

Sunday, June 6, 2021

# St. John of the Cross Parish

*Served by the Carmelites*



**PARISH OFFICE:**

6890 Glen Erin Drive, Mississauga, ON L5N 2E1  
Phone: 905.821.1331 \* Fax: 905.858.8486  
E-mail: [office@sjocross.org](mailto:office@sjocross.org)  
Parish Website: [www.sjocross.org](http://www.sjocross.org)

Church is in lockdown. For private prayer and confession, please call the office and make an appointment.

**PASTORAL TEAM**

Fr. Joyson George, O.Carm, Pastor Ext. 228  
[pastor@sjocross.org](mailto:pastor@sjocross.org)  
Fr. Felix Antony, O.Carm., Assoc. Pastor 224  
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SECRETARY—Violanta Nicholson 223  
RECEPTION — Liane Harris ○

**SACRAMENTAL PREPARATION**

1st Communion & 1st Reconciliation 225  
Confirmation, [confirmation@sjocross.org](mailto:confirmation@sjocross.org) 230

ST. VINCENT DE PAUL SOCIETY 305

## LOCKDOWN SCHEDULE

**RECONCILIATION**

Contact the parish office to make an appointment.

**BAPTISM**

Parents are required to attend the Baptism Preparation Class. They are also encouraged to attend the class prior to the birth of the baby. Godparents are expected to attend the class. A registration package is available at the Parish Office or at our website for download. Email the completed forms to the parish office.

**MARRIAGE**

It is required that one of those to be married resides within the Parish boundary. Couples planning to be married must contact the Parish office at least one year in advance of their proposed date. They are required to complete a Marriage Preparation Course.

**SICK AND HOMEBOUND**

Please contact the office.



**REGISTER FOR  
COMMUNION  
SERVICE**

All public Masses are cancelled. Registration is required for Sunday Communion Service. Registration opens on Tuesdays, 8pm. Please be on time.



**Click here for  
Live Stream**

Daily 9am Mass and Saturday Vigil 4pm Holy Mass are livestreamed. Click 'Click here for Live Stream' to join in.

## AddMe

To receive parish notifications, weekly bulletin and Sunday Mass link, click **AddMe** to be added into the Parish Email List.

***LET US LIVE OUT CHARITY!***

**SOCIAL DISTANCE— WASH HANDS**

**OFTEN - WEAR MASK PROPERLY—**

**DISINFECT THE SPACE THAT YOU USE  
GO OUT FOR ESSENTIAL REASONS ONLY.**

***Stay safe and healthy!***

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# HAPPY FEAST OF THE MOST HOLY BODY AND BLOOD OF CHRIST!

“This is the wonderful truth my dear friends: the Word which became flesh two thousand years ago, is present today in the Eucharist.”  
St. John Paul II



## The Liturgy of the Hours

St. John of the Cross Parish

Let us gather to pray together as a community the Liturgy of the Hours, the official prayer of the church this Thursday, June 10th, 7:00-7:45pm.

Let us offer our intentions during our virtual gathering of prayer as one big family of St. John of the Cross Parish.

Register:

[https://zoom.us/meeting/register/tj0kf-qhqjovGdFJU\\_ASjyWGnluCbQrbiDCh](https://zoom.us/meeting/register/tj0kf-qhqjovGdFJU_ASjyWGnluCbQrbiDCh)

Or at the Virtual Event on the website



## WEDNESDAY ADORATION & BENEDICTION

7:00-8:00pm

Weekly Adoration & Benediction every Wednesday evening during the lockdown here in our beautiful parish.

The Parish Youth Group will lead the reflections and the Parish Prayer Group will lead the Holy Rosary. The Adoration will be livestreamed.



<https://stjohnofthecrossmi.archtoronto.org/en/parish-life/livestream/>



## Solemnity of the Most Sacred Heart of Jesus Friday, June 11th

**We will have an Adoration  
and Benediction  
after the 9am morning Holy Mass**

Most Sacred Heart of Jesus, we place all our trust in Thee, fearing all in our weakness, hoping all things in Thy goodness; be thou alone our love; the protector of our lives, the stay of our weakness, the strengthener on our inconstancy; the repairer of all our faults, the assurance of our salvation and our refuge at the hour of death. Amen.

