

TWENTIETH SUNDAY IN ORDINARY TIME

AUGUST 19, 2018

MASS READINGS

MONDAY: EZ 24:15-23, DT 32, MT 19:16-22

TUESDAY: EZ 28:1-10, DT 32, MT 19:23-30

WEDNESDAY: EZ 34:1-11, PS 23, MT 20:1-16

THURSDAY: EZ 36:23-28, PS 51, MT 22:1-14

FRIDAY: REV 21:9B-14, PS 145, JN 1:45-51

SATURDAY: EZ 43:1-7AB, PS 85, MT 23:1-12

NEXT SUNDAY: TWENTY-FIRST SUNDAY IN ORDINARY TIME- RDGS: JOS 24:1-2A, 15-1K7, 18B, PS 34, EPH 5:21-32 or 5:2A,25-32, JN 6:60-69

MASS INTENTIONS

MONDAY: JANET MOHLMAN

TUESDAY: LAURA HARDEN

WEDNESDAY: SPECIAL INTENTION

THURSDAY: FR. MICHAEL ONDO

FRIDAY: POOR SOULS

VIGIL: JANET MOHLMAN

7:30: STACY BROWN

10:00: FOR THE PARISH

NOON: PATTI RIEHLE

MEMORIAL FLOWERS

All members of St. Ann's parish, families-living & deceased. Mary Ellen Wegtar. Sheri Switzer. (Bob Griffin, John Scowden). Marvin Anthrop. Robert W. Bennett. (Louie Beeler, Lauretta Heady, Jill Conley, Tim Fitzgerald, Sr). (Robert Bohan & Mel Elliott). (Marjorie & Clarence Slifer). (Mike & Rosemary Cavanaugh, Karen Fox). Pete Synesael family. Charles Connor. Stacy Brown

Eat this bread, drink this cup,
come to me and never be hungry.
Eat this bread, drink this cup,
trust in me and you will not thirst."

Any one who eats this bread
will live forever.

We are familiar with the saying that "he eats, sleeps and drinks....". It means that someone is completely caught up in something, obsessed perhaps but undeniably involved. This is something of the way our gospel passage reads. Jesus wishes us to be caught up in us as he is caught up in the Father. He wishes us to share in the abundant life he has to bring us here and hereafter. "Feeding" on Jesus means being aware of his presence in every aspect of our lives and treating that presence as the treasure that it is. He is with us every moment to protect, guide and direct. As we reflect on his teachings and manner of life we see someone not only worthy of imitation but someone in whom we can truly lose ourselves to as to find ourselves. He promises this and more. By feeding on him is something beyond what we might immediately consider, it means to allow him to direct our thoughts and actions, our relationships and our decisions, in short, to reflect the saying of the Apostle, "I now no longer live, Christ lives in me." We might initially be frightened of this saying thinking that we are somehow going to disappear but the opposite is true. Our true selves will emerge, that image and likeness in which we were created/redeemed and introduced into glory's realm. All this when we "feed", i.e. when we ponder, reflect, pray, spend time with, enjoy, celebrate and last, but certainly not least, take into ourselves through the Sacrament of Christ's Body and Blood. For the early Christians "communion" was indeed an immersion into the life of Christ which began at baptism. St. Paul and later the Church Fathers would constantly stress this union and that the way a Christians is unique is this on-going experience of that union through fidelity to all the Eucharist means. And it means a great deal! It is a mystery in one sense because we cannot exhaust its importance though simple words and sentences. It is a mystery in another sense because it draws us into the life of the Trinity and allows us to experience in some small way the promises which are ours in Christ. And so we "eat, sleep and drink Jesus Christ". This means that we draw into ourselves that transforming presence of the Risen One and allow him to continue the work begun at baptism. It means that we rest in his truth and abide in hope that aware of his presence we are never separated from the love of God. It means that we find in him that source of living water welling up in us and pouring over into our everyday lives and into the lives of those with whom God has placed us so that they too might come to be aware of his great love for them. We might consider what some people in fact "eat, sleep and drink" things which only last a little while and yet ignoring the eternal gift of Christ... perhaps it is because we have such a low opinion of ourselves to be satisfied with such pitiful things while the Father sees and loves in us what he sees and loves in his only begotten Son. Let us hope our vision is improved!

