christ's face, and among the mysteries of light I included the institution of the Eucharist. Mary can guide us towards this most holy sacrament, because she herself has a profound relationship with it.

The account of the institution of the Eucharist on the night of Holy Thursday makes no mention of Mary. Yet we know that she was present among the Apostles who prayed "with one accord" (cf. Acts 1:14) *in the first community which gathered after the Ascension in expectation of Pentecost*. Certainly Mary must have been present at the Eucharistic celebrations of the first generation of Christians, who were devoted to "the breaking of bread" (Acts 2:42).

But in addition to her sharing in the Eucharistic banquet, an indirect picture of Mary's relationship with the Eucharist can be had, beginning with her interior disposition. *Mary is a "woman of the Eucharist" in her whole life*. The Church, which looks to Mary as a model, is also called to imitate her in her relationship with this most holy mystery.

If the Eucharist is a mystery of faith which so greatly transcends our understanding as to call for sheer abandonment to the word of God, then there can be no one like Mary to act as our support and guide in acquiring this disposition. In repeating what Christ did at the Last Supper in obedience to his command: "Do this in memory of me!", we also accept Mary's invitation to obey him without hesitation: "Do whatever he tells you" (Jn 2:5). With the same maternal concern which she showed at the wedding feast of Cana, Mary seems to say to us: "Do not waver; trust in the words of my Son. If he was able to change water into wine, he can also turn bread and wine into his body and blood, and through this mystery bestow on believers the living memorial of his passover, thus becoming the 'bread of life'".

In a certain sense Mary lived her Eucharistic faith even before the institution of the Eucharist, by the very fact that *she offered her virginal womb for the Incarnation of God's Word*. [...] At the Annunciation Mary conceived the Son of God in the physical reality of his body and blood, thus anticipating within herself what to some degree happens sacramentally in every believer who receives, under the signs of bread and wine, the Lord's body and blood.

As a result, there is a profound analogy between the *Fiat* which Mary said in reply to the angel, and the *Amen* which every believer says when receiving the body of the Lord. Mary was asked to believe that the One whom she conceived "through the Holy Spirit" was "the Son of God" (Lk 1:30-35). In continuity with the Virgin's faith, in the Eucharistic mystery we are asked to believe that the same Jesus Christ, Son of God and

Son of Mary, becomes present in his full humanity and divinity under the signs of bread and wine.

"Blessed is she who believed" (Lk 1:45).

Mary also anticipated, in the mystery of the incarnation, the Church's Eucharistic faith. When, at the Visitation, she bore in her womb the Word made flesh, she became in some way a "tabernacle" - the first "tabernacle" in history - in which the Son of God, still invisible to our human gaze, allowed himself to be adored by Elizabeth, radiating his light as it were through the eyes and the voice of Mary. And is not the enraptured gaze of Mary as she contemplated the face of the newborn Christ and cradled him in her arms that unparalleled model of love which should inspire us every time we receive Eucharistic communion?



[...] What must Mary have felt as she heard from the mouth of Peter, John, James and the other Apostles the words spoken at the Last Supper: "This is my body which is given for you" (Lk 22:19)? The body given up for us and made present under sacramental signs was the same body which she had conceived in her womb! For Mary, receiving the Eucharist must have somehow meant welcoming once more into her womb that heart which had beat in unison with hers and reliving what she had experienced at the foot of the Cross. [...]

Every time the Son of God comes again to us in the "poverty" of the sacramental signs of bread and wine, the seeds of that new history wherein the mighty are "put down from their thrones" and "those of low degree are exalted" (cf. Lk 1:52), take root in the world. Mary sings of the "new heavens" and the "new earth" which find in the Eucharist their anticipation and in some sense their program and plan. The *Magnificat* expresses Mary's spirituality, and there is nothing greater than this spirituality for helping us to experience the mystery of the Eucharist.

The Eucharist has been given to us so that our life, like that of Mary, may become completely a *Magnificat*!



