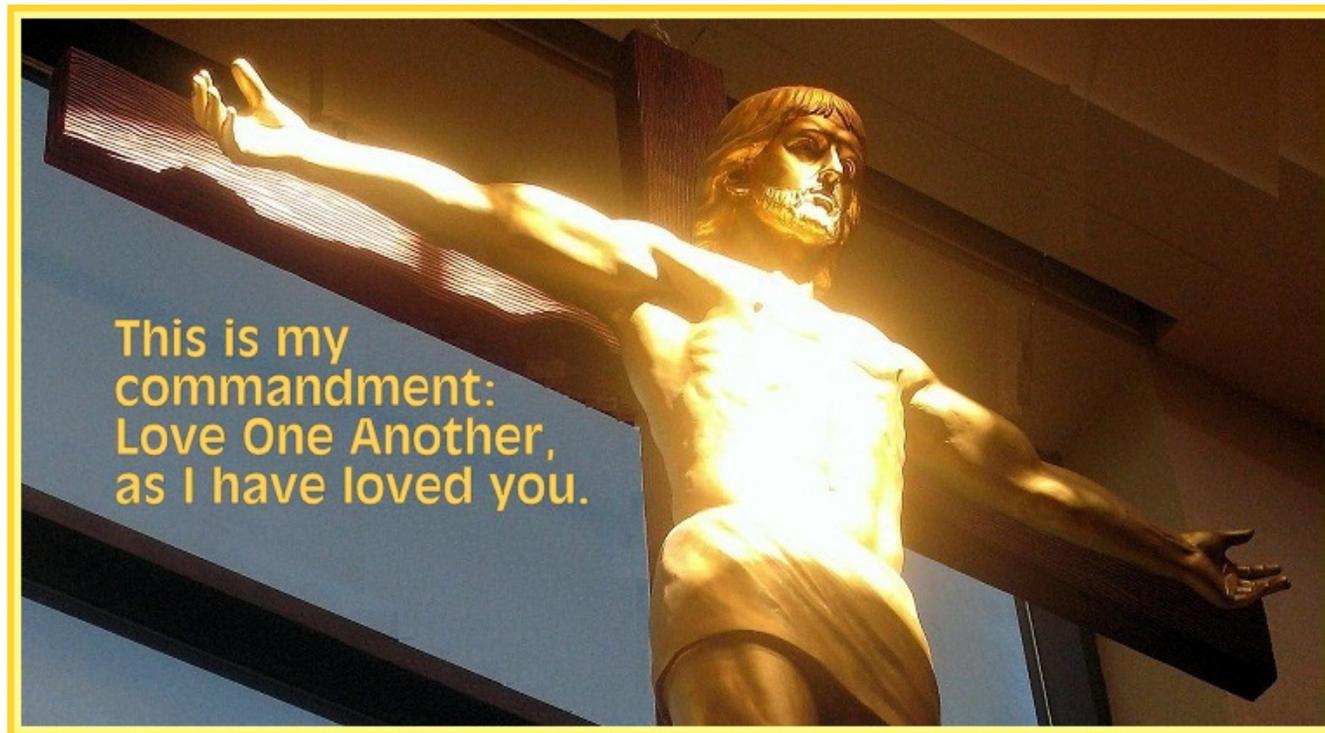


June 13, 2021

Eleventh Sunday in Ordinary Time



Corpus Christi Catholic Church

6300 McKenna Drive, Mobile, Alabama 36608

Email: Church@CorpusChristiParish.com • Website: www.CorpusChristiParish.com

PARISH OFFICE HOURS

Monday through Thursday, 8:00 a.m. to 5:00 p.m.

TELEPHONE NUMBERS

Parish Office: 342-1852 • Fax 342-6313
School Office: 342-5474, ext. 1 • Fax 380-0325

PASTORAL STAFF

Fr. James F. Zoghby
Fr. John S. Boudreaux
Mrs. Kristy F. Martin, School Principal
Mrs. Jennifer S. Pritchett, Parish Catechetical Leader
Mr. Peter J. Stoyka, Youth Ministry Director
Mrs. Beth Yell, Maintenance Director/Facilities Mgr.
Mrs. Theresa Jernigan, Parish Secretary
Mrs. Wendy Tulo, Parish Bookkeeper.

