

All Saints of Eagle Butte
Immaculate Conception of Bridger
Sacred Heart of Dupree
Sacred Heart of Red Scaffold



St. Catherine's of Promise
St. Joseph's of Cherry Creek
St. Joseph's of Ridgeview
St. Theresa's of White Horse

June 7, 2026
Praise the Lord, Jerusalem.

**PO Box 110
109 Heritage Ave
Eagle Butte, SD 57625
605-964-3391**

Pastor: Fr. John Paul Trask

Parochial Vicar: Fr. Francis Chidi Nwakile, fjs

WEEKEND MASS TIMES

SATURDAY	5:00pm	Dupree
SUNDAY	7:30am	Promise
	9:00am	Eagle Butte
	9:30am	Whitehorse
	12:00pm	Cherry Creek
	3:00pm	Red Scaffold

WEEKDAY MASS TIMES

M, T, T, F, S	7:00am	Eagle Butte
Wednesday	12:00pm	Eagle Butte

ADORATION

Wednesday	12:30pm	Eagle Butte
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CONFESSIONS

~30 Minutes before all Sunday Masses
(Please request any time as well)

Parish Website

www.allsaintsparish.online

Readings

St. Augustine Hymnal: 886

Quote of the Week

"Let us contemplate the Eucharistic face of Christ, as did the Apostles and later, the saints of all the centuries. Let us contemplate him above all by learning at the school of Mary, 'woman 'of the Eucharist' in her whole life' the One who was 'the first 'tabernacle' in history."

Pope St. John Paul II, June 19, 2003

**SOLEMNITY
OF THE MOST HOLY
BODY AND BLOOD OF
CHRIST**



THE BREAD OF LIFE DISCOURSE

"Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day."

John 6:54

PRAYER CORNER

Pope's Prayer Intention for June
That the world might grow in compassion

◆ Special Intentions

Healing for Caitlin Gray, Jenny Lawrence, Susan Smart, Julie Ganje, Kieli Mowrer, Lucy Knight, Elora Llewellyn, Andel Lawrence Van Der Westhuizen, Gerald Stapert, Paul Lawrence, Pat Sylvester, Lorraine Brotsky, Ryan Hinsz, Holly Ellery, Wayne Garreau & Toni Pearman, Melania Benoist, Lonnie Wright, Julia Lawrence, Harold Condon, Benita Belt, Janelle Ward, Fancee Hollow Horn, Ann Hollow Horn, Dcn. Harold Condon., Carol Morgan, and Richard Lawrence.

◆ Homebound Loved Ones

Fred Joens, Kayla Ward, Paulette Heideman, Foss Chasing Hawk, Raymond Cadotte, Albert Cadotte, Debbie & Dustin Day, Esther Thompson, Rosie Roach, Becky Avery, Pat Pothast, Susan Widow, Patricia Grindstone, Maxine Phillips, Helen Neigel, Johanna High Bear, Ej Gunville, and Jeanie Waters.

- ◆ For the repose of the souls of Mert Pritzkau and Lois Chasing Hawk

Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they?

~ Matthew 6:26

Totus Tuus Boy's Camp

Boys Leadership Camp: July 12-17, 2026

+ Camping at Sheridan Lake

(for those going into grades 10-12)

Registration Fee: \$300

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Boys Camp: July 14-17, 2026

(for those going into grades 7-9)

Registration Fee: \$270

Registration deadline: June 26

WEEKLY MASS SCHEDULE

Most Holy Body and Blood of Christ June 7, 2026

Saturday: 5:00 pm @ Dupree— Parish Family
Sunday 7:30 am @ Promise
9:00 am @ Eagle Butte
9:30 am @ Whitehorse—
12:00 pm @ Cherry Creek
3:00 pm @ Red Scaffold

Weekday Masses

Monday 6/8 NO MASS
Tuesday 6/9 NO MASS
Wednesday 6/10 12 pm
12:30 pm Adoration
Thursday 6/11 7am
Friday 6/12 7am
5:30pm —Solemnity of the Sacred Heart
Saturday 6/13 7am

Eleventh Sunday in Ordinary Time June 14, 2026

Saturday 5:00 pm @ Dupree —Parish Family
Sunday 7:30 am @ Promise
9:00 am @ Eagle Butte
9:30 am @ Whitehorse
12:00 pm @ Cherry Creek
3:00 pm @ Red Scaffold

BIBLE DETECTIVE

See what you can discover for yourself about the background to the readings.

