

Blessed Sacrament Church

"I am the Living Bread come down from Heaven. If any man eats of this Bread, he shall live forever; and the Bread I will give, is My Flesh." John 6:51-52



CORPUS CHRISTI – THE MOST HOLY BODY AND BLOOD OF CHRIST

"He took bread, and blessed, and broke it, and gave it to them, and said, 'Take; this is My Body.' And He took a cup, and when He had given thanks He gave it to them, 'This is My Blood of the covenant, which is poured out for many.'"
(Mark 14:22-24)

Perpetual Adoration of the Most Blessed Sacrament takes place in the side chapel twenty-four hours a day, every day. All are welcome to come and worship and adore our Eucharistic Lord.

"Could you not watch one hour with Me?" Matthew 26:40

SCHEDULE OF MASSES

LORD'S DAY: Saturday: 4:00 p.m.
Sunday: 8:00 and 10:30 a.m.
HOLIDAYS: Vigil: 6:00 p.m.
Holyday: 9:00 a.m.
WEEKDAYS: 9:00 a.m.
SATURDAYS: First Saturdays only: 8:00 a.m.

SACRAMENT OF RECONCILIATION:

Saturday 2:45 to 3:30 p.m. and by appointment

BAPTISM: As part of the preparation process an interview with the Pastor and two instructional sessions are required. Please contact Laurie at 774-2918.

ENGAGED COUPLES: Arrangements for your marriage must be made at least nine months in advance of the marriage date.

NEW PARISHIONERS: We welcome you and ask that you register at the Rectory. We want to know and serve you! We hope that you will favor your parish with your prayers, your presence and your talents.

Pastor

Rev. Timothy J. Campoli

Church

221 Federal Street
Greenfield, MA 01301
blessedsacramentgreenfieldma.org

Rectory

182 High Street
Greenfield, MA 01301
(413) 773-3311

Deacons

Deacon John Leary
(413) 219-2734 (C)
deaconjohnleary@gmail.com

Deacon George Nolan
(413) 523-3394
gnolan5366@gmail.com

Director of Religious Education

Laurie Tilton
774-2918
ltilton2@gmail.com

Organist

Choir Director
Stephen Glover
772-0532

Alternatives Pregnancy Ctr.

Pregnancy Tests, Counseling, Support
Post Abortion Support
(413) 774-6010

Calvary Cemetery

Wisdom Way
Greenfield
773-3311

Hispanic Ministry

Sr. Caritina Olmos, M.P.S.
413-777-5115
Sr. Rosa Torres, M.P.S.
413-459-7052

Natural Family Planning

Ed & Suzi Cottrill
413-772-6062



Mass Intentions

SATURDAY, JUNE 2ND (Fr. Campoli)

4:00 Janet Zilch – by John Zilch

SUNDAY, JUNE 3RD – The Most Holy Body and Blood of Christ
(Fr. Di Mascola)

8:00 Special intention for Lennie Tilton – by Laurie

10:30 David Thompson – by Family

MONDAY, JUNE 4TH (Fr. Lunney/Deacon Rabbitt)

9:00 Kersavage – Toomey Family

TUESDAY, JUNE 5TH – St. Boniface (Deacon Nolan)

9:00 Fr. Dennis Bombardier – by Cheryl Jubb

WEDNESDAY, JUNE 6TH – St. Norbert (Our Seminarians)

9:00 Paul E. LaFleur – by Jackie Jurewicz

THURSDAY, JUNE 7TH (Fr. Lisowski)

9:00 Health and Blessings for the Pavoni Family –
by Sandra Pavoni

FRIDAY, JUNE 8TH – The Most Sacred Heart of Jesus (Fr.

9:00 Roger LeBlanc – by Barbara and Family Roach)

SATURDAY, JUNE 9TH – The Immaculate Heart of the Blessed
Virgin Mary (Msgr. Yargeau)

4:00 Janet Zilch – by John Zilch

SUNDAY, JUNE 10TH – 10th Sunday in Ordinary Time (Vocations)

8:00 Proserpina Bueno – by Ed & Mary Lou Bueno

10:30 Deceased members of the Knights of Columbus –
by Knights of Columbus Council #133

REMINDER: ♦ Please join with us in praying the **Rosary** before each daily Mass at 8:15 a.m., before the 4:00 p.m. Saturday Mass and 8:00 a.m. Sunday Mass.

