



ST. PETER'S AND ST. FERGUS' PRISHES  
Bulletin  
SUNDAY 07 JUNE: THE MOST HOLY BODY AND  
BLOOD OF CHRIST - SOLEMNITY



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Parish Priest: Rev. Thomas John, (*Resident at St Peter's*)

Sunday Mass: St. Peter's 4.00pm (Sat) & 10.00 am, St. Fergus' 5.30pm (Sat) & 11.30 am  
Weekday Mass: St Peter's – Tue, Thu, & Fri 10.00am; St Fergus – Mon, & Wed 9.30am  
Confessions: St Peter's 3.15-3.50pm (Sat), St Fergus' 5.00 -5.25pm (Sat); and on request

PRAYER REQUESTS: We pray for all who are sick: Rosemary McMulkin; for all who have recently died in particular William Graham, and Louise Delaney and for all those whose anniversaries occur at this time including Donald MacFadyen.

SUNDAY COLLECTIONS (31 May): St Peter's – Offertory: £545.00, B. Fund: £389.00. St Fergus: Offertory: 243.00, Lucky Star: £ 41.00  
OLIVE TREE STALL SUNDAY 14<sup>TH</sup> JUNE. To support young, elderly and people with disability there will be an Olive Tree stall on Sunday the 14<sup>th</sup> in St Peter's parish hall after the 10am Mass, with a variety of items that include olive oil, soaps, jewellery and patterned ceramics from Holy Land areas like Jerusalem, Taybeh, Bethlehem, rural villages and refugee camps. For further information, please see:

[olive tree scotland | Supporting people in need in Palestine](#)

SAFEGUARDING THOUGHT FOR THE MONTH OF JUNE:  
The Church seeks to restore the fabric of broken lives and heal the pain of survivors.

Next safeguarding training is on Tuesday 9<sup>th</sup> June at 7pm at Diocesan Centre Paisley.

POPE LEO XIV'S FIRST ENCYCLICAL LETTER, *MAGNIFICA HUMANITAS*.

*Magnificent Humanity* as a timely and insightful contribution to one of the defining questions of our age. As artificial intelligence rapidly reshapes human life, this important document calls us to place the dignity of the human person at the heart of every technological advance. The Bishops of Scotland encourage the faithful, schools and parish communities to read, study and pray with this landmark text. To support this, the Office of Communications and Evangelisation will soon publish a parish study

guide and other resources for small groups and parish use, helping communities to reflect more deeply on the opportunities and challenges of new technologies and their impact on human life.

WHAT IS THE FEAST OF CORPUS CHRISTI or THE MOST HOLY BODY AND BLOOD OF CHRIST:



The Feast of Corpus Christi, also known as the Solemnity of the Most Holy Body and Blood of Christ, is a Catholic celebration of the real presence of Jesus Christ in the Eucharist—and thus a sacred reminder that, in every Mass, Jesus' one sacrifice of Calvary is sacramentally made present and offered anew for "the forgiveness of the sins we daily commit" (CCC 1366).

The Lord Jesus, on the night before he suffered on the cross, shared one last meal with his

disciples. During this meal our Lord instituted the sacrament of his Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the ages and to entrust to the Church his Spouse a memorial of his death and resurrection.

We have two important evidences in the Bible regarding the institution of the Eucharist by Jesus:

The Gospel of Luke 22: 14-20 says: "And when the hour came, he reclined at table, and the apostles with him. And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. For I tell you I will not eat it until it is fulfilled in the kingdom of God." And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And likewise, the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood.

Paul in his letter to the 1 Corinthians 11: 23-25 says, "For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper saying, "This is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes."

Recalling these words of Jesus, the Catholic Church professes that, in the celebration of the Eucharist, bread and wine become the Body and Blood of Jesus Christ through the power of the Holy Spirit and the instrumentality of the priest. Jesus said: "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world. . . . For my flesh is true food, and my blood is true drink" (Jn 6:51-55). The whole Christ is truly present, body, blood, soul, and divinity, under the appearances of bread and wine. "The glorified Christ who rose from the dead after dying for our sins. This is what the Church means when she speaks of the "Real Presence" of Christ in the Eucharist. This presence of Christ in the Eucharist is called "real" not to exclude other

types of his presence as if they could not be understood as real (cf. Catechism, no. 1374). The risen Christ is present to his Church in many ways, but most especially through the sacrament of his Body and Blood.

Why does Jesus give himself to us as food and drink? Jesus gives himself to us in the Eucharist as spiritual nourishment because he loves us. God's whole plan for our salvation is directed to our participation in the life of the Trinity, the communion of Father, Son, and Holy Spirit. Our sharing in this life begins with our Baptism, when by the power of the Holy Spirit we are joined to Christ, thus becoming adopted sons and daughters of the Father. It is strengthened and increased in Confirmation. It is nourished and deepened through our participation in the Eucharist. By eating the Body and drinking the Blood of Christ in the Eucharist we become united to the person of Christ through his humanity. "Whoever eats my flesh and drinks my blood remains in me and I in him" (Jn 6:56). In being united to the humanity of Christ we are at the same time united to his divinity. Our mortal and corruptible natures are transformed by being joined to the source of life. "Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me" (Jn 6:57) (*catholic online*)

In the Eucharist Christ gives us the very body which he gave up for us on the cross, the very blood which he 'poured out for many for the forgiveness of sins.'" The Eucharist is thus a sacrifice because it re-presents (makes present) the sacrifice of the cross, . . . (CCC 1365-1366). Christ acts in and through the priest celebrating Mass ( *in persona Christi*).

Christ is present in the consecrated bread and wine. The continuation of Calvary during every Mass resides in the fact that during the Mass Jesus is offering himself as an unbloody sacrifice to God the Father in willing surrender on the altar as he did on Calvary.

The Catechism of the Catholic Church in article 1367 reads as, the sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice."