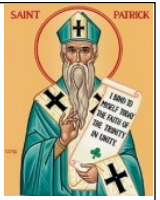


KU-RING-GAI CHASE CATHOLIC PARISH



'Seek God, Find God, Embrace God in Jesus'

Diocese of Broken Bay ~ 14th June 2020 ~

Solemnity of The Most Holy Body & Blood of Christ ~ Year A

Dt 8:2-3, 14-16; 1 Cor 10:16-17; Jn 6:51-58

Entrance Antiphon: He fed them with the finest wheat and satisfied them with honey from the rock.

Responsorial Psalm:

O Praise the Lord, Jerusalem.

Communion Antiphon: Whoever eats my flesh and drinks my blood remains in me and I in him, says the Lord.

Our Mission Statement: *'Help others to recognise, through their experiences, that Jesus who died and is risen is the truth that lights up their lives'*

Our Vision Statement: *'That the parishioners of Ku-ring-gai Chase Catholic Parish grow as missionary disciples and live as community in Christ inviting all people into our Parish, welcoming them to our Parish life and embracing the rich diversity of our community'*



HOMILY © Richard Leonard SJ

Some years ago, Pope John Paul II went to Lima, Peru. There he was met by a massive crowd of two million people. Instead of the usual greetings from the President and the Cardinal, two people from a shantytown stepped forward to the microphone. Their names were Irene and Viktor Charo. As the huge crowd went quiet, they begin to speak to the Pope.

'Holy Father, we are hungry, we are sick, we lack

work, our children die before their time. Yet we believe, Holy Father, we believe in the God of life. And we hunger for bread.' Before a hushed crowd, the Pope replied in his best Spanish. 'You tell me you hunger for bread.' 'Yes, yes', the millions yelled in reply. 'You tell me you hunger for God', said the Pope and again the crowd swelled with an emphatic 'Yes! Yes!' 'I want this hunger for God to remain; I want your hunger for bread to be satisfied.'

The Pope then turned to the generals and the wealthy politicians gathered there – many of them devout Catholics – and said very starkly, 'I won't simply say share what you have. I will say give it back. Give it back – it belongs to the poor.'

As extraordinary as the Pope's words were that day, Jesus' words about the Eucharist in today's Gospel are even more so. In the sixth chapter of John's Gospel many people were so horrified by the claims Jesus makes for the reality of his presence in the Eucharist, they stopped following him. John clearly links Jesus giving himself for the sake of God's kingdom and our redemption, with the communion we share with Him in every Mass.

When we receive the Risen Christ in communion it's not a symbol of his presence or a sign of his life to which we say 'Amen'. It is Christ who hosts us, who gives us himself so that we might be transformed into His image and likeness. In modern language Christ says to us at every Mass,

'HERE I AM, BROKEN AND Poured OUT IN LOVE FOR YOU.

TAKE ME.

I'M HERE FOR YOU.'

The danger with all gifts, and most especially with this gift, is that we can think it's just for us, an intimate moment between each of us and Christ. It is that, but it's also much more. St Augustine in a sermon on the Eucharist on 9th August 413 wrote that the Mass was about three things: goodness, unity and charity. Augustine taught that if we were not better people, working for unity and loving each other away from the Eucharist, it fails to achieve its purpose.

Hence, like the Pope in Peru, many people have linked the reception of the Bread of Life here with the giving of bread which sustains life away from here. On average in our world 26,000 die every day of starvation. John F Kennedy observed in 1961,

'The only thing standing between us and the elimination of hunger is our desire to see it.'

We could feed all the world's poor. We choose not to.

In a talk on the Eucharist, the then Jesuit General, Fr Pedro Arrupe said,

'while there is hunger in the world then our Eucharists are incomplete'.

By this he didn't mean that when we gather for Mass anything is wrong. Rather he meant that when we gather around this holy table for this sacred meal while people still starve in the world, then something vital is lacking. There's an emptiness.

Yet it's an emptiness that invites us in. The God who comes to us at every Eucharist as real food is the same God that asks, 'When I was hungry, did you feed me?' This question says that just as God feeds us, so we too should and can feed each other.

May this feast of the Body and Blood of Christ give us the strength of our convictions. May the real food and drink we provide away from this sacred table prove to the world the power of the Eucharist to change us into a people that are good, unifying and loving. And may we not just share with the poor from our excesses, but give them back the food that is rightly theirs.

