

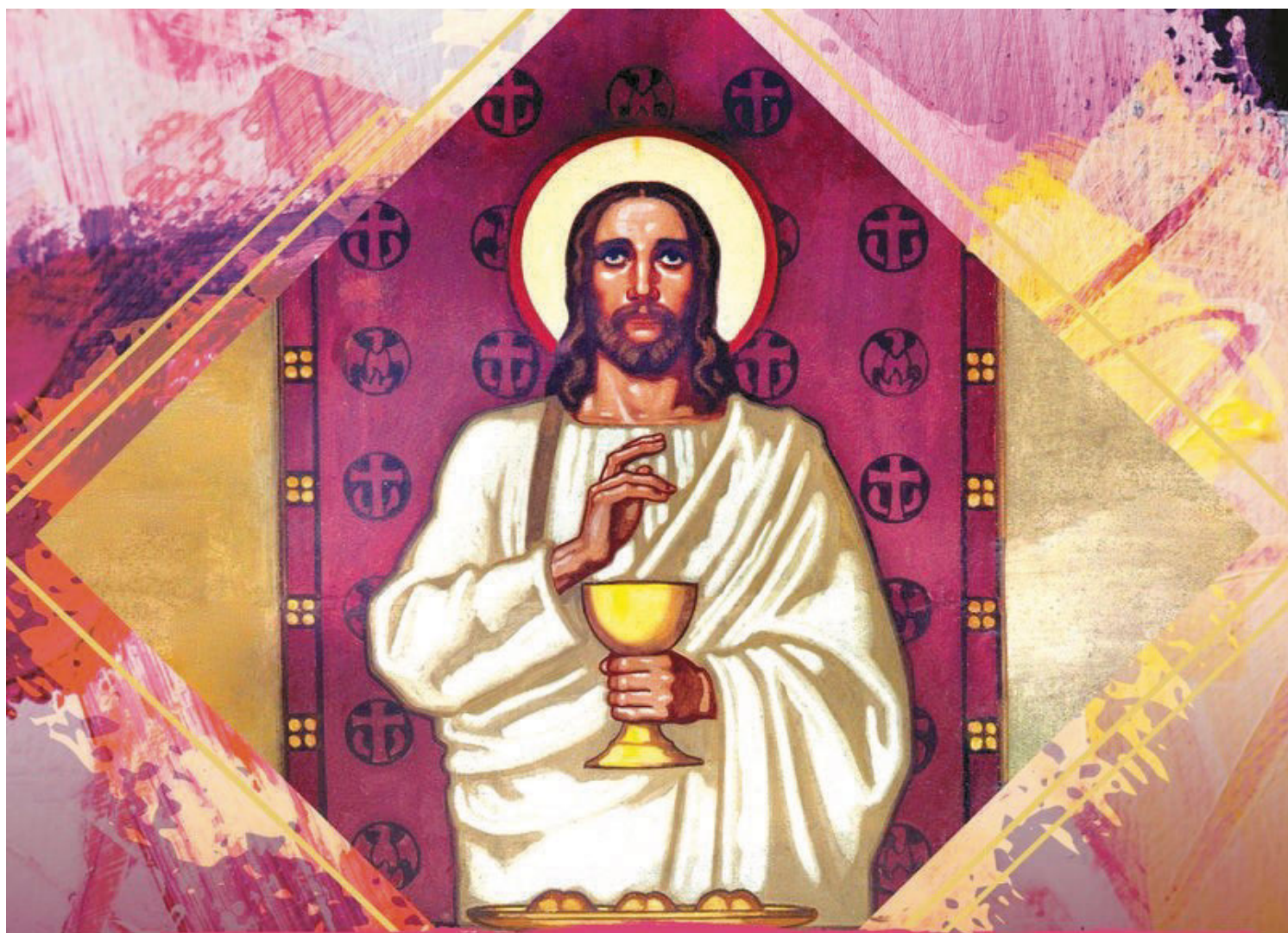


Saint Hubert Catholic Parish

729 Grand Canyon, Hoffman Estates IL, 60169

www.sainthubert.org

Building up the Body of Christ with Welcoming Arms, Loving Hearts and Joyful Worship.



THE MOST HOLY BODY AND BLOOD OF CHRIST

"This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever." - Jn 6:57-58

Sharing in the Body of Christ

Corpus Christi 2023

Each year at this time, the Church has us contemplate the mystery of the Most Holy Body & Blood of Christ, which we also know as the feast of Corpus Christi.

In his simplicity, we'll hear Paul remind us that the Eucharist is a participation in the body and blood of Christ. The Eucharist is one, and the great many of us share it. In sharing the Eucharist, we share Jesus who we hold in common. Jesus unites us.