♦ **Confessions** after each weekend Mass.

♦ The **Chaplet of Divine Mercy** will be recited Fridays at 3:00 p.m. in the Adoration Chapel. All are invited to come and pray with us.

♦ Blessed Sacrament has a **Prayer Chain** which is available for anyone. Simply contact Marie Boynton at 413-772-5858 or memeboynton@comcast with your petition.

♦ **Sponsor Certificates** - Many parishes require certificates of sponsorship for Godparents and Confirmation Sponsors. These will be issued only to those who are confirmed adult Catholics, registered in the parish, regular participants at Mass, validly married in the Church (*if applicable*) and providing for the religious education of their own children (*if applicable*).

Liturgical Roles

Weekend of June 9 & 10

Extraordinary Ministers of Holy Communion:

Saturday, June 9

4:00	Hannah Lively Brian Luippold Kathy Burrows Cynn timer Erho Francis Campbell	Monica McCarthy Joanne Yestramski Winston LaBelle Jason Semaski
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Sunday, June 10

8:00	Deacon George Nolan Ginger Baird Kevin O'Neil	Liza O'Neil Kevin O'Neil, Jr.
10:30	Mary Jane Bardwell Lionel Martin Joyce Thibodo Bob Page	Judy Lapointe Bob O'Connor Suzanne Hunter

Poet's Seat Nursing Home:

Sunday, June 10 Deacon George and Lisa Nolan

Lectors / Cantors:

Sat., June 9	4:00	Wayne Cottrill / Jackie Jurewicz
Sun., June 10	8:00	Jae Helenek / Jackie Jurewicz
	10:30	Dennis Roux / Brenda Hill



Mass Servers

Saturday, June 9

4:00 Leo Martinez, Jason Semaski

Sunday, June 10

8:00 Crimson Helenek, Jae Helenek
10:30 Michael Pierce, Sean Pierce

June 3, 2018

Corpus Christi - The Most Holy Body and Blood of Christ

For the Glory of God and in memory of **Father Dennis Bombardier** a donation was made to Blessed Sacrament Church Building Fund from Eileen Boyer. **God Bless you!**

The **Sanctuary Candle** will burn this week in memory/honor: **Torcuato & Nicomedes Bueno** – from Ed & Mary Lou Bueno
The **Adoration Chapel Candles** will burn this week in memory/honor of:

- 1.) **Antonio Bueno** – from Ed & Mary Lou Bueno
- 2.) **Dr. Mariano Bueno** – from Ed & Mary Lou Bueno
- 3.) **Sixto Bueno** – from Ed & Mary Lou Bueno
- 4.) **Dr. Leo Trinidad** – from Ed & Mary Lou Bueno

Children's Hour of Adoration

The guided children's hour of adoration is held on the first Thursday of every month at 4:00 p.m. Join us on June 7th. For more information, call Virginia Christi at 624-3467.

Father's Day Novena

Father's Day is Sunday, June 17th. You may pick up a Father's Day Novena packet outside the sacristy after Mass or at the rectory during business hours. Print the name(s) of your loved one on the envelope. Return the envelope to the rectory or place it in the collection basket at Mass on or before Father's Day.

Diocesan Wide Eucharistic Rosary Procession

Come celebrate the Gift of Family with Fr. Chris Alar, MIC at the Sixteenth Annual Diocesan-Wide Eucharistic Rosary Procession on Sunday, June 3, 2018, (rain or shine), at St. Elizabeth Ann Seton Parish, 99 King St., Northampton, MA, from 1-4 p.m. Fr. Chris Alar, MIC, director of The Marian Helpers Center, in Stockbridge, MA, will speak on "The Call to Holiness Through Divine Mercy, for the Family, the Domestic Church." During his talk, there will be priests available for the Sacrament of Confession. At 2:00 p.m., we will begin our prayerful event with a Consecration of The Family to The Divine Mercy, followed by a Rosary Procession through downtown Northampton, returning to the church for the Chaplet of Divine Mercy, Adoration and Benediction of The Blessed Sacrament, with a reception to follow. For more information contact George or Brenda at: (413) 221-4372.