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*Taste and see that the Lord is good,
you tried everything that you thought you
could.*

*Taste and see that His love is real,
open up right now, let your heart be filled.*

*With peace overflowing, joy everlasting,
love so amazing, taste.*

*Life so exciting, hope so inviting,
all who are crying to be free;
taste and see, taste and see, taste and see.*

*Taste and see that His Word is true,
you've been hurt before, He won't lie to you
Oh taste and see never thirst again,
Every broken heart Jesus Christ will mend.*

*You'll never know 'til you try.
You'll never live 'till you die to yourself
and find for yourself that He's good.*

*You'll never see with your eyes,
until your heart realizes that He is all that you
need;
taste and see.*

Taste and See: The Five Senses of Faith

[Stephen Beale](#)

Ever since Christ invited Doubting Thomas—for whom a vision of the resurrected Son of God was not enough—to put his hands into the visible wounds, Christian faith has engaged with all five senses of the body.

Faith most obviously comes through hearing, as St. Paul first taught us. But in ways subtle and sublime it also is related to each of the four other senses, even the sense of smell and taste.

Hearing from a personal God: Faith, as Scripture tells us, comes through hearing. But why? Why not reading, for example? The encyclical *Lumen Fidei* (most written by Pope Benedict XVI) points to the story of Abraham as an example. Abraham's encounter with God, Benedict notes, was marked by hearing a divine voice. This happened in his native city, his new home in the future promised land, and on the mountain where he took Isaac. While it may be lost on modern audiences, in the ancient world this encounter with God through hearing marked the God of the Israelites as a God of the person, rather than a god of place (or one associated with a particular situation).

Faith as mystical vision: By faith in Christ, Christ comes to live within us, to dwell within us, as St. Paul writes and Galatians 2 and Ephesians 3. Citing these verses, the encyclical *Lumen Fidei* (most written by Pope Benedict XVI) says that faith in Christ becomes a sort of mystical seeing. We cannot see God the Father, but Christ does. "The Christian can see with the eyes of Jesus and share in his mind, his filial disposition, because he or she shares in his love, which is the Spirit. In the love of Jesus, we receive in a certain way his vision," Benedict writes.

Touched through the sacraments: Christ's ministry of healing often involved a personal touch. Christ did not simply wave his hands over the eyes of the blind man; he rubbed mud into them.

TWENTIETH SUNDAY IN ORDINARY TIME

AUGUST 19, 2018

The woman who was hemorrhaging was healed by touching His garment. His followers had the opportunity to be touched by Christ, but what about believers today? “By his taking flesh and coming among us, Jesus has touched us, and through the sacraments he continues to touch us even today; transforming our hearts, he unceasingly enables us to acknowledge and acclaim him as the Son of God. In faith, we can touch him and receive the power of his grace,” Benedict writes in *Lumen Fidei* (co-authored with Pope Francis). Benedict invokes the words of Augustine: *To touch him with our hearts: that is what it means to believe.*

‘Taste and see’: “O taste, and see that the Lord is sweet: blessed is the man that hopeth in him,” so proclaims Psalm 34:8. If it is through sacraments in general that we are touched by God, it is through the Eucharist that we taste Him. Such at least has been the interpretation of Church Fathers like Sts. Athanasius and Augustine, according to the Haydock Bible Commentary. (Click [here](#) to read Augustine’s exposition of this verse.)

Sweet-smelling sanctity: The sense of smell is closely associated with our faith in many ways. At Mass, incense is used as part of our worship. This reflects the words of Scripture. Ephesians 5:2 states, “And walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odor of sweetness.” Sweet smells are associated with God for two reasons, as suggested in this verse. First, incense was traditionally identified with sacrifice, with God Incarnate has become for our sakes. Second, it is only fitting that an all-good and loving God would be associated with sweet smells. (Click [here](#) to read more about that.)

Why go to all this trouble to demonstrate how the senses are connected to faith? Why does it matter?