PASTORAL CENTRE: 1-19 Woodcourt Road, Berowra Heights 2082 P.O. Box 335, Berowra Heights 2082

Phone: (02) 9456 2450

Parish Office Hours: 9am – 3.30pm

Email: parishkccp@bbcatholic.org.au

Website: www.bbcatholic.org.au/kccp

Facebook: www.facebook.com/Ku-ring-gai-Chase-Catholic-Parish-1789189034642054/

Parish Priest: Fr Shaju John, OSH; **Assistant Priest:** Fr Joy Thomas, OSH

Emergency sick calls 0468 341 841 (Out of office hours only) - HOSPITAL ADMISSION: If you are admitted to hospital, please write down your religion as Catholic to receive Catholic Services. *Be sure to notify the Pastoral Centre if hospitalised and you would like our own priests to attend.*

**THIS WEEK'S READINGS
and PRAYERS**

ORDINARY TIME
Monday 15/06
 Mass *ad libitum*
 1 Kg 21:1-16; Mt 5:38-42;
Tuesday 16/06
 Mass *ad libitum*
 1 Kg 21:17-29; Mt 5:43-48;
Wednesday 17/06
 Mass *ad libitum*
 2 Kg 2:1, 6-14; Mt 6:1-6, 16-18;
Thursday 18/06
 Mass *ad libitum*
 Sir 48:1-14; Mt 6:7-15;
Friday 19/06
 Solemnity ~
The Most Sacred Heart of Jesus
 Mass of the Solemnity/Preface of the
 Sacred Heart
 Dt 7:6-11; Mt 11:25-30;
Saturday 20/06
 Memorial ~
Immaculate Heart of Mary
 Mass of the Day/Preface of the
 Blessed Virgin Mary I-II
 Is 61:9-11; Lk 2:41-51;

Ku-ring-gai Chase Parish
Remembers & prayers for...

RECENTLY DECEASED: Mary Anne Weir, Per Bratlie, Selma Cabezas, Eve Davis (baby), Angelo Marson, Emilia Corpuz
ANNIVERSARIES: Reba Mackett, Marie Wilson, Tony Dirckze, Fr Boberg, Felicidad Lizardo, Maree Hayden, Judy Huntley, C J John, Dave Longford, Donna & Peter O'Donohue, Ida O'Halloran, Peter O'Halloran, Kevin & Nancy Hester, Jim Treacy, Joseph Treacy, James Treacy
PRAYERS FOR THE SICK: Shirley Kelynack, Judy Farrell, Maureen Brophy, John Cosgrove (Snr), Marie Mickelson, Margaret Hinton, Dan Leavy, Alfredo R De Ramos, Marie Mickelson, Doug Hawkins, Felicity Fone, Graeme Kachel, Antonio, Anna Nicholson, Pat Bowden, Peter Brooks, Brian Treacy, Erick Enriquez, Charles Abela, Elaine Estrellado, Maureen Sharpe, Penny Rigor, Jwona Nowak, Irena Fellmann, Elaine Longmuir, Michael McGauley, Estrellado, Cathy Gleeson, Rosalinda de Ramos, Jaz Pitts, Georgia Meyers, Angela Smith, Matthew Franklin, Jeanette Bakker, Ewa Rakoz, Jean Cook, Betty Borg, Morrie Ramsden, Brian Neary, Edwina Subramany, Aiko Concepcion, John Buckley, Ellen Asistente, Sam Calacoci, Barbara Jones, Arlene Josen, Kath Lock, Cadia Maestri, Marcelina De Ramos, Matthew Conlon, Patrick Dorahy, John Macy, Tom Dawson, Narelle Cartwright, Mary Fernandes, Patricia Sanders, Monique Leyden, Frederick Novak, Barbara & Maciej Maciejewski, Alfredo De Ramos Sr.

Four very special words of thanks:
 Dan Leavy wishes to convey his deepest thanks for all the prayers being offered for his recovery. Dan is still in hospital and his recovery will take some time but regarding all your prayers, he says
"I can feel it".

St Bernard's Church update: Stage 1—Roof replacement complete; Stage 2—Exterior works (all but) complete; State 3—Interior starts Monday 15 June 2020.
SBB is open for WEEKEND MASSES only
Can you help financially to achieve this restoration?
 We still have a very long way to go to balance the books on the restoration of St Bernard's which has not had a major makeover since built 50 years ago. In this Golden Anniversary Year we ask that you please consider making a donation to assist this restoration, thank you, Fr Shaju & Fr Joy.