TO REGISTER AS A MEMBER OF THE PARISH

Please fill out a Census Form. Census Forms are available in the church vestibule and parish office.

COMMUNITY CENTER RENTALS

For rental information, please call the parish office at 342-1852 or 342-1420.

SUNDAY MASSES

Vigil: 5:30 p.m. Saturday
Morning: 7:00, 9:00 and 11:00 a.m.

WEEKDAY MASSES

6:30 a.m. Mass: Monday through Friday
8:15 a.m. Mass: Monday through Saturday

SACRAMENT OF RECONCILIATION

Saturday: 5:00 - 5:30 p.m. in the Banquet Hall
and by request after Mass and by appointment.

BAPTISM, MARRIAGE, ANOINTING OF SICK

Please call the parish office (342-1852) for information and scheduling baptism, marriage, anointing of sick.

ADULT RELIGIOUS EDUCATION (R.C.I.A.)

Please see published schedule for specific dates and times, or call the parish office (342-1852).

SUNDAY SCHOOL: Grades K-12, Sundays during school year, 10:05-10:55 a.m. in school bldgs.

SCHOOL Grades PreK2 through 8. Info: 342-5474, ext. 1, or email kmartin@ccscatholic.com.

ELEVENTH SUNDAY IN ORDINARY TIME

Retirement Celebration for
Fr. James Zoghby and Fr. John Boudreaux
Sunday, June 20, after the 11 a.m. Mass.
Fr. Zoghby's and Fr. Boudreaux's retirement will be on
the following Friday, June 25.
No monetary gifts are asked for or expected.

**Who wants to be
an Altar Server?**

YOU do!

Parents of interested 2nd through
8th Graders who wish to serve as
Altar Servers may contact Mr.
Mike Martin at 251-391-8666.



Pro-Life News

Please stop by the table in the vestibule to write your prayer intentions to be entrusted to St. Joseph on a "brick" to help build up the Corpus Christi Catholic Church community as we encourage and support men to follow the example of St. Joseph.

Please join in saying this spiritual adoption prayer daily through December 25: *"Jesus, Mary and Joseph, I love you very much. I beg you to spare the life of [baby's name] the unborn baby that I have spiritually adopted who is in danger of abortion."* (Prayer of Archbishop Fulton J. Sheen).

Walking with Moms in Need: Put diapers, body wash, mittens, etc in box in vestibule, & take Prayer for Pregnant Mothers prayer card.

Healing After Abortion: Confidential, compassionate help is available at HopeAfterAbortion.org for anyone you know.

Info: Mae & Chris Rehm, 554-2032 or at maemouse@aol.com



The St. Vincent de Paul Society helps, with food, clothing, emergency financial help, local individuals & families. Financial donations can be placed in the poor box in the vestibule; clothing & food can be left at the St. Vincent de Paul table. Need help: Call 251-366-6443 To join the Society contact

Ann Mackie, annmackie10.am@gmail.com. Info: www.svdpcoc.org or St. Vincent de Paul Corpus Christi Conference on Facebook.



Our purpose is to help all men become the spiritual leaders of their family. All men are welcome to meet for prayer, Gospel reflection, fellowship.

Tuesday Mornings, 7 to 8 a.m. in the Family Room
Join the meeting in person or by phone.

Dial in: 251-665-2515. Conference ID: 102102#

Info: Jay Cox at 401-6070 or Auburn50@hotmail.com.

Wednesday Evenings, 7-8 p.m. in the Parish House

Info: David Sheffield, 423-5666 or David.sheffield@uniti.com

Tuesday Night Bible Study

6:30 p.m., Tuesdays in the Parish House.

Dave Burchette, 367-6660 or davebur1955@gmail.com.



WOMEN OF MARY

Gather Thursdays at 3:00 p.m. *Via ZOOM* to reflect on the Sunday Gospel and pray together. All are welcome. Contact Sister Deborah Kennedy, R.S.M. 251-753-4872

Welcome New Parishioners

Chris & Penny Boulton and their children,
Garrison, Abigail, Patrick
Millie Quinones

Remembering Mark Shelley

(Died from Covid, January 25, 2021)

All are invited to this Special Remembrance
Here at Corpus Christi
This Thursday, June 17
Visitation, 5:30 p.m. in the Atrium
Prayer Service, 6:45 p.m. in the Church

REST IN PEACE

Lillian Ann Huhner Puckett

SPECIAL COLLECTION NEXT SUNDAY: Seminarians

FIRST COLLECTION: Tithing Offerings.

