

**Feasts of the Lord**  
**celebrated in the liturgical families**  
**of both the East and the West**  
Feasts of the mysteries in Christ's life  
Feasts with fixed dates

**The Feast of the Triumph of the Cross, September 14**

**East:** Feast arose in Jerusalem. Empress Helena discovered the Lord's cross 14 September 320; feast of the veneration of the cross 14 September 335 when the cross was presented for the faithful on Golgotha; feast in Constantinople in the 5<sup>th</sup> c. Called "the universal exaltation of the precious and life-giving cross" and celebrated on a par with Easter.

**Byzantine practice:** the priest elevates the sacred wood above his head, then turning to the four cardinal points of the compass, he blesses the people with it while the choir sing the *Kyrie eleison* 100 times at each point; the faithful then come forward to venerate the cross and receive one of the blossoms from the platform on which it stands.

**West:** celebrated in Rome in the 6<sup>th</sup> c and by the end of the 7<sup>th</sup> c. Rome presented the wood of the cross to the people for veneration on Sept. 14 at St. Peter's Basilica. Those churches (Jerusalem, Constantinople, Rome) which had a relic of the cross celebrated this feast with the solemn ceremony called the *exaltatio* of the cross; this was one of the original names of the feast. Gallic liturgy celebrated this feast of the cross on May 3 to recall the date in 628 when the cross was recovered after the Persians had sacked Jerusalem in 614. Pope John XXIII removed the May 3 feast from the calendar as a duplication.

*Adam, pp. 181 – 183; Jounel, pp. 99 - 100*

**Scripture**

**Gospel: John 3:13 – 17** Just as Moses lifted up the serpent in the desert, **so must the Son of Man be lifted up**, so that everyone who believes in him may have eternal life. For God so loved the world that he gave his only Son....

**Numbers 21:4b – 9** Moses accordingly made a **bronze serpent and mounted it on a pole**, and whenever anyone who had been bitten by a serpent looked at the bronze serpent, he lived.

**Psalms 78** Do not forget the works of the Lord! He being **merciful** forgave their sin and destroyed them not.

**Philippians 2: 6 – 11** Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, becoming obedient to the point of death, **even death on a cross. God exalted him** and bestowed on him the name which is above every name, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

**Euchology**

**Entrance ant:** We should **glory in the Cross** of our Lord Jesus Christ, in whom is our salvation, life and resurrection, through whom we are saved and delivered (*Triduum entrance antiphon*).

**Prayer over the Offerings:** May this oblation which on **the altar of the Cross** canceled the offense of the whole world, cleanse us....

**Preface: The victory of the glorious Cross:** You placed the salvation of the human race on the wood of the Cross, so that, where death arose, life might again spring forth and **the evil one, who conquered on a tree, might likewise on a tree be conquered....**

**Communion ant:** When I am lifted up from the earth, I will draw everyone to myself.

**Prayer after Communion:** bring those you have redeemed by **the wood of your life-giving Cross** to the glory of the resurrection.

**Commentary** Tradition: that the Transfiguration took place forty days before Jesus' Crucifixion. So its date was set as August 6, forty days before the Feast of the Triumph of the Cross on September 14. Themes of the Feast are very similar to those of Good Friday. Note the similar attention to the cross itself, not the crucifix. The focus is on both death and exaltation. The traditional ritual actions of this Feast are a good reminder of the help that the body gives to the soul. Following the principles of progressive solemnity (this is usually a weekday in Ordinary Time), might there be a simple way of honoring the cross?

As we keep this feast, we are lifted up with the crucified Christ, leaving behind us earth and sin so that we may gain the things above. [The cross] was the means by which the barred gates of hell were smashed, and the cross became the one common salvation of the whole world. The cross is both the sign of God's suffering and the trophy of his victory.

*St. Andrew of Crete, bishop +*

## The Feast of the Transfiguration of the Lord, August 6

**East:** Feast known as early as the 5<sup>th</sup> c in the East Syrian liturgy, probably commemorating the dedication of the basilicas on Mount Tabor; also called "The Transfiguration, the Metamorphosis, of our great God and Savior Jesus Christ": one of the most important feasts of the year; the entire theology of human **divinization** finds expression here:

"On Tabor Christ today transformed the nature which had been darkened by Adam; having covered it with his radiance, he divinized it."

"O Christ, God and lover of humankind, shed upon us the light of your inaccessible glory."