This year the feast takes on significant meaning as we also prepare to unite two parishes into one—on July 1, St. Hubert and St. Matthew will become the parish of SS. Matthew and Hubert. What we know deep down, spiritually, is that we've really always been united because we share the very same Body and Blood of Christ Sunday after Sunday, day after day, week after week. But now this unity will be much more celebrated, intentional, and lived. And so, what we know spiritually will now be seen in a material and physical way, too.

In the gospel, we hear some of Jesus' most controversial words. He is talking in a graphic way about eating his flesh and drinking his blood. He uses literal language to intensify the spiritual reality.

In uniting our parishes, the spiritual reality of unity will be seen in a literal way: in the sharing of pastor, staff and priests; the sharing of ministries, the sharing of our talents, the sharing of resources and facilities; the sharing of a name that holds our two identities, which may be temporary or something we'll hold onto. We'll pull together to be the Body of Christ visible in Hoffman Estates and Schaumburg.

That's why it will be heartening and moving to see us bring the Eucharist in procession into the neighborhood after the 4:30pm Mass. It's like an announcement: we are the Body of Christ in our corner of the world. Each of us, having received the Eucharist at Communion, will follow the Eucharistic presence of Christ. It will be a visible, literal and spiritual reality that says "together we follow the One in whose life we share."

As we head forward, we do it together as the Body of Christ, with Christ leading us all the way.

May God bless you in His true presence,
--Fr. Mike

A Good Thing to Know

As we approach July 1st, one of the first things we'll do is organize what's being called a "Unification Team" which will consist of team members from each site. This team will look at some important things, like whether or not we will need to adjust Mass schedules, how our ministries will come together, and whether or not we should keep SS. Matthew & Hubert as our parish name or create a new one.

One thing that won't change is the actual names of the individual worship sites. St. Hubert Church will always be Saint Hubert Church as will be the case for St. Matthew Church. So our **one parish** will consist of two church buildings and one school. What could change—with input from the entire parish—is the name we call the parish itself.

Pastoral Note: Fr. Mike will take his annual spiritual retreat beginning Sunday evening, June 11 and will return Saturday evening, June 17.

Mass Intentions

Weekday Intentions

Monday, June 12

8:30 AM St. Hubert Parishioners

Tuesday, June 13—St. Anthony of Padua

8:30 AM St. Hubert Parishioners

Wednesday, June 14—Flag Day

8:00 AM Mass at St. Matthew

8:45 AM Mass at St. Marcelline

9:00 AM Mass at Church of the Holy Spirit

Thursday, June 15

8:00 AM Mass at St. Matthew

Friday, June 16—The Most Sacred Heart of Jesus

8:30 Marge Orland; Liesz Family

Weekend Intentions

Saturday, June 17—The Immaculate Heart of the Blessed Virgin Mary

4:30 PM Lillian Purta; Angelica Gurak; Joe Perry;
Joe McCormack

Sunday, June 18—11th Sunday in Ordinary Time & Father's Day

8:00 AM Robert Borta; Sam Manfre; Vincent Curkov;
Richard Vaughn

10:00 AM Antonio Leto; John Henry Martinez;
Thomas Henry Herstedt

12:00 PM John Catalano; John Sclasani;
George Catalano

6:00 PM Nick Mcray

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Wedding Banns

I Jaclyn Basak + Miles Tucker



If you can't make it to church this weekend, you can still contribute to our Sunday Offering electronically by scanning this QR code or texting SUNDAY to 312-248-6203.



Pray for...

Sick Audrey Palmer, Cedric A. Langford, John Norkus, Joan Jarzowski, Genevieve Lim, John Foley, Pedro Pena, Tim Mallers

Others Those who protect at home and overseas

Deceased Michael Gaeta, Christine Cabrera, Fileza Aganad, Marlene Wenderski, Jeannine Topolski

To have a particular intention for those who are sick, recently deceased, or otherwise in need of prayers considered for inclusion in the Prayer of the Faithful during our Sunday liturgy, please go to the website, www.sainthubert.org and click on the Prayer Request button or call the parish office at 847-885-7700, ext. 106. Those who are sick will be listed for 6 weeks in the bulletin. If you would like your loved one to continue to be listed beyond this time, please call the office to have them added again.