SECOND COLLECTION: Corpus Christi Building Fund.

CATHOLIC COMMUNICATIONS ONLINE & COLLECTION: \$693.00

MAY 23RD BUILDING FUND ONLINE & COLLECTION: \$1,056.00

MAY 23RD TITHING ONLINE & COLLECTION: \$21,811.23

Thank You and God Bless You

God bless all for tithing, contributions, bequests, remembrances in wills in support of God's work here at Corpus Christi Parish.

To make a donation of stock, ask your financial manager, or contact Sadee Snedigar at 470-1084 or at Sadee.Snedigar@MorganStanley.com.

Receive a detail listing of your contributions by mail, email or fax at any time:

Call 342-1852 or email Church@CorpusChristiParish.com



Offering Envelopes

If you wish to use Offering Envelopes, just notify the parish office (342-1852). An initial set will be sent to you right away, and then, every two months, you will receive a two-month's supply of envelopes.



Online Giving

With Online Giving make a one-time contribution or set up a recurring automatic withdrawal from a checking or saving or credit card account: Use a computer, tablet or smartphone to go to www.CorpusChristiParish.com; click "Church"; then click the green Online Giving icon on the side left of the church's homepage. Follow the instructions to contribute to the tithing or building fund or special collections. **For assistance**, call 1-800-348-2886, ext 1, or the parish office, 342-1852.

Was the relaxing of Eucharistic fast regulations an innovation of Vatican Council II?

No. The change in Eucharistic fast regulations was rather an innovation born of World War II. For centuries the Church required Catholics in good health to fast from midnight in order to receive Communion on any given day. The fast included water, along with all foods and other liquids, and there were no exceptions, not even for a small sip of water taken while half-asleep in the middle of the night. Any intake of whatever kind broke the fast, and one could not receive Communion that day.

The Eucharistic fast was formally enacted into universal Church law with the Council of Constance in 1414-1418. Before that, local councils had regulated the length and extent of the fast. Now the rule was to abstain from all food and liquids, including water, from the previous midnight, until after Mass.

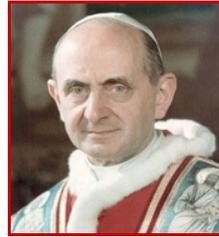


The regulation was changed by **Pope Pius XII** (1938-1958) to accommodate the requests of military chaplains so that they could celebrate Mass at any hour for the welfare of the troops. But the privilege was strictly a military one. Change for the faithful generally did not come until Pius XII approved evening Mass on holy

days of obligation (that was in 1953), and later when he extended the holy day evening Mass exception to First Fridays and occasions of religious solemnity (1957).

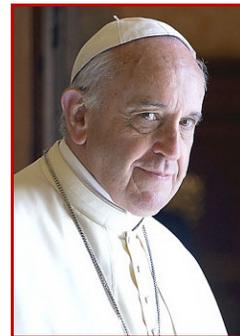
For ordinary people in the pew, changes in the Eucharistic fast came in two steps. First, there was the apostolic constitution of January 16, 1953, *Christus Dominus*, declaring that water did not break the Eucharistic fast — though one still had to fast from food and other liquids from midnight in order to receive Communion. Exceptions were provided for travelers and those engaged in energy-sapping work; they could take liquids (alcohol excepted) up to one hour before Mass and Communion.

Those relaxations led to *Sacrum communionem*, Pius XII's *moto proprio* of March 19, 1957, which reduced the Eucharistic fast to three hours from solid food and one hour from liquids, alcohol again excepted; a three-hour fast was required from alcohol.



In 1964 Pope Paul VI (1963-1978) reduced the Eucharistic fast to one hour from solid food and liquids. That regulation is in place today.

Of course, in apostolic times and for the early Christians, there was no such thing as a Eucharistic fast. The Eucharist was celebrated in the context of a meal. Strict Eucharistic fasts developed more than a thousand years later. The gradual reducing of the fasts can be seen as leading up to the time when the fathers of the 2nd Vatican Council (1962-1965) directed that the Mass be restored "to the ancient usage of the holy Fathers."