Masses being celebrated in KCCP are returned to our regular schedule (well almost!)

WEEKEND MASSES ~ reservations highly recommended		CURRENT WEEKDAY MASSES ~ reservations no longer required
Saturday	5pm St Bernard's 6pm St Patrick's	St Patrick's, Asquith
Sunday	8am St Patrick's 9am St Bernard's 10am St Patrick's 6pm St Patrick's	Monday and Tuesday: 9am only Wednesday to Friday: 8am and 9am Saturday: 9am only

RECONCILIATION: Every Saturday: 9.30 am at St Patrick's

<i>What's back.</i>	<i>What's not....yet!</i>
<ul style="list-style-type: none"> * The Senior Servers Roster * Sacristy Care & Flower and Church Cleaning Rosters at SBB * Altar Society Roster at SPA * Music - (one musician with one cantor—who should be at least 3metres physical distance from other people) 	<ul style="list-style-type: none"> * The Reading Roster * * Altar Servers * Eucharistic Ministers Roster (only the priest and Senior Server are currently to distribute communion) * Communion to the Housebound * Counters Roster

* **The Reading Roster:** Those on the roster should have received an email this week. **PLEASE** be sure to enter your **UNAVAILABLE DATES ONLY** into the Ministry Scheduler Programme. This will save a lot of extra work in the parish office. If you are unsure how to do this, there is a link in your email to a video explaining how, or call the office and you will be talked through the process. With thanks for your ongoing stewardship, Fr Shaju.

RESERVING YOUR SEAT AT WEEKEND MASSES:
'Semi-Permanent' reservation for the weekend Mass of your choice is now available. Dates will cover weekend Masses from Saturday June 13 to Sunday July 5 inclusive. Be sure to secure your reservation by contacting the office via: Email (the much preferred option) parishkccp@bbcatholic.org.au; and Please include in the body of your email:
1. Name of church; 2. Time of Mass; 3. Full names of all for reservation; 4. Contact details.
(NB: Father reserves the right to ask a semi-permanent reservation holder to withdraw at any time; to allow others an opportunity to partake in Holy Mass; until the current situation improves, thank you.)

Please ensure we all follow the Government Regulations on returning to Mass

- * If unwell - **DO NOT** come to mass and please, see your doctor;
- * Follow **ALL** directions from the **USHERS**.
- * Remain 1.5m away from others - please **DO NOT** embrace others;
- * Sanitise your hands on arrival and departure;
- * Stay in your allotted pew - communion will be brought to you;
- * **Weekday** attendees **MUST** write your name and contact details in the book (with your own pen);
- * When Mass is concluded please leave the church quickly to allow for cleaning
- * **UPDATED: Collections—please note well:** The plate will be **TAKEN** around at weekend Masses, and you are asked **NOT TO** touch the plate - however, *we understand that may not want to carry or handle cash.*
- * Therefore, *please do not feel uncomfortable as the plate moves past you. No-one at Mass will think any the less of you for protecting your own health and safety.*
- * If you prefer, you have the option of using our Tap N Go at the back (which we strongly recommend the use of for the health and safety of all) or perhaps you would prefer to do a direct deposit into our bank (see details below) or set up a regular Monthly Credit Card Deduction, by completing the Authority form on the page opposite.

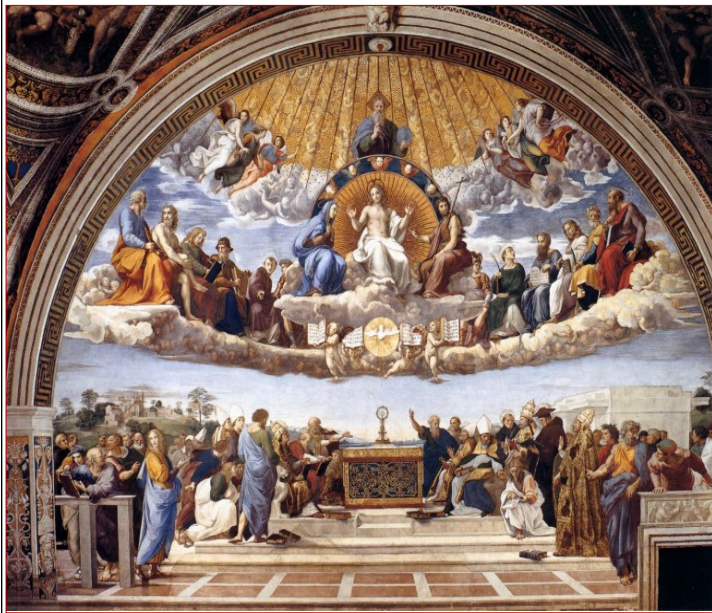
KCCP BANK ACCOUNT DETAILS:
BSB: 062 784 **Account:** 1238 8001 **Name:** Ku-ring-gai Chase Catholic Parish—Church Account
When making donations to our bank account please be specific if you wish to split your donations between the 1st and 2nd collections.
Perhaps send us an email with your wishes clearly indicated, so we may honour your intentions exactly.
1st Collection: Goes to Pastoral Revenue and is used to support the welfare of our priests, both active and retired.
2nd Collection: Is retained in the parish and used for regular outgoings and commitments to maintain and improve parish life.