Source: Pope John Paul II, *Ecclesia de Eucharistia*
www.vatican.va/holy_father/special_features/encyclicals/documents/hf_jp-ii_enc_20030417_ecclesia_eucharistia_en.html

DAILY READINGS

SATURDAY, JUNE 10

Reading 1: Tb 12:1, 5-15, 20
Psalm: Tobit 13:2, 6efgh, 7, 8
Gospel: Mk 12:38-44

SUNDAY, JUNE 11

Solemnity of the Body and Blood of Christ

Reading 1: Dt 8:2-3, 14b-16a
Psalm: 147:12-13, 14-15, 19-20
Reading 2: 1 Cor 10:16-17
Gospel: Jn 6:51-58

MONDAY, JUNE 12

Reading 1: 2 Cor 1:1-7
Psalm: 34:2-3, 4-5, 6-7, 8-9
Gospel: Mt 5:1-12

TUESDAY, JUNE 13

Memorial of Saint Anthony of Padua, Priest and Doctor of the Church

Reading 1: 2 Cor 1:18-22
Psalm: 119:129, 130, 131, 132, 133, 135
Gospel: Mt 5:13-16

WEDNESDAY, JUNE 14

Reading 1: 2 Cor 3:4-11
Psalm: 99:5, 6, 7, 8, 9
Gospel: Mt 5:17-19

THURSDAY, JUNE 15

Reading 1: 2 Cor 3:15-4:1, 3-6
Psalm: 85:9ab and 10, 11-12, 13-14
Gospel: Mt 5:20-26

FRIDAY, JUNE 16

Solemnity of the Most Sacred Heart of Jesus

Reading 1: Dt 7:6-11
Psalm: 103:1-2, 3-4, 6-7, 8, 10
Gospel: Mk 1 Jn 4:7-16

SATURDAY, JUNE 17

Memorial of the Immaculate Heart of Mary

Reading 1: 2 Cor 5:14-21
Psalm: 103:1-2, 3-4, 9-10, 11-12
Gospel: Lk 2:41-51

PRAY THE ROSARY

WITH US

SUNDAY, 11:00 AM

Mary constantly sets before the faithful the "mysteries" of her Son, with the desire that the contemplation of those mysteries will release all their saving power. In the recitation of the Rosary, the Christian community enters into contact with the memories and the contemplative gaze of Mary.

— St. John Paul II
Rosarium Virginis Mariae

A THANK YOU
RECEPTION
FOR
FR. MICHAEL

SAVE THE DATE!
SUNDAY
JUNE 25, 2023
6-8 PM

The Ranch Country Club
11887 Tejon Street Westminster, CO

COME, ENJOY THE COMPANY OF
FATHER MICHAEL AND OUR COMMUNITY
IN THE SPIRIT OF GRATITUDE FOR
GOD'S GIFTS RECEIVED DURING 14
YEARS OF FRIENDSHIP!

A light buffet and cash bar will be offered.
If you have questions, please contact

Ilene DuBey:
303-641-3667
i.dubey@nool.us



ALTAR SERVERS NEEDED FOR
FUNERAL MASSES
DURING THE SUMMER

To provide your availability please
follow the link:

WWW.NOOL.US/ALTAR-SERVING



SIGN UP

RESPECT LIFE: NATIVITY OF OUR LORD "BABY SHOWER"

MOTHER'S DAY— FATHER'S DAY
MAY 14—JUNE 18, 2023

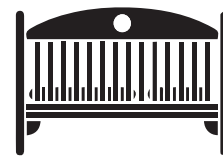
To support children, new mothers, and families in need, we will be collecting donations for Marisol in Lafayette, Boulder Pregnancy Resource Center, and Marisol Family (Formerly Gabriel House) in Boulder, from Mother's Day through Father's Day. Please drop off donations in the crib in the gathering area. The following items are needed:

Diapers (Newborn – sz. 5, especially need NB and sz. 4 and 5; Wipes (unscented/sensitive skin); Baby lotions, shampoos, washes; Baby bath towels, wash cloths; Diaper rash products; Newborn nasal aspirators; Pacifiers; Bibs; Knit caps; Booties/shoes/socks (NB – age 2); Bottles; Enfamil formula; Baby clothes (boys & girls, NB-2T), specific request for summer; Burp cloths; Blankets; Swaddling/receiving blankets; Nursing pads; Nursing pillows (Boppy brand); Diaper bags; Maternity clothes, new or gently used.