Pope Francis recalled how “Pope Pius XII freed us from the very heavy cross that was the Eucharistic fast.

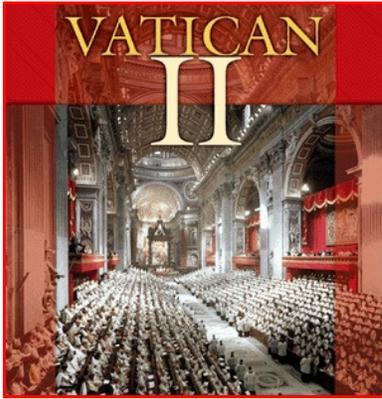
“Some of you might remember. You couldn’t even drink a drop of water (after midnight). And to brush your teeth, it had to be done in such a way that you didn’t swallow the water. I myself as a young boy went to confession for

having received Communion because I thought a drop of water had been swallowed!

“When Pius XII changed the discipline, some said, ‘Ah! Heresy! He changed the discipline of the Church!’ So many ‘Pharisees’ were scandalized! But Pius XII had acted like Jesus, seeing the need of the people — the need of priests who said three Masses, the last one at 1 p.m. , after having fasted from water and food since midnight.”

The Church’s faithful are not those who cling to accidental elements that were valid in the past but are now outdated.

St. John Paul II



The Original Tradition Was The Vernacular

We once again celebrate Mass in the vernacular: the language of the people celebrating. Celebrating Mass in the vernacular is truly a return to the original tradition. The original tradition was the vernacular — whether Aramaic, Greek or Latin. The Church went from Aramaic to Greek to Latin.

As Christianity spread, Greek became the language most commonly spoken, and so for about 200 years it was the language used in our liturgy. Greek is also the language of the earliest copies of all of the books in the New Testament that have come down to us.

In the 4th century, Latin became the vernacular, so Pope Damasus recognized the need to translate the Mass into the vernacular of Latin – not lofty, classical Latin, but the common, everyday Latin spoken by ordinary people.

The Mass was put into Latin precisely because Latin was the vernacular. In doing this, Pope Damasus maintained the tradition of celebrating Mass in the everyday language ordinary people understood and spoke ... just as Jesus used the everyday language of the people to whom he proclaimed his Good News.

Centuries later, when new languages became the vernacular, the tradition of using the vernacular language did not continue in our western rite. For centuries, there was no translation from the Latin to new vernacular languages – as Pope Damasus had done in translating the Greek to the vernacular Latin. After so long, Latin became established as the official language to be used at Masses in the Latin (western) rite (but not the Eastern rites which always retained the use of the vernacular language of each country).

Some might want to connect to the past by returning to Latin in the celebration of the Mass, but Latin would not be the vernacular, and it would not be what Pope Damasus had directed because when he put the Mass in Latin, it was because he wanted the Mass in the vernacular, which happened to be Latin at the time. Or we could say that a better connection to our past would be to return to the earlier tradition of using Greek — because the Gospels and all of the New Testament's written Word of God came to us in Greek. But then, we could also argue that the best connection to our past would be a return to Aramaic, the language spoken by the apostles, by the Blessed Mother and by Jesus himself.

Yet, Pope Damasus recognized the need to communicate the Word of God in the vernacular so that all could hear and understand and be nourished by the living Word of God. Thus, he also commissioned the scripture scholar, St. Jerome, to translate the scriptures into Latin — because it was the vernacular.

In 2015, on the 50th anniversary of St. Pope Paul VI's first celebration of the Mass in Italian (the vernacular language of Rome), Pope Francis said that celebrating Mass in the language of the local congregation rather than in Latin allows people to understand and be encouraged by the word of God.

"Let us give thanks to the Lord for what he has done in his Church in [Vatican II's] liturgical reform. It was a courageous move by the Church to get closer to the people of God so that they could understand well what it does. You cannot turn back, we have to always go forward, always forward, and he who goes back is making a mistake." Pope Francis

Pope Francis said he hoped that commemorating the first papal Mass in the vernacular language of Italian rather than Latin would remind people that the house of God is meant to be a source of spiritual strength, where they can hear his word and "not feel like foreigners but as brothers and sisters" united in Christ.

