

The Church of Saint Boniface

June 6, 2021

The Solemnity of the Most Holy Body and Blood of Christ



"This is my blood of the covenant, which will be shed for many."

(The Gospel)

COMING HOME TO MASS



A pastoral letter to the Diocese of Worcester

My dear brothers and sisters in Christ,

During this past year so much of our life has moved online, to a “virtual” reality, including Masses streamed from our churches. However, as much as technology has helped us to bridge somewhat the pandemic divide, virtual reality remains virtual and is not the same as being present at the celebration of Holy Mass in person.

We only have to remember the longing we have felt to be present for a meal with family members or friends for anniversaries, weddings or birthdays. How much we yearned to see them **face-to-face. It’s the same with Mass. As helpful as it has been to connect to our parishes virtually, it is nothing like gathering in person with our brothers and sisters at Sunday Mass.**

The celebration of the Eucharist is the source and summit of our lives as Roman Catholics. It is where Christ gives himself to us in his Body and Blood. Christ is present at every Mass, in his Word proclaimed, in a tangible way in his Body and Blood and in the person of his priest. He is present to feed us with Word and Sacrament, to embrace us with his love and to give us the grace we need to face the struggles of our daily lives. We hunger for his presence. We draw from the Mass the grace we need to love and we return to it in thanksgiving to God for all he has given to us.

In the early Church, when cruel judges condemned the first Christian martyrs for worshipping God they replied, *Sine dominico non possumus*: **“Without the Lord’s day, we cannot live.” With the inspiring words of these martyrs, our beloved Pope Emeritus Benedict XVI reminds us, “the Sunday Eucharist was not a commandment but an inner necessity...Without [Christ], who sustains our lives, life itself is empty.”**

That is why our hearts ache when we see the pew where a brother or sister used to sit in Church. We must admit that the great societal change in our world, and especially in New England, has led to profound changes in the relationship of many Catholics with the Sunday obligation of attending Mass. **So often Sunday, the Lord’s Day, has been supplanted by “the weekend,” a sort of secular sabbath, a weekly break from work set aside for everything from sports to recreation, from shopping to cleaning the house.**

Rest is good. Time for family, recreation and catching up on the practicalities of life is good. However, can any leisure activity inspire us to know that we are loved for who we are, or forgiven for our failings or make us stronger as a family? How much more fulfilling our lives would be if we would give our hearts to Sunday Mass and allow the Mass to satisfy them.

Christ waits for you, my dear friends. He waits for you to come home with all your brothers and sisters in the Church, to hear his saving Word proclaimed, to join your joys and sorrows to his Holy Cross, and to receive him in Holy Communion, Body, Blood, Soul and Divinity.

As Pope Saint John Paul II wrote, not so many years ago:

Do not be afraid to give your time to Christ! Yes, let us open our time to Christ, that he may cast light upon it and give it direction. He is the One who knows the secret of time and the secret of eternity, and he gives us “his day” [Sunday] as an ever new gift of his love...Time given to Christ is never time lost, but is rather time gained, so that our relationships and indeed our whole life may become more profoundly human.²

Just think of that. Our attendance at Mass is not “time lost,” but “time gained.” With this letter, therefore, I restore the obligation to attend Mass on Sundays and Holy Days of Obligation, effective on the Solemnity of the Most Holy Body and Blood of Christ, June 6, 2021. Whether you attended Mass every Sunday before the pandemic, or not for many years, I invite you to come home now to Mass which is “a foretaste of the eternal bliss and repose to which we are called and which we share, even now, in Holy Communion.”

Come home to joy. Come home to hope. Come home to the Church. Come home to Mass. Christ invites you and so do I, along with your brothers and sisters in the Household of Faith, the Body of Christ, his Church.