MASS INTENTIONS

Monday, June 7, 9am

- 1. For the soul of Nury Andrews, requested by the Andrews Family
2. For the soul of Clare Cunningham, requested by the Robson Family
3. For the 18th Wedding Anniversary Blessings for Trevor & Albina Devotta, requested by Trevor & Albina
4. For the healing & quick recovery of Adrian Gardiner, requested by the Machado family
5. For the healing of Lucinda Hrepic, requested by Juan Hrepic

Tuesday, June 8, 9am

- 1. For the soul of Luis Calixto, requested by Marianne Calixto
2. For the Intentions & Blessings for Diana & Ashwin, requested by Cordell & Christine Robson
3. For the soul of Karen Sinanan, requested by Pamela Seegulam
4. For the soul of Benigno Dias, requested by the Castellino & Dias Families

Wednesday, June 9, 9am

- 1. For the soul of Mary Thompson-Houle, requested by Diane & Family
2. For the Intentions & Blessings for Ainsley & Nicole, requested by Cordell & Christine Robson
3. For the soul of Arturo Rebellon, requested by Cristina Rebellon

Thursday, June 10, 9am

- 1. For the soul of Ronnie Stalkey, requested by Vallerie Ambrose & Family
2. For the soul of Hugh Fernandes, requested by the Family

Friday, June 11, 9am

- 1. For the soul of Michael Stong, requested by Anonymous.
2. Thanksgiving from Furtado Family, requested by the Family
3. For the healing of Nadine & Adrian Kenny, requested by a parishioner
4. Thanksgiving for blessings received for Christine Robson, requested by Cordell & Christine Robson
5. For the souls of Rosy & Anthony DeSouza, requested by Mercia Menezes & Family

Saturday, June 12, 9am

- 1. For the soul of Michael Stong, requested by Anonymous
2. For the soul of Theresa Pereira, requested by the Godinho Family
3. For the 25th Wedding Anniversary Blessings for Corinne & Sylvestre Carpen, requested by the family

Saturday, June 12, 4pm

- 1. For the soul of John D'Souza, requested by Denise Brow
2. For the soul of Leena D'Mello, requested by Walter D'Mello
3. For the soul of Chan Lin Hi, requested by the Chan Family
4. For the soul of Cedric Aguiar, requested by Lumen Coutinho
5. For the soul of Hedwiges Fernandes, requested by the Rodrigues & Tavares Family
6. For the soul of Virginia Castellino, requested by the Castellino Family

Lord, hear our prayers.

DAILY MASS READINGS

Table with 2 columns: Date (June 7-13) and Readings (e.g., 2 Cor. 1:1-7; Matt. 5:1-12).

Two Steps to E-Transfer:

- 1) send donations to: admin@sjocross.org
2) send a separate email message to admin@sjocross.org with your Security Answer, your Name, Phone number, and purpose of this fund.
i.e: mass intention and the date the mass intention is offered, weekly/monthly donation.

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Thank you to all who contributed towards the paint! We raised about \$4,000.

The Knights of Columbus have started the preparation for painting the hall and the rotunda.

*Thank you for your generosity!*



## Reflections for the Feast of the Most Holy Body and Blood of Christ

**Introduction: The feast and its objectives:** Today, we celebrate the solemn feast of *Corpus Christi*. It is three feasts in one: the feast of the Eucharistic sacrifice, feast of the Sacrament of the Eucharist and the feast of the Real Presence of Jesus. It is a doctrinal feast established for three purposes: **1)** to give God collective thanks for Christ's abiding presence with us in the Eucharist and to honor him there; **2)** to instruct the people in the Mystery, Faith and devotion surrounding the Eucharist, and **3)** to teach us to appreciate and make use of the great gift of the Holy Eucharist, both as a Sacrament and as a sacrifice. In the three-year cycle of the Sunday liturgy, there is a different theme each year for this *Feast of the Body and Blood of Christ*. In Cycle A the theme is the Eucharist as our food and drink; in Cycle B the emphasis is on the Eucharist as the sign of the covenant; and in Cycle C the focus is on the priesthood of Jesus. Although we celebrate the institution of the Holy Eucharist on Holy Thursday, the Church wants to emphasize its importance by a special feast, formerly called "*Corpus Christi*." It was Pope Urban IV who first extended the feast to the universal Church. This is one of the few feasts left in which we observe a procession and a sung "*Sequence*."