All items must be *new*, except for maternity clothes, and with tags on (if applicable).

Questions? Please contact
Janet Carpenter:

janetacarpenter@comcast.net



NATIVITY
DAYS
2023

SAVE
THE DATE:
THURSDAY
—SUNDAY
AUGUST
10-13



Totus Tuus

SUMMER CATECHETICAL EXPERIENCE



REGISTER

www.nool.us/totus-tuus

GRADES 1-6 | JUNE 26-30, 9 AM-2:30 PM

GRADES 7-12 | JUNE 25-29, 7-9 PM

Totus Tuus (Latin for "Totally Yours") is a summer youth program dedicated to sharing the Gospel and promoting the Catholic faith through catechesis, Christian witness, and a ton of fun!

FROM ST. VINCENT DE PAUL SOCIETY

We celebrate the feast of Corpus Christi this Sunday, and one of the most beloved saints of the Catholic Church, St. Anthony of Padua, on June 13. Corpus Christi, the Most Holy Body and Blood of Christ, honors the real presence of Jesus Christ in the Eucharist. The feast originated in the Middle Ages, likely inspired in part by a Eucharistic miracle. Fr. Peter of Prague had doubts of Christ's real presence in the Eucharist when saying Mass in Bolsena, Italy. During the prayer of consecration at Mass, the Sacred Blood started to drip from the consecrated host onto the altar and corporal, the small cloth beneath the chalice used at Mass. Previously, a visionary Sister Juliana in Belgium (1193-1258), had also advocated the then bishop and later Pope Urban IV for a feast to honor the Blessed Sacrament. The feast of Corpus Christi was instituted by Pope Urban IV, and first celebrated in Ovieto, Italy in 1264.

St. Anthony of Padua (1195-1231) was a celebrated speaker and a humble Franciscan friar. He is renowned as a wonder-worker, patron saint of things lost, and also as an advocate of the poor. As we celebrate Corpus Christi we are also reminded of a bet between St. Anthony and a heretic named Bonovillo. The heretic was skeptical of Christ's real presence in the Eucharist. The heretic proposed to starve or not feed his mule for three days. He would come to the plaza and hold up food for the mule while St. Anthony at the other end of the plaza would have a monstrance with the consecrated host. What would the mule do? St. Anthony called out to the mule and despite its great hunger, it ignored the food and came to St. Anthony and reverently bent its front legs before the Host. The heretic acknowledged his error and celebrated the real presence of Christ in Communion.

The St. Vincent de Paul Society (SVDP) celebrates feasts such as Corpus Christi which deepen our faith. We are also inspired by saints such as St. Anthony of Padua, who helped the



60TH ANNIVERSARY

CELEBRATION!

THURSDAY, JUNE 22, 2023 | 4 PM - 7 PM
6 GARDEN CENTER, BROOMFIELD, CO 80020

ALL ARE WELCOME FOR A FREE,
FUN-FILLED EVENING WITH OUR
BROOMFIELD COMMUNITY!

WEAR YOUR TIE DYE!



Broomfield FISH (Fellowship In Serving Humanity) was founded in 1963 by a group of women from six local churches, including Nativity, to serve the poor neighbors.

More info: www.broomfieldfish.org.

DAUGHTERS OF MARY MOTHER OF MERCY (DMMM): VISIT AT NATIVITY WEEKEND OF JUNE 17-18, 2023

Daughters of Mary Mother of Mercy (DMMM) congregation is an Institute of Apostolic religious life with Pontifical Right, whose members take the three evangelical vows of Obedience, Poverty, and Chastity. This women religious order was founded in 1961 in Nigeria by Bishop Anthony Gogo Nwedo, C.S.Sp.