Sincerely yours in Christ,

Most Reverend Robert J. McManus, Bishop of Worcester



Next weekend we celebrate the Solemnity of the Most Sacred Heart of Jesus **“By encouraging devotion to the Heart of Jesus, [we exhort] believers to open themselves to the mystery of God and of his love and to allow themselves to be transformed by it,” wrote Pope Benedict XVI in a letter of May 15, 2006, marking the 50th anniversary of Pope Pius XII’s Encyclical on the Sacred Heart, Haurietis Aquas.**

Devotion to the Sacred Heart of Jesus can be traced back at least to the 11th century. It marked the spirituality of Saint Bernard of Clairvaux in the 12th century and of Saint Bonaventure and St. Gertrude the Great in the 13th century. The celebration of the feast was extended to the general calendar of the Church by Pius IX in 1856. Since 2002, the Solemnity of the Sacred Heart of Jesus is also a special Day of Prayer for the Sanctification of Priests.

Jesus, meek and humble of heart, make our hearts like unto Thine!

MASS INTENTIONS

June 12	4:00 PM	Lawrence Carpenter , by David Baron & Family
June 13	10:30 AM	Gregory Bradt , by Debbie DiPerri & Dora Costa
June 26	4:00 PM	Joseph McBride , 20 th Anniversary, by his Wife & Daughter

If you wish to schedule a Mass intention for a loved one, please call or email the parish office for more information.

PRAY THE ROSARY every Saturday at 3:30 PM in the church, led by members of the Saint Boniface Knights of Columbus.

SUMMER MASS SCHEDULE

Our weekend schedule will not be changing this summer:
 Saturday 4:00 PM Vigil Mass, Sunday 8:00 AM & 10:30 AM
Weekday schedule (note change): Wednesday 6:30 PM Evening Mass (no Morning Mass), Thursday & Friday 8:00 AM Morning Mass

FAREWELL OPEN HOUSE • SUNDAY, JUNE 13

All are invited to a Farewell Open House which will take place Sunday, June 13 after the 10:30 AM mass until 1:30 PM. Please join with us in the Parish Hall for a light lunch and opportunity to wish Father Anthony and his Mother, Jane, well. They will be greatly missed!



BABY BOTTLE DRIVE
 Please return filled bottles to Saint Boniface by June 27.
 Thank you for your support.

REGISTRATION FOR RELIGIOUS EDUCATION IS NOW OPEN

GRADES 1-10 If your family is already a member of our program, you do not need to reregister. ONLY new families are required to fill out the registration form. No payment is due at this time.

Register online at www.stboniface-lunenburg.org/registration

Teachers are needed at all grade levels. Please contact Lucy Marcil (978-502-7993 or Imarcil419@gmail.com) for more information if you are interested in teaching.



RELIGIOUS
 FREEDOM
 WEEK

Religious Freedom Week will be celebrated in dioceses nationwide from June 22 - 29. Throughout the week we will focus on the importance of preserving the essential right of religious freedom, both now and in the future, for Catholics and all people of faith. This year's theme is "Solidarity in Freedom."

COLLECTION REPORT

May 30	
– Sunday Offering	\$ 2,249
– Fuel/Maintenance	40
– Religious Education Program	20
– Other	—
Total	\$ 2,309

THANK YOU FOR YOUR SUPPORT

Give to our parish whether you're in the pews or not! Many parishioners have been making their **weekly offerings online**. It's secure, convenient and easy to make one-time or recurring donations at www.stboniface-lunenburg.org

THE YEAR OF SAINT JOSEPH

Men's Faith Sharing Program at Saint Boniface

Next meeting Thursday, June 17, 7:00 PM

Topic: the spirituality of Saint Joseph



Together we can
 make a difference!

About Your Pledge

- During the months of May and June we are asking for your pledge amount to give throughout the next 4 years.
- Pledges are not legally binding but rather are an indication of your giving intention.
- Your gift does not need to be given at one time, but payments can be made over the next 4 years either monthly, quarterly, semi-annually or annually.



Use your phone to scan the QR code at left and learn more about the campaign or make your pledge online.



Congratulations to our First Communion Class of 2021!