**West:** mid-9<sup>th</sup> century in Naples, but spreads quickly, aided by the Benedictines; Feast celebrated after the 12<sup>th</sup> c at St. Peter's Basilica; Pope Callistus III added it to the universal calendar in 1457 in gratitude for victory over the Turks in the previous year (together with the Memorial of the Name of Mary and the Memorial of Our Lady of the Rosary).

*Adam, pp. 26, 180 - 181; Jounel, pp. 97 - 98; Bugnini, p. 308*

### Scripture

**Gospel: A Matthew 17:1 – 9** He was transfigured before them; his face shone like the sun and his clothes became white as light. While he was still speaking, behold, a bright cloud cast a shadow over them, then from the cloud came a voice that said, "This is my beloved Son, with whom I am well pleased; listen to him." When the disciples heard this, they fell prostrate and were very much afraid. But Jesus came and touched them, saying, "Rise, and do not be afraid." And when the disciples raised their eyes, they saw no one else but Jesus alone. "Do not tell the vision to anyone until the Son of Man has been raised from the dead.

**B Mark 9:2 – 10** [Peter] hardly knew what to say, they were so terrified. “This is my beloved Son. Listen to him.” As they were coming down from the mountain, he charged them not to relate what they had seen to anyone, except when the Son of Man had risen from the dead. So they kept the matter to themselves, questioning what rising from the dead meant.

**C Luke 9:28b – 36** Jesus took Peter, John, and James and went up a mountain to pray. And behold, two men were conversing with him, Moses and Elijah, who appeared in glory and spoke of his exodus that he was going to accomplish in Jerusalem. Peter and his companions had been overcome by sleep, but becoming fully awake, they saw his glory. While he was still speaking, a cloud came and cast a shadow over them, and they became frightened when they entered the cloud. Then from the cloud came a voice that said, “This is my chosen Son; listen to him.” After the voice had spoken, Jesus was found alone. They fell silent and did not at that time tell anyone what they had seen.

**Daniel 7:9 – 10, 13 – 14** The Ancient One took his throne. His clothing was snow bright, and the hair on his head as white as wool. As the visions during the night continued, I saw **one like a Son of man coming, on the clouds of heaven**; when he reached the Ancient One and was presented before him, the one like a Son of man received dominion, glory, and kingship; all people, nations, and languages serve him. His dominion is an everlasting dominion that shall not be taken away, his kingship shall not be destroyed. *We shall see this reading again for Christ the King.*

**Psalms 97** **The Lord is king, the Most High** over all the earth. Clouds and darkness are round about him. All peoples see his glory.

**2 Peter 1:16 – 19** We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but **we had been eyewitnesses of his majesty**. For he received honor and glory from God the Father when that unique declaration came to him from the majestic glory, “This is my Son, my beloved, with whom I am well pleased.” We ourselves heard this voice come from heaven when we were with him on the holy mountain.

**Communion ant.** When Christ appears, **we shall be like him, for we shall see him as he is.**

## Euchology

**Collect:** O God, who in the glorious Transfiguration confirmed the mysteries of faith by the witness of the Fathers and **prefigured our full adoption to sonship**, grant that, listening to the voice of your beloved Son, we may merit to become co-heirs with him.

**Preface: The Mystery of the Transfiguration:** He filled with the greatest splendor that bodily form which he shares with all humanity, that the scandal of the Cross might be removed from the hearts of his disciples and **that he might show how in the Body of the whole Church is to be fulfilled what so wonderfully shown forth first in its Head.**

**Prayer after Communion:** **transform us** into the likeness of your Son, whose radiant splendor you willed to make manifest in his glorious Transfiguration.

**Commentary** Note that the Feast in the West was inspired by a military victory. We begin to see a pattern (in the West!) of celebrations whose object is an event in Church history; we begin to see Feasts of “ideas.” Counteract that emphasis with attention to the Scripture readings for the Feast: our divinization! We pray for peace in every heart and nation, recalling the atomic devastation of the peoples of Hiroshima and Nagasaki (1945).

Let us listen, then, to the sacred voice of God so compellingly calling us from on high, from the summit of the mountain, so that with the Lord’s chosen disciples we may penetrate the deep meaning of these holy mysteries, so far beyond our capacity to express. Jesus goes before us to show us the way, both up the mountain and into heaven, and – I speak boldly – it is for us now to follow him with all speed, yearning for the heavenly vision that will give us a share in his radiance, renew our spiritual nature and transform us into his own likeness, making us for ever sharers in his Godhead.... Let us run with confidence and joy to enter into the cloud.

