

THE MOST HOLY BODY AND BLOOD OF CHRIST

SUNDAY, JUNE 07, 2026



“Disputa”

by Raphael

1509 - 1510

Apostolic Palace, Vatican Museums, Vatican City

ST. FRANCIS DE SALES CATHOLIC CHURCH

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Fr. Stanley Azamety, In Residence
Ms. Lisa Sanders, Office
Ms. Tess Lumague, Office

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Mr. Jack Lathuras - JLathuras@sfdsparish.com
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Telephone: **(818) 784-9573** - FAX: (818) 784-9649
Ms. Myra Goethals, School Principal
Ms. Jerri Ford, Pre-School Director



St. Francis de Sales ~ Pray for Us

MASS Times:

Monday thru Saturday: 8:15 a.m.
Saturday → Anticipated Mass: 5:00 p.m.
Sunday: 8:00 a.m., 10:00 a.m. and 12-Noon

Confessions: 4:00 p.m. on Saturdays

Baptisms and Weddings:

Please make arrangements by calling the Parish Office.

The Most Holy Trinity

June 07, 2026
Dt 8:2-3, 14b-16a
Psalm 147:1-13, 14-15, 19-20
1 Corinthians 10:16-17
John 6:51-58

SFDS PARISH REGISTRATION FORM

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CHILD NAME: _____ BAPTIZED CATHOLIC: YES _____ NO _____

CHILD NAME: _____ BAPTIZED CATHOLIC: YES _____ NO _____

MASS INTENTIONS FOR THE WEEK

SATURDAY	June 06
8:15 AM	<i>In Memory of Grace Schunker</i>
5:00 PM	<i>In Memory of Frank Pincherli</i>
SUNDAY	June 07
8:00 AM	<i>In Memory of Gerardo C. Dellosa</i>
10:00 AM	<i>In Memory of Zoltan & 2 Brothers Horosny</i>
12:00 PM	<i>In Memory of José Manuel Isla</i>
MONDAY	June 08
8:15 AM	<i>In Memory of Franco Serra</i>
TUESDAY	June 09
8:15 AM	<i>In Memory of Gerardo C. Dellosa</i>
WEDNESDAY	June 10
8:15 AM	<i>For the Intentions of St. Elijah of Mt. Carmel</i>
THURSDAY	June 11
8:15 AM	<i>In Memory of Mina Cinco</i>
FRIDAY	June 12
8:15 AM	<i>In Memory of Gerardo C. Dellosa</i>
SATURDAY	June 13
8:15 AM	<i>For the Intentions of Vonn Punzalan</i>
5:00 PM	<i>In Memory of Ron Lydick</i>

Pray For The Dead



Eternal rest grant unto them, O Lord and let Your perpetual light shine upon them. May their souls and the souls of all the faithful departed rest in peace. Amen

PLEASE PRAY FOR THE SICK, especially:

Sean Aguirre, Gisele Hayek, Susan Ho, Angela Samona, Denise Loren, Marilyn Bencar, Leticia Romero, Alex Challoy, Carmel Rattigan, Kathy Molloy, Glenn J. Lawlor, Jr., Olga Oshiro, Maria Berreondo, Tanya Valazquez, Catherine Crews, Deana Domsten, Mary Ann Blee, Kerry Wyse, Louise Brancale, Charlie Ho, Jackie Ward-Smith, Ann Murcia, Rosemary Schreiber, Deb Marsdale, Linda Lucas, Vickie Council, Joan Gore, William Moulprie, Rose Bann, James Armstrong, Sr., Catherine Mwamba, Kathy Polk, Pat Yahnke, Linda Mauleon, Sandra Mitchell, Sharon Crigler, Samiee Nejad, Mary Bailey, Eric Duran, Tina McConnell, Patrick McDougall, Tish Mc Daniel, Nina Barnes, Jana Rattigan, Jezebel Todd, Lauren Britton, Jen Welch, Bob Dixon, Tony Guadagno, John Proscetto, Dexter Gray, Annie Salazar, Jim Earnhart, Joseph Stockert, Rose Ang, Sheila van der Veen, Leonila Siga-an, Jonathan Jacobs, Sammi Petri, Georgina Nicoletti, Lindsay Dean, Saverio Barbieri, Davis Weld, Regina Hogan, Catherine Sweeney, Jeffrey Paynton, Tommy Fitzpatrick, Doris McNary, Marilyn Sidley, Karin Quinn Forward, Susan Maria, Kevin Patrick, Sean Kevin, Bruce Johnson, Virginia Johnson, Fran Hurton, Arnaud Gregori, Mary Henriksen, Dominic Mantei, Edith Reeves, Stefanie Gabler, Jake Patterson, Rose Rios, Anita & Austen Canzano, David Bell, Marie Schewe, Tom & Judy King, Jonathan Masse, Steve Dee, Darya Williams, Gus Calderon, Robert Willing, Josue Meza, Thomas Oliver, Philip Graber, and Blake Cline

THIS WEEK IN OUR PARISH

Sunday, 06/07	<i>The Most Holy Body and Blood of Christ</i>
Tuesday, 06/09	<i>St. Ephrem, Deacon and Doctor of the Church</i>
Wednesday, 06/10	<i>St. Barnabas, Apostle</i>
Friday, 06/12	<i>The Most Sacred Heart of Jesus</i>
Saturday, 06/13	<i>The Immaculate Heart of the Blessed Virgin Mary;</i> <i>St. Anthony of Padua, Priest and Doctor of the Church</i>

CONTRIBUTIONS to the CHURCH

Weekend: 05/28 - 05/31/2026

Collections: \$8,311.00

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Corpus Christi

June 7th

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

While Holy Thursday recalls Christ's institution of the Eucharist at the Last Supper, Corpus Christi gives us a joyful opportunity to honor our Eucharistic Lord Jesus in the Blessed Sacrament.

Corpus Christi mirrors Holy Thursday, when Jesus instituted the Eucharist at the Last Supper, directing His apostles to offer His body and blood "in remembrance of me". (Luke 22:19)

Jesus offers Himself under the sacramental forms of bread and wine; i.e., according to the priestly/sacrificial order of Melchizedek. (1 Cor. 11:23-26; see Gen. 14:18-20; Heb. 5:1, 7-10)

The Church celebrates Corpus Christi to profess and adore our Eucharistic Lord. Jesus is truly present, body, blood, soul, and divinity in the Eucharist. At every Mass, we partake of the Lamb of God, the New Covenant Passover sacrifice. Not only that, Corpus Christi highlights the sacramental and sacrificial reality of Christ's presence. Additionally, it affirms the Church's teaching on transubstantiation and invites the faithful into deeper Eucharistic devotion.

Transubstantiation is "the change of the whole substance of bread into the substance of the Body of Christ and of the whole substance of wine into the substance of the Blood of Christ". *Trans* means "change" and *substantiation* means "substance."

What transubstantiation is not: Is it not that Jesus is inter-mingled with the bread and wine at Holy Communion, nor is Holy Communion simply a memorial to remind us that Jesus' body was broken for us and His blood shed for us, nor is Holy Communion only a spiritual presence of Christ.

Transubstantiation is a change in the substance of the elements of bread and wine at Mass. Now, to be very specific about the Catholic view, it's not the *form/accidents* of the bread and the wine that changes. The form/accidents of bread are what makes one type of bread different from another. The bread still looks like bread and tastes like bread. The wine smells like wine, tastes like wine. There's no change that is perceptible to our five senses.

Instead, what has changed is the *essence*, the very nature, the substance of the bread and wine, that which makes bread **bread** and what makes wine **wine** are changed. They are no longer bread and wine. Now they are the Body and Blood of Jesus Christ. This is then received into the life of a Catholic when he or she receives Holy Communion.



