

## EIGHTEENTH SUNDAY IN ORDINARY TIME

AUGUST 5, 2018

### MASS READINGS

MONDAY: DN 7:9-10,13-14, PS 96, 2PT 1:16-19, MK9:2-

10

TUESDAY: JER 30:1-2,12-15,18-22, PS 102, MT 14:22-36

WEDNESDAY: JER 31:1-7, JER 31, MT 15:21-28

THURSDAY: JER 31:31-34, PS 51, MT 16:13-23

FRIDAY: 2 COR 9:6-10, PS 112, JN 12:24-26

SATURDAY: HAB 1:12-2-4, PS 9, MT 17:14-20

**NINETEENTH SUNDAY IN ORDINARY TIME –**

**RDGS: I KGS 19:4-8, PS 34, EPH 4:30-5:2, JN 6:41-51**



*Amen, amen, I say to you,  
you are looking for me not because you saw signs  
but because you ate the loaves and were filled.*

We can detect a similar situation at the birth of our Savior. Folks appeared from a variety of directions and backgrounds and each saw something different. Each touched in one way or another went away knowing that something special had just happened and that the human race would never be the same again. As we know not everyone saw this as a joyful occasion. Some registered awe, the Magi, some delight, the angels, some dread, Herod. In all, it did have an effect. What about this miracle though? Here some witnessed the multiplication of the loaves and even partook of the wondrous bread. And yet we see that some followed Jesus because they saw only a “free meal” while others may have experienced a profound movement of spiritual presence to want to remain with him, at least for a bit longer. In our own spiritual journey perhaps the Eucharist finds us among a variety of recipients whose response to this Presence leaves us with mixed reviews. Perhaps on occasion we simply do see it as something that is part of our lives and that to miss it would make our week incomplete and so we go, probably not expecting much but there nonetheless. At other times we may feel a tremendous need for the abiding Presence of the one who gave himself up for me that we can scarce remove ourselves from this wondrous moment. And yet there are other times when we are so distracted by a variety of things that we find it difficult to focus even for a second. Whatever the situation the Eucharist comes with a built in remedy in the cases where we are not as present as we might like to be and in the occasions when we are we can certainly take advantage of what the Lord intends for us to receive when we bring the gift of ourselves to the altar. We have the advantage of preparation which these folks did not. We have the opportunity to look at the readings and prayers beforehand and to take some time to consider their meaning and how they might be tied together to form a homily and thus something to occupy my thoughts as the weed unfolds once I leave the assembly. We also have opportunities to pray for others especially those in most need of our prayers. Here we come face to face with the fact that all this is given to us from “on the night He was betrayed”. Out of that profound sorrow and suffering comes the Bread from Heaven which is both our meal on the journey and our anticipation of the Sacred Banquet in the Kingdom. Either way there is so much of God in all of these that we can scarce take it in, but take it in we must and be transformed. O Sacrament Most Holy, O Sacrament Divine, All Praise and All Thanksgiving be every moment Thine. AMEN

### MASS INTENTIONS

MONDAY: PATTI RIEHLE

TUESDAY: LAURA HARDEN

WEDNESDAY: SPECIAL INTENTION

THURSDAY: BETH GREVING

FRIDAY: POOR SOULS

VIGIL: ELDA MILLER

7:30: AILEEN FORD

10:00: FRED HARLESS

NOON: FOR THE PARISH

### MEMORIAL FLOWERS

For the Holy Father, all priests, deacon & religious:  
(Dorothy, Morris, Marie & Donald Nelson, Charles & Ishula Kaiser). (Ron, John, Ida, Jim, Dale, Muriel & Keith Reeves, Ed & Jenny Pitstick, Pat Matson, John & Helen Sondgerath). (Deceased of Davit & Narduzzo families). (Alting families, Dean & Helen Butz). (Robert Bennett & Dick Livingston). (Al, Verba, Mike & Rosemary Cavanaugh, Karen Fox, Ralph Ray, Joe Maslin, Margaret & Charlie Miles). (Bud, Mary Jo, Jayne & Janice Anderson, Deni Farrell).