The Meaning of a Meal

Passover Ceremony

Scholars agree that John's report is historically more probable than the Synoptic report. The meal Jesus shared with his disciples was not a Passover meal (see Jn 13:1-2). Jesus was crucified just as Passover was beginning (Jn 18:28; 19:31). Mark and the other Synoptics have given the meal a Passover interpretation in part because they wanted to demonstrate that Jesus faithfully observed traditional customs.

Notice also, quite in accord with the culture, that the meal was prepared by the males. "You shall observe this rite as an ordinance for you and your sons for ever" (Ex 12:3, 4, 24). Women prepared ordinary meals. One, usually a widow, served the men who ate first together with the boys past the age of puberty. Women, girls, and boys under the age of puberty ate separately and later.

In Jerusalem, Jesus had a disciple upon whom he could rely to provide a place for himself and the Twelve to celebrate this ceremony. A man carrying a water jar would be very easy to spot. Drawing and carrying water was a woman's task (Gen 24:11). and any man present at the well or spring would be a challenge to the honor of all the fathers, brothers, and husbands with whom the women gathered were associated.

If a man did carry water, it was more often in a skin than a jar. Women carry water in a jar balanced upon their heads. Men carry it in a skin slung over the shoulder or under the arm. A man carrying a water jar is a cultural anomaly, easy to spot.

Common Meal

Anthropologists identify meals in antiquity as ceremonies rather than rituals. A ritual (like baptism) effects a change in status, but a ceremony is a regular and predictable occurrence which confirms and legitimates people's roles and status in a community.

Eating together implies that people also share common ideas and values, and often common social status as well (see Mk 2: 15-17 for the implications of Jesus' choice of meal partners). People in antiquity paid close attention to who ate with whom, who sat where (Lk 14:7-11), what people ate and drank (Lk 7:33-34) and where (Mk 6:35-36), how the food was prepared (Jn 21:9), which utensils were used (Mk 7:4), when the meal took place (Passover, Mk 14:12: before Passover, Jn 13:1-2), what was discussed at table (Lk 22:24-39, part of which was reported on the way to the garden in Mt 26:30-35 and Mk 14:26-32). etc.

Significance of the Meal

As a ceremony, this final meal of Jesus with his disciples cements their mutual relationship. At this meal. Judas definitively separates himself from the group.

Jesus transforms the bread and wine into symbols of himself and the rescue he is about to effect for his friends and followers. The apostles would recognize that Jesus is performing what modern scholars call a "prophetic symbolic action," that is, an actual initiation of the event he is describing, namely, his redemptive death. Nevertheless, the disciples would not understand the complete meaning of the action until after the resurrection.

By interpreting Jesus' final meal as a Passover ceremony, the Synoptic evangelists added the dimension of remembrance" to the event. A remembrance is a ceremony whose repetition would make present an event that occurred in the past.

Each celebration of the Passover ceremony "makes present" that mighty salvific deed of God for the current generation. The same would now be true for subsequent generations of Christians who repeat and celebrate the Lord's Supper.

Knowing well the meaning of a meal enhances its observance.

— John J. Pilch

Christ entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood. (Heb 9:12)

The Blood of the Covenant

The topic of blood triggers a 25-year-old memory from a time when I lived in a small Jesuit community in St. Louis. Our landlady, who was African American, appeared at the door one morning with a question: “Does anyone in your house have type O-positive blood?” “Yes,” I said. “I’m O-positive.” “My grandson is going to have an operation and the doctor says he’ll be needing some transfusion. Would you be willing to come down to the blood center and donate a pint?” I had the right blood. Her grandson needed it. I was healthy and had the time. So it was not hard to say yes and to go the center and make the donation.

That simple event set me to thinking fresh thoughts about blood. First, there was the obvious lesson about the superficiality of skin color when one attends to the basics of what human beings have in common, like blood types. Then there was the awakening to the mystery of the gift of **blood itself**. My “donation” of a pint was really the passing on of what was already a donation from our Creator.

Such thoughts help me appreciate the meaning of “blood” in the Bible.