Retirement Fund for Archdiocesan Priests June 6th – 7th

The Priest Retirement Fund is a vital annual appeal to support priests of the Archdiocese of Los Angeles. Together we commit to assisting our spiritual fathers as they enter retirement, many of whom are still working in our parishes today. Your gift will provide important resources for basic living expenses and medical care for approximately 130 priests, and planning for an estimated 300 retired priests who will enter retirement over the next 10 years. Let us bless those who have blessed us.

The Priest Retirement Fund offers a way for us to give back to our priests who have served us so faithfully. Your contribution will help archdiocesan priests live modestly and peacefully in retirement. Help us offer thanks for their years of devotion to the Lord Jesus, our eternal High Priest and to the Church. Your contribution to the Priest Retirement Fund helps provide essential funding for medications, nursing care, and other necessities for these priests who have been good shepherds and have served the faithful of the Los Angeles Archdiocese. The envelopes are in the pews. The collection for the Priest Retirement Fund will be taken on the weekend of June 6th - 7th.

Summer Mission Appeal June 13th – 14th

Fr. Max Ssekiwala from Uganda for Wells of Life

Fr. Max will be at St. Francis de Sales the weekend of June 13th – 14th. Fr. Max has been ordained nearly 30 years with ministry rooted in both Uganda and the United States. Since 2013, Fr. Max has been the pastor of St. John the Baptist Parish in the Diocese of Kiyinda-Mityana, Uganda, where he leads and cares for his parish community.

Fr. Max has been connected with Wells of Life since 2015, offering a unique and deeply personal perspective on the impact of clean water, community development and faith in action across rural Uganda. Through his ministry, Fr. Max has witnessed first-hand how access to clean water transforms not only physical health but also dignity, stability, & spiritual life within a community.

Fr. Max will share stories of impact, faith and partnership, offering an opportunity for parishes to connect more deeply with the global Church and the lives being changed through this work. For more information, go to: www.wellsoflife.org

Did You Know? **Consistency is Key** Safe adults who consistently follow the rules and observe healthy boundaries that keep children safe are key to building trust with the children in their care. When you demonstrate healthy boundaries, children are more likely to identify adults who do not follow boundaries. They also learn that they can trust you in difficult situations and can come to you with information about unsafe adults or abuse. For more information, read the VIRTUS® article

"The Importance of Child Abuse Prevention Month—All Year Long" at: lacatholics.org/did-you-know

“Disputa”

by Raphael
1509 - 1510

“Disputation of the Holy Sacrament”

The Disputation of the Holy Sacrament – also known by its nickname the *Disputa* – is a fresco of an allegory for *Theology* found in the Hall of Signatures in the Vatican together with three other frescoes. The one directly opposite the *Disputa* is entitled *The School of Athens* as an allegory for Philosophy (or Science). The other frescoes are allegories for Poetry, and Jurisprudence (Law) in the adjacent walls. The room was originally used as a library and as a special room where the Pope would sign important documents, which is how the room got its name.

The *Disputa* expresses four things at the least: The Communion of Saints, the Holy Spirit’s relationship with the Father and Son, the Real Presence, and the Mystery of Theology.

The Communion of Saints

Two of the first things that are very noticeable are two horizontal planes: The heavenly and the earthly. In the heavenly plane, we see from left to right St. Peter (holding the keys), Adam, St. John the Evangelist, King David, St. Laurence, Judas Maccabees, St. Stephen, Moses (with rays coming out of his face), St. James the Elder, Abraham, St. Paul (holding a sword) with Christ in the center. On the earthly plane, we see personages such as Plato (holding his *Timaeus*), Aristotle (holding his *Ethics*), Socrates, Heraclitus, Diogenes, Euclid, Zoroaster, and Ptolemy. We also see the four Doctors of the Western Church: Pope Gregory I, Jerome, Augustine, and Ambrose. It is a reflection of what Catholics believe is the *Communion of Saints*. Basically, it means that all members who belong to the Church are one – a union – with each other through Christ. Christ is the vine and the members of the Church are the branches. St. Paul would refer to the early Christians as “saints” or “holy” since we are temples of the Holy Spirit who makes us holy. Physical death does not change one’s union with Christ and the Church. So here in this fresco, we see the Church both living and “dead” fully alive, in different planes, and yet one.