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GOSPEL MEDITATION: The Most Holy Body and Blood of Christ

Deuteronomy 8:2-3, 14b-16a
Psalm 147:12-15, 19-20
1 Corinthians 10:16-17
John 6:51-58

Readings for the week:

Monday, June 12

2 Cor 1:1-7
Ps 34:2-3, 4-5, 6-7, 8-9
Mt 5:1-12

Tuesday, June 13

2 Cor 1:18-22
Ps 119:129-133, 135
Mt 5:13-16

Wednesday, June 14

2 Cor 3:4-11
Ps 99:5, 6, 7, 8, 9
Mt 5:17-19

Thursday, June 15

2 Cor 3:15–4:1, 3-6
Ps 85:9ab and 10, 11-12, 13-14
Mt 5:20-26

Friday, June 16

Dt 7:6-11
Ps 103:1-2, 3-4, 6-7, 8, 10
1 Jn 4:7-16
Mt 11:25-30

Saturday, June 17

2 Cor 5:14-21
Ps 103:1-2, 3-4, 9-10, 11-12
Lk 2:41-51

Next Sunday, June 18

Ex 19:2-6a
Ps 100:1-2, 3, 5
Rom 5:6-11
Mt 9:36–10:8



*“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.”*

—John 6:55-56

Years ago, a woman at daily Mass approached me in the communion procession. She had her arms crossed, indicating she wanted a blessing instead of the Sacred Host. She had tears in her eyes. I gave her a little blessing. She returned the next day. And the next. The same thing repeated. After a few weeks, I asked her why she didn't receive Holy Communion. She said she wasn't Catholic yet and was preparing to become so. I asked her why she wanted to be Catholic. She said, “Because I long to be in a real communion with Christ and with everyone I love.” That, I submit, is a darn good reason. A few months later, she became Catholic and received the Body and Blood of Christ with unspeakably great joy and still does to

this day.

Saint Paul says of the Eucharistic bread, “Is it not a participation in the body of Christ?” For Paul, the answer is obvious. Yes, it is exactly that. Which is why he can say, “we, though many, are one body.” Jesus is truly, really, and substantially present in the Holy Eucharist. This is no magic trick, but a mystery of our salvation. He feeds us with the Sacrament of his body so that our communion with him – and with the other members of his body – is built up and becomes mature. That's why the Eucharist quenches our deep thirst for love and communion. The Body and Blood of Christ is the best reason to be Catholic. It's our participation of love in the one we love.

The Real Presence

When I was a graduate student in Belgium, I was privileged one day to sit in on a conference given by Cardinal Godfried Danneels of Brussels. He was commenting on the Eucharist and our lack of understanding of its full richness when he highlighted this contrast: If you stood outside of a Roman Catholic church today as people were coming out of the church and asked them: "Was that a good Eucharist?", most everyone would answer on the basis of the homily and the music. If the homily was interesting and the music lively, most people would answer that it had been a good Eucharist. Now, he continued, if you had stood outside a Roman Catholic church sixty or seventy years ago and asked: "Was that a good mass today?" nobody would have even understood the question. They would have answered something to the effect of: "Aren't they all the same!"

Today our understanding of the Eucharist, in Roman Catholic circles and indeed in most Protestant and Anglican circles, is very much concentrated on three things: the liturgy of the Word, the music, and communion. Moreover, in Roman Catholic churches, we speak of *the real presence* only in reference to the last element, the presence of Christ in the bread and wine.

While none of this is wrong, the liturgy of the word, the music, and communion are important, something is missing in this understanding. It misses the fact that the real presence is not just in the bread and wine, it is also in the liturgy of the Word and in the salvific event that is recalled in the Eucharistic prayer, namely, the death and resurrection of Jesus.

Most churchgoers already recognize that when the scriptures are celebrated in a liturgical service God's presence is made special, more physically tangible, than God's normal presence everywhere or God's presence inside our private prayer. The Word of God, when celebrated in a church is, like Christ's presence in the consecrated bread and wine, also the real presence.

But there's a further element that's less understood: *The Eucharist doesn't just make a person present; it also makes an event present.* We participate in the Eucharist not just to receive Christ in communion, but also to participate in the major salvific event of his life, his death and resurrection.

What's at issue here?

At the Last Supper, Jesus invited his followers to continue to meet and celebrate the Eucharist "*in memory of me*". But his use of the word "memory" and our use of that word are very different. For us "memory" is a weaker word. It simply means calling something to mind, remembering an event like the birth of your child, your wedding day, or the game when your favorite sports team finally won the championship. That's a simple remembering, a passing recollection. It can stir deep feelings but it does nothing more. Whereas in the Hebrew concept out of which Jesus was speaking, memory, making ritual remembrance of something, implied much more than simply recalling something. To remember something was not simply to nostalgically recall it. Rather it meant to recall and ritually re-enact it so as to *make it present again in a real way*.

For example, that's how the Passover Supper is understood within Judaism. The Passover meal recalls the Exodus from Egypt and the miraculous passing through the Red Sea into freedom. The idea is that one generation, led by Moses, did this historically, but that by re-enacting that event ritually, in the Passover Meal, the event is made present again, in a real way, for those at table to experience.

The Eucharist is the same, except that the saving event we re-enact so as to remake it present through ritual is the death and resurrection of Jesus, the new Exodus. Our Christian belief here is exactly the same as that of our Jewish brothers and sisters, namely, that we are not just remembering an event, we are actually making it present to participate in. The Eucharist, parallel to a Jewish Passover meal, remakes present the central saving event in Christian history, namely, Jesus' Passover from death to life in the Paschal mystery. And just as the consecrated bread and wine give us the real presence of Christ, the Eucharist also gives us the real presence of the central saving event in our history, Jesus' passage from death to life.

Thus at a Eucharist, there are, in effect, *three real presences*: Christ is really present in the Word, namely, the scriptures, the preaching, and the music. Christ is really present in the consecrated bread and wine; they are his body and blood. And Christ is really present in a saving event: Jesus' sacrificial passing from death to life.

And so we go to Eucharist not just to be brought into community by Jesus' word and to receive Jesus in communion, we go there too to enter into the saving event of his death and resurrection. The real presence is in both a person and in an event.

Used with permission of the author. Oblate Father Ron Rolheiser is a theologian, teacher, and award-winning author, and is President of the Oblate School of Theology in San Antonio, TX. He can be contacted through his website www.ronrolheiser.com. Reprinted from November 7, 2016.

DONATE TO THE FOOD DRIVE



**This month's Food Drive
is on JUNE 17 & 18**

Donations of food and grocery gift cards will benefit Zacchaeus House.



To Be Joyful Again, a non-denominational support group for those who have lost a spouse or intended life partner, meets the 1st and 3rd Thursday of every month at 7 PM at Holy Family Parish, 2515 Palatine Road, Inverness. Come get the support you need in this difficult time.

All are welcome. Please contact Peggy Emerson at 224-595-3613 or Bob Boho at 847-438-2884 for more information.



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Monday, June 12, 6-7 PM
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Expedite Your Job Search

Monday, June 12, 7-9 PM
Parish Ministry Center

We'd like to see you *in person*, where we have complimentary masks, socially-distanced seating, touchless registration (via QR code), and hand sanitizer, but you can also join our Zoom meeting.

Linda Brubaker, Employee Transitions Coordinator at Elgin Community College, will provide strategies on how to expedite your job search.

Linda has a Ph.D. in Organizational Development from Northwestern University and more than 20 years of HR experience. She has worked as an internal recruiter and recruiting manager, consultant and headhunter. In 2022 alone, she has assisted 103 people in receiving job offers.



RECYCLE RELIGIOUS ITEMS

St. Hubert will be recycling items for St. Mary Recycle Mission Group. They rescue and recycle used religious items that are no longer needed.

Over the last 25 years, they have helped recycle items from churches, as well as from parishioners, who want to donate their personal religious items that they no longer need or want. They will take items in any condition.



Their recycling program was developed to help parishes in need of items that they cannot afford. They can take in just about anything of a religious nature that can be used by other churches, convents, or religious organizations. They collect items such as:

- Crucifixes
- Statues (any size)
- Holy Medals
- Holy Cards
- Framed Pictures
- Used Instruments
- Prayer books (Missals only)
- Bibles

ITEMS WHICH CANNOT BE DONATED/COLLECTED:

- Religious Books
- Story Books
- Pamphlets/Magazines
- DVD's or VHS Tapes
- Wax Candles
- Reading Books
- Large Furniture type items

Starting on June 1, 2023, items can be brought to the parish office during the week when the office is open. Items may be donated at church on the weekends of June 3-4 and 10-11. We cannot accept any items after June 11, 2023. If you have any questions, please contact Pat Aschom at 847-885-7700, ext. 104.

14th Annual Gayle Photikarm Memorial Blood Drive

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Remembering Gayle

Gayle Photikarm had a kind heart and a warm, giving spirit. She was a loving wife, devoted mother of two sons, a special and understanding teacher at St. Hubert School. Her friends will always have a special place for Gayle in their hearts.

Gayle received multiple transfusions during her battle with cancer. It is in Gayle's memory that her family and friends ask that you join them in saving lives and giving the gift of life by donating blood.



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We would once again like to thank our 2023 "All In, All Knight" sponsors, auction donors, and the St. Hubert community. With your help, we surpassed our goal and raised \$45,638! Please continue to show your gratitude by supporting our generous sponsors.



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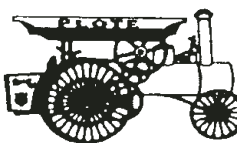
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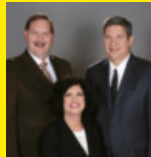
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