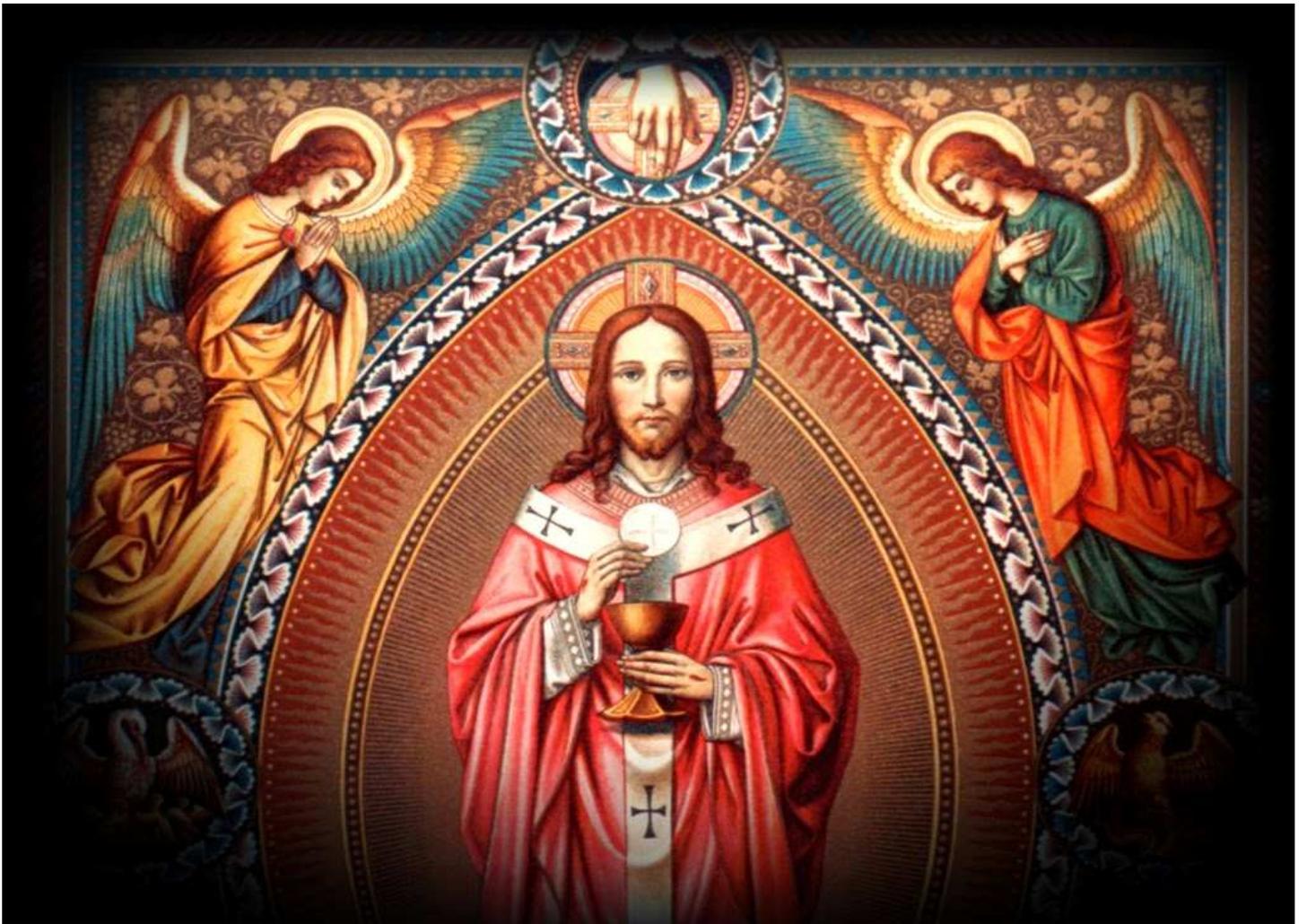


# Saint Francis Xavier Parish

The Most Holy Body & Blood of Christ

June 23, 2019



**REV. DENNIS M. DINAN, PASTOR**

**ABBY RODDEN, PARISH SECRETARY**

**OFFICE HOURS: MONDAY-FRIDAY 7:30AM-11:30AM OR BY APPOINTMENT**

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## St. Francis Xavier Church

151 Bridge St., Narrowsburg

### Masses

Saturday	4:30pm
Sunday	11:00am
Daily (Wednesday & Friday)	8:30am
Daily (Tuesday & Thursday)	6:30pm

### Confessions

Saturdays	4:00pm
Or by appointment	

## Our Lady of the Lake Church

Rt. 52, Lake Huntington

### Masses

Sunday	9:00am
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### Confessions & Daily Mass