## The Presentation of the Lord, February 2

*Egeria's Travels*: the 40<sup>th</sup> day after the birth of the Lord, celebrated in Jerusalem 381 - 384; by 450 candles were added; Syria and Constantinople: *Hypapante* or the Meeting; accepted in Rome about 650; 8<sup>th</sup> century introduced a new name in the West: the Purification of Mary with emphasis on penitence and purification with black or violet vestments for the procession, then white for the Mass; 10<sup>th</sup> century added the blessing of candles (unknown in the East); 1970 the Presentation of the Lord; white is the one color; Anna (finally!) is added to the Lectionary.

### Scripture

#### Gospel Luke 2:22 – 40

The Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he should not see death before he had seen the Christ of the Lord. He came in the Spirit into the temple....

[*Canticle of Simeon: Nunc dimittis*] “Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in sight of all the people, a light for revelation to the Gentiles, and glory for your people Israel.”

Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted – and you yourself a sword will pierce – so that the thoughts of many hearts will be revealed. And coming forward at that very time, [Anna] gave thanks to God and spoke about the child to all who were awaiting the redemption of Jerusalem.

**Malachi 3:1 – 4** Thus says the Lord God: Lo, I am sending my messenger to prepare the way before me; and suddenly **there will come to the temple the Lord** whom you seek, and the messenger of the covenant whom you desire. And...**he will purify** the sons of Levi, refining them like gold or like silver, that they may offer due sacrifice to the Lord.

**Psalm 24** Lift up, O gates, your lintels...that **the king of glory** may come in! Who is this king of glory? It is the Lord!

**Hebrews 2:14 – 18** [Jesus] had to become like his brothers and sisters in every way, that he might be a merciful and faithful high priest before God. Because he himself was tested **through what he suffered**, he is able to help those who are being tested.

### Euchology

#### The Blessing of the Candles and the Procession

**First Form: The Procession** *in another place; the people have unlit candles*

**Ant. 1** *while the candles are being lit*: Behold, our Lord will come with power, to enlighten the eyes of his servants.

**Introductory Address**: Dear brothers and sisters, forty days have passed since we celebrated the joyful feast of the Nativity of the Lord. Today is the blessed day when Jesus was presented in the Temple by Mary and Joseph. Outwardly he was fulfilling the Law, but in reality he was coming to meet his believing people. Prompted by the Holy Spirit, Simeon and Anna came to the Temple. Enlightened by the same Spirit, they recognized the Lord and confessed him with exultation.

So let us also, gathered together by the Holy Spirit, proceed to the house of God **to encounter Christ. There we shall also find him and recognize him in the breaking of the bread, until he comes again, revealed in glory.**

**Blessing of the candles:** O God, source and origin of all light...showed Simeon the Light for revelation to the Gentiles...so that...we may reach that light which never fails.

*Candles sprinkled with holy water. Procession begins: Let us go in peace to meet the Lord.*

**Ant. 2** Sion, adorn your bridal chamber and welcome Christ the King; take Mary in your arms, who is the gate of heaven, for she herself is carrying the King of glory and new light. **A Virgin she remains, though bringing in her hands the Son before the morning star begotten**, whom Simeon, taking in his arms announced to the peoples as **Lord of life and death** and Savior of the world.

*Multiple, complementary images are a sign of the rich traditions woven into ancient celebrations: here, the vision of the Christ taking possession of his temple as well as "Meeting" and Mary's purification.*

**Collect:** as your Only Begotten Son was presented in the substance of our flesh, so may we be presented to you **with minds made pure**.

**Preface: The Mystery of the Presentation of the Lord:** ...we too, go forth, rejoicing to encounter your Salvation....

**Prayer after Communion:** we, going forth to meet the Lord, may obtain the gift of eternal life.

### **Commentary**

We need a feast that links both Christmas and Easter together; this feast is a hinge that holds together the two main cycles of the liturgical year. A renewed feast of the Presentation ought to remain on the fortieth day after Christmas, but there should be ways of making it point forward to Lent, Holy Week, and Easter, not least because of the crucial second oracle of Simeon.

*Kenneth W. Stevenson, pp. 68-69*

*[What is the focus of this oracle of the sword?] The image is of a selective sword of judgment, ...a sword of discrimination, ...[the cost of a] relationship of obedience to the will of the Father.*

*Raymond E. Brown, p. 31*

It is not her suffering but her commitment to live as a disciple that makes Mary the first and most faithful disciple.

The sacrifice of ourselves (baptized in the Light, becoming the Light, sharing the Light, holding the Light) just as the melting wax of the candles allows the Light to shine in the darkness.