The Holy Spirit Proceeds from the Father and the Son

Another thing that is easily seen is the vertical alignment of the Father, the Son and the Holy Spirit in the middle of the fresco. Years prior to this fresco, there was an argument on the relationship of the Holy Spirit with the Father and Son. The question was: Did the Holy Spirit come solely from the Father or from both Father and Son. It has been a long-standing Tradition of the Church Fathers, Councils, and Popes that the Holy Spirit proceeds from the Father and from the Son. It is the “filioque” clause (meaning “and from the Son”) that we profess in the Nicene Creed. We believe that the three persons of the Blessed Trinity are distinct, and we can glean that from their origins: The Father has no origin, the Son comes from the Father, and the Holy Spirit comes from the Father and from the Son. We have to remember that God has no beginning, so none of the persons of the Blessed Trinity have a beginning. So when we speak of origin, we are speaking in terms our finite minds can understand.

The Real Presence

In the fresco, we see vertical similarities in the figures as if showing that what is in heaven is also on earth. On the left of Christ is the Virgin Mary whose hands are pressed near Her chest. Below Her, on the earthly plane, there is a person right beside the table with the exact same expression. On the right of Christ is Saint John the Baptist with his hand raised up. Below Him is Pope Julius II also with his arm raised up in the same fashion. As you go left and right of both planes, you will see figures above with their equivalents below. This brings us to the middle of the fresco where we have God above, and the equivalent on earth is the Blessed Sacrament painted as a white host inside a monstrance.

Catholics believe that Jesus is truly present in the Blessed Sacrament. It is not just a symbol of Christ, but Christ himself. So the Host is the Body and Blood (because body has blood), and, therefore, contains the soul and divinity of Christ. Chapter six in the Gospel of John records Jesus teaching in the Synagogue, that we must eat His body and drink His blood. Many disciples left Jesus, “As a result of this many of His disciples returned to their former way of life and no longer accompanied Him.” (John 6:66) Their departure from Jesus could be for several different reasons: Initial enthusiasm is not synonymous with saving faith, (John 2:23-25); the crowd wanted continued material food (as the Samaritan woman at the well pressed Jesus for more water) yet Jesus pressed for personal surrender and spiritual appropriation, the necessity of divine illumination and the inadequacy of mere sensory-based allegiance and the final winnowing of Jesus’ followers, true disciples – represented by the Twelve (John 6:68-69) – confess, “You have the words of eternal life.”

The Mystery of Theology

We come to the main allegory of the fresco: *Theology*. In the fresco, Raphael shows individuals discussing the Eucharist – and it is no dull conversation. Hands are pointing and certain people with their noses buried in books as if searching for something. The word *disputation* does not necessarily mean disagreement. It can mean a formal argument to understand things. In fact, they are having an animated discussion about the Mass and the Host on the Altar.

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(Continuation of ...)

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The Mystery of Theology

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For Catholics, the Eucharist is the source and summit of Christian life, for if we find an encounter with Christ in the sacraments, the Blessed Sacrament is Christ Himself. The heated argument in the fresco is focused trying to understand how Christ is in the Eucharist. Catholics believe in *transubstantiation*. That is when a priest acts in the person of Christ and says, “this is my body”, “this is my blood” the bread and wine turn into the Body and Blood of Christ respectively. While the materials (or technically called *accidentals*, that which one sees, tastes and smells) are still bread and wine, the substance – the thing that a thing is – is no longer bread and wine but the Body and Blood of Christ. Raphael puts the host in the dead-center of the fresco as a way to illustrate this visually. In fact, the monstrance containing the host is the vanishing point (the point where all lines meet) if you trace the tiles on the floor.