The senses are particularly important in Christ’s salvific mission because it is the senses that are prone to lead us into sin, Church Fathers warned. Here’s how St. Ambrose put it:

The eye looks back and leads the mind’s perception astray, the ear hears and turns one’s attention away, a whiff of fragrance hinders thought, a kiss of the mouth introduces guilt, a touch kindles the fire of passion. . . . Indeed, Adam would not have come down from paradise unless he had been beguiled by pleasure (*Flight from the World* 1.3, as cited in *Scenting Salvation*.)

For St. Augustine, who was Ambrose’s disciple, salvation comes by re-orienting the senses away from physical pleasures and towards God. And so, in [the Confessions](#), Augustine could write this way about God:

Too late did I love You, O Fairness, so ancient, and yet so new! Too late did I love You! For behold, You were within, and I without, and there did I seek You; I, unlovely, rushed heedlessly among the things of beauty You made. You were with me, but I was not with You. Those things kept me far from You, which, unless they were in You, were not. You called, and cried aloud, and forced open my deafness. You gleamed and shine, and chase away my blindness. *You exhaled odours, and I drew in my breath and do pant after You. I tasted, and do hunger and thirst. You touched me, and I burned for Your peace* (Chapter 27, emphasis added).

With Augustine then, we can not only long for the beatific vision of God, but perhaps also the sweet fragrance of His presence that awaits the saints in heaven.



By [Stephen Beale](#)

Stephen Beale is a freelance writer based in Providence, Rhode Island. Raised as an evangelical Protestant, he is a convert to Catholicism. He is a former news editor at GoLocalProv.com and was a correspondent for the New Hampshire Union Leader, where he covered the 2008 presidential primary. He has appeared on Fox News, C-SPAN and the Today Show and his writing has been published in the Washington Times, Providence Journal, the National Catholic Register and on MSNBC.com and ABCNews.com. A native of Topsfield, Massachusetts, he graduated from Brown University in 2004 with a degree in classics and history. His areas of interest include Eastern Christianity, Marian and Eucharistic theology, medieval history, and the saints. He welcomes tips, suggestions, and any other feedback at bealenews@gmail.com. Follow him on Twitter at <https://twitter.com/StephenBeale1>

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AUGUST 19, 2018

Psalm 34

Taste And See The Goodness Of The Lord

When have you experienced the “good of the Lord?” Describe your experience.

Taste and see the goodness of the Lord. God’s goodness comes in many different ways, from blessing to moments of transcendence to encounters of human intimacy. Whether we are aware of God’s immediate presence or we recognize his goodness in hindsight, we can always “taste and see” his goodness.

This well known phrase comes from Psalm 34:8a. This psalm combined praise and wisdom literature in an acrostic format (the first letter of each line began with a sequential letter of the Hebrew alphabet; however, one letter in the sequence is missing and two letters are reversed). The psalm began with a note concerning David’s feigning madness before the king of Gath (see 1 Samuel 21:11-16) as a way to defend himself; the psalmist (or scribe) must have thought such antics showed wisdom in the face of danger.

By David; when he pretended to be insane before Abimelech, who drove him away, and he departed.

1 I will bless YHWH at all times.

His praise will always be in my mouth.

2 My soul shall boast in YHWH.

The humble shall hear of it, and be glad.

3 Oh magnify YHWH with me.

Let us exalt his name together.

4 I sought YHWH and he answered me, and delivered me from all my fears.

5 They looked to him, and were radiant.

Their faces shall never be covered with shame.

6 This poor man cried, and YHWH heard him, and saved him out of all his troubles.

7 The angel of YHWH encamps around those who fear him, and delivers them.

8 Oh taste and see that YHWH is good.

Blessed is the man who takes refuge in him.

9 Oh fear YHWH, you his saints,

for there is no lack with those who fear him.

10 The young lions do lack, and suffer hunger, but those who seek YHWH shall not lack any good thing.

World English Bible

34:1-3 was an invitation to communal praise; the leader extolled the glory of the Lord as a witness to the community, then invited the assembly to join him. 34:4-10 continued this call, but took a turn toward wisdom literature; the call was not to praise but to dependence on God. 34:4, 6-7 provided the personal witness to dependence; 34:5, 8-9 were the imperatives to follow suit.