## **What the Catechism of the Catholic Church says on the "Eucharist:"**

1106. "Together with the anamnesis, the epiclesis is at the heart of each sacramental celebration, most especially of the Eucharist: You ask how the bread becomes the Body of Christ, and the wine . . . the Blood of Christ I shall tell you: the Holy Spirit comes upon them and accomplishes what surpasses every word and thought . . . Let it be enough for you to understand that it is by the Holy Spirit, just as it was of the Holy Virgin and by the Holy Spirit that the Lord, through and in himself, took flesh. [St. John Damascene, *De fide orth* 4, 13: PG 94, 1145A.]"

1324. "The Eucharist is 'the source and summit of the Christian life.' [LG 11.] 'The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch.' [PO 5.]"

1327. "In brief, the Eucharist is the sum and summary of our faith: 'Our way of thinking is attuned to the Eucharist, and the Eucharist in turn confirms our way of thinking.' [St. Irenaeus, *Adv. haeres.* 4, 18, 5: PG 7/1, 1028.]"

1329. "The Lord's Supper, because of its connection with the supper which the Lord took with his disciples on the eve of his Passion and because it anticipates the wedding feast of the Lamb in the heavenly Jerusalem. [Cf. 1 Cor 11:20; Rev 19:9.] The Breaking of Bread, because Jesus used this rite, part of a Jewish meal when as master of the table he blessed and distributed the bread, [Gal 3:27 .] above all at the Last Supper. [Cf. Mt 26:26 ; 1 Cor 11:24 .] It is by this action that his disciples will recognize him after his Resurrection, [Cf. Lk 24:13-35.] and it is this expression that the first Christians will use to designate their Eucharistic assemblies; [Cf. Acts 2:42, 46 ; Acts 20:7, 11.] by doing so they signified that all who eat the one broken bread, Christ, enter into communion with him and form but one body in him. [Cf. 1 Cor 10:16-17.] The Eucharistic assembly (synaxis), because the Eucharist is celebrated amid the assembly of the faithful, the visible expression of the Church. [Cf. 1 Cor 11:17-34 .]"

1336. "The first announcement of the Eucharist divided the disciples, just as the announcement of the Passion scandalized them: 'This is a hard saying; who can listen to it?' [Jn 6:60 .] The Eucharist and the Cross are stumbling blocks. It is the same mystery and it never ceases to be an occasion of division. 'Will you also go away?': [Jn 6:67 .] the Lord's question echoes through the ages, as a loving invitation to discover that only he has 'the words of eternal life' [In 6:68.] and that to receive in faith the gift of his Eucharist is to receive the Lord himself."

1340. "By celebrating the Last Supper with his apostles in the course of the Passover meal, Jesus gave the Jewish Passover its definitive meaning. Jesus' passing over to his father by his death and Resurrection, the new Passover, is anticipated in the Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom."

1355. "In the communion, preceded by the Lord's prayer and the breaking of the bread, the faithful receive 'the bread of heaven' and 'the cup of salvation,' the body and blood of Christ who offered himself 'for the life of the world': [Jn 6:51.] Because this bread and wine have been made Eucharist ('eucharisted,' according to an ancient expression), 'we call this food Eucharist, and no one may take part in it unless he believes that what we teach is true, has received baptism for the forgiveness of sins and new birth, and lives in keeping with what Christ taught.' [St. Justin, *Apol.* 1, 66,1-2: PG 6, 428.]"

1356. "If from the beginning Christians have celebrated the Eucharist and in a form whose substance has not changed despite the great diversity of times and liturgies, it is because we know ourselves to be bound by the command the Lord gave on the eve of his Passion: 'Do this in remembrance of me.' [1 Cor 11:24-25 .]"

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1359. "The Eucharist, the sacrament of our salvation accomplished by Christ on the cross, is also a sacrifice of praise in thanksgiving for the work of creation. In the Eucharistic sacrifice the whole of creation loved by God is presented to the Father through the death and the Resurrection of Christ. Through Christ the Church can offer the sacrifice of praise in thanksgiving for all that God has made good, beautiful, and just in creation and in humanity."

1360. "The Eucharist is a sacrifice of thanksgiving to the Father, a blessing by which the Church expresses her gratitude to God for all his benefits, for all that he has accomplished through creation, redemption, and sanctification. Eucharist means first of all 'thanksgiving.'"