Bishop John Carroll

(1735-1815)

Promoted the reading of the Bible among Catholics, and the use of the vernacular language in the Mass.

The first American bishop was dedicated to the wider readership of Scripture among the Catholics of the United States. He insisted that the readings of the liturgy be read in the vernacular instead of Latin,



and was a tireless promoter of “The Carey Bible,” an edition of the English-language Douay-Rheims translation.

John Carroll promoted the use of the people’s language (the vernacular instead of Latin) throughout the Mass, but was unable to gain the support for such reform by the Church hierarchy.

In 1787 he wrote: “Can there be anything more preposterous than an unknown tongue; and in this country for want of books or inability to read, the great part of our congregations must be utterly ignorant of the meaning and sense of the liturgy. To continue the practice of the Latin liturgy in the present state of things must be owing either to imagined fears of innovation, or to laziness and inattention on the part of the first pastors of the national churches in not joining to solicit or indeed ordain this necessary alteration.”

It would be nearly 200 years until Carroll’s wish would be realized in the United States as a result of the Second Vatican Council.

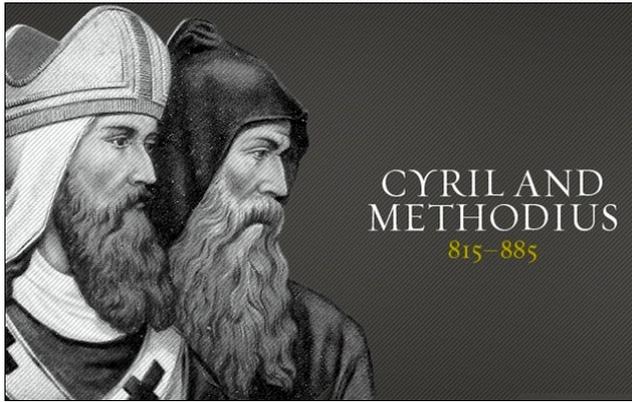
Returning to the Vernacular was greatly opposed over several centuries.

In 1660 Joseph de Voisin published a translation in French of the Roman Missal. The Assembly of the Clergy of France immediately condemned this translation. Pope Alexander VII also condemned it, and in 1661, he prohibited the printing and reading of the Missal in the vernacular under a sentence of excommunication.

Thus, the Mass had become a complete mystery to Catholics. Recitation of the rosary during Mass was common, and preaching, when it occurred at all, was divorced from the biblical readings — which didn’t really matter since the readings were read in Latin, and the people didn’t know what the readings were saying.

Vernacular translations of the missal were on the Index of Forbidden Books until 1897. After 1897, missals in the vernacular began appearing in Europe. In the U.S., there was no vernacular missal until 1927, when the St. Andrew’s Daily Missal was published in St. Paul, Minnesota.

The biggest impetus given to the use of vernacular missals in our country came during World War II, when Father Joseph Stedman produced pocket-sized missals that American service men and women took with them all over the world. So, with World War II, the vernacular missal in the United States and throughout the world became commonplace. It was a small beginning towards the Second Vatican Council’s call for a return to the ancient practice of the holy Fathers, and the full, active participation of the laity in the Eucharistic celebration.



St. Cyril and St. Methodius

They dared to preach to the people in the language they could understand!

These two brothers were from Thessalonica, Greece. Methodius was born in 815 and Cyril in 827. Both were well educated and became priests.

Because their father was an officer in a part of Greece inhabited by many Slavs, these two Greek brothers ultimately became missionaries, teachers, and patrons of the Slavic peoples of Moravia, Bohemia, and Bulgaria in southeastern Europe.

Early in the 860s, the Duke of Moravia sought political and religious independence from German rule. Despite German opposition, Cyril and Methodius were sent to recruit local, non-Germanic clergy and to establish a Slavonic liturgy.

Cyril invented a Slavonic alphabet (possibly the source of the modern Russian alphabet), and he and his brother translated much of the Bible and liturgical books into Slavonic. They also preached in the native language (the vernacular) of the people. Hostility erupted from those who insisted the language of the Bible and the Liturgy must be Latin or Greek.

Their great success as missionaries provoked envy and opposition from German religious and political authorities. When the local German bishop refused to consecrate Slavic clergy, the brothers traveled to

Rome in 869 and appealed to Pope Adrian II. The pope upheld their authority and approved their liturgy.