At St. Francis Xavier

## **THE MOST HOLY BODY AND BLOOD OF CHRIST, JUNE 23, 2019**      **FATHER DENNIS M. DINAN**

Dear Parish Family,

This week we have the opportunity to reflect specifically on the object of the Solemnity the Church celebrates today, which is the Most Holy Body and Blood of Christ, or as it used to be called: Corpus Christi. Let's begin by stating that this is effectively what the Lord himself celebrated in the Upper Room. This was not just like the opening phase of the Sacrifice of Christ, without which Calvary was incomplete. Sure, we might have heard it taught that way. As difficult as it may be to grasp, we are talking about the sacramental presentation of that Sacrifice made on Calvary. This is the gist of what Father Aidan Nichols, O.P., tells us in the Introduction of Abbot Vonier's book, *A Key to the Doctrine of the Eucharist*. In it book, Vonier stresses that, "The Holy Eucharist is first and foremost the Holy Sacrifice ... because it is, precisely as taught by Saint Thomas, *the sacrament of the sacrifice of Christ*." We can ask with Vonier: was not Christ's sacrifice an atonement? It was! Was it not a redemption—buying back the human race, which forfeited its liberty to become a slave of evil? It was! But, he says "the entry of the individual into the redemptive plan remains to be effected." The question, he says, is, "how am I to be linked up effectively with that great mystery of Christ's death? When shall I know that Christ is not only the Redeemer, but my Redeemer? Mere membership with the human race does not link me up with Christ, though it be true that Christ died for the whole race." Incredibly, he tells us. In the words of Saint Thomas Aquinas he answers that, "The power of Christ's passion is linked up with us through faith and through the sacraments. This, however, in different ways: for the linking up which is by faith takes place through an act of the soul, while the linking up which is by the sacraments takes place through the use of external things."

This is the faith that Jesus mentions so often in the Gospel of Saint John—a faith by Jesus says, "*Whoever believes has eternal life*" (Jn 6:47). This is repeated in this Gospel in this context no less than seventeen times, as well as other ways. Saint Thomas taught a favorite idea of his that "faith is truly a contact with Christ." Vonier expands this saying,

Without this contact of faith we are dead to Christ, the stream of His life passes us by without entering into us, as a rock in the midst of a river remains unaffected by the turbulent rush of waters.... Till faith be established the great redemption has not become our redemption; the riches of Christ are not ours in any true sense; we are members of the human race, but we are not members of Christ.

It is in this faith that each of us approaches the sacraments. Can we see here why the Church does not just baptize but insists that parents provide for the growth in faith of their children, especially by the personal example of prayer, Mass attendance, formative teaching, etc? We either grow and form a link or become like the rock mentioned above. And what a link! How necessary! It is here that Vonier explains that, "The stream of sacramental grace is truly the flow of the Blood of Christ: in one way or another every sacrament is the fire of Christ's love when He was dying on the Cross."

For Vonier, perhaps the most satisfying line of sacramental thought is to visualize the sacraments as "mysterious carriers" of all the powers that are in Christ's death. "The power of Christ's passion," says Saint Thomas,

is joined to us (copulatur nobis) through faith and through the sacraments, yet in different ways; for the contact (continuatio) which is through faith takes place through the act of the soul, but the contact which is through the sacraments takes place through the use of external things.

What Saint Thomas is saying, the Abbot says, maybe even better, "Our personal acts link us up with Christ." They do this at the Mass, in Communion, when we baptize, etc. This is not

as trivial as we may think or sound, "But the use of external things, of the sacramental signs, also links us up with Christ, historically as well as actually." We are talking about the bread and wine, the water and the oils. We are talking about the actual historical event. It is the historical Jesus that produces all the good we find in the Eucharist, in the Mass and in all the sacraments, and in all the Church. Vonier says,

This linking up of the sacrament with the real Christ on the Cross is understood by Saint Thomas in a very realistic sense, so much so that according to him the Christian sacrament could not have existed unless Christ Himself had existed in historic time. Faith in Christ could exist before Christ appeared in the reality of the flesh: but the Christian sacrament presupposes the natural and historic presence of Christ on earth. The reason is this, that Christ in His flesh is the effective cause of all the powers that are in the Christian sacrament.

All of this implies the important circumstance that Jesus has lived and died. In short, he summarizes beautifully, "Sacraments are truly an energy that comes from Christ in person, a radiation from the charity of the Cross, a stream of grace from the pierced side of Christ." All of this is literally "linked" to us through the sacraments.

Archbishop Fénelon, in one of his letters that make up the book *Let Go*, writes to someone seeking spiritual advice, saying, "I trust that our mutual need will be the means of cementing, rather than weakening, our attachment in the Lord." Can we even imagine this without the Church and the sacraments? When we ponder on what great lengths the Lord went through, and continues to do so, to unite us through his Body and Blood, what must we do to cooperate with this great achievement, goodness and kindness? Fénelon then asks (of course for all of us) to be "more big-hearted about the imperfection of other people ... be willing to be patient with these imperfections ... to not grow cold towards them." Basically, he wants us to love them as ourselves and live the Gospel. As Jesus said, "*If you forgive others their transgressions, your heavenly Father will forgive you*" (Mt 6:14). Also, "*Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven*" (Lk 6:37). We can continue to make progress until we are able to say, as a perfect disciple, "*Father, forgive them, they know not what they do*" (Lk 23:34). Saint Paul looked beyond himself, his needs and wants, proclaiming, "*I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus*" (2 Tim 2:10). He also instructs us, "*bear your share of hardship for the gospel with the strength that comes from God. He saved us and called us to a holy life, not according to our works but according to his own design and the grace bestowed on us in Christ Jesus before time began, but now made manifest through the appearance of our savior Christ Jesus, who destroyed death and brought life and immortality to light through the gospel*" (2 Tim 1:8-10). This is the same power that Abbot Vonier says is being made manifest in the sacraments, in the Mass, in the Body and Blood of Christ which we celebrate today.