Candles for Intentions

The four candles that burn around the Blessed Sacrament in the Adoration Chapel as well as the one Sanctuary Candle next to the Tabernacle in the main church are available as votive candles. Each candle will burn for two weeks for your petitions or in memory of a loved one. The donation for each candle is \$10. The intentions for which the candles are burning are listed in the bulletin each week. Envelopes are available on the desk at the entrance to the chapel and at the rectory.

Monastic Experience Weekend - Men

St. Mary's Monastery, a contemplative monastery of Benedictine monks set in a forested area in Petersham, Mass., is offering a Monastic Experience Weekend for young Catholic men aged 18-40 from June 22-24, 2018. Men will participate in the monks' daily balance of prayer, work and study, and will have the opportunity to speak with those who have been called to this vocation. Contact: Fr. Gregory at 978-724-3350 or monks@stmarysmonastery.org. www.stmarysmonastery.org.

Building Bridges Through Music

An Interfaith Concert with St. Cecilia's Choir of Holy Family Parish and Mak'hela, the Jewish Chorus of Western Mass., will be held on Sunday, June 3, 2018 at 3:00 p.m. at Holy Family Parish, 29 Sugarloaf Street in South Deerfield. A reception will follow the concert. All are invited! Donations welcome.

Spiritual Food for Thought

"This food we call the Eucharist, of which no one is allowed to partake except one who believes that the things we teach are true, and has received the washing for forgiveness of sins and for rebirth, and who lives as Christ handed down to us. For we do not receive these things as common bread or common drink; but as Jesus Christ our Savior being incarnate by God's Word took flesh and blood for our salvation, so also we have been taught that the food consecrated by the Word of prayer which comes from him, from which our flesh and blood are nourished by transformation, is the flesh and blood of that incarnate Jesus." - *St. Justin Martyr, 2nd Century*

Holy Trinity Church Commemorative Cookbook

To commemorate the 150th Anniversary of Holy Trinity Church (1868-2018) the Holy Trinity Rosary Society has compiled a cookbook of recipes. The cookbooks are \$15 and can be ordered by calling 772-6983.

Free Bicycles

Lionel Martin has an assortment of newly renovated bicycles to give away to a needy family. Call 475-7144.

Monastic Experience Weekend - Women

St. Scholastica Priory in Petersham, Mass. invites single Catholic women aged 18-40 years to a Monastic Experience Weekend which will be held June 8-10 and also October 5-7. Experience life in a house of contemplative Benedictine nuns. Pray, eat and work with them. Listen to conferences on monastic life and prayer. Learn discernment tools. Hear the nun's stories of their own journey into the monastery and have time for quiet reflection. For more information, contact Sr. Mary Frances at smfwynn@aol.com or write: 271 N. Main St., Petersham, MA 01366. Visit www.stscholasticapriory.org or call 978-724-3213.

Loaves and Fishes Benefit

A fundraising walk/road race will take place on June 9th to benefit Loaves and Fishes of Northfield. This family-friendly 3.5 mile walk or run will begin at the Northfield Town Hall on Saturday, June 9th. Registration begins at 8:00 A.M, followed by a walk at 8:30 and a road race at 9:00. All proceeds will be given directly to Loaves and Fishes. For more information, please contact Sarah Kaczinski at skaczinski@gmail.com.

Workshop: The Task and Practice of Discernment

God has great plans for you! But what are they? Prayerful discernment can help you to recognize what God desires for you. Join Sr. Chris Clark for *The Task and Practice of Discernment* workshop and learn how the Spirit-inspired decision-making process can help you discover and understand what God is calling you to – how you can follow God's will freely and joyfully. This workshop is open to everyone; but is necessary for men considering the diaconate. The workshop will be held on Saturday, June 9 from 10:00 – 2:00 at DeCice Hall in Holyoke. **Pre-Registration is required** and can be done: online <https://www.decicehall.org/coming-events/register-for-an-event.html>; or by email decice.hall@gmail.com; or by phone (413) 687-1858. The registration fee of \$40, due at the event, includes resource and reflection folders; beverages and lunch; and take-home materials.

Catholics Come Home

Find a very wide array of helpful and thought-provoking resources that will help you understand more clearly the Catholic Church at www.catholiccomehome.org.