The Charism of Daughters of Mary Mother of Mercy is to bear witness to the Mercy of God by following the footsteps of Christ, the Merciful Savior, and that of Mary the Mother of Mercy. This Mercy is expressed as Compassion, Forgiveness, and Kindness. DMMM has spread her missionary arms to many parts of the world including Africa, Europe, Canada, and United States of America. Our Spirit of Charity, Humility, Prayer, Penance, and Abandonment to the Will of God animate us to be God's instrument in giving hope and meaningful life to the poor and needy, the orphans, the sick, and the elderly in our society through our apostolates of Caring, Healing, Teaching, and social work. We also evangelize the spiritually impoverished through pastoral ministry in the dioceses and parishes where we work.

Sister Franklyn Ofoma, DMMM

poor, and is celebrated today through donations known as St. Anthony's bread. When a child was restored after drowning, the mother who had prayed to St. Anthony promised she would give the child's weight in grain to the poor so they could make bread.

Today our contributions provide the same assistance to our neighbors in need. For more information on the Nativity chapter of St. Vincent de Paul, see our flocknote service at:

NOOL.FLOCKNOTE.COM/SVDP
for meeting times and updates.



NATIVITY
FAITH & REASON

WWW.SCHOOL.NOOL.US



CALL TODAY
303-466-4177

With questions about admission or to schedule a tour, contact
Shannon Spinuzzi
s.spinuzzi@nool.us

COME & SEE!



school.nool.us/enroll

2023-2024 ENROLLMENT IS OPEN!

Spread the Word!

We are still accepting new students for the 2023-2024 School Year. With the new classes added over the last two years, we have room to grow. Please share with your friends, family, and neighbors who are looking for a high-quality education rooted in Catholic values.

Nativity: Faith & Reason is the primary ministry of our parish. Serving students in preschool, elementary, and middle school, Nativity: Faith & Reason proposes the fullness of faith within an integrated curriculum, striving for academic, spiritual, artistic, and athletic excellence.

Mark your Calendar!

The Annual Knight of Joy Gala and Auction is Saturday, November 11 at the Omni! We are celebrating our 60th anniversary as a school!

Journeying in search of truth

"All human beings desire to know," and truth is the proper object of this desire. Everyday life shows how concerned each of us is to discover for ourselves, beyond mere opinions, how things really are. Within visible creation, man is the only creature who not only is capable of knowing but who knows that he knows, and is therefore interested in the real truth of what he perceives. People cannot be genuinely indifferent to the question of whether what they know is true or not. If they discover that it is false, they reject it; but if they can establish its truth, they feel themselves rewarded. It is this that Saint Augustine teaches when he writes: "I have met many who wanted to deceive, but none who wanted to be deceived." It is rightly claimed that persons have reached adulthood when they can distinguish independently between truth and falsehood, making up their own minds about the objective reality of things."

"It is essential, therefore, that the values chosen and pursued in one's life be true, because only true values can lead people to realize themselves fully, allowing them to be true to their nature. The truth of these values is to be found not by turning in on oneself but by opening oneself to apprehend that truth even at levels which transcend the person. This is an essential condition for us to become ourselves and to grow as mature, adult persons."

"The truth comes initially to the human being as a question: Does life have a meaning? Where is it going?" [...] "No-one can avoid this questioning, neither the philosopher nor the ordinary person."

John Paul II, *Fides et ratio*

FAITH AND REASON

FIDES ET RATIO

Our school is built on the pillars of Faith & Reason, following the guidance of St. John Paul II expressed in the Encyclical Letter, *FIDES ET RATIO*:

"Faith and reason are like two wings on which the human spirit rises to the contemplation of truth."





"THIS IS MY BODY"



I devoutly adore you, hidden deity,
Who are truly hidden beneath these appearances.
My whole heart submits to You,
because in contemplating You, it is fully deficient.

Sight, touch, taste all fail in their judgment of you,
But hearing suffices firmly to believe.
I believe all that the Son of God has spoken;
There is nothing truer than this word of Truth.

On the cross only the divinity was hidden,
But here the humanity is also hidden.
Yet believing and confessing both,
I ask for what the penitent thief asked.

I do not see wounds as Thomas did,
But I confess that You are my God.
Make me believe much more in You,
Hope in you, and love You.