Jesus gave us his Body and Blood to unite us as One Body. Do our everyday actions work at helping to accomplish this or do they have the reverse effect? Possibly one annoying phone conversation can help us see that the result is far from what God would like to accomplish. It also shows that it is easy to be part of the problem. As Christians, however, we need to be part of the solution.

God's Peace, ✠  


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*Come and Pray the Rosary to end abortion  
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outside Planned Parenthood  
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Gather at St. Peter's Church, Monticello  
following the 12:15pm Mass*

*For more information, please call:  
Jane at 845-292-4647*

## **For anyone struggling with divorce or separation**

There is a free “webinar-like” support and sharing group sponsored by the *St. Raymond Nonnatus Foundation for Freedom, Family, and Faith*. This group meets every first Tuesday of the month from 8-9pm. There is prayer, reflection, guidance by Church teachings, and it is attended by a Mercedarian friar from the Order of Mercy and the organization’s director. The group allows for listening and (optional) sharing guided by an experienced facilitator.

To learn more or sign in, visit the website: [www.nonnatus.org](http://www.nonnatus.org) or call, text, or email the director of the foundation at 215-870-9913/director.srnf@gmail.com.

**Please welcome  
Fr. Nelson Matthew,  
Carmelite Friar  
who will be speaking with us about  
Carmelite missionary work around the  
world.**

**The Carmelites respond to the call to love one another through prayer and action by establishing ministries where there is the greatest need.**

**They create humanitarian programs to relieve the suffering of the poor, minister to those in hospitals and prisons, provide housing for orphans and rejected seniors, and conduct spiritual and religious formation in almost 40 countries on five continents.**

***Your generosity in the second collection to support the Carmelite friar’s missionary work will be greatly appreciated!***

# Mass Intentions

## Saturday, June 22<sup>nd</sup>

SFX 4:30pm -Lewis Meckle  
Requested by His Family

## Sunday, June 23<sup>rd</sup>

OLL 9:00am -Barbara Barber  
Requested by Mary Jane Nober  
SFX 11:00am -Muriel Maers  
Requested by Betty Kelly  
-Sal Indelicato Sr.  
Requested by Patricia Fries

## Monday, June 24<sup>th</sup>

NO MASS

## Tuesday, June 25<sup>th</sup>

SFX 6:30pm -Lynn Navetta  
Requested by The Family

## Wednesday, June 26<sup>th</sup>

SFX 8:30am -A Special Intention  
Requested by A Friend

## Thursday, June 27<sup>th</sup>

SFX 6:30pm -Laurence & Florence Winum  
Requested by Helen Barr

## Friday, June 28<sup>th</sup>

SFX 8:30am -Alfonso Guzman-Hamberger & Chris  
Grosser  
Requested by Peter & Elsa Grosser

## Saturday, June 29<sup>th</sup>

SFX 4:30pm -Father's Day Intentions

## Sunday, June 30<sup>th</sup>

OLL 9:00am -Barbara Walter  
Requested by Dorothy Schultz  
SFX 11:00am -David Kelly  
Requested by Betty Kelly  
-Ernie Bendana  
Requested by Wendell & Lillian Putz

# Collection

June 15/16, 2019

## 1<sup>st</sup> Collection

St. Francis Xavier	\$1,120.00
Our Lady of the Lake	\$268.00

## 2<sup>nd</sup> Collection (Capital Improvements)

St. Francis Xavier	\$370.00
Our Lady of the Lake	\$132.00

## Other (R & M)

St. Francis Xavier	\$25.00
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## Total

**\$1,924.00**

# Readings

Genesis 14:18-20  
1 Corinthians 11:23-26  
Luke 9:11b-17

# Winter Heating Totals

<u>St. Francis Xavier</u>	<b>\$7,952.96</b>
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<u>Our Lady of the Lake</u>	<b>\$5,288.08</b>
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<u>Rectory</u>	<b>\$2,714.00</b>
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## Total

**\$15,955.04**

## Please Pray for our Parish Family

**For the Sick:** Christina Hubert, Lydia Newton, Kenneth "Boomer" Meyer, Jane Cutita, Bonnie Feeler, Connie Moser, Elizabeth Stoddard, Pam Kocher, Judy Tufo, Vincent Gentile, Kathleen Jamieson

**For the Deceased:** Mary Weiden, Muriel Maers, Stan Rembish, Eugene Harrison, Terry McCarthy, John Werner, Lillian Yacino, James Lingle, Patricia Lyons, Peggy Lee Romano, Emory Robert Kaub, Muriel F. Edwards, Andrew Casimir, Barbara Walter

**For those Serving in the Military:** Justin Warnick, Joseph A. Choffo IV