Notice the imperatives contained reasons for dependence. “Look to the Lord” and you will have joy, not shame (34:5). “Taste and see the goodness of the Lord” and receive happiness (34:8). “Fear the Lord” (i.e., be in awe of God) and you will not suffer any lack.

11 Come, you children, listen to me.

I will teach you the fear of YHWH.

12 Who is someone who desires life, and loves many days, that he may see good?

13 Keep your tongue from evil, and your lips from speaking lies.

14 Depart from evil, and do good.

seek peace, and pursue it.

15 YHWH’s eyes are toward the righteous.

His ears listen to their cry.

16 YHWH’s face is against those who do evil, to cut off their memory from the earth.

17 The righteous cry, and YHWH hears, and delivers them out of all their troubles.

18 YHWH is near to those who have a broken heart, and saves those who have a crushed spirit.

19 Many are the afflictions of the righteous, but YHWH delivers him out of them all.

20 He protects all of his bones.

Not one of them is broken.

21 Evil shall kill the wicked.

Those who hate the righteous shall be condemned.

22 YHWH redeems the soul of his servants.

None of those who take refuge in him shall be condemned.

34:11-22 continued the wisdom theme, but this time, in proverbs. Like the imperatives of 34:5, 8-9, 34:11 was a call, but this time to learn wisdom about the fear of the Lord. 34:12 asked a rhetorical question about love of happiness, only to be followed by two proverbs (34:13-14), one to refrain from speaking evil, the other to repent and seek peace. 34:15-22 described the outcome of the proverbs. He would look over the good, but destroy the evil. Such protection did not mean freedom from misery (34:18-20), but did guarantee a safe arrival to the presence of God. (34:20b was quoted in John 19:36 as fulfilled prophecy in his Passion narrative.)

Taste and see the goodness of the Lord. The imperative of 34:9a is valid in good times and

tough going. Despite the ups and downs of life, God will be there if we are open to his presence. He is there, wait for our company.

34:5, 8-9 described three spiritual attitudes: seek God’s presence, partake in his presence, be in awe of his presence. How have you “looked to the Lord?” How have you “tasted and seen the goodness of the Lord?” How have you “feared the Lord?” What blessings have you received for your efforts?



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Bread of Life Discourse leads us to the Eucharist

BY BISHOP ANTHONY B. TAYLOR -DIOCESE OF LITTLE ROCK

Geometry is the study of shapes and the most complex basic shape is the spiral, which has length, breadth and depth, but is the only three-dimensional shape without area.

The spiral loops back on itself like a circle, but moves forward like a line. Each time a spiral retraces its path, it passes over the same points, but always on a different plane.

In the Bread of Life Discourse, which we are reading section by section this month, Jesus' speech spirals, loops back to touch on points previously discussed, but always on progressively higher levels — and this can be confusing. You and I are used to linear arguments and logical analysis, deductive reasoning. If $A > B$ and $B > C$ then $A > C$. But a spiral argument is alien to us. The only place most of us ever come in contact with spiral arguments is in the Gospel of John.

Since Jesus is divine and immortal, the life we receive by eating him is divine and immortal. The Eucharist gives and sustains eternal life forever.

In today's Gospel, Jesus spirals back to revisit three points he made in last Sunday's Gospel, but as he loops back, he does so on a higher plane and thus moves the discussion forward. What last week were his responses to misunderstandings have now become replies to objections. Last week Jesus introduced people to new thoughts. This week he begins to defend those thoughts.

The first new thought had to do with spiritual thinking vs. earthly thinking. The person not capable of spiritual thinking will never catch on to what Jesus is trying to say. The issue last week was spiritual bread vs. earthly bread. This week the issue is Jesus as the source of that spiritual bread: a spiritual understanding of his origin and identity vs. a earthly understanding of who Jesus is. People object that they know his parents, so how can he claim to have come down from heaven? They know his family and so jump to natural conclusions about his origin.

You and I know the truth of Jesus' divine origin: God took on flesh and was born of a virgin. But Jesus' original hearers were not yet ready for spiritual truths of this magnitude.

