



22 June 2025

Solemnity of the Body and Blood of Christ

Year C

## *The Eucharist: The Food and Drink of Eternal Life*

**I**n a world tormented by many forms of hunger, the Eucharist is the ultimate answer because it is Christ's self-giving to us. Only in him do our hearts find the perfect fulfillment of our yearning for acceptance, appreciation, forgiveness, and love.

The Eucharist is the **"perfect gift"** because, in it, Jesus Christ gives himself totally to us. But it is also a **"challenging gift"** because it demands of us that we ourselves become a **"total gift"** to our brothers and sisters. Only those who are prepared to work for the good of their neighbor receive the Eucharist with the proper disposition. If the awareness of our weakness frightens us, we should not despair, for the Eucharist is also an **"empowering gift"** since it gives us the strength that we need to carry out what it demands.

Let us make this Eucharistic celebration a memorable event in our personal life and in the life of our community.



### **INTRODUCTORY RITES**



#### **Entrance Antiphon**

*(To be recited only when no Entrance Hymn is sung.)*

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

*(Cf. Psalm 81 [80]17)*

#### **Greeting**

**P** – In the name of the Father, and of the Son, and of the Holy Spirit!

**All**—Amen!

**P** –The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all!

**All**—And with your spirit!

#### **Penitential Act**

**P** –Brethren, let us acknowl-

edge our sins, and so prepare ourselves to celebrate the sacred mysteries. *(Pause)*

**P** –Lord Jesus, you instituted the Eucharist as a bond of unity with you and with one another. Lord, have mercy!

**All** –Lord, have mercy!

**P** –Lord Jesus, you gave us the Eucharist as a means to build up the Church, the community of faith. Christ, have mercy!

**All** –Christ, have mercy!

**P** –Lord Jesus, you are the Bread of Life that can satisfy our deepest aspirations. Lord, have mercy!

**All** –Lord, have mercy!

**P** –May almighty 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 you 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 (Opening Prayer)

**P** –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, God, for ever and ever.

**All** –Amen!

### LITURGY OF THE WORD



**1st Reading** *Gn 14:18-20*  
*The Fathers of the Church saw in the bread and wine offered by Melchizedek a sacrificial offering, a foretaste of the Eucharist. This is the reason why this passage is used in today's liturgy of the word.*

**R** –A reading from the Book of Genesis

In those days, Melchizedek, king of Salem, brought out bread and wine, and being a priest of God Most High, he blessed Abram with these words: “Blessed be Abram by God Most High, the creator of heaven and earth; and blessed be God Most High, who delivered your foes into your hand.” Then Abram gave him a tenth of everything.

The Word of the Lord!  
**All**–Thanks be to God!

**Responsorial Psalm** *Ps 110*

**R** –*You are a priest for ever, in the line of Melchizedek!*

R. M. Velez

You are a priest for-----ever in the  
line of Mel-chi---ze-----dek!

\* The Lord said to my Lord: “Sit at my right hand

till I make your enemies your footstool.” **R.**

\* The scepter of your power the Lord will stretch forth from Zion: “Rule in the midst of your enemies.” **R.**

\* “Yours is princely power in the day of your birth, in holy splendor; before the day-star, like the dew, I have begotten you.” **R.**

\* The Lord has sworn, and he will not repent: “You are a priest forever, according to the order of Melchizedek.” **R.**

**2nd Reading** *1 Cor 11:23-26*  
*The celebration of the Eucharist or “the Lord’s Supper” had a great importance in the life of the early Christian communities. When some abuses began to creep in, St. Paul was quick to intervene to remind the believers of the sacredness of the rite performed at the Lord’s command and in memory of him.*

**R** –A reading from the First Letter of Paul to the Corinthians

Brothers and sisters:

I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, “This is my body that is for you. Do this in remembrance of me.”

In the same way, he also [took] the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

The Word of the Lord!  
**All**–Thanks be to God!

### SEQUENCE

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 send 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 heav’nly feast you show,  
Fellow heirs and guests to be.  
**Amen! Alleluia!**

**Gospel Acclamation** *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** *Lk 9:11-17*  
*The multiplication of bread and fish described in today’s Gospel passage foreshadows an even greater miracle – the Eucharist – through which Jesus continues to feed spiritually the faithful of all generations.*

**P** –The Lord be with you!

**All**–And with your spirit!

**P** –A reading from the holy Gospel according to Luke

**All**–Glory to you, O Lord!

Jesus spoke to the crowds about the kingdom of God, and he healed those who needed to be cured.