In honor of the divine mystery that we celebrate today, let us all hasten to meet Christ. Everyone should be eager to join the procession and to carry a light. Through Simeon's eyes we too have seen the salvation of God which he prepared for all the nations and revealed as the glory of the new Israel, which is ourselves. Our eyes have seen God incarnate, and because we have seen him present among us and have mentally received him into our arms, we are called the new Israel. Never shall we forget this presence; every year we keep a feast in its honor.

*From a sermon by St. Sophronius, bishop of Jerusalem, +638*

The Church is a procession of new Simeons and new Annas, of those who participate in the saving death and resurrection of the Savior of the world.

*Martin Connell, p. 204*

**Solemnities of the Lord**  
**celebrated only in the West**  
**Feasts commemorating ideas and devotions**  
**Feasts with moveable dates**  
***“They didn’t happen!”***

These four solemnities grew from the piety of a particular age and place, from the private devotion of a religious order or a pious association during the second millennium in the West: feasts of ideas, feasts of devotion, commemorations of an aspect of Christian teaching or a title of Christ. The original Roman liturgy knew no such feasts. *Adam, p. 167; Norms, p. 73.*

Consilium recognized this as an “idea feast” whose object is an event in Church history: military victory over the Turks; other “idea feasts” eliminated: Feast of the Precious Blood; Feast of the Motherhood of Mary; 1500<sup>th</sup> anniversary of the Council of Ephesus. One of the principles of the reform: “the number of feasts that do not commemorate an event or mystery in the life of Christ, or a saint, is to be reduced.”

“...[T]he Order of Readings for Mass aptly presents from Scripture **the principal deeds and words belonging to the history of salvation**. As its many phases and events are recalled in the liturgy of the word, the faithful will come to see that the history of salvation is contained here and now in the representation of Christ’s paschal mystery celebrated through the Eucharist” *OLM, n. 61.*

**The Solemnity of the Most Holy Trinity**  
**First Sunday after Pentecost**

**West:** Benedictine monasteries in Frankish and Germanic lands had a special feast of the Trinity before 1000, probably the Sunday after Pentecost. But Rome long resisted such a feast! Pope Alexander III (+1077): “This is not our custom in Rome since the Trinity is honored daily in psalmody by singing of the *Glory be* doxology.” Pope Alexander III (+1181): said the same 100 years later “The Trinity is celebrated every day!”, but the feast continued to spread. John XXII in 1334 made the celebration obligatory for the entire Church, even though the feast was criticized for being too theme-oriented and too theological.

“It must be acknowledged that a celebration of this type could become popular only at a time when the liturgical life and the proper understanding of the Bible were on the wane” (*Adrien Nocent, p. 444*).

Popularity of the Feast partially encouraged by the creation of prayer texts: Preface of the Trinity mid-8<sup>th</sup> c.; Mass of the Trinity available as a Votive Mass for Sundays while Sundays are gradually showing an increasing Trinitarian emphasis (no mention of the word “Christ”; prayers created also for the Liturgy of the Hours).

**East:** Never had a feast of the Holy Trinity. The Sunday after Pentecost is the Feast of All Saints.

**Reform:** Consilium: the Feast of the Holy Trinity remained as it was and where it was.

*Bugnini, p. 307; Adam, p. 167 - 168; Nocent, p. 444 ; Jounel, p. 102 - 103 ; Cobb, p. 464*

## Scripture

**A** We are invited to live in the realm of love which is covenantal, incarnate and ongoing as deifying presence.

**Gospel: John 3:16 – 18** God so loved the world that he gave his only Son.

**Exodus 34:4b – 6, 8 – 9** The Lord passed before Moses and cried out, "The Lord, a merciful and gracious God, slow to anger, and rich in kindness and fidelity."

**Daniel 3** Glory and praise forever! Blessed is your holy and glorious name.

**2 Corinthians 13: 11 – 13** The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with all of you.

**B** Entry into a new relationship with Christ so that we too can call God "Abba" through Christ in the Spirit

**Gospel: Matthew 28:16 – 20** Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. And behold, I am with you always, until the end of the age.

**Deuteronomy 4:32 – 34, 39 – 40** This is why you must now know that the Lord is God and that there is no other.

**Psalms 33:** Blessed the people the Lord has chosen to be his own. For he spoke, and it was made. those who hope for his kindness to deliver them from death.

**Romans 8:14 – 17** You received a Spirit of adoption through whom we cry, "Abba, Father!" Heirs of God and joint heirs with Christ

**C** God draws us into the circle of divine life so that we may be sons and daughters of God and sisters and brothers to one another.

**Gospel: John 16: 12 – 15** The Spirit of truth will guide you to all truth. Everything that the Father has is mine. He will take it from what is mine and declare it to you.