A letter to the People of God in the Diocese of Broken Bay ~ [Bishop Anthony 9 June 2020] My dear brothers and sisters in Christ. Food satisfies physical hunger. However, sharing a meal is more than just satisfying physical hunger.

It is also satisfying the deeper human need of fellowship and welcome, solidarity and hospitality. It facilitates interpersonal exchange. It would be true to say that meal sharing promotes significant human values. It creates and reveals unity among people. Jesus knew this well. His body and the wine became His blood. On the Cross, His body was broken and His blood was poured out. On the Cross, Jesus is the sacrificial lamb, who dies for our sins (cf Isaiah 53:7). Every time we celebrate the Eucharist, this holy meal re-presents the sacrifice of the Cross. The significance is clear: there is a real physical re-presenting of Christ. His physical body is presented again. He is present in truth – as real flesh and real blood (cf Catechism of the Catholic Church n.1366). The Eucharist is an experience of personal, spiritual fellowship with Christ. At the same time, it is the great action of the gathering into one body all who are redeemed in Christ through His sacrifice on the Cross. The Eucharist is real. It is the greatest gift because Jesus Himself is really present. He is food for our journey and forgiveness for our sins. I would like to encourage you this week to take some time to think and pray about your Eucharistic life. Be inspired by Saint Paul in your life of holiness as he reminds us, “you are the body of Christ, and each one of you is a part of it” (1 Corinthians 12:27). Might I also invite you to consider your mission in the Body of Christ, the Church. What gifts has God given you, and how might you exercise those gifts for the common good and for the building up of the Kingdom of God? With every blessing in the Lord, + *Anthony*



ART SPACE: The Disputation of the Holy Sacrament



Raphael, part of the Stanze di Raffaello frescoes 1509- 1510

This is our final Art Space in this series, and we will be finishing it where we started – with Raphael’s artwork in the Stanza Della Segnatura in the Vatican.

The artwork, known as the “Disputa”, named by Vasari 50 years after it was created, refers to the martyrs, Doctors of the Church and saints in

disputation about the

host. Central to the artwork is the white dove or Holy Spirit in the golden disc flanked by four cherubs holding up the four Gospels of the Bible to the crowd below. The central idea of this artwork is the transubstantiation of the wafer into the body of Christ. The lifting up of the terrestrial into the celestial. Through the use of gestures the hands point to the Host and the cleric on the right points to Christ signifying that you must go to the Host to seek Christ. Compositionally the work is ordered into the tripartite elements represented by the Holy Trinity.

The realm of the angels – God is in the highest level, holding a blue orb (symbolising the world) amidst striations of gold filled with angels.

Jesus and the Saints – Jesus holds up his hands between the Virgin Mary (his intercessor) and Saint John (the identifier). Saints Peter and Paul sit at either end of the clouds.

Our earthly realm – Below St Peter is a large white marble slab in the background which indicates the pillars of St Peter’s Cathedral which was being constructed at the time of the painting. The altar supports the monstrance which offers up the host. Beside it are the four Doctors of the Latin Church engaged in the four actions of spiritual activity, reflection, reading, perceptive seeing and dictation. The beardless blond man in the foreground is Pico della Mirandola, a Florentine author whose theological works (including one of the significance of transubstantiation) were integral to the Pope’s library. He stands amongst the scholars actively seeking knowledge to look to the Host.

Raphael has cleverly invited the viewer into the artwork by having the figure in the right hand corner lean out over the actual doorway in the room. By using a physical space that we can identify with, we feel as if we are a part of this visual narrative, drawn in and through the artwork by “reading” facial expressions and hand gestures.

