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June 07, 2026

St. Anthony of Padua Church
Co-Patron St. Victor Parish Newsletter



PARISH CLERGY

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Lisa Nacar
Willy Garcia
Mary Ann Lee

“So the religious soul finds in the heart of Jesus a secure refuge against the wiles and attacks of Satan, and a delightful retreat. But we must not rest merely at the entrance to the hole in the rock, we must penetrate its depths.”

-St. Anthony of Padua

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Tamuning, Guam 96931
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mail@stanthonyguam.org

65 Years Celebrating Faith & Family



Schedule of Celebrations

Monday-Friday Saturday

6 am
6 pm*

6 am
5 pm*

Sunday

6 am, 9 am, 11 am*
5 pm, & 7 pm

**First Friday Devotion
Holy Hour and Benediction**
After the 6pm Mass

Morning Daily Masses
are held in the
Our Lady of the Miraculous
Medal Chapel.

**Evening Daily Masses and
Sunday Masses** are
held in the Main Church.

Special occasions may
necessitate a change in venue
or schedule, which will be
announced in advance.

Chamorro Mass
1st Sundays, 6 am

Youth Mass
Sundays, 3 pm
(Except 1st Sundays)

*These Masses will be
livestreamed on the
Saint Anthony of
Padua Church and
School Co-Patron Saint
Victor Facebook page.

Please join us for the
praying of the Holy
Rosary 30 minutes
before every mass.

**Schedule for the
Sacrament of
Reconciliation**

Monday-Friday
5 pm-6 pm
Saturday
4 pm- 5 pm

**There is no Confession on
Thursday and Sunday.**



St. Anthony of Padua
Priest and
Doctor of the Church

Saint of the Week

“Do you want to have God always in your mind? Be just as he made you to be. Do not go seeking another “you”. Do not make yourself otherwise than he made you. Then you will always have God in mind.”

-St. Anthony of Padua

Canonized: 30 May 1232, by Pope Gregory IX

Attributes: Franciscan habit, a book, a lily, carrying the baby Jesus

Patronage: finding lost things

Feast Day: June 13

The Solemnity of the Most Holy Body and Blood of Christ

Readings of the Day

First Reading

Deuteronomy 8:2-3, 14b-16a

Responsorial Psalm

Psalm 147:12-13, 14-15, 19-20

Second Reading

1 Corinthians 10:16-17

Gospel Reading

John 6:51-58



Catechesis

Brothers and sisters, there is a medieval hymn written for this very feast — the *Lauda Sion Salvatorem*, the "Praise, O Zion, your Savior" — composed by Thomas Aquinas in the thirteenth century at the request of Pope Urban IV. In it, Aquinas writes that the bread of angels becomes the bread of pilgrims, the *panis angelicus* given to the poor and lowly. It is a theology set to music: the same Christ, fully given, whether to one or to a thousand. The hymn holds together in verse what today's readings unfold across centuries of salvation history.

Moses reminds Israel in Deuteronomy what it meant to wander forty years in the desert. God did not simply feed them — He humbled them. He let them hunger so that He could fill them with something they could never have found on their own: manna, bread from heaven, a food their ancestors had never known. The lesson was not merely about bread. It was about the source. Not by bread alone does man live, but by every word that comes forth from the mouth of God. The wilderness was a school of dependence. God was teaching His people that their deepest hunger is not for food, but for Him.

Psalm 147 continues the celebration of that provision. God sends His word to the earth, and it runs swiftly. He proclaims His word to Jacob, His laws and decrees to Israel. The same God who governed the snow and the frost governs the covenant. The physical world and the spiritual word come from the same source — and that source is generous beyond measure.

Saint Paul, writing to the Corinthians, draws the line from the Old Testament gift straight to the altar. The cup of blessing that we bless — is it not a participation in the Blood of Christ? The bread that we break — is it not a participation in the Body of Christ? He uses the Greek word *koinonia* — fellowship, communion, participation. We do not merely observe something at Mass. We are brought into it. Because the bread is one, Paul insists, we who are many are one body, for we all partake of the one bread. The Eucharist does not just nourish us individually — it constitutes us. It makes us what we receive.

This is precisely what Jesus tells us in John 6. My flesh is true food and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. The language is stark and deliberate. Jesus had fed the five thousand with loaves and fish — a miracle of abundance — but here He insists that the real hunger, the hunger beneath all hungers, can only be satisfied by giving Himself. He is not offering a symbol. He is offering Himself.

Aquinas captured it in the *Lauda Sion*: under different forms, the marvelous thing remains — neither broken nor diminished. Received by thousands, Christ is not divided. Given wholly each time, He is never spent.

On Corpus Christi

The Solemnity of the Most Holy Body and Blood of Christ — known by its Latin name *Corpus Christi*, meaning "Body of Christ" — is one of the great feasts of the Catholic Church. It is celebrated on the Thursday after Trinity Sunday, or in many countries, including the United States, on the following Sunday. The feast exists to give the Church a dedicated day of adoration, thanksgiving, and public profession of faith in the Real Presence of Jesus Christ in the Eucharist. While every Mass celebrates the same mystery, *Corpus Christi* invites the faithful to pause, to look more deeply, and to adore.

