

# Dear Padre,

**Don't we discriminate against other Christians when we don't celebrate the Eucharist with them?**

**You must keep the Church's intentions in mind:** Are we excluding to make people feel left out, or are we excluding to uphold the dignity and sanctity of the Eucharist?

Everyone is welcome to celebrate the Eucharist—there's only one part they can't participate in. That might sound like a cop-out, but Catholics believe that the Eucharist is the actual Body and Blood of Christ. For it to be true communion, everyone who receives it must believe the same thing about it.

In its "Guidelines for the Reception of Communion," the US Conference of Catholic Bishops says, "Because Catholics believe that the celebration of the Eucharist is a sign of...the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to

Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission" as outlined in "canon law....All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another."

Fr. Patrick Keyes, CSsR  
[Sundaybulletin@Liguori.org](mailto:Sundaybulletin@Liguori.org)



JOSEPH SORENTINO / SHUTTERSTOCK

**Do you have a question for the Padre?**

Go to [DearPadre.org](http://DearPadre.org) to send your question and learn more about Dear Padre.



## A WORD FROM Pope Francis

*This is the path of ecumenism. Not only the path of doctrine, that comes last....But let us start to walk together. With good will, we can do this. We must do this. Nowadays ecumenism means moving forward together, praying for one another. Let the theologians continue to talk to each other, to study together.*

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## Our Parish Community

**June 19, 2022**

*The Most Holy Body and Blood of Christ*  
(Corpus Christi) (C)

Gn 14:18–20

1 Cor 11:23–26 / Lk 9:11b–17



*For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.*  
1 CORINTHIANS 11:26

G. MARTIN/SHUTTERSTOCK

## Eat and Drink

**B**read and wine, the basics for most Mediterranean diets, are featured in the readings for this feast. They were the gifts that were offered to God Most High by the priest-king Melchizedek, as stated in Genesis. Since these gifts represent the staples of life, such a sacrifice was offered because it symbolized the offering of life itself. Who was this mysterious man who blessed Abram when Abram usually blessed others? We have no answer.

This theme of bread and wine shifts a bit in the Gospel passage. There the meal consisted of bread and fish, traditional fare of fisher folk. Hence, this meal also symbolized life. We stand open-mouthed when we realize the multitude of people who were fed on such a sparse amount of food. How could this happen? Mystery abounds!

In the first reading the essence of life is offered to

God. In the Gospel the essence of life is offered to the people. It is in Paul's letter that we find the high point of the readings and of the feast itself. There Paul proclaims what was probably one of the earliest eucharistic formulas of the early Church. It ends with an admonition from Christ himself: "Do this in remembrance of me" (1 Corinthians 11:24). Here the bread and wine that was first offered to God, and then offered to the people, is the very Body and Blood of the Lord Jesus Christ. This remembrance of his death is really a celebration of life. The mystery here is incomprehensible.

Sr. Dianne Bergant, CSA

### FOR Reflection

- ★ *In what ways is your life dependent on food from God?*
- ★ *Spend a few minutes reflecting on the mystery of the Eucharist.*