By painting the host in the center of the fresco, it also indicates in a visual way, that the Eucharist is the link between heaven and earth. In Revelation, we read of a heavenly worship that has all the elements of the Mass. In fact, when we sing “Holy, Holy, Holy” during the Liturgy of the Eucharist, we are in fact joining the angels in heaven for it is their song. (Isaiah 6:3 & Revelation 4:8)

The depiction of an on-going argument does not mean Catholics cannot agree on what the Eucharist is. What it reflects is that there are some things we acknowledge we can never fully understand. These are what Catholics refer to as theological *mysteries*. They are not mysteries in the sense that they are puzzles to be solved. Instead, they are things that cannot be completely understood. Just because they cannot be understood, it does not necessarily mean they are against reason (or what we would refer to as irrational). Instead, they are super-rational – something that is above the capability of our natural reasoning. They are super-natural truths that can only be contemplated through the eyes of the mind and the gift of faith. This is, according to Raphael’s fresco, is what Theology is.

The interesting thing that Raphael does is to paint the *Disputa* opposite *The School of Athens* – his allegory for Science.

As we can see, there is more going on in the Mass than it seems to the naked eye, so we can understand why it and the Eucharist will always be a source of awe and wonder (mystery) forever. In the *Disputa*, Raphael seems to express that no amount of rationalizing will make us understand some aspects of Theology, which means we need to accept there are things that will always remain above our understanding – a mystery.

St. Francis de Sales Swim Team The SFDS Swim Team Summer Session is about to begin!

The first try-out will be on Tuesday, June 16. For more information, E-mail: swimsfds@gmail.com

The team is open to SFDS parishioners and students: K thru 8th Grade

- Practice held at a nearby pool
- Non-mandatory Summer practices start in mid-June and Fall practices begin when school starts
- Team try-out consists of swimming freestyle stroke, length of the 25-yard pool (two lengths if swimmers are age 9 and up) and demonstrating basic freestyle and proper side breathing (turning the head to breath, with the ear in the water)
 - 4 Fall Sunday swim meets
- Focus on stroke techniques, endurance, and love of the sport!

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June 11 - Julu 19, 2026

2026 FIFA WORLD CUP

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Meet the 2026 FIFA World Cup Official Mascots

By Rajarshi Shukle

Canada: **Maple** - the Moose

Maple, the Moose is a street-style artist, music enthusiast, and unwavering goalie who personifies inventiveness, tenacity, and unreserved uniqueness. A perfect representation of Canada’s spirit both on and off the field, Maple combines infinite stories with unstoppable flair. He is renowned for his spectacular saves and a heart characterized by power and leadership.

Mexico: **Zayu** - the Jaguar

Born in the Southern Mexican jungles, Zayu, the Jaguar will personify the dynamic spirit and rich cultural heritage of the nation at the World Cup. Zayu, whose name means, “unity, strength and joy” becomes a dynamic striker on the field; dazzling with inventiveness and agility, making opponents nervous. Outside the game, Zayu unites individuals with pride and passion by celebrating Mexican traditions through dance, cuisine, and community.

USA: **Clutch** - the Bald Eagle

With unlimited curiosity and hope, Clutch, the Bald Eagle soars over the United States, embodying an inexhaustible appetite for adventure. Clutch is bold and tenacious on the field, inspiring team-mates and using obstacles as chances to improve.

This social spark and sports enthusiast unifies communities and uplifts spirits off the field, demonstrating that true fight is about play, passion, and purpose. Clutch is a representation of America’s tenacity and resolve because of its inspiring energy, and enduring leadership.

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