We sincerely thank Liane Giuliano (previously the incumbent of the job opposite), for sharing her passion and knowledge with us through this series and hope that it has allowed you to pause and reflect on our faith and on the talented artists who continue to use their gifts for the service of the Church. Best Wishes Liane in your new endeavour.



The Jesuit Refugee Service (JRS) - JRS Foodbank provides food and emergency payments to hundreds of people who do not have access to Centrelink, Medicare or the PBS scheme. The Foodbank is in urgent need of non-perishable food and toiletries. **You can help:** By donating a few items from the following lists: **Food:** Basmati rice; Cooking oil; Long life milk; Tinned tuna, red kidney beans, lentils, chickpeas and fruit; Biscuits and muesli bars; Oats and cereal. **Toiletries:** Nappies (large sizes); Toothpaste and toothbrushes; Shampoo; Sanitary pads and napkins; Razors and shaving foam; Deodorant (male and female); Soap. **Donations drop off:** to the parish office where a parishioner will collect and take to a JRS Foodbank drop-off point.

OUR 9AM SUNDAY MASS IS LIVE—STREAMED

If you are unable to join us physically, please gather with us Spiritually, as we celebrate Holy Mass via Facebook

To live-stream Mass from our parish, simply ‘like’ our Facebook page and you’ll be all set. <https://www.facebook.com/Ku-ring-gai-Chase-Catholic-Parish-1789189034642054/>



The July 2020 - June 2021 Planned Giving

Envelopes are now available for collection from:

The back of St Patrick’s Church (Asquith end suburbs) OR back of St Bernard’s Church (Berowra end). We have “closed the gaps”, by re-allocating envelopes that were no longer in use. As a result, your number may have changed. **Please DON’T PANIC**, our recording seamlessly takes care of the transition and whatever you give is definitely recorded against your name, even though it cannot be used for a taxation benefit. [For more details to make the switch to credit card giving, please call the office on 9456 2450].

Position Vacant - Development & Relationships Manager, Catholic Diocese of Broken Bay:

The Chancery of the Catholic Diocese of Broken Bay is recruiting for the role of **Development & Relationships Manager**. This is a full time role based at Pennant Hills. The Development & Relationships Manager is responsible for fundraising & development strategy, fundraising infrastructure, programme & collateral, capacity building and parish support services. You will work closely with the parishes of the Diocese and provide support as they carry out the mission of the Catholic Church. For full advertisement go to **Positions Vacant** page of the Diocesan website: <https://www.bbcatholic.org.au/people/positions-vacant>



Week 09: 09/06/2020 ~ #: 459 ~ Winner: Margaret Cadger ~ Amount: \$25.00



Pope Francis’ Prayer Intention for June: The Way of the Heart.

We pray that all those who suffer may find their way in life, allowing themselves to be touched by the Heart of Jesus.

Entrance Antiphon: He fed them with the finest wheat and satisfied them with honey from the rock.

Penitential Act: (All.) I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, *(and, striking their breast, they say):* through my fault, through my fault, through my most grievous fault; *(then they continue):* therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

(P.) May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. (R.) Amen.

The Gloria:

Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, You alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. **Amen.**

First Reading: Dt 8:2-3. 14-16 ~ **A reading from the Book of Deuteronomy**

Moses said to the people: 'Remember how the Lord your God led you for forty years in the wilderness, to humble you, to test you and know your inmost heart – whether you would keep his commandments or not. He humbled you, he made you feel hunger, he fed you with manna which neither you nor your fathers had known, to make you understand that man does not live on bread alone but that man lives on everything that comes from the mouth of the Lord.

'Do not then forget the Lord your God who brought you out of the land of Egypt, out of the house of slavery: who guided you through this vast and dreadful wilderness, a land of fiery serpents, scorpions, thirst; who in this waterless place brought you water from the hardest rock; who in this wilderness fed you with manna that your fathers had not known.'

The Word of the Lord (R.) Thanks be to God.

Responsorial Psalm: (R.) **O Praise the Lord, Jerusalem.**

1. O praise the Lord, Jerusalem! Zion, praise your God!
He has strengthened the bars of your gates, he has blessed the children within you. (R.)
2. He has established peace on your borders, he feeds you with finest wheat.
He sends out his word to the earth and swiftly runs his command. (R.)
3. He makes his word known to Jacob, to Israel his laws and decrees.
He has not dealt thus with other nations; he has not taught them his decrees. (R.)