The ancient world had a way of seeing the obvious: blood carries the stuff of life. When an animal loses its blood the life goes out of it. It made sense to reverence blood as the carrier and, therefore, a primal symbol of life. Thus, offering animal blood in sacrificial ritual could symbolize the acknowledgment that life is a gift from God. Everything that modern hematology has to say about the function of blood as carrier of nutrients and components of our complex immune system only enhances our sense of blood as the stuff of life.



And it is from this natural symbolism that Moses’ gesture in this Sunday’s First Reading takes its power. When the assembly of Israel, hearing the words of the covenant of Sinai, agrees to carry them out, Moses takes large bowls full of the blood of young bulls, pours half of the blood on the altar (representing the invisible God) and sprinkles the other half on the community. Then he explains: “This is the blood of the covenant which the Lord has made with you in accordance with all these words of his” (Exod 24:8). The meaning of the blood sprinkling would have been obvious to all. This pact of promised relationships between the people and their God is a sharing of life, divine and human.

Jesus consciously builds on this tradition at the Last Supper. At the end of the meal he knows to be his last, he takes a cup of wine, gives thanks, and passes it around for the disciples to drink from it. Already, he has marked the gesture as something special, since the usual way of drinking a traditional cup of blessing was for each person to drink from their own cup.

But the disciples share the one cup. Jesus says, “This is my blood of the covenant which will be shed for many.” In so doing, Jesus associates his approaching death with the Sinai covenant. Instead of the blood of bulls, his own blood will renew and culminate the relationship between God and the People of God. Moreover, Jesus’ followers will participate in that covenant shalom by sharing in the cup of his self-offering.

On the road from Galilee to Jerusalem Jesus had asked the Zebedee brothers, when they naively requested to share in his coming glory, “Can you drink the cup that I drink ... ?” (Mark 10:35). **In the present passage they are given quite literally Jesus’ cup to share. Continuing to be his disciples will entail a full giving of self somehow like his. Such laying down of one’s life—in a loving service that may or may not include martyrdom—is the life-blood of the covenant community called the body of Christ. Jesus’ giving of his blood provides not only the model but the source of this new covenant gift of life.**

This Sunday’s reading from the letter to the Hebrews (Second Reading) uses the language of temple worship to say the same thing. Jesus, who in his historical life was a layperson and not a member of the Levitical priesthood, can be called high priest because giving his own blood effects the reconciliation between the human and the divine that the Atonement sacrifices of the Temple only foreshadowed.

St. Paul could be very blunt regarding the social responsibility involved in this sharing of the cup of the covenant. **Reprimanding the Corinthians’ failure to meet one another’s need for ordinary food, he warns, “anyone who eats and drinks without discerning the body, eats and drinks judgment on himself” (1 Cor 11:29).** Sharing in the sacramental body and blood entails behaving as one body by donating the gift of life to one another.



Do Other Churches Believe in the Real Presence?

Not exactly.

Some people think that the Lutheran and Anglican churches align with the Catholic Church in professing the Real Presence of Jesus in the Eucharist. While various Lutheran and Anglican churches retain aspects of Catholic theology, their stance on the Real Presence is not the same as the Catholic Church's teaching.

In his book [What Catholics Really Believe: 52 Answers To Common Misconceptions About the Catholic Faith](#), Karl Keating explains that Lutherans and Anglicans believe in *consubstantiation*, which is not the same as the Catholic teaching on *transubstantiation*.

Consubstantiation says that the body and blood of Christ are with—or alongside, so to speak—the substance of bread and wine. Transubstantiation, on the other hand, professes that the whole substance of the bread and wine literally changes into the body and blood of Jesus, while maintaining only the appearance of bread and wine.

Karl Keating discusses how the term “transubstantiation” was defined at the Fourth Ecumenical Council of the Lateran, and it is the only word that accurately describes the mystery of the Real Presence. Jesus didn't say, “This bread *contains* my body.” He said, “This **IS** my body” (Matthew 26:26, Luke 22:19, Mark 14:22).