O memorial of our Lord's death,
Living Bread that gives life to man,
Grant my soul to live on You,
And always to savor your sweetness.

Lord Jesus, Good Pelican,
clean me, the unclean, with Your Blood,
One drop of which can heal
the entire world of all its sins.

Jesus, whom now I see hidden,
I ask You to fulfill what I so desire:
That the sight of Your Face being unveiled
I may have the happiness of seeing Your glory. Amen.

Adoro te devote, St Thomas Aquinas' hymn honoring the
Blessed Sacrament

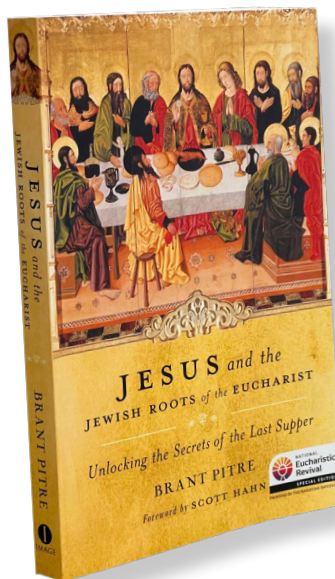
THE REAL PRESENCE

How is it that Jesus, as a first-century Jew, could have ever uttered the words "This is my body" and "This is my blood"? And how is it that the first Christians came to believe that the Eucharist really was the body and blood of Christ?

When we look at this question through ancient Jewish eyes, we can find an answer. If Jesus and the early Jewish Christians saw the Last Supper as the institution of the new Bread of the Presence, then it follows that they did not see it as ordinary bread and wine. It was, rather, the sign and instrument of Jesus' *real* presence. Just as God had been really and truly present to His people in the Tabernacle of Moses and the Temple of Salomon, so now Jesus would be really and truly present to his disciples through the Eucharist. And just as the old Bread of the Presence had been the sign of God's "everlasting covenant," so now the Eucharist would become the perpetual sign of the new covenant, sealed in his blood. And just as the old Bread of the Presence was also the bread of the Face of God, so now the Eucharist would be the Bread of the Face of Christ. Truly, in the Eucharist, the early Christians could say with Jesus, "Something greater than the Temple is here."

But how are we to understand such a mystery? How can Jesus truly be present under the appearance of bread and wine? How is this even possible?

For one thing, as we've already seen with both the manna and the Bread of the Presence, the mystery of Jesus' presence in the Eucharist is closely tied to the mystery of his divine identity.



If Jesus was only an earthly Messiah, then one could easily call into question—indeed, one could easily call blasphemous—the idea that his blood would be the perpetual sign of the "new covenant." And if Jesus was only a great prophet, one could readily object to the idea that his body would become the new bread of God's presence. None of the prophets ever said anything like this.

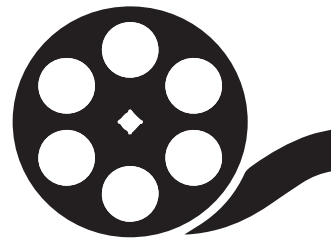
However, if Jesus was *more* than a prophet, if he embodied "something greater than the Temple," yes, if he was the divine Son of God, then the new bread and wine

of his new covenant were not just symbols. In a word, the new Bread of the Presence was miraculous. After all, it would take just that—a miracle—for bread and wine to be transformed into the body and blood of the Messiah.

From *Jesus and the Jewish Roots of the Eucharist: Unlocking the Secrets of the Last Supper* by Brant Pitre

MIRACLE OF MARCELINO (1955)

OR
MARCELINO, PAN Y VINO
[MARCELINO, BREAD AND WINE]



A black & white film based on a 1952 book by José María Sánchez-Silva (1911-2002) capturing a tenacious tale about an orphan boy abandoned as a baby on the steps of a monastery and raised by the monks, where his search for a close friend brings him to discovery of a crucified man in the attic. One day, while he is talking to him, the man comes to life and begins to have a conversation with Marcelino.

With respect to being in front of Another, Marcelino's original attitude is that of a child full of wonder and trust. Marcelino brings to the relationship with his new friend EVERYTHING he is and he has.