The second new thought from last week had to do with not just believing Jesus, but also believing in Jesus. And here Jesus describes faith as a gift and if you're not open to this gift, you won't accept it even when God offers it. No one comes to Jesus unless the Father draws him.

And here Jesus makes an interesting distinction between hearing and seeing. Believers hear the Father, learn from him, and come to Jesus. But only Jesus has seen the Father. The Bible says that no human can see God and still live. Jesus can see God because he is God, but since Jesus is also human, you and I can look on Jesus — and thus in that way see God and still live. Indeed, instead of dying because we see God, we receive eternal life because we see him in Jesus.

The third thought from last week had to do with Jesus as the true Manna from heaven. Not only does he give this heavenly bread, he is the Bread of Life that satisfies every hunger forever. In today's Gospel Jesus clarifies that the bread that he will give is his flesh, for the life of the world.

God fed the Hebrews manna in the desert, but they all eventually died. Like any thing, manna was made of elements that decompose, so the life received by eating it was material and mortal. It sustained earthly life for a short time. By contrast, the Bread of Life is not a thing, but rather a person: Jesus. And since Jesus is divine and immortal, the life we receive by eating him is divine and immortal. The Eucharist gives and sustains eternal life forever.

Today Jesus spirals back to re-emphasize the points he made last week and in the process moves the discussion forward to a higher level of spiritual thinking about who he is, what faith in him involves and his gift to us of the Bread of Life: his flesh for the life of the world.

In next week's Gospel we will see that as this discourse continues to spiral forward, so also do the objections of Jesus' adversaries. Their big objection next week will be: "How can he give us his flesh to eat?" You and I know the answer: The Eucharist, Jesus' real body and blood — for our life and the life of the world.

Announcements and Upcoming Events



Lafayette Catholic Schools Preschool Openings

2018-19 Preschool openings still available for the following sessions starting Aug. 21:

ST. LAWRENCE PRESCHOOL

Age Group	Session	August - May Monthly Cost
3 Year Old	AM (T/TH) 8:30-11	\$100
PreK	PM (MWF) 12:15-2:45	\$140
PreK	AM (MTWTF) 8:30-11	\$220
PreK	Every Day All Day (MTWTF) 8:30-2:45	\$480

ST. MARY PRESCHOOL

3 Year Old	PM (T/TH) 12:15-2:45	\$100
PreK	PM (MWF) 12:15-2:45	\$140

765.474.7500

info@lcss.org

www.lcss.org/preschool

“Love one another as I have loved you.” John 15:12

FIRST SUNDAY RELIGIOUS EDUCATION CLASS IS SUNDAY, SEPTEMBER 9TH AT 8:45 IN MEMORIAL HALL. NEW FAMILIES AND PREVIOUSLY REGISTERED (MUST BE REGISTERED IN THE PARISH PRIOR TO SRE REGISTRATION)

Jesus said to the crowd, “Whoever eats my flesh and drinks my blood has eternal life....” We can hardly blame the crowd for their shock at this statement — eating the Flesh and drinking the Blood of our Lord should cause us a bit of a shock. Yet how easy it is to show up at Mass Sunday after Sunday, receiving the Eucharist as simply part of a weekly routine.

If we really spent time contemplating the gift our Lord is offering us in this sacrament, we would be awestruck at the love and power in this gift. Through it, our Lord is giving us the very best He has to give — Himself. Not even the greatest theological scholar or the holiest of saints can fully understand this mystery.

Thankfully we don’t need to be a saint or a scholar to receive this gift. But we should do our best to receive the Eucharist with gratitude. And we can look to today’s readings to glean two fundamental principles for becoming better Christian stewards.

The Eucharist is the foundation for a stewardship way of life. Through His gift of the Eucharist, God fills us with His love and strength. This love and strength empower us to live as generous stewards — to be faithful to the ministries we serve in, joyful in material giving, and offer our very best to our families and secular work.

The Eucharist is the ultimate inspiration for a stewardship way of life. When we contemplate this gift of God, we will want to make a joyful return to Him. Mass will become anything but routine and we will live each day as His passionate disciples.

SUNDAY OFFERING:

\$6571

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

ST. AUGUSTINE