Transubstantiation is rooted in Scripture and explained further in Cyril of Jerusalem's *Catechetical Discourses* in 350 A.D., which states that Catholics receiving communion must be “fully convinced that the apparent bread is not bread, even though it is sensible to the taste, but the body of Christ, and that the apparent wine is not wine, even though the taste would have it so.”

“Get Fed” is brought to you by
The Catholic Company: catholiccompany.com

Saints of the Week

June 7.

BLESSED FRANZ JÄGERSTÄTTER

Blessed Franz Jägerstätter, a married man with children, refused to fight in Hitler's army and was arrested and executed as a result. Not condemning fellow Catholics who did serve, Blessed Franz felt he had to follow his conscience and resist.



June 8.

SAINT WILLIAM of YORK

Saint William of York, born William FitzHerbert, faced great obstacles as Archbishop of York just trying to take hold of his diocese. His ordination as bishop was refused, then it was performed by another bishop but then not recognized by Rome. When he finally took over his diocese, he died within a few months.



June 9.

SAINT EMPHREM

Saint Ephrem was ordained a deacon, but refused ordination to the priesthood. He was a teacher, defender of the faith, and a prolific writer. He refuted many heresies of his day, often through the lyrics of hymns that he wrote.



June 10.

SAINT JOACHIMA

Saint Joachima was a wife, mother, widow, and founder of the Carmelite Sisters of Charity. Used to taking care of others, she experienced total dependency on others toward the end of her life.



June 11.

SAINT BARNABAS

What little we know about Saint Barnabas comes to us from Acts of the Apostles, where he plays a fairly big role in the expansion of the early Church. Closely associated with Saint Paul, he shared in several of Paul's trips and difficulties. *Saint Barnabas is the patron saint of Cyprus.*



June 12.

BLESSED JOLENTA of POLAND

Blessed Jolenta of Poland and her husband assisted many from their means. Once widowed, and with two of her three daughters married, Blessed Jolenta and her third daughter entered the Poor Clares. She eventually became an abbess.



Saint Boniface Church

817 Massachusetts Avenue, Lunenburg, MA 01462

Parish Office: 978-582-4008 email: stbonifaceparish@verizon.net

Discover St. Boniface ~ Visit our website: www.StBoniface-lunenburg.org

Parish Office Hours

Monday / Wednesday / Thursday 9:00 AM – 5:00 PM (Closed 12:00 – 1:00 PM)

The Celebration of the Eucharist

Sunday: 8:00 AM, 10:30 AM

Saturday Vigil: 4:00 PM

Summer Mass schedule will remain the same as above for 2021 until further notice.

Weekday Masses: 6:30 PM Wednesday | 8:00 AM Thursday & Friday

SACRAMENT OF RECONCILIATION (Confession) Saturday 3:00 - 3:30 p.m. or by appointment.

SACRAMENT OF BAPTISM Adults are baptized at the Easter Vigil as part of the Rite of Christian Initiation of Adults (RCIA). Infant and child Baptisms are by arrangement.

FIRST EUCHARIST Preparation begins in grade one and includes classes, retreats, and home instruction. Children receive First Eucharist in grade two.

CONFIRMATION Our Confirmation program begins in the 9th grade; students are confirmed in the spring of the 10th grade. For young adults who have been baptized but not yet confirmed, contact the parish office.

SACRAMENT OF MATRIMONY It is the policy of the Diocese of Worcester that a couple should contact the parish at least one year prior to the anticipated date of their wedding to allow sufficient time to carry out the various steps of the marriage preparation process. It is important that arrangements be made with the church before plans are made with reception halls, caterers, etc.

ANNOINTING OF THE SICK Please call the parish office 978-582-4008 or email Fr. Anthony at stbonifaceparish@verizon.net or Louise Nadeau at dinalou1@comcast.net to arrange these visits.

PRAYER LINE MINISTRY If you or someone you know needs prayers or if you would like to be a part of this ministry of those who pray for the needs of neighbors, please contact Sue Cote 978-582-0404 sj33@msn.com.