Shortly after their visit to Rome, Cyril died. Methodius was consecrated a bishop and continued mission work for 16 more years. Jealous clergy continued their harassment of him (he was even imprisoned in a monastery) and Methodius had to go to Rome once again to defend himself against charges of heresy, and to uphold his use of the Slavonic liturgy. He was again vindicated.

On December 31, 1980, St. Pope John Paul II declared St. Cyril and St. Methodius co-patrons of Europe along with St. Benedict.

“Even in the liturgy, the Church has no wish to impose a rigid uniformity in matters which do not involve the faith or the good of the whole community. Rather, she respects and fosters the spiritual adornments and gifts of the various races and peoples.”

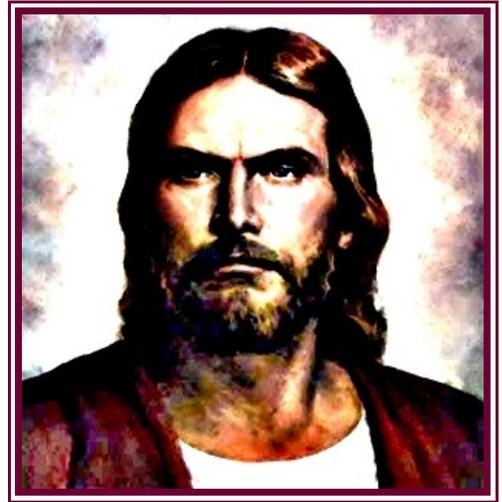
Second Vatican Council, Constitution on the Sacred Liturgy, 37, 38



The Horror of Jansenism

“The Jansenist mentality presented a grim and severe face of God, very remote from the face revealed to us by Jesus. It lead to a very strict and widespread interpretation of moral life.”

Pope Benedict XVI



In the 17th century, a terrible heresy had become very prevalent in the Church. It's similar to the 16th century teaching of John Calvin during the time of the Protestant reformation. The heresy is called Jansenism, named for the French bishop, Cornelius Jansenius, (Jan-seh-NEE-us) who was the one who originated and promulgated it in the Church. Like 16th century Calvinism, 17th century Jansenism preached a religion of fear and anguish.

This heresy received a great deal of acceptance throughout the Church for more than 200 years in spite of the efforts of several popes who condemned it as false teaching. Traces of it can sometimes be seen to this day.

Priests and bishops with the Jansenist mentality preached a distorted Christianity that presented God as severe, cold and distant. Jesus was presented only as a harsh and condemning judge, not as a merciful Savior and Good Shepherd.

Human beings were generally considered to be hopelessly sinful and corrupt, incapable of ever being pleasing to God. And so, God was seen as being full of anger and rage, swift to condemn, waiting to punish. The truth of God's love proclaimed by Jesus in his teaching and deeds and his ultimate sacrifice for all people was overshadowed by this heresy.

But the most far-reaching part of the Jansenist heresy was its teaching on the Eucharist. It deeply affected spirituality in the Church.

The Jansenists taught that Christ did not die for

everyone, and only a few people were saved, and only the purest of souls, free of all taint of sin, could receive Communion, the Eucharist, without the fear of committing a sacrilege. Some Jansenist priests considered it a matter of principle to only celebrate Mass on very rare occasions, reducing the reception of the Eucharist to a minimum. As a result, there were Catholics who, even at 30 years of age, had not made their First Communion.

Even before the Jansenist movement, however, in the late Middle Ages, around the 12th-13th centuries, people were rarely receiving Communion. Instead, new Eucharistic devotions began — adoration, benediction, processions. These new devotions provided opportunities for the faithful to see and adore, but not to “take and eat.” These devotions became the norm so much so that the Council of Trent (1545-1563) found it necessary to decree, “The Eucharist was instituted to be eaten.” At the same time, the Council of Trent established “The Easter Duty,” which required all of the faithful to receive Communion at least once a year.

But reception of the Eucharist by anyone but the priest had become so rare that missals of the period didn't even mention Communion for lay people. The new Eucharistic devotions emphasized the separation and distance between God and ourselves.

People had stopped going to Communion because the Jansenists had filled them with an over-powering sense of unworthiness and an image of God that was completely opposed to the teaching of Jesus.