Second Reading: 1 Cor 10:16-17 ~ **A reading from the first letter of St Paul to the Corinthians**

The blessing-cup that we bless is a communion with the blood of Christ, and the bread that we break is a communion with the body of Christ. The fact that there is only one loaf means that, though there are many of us, we form a single body because we all have a share in this one loaf.

The Word of the Lord (R.) Thanks be to God.

Sequence

Sing forth, O Zion, sweetly sing the praises of thy Shepherd-King,
In hymns and canticles divine;

Dare all thou canst, thou hast no song worthy his praises to prolong,
So far surpassing powers like thine.

Today no theme of common praise forms the sweet burden of thy lays –
The living, life-dispensing food –

That food which at the sacred board unto the brethren twelve our Lord
His parting legacy bestowed.

Then be the anthem clear and strong, Thy fullest note, thy sweetest song,
The very music of the breast:

For now shines forth the day sublime that brings remembrance of the time
When Jesus first his table blessed.

Within our new King's banquet-hall they meet to keep the festival
That closed the ancient paschal rite:

The old is by the new replaced; the substance hath the shadow chased;
And rising day dispels the night.

Christ willed what he himself had done should be renewed while time should run,
In memory of his parting hour:

Thus, tutored in his school divine, we consecrate the bread and wine;
And lo – a Host of saving power.

This faith to Christian men is given – Bread is made flesh by words from heaven:
Into his blood the wine is turned:

What though it baffles nature's powers of sense and sight? This faith of ours
Proves more than nature e'er discerned.

Concealed beneath the two-fold sign, meet symbols of the gifts divine,
There lie the mysteries adored:
The living body is our food; our drink the ever-precious blood;
In each, one undivided Lord.

Not he that eateth it divides the sacred food, which whole abides
Unbroken still, nor knows decay;
Be one, or be a thousand fed, they eat alike that living bread
Which, still received, ne'er wastes away.

The good, the guilty share therein, with sure increase of grace or sin,
The ghostly life, or ghostly death:
Death to the guilty; to the good Immortal life. See how one food
Man's joy or woe accomplisheth.

We break the Sacrament; but bold
And firm thy faith shall keep its hold; deem not the whole doth more enfold
Than in the fractured part resides:
Deem not that Christ doth broken lie;
'Tis but the sign that meets the eye; the hidden deep reality
In all its fullness still abides.

Behold the bread of angels, sent
For pilgrims in their banishment, the bread for God's true children meant,
That may not unto dogs be given:
Oft in the olden types foreshadowed;
In Isaac on the altar bowed, and in the ancient paschal food,
And in the manna sent from heaven.

Come then, good shepherd, bread divine, still show to us thy mercy sign;
Oh, feed us still, still keep us thine; so may we see thy glories shine
In fields of immortality;

O thou, the wisest, mightiest, best, our present food, our future rest,
Come, make us each thy chosen guest, Co-heirs of thine, and comrades blest
With saints whose dwelling is with thee.

Gospel Acclamation:

Alleluia, alleluia!

I am the living bread from heaven, says the Lord; whoever eats this bread will live for ever.

Alleluia!

Gospel: Jn 6:51-58 ~ A reading from the holy Gospel according to John

Jesus said to the Jews:

'I am the living bread which has come down from heaven. Anyone who eats this bread will live for ever; and the bread that I shall give is my flesh, for the life of the world.'

Then the Jews started arguing with one another: 'How can this man give us his flesh to eat?' they said. Jesus replied:

'I tell you most solemnly,
if you do not eat the flesh of the Son of Man and drink his blood,
you will not have life in you.
Anyone who does eat my flesh and drink my blood has eternal life,
and I shall raise him up on the last day.
For my flesh is real food and my blood is real drink.
He who eats my flesh and drinks my blood lives in me and I live in him.
As I, who am sent by the living Father, myself draw life from the Father,
so whoever eats me will draw life from me.
This is the bread come down from heaven; not like the bread our ancestors ate:
they are dead, but anyone who eats this bread will live for ever.'

The Gospel of the Lord (R.) Praise to you Lord Jesus Christ.

The Creed:

I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord,

(At the words that follow, up to and including the Virgin Mary, all bow).

who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell;

on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Communion Antiphon: Whoever eats my flesh and drinks my blood remains in me and I in him, says the Lord.