



BODY AND LOOD OF CHRIST SUNDAY CORPUS CHRISTI 2nd of June 24 – Cycle B



PRESENTIALIZE



SETTING

The fraternal meals of Jesus, an informal and profound meeting, a place for moments to share things, ideas and dreams. Jesus does not look for special moments, but those of daily life, where theories are perfectly united, which are a reference and practice, where ideas are expressed and concretized. In the surroundings of a table, where words, bread and wine, things, people, ideas, dreams come together.

Whatever we do, whatever we say, whatever we are, let it be in memory of you. Attentive, sensitive, proactive people, generators of open spaces, inclusive, humane, eco-sustainable.

Seek silence and make this moment something creative and unique.

SONG. TO BE THE ODY OF THE LORD

<https://www.youtube.com/watch?v=owijA7z1Rv0>

GOSPEL – Mark 14, 12-16. 22-26

On the first day of the Unleavened, when they were sacrificing the Passover lamb, his disciples said to him: Where do you want us to go to prepare the Passover meal for you? Then he sent two of his disciples and said to them: Go into the city, and a man carrying a jar of water will meet you. Follow him, and wherever he enters, say to the owner of the house: "The Master says: 'Where do I have the room, where I can eat the Passover with my disciples?'" And he will show you a large room upstairs, ready and willing. Prepare it for us there. And the disciples went, came to the city, found everything as he had told them, and prepared the Passover. While they were dining, he took bread and, after saying the blessing, broke it, gave it to them and said: Take, this is my body. And taking the chalice, having given thanks, he gave it to them, and they all drank from it. And he said to them: This is my blood of the new covenant, which is shed for many. Truly I tell you, I will no longer drink the fruit of the vine until that day when I drink it again in the Kingdom of God. After reciting the hymn, they left for the Mount of Olives.

To internalize the Word (*Marie-Noëlle THABUT*)

What is interesting in the text of Exodus 24, 3 – 8 is to see how Moses resumes a usual rite, but giving it a completely new meaning! If we are attentive we see that the two realities, the ancient rite, on the one hand, and the new meaning given by Moses, on the other, are interwoven in this text in an extremely strong way: what comes from the ancient tradition are the piled stones for the immolation of animals and also the sprinkling of blood on an altar that represents divinity and also the sprinkling of blood on the people. What is new in this text is the very notion of the Covenant proposed by God, the gift of the Law given by God and not by men, and the commitment of the people to obey it.

We find in Psalm 115 (116) all the important elements of the first reading of this feast of the Body and Blood of Christ: first of all, the liberating work of God, then the recognition of this initiative of God on the part of believers and, finally, the commitment to obedience. This psalm is part of a small set of psalms called "Hallel", whose meaning is Hallelujah and which are precisely a kind of great Hallelujah, sung at the great annual festivals: Easter, the Festival of Tents and Pentecost. We, now, can sing: "How can I repay the Lord for all the good he has done to me?" The letter to the Hebrews is addressed to Christians who know the Old Testament perfectly.

The clearly confessed objective of the letter to the Hebrews 9:11-15 tells us that the words are from the Old Testament, but the truth is that the reality that those words cover is totally new, because, before Jesus Christ, we were in the regime of the first Alliance, and from Him, we find ourselves in the regime of the New Alliance. We have often had the opportunity to decipher,

throughout biblical history, a radical change in orientation, understanding and a conversion of certain words (the fear of God, for example), or also of certain gestures: Let us remember the evolution of sacrifices. Finally, we have seen how faith in a single God has evolved until we can understand the Revelation of the Trinity God.

Today, it is Mark 14, 12-16. 22-26, the one who presents us with the new life to which we are invited and which is symbolized by unleavened bread, unleavened bread. This is the reason why our Church is firmly attached to the tradition of unleavened bread to make the hosts because when Jesus said: "This is my Body," he had a piece of unleavened bread in his hands. Jesus thus announced a new way of being human, pure, that is, free. Jesus invited us, as the Letter to the Ephesians says, to "put on the new man, created according to God, in the justice and holiness that come from the truth to which he invited us" (Eph 4:24). According to this, Jesus can very well be compared to the Passover lamb: he is not a victim slaughtered to please God, but the blood of the Passover lamb signed the Covenant between the liberating God and his people. Here, the new Paschal lamb, finally revealing to the sight of men, the True Face of God, frees humanity from all false images of God and, then, the Covenant is possible. And it is because he lives, in Himself, the Incarnation of the Covenant, that he can live as a free man "My life, no one takes it from me, it is I who give it." From now on, those who truly want to look toward the crucified, and recognize the true face of God, are brothers of Christ: they know the God of tenderness and mercy as he truly is, and they are also capable of living in tenderness and piety. Humanity finally gathers around Him, to the point of forming nothing more than a Body. Finally, let's say that this is being free people. Because, the worst chains are those that we use among ourselves.

Tips for prayer

- Read the reading carefully and savouring what it says.
- - What does today say to your life?
- - What does it say to your community, your parish, to the Church?



AMBIENTAL MUSIC. LISTENING – JAMI SIEBER

https://youtu.be/6Sbfh2r_TBI?si=AOF20sqo8UYbMtXl

LET THE HEART SPEAK

The Lord present
in the Eucharist,
present at the table
of the life,
where they mix
words,
emotions, gestures
and where the symbols
eloquent,
they witness it.
Life is the table
of the meeting.
Are moments,
circumstances, efforts
and performances.
Where we make it possible
the memory of those
who passed and designed
routes.
Life is the space
that You send us,
in which we bring
to remember experiences
and lived or narrated.
Do this, you tell us.
To do,
what to say,
how to respond.
Go through life,

observing.
Walk in life,
welcoming
Say in life,
provoking.
Live the life,
sharing.
Do this in
my memory
do it
helping to grow.
do it
starting from the small.
do it
exciting everyone.
do it
contributing ours.
do it
taking one step after another.
do it
looking to each side.
do it
opening the mind
do it
speaking clear.
Do it for everyone.
Always let him speak
the heart and make it concrete
in eloquent gesrures

SONG. THIS IS MY BODY

https://www.youtube.com/watch?v=WEOXc_uuUnY

CANCIONES DE CORPUS CHRISTI. GLADYS GARCETE

https://youtu.be/1g8IHFYs4ZQ?si=SkyBxEbS_nRz5FvN



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