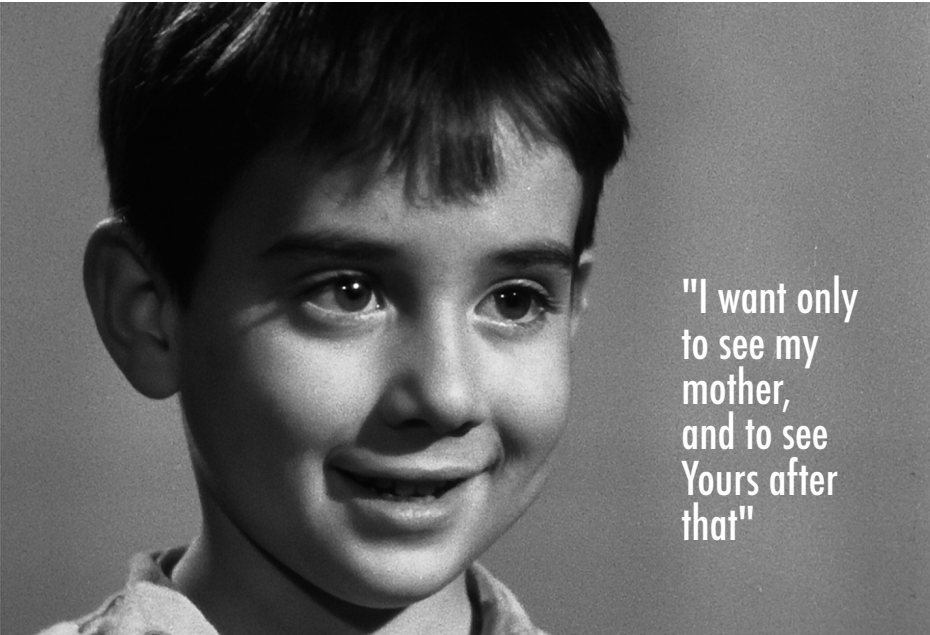
Marcelino's gaze has a surprising impact, it amazes, and thus opens the viewer to a **NEW POSSIBILITY.**

"He has been warned by the monks not to visit the monastery attic, where a "very big man who will take him away" lives, but he ventures upstairs anyway, sees the man and tears off back down the stairs."

"Given the silent treatment by the monks, Marcelino gathers up the courage to once again enter the attic, where he sees not a bogeyman, but a beautiful statue of Christ on the Cross."

"Remarking that the statue looks hungry, Marcelino steals some bread and wine and offers it to the statue, which comes to life, descends from the Cross, and eats and drinks what the boy has brought him."

José María Sánchez-Silva, *Marcelino pan y vino*



"I want only
to see my
mother,
and to see
Yours after
that"



www.tubitv.com/movies/458881/miracle-of-marcelino

DO THIS IN MEMORY OF ME

A meditation on the Eucharist, the sacrament of unity. The homily of Fr. Paolo Sottopietra for the first Mass of the newly ordained priests. The Solemnity of Corpus Christi, Rome, June 23, 2019.



Paul writes, “For I have received from the Lord what I also delivered to you,” placing himself in front of the Christian community of Corinth consciously and authoritatively as a subject of tradition. “The Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, “This is my body which is for you. Do this in remembrance of me”. In the same way also the chalice, after supper, saying, “This chalice is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” (1 Cor 11, 23-25).

Paul *transmits* the gestures and words that he received through revelation from the risen Christ. In this way, he unites himself to the other Apostles. They also *transmit* the same gestures and the same words that Jesus taught when he was physically with them, during the last supper, and that he then repeated during the short period in which he appeared to them after the resurrection. We too, after twenty centuries, have received from those who have preceded us the gestures and words that we will soon be reliving, and we *transmit* them in our time. In fact, Paul says: “For as often as you eat this bread and drink the chalice, you proclaim the Lord’s death until he comes” (1 Cor 11,26).

Memory and proclamation, past and future are here bound together, on the alter where the priest consecrates the bread and wine and distributes them as Jesus himself did. The Eucharistic celebration is thus an act of tradition, in the strictest and most basic sense of the word.