**Proverbs 8:22 – 31** Thus says the wisdom of God: then was I beside him as his craftsman, and I was his delight day by day...and I found delight in the human race.

**Psalms 8** O Lord, our God, how wonderful is your name in all the earth!

**Romans 5:1 – 5** We have peace with God through our Lord Jesus Christ. The love of God has been poured out into our hearts through the Holy Spirit that has been given to us.

## Euchology

**Entrance ant:** Blest be God the Father, and the Only Begotten Son of God, and also the Holy Spirit, for he has shown us his merciful love.

**Collect: God our Father, who by sending into the world the Word of truth and the Spirit of sanctification made known to the human race your wondrous mystery,** grant us, we pray, that in professing the true faith, we may acknowledge the Trinity of eternal glory and adore your Unity....

**Preface: The mystery of the Most Holy Trinity:** With your only Begotten Son and the Holy Spirit, you are one God, one Lord: **not in the unity of a single person but in a Trinity of one substance.** For what you have revealed to us of your glory **we believe equally of your Son and of the Holy Spirit,** so that, **in the confessing of the true and eternal Godhead,** you might be adored in what is proper to each Person, their unity in substance, and their equality in majesty.

**Communion ant:** Since you are children of God, God has sent into your hearts the Spirit of his Son, the Spirit who cries out: Abba, Father.

**Prayer after Communion:** bring us health of body and soul, as **we confess your eternal holy Trinity and undivided Unity.**

**Commentary** challenges: the abstractions of Western theology of the Trinity in general; the abstractions emphasize God's transcendent being in God's self

rather than God's intimate interaction with the human family, perpetually redeeming and transforming us, especially the Body of Christ in the world  
(note the revised Preface whose origin is 9<sup>th</sup> c.)  
the only solemnity associated with a doctrine (i.e., there is no Incarnation Sunday or Ecclesiology Sunday)

*"By meditating upon and preaching about God's tenacious yet gentle ways of being involved with us, Trinity Sunday might become a dynamic, event-oriented feast....*

*[So, use all the optional elements of this feast to attune the assembly to their Catholic trinitarian faith that] God is personal and relational. God is someone rather than something. God acts, God acts freely, God self-discloses so that God may be known and loved; God loves and suffers for the sake of love. These are the characteristics of the one God who acts through Christ in the power of the Spirit.... [This is the feast that celebrates] God's life for us and within us." LaCugna, pp. 247 – 261*

Be attentive to the choice of hymns: doctrinal only? consider focus on the Sign of the Cross, on the doxology at the end of the Eucharistic prayer; songs that raise up the action of the Trinity in our midst now, giving birth to God's reign in the midst of suffering humanity

## The Solemnity of the Most Holy Body and Blood of Christ Sunday after Trinity Sunday

**West:** as aspect of the growing devotion to adoration of the Blessed Sacrament in the 12<sup>th</sup> c.; the profound desire of medieval people to "see Christ" since they were not receiving him sacramentally; Sr. Juliana's visions (1208) was of a gleaming moon with a dark spot: sign of the absence of a feast of the Blessed Sacrament during the Church Year; first celebration at Liège, Belgium in 1246 on the Thursday in the octave of Trinity Sunday; after a eucharistic miracle in Viterbo where Pope Urban IV (+ 1264) was living (he was also the former Archdeacon of Liège), he instituted the feast in 1264: the first time a pope had used his authority to impose a new feast on the whole Western Church; popularity of the feast with its great solemnity and splendor throughout Europe; addition of the eucharistic procession only approved in the 15<sup>th</sup> c.

**Reform:** Following the restoration of Communion under both kinds, it seemed appropriate to return the title for this Solemnity to the Body and the Blood of the Lord. The first Preface is for Holy Thursday; second preface is new.

In those places where the solemnities of Epiphany, Ascension, and Corpus Christi are not observed as holy days of obligation, they are assigned to a Sunday, which is then considered their proper day in the calendar.

Thus...(c.) the solemnity of Corpus Christi, to the Sunday after Trinity Sunday (*General Norms for the Liturgical Year and the Calendar*, n. 7).

*Adam, pp. 169 – 172; Jounel, pp. 103 - 105; Bugnini, p. 315; Nocent, v. 2, pp. 453 - 464*

### Scripture

**A His flesh is true food and his blood is true drink; He fed you with manna; the bread that makes us one**

**Gospel: John 6:51 – 58** I am the living bread that came down from heaven. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day.