Nine Ways the Eucharist Is Hidden in the Old Testament

Stephen Beale

John Henry Newman once compared Scripture to an inexhaustibly rich wilderness—never failing to reward the faithful explorer with thrilling new discoveries yet always beyond his ability to master it completely:

It cannot, as it were, be mapped, or its contents cataloged; but after all our diligence, to the end of our lives and to the end of the Church, it must be an unexplored and unsubdued land, with heights and valleys, forests and streams, on the right and left of our path and close about us, full of concealed wonders and choice treasures. (*An Essay on the Development of Christian Doctrine*, 71).

The Eucharist is among those ‘concealed wonders and choice treasures’ in the Old Testament. At first, with the obvious exception of the manna heaven that rained down on the Israelites, it seems that there is little in the Old Testament that foreshadows the extraordinary new reality that is the Eucharist. But Newman invites us to venture deep into the hidden valleys and the secret gardens of the Old Testament. When we do, it turns out the Eucharist is everywhere—from the Pentateuch to the prophets.

1. The forbidden fruit. The forbidden fruit of the Garden of Eden seems like the last place one would see a foreshadowing of the Eucharist. But medieval commentators saw the Eucharist as the “antidote to the poisonous effects of the apple,” according to Ann Astell, in *Eating Beauty*. Just as eating of the forbidden fruit was a sin of pride, avarice, gluttony, or disobedience, so the Eucharist was seen as inculcating the corresponding opposite virtues: humility, poverty, abstinence, and obedience, according to Astell. The parallel goes even deeper: in eating the forbidden fruit, Adam and Eve brought death into the world while those who partake in the Eucharist are promised eternal life.

2. Fruit of the Tree of Life. The connections between Eden and the Eucharist are reinforced in the last book of the Bible. First a reminder: there were actually two types of trees in Eden. The one that gets

most of the attention is the tree of knowledge of good and evil—it is the fruit of this tree that Adam and Eve were forbidden to eat. But, when the pair are banished, a second tree is mentioned: “See! The man

has become like one of us, knowing what is good and what is bad! *Therefore, he must not be allowed to put out his hand to take fruit from the tree of life also, and thus eat of it and live forever*” (Genesis 3:22). In Revelation, John indicates that, through Christ, we will be able to eat of the fruit of this second tree. In Revelation 2:7, John writes, “To the victor I will give the right to eat from the tree of life that is in the garden of God.” Ten verses later we read: “To the victor I shall give

some of the hidden manna”—a clear reference to the Eucharist. (I’m particularly indebted to Deacon Sabatino Carnazzo for this reading.)

3. The blood of Abel. This is another one that seems an odd type for the Eucharist. But Scripture links the blood of Christ with Abel. In Genesis 4:8, after Cain has slain his brother, God speak to him, “What have you done? Your brother’s blood cries out to me from the ground!” In Hebrews 12:24, St. Paul draws a connection with Christ, calling Jesus “the mediator of a new covenant, and the sprinkled blood that speaks more eloquently than that of Abel.” St. Gregory the Great elaborates on this, “The blood of Jesus calls out more eloquently than Abel’s, for the blood of Abel asked for the death of Cain, the fratricide, while the blood of the Lord has asked for, and obtained, life for his persecutors.” When we receive the Eucharist, St. Gregory adds, we too must cry out and proclaim our faith in Jesus. “The cry of the Lord finds a hiding place in us if our lips fail to speak of this, though our hearts believe in it,” he concludes.

4. Sacrifice of Melchizedek. In Genesis 14, after Abraham rescues Lot and his relatives who had been seized in an invasion of Sodom, a most strange figure bursts into the scene: Melchizedek, the king of Salem comes out to greet him. We are told in Genesis that he was a priest of “God Most High”—long before the



institutional priesthood of Israel was established. And, ages before the gospel was brought to the Gentiles, Melchizedek had somehow come to know God. Later in Scripture we read that he was “without father, mother, or ancestry, without beginning of days or end of life, thus made to resemble the Son of God” (Hebrews 7:3). Melchizedek is thus portrayed in Scripture as one who foreshadowed Christ, Himself true king and perfect priest. The parallels go even further: in Genesis 14:18 Melchizedek offers a sacrifice of “bread and wine,”—a foreshadowing of the Eucharist, according to the *Haydock Bible Commentary*.