1365. "Because it is the memorial of Christ's Passover, the Eucharist is also a sacrifice. The sacrificial character of the Eucharist is manifested in the very words of institution: 'This is my body which is given for you' and 'This cup which is poured out for you is the New Covenant in my blood.' [Lk 22:19-20.] In the Eucharist Christ gives us the very body which he gave up for us on the cross, the very blood which he 'poured out for many for the forgiveness of sins.' [Mt 26:28 .]"

1367. "The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: 'The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different.' 'In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner.' [Council of Trent (1562): DS 1743; cf. Heb 9:14, 27.]"

1368. "The Eucharist is also the sacrifice of the Church. The Church which is the Body of Christ participates in the offering of her Head. With him, she herself is offered whole and entire. She unites herself to his intercession with the Father for all men. In the Eucharist the sacrifice of Christ becomes also the sacrifice of the members of his Body. The lives of the faithful, their praise, sufferings, prayer, and work, are united with those of Christ and with his total offering, and so acquire a new value. Christ's sacrifice present on the altar makes it possible for all generations of Christians to be united with his offering. In the catacombs the Church is often represented as a woman in prayer, arms outstretched in the praying position. Like Christ who stretched out his arms on the cross, through him, with him, and in him, she offers herself and intercedes for all men."

1369. "The whole Church is united with the offering and intercession of Christ. Since he has the ministry of Peter in the Church, the Pope is associated with every celebration of the Eucharist, wherein he is named as the sign and servant of the unity of the universal Church. The bishop of the place is always responsible for the Eucharist, even when a priest presides; the bishop's name is mentioned to signify his presidency over the particular Church, in the midst of his presbyterium and with the assistance of deacons. The community intercedes also for all ministers who, for it and with it, offer the Eucharistic sacrifice: Let only that Eucharist be regarded as legitimate, which is celebrated under (the presidency of) the bishop or him to whom he has entrusted it. [St. Ignatius of Antioch, Ad Smyrn. 8:1; SCh 10, 138.] Through the ministry of priests the spiritual sacrifice of the faithful is completed in union with the sacrifice of Christ the only Mediator, which in the Eucharist is offered through the priests' hands in the name of the whole Church in an unbloody and sacramental manner until the Lord Himself comes. [PO 2 # 4.]"

1374. "The mode of Christ's presence under the Eucharistic species is unique. It raises the Eucharist above all the sacraments as 'the perfection of the spiritual life and the end to which all the sacraments tend.' [St. Thomas Aquinas, STh III, 73, 3c.] In the most blessed sacrament of the Eucharist 'the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained.' [Council of Trent (1551): DS 1651.] 'This presence is called 'real' - by which is not intended to exclude the other types of presence as if they could not be 'real' too, but because it is presence in the fullest sense: that is to say, it is a substantial presence by which Christ, God and man, makes himself wholly and entirely present.' [Paul VI, MF 39.]"

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1378. "Worship of the Eucharist. In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. 'The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession.' [Paul VI, MF 56.]"

1384. "The Lord addresses an invitation to us, urging us to receive him in the sacrament of the Eucharist: 'Truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you.' [Jn 6:53 .]"

1396. "The unity of the Mystical Body: the Eucharist makes the Church. Those who receive the Eucharist are united more closely to Christ. Through it Christ unites them to all the faithful in one body - the Church. Communion renews, strengthens, and deepens this incorporation into the Church, already achieved by Baptism. In Baptism we have been called to form but one body. [Cf. 1 Cor 12:13 .] The Eucharist fulfills this call: 'The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.' [1 Cor 10:16-17.] If you are the body and members of Christ, then it is your sacrament that is placed on the table of the Lord; it is your sacrament that you receive. To that which you are you respond 'Amen' ('yes, it is true!') and by responding to it you assent to it. For you hear the words, 'the Body of Christ' and respond 'Amen.' Be then a member of the Body of Christ that your Amen may be true. [St. Augustine, Sermon 272: PL 38, 1247.]"

