

READINGS Corpus Christi, Solemnity of the Body and Blood of Christ

DEUTERONOMY 8:2-3, 14b-16a

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 saraph 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."

PSALM 147:12-13, 14-15, 19-20

R. Praise the Lord, Jerusalem.
or: Alleluia.

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. Praise the Lord, Jerusalem.

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. Praise the Lord, Jerusalem.

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. Alleluia.

R. Praise the Lord, Jerusalem.

Here are some versions of PS 147 {more hymns and PS at the end}

1) Scottish Psalter 1650 Protestant Reformed Churches in America.

Straightforward and solid, 17th C hymn to balance the 'modern ones'

<https://www.youtube.com/watch?v=hXoofHX-6jA> 2 min

2) from Angeles City, in the Philippines [Not LA in the USA]

No People but nice singing and w words

<https://www.youtube.com/watch?v=trRmo7WRWWw> 4:30

3) A JEWISH VERSION w **ENGLISH** words Interesting version, different. Check it out. Why not a Jewish Version? They wrote the Psalms, didn't they! The words and pics add so much to help you to form images and get meaning, with some pics of Jerusalem and the Holy Land.

Notice: God delights **not** in a **strong horse** or **man**, but in one **who believes, who needs** the Lord.

Clear Poetic Parallelism: **horse, man & believes, needs**—shown in pictures!

<https://www.youtube.com/watch?v=q3waVHzAcqA> 4 min

4) Hebrew! Note the "Allelu" "Everyone Praise"; Adonai "Lord"—never say His REAL Name!

https://www.youtube.com/watch?v=qHX1yFIaV_4 2 min

Tantum Ergo

1) Chris Oelkers plays Tantum Ergo Sacramentum (by St. Thomas Aquinas 1264) on the Custom Monarke organ, Mary Queen, Catholic Church, Friendswood (TX). NO words

<https://www.youtube.com/watch?v=cs9zAVvtrOI> 2:45

2) Military pilgrimage to Lourdes 2011 Organ accompanying the crowd singing.

I was in Lourdes twice. Unfortunately it doesn't make me twice as holy as you who haven't been there!

What impressed me when I was there were all the volunteers with a Vietnamese Flag, Japanese Flag, etc.

And those who wheeled the sick and infirm. Here Cops and Soldiers come together.

<https://www.youtube.com/watch?v=SJ7XVE2fE9Y> 2min

3) Chant w LATIN & English words! So you can follow the thoughts of Thomas Aquinas.

<https://www.youtube.com/watch?v=INljg1sHyhg> 1:40

4) by MOZART performed in Israel: Tel-Aviv Soloists Ensemble [Conductor: Barak Tal] Performed in Latin by JEWS. Even if Mozart is too highbrow for you, it is interesting that he did a version of Tantum Ergo. He was Catholic, not necessarily a "good" one!

<https://www.youtube.com/watch?v=72QU7KYHMgA> 5:30

5) Tantum Ergo opus 55, by Gabriel Fauré: Brussels Chamber Orchestra The New Baroque Times Voices Festival International 11 March 2017. Put Fauré there w Mozart!

<https://www.youtube.com/watch?v=qeTN00zxfYg> 4 min

Paul's FIRST letter to the Corinthians 10:16-17

Brothers and sisters,

The cup of blessing that we bless,

is it not a *participation in the blood of Christ?

[Some translate *sharing]

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 SEQUENCE

When Pope Urban IV (1261-1264) first established the Feast of Corpus Christi, he requested St. Thomas Aquinas (1225-1274) to compose hymns for it. This is one of the five beautiful hymns Aquinas composed in honor of Jesus in the Blessed Sacrament. In addition to **Lauda Sion**, St. Thomas wrote **Adoro Te Devote**, **Pange Lingua**, **Sacris Sollemnis** and **Verbum Supernum**. **Lauda Sion** is the Sequence before the Gospel on Corpus Christi. This site give both the LATIN as written by Aquinas and across from it an ENGLISH translation. <http://preces-latinae.org/thesaurus/Hymni/LaudaSion.html>

a verse to show what it looks like.

Note the poetic rhyme

LAUDA Sion Salvatore em ,	ZION ,	to Thy Savior praise,
lauda ducem et pastore em ,		to Thy Shepherd Thy King raise!
in hymnis et cant icis .		Let the air with praises ring!
Quantum potes, tantum au de:		All you can, proclaim with mirth,
quia maior omni laude ,		so far higher is His worth
nec laudare suff icis .		than glory's words enough may sing.

Alleluia, Gospel Acclamation from John 6:51

R. Alleluia, alleluia.

I am the living bread that came down from heaven ,	Look back at Deuteronomy!
says the Lord; whoever eats this bread will live forever .	Pretty clear where John got this.

R. Alleluia, alleluia.

GOSPEL JOHN 6:51-58

before vs 51-58, John has this

41 Meanwhile the Jews were complaining to each other about him, because he had said, '**I am the bread that has come down from heaven**.' 42 They were saying, 'Surely this is Jesus son of Joseph, whose father and mother we know. How can he now say, "**I have come down from heaven?**"' What do you think they were thinking Jesus meant?

[51-58 follow 41-42 and are followed by 66-69]

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."

Jesus does not back off His extraordinary cl

. . . unless you eat. . . flesh . . . b

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 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.**"

Again he re-enforces “true”.
Notice the repetition of **LIFE**,
an important theme of John.

Then John refers to Exodus:
how the Israelites were kept alive
in the desert by manna—yet still DIED.

* * * * *

59 & 66-69 follow:

59 This is what he taught at Capernaum in the synagogue.

“at Capernaum” one of the little details which add to the reliability of the Gospel accounts.

60 After hearing it, many of his followers said, 'This is intolerable language. **How could anyone accept it?'**

*{I ask: Why would it be hard to **accept** this “bread” as a symbol?*

*Jews were used to symbols. **and they did not accompany him?** }*

and then John continues:

66 After this, **many of his disciples went away and accompanied him no more.**

67 Then Jesus said to the Twelve, 'What about you, do you want to go away too?'

68 Simon Peter answered, 'Lord, to whom shall we go? You have the message of eternal life,

69 and we believe; we have come to know that you are the Holy One of God.'

*{Notice again the Gospels have **PETER** speaking for the group, the Church.}*

We can get an idea of what the Early Xtians in Rome did believe and teach. How? The Romans accused the Early Xtians in Rome, saying:

THEY EAT HUMAN FLESH AND DRINK BLOOD!

This would indicate that the Early Xtians emphasized the “reality” of the Body and Blood of Xt. At least the Romans wondered where they got this *human flesh* they were eating.

There were a lot of “mystery” and “Secret” Religions from the East whose members held “secrets” to be shared with no one outside the group. Mithraism and Isis Worship are two. They had some ceremonies kept secret from non-members, like some “cults” you read about today. The Romans lumped Xtianity with the *new, strange*, and foreign Mithra and Isis Cults.