Almost one hundred years ago, the French writer François Mauriac wrote this beautiful page in a booklet dedicated to the memory of Jesus’s last supper: “We should like to tarry, to see on His shoulder the place where St. John’s forehead rested, to relive in spirit this moment in the history of the world when a piece of bread was broken in deep silence, when a few words sufficed to seal the new alliance of the Creator with His creature. Already, in the thought of the One who pronounced the words, millions of priests are bending over the chalice, millions of virgins are watching before the tabernacle. A multitude of the servants of the poor are eating the daily Bread which compensates for their daily sacrifice, and endless ranks of children, making their First Communion, open lips which have not yet lost their purity. And in the vision of the Savior, an immense multitude of unchaste persons, of murderers, of prostitutes, regain the purity of their early years through contact with that Host; it makes them again like little children. Already on that night, He saw the pillars of Vézelay and of Chartres rising up from the midst of the land of the Gentiles, waiting for the living Bread which would give life to the world.” (François Mauriac, *Holy Thursday*).

“Living Bread.” Here is the truly wonderful aspect: this act of tradition, renewing the memory of something we

”

From the Eucharist the Church is born, and from the Church the memory that makes this miracle happen is transmitted: in this continually renewed circle, the Church prolongs the presence of Christ in history.



have received, makes something alive happen, a living and life-giving Presence here with us today. Nothing could be further from a tradition understood as an empty form, as an inheritance that has come down to us from the past but is now inert and lifeless. Here, on the contrary, form and life coincide in an eminent way! Right here, in the Eucharist, in the very act of transmitting the original event on which all our faith is based and from which our life receives breath and meaning: the death and resurrection of Christ re-occurs!

The astonishment experienced by Christians before this fact is so great that thousands and thousands of churches, basilicas and sublime cathedrals, pearls of art and beauty, decorated and made precious by the hands of thousands of painters, have arisen over the centuries to celebrate it. [...] Mauriac thinks about the middle ages and his France, he names Vézelay and Chartres, with their sculpted columns, but throughout Europe and throughout the whole world we run



up against these magnificent structures, and not only in the big cities, but also in small isolated villages. [...]

All this is born from one single desire: to offer a place that is worthy of the bow of the priest before the bread and chalice, so that lines of men and women, elderly, and children, monks and lay people might everyday draw close and in their mouth receive that which Jesus himself called the Bread from heaven (Jn 6, 32).

At this point, our meditation about the Eucharist has surprisingly led to a contemplation of the Church. Those who receive the transmission begun by the Apostles are in fact the Church, the men and women who welcome this tradition become Church. The Eucharist is therefore **the sacrament of unity**, because it gathers together people who live in the four corners of the earth, and because it carries individuals and peoples through all of time within one single current. A unique people that receives this tradition every Sunday and each day, and when they listen to the words of the memory that has been handed to us, they become witnesses of a miracle that is always renewed, fresh, alive, a miracle that opens all those who desire the possibility of an intimate and personal union with Christ.

From the Eucharist the Church is born, and from the Church the memory that makes this miracle happen is transmitted: in this continually renewed circle, the Church prolongs the presence of Christ in history. [...]

The priesthood serves this event, which begins in a humble piece of bread and a glass of wine, continues in my life and in yours changed by the communion with Christ, and will end in eternal life which will be full communion with him and between us in the eternal banquet which today the liturgy speaks about. A daily miracle that, accompanying our journey towards heaven,

leads the Christian people to sew into the earth true treasures of art, music, wisdom, culture, laws and customs that are oriented towards relationships that instill respect and justice... luminous signs, albeit imperfect and always surmountable, concrete prophecies of a **civilization of love** in which man can live and grow according to his true dignity.

Source:

www.sancarolo.org/en/ordinazioni-fate-memoria



Nativity of Our Lord, The Mass of the Lord's Supper, Holy Thursday, 2023

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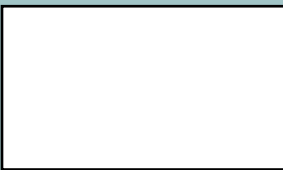
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