The feast has its origins in the thirteenth century. A Belgian Augustinian nun, Saint Juliana of Liège, received a series of visions beginning around 1208 in which she saw the full moon with a dark spot on it. She understood this to mean that the liturgical calendar lacked a feast specifically honoring the Eucharist. After decades of her advocacy, the feast was instituted for the Diocese of Liège in 1246. Shortly afterward, the newly elected Pope Urban IV — who had known Juliana during his time as archdeacon in Liège — extended the feast to the universal Church in 1264 by the bull *Transiturus de hoc mundo*. He commissioned Saint Thomas Aquinas to compose the liturgical texts for the feast, including the magnificent hymns *Pange Lingua*, *Tantum Ergo*, and *Lauda Sion* — texts that remain among the greatest treasures of Catholic liturgical poetry.

The Catholic Church teaches that in the Eucharist, Jesus Christ is truly, really, and substantially present — Body, Blood, Soul, and Divinity — under the appearances of bread and wine. This is not a symbolic presence or a spiritual metaphor. The Church uses the term *transubstantiation* to describe what happens at the words of consecration: the entire substance of the bread and wine is converted into the Body and Blood of Christ, while the outward appearances — color, taste, shape — remain unchanged. The Catechism of the Catholic Church states clearly: "The Eucharist is the source and summit of the Christian life" (CCC 1324). All the other sacraments, all works of the apostolate, and every form of Christian living flow from and lead back to this one mystery.

In John 6, Jesus makes a series of astonishing claims. He calls Himself the Bread of Life, the living bread come down from heaven. He says: "My flesh is true food and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him" (John 6:55-56). When many of his disciples found this teaching too difficult to accept and walked away, Jesus did not soften his words or explain them as mere metaphor. He turned to the Twelve and asked if they too wished to leave. This insistence is itself a form of teaching: Christ means exactly what He says.

Beyond the Mass, the feast is traditionally marked by Eucharistic processions — the consecrated Host carried through streets and public spaces in a monstrance, accompanied by hymns, incense, and the prayers of the faithful. These processions are themselves a form of proclamation, announcing to the world that Christ is not only present in the church but is Lord of all creation. Many parishes also hold periods of Eucharistic adoration. The *Tantum Ergo* — the final stanzas of Aquinas's *Pange Lingua* — is sung as the priest or deacon blesses the assembly with the monstrance.

This feast is an invitation to deepen our Eucharistic faith. It calls us to receive Holy Communion with greater reverence and preparation, to spend time in adoration before the Blessed Sacrament, and to allow the grace of the Eucharist to transform us. As Saint Thomas Aquinas wrote in the *Lauda Sion*, the same Christ — undivided, undiminished — is received whether by one or by thousands. We do not receive a part of Christ. We receive Him wholly. And He, in turn, asks for us wholly in return.

Bulletin Board

Calendar of Celebrations

June: The month devoted to the Sacred Heart of Jesus

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|----|---|----|---|
| 07 | The Solemnity of the Most Holy Body and Blood of Christ (Corpus Christi) | 11 | Memorial of St. Barnabas, Apostle |
| 08 | Monday of the Tenth Week in Ordinary Time | 12 | Solemnity of the Most Sacred Heart of Jesus |
| 09 | Tuesday of the Ninth Week in Ordinary Time or Memorial of St. Ephrem, Deacon and Doctor of the Church | 13 | Memorial of St. Anthony of Padua, Priest and Doctor of the Church (Parish Fiesta) |
| 10 | Wednesday of the Tenth Week in Ordinary Time | 14 | Eleventh Sunday in Ordinary Time |

NOVENA TO ST. ANTHONY OF PADUA

In preparation for our Patron's Fiesta, the novena to St. Anthony of Padua will be prayed in place of the usual daily devotional prayers. In line with this, different ministries and groups from the parish will be leading the novena prayer leading up to the Fiesta on June 13, before the start of the evening Mass.

1. **June 05, Friday**-The Alliance of the Two Hearts
2. **June 06, Saturday**- The Legion of Mary
3. **June 07, Sunday**-Diaconate Candidates
4. **June 08, Monday**-The Ministry of Lectors
5. **June 09, Tuesday**-The Ministry of Commentators
6. **June 10, Wednesday**-The Extraordinary Ministers of Holy Communion
7. **June 11, Thursday**-The Ministry of Altar Servers
8. **June 12, Friday**-The Neocatechumenal Way
9. **June 13, Saturday (Parish Fiesta)**-The Catholic Daughters of America

PARISH FIESTA

All are cordially invited to celebrate the Feast Day of our Patron, Saint Anthony of Padua, on Saturday, June 13, 2026. The Festal Mass will be celebrated at 4:30 PM in the Main Church and will be presided over by the Most Reverend Ryan P. Jimenez, Metropolitan Archbishop of Agaña. The celebration of the Holy Mass will be followed by a procession and Na Taotao Tumano.



ARCHDIOCESE OF AGANA
SAFE ENVIRONMENT OFFICE

671-562-0029
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Complete a CPS Referral Form

Work Phone: (671) 475-2653 or (671) 475-2672

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Location: 194 Herman Cortes Ave., Terlaje Building, Third Floor Hagatna, Guam 96910

Guam Police Department (GPD)

Emergency: 911

Dispatch Phone: (671) 475-8615 or (671) 475-8616 or (671) 475-8617

Archdiocese of Agaña (AOA)

Delegate/Victim Assistance Coordinator (VAC)

Hotline (671) 562-0039

(Leave a message and the Delegate/VAC will contact you promptly)