**Scripture lessons:** This year's readings for this feast emphasize the theme of Covenant blood because the ancient peoples sealed covenants with the blood of ritually sacrificed animals, and Jesus sealed this New Covenant with his own Blood, shed on Calvary. Today's first reading describes how Moses, by sprinkling the blood of a sacrificed animal on the altar and on the people, accepted the covenant Yahweh proposed and made with His People. The Responsorial Psalm (Ps 116), presents our acceptance of the New Covenant of which Paul speaks in the second reading, affirming that Jesus sealed the New Covenant with his own Blood on Calvary, thereby putting an end to animal sacrifices. Today's Gospel details how Jesus converted this ancient ritual into a Sacrament and sacrifice. Instead of the lamb's blood, Jesus offered his own Divine/human Body and Blood and, instead of

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sprinkling us with blood, Jesus put it into our hands as food. Mark recounts the institution of the Eucharist -- how Jesus said to his disciples, gathered for the Seder: "Take, ... eat ... this is my Body" -- not "represents," or "memorializes", but "IS"! A little later, He said: "Take this ... drink from it, for This is ... my Blood ... which will be poured out for you and for many, for the forgiveness of sins. " -- again, "IS".

**First reading. Exodus 24:3-8, explained:** The reading describes how the ancient Israelites were established as God's special people through a Covenant commitment. The text recounts the solemn enactment of this Covenant at the foot of Mount Sinai. This Covenant (agreement) was decidedly one-sided: God promised to give everything; Israel had only to accept. When Moses recited "*all the words (the Ten Commandments) and ordinances of the Lord,*" he was declaring the Covenant that God wanted to make with Israel. It came down to this: "*I will be your God, you will be My people, and this is how you'll behave as you live out this Covenant.*" Moses commanded that the animal blood (representing the blood of the people doing the offering) shed during the Sinai covenant be divided into two parts: half splashed on the altar, half splashed on the people. Since the altar symbolizes Yahweh's presence, all the Covenant-makers now have blood splattered on them. It's both an outward sign they've made the Covenant and a sign they'll benefit from the life the Covenant offers.

**Second Reading. Hebrews 9:11-15, explained:** Among the earliest Christians were some former Jews who had been kicked out of the synagogue rather promptly after they had accepted Jesus. The Letter to the Hebrews was written for their benefit, to help them cope with the loss of things Jewish, like priesthood, Temple, sanctuary and ritual sacrifices. The letter's strategy is to convince the reader that Jesus and our relationship with him take the place of, and are superior to, the older institutions of the times. Today's lesson from this Epistle compares the sacrifice offered by the High Priest in the Temple on the very solemn Day of Atonement, with the sacrifice of true and infinite atonement offered by Christ for us. Paul reminds the Hebrews that this was a new Covenant, one which Jesus entered into with God and us, not with the "*the blood of goats and calves but with his own Blood.*"

**Gospel exegesis: Theological significance:** Vatican II states that as a sacrifice "the Holy Eucharist is the center and culmination of Christian life" (*Lumen Gentium*, 11). Why? 1) Because it enables us to participate in Christ's sacrifice as a present reality and to benefit from its fruits in our own lives. 2) Because it helps us to worship the Father, Son, and Holy Spirit in the most perfect way. 3) Because it strengthens our charity and unity with Jesus and each other in a joint offering of his Body and Blood to the Father. 4) Because it gives us a lasting memorial of Christ's suffering, death and Resurrection, reminding us of our obligation to make loving sacrifices for others. The Eucharist is the Mystery of our Faith, the mystery of our Hope, the mystery of our Charity. Why do we celebrate the Eucharist some 2,000 years later? We do this because Jesus told us to do so: "*Do this in memory of me.*" St. Augustine in the 5<sup>th</sup> century said it best when he said: "It is your Mystery, the Mystery of Your Life that has been placed on the altar." This Holy Memorial is known by various names: 1) "*The Eucharist*" because Jesus offered himself to God the Father as an act of thanksgiving; 2) "*The Lord's Supper*"--or "*Breaking of the Bread*"-- because we celebrate it as a meal; 3) "*Holy Communion*" because, we be-

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come one with Christ by receiving him; and 4) "*Holy Mass*" (holy sending), because it gives us a mission: "Go in peace glorifying God by your life."

**Jesus replaces the Old Covenant with the New Covenant:** Jesus instituted the Eucharist in deliberate allusion to, and fulfillment of, what happened on Mount Sinai. He replaced Moses as the God-chosen mediator, establishing the New Covenant promised through the prophet Jeremiah (Jer 31:31-34), by using his own Blood rather than that of sacrificial animals. By sacramentally consuming the Body and Blood of the God-Man, we, the final-age people of God, are interiorly transformed through the most perfect possible union with God. Jesus creates a faithful people intimately united with God by means of his sacramental Blood.

