

SUNDAY GOSPEL BIBLE SHARING



Wednesday May 29th for the SOLEMNITY OF THE MOST HOLY BODY AND BLOOD OF CHRIST

OPENING PRAYER: Loving and nourishing God, we gather together to contemplate the great gift of the Holy Eucharist. Open our eyes to the holy presence of Jesus in our eucharistic celebrations, and now open our minds and hearts to the message you wish to convey to us in the Scriptures we are about to share. This we pray through Christ our Lord. Amen.

- In the words of Saint Benedict, “Listen with the ears of your heart.”
- Please note a word, phrase, or verse that seemed to really catch your notice.
- A volunteer slowly read aloud today’s passage Afterwards, we have a few minutes of silent reflection.

READING OF THE ASSIGNED GOSPEL ACCORDING TO MARK

Mark 14:12-16 and 22-26

12^d On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb,* his disciples said to him, “Where do you want us to go and prepare for you to eat the Passover?”

13 He sent two of his disciples and said to them, “Go into the city and a man will meet you, carrying a jar of water.* Follow him.

14 Wherever he enters, say to the master of the house, “The Teacher says, “Where is my guest room where I may eat the Passover with my disciples?””

15 Then he will show you a large upper room furnished and ready. Make the preparations for us there.”

16 The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.

17^e When it was evening, he came with the Twelve.

18* *And as they reclined at table and were eating, Jesus said, “Amen, I say to you, one of you will betray me, one who is eating with me.”*

19 *They began to be distressed and to say to him, one by one, “Surely it is not I?”*

20 *He said to them, “One of the Twelve, the one who dips with me into the dish.*

21 *For the Son of Man indeed goes, as it is written of him,* but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born.”*

22* While they were eating,^f he took bread, said the blessing, broke it, and gave it to them, and said, “Take it; this is my body.”

23 Then he took a cup, gave thanks, and gave it to them, and they all drank from it.

24 He said to them, “This is my blood of the covenant, which will be shed* for many.

25 Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God.”

26 Then, after singing a hymn,* they went out to the Mount of Olives.^g

Notes:

* [14:12] The first day of the Feast of Unleavened Bread...the Passover lamb: a less precise designation of the day for sacrificing the Passover lamb as evidenced by some rabbinical literature. For a more exact designation, see note on [Mk 14:1](#). It was actually Nisan 14.

* [14:13] A man...carrying a jar of water: perhaps a prearranged signal, for only women ordinarily carried water in jars. The Greek word used here, however, implies simply a person and not necessarily a male.

* [14:18] One of you will betray me, one who is eating with me: contrasts the intimacy of table fellowship at the Passover meal with the treachery of the traitor; cf. [Ps 41:10](#).

* [14:21] The Son of Man indeed goes, as it is written of him: a reference to [Ps 41:10](#) cited by Jesus concerning Judas at the Last Supper; cf. [Jn 13:18–19](#).

* [14:22–24] The actions and words of Jesus express within the framework of the Passover meal and the transition to a new covenant the sacrifice of himself through the offering of his body and blood in anticipation of his passion and death. His blood of the covenant both alludes to the ancient rite

of [Ex 24:4–8](#) and indicates the new community that the sacrifice of Jesus will bring into being ([Mt 26:26–28](#); [Lk 22:19–20](#); [1 Cor 11:23–25](#)).

* [[14:24](#)] Which will be shed: see note on [Mt 26:27–28](#). For many: the Greek preposition *hyper* is a different one from that at [Mt 26:28](#) but the same as that found at [Lk 22:19, 20](#) and [1 Cor 11:24](#). The sense of both words is vicarious, and it is difficult in Hellenistic Greek to distinguish between them. For many in the sense of “all,” see note on [Mt 20:28](#).

* [[14:26](#)] After singing a hymn: [Ps 114–118](#), thanksgiving songs concluding the Passover meal.

QUESTIONS FOR SHARING

- 1. What does the Eucharist mean to you? Why do you keep coming?**
- 2. What helps you to be more engaged in the Mass and what hinders you?**
- 3. What can be said to people who find the Mass boring?**
- 4. How might your parish – or you – go about reaching out to Catholics who no longer come to the Eucharist**
- 5. Name one thing today’s Gospel says to us that we disciples of Jesus need to heed/ act on.**

Commentary

The feast of Unleavened Bread lasted a full week, beginning with the day of preparation for Passover. All the preparations for the Passover meal, including the sacrifice of the lambs, had to be completed by sundown, the end of the Jewish day. That evening the Passover meal would be eaten. It was eaten every year as a remembrance of Israel’s liberation from Egypt. This final Passover meal, eaten by Jesus and the Twelve, becomes a symbol of our liberation from every kind of bondage. Jesus is here sharing with his disciples the full meaning of what he will accomplish on the cross. In the Semitic understanding, the term “body” meant much more than the flesh as distinct from the blood. It meant the entire being, physical as well as mental. It referred to the whole person. What Jesus means by the words “this is my body” (Mark 14:22) is that his entire person is being given to nourish those who follow him. The significance of the

“blood,” however, is somewhat different. “Blood” is the bearer of life. Jesus will pour out his life on the cross so that all mankind can share that life. At the Last Supper, therefore, Jesus nourishes his followers with his entire being and enters into a New Covenant with them by allowing them to drink his very life. Jesus’ final comment is primarily an assurance to the disciples that the banquet to which he had invited them would continue beyond the climactic events of the next day. Though Mark’s text states that Jesus died for “many,” It does not mean that some are excluded, but was a term used to designate the “collectivity” of those who benefit from the service of the one and is equivalent to “all.” The Church’s teaching is that Jesus died for all people.

IS THERE A CAUSE FOR GRATITUDE THIS WEEK?

IS THERE A PRAYER REQUEST YOU HAVE?

CLOSING PRAYER - The Lord’s Prayer

Bible Sharing Room 5 and Zoom
Wednesday, May 29 6:30 – 7:30pm
Weekly on Wednesday
Zoom Meeting

Description: Blessed Sacrament is inviting you to a scheduled Zoom meeting.

Topic: Blessed Sacrament's Zoom Meeting
Time: May 29, 2024 06:30 PM Eastern Time (US and Canada)

Please download and import the following iCalendar (.ics) files to your calendar system.

Weekly: https://us02web.zoom.us/join/tZolduisqDosE923wHRoszXqNBSkCL57ORPg/ics?icsToken=98tyKuGhpjorHtKTthCORpx5Goj4d-jwpiFdj_oPzwjNMS9AeDvnGMBxOZFTRY

Blessed Sacrament is inviting you to a scheduled Zoom meeting.

Join Zoom Meeting

<https://us02web.zoom.us/j/85136740699?pwd=Q2pXLzdzZFdNNU1NajVpeEtKUohJQT09>

Meeting ID: 811 6265 5618

Passcode: 280607