KNIGHTS OF COLUMBUS COUNCIL #16480 *In Service to One. In Service to all.* Members meet in the Parish Hall on the first Wednesday of each month at 7 PM. Any Catholic men over 18 who are interested in joining the Knights should contact Grand Knight Peter Bak (978-403-5119) or Deputy Grand Knight Claude Poirier (978-660-3202), or email kofc16480@gmail.com.

PARISH STAFF:

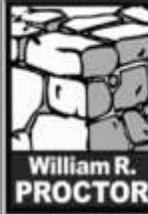
	<i>phone</i>	<i>email</i>
Rev. Anthony Mpagi, Pastor	978-582-4008	stbonifaceparish@verizon.net
Jo-Anne Poirier, Administrative Assistant	978-582-4008	stbonifaceparish@verizon.net
Lucy Marcil, Religious Education Coordinator	978-502-7993	lmarcil419@gmail.com
Claire Garrity Neas, Music Ministry	617-823-4237	cmkakosgarrity@aol.com
Louise Nadeau, Sacristan		
Ministry Schedule	978-582-4008	stbonifaceparish@verizon.net
Nina Charpentier, Dir. Early Childhood/PreK	978-582-7110	

Newcomers to St. Boniface are invited and encouraged to formally register as members of the parish so that we may stay in touch with you with faith formation news, notices of special events, volunteer opportunities, and more. Registration forms are available at the doors of the church, the parish office, or on our website.

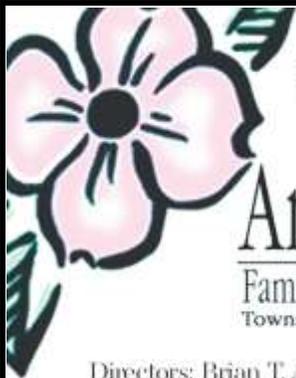
Please note that you must be registered for at least six months before we can issue any verification of your status as a parishioner for godparent or sponsor letters.

The
Chapdelaine
Family

EXCAVATING



**SEPTIC SYSTEMS/SITE WORK
WATER & SEWER LINES
TITLE 5 INSPECTIONS
DAN PROCTOR OWNER
978-582-4764**



Serving St. Boniface Families
with Three Convenient
Locations

Anderson
Family Funeral Homes
Townsend - Ayer - Fitchburg

Directors: Brian T. Anderson & Michael D. Masciarelli
www.andersonfuneral.com • 800.562.2692

(978) 342-9716

THOMAS FUEL HOME HEATING OILS

Since 1932



Dan Thomas
681 Mass Ave.
Lunenburg, MA 01462

Timothy W. Murphy
Attorney At Law

81 Merriam Avenue
Leominster, MA 01453

Tel: (978) 537-5500

Fax: (978) 534-9778

E-Mail: Tmurphyesq@aol.com



DRIVE-IN SEAFOOD & FISH MARKET

Seafood at its best since 1946.

835 Mass Ave. Rte 2A, Lunenburg, MA
978-582-6115



Robert C. Alario

Certified Public Accountants, PC
75 N. Main St., Leominster, MA 01453
292 Park Ave., Worcester, MA 01609

(L) 978-534-1999 (W) 508-755-7575

Fax: (L) 978-534-0499 (W) 508-755-7599

www.robotalario.com
bob@robotalario.com



**380 ELECTRIC AVE. (RT 13)
LUNENBURG**

www.WHALOMWASH.COM

978-829-0399

DAN AND JEAN PROCTOR, OWNERS

*A Note of Thanks
to our sponsors!
Please support
them with your
patronage.*

For ad information
call the parish
office

978-582-4008

YWCA-Battered Women's Resources

*Helping area women, to survive, emerge from,
or heal from abusive relationships*

*Counseling *Emergency Shelter

*24-hr hotline (978-537-8601)

For more information call 978-537-2306, Ext. 19

ST. BONIFACE
PRE-SCHOOL & CHILDCARE
817 Massachusetts Ave. Lunenburg, MA 01462
978-582-7110

Children Ages: 2.9 through 7 years | Open 7:30 am- 5:30 pm