As the day was drawing to a close, the Twelve approached him and said, “Dismiss the crowd so that they can go to the surrounding villages and farms and find lodging and provisions, for we are in a deserted place here.” Jesus said to them, “Give them some food yourselves.” They replied, “Five loaves and two fish are all we have, unless we ourselves go and buy food for all these people.”

Now the men there numbered about five thousand. Then he said to his disciples,

**“Have them sit down in groups of about fifty.” They did so and made them all sit down. Then taking the five loaves and the two fish, and looking up to heaven, he said the blessing over them, broke them, and gave them to the disciples to set before the crowd. They all ate and were satisfied. And when the leftover fragments were picked up, they filled twelve wicker baskets.**

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

## Homily

### Profession of Faith

(*Nicene-Constantinopolitan Creed*)

**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, (*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!

## Prayer of the Faithful

**P** —Full of trust in the purifying and strengthening power of the Eucharistic Lord, we address our petitions to him and say together:

**All—Lord Jesus, hear our prayer!**

**C** —That the Church may always treasure the gift of the Eucharist and promote its appreciation as the bond of love that unites us with Christ and our neighbor, let us pray! **R.**

**C** —That all the faithful may participate in the Sunday Eucharist spiritually united with the Holy Father, and all our spiritual leaders, let us pray! **R.**

**C** —That all the members of our community may be aware that the reception of Holy Communion entails the commitment to promote justice, cooperation, and peace, let us pray! **R.**

**C** —That all of us may find in the Blessed Sacrament the inspiration and strength we need to lead a life patterned after the example of all the saints, let us pray! **R.**

**C** —That all those who are about to die may find in the Eucharist a foretaste of the full communion with God that awaits them, let us pray! **R.**

**C** —That each one of us might find consolation in a personal relationship with Jesus, and from his Heart, learn to have compassion on the world, let us pray! **R.**

**P** —Lord Jesus, food of eternal life, remove from each of us and from our community all that hinders our union with you and among ourselves. You who live and care forever and ever.

**All —Amen!**



## Preparation of the Gifts

**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 holy Church.**

## Prayer over the Offerings

**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 of Eucharist I

**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!**

## Memorial Acclamation

**P** —The mystery of faith!

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



**All —Our Father . . .**

**P —Deliver us, Lord . . .**



**All –For the kingdom, the power, and the glory are yours, now and for ever.**

### Sign of Peace

#### Breaking of the Bread

**All–Lamb of God, you take away the sins of the world: have mercy on us. (2×)**

**Lamb of God, you take away the sins of the world: grant us peace.**

### Communion

**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 under my roof, but only say the word and my soul shall be healed.**

#### Communion Antiphon

*(To be recited only when no Communion Hymn is sung.)*

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

*(Jn 6:57)*

#### Prayer after Communion

**P –Grant, O Lord, we pray, that we may delight for all eternity in the share in your divine life, which is foreshadowed in the present age by our reception of the precious Body and Blood of Your Son.**

**Who lives and reigns for ever and ever.**

**All –Amen!**

### CONCLUDING RITES



**P –The Lord be with you.**

**All–And with your spirit!**

**P –Bow down for the blessing.**  
*(Pause)*

**–May you avoid all that separates you from Jesus and one another!**

**All–Amen!**

**P –May you always be united among yourselves as members of the same body!**

**All–Amen!**

**P –May you be eager to satisfy the hunger for respect,**

**compassion, and love in your neighbor!**

**All–Amen!**

**P –May almighty God bless you: the Father, and the Son, and the Holy Spirit!**

**All–Amen!**

**P –Go in the peace of Christ and live your life as a perpetual Eucharist!**

**All–Thanks be to God!**

## UNTIL HE COMES IN GLORY!

*Kalakbay at Katoto*

There is no understanding fully the feast of today without framing it in the context of what “sacramentality” is all about. Being the “*sacrament of sacraments*,” as St. Thomas puts it, and being both “*the source and the summit of Christian life*” (Vatican II), the Eucharist is eminently a “*visible sign of invisible grace*” (St. Augustine). In the very visible, and very ordinary reality of bread and wine, we see, and feel, and experience, in an extraordinary way, something that God meant to be so ordinary in our lives as believers – His living, loving, and gracious presence in the midst of His beloved people!