**Deuteronomy 8:2 – 3, 14b – 16a** He fed you with manna to show you that not by bread alone does one live, but by every word that comes forth from the mouth of the Lord.

**Psalms 147** Praise the Lord, Jerusalem. With the best of wheat he fills you.

**1 Corinthians 10: 16 – 17** The bread that we break, is it not a participation in the body of Christ? We though many are one body.



**Sequence: Lauda Sion** Laud, O Zion, your salvation, Christ, your king and shepherd true. What he did at supper seated, Christ ordained to be repeated, his memorial ne'er to cease. This the truth each Christian learns, bread into his flesh he turns, to his precious blood the wine. Blood is poured and flesh is broken, yet in either wondrous token Christ entire we know to be.

**B This is my body, this is my blood of the covenant; the blood of the covenant which Jesus has made with us; Christ, mediator of a new covenant;**

**Gospel: Mark 14:12 – 16, 22 – 26** Where do you want us to go and prepare for you to eat the Passover? "Take it; this is my body." "This is my blood of the covenant, which will be shed for many."

**Exodus 24:3 – 8** Moses took the blood and sprinkled it on the people, saying, "This is the blood of the covenant that the Lord has made with you."

**Psalms 116** I will take the cup of salvation, and call on the name of the Lord. To you will I offer sacrifice of thanksgiving, and I will call upon the name of the Lord.

**Hebrews 9:11 – 15** How much more will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God. For this reason he is mediator of a new covenant.

**Sequence: Lauda Sion** (see above)

**C Jesus took, blessed, broke, gave the loaves to his disciples; Melchizedek brought out bread and wine; bread and wine proclaim the Lord's death**

**Gospel Luke 9:11b – 17** 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.

**Genesis 14:18 – 20** Melchizedek brought out bread and wine, being a priest of God Most High.

**Psalms 110** You are a priest forever, in the line of Melchizedek. Yours is princely power in the day of your birth. I have begotten you.

**1 Corinthians 11:23 – 26** I received from the Lord what I 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 also the cup after supper. For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

**Sequence: Lauda Sion** (see above)

## Euchology

**Collect:** God who in this wonderful Sacrament left us a memorial of your Passion

**Preface: The fruits of the Most Holy Eucharist:** at the Last Supper with his Apostles establishing for the ages to come the saving memorial of the Cross, he offered himself to you. Nourishing your faithful by this sacred mystery, you make them holy. We approach the table of this wondrous Sacrament; we pass over to the heavenly realities here foreshadowed.

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

*Sacred Congregation of Divine Worship, Holy Communion and Worship of the Eucharist outside Mass. In DOL 279:102 – 104.*

N. 102 The annual procession on the solemnity of Corpus Christi, or on a convenient day near this feast, has a special importance and meaning for the pastoral life of the parish or city. It is therefore desirable to continue this procession, in accordance with the law, when today's circumstances permit and when it can truly be a sign of common faith and adoration. In the principal districts of large cities there may be additional eucharistic processions for pastoral reasons at the discretion of the local Ordinary. If the procession cannot be held on the

solemnity of Corpus Christi, it is fitting to hold some kind of public celebration for the entire city or its principal districts in the cathedral church or other convenient places.

N. 103 It is fitting that a eucharistic procession begin after the Mass and the host to be carried in the procession is consecrated at this Mass. A procession may also take place, however, at the end of a lengthy period of public adoration that has been held after Mass.

N. 104 Eucharistic processions should be arranged in accordance with local customs in regard to the decoration of the streets and the order to be followed by the participants.... Songs and prayers should be planned with the purpose of expressing the faith of the participants and the centering of their attention on the Lord alone....

**Commentary** Be attentive to music choices: *Pange lingua? Panis angelicus? Here at This Table* (OCP); *Take and Eat* (GIA).

## The Solemnity of the Most Sacred Heart of Jesus

### Friday after the Second Sunday after Pentecost

**West:** Once more, a popular devotion has become a universal feast day. First strands of devotion to the heart of Jesus: Franciscan St. Bonaventure, and 12<sup>th</sup> – 13<sup>th</sup> century women mystics of Italy and Germany (e.g., St. Mechtild of Magdeburg + 1280 and St. Gertrude of Helfta +1302). Devotion to the Sacred Heart also promoted by the Jesuits of the 16<sup>th</sup> c. In 1672 the Mass for this feast was celebrated by St. John Eudes. A few years later, the revelations received by St. Margaret Mary Alacoque helped spread the devotion and set the time as the Friday in the Octave of Corpus Christi. Two disparate themes (among many!): thanksgiving for the infinite love of Christ (Eudes) and reparation made to the pierced heart of Jesus for sins (Alacoque). See this in the 2 collects for the Mass (below). Rome resisted instituting this feast for over 100 years (allowed for a few dioceses). Pius IX extended the feast to the whole Latin Church in 1856. Pius XI elevated the feast in 1927 to the same rank as Christmas and added the act of reparation to the Sacred Heart.