THE GOSPEL ACCORDING TO JOHN

The gospel reading is from chapter six of Saint John's Gospel, verses 51-58. See if you can locate the passage and read to the end of chapter six.

What was the result of Jesus' teaching about his body and blood? What affect did it have on many of his hearers?

Next, go back a little to the beginning of chapter six. Can you find the great miracle that is recounted there? Can you see a connection between that miracle and Jesus' teaching about his flesh and blood? Do you think that Jesus deliberately gave his teaching very soon after that miracle?

NEW MASS TIMES PROPOSAL

Dear Parishioners,

As you know by now, after July 1, 2026, we will only have one priest again. I am proposing the following Mass schedule to start the first weekend in July.

2 Saturday Masses

Cherry Creek: 3:30pm Saturday

Dupree: 6:00pm Saturday

2 Sunday Masses

Whitehorse: 7:30am Sunday

All Saints: 10am Sunday

It seems to me that this will best suit everyone and provides sufficient travel time for the priest. However, I would like to make a few more consultations before finalizing this plan. Hopefully by next week we can confirm a finalized Mass schedule to start in July.

SACRED HEART NOVENA

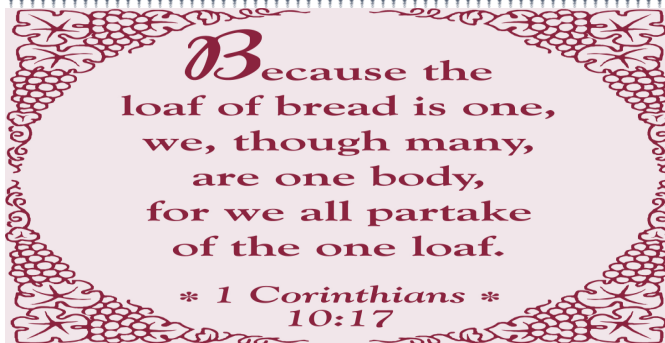
Also, the Bishop has asked us all to join in praying a novena to the Most Sacred Heart of Jesus leading up to the Solemnity of the Sacred Heart on June 12th (it runs from June 3-11). If you missed the start date, don't worry, just start today and finish it out to the end and I'm sure Jesus will accept your earnest prayers. Fr. Francis and I will be praying it with you as well, using the following prayer:

**Lord, I come to Your tender Heart today,
to You who have words that set my heart ablaze,
to You who pour out compassion on the little ones and the poor,
on those who suffer, and on all human miseries.
I desire to know You more, to contemplate You in the Gospel,
to be with You and learn from You
and from the charity with which You allowed Yourself
to be touched by all forms of poverty.
You showed us the Father's love by loving us without measure
with Your divine and human Heart.
Grant all Your children the grace of encountering You.
Change, shape, and transform our plans,
so that we seek only You in every circumstance:
in prayer, in work, in encounters, and in our daily routine.
From this encounter, send us out on mission,
a mission of compassion for the world
in which You are the source from which all consolation flows. Amen.**

~ Fr. JP



6/7—Patricia Lawrence and Jason Berndt
 6/8—Monica Lawrence and Myah Red Horse
 6/10—Tayla Ward and Ivan Borges Jimenez
 6/11—Sharon Anderson, Lori Martin, Marilyn Balderas, Tripp Schrempp, and Rukus Schrempp
 6/12—Debra Joens and Ethan Ward



SCRIPTURE SEARCH®

Gospel for June 7, 2026

John 6:51-58

Following is a word search based on the Gospel reading for the solemnity of the Most Holy Body and Blood of Christ, Cycle A. The words can be found in all directions in the puzzle.

