

READINGS FOR THE WEEK	
Sunday June 18	Det 8:2-3, 14b-16a, Ps 147:12-13, 14-15, 19-20 1 Cor 10:16-17 Jn 6:51-58
Monday June 19	2 Cor 6:1-10 Ps 98:1, 2b, 3ab, 3cd-4 Mt 5:38 -42 or Ph 3:8-14 Ps 131:1bcde, 2, 3 Lk 14:25-33
Tuesday June 20	2 Cor 8:1-9 Ps 146:2, 5-6ab, 6c-7, 8-9a Mt 5:43-48
Wednesday June 21	2 Cor 9:6-11 Ps 112:1bc-2, 3-4, 9 Mt 6:1-6, 16-18 or 1 Jn 5:1-5 Ps 16:1-2a, & 5, 7-8, 11 Mt 22:34-40
Thursday June 22	2 Cor 11:1-11 Ps 111:1b-2, 3-4, 7-8 Mt 6:7-15 or 2 Cor 8:9-15 Ps 40:2 & 4ab, 7-8a, 8b-9, 10 Lk 12:32-34
Friday June 23	Det 7:6-11 Ps 103:1-2, 3-4, 8, 10 Mt 11:25-30 or Jer 1:4-10 Ps 71:1-2, 3-4a, 5-6ab, 15ab & 17 1 Pt 1:8-12 Lk 1:5-17
Saturday June 24	Is 49:1-6 Ps 139:1b-3, 13-14ab, 14c-15 Acts 13:22-26 Lk 1:57-66, 80

PRAY FOR THE HOMEBOUND

John Abram
Mary Brown
Mary Crossley
David Jayce Carey
Courtney Chavis
Therese Ferguson
Hollis Fain
Joe B. Forward
Theresa Garrett
Anna Garrick
Elias Gobert
James Mims
John Richard, Sr.
Alma G Thibodeaux
Alma C Thibodeaux
Sammie Williams



June Birthday List
Happy Birthday to::

John Semien	1
Fr. Donatus Mgbeajuo, MSP	7
Anessia Jacobs-Chambers	9
Therese Ferguson	12
Shirley Ray	15
Melena Hampton	16
Devin Hebert	24
Hollis Fain	28
Emmanuel Taylor	29
Happy Anniversary	
Reginald & Tina Kindle	5th

To all our sick and homebound **THANK YOU** so much for your unwavering commitment and contributions to your parish. To better serve everyone Fr. Donatus is available to visit **ALL** parishioners at the appointed time. However, Fr. Donatus has reserved Friday's for the homebound

MASS INTENTIONS

Sunday June 18	9:00 a.m. Mass Maxie Durio Sr. & Clifton Delahoussaye requested by Maxie & Patricia Durio
Monday June 19	No Mass
Tuesday June 20	8:00 a.m. +
Wednesday June 21	8:00 a.m.+
Thursday June 22	8:00 a.m. +
Friday June 23	8:00 a.m. & 6:00 pm Adoration
Saturday June 24	4:00 p.m. +

(N.B. You can request Mass to be offered for you/ your loves one, or the deceased.. Speak with the Pastor or call the office to schedule).

Bishop Faith Appeal/Fundraiser

Goal : \$25,000.

Pledged: \$ 13,350. Paid: \$ 9,175.

It is the time of year again where we to begin the work on our BFA goal., and for those of us that has not yet pledged please do so and for those of us that has Thank You so much. For any information please contact Robert Gobert at (504) 232-5640 or Shirley Ray (409) 779-9922. We are look forward to the continued growth of our parish

MINISTERIES FOR THE WEEKEND
HOSPITALITY

Saturday: Johnny Riggs, Shirley Allison, Rose Davis & Walter Davis
Sunday: Youth Sunday

ANNOUNCER & LECTORS:

Saturday: A: Freda Guillory L: Leo Jackson & Felicia Richard
Sunday: A: Reagan Pitre L: Hannah Allison & William Pitre

ALTAR SERVER:

Saturday: Reagan Pitre & William Pitre
Sunday: D'Ana Williams

MINISTERS OF COMMUNION:

Saturday Russell Bottley & Gloria Richard
Sunday: Mr. & Mrs. Adam Jacobs

Attendance

Saturday	53	Sunday	55
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Weekend Collection

	Deductible	Non-Deductible
Mail In	\$ 140.00	
Building Rental		\$ 250.00
Loose	\$ 160.00	
Saturday	\$ 538.00	
Sunday	\$ 1,981.00	
Total Deposit	\$ 3,069.00	

Expenses: contract <\$ 47.06> Home Missions <\$ 138.> Catholic Camm. <\$ 127.> Multi-parish acct. <\$ 885.76> Central Admin. Off., Diocese of Beaumont <\$ 1,687.93 > Health ins. <\$ 191.99 >


St. Therese Catholic Church
Served by The Missionary Society of St. Paul from Nigeria since 2000

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Pastoral Team:

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Contact information: cell (409) 454-3958
Rectory: (409) 238-3001
Deacon Julian Richard (409) 221-2743
Deacon Hazen Kenney (512) 791-0847


Office Hours: Tuesday thru Thursday
9:00 a.m.-4:00 p.m.