### WHAT FRUITS ARE DERIVED from holy Mass?

**By means of the Mass, the fruits of the sacrifice of the cross are applied to our souls.**

*The sacrifice on the cross—the passion and death of Christ—is the gold mine of graces; Holy Mass is the machinery that takes the gold out for us. At Mass a torrent of graces flows from the altar of God to enrich men. God makes use of other means of grace, such as prayer; but in no other means are graces applied to us so generously.*

**1. AT MASS we particularly obtain:**

**(a) Grace to repent of mortal sin.**

*It is not necessary to be in the state of grace to hear Mass; the sinner does not commit a fresh sin by doing so; on the contrary he obtains the grace of conversion. Upon the cross Christ cried: "Father, forgive them;" at Mass He utters the same prayer on behalf of those present.*

**(b) Forgiveness of venial sins for those who are in the state of grace.**

*St. Augustine said that one "Our Father" prayed with devotion would expiate the venial sins of a whole day; how much more effective would be the Mass, which is the supreme prayer offered to God!*

**(c) Remission of the temporal penalty due to sin.**

*The penitent thief, who was present at the Sacrifice of the Cross, was quickly admitted into heaven, with the penalties due his sins all forgiven.*

**2. At Mass we are sure that our prayers are heard in the Mass, because in it Our Lord Himself prays for us.**

**The fruits of the Mass are granted to the person hearing it devoutly, not only in answer to his prayers, but directly, in virtue of the Sacrifice itself, through which the merits of Christ are applied to his soul.**

*We may obtain eternal rewards provided we are in the state of grace. We also obtain temporal blessings, such as help in our work, and protection.*

**3. The whole Church on earth and in purgatory participates in the general fruits, for the Mass is offered for all.**

**The special fruits benefit:**

**(a) The priest who celebrates the Mass.**

**(b) The person or persons for whom it is offered.**

**(c) Those who serve or assist at the Mass.**

**(d) Those for whom the faithful present pray and offer the Mass in union with the priest.**

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### Attendance at Mass and participation in the liturgy

The Church aims at leading all men to Christ, Who gives all honor and glory to God the Father in union with the Holy Ghost. This is, in fact, the reason for our existence: to glorify God, i.e., by recognizing His transcendence, His majesty, His power, His goodness and by singing His praises.

And no human being can do this except through Christ, with Him and in Him. This is likewise the first purpose of the Holy Sacrifice of the Mass.

That is why everyone should go to Mass: not just because they must or to avoid committing a mortal sin, but in order to participate in the great liturgy of our Mother the Church, Who wants to gather Her children for this great "action" of Her Spouse. This "action" proclaims to God the Father that His children love Him as well as His beloved Son.

If we would better understand why there is a Church precept to go to Mass, let us recall to mind here the fourfold purpose of the sacrifice of the Cross, which is the same purpose as in the Holy Sacrifice of the Mass.

- The first is adoration: to acknowledge the greatness, majesty and power of God, and to humble oneself before Him.
- The second is thanksgiving: to thank Him for the many gifts, both universal and personal, for many graces, for so much goodness and mercy towards us, poor sinners.
- The third is propitiation, to make reparation and expiation for our faults, and to implore pardon of God for all sins, whether known or unknown, whether committed by ourselves or by others.
- The fourth is petition: to expose to God all our needs and to pray to Him for those who need His graces.

No human being can afford to neglect the accomplishment of these four duties, if he wants to prove to God that he really loves Him and wants to receive all the graces necessary for his eternal salvation. However nobody except our Lord Jesus Christ can wholly fulfil these duties, Whose homage is pleasing and acceptable to God, because of the purity of His love and the offering of Himself. Our Lord Jesus Christ comes to us with the holy and pure gift of Himself, through the hands of the Church and her ministers. He invites us to present our gifts, miserable and imperfect though they be, to combine them with His own so that they may be acceptable to God the Father.

Thus, Sunday Mass summarizes all our prayers from the previous week, and all our efforts and meritorious acts, even those of the following week are contained in the holy oblation of our Lord in such a way that they are rendered pleasing and acceptable to His Father. Isn't this an outstanding proof of goodness and tenderness? Do we really need to be forced by the Church to go and have recourse to our Lord, to tell Him that we love Him, to unite ourselves to His sacrifice in order to receive His Divinity in return, and His soul, His Body, His Blood, His life given up for us, His patience and power, strength and goodness together with the immense blessing which the Father has reserved for his Son and for all those who resemble Him?

The Mass and the liturgy follow a rite which has been set by the Church and by Tradition, according to rules which are not arbitrary. The least movement in liturgy is charged with a meaning and sense. We will endeavor here to show how much more one may profit from the liturgy by a closer participation of all with the movements, postures, prayers or chant of our ceremonies. Dom Gueranger says:

Liturgy is tradition at its highest degree of power and solemnity,... the essence of Catholic liturgy is found in an alliance of poetry with the Faith."