BREAD	COME DOWN	HEAVEN
EATS	FOREVER	FLESH
JEWS	THIS MAN	TO EAT
JESUS	TO THEM	UNLESS
SON OF MAN	DRINK	HIS BLOOD
ETERNAL LIFE	LAST	FOOD
LIVING	DIED	ANCESTORS

HEAVENLY FOOD

A	S	F	T	C	O	M	E	D	O	W	N
U	N	S	O	J	L	H	E	A	V	E	N
N	A	C	J	O	K	I	L	Y	F	N	A
L	M	K	E	D	D	S	V	I	C	A	M
E	F	M	S	S	D	B	L	I	H	O	S
S	O	E	U	F	T	L	F	F	N	K	I
S	N	H	S	O	A	O	D	L	M	G	H
W	O	T	E	N	R	O	R	E	E	B	T
E	S	A	R	E	H	D	I	S	H	R	Y
J	T	E	V	V	J	H	N	H	T	E	E
D	T	E	A	E	O	T	K	M	O	A	K
E	R	A	E	M	T	A	E	O	T	D	E

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CORPUS CHRISTI THE SOLEMNITY OF BODY AND BLOOD OF CHRIST

Second Sunday after Pentecost

On the Solemnity of the Body and Blood of Christ, we give special honor to Jesus, truly present in the most Blessed Sacrament of the altar. As Catholics, we worship the presence of Jesus Christ in the Eucharist, both during Mass and outside of Mass. We are encouraged to spend time in prayer before the Lord in the Eucharist. Many parishes offer regular exposition of the Blessed Sacrament in a monstrance. We may also choose to visit the church at other times to adore the Blessed Sacrament reserved in the tabernacle.

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. . . . 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. . . .

By being united to Christ through the power of the Holy Spirit dwelling in us, we are drawn up into the eternal rela-



Pope Francis leads Benediction outside the Basilica of St. Mary Major on the feast of Corpus Christi in Rome May 26, 2016 (CNS/Paul Haring)

tionship of love among the Father, the Son, and the Holy Spirit. As Jesus is the eternal Son of God by nature, so we become sons and daughters of God by adoption through the sacrament of Baptism. Through the sacraments of Baptism and Confirmation (Chrismation), we are temples of the Holy Spirit, who dwells in us, and by his indwelling we are made holy by the gift of sanctifying grace. The ultimate promise of the Gospel is that we will share in the life of the Holy Trinity. The Fathers of the Church called this participation in the divine life "divinization" (theosis). In this we see that God does not merely send us good things from on high; instead, we are brought up into the inner life of God, the communion among the Father, the Son, and the Holy Spirit. In the celebration of the Eucharist (which means "thanksgiving") we give praise and glory to God for this sublime gift.

When the bread and wine become the Body of Christ, why do they still look and taste like bread and wine?

In the celebration of the Eucharist, the glorified Christ becomes present under

the appearances of bread and wine in a way that is unique, a way that is uniquely suited to the Eucharist. In the Church's traditional theological language, in the act of consecration during the Eucharist the "substance" of the bread and wine is changed by the power of the Holy Spirit into the "substance" of the Body and Blood of Jesus Christ. At the same time, the "accidents" or appearances of bread and wine remain. "Substance" and "accident" are here used as philosophical terms that have been adapted by great medieval theologians such as St. Thomas Aquinas in their efforts to understand and explain the faith. Such terms are used to convey the fact that what appears to be bread and wine in every way (at the level of "accidents" or physical attributes—that is, what can be seen, touched, tasted, or measured) in fact is now the Body and Blood of Christ (at the level of "substance" or deepest reality). This change at the level of substance from bread and wine into the Body and Blood of Christ is called "transubstantiation." According to Catholic faith, we can speak of the Real Presence of Christ in the Eucharist because this transubstantiation has occurred (cf. Catechism, no. 1376).