The Most Holy Body And Blood Of Christ
June 18, 2017
“This is my Body...”

Eucharistic Celebration

Weekends: Saturday Vigil: 4:00 p.m. Sunday: 9:00 a.m.	Weekdays: Tuesday-Friday 8:00 a.m. Thursday: Faith Program 5:30 p.m.
Reconciliation Saturdays: 3:20 p.m. 3:55 p.m.	Adoration Fridays: 6 p.m.
Infant Baptism: Please contact the pastor two (2) months in advance	Adoration & Benediction 1st Friday each month 6p.m.-7p.m.
	Marriage: Please call Rectory six (6) months prior to proposed date



SECRETARY
Cindy Hampton (409) 882-0935

PARISH COUNCIL

Joe Ware, Chairman	886-5331
Adam Jacobs, Vice Chairman	883-9688
Dayna Smith, Secretary	988-6705
P.R.O., Leo Jackson	886-9692
Horace Broussard	883-7937
Shirley Ray	779-9922
John King	920-2448
Albert Hebert, Jr.	746-2627
Freda Guillory	882-1768
Lanny DeLarue	330-0791

DIRECTOR OF RELIGIOUS EDUCATION
Sanja Popillion (409) 670-0808

FINANCE COUNCIL

Andre Robertson	882-0012
Janice Semien	883-7126
Tina Kindle	238-4447
Robert Gobert	504) 232-5640
Sheila Arnold	313-2062

THE MOST HOLY BODY AND BLOOD OF CHRIST

Bread for the World

We cannot help but be moved as we sing Franck's *Panis Angelicus*. But, we cannot help being more strongly moved by the realization that the "bread of angels" is truly the bread given to humans, to us. Jesus gives himself as bread, as Body and Blood. This sustains us, finally and wholly, on this earth.

FIRST READING: Deuteronomy 8:2-3, 14b-16a RESPONSORIAL PSALM: Psalm 147:12-13, 14-15, 19-20

SECOND READING: 1 Corinthians 10:16-17 GOSPEL: John 6:51-58

Comment

The solemn celebration of the Lord's Supper on the evening of Holy Thursday commemorates the institution of the Eucharist, but the context of the three holy days of the Triduum focuses us on the story of the passion, death, and resurrection of Jesus. Today's solemnity of the Body and Blood of Christ invites our return to a full and leisurely reflection on the Eucharist. The actions of taking, blessing, breaking, and giving that constitute every celebration of the Eucharist are patterned on the actions of Jesus at the Last Supper. Today we celebrate his presence with us as "... the living bread, come down from heaven."

One cannot overestimate the importance of the Eucharist in the life of the Church. The Gospels themselves record the story of the multiplication of the loaves and fishes no fewer than six times. John narrates the story in fifteen verses (John 6:1-15) and then devotes the rest of the long sixth chapter to a prolonged reflection on the meaning of the words, "I am the living bread that came down from heaven" (John 6:51). Clearly, the entire sixth chapter expresses a deeply held faith in Jesus as nourishment for the human spirit as necessary as ordinary bread is for the body.

The reality of Jesus as bread for the journey is foreshadowed in the other nourishment story of a people on the way. That people is the Hebrews who spent a forty-year sojourn in the desert. Here was the place of their long education of what it is to be God's own people. Throughout the desert wanderings, the Hebrews learned and forgot and learned again that God was the source of their life, beginning with their basic physical survival.

One would be hard put to overestimate the importance of food and water to a desert people, not to mention a people who had no knowledge of the desert in the first place. The Hebrews, though enslaved in Egypt, were at least fed there. And doubtless for the worst motive—so that they would be strong enough to slave away another day.

After they were free, they wondered if they had been cut loose in the desert to die. And they would have died in fact, had it not been for God's providence. They partook of a sweet food never known before, which they called manna. This food was their physical sustenance in the wilderness.

The book of Deuteronomy, or "second law," reiterates the story of Israel's exodus and sojourn. Deuteronomy takes the form of a pastoral, a homily. The strange desert is parched and infested, yet God supplies food and water. And that's not even the half of it. The first reading today from Deuteronomy recalls how God fed the people with manna. The book reminds the people that although this abundance of new food was amazing, it was as nothing compared to the word issuing from the mouth of God. This—God's word—is the true bread that sustains the soul.