*Nocent, v. 2, pp. 465 – 466; Adam, p. 174 – 177; Jounel, pp. 105 – 106; BCL, p. 60.*

### Scripture

**A The meek and humble heart; redeemed from the house of bondage; unity in love**

**Gospel: Matthew 11:25 – 30** I am meek and humble of heart. My yoke is easy and my burden light

**Deuteronomy 7:6 – 11** The Lord set his heart on you and chose you. The Lord your God is God indeed, the faithful God who keeps his merciful covenant

**Psalms 103** The Lord's kindness is everlasting to those who fear him. Merciful and gracious is the Lord, slow to anger and abounding in kindness.

**1 John 4:7 – 16** In this way the love of God was revealed to us: God sent his only Son into the world so that we might have life through him. And this is love: he loved us and sent his Son as expiation for our sins.

**B They will look upon him whom they have pierced and they will believe; believe in the love that forgives; you will know the love of Christ.**

**John 19:31 – 37** One soldier thrust his lance into his side, and immediately blood and water flowed out.

**Hosea 11:1, 3 – 4, 8c – 9** When Israel was a child I loved him. I drew them with bands of love. My heart is overwhelmed, my pity is stirred.

**Isaiah 12** You will draw water joyfully from the springs of salvation. My strength and my courage is the Lord and he has been my savior.

**Ephesians 3:8 – 12, 14 – 19** that Christ may dwell in your hearts through faith, that you, rooted and grounded in love may know the love of Christ which surpasses knowledge.

**C We have been sought and found; God will feed his flock; the proof that he is a shepherd and loves us**

**Luke 15:3 – 7** Rejoice with me because I have found my lost sheep. More joy in heaven over one sinner who repents than over 99 righteous people who have no need of repentance.

**Ezekiel 34:11 – 16** I myself will pasture my sheep; I myself will give them rest. The lost I will seek out, the strayed I will bring back, the injured I will bind us, the sick I will heal.

**Psalms 23** The Lord is my shepherd; there is nothing I shall want.

**Romans 5:5b – 11** The love of God has been poured out into our hearts through the Holy Spirit that has been given to us. God proves his love for us in that while we were still sinners Christ died for us.

## Euchology

**Entrance ant:** The designs of his Heart are from age to age, to rescue their souls from death.

**Collect 1:** we who **glory in the Heart** of your beloved Son and **recall the wonders of his love....**

**Collect 2:** in the Heart of your Son, wounded by our sins, bestow on us the boundless treasures of your love, grant, we pray, that, in paying him the homage of our devotion, we may also offer worthy **reparation.**

**Prayer over the Offerings:** what we offer may be a gift acceptable to you and an **expiation** of our offenses

**Preface: The boundless charity of Christ** For raised high on the Cross, he gave himself up for us with a wonderful love and poured out blood and water from his pierced side, the wellspring of the Church's Sacraments, so that, won over to the open heart of the Savior, all might draw water joyfully from the springs of salvation.

**Prayer after Communion:** May this sacrament of charity, O Lord, make us fervent with the fire of holy love, so that, drawn always to your Son, we may learn to **see him in our neighbor.**

**Commentary** Progressive solemnity (Friday in Ordinary Time); focus on our transformation now in Christ, his infinite compassion.

## The Solemnity of Our Lord Jesus Christ, King of the Universe 34<sup>th</sup> Sunday in Ordinary Time

**West:** "The most recent of the feasts of ideas in honor of the Lord...because every Sunday is a feast of the Christ the Lord" (*Adam, p. 177- 178*). 1925 was the 16<sup>th</sup> centenary of the Council of Nicea which taught the consubstantiality of Christ with the Father, and thus the basis for his authentic rule. Pope Pius XI in 1925 established the solemnity on the Sunday before All Saints to praise Christ who reigns with all his saints. His encyclical explained his concern over increasing atheism and secularization of society. He hoped this solemnity would be a vehicle for teaching Christ's supreme authority over all human life and all human institutions. Insight: documents don't move and teach people, but feasts do.