5. The todah. As Catholics we know that the Passover was the primary Old Testament sacrifice that is the backdrop for the Eucharist. But another important one was the *todah*, a sacrifice offered in ancient Israel after a person had been saved from a life-threatening situation. Here’s how one writer describes the sacrifice: “The lamb would be sacrificed in the Temple and the bread for the meal would be consecrated the moment the lamb was sacrificed. The bread and meat, along with wine, would constitute the elements of the sacred *todah* meal, which would be accompanied by prayers and songs of thanksgiving. ...” Does this not immediately call to mind the Eucharist? In Hebrew, *todah* means thanksgiving, which is exactly the literal translation of the Greek word *eucharista*. Indeed, both are sacrifices of thanksgiving for salvation.

6. Elijah in the desert. In 1 Kings 19, Elijah flees from Jezebel into the wilderness. After wandering for a day, he sinks down by a lone tree and begs God to let him die. Instead, he is sent an angel who brings a “hearth cake and a jug of water.” But this was not normal food—it was enough to sustain him on a 40-day journey to Mt. Horeb where he had a profound encounter with God in the “whistling of a gentle air.” Catholic interpreters have long seen this super food given to Elijah as a type of the Eucharist. (Sources include: Dr. Marcellino D’Ambrosio and the Franciscan Friars of the Immaculate.)

7. Bread of the Presence. In ancient Israel, the Bread of the Presence was set out on a golden table in the tabernacle as “a memorial of the oblation of the Lord” (Leviticus 24:7). The bread was to be before the presence of God continually, was perfumed with frankincense, and accompanied by constantly burning lampstands. New bread was put out every Sabbath and only those who had recently abstained from sexual relations—normally priests—could eat it. When the table that held the bread was carried out of

the tabernacle, it was veiled. In fact, when the tabernacle was moved, all the vessels in it were carefully wrapped. Those transporting the vessels were to not directly touch these vessels, lest they die (Exodus 25, Leviticus 24, Numbers 4, and 1 Samuel 21). Does not this all sound quite familiar? Indeed, it’s harder to imagine a more obvious precedent for the devotion and reverence with which Catholics of today treat the Eucharist.

8. Isaiah’s coal. Once we arrive in the prophetic books, we encounter some truly extraordinary and provocative types of the Eucharist. First, in Isaiah 6, the prophet envisions God sitting on a throne, flanked by the seraphim angels. “And one of the seraphim flew to me, and in his hand was a live coal, which he had taken with the tongs off the altar. And he touched my mouth, and said: Behold this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed” (Isaiah 6:6-7). In Church liturgies, particularly in the Orthodox tradition, the fiery coal prefigures the Eucharist. The Liturgy of St. James describes Communion as “receiving the fiery coal” and, in the Liturgy of St. John Chrysostom, the priest says, “Lo, this has touched your lips and has taken away your iniquity,” according to one Orthodox writer, *Fr. Patrick Reardon*. The parallels couldn’t be clearer: like the fiery coal, the Eucharist comes to us from the altar and cleanses us of sins (specifically venial sins, but it also fortifies us against mortal ones).

9. Ezekiel’s scroll. Another extraordinary foreshadowing of the Eucharist is in Ezekiel 2. Like Isaiah, the prophet has a vision of God and the Spirit of the Lord enters him. Then, in verse 8, he hears these words, “open thy mouth, and eat what I give thee.” “And I looked, and behold, a hand was sent to me, wherein was a book rolled up: and he spread it before me, and it was written within and without: and there were written in it lamentations, and canticles, and woe.” In the next chapter he describes his eating of this book: “And I did eat it: and it was sweet as honey in my mouth” (verse 3). Catholic interpreters over the centuries have seen this sweet scroll that was eaten as another sign of the Eucharist (the most recent example is Scott Hahn’s new book, *Consuming the Word*). The episode illustrates well what we experience in the two liturgies of the Mass. In the first, we consume the Word, in the readings of Scripture and the homily that is preached on them. Then, in the second liturgy, we consume the Eucharist, which, as the Body of Christ, is the Word made flesh.