Reflection

Our sharing in the Body and Blood of Christ not only keeps us alive in him, it keeps us together. The bread we break and the cup we share are our participation in his life. Paul reminds us that as the bread is one, we, the many, are also one with Christ and with one another. This communion and union must show in our daily lives, which must manifest our participation in Holy Communion. The feast of the Most Holy Body and Blood of Christ is a good time to remember this.

Happy Father's Day

Is the Eucharist Truly the Body and Blood of Christ?

In his First Letter to the Corinthians (see 11:23-26), St. Paul echoes the words of Jesus over the bread and wine at the first Eucharist (the Last Supper): "This is 'MY body.... This is my blood'" (Mt 26:26- 28). Nothing in these passages suggests that our Lord was speaking only symbolically.

In fact, Jesus stated repeatedly that whoever would eat his flesh and drink his blood would have eternal life (see Jn. 6:51-56.) When some of his listeners had objected to this statement and had left him as a result (see Jn. 6:52, 60, 66), he didn't call them back, saying, "Wait a minute! You misunderstood! I was only speaking symbolically." Instead, he let them go.

If they had in fact misunderstood Jesus - if he had been speaking only figuratively- would he have let them go, considering that their eternal destiny was a stake? Wouldn't he instead have cleared up the confusion to spare them unnecessary scandal? No doubt. But Jesus was in fact speaking literally.

Luke's account of the disciples' encounter with the risen Lord on the road to Emmaus also points to this truth. There our Lord took bread, blessed it, broke it, and gave it to them - whereupon they recognized him, and he physically vanished from their midst (see Lk 24:30-31). Later, when they reported to the apostles what they had witnessed, they told "how he was made known to them in the breaking of the bread" (Lk 24:35).

If any doubts remain about the intent of Jesus' words, we need only consult the words of St. Ignatius of Antioch, who learned his faith from and was consecrated as bishop by men who had been at that first Eucharist: Ignatius wrote: "The Eucharist is the flesh of our savior Jesus Christ, who suffered for our sins and who, in his goodness, the Father raised."

The change of bread and wine into the Body and Blood of Christ (called "transubstantiation") is of course a mystery we will never fully understand. But even though we may find it difficult to imagine how this event takes place, we can be sure that that the God who created the universe out of nothing has the power to accomplish this miracle as well.

RELATED SCRIPTURE - Texts cited: Mt 26:26-28 • Lk 24:30-31, 35 • Jn 6:51- 56, 60, 66 • 1 Cor 11:23-26. General: Mk 14:22-24 • Lk 22:17-20 • 1 Cor 10:16.

CATECHISM OF THE CATHOLIC CHURCH - 611 • 790 • 1088 • 1323 • 1329 • 1335-1340 • 1373-1377 • 1382 • 1390-1394 • 1406 • 1413 • 1416 • 1846 • 2120.

Why Can't Non-Catholics Partake in the Eucharist?

St. Paul's warning about receiving Eucharist improperly should give all Christians a cause for reflection: "Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself." (1 Cor 11:27-29).

In light of this and other scriptural passages, the Church obliges Catholics to make sure they are properly disposed to receive the Eucharist before approaching the altar. For example, they must not receive Holy Communion in a state of mortal sins. But there are other dispositions necessary as well. Those who deny that the Eucharist is truly the Body and Blood of Christ, believing it to be just a symbol, should also refrain from receiving Communion. To use the apostle's words, they would be eating and drinking "without discerning the body" properly, placing themselves in danger of judgment.

This is one reason why non-Catholics, Protestants in particular, should not partake in the Eucharist in a Catholic church: They typically deny that It is truly Christ's and Blood. But the Church insists that even Protestants who believe what the Catholic Church teaches about the Eucharist should not normally approach the Catholic altar for Communion. The reason for this restriction is suggested by other words from St Paul:

The cup of blessing that we bless, is it not a participation (or fellowship) in the blood of Christ? The bread that we break, is it not a participation (fellowship) 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. [1 Cor 10:16-17]

The Eucharist thus signifies a oneness in faith, life, and worship among those who partake of it. So reception of the Eucharist by those separated from the catholic Church is in a sense dishonest. It implies a unity that does not yet exist. A few exceptions are allowed for pastoral reasons in extraordinary situations; see the CC. 1401.)

In the meantime, the Church urges us to pray fervently that all Christians finally "attain to the unity of faith and knowledge of the Son of God" (Eph. 4:13).

RELATED SCRIPTURE - Texts cited: 1 Cor 10:16-17; 11:27-29 • Eph .4:13
General: Ps 133:1-3 • Jn 18:20-23 • 1 Cor 1:10 • Eph 4:1-6 • Phil 2:1-2. CATECHISM OF THE CATHOLIC CHURCH - 805 • 838 • 1396 • 1398-1401.