## Scripture

**A The Son of Man, the Shepherd who will separate the sheep from the goats; the Lord will judge between sheep and sheep; the final reign of the glorious Christ**

**Matthew 25:31 – 46** He will separate them one from another, as a shepherd separates the sheep from the goats. Whatever you did for one of the least brothers of mine, you did for me.

**Ezekiel 34:11 – 12, 15 – 17** I myself will look after and tend my sheep. The lost I will seek out, the strayed I will bring back, the injured I will bind up, the sick I will heal. I will judge between one sheep and another, between rams and goats.

**Psalms 23** The Lord is my shepherd; there is nothing I shall want.

**1 Corinthians 15:20 – 26, 28** Christ will hand over the kingdom to his God and Father that God may be all in all. He has destroyed every sovereignty and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.

**B As you say, I am a king; to him was given dominion and glory and kingship; ruler of kings on earth**

**John 18:33b – 37** My kingdom does not belong to this world. You say I am a king. For this I was born and for this I came into the world, to testify to the truth.

**Daniel 7:13 – 14** One like a Son of man, coming on the clouds of heaven. His dominion is an everlasting dominion.

**Psalms 93** The Lord is king; he is robed in majesty.

**Revelation 1:5 – 8** The ruler of the kings of the earth has made us into a kingdom, priests for his God and Father. I am the Alpha and the Omega, the one who is and who was and who is to come, the almighty.

**C Jesus Crucified, remember me when you come as king; David anointed as Shepherd and King of Israel; in the kingdom of the Beloved Son**

**Luke 23:35 – 43** Lord, remember me when you come into your kingdom. Today you will be with me in Paradise.

**2 Samuel 5:1 – 3** They anointed David king of Israel.

**Psalms 122** Let us go rejoicing to the house of the Lord. In it are set up judgment seats, seats for the house of David.

**Colossians 1:12 – 20** He transferred us to the kingdom of his beloved Son. He is the image of the invisible God, the firstborn of all creation. He is the head of the body, the church. For in him all the fullness was pleased to dwell, and through him to reconcile all things for him, making peace by the blood of his cross.

## Euchology

**Collect:** God whose will is to restore all things in your Son, King of the universe...grant that the whole creation, set free from slavery, may render your majesty service....

**Prayer over the Offerings:** your Son himself may bestow on all nations the gifts of unity and peace

**Preface: Christ, King of the Universe:** you anointed Jesus Christ with the oil of gladness as eternal Priest and King of all creation, so that by offering himself on the altar of the Cross as a spotless sacrifice to bring us peace, he might accomplish the mysteries of human redemption, and, making all created things subject to his rule, he might present a kingdom of truth and life, of holiness and grace, of justice, love and peace (*original preface from 1925*).

**Commentary** 1970 “Christ, King of the Universe” to highlight the cosmic and eschatological character of Christ’s kingship. Move to the last Sunday of the Church Year: clearer now that the crucified and risen Christ, King of the Universe, is the goal not only of the liturgical year but of our entire earthly pilgrimage. He is “the Alpha and the Omega, the one who is and who was and who is to come, the almighty” (*Rev. 1:8*).

*Adam, pp. 177 – 179; Jounel, pp. 106 – 107*

“Ordinary Time is a time for growth and maturation, a time in which the mystery of Christ is called to penetrate ever more deeply into history until all things are finally caught up in Christ. the goal, toward which all history is directed, is represented by the Solemnity of Jesus Christ, King of the Universe” (*Augé, p. 206*).

## Liturgical Planning

- **Plan the entire liturgical year**, alert to any solemnities/feasts needed special attention (2021 Our Lady of Guadalupe on the Third Sunday of Advent; Divine Mercy Sunday in the Octave of Easter, etc.)
- Note national and diocesan “Sunday themes”: Catechetical Sunday, Respect Life Sunday, World Mission Sunday, Year of St. Joseph, annual ministry appeal, visiting homilists, parish events, the month of May, Mother’s Day, Father’s Day, the rites throughout the Catechumenate Process, Confirmation, First Communion, etc.: how do we continue to raise **up the reality of the Paschal Mystery in our lives now?**
- Are there communities of your parishioners who expect celebrations of other solemnities and feasts to be moved to Sundays? the Presentation of the Lord, Transfiguration, Saints Peter and Paul?
- “How can the liturgical calendar aid us in manifesting the Christian vision of peace and justice?” *Baldovin, p. 62*

“Our calendar is the result of a rich and complex history, full of trends, counter-trends, dead ends, and successful experiments....For devotions, political needs, climate, communal life styles, theology, and the arts have all had a hand in the continual reform” *BCL, p. 18.*

**That present encounter is the point of it all.**

*Taft, p. 12*

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