Eucharist is all about presence. Eucharist is all about the here and now, the “already” of our Christian lives, though it is focused eminently on the “not yet” of our definitive salvation in Christ. Eucharist is all about basking in God’s love, and grace now, even as it leads us to look forward in hope. Eucharist is “*seeing and tasting how good the Lord is*” in our daily lives, even as it fills our hearts and minds with “*what no eye has seen nor ear heard – what the Lord has prepared for those who love Him!*”

Indeed, the Lord has set

the table for us today, and everyday, as we do Eucharist. As we celebrate and partake of His meal, we receive a sign *par excellence* of that which our human hearts passionately long for, as “*the deer longs for running water*,” so does our heart pine for fulfillment. In the Eucharist, again to quote St. Thomas, “*a pledge of future glory is given to us*” (*nobis pignus datur futurae gloriae*). A pledge – something that straddles the arena of what is, at one and the same time, already a reality and an unfulfilled finality ... the reality of people like us who straddle heaven and earth, a sacramental people, who see God, heaven, and eternal bliss in the ordinary signs of everyday life in this world. This is the reality of what the Church is – living the “in-between times” of Christ’s coming as man, and of His coming back in glory, to lead us into what prophets of old referred to as the “messianic banquet.”

Being a people such as we believers are, with one foot on earth, and one foot in heaven, living in these “in-between times” of the earthly existence of the Church, we could use a little reminder time and again, a “*taste and foretaste*” of what ultimately is ours by virtue of



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what Christ has done for us. This is what Eucharist is, and what Eucharist does, for us. As the sacrament *par excellence*, it gives us this foretaste of what is to come in what the prophets foretold, in what St. Paul preached and taught, in what Jesus himself spoke about – “as often as you eat this bread and drink the cup, you proclaim the death of the Lord until He comes” (1 Cor 11:26).

We are a people with such short memories. Distracted as we are by so much information, fed by a glut of sensual and psychological stimulations imaginable, people nowadays, all over the world, have lost the ability to see beyond what meets the eye, to look and see far more than what their eyes can ever feast on – that is, we have lost that needed “*sacramental stance*” or that “*sacramental view of reality*” that brings us to a world of reality far deeper, far broader, far more significant than what appears to many.

Only he who sees ... Only she who “stops, looks, and listens” ... to what? To what John the Baptist went out for, and cried out for: “Behold the Lamb of God, behold Him who takes away the sins of the world!” Only s/he who sees, knows, and only the one who knows, appreciates the real presence of Christ in his divinity and humanity in, and through the Eucharist!

But the Eucharist is not only about “here and now,” as we have seen above. If Eucharist is a

pledge and a promise (*pignus*); if Eucharist is a “foretaste” of what is to come, no Eucharistic celebration can be complete if it does not go beyond mere horizontal fellowship and “fellow-feeling.” If it is fully Eucharistic, it necessarily has to be “forward-looking.” If it is to be Eucharist as Christ meant it to be, it has to be a sacrament of faith and love, and a sacrament of hope. If the celebration is genuinely Eucharistic, it is meant to “*lift up our minds and our hearts*,” even as “*we give thanks to the Lord our God*.” If it is truly Eucharistic, it ought to point to something deeper, something nobler, and something infinitely better than what our earthly eyes can set our sights on.

What then, is this pledge and promise that Eucharist is all about? What then, is this foretaste that communion brings to us? Jesus shows us by his work and deeds. By feeding the crowds, he really showed “in concrete sign and sacrament” what the prophets of old have been talking about – the glorious *messianic banquet* (an image of heaven), the definitive salvation that He, as lamb of God, has come to lead us to, that vision of the “*heavenly Jerusalem*” where hordes “*follow the lamb wherever he goes*.”

In the meantime, while we live in the “not-yet” of our earthly, pilgrim status as believers, we continue to celebrate the Eucharist and “*proclaim the death of the Lord until He comes*.”



# JUBILEE YEAR 2025

## Pilgrims of Hope

### Commemorative item





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