If we would like drinking from the pure source of Tradition, if we would like to pray and believe as the Church does, then how agreeable it should be to us to adapt ourselves to all her gestures and rubrics, so that her faith and her all-powerful prayer can penetrate our souls.

Listen to what Dom Gueranger had to say a little over a century ago. He was neither a modernist nor a progressive!:

The prayer of the Church is the most pleasing to the ears and heart of God, and, besides, the most powerful. Blessed are those who pray with the Church.... Thus for more than a thousand years, we have seen that the Church, who would pray seven times a day in her temples and in the middle of the night, never prayed alone? The faithful kept Her company and took delight in the manna which was hidden under the words and the mysteries of the divine liturgy...."

The liturgy is not just prayer, but rather prayer made in a public manner. A private prayer, made in one's own name, is not liturgical. Although the authority of Dom Gueranger in these matters is indisputable, note that he is not the only one of this opinion. Far from it.

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## Announcements and Upcoming Events

Church of the Blessed Sacrament  
A parish of the Diocese of Lafayette-in-Indiana

INVITES YOU TO:

# Praise & Worship Night

SATURDAY, AUGUST 11  
MUSIC BEGINS @ 5:00 PM

Food, Kona Ice & Family-Friendly Activities  
Including: Face Paint, Balloon Animals,  
Games & More!

2224 Sacramento Drive • West Lafayette, IN  
Please bring a lawn chair or blanket if outdoor seating is desired.

With great gratitude the ministry of Caregiver Companion would like to thank St. Ann's and everyone who attended the July breakfast event. Your support keeps this makes all the difference for dedicated caregivers, seniors living alone, and those who need are ill who are in need of compassion from caring volunteers during a difficult season of life. Thank you for all you do to help this special ministry display God's love to your community!



In the Gospel from John, Jesus advises us, "I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst." By calling Himself the Bread of Life, Jesus is telling us by what He says, how He acts, and in fact Who He is that He is the Word of God made flesh.

God reveals to us the Word alive in the most complete way possible, through our Lord and Savior Jesus Christ. We are to hear the Word and know Who Jesus is; we are to accept that Word into our minds and hearts — into our spirit — and we are to let that Word begin to change us.

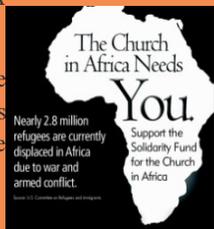
That change is represented by knowing what God wants us to do. Today's Holy Scriptures make that clear. We must pray that we respond and do be good stewards of our time, talent, and treasure so that we can do the work God wants us to do. In the Second Reading, Paul reminds us that we need to undergo a conversion — in effect put on a new self. Our entire lives need to be devoted to change, so that we renew ourselves from the inside and live a stewardship way of life according to God's ways.

Charles Spurgeon, an English minister in the 1800s once wrote, "Conversion is a turning onto the right road. The next thing to do is to walk on it." That is our trial. Once we experience conversion, we must follow through by doing what the Lord wishes us to do.

The **Solidarity Fund for the Church in Africa** was founded on the basic principles of Saint John Paul II's call to action in *Ecclesia in Africa* and the adoption of the statement *A Call to Solidarity with Africa* from the bishops of the United States.

Africa faces the economic and social hurdles of enormous debt, epidemic, severe poverty, and political unrest. In spite of these challenges, the Church in Africa has almost tripled in size in the past 30 years. However, it is difficult for the church to sustain its growth and maintain essential pastoral outreach. The Fund provides grants to finance pastoral projects including outreach programs, schools, evangelization, and education of clergy and lay ministers. Our solidarity is necessary to help the "salt of the Earth" Church in Africa realize its potential as a "light of the world." A second collection will be taken the weekend of August 4-5.

THANK YOU to all who have generously contributed to the **Solidarity Fund for the Church in Africa**. Your support makes a real difference in the faith lives of the people in Africa. Please continue to pray for our African sisters and brothers.



SUNDAY OFFERING:

\$8582

**"FIND OUT HOW MUCH GOD HAS GIVEN YOU, AND FROM IT TAKE WHAT YOU NEED; THE REMAINDER IS NEEDED BY OTHERS"**

ST. AUGUSTINE