**The Sacrament and the sacrifice:** Jesus instituted the Holy Eucharist during the Last Supper as a Sacramental banquet and a sacrificial offering. As a Sacrament, the Holy Eucharist is an outward sign in and through which we meet Jesus who shares his life of grace with us. "In the Most Blessed Sacrament of the Eucharist the Body and Blood, together with the soul and Divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained" (CCC#1374). In this Sacrament of the Eucharist, we do meet Jesus, the Risen Lord who comes to us under signs of Bread and Wine to nourish and strengthen us for our journey through life. The Eucharistic Meal is a great mystery because during the Eucharistic celebration the substance of bread and wine are converted into the substance of the risen Jesus' Body and Blood, while their appearances (or "accidents") remain. We believe in this transformation of bread and wine (called Transubstantiation), because Jesus unequivocally taught it and authorized his apostles to repeat it. As a Sacrament, the Holy Eucharist imparts to us Jesus' abiding presence in our souls. In addition, we share in his Divine life, which is an assurance of eternal life and the basis for the conviction that we are children of God the Father. God shares His life with Jesus and with all other people. The Eucharist is the Sacrament of our union with Jesus. In this Sacrament, Jesus gives us his own Body, broken for us on the cross and his precious Blood poured out for us, in order that our sins may be forgiven. The Eucharistic celebration is also a sacrifice because it is the re-presentation or re-living in an unbloody manner of Christ's Death on Good Friday and of his Resurrection on Easter Sunday. By means of signs, symbols and prayers, we share in Christ's passion, death and Resurrection made really present for us in an unbloody manner. This re-presenting, this re-living of the One Sacrifice of Christ, which is the heart and point of every Mass, assures us of Jesus' love for us and of his forgiveness of our sins. Through this sacrifice, the risen Jesus becomes present on the altar, offering himself to the Father through the ministry of the priest.

**Life Messages: 1) We need to receive this message of unity and sacrificial love:** The Eucharist, (the Body and Blood of Christ), teaches us the importance of community, the bond that results from this sacrifice. John Chrysostom says: "What is the Bread actually? The Body of Christ. What do communicants become? The Body of Christ. Just as the bread comes from many grains, which remain themselves and are not distinguished from one another because they are united, so we are united with Christ." Just as numerous grains of wheat are pounded together to make the host, and many grapes are crushed together to make the wine, so we become unified in this sacrifice. Our Lord chose

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these elements in order to show us that we ought to seek union with one another, to allow the Holy Spirit to transform us into Our Lord Jesus Christ and to work with Him in the process. Christ is the Head and we are the Body. Together we are one. That which unites us is our willingness to sacrifice our time and talents to God in our fellow members in Christ's Mystical Body. This is symbolized by our sharing in the same Bread and the same Cup. Hence, Holy Communion should strengthen our sense of unity and love.

**2) We need to prepare properly to receive Holy Communion:** We have tarnished God's image within us through acts of impurity, injustice, disobedience and the like. Hence, there is always need for repentance, and a need for the Sacramental confession of grave sins, before we receive Holy Communion. We should remember the warning given by St. Paul: "*Whoever, therefore, eats the Bread or drinks the Cup of the Lord in an unworthy manner will be answerable for the Body and Blood of the Lord. Examine yourselves, and only then eat of the Bread and drink of the Cup. For all who eat and drink without discerning the Body, eat and drink judgment against themselves.*" (1 Cor. 11:27-9). Hence, let us receive Holy Communion with fervent love and respect -- not merely as a matter of routine. St. Paul is speaking also of the Mystical Body of Christ, i.e., the people of God gathered at the altar. Such a union, plainly, means that our outward piety towards the consecrated Bread and Wine cannot coexist with rudeness, unkindness, slander, cruelty, gossiping or any other breach of charity toward our brothers and sisters.

**3) We need to become Christ-bearers and -conveyers:** By receiving Holy Communion we become Christ-bearers as Mary was, with the duty of conveying Christ to others at home and in the workplace, as love, mercy, forgiveness and humble and sacrificial service.

As we celebrate this great feast of Faith, let us worship what St. Thomas Aquinas did not hesitate to call, "*the greatest miracle that Christ ever worked on earth.*" ..... *My Body ..... My Blood*". Before the greatness of this mystery, let us exclaim with St. Augustine, "*O Sacrament of devotion! O Sign of unity! O Bond of charity!*" Let us also repeat St. Thomas Aquinas' prayer of devotion in the presence of the Blessed Sacrament: "*O Sacrament most holy! O Sacrament Divine! All praise and all thanksgiving be every moment Thine!*" (Excerpts from Fr. Antony Kadavil, Vatican News)